

# POONA

THE PESHWAS' CITY, AND ITS  
NEIGHBOURHOOD.

GUIDE TO PLACES OF INTEREST  
WITH HISTORY AND MAP.

BY

MAJOR-GEN. H. A. NEWELL, F.R.G.S.,

INDIAN ARMY.

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## INTRODUCTION.

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POONA has had a chequered career. So low did its fortunes ebb that, at one time, the enemy drove an ass-drawn plough over what had been its fortifications. Not content with inflicting this humiliation he affixed an iron post in the ground, declaring the once flourishing site accursed and desolate. Fortunately the evil spell was entirely reversed by the rightful owner who, upon regaining his lost territories, drew a golden plough along the desecrated track thereby substituting good kismet for bad. As a further precautionary measure he celebrated a shanti to dispel malign influences, and rebuilt the demolished wall.

Unlike most well-known places in India Poona is not a tourist centre. The sightseer from afar does not include it in his breathless itinerary of the East. If he spares it a thought at all it is merely as a large military cantonment annually raised to temporary civilian importance by the visit of the Governor and his staff, who take refuge there during the rains, from which the inference is that it must be a dry spot.

As a matter of fact Poona cannot lay claim to anything sensational in the way of architecture. There is nothing about its buildings to dazzle the eye nor startle the imagination. It has no glittering palaces of snowy marble inlaid with precious stones, no stupendous tombs of Emperors and Empresses, no mighty mosques nor towering gateways. The interest which it possesses is far more personal, more intimate. The old city of the Peshwas needs knowing. Only those familiar with its strange, and



varied history can appreciate the full significance of the momentous rôle which it has played. There was a crisis when it threatened to become first of the towns of India. That was before the fateful battle of Panipat fought near Delhi in 1759. But for the defeat then inflicted by the united Muhammadan powers upon the Hindu coalition, led by Sadasheo Rao, cousin to the Peshwa, Poona, by virtue of being the headquarters of the Maratha Empire, would, probably, have been made capital of India. Had the fortunes of war favoured the saffron-hued banner of the Marathas the crumbling Moghul dynasty must instantly have collapsed, in which event there would have been no subsequent occupation by Scindhia, no French intervention and, consequently, no campaigns by Lake, and no annexation by Wellesley. The British would have held Bombay, Madras and Bengal as they now hold Hong Kong and Gibraltar, but would have had no more voice in the internal affairs of the country at large than they have in those of Nepal, or Tibet.

Although Maratha power was not ultimately destined to achieve supremacy throughout India the empire founded by Sivaji still remained paramount in, and about Poona, until Baji Rao, the last of the Peshwas, suffered a fatal reverse on the neighbouring battlefield of Kirkee on November 5th, 1817. Poona is intimately associated with the career of Sivaji. It was here that he spent his boyhood in the palace built for him and his mother, Jijibai, by his father's faithful Brahmin factor, Dadaji Konadeo. Upon the latter's death Sivaji, then nineteen years of age, assumed control of the parental estates of Poona and Supa.

Closely connected with Poona are the surrounding hill forts, to which the citizens promptly with-

drew when an enemy threatened their headquarters in the plain, a policy which had much to commend it from a strategical point of view. Abandoned though they now are, with the exception of Purandhar, which is used as a sanatorium, there is not one of these fastnesses but could tell a tale of adventure as thrilling as that of Dumas' *Monté Cristo*. Emperors and kings have striven hard for their possession, hurling armies against their rugged defences, and seeking to buy over their commanders with large bribes of gold.

In addition to these mountain strongholds, and to its battlefields, whereon British and Maratha decided issues more momentous than they could estimate, Poona possesses many other places of interest; old, curious and even beautiful shrines, fortified villages that are the home of legend, and the scene where gods have reincarnated as men, cave temples, that go back to Buddhist days, rumoured treasure trove guarded by snakes, and sacred streams.

The Deccan tableland, whereon these scenes were enacted, once constituted part of the ancient Gondwana Continent connecting India with Africa, which broke up at about the time that chalk was forming in Europe.

Then there is modern Poona with its handsome buildings, its Churches, cantonments and many educational institutes, together with those contradictory and often picturesque elements that come so much into evidence when old and new civilisations meet.

To understand the present it is essential to know something of the past, and of those who trod the path before us. By telling their story I have

sought, in the following pages, to invest some of the most celebrated places in, and about Poona with human interest, that "touch of nature" which "makes the whole world kin." I have not drawn up an itinerary because I consider that one would be superfluous under the circumstances. This is not a guide book written for tourists desirous of hurrying from one well-known building to another, then back to the railway station, and so on somewhere else by the next train. It is primarily intended to be of service to those stationed in Poona. As such it can be skimmed at leisure, and the various places visited as inclination and convenience dictate. That it has many shortcomings I am well aware, nevertheless I venture to hope that those who take the trouble to read it through will feel that they know, and like Poona better at the end of the little book than they did at the beginning.

POONA:        )  
*April 1918.*    )

H. A. NEWELL,  
*Lieutenant-Colonel.*

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## POONA.

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Situated on the right bank of the MUHTA, at an altitude of 1,850 feet above sea level, the city and cantonments of Poona occupy a slight hollow bounded on the west by the aforementioned river, on the north by the united MUHTA-MULA, on the east by their tributary the Bahiroba, and on the south by the heights rising to the northern slopes of the Sinhgad-Buleswar range. The area covered is about 6,114 acres, and is 119 miles south-east of Bombay, in north latitude 18°30', and in east longitude 73°53'.

Poona is an important military station being the headquarters of the Southern Command and of the Poona Division. Furthermore it is the official residence of the Governor of Bombay during the south-west monsoon. As an educational centre it ranks high. The climate is good, and the neighbourhood one of exceptional interest, while, socially, it has always been regarded as one of the brightest and most pleasant stations in India.

British rule dates from soon after the Battle of Kirkee, fought on November 5th, 1817, when the Maratha Army, under Baji Rao II, the last Peshwa, suffered a crushing defeat, although greatly outnumbering the opposing force led by Lieut.-Colonel Burr. At that epoch the population is estimated as having amounted to about a hundred and ten thousand.

The first European to visit Poona is believed to have been a British emissary named Captain Gordon, who passed through in 1739 on his way to the Maratha Court at Satara. He described the city as prosperous, with crowded streets and numerous handsome mansions, and mentioned a large foundry, containing a mould for a 13 inch mortar, where considerable progress had been

made in running iron for shot, and in casting big guns. The surrounding country was in a flourishing agricultural condition, farmers from other parts having been attracted thereto by the low rents charged for land.

Du Perron, the noted French traveller and scholar, saw Poona in 1757. He was far less favourably impressed. According to him the Maratha capital was merely a combination of four or five large villages in a plain, with a general market, and some single storeyed houses. Another account, of about the same date, speaks of the city as a great camp of huts traversed, its entire length, by a wide bazar well stocked with all merchandise common to India. Certain European commodities were also procurable. These were sent from Bombay, a distance of four or five days, by English merchants. Luxuries of the kind were only patronised by Muhammadans. The Marathas were very plain in their tastes. A length of red cloth for a turban, a strip of white for the waist, another as a scarf, and some additional yards of material for winter wear sufficed for the wealthiest among them. Their fare was as simple as their dress merely consisting of rice, pulse and butter. The writer went on to remark that, were the Marathas to become all powerful, India would cease to provide a market for European goods. Fortunately for foreign trade the luxury and self-indulgence of the Muhammadans more than made up for the frugality of the Marathas. He further stated that numerous run-away Europeans had established themselves in the bazar, adding that few of the streets could boast even one house worthy of notice, while all contained stabling and forage.

### Origin of Name.

Despite the prominence of the part that it played during the seventeenth and eighteenth centuries, and the ample written records which exist of those times, Poona, in common with most Indian cities, has to depend largely upon oral tradition for its early history. Still spoken of by the people as *Punya*, it derives its

name from the Sanskrit word *punyapur*, signifying cleanser, and was so called by virtue of its proximity to the confluence of the *Muhta* and the *Mula*. Hindus have always regarded a *sangam*, or meeting place of rivers, as invested with quite peculiar sanctity. They believe that the water, at such junctions, is holy and has power to cleanse those penitents, who bathe in it, of their sins.

It is not known when, or by whom *Poona* was first founded. Probably its site was settled at a very remote date. Owing to its advantageous trade position, on one of the main approaches to the *Bor Pass*, it had much to commend it from a commercial, as well as from a purely religious point of view. The oldest remains hitherto discovered in the immediate neighbourhood consist of rockcut temples. The largest of these is the *Panchalesvar Cave*, near *Bambhurda*, a picturesque village a mile to north-west of the city on the opposite bank of the *Muhta*. Locally the cave is attributed to the five *Pandu* princes, the chief of whom founded *Indraprastha*, the original *Delhi*, about 1500 B.C. Their exploits form the principal theme of the great Indian epic, the *Mahabharata*. Archaeologists ascribe the *Bambhurda* cave to a much later epoch, namely, to the 6th or 7th century A.D. It is impossible, however, to assign an accurate date owing to the absence of carving or inscription.

### Muhammadan Influence.

Tradition avers that, at the beginning of the 6th century, *Poona* was a small village inhabited by a couple of Brahmin families, a few fisher folk and musicians. A temple stood sentinel at each of the four corners to ward off evil influences. To east lay the hamlets of *Kasarli* and *Kumbharla* subsequently absorbed by *Poona*. Late in the thirteenth century the place was captured by the *Pathan Emperor of Delhi*, *Ala-ud-Din Khilji* (1295--1315). The conqueror appears to have left a small garrison behind under command of an Arab named *Barya*. The latter erected a strong mud wall pierced by three gates

respectively known as the Kumbharves on the north, the Kedarves on the east, and the Mavalves on the west. It is said that only Muhammadans inhabited this fortified area.

Five Mussulman ascetics, who had come down with the army from Delhi, remained in Poona. They started to proselytize by converting the two old corner temples of Naranyaneshvar and Puneshar into Muhammadan shrines, from then on known as the Durgahs of the Elder and Younger Shaikh Sallas, names which they bear to this day.

Poona prospered under its new rulers. Four peths, or wards were added, and it increased generally in importance. With the splitting up of the Deccan among the three self-constituted Muhammadan kings of Ahmadnagar, Bijapur and Golkondah, Poona became subject to the first mentioned power. A.D. 1595 marks an epoch in its history, the full significance of which only became apparent much later on. In that year the Ahmadnagar sovereign, Bahadur Nizam II, ennobled a Maratha name Maloji Bhonsla, with the title of Raja, and conferred upon him the jagirs, or districts of Poona and Supa together with the forts of Chakun and Shivner. By this act he unwittingly laid the foundation stone of the future Maratha empire founded by the famous Sivaji, grandson of the ennobled Maloji Bhonsla, jagirdar of Poona.

### The Moghuls.

In 1600 Ahmadnagar fell to the Moghul Emperor Akbar. After the latter's death the deposed dynasty was restored by Malik Ambar, the celebrated Abyssinian slave, whose ability had raised him to the post of Prime Minister of Ahmadnagar, which state he virtually ruled from 1607 until 1626. Under him Poona suffered greatly from the exactions of his military commandant, Siddhi Yakutray. Many people left to settle where conditions of existence were less arduous. Matters were made still worse by a three years' famine. Meanwhile Maloji

Bhonsla died. He was succeeded in his Poona estates by his son, Shahaji. The latter pursued a shifty policy allying himself first with one warring party, then with another. He began by transferring his allegiance from Ahmadnagar to the Moghuls. He was warmly welcomed by the Emperor Jahangir, who presented him with a dress of honour, and two lakhs of rupees. In spite of further gifts, and marks of imperial favour, Shahaji soon went over to the side of Bijapur. A little more and he returned to his alliance with Ahmadnagar. Such conduct naturally incensed both the other powers. As a result Mahmud, the seventh King of Bijapur, despatched a punitive expedition against Poona in 1630. The city was burnt, the walls thrown down and an ass-drawn plough driven along the foundations. Nor was this all. Enraged by their failure to capture Shahaji, who had made good his escape to the Carnatic, the despoilers set up an iron pillar declaring the site accursed and desolate. These drastic measures induced Shahaji to come to terms. As a result he returned to the service of Bijapur, whereupon King Mahmud confirmed him in his father's jagirs of Poona and Supa.

### Youth of Sivaji.

No sooner were his lost territories restored to him than Shahaji started to make good the damage done to Poona. A golden plough was drawn along the desecrated track. The offending post was removed. A shanti was celebrated to ward off evil spirits and attract good, and the walls were rebuilt. After all this it is not surprising that the town entered upon a new lease of progress and prosperity. Before leaving the neighbourhood Shahaji arranged for his wife, Jijibai, and their younger son, afterwards the famous Sivaji, to remain behind for the boy's education. He entrusted both to the care of a Deccan Brahmin named Dadaji Konadeo, whom he further appointed manager of his local estates with headquarters at Poona. His choice proved a wise one. Dadaji's first care was to encourage agriculture. To this end he offered the land rent free for



five years to cultivators. He employed the wild hill people as guards and messengers, and set them to rid the district of wolves. On the southern side of the town he built the Rang, or Lal Mahal as a palace for Jijibai and her son. Later on this residence came to be known as the Ambarkhana, from the ambars, or elephant howdahs of the Peshwas being stored there. For her part Jijibai erected a temple to the elephant god. This shrine still exists, and is familiar as the Kasba Ganapati situated in the oldest of the city wards.

Dadaji died in 1647. Thereafter events moved rapidly. Sivaji was nineteen years old. He immediately took possession of his father's estates and defied the latter, informing Shahaji that, henceforward, he must content himself with the revenues from his jagirs in the Carnatic. Sivaji, young though he was, showed himself daring, resolute and a past master of strategem from the very first. He rapidly extended his territories by conquest and plunder until, in 1662, Aurangzeb, the Moghul Emperor, despatched an army for his subjection under command of the Persian General, Shaisteh Khan. The latter was maternal uncle to the Emperor, being brother to the celebrated Empress Mumtaz-i-Mahal, known the world over for her tomb at Agra, the peerless Taj Mahal, or Crown of Palaces.

Sivaji was at Supa. He immediately retreated to his fortress of Sinhgad above Poona, fifteen miles to the south-west, leaving his horsemen to harry the invaders. This they effectually did, nevertheless Shaisteh Khan pressed forward, seized Chakun, an old fort 18 miles north of Poona, and occupied the city itself, taking up his residence in the Lal Mahal, Sivaji's old home, in which he had spent his adventurous boyhood with his mother, and Dadaji Konadeo.

The close proximity of Sivaji, and his reputation for daring and ruse, put Shaisteh Khan on his guard. He had the city carefully watched and took stringent precautions to avoid a surprise. Sivaji, however, out-

witted him, gaining admittance by means of a trick one April evening in 1663. With a small band of followers the "Mountain Rat," as Aurangzeb contemptuously dubbed the Maratha leader, broke into the Lal Mahal at dead of night, completely surprising the sleeping household. Shaisteh Khan escaped with the loss of a thumb, but his son, and most of the Palace guard were killed. On the following morning a band of Moghul cavalry galloped out to Sinhgad, brandishing their weapons to the inspiring accompaniment of kettle drums. Sivaji allowed them to approach close up to the outer gate, when his guns opened fire. As they were retreating in confusion a party of Maratha horse fell upon them from an ambush, still further adding to their shame and loss. The occasion is notable as being the first on which Moghul cavalry were pursued by Marathas.

Shaisteh Khan was recalled to Delhi and his command given to the great Rajput General, Jai Singh, Maharaja of Ambar, near Jaipur. The latter forced Sivaji to come to terms. Pressed by him the Maratha leader agreed to give up twenty of his thirty-two forts, Sinhgad among the number.

### **Sivaji's Escape and Coronation.**

Sivaji's next exploit of note was his sensational escape from Delhi in a basket. Aurangzeb sought to conceal his chagrin, at being thus outmanoeuvred, by conferring the coveted title of Raja upon his resourceful enemy. Shortly after his return to the Deccan Sivaji managed to surprise the large Rajput garrison stationed in Sinhgad, and retook that stronghold. In 1674 he transferred his capital to Raigad, the Royal Fort, 32 miles south-west of Poona, an almost impregnable hill top 2,851 feet above sea level. It was the scene of his coronation and, six years later, of his death on April 5th, 1680. During the last year of his reign Poona is mentioned as under the governorship of Nars Shankar Sachis, one of his eight ministers. It is also recorded how, subsequently, in 1688, report was made to Aurangzeb that the Mussulman wards of the city were practically deserted and reverting to jungle.

Upon this the Moghul Emperor appointed an official named Mohanlal to repopulate the abandoned districts. Mohanlal, however, died before the work was accomplished. In 1703 Aurangzeb spent a month in Poona encamping, with his army, in a jungle grove, the site of which is now covered by the Bahmani ward. During his stay the Emperor renamed the city Mohiyabad in honour, it is said, of the deceased governor. He also established a new peth, which he called after Muhi-ul-Mulk, a grandson of his who had died in Poona.

### Sumbhaji.

Sivaji left two sons, Sumbhaji, whose mother had died when he was two years old, and Raja Ram. Of his four wives, two survived him. One, however, Putlabai, elected to commit suttee. This left considerable power in the hands of the Soyerabai, as sole widow. Being an unscrupulous woman she did not hesitate to use it for her own purposes.

Shortly before his end Sivaji had publicly expressed a fear lest the misconduct of his elder son, Sumbhaji, might bring misfortune upon the Maratha cause. This, his widow, Soyerabai, interpreted as a will in favour of her ten year old son, Raja Ram. In consequence she induced the principal ministers to conceal Sivaji's death, until such time as Sumbhaji could be secured, and placed in confinement. For herself she aspired to the ambitious role of Regent.

Sumbhaji was absent at Panalla. There news reached him of his father's demise and of the plot to deprive him, the rightful heir, of liberty and throne. Meanwhile the youthful Raja Ram was declared king, in May 1680, the ministers conducting the government in his name. Rivalry, however, soon led to discord among them. This gave Sumbhaji his chance. He captured Raigad, accused his stepmother, the widowed Maharanee Soyerabai, of having poisoned Sivaji, and condemned her to death by slow torture. All the Maratha officials, who

had espoused her cause, were decapitated, with the exception of one, who was hurled from the summit of Raigad.

In the following year Aurangzeb's fourth son, Prince Muhammad Akbar, rose in rebellion against his father, but was forced to fly to the Deccan, where he sought refuge with Sumbhaji.

As a ruler the new Maratha sovereign was a failure of whom it might truthfully be said that he was his own worst enemy. He did not lack courage, but he was cruel, ill-advised and increasingly self-indulgent. Although he had taken a terrible vengeance upon his stepmother, Soyerabai, he treated her son, Raja Ram, with leniency merely requiring him to live in Raigad Fort. Upon the death of Raja Ram's first wife, he provided him with two others, namely Rajisbai, and the celebrated Tarabai. Sumbhaji's own principal consort, Yessubai, likewise resided in Raigad with her little son, Sivaji, subsequently known as Shahu. Finally Sumbhaji was surprised by the Moghuls, and dragged to the imperial camp at Tolapur, on the Indrani River, 16 miles north-west of Poona. Here Aurangzeb desired him to renounce the Hindu faith and embrace that of Muhammad. He refused to do so, whereupon he was blinded with a hot iron, his tongue torn out and, ultimately, he was decapitated.

### Raja Ram.

When the news of Sumbhaji's death became noised abroad, the Maratha leaders hastened to Raigad. After consulting with the widowed Maharanee, Yessubai, it was agreed that Raja Ram should be appointed Regent during the minority of his little nephew, then not six years old. It was further arranged that Raja Ram should elude Aurangzeb by having no fixed residence. He was to move from one stronghold to another. Yessubai and the little prince were to remain at Raigad. Measures were taken to resist the Moghuls. The forts were regarrisoned according to the original plan drawn

up by Sivaji, and a certain degree of discipline restored throughout the Maratha territories.

In spite of these precautions the Moghuls captured the royal stronghold and took prisoner the heir apparent. The little prince and his mother were conveyed to the imperial camp. Aurangzeb's eldest daughter, known as the Begam Sahib, took a fancy to the child, whom the Emperor nicknamed Shahu, an appellation that clung to him ever after.

By adopting a disguise Raja Ram managed to elude his pursuers, and reach JINJEE. Here he was duly installed upon the gaddi, or royal cushion, and established a Court modelled on that formerly held by his father. Of his eight ministers, the principal was Neeloo Punt Moreshwar. Gradually the Marathas regained their strongest forts, and with them much of their former territory. Old though he was, and failing in mind and body, Aurangzeb never flagged in his efforts to extinguish Maratha power and subdue the Deccan. The siege of Satara was proceeding when, in March 1700, Raja Ram died of consumption in Sinhgad Fort overlooking Poona, where his Samadh is now one of the main objects of interest, a grey stone building surmounted by a dome, situated in a hollow facing a curious rockcut cistern.

### The Queen Regent.

Raja Ram left two sons by different mothers. The elder, Sivaji, was born of Tarabai, a clever and resourceful woman. She immediately took steps to have her son, Sivaji, set upon the gaddi, and solemnly declared his father's successor, with herself as Regent, the boy being ten years old. Thereafter, by common consent, the other widow, Rajisbai, and her three year old son, were deprived of liberty.

True to her late husband's policy Tarabai had no settled headquarters but moved from one fort to another. She ruled her unruly followers with a firm hand, and appointed her ministers regardless of private interests

and jealousies. Altogether she was pre-eminently what the French would term "une maitresse femme."

At this time the Marathas were largely split up into marauding bands. They roamed the country harassing the Moghuls and plundering. The loot they stored in their various mountain fastnesses. A partial account of their gains was rendered to the head of the state, but the major portion was embezzled or dissipated. Consisting as they did of scattered bands of irregular horse, they could not be described as an organised army. This very fact, however, rendered them all the more formidable and destructive, guerilla warfare being best calculated to succeed at that distracted epoch. Their method was to assemble, at a given signal, several thousand strong in some remote and secret spot. Unhampered by stores, or elaborate equipment they were extremely mobile. Their baggage consisted of a saddle blanket, and a sack for loot. Each man slept beside his mount, bridle in hand. When a halt was called during the day, they would snatch a brief interval of rest stretched under a bush or tree. Where no shade was available the men lay with their heads meeting in a cluster, protected by a tattered black blanket, their bodies exposed to the full heat of the sun. Each had his sword ready by him in case of surprise, and his spear thrust into the ground near his horse's head.

Aurangzeb finally withdrew from the neighbourhood of Poona after having reduced the surrounding forts, which, with the exception of TORNA, was accomplished by bribing the Killidars in charge. In 1707 Lodi Khan, the Moghul left in command of the city, was defeated by Dhanaji Jadhao, one of Tarabai's Generals, but Poona still remained in possession of the Muhammadans.

A little earlier than this several of Aurangzeb's officers, with the approval of one of his sons, had proposed negotiating a peace with the Marathas. As a preliminary step they advocated the release of Shahu, son and heir of the murdered Sumbhaji. For a while the Emperor appeared to entertain the idea. He even went

so far as to agree to pay ten per cent of the gross revenues of the Deccan to the Marathas, provided that, in return, they engaged to maintain order with a specially appointed body of horse. An envoy was despatched to acquaint them with the conditions of the proposed treaty. No sooner did they learn of the concession than they increased their demands. Among other things they stipulated for seventy dresses of honour, to be bestowed on certain of their officers, whom they considered deserving of such distinction. When he learnt of their terms Aurangzeb, always suspicious and ready to attribute hidden motives, believed that both treachery and insult were intended. He recalled his envoy, who was attacked as he was leaving the Maratha camp, and negotiations were broken off, never to be resumed during Aurangzeb's life-time.

Throughout their long captivity Shahu and his mother, Yessubai, were quartered in the imperial camp close to the Begam Sahib. This princess was unremitting in her kindness to them. For her part Yessubai appears to have been a model of tact and discretion, never allowing herself to be drawn into any intrigue, nor doing anything which might still further jeopardise her son's position.

### Marriage of Shahu.

When the question of releasing Shahu was mooted Aurangzeb arranged politic marriages for the young prince, giving him as wives the daughters of the two most eminent Marathas in the imperial service, namely, Scindhia, Patel of Kunnirkheir, and Jadow of Sindkheir, the latter known at Court as Rustom Rao, the title bestowed upon him by the Emperor. For wedding present Aurangzeb conferred the districts of Akalkot, Indapur, Supa, and Neywassa upon the bridegroom. He further presented Shahu with his own sword, and two other famous weapons, the celebrated Bhawani wielded by his grandfather, Sivaji, and captured at Raigad, and the sabre worn by Afzul Khan, the murdered general of Bijapur.

After the old Emperor's death, at Ahmadnagar in the spring of 1707, Shahu was compelled to accompany Azim Shah to beyond the Nerbudda, the Moghul Prince being eager to give battle to his brother and rival claimant for the throne. Tarabai and her followers were quick to profit by the withdrawal of the imperial army. Her General, Dhanaji Jhadao, defeated Lodi Khan, the Moghul commandant of Poona, and regained Chakun Fort. The Marathas were rapidly overrunning the country when Azim Shah decided to create a diversion by releasing Shahu. His mother, Yessubai, and his two wives were retained as hostages. The young Maratha was told that, should he establish his authority, and show himself a loyal ally of the Moghuls, he would be given the territory which his grandfather, the great Sivaji, had wrested from Bijapur, with an additional tract between the Bhima and the Godavery.

Many leading Marathas at once rallied to Shahu, as their legitimate ruler. Tarabai, however, still retained a powerful faction. This masterful woman had no mind to yield up her position, and professed to regard Shahu as an impostor. She sent a force under Dhanaji Jhadao to oppose him. During the engagement a woman rushed forward, and flung a child at Shahu's feet, crying out that she devoted him to the Raja's service. Shahu adopted the boy, whom he called Fateh Sing, in honour of his first victory. To this he added his own surname of Bhonsla. "Such," says Grant Duff, "was the extraordinary origin of the Rajas of Akalkot."

### Accession of Shahu.

Upon obtaining possession of Satara, Shahu was duly enthroned in that city, in March 1708. Poona, however, remained subject to the Moghuls, whose representative there was a Maratha, named Rambhaji Nimbalkar. Shahu asserted his authority by nominating his own commandant. For this office he chose Balaji Vishvanath, afterwards the first Peshwa. This dual control



continued until 1720. It proved disastrous for Poona. Matters came to such a pass that the Moghul Government actually ordered his troops to sack the place. After twelve unhappy years Poona was transferred to Shahu by a grant from Delhi.

### The Peshwas.

In 1721 Balaji Vishvanath, the first Peshwa, died. Under authority from Shahu, who continued to make Satara his headquarters, he was succeeded in the office by his son, Baji Rao. The second Peshwa deputed Bapuji Shripat to govern Poona. The latter proved energetic and capable. He encouraged merchants to establish themselves and inaugurated various reforms. In 1728 the ancient city wall was demolished, and sites for family mansions allotted to the well-known Purandharis and Chitnis. Between 1729 and 1736 the Shanwar Palace was built near the site of the old Mavalves gate. This position was chosen by the second Peshwa for superstitious reasons. While riding there he saw a hare turn upon a dog that was pursuing it, and felt that a palace built where such a phenomenon had occurred, could never be taken by an enemy.

In 1731 Baji Rao established himself in Poona, and gave his attention seriously to ameliorating the internal control and organisation of Maratha affairs. He contributed largely to all existing charities, and was a liberal subscriber to funds for the benefit of professors of religion, notably the Shastris and Vaidikis. His rule of twenty years was an auspicious one. Two temples were founded, the Omkareshvar, on the bank of the Mutha in the Somvar ward, north-west of the city, and the Amriteshvar, close to the same river in Shanvar Peth. The last named was put up by his sister, Bhuibai. In 1739 the first European known to have visited Poona passed through on his way to Satara. This was Captain Gordon, an envoy from the East India Company, to the Court of Shahu, where he delivered a letter from Governor Stephen Law, explaining to the Raja the advantages to be derived

from free trade. Of the second Peshwa Captain Gordon records: "Bajirao is said to give great encouragement to weavers for fabricing such things as are useful to the natives, and whereof great quantities are exported to Bombay and other parts. His territories are well peopled and the poorer sort, in the farming way, are rendered easy in their rents, which causes his dominion to be in a very flourishing condition, more so than any other in the possession of the Marathas." Captain Gordon also remarks of Bajirao that he "makes small account of the Raja."

### The Peshwa's Power Extended.

Baji Rao died in 1749 and was succeeded by his son, Balaji, also an able administrator and a subtle man of affairs. Such periods of quiet as favoured his rule were taken advantage of by the third Peshwa to further the interests of Poona, and to encourage agriculture. Although nominal sovereign of the Marathas, Shahu had been rendered soft, and pleasure loving by his many years confinement, amid the luxuries of the imperial camp. As a result he was well content to leave the real control of affairs in more energetic hands. Provided that his ministers treated him with respect, and appeared to defer to him, he did not interfere with them. Unlike his father, and grandfather, he never claimed to be an independent monarch, but always regarded himself as a vassal of the Moghul Emperor.

The power of the third Peshwa was increased by a grant from Shahu conferring upon him the territory recently wrested from the Portuguese by Balaji's uncle Chimnaji Appa. He also entitled the Peshwa to collect the revenues north of the Nerbudda, Gujerat excepted. A firman from the Moghul Emperor Muhammad gave him Malwa in return for which Balaji engaged to raise twelve thousand horse for the imperial service. The Peshwa's possessions in Hindustan in 1744 are described as "well defined on the southern and eastern boundaries by the Nerbudda, the Soane and the Ganges," while a sanad authorised him to extend his influence northwards as far as practicable.

Despite the fact that the real control of affairs had virtually passed into the Peshwa's hands he regularly proceeded to Satara to submit an account of the revenue. This was tendered by him as a General commanding a body of the Raja's troops. Of this custom Grant Duff observes : " It is a remarkable fact that, after the Rajas of Satara had become mere cyphers in the Government, the Peshwa's accounts continued to the last to be made out in the manner described."

### Death of Shahu.

Shahu died in 1749. For some years he had been afflicted with a mild form of insanity, which first betrayed itself in singular favours to a dog that had saved his life from a tiger on a hunting expedition. The animal appeared at a Darbar tricked out in gold brocade. Shahu placed the royal turban upon the dog, conferred a jagir upon it and entitled it to be carried in a palanquin. With the decline of his bodily strength his mind cleared, and he was able to discuss affairs intelligently, although he never again wore any covering on his head.

The question of his succession was an involved one. It was still more complicated by the intrigues of his principal wife, and of Tarabai, each Ranees having her particular axe to grind. His own son had died. So had Sivaji II, the elder son of his uncle, Raja Ram, by Tarabai. Previous to his derangement Shahu had declared his intention of adopting his cousin Sumbhaji, the Raja of Kolhapur, younger son of Raja Ram by Rajisbai. This plan was abandoned owing to Sumbhaji being childless. Then Tarabai came forward and revealed the existence of a legitimate heir, in the person of her grandson, Rama, born in 1712, after the death of his father, Sivaji II from small-pox. The birth had been concealed, and the infant smuggled away to a place of safety, otherwise he would have been destroyed by Rajisbai, the younger of Raja Ram's two widows, and the mother of Sumbhaji, Raja of Kolhapur.

Sukwarbai, the principal wife of Shahu, an ambitious woman, who desired to see a minor set upon the throne

with herself as Regent, violently opposed the claim of Tarabai and of her grandson. Instead she espoused the rival cause of Sumbhaji. The Peshwa thus found himself between two stools, and at a loss what to decide. The better to conceal her designs, Sukwarbai gave out that, when Shahu died, she intended to commit suttee. This report the Peshwa industriously circulated all over India, so that when the end came, she was compelled to keep her word and burn on the pyre with her husband.

Tarabai, however, was not so easily disposed of. Partisans were not wanting who urged the Peshwa to throw over the royal family, and assume full power in name as well as in fact. Balaji found it more expedient to countenance Tarabai and her grandson. Any other course would have led thousands to rally to the descendant of the Great Sivaji, and might have proved disastrous to the Peshwa. Before Shahu died, Balaji had induced the Raja to sign a document bequeathing to him, as Peshwa, entire control of the Maratha Empire, with the provision that he should uphold the honour of Sivaji's line as perpetuated through the grandson of Tarabai, and his descendants. In this fashion the Peshwa became all powerful, and Poona the capital of the Maratha empire.

### Raja Ram.

Raja Ram was duly acknowledged Shahu's successor. He was not permitted any share in the Government, being virtually confined to Satara where he was allotted an income of sixty-five lakhs for the upkeep of a royal establishment.

About 1750 Tieffenthaler visited Poona, which he described as the capital of a Maratha prince, of the Brahmin caste, who lived in a fortress surrounded by walls. He spoke of the city as well peopled, and of the houses as built of bricks and mud.

Although over seventy years of age Tarabai had lost none of her old spirit, nor her ambition to rule. Taking advantage of the Peshwa's temporary absence from Poona she raised an insurrection against him. First

she proceeded to Satara, where she incited Raja Ram to throw off the yoke imposed upon him by "his servant Balaji." Finding him unresponsive she sent a secret despatch to Damaji Gaekwar enlarging upon the unprotected state of the country, and urging his immediate march to Satara to free the Raja, and the Marathas from the Brahmins. This done she lured Raja Ram into Satara Fort, loaded him with abuse for his lack of spirit, and declared that she would do penance on the bank of holy Kistna for ever having acknowledged him as her grandson. Then she commanded the guns to fire upon his unsuspecting attendants gathered near the gate below. The Raja she imprisoned in a damp dungeon, only allowing him a scant portion of the coarsest grain.

Damaji Gaekwar lost no time in complying with Tarabai's demands. At the head of fifteen thousand troops he marched to Satara, paid his respects to the old Ranée and caused several forts to be given over to her. Ultimately he was captured by the Peshwa's troops, and imprisoned in Poona. Tarabai continued at Satara, extending her power and keeping her unhappy grandson in durance vile.

In October 1756 the agreement between the Honourable East India Company and the Marathas, known as the Treaty of Poona, was signed in that city by the Peshwa. It consisted of 18 articles and arranged for the surrender of Gheriah within eighteen days. The Dutch were excluded from trading in the Maratha dominions, ten villages were ceded to the English, no additional inland duty was to be levied on British merchandise, and the Peshwa undertook not to allow Tulaji Angria territorial concessions below the Ghats.

During the frequent absences of the Peshwa, on military and other expeditions, he deputed the conduct of affairs at the court of Poona to his cousin, the celebrated Sadasheo Rao, popularly known as the Bhao. The latter is described as violent, active and avaricious, but also as good-natured, and possessed of a fair share of commonsense. Unfortunately, he excited the jealous

hatred of Gopikabai, the Peshwa's wife, nor was she any better disposed towards him after his victories over Ahmadnagar and Bijapur, had added greatly to her husband's territories and power.

### Battle of Panipat.

By 1759 matters in India had reached a crisis. The greater portion of the country was one vast battlefield. Although far from united among themselves the Marathas had become paramount from Berar and Mysore to the Ganges. The time had come to decide whether Hindu or Muhammadan should be master. Delhi was without an Emperor. Alamgir II had just been murdered and his son was in hiding. Flushed by his recent victories in the Deccan, Sadasheo Rao suggested to the Peshwa that he should be allowed to lead an army to avenge the defeat of the Marathas by Ahmad Shah, on the bank of the Jumna, and drive the invading Afghans back across the Indus. The Peshwa consented. Accordingly Sadasheo Rao set out with an expeditionary force numbering twenty thousand horse, supported by ten thousand infantry and artillery. He was accompanied by Wishvas Rao, the Peshwa's eldest son. Abandoning their usual practice of carrying no more than sufficed for their immediate needs, the Marathas were accompanied by a vast amount of impedimenta in the shape of splendid camp equipment, the spoils of war captured in Hindustan. Their tents are described as lofty and spacious, surmounted by glittering gilt ornaments, and lined with rich silks and broad cloth. Multicoloured flags, magnificently caparisoned horses and elephants, and officers dressed in cloth of gold, made a brave show. With them were their wives and families and a great camp following.

Balaji retained a strong force with himself, but despatched orders to all Maratha commanders to join Sadasheo's standard, which was consequently strengthened by troops under Scindhia, Holkar, the Gaekwar, Gobind Punt and others. Suraj Mul was influenced by Holkar, to bring thirty thousand men. The practised

eye of the Jat commander at once perceived the inadvisability of proceeding further with so cumbersome a train to an army, already hampered by artillery. He therefore proposed placing the families, and heavy equipment, in Gwallior, or Jhansi, or one of his own forts, relying upon their old tactics of guerilla warfare to harry the enemy and compel the Abdalee Sultan to retreat.

Sadasheo Rao declined the wise advice. His army advanced upon Delhi and occupied the city. His vast following speedily ate up everything in the neighbourhood. Shortage of supplies resulted. His funds running low Sadasheo stripped the gold and silver ornaments from the roof of the Diwan-i-Khas, or imperial audience chamber in the Moghul palace, and broke up the throne. These drastic measures only yielded seventeen lakhs of rupees, and were warmly protested against by Suraj Mull as impolitic, and unworthy of a great leader. Again Sadasheo declined to listen, whereupon the Jat withdrew with his thirty thousand troops. The Rajputs likewise abandoned the confederacy in disgust.

Ahmad Shah meanwhile had strengthened his position by prevailing upon the other Moslem powers to make common cause with him to stem the tide of Hindu victory. For a time, however, he was compelled to remain inactive on the further bank of the Jumna, that river being too swollen to allow the passage of an army. Finally he discovered a ford twenty miles above Delhi, and crossed late in October 1759, before Sadasheo discovered the fact.

Dissensions in the Maratha camp prevented a concerted plan of campaign. Finally, after a series of skirmishes, Sadasheo's forces were driven back upon the village of Panipat. Here they established themselves behind a rampart, upon which cannon was mounted. They further dug a ditch sixty feet wide and twelve deep.

Ahmad Shah had the advantage of position having manoeuvred his troops between the enemy and Delhi. His defences consisted of a timber abattis, outside of

which he pitched his tent. Then he settled down to starve the enemy, whose sufferings were augmented by the unaccustomed rigours of a northern winter. At last the end came. For two days the Marathas had been without food. They appealed to be led out to die by the sword and so honourably freed of their misery. Sadasheo agreed. He summoned a meeting of leaders on the evening of January 6th, 1760. At its conclusion he served round the usual pan and betel. All the remaining grain was distributed among the soldiers, in order that they might have one full meal that night.

An hour before daybreak, on the following morning, the Maratha Army prepared to give battle. Having decided upon a combat *à l'outrance* they loosened the ends of their turbans and smeared turmeric upon their faces and hands. For a long time it seemed as though the day would be decided in their favour. About one o'clock, however, learning that Wishwas Rao, the Peshwa's heir, had been mortally wounded, Sadasheo descended from his elephant. Calling for his famous Arab charger he mounted it, and rode into the thickest of the fight. He was never again seen alive. At this Holkar made off followed by Gaekwar, whereupon the Maratha resistance ceased. An immense number were cut down. Thousands more perished in the ditch. Such prisoners as were taken were decapitated, and their heads piled up as trophies in front of the victor's tents.

### Death of Balaji.

The defeat at Panipat spelt the decline of the Peshwa's power, and the rise of various minor chiefs and factions, dissensions amid whom led to the downfall of the Marathas. Balaji never recovered from the blow. He died in the following year at Parvati, a crushed man. Architecturally his reign is marked by the completion of the well-known city temples of Nageshwar, and Tulsibag, the beginning of new city walls, and the construction of Parvati Lake, with its central island and picturesque shrine to Ganapati, the elephant god.



## Peshwa Madharao. 1761—1772.

Madharao was not seventeen years of age when he proceeded to Satara to be nominated Peshwa in succession to his father. The formality was duly gone through with by the imprisoned Raja Ram, who was not released until the death of Tarabai in the following December. Although eighty-six years old, this remarkable woman appears to have maintained her dominion, and successfully defied all opposition to the end.

Owing to the minority of the fourth Peshwa his uncle, Ragunath Rao, was able to indulge his love of power. The two soon quarrelled, family matters being embittered by the jealous hatred existing between the wife of Ragunath Rao, and Gopikabai, the mother of the Peshwa. One of Madharao's officials, at this time, was Balaji Janardin Bhanu, afterwards the famous Nana Farnavis. Eventually open hostilities broke out between the Peshwa and his uncle. The latter was supported by the stronger faction. Realising that his case was hopeless the Peshwa wisely decided to submit to a control that he could not successfully resist. The result was that the government was virtually conducted by Ragunath Rao.

Taking advantage of the disturbed state of Maratha affairs Nizam Ali of Hyderabad advanced against Poona in 1763. Most of the population fled with their valuables to the hill forts. The Peshwa's family, and the state papers were sent to Sinhgad. Part of the property was intercepted by a band of the enemy, who burnt the village below the fort, destroying numerous national documents, and manuscripts relating to Maratha history. Nizam Ali encamped outside Poona, which he authorised his army to plunder. All houses not ransomed were burnt, or pulled down. Upon his withdrawal he was surprised by the Marathas, under Ragunath Rao, on the banks of the Godavery. The youthful Peshwa fought valiantly and once rescued his uncle, who was overwhelmed by superior numbers. After this the Peshwa desired to protect Poona by erecting a strong encircling wall.

The suggestion was vetoed on the ground that no place in the plains, no matter how strongly fortified, could offer the same amount of resistance as Sinhgad, or Purandhar.

About this epoch the Marathas found themselves threatened by the rise of a new power, in the person of Hyder Ali, who had set himself the task of establishing a state upon the ruins of the Hindu dynasty of Mysore. A large force was assembled in Poona for the purpose of crushing him. This, Madharao claimed he should command, while Ragunathrao remained behind to conduct Government at the capital. After much opposition the young Peshwa gained his point. His expedition was successful and the enemy routed. The campaign concluded by Hyder Ali entering into peace negotiations with Ragunathrao, whereby he agreed to pay thirty-two lakhs of rupees to the Peshwa, and to make certain territorial concessions. Madharao was not at all satisfied with the terms of the treaty to which his uncle had been signatory, but he was not consulted.

Impressed by his nephew's very evident ability, and good faith Ragunathrao would probably have yielded him his proper place as head of the state. Unfortunately Ragunathrao was influenced by the ambitious counsels of his wife, Anandabai. For his part the Peshwa was constantly worked upon by his mother to imprison his uncle as a measure of self-preservation.

In 1766 the Peshwa's government entered into a secret alliance with the Nizam of Hyderabad. As a result their united armies invaded and subdued Berar. About this time the English began to participate actively in Indian politics. Upon the advice of Lord Clive a treaty was concluded with Nizam Ali, of Hyderabad, for the purpose of reducing Hyder Ali, and limiting the powers of the Marathas. No sooner did word of this reach Poona than the Peshwa crossed the Kistna, seized several strongholds belonging to Hyder Ali, levied a tribute of thirty lakhs, collected seventeen lakhs more, and returned with his booty laughing to scorn the

demands of the English and the Nizam for a share. Shortly after this the Peshwa sought an interview with his uncle, who had been absent on an expedition into Hindustan. His object was to prevail upon his uncle to accept a recognised share in the Government and to abstain from mischievous interference with himself. Deeply offended Ragunathrao announced his intention of retiring to Benares. His nephew applauded the resolve. Finally Ragunathrao affected to agree to certain terms, but secretly took steps to establish his claim to a half share in the Maratha empire.

In 1768 the Bombay Government sent their representative, Mr. Mostyn, to endeavour to persuade the Peshwa not to enter into an alliance with the now reconciled Hyder Ali, and the Nizam of Hyderabad. The Court of Poona gave a non-committal answer, declaring their intention of being guided by circumstances. Meanwhile Ragunathrao had collected a force of fifteen thousand to attack his nephew. He was actively supported by the Dewan of Holkar, who burnt to avenge a personal insult. In full Darbar at Poona he had made a slighting allusion to the Peshwa's youth whereupon Madharao had retaliated by slapping him across the face.

Directly he learnt of his uncle's rebellion the Peshwa marched against him, defeated his forces and brought Ragunathrao to Poona. Here he was confined in the Palace.

During such brief intervals of peace as the troublous nature of the times allowed Madharao set himself earnestly to introduce measures for the betterment of his subjects. In this good work he was ably seconded by Rama Shastri, described as a man of the highest integrity and a model official. One of his earliest reforms was the abolition of forced transport, a pernicious system under which agriculturists were taken away from their villages and compelled to carry loads for those who had the power to enforce obedience. Unfortunately for his nation the Peshwa developed consumption. Shortly before his

death he granted permission for a British Resident to be attached to the Court at Poona. By order of the Court of Directors the Presidency of Bombay despatched Mr. Mostyn of the Bombay Civil Service. The ostensible object of his presence in the Maratha capital was to acquire such privileges and rights as might be beneficial to the trade of the Company, and the security of their possessions. In reality he was instructed to negotiate for the cession of Salsette, the port of Bassein and the small islands of Kennery, Hog and Elephanta.

### Death of Madharao.

As his illness increased the fourth Peshwa withdrew to his favourite village of Theur, thirteen miles east of Poona. Feeling the end approach, and being childless, he sent for his brother, Narayanrao, who was his heir. The Peshwa also summoned his uncle, whom he ordered to be set free. A reconciliation took place, the dying ruler commending the seventeen year old Narayan to Ragunathrao's care and protection.

Madharao breathed his last at Theur on November 18th, 1772, aged twenty-eight. His widow, Ramabai, who was passionately attached to him, elected to burn on his funeral pyre. Grant Duff pays him the high tribute of saying: "The plains of Panipat were not more fatal to the Maratha empire, than the early end of this excellent prince."

At the time of the fourth Peshwa's death the revenue of the Maratha empire was nominally ten crores, or one hundred million rupees. Nevertheless the Government at Poona seems to have always been in debt, or else embarrassed for funds. The normal strength of the army was fifty thousand horse, and ten thousand infantry and artillery. Of these last a third were Arabs, and the remainder mostly Muhammadans. Large reserves of infantry were called up, when the Peshwa took the field but were disbanded on his return to Poona. With additions furnished by Holkar, Scindhia and other Maratha chiefs the Peshwa could count upon a hundred thousand good horse independent of Pindhars.

## Peshwa Narayanrao. Dec. 1772—Aug. 1773.

Having duly attended his brother's obsequies Narayanrao proceeded to Satara, where he was formally invested as Peshwa by Raja Ram. The first object of the new administration was to gain Raigad. To this end the Raja of Satara was prevailed upon to order the Havildar in charge to hand over the fort. This the Havildar did on payment of forty thousand rupees, and the Peshwa became possessed of Sivaji's old capital. The intrigues of Ragonathrao's wife, and the Peshwa's mother soon led to a rupture between uncle and nephew. As a result, on April 11th, 1773, Ragonathrao was again imprisoned in the Peshwa's palace at Poona, in an apartment near to that occupied by Narayanrao.

Instigated by his wife Anandabai, Ragonathrao conspired with two men, Somar Sing and Muhammad Yusuf, to seize his nephew, and gave them a written order to this effect. Accordingly on the morning of August 30th, 1773, a mutiny broke out among the regular infantry in Poona, who insistently demanded arrears of pay. Alarmed by the din the Peshwa commanded his minister, Haripunt, to take measures for safeguarding the palace. This Haripunt neglected to do. Forgetting all about it he went off to dine with a friend. In the afternoon the Peshwa retired to his own apartment, when he was aroused by shouts, and the tramp of armed men. Led by the conspirators, Somar Sing and Yusuf, a large body of disaffected infantry had broken into the palace through an unfinished doorway on the eastern side, recently opened to provide a separate entrance from that leading to the quarters of the imprisoned Ragonathrao. Thoroughly frightened the young Peshwa ran to his uncle, closely followed by Somar Sing. He flung himself into Ragonathrao's arms. The latter pleaded for the boy's life but Somar Sing replied: "I have not gone thus far to insure my own destruction. Let him go, or you shall die with him!" Ragonathrao disengaged himself and escaped on to the terrace. The Peshwa attempted to follow, but was seized by the legs, and flung to the ground. At this crisis one of his own

servants ran to his master's assistance. The Peshwa clung to the man and both were promptly despatched together.

### Ragunathrao proclaimed Peshwa.

The murder of Narayanrao threw Poona into a state of utmost confusion. Shops were shut, and people collected their valuables preparatory to flight. The ministers worked hard to restore some degree of confidence. Visitors were admitted to the palace, Mr. Mostyn among the number. Ragunathrao remained a prisoner under suspicion of having connived at the death of his nephew. He, however, protested his innocence. His written order to Somar Sing and Yusuf was produced, and it was discovered that another hand had substituted the word kill for the original seize. Anandabai, his wife, was universally suspected of having made the fatal alteration. His innocence established, his adopted son, Amritrao, was despatched to Satara for the robes of investiture. When these arrived Ragunathrao was declared Peshwa. He had attained the height of his ambition but the circumstances under which he had done so must have robbed the triumph of any great satisfaction.

After the murder of Narayanrao, his widow, Gangabai, was sent to Purandhar Fort. Profiting by Narayanrao's absence, on a military expedition against Hyderabad, the ministry proclaimed her Regent, and proceeded to carry on the Government in her name. The widow's two chief advisers were Nana Farnavis and Sukaram Bapu. News of the conspiracy reached Ragunathrao as he was advancing against the Carnatic. He immediately returned and defeated the widow's faction. The report of his victory caused consternation in Poona, where his conduct of affairs had rendered him thoroughly unpopular. People started to fly to hill forts and distant villages, when, contrary to expectation, he turned aside and did not occupy the capital. This proved fatal to his cause, which was further weakened when, at Purandhar, on April 18th, 1774, the widow of the murdered Peshwa gave birth to a male infant, Madharao Narayan.

## Madharao Narayan.

The Princess Regent, Gangabai, deputed Nana Farnavis and Sukaram Bapu, to proceed to Satara for the clothes of investiture. With the consent of Raja Ram the infant was declared Peshwa when only forty days old. In spite of adverse circumstances Ragunathrao showed no inclination to relinquish his claim to supreme control. On the contrary he sought the aid of Scindhia, Holkar and the English to re-establish his rule at Poona. Negotiations to this end were proceeding when his wife, the notorious Anandabai, gave birth to a son, Bajirao Ragunath, destined to be the last of the Peshwas. At Surat, March 6th, 1775, Ragunathrao concluded a treaty with the Bombay Government by which he made considerable concessions in return for military assistance. This treaty was far-reaching in its results, and was the direct cause of what is generally known as the First Maratha War.

The Bombay Government immediately set about discharging their military obligations. Ragunathrao had fought several successful engagements with the aid of the English contingent under Colonel Keating, when peremptory orders were received from Bengal commanding the Bombay Government to cease supporting Ragunathrao against the legitimate Peshwa, as they styled the infant Madhao Narayan. Despite indignant protests from Bombay, and Ragunath, the Bengal Council concluded a fresh treaty with the Maratha ministers established at Purandhar, to which Nana Farnavis and Sukaram Bapu were signatories. Deserted, when victory seemed within his reach, Ragunathrao retired to Surat, and thence to Bombay, where he received a monthly allowance of ten thousand rupees. Meantime an insurrection had been raised by a Brahmin impostor who claimed to be Sadasheorao, the celebrated Maratha leader slain at Panipat. He secured a following forty thousand strong, and had scored some initial advantages, when he was seized by Rugheji Angria and conveyed to Poona. Here he was bound to the foot of an elephant and trampled to death in 1776.

## An Embassy from France.

Having rid themselves of English intervention on behalf of Ragunathrao the Maratha ministers evinced small intention of being bound by the treaty of Purandhar. In 1797 they behaved with marked coldness towards the English Resident, and welcomed a French embassy headed by an adventurer named St. Lubin. Incensed at this the Bombay Government despatched an expedition to establish Ragunthrao at Poona, as Regent to the infant Peshwa. Command of the column was given to Colonel Egerton. Advancing with extraordinary slowness the force reached Talegaon on January 9th, 1780, a village on the Bombay road eighteen miles from Poona. Here they found that the place had been burnt down three days previously by order of Nana Farnavis, who spread the report that the capital would share a similar fate. At this despite all that Ragunathrao could urge to the contrary, it was decided to fall back upon Bombay. The big guns were thrown into Talegaon pond, and the stores burnt before retiring. Hostilities continued with varying success until May 1782, when peace terms were agreed upon with Nana Farnavis.

Ragunathrao died in 1784 leaving one son, Bajirao, aged nine. In the April following his widow, Anandabai, gave birth to a posthumous son, Chimnaji Appa.

The country remained in a distracted state. Each of the Maratha chiefs essayed to extend his possessions by fair means or foul. Nana Farnavis intrigued with them all, a skilled game of patience at which he was an adept. The young Peshwa was practically a cypher. In 1792 Mahadji Scindhia, at that epoch all-powerful at the Moghul Court, arrived in Poona to invest the Peshwa with titles, and insignia of state on behalf of the Delhi Emperor. Nana Farnavis did his utmost to dissuade Madharao from accepting the empty honours. The latter, however, received the sanction of the Raja of Satara and the investiture was proceeded with. The ceremony took place in a splendidly appointed tent which Scindhia had erected near the



Sangam. Here the Peshwa was presented with the khillat consisting of nine articles of dress, five superbly jewelled and befeathered ornaments, a sword and shield, a seal, pencease and inkstand, two peacock fans, a nalki, or imperial sedan chair, a palki, a horse, and seven elephants, six of which bore the imperial standard, two crescents, two stars, and the orders of the fish and of the sun.

The Peshwa returned to Poona resplendent in his new finery. The population had never witnessed so extravagant a display, and were much gratified. Not so Nana Farnavis and the ministers. Their ripened experience led them to attribute sinister motives to Scindhia. A battle of wits ensued between Nana Farnavis and Scindhia, as to who should gain the upper hand in the counsels of the Peshwa. Fate decided the matter, Scindhia was seized with fever at Wanouri, near Poona, and died on February 12th, 1794. A handsome temple, in an enclosure known as Scindhia's wari, marks the spot of his funeral pyre.

This formidable rival to his power removed, the jealous hatred of Nana Farnavis was next directed against the two orphan sons of Ragnathrao, whom he kept close prisoners in Shivnor Fort, fifty miles from Poona. The elder, Bajirao, was particularly handsome and attractive, of a graceful person and winning manner. Unknown to Nana Farnavis he entered into a secret correspondence with his cousin, the Peshwa, now twenty-one years of age. When Nana Farnavis discovered that the two were communicating he flew into a towering passion, and loaded the Peshwa with reproaches. The latter, goaded to desperation, flung himself from the upper terrace of the palace, sustaining fatal injuries. He lingered for two days. Before he died, on October 27th, 1795, he nominated Bajirao his successor. This fact was carefully concealed by Nana Farnavis, who desired a minor-appointed Peshwa, with himself again as Regent. To secure this he suggested that Yessubai, the youthful widow of the deceased Peshwa, should adopt a son.

## Chimnajirao.

As a result of plots and counterplots Chimnaji Appa, the younger of Ragnathrao's sons, was formally adopted by the late Peshwa's child widow. The boy protested against being compelled to usurp his brother's position, nevertheless he was brought to Poona and installed as Peshwa on May 26th, 1795. Fearful of his personal safety Nana Farnavis had previously fled to the capital taking with him a vast amount of accumulated treasure. From a distance he started intriguing with Bajirao, whose cause he now proposed to favour, obtaining the consent of the English to his Scheme. Finally Bajirao was installed in Poona on December 4th with the robes of investiture supplied by the Raja of Satara. Mr. Tone, ~~who was in~~ the Maratha capital at the time, describes the last of the Peshwas, as "light complexioned and rather above the middle size. His person is graceful and his manner strongly impressive. His countenance is manly, sensible and majestic."

## Last Peshwa.

The new rule started with Nana Farnavis as principal minister. Bajirao was extremely popular, any unwelcome measure being attributed to his advisors. He was universally credited with a kind and well-meaning disposition. It took time for his real character to be recognised. Grant Duff sums him up by saying: "To trust none and deceive all was the game he invariably played, and, like all who have ever done so, he never failed to lose."

He early directed his efforts to become independent of Nana Farnavis and Scindhia, both powerful elements in the state. To achieve this he worked upon Scindhia to invite the old minister to a conference in his camp, and then seize him. No sooner was this accomplished than a reign of terror ensued in Poona. Parties of Scindhia's troops sacked the houses of Nana Farnavis and his adherents, who sought to defend themselves. Firing continued for a day and a night. The roads were

blocked and bloodshed, plunder and confusion prevailed. Bajirao made a further bid for emancipation from all political control by arresting those officials, who favoured the party of Nana Farnavis, and confining them in his palace.

Scindhia next began to press the Peshwa for arrears of pay due to him and to his army, which included a number of European officers, notably Frenchmen. The Peshwa responded by authorising Scindhia's minister, Ghatgay, to recover the money from the inhabitants of Poona. The imprisoned officials were dragged out of the palace and scourged until they gave up their property. Bankers, merchants and all citizens suspected of hoarding wealth, were next seized and tortured. Several died, among them a relative of Nana Farnavis, who had been bound to a heated gun.

### British Influence.

The administration of Sir John Shore had been marked by strict neutrality. All intervention in Indian politics had been sternly tabooed. A changed attitude towards affairs followed the arrival, on April 26th, 1798, of Lord Mornington, afterwards the Marquis of Wellesley. The new Governor-General decided upon an alliance with the Courts of Hyderabad and Poona. Furthermore it was deemed expedient to accelerate Scindhia's return to Hindustan, his influence over the Peshwa being inimical to British interests in the Deccan. In conformity with this programme a fresh treaty was concluded with Hyderabad, whereby the Nizam engaged to dismiss all French officers in his service, and to enrol no others of that nationality. Instead he consented to subsidise six English sepoy battalions. The Peshwa only pledged himself to side with the English in case of a French invasion. Pending such an eventuality he declined to exclude Frenchmen from his army, but agreed to subsidise two English battalions.

The Peshwa proved an indifferent ruler and rapidly became unpopular among his subjects. Everywhere

Maratha affairs were in a restless state, and fighting was continuous. Hostilities between Holkar and Scindhia culminated in a battle on October 25th, 1802, in the immediate neighbourhood of Poona. Holkar had encamped his troops near the village of Harapsar whence they advanced to meet the opposing armies of Scindhia and the Peshwa. British officers fought on both sides. Bajirao rode out from his palace to join in the combat, but took fright at the firing and turned away to south of the town, where he awaited the issue.

### Flight of the Peshwa.

On learning that Scindhia had been defeated Bajirao at once fled to Sinhgad, despatching a message to Colonel Close, the British Resident, binding himself to raise six English battalions of sepoys, and to cede twenty-five lakhs of revenue for their support.

Colonel Close, who had taken the precaution to hoist the British flag at various points around his house at the Sangam, was next summoned to Holkar's presence. It was the day after the battle. The conqueror was seated in a small tent, ankle deep in mud. He showed traces of the recent affray having received a spear thrust, and a cut across the head. Making light of his wounds he expressed anxiety for the British Resident to mediate between himself, Scindhia and the Peshwa.

At first Holkar acted with moderation towards the inhabitants of Poona, and mounted guards for the city's protection. He did his utmost to induce the Peshwa to return to his palace. After a stay of three days at Sinhgad the fugitive Peshwa escaped to Raigad, and thence to Mhar. From the last place he sent word to the Bombay Government desiring a ship to convey him to that island. Eventually he reached Bassein.

Finding that nothing he could urge would prevail upon the Peshwa to come back Holkar proceeded to levy a heavy indemnity from the Maratha capital. He then sent word to Junnar inviting Amritrao, adopted son of

the late Ragunathrao, to assume control of affairs at Poona. This Amritrao was none too eager to do. Finally he arrived and held his court in tents pitched in a village near by. Very shortly his son, Winakrao, was nominated Peshwa, although the Raja of Satara strongly disapproved of so irregular a measure and was, with great difficulty, prevailed upon to furnish the robes of investiture. Finding himself deficient of the sinews of war, and lacking funds to pay the arrears due to his troops, Holkar set to work to raise money in Poona. Guards were posted to prevent the population flying the city. All suspected of hoarding wealth were tortured until they consented to give it up. Colonel Close marked his disapproval by withdrawing.

In December 1803 the Peshwa signed the treaty of Bassein, whereby he became practically subject to the British in exchange for their protection. Immediately Colonel Stevenson was despatched to Poona with two regiments of Indian cavalry, and the six infantry battalions, which composed the subsidiary force at Hyderabad. In addition he was supported by fifteen thousand of the Nizam's troops. Simultaneously General Wellesley, afterwards the Duke of Wellington, was detached from the Madras Army with 8,000 infantry, and 1,799 cavalry, to co-operate with Colonel Stevenson in restoring the Peshwa. General Wellesley reached Poona on April 20th 1804 having covered the last sixty miles in thirty hours, urged on by the fear that Amritrao, adopted brother to Bajirao, might set fire to the city. On May 13th, the Peshwa returned, and resumed his seat on the gaddi.

### Poona, a British Protectorate.

Colonel Close was succeeded by Mr. Elphinstone. Bajirao speedily took a dislike to the new Resident, although there was no open rupture. In 1812 the Peshwa obtained permission to raise an infantry brigade officered solely by Europeans, and paid direct from the treasury. This force was allotted cantonments at Dapodi, about six miles to north-west of Poona, and

swore fidelity to the Peshwa so long as he continued an ally of the British Government. A brigade of British troops was already quartered at Garpir in the immediate vicinity of the city, as a protective measure. The remainder of the British subsidiary force was stationed at Sirur, midway between Poona and Ahmadnagar.

Thanks to British protection Bajirao found himself better off than he had ever been. All his expenditure was regulated by contract, and he annually saved fifty lakhs out of his net revenue of a hundred and twenty lakhs of rupees. His Court is described as gay and licentious. Prosperous though he was he could not refrain from indulging his master passion for intrigue, a course in which he was largely inspired by his unworthy favourite, Trimbakhji, a man of inferior origin who first attracted the Peshwa's notice by his skill as a spy.

Bajirao was punctilious in observing religious rites and ceremonies. The murder of the youthful Peshwa, Narayanrao, by his parents is said to have weighed heavily upon his conscience. He sought to expiate the sin by large gifts to Brahmins. As a further measure of atonement he planted several hundred thousand mango trees in and about Poona. On one of his spiritual advisers informing him that he had dreamed the Peshwa had given a dinner to a hundred thousand Brahmins, the meal was at once provided.

Unfortunately Bajirao fell ever more under the sway of Trimbakhji. The latter finally grew so daring as to murder Gangadhar Shastri, the envoy deputed by Baroda to negotiate certain concessions with the Peshwa. This outrage called for British intervention. After much difficulty Bajirao was prevailed upon to give up the assassin, who was confined by the British in Salsette, whence he escaped on September 12th, 1816, with the Peshwa's secret connivance. Trimbakhji remained in hiding, receiving large sums of money from his master. Bajirao started active negotiations with Scindhia, Holkar and others to form a powerful combination to drive out the British. The Peshwa himself assembled troops, and

made ready for hostilities. He even met Trimbakhji seventeen miles from Poona, although positively denying as much to the Resident.

The Peshwa was warned to desist from levying troops, and was told that Trimbakhji must be given up. In evidence of good faith Mr. Elphinstone demanded the surrender of Sinhgad, Purandhar and Raigad declaring that if this were not done he would surround Poona. The threat was duly executed, whereupon the Peshwa gave in. He further signed a paper admitting Trimbakhji guilty, and endorsing his arrest.

In July 1817- the Peshwa proceeded as usual on his annual pilgrimage to the temples at Kunderpur, his favourite place of worship. While he was absent Sir John Malcolm, Political Agent to Lord Hastings, arrived at Poona. Upon the Peshwa's invitation he proceeded to Maholy, near Satara, where he had a thoroughly satisfactory interview with him. As a result the forts of Raigad, Sinhgad and Purandhar were restored to the Peshwa.

Bajirao returned to his capital late in September, having spent his time at Maholy in perfecting his hostile preparations against the British. He had also availed himself of the opportunity to acquaint the Raja of Satara with his designs. Once back in Poona his recruiting went rapidly forward. His forts were repaired, garrisoned and provisioned and his fleet made ready. He further made arrangements for seducing the troops in British pay, and murdering the Resident.

That year the Dasara festival, in honour of Rama's victory over Ceylon, fell on October 25th, and was made the occasion of a brilliant and imposing military display on the Peshwa's part. Two ominous portents were noted. One was the studied coldness with which Bajirao treated the British Resident. The second was a cavalry charge in which the Maratha horse rode straight up to the British lines as though about to attack. By the 25th of the month troops were pouring into the Maratha capital at all hours of the day and night.

The position occupied by the British brigade at Garpir had originally been dictated by General Wellesley for the protection of the city, and almost bordered on its northern confines. Flanking it, in many places, were gardens and enclosures with high cactus hedges. Bands of the Peshwa's troops now began to encamp around the British cantonment. Mr. Elphinstone protested and, receiving no satisfaction, withdrew the troops four miles to the village of Kirkee, a site previously recommended by General Smith in the event of a rupture. The transfer was effected on November 1st, 1817. At the same time two hundred and fifty men were detailed to the Sangam to guard the Residency. On the 3rd Mr. Elphinstone despatched a messenger to Sirur demanding reinforcements. When news of this reached the Peshwa he decided to attack without further delay. Accordingly, on November 5th, he retired with a considerable bodyguard to Parvati Hill. On this eminence he posted himself at a window in the outer wall of the enclosure surrounding the main shrine, to watch his army move out to the attack. The start was marred by the ominous breaking of the Peshwa's standard.

Captain Grant-Duff was present at the Battle of Kirkee. He gives a vivid description of the enemy's approach. "It was towards the afternoon of a very sultry day; there was a dead calm, and no sound was heard except the rushing, the trampling and neighing of the horses, and the rumbling of gun wheels." Lieut. Colonel Burr wished to act upon the defensive. Elphinstone, however, insisted on the advantage of always acting on the offensive against Marathas. He was right and the enemy was completely routed.

With characteristic wisdom Elphinstone had decided not to dissipate strength by endeavouring to hold the Residency. No sooner had hostilities commenced than the house was plundered and set on fire. Of his library and private apartments not a stone was left standing. The abandoned cantonments at Garpir were similarly wrecked.



The Peshwa remained in Poona until the 16th, when General Smith's advance guard arrived, and encamped at Ghorpadi. At this Bajirao fled to Satara. The city at once capitulated and the British flag was hoisted over the palace. Bajirao managed to evade capture for several months longer. At last, hard pressed by General Doveton, he surrendered to Sir John Malcolm on June 3rd, 1806, after prevailing on that official to guarantee him an annual pension of not less than eight lakhs of rupees. Such was the somewhat tame ending of the last of the Peshwas.

### The City.

Broadly speaking the city and cantonments of Poona may be divided into three parts, an eastern, a central and a western. The city occupies the last. The oldest portion of it dates from Muhammadan and early Maratha days (1290—1686). It is said to have had its starting point at the Younger Shaikh Salla's Mosque—originally the ancient corner temple of Puneshwar, built, in prehistoric days, by the first Hindu settlers about a thousand yards above the confluence of the Mutha and the Mulla—and extends for a mile along the right bank of the former river, and penetrates a mile and a half inland. To west of it are those suburbs laid out in the latter days of the Peshwa's power (1716—1817). The eastern portion has mostly sprung up under British rule.

Built at widely different periods the old Maratha capital cannot boast a coherent plan. It chiefly consists of narrow, winding streets lined with irregular tile roofed houses, punctuated at frequent intervals with shrines and temples, of which last the city contains about a hundred. From an historical point of view the most interesting are the Kasba Ganapati, Tulsibag, Belbag, Vrideshvar, Muralidhar, Narasinda, Balaji, Someshwar, Parvati and Omkareshvar, with its burning ghat for Brahmins and high class Hindus.

Occasionally a large elderly mansion rises superior to its humbler neighbours, which crowd about it with a

plebeian disregard for the dignity of age, and what is due to one who has known better days. Here and there a picturesque glimpse is caught of an overhanging balcony, or a touch of wood carving redeems an otherwise uninteresting facade. Welcome diversion is created by the green of trees, mostly nim, tamarind, pipal and banyan or some tombs, by the roadside, mark where a holy man sleeps amid devotees, his slumbers undisturbed by the passing tramp of many feet. In parts of the busy bazaar the inner walls of the shops are bright with gaily coloured frescoes depicting scenes from Hindu holy writ.

The Pandhri, or white wall, long since demolished, enclosed the military section. Built by the first Mussulman conquerors of Poona it extended from the Younger to the Elder Shaikh Salla's Mosque, then turned southward to form an irregular quadrangle. All four sides were provided with bastions and a loopholed parapet. None but the garrison lived inside. The entire Hindu population resided beyond the fortifications to east. In 1755 Balajirao, the third Peshwa, started to erect a wall around the city, intended to be 15 feet deep and 35 feet high. The project was, however, abandoned by command of the Raja of Satara.

From early times the town has been sub-divided into Peths or Wards. These numbered eighteen. They are irregular in shape and vary considerably in extent. The oldest is Kasba Peth. In 1791 the practice was introduced from Satara of naming certain wards after the day of the week on which the local market happened to be held there. This led to a change in several existing appellations.

Starting at the railway station the nearest peth is Mangalvar, or Tuesday ward. Originally known as Shaistehpura it was founded by Shaisteh Khan, the Moghul Governor appointed by Aurangzeb in 1662 with orders to subdue Sivaji.

Somvar Ward was established in 1755 under the name of Shahpura, and was chiefly settled by Gosavi jewellers, money lenders and Sali weavers.

Rastia's Ward took its name of Shivpuri from a Shiv temple erected by A. L. Rastia, hereditary commander of the Peshwa's horse. Accounted the healthiest quarter in the city it was first occupied by cavalry. It contains Rastia's mansion, completed in 1784 at a cost of five years' labour and nine lakhs of rupees.

Nyahal's Ward is called after the architect entrusted by the third Peshwa with the work of building the abortive wall around Poona.

Nana, or Hanuman's Ward, was founded for wholesale grain dealers by Nana Farnavis. It contains several places of interest, notably the Agyari, or Parsi Fire Temple, the Ghodepir, or Horse Saint, Nivdunga Vithoba's Temple, and the Portuguese chapel of the Immaculate Conception, the oldest place of Christian worship in the neighbourhood. The principal street connects the city with the Sudder Bazar.

Bhawani Ward was also started by Nana Farnavis. Prior to that it was known as Borban, or the Jujube Grove, and was the site upon which Aurangzeb encamped with the imperial army in 1703.

Kasba Ward is the oldest inhabited portion of the city. It includes the site of the Lal Mahal built as a palace for Jijibai and her famous son, Sivaji, the Purandhar family mansion, the tombs of the Elder and Younger Sheikh Sallas, and the Ganapati Temple erected by Jijibai.

Aditvar, or Revivar, the Sunday Ward was originally called Malkampura, and dates from the rule of the third Peshwa, 1740—1761. It constitutes the business heart of the city containing the Moti Chauk, or Pearl Square long associated with various Jain and Gujarati banking firms. Jewellers, and brass and copper merchants congregated in Saraf Ali, or Money Changers Row. Beyond again are vendors of cloth, embroideries, all sorts of caps, tin and ironware. The Jama Masjid, or Great Mosque, is situated in this ward.

Ganesh Ward is named after the elephant headed god and was founded in the latter half of the 18th century.

It contains the noted temple of Dulya Maruti, so styled because the monkey god, patron deity of the shrine, is said to have reeked with grief while the Marathas were being defeated on the fatal field of Panipat. Also within its limits is the Dagdi Nagoba, where a popular fair is held in honour of the Nag Panchmi or Cobra festival in Shravan, or July-August.

Vetal Ward was established under Balajirao, the third Peshwa. At first known as Guruvar it now takes its name from a large modern temple to Vetal, the demon king propitiated as the Ghost God. Near by are three Jain temples to Parasanath, the twenty-fourth Tirthankara, or apostles of the religion founded at about the same epoch as Buddhism, and now divided into two great sects known respectively as the Chidambari, or whiteclad; and the Digambari, or Skyclad. It was in this Peth that the notorious Trimbukjhi, the favorite of Bajirao, and the cause of his downfall, lived. His mansion was purchased by the Society for the Propagation of the Gospel.

Ganj, or Store Ward was so styled from its having been a salt depot. Muzafarganj commemorates a captain of cavalry under one of the Ghorpades. Ghorpade Ward perpetuates the name of its founder, whose cavalry was stationed here during the rule of the sixth Peshwa. The Ghorpade family built their mansion here.

Narayan's Ward was founded by the ill-fated fifth Peshwa. It contains a number of temples.

Sadasheo Ward was designed as a military quarter by Sadasheorao, cousin of the third Peshwa, hence his more familiar appellation of the Bhao, or cousin. He it was who commanded the Marathas at Panipat, and fell in action on the fatal field. He laid out his Peth on the site of a garden, the Napur Bagh. State prisoners were confined in the ward under a strong guard. In the time of Bajirao, the last Peshwa (1796—1817), it was the most populous part of the city. With the disbanding of the Maratha army its prosperity declined.

Budhwar Ward was founded by the Emperor Aurangzeb and named Mahujabad, but was not settled before the time of the fourth Peshwa. It grew rapidly into a busy and very important quarter, and contains many temples.

## Some Places of Interest in the City.

### Shanwar Palace.

A white marble tablet on the northern wall of the palace, to right of the main entrance, bears the following inscription: "Bajirao Peshwa laid the foundation stone of a palace on this site on the 10th of January 1729 A. D. The building was completed in 1736, and was the chief residence of the Peshwas till 1818. It was destroyed by fire in 1827. The treaty between the East India Company and the Peshwa against Tippu Sahib was concluded here in 1790."

A curious tale is told to account for the site of the palace. It was a poor Koli settlement of rude huts when the second Peshwa, Bajirao, chanced to ride past one day as a hare, chased by a dog, turned upon its pursuer and killed it. Much impressed Bajirao determined to build upon the spot. The ceremony of laying the foundation stone took place at the new moon, and included the burying alive of a man of the Mang caste. A space about four and a half acres in extent was enclosed by walls 20 feet high. These remain intact to this day. The principal entrance is the Delhi Gate. In connection with it an anecdote is told characteristic of the relations between the substantial Peshwa and his shadowy liege lord, the Raja of Satara. On learning that Bajirao was erecting a fortified palace in Poona, the main gate of which was to face north, Shahu (1740—1761) sent word from Satara commanding an alteration in the plan as Delhi lay in that direction. He considered that to build a great gateway looking towards the Moghul capital was tantamount to a threat to the Emperor, and would inevitably lead to war. In deference to the Raja's wishes Bajirao constructed a gate, the Ganesh Darwasa, in the

eastern wall instead. The main entrance remained unfinished until Shahu's death, when it was completed by the third Peshwa, Balajirao. Set between bastions it consists of a double door studded with long iron spikes to repel battering attacks by armoured elephants. On either side appear a crescent and a star. The pointed arch reveals traces of colour decoration. Above is a long gallery with a projecting roof, now utilised as a record office.

Further to east is a small postern. The western side has no opening. On the south is the Mastani Dārwaẓa, a small door called after a beautiful Muhammadan favourite presented to the second Peshwa by his brother Chimnaji Appa, who brought her a captive from Northern India. She received liberal grants of land. Buildings were given to her and a garden in the city laid out in her name. Two gates in the eastern wall are respectively entitled the Ganesh and Jambhul Darwaza. It was through the latter that the infantry broke on August 30th, 1773, to murder Narayanrao, the fifth Peshwa.

The Palace built by Bajirao was a six storeyed edifice beautified by highly polished stone, fine wood carving, and wall paintings brilliantly coloured and splendidly gilt. It contained four large, and several smaller courts, three of which were reserved for the ladies of the Peshwa's household. Each had a name to designate the special use to which it was put, or else was called after one of its occupants. There was the Phadacha, or Granary and Stores Court, the Tak, or Dairy Court, the Mudpuk, or Kitchen Court, the Pakvanna, or Sweetmeat Court. and so on.

Similarly the various diwankhanas, or halls bore distinctive appellations. The Gokak was so styled because of its ornaments from Gokak, near Belgaum. The Mastidanti took its name from its ivory ceiling and wall decorations, and the Arse Makal from its many mirrors. The last Peshwa used it as his bedroom. The Kacheri was the audience chamber, where darbars were held and statesmen received. Narayanrao's Mahal was specially

built for the fifth Peshwa (1772-1773) and was a sumptuous apartment. It was from here that Madharao, the boy Peshwa, threw himself and sustained fatal injuries from contact with a fountain in the courtyard below. The Ganesh Hall was the scene of a great annual festival in August-September, during which the elephant god was worshipped continuously for eleven days. Thousands of Brahmins were fed. In addition each was given sufficient *pan-supari* to last for many months. The Nautch, or Dancing Hall, was a favourite resort of the last Peshwa.

All these halls were in the form of Kalamdans, or pen boxes, and were supported by richly carved wooden pillars united at the top by cusped arches. The wooden ceilings were elaborately chiselled, and painted to represent trees and gods, brilliantly coloured and overlaid with gold. The central hall was an exception to the others being square, with a flat roof, which sloped away to side galleries designed on the lines of the aisles of a church.

The courts were of highly polished and elaborately sculptured stone work, with water fountains in the centre. Thick iron chains were hung outside the palace walls as a protection against lightning and evil spirits generally. Thousands of lamps were lit to propitiate the goddess of good fortune. The servants wages amounted to fifteen thousand rupees a month.

Little now remains of all this vanished splendour. The interior contains various judicial offices, but a great portion has degenerated into original jungle: Near the south-west corner is a big well, and stone steps disappear into mysterious subterranean depths, which tradition avers to be a tunnel linking the Peshwas' palace with the shrine of the goddess on Parvati Hill.

### The New English School.

Near neighbour to the Palace, on the south side, is a big grey stone house with blue shuttered windows and the green of creepers. This is the Nana Wada Building of the Deccan Educational Society for the New English

school. A wall tablet records how the foundation stone was laid on June 29th, 1907, by Lord Lamington, Governor of Bombay.

### ✓ The Ambharkhana.

To east of the Peshwa's Palace, opposite the Elephant Gate, lies a raised garden of straight walks, many coloured flowers and prim cypress trees. This was the site of the Lal Mahal, or Red Palace, built in 1636 for Jijibai and her son, Sivaji. Here the famous leader came when twelve years old to receive the education befitting a Maratha chief. Reading and writing were not included in the curriculum, but he learnt to be a fearless rider, a good spearsman and an adept at archery. He was also well-schooled in the laws of his caste, and in the Puranas, by Dadaji Kanadeo, a Deccan Brahmin, the manager of his father, Shahaji's jagirs of Poona and Supa. Later on the place came to be known as the Ambharkhana from the fact that the Peshwas ambharis or elephant howdahs were stored there. The building possessed extensive subterranean apartments, and was the scene of Sivaji's most daring and popular exploit. The facts are briefly this. By 1661 Sivaji had acquired considerable territorial acquisitions. He had amassed wealth and had raised an army of remarkable mobility, and a navy. Finally Aurangzeb, the Moghul Emperor, took alarm and despatched his uncle, Shaisteh Khan, in command of a large force, to crush the Mountain Rat, as he contemptuously dubbed the Maratha leader. Sivaji promptly fell back to Sinhgad, his hill fortress 15 miles to south-west of Poona. Meanwhile Shaisteh Khan occupied Poona, taking up his quarters in the Lal Mahal, Sivaji's old home.

The close proximity of Sivaji, and his reputation as a past master of stratagem, put Shaisteh Khan on his guard. Passports were required of all armed Marathas. No Maratha horsemen were admitted unless in the service of chiefs who held their lands direct from the Moghul Emperor. Nevertheless Sivaji, in his mountain stronghold, was kept well informed of all that passed in



the forbidden city. Two Brahmins acted as his secret agents. They gained over one of Shaisteh Khan's foot soldiers. On the pretext of celebrating a marriage this man obtained permission for several of his comrades, who habitually bore arms, to join in the wedding procession, which he further requested might be enlivened by the customary beating of tomtoms and music.

Sivaji decided upon an evening in April for the adventure. With a force of five hundred he set out from Sinhgad a little after sunset. As he proceeded he posted small companies along the road. Finally he entered Poona with two officers, the celebrated national hero Tannaji Malusre, Yaseji Kurk, and twenty-five men. All had the advantage of knowing every street and by-way. They stole into the city under cover of darkness, and speedily joined the noisy wedding party. At dead of night they reached the Lal Mahal, in which Sivaji had passed his adventurous boyhood, and which was now the official residence of Shaisteh Khan. Forcing a window above the cook-house they were hardly inside when the alarm was raised by a woman of the household. Different versions are given as to what exactly followed. According to Grant Duff, Shaisteh Khan was escaping through a window when one of his fingers was chopped off. Khafi Khan tells how three Maolis made direct for the Governor's bedroom. Two fell into a cistern. The third attacked Shaisteh Khan, severing his thumb. The Moghul Governor retaliated by running his assailant through with his sword. Hastening to their master's assistance a couple of slave girls dragged Shaisteh Khan to a place of safety. His son, Abdul Fateh Khan, and most of the palace guard, were killed.

Amid the confusion and darkness Sivaji and his followers made good their escape. When at a safe distance from Poona they lit torches. Collecting their scattered parties they climbed the hill to Sinhgad, waving hundreds of lights, in full view of the Moghul army encamped in the plain below. Sivaji, who had a motive for everything, did this to express his contempt for the

enemy, and also to mislead the Moghuls as to the actual numbers participating in the attack.

### Kasba Ganapati.

Close by, to north-east of her home, Jijibai erected a shrine, now known as the Kasba Ganapati. It is the oldest to the elephant god in Poona. The image is considered one of the guardians of the city. Tradition relates how it was a piece of rock found by some shepherds who, seeing its resemblance to Ganapati, smeared it with red lead and began to worship it. Gradually the belief spread that it was a miracle worker, all prayers offered to it being answered. Sivaji's mother heard of the wonder. She built a small stone temple for the deity, and was regular in her daily attendance. With time additions were made. Eight leading Brahmin families in Poona erected a stone hall in front of the shrine. The Lakdi family made a narrow paved walk round it. Mr. G. S. Dikshit contributed the many pillared pavilion, which now shades the court, and in 1877 a public cistern was constructed. The shrine is a very popular one and is always crowded with devotees. Non-Hindus are not allowed beyond the edge of the enclosure.

### ✓ Dargah of the Elder Shaikh Sallas.

From the Delhi gate of the Shanwar Palace a short walk northwards leads to one of the most interesting and picturesque places in Poona. Commonly known as the Thorla, or Elder Shaikh Salla's tomb, this stands on the right bank of the Muhta, about a mile above the Sangam. It usurps the site of the old Hindu temple of Narayaneshwar, one of the four shrines which, in prehistoric days, stood at the corners of the first Poona to ward off evil.

The present sanctuary dates from the Mussulman conquest in 1290. When the Emperor withdrew his army to Delhi five ascetics remained in Poona to spread the gospel of Islam. Chief among them was Pir Khwaja Syed Hisamoidin Chishti, a native of Janjan in Persia. He was accompanied by his two sons, Hajarat Maulana Ghraf and Hajarat Durhan. The Pir or Saint proceeded

to demolish the corner temple of Narayaneshwar. With its stones he built a Moslem shrine.

Turning aside from the noisy crowded bazaar a quiet lane winds to a peaceful square, gravel strewn, and shaded by a large nim and an ancient banyan tree, where four old tombs lie bleaching in the sunshine. A stone gateway, high, whitewashed and narrow, stands at the top of six much worn steps. It admits to an inner enclosure of uneven ground and many graves, littered with the broken remains of the first temple. The Saint's tomb stands at the northern end of a sunken court, and is a square white edifice surmounted by a round dome, girdled by a serrated parapet. In the dim religious light of the interior a glimpse is caught of a low grave swathed in a crimson pall. From the open door steals a mingled fragrance of incense and dying flowers. To west is a green painted masjid with a sloping roof of brown Deccan tiles. To east rises another big white tomb. This is kiosk shaped. Its cupola shelters the grave of Mihr Sahib, a friend of the Saint

A deep flight of steps runs down to a low portal, between solid walls with, here and there, a trace of Hindu carving of such artistic merit as to inspire a sharp pang of regret that men's conflicting opinions, regarding how God likes best to be worshipped, should have led to so much destruction of the beautiful. Outside more stone stairs descend to the water's edge. Massive walls rise to support the shrine erected in days when the jerry builder was unknown. The stones are carved in places and one, high out of reach, still bears the mutilated figure of a god. The view is charming. Below winds the river, a green film stretching veil-like over the face of its waters, its tree-fringed banks dominated by the spires of Hindu temples. To west lies the village of Bambhurda. Beyond again the distant mountains draw a jagged line of misty grey across the blue of the horizon. Lower down to north stands the tomb of the Younger Shaikh Sallas. Further still is the Sangam, the holy meeting place of the rivers.

According to tradition the revenues of the villages of Yerandvane and Kalas were assigned to the two original temples, and subsequently transferred to the Mussulman shrines. To this day the descendants of the Elder Shaikh Sallas enjoy certain privileges. A four days festival, known as the *Urus*, is held in honour of the anniversary of the saint's death. Crowds visit the tomb to witness the dancing, and other curious rites connected with the memorial.

### ✓ Dargah of the Younger Shaikh Sallas.

About 250 yards lower down on the river bank stands the tomb of the Dhakta, or Younger Shaikh Sallas. Here, in 1290, Shaikh Sallah-ud-Din converted the old corner temple of Paneshwar, one of the four guardian shrines of Hindu Poona, into a Muhammadan Mosque. Entrance is through a narrow gateway to left of the busy bazaar. Immediately inside, to right, is a big gloomy gymnasium, where great wooden clubs stand in a row against the wall, and wrestlers practise their art. The large outer courtyard is invariably crowded. It conveys a confused impression of dilapidated buildings, ancient trees and broken stone graves; of goats and humans; of glowing colour and of dust; of objects animate and inanimate; the noise of voices and of kettledrums in sharp contrast to the silence of the tomb in this teeming haunt of the living and the dead. Away to west flows the green river. To south the walls and turrets of an old fortified mansion contribute a grey background to the kaleidoscopic picture.

A gate to north admits to the inner court, the western end of which is slightly sunken and roughly paved. Overlooking it is the ancient temple, now the shrine of an alien faith. The square stone porch is supported by four characteristic Hindu pillars of involved design, and the ceiling is hollowed to receive the bell usual in Siva shrines. The liwan, or sanctuary also betrays its Hindu origin both in its form and many pillars. Scores of glass lamps hang from the roof. The temple gods are said to lie

buried under the stone floor, but tradition asserts that the lingam was rescued and conveyed to a village below Purandhar Fort.

Forming an angle with the shrine, in the north-west corner, is the tomb of the Saint, a round white building surmounted by a smooth dome. The only ornament is a glittering gilt spire terminating in a crescent. The grave is covered with a flower strewn pall, and above dangles a cluster of ostrich eggs. Adjoining Shaikh Salla's Dargah is a square stone edifice with pierced screen work windows, and low minars flanking the facade. This was the temporary tomb of a grandson of the Moghul Emperor Aurangzeb. The prince died in Poona, whence his remains were ultimately removed to Aurangabad for burial. All the buildings in the enclosure are whitewashed. The eastern portion is strewn with graves and fragments of masonry.

### Vishrambag Palace.

This, the most ornate old building in Poona, is situated a short distance to south of Shanwar Palace. Two storeys high it was erected as a private residence for himself by Bajirao, between 1803 and 1809, at a cost of Rs. 2,00,540. It faces east and is remarkable for its handsome and elaborate black wood carving. Ten massive pillars, in the cypress, or suru form, line the verandah. Similar columns appear on the splendid upper balcony, its canopy-shaped roof supported by monkeys. The sombre tone of the elaborately and beautifully carved blackwood decorations contrasts admirably with the yellow of the mansion itself. A cool hallway leads to a pleasant court, stone paved and lined with palms in pots. A second hall connects with a central quadrangle, and so on to a third.

In 1818 the British Government converted the Peshwa's pleasure house into a college for students of the Vedas and Shastras. Thereafter it served as the Deccan College. It is now a high school.

## Reay Market.

Named after Lord Reay, a former Governor of Bombay, the market is an effective building to south-east of Vishrambag Palace. Completed in 1885, at a cost of two lakhs of rupees, the main structure contains two hundred and fifty stalls, and the extensions some three hundred and fifty more. Municipal offices are situated in the upper storey. Curiously enough the design is a play upon the name, the architect having so contrived that a number of covered galleries project from the central edifice after the manner of rays. Surmounting all is a clock tower, its tiled and pointed roof one of the most familiar of Poona landmarks.

## Tulsibag.

Immediately north of the market is the celebrated temple of Tulsibag. The most frequented shrine in Poona it was built in 1761, by order of Balajirao, the third Peshwa. Entrance is by way of a small door surmounted by a balcony. This admits to a large courtyard. In the north-west corner the sacred tulshi plant grows in a basin supported by a yellow and white pedestal. Shooting above the minor shrines and trees is the tall elaborately ornamented spire of the main sanctuary, a grey stone building, its altar looking eastward into a big pillared hall, whence a glimpse is caught of the god Rama, between Sita, his wife, and Lakshmana, his brother. At the further end of the hall a small shrine contains a black figure of Hanuman, the popular monkey deva. Over the gateways are nagarkhanas, or drum houses, where tomtoms are beaten thrice daily, excepting on Saturday, the day on which Poona passed to the Peshwas, when music plays five times.

## Belbag.

Nearby to north is Belbag Temple, erected by the famous Minister, Nana Farnavis, between 1765 and 1769 at a cost of Rs. 25,000. A long narrow alley leads into a big courtyard, where a well creaks a drowsy accom-

paniment to a preacher addressing a congregation, chiefly composed of women, from an arm chair in a large hall, the ceiling hung plentifully with glass lamps. Opposite to where he sits rises the grey stone temple of Lakshmi Narayan, where the divinity is enshrined in a shining silver frame.

Nana Farnavis obtained from the Peshwa a grant of the revenues of four villages for the upkeep of his shrine. These yielded an income of Rs. 5,000. Bajirao, the last Peshwa, withdrew the grant. After the British occupation of Poona, Elphinstone restored the property to Jivabai, widow of Nana Farnavis, since when the finances of the temple have been held in trust by her descendants. When founding the temple Nana Farnavis drew up a strict code of the most minute rules regarding its management. For a long time these were strictly observed until some deviation involved the shrine in litigation.

### Ghodepir.

The Ghodepir, or Horse Saint, is in Nana Peth, within a few minutes walk of the Sudder Bazar. Situated to left of the main street, in a whitewashed hall the walls enlivened with yellow tigers, it consists of a small horse of sawdust and paste, plastered over, whitened and gaily coloured. It stands between the feet of a life sized horse, likewise white, with a brilliant collar painted around its neck, and a vivid green cloth. The smaller of the two figures is a memorial to Nana Farnavis. The celebrated minister had a devoted Mussulman attendant named Nathubhai. When his great master died this man made the horse, and, placed a Muhammadan tabut upon it, calling it Nana's Bier. A site was bought by public subscription, and a building erected for the figure. The anniversary of Nana Farnavis' death was yearly celebrated by the placing of a new bier upon the horse. Nathubai enlisted as a trooper in the Southern Maratha Horse and devoted all his earnings to providing this annual tabut. After he died the inhabitants of Nana Peth took it upon themselves to maintain the shrine,

which is much frequented by lower caste Hindus. Childless women, and mothers of sick children are assiduous in their attendance promising penitence and donations, in the event of their prayers being answered. The present hall dates from about 1845, and is entitled the Asurkhana, or Spirit's House.

### **In and near Cantonments.**

In April 1803 General Wellesley, afterwards the Duke of Wellington, arrived at Poona to re-establish Bajirao, the deposed Peshwa. He then selected Garpir as the most suitable site for a British Cantonment. Here the force left to guard the Maratha capital, remained until early in November 1817, when it was withdrawn to Kirkee, a little before the battle. When Poona capitulated on November 16th, 1817, after the flight of the Peshwa, British troops returned, and took up positions to east of the city within present Cantonment limits. They pitched their tents on the ground subsequently occupied by Ordnance Lines. These lay behind the abandoned arsenal. Part of the site of the latter is now divided between "A." Supply Depot Company, and Medical Mobilisation Stores.

The Sudder Bazar had its origin in two rows of thatched huts, afterwards Main and Tabut Streets, belonging to Vani grain dealers, who furnished supplies to the British force. Competitors soon arrived in the form of four Parsi merchants, emigrants from the British cavalry Station at Sirur, 43 miles distant on the Ahmednagar Road.

Sholapur Bazar was founded almost simultaneously in connection with the Madras Pioneers, encamped on the site now included in Transport Lines.

Wanouri Bazar dates from 1825, in which year an Artillery Brigade was quartered in the vicinity. Barracks were erected there between 1861 and 1872.

By 1826 the Cantonment boasted good roads, a well stocked library for soldiers, in addition to one for officers



and regimental schools. St. Mary's Church had been newly consecrated by Bishop Heber, popularly known for his hymn.

“From Greenland's icy mountains,  
From India's coral strand.”

Barracks were first built in Ghorpuri in 1842. An Indian Cavalry Regiment was quartered behind where the Council House now stands, and soon attracted a bazar to itself. Later on the site was occupied by a company of Sappers and Miners who, in 1882, were transferred to New Jhansi, now East Kirkee.

British Officers owed their earliest bangalows to the initiative of Parsis and other traders, who put up temporary thatched structures on the ground afterwards covered by Indian Cavalry Lines. As the garrison increased more residences were built at Wanouri, next at Neutral Lines, south of Sholapur Bazar, and then at Ghorpuri.

Since its inception in 1817 Poona Cantonment has steadily developed. Prior to the outbreak of war, in 1914, the annual horse races constituted an event in the sporting world and attracted many visitors. Recently the garrison has still further expanded and various war hospitals have sprung up, one of which is named after Lady Willingdon, the popular wife of the Governor. Still despite many changes and additions, a few landmarks remain, milestones marking time's highway.

### Old Cannon.

The neighbourhood is rich in old cannon. One comes across them in all sorts of unexpected places, and it would require a book in itself to give the history of each. The two on Lothian Road were captured in Kandahar, about 1840, by a column of the Bombay Army under General England. Some more big guns occupy a triangular enclosure at the corner of Elphinstone and Arsenal Roads. All bear inscriptions, and one is ornamented with two tigers, possibly intended as mascots.

## Ghashiram's Mansion.

Near the Government Bakery is a large walled enclosure, now used for storage purposes by the Supply and Transport Corps. The gates, at either end, are kept locked. The courtyard contains all that is left of the once splendid mansion of Ghashiram, Kotwal of Poona, under the fourth Peshwa. The fragment consists of the entrance, a beautiful example of Indo-Sarâcenic style in cut stone. Handsome carving decorates the exterior. Arches and pillars are introduced with fine effect, and the projecting balcony window, to west, is an architectural gem. At either side of the hallway stairs, in the thickness of the remarkably solid walls, lead to an upper chamber, and continue beyond, but nothing remains of the higher stories.

Despite the beauty and taste of his mansion, Ghashiram was a much hated man. Scandal connects the name of his daughter with that of the famous minister, Nana Farnavis, and declares that it was her charms which won her father the position of Kotwal, or Superintendent of Police. Thus powerfully protected Ghashiram abused his office with impunity until matters reached a climax on August 30th, 1791. At that epoch it was customary for the Bambhurda gun to fire nightly at nine o'clock. Like the curfew bell of early Norman rule in England, this was the signal for everyone to hurry home. After a reasonable time had elapsed the police patrol arrested all persons found abroad. On the night in question a party of thirty-four Brahmin revellers were seized for being out after the appointed hour. They were shut up in so confined a space that, in the morning, all were discovered unconscious. Twenty-one were actually dead having suffocated. Ghashiram knew nothing of the affair. Popular indignation, however, held him responsible. The unfortunate Kotwal fled to the Peshwa's Palace and implored protection of Madharao. In response to the clamorous appeal of an angry mob the Peshwa gave him up. Ghashiram was seized and dragged through the streets of Poona to his mansion. Here he

was tightly bound, and the cord held by a Mhar, while Telang Brahmins, members of the caste to which the ill-fated revellers of the evening before had belonged, stoned him to death.

The large reservoir near by, known as Ghashiram's Tank, was included in the grounds surrounding the mansion.

### Empress Gardens.

First styled Soldiers Gardens these lie just beyond the Race Course on the western border of Cantonments. Bounded on the south by the Muhta Canal, and on the east by the Bahiroba stream they cover 41 acres and were originally intended to be worked by garrison troops. This agricultural experiment was soon abandoned, and the site reverted to tillage until the Governorship of Sir Richard Temple who, in 1878, caused the grounds to be laid out afresh. In 1884 the Botanical Gardens were transferred here from Ganeshkhind as more convenient.

### Scindhia's Wari.

Erected by the Maharaja of Gwalior upon the site of the great Scindhia's funeral pyre, this is a handsome and romantic edifice in the south-east corner of Wanouri. How momentous the role played by the dead man in Indian history is briefly recorded by a contemporary writer, Thomas Pennant. "The kingdoms of Ujjein, Ajmir, part of Malwa and Khandesh," he states, "are now in possession of the enterprising Mahadji Scindhia, who makes the capital of the first his residence. Since the year 1783 he has extended his frontier from Malwa towards the Jumna, possessed himself of the strong fortress of Gwalior, and even given a pension to the unhappy Moghul Shah Alam, who fled to him for protection, after having his eyes put out by a savage Rohilla chieftain, on whom Scindhia revenged the cruelty by putting him to a most excruciating death. Such is the sunken state of the mighty Emperors of Hindustan."

Towards the southern end of the Prince of Wales Drive a turning to left leads to Scindhia's Wari. This stands in a large quadrangle surrounded by high smooth walls built of cut stone blocks. The imposing entrance faces east, and consists of a great gate house, the Didi Darwaza, surmounted by an upper gallery, and pavilions resting on the heads of elephants, gaily coloured yellow, blue and grey, a cannon ball in each curled up trunk. The doors are of wrought iron enblazoned with the arms of Gwalior, a shield bearing a pair of chargers and a cobra. The upper part of the gate is a Naubat Khana, or Drum House, where tomtoms are beaten at midnight, and twice during the day, in honour of the dead. In front stands a small carved temple, white and square, containing a big scarlet figure of Maruti, the monkey god. Close by a spreading tamarind shades a number of ash smeared sadhus, gathered near a well worked by two bullocks.

Inside the spacious court rises the Wari, a high central building its square walls pierced by a double line of coloured glass windows, and its roof edged with squatting Rishis, or ancient Hindu ascetics, boldly carved and brightly coloured. The interior of the hall is very handsome; it has a magnificent marble floor and carved and fluted pillars. The ceiling is painted in harmonious shades of blue, yellow and green, and is brilliantly illuminated by crystal lamps and gilded chandeliers. Here are stored the great Scindhia's state palanquin, his umbrellas and long-handled fans.

Six black marble steps lead to an inner hall of sombre columns in an antique design. A marble Nandi, the bull sacred to the god Siva, looks towards a door guarded by Darwara Palakas, the usual gatekeepers found at the entrance to important shrines. Above is a painted and gilt figure of Saraswati. The goddess of learning is depicted guitar in hand.

An attendant unlocks the door. In the dim light a statue of Mahadji Scindhia is seen seated in a recess in the main wall. He is dressed in his robes of state and

wears a curious jewelled puggari, which extends stiffly in wide points beyond either ear. In front of him the floor is strewn with trays laden with a variety of silver ornaments, the place of honour being occupied by a small lingam of green jade, garlanded with heavily perfumed flowers.

Mahadji Scindhia died in Poona whither he came in 1792 on a mission to the youthful Peshwa, Madhaorao Narayan.

### Parsi Towers of Silence.

Near to where the Prince of Wales Drive runs into Canning Road an old walled enclosure lies to right of the highway. Of its four corner turrets only one remains, that in the north-west angle. The entrance faces the road and consists of an unpretentious door approached by a deep step. The quadrangle is grass grown, and littered with stone remains. There is a tradition that considerable treasure, in the form of coins, lies buried underfoot but that people fear to dig for it on account of snakes. Behind is a low hill, long used for military signalling. About half a mile further south stretches the khaki ridge known as Goltikri hill where the Parsis have built two Towers of Silence for their dead. The first dates from April 29th, 1825, and the second from April 28th, 1835. The encircling wall was added in 1854.

From time immemorial the Parsis have erected their curious cemeteries on high ground. Here they consign their dead to white clad Nasasalars, who bear the iron bier to one of the towers, where its shrouded burden is reverently laid inside on a stone platform divided into three circles of hollow spaces. This number corresponds with the three moral precepts of Zoroaster: "Good deeds, good words, good thoughts." The outermost ring is for men, the next for women and the third for children. Here the body is stripped of flesh by vultures. Afterwards the bones are swept into a central well. Drains carry off all deposits after a careful process of filtration through charcoal and sandstone. Parsis revere fire, water and earth as the three most sacred elements, hence they have

never buried nor burnt their dead for fear lest, by so doing, they might defile what is holy.

Time was when Goltikri Hill was a favourite resort of the Peshwa and his Court, who repaired thither to watch elephant fights in the plain below. A well-known anecdote connects it with Madhaorao, the fourth Peshwa. As he and his younger brother, Narayanrao, were engrossed spectators of a combat of the kind, a maddened elephant turned and charged straight up the hill in their direction. Narayanrao rose to run away but the Peshwa pulled him down reminding him what capital would be made of the incident.

### Bund Gardens.

These pretty gardens lie to left of the Kirkee Road near the Jamsetji Bund, a masonry dam across the Mula-Muhta completed in 1850 at a cost of Rs. 2,57,000. Of this sum Rs. 1,73,000 were contributed by Sir Jamsetji Jijibhai, Bart, as marble wall tablets record in Hindustani, Marathi and English. Constructed in connection with the water supply of Poona the dam was operated from above through a tower inlet and filter beds. The necessary pumping was at first done by bullocks and, later on by steam. Iron pipes carried the flow to cantonments. The Bund has now been superseded by the Khadakwasla water works. In 1893 it was the scene of a sad fatality when three officers of the Seventh Hussars were swept over and drowned.

The Deccan Road skirts the further bank at the foot of an eminence up which stone steps lead to the Hindu Temple of Yeravda, a rock-cut Siva shrine. On the tableland behind popular wrestling matches draw large crowds on occasions of special festival. A little to south-east is another white sanctuary, the tomb of Shah Daulah, a Muhammadan saint. This stands on a hillock rising from the water's edge.

### Palace of the Agha Khan.

One of the most conspicuous landmarks in the neighbourhood this large blue and white palace is situated

about five miles from Poona, to south of the Ahmadnagar Road. Surrounded by charming gardens it was built rather over a decade ago by H.H. the Agha Khan III, a Prince whose connection with India dates from his grandfather, Hasan Ali Shah, better known as the Agha Khan I. The latter was born in Persia in 1800, and traced his descent direct to the Prophet Muhammad through Hussain, son of Ali, patron of the Shiah sect of Moslems, and Fatima, favourite daughter of the Prophet. She had two sons, Hussain and Hasan. The former married a princess of the royal house of Persia, a dynasty founded in prehistoric times. Other ancestors of the Agha Khan I ruled as Caliphs in Egypt at the time of the Crusades. He, himself was Governor of Kerman, until enemies succeeded in prejudicing the Emperor of Persia, Fateh Ali Shah, against him, when he fled for protection to British India. The first Afghan War was then in progress, and he rendered signal services in connection with it to the British. Later on he was equally helpful to Lord Napier in the Sind campaign, owing to the fact that many of the frontier tribes looked up to him as their spiritual head. In recognition of his assistance the title of Highness was bestowed upon him as chief of the numerous Ismailiah section of Muhammadan British subjects, together with a substantial pension. His religious influence embraced Afghanistan, Khorasan, Persia, Arabia, Central Asia, Syria and Morocco. He maintained his sacerdotal relations with all these far distant communities until his death in 1881.

The present Agha Khan was born in 1877 and succeeded his father in 1885. He is a well-known patron of sport. In Western India his chief religious following is among the Khojas.

### **The Sangam.**

This is the most portentous spot in Poona, for the city probably owes its existence, as well as its name to the sacred confluence of the Muhta-Mula Rivers. As is only appropriate the neighbourhood is dotted with several handsome shrines. Formerly a large burning ghat was

situated here, opposite to the Residency, erected by Sir Charles Malet, appointed British envoy to the Peshwa's Court in 1792. This house was destroyed by fire and rebuilt by Colonel, afterwards Major-General Sir Barr Close. Apparently it was anything but a private spot. Writing from it in 1816 Mr. Elphinstone remarks: "My room is filled with the smoke of incense burnt before a Hindu god not ten yards from my house, where troops of women come, with music playing before them, to hang garlands, sacrifice sheep and cut off their own hair, which they have vowed to the divinity. In the same garden there is a very ancient ruined tomb of a Muhammadan female saint, which is a place of such sanctity that an oath taken in it is reckoned sacred. I now see a funeral pyre kindling on the banks of a river close at hand, where I have before seen the living consumed with the dead. Two large elephants are wallowing in the water. On the road that crosses the river are buffaloes, camels, horsemen with long spears and loose drapery and foot passengers, male and female, in dresses of all sorts and colours. A procession is passing of Muhammadans dressed like Arabs, performing a frantic dance in honour of the two sons of Ali, of whose martyrdom this is the anniversary." From this it would appear as though the Sangam presented a more animated appearance a hundred years ago than its modern well-ordered respectability.

### Portuguese Tombs of Santa Cruz.

To right of the Kirkee Road, in a hollow some 20 feet below the highway, are a couple of curious white tombs marked by low crosses and small recesses for lamps. Nothing definite seems to be known about them. Current report declares them to be the graves of Portuguese officers, who fell at the Battle of Kirkee, on November 5th, 1817. They are objects of veneration to Goanese Christians, who deck them with flowers and lights on festivals.

### Kirkee.

British troops first encamped at Kirkee, some four miles north of Poona, on November 1st, 1870. On that



date Mr. Elphinstone withdrew most of the garrison from Gorpor cantonment, to a position previously selected by General Smith in the event of a rupture with the Peshwa. Tents were pitched to east of the village, and extended from Holkar's Bridge to the rising ground afterwards the site of the powder magazine. This rising ground commands the plain which stretches southward to the Bombay Poona Road. Beyond, to west, are the Ganeshkhind Hills. To south stand Parvati Hill, and the distant Sinhgad Range. The Residency, with a guard of two hundred and fifty, was about three miles off, on the bank of the Sangam. The battalion under Major Ford was at Dapodi, some two miles to north-west, on the left of the Mula. Shortly after the transfer Elphinstone proceeded to Kirkee, where he instructed Lieut.-Colonel Burr and Major Ford that, should matters reach a crisis, their two forces were to unite and attack the Marathas.

On the morning of the 5th, Maratha troops approached the Residency, and interposed a battalion between it and the remaining garrison left at Gorpor. About two o'clock in the afternoon a messenger arrived from the Peshwa threatening that he would leave the city unless the British regiment were sent away, the Indian brigade reduced, and cantonments removed to a place specified by him. No sooner had the messenger left than Elphinstone ordered in the guard from Gorpor. Simultaneously he despatched Mr. Grant to watch movements in Poona from the ridge stretching westward to Bambhurda. Mr. Grant, afterwards the well-known Captain Grant Duff, was subsequently appointed Political Agent to the Raja of Satara, which afforded him an unique opportunity for collecting that data which he embodied in his "History of the Mahrattas," the recognised standard work on the subject. In this he writes as an eye witness of the battle of Kirkee.

From his vantage ground on the ridge Grant observed infantry gathering on the slopes of the Bambhurda Hills, and filling the ground between the Residency and Ganesh-

khind. To south the cavalry were mustering wherever they could near the city without damage to the standing crops, for, from time immemorial, it has been a rule of Hindu warfare to respect agriculture. The Peshwa was descried withdrawing to Parvati Hill, with an escort of five thousand horse and two thousand foot. At 3 p. m., despite the ill-omened snapping of the pole of his standard, the Golden Streamer, Bajirao gave the order to attack. Immediately the landscape swarmed with moving figures as twenty thousand cavalry, eight thousand infantry and fourteen guns advanced against a British force of two thousand eight hundred infantry, only eight hundred of whom were Europeans, practically without cavalry and possessing only seven six pounder, and two twelve pounder guns. The Maratha army included three thousand trained Arabs and Gosavis under a Portuguese officer named De Pinto. The British were commanded by Lieut.-Colonel Burr and Major Ford. The battle began soon after 4 p.m. and continued for about three hours. The enemy was completely routed. Pursuit was abandoned owing to darkness, and the British force returned to their respective camps, Major Ford's to Dapodi, and Colonel Burr's to Kirkee.

Of recent years Kirkee has developed in importance as an artillery depot and has its own railway station. Both the Poona and Bombay Arsenals have been transferred there. It was intended to establish a cordite factory in the neighbourhood but the atmospheric conditions were found unfavourable, and Wellington, in the Nilgiris, selected instead.

### Dapodi.

Dapodi lies about two miles to north-west of Kirkee. It was the headquarters of the British sepoy brigade, raised at the Peshwa's request in 1812, and commanded by Major Ford, who built himself a handsome bungalow there. The brigade was quartered at Dapodi Cantonments in 1817, and advanced to support Colonel Burr at the battle of Kirkee. Major Ford died soon afterwards. In 1828 his house at Dapodi was purchased by Sir

John Malcolm on behalf of the British Government. Five lakhs of rupees were expended upon additions and improvements. These included a ball room, 80 feet in length. From then until 1865 it continued to be the official residence of the Governor during the rains, but was ultimately abandoned in favour of a new Government House erected at Ganeshkhind.

Forty-eight acres were laid out as botanical gardens, and some interesting experiments were made at Dapodi to ascertain the crop producing capability of the soil with a view to tax assessment in the Deccan.

### **Panchaleswar Temple Cave near Bambhurda.**

To left of the Ganeshkhind Road, behind the College of Science, rises a tree covered hillock, at the eastern foot of which a lofty red gate way admits to a long flight of steps leading to the shrine of the Jangli Maharaj Sadhu. A few paces further on, to north, is a second walled enclosure inscribed Bambhurda Pandava Cave. From the western side broken stone stairs run down to an inner court, rock guarded and fragrant with white blossomed champa trees. In the centre stands a monolithic pavilion shaped like a gigantic mushroom, hewn out of solid rock, the ponderous roof supported by twelve massive square pillars in rows of four. To north is a rock cut cistern reputed of great depth, its sides daubed with red hand marks. To west is the temple cave, long and deep, its huge angular pillars whitewashed and gaily painted with Hindu figures. The lingam is entitled Panchaleswar. Local tradition says that the shrine was excavated by the five Pandu princes, the heroes of the Mahabharata, and the legendary founders of Indraprastha, the original Delhi, about 1500 B.C.

The neighbouring village of Bambhurda is of historical interest, Vithoji Holkar having been captured in one of the houses in 1801. He was brought before the Peshwa, who condemned him to be bound to the foot of an elephant in the courtyard of the Palace. From there he was dragged to his death through the streets of Poona.

The outrage naturally enraged his brother, Yeshavantrao Holkar, who collected a force and marched upon Poona. Here he routed the combined armies of Scindhia and the Peshwa, whereupon the latter took to flight, ultimately seeking refuge with the English at Bassein, where he signed the famous treaty on December 30th, 1802.

### Chattarsingi.

As the road nears Ganeshkhind a side track runs across country to a stone-paved way, to left of which are a Dharamsala, or rest house, a remarkable well constructed from great blocks of stone, and an ancient conical pillar for lights. These lead to a flight of eighty-nine stone steps, which climbs the hill side to the temple of Chattarsingi, an incarnation of Durgā, here worshipped as the goddess of protection. Her festival, the Naurātra, lasts nine days. It falls in the autumn just before the Dasara celebrations, and is largely attended.

A curious tale is told in connection with the shrine and Dullabshet, the banker, who, in 1786, coined the two barred copper money known as dadani, or shivrai. He was in the habit of making an annual pilgrimage to the temple of Saptashringi, about 30 miles to north of Nasik. Those were the days before trains. As he grew older he found the journey increasingly difficult. Finally the goddess took pity upon him, and, appearing to him in a dream, declared that she would establish herself upon Chattarsingi Hill, where he might always worship her in future.

### Government House, Ganeshkhind.

Set well back from the road, in a spacious compound, Government House is a large building of local grey trap rock, surmounted by a high square tower and a flagstaff. It was begun in 1864, and finished five years later at a cost of sixteen lakhs of rupees. The frontage extends 300 feet north and south. The northern portion is divided between the darbar, or drawing room, dining

room and conservatory, on the ground floor. Above are bedrooms. The southern part contains the Governor's office and private quarters. Mr. Trubshawe was responsible for the design, which is described as Italian-Gothic. The surrounding landscape is bare and flat, dotted with occasional trees, chiefly bahbul and banyan. Khaki hills bound the horizon on three sides.

The neighbourhood derives its name from Ganesh, the elephant-headed god, and khind, signifying a mountain pass. The fact of it yielding agate and chalcedony has suggested the theory that it may be the Punnata mentioned by Ptolemy (150 A. D.) as a place where beryls were found.

Ganeshkhind is the official residence of the Governor during the rains. In November His Excellency proceeds to Bombay, going to Mahableshwar for the hot weather.

### **Botanical Gardens.**

Now chiefly frequented by students from the Agricultural College these interesting gardens cover a considerable tract about half a mile north of Government House, near the village of Aundh. They were laid out in 1865, when Dapodi was abandoned in favour of the present site.

### **Tombs of French Officers on the Shankerseth Road.**

Just before the Shankerseth Road traverses a short bridge a group of remarkable tombs are seen to the left partially concealed behind a cactus hedge. Of diverse shapes they are dominated by one of pyramidal form. The inscriptions are so worn as to be illegible even with the help of chalk. Tradition avers them to be the graves of French officers. This is probably correct as a number are known to have served in the armies of Holkar and Scindhia, and may well have fallen in one of the many fights in and about Poona.

## Hira Bagh, now the Deccan Club.

The Hira Bagh, or Diamond Garden, was laid out by Balajirao, the third Peshwa, on the bank of Parvati Lake. It contained a pleasure house where, in 1803, Bajirao, the last Peshwa, entertained Lord Valencia. In his memoirs the latter describes how the roads to Parvati were so crowded with the Peshwa's Horse that it was exceedingly difficult to pass. Bajirao received his guests seated on a creeper covered verandah looking out upon a basin and fountains. Dinner was served upstairs. Afterwards the customary presents were exchanged, and Nautch girls danced and sang.

The Deccan Club, founded in 1894, has its premises in Hira Bagh.

## Sarasbagh and Lake.

In 1753 Balajirao began to construct a large artificial lake to north-east of Parvati Hill. A local story is told of how he was riding past on his elephant to worship, according to his daily custom, at the shrine of the goddess, when he was enraged to see what slow progress was being made with the dam. Dismounting he set to work upon it with his own hands. His example was immediately followed by his numerous retinue, with the result that he soon had the satisfaction of seeing a fair sheet of water stretching 550 feet, by 225 feet, in front of him like a gigantic mirror. It covered twenty-four acres. The banks were beautified by handsome flights of steps and flowers gardens. In the centre rose the tree embowered island of Sarasabagh with its spire crowned temple to Ganapati.

A few years ago the lake was condemned as insanitary, and its waters drained off leaving an unsightly hollow which might, at little trouble and expense, be converted into a pretty garden.

## Parvati Hill.

This is the most striking landmark in Poona, and an object lesson illustrative of the enduring quality of

spiritual dominion—as contrasted with the evanescent nature of temporal power. Dynasties have risen and fallen. Hindu, Pathan, Moghul and Maratha have in turn had their day. Old civilisations have yielded place to new. The whole order of the world has changed but, from time immemorial, the goddess has held sway in her shrine upon Parvati Hill.

From a distance the rock appears to be fortified, the principal temple being surrounded by high outer walls. None of the existing structures are very old. The main shrine was built in 1749. A tale is told to the effect that after the death of Shahu, grandson of the founder of the Maratha Empire, the third Peshwa, Balajirao, brought the Padukas, or foot prints, of the great Sivaji away from Satara, and placed them in the temple of Parvati. Thereafter he climbed the hill daily to prostrate himself before them in sign of homage to the distant Raja of Satara, whose power he had usurped. This practice of honouring the footprints was duly observed by his successors, until Bajirao, the last Peshwa, pronounced it unseemly that he, a Brahmin, should bow down before the feet of a Maratha. He caused them to be buried under the shrine, and a Siva lingam erected in their place.

The hill is approached by flights of steps from the east. At the foot stands a Nagoba, a low stone column surmounted by carved snakes. Close beside it is a small stone monument, a mounted divinity chiselled on its northern face. A few yards off, to south, is a dark stone chapel to Maruti. About half way up the white tomb of a Muhammadan Pir, or holy man, is passed on the left. Above it a rough pile of stones, marked with red footprints, is the reputed site of the last suttee, or widow burning in Poona, in 1832. From here a side path strikes south to a square stone platform, probably a chabutra once shaded by four trees. Remains of a second flight of stone steps are seen leading to the ruins of the three storeyed palace, which the last Peshwa erected on the crest of the hill to south, and which was destroyed by lightning in 1816.

The temple of Parvati occupies an octagonal courtyard to north-east. In front of the shrine a figure of the bull, Nandi, shelters in a square pavilion facing a small tank. The verandah of the sanctuary contains a number of old weapons. The cella itself is very dark. Little can be seen of the ruby-eyed goddess. She is dressed in scarlet and heavy gold brocade. Diamonds glitter in her ears, and she looks down upon a great silver head of Siva, her consort, swathed in a white turban, the crown filled with heavily perfumed flowers.

Four minor chapels guard the corners of the temple platform. These are respectively dedicated to Surya, the sun god, seated in a chariot drawn by seven white marble horses, Ganapati, Vishnu, the third person of the Hindu Trimurti, and Kali Devi, one of the many names of Parvati.

From a central window in the northern wall of the courtyard Bajirao saw his army routed at Kirkee, on November 5th, 1817.

The high blue and yellow gateway to east, is a Naubhat Khana, where drums are beaten at sunset, midnight and dawn. The other two temples on the hill are dedicated to Subramannia, the six-headed war god, who rides on a peacock, and to Vishnu.

### Vetal the Ghost God.

At the northern foot of Parvati Hill, below the quarry, a white flag floats above a nim tree on the right bank of the Muhta Canal. Here, in a wired off enclosure, Vetal, the Ghost God, king of the demon host, holds sway over a domain marked off into squares by rows of stones, whitewashed and touched with red lead. He, himself, is represented by a boulder in the centre, a second boulder standing for Mhasoba, his brother. The smaller stones are his guards. Twice a month, namely at the full moon and again at the dark of the moon, a Mhar comes and applies fresh limewash and red lead. On those nights Vetal rides abroad in



state mounted on an elephant. He is resplendent in gold and silver garments, and is followed by a ghostly host, each armed with a sword and a flaming torch. Propitiatory offerings, in the form of flowers, betel and cocoanut, are presented by the local oilman on Friday evenings. The enclosure is said to date from the founding of Parvati village by Mhars. Mention is made of it by Colonel Forbes-Leslie, in his "Early Races of Scotland." He suggests a connection between the primitive stone squares of the Deccan, and somewhat similar remains discovered in England and other parts of the world.

Vetal is the patron of sorcerers, diviners and magicians generally. He is also worshipped by athletes, but is said to entertain an unconquerable aversion towards women.

## FURTHER AFIELD.

### Koregoan and Sirur on the Ahmednagar Road.

#### Koregoan.

Near the fifteenth milestone the Poona-Ahmednagar Road splits into a fork. Continuing along to the right it soon reaches a broad side track that leads to a square enclosure with walls on three sides, and a handsome iron railing on the fourth. From the centre rises a tall obelisk of imposing dimensions, its four faces marked with white marble tablets. That on the west is inscribed: "This column is erected to commemorate the defence of Coregaum by a detachment commanded by Captain Staunton of the Bombay Establishment, which was surrounded on January 1st 1818, by the Peshwa's whole army under his personal command, and withstood throughout the day a series of the most obstinate and sanguinary assaults of his best troops. Captain Staunton, under the most appalling circumstances, persevered in his desperate resistance, and seconded by the unconquerable spirit of his detachment at length achieved the signal discomfiture of the enemy, and accomplished one of the proudest triumphs of the British Army in the East. To perpetuate the memory of the brave troops, to whose

heroic firmness and devotion it owes the glory of that day, the British Government has directed the names of their Corps, and of the killed to be inscribed on this monument, 1822."

A similar tablet, on the northern side, repeats the inscription in Marathi, a third, to east, giving the Corps and the European officers engaged in addition to a list of those who fell. The force consisted of a detachment of Madras Artillery, the Second Battalion of the first Regiment of Bombay Native Infantry, and the Poona Auxiliary Horse.

A little beyond the obelisk the Bhima is spanned by the Fitzgibbon Bridge completed in 1914 at a cost of Rs. 2,52,338. From the further bank the river curves sharply up to the big village of Koregaon, the scene of Captain Staunton's historical defence on New Year's Day, a hundred years ago, described by Captain Grant Duff, in his History of the Mahrattas, as "the most remarkable event in the war"

The circumstances were briefly these. After the battle of Kirkee, on November 5th, 1817, Bajirao first fled to Satara. Always remarkable for their rallying powers the Marathas soon reformed enabling the Peshwa to again threaten Poona. On his way to do so he encamped 16 miles to north-east of his lost capital, near the bank of the Bhima, close to the walled village of Koregaon.

News of the Peshwa's approach reaching Colonel Burr, the officer commanding Poona, he at once sent to Sirur for reinforcements. In response a force of eight hundred set out at eight o'clock on New Year's Eve, 1817, under Captain Staunton. This relief column was composed of five hundred Infantry, three hundred newly raised Irregular Horse and two six pounders, served by twenty-four Europeans of the Madras Artillery.

After an all-night march of twenty-five miles the column reached a point near Koregaon, whence they sighted the whole of the Maratha army, some twenty-five thousand

strong, encamped on the opposite bank of the Bhima. The country here is flat, the nearest hills being some distance off. In January the river is low, and easily forded, so that the view, which greeted Captain Staunton, and his tired hungry and, worst of all, thirsty troops, must have been fairly staggering. They marched on, however. When abreast of the village the enemy perceived their design of taking up a position behind the weak walls, which Grant Duff describes as full of holes and altogether absent on the east side. The river had shrunk to a stream some sixty yards distant. Immediately three companies of the Peshwa's picked troops, each six hundred strong, advanced to attack from three different points. The fight continued all day watched from a safe distance by the Peshwa, who frequently expressed impatience. Once, when the Raja of Satara put up an aflagir to keep off the sun Bajirao told him angrily to put it down, "otherwise the English would send a cannon ball through it."

After nightfall the enemy's attacks slackened, and the besieged were able to get water. At 9 p.m. firing ceased, and the Marathas withdrew to their lines. Early on the following morning Staunton opened fire but received no reply. Meanwhile the enemy had got word that General Smith was advancing, and so moved off in the direction of Poona. Staunton knew nothing of General Smith's movements. He waited until nightfall and then fell back to Sirur, where he arrived on the following morning with as many of the wounded as he could carry. His casualties amounted to nearly three hundred out of a total of eight hundred and thirty-four. The Marathas lost over five hundred, hence the respect with which they always spoke of the defence of Koregaon, a feat alluded to by General Sir T. Hislop as "one of the most heroic and brilliant achievements in the annals of the Army." From that date the motto of the regiment participating became, "Mangalore and Koregaon." Captain Staunton was appointed Aide-de-Camp to the Governor-General, receiving a sword of honor, and five

hundred guineas from the Court of Directors. Doubtless other awards would have fallen to his share but for his early death off the Cape of Good Hope.

### Sirur.

This is an old cavalry post forty-three miles from Poona. To left, as the road nears the abandoned cantonments, is the graveyard filled with large white-washed tombs, in the style typical of early nineteenth century monuments of the kind. Above them rises a tall fluted column topped by an urn. This is to the memory of Colonel Wallace, who commanded the British force subsidised by the Peshwa, and who died at Sirur in 1809. A typical anecdote is told of him in connection with the Second Maratha war. During the siege of Gavilgad, in December 1803, an order was given for certain guns to be taken in a night attack upon a high and difficult position. A protest was made to him that the operation was an impossible one. Instantly he called for a light. He then drew some papers from his pocket and exclaimed. "Impossible! It cannot be impossible. Here it is in orders."

Colonel Wallace endowed his tomb to the modest extent of nine rupees annually, bequeathing the care of it to his ex-groom. Soon the spot became regarded with superstitious awe as the burial place of Sat Puru, the Holy Man. Pilgrimages were made to it and offerings, and the ghost was said to walk abroad when calamity threatened.

Two curious white buildings, on rising ground behind the graveyard, are Idgahs, where Muhammadans celebrate the festival which follows the thirty days' fast of Ramzan.

Sirur has a dak bungalow, and a Pinjrapol, or home for old and diseased animals. The latter stands on a tree-clad knoll overlooking the Ghod River and is dominated by a graceful pavilion to Kali Devi.

## Bhosari and Chakun Fort on the Nasik Road, Bhosari.

Set back from the road on the left, near a big pond, the haunt of paddy birds, Bhosari, or Bhojapur is a large village about eight miles from Poona. The inhabitants claim that it was once the capital of a king who had his palace there. It is now remarkable for the stone remains, which cover a considerable area in the vicinity. These chiefly consist of square enclosures outlined with boulders, after the manner of diminutive cattle pens, and of mounds. The belief prevails that they date from prehistoric times, and were erected by a primitive race in honour of the dead, to whom the neighbourhood was deemed singularly propitious. The theory has also been advanced that the relic stupas, and elaborate Buddhist rails of a later age may be traced back to these mounds and squares of the Deccan. Every here and there a carved stone, or slab is discovered. To right of the road are some box-shaped tombs seemingly of Muhammadan origin. They appear to be marked with the kalamdan, or pen box usual on Moslem graves to distinguish those of men from those of women, the latter being engraved with the tarika, or slate. A few crude Hindu temples are scattered among them, and look like converted Musulea. As I was stooping to enter the low doorway of one, three pigs rushed out with disconcerting suddenness. The interior was bare but for a rough tablet whereon was carved a god and a goddess mounted on a horse. The largest of the shrines is dedicated to Mhasoba, the Ghost God.

## Chakun Fort.

Chakun lies 18 miles north of Poona. The way to the fort is through the narrow street of the old village, then to right along a lane flanked by a wall on one hand, and ruined buildings on the other, to a gap which is all that remains of the western gate of the celebrated stronghold. The interior has reverted to jungle. Cactus, champa, nim, tamarind and other trees render exploration

difficult and, according to the local Patel, effectually conceal vast store of buried treasure. The lower part of the massive encircling battlements is of stone, and the upper of brick, loopholed for musketry. Against the western wall rests a small flat roofed mosque, surmounted by three low domes and two minars. Near to it is a large well. Another neighbour is a walled enclosure containing a big masonry platform whereon is a pile of stones, said to be the grave of a Brahmin child saint who worked miracles, and died at the age of twelve. The Patel informed me that a Government grant of Rs. 119 per annum provides for the upkeep of the tomb. Peacocks preen themselves on the square central tower of the northern ramparts.

Apparently the principal gate was to east. Part of it still stands together with traces of extensive outworks. A moat surrounded the fort, which had six gates according to the Patel, whose information is hereditary. One pierced each of the four sides and two were in the outworks.

Tradition avers that an Abyssinian chief erected a stronghold on the present site in 1295. The fact that the battlements are partly built of elaborately carved slabs, evidently quarried from a temple, or palace, points to an early Hindu edifice of some note having stood on, or near the spot. The earliest authentic mention occurs in 1443, when Chakun became the headquarters of a Brahmin noble, named Malik-ul-Tujan, deputed by Ala-ud-din II (1435—1457) to reduce the forts in the Konkan. Malik was slain. The remainder of his force fell back upon Chakun, despite urgent representations from the Deccan nobles, who desired to be rid of them out of the neighbourhood. At this the Deccan officers falsely accused them of insubordination to Ala-ud-din, who ordered them to be put to death. The Deccan officers surrounded Chakun. After the siege had continued for two months, they despatched a forged letter purporting to be from Ala-ud-din, in which the garrison was commanded to

leave the fort. Some obeyed. The remainder were invited to a feast, in the midst of which they were slain.

In 1486 the commandant of Chakun revolted. The Bahmani minister sent his son, Malik Ahmad, afterwards founder of the Ahmadnagar dynasty (1490—1636) to subdue the rebellion. Malik Ahmad surprised the fort at night being himself the first to scale the walls. In 1662 Chakun fell to the Moghul Army under Shaisteh Khan, commandant of Poona. In 1667 the Emperor Aurangzeb conferred it upon Sivaji, the Maratha leader. Finally on February 25th, 1818, a British force, led by Lieut.-Colonel Deacon, invested the stronghold which at once capitulated. It was dismantled in 1858.

## Vithalwady Temple, Kadakhwasla Lake and Sinhgad Fort.

### Vithalwady Temple.

On the way to Kadakhwasla the road splits into a fork just before the sixth milestone. Keeping to right it leads to the delightful old temple of Vithoba erected by the great Sivaji on the right bank of the Muhta near the little village of Hingne Khurd. It is entered by a handsome gateway to north, and lies within the second of two walled courtyards, at the further end of a couple of massive and rather gloomy halls, which enclose some minor shrines. The spire is ornamented with a number of figures, and traces of coloured plaster. A glimpse of the god is caught through a grated side window, whence steals the perfume of flowers. An ancient palki, in the outer hall, carries the god when he issues forth in brilliant procession at the Vithalwady festival in October-November. Steps mount to the roof where the tree tops frame a charming view of a small, graceful temple that rises from a deep octagonal platform in the river bed a few yards distant. On the way to it a curious tank is passed where water flows through the carved stone heads of two sacred bulls. Tradition avers that Sivaji laid out a garden beside his temple, bright with many coloured flowers.

## Kadakhwasla.

Officially styled Fife Lake this lies about eleven miles south-west of Poona near Kadakhwasla, a village of stone houses beneath sloping brown tiled roofs, its name a combination of two Marathi words signifying "rocksides." The lake from which Poona draws its principal water-supply is eleven miles long, but nowhere more than three-quarters of a mile broad. Its sudden bends and twists allow no idea of its real extent. Its banks are singularly bare of vegetation, or bird life. Three or four skiffs, the property of the Connaught Boat Club, lie on its stony foreshore. To left of the high road a path strikes uphill to a P. W. D. bungalow hidden out of sight in a pretty garden, its deep verandah smothered in flowering creeper.

## Sinhgad Fort.

Beyond the lake, near the twelfth milestone, the road branches to left and right. Keeping to left it proceeds four miles further to the foot of Sinhgad. The old Lion Fort commands one of the highest points of the Sinhgad-Bhuleswar range, standing on a rocky bluff 4,322 feet above sea level, and some 2,300 feet higher than the Poona plain. Its northern and southern faces are precipitous, a narrow ridge connecting it with the Purandhar Hills. Now dismantled and abandoned its chief interest is its intimate association with Sivaji, and the important rôle it played in his strange and varied career. It was the vantage ground whence he swooped down to play his memorable trick upon Shaisteh Khan, the Persian Governor of Poona, caught napping in the Lal Mahal. This daring adventure lives in the memories of the Maratha people to this day, and is still the most popular achievement of their national hero, the mere mention of whose name suffices to light the dullest face with a smile. Sinhgad was also the refuge to which the inhabitants of Poona fled with their valuables at the approach of an enemy.

A steep and tiring path zig-zags up to the first of the three gateways. This, the Poona Darwaza, is wedged



between the cliff on the left, and a low round tower to right, of massive stone, age-blackened and weed grown. Passing through the small doorway, the path continues upwards to the Dilli Darwaza, a narrow portal flanked by twin bastions, then down, and up again to the Munka Darwaza distinguished by a little carving. The low arched door admits to a guard room. From here a strong wall runs round the summit of the mountain, a distance of some two miles. At intervals old cannon may be seen lying on the ground, their muzzles pointing towards Poona. Inside the ramparts the site is irregular and boulder strewn. Practically nothing remains of the original buildings, but some subterranean stables hewn out of rock, and a surprising number of tanks and rainwater cisterns, of which there are said to be three hundred and sixty. Leaving the three gateways, through which Sivaji passed to surprise, on an April evening, Shaisteh Khan in his palace at Poona, a rough path leads westward past a large cave, on the left, of curious echoes, where Sivaji is reputed to have stabled his horses. Now the floor is flooded. The water comes from a stream and is fresh and clear.

A little further on a small square shrine to Ganapati stands beside a tank of opaque green, and a cistern near by contains goldfish. Everywhere the ground shows traces of masonry. There are a few stunted trees and upright slabs carved with big red figures of Maruti; the monkey god. A large square-enclosure, with doors at either side, is the old Zor Khana, or gymnasium.

The southern part of the fort commands a wild and singularly grand panorama of lofty mountain ridges stretching one behind the other to the horizon in shades of khaki, changing to misty blue, and deepening thence to grey. Away to the west rises the high peak of Torna, the first fort captured by Sivaji when only nineteen years of age. South-east of it, on another rugged bluff stands Raigad taken by the famous Maratha a year later. There, on June 6th, 1674, Sivaji caused himself to be crowned King of the Marathas. The ceremony was

partly witnessed by Mr. Henry Oxenden, afterwards Deputy-Governor of Bombay, who, with two other envoys from the English Company at Surat, apparently spent the months of May, June and July treating with Sivaji on the top of Raigad. No sooner had the Maratha leader assumed royal power than Mr. Oxenden and his companions presented themselves at Court to offer congratulations. They describe Sivaji as seated upon a magnificent throne surrounded by splendidly attired officials and speak of him as "of a handsome, intelligent countenance and, for a Maratha, fair skinned. His eyes were keen, his nose long, aquiline and somewhat drooping, his beard trim and peaked, and his moustache slight. His expression was rapid and resolute, hard and feline."

Raigad, which had seen Sivaji crowned, witnessed him die on April 5th, 1680, aged fifty-two and eleven months.

Further on a third mountain top stabs the sky to south-east, its heights girdled by yet another famous fort, that of Purandhar. All this wild region is the reputed haunt of panther.

On its southern side the approach to Sin<sup>1</sup> gad is barred by a massive gateway, the Kalyan Darwaza. High above, the hill top is marked by a significant monument. Of black stone, and square in shape, it is about three feet high, and supports a small shrine containing the statue of a Maratha warrior in full armour, the right hand grasping a sword and the left a round shield. The effigy represents the national hero, Tannaji Malusre, and faces the spot some forty paces distant, where he fell fighting. The story is one of the most popular in Maratha annals. Briefly it is this.—

After Sivaji had ceded Sinhgad to the Moghuls, as represented by Jai Sing, the Rajput General placed a strong garrison in it of a thousand Rajputs under Ude Ban, a commander of noted courage and ability. Hampered by the fact that his city of Poona was under the eye, and the guns of the enemy Sivaji decided upon regaining the fort and entrusted the venture to Tannaji. The latter stipu-

lated that he might be accompanied by his younger brother, Suryaji. The two set out from Raigad in February, 1670, with a thousand picked Maolis. Pursuing different paths, they assembled on the south-west side of Sinhgad at the dark of the moon. For his attempt Tannaji chose the steepest point as less likely to be closely guarded. The Marathas were adepts at assaults of the kind. It is told how, on all such occasions, they made use of specially trained ghorpads, or iguanas, which had been taught to carry a light rope up the face of the rock, and make it fast to some projection. Local tradition insists that Tannaji employed one of these big lizards and that he was the first to mount. His men rapidly swarmed up after him. As each reached the top he lay down flat to await his comrades. Three hundred had ascended when the alarm was raised. Upon a sentry advancing to ascertain what was happening he was shot dead by an arrow. Shouts, the noise of men arming in haste, the glare of torches and blue lights warned Tannaji that it was now or never. He dashed forward followed by his men.

Facing the sheer black rock escaladed by the assailants, was a large dancing hall, where Nautch girls entertained the garrison. Near here Tannaji lost his left hand. Subsequently it was buried on the spot, and a monument erected over it similar to that marking the site of his funeral pyre. Twisting a cloth about his wound Tannaji pressed on until borne down and killed. As he fell the Maolis turned and fled. They were met by reinforcements under Suryaji, their dead leader's brother. He shouted to them that the ropes were cut rendering retreat impossible. Next he rallied them by appealing to their affection for Tannaji. "Who among you," he cried, "would abandon your father's body to be tossed into a pit by Mhars?" They responded with their battle cry, "Har! Har! Mahadeo!" and carried the fort. No time was lost in giving the agreed upon signal of victory, the firing of a thatched house. Sivaji's joy in the victory was short lived. When he heard of

Tannaji's death, he said sadly. "The den is taken, but the lion slain."

Northwards of the monument to Tannaji's hand a rough flight of rock cut steps leads down to the domed tomb of Raja Ram, the second son of Sivaji, who died at Sinhgaḍ in 1700.

The date at which the fort was built is unknown. Originally a Hindu stronghold Ferishta records that, in 1340, it was invested by the Delhi Emperor, Muhammad Tughlaq. At that time the only approach was by a narrow rock cut passage. Nag Naik, its Koli Chief, held out for eight months, when starvation forced him to surrender. The Muhammadans garrisoned it strongly and changed the name to Khondana. Subsequently Sivaji restored its ancient title of Sinhgaḍ, the Lion Fort. When it came into Aurangzeb's possession the Moghul Emperor styled it Baskhindubaksh, or God's Gift. Grief at its recapture by the Marathas is said to have hastened his death. The last event of importance in its long history was its surrender to the British on March 1st, 1818. It yielded a vast amount of booty. For days the soldiers went about with tops full of golden ornaments and precious stones, ignorant of their value, but anxious to exchange them for money, or bills on Bombay, before the prize agents should arrive to take tally of the loot. A gold figure of the elephant god was discovered hidden in a masonry pillar, and valued at five lakhs of rupees. Forty-two guns, twenty wall pieces and much powder and shot were also secured.

### Saswad, its Palaces, and Purandhar Fort.

#### Saswad.

The old town of Saswad lies on the left bank of the Karha 16 miles south-east of Poona through the Diva Pass. Shortly after emerging from the pass a large, square, fortress-like building, about a mile from the road on the right, attracts attention, the palace of the powerful Jadhao family.

Saswad was the original Deccan home of the Peshwas, the first of whom, Balajirao, died here in 1720. His great palace was later on peppered by English shot. The Purandhar family also erected a palace here. In 1840 the Amirs of Sindh were brought to Saswad, and confined in Bajirao's Palace, afterwards the Traveller's Bungalow. They were energetic sportsmen and cleared the neighbourhood of wolves.

On emerging from the long, narrow bazar, its atmosphere incense laden from the many shrines, the road crosses a bridge near the large, and picturesque temple of Sangameshwar, with its triple spires, built upon a delta formed by the Karha and a tributary. Grouped around are minor shrines, tombs and satti stones.

Fifteen miles further on is the village of Valhe, the reputed birthplace of Valmiki, author of the famous Indian epic, the Ramayana.\*

### Purandhar Fort.

This celebrated fort is nine miles beyond Saswad, on a rugged height 2,556 feet above the level of Poona, and can be approached through either the Deva, or Bapdev Pass. The latter way cuts off five miles but is not practicable for wheeled traffic. A good path leads up the hill side. Midway it branches off to the hospital on the right, built on the spur known as Lagan Mukh, or the wedding face. On the left it continues to the Karla Darwaza, an arched stone gateway between bastions. This admits to the Macha, or Terrace Fort. Inside, to left, is the Memorial Church to Lord Edward Fitzclarence, Commander-in-Chief of Bombay, who died here on October 30th, 1854. It was due to his efforts that Purandhar was made a convalescent station for the Poona garrison. A little further on, above the path to right, in a walled enclosure, stands the temple erected by the great Sivaji. Near neighbour to it is the pretty

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\*N. B.—Ramashwaram, the Sacred Island, by H. A. Newell, Lt.-Col, Price Rs. 8, contains the story of the Ramayana. Printers, Messrs. Higginbothams Ltd., Madras.

dak bungalow, its compound containing the gravestones of two pet dogs killed by panthers in April 1904. Behind, to east, are the Sergeants Mess, Orderly Room, and No. 4 Barracks.

A steep and narrow path winds to the upper fort approached by rock cut steps, that lead between the cliff and a loopholed wall to the Dilli Darwaza, a small door fortified by strong bastions. Passing on to the Ganesh Darwaza, a recess is pointed out in the defences to right, as the cell wherein Shahaji, the father of Sivaji, was imprisoned by Mahmud of Bijapur. The Adil Shahi king sent word to Sivaji that, should he continue his depredations into Bijapur, the cell would be walled up and his father immured alive. The third door of the series is the Bavta Buruj, or Banner Bastion. It admits to a narrow ridge running east and west, grass and cactus grown, and strewn with ruins. Small yellow butterflies, flit over the grey stones, and large brown kites wheel and circle against the vast blue sky. Large blocks of masonry mark the site of a palace erected by the founder of the Purandhare family. Proceeding westwards the path passes a small bomb proof building on the left, divided into a couple of compartments, one for ghur and the other for ghi. Here the garrison came after gymnasium and were served as liberally as they pleased.

The ridge is dotted with cisterns of picturesque aspect and water the opaque green of jade. There are said to be fifteen of them. Below the path, on the southern side, is Mhasoba tank. Just above it is a second, its brown depths overlooked by two arched openings in the cliff, where prisoners were confined.

A steep climb leads up to Raja Veda, a height that owes its name to a palace, which Shahu, a grandson of Sivaji, started to build upon it. At a lower level is the Powder Magazine exploded, in 1818, by gunfire from a British battery on Bottle Peak, a commanding position to east.

The path terminates at a handsome stone stairway of a hundred and forty steps, arranged in flights of five, which leads between masonry walls to the highest part of the fort. Here a lonely old Siva temple, built by the first Purandhare, stands on a paved terrace looking out upon a wonderful panorama.

The round of the upper fort is rather more than two miles, and passes by three gateways and six bastions. From the Fateh Burj, on Victory Bastion, the garrison leaped when surprised by Kolis in 1790. A narrow path along the spur, at the extreme south-west angle of the Fort, runs to the Konkani Bastion of sinister repute. From the roof of a bomb-proof chamber near by prisoners were hurled to destruction, bound in blankets which left their head and feet free. A still more gruesome story is told of the Shendi Burg beyond the Elephant Bastion. According to records engraved on two copper plates, the foundations were continuously giving way until the King of Beder dreamed that, to ensure their stability, a first born son and his wife must be buried alive on the spot. This was promptly done. Simultaneously fifty thousand bricks of solid gold were placed in two holes to right, and left of the tower, each hole thirty feet square and twelve deep. Tradition further relates how this picturesque legend inspired a British officer to set his men digging in the place indicated for a month but without result.

The earliest mention of the Fort is in connection with the Bahmani King Ala-ud-din (1347-1358), who possessed himself of nearly all Maharashtra from the Purandhar range to the Kaveri. In 1350 he fortified Purandhar which, a century and a quarter later, fell to Malik Ahmad, founder of the Ahmadnagar line. The Moghuls became masters of Purandhar in 1623. When Shahaji transferred his allegiance to Bijapur he assisted that power to capture the Fort in 1637. On the death of the commandant his three sons invited Sivaji, then at the commencement of his career, to settle a dispute between them. Sivaji induced the two younger brothers to seize

the elder. This done he secretly filled the stronghold with his own Maolis, and overpowered the garrison. He compensated the brothers by making them substantial grants of land. Subsequently he was compelled by Jai Singh to cede the Fort to the Moghuls. It was speedily won back for him by Suryaji, brother to Tannaji Malusre. In 1705 it fell to the Emperor Aurangzeb but was soon stormed and retaken by the Maratha Queen Regent, Tarabai, widow of Raja Ram. In 1710 Balaji Vishvanath, founder of the Poona Peshwas, fell back upon Purandhar when pressed by the Nizam of Hyderabad. Later on the Fort was bestowed upon him by the mother of Pant Sachiv, as reward for obtaining her son's release from captivity. In 1762 Rangunathrao, uncle of the fourth Peshwa, gave it away to the Purandhar family. After the murder of the fifth Peshwa his widow fled to Purandhar where her son, the sixth Peshwa, was born. On May 1st, 1798, the treaty of Purandhar was signed by Nana Farnavis and Sakharam Bapu, on behalf of the infant Peshwa, whereby the British Government obtained certain important assurances. In March 1818 the Fort surrendered to the British.

### Chinchwad, Talegaon, Karla Caves and the Fort of Lohgad on the Bombay Road. Chinchwad.

Ten miles from Poona a signboard to left of the Bombay Road points towards Chinchwad, a quaint and interesting old world village of wide enclosures, curious streets, shrines, innumerable and fragrant white champa trees situated on the right bank of the Pavna. Here the god Ganapati resided in "human form divine" for eight generations. Tradition relates how some three centuries ago a poor couple lived in Poona, who were zealous votaries of the elephant headed deva. Unfortunately they were childless. At length the god rewarded their devotion with a son, whom they named Moroba. Shortly after his birth they moved to a village four miles south of Chinchwad. After their death Moroba made his



home at Tathwadi, two miles west of Chinchwad. From there he undertook a monthly pilgrimage to the Ganapati temple at Morgaon, 50 miles to south-east. The Patel of Morgaon, impressed by his piety, always gave him a bowl of milk. Once when Moroba called for his milk as usual he found no one in the house but a blind girl, whom he told to fetch it. As her feet touched the threshold upon which he stood her sight was restored. This miracle was followed by another when Moroba cured the eyes of the great Sivaji, then rising to fame. After this people flocked to Moroba in such numbers that he withdrew to the forest whereon Chinchwad now stands. As he grew old the fifty miles journey to Morgaon became increasingly difficult each month. One night he arrived late. The shrine was shut. Hungry and tired he lay down to sleep. Ganapati then appeared to him in a dream saying: "Do not come here again. I will live in you, and in seven generations, of your children, and will fix my residence at Chinchwad." Moroba awoke, found the door of the sanctuary open, performed his devotions, and lay down to sleep again. In the morning great was the amazement of the temple attendants upon unlocking the door to find the god garlanded with fresh flowers. Unhappily his pearl necklace was missing. Search was made and it was discovered hanging round Moroba's neck. He was promptly seized and thrown into prison. The god, however, arranged his release. Returning to Chinchwad Moroba found a conical stone rising from the ground. He built a temple over it, and caused himself to be buried alive, an open book in his hand. With his last breath he enjoined that none should disturb his grave.

His son, Chintamani, was the second incarnation of Ganapati. Once, to convince the sceptical poet Tukaram, he assumed the God's form "Seeing is believing." Tukaram henceforward acknowledged his divinity by addressing Chintamani as Dev. Narayan, his son, was the third Dev. To him the Moghul Emperor Aurangzeb (1658—1707) sent a dish of beef, a food abhorrent to Hindus. Narayan's only comment was to convert it into

a bouquet of jasmine. At this the Emperor made him a grant of eight villages. Then followed four more Devs. The seventh, Narayan II, drew upon himself a curse by opening Moroba's tomb. Interrupted in his subterranean meditations his ancestor told him that the godhead would cease with his son, Dharmdhan II. The prophecy was fulfilled by the eighth and last Dev dying childless.

The temples commemorating the eight incarnations of Ganapati occupy a courtyard on the bank of the river. They are of varying sizes. That of Moroba himself bears the date 1658 and faces a verandah containing a big red tortoise. Two yellow points of light accentuate the darkness of the shrine. The exterior of all the temples is whitewashed, and gay with many coloured pictures of the elephant god. The approach to them is marked by a number of grey stone samadhs, or tombs, from some of which spring the sacred tulsi plant. A sleek black bull wanders at will amid the monuments, a shining brass chain of massive workmanship gleaming around its neck.

### Talegaon Dabhade.

Talegaon is a large village on the Bombay Road twenty miles north-west of Poona. It takes its distinctive appellation from its owners, the Dabhade family, who rose to prominence under the first Peshwa, Balaji Vishwanath (1714—1720) by whom the head of the house was appointed Senapati, or Commander-in-Chief, in 1716. Talegaon is of historical note as the furthest point reached in 1779 by the British force sent to restore Ragunathrao as Peshwa. Three days prior to the arrival of the column, Nana Farnavis had caused the village to be set on fire, leaving word that Poona would share the same fate. At this, despite all that Ragunathrao could urge to the contrary, it was decided to fall back upon Bombay, consequently stores were burnt, and the heavy guns thrown into the big pond.

Five days after the battle of Kirkee, namely, in November 1817, two brothers of the name of Vaughan were

captured at Talegaon. One was an officer of Marines, and the other a Captain of the Madras Artillery. Despite offers of ransom they were hanged to a tree by the roadside. A Brahmin entitled Babji Punt Gokla was found chiefly responsible for the outrage, and confined in a cage in Sinhgad Fort.

### Karla Caves.

Karla is an important village on the Bombay Road thirty-five miles north-west of Poona. Near it a side track strikes right to the hamlet of Vehargaon, some two miles distant to north. The world famous caves are within the limits of the latter place at a height of 400 feet above the plain. Constructed by Buddhists, in the early centuries of the Christian era, the most important is the chaitya, or great cathedral cave 124 feet 3 inches long and 45 feet 6 inches wide, where religious services were held. Unfortunately the noble dignity of the approach is marred by modern buildings. The first of these is a two-storeyed gate house, where musicians play four times daily in honour of a small temple to Ekvira, erected in 1866, at the mouth of the cave. The goddess is worshipped by the Kolis of Bombay, who make an annual pilgrimage to the shrine in April. She is believed identical with the Dravidian divinity Akka Aveyar, or the Worshipful Mother, and her culte dates from remote antiquity.

Opposite to the turquoise blue shrine of the goddess, with its arch of metal bells, rises the splendid old Buddhist column known as the Lion pillar. It has sixteen facets and the base bears deeply cut inscriptions, while the capital is surmounted by four lions set back to back in Persepolitan style. At its foot stretches a cistern from which, by a curious play of sunlight upon the water, smoke seems to rise. The long verandah has life sized elephants and their riders carved at its northern and southern ends, the remaining space being covered with boldly cut figures. A few portray the Buddha. It must be borne in mind that in all early sculptures of the Buddhist school the person of the Master is never depicted.

He is merely represented by some symbol such as his footprints, his throne or the sacred tree at Bodhgaya, beneath the shade of which he received enlightenment.

The interior of the marvellous cave is strangely similar to that of a Christian Church, with its central nave, its side aisles divided off by rows of pillars, and its arched roof deeply ribbed with wood, believed co-eval with the excavation. The great entrance is of horse shoe shape pierced by three doorways, while the pillars, fifteen of which line the nave at either side, are topped with two elephants a piece, each animal mounted by a male and a female rider. At the eastern end rises a large circular stupa or relic shrine, capped by a rounded dome, above which towers a square column supporting six graduated terraces, from the largest of which springs a widespread wooden umbrella in sign of the royalty of the Buddha, the universal monarch. The stupa is encircled by the usual rail pattern. Below the lowest band of carving is a series of holes, or mortices intended for the wooden framework of a silken canopy. The capital contains a recess some twelve inches deep for the relic, which has long since been abstracted. The relic was usually a fragment of bone, enclosed in a small gold box, inside a silver box, and finally a stone casket, much the size and shape of a lady's powder box. It was customary to decorate the exterior of a stupa with stucco, with garlands in bold relief, brilliant colouring and liberal use of gold leaf. The passage behind the stupa in the great cave temple is designed for the performance of pradakshina, a reverential mode of salutation by walking nine times round an object always keeping it on the right.

The other caves in the hillside are square chambers surrounded by cubicles, some of which contain stone couches. These were the monasteries inhabited by monks and nuns. The many inscriptions record the names of those who, at various dates, contributed a carved pillar here, part of a verandah there, or a cell somewhere else.

## Fort Lohgad.

About four miles south of the Karla caves rise the two fortified hills of Visapur and Lohgad near the long rocky point known as Vichu-kanta, or the Scorpion's Sting. From behind the village of Kohwadi a path leads to the only entrance to the Fort, which is approached by rock cut steps and four gateways. The first is the Ganesh Darwaza and was built in 1789 by Nana Farnavis, who ensured the stability of the foundations by burying alive a first-born son and his young wife, consoling the bereaved father with the patelship of Lohwadi. The second gate is the Narayan Darwaza, the third the Hanuman and the fourth the Maha. The third is the original portal, and is commonly attributed to the Moghul Emperor Aurangzeb, whereas it probably dates from the Ahmadnagar kings (1489-1636). Facing the innermost door is a stone mausoleum said to contain one of Aurangzeb's wives. Near by are the ruins of the Lohar Khana or Armoury. A walled enclosure safeguards the tomb of of Shaikh Umar Avalia, said to have been one of the company of five Moslem ascetics who came down from Delhi with the army of Ala-ud-Khilji in 1290. From the north-west corner of the hill a path passes through an arched gateway to the Scorpion's Sting, a rocky strip about 1,500 yards long and from 20 to 40 feet wide, its steep sides protected by masonry walls.

Lohgad is one of the oldest and most famous Forts in the Deccan owing to its commanding position above the high road to the Ber Pass. Its many caves point to its having been a Buddhist colony about 200 B.C. When Malik Ahmad established himself as king of Ahmadnagar in 1489 he made himself master of the stronghold. On the fall of his dynasty it passed to Bijapur from whom it was wrested by Sivaji in 1648. The Maratha leader subsequently constituted it a subdivisinal headquarters and treasury.

In 1713 it was captured by Angria, but recovered by Nana Farnavis in 1770. The latter removed his treasure to Lohgad and named Dhondapant commandant. After

On Nana Farnavis' death his widow fled to Lohgad in 1802, refusing to hand it over to the Peshwa. Shortly afterwards some of Dhondapant's followers fired upon the Peshwa from a Fort near the Krishna. General Wellesley, later on the Duke of Wellington, threatened to retaliate by storming Lohgad. Matters were arranged for an interview in the course of which Dhondapant consented to hand over the fort to the Peshwa and retire to Thana. Thanks to General Wellesley's intervention on her behalf the widow received a pension of Rs. 1,200. He was much impressed by her charms describing her as "very fair and very handsome, well deserving to be the object of a treaty." The fort was discovered to contain vast quantities of all kinds of ammunition. On March 4th 1818 Colonel Prothero was sent against Lohgad, which capitulated on the following day. A British commandant and a small garrison were maintained there until 1845,

### Churches.

- St. Mary's (Church of England) Staveley Road.
- St. Paul's ( " " ) near the Telegraph and General Post Office.
- Shorhpuri Chapel (Church of England).
- All Saints ( " " ) Kirkee.
- Christ Church ( " " ) Kirkee.
- St. Andrew's (Church of Scotland) Wanouri.
- St. Patrick's (Church of Rome.) Prince of Wales Drive.
- St. Xavier's ( " " ) Sudder Bazaar.
- The Immaculate Conception (Church of Rome) Nana Farnavis' Ward.
- The Methodist Episcopal Church. East Street.
- St. Mathews, Church Mission Society, Victoria Road.
- The Church of the Holy Name. Order of St. John the Evangelist, sometimes called the Cowley Fathers.
- The Jewish Synagogue. Arsenal Road.

### Principal Clubs.

- The Club of Western India. (Residential) Elphinstone Road.

### Gymkhana.

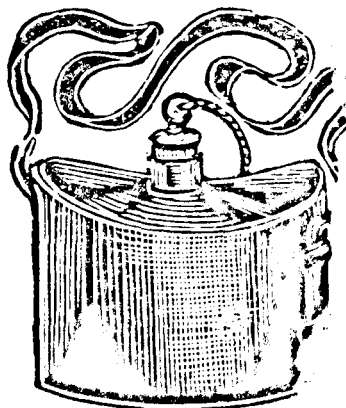
- Naught Boat Club. Rosherville.

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