



पुणे पत्रिका

INTACH

INTACH Pune Chapter Quarterly Newsletter चैत्र २०२५

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A peep into Mahatma
Phule Wada.

Cover Photo credit: Jui Tawade

From the Editor's Desk

Welcome to this quarter's edition of Pune Patrika, In this issue we focus our lens towards one of Pune's most cherished legacies—education. Often referred to as the Oxford of the East, Pune's identity has been shaped as much by its historical wadas and vibrant festivals as by its pioneering educational institutions and visionary reformers.

In this issue, we take a thoughtful journey through Pune's academic landscape by highlighting one of the institutes that has not only imparted knowledge but has also nurtured critical thought and social consciousness. Equally important are the lives and legacies of the social reformers who saw education as a tool for empowerment. Figures like Mahatma Phule, Savitribai Phule, and Gopal Ganesh Agarkar are more than historical icons; they are beacons who challenged norms and lit the path toward an inclusive society. Alongside our feature articles, we bring you updates from recent INTACH Pune events between January to March 25, highlighting workshops, heritage walks, and community initiatives that keep our city's cultural consciousness alive.

Don't miss our fun-filled Traditional Games section—where the joy of playing Dasha Gutti revives the simple pleasures of the past. As always, Pune Patrika strives to be a platform that celebrates Pune's layered heritage—academic, architectural, and intangible. We thank our contributors, volunteers, and readers for being part of this shared journey.

Let's continue learning from our past, engaging with the present, and inspiring the future.

While we attempt to put together a diverse range of topics in every issue of the Patrika, we hope to receive contributions from our readers that may add variety and colour to this publication. Do send in your articles to us at intachpune.patrika@gmail.com

Madhur Barve, Manjusha Ukidve

Dasha Guti – Board Game

Jui Tawade

Indian board and card games are steeped in traditions passed from generation to generation, not only the art of playing, but also the art of making! Games are an integral part of culture and one of the oldest ways of human social interaction.

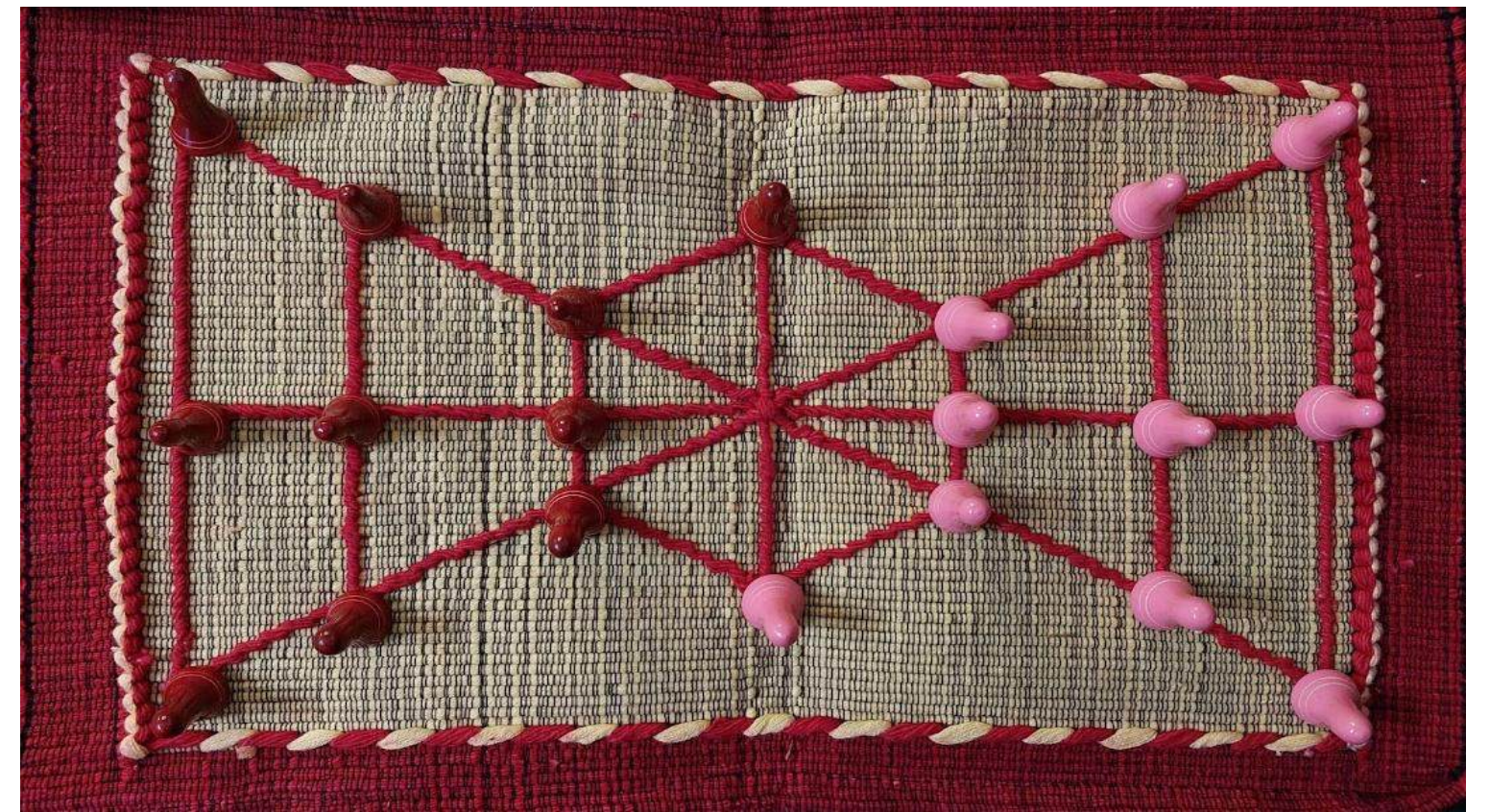
One will find mentions of these games in epics, find them carved on temple floors and you might find one even in your grandmother's trunk. Counting games, Race games, War games, Hunt games, Morality games, Alignment games, are broad categories of traditional Indian board games. These games help hone skills of strategy, planning, mathematics, developing instincts, memory improvement, interaction, and healthy competition.

Introducing the first of the series of board games; the Dasha Guti.

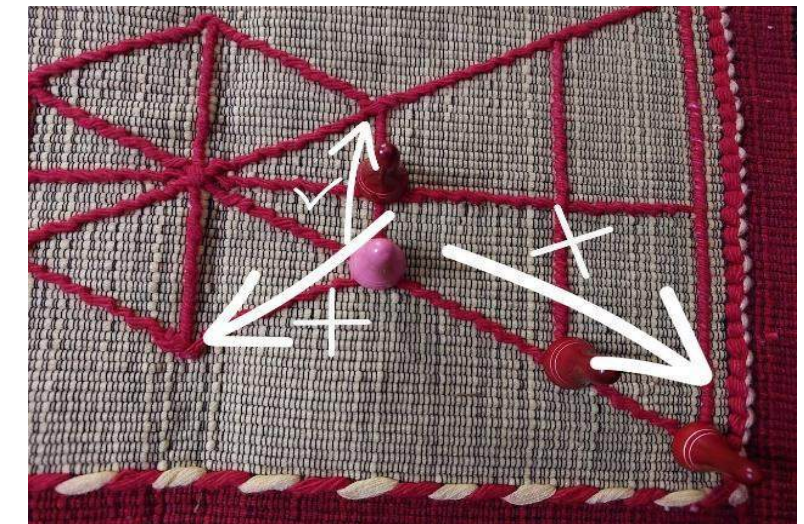
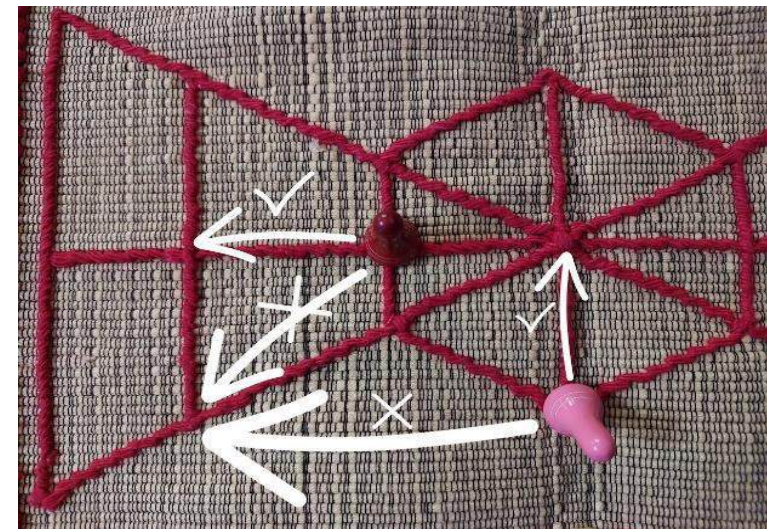
The Dasha Guti is a two-player abstract strategy war game, with an outcome based solely on the choices that a player makes and not a random throw of dice. Like most Indian war board games, the game

consists of pawns, in two colors for the two players, that are laid out on a grid board. The grid is made up of two opposing triangles with three tiers, a central hexagon and two intersecting axis lines. The pawns are laid out on the grid in a way that only one vacant spot remains in the centre of the board at the beginning of the game. The players have ten pawns each, and the game is played by capturing the opponent's pawns by leaping over them on the grid. The player that takes off all or most of the opponent pawns from the board is the winner.

The game begins with the starting player moving one of their pawns on the topmost tier or central intersection line to the only available vacant spot on the grid connected with a line. The second player can easily capture this pawn but must strategize on which of their pawn moves to make the capture with minimum further damage to their pawn numbers on the board going further.



Layout of the pawns at the beginning of the game



The Dos and Don'ts

Moves can be made only on adjacent points that are connected with a line, and a leap can be made to capture only if there is an empty point available on the next adjacent point that is also connected with the same line. A 'L' movement cannot be made, either to move or leap.

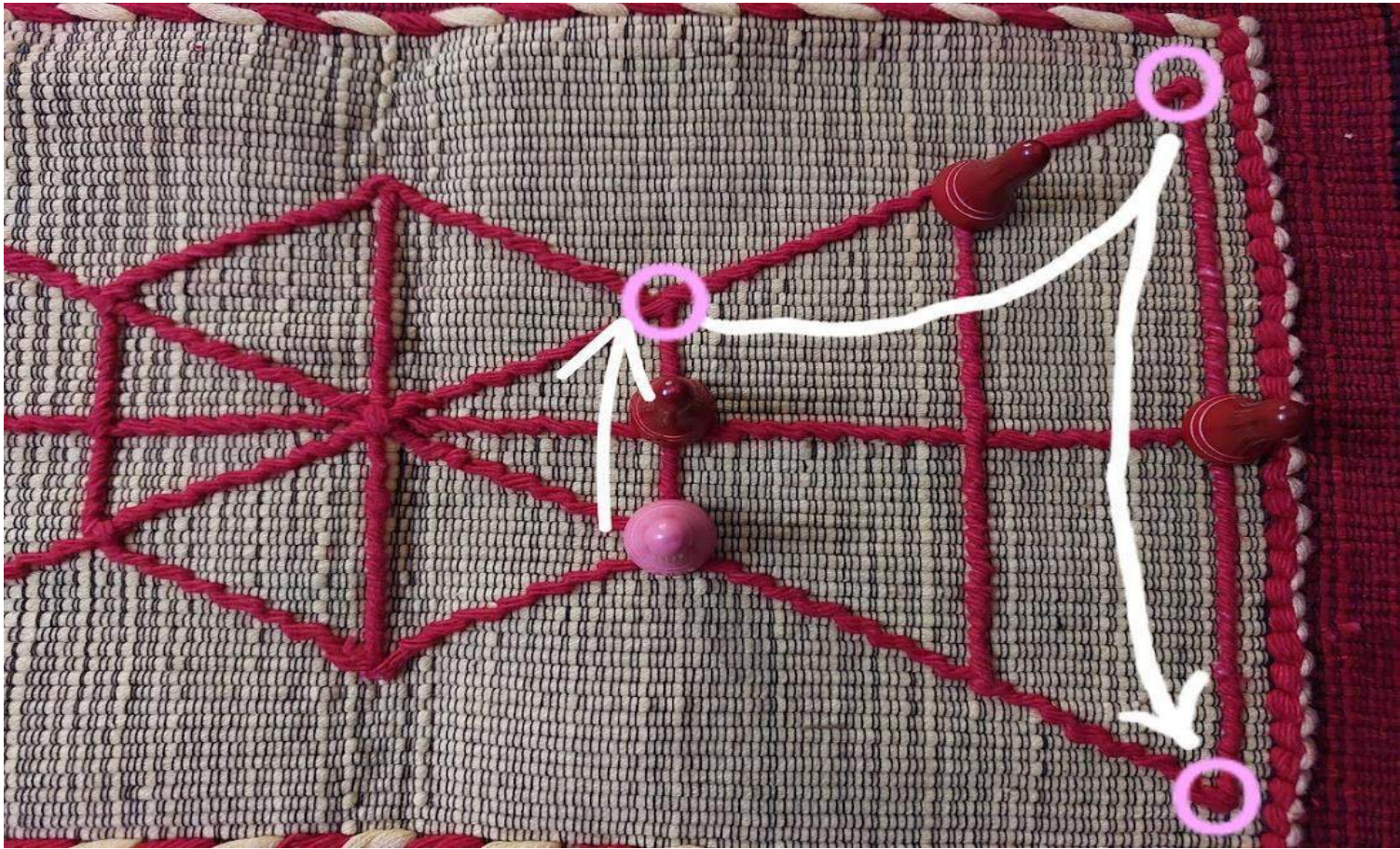
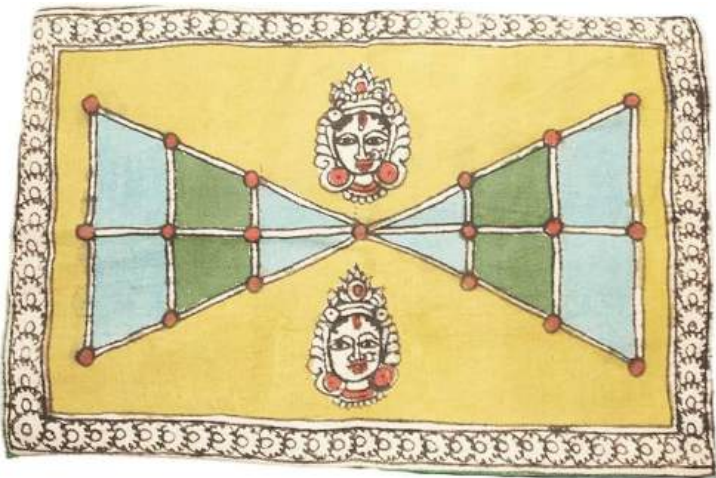
Only one pawn can be moved during a turn, though that pawn has no limit on the number of captures it can make in a single turn if the conditions on the board are favorable.

Similar triangular grid boards can also be found in the games of Nau Ketiketa- 9 + 9 pawns or Egara Gutiketa- 11 + 11 pawns, played with the same set of rules.



The game ends with three possible outcomes

- One of the players has captured and taken off all the opponent pawns from the board and is declared the winner.
- A stalemate is reached when one of the players blocks all the opponent's pawns on the board and no further moves can be made by the opponent.
- Neither player can capture any more pawns, the player with the most pawns left on the board is declared the winner.
- Neither player can capture any more pawns, and both players have the same number of pawns left on the board, the game is declared a draw.



Heritage Quiz

Find names of 5 Buddhist Caves from Maharashtra

B	E	D	S	E	E	A
C	A	V	G	L	L	J
E	K	E	H	O	L	A
S	S	O	B	P	O	N
K	A	N	H	E	R	I
A	N	B	A	R	A	O
R	A	H	J	K	L	S
L	P	J	A	A	R	Y
A	T	I	M	E	Z	F

URBAN ELEMENTS IN OLD CITY CORE

Dr. Shubhada Kamalapurkar

URBAN ELEMENTS IN OLD CITY CORE – A CURATED HERITAGE WALK ON ‘NADIKATHCHE PUNE’ FOR REVA UNIVERSITY, BANGALORE STUDENTS

The Heritage walk led by Ms Supriya Goturkar - Mahableshwarkar and Dr Shubhada Kamalapurkar had 45 students of Reva University Bangalore and 3 faculty Members.

It started with Balgandharva Rang Mandir, talking about the life and contributions of Bal Gandharva to Pune city's rich Theatre heritage , then it proceeded via Shinde Bridge to Omkareshwar temple complex where the temple planning and its association with the river was emphasized . Enroot Patwardhan Samadhi, Kelkar Samadhi, Apte Nene Ghat , Badi dargah were explored and from the bridge Ghorpade Ghat, Kumbhar ves emphasizing the urban design elements and the evolving associations with the river since that time.

Students from outside Pune appreciated the Heritage walk and in a brief time could deep dive into the rich architectural and cultural heritage of the city . The walk was held on 11 February , 2025 for 3 hours from 8.00 am to 11.00 am.



Sir Parashurambhau College: A Pillar of Pune's Academic Heritage

Shivam Kokane



Pune has long been home to esteemed educational institutions that have shaped generations of scholars, leaders, and visionaries. Among them, Sir Parashurambhau College (SP College) holds a distinguished place. Established in the early 20th century, SP College has served as a beacon of knowledge, fostering academic excellence, cultural enrichment, and social progress. Over the decades, it has not only nurtured students but has also played a pivotal role in shaping Pune's intellectual and social landscape.

Sir Parashurambhau College was founded by Shikshan Prasarak Mandali, who were admirers of the late Vishnushashtri Chiplunkar. It started as Nutan Marathi Vidyalaya located in Budhwar Peth, a primary school back in 1883. Chiplunkar was an eminent scholar of Marathi language, who believed in providing quality education rooted in nationalistic ideals.

A group of young graduates from this highschool envisioned further expansion, which took form around 1915, leading to the establishment of New Poona College after receiving final approval from Bombay University. Vinayak Apte, the retiring superintendent of the high school, became the college's first principal and introduced its motto: निर्वहः प्रतिपन्न वस्तुषु (sustenance despite circumstances).

The opening ceremony of the college took place on June 14, 1916, with a grand and impressive function. The college building was formally inaugurated by H.E. Freeman Thomas, the then Governor of Bombay Presidency. The event was attended by prominent scholars and politicians of the time, including Dr. R.G. Bhandarkar, Diwan Bahadur K.R. Godbole, and Hari Narayan Apte, along with the chiefs of Sangli and Ichalkaranji State.

The growing popularity of the college soon required it to be shifted to a larger space. However, Shikshan Prasarak Mandali faced significant challenges in acquiring a new site.

A breakthrough came when Jagannath Maharaj Pandit donated a part of his land, known as Bhau Maharaj Baug. The story behind this donation is even more intriguing. Jagannath had fought a long legal battle for his rightful inheritance, with crucial support from Lokmanya Tilak. In gratitude, he wished to compensate Tilak, who declined any personal reward. Instead, Tilak suggested donating land to the Mandali, ensuring the college's expansion and fulfilling a noble cause.

With the land secured, construction of a grand new college building was initiated. Despite financial constraints, Shikshan Prasarak Mandali received generous donations from the diaspora across the Bombay Presidency. Regular contributions from princely states such as Bhavnagar, Jamkhandi, Aundh, Bhor, Phaltan, and Ichalkaranji were particularly helpful, especially given the limited amount of government grants. The most touching contribution came from Kamgar Sangh, the very construction workers who built the college. One of the original plans included a clock tower at the center of the main building.



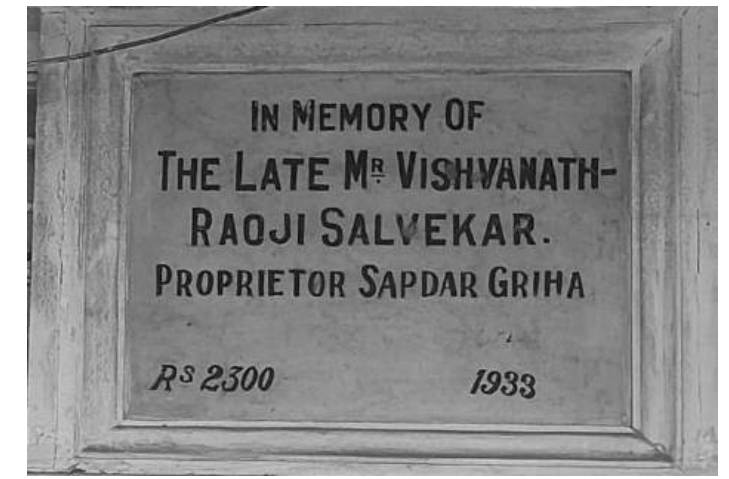
However, due to financial limitations, the plan was scrapped. Instead, an artistic idol of Saraswati was placed in a niche at the top, where she still smiles benevolently over the college. Further modifications were made to the college's design when Tilak Road was constructed behind the building. To accommodate this change, an additional gateway was added to the main building, facing the new road. As a result, the main entrance and facade of the college, as seen from Tilak Road today, were originally intended to be the backside of the building.

The opening ceremony of the magnificent new building of New Poona College was among the grandest events in Poona that year. It was formally inaugurated by H.E. Leslie Wilson, Governor of Bombay, on June 20, 1927. In 1928, the college was renamed as Sir Parashurambhau College following a generous donation from Appasaheb Patwardhan of Jamkhandi State in memory of his late father.

The college building is a blend of colonial-era design and indigenous elements. The main structure showcases Indo-Saracenic architectural influences, featuring grand archways, high ceilings, and intricately decorated tympanums. Multi-foil arches and miniature bulbous domes adorning the cornice further enhance its elegance. The need for an enclosed assembly hall for student activities was met through a donation from Lady Ramabai Patwardhan of Jamkhandi. Additional facilities, including student hostels, the principal's bungalow, staff residences, and a pavilion, were subsequently added. Over the years, the campus has expanded to include state-of-the-art facilities while preserving its heritage structures.



Throughout its history, Sir Parashurambhau College has played a pivotal role in shaping Pune's academic and cultural identity. The institution has nurtured numerous freedom fighters, scholars, and influential personalities who have left an indelible mark on society. Its notable alumni include Sane Guruji, Shanta Shelke, D.M. Mirasdar, Dr. Kashinath Ghanekar, Vasant Bapat, Sharad Talwalkar, and Dr. Aruna Dhere. During the Indian independence movement, the college became a hub for nationalist activities, with students and faculty actively engaging in political discussions and movements against colonial rule, further cementing its legacy as a center of intellectual and social awakening. From its inception, Sir Parashurambhau College has been dedicated to academic excellence and holistic development.



What began with a modest student body and limited resources soon grew into one of Maharashtra's most prestigious institutions, thanks to the relentless efforts of its founders and faculty. The foundation of college was laid during a transformative period in India's educational history. While the colonial administration dominated major academic institutions, nationalist leaders and social reformers sought to create centers of learning that aligned with Indian aspirations. The establishment of the college was a significant step in this direction, offering a curriculum that blended traditional knowledge with modern disciplines.

New English School

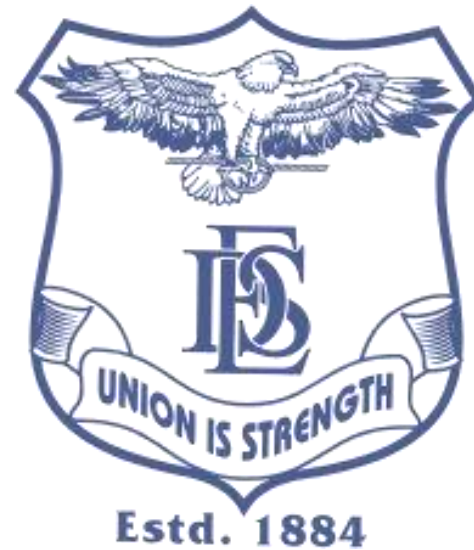
Sharvey Dhongde

In an era when modern education was the monopoly of Government or Christian Missionary schools, three visionaries viz. Vishnushastri Chiplunkar, Lokmanya Tilak, and M B Namjoshi forewent their promising careers to establish a school that would produce leaders for a self-ruled future India. This New English School, established on 1 January 1880 in Morobadada's Wada, aimed to rouse the intellect, drooping will, and slumbering conscience of the fallen countrymen. It began with a modest 35 students on its first day, but by the year end, had enrolled 336; and by the end of five years had grown to a strength of 1009 students. The school attracted committed teachers working on paltry salaries but fired with commitment to the cause of teaching fellow Indians. Vishnushastri Chiplunkar taught English and Marathi, Lokmanya Tilak taught Mathematics, Gopal Raghunath Nandargikar and later, Vaman Shivram Apte taught Sanskrit along with Gopal Ganesh Agarkar, Vasudevshastri Khare, Hari Krishna Damle, and Narayan Krishna Dharap.

For seven consecutive years from 1880, students of the school won the coveted Jagannath Shankerseth Sanskrit Scholarship.

Impressed with the performance of the school, Sir James Fergusson, Governor of Bombay, donated a sum to the school for giving prizes from the interest it would fetch each year. He thereby became the first patron of the school. The Kagal prize was the first endowed prize instituted in 1883 by His Highness Jaisingrao Abasaheb Ghatge, Chief of Kagal and Regent of Kolhapur for the school's highest scorer in Matriculation. Acknowledging the need of the school to have a library, four gentlemen from Berar donated a sum to establish the New English School Berar Library.

The success of the school gave rise to the need to form a corporate body to ensure the continuity of its mission in the future and to win public confidence. The Deccan Education Society was thereby constituted in 1884 and the school placed under its management.



The school operated from various premises for many years. In 1883, it was held in Gadre Wada and then shifted to Nana Wada in 1909. As the school grew, units were housed in Holkar Wada, and Ramanbaug. The plot of land on which the school stands today was bought around 1914 and the stone building with the dome of the planetarium built in 1953.

From the Archives

Manjusha Ukidve

Holi -the festival of colors is celebrated with great enthusiasm in India and every region has its own customs and rituals associated with it. In this excerpt from the book 'Poona in bygone days' by Rao Bahadur D.B. Parasnis (1921), we bring to you a description of the festival as it was celebrated during the Peshwa times. With time, the nature of celebrations changes but some things at the core remain constant. We hope you enjoy reading this article, especially the description made by Major Broughton who witnessed the Ranga Panchami in the Maratha Darbar.

<https://archive.org/details/in.gov.ignca.27542>

The third annual festival that was mainly intended for relaxation and joy of all classes of people was the Holy festival, which was celebrated by the Peshwa in the Palace with considerable interest and zeal. It was a holiday full of merriment and joy, and was celebrated on the full moon day in the month of Falgun (March-April) and lasted for five days. It was in celebration of spring and always looked for by both old and young with great delight. In the times of the Peshwas the utmost license was permitted to all ranks, and during the holiday, people enjoyed freely, amusing themselves in various ways. During this festival, exhibitions of dancing, singing and musical performances were held in the Peshwa's Palace and they were greatly appreciated by the people. Bhavai Gujarathi and Venkat-narasi were the most famous singers of those days. In those days there were no regular dramatic performances but there were some comic actors who played certain parts before the Durbar and received rewards from the Peshwa. It is on record in the Peshwa's diary in 1785 that Balaling Naik and Laxman Gurav of Supa played the parts of Dashavatars or the ten incarnations, of the God in the Peshwa's Palace, for which they were paid a reward of Rs. 30 each and a dress. The holiday ends on the fifth day which is termed Ranga-Panchami. On this day, coloured water, generally made of saffron and Palas flowers (Butea pondasa) was profusely thrown at each other through pots and syringes. This ceremony was generally performed at the Hirabag pleasure-house by the Peshwas, when chiefs and noblemen like Sindia, Holkar and Bhonsle were specially invited.

Major Broughton, commander of the Resident's escort at the Court of Sindia, who witnessed the scenes of Ranga-Panchami in a Maratha Durbar gives a graphic description of the occasion. He writes :-

"Such a scene I never witnessed in my life. Figure to yourself successive groups of dancing girls, bedecked with gold and silver lace; their tawdry trappings stained with patches of abeer, and dripping, like so many Naiads, with orange-coloured water; now chanting the Holi songs with all the airs of practiced libertinism, and now shrinking with affected screams beneath a fresh shower from the Muha Raj's engine; the discord of drums, trumpets, fiddles, and cymbals sounding as if only to drown the other noises that arose around them; the triumph of those who successfully threw the abeer, and the clamours of others who suffered from their attacks; the loud shouts of laughter and applause which burst on all sides from the joyous crowd; figure to yourself, if you can, such an assemblage of extraordinary objects; then paint them all in two glowing tints of pink and yellow, and you have formed some conception of a scene which absolutely beggars all description."



Shops for colors and flowers used at festivals, sadar bazaar, Pune / 1850, William Carpenter / V&A

INTACH Pune Event updates

Jan – March 2025

Supriya Mahabaleshwarkar

Discover Pune edition 21

Discover Pune's 21st edition was conducted by INTACH Pune. It is an adventure heritage treasure hunt. This race not only brings in sheer excitement, but also brings the participants closer to the city's glorious past. This year's edition covered 10 lesser-known heritage sites in Pune. Designed and led by EC member Madhur Barve, the theme revolved around the theme of elections. More than 44 teams of 3-4 members each participated. The event received Sponsorship from Amanora Township and Girivan Picnics.

Heritage walks and awareness sessions

A number of heritage tours were conducted for corporate guests and family guests by Co-convenors Supriya Goturkar and Jui Tawade and members Dr. Shruti Joshi, Manish Kelkar. The tours included including visit to the Pataleshwar caves, Omkareshwar temple, Raja Dinkar Kelkar Museum and the core city. A heritage tour of the prestigious Bharat Gayan Samaj for renowned singer Pt Dr Mohan Deshpande was curated and conducted by INTACH Pune Co-convenor Supriya Goturkar. A Core City Heritage Walk conducted by our Co Convenor Jui Tawade as a part of an exercise for a 'Illustrated Maps' course for students of MIT Institute of Design.

In January 2025, INTACH member Jayesh Paranjape conducted the Pune Cantonment Food Walk. Dr Pushkar Sohoni, historian and INTACH Life member conducted the walk through the Cantonment precinct around the Chatrapati Shivaji Maharaj Market in February 2025. The March heritage walk was based on the theme Raviwar Peth Heritage, conducted by INTACH life member, Dr Shruti Joshi.

A 'River-side Pune' heritage walk was designed and conducted by Co-convenor Supriya Goturkar and EC member Shubhada Kamalapurkar for architecture students of REVA University, Bangalore, as part of a Five-Day Joint Workshop 'Urban Weave' with MKSSS BNCA.

Co-convenor Supriya Goturkar was invited to conduct a workshop on Pune history and heritage for the members of Athashri Cultural Club, Pune.

Workshops & talks

Sacred Groves Conservation Workshop

A workshop on Sacred Groves: intersection of Biodiversity, Culture & Conservation was organized by INTACH Pune jointly with PES Modern College; Vanarai Trust; Biospheres and Maharashtra Vruksh Samvardhini. The workshop was well attended by NGO representatives, media representatives and researchers. As part of the ongoing Sacred Groves project, led by EC member Dr Mukul Mahabaleshwarkar, a booklet on Sacred Groves and their cultural and natural heritage was compiled and published in English and Marathi language. Marathi copies were distributed as complimentary among different stakeholders. Both the versions are made available online that can be downloaded for free.

Cultural Landscapes sessions

INTACH Pune conducted field work and classroom sessions on 'Cultural Landscapes' for INTACH's institutional member VIT's PVP College of Architecture's Masters and Fourth Year students as part of their elective studio in January 2025. The resource persons included EC members Dr Shubhada Kamalapurkar, Ar Sourabh Marathe, Dr Chetan Sahasrabuddhe and Co-convenor Supriya Goturkar.

Geo heritage workshop

A half day workshop on geo-heritage was conducted on 4 Jan 2025 by INTACH Pune jointly with Vanarai Trust and MVS. Experts Prof Sanjeev Nalavade and Dr Ajit Vartak conducted the sessions. The workshop was designed as teachers' training programme of school eco-clubs. Educational kits of 10 stone samples were distributed complimentary to participating schools. The kits were supported by Kohinoor tiles, Pune.

INTACH Pune Event updates

Jan - March 2025

Talk on Iconic trees of India

A talk on Our Living Monuments - Iconic trees of India by Dr S Natesh jointly organised by Intach Pune Chapter, Maharashtra Vruksh Samvardhini (MVS), Vanarai Trust And PES Modern College Ganeshkhind on 12 March 2025. It was well-attended by well-known botanists, ecologists and nature enthusiasts from Pune. The event was coordinated by EC member Mukul Mahabaleshwarkar.

PAHA project

INTACH Pune joined hands with the newly launched initiative of FLAME University and IISER - Pune Architectural History Archive - PAHA for their student's competition 'From the Archive to the Streets'. PAHA is dedicated to documenting and promoting Pune's twentieth-century architectural heritage. It aims to digitize archival materials that record Pune's architectural histories and make them public for research, inspiration and enjoyment. INTACH Pune was also part of the jury for the competition. The PAHA programme was launched on Saturday 22nd March with a walkthrough of the archive and its narratives. It was followed by a seminar with various stakeholders and a panel discussion on PAHA and education. Prof Dr Sharvey Dhongde, Convenor INTACH Pune and Ar Jui Tawade, Co-convenor INTACH Pune participated in the launch programme.

Answers to Heritage Quiz

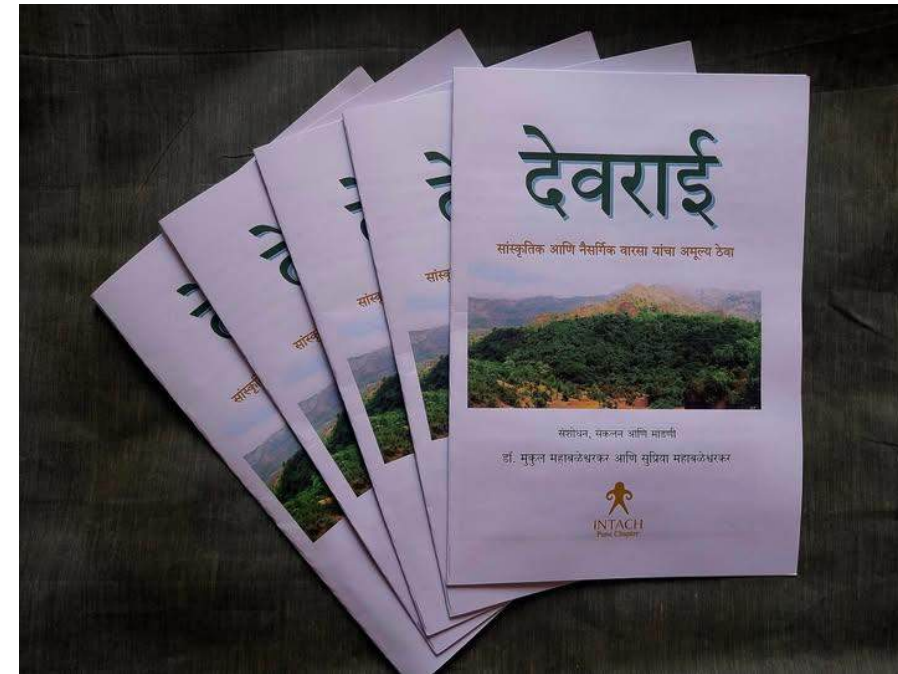
BEDSE

KARLA

KANHERI

BHAJA

ELLORA



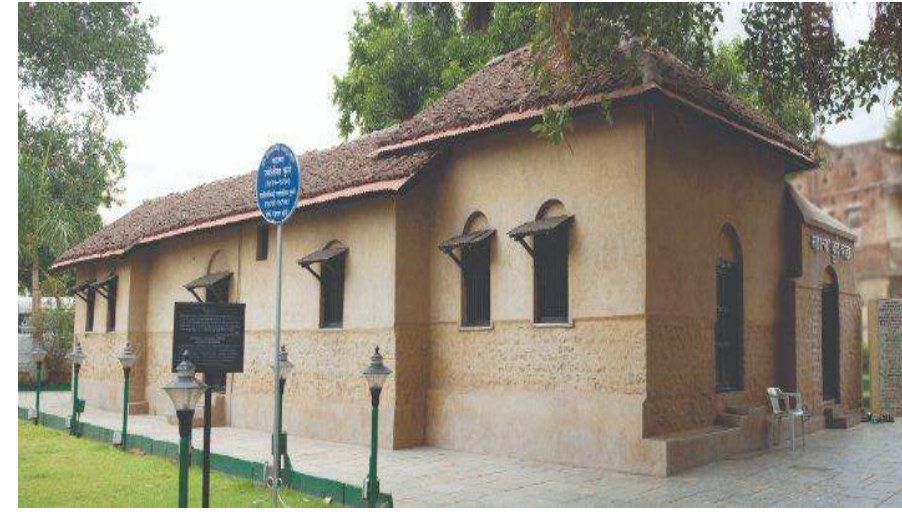
Hidden Gems

Madhur Barve

महात्मा ज्योतिराव फुले आणि त्यांच्या पत्नी सावित्रीबाई फुले हे १९ व्या शतकातील प्रमुख समाजसुधारक होते. गंज पेठेतील त्यांचे निवासस्थान आता राज्य स्मारक म्हणून जतन केले आहे. ज्यात ज्योतिबा फुले आणि सावित्रीबाई फुले यांच्या फोटोंचे आणि वस्तूंचे एक संग्रहालय आहे. फुले यांनी भारताच्या समाजसुधारणेच्या लढ्याला दिलेल्या योगदानाचे हे एक स्मरण आहे. ह्या वाड्याचे बांधकाम १८५२ चे आहे. आत एक जुनी विहीर देखील आहे जी त्यांनी सर्व जातींच्या लोकांना पाणी आणण्यासाठी उघडली होती. वाड्याचे शासनातर्फे नुतनीकरण करण्यात आले आहे, जुन्या दगडी, विटांचा अनुभव तसाच ठेवला आहे.

महात्मा फुले आणि सावित्रीबाई फुले हे भारतातील स्त्री शिक्षणाचे प्रणेते होते. फुले यांनी १८४८ मध्ये पुण्यात तात्यासाहेब भिडे यांच्या निवासस्थानी किंवा भिडेवाडा येथे मुलींसाठी पहिली शाळा सुरु केली. सध्या ह्या शाळेची इमारत अस्तित्वात नाही परंतु तेथे देखील एक स्मारक बनवायचे काम लवकरात सुरु होत आहे. शिक्षणाव्यतिरिक्त, फुलेंनी भारतीय समाजाला दीर्घकाळ त्रास देणाऱ्या जाती-आधारित भेदभावविरुद्धही तीव्र लढा दिला. महात्मा फुलेंनी १८७३ मध्ये 'सत्य शोधक समाज' ची स्थापना केली, ही चळवळ समानतेला प्रोत्साहन देण्यासाठी आणि अस्पृश्यतेला आव्हान देण्यासाठी समर्पित होती.

आज पुण्याची भारतातील एक अग्रणी शैक्षणिक केंद्र किंवा Oxford of East म्हणून जि ओळख आहे त्याची बीजे महात्मा फुले, महर्षी कर्वे यांसारख्या शिक्षणासाठी आपले सर्वस्व अपर्ण केलेल्या समाजसुधारकांच्या लढ्यात आहेत.



Traditional Games Corner



Do you recognize the board game in the picture?
More about this in the next issue of the Pune Patrika!

Photo credit: Manjusha Ukidve

पुणे पत्रिका

चैत्र २०२५



INTACH PUNE CHAPTER

Contact us

The Indian National Trust for Art and Cultural Heritage (INTACH) invites you as an Indian, to join the fight for conserving India's heritage. You don't have to be an archaeologist or a historian to join INTACH. You just have to care enough for India's heritage. Today, more than ever, there is an urgent need for action. A need for all of us to come together...to pool our resources, to voice our concern and, if necessary, to fight to preserve India's heritage. It is to fulfill this need that a group of citizens came together to form INTACH.

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Do write to us at intachpune.patrika@gmail.com for your feedback on Pune Patrika. Readers may also send their articles about various aspects heritage and we will try to publish them in upcoming editions.