Chapter 1

History of Bombay

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CHAPTER 1
HISTORY OF BOMBAY

INTRODUCTION

The earliest historical reference to Mumbai region is by the name Aparanta which covers the area of Konkan and occurs in the Edicts of Ashoka, which says that Buddhism was introduced to Konkan during the reign of Ashoka. This is also indicated by a large number of Buddhist caves which were soon excavated for the residence and worship of the Buddhist monks at a number of places along the western coast. There are five groups of caves in the small island of Sashti viz. at Kanheri, Kondivte, Jogeshvari, Kondane and Chandansar of which the caves at Kanheri are especially noteworthy. The epicenter of Buddhism was at Kanheri caves in the ancient period. The Emperor Ashoka during his rule in third century B.C integrated Kanheri Caves as part of his kingdom.1

Under the patronage of the Mauryan Empire the islands became a centre of Hindu as well as Buddhist religion and culture. The beautiful artwork, sculptures, inscription at Kanheri and Mahakali Caves were made by Buddhist scholars, artists and monks in the third century B.C. After the decline of the great Mauryan Empire the island was taken over by Satavahanas approximately in 185 B.C.2 The present day Nalasopara known as the port of Sopara shared trade contacts with Rome in 1st century B.C. Ptolemy, the Greek geographer in 150 C3 identified this port as Heptanesia which means (Ancient Greek: A Cluster of Seven Islands). The Mauryas of Konkan in the sixth and early part of the seventh century acquired Bombay. Jogeshwari Caves were constructed during their regime between 520 C and 525 C also the Mauryas and Kalachuris were opponents. During 530–550 C, Cosmas Indicopleustes a Greek merchant visited Kalyan (near Mumbai).4 The Elephanta Caves also has origins in sixth century. The sixth century also witnessed the advent of Christianity5, as the Nestorian Church lay foot in India.

With Chalukyas of Badami in Karnataka under Pulakeshin II invaded the islands in 610 C and ended the Mauryan existence.6 The islands were conquered
during 749–750 C Dantidurga of the Rashtrakuta Dynasty of Karnataka. The region between 810 C and 1260 C was ruled by the Silhara dynasty of Konkan. Under the patronage of the Silhara rulers in the 10th century Walkeshwar Temple was constructed and Banganga in 12th century. During May-September 1292 a fleet of thirteen Chinese Ships by Marco Polo; the Italian traveler, passed through Mumbai Harbour. Mahikawati (present day Mahim) was capital of King Bhimdev in the late 13th century and he founded his kingdom in the region. Yadava dynasty of Devagiri in Maharashtra or the Anahilavada dynasty of Gujarat is speculated to be his origin. He introduced plenty of fruit trees, coconut palms and also built the first Babulnath temple in the region.

Around 1298 during the reign of Bhimdev he brought one of the early settlers of the city called as Pathare Prabhu from Patan in Saurashtra,Gujarat. Palshis, Pachkalshis, Bhandaris, Vadvals, Bhois, Agris and Brahmins are also believed to be brought by him to these islands. He was succeeded by his son Pratapbimba in 1303 C after his death, who built his capital at Marol in Salsette and named it Pratappur. Mahim and Salsette in 1318 C were occupied from Pratapbimba’s control by Mubarak Khan, a self-proclaimed regent of Khilji Dynasty. The islands later were reconquered by Pratapbimba which he ruled till 1331 C. For 17 years till 1348 C his brother-in-law Nagardev reigned the islands. The sovereignty of Hindu rulers over the islands ended in 1348 C under the control of the Muslim rulers of Gujarat in 1348 C.

MEDIEVAL PERIOD

The history of Bombay, for well over a century, after the fall of the Yadavas of Devagiri is very dim by reason of the scantiness of historical materials. Marco Polo tells us that in his days Thane had a king of her own, who owed allegiance to none, but had a mutual understanding with the pirates who infested the neighbouring seas. Friar Odoric adds that by his time (1322 C.) Thane had fallen into the hands of the Muslims, while Ferishta records that by 1429 C. the seat of Government had been transferred from Thane to Bombay-Mahim. Now a glance at the map will show that this last change, which decided for all time the future of Bombay, must have been made for purposes of defence by a ruler who found Thane too exposed for
his capital and who at the same time feared no attack from the western sea. He might well have been Marco Polo's king of Thane, but local tradition places him at the end of the 13th century and avers that his name was Bimb. Of his history, there are at least three versions, differing in detail, while on particular points; we have as many as six or more varying statements. None of the three versions is older in language than the 17th century; but the most coherent of them purports to have been drawn up at a great meeting held at Mhalsapuri Jogeshwari in Vikrama Samvat 1505 in order to preserve the traditional lore of the Konkan castes. In all probability, the date of the meeting is the ashaka date equivalent to 1583 C. for in the first place the shaka, and not the Vikrama era was in use in the Konkan at this period; secondly such a meeting would be a natural incident of the Hindu revival of the 16th century, while it is much less likely to have taken place 130 years earlier, before the days of Eknath; and thirdly it was laid down that Bimb lived just 300 years before the meeting and to date him back to Vikrama Samvat 1205 (1562 C) would be to locate him within the Shilahara period.

It is also very difficult to locate the site where Bimb once listened to the petitions of his people, though about a 100 years back, it was the country house of a Bhatia Maharaj, the one visible legacy of his rule was a rude black stone, to which, as representing his spirit, the des-cendants of the people, over whom he once ruled, made occasional offerings of milk, butter and fruits. Yet these scattered traditions, these magical devotions of the residents of our modern city serve together to establish the salient fact, which no criticism can shake, Bimb was the undisputed founder of Bombay. In the shaka year 1216, that is 1294 C according to an old poem, the Bimbakhyan, relates that king Bimbadev came to the Konkan by way of Anahilvada and settled upon the uninhabited island of Mahim.\(^{12}\) He was so enamoured by the beauty of the island that he commanded a palace to be built and accomadation for the royal guests and all the people migrated from konkan escaping the Muslim rulers of Devagiri and Anahilwada, with him there came from Paithan, Champaner and other places, 9 families of Yajurvedi Brahmins of the Madhyandin Shakha and 66 other families, that is to say, 27 Kulas or families of the Somavanshis, 12 of Suryavanshis, 9 of Sheshavanshis; 5 of Panchal, 7 of Kunbis or
Agris, 1 family of Dasa Lad, 1 of Visa Lad, 1 of Moda, 1 of Dasa Moda and 1 of Visa Moda\textsuperscript{13}. This is the account according to old Marathi text Bimbshah, but the dates and statements seem inaccurate and are so conflicting that it cannot be accepted unless verified from an authentic source.

"The late Dr. Gersonda Cunha mainly and some authorities, believe that the Bimbadev or Bimb Raja here mentioned was identical with one of the Bhima Rajas of the Chalukya (Solanki) dynasty, who reigned at Anahilvada in Gujarat; and Dr. Da Cunha further observes in his Origin of Bombay that Bhim Raja of Gujarat after his defeat by Muhammad of Ghazni at Somnath in the year 1024 C,\textsuperscript{14}"fled from his country, and, to make up for the loss in the north,marched with his colony from Patan into the south and settled at Mahim. But it is a well-known historical fact that, Bhima Raja returned to his country of Anahilvada immediately after Muhammad of Ghazni had departed with his army the temple of Somnath to be built of stones in lieu of the former wooden temple which Muhammad had destroyed. He reigned at Anahilvada till his death in the year 1064 C.

Again, Jain chronicles of Gujarat by the authors of Prabandha Chintamani and Dvyashraya have recorded the minutest details of the reigns of the Chalukya kings of Anahilvada and had the conquest and colonisation of Mahim or the Konkan by this Bhima Raja and his followers in Gujarat, they would scarcely have omitted to chronicle so important an event. The Konkan province was under the sway of the Shilaharas; and a copper plate grant, dated shaka 948 C during Muhammad’s invasion. Chitaraj was then lord of the 1,400 Konkan villages, that Puri and Hamjaman were his chief cities, and that the taluka of Shashashti or Salsette formed part of his possessions in 1025 C. It is impossible that any king of the Solanki house of Gujarat ruled over the North Konkan; considering that Kumarpal, who defeated Mallikarjun through his general Ambada, was the only monarch of that dynasty who successfully invaded this country. It is indisputable that the Shilahara monarchs ruled these lands until 1260 C and then yielded over to the Yadavas of Devgiri.\textsuperscript{15}

"Bhima Raja II the ruler of Anahilvada from 1179 C to 1242 C\textsuperscript{16}, had the sobriquet of 'Bholo', the simpleton; and the only reference made to him by the
Gujarat chronicles shows that 'his kingdom was gradually divided among his powerful ministers and provincial chiefs'. Was this the man to colonise Mahim, to wrest the sovereignty of the North Konkan from powerful Shilahara rulers like Aparaditya and his successor Keshidev? We think not. But who then was Bhimdev, who, according to old Marathi and Persian records, now in the possession of the family of the late Sirdesai of Malad, seized the North Konkan, made Mahi or Mahim (Bombay) the capital of his kingdom, and divided the country into 15 mahals or districts, comprising 1,624 villages "Bimbashah, hearing of the defeat of his father Ramadev of Devagiri by Alla-ud-din, fled with the Rajguru Purushottam Pant Kavle and eleven umraos by the shore of the sea, and took possession of the fort of Parner, and of Bardi, Sanjan, Daman, Shirgaon and other places. He, thus, obtained all the territory from Parner to Astagar. He came unto Mahi (Mahim in Bombay), and divided the country into 12 parts, giving the province of Malad and some villages from the province of Pahad unto the Rajguru Kavle. The Bimbakhyan also records that the king gave the village of Pahad to the Raj-purohit Kavle, and the village of Paspavli to the Senadhipati and Kulguru Gangadhar Pant Nayak. The Nayak family was in high favour with the Devagiri monarchy according to Fleet's Kanarese Dynastie, for in 1272 C, Maha-pradhan Achyut Nayak was Ramdev's viceroy in the province of Salsette.

In the Shalivahan Shaka 1212, a Brahmin named Krishna of the Bharadvaja Gotra was the viceroy of king Ramdev in the North Konkan evident from the early history of the Deccan, and we cannot help being convinced that the 'Karson' of the patent from whom Raja Bimb took possession, was identical with that Krishna. Lastly, a Danapatra, or grant of the rights of Sirdesai and Sirdeshpande, made by king Bimbdev to his Rajguru Purushottam Kavle in the Shaka year 1221 (1299 C), shows that the province of the Konkan contained 14 parganas or districts, and 2 kashas or sub-districts, and that the island of Mahim (Bombay) was called a pargana containing 7 hamlets. It further states that in the month of Magh Shaka 1220(1298 C) Maharajadhiraja Bimbshah purchased from Changunabai, widow of Govind Mitkari, the watan of Sirdesai and Sirdeshpande in the provinces of Malad, etc., for 24,000 rayats, and after keeping it in his possession for one year and three months,
presented it as a religious offering to his spiritual guide Purushottam Kavle of the Bharadvaja Gotra, on the occasion of a Solar Eclipse, in the dark half of the month Vaishakh in the Shaka year 1221 (1299 C), and in the presence of assembly consisting of the prime minister Madhavrao Shrinivas, Chitnavis Chandraban Prabhu, Patangrao Nyayadhish and others, merchants, mahajans and jamindars. The above evidence leads us to the conclusion that King Bhimdev, who died in the Shaka year 1225 (1303 C), was succeeded by his son Pratapbimba or Pratapshah, was none other than Bhima Raja, the second son of king Ramdev of Devagiri. It was a common custom among Hindu princess whenever they found their lives or Kingdom in danger, to send to a place of safety a scion of the royal house, in order that the vansha or royal line might not become extinct ; and it seems to us probable that Ramdev, seeing his other son Shankar overpowered, and being surrounded by the advancing army of Ala-ud-din, took the precaution of despatching his second son Bhimdev to the Konkan, which had upto that date been free from Muslim attack, and was indeed in the guardianship of Krishna, a viceroy of his own choice.

King Bhimdev died in the Shaka year 1225 (1303 C), and his son Pratapbimb, as he is sometimes called, succeeded him. Nothing of importance is known or recorded of him, to save that he built another capital city at Marol in Salsette, which he named Pratappur. The name of the city still lives as Pardapur or Parjapur, a deserted village near the centre of Salsette. In the year 1318, after the reduction of Devagiri and the defeat and death of Harpaldev, son-in-law of the Yadava monarch Ramdev, Mubarak, the emperor of Delhi, ordered his garrisons to be extended to the sea, and occupied Mahim and Salsette. But Muhammedan supremacy was probably not firmly established till later; for old Marathi records show that Pratapshah reigned for 28 years, that is, till 1331 C, when he was slain, and his kingdom usurped, by his brother-in-law Nagardev, the chief of Cheul. Nagardev reigned for 17 years, that is, till the year 1348 C, when his dominions passed into the hands of the Muslim rulers of Gujarat; and thus came to an end the sovereignty of old Hindu kings over the island of Bombay and its dependencies.
MUHAMMEDEAN PERIOD

The so-called Muhammedan period of Bombay's history is greatly lacking in historical material, in consequence chiefly of the fact that Mahim was merely one of the military out-posts of a mainland monarchy and possessed no political independence. As stated earlier, local tradition affirms that Bimb died in the beginning of the 14th century, and yielded the throne to his son Pratapdev, who was ousted and slain about thirty years later by Nagardev, the chief of Cheul, and it was apparently during the rule of Bimb or his immediate successor that the Muslims first set covetous eyes upon Bombay. For in 1318 C. Mubarak Shah I of Gujarat, who ruled from 1317 C. to 1320 C passed an order for his outposts to be stretched to the sea and included Mahim (Bombay) and Salsette. The majority of Muhammedean population concentrated in the coastal towns of konkans further fortified the success of forming an empire further forming the support of the Sultan; but general acceptance of Muslim domination was largely imperilled by their wrong policies and actions, which resulted in Bombay in the destruction of the old temples of Mumbadevi and Mahalakshmi. Apparently however by 1322 C., the Muhammedans had conquered Thane and the surrounding country, including Mahim; for Friars Jordanus and Odoric, who sojourned in Thane from 1321 C. to 1324 C, remarked that the Saracens hold the whole country, having lately usurped the dominion. They had destroyed an infinite number of idol temples, likewise many churches of which they had annexed the endowments. According to their account, the headquarters of the kingdom was at Thane, which was governed by a malik or commandant and by a kazi or civil official. Black lions (maybe the black Javan panther) and the rhinoceros; the country had a collection of wild animals.

Information obtained through local legends and other history sources, Mubarak Shah's possession of Bombay was never firmly established; and during the reign of Muhammad Tughalak\(^7\) (1325-1350 C.), when the risings in Gujarat and the Deccan left the emperor no leisure to defend small outlying dependencies, Bombay seems to have again reverted to a Hindu overlord. The major years of 15\(^{th}\) century, from the reign of Ahmad Shah (1411-1441 C.) to that of Bahadur Shah (1527-1536 C.) the monarchy of Gujarat reigned over Bombay. However, the first signal of
opposition was raised by Bahadur Khan Gilani. During the years 1491 C. to 1494 C.
the Sultan's attention was drawn by the piracies on the Gujarat coast of Bahadur
Gilani, a nobleman of the Bahamani kingdom in revolt against his master. The brutal
murder of the eminent minister Mahmud Gavan brought about the fall of this
empire, the vassal of this kingdom called as Bahadur broke out in rebellion at the
Dhabol port and declared himself as master of Konkan. On the coast further to the
north he continued plundering as a result the ships from Gujarat’s ports were at his
mercy which also included the vessels of the Sultan. Sultan’s officer named Yakut
an Abyssinian attacked Mahim, near Bombay with a fleet of twelve ships and burnt
the place. These insults to his authority were not likely to be tolerated by a ruler as
powerful as Mahmud and he decided to take strong action.

From 1348 C to 1391 C the islands were under the rule of Muslims. Muzaffar Shah I
was appointed viceroy of north Konkan following the founding of the Gujarat Sultanate
in 1391 C. A governor at Mahim was appointed for the administration of the islands.
Mahim got its new governor in Malik-us-Sharq who instituted a survey of the island
and updated the existing tax revenue system under the reign of Ahmad Shah
(1411C – 1443 C). During the early 15th century, the Bhandaris seized the island of
Mahim from the Sultanate and ruled it for eight years. It was reconquered by Rai Qutb
of the Gujarat Sultanate. Firishta, a Persian historian, recorded that by 1429 C. The seat
of government of the Gujarat Sultanate in north Konkan had transferred from Thane
Sultanate of Deccan captured Salsette and Mahim.

PORTUGUESE PERIOD

The Portuguese were active in foundation of their religious orders in Bombay. In 1534 C the
islands were leased to Mestre Diogo. In 1540 C the Portuguese built the San Miguel (St. Michael Church)
in Mahim, one of the oldest churches in Bombay. During the viceroy ship of Joao de Castro Parel, Wadala, Sion,
and Worli were granted to, Manuel Serrao between 1545 C and 1548 C Antonio
Pessoa in 1547 was granted Mazagaon. Joao Rodrigues Dantas, Cosme Corres, and
Manuel Corres were granted Salsette for three years. Trombay and Chembur were
granted to Dom Roque Tello de Menezes, and the Island of Pory (Elephanta Island) to Joao Pirez in 1548. The possession of Bombay in 1554 C was granted to Garcia de Orta, a Portuguese physician and botanist, by Viceroy Pedro Mascarenhas. One of the earliest churches built by the Portuguese in the city are the Ruins of the St. John the Baptist Church in SEEPZ.

**BRITISH PERIOD**

Abraham Shipman on 19 March 1662 was appointed the first Governor and General of the city, and his fleet arrived in Bombay. He asked to hand over Bombay and Salsette to the English, the island of Bombay alone had been ceded, and alleging irregularity in the patent, he refused to give up even Bombay asserted the Portuguese Governor. Shipman was prevented from landing in Bombay and the Portuguese Viceroy declined to interfere. He was enforced to retire to the island of Anjediva in North Canara and died there in October 1664. Shipman's successor Humphrey Cooke in November 1664, agreed to accept Bombay without its dependencies. However, Salsette, Mazagaon, Parel, Worli, Sion, Dharavi, and Wadala still remained under Portuguese possession. Later, Mahim, Sion, Dharavi, and Wadala were acquired by Cooke for the English. On 21 September 1668, the Royal Charter of 27 March 1668, led to the transfer of Bombay from Charles II to the English East India Company for an annual rent of £10 (equivalent retail price index of £1,226 in 2007).

The Portuguese village of Mazagong was dirty and swarming with pigs. It was a place which occupied the area between the shore and two hills. It was famous for having mango trees which were grown on special demand requests. The parent tree, from which all the grafts were taken which have supplied the neighbouring gardens, was said to be in existence a few years ago, a guard of sepoys being stationed round in the proper season to preserve its fruit from unhallowed hands. Shah Jahan, the royal tables of Delhi were furnished with their principal vegetable attraction, couriers being dispatched to bring the far-famed mangoes to the imperial court from these groves in the time of one of the most luxurious Mughal emperors. Moore has alluded to the circumstances in "Lalla Rookh", attributing the acerbity of the critical Fadladeen's temper to the failure in the supply of mangoes. Mazagong-
house was the residence of Sterne's Eliza; but the interest which this heroine of the ultra-sentimental school formerly existed has become very much faded, and there seems to be some doubt whether her existence will be remembered by the next generation.

"Fishing and cultivation were the main occupation of the poorer inhabitants of Salsette, Elephanta and the other islands of Bombay, extending in the interior; and in the course of a few years, the influx of visitors to Bombay, which must be materially increased by steam-navigation to India, will doubtless direct the attention of persons desirous to colonize, the purchase of land in these fertile but somewhat neglected scenes. The various remains left by the Portuguese show that in their time agriculture flourished in places now reduced to a jungle, from the usual consequences of Maratha conquest; and although the invaders subsequently ceded their territories to the British Government, they have never recovered from the ravages committed by a people, who may with justice be styled the most destructive upon earth."

The year 1870 C. was remarkable for the formation of the Bombay Port Trust\(^{21}\), though the board of trustees was not actually appointed till June 1873. The decision to constitute a board originated in an apprehension on the part of Government that trade-interests were seriously endangered by the possession by private companies of a monopoly of the landing and shipping facilities at the port, the salient case being that of the Elphinstone Land Company, mentioned above, which had been granted extensive rights of reclamation on the eastern foreshore of the Island in return for its undertaking to provide land for the terminus of the G.I.P. Railway Company. The Company did very good work between 1862 C. and 1866 C, but, like all other firms in Bombay, suffered considerable loss when the Share Mania declined; and in 1866-67 C., its finances had sunk so low that it was forced to apply to Government for assistance. At this juncture (1867 C.) the Government of Sir Seymour Fitzgerald strongly urged upon the Government of India the importance of buying out the company, thus regaining possession of the harbour foreshore and of placing the future administration of the harbour and wharves in the hands of a public trust. This proposal was sanctioned by the Secretary of State in 1869 C. and the
Company went into voluntary liquidation in the following year, their property being transferred to the Secretary of State in consideration of the payment of the purchase money in 4 per cent Government of India stock. With effect from the date of purchase, May 1st, 1870, the whole of the property of the Company was managed by a department of Government in anticipation of the formation of the new Port Trust.

In November 1875C. Prince Albert Edward (Bertie), the King-Emperor, landed in Bombay at the outset of his Indian tour\textsuperscript{22}, and was received with universal expressions of loyalty and goodwill, and two years later (1st January 1877) Her Majesty Queen Victoria assumed the title of Empress of India. Bombay was en fête that day. The sea men of the Royal Navy and the mercantile marine were feasted in the Sailors' Home, the military and naval pensioners were feted in the old Sailors' Home; after which, Her Majesty's Proclamation was publicly read out before the troops and the people in front of the Queen's statue on the Esplanade. The day concluded with illuminations and with the despatch of congratulatory addresses to Her Majesty from the leading communities of the city. Equally spontaneous expressions of loyalty characterised the arrival of the Duke and Duchess of Connaught in 1883C. Until the island became the central terminus of a series of arterial railways, radiating in various directions across the continent of India the two great railway companies they threw out fresh lines and linked themselves with more remote railroads. Communication by sea became yet more regular to the advantage of the inhabitants of the coast-villages, who thereby were brought into even closer touch with the life of the city. Trade rapidly increased and with it the demand for labour, which was responsible for an enormous increase of the Maratha population by the year 1882C. "Bombay", said the members of the Municipal Corporation in their address of 1875C. to the \textit{Prince Albert Edward (Bertie)}" Bombay has had every reason to be grateful for this fortunate change in her destiny as it had claim to the distinction of being a Royal City; for this Island, first became an appanage of the Crown of England through forming part of the Dowry of Charles, the Second's Portuguese bride; and during the two centuries that have elapsed since then. From a barren rock, whose only wealth consisted of coconuts and dried fish, whose scanty
population of 10,000 souls paid total revenue to the State of not more than £ 6,000 a year, whose trade was of less value than that of Thana and Bassein\textsuperscript{23} and whose climate was so deadly to Europeans that two monsoons were said to be the age of a man, she has blossomed into a fair and wholesome city, with a population which makes her rank next to London among the cities of the British Empire, with a municipal revenue amounting to £ 30,000 a year, and with a foreign commerce worth forty-five millions and yielding in customs duties to the Imperial treasury three millions a year". The mill-industry thrived apace during these years. 1870 C. There were only 10 mills on the island; in 1875 C. when the Millowners' Association was first established, there were 27; in 1880 C. 32; and in 1890 C, 70 mills. The foundation of each new mill or new press, the opening of each new spinning or weaving department augmented the numbers of the industrial population, so that by the time the census of 1881 C. was taken, 8.4 per cent of the total labouring population was classed as mill workers\textsuperscript{24}. Meanwhile, the building operations and reclamations were steadily progressing. Three hundred new houses were yearly constructed in different parts of the city; new police stations were erected at Paidhoni and Bazaar Gate between 1871 C. churches, temples and mosques sprang into existence and new water works were projected to supply the rapidly growing needs of the city.

The formation of an additional lake was undertaken in the time of my predecessors \textit{The Vehar Lake}, writes \textit{Sir Richard Temple}, "was found insufficient for the growing community, and the work was completed in my time and water was conducted to a higher level than before." The Tulsi water works were completed in 1879 C\textsuperscript{25}; but even they failed adequately to supply the whole city. Accordingly in 1884 C., the Bhandarwada and Malabar Hill reservoir were constructed, and in 1889-90 C. Tomlinson’s scheme for works in the Pawai valley was put into execution. But these improvements were of minor importance compared with the great Tansa water works which commenced about 1885 C. \textit{Sir William Hunter} characterizing the project as the most important undertaking of the years 1885 C to 1890 C observes that "the city was and is for the present supplied with water from the Vehar and Tulsi lakes. But the growth of population has been so
rapid that the supplies from these sources, though comparatively recently provided, soon proved inadequate. The Municipality therefore decided, on the 19th November 1885, to adopt a magnificent project that will provide the city with an inexhaustible water supply. The scheme when carried out will afford another splendid proof of the public spirit of the citizens of Bombay and the skill of English engineers." The Tansa works were finally opened in the year 1891-92 C.26 by the Marquis of Lansdowne who, referring to the magnitude of the achievement, congratulated Bombay upon the true measure of municipal self-government which she had been the first among all cities in India to introduce.

The construction of the Prince's Dock was another great work, Prince of Wales in 1875 C laid the first stone.27 As part of a scheme for improving the whole foreshore of the harbor, it was designed by Thomas Ormiston, and was finally opened on the 1st January 1880, the earth which had been excavated during the process from an area of 30 acres being applied to the further reclamation of the Mody Bay foreshore. Land reclamation was also steadily progressing. Fifty acres of swamp at Sion and Kurla were reclaimed with town sweeping and converted into a garden; a part of the foreshore near the wilderness was reclaimed by a member of the Petit family; the flats near Tardeo were being rapidly filled up by the Municipality; and a considerable area near Arthur Road was rendered fit for building operations. Tramway communication was instituted between 1872 C. and 1877 C. Some attempt at this form of communication had already been made in Colaba in earlier years, but a properly organised system was not projected till the date of Sir Philip Wodehouse's administration. By 1880 C. the Company's line had reached from the Fort to Girgaum, Byculla and Grant Road. Throughout this period also, the Municipality was actively engaged in widening old streets, opening new roads, setting aside new sites for burial grounds, extending the lighting of the city and opening public gardens, such as the Victoria Gardens opened in 1873 C. and the Northbrook Gardens opened in 1874 C. Systematic drainage of the island was also taken in hand. "Much had already been done," wrote Sir Richard Temple in 1882 C,28 "At great cost and labour for the drainage of the city. Still a mass of sewage entered the harbor to the great detriment of all concerned. So additional drainage
works were undertaken for diverting the sewage to a quarter where it would not be hurtful". A comprehensive scheme had been prepared by Pedder, the Municipal Commissioner and Major Tulloch, R. E., and this was scrutinized and reported upon by a special commission in 1878 C. As a result of the Commission's report, the Municipal Corporation resolved in the same year to commence the scheme immediately and raised a loan of 27 lakhs for that purpose.

The progress of Bombay between 1870 C. and 1880 C. is summed up by Sir Richard Temple (1877-80 C.) in the following words: “The City of Bombay itself with its vast and varied interests, and its fast growing importance, claimed constant attention. The police, under the able management of Sir Frank Souter, was a really efficient body and popular withal. The public structures, begun or designed under Sir Bartle Frere's administration, were advanced towards completion; and although these showed a goodly array, still not a year passed without several new buildings being undertaken, as the demands of an advancing community in a great seaport are incessant. The stream of native munificence continued to flow, though somewhat diminished in comparison with former times by reason of agricultural and commercial depression consequent on the famine. A marble statue of the Queen had been erected by the Native community on the Esplanade. Sir Albert Sassoon presented to the city a bronze equestrian statue of the Prince of Wales, in memory of the visit of His Royal Highness. The new Sailors' Home, built partly through the munificence of Khande Rao, Gaekwar of Baroda, in honour of the visit of His Royal Highness, the Duke of Edinburgh had become a noble institution. The new Wet Dock, accommodating the largest ships, was named the Prince's Dock, because the first stone of it was laid by the Prince of Wales.”

MODERN PERIOD

The quarter of a century beginning with 1840 C. is appropriately characterised as the most significant epoch in the history of Bombay. This period marks the emergence of a prosperous, modern and progressive city. The city's fortunes rose and fell, and finally settled on a stable basis. Bombay received a much needed face-lift, and several momentous changes revolutionised her educational and economic status. There was an all-round awakening in the matters of education, a
vibrant press and administration of justice, all of which contributed to her emergence as a vibrantly progressive and modern city of the world. This metamorphosis was the result mainly of the collaborated efforts of a truly enlightened and dedicated section of citizens.

EDUCATIONAL AWAKENING

The Elphinstone College, the Grant Medical College and the Government Law College, were opened as educational institutions in the late eighteenth century came to form the apex of Western education. The Free General Assembly's Institution, later named as Wilson College after its founder, Dr. John Wilson, was another seat of Western education. The Elphinstonian institution along with the institutions started by Dr. John Wilson, a missionary, philosopher and educationist, and his wife, generated an enquiring spirit and liberal enlightenment eager for improvement and advancement of natives. Western learning was hoped to work on the moral, cultural and scientific transformation of the Indian scene. The University of Bombay founded in 1857 C. after the Calcutta University not only formalised the educational structure in Bombay but also gave birth to the intelligentsia and epoch-making forces.

EAST INDIA ASSOCIATION

Although intended to be an organ of the intelligentsia, the Bombay Branch of the East India Association was constituted in collaboration with the mercantile magnates of Bombay. This was particularly because of financial requirements and the influence of the shetias on the public life in Bombay. A formula was therefore evolved whereby the Managing Committee was comprised largely of Elphinstonians, while president and vice-presidents were mercantile magnates, many of whom were also taken on the Committee. Sir Jamshetji Jijibhai was chosen president. The Bombay Branch of East India Association did not fare better than the Bombay Association, although the former was equipped with better talents. It was still led by mercantile interests. The most significant contribution of this body was to the contemporary political ideology of India. Dadabhai Naoroji elaborated a theory of drain of wealth from India. It was natural that this theory was first systematised in Bombay by men educated in Western political philosophy and mercantile practices.
BOMBAY PRESIDENCY ASSOCIATION (1885 C.)

In view of the political excitement The Presidency Association was dominated by Pherozeshah, Telang and Badruddin. Governor Lord Reay considered Telang as "undoubtedly the foremost man in the Presidency." He was responsible for the energy and enthusiasm which rendered the Association so vigorous an entity in its first few years. He was appointed judge on the Bombay High Court in 1889 C, since when he withdrew from public affairs. His early death in 1893 C. left the field open to Pherozeshah. Badruddin, who was also closely connected with the Congress, gained popularity during his opposition to the Bombay local self-government bills. He wielded influence in public meetings of the Association. However, after his elevation to the High Court in 1895 C. he also withdrew from public life.

The latter half of the nineteenth century witnessed a rapid growth of the cotton textile industry in Bombay. While an enterprising class of enlightened industrialists was coming to the fore, many native newspapers like Native Opinion, Indu Prakash and Rast Goftar were strongly advocating the cause of the manufacturing industry in Bombay. In the wake of growing industry, the influence of the free trade doctrine in England and its application to the disadvantage of India was taken with alarm by the press as well as the intelligentsia in the city. The Bombay Branch of the East India Association memorialised to Lord Northbrook to withdraw the tariff on raw cotton in 1875 C. Economic issues came to the fore when Lord Lytton abolished custom duties on imported cotton goods in 1879 C. This caused a stir in the quiescent political life in Bombay. The political forces in the city joined hands, and a public meeting was held on 3 May 1879, under the leadership of Telang, Mehta, Tyabji, Mangaldas Nathubhai, Morarji Goculdas, Beramji Jijibhai and Nanabhai, representing the intelligentsia and the millowners. "For perhaps the first time in the history of Bombay politics the speakers from both sides echoed identical sentiments: that over the question of import duties India was unfairly treated by Britain.

UNIVERSITY EDUCATION

The renewal of the Charter of the East India Company was an occasion for a comprehensive restatement of educational policy of Government. A select
committee of the House of Commons under Charles Wood prepared a comprehensive document known to history as Wood's Educational Despatch of 19 July 1854 which has been regarded as the starting point of modern university education in India. The first graduates of the University to receive B.A. degree in 1862 were M. G. Ranade, R. G. Bhandarkar, B. M. Wagle and V. A. Modak. Justice Ranade was destined later to play important roles in the progress of the University and in the initiation of political and social reforms, while Dr. Bhandarkar was destined to shed lustre as a great Sanskrit scholar and Vice-Chancellor.

For more than 17 years, the University was without a permanent building of its own and its offices were located in the Town Hall. The convocation hall, named after Sir Cowasji Jehangir Readymoney who had donated a munificent donation of one lakh as early as 1863, was completed in November 1874 until which convocations were held in the Town Hall. The Cowasji Jehangir Hall, representing an early type of French architecture of the thirteenth century, is a magnificent structure which, in the beauty of its architecture, its excellent proportions and its spacious interior with a lofty ceiling, is one of the finest buildings the city can boast of. Few universities, even in the West, are the proud possessors of a Senate Hall such as this, as has frequently been observed by academic visitors from abroad. Its actual cost of construction was Rs. 3.79 lakhs.

The University Library and Rajabai Tower is unique among the buildings which enhance the beauty of Bombay and has amply fulfilled the desire of the donor that it should be "an ornament to this city, and by becoming a store house of the learned works of past and future generations promote the high ends of the University." The Clock Tower, one of the most attractive features of the city, rises to a height of 280 feet. Above the first gallery, in niches cut in the pillars at the corners of the octagon, are large figures carved out of Porbunder stone, representing the different races and costumes of Western India, and higher still is another series of figures of the same description representing the features and mode of dress of the different communities of Bombay State. The building was completed in November 1878 at a total cost of Rs. 5.48 lakhs covered by the gift of Rs. 4 lakhs generously donated by Premchand Raichand in 1864 and the interest which had since
accumulated thereon. The donation was made by him in commemoration of his mother.

Bombay owed a lot to Kamruddin Tyabji and Badruddin Tyabji. The former was the city's first Muslim solicitor, while the latter was the first Muslim barrister. The Tyabji brothers promoted the cause of Muslim education and social reforms. They were joined in their endeavours by Mahoammed Ali Roghay, a very rich man from the ship-building family, and a great liberal.

TWENTIETH CENTURY

Lokamanya Tilak was undoubtedly the embodiment of the spirit of the new school of politics in the beginning of this century. He rebelled against the attitude of prayerfulness and importunity and the method of mendicancy which characterised the Congress. He strove hard to make the movement truly national by bringing into it the mass of people. He and his followers regarded the redemption of the motherland as the true religion, and as the only means of salvation. It was but natural that he came into conflict, very often than not, with the Moderates, as they came to be known later on.

Lord Curzon came to India (1899 C.-1905 C.) with a strong determination to stem the rising tide of nationalism. He inflicted one contemptuous measure after another to which the people took strong exceptions. The ineffectiveness of the Congress to change the decision of the Government enabled the Tilakites to make their voice felt in deliberations of the Congress. And it was in the Calcutta session of 1906 C. presided over by Dadabhai Naoroji that the Congress not only endorsed their plans, but for the first time in its history laid down as its goal, 'the system of Government obtaining in the self-governing British colonies'. This goal was summed up by Dadabhai in one word 'Swaraj (Ibid). The gestation of the new spirit of swadeshi and boycott had, however, been progressing for some years prior to these events.
At the dawn of the twentieth century, the Congress seemed to lose its vitality and enthusiasm. It was, however, in 1903 C. that the political pendulum in England started swinging in the direction of the Liberal Party.

**SWADESHI AND BOYCOTT MOVEMENT**

The agitation against the Universities Act (1904 C.) was but a prelude to the massive Swadeshi Movement which followed another spurious measure of Lord Curzon, viz, the partition of Bengal. The anti-partition protested to the Swadeshi Movement, and its "right hook" the boycott of foreign goods. This political and economic campaign in Bengal made a tremendous impact on Bombay. The gestation of the Swadeshi was initiated first by Lokahitwadi Gopal Hari Deshmukh. In 1905-06 C, however, it was attempted to widen the Swadeshi Movement from a mere boycott of British goods to a boycott of everything British. After the emergence of Mahatma Gandhi, the Non-co-operation Movement was essentially a revival of the Swadeshi on an all-India scale. (The idea was expounded with its economic implications in the 1840s by Lokahitwadi, and in the seventies by M. G. Ranade) It urged the people to resign from government jobs, shun the British law-courts, withdraw from schools and colleges and boycott the elections. But we shall turn to these events afterwards.

**COMMERCE AND INDUSTRY (1825-1915 C.)**

Enormous fortunes were reaped on imports and exports and the large princely merchant houses had become established in Bombay in the first half of the nineteenth century. The wealth of Bombay's leading merchants gave them power and social prestige. It also earned them the title of shetia. By about 1840 C., the shetias had assumed a distinct public role in the city's life. Many of them regarded Bombay as their home and were concerned for its embellishment. The Parsis were in the forefront in this respect. Sir Jamshetji Jijibhai Batliwala, the first Baronet (1783-1859 C.), Framji Cowasji, Cowasji Jehangir, Jagannath Shankarshet, Goculdas Tejpal and Roghay were among the business magnates and public spirited philanthropists of the day. They were deeply involved not only in the nexus of the economy of the city but also in its public life. The Government associated the shetias with significant official positions and committees in Bombay. Many of them
were appointed as Justices of the Peace and as members of the Board of Conservancy. A good many shetias functioned as Commissioners of the Court of Requests and as members of the Board of Education. They were acclaimed to be the representatives of the natives as a whole. They had developed a sense of corporate identity and a certain public role as leaders of society.

The Bombay cotton market was the largest in the East, with an annual turnover of about three million bales. (One bale 2/3 ton.) The ready cotton market was shifted from Colaba to the open space at Cotton Green (Sewri) in 1924 C, due to the dearth of adequate space at Colaba for the ever growing market. The future market was located at Kalbadevi, and attempts to shift it were defeated by the stalwarts of the Marwari Bazar, as it was called.

**BOMBAY CITY IMPROVEMENT TRUST**

The municipal politics in the city by the last decade of the nineteenth century revolved around three interest groups, namely, the landlords, large merchants and industrialists. The working class was still a minor group. There were conflicts between the three groups about the development strategy as well as about the question who should pay for the development. The ravages of the bubonic-plague of 1896 which persisted for quite long were an eye-opener to all. About one quarter of the population fled away from the horrors of plague. The city was faced with commercial extinction. This prompted the European dominated Bombay Chamber of Commerce, by itself an interest group, to urge upon the Government the necessity for proper drainage, reticulation of clean water and planned reclamation in the city. It was against this background that Lord Sandhurst, Governor, created the Bombay City Improvement Trust (BCIT) in 1898 C, on the pattern of the Glasgow City Improvement Trust. It was intended to be a parallel organisation, if not actually a rival, to the Bombay Municipal Corporation. It is said that the Municipal Corporation was not so much amenable to the will of Government, and sometimes confronted the latter. The Government could not easily renege on civil freedoms.
BOMBAY CONGRESS (1915 C.)

To recapitulate the story of the Congress, in 191 C. it was the turn of the Moderates to initiate moves for reunion after the split at Surat. Gokhale got the impression that the time was ripe for a move towards reunion. Efforts were made in that direction. However, the gulf between the secessionists and the Moderates remained unbridged for various reasons. Lokamanya Tilak, after his imprisonment at Mandalay was released in Pune in the early hours of 17 June 1914.

DAWN OF GANDHIAN ERA

Bombay was the centre of his activities for the next three years, till his incarceration in 1922 C, indeed till his release in 1924 C. Civil disobedience against the Rowlatt Bills was followed by a movement against the deportation of B. G. Horniman, the Khilafat Movement, the Tilak Swaraj Fund, the Non-co-operation Movement, and the visit of the Prince of Wales. All these acts of the national drama were played on the Bombay stage under the inspired directorship of the Mahatma. It was Bombay city which provided a congenial home for the growth and blossoming of Non-co-operation. As a matter of fact, the events of 1920 C. in Bombay centred round the Non-co-operation and Khilafat Movement. Bombay was the focal point for all the movements of the Independence era in the 20th century.

21ST CENTURY BOMBAY

There is something about the 'City of dreams'. Millions flock to this pulsating city; getting allured by all that glitz and glamour or in the hope of better work opportunity. This 'Maximum City' is also embedded in the rich literature almost forming a character in itself and serves as an inspiration for many artists. We take a look at the fascinating history of Bombay (Mumbai as it is currently known).

While Mumbai was transcending into the dynamic hub that it is today, the coveted Sir J. J. School of Art deserves a noteworthy mention. The institution is inseparably intertwined with the history of this culturally vibrant city. In the past, the school may have been criticised for its orthodox methods but there is no denying its contribution and clout as the students of this institution have been the movers and shakers of modern and contemporary art in India. Though geographically, Sir J.J.
School of Art has not remained at the centre of the city, the centrality of Sir J.J. School of Art to Mumbai’s art education scene has as a matter of fact remained intact.

Art in India is limitless and goes beyond the restraints of circumscribing walls. It is all around us and the artist is constantly getting inspired. The concrete jungle does not mar the beauty of Mumbai which has the seas, skies, palms, mountains, beaches forming a picturesque scene. Needless to say, such a city that houses the School of Arts should be a place for “Signs and Wonders” that has students passionately coming from diverse regions such as Bengal, Burma, Kashmir, Indore, Cochin and many other places.

1.1. GEOGRAPHICAL CONDITION

POSITION

South of the tropic of Cancer, the island city of Bombay lies off the west coast of India just. Because of its harbor, a wide bay between the city and the mainland, facing Africa and East Asia, the city has been a natural trading and shipping center through all of its short history. It has grown in spite of lying in a seismically active zone. (See Map no 1.1)

CLIMATE AND WEATHER

The position of the city is such that it ensures a uniform warm temperature throughout the year. Rainfall provides the best climatic variation. Lying windward of the Western Ghats, Bombay receives most of its rain from the South Asian Monsoon, between June and September every year.41 Weather forecasts are available.

THE CITY

Through three centuries of reclamation the seven islands of Bombay were joined together into one landmass. This one island is now 436 square kilometres in area (approximately 170 square miles), and is connected to the mainland by several bridges. As a new millennium begins, the city is spreading over these bridges into the mainland.
Once upon a time, the bustling seaside city of Bombay was a conglomeration of seven islands, namely, Colaba, Mazagaon, Old Woman's Island, Wadala, Mahim, Parel, and Matunga-Sion.

In the 1668, the islands were acquired by the English East India Company on lease from the crown for an annual sum of 10 pounds in gold. The British anglicized the name "Bom Baia" (good bay) to Bombay. In 1995 C the city changed its name once again to Bombay, after Mumbadevi, the stone goddess of the deep-sea fishermen who originally inhabited these islands. Long-drawn-out investigation leaves little room for doubt that the word ‘Bombay’ is directly derived from the goddess Mumba, the patron deity of the pre-Christian kolis, the earliest inhabitants of the island; and it only remains to ascertain the original form of the goddess’s name. Sir James Campbell believed it to have been a corruption of Maha Amma, the Great Mother, the local manifestation of the universal influence of the great goddess Parvati.

If we go back in 1841 C., the government prescribed the limits of Bombay to be “the island of Bombay and Colaba and old woman’s island,” subdivided into the following areas (See Map no 1.2)

1. Colaba
2. Fort
3. Mandvi and Bandars
4. Bhuleshwar
5. Breach Candy
6. Malabar Hill
7. Kamathipura
8. Mazagaon Mount
9. Chinchpokli
10. Varli
11. Mahim Woods and Matunga
HILLS

HILLS Bombay consisted of 22 hills originally. Most of the hills were razed to fill in the shallows to connect the islands. The hills still standing today are:

Malabar Hill

(The highest point in the city area), Gilbert Hill, Cumbala Hill, Antop Hill, Sewri Hill, Worli Hill, Pali Hill, Mazgaon Hill, Sion Hill, Mahakali Hill, Golanji Hill, Pulshachi Dongri.

Lakes

City has three lakes. The Vihar Lake and the Tulsi Lake are present within the National Park and supply part of the city's drinking water. The Powai Lake is immediately south of these two.

Powai Lake

(Named after Framaji Kavasji Powai Estate) is an artificial lake, situated in Mumbai, in the Powai valley, where a village with a cluster of huts existed. The city suburb called Powai shares its name with the lake. Indian Institute of Technology Bombay, one of the premier institutions of science and technology in India, is located to the east of the lake. Another famous institution, the National Institute of Industrial Engineering (NITIE), is also located close to the lake. Housing complexes and plush hotels have developed all around the lake Periphery. Population around the lake has thus substantially increased over the years.

Bays

The largest bay in the city is Back Bay. The coastline of Back Bay is an inverted C-shaped region 4 kilometers in length, and Marine Drive is located along this stretch. North of Marine Drive is Worli Bay. In the center of the bay is the tomb of Haji Ali, a 13th century Muslim saint. The bay perimeter is about two kilometers in length.

Mahim Bay is the second largest bay in the city. The Mithi River empties into the Mahim Creek which drains into the bay. The border between the city and its suburbs bisects the bay. To the north lies Bandra and to the south, Mahim.
Creeks

Bombay has with close to 71 km of creeks and mangroves along its coastline. The main island of Salsette is separated by the Vasai Creek to the north and Thane Creek to the east. Within the city the Malad (or Marve) Creek and the Gorai (or Manori) Creek inundate the suburban region. The Mahim Creek forms the border between the two districts. There are also the Mahul Creek and the Mahim Creek.

Islands

Although the islands were merged in the 18th century, islands still dot Thane Creek. Elephanta Island, Butcher Island, Oyster Rock, Cross Island and Middle Ground are scattered across the Creek. The latter three are uninhabited islets owned by the Indian Navy.

Rivers

Dahisar River, Mithi River, Oshiwara River, Poisar River, Ulhas River

Mumbai Harbour

Front Bay is the official name of the harbour, so named because the city started as a tiny settlement facing the harbor. Mumbai Harbour (Marathi: Mumba bandar), or Front Bay (sometimes referred as Mumbai Harbour), is a natural deep-water harbor in the southern portion of the Ulhas River estuary. The narrower, northern part of the estuary is called Thane Creek. The harbor opens to the Arabian Sea to the south. The historical island of Elephanta is one of the six islands that lie in the harbor.

The waterbody behind the original settlement, forming an arc between the former Colaba island and Bombay island, up to the Malabar Hill promontory or peninsula, was similarly called Back Bay.

Front Bay is home to the Mumbai Port, which lies in the south section of the western edge of the harbor. Jawaharlal Nehru Port and Navi Mumbai lie to the east on the Konkan mainland, and the city of Mumbai lies to the west on Salsette Island.
The Gateway of India with its jetty for Elephanta is the most important tourist destination, followed by the INS Vikrant maritime Museum.

The Harbour Line of the Mumbai Suburban Railway system runs along the

**Mumbai Port**

Mumbai Port (MPT) lies midway (18°56.3′N 72°45.9′E) on the western shore of Mumbai Harbour. The port was the pre-eminent commercial port of India in the nineteenth and twentieth century’s. It is known as the gateway to India, and has been a primary factor in the emergence of Mumbai as the commercial capital of India.  

**Ecology**

Mangrove swamps line much of the north-western and eastern shores of the harbour, and provide a rich habitat for wildlife, including thousands of migrating birds such as flamingoes.

**Pollution**

Due to immense population pressures from the Mumbai metropolitan region and the extremely busy maritime trade, the Harbour is considered to be heavily polluted.

This includes reports of heavy metals flux found in the creeks adjacent to the harbour with the harbour acting as a sink for most of the pollutants.

**1.1.1 Caste and Tribe In Mumbai**

At the census of 1901 C. eighty main castes and tribes were recorded. The communities which have an ancient historical connection with Mumbai and still form a recognised portion of the population are:-

The kolis, bhandaris, Panchkalshis, Pathare Prabhus, Bene- Israels and the Konkani Muhammadans.
The Kolis

The kolis (fishermen) are divided into two main occupational classes: the Dolkars and The Sates. The Dolkars do the actual fishing, while the latter, who were confined to Mandvi, purchase and haul wholesale. They usually set forth in boats to meet in boats to meet the returning Dolkars, buy the fish on the beach to retail dealers and hotel contractors.

The kolis are early risers who after bringing and selling fish go to sleep at noon. A rough woolen waistcoat is worn at work or fishing by the kolis, a red langoti or loin cloth, and a warm close-fitting cap (kambilichi topi). A cord, with a knife attached to it, passes round the neck like the Brahman’s sacred thread. On ceremonial occasions he dons a long white coat (angarakha), a red handkerchief or uparna for the shoulders, a langoti, sandals and a peculiar koli red hat with a semicircular scallop in front.

Remnants of Bombay’s early history can still be seen in and around the city, perhaps most remarkably in the continuing presence of the Kolis: the short, dark skinned people who were the earliest known inhabitants of the seven islands. Colaba, today the name given to the part of Bombay that lies South of the Fort, is derived from “Koli” - as is the word “coolie” in the sense of labourer hired for a pittance.

Not much has changed in their lives since ancient times. Now, in the modern age except for the boats which were earlier propelled by oars, are now fitted with
engines and their hulls may be fitted with ice to preserve the catch so that they can travel faster and further than they were able to do before.

In the early morning the village huts, many still built of mud and pebble, empty themselves. Naked children prance over a beach adorned with shells of curious shapes and colours, and with the bubble-like excavations of tiny crabs. The tide seeps in and with it come the boats, floating in from a still distinct horizon. The Koli women awaiting the landings wear their traditional, uniquely arranged sarees: hitched up to the knees and twisted between the thighs. Unlike their ancestors, however, they now also wear blouses; and some of them afford to adorn their bodies with gold ornaments. Their valuable necklaces, bracelets and anklets seem out of place considering the simplicity of their costume and the strenuous manual work that they do: lifting the fully laden baskets from the reeking boats. But then, as Bombay’s population swells and with it the demand for fish, the Koli communities on Salsette have been growing increasingly prosperous as a result of their traditional activities.

**The Bhandaris** These were the other inhabitants of the island archipelago in the early days; the lighter skinned Bhandaris, whose name is derived from the Sanskrit word which means “distiller”. Both they and the Kolis were hard drinkers of liquor, brewed either from palm sap or rice. For the Bhandaris, the other occupation—other than distillation of these liquors—seems to have been the cultivation of rice (for which the swampy conditions were admirably suitable) as well as raising other types of vegetables.

**The Panchkalshis** They are styled Somvanshis kshatriyas who are supposed to derive their appellation from the fact that a former headman of the clan sat on a canopied throne, surmounted by five kalasas or knobs. This feature is still traceable on the occasion of caste marriage, when a bridegroom, who is for the time being granted the highest mark of honour, is seated on a chaurang or a chair of state surmounted by five knobs.
The Pathare Prabhus The oldest Bombay Communities and are alleged in traditional lore to have journeyed hither with Bhimdeo or Raja Bimb who colonized the island of Mahim about the year 1293 C.

An old saying refers to the presence of four Ps. In Bombay, viz., the Prabhus, the Panchkalshis, Palshe Brahmans and Parsis.

The one thing certain is that the Prabhus originally reached Bombay from Gujarat and neighbouring tracts, for their language still contains a considerable admixture of Gujarati, Kathiawari and even in a lesser degree Marwari words, their manner and customs show traces of Northern origin, and the so called Prabhu turban which has fallen into desuetude, is found in some parts of Kathiawar.

The general occupation of a Prabhu has been that of a clerk: but some of the highest and most important posts under Government have always been held by the Pathare Prabhus. The position of women has always been high. At home she is consulted in all domestic affairs, and is now beginning to take an intelligent interest in social and national activities.

The Beni Israeli Community

The ancestors of Beni Israel community of Bombay are said to have reached the coast of India from a country to the north about sixteen hundred years ago but owing to lack of direct evidence it is impossible to fix the precise date of their arrival. A traditional source in the community states that the earliest representatives of the race in India were ship wrecked near the village of Navagaon, Kolaba; and that in course of time their descendents who adopted the trade of oil-pressing and to some extent also agricultural pursuits, multiplied and spread themselves throughout the coast-hamlets of the Kolaba district, forgetting in the process of years most of the traditional customs excepting the hereditary observance of the Sabbath, the rite of circumcision and the memory of the prophet Elijah and the Day of Atonement.

As a class, the Beni-Israel are sober, cleanly and loyal and even in the hurry of modern life, which acts unfavourably upon the maintenance of old customs, they
never forget to visit the synagogue on the day of atonement, the most solemn festival in the Jewish Calendar and offer prayers.

1.2 ECONOMIC GROWTH

The history of trade in Bombay goes way back to 1534 C, when the Portuguese captured the islands and established a trading centre (or 'factory') there.

This trading place slowly grew, with local people trading products such as silk, muslin, chintz, onyx, rice, cotton and tobacco. By 1626 C, there was a great warehouse, a friary, a fort and a ship building yard.

Under the rule of the Portuguese, the trade of Bombay was infinitesimal and was confined to the sale of dried fish and cocoa-nuts to neighboring coast towns; and in truth the anxiety of the East India Company was to secure the island arose not so much from the idea of converting it into a flourishing mart as from the desire to possess a secure and isolated position on the Konkan Coast.

Between the date of the cession of the island to England and its transfer of the island was greatly hampered by the jealous restrictions of the Portuguese, and inspite of the Surat council proposing to build a factory here and to constitute it the head-quarters of the company’s governor.

There were also new houses for the general population, and mansions for the wealthy. Bombay soon grew again: by the end of the 1700s it was "The Gateway to India".

Because Bombay was a protected place offering a range of employment opportunities, people with several skills moved here to start a new life. Bombay did not only trade in local products; many other goods were brought from all over India and beyond.

1.3 QUIT INDIA MOVEMENT

The Quit India Movement was launched in Indian in August 1942, it was also called as Bharat Chodo Andolan. The aim of the movement was to make the
British to agree by the demands of granting a free nation and was started by Mahatma Gandhi. The British had unilaterally entered the World War II, which led to deaths of Indian Soldiers. The Indian National Congress on July 14, 1942, passed a resolution demanding complete independence from Britain and massive civil disobedience. The Quit India Resolution was passed at the Bombay session of the All India Congress Committee (AICC) on August 8, 1942. Gandhi urged the masses to act as an independent nation and not to follow the orders of the British in a speech entitled, "Do or Die," given on August 8, 1942. A large number of Indians, including revolutionaries who were not necessarily party to Gandhi’s philosophy of non-violence supported him.

In less than twenty-four hours after Gandhi’s speech, and the greater number of the Congress leaders spent the rest of the war in jail. Almost, the entire Congress leadership, both at the national and local levels, was put into confinement. Large-scale protests and demonstrations were held all over the country despite lack of direct leadership. Mass detentions over a 100,000 arrests were made by the British. When the British granted independence on August 15 1947, within a few months, the movement had died down. The driving force behind Britain's decision to leave India were the growing dissatisfaction and revolts among Royal Indian Armed Forces during and after the war. Activities such as the Quit India movement laid the foundation for the strongest enduring tradition of democracy and freedom in post-colonial Africa and Asia through the political experiences in the conditions.

Indians responded in a different way during the World War, while some protested for Britain’s unilateral agreement for war while others supported Britain expecting freedom for India. The British’s disregard for Indian intelligence and civil rights enraged others, and were unsympathetic to the travails of the British people, which they saw as rightful punishment for their subjugation of Indians.

The Congress Party had passed a resolution conditionally supporting the fight against fascism At the outbreak of war, during the Wardha meeting of the working-committee in September 1939, but when asked for independence in return were rebuffed for it. Gandhi, who advocated non-violent resistance even against the
tyranny of Hitler, Mussolini, and Tojowas a committed believer in non-violent resistance, had not supported this initiative, because he could not support an endorsement of war. Gandhi expressed his support for the fight against fascism and the British War effort at the height of the Battle of Britain, however, stating he did not seek to raise a free India from the ashes of Britain. However, opinions remained divided.

A group led by Netaji Subhas Chandra Bose took any decisive action after the onset of the war, it was Bose who organized the Indian National Army with the help of the Japanese, and, solicited help from the Axis Powers. The INA fought hard in the forests of Assam, Bengal and Burma, but ultimately failed owing to disrupted logistics, inadequate arms and supplies from the Japanese, and a lack of support and training. Audacious actions and radical initiative by Bose energized a new generation of Indians. The Quit India Movement tapped into this energy, channeling it into a united, cohesive action.

The increasingly dissatisfied Indian sub-continent in March, 1942, faced with an which participated in the war only with reluctance; with deterioration in the war situation in Europe and South East Asia; and with growing dissatisfaction among Indian troops in Europe, and among the civilian population in India, under Stafford Cripps the British government sent a delegation to India, in what came to be known as the Cripps' Mission. The mission’s purpose was to negotiate with the Indian National Congress to obtain total co-operation during the war, in return for progressive devolution and distribution of power from the Crown and the Viceroy to an elected Indian legislature. The key demands of a time frame for self-government were failed to address, and of a clear definition of the powers to be relinquished, essentially portraying an offer of limited dominion-status that was wholly unacceptable to the Indian movement.

1.3.1 RESOLUTION FOR COMPLETE INDEPENDENCE

A resolution demanding complete independence from Britain On July 14, 1942, was passed the Indian National Congress. If the British did not accede to the demands, massive civil disobedience would be launched for not proposing the
demand. However, it created a controversy in the party. Chakravarti Rajgopalachari, who was a prominent leader quit the Congress over this decision, and so did some local and regional level organizers. Jawaharlal Nehru and Maulana Azad were apprehensive and critical of the call, but backed it and followed Gandhi’s leadership until the end. Sardar Vallabhbhai Patel and Dr. Rajendra Prasad were openly and enthusiastically in favor of such a disobedience movement, as were many veteran Gandhians and socialists like Asoka Mehta and Jaya Prakash Narayan.

The Congress had less success in rallying other political forces under a single flag. Smaller parties like the Communist Party of India and the Hindu Mahasabha opposed the call. Large numbers of Muslims cooperated with the British, and the Muslim League obtained power in the Imperial provincial governments following Muhammad Ali Jinnah’s opposition.

At the Bombay session of the All India Congress Committee (AICC) on August 8, 1942, the Quit India Resolution was passed. Gandhi gave a speech urging Indians to follow non-violent civil disobedience at the Gowalia Tank Maidan in Bombay, since re-named August Kranti Maidan (August Revolution Ground). He urged the people to act as an independent nation and to refrain from following the orders of the British. Indian revolutionaries who were not necessarily party to Gandhi’s philosophy of non-violence supported him.

1.3.2 SUPPRESSION OF THE MOVEMENT

The British, imprisoned Gandhi at the Aga Khan Palace in Pune also alarmed by the advance of the Japanese army to the India/Burma border, the next day. At the Ahmednagar Fort all the members of the Congress Party’s Working Committee (National leadership) were arrested and imprisoned. Due to the arrest of major leaders, a young and till then relatively unknown, Aruna Asaf Ali presided over the AICC session on August 9, and hoisted the flag. Later, the Congress party was banned. However these actions only created sympathy for the cause among the population. Despite lack of direct leadership, large-scale protests and demonstrations were held all over the country. Not all the demonstrations were peaceful and workers remained absent on a large scale and strikes were called. At some places
government buildings were set on fire, bombs exploded, electricity was cut, and transport and communication lines were severed.

The British quickly responded with mass detentions. Mass fines were levied, and demonstrators were subjected to public flogging and a total of over 100,000 arrests were made nationwide. Police and army fire killed hundreds of resisters and innocent people. Many national leaders continued their struggle by broadcasting messages over clandestine radio stations, distributing pamphlets, and establishing parallel governments by being underground. A battleship was specifically set aside to take Gandhi and the Congress leaders out of India, possibly to South Africa or Yemen, but such a step was ultimately not taken, out of fear of intensifying the revolt was done by the British.

The entire Congress leadership was cut off from the rest of the world for over three years. Gandhi’s wife, Kasturbai Gandhi, and his personal secretary, Mahadev Desai, died in a short space of months, and Gandhi’s own health was failing. Despite this, Gandhi went on a 21-day fast and maintained a superhuman resolve to continue his resistance. Although the British released Gandhi on account of his failing health in 1944, Gandhi kept up the resistance, demanding the complete release of the Congress leadership.

India was mostly peaceful again, while the entire Congress leadership was imprisoned by early 1944. Jinnah and the Muslim League as well as Congress opponents like the Communists and Hindu extremists had sought to gain political mileage, criticizing Gandhi and the Congress Party.

The movement had petered out by March 1943. The Congress too said it was a failure. Military Intelligence in 1943 came to the conclusion that it had failed in its aim of paralyzing the government. It did, however, cause enough trouble and panic among the War administration for General Lockhart to describe India as an "occupied and hostile country." However much, it might have disconcerted the Raj, the movement did not succeed in its target of bringing the Raj to its knees and to the negotiating table for direct transfer of power.
The Movement had almost come to a close, and was nowhere near achieving its grandiose aim of toppling the Raj within five months of its inception. The loyalty of the army, even in places where the local and native police came out in sympathy were the primary underlying reason. British Prime Minister, Clement Atlee, at the time of transfer of power was also of the same view. The contribution of "Quit India" movement as minimal as deemed by Altee, ascribing greater importance to the revolts and growing dissatisfaction among Royal Indian Armed Forces during and after the war as the driving force behind Britain's decision to leave India.

An extract from a letter written by P.V. Chuckraborty, former Chief Justice of Calcutta High Court, on March 30, 1976, reads:

"When I was acting as Governor of West Bengal in 1956 C, Lord Clement Attlee, who as the British Prime Minister in postwar years was responsible for India’s freedom, visited India and stayed in Raj Bhavan Calcutta for two days. I put it straight to him like this: ‘The Quit India Movement of Gandhi practically died out long before 1947 C and there was nothing in the Indian situation at that time, which made it necessary for the British to leave India in a hurry. Why then did they do so?’ In reply Attlee cited several reasons, the most important of which were the INA activities of Netaji Subhas Chandra Bose, which weakened the very foundation of the British Empire in India, and the RIN Mutiny which made the British realize that the Indian armed forces could no longer be trusted to prop up the British. When asked about the extent to which the British decision to quit India was influenced by Mahatma Gandhi’s 1942 C movement, Attlee’s lips widened in smile of disdain and he uttered, slowly, ‘Minimal’.

A strain on the economic and military resources of the British Empire was laid due to the movement which happened at a time when they were heavily engaged in World War II. The ability to galvanize rebellion was limited at the national level, the movement is notable for regional success, especially at Satara, Talcher, and Midnapore. In the Tamluk and Contai subdivisions of Midnapore, the local populace were triumphant in establishing corresponding governments, which continued to function, until Gandhi personally requested the leaders to disband in 1944 C. The
Azad Hind Government under Netaji Subhash Bose in Berlin called these an early indication of success of their strategy of fomenting public rebellion.

It would be pointless to think or ask if the low spirit or attack on the strength of British Government was due to the common call for resistance or due to collective resentment among Armed forces. It has to be noted that the populations of India had been awakened with the common call for resistance wanting independence with a non-negotiable attitude among the general public against the British. Such a mass resistance was never witnessed earlier. Even as the Britian was dealing with the aftermath of war, it was still unwilling to give into the repressions it faced throughout its Empire.

The INA trials in 1945 C the resulting militant movements, and the Bombay mutiny had already shaken the pillar of the Raj in India. By early 1946, all political prisoners had been released. Britain openly adopted a political dialogue with the Indian National Congress to prepare for the eventual transfer of power. On August 15 1947, India was declared independent.

Gandhi’s call was supported by the young generation. The first generation of independent Indians who lived through Quit India were formed, whose trials and tribulations sowed the seeds of the strongest enduring tradition of democracy and freedom in post-colonial Africa and Asia. When considered in the light of the turbulence and sectarianism which surfaced during the Partition of India, this can be termed one of the greatest examples of prudence of humanity.

1.4 ART AND CULTURE SCENARIO

A critical study of painting and sculpture in Maharashtra reveals that there is no direct link between the traditional arts that existed until the end of the eighteenth century and the arts that emerged after the British rule in the early nineteenth century. Local artists, until then executed wall-paintings, miniatures, manuscripts, pata-painting and lacquer work. Traces of these traditional arts are evident in many towns and villages of Maharashtra such as Pune, Satara, Wai, Chandwad, Nipani, Kolhapur, Sawantwadi, Pinguli and Mahuli. The situation began to change at the
turn of the eighteenth century when the English introduced European concepts in arts and crafts to the Maratha rulers and their noblemen.

**Table 1.2: Art And Culture Scenario**

![Diagram showing Art And Culture Scenario]

- **THE BOMBAY SCHOOL OF ART**

  By the beginning of the nineteenth century British rule was widely established with Calcutta as its capital. The British introduced several schemes in the fields of education, law, medicine, communication and archaeology.

  Around 1845 C, the idea of starting workshops and production centres for craftsmen was slowly taking shape in the mind of a weaver’s son, Sir Jamsetjee Jeejeebhoy. He was offered membership for a committee for selecting objects for an exhibition to be held in London in 1851 C. *(Plate no 1.1)*

  According to Ramsay,” At the great exhibition of 1851 C, the natives of India surprised all Europe and America with the richness of their imagination, the justness of their appreciation and association of colours and the unapproachable delicacy of many of their works. They seem only to want the guidance of artistic education to be able to place themselves amongst the foremost in the walks of a tasteful industry.”

  Sir Jamsetjee offered a sum of Rs.1,00,000/- towards establishing an Art School where drawing, painting, diamond-cutting and wood-engraving would be
taught to boys and girls of all communities. The Sir J.J. School of Art was launched on March 2, 1857 and came to be housed in the present building on April 1, 1878.  

(Plate no 1.2)

Traditional Indian painters had keen observation of nature and intuitive knowledge of pictorial organisation. With a deep sense of contemplation and innate logic; they were capable of reproducing any object with precision. They never even dreamt of recording the momentary effect caused by light and shade on objects. Tonal values did not occur to them, much less the concepts of perspectives and chiaroscuro, when Indian painters were introduced to the illusionistic realism produced by artists from Europe they attempted to reproduce European techniques. Young Raja Ravi Varma of the royal house of Travencore, inspired by the works of Theodore Jenson, successfully mastered the technique of European oil painting and employed it to depict Indian subjects - particularly those from mythology.

In the Sir J.J. School of Art training in drawing, painting and design was launched along the system followed by art schools in England. Drawing of Greek and Roman antiques in light and shade was introduced and human models were engaged for the study of portraiture. Lessons of rendering tonal values in monochrome and in colour were accepted and mastered by the students. The skill and perception of these artists were evident in their work. The theory of linear and aerial perspective was altogether new to the students.

John Griffiths joined the Sir J.J. School in 1865 as a decorative painter and became the principal in 1880. Griffiths observed that" one of the most curious and interesting of my experiences was the initiation of Hindu, Parsi and Goanese students in the mysteries of an art still congenial to the oriental temperament and hand- I am persuaded that no European, no matter how skilful, could have so completely caught the spirit of the originals.”

In order to encourage and patronise the traditional arts and crafts in India the Indian government organised an exhibition in Delhi in 1902-03. The Bombay art world was bit shaken by the happenings in the Delhi Art Exhibition. In addition to
that, during that period, the prevailing condition in Mumbai was not favorable for traditional art as there was not a single expert artist who would encourage the new Indian artists.

- **BOMBAY ART SOCIETY**

As the number of artists grew, the need for an appropriate forum for exhibition became apparent. Thus, the Bombay Art Society became one of the most prestigious art societies in the country. The inauguration of an exhibition was a spectacular social event. The major twentieth century artists were bought in the limelight by this institution and the Society’s gold medal award was considered to be the highest honour for the artist.

The Bombay Art Society based in Mumbai is one of the most foremost art organization founded in 1888. It is a 127-year-old institution founded for encouraging art and for educating people to appreciate it. This was natural as The Sir J.J. School of Art was then in its first stages of development, but in course of time as taste for the acquisition of art as a profession was developed under able Principals of the Sir J.J. School of Art, like Messrs. Terry, and Griffiths, and by the publicity given to Indian Artists by the Bombay Art Society, the Sir J.J. School of Art produced a band of Indian Artists, whose works can be compared most favourably with those of European Artists. Almost all renowned artists on India's art scene have been associated with the Society in some way. The number of works by Indian Artists exhibited in for some five or six years after the foundation of the Society in 1888. It was quite an achievement for Indian Artists under British Rule. The society has operated in the Jehangir Art Gallery since 1952, which is also the regular venue for the Society's Annual Exhibitions. A number of awards and medals are given by the society.

- **THE ART SOCIETY OF INDIA**

Approximately sixty artists gathered in Gandharva Mahavidyalaya in Mumbai on 7th April 1918 with a common cause to inaugurate an organization which will promote Indian artists and Indian art and ‘The Art Society of India, was founded. Since inception, well-known Indian artists like Shri. S.L. Haldankar, Shri.
M.K. Parandekar, Shri. B.V. Talim, Shri. M.A. Joshi, Shri. V.P. Karmarkar, Shri. A.M. Mali, and Shri. M.F. Pithawala, Shri. G.K. Mhatre, Mr. G.P. Fernandes were associated with the society.

The Art Society of India began with objects designed to bring the artists’ community together & to promote its many sided progress and to promote Indian artists and Indian art. In 1931, the society acquired a place for its office at Hire House, Sandhurst road in Mumbai. In 1936-37, it shifted to its present address near Opera House.

- **ARTIST'S CENTRE**
  Historically the Artist's Centre gallery is the oldest art gallery in Mumbai. It was started by the Progressive Artists Group (that spearheaded an art movement of sorts in early 50s), which included big names such as Souza, Raza and Husain. Before it became a gallery, it used to be an art salon for the Bombay Art Society. It is quite an eventful place and very popular as it doesn't have a selection process and it can be booked by any artists.

- **NEW MEDIUMS AND NEW SUBJECT MATTER**
  The British initiated the use of new mediums such as oil paints and water-colours. Although water colours had been mixed with glue and employed in tempera, the technique of using water colours as a transparent wash was not common among Indian painters. Oil painting had never been practised in India previously. Artists who had studied in the Bombay School were considered to be proficient both in portraiture and genre painting. A large number of genre paintings were executed by artists in Maharashtra during the first three decades of twentieth century. Shri Pestonji Bomanji, Shri Dhurandhar, Shri Trindade, Shri Muller, Shri Sardesai, Shri Taskar and Shri Panwelkar were among the few who excelled in this art form.

- **THE PROGRESSIVE ART GROUP**
  The art scene in Bombay changed drastically after Independence. The first Indian Director of the Bombay School of Art, Shri V.S. Adurkar, was appointed in
The school ceased to remain a guiding force for young artists. Young independent artists like Shri Ara, Shri Hussain, Shri Bendre, Shri Almekar- who had no connection with the Art School - came to the fore with the encouragement and the patronage of European promoters such as Mr. Langhammer, Mr. R.V. Leyden and Mr. E. Schlesinger. The artists meeting place, the Artists Aid Fund Centre (earlier known as the Bombay Art Society Saloon) became a centre of activity and a new group of artists known as the Progressive group emerged in 1948 C. Shri Hussain, Shri Ara, Shri Raza, Shri Souza, Shri Gade and Shri Bakre were the leading members of this group. They rebelled against the spiritless “Indianisation.”

**INDIVIDUAL STYLES**

In the late 1940 C.’s and the early 1950 C.’s several young artists made a great impact with their individual styles of painting. Shri K.K. Hebbar experimented with events and objects from everyday life, organising them into unusual compositions. Shri Raza’s expressionistic landscapes found acceptance. Shri Har Krishan Lall painted the landscapes in a bold expressionistic style. Shri Gaitonde worked as a recluse and was strongly influenced by the paintings of Mr. Paul Klee. His paintings though abstract, were often charged with strong vibrating colours and superb textual values.

**THE BOMBAY ART GROUP**

After the Progressive Group followed the Bombay group which included Shri Hebbar, Shri Ara, Shri Chavda, Shri Mohan Samant, Shri D.G. Kulkarni, Shri Laxman Pai, Shri Baburao Sadwelkar and Shri Har kishan Lall. From 1957 C. to 1962 C., these artists presented six big exhibitions which were received extremely well.

**ART SCENARIO OF GALLERY**

Jehangir Art Gallery was constructed in 1952 C. (*Plate no 1.3.*) It encouraged artists from all over the country to exhibit their work there. Thereafter, other art galleries such as the Taj, Chemould, Cymroza, Pundole and Bajaj have provided a good venue for the artists.
Table 1.3: Art school, Art Society, Art Groups, Art Gallery

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Art school, Art Society, Art Groups, Art Gallery</th>
<th>Year of Establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sir J.J. School of Art, Bombay</td>
<td>1857</td>
</tr>
<tr>
<td>2</td>
<td>The Bombay Art Society</td>
<td>1888</td>
</tr>
<tr>
<td>3</td>
<td>The Art Society India</td>
<td>1918</td>
</tr>
<tr>
<td>4</td>
<td>Progressive Artists Group</td>
<td>1947</td>
</tr>
<tr>
<td>5</td>
<td>Artists Center</td>
<td>1948</td>
</tr>
<tr>
<td>6</td>
<td>Jehangir Art Gallery</td>
<td>1952</td>
</tr>
<tr>
<td>7</td>
<td>Chemould Art Gallery</td>
<td>1963</td>
</tr>
</tbody>
</table>

1.5 CULTURAL SCENARIO

- **Living**
  
  Parsi’s formed an important part of the social and cultural setting and also played a role in the development of the city. The Parsi’s were originally from Iran, migrated to India about 900 years ago. The Maharashtrians, Marwaris, Guajaratis also made Mumbai their home.

- **Food**
  
  A diverse cuisine was the result of many communities in Indo-Aryan Marathi society result. Every family used its own spices and hence the cuisines were unique. The majority of Maharashtrians do eat meat and eggs, but the Brahmin community is mostly lacto-vegetarian. Bhakri, spiced cooked vegetables, dal and rice were the traditional staple food on Desh (the Deccan plateau). Bhakri is an unleavened bread made using Indian millet (jowar), bajra or bajri., the North Maharashtrians and Urban people prefer roti, which is plain bread made with Wheat flour. Rice is the traditional staple food in the coastal Konkan region. Marathi Hindu people observe fasting days, when traditional staple foods like rice and chapattis are avoided. However, milk products and non-native foods such as potatoes, peanuts and sabudana preparations (sabudana khichdi) are allowed, which result in a Carbohydrate rich alternative fasting cuisine. More traditional dishes are sabudana
khichdi, pohe, upma, sheera and panipuri. Most Marathi fast food and snacks are purely lacto-vegetarian in nature.

1.5.1 Festivals

Table 1.4: Festival

- **Gudi Padwa:**
  Marathi New Year called Gudi Padwa in Maharashtra and Ugadi in Karnataka is celebrated in the first month of Hindu calendar called Chaitra. Outside the home a victory pole called Gudi is erected. This day is considered one of the three and half most auspicious days of the Hindu calendar and many new ventures and activities such as opening a new business etc. are started on this day. The leaves of *Neem* or and shrikhand are a part of the cuisine of the day.

- **Akashaya Tritiya:**
  Akshaya Tritiya is celebrated on the third day of Vaishakh. According to Hindu calendar this is one of the three and a half most auspicious days and usually occurs in the month of April. Married women invite lady friends, relatives and new acquaintance to meet in an atmosphere of merriment and fun. On such occasions, the hostess distributes bangles, sweets, small novelties, flowers, betel leaves and nuts as well as coconuts. The snacks include kairichi panhe (raw mango juice) and vatli dal, a dish prepared from crushed chickpeas.
• **Narali Purnima:**

On the full moon day of the month of Shravan in the Shaka Hindu calendar (around August) Narali Purnima is celebrated. For the coastal konkan region this is the most important festival because the new season for fishing starts on this day. Coconuts are offered by the Fishermen and women to the sea and ask for a peaceful season while praying for the sea to remain calm. The same day is celebrated as Rakhi Pournima to commemorate the abiding ties between brother and sister in Maharashtra as well other parts of Northern India. Narali bhaat (sweet rice with coconut) is the main dish on this day.

• **Gokul Ashtami**

Gokul Ashtami in Maharashtra is synonymous with the ceremony of dahihandi. This is a re-enactment of Krishna's efforts to steal butter from a *matka* (earthen pot) suspended from the ceiling. Large earthen pots filled with milk, curds, butter, honey, fruits etc. are suspended at a height of between 20 and 40 feet (6.1 and 12.2 m) in the streets. Teams of young men and boys come forward to claim this prize. They construct a human pyramid by standing on each other's shoulders until the pyramid is tall enough to enable the topmost person to reach the pot and claim the contents after breaking it.

• **Ganeshotsav**

This 11-day festival starts on Ganesh Chaturthi on the fourth day of Bhadrapada in honour of Ganesha, the God of wisdom. Hindu households install in their house, Ganesha idols made out of clay called shadu and painted in water colours. Early in the morning on this day, the clay idols of Ganesha are brought home while chanting *GanpatiBappaMorya* and are installed on decorated platforms. The idol is worshiped in the morning and evening with offerings of flowers, durva (strands of young grass), karanji and modaks. The worship ends with the singing of an *aarti* in honour of Ganesha, other gods and saints. The worship includes singing the *aarti* "Sukhakarta Dukhaharta."

Since, the 1950 C. the Indian film industry has been the biggest in the world; and some 30 percent of its production comes from studios located in Bombay, which
has been often called the Hollywood of India. Pali Hill in Bandra, north of Mahim Creek—where many of the top stars, amongst the most conspicuous of Bombay’s rich, have their luxurious homes—could be called the Beverly Hills of Bombay.

The city’s film industry was established a very short while after its inception in Europe. In December 1895, the Lumiere brothers opened a cinematograph in a Paris Restaurant; seven months later, on July 7, 1896, the first film was shown in Bombay, at Watson’s Hotel. An Indian named Harishchandra Bhatvadekar saw the commercial possibilities and ordered a movie camera from London with which he filmed a wrestling match in Bombay. It was the first film ever made by an Indian, though it had to be processed in London.

He also made some news reels before acquiring a projector with which to show his own and imported movies. (Plate no 1.4) From the titles of the time - Train Arriving at Bombay, for example it clearly was not what the audience saw that mattered but the fact that they saw it at all. However, in 1909 C. R.G. Torney, a member of a dramatic club in Bombay, directed and shot a popular Marathi play called Pundalik. The film was simply a visual record of one performance, but it can be called the first feature film shot in India. Other early entrepreneurs put on travelling film shows, which went through rural areas as were accessible by road, pitching a tent in each village, setting up a screen before a peasant audience and introducing the incredible to the incredulous.

By the start of the First World War, a number of Indian films were being made each year and shown, mostly in Bombay; and many movies were being imported from Europe and the USA. Those produced in India were mainly based on myths and social satire, of which a favourite theme was the affected Indian who had returned home from an English education.

The situation became more complex in 1927 C, when the era of the talkies began. The new necessity for making films with dialogue in an Indian language afforded a certain degree of protection from competition presented by imported foreign films, but there were so many languages in India that it was clearly impossible to make movies in all of them. The Indian industry was thus fragmented
into different centres, of which Bombay, Madras and Calcutta were and are the most important. For the same reasons that made Hindi the official language of unified India after Independence, it soon became obvious that bulk of films made in India would have to be in Hindi, the language most widely spoken and understood.

It may seem curious that a country as poor as India should produce more films than any other country. But with 75 million people going to the movies every week, India has the largest audience in the world - an audience that in the cities pays a typical cinema admission.

Fee of Re 1 to Rs 3.50, and that has no real alternative entertainment to tempt it away. Television - government run and still largely used for education and informational purposes - does not begin to compete with the cinema for speculative investment of private enterprise, while the rewards to be gained from films distributed on such a vast scale are correspondingly impressive.

<table>
<thead>
<tr>
<th>Social factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living</td>
</tr>
<tr>
<td>People of different religion and caste stay together in the city of Mumbai. This city is also known as cosmopolition city.</td>
</tr>
<tr>
<td>Food</td>
</tr>
<tr>
<td>Vegetarian food, Non Vegetarian food, Continental food</td>
</tr>
<tr>
<td>Costume, Ornament</td>
</tr>
<tr>
<td>Traditional Maharashtrian costume, ornaments and Western costume.</td>
</tr>
<tr>
<td>Festivals, Fair</td>
</tr>
<tr>
<td>Gudi Padwa, Ram Navami, Narali Pournima, Janmashtami, Ganeshotsav, Navaratri, Kojagiri Pournima, Diwali, Christmas celebration, Eid al-Fitr, Makar Sankranti, Maha Shivaratri, Holi. Mumba devi fair, Prabha devi fair, Mahim fair.</td>
</tr>
<tr>
<td>Entertainment &amp; film Industry</td>
</tr>
<tr>
<td>Famous for Marathi drama, Hindi drama and Parsi drama. Film Industry was established in the 19th century.</td>
</tr>
</tbody>
</table>

1.6 GROWTH OF ARCHITECTURAL HEIGHTS

The city has been and is a potpourri of cultures, religions, and ethnicity and is diverse in almost every field. Bombay has a number of literary organizations, art galleries, museums, libraries, theatres, and other cultural institutions.
Bombay's first permanent art gallery Jehangir Art Gallery and a centre for cultural and educational activities started functioning around 1950. Western and Indian music concerts, festivals, and dance productions, theatre in regional languages are held throughout the year in the city's many cultural and entertainment facilities.

The Chhatrapati Shivaji Maharaj Vastu Sangrahalaya which was previously known as the Prince of Wales Museum of Western India, housed in a building that is a mixture of Hindu and Muslim styles, contains three main sections: art, archaeology, and natural history.

Well into the 20th century the construction of Imperial Bombay continued. Gateway of India (which was built to commemorate the visit of King George V and Queen Mary for the Darbar at Delhi in 1911 C), the General Post Office, the Town Hall (now the Asiatic Library) and the Prince of Wales Museum are some of the landmarks from this period.

Mumbai’s architecture is a blend of Gothic, Art Deco, Indo-Saracenic, Victorian and contemporary architectural styles. Many buildings, structures and historical monuments remain from the colonial era. Mumbai, after Miami, has the second largest number of Art Deco buildings in the world.
Through the British in the 18th and early 19th centuries Bombay got architecture. At first it was the neo-Classical style of architecture, but then a new style came to exist, one that reflected modern European fashions: Gothic Architecture. The Gothic style is expressive, disjointed with surfaces of lives colors, beautified with carved and narrative elements, consisting of flying buttresses, lancet windows and stained glass while the Classical has an orderly monochromatic presence. Gothic building only served as churches, as religious buildings built by people of the 11th century at first, due to the immense freed space it obtained. However, soon enough there came a need for public halls, parliament houses, mansions, and the Gothic era was the solution. Indian architects came to analyze this style and represent it and put it into play in relation with the climate, and in relation to society’s plans and sensibilities. This style, the blend of Gothic and contemporary styles, is what came to be known as “Bombay Gothic.”

According to writer Jan Morris, "Bombay is one of the most characteristically Victorian cities in the world, displaying all the grand effrontery of Victorian eclectism." The British influence on buildings in the city is evident from the colonial era. However, the architectural features include a range of European influences such as German gables, Dutch roofs, Swiss timbering, Romance arches and Tudor casements often interfused with traditional Indian features.

- **CHHATRAPATI SHIVAJI MAHARAJ TERMINUS**
  Colonel Thomas Cowper built Bombay City Hall during the period 1820 and 1835. The University of Mumbai Library and Rajabai Tower, Xavier's College, The Secretariat, Telegraph Office, and Chhatrapati Shivaji Terminus are also fine examples of gothic architecture in the city. *(Plate no 1.5)*

- **RAJABAI TOWER**
  The Rajabai Tower in South Mumbai is located in the confines of the Fort campus of the University of Mumbai. It was designed by Sir George Gilbert Scott, an English architect, and was modelled on Big Ben, the clock tower of the United Kingdom's houses of Parliament in London. The foundation stone was laid on 1 March 1869 and construction was completed in November 1878 C. The tower
stands at a height of 85 m (280 ft.) and at the time it was the tallest building in India. (Plate no 1.6) The tower fuses Venetian and Gothic styles. It is built out of the locally available buff coloured Kurla stone and stained glass.

The ground floor has two side rooms, each measuring 56 × 27.5 ft. (17 × 8.5 m). The tower forms a carriage porch 2.4 m² (26 ft²), and a spiral staircase vestibule of 2.6 m² (28 ft²). The Tower, over the carriage porch, has a square form up to the gallery at the top of the first level which is at a height of 68 feet (20.7 m) from the ground. The form changes from a square to an octagon and the height from this gallery to the top of the tower is 118 feet (36 m) and the third stage to the top of the finial is 94 feet (28.7 m), thus making a total height of 280 feet (85 m).

- **INDO-SARACENIC**

  Chhatrapati Shivaji Maharaj Vastu Sangrahalaya interior. The Indo-Saracenic style developed in the second half of the 19th century, combining Islamic and Hindu architectural styles with its characteristic domes, arches, stained glasses, spires, and minarets. The Gateway of India and Chhatrapati Shivaji Maharaj Vastu Sangrahalaya are good examples of this architectural type in the city.

- **GATEWAY OF INDIA**

  The Gateway of India is one of the most important monuments in the city, located in the Apollo Bunder area in South Mumbai. It is a distinct 26 meters (85ft) high arch built from yellow basalt and reinforced concrete. Many elements of the arch are derived from the Muslim architectural styles of 16th century Gujarat, the pillars are derived from the design of Hindu temples and the design of the Gateway's windows derive from Islamic architecture. (Plate no 1.7)

  The Gateway of India was built to commemorate the visit of King George V and Queen Mary to Bombay, prior to the Delhi Durbar, in December 1911. The foundation stone was laid on 31 March 1911, by Governor of Bombay Sir George Sydenham Clarke, and the final design of George Wittet was sanctioned in August 1914. The foundations were completed in 1920 C and construction was finished in 1924.
ART DECO

1910 C was the beginning of Deco period. When Art Nouveau went out of fashion, Art deco’s linear symmetry was different from the flowing asymmetrical organic curves of its predecessor style art nouveau. Artefacts from Ancient Egypt and Greece, Meso-America, Africa, Japan and China had all been influential. Cubism, Orphism, Futurism and Constructivism provided an abstract, geometric language that was quickly assimilated into the Deco style and the high styles of European tradition continued to provide inspiration. Art Deco had a unique impact in America, especially in Manhattan. Skyscrapers, such as the Chrysler Building in New York, became icons of the new style, while jazz became the music of the city. The popularity of Hollywood films did much to promote Art Deco to an international audience worldwide.

ART DECO IN MUMBAI

Mumbai has one of the oldest art deco pattern buildings but these buildings are least noticed in the city. Deco-Saracenic was the unique style of Art Deco in India (and especially in Mumbai) which evolved. It had an interesting combination of the Islamic and the Hindu architectural styles. The construction of domes, arches, spires, stained glasses and minarets were the main features of the Indo Saracenic Style were. The interiors have Victorian influences while the exterior was Indian. Deco details touch every architectural aspect – lamps, flooring, wood panelling, lifts, railings and grills, muntins, chajjias or weather shades, plinth copings and mouldings, cornices, verandahs and balconies, bronze and stainless steel fittings, brackets, etched glass, ornamental sculptures that extended to names carved out in giant letters, facades that are very airy and built in stepped -back style, etc. The Art Deco of Mumbai stands out not only because it uses the easy blend of Deco-Saracenic but also because architects have used a variety of materials to express design freely. For instance, many buildings have been constructed entirely out of reinforced cement concrete but have a facing of Malad stone. Bharat Tiles, India’s oldest tile manufacturers, also played an integral part in the shaping of Art Deco interiors. Some of the most visited architectural sites in Mumbai are
• The Mahalakshmi Temple
• The Jahangir Art Gallery
• The High Court
• The General Post Office
• The Flora Fountain
• Regal Cinema

Bombay Stock Exchange building an example of contemporary architecture.

(Plate no 1.8)

Mumbai being the financial capital attracts a lot of investment. With time there have been architectural changes with invention of modern and contemporary type of architecture. Mumbai has by far the largest number of skyscrapers in India, with 956 existing buildings and 272 under construction and many more planned as of August 2009.

The Mumbai Metropolitan Region Development Authority (MMRDA) was established in 1974 C. by the Government of Maharashtra to manage the planning and co-ordination of development activities in the city and to overlook the architectural development of the city.

In 1995 C. the Heritage Committee in Mumbai was established and, unifying architects, historians and citizens to preserve the city's tradition architectural heritage. A grading system has since been used under the heritage regulations to categorize buildings according to importance: the most important landmarks of national significance are categorized as Heritage Grade I, buildings of regional importance as Heritage Grade II and buildings of urban importance as Heritage Grade III.

• TAJ MAHAL HOTEL

The Taj Mahal hotel was built was commissioned by Tata and it was opened on 16 December 1903. The project was completed by an English engineer W. A. Chambers although the original Indian architects were Sitaram Khanderao Vaidya and D. N. Mirza, £250,000 (£127 million today) was the cost of construction. The
hotel was converted into a 600-bed hospital during World War I. The dome of the hotel is made from the same steel as used in the Eiffel Tower. Jamsetjee Tata imported the same steel during that time. The hotel was the first in India to install and operate a steam elevator. (Plate no 1.9)

- **CRAWFORD MARKET**

  Crawford Market in South Mumbai is a market which is named after Sir Arthur Crawford who was the first Municipal Commissioner of Mumbai. Cowasji Jehangir donated the building to city and was completed in 1869. In 1882, the building was the first market in India to be lit up by electricity. The edifice is a blend of Norman, Flemish and Gothic architectural styles. The friezes on the outside entrance depicting Indian farmers, and the stone fountains inside, were designed by Lockwood Kipling, father of novelist Rudyard Kipling. The market covers an area of 22,471 sq. m (24,000 sq. ft) which 5,515 sq. m (6,000 sq. ft) is occupied by the building itself. The structure was built using coarse buff coloured Kurla stone, with red stone from Bassein. (Plate no 1.10)

- **WILSON COLLEGE**

  Rev John Wilson the founder of the University of Mumbai founded the Wilson College which is located in south Bombay. Wilson College has got some beautiful Gothic architecture and was built in the 18th century. (Plate no 1.11) This college now holds courses like science, arts and professional courses like BMS and BMM. It is ranked A+ Grade by the University of Mumbai.

  Bombay High Court, Majestic House, David Sassoon Library, Brihanmumbai Municipal Corporation building, Watson's Hotel, Watson’s hotel now called as Esplanade Mansion is Mumbai’s oldest surviving architecture made out of cast iron. It is situated in the Kala Ghoda area of Mumbai. Civil engineer Rowland Mason Ordish designed it and was named after its original owner John Watson, who was also associated with the St Pancras Station in London. The building was fabricated from cast iron components in England between 1867 and 1869 and was assembled and constructed on site. The external cast on frame closely resembles other high-profile 19th century buildings such as London's Crystal
History of Bombay

Palace. The main façade of the hotel is distinguished by wide, open balconies on each floor that connected the guest rooms, which were built around the atrium in a courtyard arrangement.

Despite its listing as a Grade II–A heritage structure, the building is now in a dilapidated state. The condition of the building was publicized by Italian architect Renzo Piano and heritage activists, and as a result of their efforts, the building was listed in June 2005 on the list of "100 World Endangered Monuments" by the World Monuments Fund, a New York-based NGO.

- **FORTS**

  Sewri Fort, Bandra Fort, Sion Fort, St. Georges Fort and Worli Fort. Most of the forts are built by Britishers and Portuguese apart from Mahim fort which was originally built by an Indian called ‘Raja Bhimdev’ and Vasai Fort built by ‘Malik Tughan’ who was commander in chief to Sultan of Gujarat ‘Bahadur Shah’ in the early days of Mumbai.

  Worli fort was built by Britishers and few others says it was built in 1675 by Portuguese and was later captured by Britishers during a war with France. Currently under ‘Archaeological Survey of India’ this fort was an important watchtower during war time. also called ‘Sion Hillock Fort’, Currently Dilapidated and under Archaeological Survey Of India, Sion fort is very much connected to station in central railway route inside Mumbai city and was another important watchtower under British rule since 1669. Sewri which was built in 1680 by Britishers was a much like picnic spot to them as this fort was surrounded by greenery and the age old bird watching location at Mudflat with silence for miles.

  In Mumbai’s Fort area stands the ruins of St. George Fort. The St. George Fort was built in praise of King George iii, the fort is reminiscent of the British Empire in India. It was built on the location of Dongri Fort in the year 1769 as an extension to the fortified area of Bombay region. The fort was built with a purpose of safeguarding the city from the attack of Napoleon Bonaparte.
The Bandra Fort, is a fort located in Bandra, Mumbai. The Portuguese built it in 1640 and served as a watchtower overlooking Mahim Bay, the Arabian Sea and the southern island of Mahim. The fort lies over several levels, from sea level to an altitude of 24 meters (79 ft.).

- **PLACES OF WORSHIP**

  One of the oldest and important places of worship are the Mount Mary Church, Banganga Temple, Don Bosco Church, Wadala. Ruins of St. John the Baptist Church in Andheri, built by the Portuguese Jesuits in 1579 C. St. Thomas Cathedral was the first Anglican church in Mumbai, St. Michael's Church in Mahim, oldest Portuguese Franciscan church in Mumbai, built in 1534 C.

<table>
<thead>
<tr>
<th>Timing</th>
<th>Important Historical events</th>
</tr>
</thead>
<tbody>
<tr>
<td>600 BC</td>
<td>First known permanent inhabitation.</td>
</tr>
<tr>
<td><strong>Third Century</strong></td>
<td>Part of Ashoka's Empire.</td>
</tr>
<tr>
<td><strong>From 9th to 13th Century</strong></td>
<td>Part of Hindu Shilahar Vansh.</td>
</tr>
<tr>
<td>1343 C.</td>
<td>Part of Gujarat Sultanate.</td>
</tr>
<tr>
<td>1580 C.</td>
<td>Francis Almida reached coast.</td>
</tr>
<tr>
<td>1534 C.</td>
<td>Portuguese captured Mumbai.</td>
</tr>
<tr>
<td>1661 C.</td>
<td>Portuguese princess Kaithreen Bringaza got married to England's King Charles II and Mumbai was handed over to him as dowry.</td>
</tr>
<tr>
<td>1668/69 C.</td>
<td>East India Company took Mumbai on lease.</td>
</tr>
<tr>
<td>1670 C.</td>
<td>Parsi businessman Bhimji Parekh imported first Printing Press in Mumbai.</td>
</tr>
<tr>
<td>1675 C.</td>
<td>Mumba Devi temple was built by a Hindu women, who was not a native of Mumbai. Temple was built near Bori Bandar creek opposite Saint George fort's northern wall.</td>
</tr>
<tr>
<td>1822 C.</td>
<td>Publication of first regional newspaper Mumbai Samachar began by Fardoonji. Publication continues till date.</td>
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<tr>
<td>1735 C.</td>
<td>Ship Building Industry was started.</td>
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<tr>
<td>1777 C.</td>
<td>Rustamji started publication of Mumbai's first newspaper.</td>
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<tr>
<td>1838 C.</td>
<td>First edition of Bombay Times and Journal of Commerce came out.</td>
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<tr>
<td>1845 C.</td>
<td>Grant Medical College was established.</td>
</tr>
<tr>
<td>Timing</td>
<td>Important Historical events</td>
</tr>
<tr>
<td>---------------------</td>
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</tr>
<tr>
<td>16th April 1853</td>
<td>First train chugged between Mumbai and Thane.</td>
</tr>
<tr>
<td>1854 C.</td>
<td>First cotton mill was started.</td>
</tr>
<tr>
<td>1857 C.</td>
<td>Mumbai University was established.</td>
</tr>
<tr>
<td>1870 C.</td>
<td>Mumbai port was built.</td>
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<tr>
<td>1872 C.</td>
<td>Mumbai Municipal Corporation came into existence.</td>
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<tr>
<td>1885 C.</td>
<td>Indian National Congress was formed at Gwalia Tank Ground</td>
</tr>
<tr>
<td>1887 C.</td>
<td>Victoria Jubilee Technology Institute (VJTI), which gives education of Engineering, was established. Till 1960 this was the only such institute.</td>
</tr>
<tr>
<td>1911 C.</td>
<td>King George Pancham and Queen Marry visited Mumbai. For their welcome Gateway of India was built.</td>
</tr>
<tr>
<td>12th January 1915</td>
<td>Gandhi returned from South Africa.</td>
</tr>
<tr>
<td>22nd January 1926</td>
<td>First bus plied between Afghan Church and Crawford Market</td>
</tr>
<tr>
<td>15th October 1932</td>
<td>JRD Tata's flight took off from Karachi and came to Mumbai via Ahmedabad thus paved the way for aeronautics in India.</td>
</tr>
<tr>
<td>8th August 1942</td>
<td>Quit India call was given from Gwalia Tank Ground.</td>
</tr>
<tr>
<td>14th April 1944</td>
<td>Mumbai harbour rocked by explosion.</td>
</tr>
</tbody>
</table>

The history of present metropolitan city of Mumbai is not more than 200 to 250 years. Mumbai has developed in different fields and reached the top in economic, social and cultural fields. Cultural changes took place very fast in the city of Mumbai. City of Mumbai is one of the important center in the world. In this Chapter, a detailed study of the city of Mumbai has been done.

This historical background has a relation with different art and cultural forms. In this next Chapter we will understand the relationship between Mumbai and Sir J.J School of art. This will enable us to understand the Impact of Indian Revival on Bombay school and its reflection on procession paintings 20th century.
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