CHAPTER XI

SUMMING UP

Bassein today is a sleepy little town without any significant military, industrial or economic importance. It does not lie either on the Western Express Highway or on the Western railway. The Vasai Road railway station is about 6 kilometres east of the old Bassein. It is known only for its plantains and its salt pans!

But this was not always so. Medieval Bassein had an important role in all these fields. It had great strategic value for the Portuguese in their maintaining command of the seas. It had utmost strategic importance for the East India Company in providing defence for the northern flank of Bombay. Hence the Company always coveted Bassein and the nearer Salsette and Thane. Bassein fort was a centre for military activities. The other forts in the area – Tarapur, Shirgaon, Arnala, Mahim, Kelve and the Salsette forts, had considerable tactical value. Bassein was also a maritime hub with ship building activities of note. Moreover, it was at Bassein that Christian culture grew. It was only next to Goa in importance.

The etymology of Bassein is interesting. A very old port, vasti, existed at this location. The word comes from the Sanskrit root, vas, or dwelling. It was also sometimes called vanavasti or forest dwelling. Sultan Bahadur Shah of Gujarat named it Bahadurpura. Now there is a general agreement that Bassein is the English corruption of the Portuguese Bacaim which itself is a corruption of Vasti.

The geography of Bassein has nothing special of note. He Bassein Island of the medieval period was bounded in he south by the Bassein Creek, at the mouth of the Ullhas River. In the north was the Vaitarna River. In the east lay the Sopara Creek and in the west the Arabian Sea. See Maps, 1 and 2.

The Portuguese ruled at Bassein for over 200 years, from about 1533 to 1739. It is rather surprising that they chose Bassein over Bombay. The latter has the best harbour in India. It was located about midway between Goa and Chaul and Diu in Gujarat. Yet the Portuguese preferred Bassein. Only in 1661 when the Bombay Island was to be given to King Charles of England that the Portuguese woke up to its potential.

Thus Bassein became the hub of Portuguese maritime activity and rule over the coastal strip in North Kokan. It became their capital of the north with the general of the North in residence. With Diu and Daman also in their hands, Bassein helped them to completely dominate the northern reaches of the Arabian Sea. So much so, that Gujarat ships sailing overseas had to stop at Bassein first and obtain Portuguese passes or cartaz. Even the mighty Emperor Akbar had to obtain Portuguese cartaz for his hips carrying pilgrims to Mecca.

The main places of importance in the Bassein Area selected for this thesis, were: Tarapur, Shirgaon, Mahim, Kelve, Agashi, Sopara, Nirmal, Bassein proper, Ghodbandar,
Island of Arnala, Island of Salsette and its forts, and Thane. It is an interesting geographical fact that all are located at the mouth of a river or creek. This makes them eminently suited to control all river and sea traffic going in, or coming out, of the river.

Bassein was famous for its produce in which there was considerable trading activity. The main items were rice, molasses, coconuts, plantains, cotton, oil seeds, and ink. There were sugar factories and salt-pans. It produced many kinds of timber. The dried plantains of Bassein are still justly famous. Last, but not the least, Bassein was a great ship building hub. It was a principal supplier of goods to Bombay which had to import all its daily needs.

The history of Bassein shows that almost all major dynasties ruled over this area. Sopara was famous from ancient times as a thriving port. Bassein was mentioned in the Mahabharata as well as in the Bible. It is described by Ptolemy and is mentioned in the Periplus. The main dynasties that ruled over this area were: The Shatkarnis, Pallavas, Rashtrakutas and Silaharas. By the end of the 13th century it came under the rule of the Yadavs of Deogiri. In the 14th century the Musalmaans made their appearance in the south (south of the Vindhya range) By the end of the century Gujarat was firmly held by Muslim Sultans and Bassein and the coastal area right up to Bombay and a little beyond came under their rule - mainly from Cambay to Bombay.

In the beginning of the 16th century the Portuguese had made their appearance and had attacked the coastal towns. They had established a colony at Goa in 1509-1510 and their king was urging them to capture Diu. Sultan Bahadur Shah of Gujarat decided to take the help of the Portuguese to meet the threat posed by the Mughals and the Nizamshahi. He had to pay a stiff price. By a treaty signed in 1533 he ceded Bassein and all adjoining country, including Bombay to the Portuguese. Their rule which was to last for two centuries had started.

Bassein developed rapidly under the Portuguese. Its strategic importance was recognised. Along with prosperity, however, the Portuguese also brought religious persecution. Large-scale conversions to Christianity were undertaken, often by cruel force. Some examples may be given.

Neophytes were strictly prohibited to mix with non-Christians. Social contact was taboo.

The Christians were given preferential treatment and many avenues were closed for the Hindus. They were not permitted to build temples or worship in public.

A very large number of temples were destroyed and many churches built.

Children were bought, or orphans children were collected, and brought up as Christians. More about the process of conversion to Christianity is given at Appendix’ C’
The result of this sordid persecution was that appeals were made to the Peshwa Baji Rao Ist, for intervention and redress of grievances. The result was the Maratha campaign of 1737 –1739 when Bassein and all the adjoining area was liberated. The Portuguese were left with Diu, Daman and Goa, which they lost only in 1961. To the great credit of the Marathas it must be noted that they did not destroy churches or enforce any restrictions on Christians.

In any case, by the end of the 17th century the Portuguese power was fast declining. This was primarily for three reasons.

The appearance of the English ( and also the Dutch and French to a certain extent)

Religious persecution, which alienated the people.

Moral degradation of the Portuguese officials and gentry.

The 18th century saw the rapid rise of British power. This was greatly helped by the discord within the Peshwa family. The Peshwa Madhav Rao unfortunately had Raghunath Rao as his uncle and the latter rebelled. Later he sought English protection and help. He promised to ceded Bassein and Salsette if the Company helped him regain the Peshwaship. This inevitable led to Anglo-Maratha wars. The British troops captured Salsette, Thane and Bassein. Colonel Goddard’s campaign in Bassein area is famous. However, the two British expeditions across the Bor Ghat, on to Poona, to help install Raghunath Rao as the Peshwa, failed. At last, by the Treaty of Salbai Raghunath Rao had to surrender and was sent to live a secluded, obscure life. Never the less the Company gained Salsette although t had to give back Bassein.

As if the acrimony between the uncle (Raghunath Rao ) and nephew (Madhav Rao) was not enough, the two prominent, and most powerful, Maratha sirdars started fighting with each other. These were Daulatrao Shinde and Yeshwantrao Holkar. Holkar defeated the combined forces of the Peshwa and Shinde at Hadapsar, near Poona, in 1802. The Peshwa at hat time was Baji Rao IInd. He fled and after reaching Suvarnadurg, sought English help to take him to Bassein. See Map 11. Here the English had him in their power and made him sign the infamous Treaty of Bassein on 31st December, 1802. It is said, and rightly, that Baji Rao signed away Maratha freedom. He was no doubt escorted back to Poona to resume as Peshwa but the Maratha power had been broken, never to unite again.

In 1803 was fought the 2nd Anglo-Maratha war where the power of the Shindes of Gwalior and Bhonsales of Nagpur was broken. The turn of Holkar also came in due course. Finally the Peshwa was himself defeated in the 3rd Anglo-Maratha war of 1817-1818 and the Maratha power finally ended.

The military importance of Bassein and its surroundings was felt in all the three fields, political, strategic and tactical. The political aim of Portugal n establishing their colonies was primarily to capture the trade with the east and to spread Christianity. This
they could do on the strength of their navy and thus the strategic aim became the obtaining and holding command of the seas. To do this they needed several coastal bases. The ring of Portuguese bases is shown in Map.13.

In this ring, Bassein was a vital location. Bassein fort was a maritime and main fort, Bassein also had the tactical role of ensuring Portuguese supremacy in the coastal area. The other forts in the area had a tactical role—firstly to support the main fort, i.e., Bassein and secondly to ensure, and enforce, Portuguese political rule. The defensive, tactical, role of these secondary forts is shown in Diagram Number 10.

When the Portuguese navy lost its clout due to the arrival of the Royal Navy, the strategic role of Bassein also got limited. But its tactical importance remained.

The East India Company had established itself at Bombay as a sovereign power. It should be noted that in Bengal, by accepting the Dewanee the English were, at least legally, the servants of the Emperor. At Madras they were, for a considerable period, tenants of the Nawab of Arcot. At Bombay, however, they were sovereign and did not owe any allegiance to, or were not subordinate to, any native power. The defence of Bombay was, therefore, paramount. The threat to Bombay could come by sea or by land. The threat from the sea could easily, and successfully, met by the powerful Royal Navy and the Company’s navy. In fact after 1556 and their victory at Vijaydurg, the command of the western coastal waters had passed into English hands. The threat from land was more serious and here the Company did not have the necessary land forces to meet the huge Maratha army. To provide defence in depth to Bombay it was essential to control Salsette and Bassein.

The EIC, therefore, always coveted these two areas. By the end of the 18th century they had Salsette firmly in their hands and Bassein came in 1803. It is very important to note that as soon as Maratha threat disappeared with the surrender of the last Peshwa in 1818, all strategic and tactical importance of Bassein also vanished.

As far as the Marathas were concerned, their interest in Bassein arose due to the representations made by the local people to liberate them from Portuguese religious intolerance. Once Bassein and all the coast up to Daman, was captured the strategic importance of Bassein, as far as the Maratha were concerned, lessened. The Maratha aims and energies were always directed toward the north and Bassein did not figure in their master plan. As a coastal fort, and as a port, Bassein was of some importance. However it should be noted that even in the hey days of Maratha naval power, in Kanhoji Angre’s time, Bassein was not vital to them. In fact Kanhoji did not attack, or covet, Bassein even once.
Appendix ‘A’

A NOTE ON LOCAL DIALECTS

The local dialects have many words from Marathi, Gujarathi and even Portuguese incorporated in day to day use. During the Portuguese rule, however, the official language was Portuguese with Latin freely used in church services. After the Maratha conquest, Marathi came to the fore. Some common word construction is given below: These represent the dialect spoken by the vadvals, mostly in south Bassein and the local Christians living near Vasai Road Railway Station and in northern areas. This is often called manakar dialect and people.

Kate Gelti Where had you gone.

Mana pani pyala de Give me water to drink

Ma angapada phar dukte My body is paining.

Aaj atwar haya It is Sunday today,

Mi hanshi baher jashi aache I am going out in the evening.

Tila tatana varun aan Call her from there.

Go bai mi mavanyala salali I am going to fish (market)

Tai mhavar paye ka? Do you want (some) fish?

Mi Pakka abase Karin. I shall study hard.

Jakale jan hetat avaani karala gelyat Everyone has gone to the fields to sow rice

Narali punavela amhi hodya We shall put our boats out to sea on

Daryat hodasha hat Naraali poornima.

Devana jakalyana sushigat thevale God should keep everyone happy.

Udya havare uthayasya hay (we) have to get up early tomorrow
As it is market day

*Ai mala angdhava pani usap*  Mother give me (hot)water for bathing.

Some English words like ‘market’, ‘urgent’ etc have also crept in.

On the whole if one listens carefully one can make out, roughly, what is being said.

Appendix ‘B’

**PORTUGUESE RELIGIOUS POLICY AND PERSECUTION**

If trade was the chief aim of the Portuguese for their voyages to India and the east, the spread of Christianity was not far behind. Indeed, a Papal Bull had been issued directing the King of Portugal to further the spread of Christian religion. As early as 14th century, friars Jordanus and Odericus had come to the Bassein area and attempted spread of the Christian religion. Bassein became the hub of these activities. As da Cunha writes “...it abounded with sumptuous edifices, both public and private, civil and religious, …”

Spread of Christian religion was carried out by establishing a number of churches. From 1534 onwards the Franciscan Antonio de Porto devoted himself to the spread of Christianity. Between 1534 and 1552 he destroyed nearly two hundred temples and made over 10,000 converts. He built 12 churches and founded an orphanage and monastery. He carried away orphan or deserted children and made them Christians. Some were even bought for a few pence. A great deal of force and inducements were used in the process.

In 1543 the famous Francis Xavier landed at Goa. He took a great deal of interest in Bassein where he visited thrice, in 1544, 1548 and 1556. A Jesuit seminary was built and between 1570 and 1590 much conversion activity took place. The Jesuits felt that if they could convert a few Brahmins, it would be easier to rope in the other classes. 1600 people were converted in 1573 and nearly 9400 in 1588. Gonsala Rodrigues went to the extent of buying children and rounding up orphan and deserted children and converting he.. In Salsette Manuel Gomez converted so many Hindus that he was given the name of Apostle of Salsette.

During the early seventeenth century there were 63 friars at Bassein – 30 Franciscans, 15, Jesuits, 10 Dominicans and 8 Augustines. By 1673 there were 6 churches, four colleges and two convents in Bassein. Needless to say that a great deal of persuasion was first used. The splendour of the churches, the pomp of ceremonies and incentives such as exemption from taxes for fifteen years, all were used to woo the potential converts. But
ultimately it was force, and brute force at that, that was used. The churches within the fort are shown in Diagram 3. See also Photographs Numbers 21 and 22. The main churches outside the fort were:

Church of Holy Cross, Nirmal, 1557

Church of St. Thomas, Sandor, 1566

Church of Holy Spirit, Nandkhal, 1573

Church of Our Lady of Grace, Papadi, 1574

Shrine of Our Lady of Remedy, Remedy, 1577

Church of Mother of God, Palle, 1585

Church of St. Michael. Manickpur 1606

Church of Our Lady of Mercy, Merces, 1606

The Inquisition had been established in Goa in 1560 after it became an Archbishopric. Its agents had come to Bassein in 1580. Needless to say the inquisition adopted all possible means, including torture to achieve the goal of converting the locals to Christianity. By 1720 the wealth and power of the Church was so great that even the General of the North had to listen to them.

The cruelty of the Portuguese defies description. Temples were systematically destroyed and the tanks in front of them filled up. Right from the beginning, terror, was used to cow down the local population and make them obey Portuguese orders. Some examples may be given. At Calicat a ship load of Hindus was captured. Their hands and feet were tied and their mouths were bashed in to prevent them from using their teeth to untie the knots. Hey were then herded on to a ship, straw and combustible material sprayed and the ship was set on fire. A Brahmin emissary sent to them for negotiations was sent back with his ears and nose chopped off and the ears of a dog sewed on his face. In Ceylon, Dom Hierome de Azevedo forced the mothers to cast their infant babies in a flour mill where they were crushed between the large stone grinding cylinders. At other places the cries of the children as they were picked up on the points of the soldier’s spears was sweet music to their ears. The list is endless.

The process of conversions may now be described briefly. First of all according to the Treaty of Bassein between Bahadur Shah and the Portuguese, certain sums were earmarked for the maintenance of mosques. But very soon the King of Portugal ordered that all sums were to be utilised for the building and maintenance of churches. Force was often used as the following record shows …”. The whole crowd led by Father Costa fell on the Hindus unexpectedly on the day on which bathing had to be held. S people were entering the pool… firing accompanied by shouts of ‘death to the dogs, was started…the
shines were dismantled, the idols burn on their very altars, a cow was killed and its flesh and blood poured over the area and the pool…” A church was erected over this site. In a period of about ten years, more than ten thousand persons were baptised.

One of the effects of Portuguese domination in the area was that a very large number of lower classes were converted while a very large number of upper classes fled. The methods were not proper or kind were as follows:

The destruction of temples and mosques and establishing of Christian colonies often using forced labour.

Certain parts or city areas were marked out within which none but Christians could live.

Certain civil disabilities were put on non-converts, whereas advantages and privileges were granted to the Christians.

Purchase of children and converting them, Orphans were similarly treated.

The following methods were used: Attraction Power, Reward Power, Coercive Power, Legitimate Power, Expert Power.

Religious belief has two dimensions. There is a vertical dimension which is man’s relationship with God and a horizontal dimension which is man’s relationship with society. The matter can be summed up by quoting what Permanand Divarkar wrote:

“India had for ages had itself been a source of light and inspiration to Asia and to whom pilgrims from the surrounding countries had come seeking guidance in their spiritual quest. India was now confronted by a Church that was on the offensive and seemed to derive its strength, not from a deep experience of God, but efficient organisation and political support…”

All in all, the religious policy of the Portuguese was harsh and one of the main aims of state policy. This is considered as one of the main reasons for their ultimate downfall. In fact, Chimaji Appa’s invasion of Bassein and its adjoining forts was directly as a response to the pleas of the local Marathas to free them from this persecution.

I.N.R.I.Monuments

In old Bassein (not the new Vasai Road area) one sees many fairly tall posts with the words “I.N.R.I.” engraved (or painted) on the cross bar at the top of the post. Not many knew the meaning of the letters. Finally the Headmaster of the local school clarified that the letters stood for “Jesus of Nazareth, King of the Jews”. Obviously the people had erected these pillars to seek protection of Jesus. Dr Naravane reports that a study showed
that the posts were invariably erected at cross roads or at the mouth of a lane leading to a
group of houses. This is not a new phenomena in India. In Baglan, Dr. Naravane noticed
that the Bheels had placed a rough, wooden post at the entrance to their villages. They
called it the vaghdev and sought protection from vagh- or the tiger, their greatest enemy
during the 18th century. It is a pity that the significance of many such old monuments is
getting lost in modern days.

Appendix ‘C’

TEMPLES IN THE BASSEIN AREA

In Maharashtra, as in many other parts of the country, every town and village has at
least one temple. It may be a small shed with a stone Maruti figure and a saffron flag
jutting out from the conical roof, or it may be a large structure, built according to a laid
out plan. Temples in the Bassein area were systematically destroyed when the Portuguese
took over. It is, therefore, not possible to point out a single structure dating to the 13th
century i.e. King Bimbdev period. During the Muslim rule of the Sultan of Gujarat, large
scale destruction of temples did not take place, but there were restrictions on temple
building. Bassein area escaped the frenzied spree of temple destruction that was seen
during Aurangjeb’s reign. The medieval temples that have survived were all built after
the Marathas defeated the Portuguese and took over the entire Bassein area.

A typical, large, Hindu temple was built according to an almost standard pattern. This
is shown in Diagram Number 11. The heart of the temple is the central shrine, the
gabhara with the sanctum or adytum where the main deity is installed. The area around
it, the garbhagriha has a narrow passage, surrounding the gabhara is the ambulatory
where the worshipers can do the pradakshina, or going round and round the shrine,
chanting hymns. In front of this central area is the sabhagriha or assembly hall where
people gather to sit in meditation or hear discourses. It should be emphasised that a
temple is not meant for congregational worship as is the case of a Christian church or a
Muslim mosque.

The sanctum often has a doorway made of wood which is delicately carved and
ornamented. The lintel of a Shiva temple usually has a Ganapati, while that of Vishnu has
a garud or eagle. A tortoise is carved on the lintel or a stone carving of a tortoise is
placed on the floor just outside the sanctum. The sanctum can be entered only by the
priest. Others can only stand and pray just outside the door.

Diagram Number 11. Layout of a Typical Hindu temple.
The compound of a temple has a protective wall with one or more gates. In some of the larger temples the main gate is surmounted with the music gallery of nagarkhana. There may be miniature temples of various deities and a row of cells where the pilgrims can rest. But the most novel structure is undoubtedly the deepmala or a pillar with brackets to place lamps. Two common types of deepmalas and the tulasi vrindavan are shown in Diagram Number 12.

The main deities are of the Holy trinity, Brahma, Vishnu and Mahesh. Temples dedicated to Brahma are very rare. There is none in Bassein area. The followers of Vishnu, the vaishnavites, maintain that Vishnu alone is the primordial God and all others are his creation. The same view is held by the followers of Shiva who proclaim that Shiva is the primordial God and there is often great rivalry between the two. The caste marks worn on the temple for the Shiva worshippers and those of Vishnu are different and are shown in Diagram Number 13.

The main temples in the Bassein area are at Tarapur, Shirgaum, Satapati, Mahim, Kelve, Agashi, Arnala, Nalasopara, Nirmal and Bassein. The temple at Tarapur is dedicated to Maruti and is very popular with the Kolis. They will not start their fishing season without first praying at this temple. The Venkatesh temple at Mahim is at least 400 years old. According to legend, the deity was being carried by some robbers when their boat got stuck and would not move in spite of all their efforts. The idol was dumped into the sea. Local residents were told by an apparition of this state and asked to reclaim the deity and install it. This was done where the present temple now stands.

The Bhavanishankar temple at Agashi was built in 1691 and renovated from time to time. Other temples were also built by Shankaraji Keshav Phadke. Then there are a number of temples in and around Sopara. The most important is the Chakreshwar temple in the middle of the town. There is a Ram temple, much neglected. Next to it is a wonderful old statue of Brahma. Seven feet high, the idol

Diagram Number 12  Deepmals and Tulasi Vrindavana

Diagram Number 13. Caste Marks put on Forehead.

has been beautifully engraved. Two women appear kneeling at the base of the statue. It is now lying forlorn and neglected which is a great shame.
The most famous and interesting temple is, however, at Nirmal. Plan of the temple complex is shown in Diagram Number 14. The deities installed are: Shankar, Vishnu, Ganapati, Rukhmini and Satyabhama. Nirmal is also famous for a samadhi of a disciple of the great Shankaracharya, who revived the Brahmanical system. Here are two very small temples inside the Bassein fort. They are unpretentious and one can easily miss them.

There are many more temples strewn across the Bassein area but those mentioned above are the most important.

Diagram Number 14. The temple Complex at Nirmal.

The Buddhist Stupa at Sopara

A Buddhist stupa, in utter ruins, can be found in the kot area of the town. The supa was discovered by Pandit Bhagwanlal Indraji in 1882. The mound of earth which he explored was, and still is, known locally as Barud Rajacha kot. The supa is about 18 feet high and the base was 18 feet square. Numerous remains were found within the supa. The begging bowl of the Buddha is now with the British Museum in London. Then, there were four caskets, one within the other, and each made of a different material—stone, silver, gold and jade. Within one casket was a bronze dish with eight bronze statuettes of the Lord. These are with the Bombay Branch of the Asiatic Society. A detailed account of the Sopara Island, i.e. Sopara and Bombay of Buddhist days is to be found in a booklet Sopara Dweep written by Mr. Neville Peris translated into Marathi by Mr Gangurde which I read through.

Some idea of the stupa can be had from Dig. No. 15, and of the eight Buddhas by Diagram No. 16, placed in the two following pages.

Diagram Number 15. The Buddhist Stupa at Sopara.

Diagram Number 16. The Buddhas.
Chapter II

101 Some historians believe that the place should be spelled “Bassaim” to distinguish it from the Bassein in Mayanmar (old Burma), but the traditional spelling has been retained.

2 DCunha page 127

3 Careri, IV, page 200.

4 Some authors give the date as 23rd December, 1533 and 25th December, 1534.


6.101 Baptista Elsie. Page 39

7101 Naravane, 4, page 71.

8 For the large number of inscription found in the area, one should refer to Gazetteer of the Bombay Presidency, Volume XIV.

9 Nirmal Samachar Holy Cross Church, September, 2005.

10 Campbell, Thana, XIV, page 34.

11 Naravane, op cit page 66.


13 Ibid. page 345

14 Campbell op cit page 358.

15 GBP, op cit. page 381.

16 Named after Kokuna, wife of Jamadagni and mother of Parashurama.

17 Ibid. Page 563

18 D’cunha, op cit. page 123
There would have been no Kashmir problem if the Government of India had planted Indian men in the valley in 1947-49.

Irawati Karve in Indian Village, A.P. Desai (Ed) Rural Sociology in India. Page 200 Dutch Governor Antonio von Dicmen from Batavia, 1642.


Ibid, 135

The large teak forests of Bassein and Baglan areas were almost decimated when the trees were cut down to provide railway sleepers for the BB&CI and GIP railways.

M. D. David in *Indica* page 97

GBP, XIII, page 363.

Campbell I, page 404 n.

Ibid.

Chapter III

Naravane, 1, page 13

Ibid, 419 n

Ibid. 422 n.

Ibid. 428 n.

GBP, XIV Part I, page 439.

Ibid. page 489.

Campbell, page 448.

In would appear that the hold of Gujarat extended well south of Bombay. The officers placed in charge of Nagothan, the fort of Karnala near Panvel and Sankshi near Pen were from Gujarat.

Chapter IV

GBP, XIII part II page 459 Consisting of 400 ships, 3000 Portuguese soldiers, 1450 Portuguese seamen, 2000 Kanarese and Malabari soldiers 5000 native seamen, and 8000 slaves.

GBP, op cit, page 451.
39 Regin d’silva in *Indica*, page 105

40 Not shown on map, as these forts fall outside the scope of this research.

41 Campbell I, page 453.

42 GBP, XI, Part I, page 465n


44 Da Cunha, page 144.

Chapter V

45 Khobrekar, page 122

46 Ibid. page 468.

47 The best description of this industry is by the Portuguese historian Casper Correa.

48 He was much criticised for this decision.

49 The Bombay Island at this time had a strong Portuguese Manor House. This the English renovated and fortified. It became the Bombay Castle and is presently housing the premier Indian naval shore establishment – INS ANGRE.

50 The conditions described by Comelli have been given by Campbell, I, page 483 ff.

51 Campbell, I, page 490.


53 Kakodkar, page 183n

54 Ibid, page 186 n

Chapter VI

55 Many of the forts mentioned in Portuguese accounts could not be identified by me. For example Saybana. Also I personally checked but could find no trace of the fort of “Reid in the middle of the Thane River”

56 Not shown in Map…. As it falls outside the scope of this thesis.

57 It should be noted that the Portuguese tried to use the internal quarrels of the Marathas to their own advantage. For example, the acrimony between Sambhaji Angre and his brother Manaji Angre was exploited.

58 Forts lying outside the Bassein Area under research were also taken, e.g. Takmak, Jeevdhan, Kamandurg.
Presumably the Tungar and Takmak hills.


Ibid. page 241 n

Ibid. Page 310  Tendulwadi etc.

Cohelo, page 85

Tarabai once sought the aid of the Portuguese and promised to restore Bassein to them if they could defeat the Peshwa.

The description of the Salsette and Bassein campaign has been taken from Naravane 3.

Goddard marched from the north and reached Surat traversing Khandesh. Yet no attempt to stop him was made by the Marathas.

Naravane, 3, 60 n.

Not shown in Map. It lies north east of Bassein.

This is the first mention of the Pindaries and their employment by the regular Maratha forces.

Mahadji Shinde stood guarantee for both sides of the conflict. This is unique.

GBP, XI, Pt 1, page 509

This has been taken from Dr. Naravane’s Battles of the Honourable East India Company.

Secret and Political Department Diary, No. 130.


Khare, Selections,

Chapter VII

A minister told Elphinstone that the name of Amrut Rao was so odious to Shrimant (Baji Rao) that if it was even mentioned in his presence, he would ‘purify’ himself by ablutions.

Naravane, 3, page 67

PRC, VI, page 544.

Campbell, I, page 514.
Quoted by Naravane, 3, page 16.

Ibid.

Decline and Fall of the Maratha Empire.

Thornton.

Chapter VIII

Naravane, 2, page 44

Two other dates are also given, 20th January, 1535 and 20th January, 1525 which is obviously wrong.

Visitors to Bassein fort will do well to read, and carry, the book A Visit to Vasai Fort by Father Correa. I have made much use of the information given by him but must emphasize that I have personally visited and studied all the monuments inside the fort and have photographed many which appear at the end of the thesis.

Chapter IX

The difference between a wall and a rampart has to be noted. A rampart had at top a flat wide surface which could be used for patrolling or placing of guns. A wall is rounded on top and does not have any space to walk. Both had advantages and disadvantages.

This is rather unusual. On the western coast one would expect the west gate to be the sea gate.

GBP, XIV, Pt II, page 345.

Naravane, 3, page 14.

Contrary to popular belief, Columbus did not land on the American continent on this trip.

Much of the information given in this chapter is taken from Naravane 3.

Da Cunha page 12n

Chapter X

Campbell, Gazetteer, page 411.

Danvers, I, 85 and 90, ii, 198.

Information contained here is taken from an article by Edwina Pio in Heras Institute Journal Indica, 1946 issue.
Many temples women are not allowed beyond a certain point. Menstruating women are not allowed at all, not even in the compound.