



Report of the Committee  
Appointed to make Recommendations  
Regarding Location of  
Certain Public Institutions in the  
Shanwar Wada, Poona

Mr. P. M. Lad. (Chairman)

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**CHAPTER I.**

**INTRODUCTORY.**

1. We were appointed a Committee by Government Resolution, No. 7987 (Education and Industries Department), dated 27th August 1947. The resolution reads as follows :—

**“ RESOLUTION OF GOVERNMENT.**

Government considers that the Shanwar Wada at Poona can ideally house some public institutions, in a manner which would enhance its utility while, at the same time, preserving essentially its historical character.

2. The Regional Library for Maharashtra requires buildings; the Lord Reay Industrial Museum finds its present accommodation quite inadequate; and a historical museum can also be contemplated for location in the Shanwar Wada.

3. With a view to consider the possibility of utilising the Shanwar Wada in this respect and to prepare necessary plans and designs which would be in keeping with the architectural features of the Wada, Government is pleased to appoint a Committee in consultation with the Government of India.

4. The Committee should consist of the following members :—

- (1) Mr. P. M. Lad, Secretary to Government, Legal Department and Remembrancer of Legal Affairs (Chairman).
- (2) The Director General of Archaeology.
- (3) The Director of Archives, Government of India.
- (4) The Architect to Government (Junior).
- (5) Mr. N. S. Gupchup.
- (6) Mr. L. V. Sathe of Messrs. Master Sathe and Bbuta, Architects, Bombay.
- (7) Rao Sahab B. V. Gharpure, Curator, Lord Reay Industrial Museum, Poona.
- (8) Principal, College of Engineering, Poona (Member and Secretary).

5. The non-official members attending the committee meetings will be eligible to draw travelling allowance admissible under rule 1 in section 1 of Appendix XLII-A to the Bombay Civil Services Rules.

6. The travelling allowance of the two officers of the Government of India will be borne by the Government of India.

7. The Committee may hold its meetings in Bombay and Poona. Its report should be submitted within a period of three months from the date of appointment.

8. The Director of Public Instruction should be requested to point out the source from which the expenditure involved should be met."

2. The first meeting of the Committee was held at Poona on Friday the 26th September 1947.

3. After the preliminary investigation of the Shanwar Wada site, the Committee decided that in view of the clear terms of reference, it was unnecessary to issue a general questionnaire and that it would be more useful to invite representative leading citizens in different walks of life to give the Committee the benefit of their views. Accordingly, a list of such persons was made and invitations were issued to them and a copy of the relevant portion of the Government Resolution was also supplied to them. Care was taken to include among them representatives of institutions which were mentioned in the Government Resolution and also persons interested in such institutions.

4. Thereafter, meetings were held at the Shanwar Wada itself so as to enable witnesses to visualise the problem. In all six meetings were held at which twenty-one witnesses were examined.

5. At that stage, one of the members of the Committee—Shri B. V. Gharpure—sailed abroad, but he still continued to be a member of the Committee. He represented the interests of the Lord Reay Maharashtra Industrial Museum—one of the institutions mentioned in the Government Resolution—the possibility of finding accommodation for which was to be investigated by the Committee. It was decided that we should hold up our deliberations till he returned and not submit our conclusions to Government in his absence; although the Committee had even at that stage tentatively formulated such conclusions. The consideration and finalisation of the report was, therefore, deferred so as to enable Shri Gharpure to participate therein.

6. Upon his return, in March 1949 it was represented by him and by the Secretary of the Lord Reay Maharashtra Industrial Museum that the Committee should hear some additional witnesses a list of whom was supplied to the Committee. Invitations were issued to those persons also, and they too were supplied with copies of the relevant portion of the Government Resolution. Accordingly, four meetings were held at the Shanwar Wada again, at which six witnesses were examined.

7. In all we held ten meetings in Poona and four in Bombay. Difficulty was all along experienced in arranging meetings of the Committee at which all the members could remain present. It was essential that at the concluding stages at least, all of them should

remain present and finalise the main recommendations. Considerable time was spent in this process and drawings made for the proposed building had also to be altered. Ultimately the main conclusions were finalised at a meeting held in Bombay on the 29th April 1950. These conclusions were signed by all the members including Shri B. V. Gharpure who signed subject to a note of dissent and general observations.

8. In the light of these conclusions, the members of the Committee specialised in Architecture and Engineering were requested to prepare a new set of drawings together with plans, etc. They were prepared by one member of the Committee—the Architect to Government—and were approved by others. They were supplied towards the end of 1950. The drafting of the report was held up at that stage owing unfortunately to the ill health of the Chairman.

9. The time for submitting the report was accordingly got extended, and we have now great pleasure in submitting our final report.

10. In Appendix I is given a list of witnesses alphabetically arranged who were examined by the Committee.

11. In Appendix II is given a list of persons and institutions who submitted written memoranda.

12. In addition to these, invitations were issued to other distinguished persons as well ; but the Committee had not the benefit of their views either orally or in writing.

## CHAPTER II.

## THE STORY OF THE SHANWAR WADA.

13. The Shanwar Wada, of which the only parts now left are the massive rampart with its gateways and bastions and within the enclosure of that rampart the remains in ruins of several structures and gardens, was by all accounts the most magnificent and stately mansion built in Poona, and was probably at that time the finest modern palace in the Deccan (\*). Like the Maratha Empire, it had a brief but eventful life of less than 100 years. The marble tablet on the entrance gate states that Bajirao Peshwa laid the foundation-stone of the palace on this site on the 10th January 1729; that the building was completed in 1736 and was the chief residence of the Peshwas until 1818; and that it was destroyed by fire in 1827. Both the dates of its foundation and of its destruction are inaccurately given in this inscription, and the error, which seems to have been copied from the Poona Gazetteer, arises out of a miscalculation of the Hindu year and also of the Muslim year in terms of the Christian year.

14. Balaji Vishwanath Bhat's family used to live mostly at Saswad when the office of the Peshwa was conferred upon him by Shahu. After Balaji's death Bajirao was appointed to the office of Peshwa at the very young age of twenty; and it is well known to history that this young Peshwa was not only an adventurous commander but was a leader of great vision and laid the foundation of the Maratha Empire. The Province of Poona was the Peshwa's *saranjam* since his father's time; and the town or *kasba* of Poona was given to him as *inam* by Shahu in 1726. Poona had strategic importance and also its climatic attractions; and Bajirao, therefore, decided to shift his headquarters from Saswad to Poona. In the year 1728, better known as *Kilak Samvatsar*, which has been described by the eminent historian Shri G. S. Sardesai as one of the most glorious years in Maratha history when schemes of expansion took definite shape, Bajirao made preparations for building a palace at Poona. The site was first levelled after demolishing the old fort wall which was built during the Moghul rule, and Bajirao invited his relations and officers to colonise the place. There is a well-worn legend that while he was passing by the site of the palace on his usual morning ride, he witnessed the most astonishing spectacle of a hare defiantly chasing a hound, which inspired him with the belief that a palace erected thereon would be destined to prove invulnerable even against the mightiest attack—an expectation which history sadly belied. The legend is a common one and is often repeated in connection with many historical sites of capitals and palaces. It would seem that Bajirao's choice of the site was influenced more by the historical sentiment that it was close to the site of Shivaji's celebrated Lal Mahal of which unfortunately no trace now remains; and tradition has it that with his own hands Bajirao carried the earth from the Lal Mahal site and put

(\*) Gazetteer of the Bombay Presidency, Vol. XVIII, Part III (Poona), p. 344.

it in the foundation of the Shanwar Wada. However that may be, the site was acquired from fishermen and weavers who were, in exchange, given plots in Mangalwar Peth; and the foundation of this celebrated palace was laid on the 3rd day of the bright half of Magh of the Shake year 1651 corresponding to the first new moon of the Mussalman month of Rajab. That was Saturday the 10th of January 1730. Two years were spent in the construction of the building, which would suggest that the building was not so modest as seems to have been imagined on the strength of casual references to small sums spent in charity on the auspicious occasion of laying the foundation. The house-warming ceremony was performed on the 7th day of the bright half of Magh of the Shake year 1653 corresponding to the 5th of the Mussalman month of Saban, which was also a Saturday, the 22nd of January 1732. It is perhaps because of these two important initial events having fallen on a Saturday that the palace came to be known as the Saturday or Shanwar palace; for, there is no material to show that the palace took its name from the locality or *Peth* known by that name in which the weekly bazaar used to be held on Saturdays. It is recorded that the original building was constructed by Bajirao at the total cost of Rs. 16,110; and it is stated that it was a two-storeyed palace of a very simple and elegant design of which the main audience-hall contained ornamental carvings and that it had three quadrangles with fountains and gardens. The palace naturally included residential apartments and also office rooms for the secretariat. We will not be far wrong if, following the existing tradition, we were to locate the audience-hall on the eastern side of the main quadrangle. All along the quadrangles where today we see the narrow plinths, there originally stood open verandahs with wooden columns. Preliminary arrangements for water-supply were made in Bajirao's lifetime, including a conduit connected with a well near the river. It also seems that Bajirao built a mansion for his favourite mistress Mastani of whom, curiously enough, the first historical reference is that she gave a dancing performance on the occasion of the marriage of Bajirao's son Nanassaheb on the day following the foundation ceremony of the Shanwar Wada. As the building was not ready for occupation, this marriage was celebrated in a pandal specially erected for that purpose in the old fort. Mastani's mansion stood in the north-eastern corner of the Shanwar Wada; and the gate in that part of the rampart which she seems to have used is appropriately named after her.

15. The construction of the rampart was commenced in Bajirao's lifetime by his brother, Chimaji. Apparently Shahu did not favour the idea for various reasons, the principal among which was that a fortification of this kind helps the enemy if the place were to fall into their hands. A well-known saying is attributed to him which expresses his dislike of such fortifications; namely, that the true rampart is the warrior's chest and not a mud-wall.\* Perhaps Shahu did not also relish the idea of a massive rampart which would arrest attention; and he felt that in particular the central gateway facing the

\* छातीचा कोट करा, मातीचा नको.



north may be construed as an affront to the Moghul Emperor whom he was not at that stage prepared to displease. Accordingly, in deference to Shahu's wishes the work of the rampart was abandoned and the opening on the north side was thus left incomplete. After Shahu's death, Bajirao's son, Balaji Bajirao alias Nanasaheb, resumed the work of this fortified enclosure wall, acquiring the adjoining land for that purpose even by removing the houses of his noblemen and some Brahmin priests. It was he who fixed the Delhi Gateway to the palace and made it worthy of that position by selecting, it is said, the design of the main gateway of the famous ancient Indraprastha or Old Fort at Delhi and by erecting a spacious Nagarkhana or Music Gallery on its top from which the royal standard of the Peshwas proudly waved. He is also reported to have surmounted the gateways with beautiful cupolas which are no longer extant. Nanasaheb, in whose regime Maratha life was fashioning itself on the habits of the Imperial Court at Delhi, made several additions and alterations and added much splendour, beauty and comfort to this magnificent palace. The water supply was improved by a connection with a tank at Katraj, eight miles south of Poona. To Nanasaheb must be given the credit for almost all the notable constructions in the palace. To mention only a few, the famous Ganapati Rang Mahal, so often described in history, where darbars were held, the Arse Mahal or the Hall of Mirrors, the Hazari fountain, were all added by Nanasaheb ; and he extended the principal palace and made it into an impressive building of seven storeys, thus emulating the house of Ramchandra Baba which is said to be the first of its kind then in Poona. In that heyday of Maratha glory, the Shanwar Wada rapidly became the centre of India's political and military activities ; and from the available records it would seem that it was a palace worthy of the dominating position which the Marathas then occupied in India.

16. Shortly after the disaster of Panipat, in the year 1763 the palace was narrowly saved from destruction when ransom for that purpose was given to the Nizam who had devastated Poona by fire. The fifth Peshwa, Narayanrao, during his nine months' regime, is believed to have added a palatial block called Narayan Mahal. The Gardis who murdered him on the 30th August 1773 marched into the palace through the breach made in the Khidki Darwaja which at that time was being widened so as to admit elephants. Nana Fadnavis added a number of refinements and reconstructed certain portions in the palace. He demolished the old Secretariat court where he himself had received training and built a new one in its place. He also built for the young Peshwa, Sawai Madhavrao, a stately mansion which, judging by its name, Meghadambari or cloud-capped mansion, must have been the highest building in Poona, from the uppermost terrace of which it is said the spire of the Alandi temple twelve miles north of Poona could be seen. Under Nana Fadnavis the organisation of the palace functioned very efficiently in all directions. The palace had stables for horses and elephants, fountains and water cascades which constituted one of its most alluring attractions, a terrace garden of the Moghul style, a system of water supply which excited the wondrous admiration of ballad

writers of those days, audience halls where darbars were held in great pomp. Guards were mounted on duty on the rampart wall, bastions and other places in the Wada, and the palace also accommodated a secretariat organisation attending to the various departments of the Peshwa's administration.

17. It is at about this time that we get the record of the very first of the series of fires so unfortunately associated with this palace. In 1791 three storeys of the seven-storeyed mansion caught fire. In 1794 there was another fire in the same building which destroyed five storeys, two having been saved with great effort. In young Sawai Madhavrao's regime the palace witnessed two events which Marathas ever recall with great pride. On the 14th June 1792, Mahadji Scindia arrived at the palace and formally requested the Peshwa to accept the titles and dresses he had brought for him from the Emperor at Delhi: And in January 1795 the Maratha army marched out of this palace to which it returned victorious after winning the battle of Kharda. As the chronicler then remarked, "the Peshwa's stars are in the ascendant," and when he returned to Poona on the 1st May 1795 he received an unprecedented welcome. He marched in procession through the brilliantly illuminated city when flowers of gold were showered upon him. But the glory was short-lived. Only six months afterwards, on the 25th of October 1795 the young Peshwa whose sleeping apartment was on the top of the Ganpati Mahal had an accidental fall from the gallery or terrace upon the seven fountains in the quadrangle below. Some say it was a case of suicide. The fact remains that he sustained serious injuries and died.

18. Thereafter, the palace fell on adverse days indeed. His successor, the last Peshwa, the second Bajirao, made additions of his own, including another high structure known as Asmani Mahal, or the celestial mansion, near the mansion of his father. In March 1803 the valuables in the palace were plundered (including even the Peshwa's gold *ambari* or *howdah*) by Yeshwantrao Holkar who in reprisal of his brother Vithoji's atrocious murder had occupied Poona and had installed Virayak Rao, son of Amrit Rao, as the Peshwa. On the night of the 4th April 1808, there was another visitation of fire which this time occurred in the room where jewellery was kept. In 1811 the mansion which Bajirao II had built was itself destroyed by fire. In about the same year Bajirao II razed to the ground the palace of Mastani in the north-east corner where her descendant Ali Bahadur then lived. Ali Bahadur's mother and wife were removed from that building and even the earth of the building was thrown out and trees planted on the site. Finally, on that unfortunate day, the 17th of November 1817, the British flag was hoisted on the Shanwar Wada by Natu and Robinson. Thus ended the independent position of the palace in Maratha life and history.

19. Historians are agreed that no authentic plan, picture or painting of this palace has been discovered as yet, and no record also is forthcoming which describes the building in detail. The oldest descriptive

record we possess is that of the well-known Manolika\* plan which only gives a ground plan indicating the various structures and which is not materially different from the plan now prepared by the Archaeological Department. As a general description, the following passage from the Gazetteer, which is fairly accurate, would suffice:—

“The palace was a six-storeyed building with four large and several smaller courts or *chawks*. The courts were called either from the objects for which they were set apart or the persons who occupied them. One was called Phadacha Chauk or the Granary and Stores Court,† a second Tak Chauk or the Dairy Court, a third Mudpak Chauk or the Kitchen Court, a fourth Pakvanna Chauk or the Sweetmeat Court, and two others Sawitribai’s and Yamunabai’s Chawks after two ladies of the Peshwa’s family. The halls or *divankhanas* of the palace had names taken either from their decorations or from their uses. One was called the Gokak Divankhana, because it was embellished with toys and decorations from Gokak in Belgaum; another the Nach Divankhana where dancing parties were given; a third the Kacheri Divankhana or audience hall, where statesmen and strangers were received; a fourth the Hastidanti Divankhana or ivory hall because of an ivory ceiling and other decorations; the fifth the Ganesh Divankhana where Ganapati was yearly worshiped in Bhadrpad or August-September; a sixth the Arse Mahal because its walls and ceiling were covered with mirrors; and a seventh, Narayanrao’s Mahal. These and other halls were in the form of a standish or Kalamdan with a central main hall with square ceiling, and side compartments with sloping ceiling like the aisles of a church. The pillars supporting the main halls were of wood cut in the cypress or *suru* pattern and were joined together on the top by thick cusped arches. The ceiling was covered with beautiful wooden tracery in different patterns. The wood work was painted with figures of trees and men or scenes from the Puranas in enamel and gold. The stone work inside the courts was throughout finely chiselled and polished. Most of the important courts had central fountains. The height of the palace is not known. All round the palace thick iron chains were hung on the walls to ward off lightning and other evil spirits. A retinue of Brahman servants was maintained at the palace at a monthly cost of £ 150 (Rs. 1,500). From a cistern in the palace water was raised to the seventh storey and carried to the Mudpak Court, Tak court, and other parts of the palace. The fountain in Phad court was famous for its size and beauty.”

20. Parasnis in his essay on the Shanwar Wada in “Poona in Bygone Days”, says that Bhojraj, a very skilful artist from Jaipur was specially engaged for the work of painting the halls. We have record of some descriptions left by Englishmen and other Europeans who visited the palace, but they mainly describe the Darbar Hall or the Ganapati Rang Mahal,

\* See Appendix III.

† This should be really Secretariat Court.

of which fortunately a picture painted by a contemporary artist Daniell from sketches made by Wales is still available. The best short description is that left by Sir Charles Malet when he visited the palace on the 7th April 1791 :—

“ Proceeding through the middle of the crowded city, we came to the entrance of the palace which looks to the east [He was obviously referring to the Khidki or Ganesh Darwaja]. This leading through a lofty gateway we passed to the left, along a very ordinary colonnade, which appeared, indeed, as yet in an unfinished state; and at the termination of this, a sharp turn to the right brought us at once into the Devankhanah or hall of audience. This was spacious and lofty, but perfectly simple, and without ornament, unless we except the usual carving in the wood-work. The side towards the area—which as far as I recollect was to the north—was entirely open, the roof being sustained by wooden pillars; and the floor was covered from end to end with a spotless piece of white calico.”

21. In 1803 Lord Valentia visited the palace and has left an interesting account of it in his travels :—

“ On entering the Palace, we found His Highness' cavalry and guard of infantry drawn out, with his elephants and suwarry; they were by no means splendid. As we passed under the Nobit Khanah the kettle-drums beat. Within the walls the servants were all at their posts, and the crowd considerable. In the windows, were numbers of the higher orders. We quitted our palanquins at the foot of the stairs, which we mounted, attended only by our Chobdars and Ausubadars. A small ante-room led to the durbar. The palace is a tolerable handsome building, and was very clean. The Durbar room is large; it is supported by wooden pillars handsomely carved.”

22. Another description is that noted by Sir James Mackintosh, Recorder of the Bombay Court in the year 1805, where he describes the Durbar Hall as a long gallery which was reached through a handsome square by a steep staircase. Lt.-Col. Fitzclarence, who saw the palace when it was occupied by the British in 1818, describes the paintings and the small courts which were crowded with trees and shrubs, the great quadrangle with its sculptured wood pillars and cornices which he thought very splendid. The palace was glazed throughout and from its top one could get an extensive view of the city. In particular he describes the Ganapati Mahal, which was a vaulted room about 50 feet long and very high with “ a gallery which runs round it like our music galleries in ball rooms, and it is one mass of mirrors, intermixed with green foil, inlaid with gilt wooden partitions and numbers of English cut-glass chandeliers.”

23. One of the renowned features of the palace was the Hazari Karanjo or a thousand-sprayed fountain, which, it is said, is the second of its kind in the world, the other being the celebrated fountain “ Fountana di Trevi ” at Rome. Recent investigations show that this fountain, which has a shape of a lotus and has 196 petals, is entirely of an indigenous design.

The other object of wonder was the waterfall dexterously arranged upon the deep tank or well near Ganesh Mahal. They were called *Chaddars* meaning white shawls of water, behind which a skilful arrangement was made to place coloured lights in the niches which gave a charmingly brilliant effect at night. The young Peshwa Savai Madhavrao was particularly fond of inviting guests to witness this delightful scene.

24. The following description by Parasnis gives a general idea of the internal fittings, decorations and treasures of the palace :—

“ In this Palace the state rooms or Durbar halls were lofty and well arranged, and contained very rich articles of furniture and tapestry. The department of jewellery and library contained choicest and rarest things. The picture gallery possessed most valuable masterpieces of the old Mogul and Persian arts, and also finest specimens of old masters in Europe, mostly presents from foreign nations such as the English, the French and the Portuguese. The armoury was full of rare and curious arms, and the collection of arts and curios was placed in Museum Hall known as *Sinnas Khana*. It contained chiefly foreign articles of art and mechanism including watches, clocks, globes, music boxes, and toys. According to oriental fashion these halls were tastefully arranged and decorated with wall paintings and were the objects of great admiration to those who had the good fortune to visit them.”

25. This palace is intimately associated with the most eventful period of Maratha history ; and standing on the ruins, Marathas naturally recall memories of notable dramatic events and scenes. The ruins now help to conjure up a past on which the historian's fancy still fondly dwells. Here it was that the fighting Peshwa Bajirao, aptly described by Sir Richard Temple as the incarnation of Hindu energy, made his first home in Poona. It is here that he evolved the vital idea that as against a foreigner Hindus and Muslims of this soil must unite to defend the motherland. Here he tried the unique experiment of Hindu-Muslim unity in his alliance with Mastani which, as was to be expected, aroused from his conservative relations, including even his beloved brother, bitter opposition which in no small measure hastened his untimely end. The fact that Mastani's son eventually laid down his life for the Indian national cause at the battle of Panipat bears testimony to the far-reaching vision of this Peshwa who was moved by an ardour of success in national undertakings and sustained by patriotic confidence. It was the inspiration of that confidence which impelled his brother Chimaji to oust the Portuguese from Bassein. It is here that the foundations were well and truly laid of the Maratha Confederacy which, so long as it lasted in unity, was the envy of Indians and the despair of the foreigners who were slowly trying to entrench themselves. It is here that the founders of the houses of Scindias, Holkars, Bhonslas and Pawars got their charters of authority, and going abroad eventually helped to settle a stable political

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\*Poona in Bygone Days, op. cit, p. 18,

organisation in the disturbed tracts of northern India. The experiment which began with Bajirao culminated at Panipat; and although for the time being it met with disaster, the Maratha spirit which was determined to clear the land of foreigners went on its triumphal march unmindful of the blow. The palace witnessed the heroic efforts made by Madhavrao to rehabilitate the position. Destiny willed otherwise, and the years that followed have left the impression of their lesson in the ruins which we see today and which truly represent the dents and scars on the Maratha mind. Our mind is filled with sadness at the ruin wrought by internecine feuds, by personal jealousies and by a lack of unity which inevitably led to foreign domination. The air we breathe resounds with the tragic cry uttered by Narayanrao when he was slain; and we can fully realise the agony of his mother who it is said felt so stricken with grief at the loss of all her sons that in a frenzy she gave up all comforts of life and took up a half coconut shell as a bowl for begging alms from door to door. Our grief is enhanced by the next tragic event of the death of Sawai Madhavrao which nipped in the bud all hopes which the Maratha Confederacy by its unity had excited by the victorious battle of Kharda. The inglorious career of Bajirao II teaches through these ruins the lesson of history that no people can flourish who do not know how to stand together and who put self above service. Our sadness is like a dark sky shot through with streaks of momentary lightning which reveal enchanting scenes—the stately marches of strong armies out of Delhi Gateway, the stern dispensation of justice in the Court at this palace by that renowned Chief Justice Ramashastri, the splendour of the darbars at which British Ambassadors learned to bend their knees and bow down before the image of Ganapati which later, after occupation, they could afford to deride.\*

26. In this manner the Shanwar Wada with its imposing rampart and majestic central gateway and Nagarkhana enclosing within its fold the ruins of the glory of the past, stands as a veritable symbol of the most eventful epoch of Maratha history.

27. The vicissitudes through which the palace passed after its occupation by the British are stranger and sadder still. For three years in the beginning the first Administrator of Poona had his headquarters here. Then it was turned into a jail. By the end of June 1825, when Bishop Heber visited the palace, the ground floor of the upper building was used as a prison for the town and district, the floor immediately above had a dispensary and the large darbar hall was fitted up with beds to serve as an "infirmary for the natives," while higher still the gallery was reserved for a lunatic asylum. Later, the Ganesh Mahal was appropriated as a court of sessions. It is perhaps permissible to suspect that it is this ignominious treatment that may have been responsible for the mysterious fire which broke out on the 21st February 1828 and

\*See the ironical description in the account left by Lt.-Col. Fitzclarence quoted by Parasnis in Poona in Bygone Days, page 26.

which completely destroyed the palace. As has been stated before, the date given in the inscription which is copied from the Gazetteer, is inaccurate. The fire, which was the last of the series, raged for two days, defeating the efforts made to put it out and so completely devastated the buildings that nothing was practically saved, excepting, according to some accounts, the Arse Mahal (the Hall of Mirrors) and some minor structures. It is however doubtful whether the Hall of Mirrors was saved. However that may be, thereafter the palace was literally buried deep in oblivion. What was left was covered with debris, the walled enclosure was roughly levelled and on the ruins were built police lines which were later removed to make room for the Small Causes Court of Poona and the subsidiary buildings attached to it. What the palace then looked like can be seen from the pictures which the Archaeological Department had taken before the excavation and which are reproduced in Appendix IV.

28. As the writer of an article in the Kesari wrote, while the excavations of Shanwar Wada were commenced: "If one looks back 200 years, there was nothing here excepting the huts of fishermen. One who peeps into the palace now in the year 1919, would see a few shrubs, cottages for policemen and a civil court on the old foundations. Round about on the uneven ground there is growth of jungle wood where one is afraid to step. Strange indeed is the drama of destiny. On the site where once the Peshwas had their main hall are now erected latrines for the civil court."

29. As that same writer put it, "It is only when destiny takes such ugly turn that the desire for resurrection dawns." In 1915 was made the first proposal to convert the enclosed space into a public park. But as the conversion of the interior would have meant the destruction of all remains of the old palace, the then Governor of Bombay, Sir George Lloyd, decided to have the debris excavated in order to find out what ancient remains were buried underneath. In 1917 when the site was inspected by the Archaeological Department, not a vestige was to be seen of the old palace. In 1919 it was declared a protected monument under the Ancient Monuments Preservation Act, 1904, and after the Governor's visit the excavation was immediately commenced. The Prince of Wales visited the palace in 1921, by which time considerable progress had been made in the excavation. Two years of sustained and careful excavation brought to light a conglomerate of a variety of terraced parks, cisterns and fountains as well as the remains of plinths of apartments. The work cost Rs. 1,25,000, and went on for some time. Finally about 1935-36 Chamanbag, one of the interesting sites in the Wada, was excavated. It is believed that almost all things have now been exposed to view, although it is difficult to say whether further excavations in certain parts may not bring to light some other interesting discoveries.

## CHAPTER III.

A BRIEF DESCRIPTION OF THE EXTANT ARCHITECTURAL REMAINS  
OF THE SHANWAR WADA.

30. In the present state of its architectural preservation, this palace is remarkable mainly for the striking proportions of its enclosure walls, the heavy bulk of their bastions, the imposing design and height of the main gateway with its music gallery at top, as well as for the foundation plinths of the main central block of its ancient courts halls, and residential apartments and also for a number of well-designed masonry fountains, cisterns and lawns.

31. The enclosure wall has nine bastions and five gateways built of brick masonry on stone foundations; this wall and its bastions are twenty feet in height. Each of the north and south sides of the enclosure wall is 184 yards long and those on east and west each measure 164 yards in length. Of the nine bastions, four occur on the four corners of the enclosure, two flank the main entrance in the middle of the north side and the remaining three abut each against the east, south and north sides at suitable intervals. The two bastions flanking the main gateway are octagonal and are constructed of black trap stone in ashlar masonry, while the rest are round and semi-circular in shape. In the body of the massive enclosure wall on its southern and western sides there are a number of small cells for the use of guards. There are also eight staircases in it leading to the top of the enclosure wall. Of the five entrances two including the main gateway open into the north side, two in the east side and one in the south side of the enclosure, the west side being entirely closed. As it faces towards Delhi, the main gateway, which opens in the middle of the north side, is called Delhi Darwaza (Gate). The smaller entrance in the eastern half of the north wall is named Mastani or Ali Babadur Darwaza, because it provided the nearest approach to the apartments of Mastani the Muslim mistress of Bajirao I. The two gateways in the east wall of the enclosure are called respectively the Kavathi Darwaza and the Ganesh Darwaza from their proximity to a Kavathi (wood-apple) tree and a small Ganesh shrine. The Kavathi Darwaza was also known as Khidki Darwaza or postern, owing to its original small proportions. The fifth entrance which occurs to the west end of the south wall was known as Narayan Darwaza, owing to the fact that after his murder the body of Narayanrao Peshwa was taken out for cremation from this gate. It is also known as *Natakshala* Darwaza, because the court dancers used to frequent this entrance. Of all these entrances, the one called Delhi Darwaza is the most imposing. The outer face of its heavy wooden door is thickly spiked over most of its surface. Said to be patterned after the model of the main gateway of Indraprastha, the famous Hindu fort in ancient Delhi, this main entrance of the Shanwar Wada supports at extreme top a beautiful music gallery, the exquisite balcony of which adds considerably to its dignity.



32. The enclosed area of the Wada is about five acres. Among the remains now extant in that area, the more noteworthy are (1) the terraced stone masonry plinth of the extinct main block of palace buildings which runs north-south in the middle of the enclosure, (2) the Hazari Karanje, a thousand-jetted stone-masonry fountain of lotus design lying to the west of the central higher plinth, and (3) the square cistern of compartmented walls which was formerly called the Chaman or arbour, occupying part of the lower terrace on east.

33. In the middle of the enclosure the terraced base plinth of the main block preserves on its first or lower terrace two balancing square lawns in the foreground, each with a small square cistern in its centre. The narrow path lying between these lawns leads south to the four feet, eight inches high plinth of the second or higher terrace. This higher terrace is approached by each of the three short flights of steps which ascend to its surface from the level of the lower terrace near the east and west ends of the higher plinth and also in its middle. The essentially oblong ground plan of this second or higher terrace resolves itself in the two large square courts one behind the other. While the front court has a square sunk lawn and a small cistern in its centre, the one at the rear contains a fairly large and deep tank known as Pushkarni Tank. The paved edges of the loggias of both these square courts still show lines of inter-spaced small holes on their surface, indicating thereby that these holes are the sockets into which the bottom ends of the pillars and posts of the now extinct roofs of the loggias were inserted. From the Manolihar plan of the Wada it is seen that the two apartments on either side of the entrance to the front court served as guard rooms, while the adjoining apartments to the south were used as waiting rooms for visitors. The oblong apartments on either side of the courtyard were probably the offices of the Peshwas. In the eastern apartment behind the site for office were housed the records of the Peshwas, while the corresponding apartment on the western side contained a room for jewellery, armoury etc. Another oblong apartment separating the two square courtyards was a central hall called Mazghar. The apartments around the Pushkarni Haud or tank, contained a dining hall, and Gauri Mahal or hall for the festival of Gauri.

34. The second object of interest among these ruins is the Hazari Karanje. It lies in the middle of the lower terrace on the west. Designed like an open lotus of sixteen petals, this fountain has a circumference of eighty feet. On the raised surface of the huge lotus are still seen 196 different ends of copper pipes representing 196 jets through which water used to spray up. It has been suggested that in each of these jets a lotus with eight petals was fixed with a further jet on each petal, thus making up the total number of over a thousand jets, signified by the appellation Hazari Karanje. In the circular drain around the fountain ends of copper pipes of fifteen jets can be seen. A round copper pipe, laid from the south-western corner to the centre of the cistern fed all the fountains. It is claimed that barring the celebrated "Fontana di Trevi" at Rome this fountain had no equal anywhere.

35. To the south of the Hazari Karanje to the extreme end is a deep stepped well, the roof of which rises slightly higher than the level of the Hazari Karanje. Between this roof of the stepped well and the fountain are two courts, the northern one being fitted with a very large number of sinks of stone and with copper pipes. In the other court are the remains of two fountains, the one near the well being oval in shape with fluted sides. The map referred to above states that the residential apartment of Madhavrao I were in this area.

36. To the north of the Hazari Karanje, there is an open quadrangle which according to the map was used for training young boys of the Peshwa household in horsemanship. To the west of this open quadrangle, though no traces of any building are left, there once stood an important two storeyed building, where the Peshwas used to meet important personages on state business. The first meeting between Sawai Madhavrao and Sir Charles Malet most probably took place in this apartment.

37. In the lower courtyard to the west of the remains described above and where at present are grown a few trees of Bakul, were rows of stables for horses and oxen, while on the eastern side there was a row of elephant stables marked by heavy stone-rings to which their ankle-chains were attached. Towards the south and close to the Narayan Gate there are some low-level chambers measuring  $124' \times 19'-9''$  which most probably were used as a granary. The semi-circular rampart in the centre of the western enclosure wall contains a vaulted round cell which in all probability was the magazine or the ammunition store.

38. Another noteworthy feature in this enclosure is the square cistern of brick masonry measuring  $51' \times 45'$ , prominently occupying the middle of the lower terrace on the east. This cistern marks the site of an arbour which was called Chaman in former days. When rescued from the incubus of debris in recent times not much of its fabric had survived. It has, however, been reconstructed as much as possible, in conformity with its original plan. This cistern is remarkable for a series of small square hollow compartments of various floral designs into which the thickness of its walls is divided, each alternate compartment having a fountain spout in the centre of its floor.

39. To the south of the terraced garden called Chaman Bag is the site of the wellknown Ganapati Rang Mahal which has been described in great detail by foreign visitors to the Court of the Peshwas. It was designed and built in 1755 by Balaji Bajirao, the third Peshwa, for celebrating Ganapati festival. This historic hall was the scene of many political and social events, and in 1790 it witnessed the signing of an important pact between the British and the Peshwa against the increasing menace of the hostile schemes of Sultan Fateh Ali Tipu of Mysore. A painting showing the durbar at which this pact was signed has fortunately survived and gives some idea of this magnificent hall.

40. To the south of the site of Ganapati Rang Mahal, on a high stone platform is a long narrow tank  $58' \times 5'$  in dimensions, containing a row of eight fountains. It is on one of these fountain jets that Sawai Madhavrao, the young Peshwa hardly 21 years of age at that time, fell from the balcony of the second storey of the Ganapati Rang Mahal and sustained fatal injuries which brought about his tragic end after intense suffering for about two days.

41. Further south of this six-jetted fountain is a large rectangular tank with low stone parapets measuring  $12'-7" \times 9'-3"$ . The walls of this tank have rows of plain rectangular niches measuring  $1'-4" \times 8" \times 10"$ . The late R. D. Banerjee, officer of the Archaeological Department, conjectured that this well was meant for obtaining the effect of a multi-coloured *chaddar* and was constructed in imitation of similar wells in Mughal gardens. According to him small lamps were placed in the numerous niches of the walls and a flow of water was made to cover these lamps, which ultimately produced a beautiful multi-coloured effect due to refraction.

42. A few remains of minor importance and doubtful identity are scattered between this well and the main plinth. They consist of cisterns, washing places, old flower beds and damaged plinths etc. According to the old map, these are the apartments of Godubai, a relative of the Peshwa Balaji Bajirao and Amritrao, the brother of Bajirao II. The site to the east of the cistern surrounded by flower beds is traditionally associated with one Kushaba Haibatsingh, the illegitimate offspring of Balaji Bajirao.

43. Along the side of the inner opening of the Ganesh Gate and in the south-east corner of the enclosure wall is the site of the Palace reservoir in which water was stored for distribution to all the parts of the palace. What remains of this ingenious system of water supply is the brick and lime masonry tower and its defunct underground pipe-lines. The third Peshwa had the imagination to connect this palace with a lake he had constructed at Katraj, a village some eight miles south of Poona, whence by means of an underground conduit pipe-line, he caused enough water to be conveyed to this reservoir. The numerous cisterns, fountains etc. received their water supply from this tower which is located at a higher level.

44. The portion in the north-east corner of the Wada till recently occupied by the rationing godown was once the site of a double-storeyed apartment known as Mastani Mahal. Mastani was the Muslim mistress of Bajirao and used to stay near him in the Shanwar Wada in a spacious mansion specially built for her. The building was however demolished by Bajirao II and even its foundations were dug out and removed outside the Shanwar Wada. No trace of this building is now to be seen at this place.

45. While the features noted above are all that deserves notice in the extant architectural scheme of the aesthetic remains of this palace, traditions and descriptions in a number of contemporary records

at this Wada credit it with possessing far greater buildings and apartments than one can now discover in it by their ruins. These conditions may briefly be summarised as below :—

The main residential block in the palace was six storeys high and had four large and several smaller courtyards. There were no less than seven large reception halls known as (1) the Gokak Hall because it housed toys made in Gokak, (2) the Nach or dancing Hall because it dancing girls beguiled the tedium of the leisure hours of the Peshwas, (3) the Mirror Hall, the walls and ceilings of which were covered with mirrors, (4) the Kacheri Diwan Khana or Court of audience, (5) the Ivory Hall because of its ivory ornamentation, (6) Narayanrao's Hall which obtained that name after the murder of Narayanrao in 1773 in that hall of the Peshwa of that name, and finally (7) the Ganesh Mahal. Besides these, there were many other rooms assigned to several departments of the royal household such as the Treasury, Store Room, Record Room, Library, Jewellery Room, Armoury Room and Medicine Room. From the other extant archaeological remains of the Peshwa period it can be said that the general style of construction of the audience halls or Diwankhanas of this palace was of the pattern called "Kalamdani". They contained one central hall with flat ornamented ceiling and side aisles with sloping roofs. The pillars of the central hall were carved out and shaped like cypress trees and joined together on the top by engraved cusped arches of exquisite workmanship.

It must in the end be confessed that the remains of the residential apartments, halls and other buildings exposed by archaeological excavation in this vast enclosure fail to provide a correct idea of the final plans and layout of most of them, much less of the real magnificence and splendour which this royal household is said to have possessed in the heyday of the glory and power of the Peshwas.

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## CHAPTER IV.

## PROPOSALS FOR THE USE OF THE SHANWAR WADA.

47. The historical narrative of the Shanwar Wada and the description of the state of its extant ruins will serve as a background upon which the problem before us can be presented in its proper perspective. In essence the problem is one of using the place to the best public advantage.

48. It would, indeed, prove instructive to give a brief resume of the several proposals made towards that end from time to time. Simultaneously with the commencement of the excavations were mooted different ideas for the use of the Shanwar Wada area. It is of particular interest to note that in 1920 the proposal was made to Government of placing an educational museum in the Shanwar Wada. By their order No. 1707, G. D., dated the 12th February 1920, Government informed the Poona Municipality that they would not consent to any such proposal, but were willing to contribute money towards a Reay memorial, if the Municipality agreed to expend the fund already collected by them for the purpose of that memorial for converting the Shanwar Wada into a public garden. It was then stated by the Collector on behalf of Government that the Shanwar Wada garden, if properly laid out, may easily become a most pleasant and popular place of resort and provide (what is so lacking in the city) a fine shady place in which people can rest and children can play. This proposal of providing a park in the Wada was rejected by the Municipality who insisted that the money which they had collected for the Reay Memorial Fund could be devoted only to the foundation of an industrial museum. Speaking of the proposal to place an industrial museum in memory of Lord Reay, the writer of the article in the Kesari quoted before made a very pertinent observation: "Recently a third idea has been mooted of devoting the sum of Rs. 40,000 collected by Government and the Municipality to found a museum in the memory of Lord Reay and of locating that museum in the Shanwar Wada. Had this idea been accomplished, *something utterly inappropriate would have been done.*" The proposal was thus abandoned, although the connected proposal of converting the site into a park was pursued even thereafter. In 1932, the Collector of Poona again approached the Municipality with a proposal to provide a park in the Shanwar Wada, pointing out that the Poona City was very inadequately provided with open spaces and public gardens, particularly in the old portion of the city, and that the open space in the Shanwar Wada could be put to a better use giving free access to the public after turning it into a park. In reply, the Municipality intimated that they proposed to lay out a garden and to locate a museum in the Wada. It was not made clear what kind of museum they contemplated, but apparently it was not the Lord Reay Industrial Museum. This proposal does not seem to have been pursued. In the meanwhile, suggestions were being made from time to time to use the available rooms in the Nagarkhana and the main gate for the purpose of exhibiting paintings and other articles connected with the Peshwa period.

The Bajirao Memorial Committee frequently asked for the use of these premises for that purpose as part of their celebrations, and in 1938 the late Rao Bahadur K. N. Dixit, the then Director of Archaeology and a person intensely interested in Maratha history wrote that he intended to devote the Nagarkhana on the main gate to a historical collection of paintings and of other objects of the Peshwa period. More recently in 1944 the Superintendent of Archaeology in charge of the monument addressed a communication to the Director-General to the effect that the monument was still regarded with considerable interest by a vast majority of people in Maharashtra, that to create an intelligent interest in the visitors to this monument it was necessary to exhibit on the walls of the entrance photographic copies of the genuine ancient paintings of the various Peshwas who used to reside in that palace, and he suggested that efforts should be made to get such copies from the Bharat Itihas Sanshodhak Mandal, Poona.

49. It will thus be seen that the proposals which came in the field for the better utilisation of the Shanwar Wada were—

- (1) the Lord Reay Industrial Museum,
- (2) a park, or/and
- (3) a museum for historical paintings.

The first was scouted from the beginning as the most inappropriate and incongruous use of the Wada, while no appreciable progress has been made in accomplishing the other two.

50. The Government Resolution, under which we were appointed a Committee, states that the Regional Library for Maharashtra requires buildings; that the Lord Reay Industrial Museum finds its present accommodation quite inadequate; that a historical museum can also be contemplated for location in the Shanwar Wada; and it invites the Committee to consider the possibility of utilising the Shanwar Wada in this respect. It will be observed that two out of the three specific suggestions which the Resolution expressly invites the Committee to consider have all along been canvassed ever since the excavation of the Wada commenced. The third, *viz.* the Regional Library, is a new claimant, the idea of the Regional Library itself being of recent origin. It is generally acknowledged that whatever be the structure constructed for any of the above purposes it is not likely to cover the entire area within the rampart walls. Therefore, the problem will eventually remain of utilising to the best advantage the unbuilt open space inside the Wada and also the open spaces outside the Wada which have necessarily to be treated as its adjuncts. Thus the suggestion of a park would still require equal consideration.



## CHAPTER V.

## THE GUIDING PRINCIPLE.

51. With a view to consider the rival claims of the individual institutions specifically mentioned in the Resolution we would like to examine the basic principles which underlie the various view-points placed before us, and indicate the true scope of their application and the feasibility of their reconciliation. The Resolution itself shows an awareness of these principles and the need for harmonising them. For, in the opening part of the preamble it recites that Government considers that the Shanwar Wada at Poona can ideally house some public institutions in a manner which would enhance its *utility* while at the same time *preserving* essentially its *historical character*. Two extremes are represented—(1) by the archaeologists who insist upon the permanent preservation of even the most trivial detail in what they call its pristine purity, and (2) by the rationalist utilitarians who have no use for historical sentiment of any kind and who have no objection even to level up the ruins inside with a view to erecting thereon an entirely modern building for the purpose of housing an institution which would fill a vital need in society's progress today. Historical sentiment alone matters to the former, whereas the latter are guided solely by utilitarian considerations. These two extreme view-points, moreover, received rather undue emphasis because they were pressed in the one instance by students of history with a passion for preservation who received the full support of the specialized Archaeological Department, and in the other by utilitarians who were the avowed protagonists of the particular institutions mentioned in the Government Resolution. The extremists were, however, obliged to make commonsense concessions gracefully to each other. Thus the high-priest of the archaeologists, Shri D. V. Potdar, with his usual reasonableness conceded that some open spaces were available within the enclosure wall which could be used for erecting a building in which a historical museum could be housed. On the other hand, one of our members, Shri Gharpure, himself the Curator of the Lord Reay Maharashtra Industrial Museum, and almost all the supporters of that Museum, acknowledge that the ideal utilization of the space should be for the purpose of restoring the old Shanwar Wada in its original reality, and they were even prepared to give the historical museum a first place in the order of priority. The archaeologists were ready to yield their ground so long as that could be done without affecting the historical sentiment and without detracting from the character of the monument; while the utilitarians had to reckon with the strength of the historical sentiment and rightly hesitated in suggesting the removal of well-known landmarks. We feel that the common man in Maharashtra and any ordinary student of Maratha history would like to steer clear of these two extremes and adopt a middle course. That became evident to us during the course of the examination of a number of eminent citizens who were neither specialists in preservation nor protagonists of any particular institution.

52. As in other public matters involved in conflict, the golden mean represents also in this instance the most acceptable and practicable course. We have, therefore, adopted as the guiding standard of our recommendations the criterion happily supplied to us by the preamble of the Resolution. In a sense we should have felt obliged to follow that criterion as part of the terms of reference within which we were expected to confine our deliberations. We do so all the more readily as we are convinced that this criterion would not only be endorsed by the intelligent and impartial opinion of Maharashtra, but would also satisfy in equal measure the historians' sentiment for the past as also the archaeologists' passion for preservation, making it possible at the same time to use this important monument and its appurtenant open spaces to greater public good.

## CHAPTER VI.

## RESTORATION OF THE SHANWAR WADA.

53: Before proceeding to examine the limitations which inevitably follow from the criterion laid down in Chapter V, we would like to dispose of the suggestion to which a prominent place was assigned by almost all persons who helped us by their evidence, viz. that the ideal course would be to restore the Shanwar Wada as it was in the times of the Peshwas and fill it with exhibits which would help the imagination in recreating the past. We fully appreciate the patriotic sentiment which in other countries has led to such schemes of restoration on a grand scale. One such notable instance is that of the restoration of Colonial Williamsburg in Virginia which naturally kindles even in a foreign visitor a rare enthusiasm the inspiration of which was communicated to us by Shri Gharpure who recently visited that place. We have carefully considered the practicability of such restoration, and we are constrained to record that in the present circumstances such restoration would not be possible. Apart from the question whether in schemes of restoration precedence may have to be conceded to other historical places which have a prior claim on the affections of the people, we feel that in the present state of our knowledge the restoration of the Shanwar Wada would bear no valid relation to its original reality. The object of restoration is the recovery of the old form by a new work which should be constructed in such substantial accuracy and perfection that the original actors if they could return could scarcely guess the intervening destruction and neglect.\* It is manifest that no work of restoration can be undertaken in the absence of sufficient data regarding the original structure. It is only when sufficient evidence is available that the question of its loyal interpretation can arise. It is indeed very unfortunate that till today it has not been possible to recover any information which would be useful for purposes of restoration. Stray references to the Shanwar Wada are strewn in abundance among historical materials; but they cannot be pieced together for evolving a correct much less a complete picture. The descriptions left by ambassadors and travellers do not naturally extend beyond the audience hall and a few adjuncts thereto, as can be seen from the quotations given in Chapter II. Even the Manolikar plan, which is the only early plan we possess, has supplied some details from memory. No picture or photograph of the Wada in its entirety or even of its different structures has come down to us. The only available picture is that of the Darbar hall, of which only a limited use can be made on the lines hereafter suggested by us. A vague feeling was expressed before us by some witnesses that there might be replicas of the Shanwar Wada in some other parts of the country. As at present advised, we are, however, satisfied that there is no extant palace anywhere in the country which can be said to be a copy of the Shanwar Wada; and judging by the progressive additions made to the original Wada built by Bajirao I, it would indeed be impossible that this colony of mansions with all the paraphernalia of

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\* The Restoration of Colonial Williamsburg in Virginia.

subordinate structures intended for a big retinue could ever have been reproduced elsewhere in India by any Maratha or other prince. Shri G. S. Sardesai in his Fifth Volume of the Maratha Riyasat dealing with Bajirao I ( p. 450 ) makes mention of only one supposed replica of the Shanwar Wada. He says that "it is understood that the Wada which the Holkar built at Indore was a copy of the Shanwar Wada ; but that Wada, too, was destroyed by fire some years ago." From a letter which he wrote to Rao Bahadur K. N. Dixit, the then Superintendent of Archaeological Survey, Western Circle, Poona, it appears that he felt that an exact copy of the Shanwar Wada may have been made by Amritrao Peshwa at Karvi (Chitrakut). Rao Bahadur Dixit stated in reply that he had visited the place himself and did not get any idea of the resemblance ; and he wondered whether it was possible for Amritrao exactly to reproduce the construction of the Shanwar Wada ; in his opinion local conditions did not favour such a replica and that the palace did not seem as formidable a structure as the Shanwar Wada at least in the exterior. It was suggested before us that the Jai Mahal at Gwalior might also be a reproduction of the Shanwar Wada, but no definite material was placed in support of that suggestion. It is well-known that almost all the Maratha *wadas* scattered in different parts of the country have certain common features like the wooden cypress columns, the *kalamdani* halls with aisles on both sides and other ornamentations, which suggest to a casual visitor a superficial similarity which is responsible for the vague feeling that the Shanwar Wada may have been imitated elsewhere. No material is available to show that the distinctive features of the Shanwar Wada, such as the Ganapati Mahal, the Rang Mahal, the Arse Mahal, the seven-storeyed Asmani mansion or the Meghdambari mansion, the Phadacha Chowk or the Secretariat, the fountains, cascades etc., were anywhere reproduced in one single group of buildings which would give us a correct idea of the architectural and the structural composition of the Wada as it stood before it was destroyed by fire in 1828. We fully endorse the statement made in the Historical Note on the Shanwar Palace which was prepared by the Department of Archaeology in 1921 that no authentic plan, picture or painting of this palace has been discovered as yet, and no record also is forthcoming which describes the building in detail. We have consulted the leading historians of the Marathas and studied a number of references and we find that it is not possible to reach unanimity even as to the location of all the important structures within the enclosure wall, let alone their design or accurate description. Thus to take only a few instances, Shri Potdar feels that whereas the archaeological map shows the Ganesh Mahal and the Rang Mahal as one behind the other, in fact it was one building, the ground floor being the Ganesh Mahal over which stood the Rang Mahal. The descriptions left by Sir Charles Mallet and Lord Valentia would on the other hand suggest that the Ganapati Mahal was reached by a steep stair-case, which means that it could not be on the ground floor. We get references to the effect that Sawai Madhavrao, whose sleeping apartment was above the Ganapati Mahal, took the fatal jump

as some say on the eastern side and others on the southern side. It is because we see even today the spouts of the seven fountains in one row that we can fix the place where exactly he fell. But these conflicting references make it difficult to locate with any precision the Ganapati Mahal or the Rang Mahal. We, therefore, agree with Shri Potdar when he says that restoration is not possible as no correct details are available as regards dimensions, modes of architecture, materials etc., and we would add, even location of the structures.

54. The problem is not one of a mere restoration of lost parts for which evidence is available or of replacing of materials where the original work has become dilapidated. In this case restoration would mean rebuilding from no specific data at all, what has been completely lost. That will be worse than faking or fabricating a house, and has been aptly described as a "forgery in good faith". Such structures will not only effectively smother the memory of the past but will crowd out the truth from the minds of coming generations. We endorse the following views regarding restoration, more especially as they apply with the greatest force to the restoration of the Shanwar Wada structures which—for lack of any tangible evidence—must necessarily depend only upon the magic of imagination. "Restoration is work for a specialist, but all too often it is undertaken by builders, amateurs, or architects who give little time to inquiry but go ahead destroying evidence that might enable students to restore with fidelity. Often it is better to preserve than to attempt restoring at all. In general, preservation is safer than tampering—especially in these careless times when one thinks nothing of creating a whole historic house just as the forbears should have seen it."\*\* Besides, the new creation of the old constellation of the Shanwar Wada structures would entail enormous expenditure which would be made possible only by princely munificence of which we see no prospect. It may be useful to add that restoration would rule out the use of the new structures either for a library or for an industrial museum; and the restored buildings would have to be peopled with exhibits suitable only for a historical period museum. A period room is the nearest approach to restoration we can make in this case; and we feel that our final recommendation of a Museum of Maratha History and Culture with special reference to the Peshwa period and containing a miniature period room modelled on the Ganapati Mahal would satisfy the most ardent expectations of such restoration as is possible in the circumstances of today.

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\*\*The Museum in America; Coleman, Washington, 1939, Vol. I, p. 71.

## CHAPTER VII.

## SITES FOR LOCATION OF BUILDINGS AND THEIR LIMITATIONS.

55. The ideal of restoration being unattainable, we must next consider the questions of the location of the proposed new structures in the Shanwar Wada area, and the use to which they can be put. In both these respects, the guiding principle which we have adopted in Chapter V imposes certain limitations which, at first sight, might appear rather rigorous, but to which we must loyally submit if we do not wish to deviate from the golden mean we have decided to follow. In this Chapter we, therefore, propose to examine in greater detail the limitations upon location, reserving for discussion in regard to each proposed institution the further question of its appropriateness in the context of historical surroundings.

56. Opinion was practically unanimous on the principle that any new construction must not interfere with or affect the massive rampart wall with its gateways and bastions; and that if their proper preservation and current maintenance so demands, a fringe of open space may be left between the wall and the proposed new construction. On the other hand, there was consensus of opinion that the space of the Nagarkhana on the top of the Delhi Gateway, and what are today dark cubicles along the staircase leading to the Nagarkhana should be used to better purpose, especially of displaying historical exhibits, without of course affecting any architectural detail.

57. It must not be imagined that the space of about five acres enclosed within the rampart wall is open level land available straightway as a building plot. From the building point of view that space is very inconveniently studded with historical remains in different degrees of preservation, each encumbered further with its associations and memories. The innovator may like to make a clean sweep of what may seem impediments to him; but even the most determined debunker of historical greatness may well be called upon to pause and consider whether such vandalism is at all necessary. For, there is no dearth of open spaces in and around Poona. While acquiring its charter as a Corporation, that City has recently extended its areas. Building development in that area has not reached such an oppressive stage of overcrowding as would compel the effacement of historical remains within the Shanwar Wada ramparts. They are remains of a kind which any city similarly connected would ever cherish with pride. We were rightly reminded that in spite of the leading place that Poona has taken in certain phases of Indian history, there is today in this far-flung city very little to testify to this glorious past. Almost all the palaces in the City of Poona, which were reminiscent of old glory have either been burnt, destroyed or become decayed, including the palace of Shivaji. That is another weighty reason why Poona should cherish with loving care the ruins and remains of its principal historical monument, which was the very seat of the Maratha

Empire and, therefore, the symbol of its power and glory. We see also considerable force in the plea so powerfully made by Shri D. V. Potdar that building upon the remains will forever stifle research, smother historical memories, and blind the visitor's imagination. It may be that we have reached the limits of exposure by excavation; although archaeologists were by no means confident that every relevant historical or architectural detail has been finally exposed to view. That, however, is only a subsidiary argument. The principal argument of the historian-archaeologist can be best presented in Shri Potdar's own words :—" More evidence (about the location and detailed descriptions of the historical structures) could be gathered by a thorough search of materials likely to be found in the Departmental Records of Government and elsewhere..... Unless a thorough search is made, we cannot say that all that is possible and necessary has been done to gather information about the Palace, and until that is done it would be unwise to build upon the remains..... There is hope of further information being discovered and with its aid to reconstruct mentally the details of the structures. Little details, as they may be revealed to us, will have to be studied on the spot, actual measurements taken and compared; lines of foundations, closed or open jets, steps and staircases etc. observed and utilised for interpretation and mental reconstructions. If the excavated ruins are covered up with new structures, all this comparison and inspection will be forever barred..... Once the foundations and ruins now exposed to view are covered up with new structures, it would be very difficult to picture in the mind the old palace as it might have stood in the days of its glory..... Should, however, the excavated ruins be kept as they are, it will be very easy to explain to the layman, that here the Peshwa held his Durbar, there he worshipped, there he dined and at this end deliberated with his Sardars, here was his armoury and there the jewellery and so on and so forth..... On the other hand when the open ruins will be covered with a new building we can never make the visitor realize either in the new office room or the Reading Hall that there once stood the Homa Shala of the Peshwas. In point of impression there would be a vast difference between the two situations—the uncovered ruins and the superimposed new structures. The new structures will always impinge on the eyes from here, there and everywhere. The historical thirst will never be quenched."

58. On the whole, therefore, we are decidedly of opinion that all historical remains, whatever be their importance and state of preservation, should be left untouched, and should on no account be obliterated or covered in the interests of new structures.

59. These remains naturally represent parts of an integral pattern of what was a cluster of structures, so that building on the intervening open spaces would present a veritable jig-saw puzzle to the architect and must on that account be declared impracticable. Building proposals must, of necessity, be confined to certain open plots which today appear

unencumbered with remains. At the most, five such plots can be separately demarcated :—(1) The open plot parallel to the southern wall between the water storage near the Ganesh Gate on the east and the water tank on the west ; (2) the space on the west formerly used as the stables together with a contiguous open strip ; (3) the open strip parallel to the northern rampart wall to the west of the Delhi Gateway ; (4) the open plot in the north-eastern corner formerly occupied by Mastani's palace and recently by the Rationing Godown ; and finally (5) the open spaces in the three quadrangles, viz. the Fore Court, the First Court and the Second Court.

60. Of these open plots, the first four do not require special consideration in respect of the location of the Maharashtra Regional Library and the Lord Reay Maharashtra Industrial Museum. In the written resume of his evidence supplied by Shri D. R. Gadgil, the Chairman of the Maharashtra Regional Library Committee, it was made quite clear that these four plots were unsuitable for the Library. The concluding paragraph of that resume states :—“The Regional Library Committee is emphatically against the placing of the library building in a location which is not central in the Shanwar Wada areas. A location which results in a comparatively narrow and lengthened building near the ramparts will be inconvenient from the point of view of the supply of light and air which are both extremely important for the library, and will also be inconvenient from the point of view of organization.” Shri Gharpure, the Curator of the Lord Reay Maharashtra Industrial Museum, also intimated to us that in respect of the location of that Museum he too held the same views as Shri Gadgil, and that he was “definitely of the opinion that if any public buildings are to be constructed, they should be constructed on the main plinths.”

61. We agree that the first four plots are totally unsuitable for locating modern buildings of the type required for a Regional Library or an Industrial Museum. Indeed, we feel that to place a tall storeyed structure parallel to the southern or the western rampart would create an unsymmetrical position vis-a-vis the rampart and the remains, more especially as a building in that position would make an obtrusive impact on the attention of the visitor immediately he enters the Wada through the majestic Delhi Gate. In that setting the buildings would introduce an incongruity which would destroy the general impression of solemnity now borne on the visitor's mind as he emerges out of the Delhi Gate and faces the plinths and ruins. Moreover a building on the western side ( i.e. on plot No. 2 ) would become possible only by obliterating all traces of the stables together with the stone-rings for the ankle-chains of elephants ; and that course we do not feel inclined to recommend for general reasons which we have already discussed. None of these objections would arise in respect of buildings flanking the Delhi Gate on either side ( i.e. on plot Nos. 3 and 4 ) provided they are constructed according to specifications prescribed with a view to



maintain the present outlook and used for the purposes of a Historical Museum which would not only harmonise with the present atmosphere but definitely enhance its effect and appeal.

62. We are thus led to consider the very controversial question whether any buildings should be constructed on the only remaining open plot No. (5), viz., the open spaces in the quadrangles where today we have the plinths of the Peshwas' residential and other mansions. Here we literally enter the region of sentiment. How strong and widespread that sentiment is can be best judged by a few quotations we give below from statements made to us by persons who could not have been prompted by inborn Maratha pride. Thus Shri Cowasjee Jehangir considered that it would be sacrilege to build upon the existing plinths. Shri Muneer, now Director of Archaeology, Pakistan, who as Superintendent, Archaeological Survey of India, Western Circle, had an intimate knowledge of the Shanwar Wada, was emphatic in his view that nothing should be put up on the main squares along the quadrangles. Similarly, Shri Goetz was strongly opposed to the idea of erecting a new structure on the plinths. When independent men of culture, not likely to be swayed by sentiments of Maratha tradition, expressed such strong views, it was but quite natural that representative opinion in Maharashtra should protest against the suggestion of placing buildings on what it rightly regards as a sacrosanct spot hallowed by many memories. Shri Potdar, who by temperament and training is steeped in the sentiments of Maratha history, voiced them in his characteristic vigorous language as follows :—"Enthusiasts, who are not competent to think in the historical and archaeological way, are merely satisfied with thinking that they can draw enough historical inspiration if they fortunately could feel the foundations under their feet. All above is the open sky; and what, they ask, could ever be the use of preserving the mere foundations? To the deeper student who has studied the relevant original sources, the foundations, each section of it, when preserved uncovered, conjure up a thousand and one memories which have yet to be systematized and explained to the layman." By way of comparison he posed the pertinent question : "Do the foundations of the Nana Wada, now super-imposed by the New English School, ever bring to mind the big and beautiful halls, etc., of the palace, I had the good fortune to see some fifty years ago? No, never!" Shri G. S. Sardesai, the doyen of Maratha historians, naturally guided by more mellowed wisdom, suggested a course of moderation which, in effect, we eventually recommend. He would consent to a building on the plinths if it would be by way of restoration of the Wada and could be used for the purpose of a historical museum; but he added the important proviso that even for such building if other space was available in other parts of the Wada, he would rather locate the building in that space and preserve the plinth. Men of culture, representatives of different spheres of the Marathi world, shrank equally instinctively from the suggestion of a building upon the plinths for the Industrial Museum or the Regional Library. A few more

typical opinions would leave no room for doubt regarding the cultured citizens' reaction to that suggestion. Their language of disapproval corresponded in degree to the outraged fervour of their feeling. For example, Shri Kakasaheb Kalelkar declared that to build anything upon the main plinth is to destroy the historical sacredness of the palace. Shri N. R. Phatak, the then President of the Maharashtra Sahitya Parishad, following the trend of the conclusions reached upon an informal discussion among the leading members of the Parishad, intimated that to erect any building upon the plinth where the Wada formerly stood is to destroy the very soul of the usefulness of the place. Among journalists, Shri Parulekar of *the Sakal* and Shri Karandikar so long associated with the KESARI, were for leaving the plinths intact, unless a restoration of the Wada was to be made for purposes of a historical museum. Shri Barve, the Municipal Commissioner of Poona, did not like the idea of having any structure on the plinth which he felt was of historical importance. That was also the opinion of Shrimati Sumatibai Gore, a member of the Legislative Assembly. We are not unmindful of the strain of contrary opinion introduced in the evidence by a few other leading citizens of Maharashtra. Unfortunately, the very few independent persons in that class (such as Shri Hire, the President of the Maharashtra Provincial Congress Committee) had no opportunity of a personal discussion at the Shanwar Wada itself, which we find gives a proper perspective and changes the whole outlook of the witness. We can easily understand the difficulty experienced by others in expressing their frank views with full freedom; for, they were either deeply associated with the claimant institutions or appeared to have pledged their support in sponsoring their claims. Indeed, it was rather interesting to find that one witness from this class declined to be drawn into an examination lest it might render untenable the stand he had taken in support of the Industrial Museum: while some others who had come to scoff remained to pray at the altar of historical sentiment. On the whole, we are satisfied that representative independent opinion of the Marathi-speaking people and of others besides does not favour the idea of erecting buildings on the main quadrangles, and is definitely opposed to placing buildings there for the purposes of a Regional Library and/or Industrial Museum.

63. We fully appreciate the sentiments underlying that opinion. Cynics may not be wanting who would adapt Omar Khayyam's language and say—

.....What have we to do  
 With Bajirao the Great or brave Bhao ?  
 Let warrior Ragho bluster as he will,  
 Or Nana call to counsel—heed not you.

We know of no people who have disposed of their historical monuments on the lines of this so-called practical philosophy; and however hard-headed the Maratha may be supposed to be, we do not think that he would

like to view the plinths of Shanwar Wada shorn of all sentiment and merely as a central building plot of a few acres wasted in the City of Poona. The lament is sometimes made that the open plinths fill the mind with sadness at the sight of the "lizard keeping the court" where the Peshwas once gloried. Building upon the plinths will by no means bury that sadness for ever ; for, unless we obliterate every trace of the historical remains in the Wada, they will continue to arouse memories which in some instances are still more painful. It is futile in our opinion to follow the ostrich policy of escaping unpleasant historical memories which such sights necessarily inspire and from which future generations learn useful lessons with great advantage.

64. We are, therefore, led to conclude that no structure should be built upon the open spaces in the three quadrangles ; nor upon the open plots parallel to the southern or western wall of the rampart. We are of opinion that whatever structure is to be built should be placed parallel to the north wall in continuation of the gateway on either side ; and such structure should be circumscribed by conditions which we indicate in Chapter X and should be used for the purpose of a museum of Maratha history and culture with special reference to the Peshwa period.

## CHAPTER VIII.

## BUILDING FOR THE MAHARASHTRA REGIONAL LIBRARY.

65. The conclusions reached so far make it easier to deal with the problem of utilizing the Shanwar Wada for housing the Regional Library and/or the Reay Industrial Museum. In this Chapter we propose to consider primarily the question of a building for the Regional Library on the Shanwar Wada grounds.

66. At the outset it is necessary to have a clear idea of the functions of the Regional Library and of the requirements of space and buildings for discharging those functions efficiently. We were indeed gratified to find that the Maharashtra Regional Library Committee had an adequate notion of the library's functions and needs which they certainly conceived in terms of modern standards, and it would, therefore, be useful to describe them in their own words:—

“The requirements of the Library may be visualised from three distinct points of view : (a) The custodian of the copy-right collection of the Marathi publications in this Province. (b) The central public library for the whole region of Maharashtra in general and for the Poona area in particular. (c) The organising centre for the entire library movement in Maharashtra and the store-house of books for the purpose of this movement. The requirements for each of these purposes will be distinct and will all have to be adequately provided for. The copy-right collection will have to be kept distinct and special precautions will have to be taken for its being maintained intact. This will mean that books in the copy-right collection will as a rule not be available for ordinary use in the reading rooms, etc. Also the collection may have to be housed separately from the other stock of books in the library. The library will also have to acquire extra copies of large number of publications for use of readers in the library and for the store from which district and taluka libraries may meet their requirements. It is difficult to estimate with any accuracy the total number of publications that will have to be housed, say, thirty years from the establishment of the library. The initial collection may be put at about 50,000, and as vigorous efforts are made to fill in gaps and to acquire publications in languages other than Marathi for the use of the reading public the number should mount up quickly. Later, all Marathi publications, wherever published, will have to be acquired and while one copy of even seemingly the most insignificant publication will have to be carefully preserved, extra copies will have to be acquired of all publications likely to be demanded by readers, as pointed out above. It would thus appear to be not too liberal an estimate to provide for the accommodation of from 4 to 5 lakhs of publications at the end of the 30 year period. Apart from provision for the general storing of publications, special provision

will have to be made for at least two purposes; a room for rare collection and a map room.

For requirements of readers in the public library reading rooms for newspapers, for books and for children and cubicles for scholars must all be separately provided. At least one lecture room is also an essential adjunct. From the organisational point of view accommodation for the Secretary of the Library Committee, the Librarian, the Assistant Librarian, the Assistant Curator and their staffs will be necessary. A binding section must necessarily be maintained and housed within the premises. As regards the requirements of the District and Taluka library organisation the books required for their purpose may be said to have been allowed for in the general calculation of the total number of publications made above. For the organisational part of the District and Taluka movement, however, a special staff will have to be maintained and special arrangements for the receipt and issue of books, etc., will have to be made. This section will have to be housed in a separate section of the building.

The accompanying statement gives estimates of what may be termed modest requirements for these purposes. These show that the ground area requirements of the Regional Library at the end of 30 years are not likely to be less than 40,000 sq. feet. The total built up area that will be required for making so much space available for the purpose of the library will of course be very much larger than 40,000 sq. feet."

The details of the ground area as explained in the statement make the necessary provision for the more important features of a modern library of this kind.

67. The suitability for the purpose of a library of the possible sites in the Shanwar Wada has been sufficiently discussed before in relation to its historical character. What we are now called upon to consider is whether the Shanwar Wada affords a suitable site for fulfilling effectively the requirements of the Maharashtra Regional Library as they have been outlined above.

68. The Maharashtra Regional Library Committee thought that the Shanwar Wada site was specially suitable for the Regional Library because it is both central and secluded. In their opinion it would be very appropriate to have the library building in close proximity of a general purposes museum as both these are the essential instruments of adult education in its wider sense, and as their proximity will reinforce each other's utility. These are the only attributes of suitability for which the Shanwar Wada site was covetable in that Committee's opinion.

69. It will be readily conceded that the building of the Maharashtra Regional Library should be so located and planned as to place it in the most advantageous position to discharge its primary functions

The characteristic functions and services of a modern Regional Library have been described in a recent book as follows :—

“In a regional library, service should be brought close to the homes of the people through systems of branches, mobile units and other agencies of communication and transportation. Provision should be made for the organized flow of reference and reading aid questions, inter-loan requests and other services among branches, extension agencies and the Central Library. The library should have centralized (or centrally directed) cataloguing and classification, a central reference collection of broad scope, including printed materials of all types ; a central reservoir of circulating books large enough and live enough to meet a wide demand from many types of readers ; a system of community and school branches ; and additional service to outlying communities through stations and book mobiles.”\*\*\*

70. Among the functions of the Maharashtra Regional Library that of providing a Central Public Library for the Poona area must naturally take a secondary place ; and as we shall point out later, even for performing that function a central location in the heart of Poona is by no means essential. The Maharashtra Regional Library is primarily the treasure-house of the copyright collection of Marathi books which will naturally swell in years to come, the store-house of books both as central public library for the entire region of Maharashtra and for the purpose of organising the library movement in that region. The copyright collection is intended primarily for the use of the research student and will be of incalculable benefit to university studies (particularly post-graduate), in Maratha history, literature and culture which is the special concern of the Poona University. Similarly the Library's function as the organising centre for the library movement in the region of Maharashtra, must be co-ordinated with that University's activities in the field of library training and education. For fulfilling these vital functions to the best advantage, it, therefore, seems absolutely essential that the library should be located in the University zone ; so that the research student and the trainee in library work should secure all necessary facilities without any inconvenience. Besides, a library of this character would provide an invaluable adjunct to University education. Fortunately, the Poona University commands the use of extensive grounds of the former Government House than which a more ideally situated location for seclusion and surroundings cannot possibly be imagined in the whole of Poona. The library's third function, viz. of a central pool of books for interloaning and interchange in the whole region of Maharashtra does not demand for its fulfilment a central location in the heart of Poona City. That function will be more efficiently discharged by locating the Library in a place which allows sufficient space for speedier expansion in the future ; and such a place can be sought only within the expansive grounds of the Poona University.

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\*\*\* Post-war Standards for Public Libraries. American Library Association, Chicago, 1943, p. 46.

71. The last and the least important function of the library viz. of providing general reading facilities for the public of Poona will, we believe, recede into the background as library facilities increase, as they are bound to, in that intellectual city. The time is not far distant when the Maharashtra Regional Library will perform for Poona the same functions as the National Central Library does for London, viz. of becoming a libraries' library rather than a readers' library. Even today there are a number of well-equipped libraries which can be organised into a network of libraries for Poona City. We trust that the Corporation of Poona will adopt a progressive policy and will aim at providing each ward with a nuclear branch library which will be able to draw upon the collection in the Maharashtra Regional Library as upon a central reservoir. That undoubtedly is the role which the Maharashtra Regional Library is destined to perform for the people of Poona City; and the sooner it assumes that role the better organized library facilities will be in Poona and the region of Maharashtra. This pattern of library organization has proved very successful elsewhere; and in our opinion Poona should experience no difficulty in imitating and even in slowly perfecting such organization. A permanent building for the Maharashtra Regional Library need not, therefore, be planned only with an eye to providing a popular reading room for the people of Poona. They are entitled to have reading-rooms near their homes; and to have, at the same time, the privilege of borrowing freely from the collection in the Central Library. The Maharashtra Regional Library may continue to maintain a reading-room for purposes of reference and research; but such reading-room can and should be placed in the quiet University grounds and not in the midst of the crowded city.

72. Having regard to its true role in the life of Maharashtra and the primary functions it will be called upon to perform, we are of opinion that it would be inadvisable to locate the Maharashtra Regional Library right in the heart of a crowded part of the Poona City; and that for obtaining optimum efficiency of service, it would, on the other hand, be definitely advantageous to locate it on the Poona University grounds.\* We noticed that the apprehension of the heavy cost of acquiring an open plot for the Library weighed with the Library's spokesman in determining the preference for the Shanwar Wada site which, of course, can be secured free of cost. We need not add that, if it is decided to build the Library in a suitable part of the University grounds, no cost of acquisition need be incurred. We feel that a building, planned in a manner fully adapted to the many varied services of a modern regional library can conveniently and appropriately be built, not in any part of the Shanwar Wada site, but in the Poona University grounds.

73. A number of other cogent reasons suggest themselves to a mind familiar with the trends of modern library planning why the Maharashtra Regional Library should not be built on the Shanwar Wada grounds. Any modern library building must fulfil the desire of the eye, and must

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\*It is noteworthy that the new building of the National Central Library of England was recently acquired in the University zone and adjacent to the new buildings of the University of London.

be appropriate to its environment and yet be successful as a working building.\* A library building is a functional building, and its exterior design should express that function. We see insuperable difficulties in constructing such a building on the Shanwar Wada grounds. The building which will eventuate in that enclosure must necessarily be conditioned by its surroundings and possibilities ; and it is obvious that the architect's spontaneity will languish within the confines of a historical architecture to which the surroundings will compel him to conform. It has been rightly said that libraries of all buildings should be freed from the trammels of a merely archaeological architecture.† In imposing upon the proposed Library building the pattern of an eighteenth century residential Maratha mansion, we would be making it difficult for the architect to show people "the exciting humanity of a good architecture for their service."‡ "The combination in a library building of use with beauty, in itself a difficult architectural achievement, will become doubly difficult in the surroundings of the historical remains of the Shanwar Wada. Practical convenience may even demand that the dignity of a simple refined structure should be combined with steel construction and modern utilitarian fittings. From the point of view of architectural harmony, it is, to say the least, painful to visualize such a modern building with its drainage pipes, electric and telephone connections, planted right on the central plinths of the Shanwar Wada immediately overlooking the Chamanbag with its quaint cisterns or overshadowing the dilapidated rows of fountain-spouts where young Sawai Madhavrao sustained his fatal injuries. If the architect is obliged to adopt the outlines of the quadrangles, and also to conform to the limitation of height which it was generally agreed should not dwarf the rampart, the resulting structure will present a truly Procrustean problem in adapting it to the use of a modern Central Library. In short, we are inclined to think that it will be well nigh impossible to harmonize the ideals of the librarian, architect and archaeologist and thus to construct on the available open plots in the Shanwar Wada enclosure a building for the Maharashtra Regional Library which is functional in design or which is designed with a simple refinement fulfilling the desire for something beautiful, and which will at the same time preserve the historical character of the Wada.

74. The massive rampart wall will so completely screen from sight the proposed building that it will lose one of its main educational attractions. Although houses are built to live in, and not to look on according to Bacon, a good library building to look on is itself a powerful educational factor. That is why it is expected that a library building should reveal its character as a library by its location and architectural design as well as by showing vistas of the interior and by utilising outside show cases and show windows.§ A library building may undoubtedly benefit by seclusion ; but it need not be the seclusion of a heavy veil.

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\*Brown's Manual of Library Economy, Sixth Edition, page 115.

†Beresford Pite quoted on p. 24 of Soule's "How to Plan a Library Building for Library Work" Boston, 1928.

‡Brown op. cit. p. 115.

§Post-war Standards for Public Libraries, op. cit. p. 62.



75. Another serious disadvantage of the Shanwar Wada site is that it is incapable of flexibility in making future expansions and modifications. It is trite knowledge in library planning that buildings should be planned for expansion of service and community growth and for easy and satisfactory enlargement if and when needed. "There is a law affecting the growth of libraries not unlike that of geometric progression. By the principle of *noblesse oblige*, a library which has attained a certain size is called upon to grow faster than when it was small."\* The problem of storing the rapidly accumulating mass of printed material soon becomes a pressing one particularly in a Regional Central Library. With the spread of literacy and the dissemination of knowledge in regional languages, the stock of books in the Maharashtra Regional Library will continually grow and in course of time become quite enormous. Opinion is practically unanimous to the effect that growth or change of methods will bring need of alterations, additions or even rebuilding in all active libraries in less than a generation.\* The future course of the Maharashtra Regional Library will be governed by the growing demands of a dynamic society thirsting for knowledge; and an inflexible building on a site whose limits are rigidly circumscribed will prove a hindrance to the growth of library service and organization in Maharashtra. It would, therefore, be wiser to select in the Poona University grounds a suitable site of adequate area to allow for future expansion and enlargement.

76. A few other disadvantages of the Shanwar Wada site which are bound to prove detrimental to the efficiency and utility of the Library also deserve notice. The rampart wall while providing seclusion to the Library will at the same time harbour the well-known enemies of books which abound in this country; and it will be impossible to eradicate that danger however efficiently the wall may be maintained in trim repair. Even now the Shanwar Wada attracts a fair number of visitors; with the growth of historical interest that number will steadily increase. A well-planned garden inside and outside the Wada will attract larger numbers. These crowds which are by no means silent and orderly will disturb the quiet so badly needed for research work and other studies in the Library. If a museum is also located in the same or adjoining building, that will interfere still more with the convenience and quiet of serious readers. Finally, the Library will be required to remain open for longer hours—even after sunset—which will not suit the standards to which the archaeologist would like to adhere in the interests of the safe preservation of the monument.

77. For all these reasons and having regard to the conclusions reached in the earlier chapters, we are of opinion that in the interests of the Library building and service and also in the interests of the Shanwar Wada as a historical monument, the Maharashtra Regional Library building should not be built on any part of the Shanwar Wada grounds, and certainly not on the plinths of its main quadrangles, but should preferably be built on a convenient site in the Poona University grounds.

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\*Soule, *op. cit.* pages 97 and 168.

## CHAPTER IX.

## BUILDING FOR THE LORD REAY MAHARASHTRA INDUSTRIAL MUSEUM.

78. The other institution of which a specific mention has been made in the Government Resolution appointing us a Committee is the Lord Reay Maharashtra Industrial Museum.\* The preamble of the Government Resolution recites that the Museum "finds its present accommodation quite inadequate"; and we are invited to consider "the possibility of utilising the Shanwar Wada in this respect" also. We thought it necessary to recall the relevant terms of the Government Resolution because one of us Shri B. V. Gharpure, himself the Curator of the Museum, intimated to us that he "holds the view that the Government Resolution is a directive to the Committee that provision has got to be made for a building in Shanwar Wada" apparently for the Museum. We find that in a letter addressed to H. E. the Governor of Bombay the Honorary Secretary of the Museum also maintained that "the desire of the Government is quite explicit from the Resolution; that it wanted the Committee to say how the Museum should be housed, and precluded the Committee (from) arriving at a decision that the Museum should not be housed in the Wada". We are not inclined to take so narrow a view of our terms of reference. We do not think that Government have already committed themselves to providing accommodation for the Museum in the Shanwar Wada. The very opening sentence of the preamble explains that Government consider that the Shanwar Wada can house *some public institution*. The Lord Reay Maharashtra Industrial Museum is only one of such institutions mentioned in the Government Resolution; and our main task is to consider the possibility of using the Shanwar Wada in respect of any of these institutions, bearing in mind the guiding principle of enhancing the utility of the Wada while, at the same time, preserving essentially its historical character. We do not hold that we have been set the very limited task of deciding merely upon the manner of housing the Lord Reay Industrial Museum; in other words—of preparing only the plans and designs for that purpose. We are of opinion that the terms of reference do not pledge us in advance to the assumption that in any event a building ought to be provided in the Shanwar Wada for the Lord Reay Maharashtra Industrial Museum. Housing that Museum is only one of the possibilities that the terms of reference quite plainly require us to investigate; and we are convinced that the vital part of that investigation relates to the inquiry as to whether in the light of our guiding principle and having regard to other considerations the Lord Reay Maharashtra Industrial Museum should at all be housed in the Shanwar Wada grounds. It is to that inquiry that we propose to address ourselves in this Chapter.

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\*In this chapter referred to as "the Industrial Museum" or "the Museum".

79. As in the case of the Maharashtra Regional Library, we propose to divide that inquiry into two convenient parts, one concerning the question whether the Lord Reay Maharashtra Industrial Museum is really in need of the Shanwar Wada site and whether that site would suit its purpose, and the other concerning the question how far a building for the Museum would harmonize with the historical character of the Shanwar Wada.

80. For either part of the inquiry, it is necessary at the outset to have a clear conception of the scope of the Museum's activities. These are no longer in the realm of speculative possibilities and idealistic aspirations, but have actually been enjoined by a Statute. Section 3 of the Lord Reay Maharashtra Industrial Museum Act, 1947, which enactment provides for the management and maintenance of the Museum, defines its aims and objects as follows :—

(1) to serve as an educative institution for the general public with a view to illustrating various branches of science and in particular their application to industry, agriculture and commerce ;

(2) to show by means of exhibits, machines, models, pictures and charts the origin, development and modern practice of each branch of science and its application to industry, agriculture and commerce ;

(3) to maintain a technical library including cinematographic films, lantern slides and photographs ;

(4) to arrange, hold and undertake lectures, demonstrations and tours with a view to promoting interest in industrial development ;

(5) to organize and help in organising industrial exhibitions ;

(6) to organize and help in organising a commercial emporium ;

(7) to popularise the products of industries and handicrafts of the Province of Bombay in particular and of India in general ;

(8) to undertake and do all such work and things as may be necessary for, or conducive to, the attainment of any of the aforesaid aims and objects.

At this stage we would invite special attention to the objects contained in clauses (2), (5) and (6).

81. We were informed by Shri Gharpure that at present the Museum has at its disposal about 8,000 square feet of built area at three or four places, and that the requirements of the Museum in the near future are nearly four to five times the present accommodation capacity. According to him the Museum will immediately require 40,000 square feet of built area. Some of the main purposes for which he thought buildings will be required were an emporium, a museum devoted to forestry, a museum of agriculture, an industrial section for showing how consumers' goods are produced. It was further his estimate that the buildings should have in view further expansion of the different branches for which another 30 to 40 thousand square feet of built area would be needed in the course of about 20 years as the institution may grow.

82. It would be apparent to any mind genuinely interested in the Museum that its immediate expansion and future growth can be best accomplished if it could command the use of an open site of a few acres in a centrally situated locality, open to popular appeal ; and that if such a site were available, it would certainly be preferable from all points of view to a much smaller building site which could, with great difficulty, be carved out of the Shanwar Wada grounds,—a site, moreover, cluttered with historical remains and with the intervening impediment of a massive rampart wall. During the course of our inquiry it transpired that such an open site of about four acres has already been reserved for the Museum by the Municipality and has even been assigned a place in the Town Planning Scheme. We do not know whether Government were in possession of this information at the time when it was stated in the Government Resolution that the Museum finds its present accommodation quite inadequate. Had it been pointedly brought to Government's notice that an open site of four acres in a central locality has already been earmarked for the Museum and is available at any time, we feel doubtful whether Government would have still considered it necessary to investigate the possibility of utilizing the Shanwar Wada site for the same purpose. Shri Gharpure made it clear to us that the Museum had no idea of relinquishing the open site of four acres so reserved for its buildings. That being so, we think it totally unnecessary to use any part of the Shanwar Wada site for constructing a building for the Museum. We are of opinion that this open site would ideally suit every purpose of the Museum ; On that site could be constructed a modern Industrial Museum wherein not only models but even machines could be housed for showing the modern practice of science in its application to industry and agriculture, where appropriate provision could be made for a big commercial emporium, and where show-rooms can be provided for popularising the products of Industries and handicrafts of Bombay State. The site is sufficiently extensive for leaving as an adjunct to the Museum building an open space of about three acres where industrial exhibitions can also be organized. In short, all possible activities of the Lord Reay Maharashtra Industrial Museum can be conveniently concentrated in one place, and enjoy the further advantage of a direct educative popular appeal natural to a place open on all sides to public view in a central location. In our opinion it would be unwise in the interests of the Museum itself, and it would be doing distinct disservice to its cause, to locate it instead in a place which is literally "crabbed, cabined and confined," and in which it would ill assort with the historical surroundings. Many of the reasons which we have discussed in the preceding Chapter for not building the Regional Library on the Shanwar Wada grounds apply with equal force to the Industrial Museum also ; and we, therefore, refrain from elaborating them in this place.

83. Opinion was not merely severely critical of but almost unanimously condemned the proposal of placing the Lord Reay Maharashtra Industrial Museum anywhere within the Shanwar Wada enclosure. Witness after witness

echoed that note of criticism first voiced by KESARI over thirty years ago when it spoke with the unfaltering accents of Lokamanya Tilak. It will be recalled that the Kesari then described the proposed use of the Shanwar Wada site for the Reay Industrial Museum as something "incongruous". Shri G. S. Sardesai used an identical expression in his evidence before us. It would be tedious to repeat here the opinions in the same strain expressed by several witnesses. Suffice it to say that they fully justify the conclusion drawn at an early stage by Dr. Wheeler that there is a general feeling against the establishment of the Industrial Museum in this environment in view of the obvious disharmony of function as between this modern museum and the ancient palace. Even the most avowed advocates of the claims of the Industrial Museum fairly conceded that their first preference would unreservedly be for a historical museum on the Shanwar Wada site as being best in consonance and harmony with the historical surroundings. Similarly, when confronted with the problem of housing machinery in the proposed Industrial Museum building with a view to illustrating and explaining modern industrial processes, which is one of the principal objects of the Museum, almost all of these protagonists recoiled and suggested that such machinery may be housed elsewhere. That would inevitably lead to a dispersal of the Museum's activities in different places. We see no justification for so spreading out the Museum in different parts of the city, particularly, when we remember that the Museum as a homogeneous unit can be built, with open space to spare, on the site already allocated to it.

84. It is for that reason that we do not feel disposed to endorse the stand taken by the late Shri Kaushik, the then Director of Industries, that he would prefer to have the Lord Reay Industrial Museum in the Shanwar Wada precincts at least for the next few decades; and that afterwards it could be removed to the more developed areas. Even Shri Kaushik felt that if he was given a free choice he would certainly have decided upon the available open site and a Museum thereon on modern lines; but he felt himself restricted by particular circumstances. We fail to perceive the particular circumstances which compel the Museum management to forgo the excellent choice of an eminently suitable and extensive open site. Shri Kaushik felt that if the Industrial Museum were built on the Shanwar Wada grounds, visitors to the ancient monument would be automatically attracted to the Museum; and thus the close proximity of both would serve the dual object of dissemination of historical knowledge and modern scientific information. We do not think that Maharashtra society is now-a-days so averse to imbibing knowledge of modern industry, agriculture and commerce that it expects such knowledge to be served with congenial historical sentiments. The Lord Reay Maharashtra Industrial Museum is by now a well established institution with a special educative appeal of its own; and with an impressive building on the open site assigned to it, it would undoubtedly attract visitors in large numbers. We are not in favour of a transitional arrangement which seeks to unite two such essentially disparate institutions like a historical monument and an industrial museum. If this companionate

union has in any case to be later dissolved, it is far better that each institution, and particularly the Industrial Museum should from the beginning be freed from uneasy ties, pursue its independent life separately, evolve on its own lines, and thus fulfil its true mission.

85. Two other reasons were suggested by Shri Gharpure for preferring the Shanwar Wada site for the Industrial Museum. It was pointed out that the site had the advantage of safety naturally provided by a rampart wall with a limited number of gates which can all be closed. Safety should, no doubt, be one of the considerations in the maintenance of a museum; and that consideration plays an increasingly prominent part depending upon how rare and valuable the exhibits are. A museum must not, however, be confused with a safe-deposit vault. Its primary object is not safe custody but open exposure of its treasures, whatever they may be. The true purpose of an industrial museum is the demonstration of how science is applied in industry and other activities of man; and we do not think that the exhibits which are to be displayed for the education of the public need to be safeguarded by a massive rampart wall. We are not aware that the Lord Reay Maharashtra Industrial Museum has encountered any special difficulties in the custody of the exhibits in its main building or in its emporium. Such risks are common to all museums of this kind. Moreover, such risks can be minimised by careful planning in the new building which we expect would be constructed for the Museum on the open site. A new building of that kind easily lends itself to the installation of modern devices for safe custody, without affecting the educative appeal by proper display. In short, we are not inclined to treat safety as an overriding consideration for abandoning the site already reserved for the Industrial Museum.

86. The other reason suggested by Shri Gharpure was that the historical association of the Shanwar Wada can be utilized for securing financial support for the Industrial Museum. How that could be done was not explained to us. Financial support for the Industrial Museum must naturally depend upon the appreciation of its special educational work. The Industrial Museum will not get any reflected glory of the past from its mere juxtaposition with historical remains. Benefactions to the Industrial Museum flow from a class which is generally not interested in the past, but is actively engaged in building industries for the future; and the association of the Industrial Museum with a historical monument is not likely to stimulate their charity or accelerate its flow. We think that it would be more prudent for the Industrial Museum not to entertain vain hopes of such adventitious aid which itself appears problematical, nor—building on such hopes—in to locate the Museum on a site which is otherwise inadequate and unsuitable for its purposes.

87. To mitigate the acerbity of the criticism that an Industrial Museum should not be planted in the midst of historical remains, it was suggested that the Industrial Museum at the Shanwar Wada should

concern itself principally with the history, origin and development of certain industries which might harmoniously fit with the atmosphere, such as the building industry or the armament industry, and that specimens of Maratha crafts and industries may also be exhibited. These suggestions ignore the true aims and objects of the Lord Reay Maharashtra Industrial Museum which we have quoted in extenso at the commencement of this chapter. The emphasis of the Statute, it will be observed, is on *modern* practice of science. The handicrafts, the products of which the Statute expects the Industrial Museum to popularise, are those which enter into the commerce of the present day. The emporium of the Museum need not be fancied as a collection of curios. It would be contrary to the terms and also the spirit of the Statute that the Lord Reay Maharashtra Industrial Museum should concern itself with the demonstration of the past development, before the advent of the modern industrial age of industries which can be agreeably co-related with history. That is more appropriately the function of a historical museum of the kind we recommend in the next chapter. It falls outside the well-recognized field of an Industrial Museum which, as we said before, is the application of Science in industry and other \*activities of man: and we feel satisfied that it would certainly fall outside the field which has been defined by law for the Lord Reay Maharashtra Industrial Museum.

88. Having thus carefully considered the proposal from every possible point of view, we have arrived at the conclusion that the Lord Reay Maharashtra Industrial Museum should not be built on any part of the Shanwar Wada site, but should be built instead on the open site already reserved for it.

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\* The Museum in America : Coleman, op. cit. Vol. I, p. 95.

## CHAPTER X.

## MUSEUM OF MARATHA HISTORY AND CULTURE.

89. We now pass on to consider the only remaining possibility we are called upon to investigate, viz., of utilizing the Shanwar Wada for the purposes of a historical museum, which as the preamble of the Government Resolution states can also be contemplated for location there.

90. In other countries the greatest number of museums in any field is that for history, in different categories. Thus it has been estimated that in a comparatively new country like the United States of America there are 1,235 museums in this field.\* Although the people of Maharashtra have a long record of glorious history, perhaps the richest in heroic achievements in modern times, and although they take special pride in their past, it is indeed surprising that they should hardly possess a few historical museums not one of which is maintained and managed as a State Museum. Among the more noteworthy are those maintained by the Bharat Itihasa Samshodhak Mandal at Poona, by the Rajwade Samshodhan Mandal at Dhulia and by the Rajasaheb of Aundh at Aundh. The Government of Bombay had made a very good beginning by constructing a spacious and solid building for a Historical Museum at Satara, the former official capital of the Marathas. But unfortunately for various reasons, which it is unnecessary for us to consider, that experiment did not prove successful; and the building itself has now been diverted to other official uses. Besides, from the peoples' point of view, Satara is not an easily accessible place; and as compared to Poona, a museum located in Satara will certainly have less popular appeal and educative value.

91. The real purpose and the true educative value of a historical museum is "to spread knowledge about how things were, so that one may understand how they came to be. To one who knows this, the present sings in tones that do not fall upon the common ear. One purpose accordingly animates museums of history. This is to recreate the past in the minds of the living". Therefore, "the spirit in which local history is approached by museums is close to that of the modern historian interested increasingly in culture history... In thus using museums, history students are taken out of conventional abstractions; for museums collect not religion but things of priests and worshippers, not government but things of governors, and, if it be of war, not battle but things of soldiers. Materials brought together thus have implications cutting across the traditional lines of interest in them; they tell a story about how people lived, though they may be consulted as records of army, state and church. Even biographic materials is transmuted little by little into culture history as personal associations grow dim and the nature of the objects themselves is left in relief."†

\*The Museum in America, Coleman op. cit. Vol. I, p. 61.

†Coleman, op. cit. Vol. I, pages 59-60.



92. There is undoubtedly great need for such a Museum of Maratha History and culture ; and we are of opinion that it should be a State Museum located in the Shanwar Wada.

93. The Government of Bombay have, in their scheme of the Museum at Satara, already accepted the principle of such a State Historical Museum ; and so far as they are concerned, it would in a sense be a case merely of diversion of funds already expended if the location of the historical museum be shifted from Satara to Poona.

94. It has been the policy\* of the Government of India to keep the small and movable antiquities recovered from the ancient sites, in close association with the remains to which they belong, so that they may be studied amidst their natural surroundings. The objects preserved in such museums must be such as would enable the visitor to visualize aright the conditions of life, and to infuse life and colour into the picture. They are justified only if the antiquities housed in them are sufficiently numerous and valuable and if the site is reasonably accessible." Although no articles may have been recovered from the excavation of the Shanwar Wada site, it would be a mere extension of that policy to expect that things connected with the Shanwar Wada should be assembled in a museum on the site, which may be aptly described as a museum supplementary to the historical monument. Even at the Taj Mahal at Agra where " a museum would destroy something of that unparalleled dream of loveliness, a museum has been hidden so deftly that it does not jar "

95. There is imperative necessity for such a supplementary museum at the Shanwar Wada ; for, such a museum alone can wake the dead in the ruins of that place, and can perpetuate the vision of that crowning period of Maratha history representing the rise and also the fall of the Marathas—a vision which none can teach and none can reach except through a comprehensive collection of concrete objects connected with that history. Only with its aid can the visitor penetrate the bleak atmosphere now pervading the Shanwar Wada and hope to realize sensually the whole course of later Maratha history. In the stones of Shanwar Wada there is poignant poetry of glory and grief, of splendour and sorrow. The fountains which play no more, the quadrangles which lie bare, the rampart which silently guards solitude—all strongly stimulate the imagination of the visitor, but merely to tantalize it. What is lacking is a collection of relevant historical objects effectively displayed which can transmute that poetry into a living drama of the past. We have seen before that the late Rao Bahadur Dixit as Director of Archaeology intended to devote the Nagarkhana on the main gate to a historical collection of paintings and other objects of the Peshwa period and that in 1944 the Superintendent of Archaeology in charge of this monument

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\*The Museums of India, Markham, London 1936, p. 10.

felt that to create an intelligent interest in the visitors to this monument it was necessary to exhibit on the walls of the entrance copies of paintings connected with the Peshwas. With proper efforts, it would be easy to collect sufficiently numerous and valuable objects which will help to illustrate the life-story of the Shanwar Wada. The strength of the historical appeal of this monument can be best gauged from the fact that over two thousand persons visit it every week. It is one of the most accessible places in Maharashtra. In short, the Government of India who are in charge of the monument would undoubtedly feel interested in taking steps to supply at least a museum of the Peshwa period of which the Archaeological Department has itself so far keenly felt the necessity.

96. We are confident that the present representatives of the order of princes and noblemen whose ancestors were intimately connected with the history enacted at this seat of the Maratha confederacy will think it an honour to discharge their pious obligation by contributing handsomely in funds and objects connected with their houses, to a historical museum at the Shanwar Wada, so that their family tradition can find a suitable place in what will become a central memorial of Maratha history.

97. The public of Maharashtra would naturally expect that the Museum should be expanded so as to embrace in its scope that still more glorious chapter of Maratha history when Shivaji and the saints laid the foundations of the greatness of Maharashtra. Only then would it truly become a Museum of Maratha History and Culture, and take its proper place as a modern history museum. There is greater reason for including this sector of Maratha history in the Shanwar Wada Museum because Shivaji was very intimately connected with Poona and had his Lal Mahal not very far from the Shanwar Wada. Not a few of the heroic deeds associated with him and his devoted followers were performed at Poona and the surrounding tract. It is in that tract that Tukaram spread his teaching which Maharashtra has since cherished as its moral heritage. A Museum of Maratha History and Culture located in the Shanwar Wada will not only be immediately environed by the emotional atmosphere of the Peshwa period but will also to a considerable extent be environed by the historical and cultural atmosphere of Maratha life, more than any other location one can think of in Maharashtra.

98. We are of opinion that this Museum should at present be divided into three broad sections which can be comprehensively designated as the Shivaji Section, the Peshwa Section and the General Section. The Shivaji Section is intended for illustrating the life and history of Maharashtra from about 1,600 till the time of the Peshwas. That section should contain galleries devoted to the development of Maratha culture with special reference to the saint poets of Maharashtra. The Peshwa Section should similarly contain exhibits which will serve to illustrate the various episodes which are connected directly or indirectly with the Shanwar Wada. The General Section should be devoted mainly

to illustrating Maratha life and culture in historical times. In this Section the emphasis should be more on the cultural side, so that exhibits of artistic and archaeological value should find a prominent place. One part of this Section should be devoted to the Story of Poona City for which, we think, sufficient material would be forthcoming.

99. The leading features of this Museum of Maratha History and Culture as we envisage them require specific notice. In our opinion the Museum should contain at least two period rooms, one depicting the early life of Shivaji and the other the life of the later Peshwas. We have taken due note of the criticisms levelled by specialists against such period rooms. But it has been rightly pointed out that "period rooms are clearly here to stay, despite a running fire of objection". The educational value of period rooms displaying the life and culture of a particular region or time has been realized by European Museums. No doubt, it is expected that such rooms should be authentic in their entirety; and that they should not degenerate into what are known as "synthetic" rooms which rank at best as reproductions and at worst as falsifications. We find that a period room of the kind we suggest was recommended by the Museums Re-organization Committee, U. P. (1948). That Committee recommended a Lucknow Room with architecture and decorative schemes in keeping with the 18th century Lucknow, where should be exhibited the portraits of the Nawabs of Oudh, the historical documents and *farmans* issued by them, and examples of arts and crafts of the time. That Committee further thought that a drawing room of the Nawabs decorated and furnished after the contemporary style should also add to the attraction of the section. It should not be difficult to arrange the two period rooms we recommend for the Museum of Maratha History and Culture. Authentic material is not lacking, by way of pictures and articles, which would enable us to reconstruct them. In particular the Peshwa Period Room should be modelled on the picture of the Darbar held in the Ganpati Rang Mahal which has fortunately been handed down to us. In fact, the building which has been designed in accordance with our recommendations is intended to make provision for a hall on the model of the Ganpati Rang Mahal. We recommend that each of these period rooms should form part of the two principal sections of the Museum which we have designated the Shivaji Section and the Peshwa Section.

100. We would like to indicate the kind of antiquities which should be exhibited in these three sections. The material must be collected and arranged with a view to giving an idea of the times, so that each section should be an institution of an idea and not merely an aggregation of objects. It follows that articles which are irrelevant and which do not serve the idea must not be collected. The articles must either serve to illustrate history or culture. In the former category should be included articles like historical paintings of personages and events (and where the original authentic paintings cannot be procured their replicas), articles of armour and accoutrement, arms and weapons including the celebrated original Bhavani sword, models of important forts, of the various kinds

of ships in the Maratha navy of Shivaji and of Angrias, maps and plans of celebrated battles and naval engagements and battle scenes connected with them. The arrangement of these historical exhibits should be episodic wherever possible. Exhibits may also be arranged around known personalities. To give an example or two : all material connected with Mastani and her descendants may be arranged in that part of the Museum building at the Mastani Gate ; the episode of the capture of Sinhgad of which we get a magnificent view from the Nagarkhana may be presented by suitable exhibits in the Shivaji Section. Although mementoes and souvenirs may have no historical significance, articles known to be connected with leading figures of Maratha history and literature should find a place, such as, specimens of handwriting, typical manuscripts or their photographic copies, etc. Only such documents or their photographs need be exhibited as would help the visitor to follow the sequence of things as exhibited in the room ; the Museum need not be turned into a general repository of original documents. In all three sections, but more especially in the general section, should be exhibited articles and materials of household use such as drapery, tapestry, dresses, ornaments, domestic utensils. A collection can also be assembled of sacred articles such as idols, articles of worship, etc. We believe we have sufficiently detailed the kind of antiquities we have in view ; our enumeration is not intended to be exhaustive but is merely illustrative.

101. The acquisition of these articles must as usual be made generally through three distinct channels, viz., gifts, purchases and loans. Besides these, it may be possible for the Government of Bombay or the Government of India to divert material which is under their control, as for example the original painting of the Peshwa's Darbar in the Ganpati Rang Mahal or the painting of Sawai Madhavrao, Nana Phadnavis and Mahadji Scindia which adorned the walls of the Government House at Poona and other similar pictures which may have been kept in other government buildings. If the efforts to get from abroad original works of artistic or historical value are crowned with success, those connected with Maharashtra should as far as possible be housed in this Museum which will be a truly regional museum. We hope that Maratha Princes and nobles would make liberal gifts of articles which may be in their possession or which may have been housed in family or local museums. The interesting suggestion was also made before us that the proposed Museum at the Shanwar wada would be the most suitable place for housing the collection made by the Bharat Itihasa Samshodhak Mandal. We trust that once the Museum is established, efforts will be made to secure that or other similar collections or parts thereof by suitable measures taken for that purpose. In any case we have no doubt whatsoever that the Mandal or other institutions will gladly make temporary loans of articles in their possession whenever any special exhibition is to be organized, and that the Museum too will reciprocate that courtesy.

102. The Museum should become a powerful force in the education of children and adults as well. It can employ all the modern approaches for reaching their minds. Conducted tours of the Shanwar Wada and of the Peshwa Section of the Museum would by themselves be sufficient to implant on the visitors' mind an indelible picture of the history of that period. For that purpose competent guide-lecturers possessing accurate knowledge of history and culture will have to be engaged on the staff of the Museum. With the help of these guide-lecturers and scholars learned in history and culture, it should be possible to arrange lectures and exhibitions on numerous topics which can be enlivened by visual instruction. By this method accurate knowledge of historical and cultural subjects can be disseminated with ease. Sets of coloured reproductions, photographs, models, and lantern slides can also be prepared at the Museum on each topic which can be lent to schools where they will supply a useful background for classes in history and culture. The Museum should keep a plentiful supply of booklets, picture books, postcards and prints which should be readily available to the public at cheap prices. In such publications should be included a pictorial guide to the Shanwar Wada; and also a booklet with representative pictures narrating the story of that palace. One such guide was placed before us, prepared by Shri Khare at the instance, we were told, of the Archeological Department. Shri Potdar too has made rough notes from original sources. An authentic guide and booklet should now be got prepared without further delay. The Museum should have a small but representative library which should help in expounding the themes which the exhibits are intended to illustrate. Equipped in this manner the Museum will play an important part in adult and scholastic education.

103. It was acknowledged by all concerned that a museum of this kind devoted to Maratha history and culture would accord most harmoniously with the atmosphere of the Shanwar Wada monument. Shri Goetz put the position in a nutshell very happily when he said that within the scheme of such museum the ruins of the Peshwas' palace would form a natural and integral component. None of the objections which compelled us to rule out the buildings for the Maharashtra Regional Library or the Lord Reay Maharashtra Industrial Museum would apply to a museum of Maratha history and culture. A functional building for that Museum should not be a modern one but must of necessity be oriented to by-gone beginnings, and, therefore, from the architectural point of view the building which has been designed would ideally fit in with the pattern of the Shanwar Wada and of the central Delhi Gate. Period-rooms would form very useful adjuncts to the monument itself and should, therefore, be established on the site and not elsewhere. There is a constant stream of visitors to the Shanwar Wada and a historical museum, we are confident, would help in swelling their number. Rare articles of historical, artistic and archaeological value can be safely preserved in a museum located in the Shanwar Wada.

The museum will have the additional attraction of a park maintained as we recommend in the next Chapter. Intended as it is mainly for popular education the museum need not make provision for quiet research and study, and on that score there should be no apprehension of the scholars' peace being disturbed by the large crowds which the monument, the museum and the park will draw to the place. On the whole, therefore, we are of opinion that the only building which can be ideally established in the Shanwar Wada is that of a museum of Maratha history and culture of the kind which we have described in the preceding paragraphs.

104. We have very carefully selected for this museum the proper location on the Shanwar Wada site. This follows upon the conclusions which we have already reached in Chapter VII and accordingly we recommend that the museum should be in two parts flanking the gateway. As at present advised, we can say these parts of the grounds have no historical remains. In fact, we have seen that all the vestiges including even the earth of the foundation of the Mastani Palace were removed by Bajirao II. Similarly, on the western side of the gateway there are no historical remains of any description which need be preserved. The buildings flanking the gateway constructed and designed in the style of the Shanwar Wada architecture and harmonizing with the central gateway will introduce no jarring element in the main pattern. They will not obtrude on the visitor's sight and even when he stands on the main plinths they will supply a pleasing picture of natural extensions attached to the central gateway. These buildings will not interfere in any manner with any important historical remains in the Shanwar Wada nor with the plinths of the main quadrangle.

105. In the interest of proper preservation of the rampart wall and the central gateway and to avoid any possibility of disharmony being introduced by the new building in the general scheme of the Shanwar Wada architecture, we have also decided to accept the following limitations on the proposed buildings :—

The buildings should be so planned that,—

- (a) they shall not exceed the height of the ancient parapet ;
- (b) a service passage not less than 3 feet wide shall be left between the ancient northern wall and the new building ;
- (c) a space of not less than 10 feet shall be left between the ancient gateway and the end of the two new buildings ;
- (d) a space of not less than 10 feet shall be left between the ancient eastern and western walls and the ends of the new buildings ;
- (e) a space of not less than 6 feet shall be left between the podium and the southern wall of the new building. The passage thus left may, if required, be covered by a *Chhaja*.

Before erection of the new building the site should be explored within a reasonable time by the Archaeological Department to ensure that no ancient building of importance is likely to be covered. The construction of the building will naturally depend upon available funds, but priority should be given to the eastern section. We are not called upon at this stage to consider the question of extension; for, we feel that the two sections between them would supply ample space for all the necessary purposes of a museum of Maratha history and culture as we conceive it. However, as a matter of caution, we might add that lateral expansions of these buildings should not be undertaken. If and when the time comes for extension that question should be judged independently in the light of the circumstances then obtaining and in the light of the advice which the Archaeological Department may then tender.

106. We append herewith the plans and designs prepared in accordance with the views we have so far expressed. It will be observed that the buildings make necessary provision for all the activities of the museum which we have in contemplation. The lecture hall with stage attached which has been provided for in the eastern building should, in our opinion, be itself the Peshwa period room which has been described earlier in this chapter. The Shivaji period room should be located in one of the two museum halls in the west wing. We have advisedly planned halls with movable screens, because flexibility for re-arrangement within the building is a key-note of recent museum construction. Such flexibility allows for functional growth which walls with architectural features tend to prevent. The movable partitions can themselves be made of a decorative character so as to fit in with the exhibits displayed in that space. By adjustment of the partitions, the space is lengthened or shortened, as the case may be, for various purposes such as specialized exhibitions and displays. We intend that the basement should be used for more utilitarian purposes connected with office and organization, such as libraries, stock-rooms, stores etc. We have, however, provided two halls in the east wing basement where the ancient monuments of archaeological interest may be kept so that their safety can be doubly assured. With the use of fluorescent lighting it should be possible to make these halls very attractive indeed, although we have made provision, as far as possible, for natural light also. The central gateway will itself form an integral part of the museum, and provision has been made for putting the cubicles etc. of that gateway in proper repairs.

107. It is estimated that each building will cost slightly over Rs. 2 lakhs and that the total estimated cost would be about Rs. 4,11,599. These estimates have been framed with due regard to the fact that the building will have to be constructed artistically with the dominant Peshwa pattern of architecture. We are not called upon to make any recommendations about securing the funds necessary for these buildings. But we cannot refrain from saying a few words in that behalf, since the Museum of Maratha History and Culture is the principal recommendation of our report in the implementation of which we are naturally interested.

We have already said before that for the Government of Bombay this would be a case of mere diversion of funds which they had already expended upon the museum at Satara which is no longer functioning as a museum and which is being used for other official purposes. It would, therefore, be reasonable to suggest that the funds spent for the museum at Satara may be diverted on the basis that the location of that museum has been shifted from Satara to Poona. Similarly, we have also explained before that it has been the policy of the Government of India to establish supplementary museums as adjuncts to archaeological sites and monuments. We trust, therefore, that the Government of India would see their way to allot funds for the eastern wing which would be mainly the Peshwa section of the museum and thus provide the necessary adjunct to the historical monument of which they are in charge. We also feel that the Poona Corporation can, in view of section 66(22) of the Bombay Provincial Municipal Corporation Act, 1949, legitimately make provision for a museum of this kind, particularly, when that museum would contain a section devoted to the story of the Poona City. We have expressed the hope that Maratha princes and nobles whose family traditions would be represented in this museum would be munificent in their donations. We feel confident that with contributions from these various sources it should be eminently possible to establish in the immediate future the Museum of Maratha History and Culture at the Shanwar Wada.



## CHAPTER XI.

## SUPPLEMENTARY RECOMMENDATIONS.

108. In this Chapter we propose to make a few supplementary recommendations which we deem necessary for keeping the historical monument of Shanwar Wada in proper condition and also for making its historical appeal more effective and for enhancing its utility in general.

109. We append herewith the notes, made after a full inspection of the Shanwar Wada, of the repairs which we find it necessary to recommend. The notes are self-explanatory, and therefore, we do not add any further comments thereon. We trust that the Archaeological Department will carry out these repairs in due course; and we hope that funds necessary for that purpose will be placed at their disposal by the Authorities concerned.

110. Our next recommendation concerns the development of the garden at Shanwar Wada. This garden falls into three parts, namely,—

- (1) the garden within the rampart wall;
- (2) the garden in front of the Delhi Gate;
- (3) the garden outside and along the rampart wall.

The garden inside the rampart wall should, in our opinion, be developed, as far as possible, on its original lines, and should be made into a public park where people can rest and children can play in ideal seclusion. We have seen that in the very beginning Government were prepared to convert the open space into a public garden without, of course, affecting the historical character of the ruins. We are of opinion that it is eminently feasible so to plan the squares and open spaces within the Shanwar Wada as to make them into a very attractive public park. The planning and lay-out of the park must necessarily be left to the specialists who will have due regard to the original plan of the garden, the essential features of which can still be preserved. We can only make a few salient suggestions. In our opinion, big trees should not be planted within this enclosure. They will interfere with the general design of the historical remains, obscure their proper view and create problems of their own. An attempt may, however, be made to plant certain trees mentioned in the accounts of the Shanwar Wada, provided their original location can be fixed with precision. Otherwise, the open spaces should be laid out as lawns with decorative border of flowering plants in appropriate places,—for example along the fountains—sweet-smelling flower-plants like jasmine, roses etc., can also be planted. The central idea should be not to cover with heavy foliage any important site or to affect the view of any Historical remains. The cisterns in the Chamanbag can, we think, be filled with water. It may even be possible to introduce colour within those cisterns and thus make them

more attractive. We also suggest that the possibility should be explored of using the central cistern in that part as a swimming pool for children. Today the Shanwar Wada should not experience the difficulty of water-supply for which elaborate efforts had to be made in Peshwas' times. It should be possible for the Poona Corporation to supply sufficient water to the Wada for all purposes. We are of opinion that in that case, the system of fountains and cisterns, etc., as originally planned, can be set working either by reviving the old water connections or, if necessary, laying out new ones underground. Every effort should be made to revive in that manner the two principal celebrated attractions of the Shanwar Wada, namely, the Hazari Karanje and the Chaddars which displayed rainbow-coloured sheets of water. With the use of appropriate electric lighting these features can be made still more attractive than was possible in the days of Sawai Madhavrao. In short, the garden within the rampart wall should not be maintained in a haphazard manner, but should be carefully planned, in accordance with its historical character and also for making it the principal attraction of Poona City in every possible direction.

111. The open plots\* outside the Delhi Gate are used today for holding bazaars, fairs, and also public meetings. The bazaars and fairs sometimes include combustible material like crackers, and we were informed that in more than one instance fire had broken out. We are emphatically of the view that every effort should be made to keep the adjoining space clear of any such possible danger. We, therefore, feel that the system of holding fairs and bazaars in these plots should be discontinued, and that the entire area should be fenced off and turned into a public park which can, if necessary, be used for meetings provided that can be done without interfering with the monument in any manner. The open space includes certain religious buildings such as temples, Dargas etc., for which, of course, appropriate provision will have to be made. Care should be taken to see that these do not multiply in future. We were informed that the triangular space at the apex of these plots is involved in some litigation between the Government of Bombay and the Corporation. Since we recommend that the entire area should be turned into a public park we trust that the Government of Bombay will see their way to amalgamate that plot with the park. The advantage of fencing off this area would be very great inasmuch as the danger of traffic to visitors to the Wada and particularly to the garden and museum inside would thereby be considerably minimised and the Wada itself will receive additional protection. The outside park can thus be used by the public of Poona with safety. For this park mere lawns would suffice with appropriate provision for ornamental hedges and flowering plants if that be found feasible. If necessary some space may be reserved within this area for parking vehicles which convey the visitors to the Shanwar Wada.

112. The existing strips of garden enclosed by barbed wire fencing and high hedges surrounding the walls of the Shanwar Wada can be so planned out as not to dwarf the majestic fort-walls. To that end it may be necessary to replace the present arrangement by plain strips of lawn with very low hedge near the road-side. No trees or shrubs should be allowed to grow on this lawn. Only a few flowering shrubs of medium height, planted near the walls, may be permitted to grow, but not as screens against the walls. These strips of lawn can be provided with seats. Care should however be taken to see that the rampart wall is not damaged by the public. We are of opinion that no open space which is treated as an adjunct to the Wada should be used for any other purpose or leased to any institution.

113. The garden within the rampart wall should continue to be managed by the Archaeological Department whereas the other two parts of the outside garden should, in our opinion, be more properly maintained by the Poona Corporation. For the up-keep and maintenance of the gardens within the rampart wall the Archaeological Department should, however, be assisted by a Committee of two officers whose concern it will be to ensure that our recommendations in this behalf are carried out as effectively as possible. The Committee should consist of (1) The Director of Parks and Gardens, Bombay State, and (2) The Municipal Commissioner, Poona. The two parts of the outside garden may also be placed under the supervision of this Committee to which may be added the Superintendent, Archaeological Survey of India, Western Circle, so that the entire garden may be maintained as one unit from the point of view of both the park and the ancient monument. We trust that the Archaeological Department will implement this recommendation in its proper spirit and make the inside park in particular a creditable achievement. We also hope that the Poona Corporation and, if necessary, the Government of Bombay, would see their way to make liberal grants for the purpose of maintaining the entire inside and outside garden in proper and attractive condition.

114. We were happy to find that the practice of playing Choughada at the Nagarkhana has already started under the directions of the Government of Bombay. If the inside and the outside space is laid out as park and garden in the manner we recommend, this practice can be elaborated to serve as an additional attraction of musical entertainment for the visitors. With the use of loud-speakers it should be possible to provide not only Choughada and Sansi music, but even concerts of vocal music (including recitals of historical ballads) on certain days in the week or on certain important days connected with the history and culture of Maharashtra, such as the birth anniversary of Shivaji, or the Dasara Day. We do not think that musical entertainment of this kind which is a normal feature in the life of every important city in Europe should prove costly to the Poona Corporation. In any case, we must utter

a warning with all the emphasis at our command against the misuse of this system for playing records or for vulgar music.

115. Historical notices have not been put up at all places within the Wada. We suggest that such notices, carefully drawn up in consultation with the leading historians, should be placed at appropriate places of historical interest which can be identified without much difficulty. They should be in three languages, Hindi, Marathi and English. We also recommend that the present marble tablet at the Delhi Gate of the Wada should be replaced by a new one containing accurate information regarding dates in particular which can be gathered from Chapter II of our Report.

*Notes on the Repairs recommended to the Shanwar Wada Monument.*

I. *Delhi Darwaja* : The floor in guards' cubicles on either side must be concreted.

*The Main Staircase to the Nagarkhana.*

The floor of the 1st room on the west should be concreted. The brick ceiling should be plastered.

The rooms adjoining the above also need repairs to the floor and the ceiling. For the visitors to see the structures, it is essential to provide all the rooms with electric light. The steps leading up to the Nagarkhana are all broken and uneven.

The timber work over the entrance Hall is of late construction. It should be replaced by wooden floor in the old style.

The timber columns supporting the Nagarkhana have all tilted and cracked on the verandah side. The brackets supporting the top beams have opened out. They all need immediate repairs and in some cases some need replacement.

The entrance on the west of the Nagarkhana on the top leading to the staircase going over the parapet walls needs urgent repairs, as the stones and brickwork are deteriorated and falling out.

The timber columns at the corner of the Nagarkhana on the west side and another corner column to the entrance of the staircase for going to the roof need replacement.

The ceiling on the staircase on the east side leading from the Nagarkhana to the tarrace needs urgent repairs by removing old timbers and substituting new ones.

The ceiling of the Nagarkhana also requires repairs in a number of places.

II. The ceiling of the Khidki Gate on the east side needs immediate plastering to prevent the brickwork from falling out. The same remark holds good for cubicles on either side.

The floor of the fountains on the east side requires brushing and cleaning.

The central fountain should be set working.

The brick work drains on the west of the above fountains need extensive repairs and in some places rebuilding.

There are plenty of rubbish heaps dotted all over the ground ; they need to be removed and the ground levelled up for access to various parts.

Any portion which has no remnant of a building should be covered with turf and levelled up.

The brick ceiling of the Ganesh Darwaja and the cubicles on either side of it should be plastered to prevent it falling down.

The flooring in the cubicles needs to be concreted. Old tiles and bricks have been stacked in one of the rooms adjoining Ganesh Darwaja. These should be removed and the rooms cleaned up. The temporary gate of galvanized sheeting of a cubicle on the south side of the Ganesh Gate should be removed.

All the timber work of the main gates requires cleaning and oiling.

III. The notes with regard to the ceiling and flooring and timber work of Ganesh Gate hold good for Narayan Gate.

The brick work of a wall of the underground storage tank near Narayan Gate has fallen off. New brick work needs to be built to support the top slab.

The floor of the storage godown in the middle of the west rampart needs clearing as a lot of rubbish at present is found in it. Plaster work also needs replacement.

IV. The paved platform around the Pimpal tree adjoining the west rampart needs repairs and levelling without in any way interfering with the small temple there.

The pavement on the top of the longitudinal drain going parallel with the rampart on the west side needs extensive repairs and some of the stones need replacement. The stones lying near the existing plinth should be arranged neatly, removing all the debris from them.

V. The Hazari Karanje needs extensive repairs and new pipe connections.

A serious attempt must be made to produce the same effect of the sheet of water as has been reported in the past.

This should be made the most attractive feature for all the visitors to come and see.

The flooring on either side of the swimming pool (Pushkarani Houd) in the centre needs extensive repairs.

VI. The grain godown should be immediately removed.

P. M. LAD (*Chairman*)

N. P. CHAKRAVARTY

S. N. SEN

M. K. JADHAV

N. S. GUPCHUP

L. V. SATHE

B. V. GHARPURE\*

J. A. TARAPOREVALA (*Member-Secretary*)

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\* Subject to a Note of Dissent and General Observations.

NOTE OF DISSSENT AND GENERAL OBSERVATIONS BY  
SHRI B. V. GHARPURE.

INTRODUCTORY.

Initially the Wada was inspected on 12th September 1946 by the Honourable Shri B. G. Kher, the Chief Minister of Bombay, and Shri D. S. Joshi, I.C.S., Deputy Secretary to Government of Bombay, Education Department, and they were convinced that the estate could be fruitfully and usefully utilised for housing institutions as are mentioned in the Government Resolution. This question was considered by Government and the present Government Resolution was the result.

BOMBAY LEGISLATIVE ASSEMBLY.

When the Bill—a measure to govern the Lord Reay Maharashtra Industrial Museum—was introduced to the Bombay Legislative Assembly by Honourable the Minister for Education, references were made to the question of housing the Museum. References were also made to Shanwar Wada as being a suitable situation for the Museum building. (Bombay Legislative Assembly Debates, Official Report, 20th February 1947, page 468.) It is worth noting that the Government Resolution regarding Shanwar Wada Committee has a date in August 1947. So, what was voiced in the Assembly, was given effect to, by the Government Resolution.

In the report there is a reference to the Poona City Municipality in regard to a Museum. I would like to state that since 1896 the Poona City Municipality knew only one Museum and it was the Lord Reay Maharashtra Industrial Museum. The Municipality refused to allow the Museum Fund to be frittered away on a garden as the Museum Fund was never found for that purpose and moreover, that would have meant a death-blow to the Museum Scheme. The Municipality was, however, prepared to place all the Fund at the disposal of Government for a Museum, but the then Government was not in favour of an Industrial Museum.

I had differences of opinion in respect of major issues and hence I am required to write this note of dissent to the Shanwar Wada Committee Report.

It is doubtful whether the majority report has confined its attention and has worked within the terms of reference.

The majority of members is in favour of the restoration of the Shanwar Wada palace, and so far as restoration is concerned, I would like to support and advocate the restoration of the palace. They further go on to state that for the restoration of the Peshwa palace, no records are available, but this is not an absolute fact. The existing plinths define to a very great extent, the nature of the buildings as they existed. In India there are several contemporary buildings existing, from which a data for the restored building and a plan for the restoration can be drawn and it may not be possible virtually to have an exact replica, but the nearest approach to the then existing palace can be made and such a restoration will be feasible and justifiable. Jay Mahal in Gwalior and a palace in Tasgaon (District Satara) have been built on the model of the Shanwar Wada. The majority report states that by constructing on the plinths, the sanctity and the purity will be affected, but it appears to me a very far-fetched view. First the report says no data is available and no attempt should be made to build a building and if buildings are built on existing plinths, the sanctity and the chastity of the estate would be tampered with. If this argument is to be accepted, any structure constructed on these premises may lead to the conclusion that it will mar the beauty and the sanctity of the monument. Especially a building designed and proposed by the majority of the members for the purpose of a historical museum having so many limitations almost in all directions is definitely unsuited for the same reasons.

My distinct and definite suggestion, therefore, is that the plan for the restoration of the Wada should be undertaken. We have an example of a restored monument at the Colonial Williamsburg in Virginia in U. S. A. The Peshwa palace in Poona, the Shanwar Wada, is not so old that any guess or very near approach about the structure is impossible. Buildings should be built on the existing plinths by making as near an approach as possible to the Wada. That is the only way to restore this magnificent estate to its original glory. If this is not possible, the estate had better been left untouched and unpolluted as it is.

As the city of Poona is rapidly expanding and is getting over-populated, central prominent situations are becoming more and more rare and the city cannot afford to keep it vacant as proposed.

#### QUESTION OF SITE OF FOUR ACRES.

The report has drawn the pointed attention of Government to the fact that the Maharashtra Industrial Museum possesses four acres of land.

The Museum is planning permanent structures for a lay-out of periodical exhibitions and the four acres of land the Museum now possesses are required for structures on lines on which permanent buildings are constructed in London at Olympia and Earl's Courts. The report

has extensively quoted the aims and objects of the Museum and organizing periodical exhibitions is a statutory function and duty of the Museum and negotiations in this regard are progressing. We have to overhaul and re-organize our exhibitions in the State of Bombay and the Poona Museum proposes to lay the foundation of the modern exhibitions.

**MAHARASHTRA INDUSTRIAL MUSEUM,  
AND  
MAHARASHTRA REGIONAL LIBRARY.**

I do not agree that if the Wada is restored and the portion of the building is allocated for the housing of the Maharashtra Industrial Museum, it would pollute the sanctity and the chastity of the monument. I also do not agree that an allocation for the housing of the Library would not be in keeping with the traditions of the monument. I have in this note echoed the voice of the President of the Maharashtra Regional Library. I do not entertain any doubt about the use of the Wada had it existed in some such manner.

Arguing at great length, the Committee sets out the following in relation to the Regional Library : (1) that the Regional Library building, if placed within the outer walls of the Shanwar Wada, will not look impressive, (2) that the copyright collection should be available to the University students, and (3) that the Corporation should maintain ward libraries.

It is obvious that the points made by the Committee do not touch the central issue. That a building within the existing outer walls will not present an imposing façade from a distance is a highly irrelevant issue in connection with the location of the regional library. Our economic resources do not permit us to think in terms of impressive public monuments ; we should be glad if we are able to provide in an humble way for basic requirements. A plain building, just sufficient for the library's needs, is all that the library can at best hope for.

The central location is required not so much for the copyright collection as for the free library and reading rooms. The crying need for the central free library is shown by the over-crowding in the present arrangements in the Gokhale Hall. This will remain even if the copy-right collection is taken to Ganeshkhind. A central library with specialised rooms for newspapers and periodicals, for children and for women, etc. is an important requirement and an essential central feature of the Regional Library Movement. Reading rooms in various wards in Poona City cannot take place of such a central library in the same way that the need cannot be fulfilled by the libraries in other towns and villages. Apart from the copy-right collection, it will house the collection of books on which other libraries throughout the region will draw and this central library will be the pioneer in all innovation and experiments regarding free library facilities. Shanwar Wada is thus the ideal location for such a library and the only available one, at present, in Poona.



### USES OF HISTORICAL HOUSES:

If a survey of the uses to which Historical Houses have been put is made, a number of illuminating instances can be cited. A Peshwa Estate in Nasik has housed a library and a Police Chowki. In Saswad a Wada known as Mastani Wada has housed the Mamlatdar's Offices and a part is used for Police Kotawali and a part is devoted to Treasury and a Prison. The last two are side by side. One or two instances may be cited of indifferent uses in Satara too.

In Poona itself the well-known Hira Bagh is converted into a cricket stadium and the old Town Hall which is a Peshwa Estate has been the seat of a club. The Vishrambag Rajawada has been sold to the Poona Municipality by Government and is now the seat of the City's Local Self-Government.

What I want to state and bring out to the notice of the authorities concerned is the fact that there are no hard and fast rules about the use to which historical houses have been put.

The Budhawar Wada in Poona with its only remaining plinth has been demolished by the Corporation recently and has been converted into a public services stand.

In France which is a very ancient country, there are hundreds of examples in keeping with the above. In Paris itself, the world famous Louvre, a palace of the 13th or 14th century, has housed the richest and the best Museums of the world. A portion of the Louvre has housed a large Departmental Stores. A part has housed a hotel and a restaurant and a part has been used as Government offices.

On the continent and in the whole of Europe in a very large number of countries in the mid-17th to mid-18th century, palaces have been placed at the disposal of Museums and have been converted into Museums. The fact has been mentioned in the Encyclopædia Britannica and they have stated that this has given an impetus to the Museum Movement in European countries.

### SUPPORT BY CORPORATE BODIES AND OTHERS.

The Resolutions of (1) the Poona City Municipality, (2) the Poona Suburban Municipality, (3) the District Local Board, welcoming the Government Resolution on Shanwar Wada and extending support to the proposal have been duly supported and recommended by the Collector and Commissioner, Central Division, and have been officially forwarded to the Shanwar Wada Committee and to Government. These have not been taken into consideration and I press that Government take notice of these as these are the Bodies that are primarily concerned with this region.

There are several others who have done so. They are the Maharashtra Chamber of Commerce, Bombay, the Rotary Club, Poona, the Deccan Education Society, Poona, the Maharashtra Chamber of Commerce and Industries, Poona, Shri Shiwaji Maratha Society, Poona. Some individuals have also extended support to the same main idea. Amongst them are persons like Dr. Sir Raghunath P. Paranjpye, Kt., and others.

In the course of the proceedings of the working of the Committee, Dr. Sir Raghunath Paranjpye, a former Education Minister of the Government of Bombay, has stated in the evidence that "You are making too much of the dead hand of time". According to a story narrated by him this Wada would have long long ago been in the possession of the Deccan Education Society. The late D. N. Kaushik, the then Director of Industries, Bombay, who had come afresh to India from U. S. A. had emphatically stated that the Maharashtra Museum should be housed in the Wada and had no doubt whatsoever in stating that this was an ideal and unquestionably excellent situation for that purpose.

Shri J. S. Karandikar, Trustee, *Kesari Maharashtra*, Poona, has sounded a note of warning and has emphasised the need to put the Wada to use. If it is not used now, he has expressed a fear that it may remain open for some indifferent use. *Kesari* wrote two editorials extending a welcome to the Government Resolution and supported the cause of the three institutions, a triple alliance.

Mention ought to be made of some other papers such as *Dnyanprakash*, *Artha* and *Vyapari Maharashtra* from Poona and *Lokamanya* from Bombay, who have ungrudgingly welcomed the Government Resolution and advocated the cause of the Museum.

In a private communication addressed to me by Shri Sardesai in July 1949—which I did not place before the Committee, Shri Sardesai seems to have modified his views and expressed the opinion that the Government Resolution should be given effect to in its entirety, and that a handsome commodious edifice of three storeys can well be erected on the old plinth of the Wada. Similarly in 1929 when the question of the Vishrambag Wada was being discussed Shri Potdar had himself then suggested that the Library and the Industrial Museum could be housed in the rooms in the rampart without affecting their original character provided Vishrambag Wada was not available.

#### CONTRADICTORY EVIDENCE.

Two Industrial Associations, namely, the Maharashtra Chamber of Commerce, Bombay, and the Maratha Chamber of Commerce and Industries, Poona, have unequivocally supported by specific resolutions the cause of the Museum building on the plinth. While their representatives in their oral evidence have expressed their personal views which are in contradiction with the resolutions of their parent bodies.

## STRUCTURE.

A building in a building-project to be successful stands in need of some essential factors. They are (1) eminence or altitude, (2) openness on all sides, (3) sufficient open spacing or moving space when it is a public building, (4) natural north-lighting, (5) availability of and benefit of the westward breeze blowing in the eastern direction, (6) facing towards the east which is an essential feature of Indian Architecture and a good background. I think the present building project does not conform to any of these requirements.

As nothing has been built on this site in the course of the last three centuries my argument is that this very site is the worst in the whole compound. And it is my request to Government that they should submit my arguments to a very careful scrutiny if they are going to proceed with the project proposed.

Referring to the mention of the Aundh State Museum and its ideal situation on a hill leads me to suggest that the present design and its location should be placed side by side (1) a building project on Parvati Hills and (2) the Parnakuti on the Yeravda Hills in contrast and comparison with the present design and the location be considered and the History Museum building be constructed on Parvati Hills having a historical background. The environs are due to undergo rapid improvements as I understand.

Moreover as the proposal for this building and the Museum is not a proposal for a Museum related to an excavation and the excavated exhibits in the monument there is no point in constructing a museum building under such very limited and restricted conditions in the Wada.

## MAIN PURPOSE LOST SIGHT OF.

The Shanwar Wada Committee was appointed by Government to consider the question of accommodation and housing the Lord Reay Maharashtra Industrial Museum and the Regional Library, as will be seen from the terms of reference in the resolution quoted below paras. 2 and 3. The endeavours of the Committee have, however, been directed otherwise

“(2) The Regional Library for Maharashtra requires buildings, the Lord Reay Industrial Museum finds its present accommodation quite inadequate; and a historical museum can also be contemplated for location in the Shanwar Wada.

(3) With a view to consider the possibility of utilising the Shanwar Wada in this respect and to prepare necessary plans and designs which would be in keeping with the architectural features of the Wada Government is pleased to appoint a committee in consultation with the Government of India.”

The resolution has set out terms of reference and the report has not adhered to the terms, not only it has not adhered to them, but its working is rather *ultra vires* and as such this is a great drawback which deserves earnest consideration.

I would urge definitely and make a specific request and recommendation to the authorities dealing with this question that the Committee was appointed to consider the question of the housing of the Maharashtra Industrial Museum and the Library and as Museum and the Library in terms of the resolution stand first priority, no other scheme, therefore, be entertained before the Maharashtra Industrial Museum and the Library are first duly provided for. The question of accommodation of the Museum and the Library is very much overdue. It is my duty to represent the cause of the Museum and the Library.

#### CONCLUSION.

A programme of reconstruction and restoration should be undertaken and buildings should be constructed where they once existed. The buildings should be Government buildings and their use should be permitted according to some rules.

Housing should be given to the Maharashtra Industrial Museum, the Regional Library and the History Museum.

Historical Buildings now existing and historical records should be consulted and buildings should be designed as far as possible in keeping with the Maratha Period structures, wherever they are existing.

If such a programme is not possible, the Wada should be left alone as it is.

B. V. GHARPURE,

Member, Shanwar Wada Committee  
and

Curator and Secretary, Lord Reay  
Maharashtra Industrial Museum, Poona.

## APPENDIX I.

LIST OF WITNESSES EXAMINED BY THE  
COMMITTEE.

1. Shri D. V. Ambekar, Secretary, Servants of India Society.
2. Shri N. G. Apte.
3. Shri S. G. Barve, I.C.S., Municipal Commissioner, Poona.
4. Shri Bavdekar.
5. Shri A. R. Bhat, Secretary, Maratha Chamber of Commerce and Industries.
6. Shri R. V. Bhide, *Kesari*.
7. Shri L. S. Dabholkar, Maharashtra Chamber of Commerce.
8. Shri D. R. Gadgil, Chairman, Maharashtra Regional Library Committee.
9. Shri V. A. Gadkari.
10. Shri B. V. Gharpure, Curator, Lord Reay Maharashtra Industrial Museum, Poona.
11. Shrimati Sumatibai Gore, M.L.A.
12. Dr. R. G. Harshe.
13. Shri H. V. Kane, Maharashtra Karkhandar Sangh.
14. Shri J. S. Karandikar, former Editor of *Kesari*.
15. Shri D. G. Karve.
16. Shri D. N. Kaushik, Director of Industries.
17. Dr. B. C. Lagu, M.L.A.
18. Shri Q. M. Muneer, Director of Archaeology, Pakistan.
19. Shri Jagannath Maharaj Pandit, Secretary, Lord Reay Maharashtra Industrial Museum, Poona.
20. Shri R. P. Paranjpe.
21. Dr. N. B. Parulekar, Editor "*Sakal*".
22. Shri R. P. Patvardhan.
23. Shri D. V. Potdar.
24. Shri B. N. Sanas, President, Poona City Municipality.
25. Shri G. S. Sardesai.
26. Shri D. G. Vinod.
27. Shri M. R. Yardi, I.C.S.

## APPENDIX II.

LIST OF WITNESSES AND INSTITUTIONS WHO SUBMITTED  
WRITTEN MEMORANDA.*Institutions:*

1. Deccan Education Society, Poona.
2. Lord Reay Maharashtra Industrial Museum, Poona.
3. Maharashtra Chamber of Commerce, Bombay. (\*)
4. Maharashtra Karkhandar Sangh, Poona. (\*)
5. Maharashtra Provincial Congress Committee, Poona. (\*)
6. Maratha Chamber of Commerce and Industries, Poona. (\*)
7. Poona District Local Board. (\*)
8. Poona Suburban Municipality. (\*)
9. Rotary Club of Poona. (\*)
10. Shivaji Maratha Society. (\*)
11. Maharashtra Regional Library Committee.

[Note.—(\*) Submitted a resolution only].

*Persons.*

1. Shri Shankarrao Deo.
2. Shri H. Goetz.
3. Shri B. S. Hirey.
4. Shri Cowasji Jehangir.
5. Principal V. K. Joag.
6. Shri N. S. Joshi, Retired Superintending Engineer.
7. Dr. P. M. Joshi, Director of Archives, Bombay.
8. Sri Kakasaheb Kalelkar.
9. Shri G. H. Khare, Bharat Itihasa Samshodhak Mandal, Poona.
10. Shri N. R. Phatak, Maharashtra Sahitya Parishad.
11. Shri G. G. Rairkar.
12. Director of Parks and Gardens,

APPENDIX III.

MANOLIKAR MAP.

[ *This map was found with Shri Keshav Narayan Manolikar of Poona. No exact information is available about its author or date.* ]

APPENDIX IV.

TWO PHOTOGRAPHS OF THE SHANWAR WADA BEFORE EXCAVATION.



## APPENDIX V.

DESIGNS, PLANS AND ESTIMATES OF THE PROPOSED MUSEUM OF  
MARATHA HISTORY AND CULTURE.

No. P-47/1407 of 1950.

Office of the Architect to Govern-  
ment, Public Works Department,  
Bombay 1.  
6th December, 1950.

To

The Chairman, Shanwar Wada Committee.

*Subject.*—Proposed construction of Museum and Art Gallery  
at Shanwar Wada, Poona.

As desired by you, I am enclosing herewith the revised plans elevations and sections of the proposed Museum and Art Gallery at Shanwar Wada for attaching to your report. I have shown these plans to Shri L. V. Sathe, Architect, and he feels that the entrances to the East and West Wings may be suitably shifted towards the bastion end. This is a slight modification and can be easily incorporated in the plans at a later stage if so desired. I also enclose herein statement of cubic contents and approximate cost of the buildings for your guidance. The proposal contains the following accommodation :—

*West Wing.*—

Basement	...	Library	...	100'-0" × 18'-0".
		Stack Room	...	18'-0" × 11'-0".
		General Store	Service	39'-0" × 13'-3".
			Staircase.	
Ground floor	...	Decorative Entrance Hall		22'-0" × 11'-6".
			and Vestibule.	
		Two Museum Halls with		62'-6" × 18'-0".
			movable screens each.	
		Ladies' Lavatory	...	18'-0" × 8'-0".

*East Wing.*—

Basement	...	Entrance Lobby	...	16'-0" × 12'-0".
		Two Halls for ancient		58'-0" × 18'-0".
			monuments each.	
		Store Room	...	9'-0" × 9'-0".
Ground floor	...	Decorative Entrance Hall		22'-0" × 11'-6".
			with Vestibule.	
		Lecture Hall with stage		58'-0" × 18'-0".
			attached.	
		Exhibition Hall with		49'-0" × 18'-0".
			movable screens.	
		Curator's Room	...	9'-0" × 8'-3".
		Gents' Lavatory	...	18'-0" × 8'-0".

2. Due to the limited open air space, the Halls are lighted and ventilated by providing sky lights as shown in the plans. The floor heights of the East and West Wings are as follows:—

Basement 9'-0" (clear).

Ground floor with 3 feet  
high skylights ... 18'-0" (clear).

Both the wings have been provided with decorative T. W. moulded balconies 5 feet wide representing the traditional Architectural style of the Peshwa Period. The main entrances to the respective wings are also in keeping with the fortified characteristic features of the Shanwar Wada. Space for sculptural panels depicting Maratha and Peshwa History can be suitably reserved just over the main entrance Arch. The two wings, i.e., East and West in the precincts of the Shanwar Wada as shown in the accompanying site plan fully satisfy the requirements of the Architectural Department of the Government of India. The total estimated cost as per statement attached will be approximately Rs. 4,11,500 say Rs. 4,12,000 at the rate of Rs. 2 per C.ft.

6th December 1950.

(Signed) M. K. JADHAV,  
Architect to Government.

## ESTIMATE.

*For the Proposed museum and Art Gallery at Shanwar Wada, Poona.*

East Wing Estimate (Museum).			
Description of Floor.	Sizes.	Cubage.	Cost at Rs. 2 per C.ft.
		C.ft.	
Basement ..	153' × 21' × 9' - 0"	28,917	
Ground floor ..	153' × 21' × 19' - 6"	62,653·5	
Entrance Vestibule ..	5' × 20' × 28' - 0"	2,800	
Balconies 2 Nos. ..	5' × 36' × 16' - 0"	5,760	
Toplight ..	10' × 50' × 3' - 0"	1,500	
Steps, etc. ..	4' × 23' × 2' - 0"	190	
Total Cubage ..	.....	1,01,820·5	
Total Cost ..	.....	.....	Rs. 2,03,641

## WEST WING ESTIMATE.

*(Art Gallery).*

Description of floor.	Sizes.	Cubage.	Cost at Rs. 2 per C.ft.
		C.ft.	
Basement ..	155' × 21' × 9' - 0"	29,295	
Ground floor ..	155' × 21' × 19' - 6"	63,472·5	
Entrance Vestibule ..	5' × 20' × 28' - 0"	2,800	
Balconies 2 Nos. . .	5' × 36' × 16' - 0"	5,760	
Toplights, etc. ..	10' × 80' × 3' - 0"	2,400	
Steps, etc. ..	4' × 23' × 2' - 0"	190	
Total Cubage ..	.....	1,03,917·5	
Total Cost ..	.....	.....	Rs. 2,07,835
Total estimated cost for East and West Wings			.. Rs. 4,11,476
say			.. Rs. 4,11,500

APPENDIX VI.

PLAN OF THE PROPOSED MUNICIPAL GARDEN  
OPPOSITE THE SHANWAR WADA.