

B O M B A Y

Story of the Island City

By

A. D. PUSALKER

&

V. G. DIGHE

INDIA ORIENTAL CONFERENCE
B O M B A Y.

1949

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P R E F A C E

The rise and growth of Bombay present interesting problems to a student of history. While the city has been built in comparatively modern times the formation of the island and its rock temples arouse the interest of the geologist and the antiquarian. The history of the island upto 1500 A.D. is not very eventful; this tropical island and its native population slumbered in peaceful repose till the first European set foot on its soil and set in train forces which transformed it into one of the largest cities in the East and made it the beehive of commerce and industry. How this transformation was wrought, what factors contributed to it, has been narrated in the pages that follow.

The object of the book as the title explains is to narrate the story of the island city in simple outline. The main sources of information are Edwardes' Rise of Bombay and the statistical Account of the town and island of Bombay based on old Government records and prepared for the Bombay Gazetteer. Other sources have also been consulted. The account of research institutes in the city will, it is hoped, interest Orientalists and Historians. The bibliography at the end, of books on Bombay, has been prepared by Mr. P. W. Gandekar, Assistant Librarian, Bombay Branch Royal Asiatic Society. Mahamahopadhyaya Dr. P. V. Kane very kindly went through a part of the manuscript and made valuable suggestions for which we feel greatly indebted to him.

A. D. P.

V. G. D.

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I

DESCRIPTION

Bombay "The Gateway of India" occupies a unique position. It is full of the wealth of the East and wealth of the West. Its commerce and industries attract to it peoples not only from the mainland but from the five continents giving the city a truly cosmopolitan character. Other Indian Cities may rival and even surpass it in antiquity and fame, but no other city represents better the impact of the West on this country, the modern spirit, the new upsurge, that is abroad in the land, giving new shape to the life of its people and liberating them from the shackles of the past. The story of the Island city epitomises the history of British occupation of this country and its subsequent results.

Bombay originally consisted of seven separate islands. These, partly by the silting action of the sea and partly by human agency, have now been made into one island which is $11\frac{1}{2}$ miles long and 3 miles broad at the northern end narrowing to a point of rock at Colaba at the southern extremity; it is flanked by two parallel ridges of low hills, of which the eastern is the longer and ends in the sea at Colaba, while the other ridge runs along the west of the island and terminates at Malabar point; between the two lies the shallow expanse of the sea, known as the Back Bay. The harbour lies to the east of the island of Bombay, facing the mainland of the Deccan.

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On a strip of land between the Back Bay and the harbour is situated the Fort. The original nucleus, called the Fort, around which the city has gradually developed, is now chiefly occupied by Government Offices, public buildings, business houses and shops. The termini of the G.I.P. and B.B.C.I. Railways are also situated in this part of the city. To the north of the Fort is the "Bazaar" with houses rising to six storeys in height, "some with elaborately carved pillars and front work." To the west is Malabar Hill, an erstwhile fashionable locality.* Formerly a wooded hill, it is now covered with magnificent palaces and pleasant villas of the city's merchant princes and industrial magnates. From a point of the hill looking eastward and south-eastward breaks on the eye of the observer a splendid view of the Back Bay and the town. At the extreme point of Malabar Hill is Government House, while at the other end of Back Bay is Colaba Point with the Prong's lighthouse beyond.

The northern part of the island consists of the suburbs of Mahim, Parel and Sion and still contains some marshy land. Mahim, which in ancient times was a flourishing island, is now a thriving locality connected with Bandra by a causeway. In the district of Parel is situated the Haffkine Institute, which in olden times was the official residence of the Governors of Bombay. To the extreme north is the district of Sion which is connected with the island of Salsette by the Sion Causeway built in 1803.

These various parts of the island are connected by the G.I.P. and B.B. & C.I. Railways, which provide an adequate service of local and suburban trains. There

* Now superseded by Marine Drive.

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is an extensive net-work of electric tram and bus services.

The principal buildings and hotels are situated in the Fort. The enormous Taj Mahal Hotel is a conspicuous structure along the Apollo Bunder; in the vicinity are the Greens Hotel and Hotel Majestic, and a little further north stands the Grand Hotel. Further on are the Legislative Council Hall and Offices. In the open space in front of the Council Hall is the Wellington Fountain erected in memory of the Duke of Wellington who visited Bombay in 1804. In the crescent-shaped area to the north is the Prince of Wales Museum of Western India. A statue of King George V in naval uniform stands in the compound. The Regal Theatre is to the south-west, and to the west of the museum building are the Elphinstone College and the Secretariat Record Office, and commencing from the latter and curving westward is an extensive pile of buildings, the Royal Institute of Science with its magnificent public hall, the gift of Sir Cowasji Jehangir. To the south is the Cooperage, while further south is the Cuffe Parade reclamation, and beyond it lies Colaba with the Afghan Memorial Church, military barracks, Station Hospital and the Colaba Observatory, which is one of the chief meteorological and seismological stations for Western India.

To the west from Colaba to the Malabar Hill stretches the Bombay Reclamation Grounds. Through it passes the Marine Drive, the city's pleasantest avenue with the sea beating against the wall on one side and rows of stately modern residential buildings on the other. On the Marine Drive are rising Kuvalayananda Yogic

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Centre, the new Taraporevala Aquarium, the University Hostel for girls, and the Pransukhlal Mafatlal swimming bath. Beyond it at the foot of the Malabar Hill is the Wilson College a tribute to the silent work of the Scottish Missionary Dr. Wilson and near the College stands the Bharatiya Vidya Bhavan only recently opened by His Excellency the Governor-General.

To the north of the Royal Institute of Science and situated along Mayo Road there is a long row of magnificent public buildings. The first is the Secretariat. To its north is the University Senate House and Convocation Hall. This building is in decorative French-Gothic style and has in the gable a large circular window embellished with the twelve signs of the Zodiac in stained glass. The next building is the University Library and Rajabai Clock Tower. The latter, a gift of the late Mr. Premchand Roychand of this city, is 280 ft. high, and forms a very conspicuous landmark. The main University buildings provide accommodation for the administrative offices, the University Press and meeting rooms, the School of Economics and Sociology, the Departments of Politics and Civics and the Department of Statistics. To the north of the University is the High Court, a huge structure in early English-Gothic style, with the figures of Justice and Mercy near the central tower. Further north is the Public Works Department Secretariat, and opposite it is the Central Telegraph Office. The large open space in front of the Secretariat and the University buildings, known as the "Oval", is frequently utilized for sports meetings. To the north of the Oval are rows of modern flats built on reclaimed land. Beyond these flats is the

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magnificent Brabourne Stadium built by the Cricket Club of India. To the north of the Oval and opposite Churchgate Station are the offices of the B. B. & C. I. Railway, a Gothic structure with Indo-Saracenic domes. Passing between the Public Works Secretariat and the Telegraph Office is the Churchgate Street, and at its junction with Mahatma Gandhi Road, there is an open space with a fountain, known as the Flora Fountain. From this place Hornby Road runs to the north and Mahatma Gandhi Road to the south, the chief shops and banking houses being situated along these roads. Churchgate Street ends towards the east in Elphinstone Circle where there are some old buildings, St. Thomas Cathedral (1718), and the Town Hall (1833). Near the Town Hall there is a very large building in which the Reserve Bank of India is housed. Behind the Town Hall is the Arsenal—a relic of Old Bombay—and the old Portuguese Fort, which still retains the ancient fortifications. To the north of the Mint are the offices of the Bombay Port Trust and, close by, the reclamation of the Alexandra Docks. At the entrance of the reclamation stands the New Custom House, and at the end of the mole a railway station. Even large steamers can now touch the dock-wall and up-country passengers can entrain direct for their destination. This is the Ballard Pier.

Hornby Road, a little to the north, joins Cruickshank Road and here stands Victoria Terminus, the terminus of the Great Indian Peninsula Railway, which is said to be one of the most beautiful stations in the world. To the east is the General Post Office, a handsome pile of

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Indo-Saracenic architecture. Behind it lies St. George's Hospital and in the compound a portion of the old wall of Fort St. George, which formerly stood there, can still be seen. Facing Victoria Terminus are the Municipal Offices and to the west of the latter is an extensive open space known as the Azad Maidan. In the vicinity was the Marine Lines Hospital for Indian Soldiers, and to the west facing the Queen's Road were quarters for Military Officers. Along the continuation of Hornby Road, northward, beyond the *Times of India* Building, is the Sir J. J. School of Art; further on is the Sydenham College of Commerce and to the east the Crawford Market. Along Cruickshank Road commencing from the Municipal Office are the Police Courts, the Albles and Cama Hospitals for women and children, St. Xavier's College, Elphinstone Technical High School and the Secondary Teachers' Training College. Esplanade Cross Road begins here and runs eastward as Carnac Road along which are St. Xavier's School, the Goculdas Tejpal Hospital and the Police Commissioner's Office. The City proper lies to the north of the Esplanade Cross Road. The cloth and silver markets are also situated in this locality. Further north is the old Jail and a little beyond are the extensive grounds occupied by the Jamsetjee Jeejeebhoy Hospital, the Cowasji Jehangir Ophthalmic Hospital, Bai Motlabai Obstetric Hospital, the Petit Hospital for women and children, the Byramjee Jeejeebhoy Hospital for children and a large hostel for medical students. Attached to them is the teaching institution, the Grant Medical College, founded in 1845. The F. D. Petit Laboratory for research work and the newly built Phy-

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siological and Pathological Laboratories and the Government Chemical Analyser's Office and Laboratory are also situated in the same compound. The Northcote Police Hospital is close by. Further west is the new Terminal Station of the B. B. & C. I. Railway, the Bombay Central.

Government House is situated at the extreme point of Malabar Hill. Ridge Road runs northward practically along the top of the Hill between fashionable residences to the Malabar Hill Reservoir and the Pherozeshah Mehta Gardens; from a point near the Gardens a magnificent view of the Back Bay, the southern part of the city, the harbour and its islands and even the mainland of the northern Konkan beyond, can be obtained. The Hornby Vellard is at the foot of the hill towards the north-east end, and close by, out in the sea, can be seen the Darga of Haji Ali. At the further end of the Vellard is the palace, Samudra Mahal, of H. H. the Maharaja of Gwalior and close to it is the tomb of Mama Hajani, sister of Haji Ali. The road then passes to Worli by the Love Grove Pumping Station, where the major portion of the sewage of Bombay is pumped out into the sea. To the east of the Vellard are first the Race Course and then the Willingdon Sports Club with its extensive grounds. To the north and east lies the industrial part of Bombay with its numerous mills and towering chimneys. Further east are the Victoria Gardens which contain the Victoria and Albert Museum, a well laid-out botanical garden, and a collection of wild animals and birds. In the vicinity is the Maratha Hospital for plague, and near Jacob Circle are the Arthur Road Hospital for Infectious Diseases, and

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the Prison.

Further north in Parel district is the Bombay Bacteriological Laboratory, now known as the Haffkine Institute. Close to it are the King Edward VII Memorial Hospital and the Seth Gordhandas Sunderdas Medical College with its museums, laboratories and students' hostels. The Wadia Maternity and Children's Hospital and the Haji Bachoo Ali Ophthalmic Hospital are in the neighbourhood. Further north are the Cotton Technological Laboratory of the Indian Central Cotton Committee, the Victoria Jubilee Technical Institute, and the University Department of Chemical Technology.

To the north of the Vellard is Worli, now a fishing village, but which had formerly a fort of its own. To the north-east is Mahim which includes the old temple of Parbhadevi and two old Portuguese churches, that of Nossa Senhora da Salvacao, Our Lady of Salvation, and that of San Miguel. Mahim is connected with Bandra by the Lady Jamsetji Causeway, and with Sion by a very tortuous old narrow road which passes through the marshy locality of Dharavi.

On modern principles of town planning, new and elegant suburbs have been developed at Dadar, Matunga, Khar, Chembur, Santa Cruz and various other parts in the northern districts of Bombay. Most of the buildings in these areas are either private houses or built by various co-operative housing societies and they are usually self-contained blocks for middle-class families. Almost all the improvement has been achieved during the last three decades. Bombay with representatives of almost all nationalities, ranks among the world's few

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cosmopolitan cities. Over eighteen languages are spoken here—Hindi, Marathi, Gujarati, Kannada, Malayalam, Tamil, Telugu, Bengali, Sindhi, Punjabi, Pushtu, Irani, Arabic, Armenian, Hebrew, English, French, Portuguese, German. Eight great religions claim devotees and followers on this island, each having its own place of worship.

There is a plan on foot to make Bombay bigger than what it is at present. The Master plan for Greater Bombay will make the city one of the biggest in the world. The plan will extend Bombay's limits beyond the island, give Greater Bombay an area of 189 square miles and will include all the additional space between Jogeshwari and Ghatkopar. The city will then have a coast line of 18 miles; it will then accommodate nearly 10 million people. The new scheme for extension of lakes will ease the problem of water-supply to the teeming millions. Housing will probably prove to be a hard problem unless energetic action is taken.

All these developments call for greater transport facilities in the city. It is proposed to provide these by running a steam launch service round the 18 mile coast line and laying a tube-railway between Colaba and Santa Cruz.

The plan includes scheme for the expansion of Docks and the air-ports. The present facilities are hardly adequate to meet the needs of the growing merchant Marine and the Indian Navy. The air-ports at Santa Cruz are being developed as it will be the focal point from which airships will be leaving to all parts of the world. Santa Cruz port is being equipped with one of the strongest runways in the world.

II

ANCIENT BOMBAY

Bombay's sudden and meteoric rise into eminence as the *urbs prima in Indis* and the Gateway of India is but of recent occurrence. Before its cession to Charles II as portion of marriage dowry, Bombay was known only as an appendage of Mahim, having no separate entity. The name Bombaim was originally applied only to the central island which had a temple of the deity Mumbādevī. In dealing with the history of Bombay, we shall treat it as part of Western India and describe it as such so far as the ancient period is concerned.

Western India, of which Bombay forms an important section, is geologically the oldest part of India. Before the advent of human beings Western India was subjected to several terrestrial disturbances, earthquakes, volcanic eruptions and cataclysms, which resulted in raising land from the bed of the ocean. The succession of volcanic disturbances followed by epochs of repose is evidenced by several beds of stratified rock in the island of Bombay abounding in fresh water remains alternated with huge masses of trap. Each fresh upheaval was followed by partial subsidence, and these movements combined to give its present coast line to the Bombay Presidency and a haven of deep water to the island, which is almost trapezoidal in configuration with its long axis nearly north by east and south by north and its short parallel side lying northwards.

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This geological and geographical disposition of the region between the Western Ghats and the Arabian Sea from Sopara down to Kerala finds echoes in the Paraśurāma tradition current in Konkan and Kerala. One South Indian scholar has recently contributed an interesting paper on the scientific basis of the tradition that Paraśurāma raised Kerala from the sea, and has shown that the state of things indicated by the Paraśurāma legend came into being at least two thousand years before Christ.¹ The same observation must be taken to apply to Bombay and Konkan.

The discovery at Worli of petrified frogs and of a submerged forest of Khair trees 32 ft. below high-water mark under the Prince's Dock² furnishes further proof of pre-historic eruption and depression. The island was severed from the mainland probably by the earliest shake, and Mahim and Esplanade were raised above high water mark by the latest. The modern island of Bombay was a cluster of seven islands in ocean when man first made his appearance here. That he was still in the Stone Age is seen from the discovery of flint tools along the shores of Back Bay and in the Kolaba District along the line of the harbour. These seven islands, probably the Heptanesia of Ptolemy,³ which were destined to play the

1. I. C. Chakko, *Journal of the Ramavarma Research Institute*, XII, pp. 1-11.

2. D. N. Wadia, *Geology of India* (London, 1939), p. 33.

3. The seven islands from south to north would be: (i) Colaba, (ii) Old Woman's Island (Lower Colaba), (iii) Central Island, comprising Esplanade, Girgaon, Pydhonie, Walkeshwar, Malabar Hill, Mahalakshmi, (iv) Mazgaon, Byculla, Ghodupdev, (v) Sewree, Parel, Naigaon, Wadala, Matunga, Sion; then turning west, (vi) Mahim, Prabhadevi; and southwards, (vii) Worli. Lassen (cf. his

most important role in later times, had no separate political position in Ancient India, but were regarded merely as an outlying portion of Aparānta or North Konkan.

In traditional history as recorded in the Purāṇas and the *Mahābhārata* the western coast of India, which included Bombay, was known as Aparānta. The boundaries of Aparānta changed at different times and it denoted different provinces to the West and North-West. Besides Aparāntas, the tribes Sindhu, Sauvīra, Madraka, Śālva, Ābhira, Vāhlika, Vaṭadhāna, Saurāṣṭra, Śūdra, etc. are said to have resided in Aparānta. The *Mārkaṇḍeya Purāṇa* locates the Aparāntas (tribe) in the north of the Sindhu-Sauvīra country.⁴ In its narrowest connotation, Aparānta means Northern Konkan with its capital at Śūrpāraka (modern Sopara). It lay to the west of Mahārāṣṭra. In the *Mahābhārata*, reference is made to the pilgrimage of the Pāṇḍavas in course of which they visited Śūrpāraka and the sacred altar of Paraśurāma, and went to Prabhāsa in Kathiawad from there. The Aparāntas (tribe) are mentioned in the *Mahābhārata* separately with the Koṅkaṇas (tribe) who are said to

map in *Indische Altertumskunde*) was the first to identify Ptolemy's Heptanesia with the islands of Bombay. See also, Fryer, *A New Account of East Indies and Persia*, I, pp. 158 f (Ed. Crooke); Joshi, *Early History of the Town and Island of Bombay*, p. 2; Edwardes, *The Rise of Bombay*, pp. 3 f, 89 ff. Da Cunha (*JBBRAS*, Extra No. 1900, pp. 23 f), however, states that instead of seven, the group contains many islands, and enumerates about sixteen including Bassein, Karanja, Khanderi and Underi, out of about twentyfive, which belong to the Bombay group according to him.

4. *Mārkaṇḍeya Purāṇa*, 57.35-6; *Matsya Purāṇa*, 114.50-1 *Vāyu Purāṇa*, 45.128-31; *Brahma Purāṇa*, 9.16-8; *Viṣṇu Purāṇa*, III.14.633-4; *Mahābhārata*, II.51.28; *Rāmāyana*, *Kiskindhā*, 48.23 (Bengal Rec.).

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be a southern people. Koṅkaṇas as a tribe are mentioned in the *Mārkaṇḍeya Purāna* and the *Harivamśa*, and their association with the Bhṛgukacchas in the *Mārkaṇḍeya*⁵ renders probable their identification with people residing in what was called Konkan in historical times. It cannot be definitely stated whether the tribal name Koṅkaṇas or Kaṅkaṇas was responsible for the nomenclature of the country. Konkana is said to have been named after Paraśurāma's mother, Reṇukā or Kāmali. But the authenticity of this reference is doubtful.

It appears that there were elephants in Aparānta at the time of the *Mahābhārata*, and the *Arthaśāstra* mentions the Aparānta elephants as second in order of classification.⁶ MM. Dr. Kane mentions that the *Arthaśāstra* (II p. 115) refers to the heavy rainfall in Aparānta.^{7a} The epic speaks of the creation of Śūrpāraka by the ocean for Paraśurāma indicating that it was founded by Paraśurāma. The present Paraśurāma Kṣetra is south of Bombay down the coast line near Chiplun. But in the Mahābhārata age, as already indicated, Śūrpāraka was the Paraśurāma Kṣetra. This transference of the Kṣetra from Śūrpāraka to Chiplun suggests that the colonisation of the Deccan by the Aryans which had begun since the days of Paraśurāma and Rāma, had reached Northern Konkan in the days of the *Mahābhārata*. From its non-mention among the countries of the south it appears that South Konkan was not then Aryanised;

5. *Mārkaṇḍeya P.* 58.22; *Matsya P.*, 113-51; *Vāyu P.*, 45.131; *Harivamśa*, 14.784.

6. *Arthaśāstra*, II.2.

7A. *Proceedings of the First All-India Oriental Conference*. p. 369 f.

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the location of Paraśurāma Kṣetra at Chiplun relates to later times when the Aryans had penetrated South Konkan. Periplus calls a tract near Thana as Āryadeśa. Sopāra (Śūrpāraka) was the chief town and port for trade with Mesopotamia upto the fourth century B.C. when it was eclipsed by Chaul to the South of Bombay. Sopara was probably the Ophir or Sophir of the Bible.^{7b}

It will be seen that the word Konkan is of early occurrence being found in the *Mahābhārata*, *Harivaṃśa* and the *Viṣṇu Purāṇa* and not a late intrusion as maintained by some. MM. Dr. Kane's learned paper on the "Ancient History and Geography of the Konkan" considers the problem in all aspects, and states that the earliest reference to Konkan was perhaps by Strabo who refers to a country called Koniakoi.^{8a} Konkan is included among the countries to the South in the *Bṛhatsamhitā*, and is also mentioned in the *Bṛhatkathā* (as known from its descendants), *Daśakumāracarita*, etc.^{8b} Sanskrit Literature designates the western coast between Nasik and Cape Comorin by the term Konkan. The same tract was more commonly known as Aparānta in early literature. No further information about Aparānta or Konkan is supplied by traditional history upto the period of the Āndhrabhṛtyas. From inscriptions, however, we know of an earlier period, the age of the Mauryas, when Aparānta appears to have formed a province of Aśoka's empire.

Before tracing the history of Aparānta (and incident-

7B. Rawlinson, *India*, p. 178; De, *Geographical Dictionary*, p. 198. Some identify Ophir with Sauvira, or also Abhira.

8A. *Proc. First AIOC*, p. 374.

8B. cf. footnote 5 above. *Bṛhatsamhitā*, XIV 12, however, mentions Kankana and Konkana as distinct tracts.

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ally of Bombay) from the period of Mauryas let us investigate into the origin of Bombay. The real greatness of the *Urbs prima in Indis* came with its association with the British. It was but a small place till then, though its value as a good harbour was recognised. The derivation of Bombay from Portuguese *Boa-vida*, which later became *Boon-bay* (also *Buon-bahia*) meaning a good bay, has been rightly discarded as bad etymologically and worse historically;⁹ the name, *Bombaim*, can be traced long before the arrival of the Portuguese in India, and the Portuguese themselves use various variants of *Bombaim*. Saletore's recent attempt¹⁰ to derive the name from the Buddhist goddess Mumbani, the patron deity of the locality, on the strength of the word *Manbani* as found in *Mirat-e-Ahmadi*, has been questioned by Sankalia¹¹ for a number of reasons. The facts that there is no final *n* in the name as spelt in the *Mirat*, and the word reads *Ma(u)mbaiy* cut at the root of Saletore's hypothesis. The goddess Mumbani, further, does not figure in early Mahāyāna Buddhism and was never a prominent goddess; and there is no sufficient evidence for taking the North Śilāhāra kings, Mumbani I and II as devout Buddhists, nor for taking the language of the region around Bombay as Kannaḍa. The current view is to connect the word Bombay (Mumbai) with the goddess Mumbā-devī, who was the patron deity of the Kolis, and whose temple, as we shall see later, was on the central

9. cf. Fryer, *op. cit.*, p. 160 n1; Joshi, *op. cit.*, p. 33.

10. The Origin of Bombay, *Journal of the University of Bombay*, XIII, July 1944, pp. 1-9.

11. Origin of Bombay, JUB, XV, January 1947.

island. The derivation of the name of the goddess "Mumbā" from Munga, the fisherman, who is supposed to have built the original temple (Muṅgācī Āī), to which reference is made later, does not account for the word "Mumbai". The generally accepted derivation from Mahā-Ambā-Āī¹² is also not philologically correct. The present writer would seek the origin of "Mumbai" in the Earth Goddess (Mṛṇmayī), which may have later degenerated into Mummaī, Mumbai. The goddess Mommaī, which is still worshipped as a village-goddess in Kathiawar,¹³ serves as a good parallel.

Some difference of opinion exists with regard to the location of Puri, the capital of the Śilāhāras, which has been variously identified with Thana, Gharapuri, Danda-Rajpuri, Rajapur in Ratnagiri District, etc. Wilson held it was at Thana, while Campbell located it at Moreh Bunder to north-eastern end of Gharapuri. Nairne, Cousens, Joshi and others identified it with Gharapuri, which appears to be correct.¹⁴ According to Joshi, the name Gharapuri is the corruption of Agrahāra-purī (the land in Puri assigned for the sustenance of the Bhikshus). Agrahāra in course of time changed into Aghāra, and Agrahāra-puri into Aghāra-puri and then into Ghārāpuri.¹⁵ Puri was also the capital of the Mauryas who were Buddhists, and their name is retained in Mora, a hamlet on the north-easternmost side of the

12. cf. Joshi, *op. cit.*, p. 39; Edwards, *op. cit.*, pp. 41 ff.

13. *Bombay City Gazetteer*, II, pp. 2, 3 n 1.

14. *Bombay Gazetteer*, I, Part II, p. 16 n 2; *Bom. City Gaz.* II, p. 9; Joshi, *op. cit.*, p. 6; Edwards, *op. cit.*, p. 13 f.

15. *Ancient History of North Konkan* (in Marathi), Preface, p. iii.

island. The old landing place is still called Rajpuri, reminiscent of the Puri of the Aihole Inscription.

Turning now to the history of Bombay through the ages, we find that the earliest ruler of Aparānta in historical times appears to be Aśoka the Great (c. 273—236 B.C.) grandson of Candragupta, the founder of the Maurya dynasty. Rock edicts of Aśoka found at Girnar, Shabazgarhi and Kalsi show that he sent Dharmamahāmātras (Buddhist ministers) to Rāṣṭrikas, Petanikas and Aparāntas. The *Mahāvamsa* tells us that Moggaliputta despatched preachers of Buddhism from the Council of Pāṭaliputra (Patna) to Mahāratta, Aparānta and Banavāsi in obedience to the royal orders.¹⁶ The discovery at Sopara (capital of Aparānta) of a fragment of the Eighth Edict may confirm the Mauryan suzerainty of Aparānta since Aśoka's days.

After the Mauryas, Aparānta and Mahārāṣṭra passed into the hands of the Sātavāhanas as would appear from the Hathigumpha inscription of Khāravela and the Nanaghat inscription of Nāganikā, queen of Sātakarṇi I of the Sātavāhanas. Earlier scholars dated the Hathigumpha and Nanaghat inscriptions in the middle of the second century B.C. on palaeographic grounds, but recent researches assign these records to a much later date—not earlier than the latter half of the first century B.C.^{17a} The Purāṇas seem to suggest that Simuka, the founder of the Sātavāhanas, ruled about the third quarter of the first century B.C.

16. *Mahāvamsa*, Turnour's Ed, pp. 71, 2; *Dīpāvamsa*, Oldenberg's Ed, p. 54.

17A. cf. Sircar, *Select Inscriptions*, pp. 183 f, 206 f.

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and extirpated the Kāṇvas about the close of his career. This date is supported by the palaeography of the Nana-ghat and Hathigumpha, as also the Nasik and Sanchi, inscriptions, which refer to Simuka and his immediate successors Kṛṣṇa and Sātakarṇi. Simuka, according to the Purāṇas, was succeeded by his brother Kṛṣṇa, and the latter by his son Sātakarṇi. The succession is the same according to the inscriptions, but both Kṛṣṇa and Sātakarṇi were probably sons of Simuka.

Epigraphic records show that Sātakarṇi held suzerainty over wide regions of the upper Deccan, including probably a portion of Central and Western India. It appears that Northern Konkan and Kathiawar were within the sphere of Sātavāhana influence during the reign of Sātakarṇi I and probably of his immediate successors. The sovereignty of the Sātavāhanas continued for over 300 years, with one serious interruption from the Kṣatrapas. Mahākṣatrapa Nahapāna, about 100 A.D., invaded the Deccan, occupied Junnar and Nasik, and apparently seized the western coast line. His rule, however, was short-lived. Gautamīputra Sātakarṇi of the Sātavāhanas drove him out of Deccan in 125 A.D. A Nasik Cave Inscription records that in the nineteenth year of the reign of King Pulumāvi the cave was constructed and dedicated to the use of Buddhist saints and mendicants by Gautamī, mother of Gautamīputra Sātakarṇi. This Gautamīputra is described as "King of Kings and ruler of Asika, Surāṣṭra, Aparānta, Kukura, Anūpa, Vidarbha and Ākarāvanti",^{17b} and as having destroyed

¹⁷B. cf. R. G. Bhandarkar, *Early History of the Dekkan* (Collected Works, Vol. III), p. 25; Sircar, *Select Inscriptions*, p. 196 ff.

the Śakas, Yavanas and Pahlavas, and re-established the glory of the Sātavāhanas. The "Śakas" destroyed by Gautamīputra Sātakarṇi were the Scythians, the "Yavanas" were Indo-Greeks, and the "Pahlavas", the Parthians.¹⁸

That Gautamīputra deprived the Kṣātrapas (or Kṣaharātas, as their dynasty was called) of their possessions is apparent from the large Jogalthambi (Nasik) hoard of Nahapāna silver coins restructed by him. Before his death, Gautamīputra lost to Rudradāman of the Kārdamaka dynasty of Scythians most of the territory he had conquered from Nahapāna, with the exception of Govardhana and Māmalla Ahāras. Gautamīputra was succeeded by Vāsiṣṭhīputra Pulumāvi, and he, in his turn, by Vāsiṣṭhīputra Sātakarṇi (Śivaśrī Sātakarṇi of the Purāṇas). The Kanheri Inscription shows that Vāsiṣṭhīputra Sātakarṇi, the son-in-law of Rudradāman, was in possession of Aparānta,—may be either as his father-in-law's viceroy, or he may have conquered it after Rudradāman's death. Vāsiṣṭhīputra's successor, according to the Purāṇas, was Śivaskanda (name not found in the inscriptions), who was succeeded by Yajñaśrī Sātakarṇi (Yajña of the inscriptions and coins). He ended the Śaka rule in Western India. His silver coins found at Sopara closely imitate the type, size, and weight of those of Rudradāman. After the death of Yajña Sātakarṇi about the beginning of the third century A.D. followed the decline and dismemberment of the Sātavāhana Empire. It was split up into a number of separate principalities.

18. cf. R. G. Bhandarkar, *op. cit.*, p. 33.

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under different branches of the ruling family. The Purāṇas mention three successors to Yajñāśrī, but not much is known about them. The recent find of potin coins at Tarhala in the Akola District of Berar¹⁹ testifies to the existence of all the rulers mentioned by the Purāṇas as successors of Gautamīputra up to Pulumāvi.²⁰ Gradually the branches of the Sātavāhanas were dispossessed by Ābhīras, Traikūṭakas, Ikṣvākus, Vākātakas, etc. of the different parts of the empire. The Sātavāhanas of the coins and inscriptions are said to be the same as the Āndhrabhṛtyas of the Purāṇas; but the Purāṇas indicate by Āndhrabhṛtyas the dynasties like Ābhīras, etc. that were first subservient to the Sātavāhanas but assumed independence later after their downfall. The Sātavāhanas continued to rule till the middle of the third century A.D. The Ābhīras appear to have succeeded the Sātavāhanas in Gujarat, Konkan and Mahārāṣṭra, and their founder Śvarasena probably started the Kalacuri-Cedi era. Traikūṭakas, who were originally feudatories of the Ābhīras, succeeded them in Gujarat, Konkan and Nasik after their downfall about 415 A.D.*

During the tolerant rule of the Sātavāhanas both Buddhism and Brahmanism prospered side by side. Trade and commerce were in a flourishing condition. Kalyan was created a mart, and vessels full of all manner of merchandise—sesamum, oil, sugar, spices, even 'handsome young women' of Hellas—from Parthia anchored at

19. cf. Mirashi, *Journal of the Numismatic Society of India*, II, pp. 83-94; *Annals of the Bhandarkar O.R.I.*, XXVII, p. 39.

20. For Puranic account of the Sātavāhanas (or Andhras) see, Fargiter, *Dynasties of the Kali Age*, pp. 36, 70.

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the ports of Aparānta, and ships of the Greek, the Arab, the Persian and the Christian sailed between Egypt, Malacca, China, the Gulf on the one side and the Konkan kingdom on the other.

We know but little of the political conditions of Konkan in the fourth century A.D. A shadowy king Rudragaṇa, son of Indravarmā, who imitated the last of the Kṣatrapa coinage, is the only name we know for this period. The Traikūṭakas dominated the western coast as far north as Broach during the fifth century A.D. Two hoards of silver coins bearing the legend "the illustrious Kṛṣṇarāja, devotee of Śiva, who meditates on the feet of his parents" (*parama-māheśvara mātāpitṛ-pādānudyāta Śrīkṛṣṇarāja*) were discovered at Cavel in the island of Bombay and in Salsette. Counterparts of these coins found at Nasik and Karad indicate that from c. 375—400 A.D. Northern Konkan, including Bombay, was under the dominion of the Traikūṭaka king Kṛṣṇa. The coins also show that by c. 400 A.D. the primitive inhabitants of the island were in touch with the Thana coast, and "furnish the first direct evidence of Bombay's connection with civilisation."²¹ How long Traikūṭakas ruled over North Konkan is not definitely known. Kalacuris of Māhiṣmati succeeded them in Gujarat, Konkan and Mahārāṣṭra. The story of Bombay from Kṛṣṇarāja to the end of the fifth century which witnessed the disruption of the Gupta Empire in the north and of the Traikūṭakas in Bombay and the surrounding country is shrouded in mystery.

21. Edwardes, *op. cit.*, p. 12.

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It appears that the local rulers of Bombay after the Traikūṭakas were princes of the Maurya family. The name is preserved in "More" branch of the later day Marathas. Suketavarmā, a prince of this dynasty, is mentioned in an inscription at Vada in Thana. The Maurya sovereignty lasted for nearly a century when Kirtivarman of the Cālukyas from the South, occupying Revatidvīpa (Ratnagiri and Goa) invaded Bombay in 590 A.D. But the suzerainty of the Mauryas was finally ended by Pulakeśi, son of Kirtivarmā, whose general Caṇḍadaṇḍa attacked with hundreds of ships the Mauryan capital Puri "the goddess of the fortunes of the western ocean" which later became the capital of "the Konkan fourteen hundred",²² and captured it. Pulakeśi also brought under subjection the kings of Lāṭa, Mālava, Gurjara, Kanoja and Vanavāsi. The Cālukyas exchanged embassies with the Sassanians of Persia, and revived the old trade with the Persian Gulf. They followed the Vedic religion of sacrifice and the popular Puranic worship in preference to the tenets of the declining Buddhism. The Cālukyas entrusted the governance of their provinces to younger princes, and though Hiuen Tsang who visited Mahārāṣṭra during this period is silent on the point, it may reasonably be surmised on the strength of available evidence that Bombay and the neighbouring country were under control of the Cālukyan governor of Nasik. The Cālukyas continued to be in possession of the western coast until about 757 A.D. when their supremacy of

22. Old inscriptions contain the expression: *caturdasa-grāmasati-samanvītam samagra-konkana-bhuvam*, indicating that Konkan comprised fourteen hundred villages.

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the Deccan was shattered by the Rāṣṭrakūṭas who directed the affairs of "Konkan fourteen hundred" from the hill fort of Mayūrakhaṇḍi (near Nasik) their chief stronghold. The Cālukyas have left no material relics of their dominion in these seven islands, but their influence, like that of the Mauryas, Yādavas, etc. survives in the surname "Colke" found among Kolis.

The Rāṣṭrakūṭa emperor Govinda III conferred on Kapardin I, the founder of the Śilāhāras, the kingdom of North Konkan in recognition of his valour and assistance. The Śilāhāras (surviving to this day as Shelars of the Marathas) claim to hail from Tagara in the Deccan and descended from Jimūtavāhana. One of their branches ruled in South Konkan from 782 to 1008 after the fall of the Rāṣṭrakūṭas, and another held sway later at Karad in Satara. The Śilāhāras of the northern branch remained supreme for over four centuries (c. 800—1240 A.D.) as rulers of modern Thana District together with Bombay and parts of modern Kolaba District. Nothing special is known about Kapardin, the first ruler. From an inscription in the Kanheri cave of his son Pullaśakti who succeeded Kapardin, it appears that he was the governor of Mangalapuri in Konkan, and accepted the suzerainty of the Rāṣṭrakūṭa king Amoghavarṣa. His successor Kapardin II also was a vassal of the Rāṣṭrakūṭas. Masudi, the Arab historian, mentions Jhañjha, the fifth king, as ruling over Saimur (Chaul) in 916 A.D. He built twelve Śiva temples and was a devout Śaiva. The Rāṣṭrakūṭa empire was, however, overthrown during the reign of Vajjaḍa I, the seventh king, but both he and his son Aparājita Mṛgānka

continued to be loyal to their emperors. Aparājita's Bhadan copperplate grant issued in 997 A.D. shows him to be a ruler of the whole of Konkan fourteen hundred. Aparājita did not recognise the overlordship of the Cālukyas who had crushed the Rāṣtrakūtas. It is probable that he had declared his independence. But the Cālukya king Satyāśraya invaded Konkan and defeated Aparājita who fled to his sea capital, Puri, and had to acknowledge the Cālukya suzerainty. Aparājita was succeeded by his sons: Vajjada II ruled for a short time, and his younger brother Arikesarin was later at the helm of the kingdom from c. 1015 to 1025 A.D.²³ During his reign, Bhoja Paramāra invaded North Konkan and conquered it, and probably compelled Arikesarin to accept Paramāra sovereignty. Cittarāja succeeded his uncle Arikesarin, and in his reign the Kādambas conquered his territory in North Konkan. He was probably restored to his kingdom on his acknowledging the Kadamba supremacy. Despite adverse political circumstances, Cittarāja erected the beautiful Śiva temple at Ambarnath near Kalyan. Mummuni (or Māmvani), the younger brother of Cittarāja, succeeded him, and formed a matrimonial alliance with the Kādambas as a political expedient.²⁴ Mummuni was succeeded by his nephew Anantadeva, son of Nāgārjuna, who expelled the Kādambas from the Konkan, annexed Southern Konkan, and

23. Altekar (*Indian Culture*, II, pp. 406-8) has shown that the view that Vajjada was the younger son and there was a war of succession is not correct.

24. Saletore (*op. cit.*, pp. 5 ff) mentions also an earlier Mummuni who ruled in the first quarter of the seventh century A.D., and was killed by the Cālukya emperor Puḷakesin II.

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assumed the title "lord of the western ocean" (*paścimasamudrādhipati*). Aparārka I succeeded his father Anantadeva, but was ousted from North Konkan by the Kadamba ruler Jayakeśin II. Aparārka, however, soon regained most of his ancestral possessions and ceased to be a Kadamba feudatory. He established diplomatic relations with other political powers of the day including Kashmir. He was a man of culture, and wrote a commentary on the *Yājñavalkya-smṛti*. Aparārka was succeeded by Harapāladeva, and Mallikārjuna succeeded the latter. Mallikārjuna was a powerful king who assumed the title "grandfather of kings" (*rāja-pitāmaha*). His capital was said to be Śatānandapura Jaladhiveṣṭita (sea-girt city of a hundred joys) which may be another name for Puri, or may be Santupori referred to by Diogo do Couto in 1603 A.D. In the court of Kumārapāla of Gujarat, a bard of Mallikārjuna once recited certain verses styling Mallikārjuna as *Rājapitāmaha*. Enraged at this, Kumārapāla ordered his general Ambaḍa to invade the country of Mallikārjuna. In the battle that ensued near Nausari Mallikārjuna defeated Ambaḍa who was forced to return to Gujarat. Equipped with larger reinforcements, Ambaḍa attacked Mallikārjuna and defeated and killed him securing the territory for the king of Gujarat. Aparāditya II, who succeeded Mallikārjuna, soon terminated Kumārapāla's rule over Thanā, as would appear from his Parel inscription (1187 A.D.) which describes him as "king of kings, emperor of Konkan" (*Mahārājādhirāja Koṅkaṇa-Cakravartī*). Keśirāja succeeded his father Aparāditya, and reigned for 45 long years during which the extent of his kingdom probably diminished on account.

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of attacks from the Yādavas. Soma or Someśvara was the last of the Śilāhāras of North Konkan, and he was very likely Keśirāja's son. In 1260 A.D., king Mahādeva of Devagiri invaded Konkan with a large army of elephants, and defeated Someśvara, who took refuge in his ships, and perhaps met his end by drowning.²⁵ North Konkan thus came to be annexed to Devagiri after the defeat and death of Someśvara.

The Śilāhāras were tolerant of foreigners and other cults. Mosques were built within their territory, and a Mahomedan judge was appointed to decide disputes of Muslim litigants. Jews, Christians, Arabs, Parsis, Mahomedans, etc. immigrated in large numbers to Chaul and other towns including Sindan (Sanjan) which had a large Mahomedan population and a Jumma Masjid,²⁶ Sopara, Thana and Al Omains (modern Lower Colaba). While fostering trade and colonisation and showing much favour to foreigners and their creeds, the Śilāhāras equally performed their duty to their own faith. They built many temples, those at Walukeswar and Ambar-nath being prominent. The "lucky stone" (Shri Gundi) at the extreme edge of the Malabar Point stands to the memory of the Śilāhāras who gave the spot a Dravidian name, and erected a temple of Śiva with a carven Tri-mūrti image. They introduced serpent worship and Dravidian forms of speech into this island (e.g. *pada*, in Nagapada and Agripada). They organised their land revenue by creating *rāṣṭras* (large district) divided into *viṣayas* and *grāmas*. Each village was under the charge

25. Bhandarkar, *op. cit.*, p. 160; Altekar, *op. cit.*, p. 417.

26. Ibn Haukul in Elliot, I, 34 and 38, as cited in *Bombay City Gaz.*, II, p. 12 n 5.

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of Pattakil (modern Patil) or headman. They constructed a Rājapatha (king's high road) a little north of Bhandup which followed the same line as the present Bombay Thana Road. The inscriptions of the Śilāhāras show that both Pathare and Kayastha Prabhus, and Yajurvedi Brāhmaṇas with other castes connected with them had settled in Bombay in those days.

After its inclusion in the kingdom of Devagiri North Konkan was governed by a viceroy appointed by the Devagiri King. It appears that in 1272 A.D. Mahāpradhāna (Chief Minister) Acyuta Nāyaka was governing the province of Sashti (Salsette) as viceroy of Rāmadeva, who succeeded his uncle Mahādeva of Devagiri in 1271 A.D. Kṛṣṇa, a Brāhmaṇa of Bharadvāja gotra was Rāmadeva's viceroy for the whole Konkan in 1290 A.D. The invasion of Devagiri by Ala-ud-din Khilji in 1294 A.D. is a well-known incident. After his defeat at the hands of Ala-ud-din Rāmadeva sued for peace on payment of heavy annual tribute to the Emperor of Delhi.

Rāmadeva had two sons, Śankaradeva and Bhīmadeva (or Bimbadeva, or Bhillamadeva). The second son appears to have established himself as ruler of North Konkan after the defeat of Rāmadeva. Old Marathi and Persian records and Sanads show that after firmly establishing his power in North Konkan, king Bhīmadeva made Mahi-Mahim (Bombay-Mahim) as the capital and divided the country into 15 *mahāls* or districts comprising 1624 villages. The *Bimbākhyāna* (an old Marathi work)²⁷ states that Bimbadeva came to Konkan via Ana-

27. Published in a lithographed edition by R. P. Rane. Bombay, 1877.

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hilavada in 1216 Śaka (1294 A.D.). He found the island of Mahim almost uninhabited and ordered its colonisation. Pleased with the charming scenery of the island he caused a royal palace and several houses to be erected there for accommodating the whole retinue who had accompanied him from Devagiri through fear of the Mahomedan invasion of Devagiri and Anahilavada. He brought with him from Paithan nine families of Yajurvedi Brāhmaṇas of Mādhyandina Śakhā, and 66 other *kulas* (families) from Paithan, Champaner and other places. These comprised 27 families of Sūryavamśis, 7 of Śeṣavamśis, 5 of Pañcālas, 7 of Kunbis and Agris, one of Dasa Lad, one Visa Lad, one Lad, one Mod, one Dasa Mod, one Visa Mod.

The *Bimbākhyāna* gives an account of the advent of Bimbashah in North Konkan, and of the people who accompanied him. Most of the dates, however, are inaccurate, and some statements are so conflicting that their testimony cannot be accepted as reliable or correct unless corroborated by independent evidence. There are at least three different versions of the history of Bimba, and at least six varying statements on particular points.

The statement in the *Bimbākhyāna* that the king gave the village of Pahad to the Raja Purohita Kavale is confirmed by a Persian *firman* issued by Nawab Chanda-khan, Subba of Damaun in 901 A.H. (1495 A.D.). The *firman* states that Bimbashah hearing of the defeat of his father Rāmadeva at the hands of Ala-ud-din Khilji fled with Rājaguru Purushottam Pant Kavale and eleven Umaraos by sea shore, and captured the Parnera fort and

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Daman, Shirgaon, etc.—the territory from Parner to Ashtagar. While administering Mahi-Mahim (Bombay) he divided the country into twelve districts and donated the district of Malad and some villages from Pahad to Rajaguru Kavale. The *Bimbākhyaṇa* further states that the king gave the village Paspavli (Palsavli) to his Senādhipati and Kulaguru, Gangadhara Pant Nayak, whose family appears to have been in high esteem with the Devagiri kings, as one Acyuta Nāyaka, as we have seen, was governing Salsette as the viceroy.

A Persian patent about the year 1436 A.D. bearing the seal of Muhammad Dalil Diwan of Sultan Alauddin of Bidar records that in Śālivāhana year 1212 (1290 A.D.) Raja Bimbashah took possession of the country from Karsan (who, in all probability, was the Brāhmaṇa Kṛṣṇa of Bharadvāja *gotra*, in charge of North Konkan as Rāmadeva's viceroy, as already stated).

With the advent of Bhimadeva and his followers begins the history of the growth and colonisation of Bombay. He found the island of Mahim mostly inhabited by Kolis and other lower castes. It was full of Babul trees and the shrines of Walukeshwar and Mumbadevi were the only ancient places of interest. The king changed the name of the island then known as Newale or Baradbet to Mahikāvati (or Mahim) and ordered the plantation of coconut and other trees, and built several temples, including one in honour of his family deity Prabhāvati or Prabhādevi. He made Mahikāvati his capital, and erected a palace and several houses, as already stated. A Dānapatra (charter of gift) issued by him in Śaka 1221 (1299 A.D.) granting the rights of Sardesai and Sardeshpande

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to Rajaguru Purushottampant Kavale on the occasion of solar eclipse shows that Konkan contained fourteen *Parganās* or districts and two *kasbas* or sub-divisions, and that the *Parganā* of Mahim comprised seven hamlets. King Bimba or Bhīmadeva died in Śaka 1225 (1303 A.D.) and was succeeded by his son Pratāpabimba or Pratāpadeva.

This semi-misty King Bimba or Bhīma was the founder of Bombay. Some scholars, however, identify this Bimba or Bhīmadeva with a Solanki Bhīmarāja of Anahilawad. Da Cunha states that Bhīmarāja of Gujarat after his defeat in 1024 A.D. by Mahmud of Ghazni at Somnath fled from the country along with his colony from Patan and settled at Mahim.²⁸ But history tells us that immediately after the departure of Mahmud and his army Bhīmarāja returned to his country, rebuilt the Somnath temple in stone in place of the original wooden one destroyed by Mahmud; and after a few years subdued the Chief of Abu and ruled at Anahilawad till his death in 1064 A.D. The silence of the *Prabandhacintāmaṇi* and *Dvyāśraya-kāvya* which record the minutest details of the reigns of Cālukya kings of Anahilawad, about such an important event as the conquest and colonisation of Konkan by Bhīmarāja (Cālukya or Solanki) with people from Gujarat is significant. It definitely goes against the identity of Bhīmarāja with the coloniser of Konkan. The Śilāhāras were the rulers of Konkan at the

28. Origin of Bombay, *JBBRAS*, Extra No., 1900, p. 39. Dr. V. D. Rao has also considered the identity of Rājā Bimba whom he takes to be the second son of king Rāmadeva of Devgiri (*Proceedings of the Indian History Congress*, X, pp. 516-21).

time of Mahmud's invasion, and the only king of Solanki dynasty who successfully attacked Konkan was Kumārapāla, as already described. Another Bhīmarāja of the Solankis (1178-1241 A.D.) was very weak, and his kingdom was gradually divided between his powerful ministers and chiefs. He was, moreover, a nominal ruler for a number of years between 1209 and 1226 A.D., probably in Saurāṣṭra. All this shows that he cannot be associated with the conquest and colonisation of Konkan, from the powerful Śilāhāra kings, Aparārka and Keśideva. No connection, therefore, can be established between Bhīma, the conqueror of Konkan, and the Solankis.²⁹ On the other hand, it is definitely known that towards the close of the 13th century, the whole of the northern Konkan was under the suzerainty of the Yādavas of Devagiri, and it was governed by viceroys appointed by the Yādava kings. The traditions of the Prabhus, Panchakalasis, and Palashikar Brāhmaṇas distinctly maintain that they came from Paithan with King Bhīmadeva, son of Rāmadeva of Devagiri, when invaded by Ala-ud-din Khilji.

About Pratāpabimba (or Pratāpshah), the son and

29. In the introduction to his edition of "Mahikāvaticī Bakhar" (in Marathi), Poona, Saka 1846, Rajawade states that king Pratāpa of the Bimba feudatories of the Cālukyās at Champaner conquered the western coast between Daman and Walukeshwar in Saka 1062 (1140 A.D.), and founded his capital at Kelve-Mahim. Thereafter Pratāpa invited numerous families of Brāhmaṇas and other castes from Paithan and Champaner to settle in the newly conquered land. This Bimba family ruled till Saka 1216 (1294 A.D.) when Bimbadeva or Bhīmadeva of the Yādava family wrested the Konkan territories, and established his capital at Mahikāvati, Bombay-Mahim. It is difficult to accept the historicity of the earlier Bimba family proposed by Rajawade. For a critical account of the various versions of *Bimbākhyāna* and different identifications of Bimba, cf. Rao's paper referred to earlier.

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successor of Bimbadeva, nothing of importance is recorded except that he built another capital at Marol in Salsette, and called it Pratappur, which is still preserved in the deserted village Pariapur or Pardapur near the centre of Salsette. The garrison of Mubarak, Emperor of Delhi, occupied Mahim and Salsette in 1318 A.D. after annexing Devagiri. Marathi records, however, show that Mahomedan supremacy was not firmly established then, as Pratapshah is said to have reigned for 28 years, i.e. till 1331 A.D., when he was defeated and killed by his brother-in-law Nagardev, chief of Cheul. Nagardev usurped the kingdom and ruled for 17 years after which he was defeated and deprived of his dominions by the Mahomedan rulers of Gujarat in 1347-48 A.D. Oppression and atrocities by Nagardev's favourite Bhagadchuri are stated to have brought about Nagardev's downfall, and the immediate cause happened to be the machination of a disgraced Sardar, Nathrao Sindha Bhongle, who approached the Muhammedan officer of Wadnagar, and suddenly attacked Mahim. In the absence of Nagardev who had gone to Walukeswar for worship, his queen defended the palace, but was slain and the palace was looted. Nagardev later gathered his forces and attacked the enemy at Byculla. He was defeated and killed, and thus ended the sovereignty of the Hindu kings over the island of Bombay and its dependencies.

Now we shall briefly deal with the inhabitants of Bombay during the Hindu Period. According to the Purānas and the Mahābhārata, as already indicated, the residents of Aparānta, which corresponds to North Konkan only in its restricted sense, included the Ābhīras,

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Sūdras, etc. some of whom were the successors of the Kolis who appear to have been the earliest inhabitants of Bombay. Fishermen and hunters of the Stone Age were probably the forefathers of these Kolis. Though pressed and engulfed by successive waves of invaders and settlers, the Koli is still amongst us, due, no doubt, to his natural sturdiness. Various derivations have been suggested for the word Koli: e.g., from Sanskrit *Kola* (hog) as hog-killer, or *Kula* (family) as clansman; or from Mundar *Horo* or *Koro*, man, or *Kol*, boat. The derivation from an old Dravidian root signifying agriculture appears most satisfactory in view of the Dravidian connections of these people. Ethnologically Kolis belong to the Dravidian or Negrito type, dolichocephalic, with thick and broad nose.

Among the important divisions of the Kolis may be mentioned Son-Kolis who are found along the Thana coast. The prefix is reminiscent of Sron or Son Aparānta which denoted North Konkan in Buddhist legend, and perhaps bears some connection with Son or Sonag signifying Yavana or Greek in Southern India. Meta Kolis were the earliest colonists of this island who fished in these waters and tilled the soil. In contrast to other divisions who have lent their names to localities, Dongri Kolis get their name from Dongri, the hill tract in one of the Heptanesia.

Local nomenclature of modern place names in Bombay shows that the Kolis occupied practically all localities in the seven islands. The name of the two southern islands, Kolaba (Kola-bhat, Koli estate), indicates the existence of Kolis there. Mandvi Kolivadi and Dongri

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Kolivada on the third island, as also Cavel (Kol-war, Koli hamlet) included in the Dhobi Talao, receive their names from Kolis; Mug-bhat (landed estate of Mung) is the estate of one Mung, Koli. Mazgaon (Machchgaon, fish village) and Ghodapdev (from Khadak-dev, rock god) in the fourth island show Kolis as fishermen. The northern islands also have Koliwadi each in Mahim and Sion, reminiscent of the Kolis.

Later, the Kolis got their deities incorporated into the Aryan fold, and the Brāhmaṇas invested the Kolis with a pedigree reaching the Lunar Dynasty. They worship demons and spirits as also family and village deities, and offer fowls to the spirit of the dead. Disease is interpreted as demoniac possession. During the Sāta-vāhana period the Kolis probably had communications with the mainland.

Though the Agris themselves claim only a later connection with this island, long after the Kolis and other non-Aryans, anthropological evidence shows that they settled in Thana District in pre-historic times. The suffix *pada* to their name in Agripada has an old Dravidian element. The Agris however, are on a much higher level than Kolis, Katkaris, Thakurs and other aboriginal tribes. They follow agriculture and manufacture salt.

The various dynasties that ruled Bombay brought in their train people from Mahārāṣṭra, Gujarat and the South. The names of Maurya, Cālukya, Silāhāra and Yādava dynasties survive respectively in More, Cholke, Shelar and Jadhav. Thana, Sopara and Kalyan were great sea ports since ancient days, and the Arabs were in contact with these places and settled there. Sāmavedis

and Govardhanas were the early Brāhmaṇa residents. The priests of the Sātavāhanas were the Śukla Yajurvedī Brāhmaṇas. Kāyastha Prabhus appear to have resided in North Konkan in the Śilāhāra period. The legendary tales in the *Sahyādri-khaṇḍa* connecting them with the kings of the Solar Dynasty have no historical value. The Prabhus from Paithan who accompanied king Bhīmadeva and were known as Pathare Prabhus, appear to have connection with the Pratihāra kings. Under the Śilāhāras the Western coast witnessed, as we have seen, the colonisation of diverse foreigners, such as Jews, Christians, Parsis, Mahommedans, etc.

There was a great exodus of people of various castes with the Yādava king Bhīmadeva or Bimba, the founder of Bombay. Foremost among the four main classes were the Prabhus, who aided Bhīmadeva to build the Prabhādevī temple, to divide the kingdom into Mahals (districts) and Paravadis (hamlets), fostered trade, settled disputes, and supervised public affairs. With these came the Brāhmaṇas, who were also astrologers and doctors and belonged to the Mādhyandina Śākhā of Śukla Yajurveda. They were later called Palashikar Brāhmaṇas from Palasavli, which they made their home. There were also Śeṣavamśis or Bhandaris, the palm-juice tappers (Sanskrit *Maṇḍāraka*, distiller) in the retinue of Bhīmadeva. One of the Bhandari sects is called Kirpal, allowed to make use of Hindu rites after their reconversion. Bhandaris, with Vadvals and Malis who came at this time, initiated cultivation introducing various fruit and flower bearing plants that have lent their names to portions of modern Bombay. Munmala (Madmala, orchard of coco-palms) which was

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in Mahim woods, owed its origin to the Bhandaris. In Bhimadeva's wake came also warriors and craftsmen, the Somavaṃśī Kṣatriyas or Panch-kalshis, including Sutars, Vadvals, and Malis, carpenters, husbandmen, and gardeners. They derive their descent from Sūrya Nārāyaṇa (Sun-god). The colony of Somavaṃśīs or Panch-kalshis was near Parel. Among the lower classes in Bhimadeva's retinue were the Thakurs (petty officers in the army) and Bhoirs or Bhois (palanquin bearers). Both have left their names in Thakurwadi and Bhoiwada.

We may conclude this sketch of the Hindu Period with a short account of the important old temples.

The temple of Mumbādevī, the patron deity of Bombay, from whom the city received its name, stands at present near Pydhuni. On the cession of the island to the British in 1661 A.D. the temple was said to be standing on the Esplanade in its pristine glory untainted by the hands of Mahomedan or Christian iconoclasts; but this is not correct as shown later. The *Bimbā-khyāna* refers to the temple of Mumbādevī in the central island. There are two traditions connected with the foundation of the Mumbādevī temple. The first associates it with Mung, a Koli fisherman, who erected it over 500 years ago on Esplanade, and called it Mungācī Ambā, which was later contracted into Devi Mumbāi or Mumbai. The other is from the *Mumbādevī-māhātmya*, which states that the giant Mumbāraka, who was punished by the goddess prayed to her, and chose as a boon the naming of the temple in their joint names. Mumbāraka is, no doubt, the Pathan king of Delhi, who persecuted Hindus during his invasion of this part. Both these deri-

vations, however, do not explain the name of the deity. The original temple was probably destroyed when Mubarak overran these islands about the year 1320. It was evidently rebuilt later, and stood near Fansi Talao on the Esplanade where the present Vict6ria Terminus stands. The government purchased the Esplanade site of the temple as it was required for fortifications and defence, and the shrine was removed to its present site in 1737 (or 1766) A.D. The temple was built by the Maratha goldsmith Pandurang Shivaji. The Mumbādevī Tank is a later construction built in 1830 A.D. at the expense of Putlibai, a Bania lady.

The temple is without any architectural grace. On one side of the tank there are fourteen chapels, each containing the image of deity with all its religious paraphernalia. On the opposite side is a row of chambers for priests or ministers. There are two Dipamālās in front of the shrine of Mumbā.

The temple of Prabhādevī (or Prabhāvati) the family deity of Patane Prabhus is next in importance to Mumbādevī in age and sanctity. The present temple is situated at Mahim, and was built in Samvat 1771 (1715 A.D.) by the members of the Patane Prabhu caste. The original temple was said to have been at Kotwady, which was destroyed by the Portuguese. To save the image from desecration the Prabhus threw it in a step-well close to the present temple. After thus lying in water for over two hundred years, the deity appeared in the dream of the Prabhu owner of the land in 1739 A.D. and the temple was erected. Besides Prabhādevī, there are images of Śitalādevī, Khoklādevī, and others.

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The temple of Gāmdevī also known as Līlāvati, is one of the oldest, dedicated to the village goddess of that part of the island where it is situated. A Prabhu named Bapuji Mhatre, who dreamt of the existence of the image, brought it down from the rocks of the Malabar Hill in 1661 A.D. Another Prabhu, Balaji Bhikaji, built the temple. The temple is resorted to by Prabhus, Vadvals, and Sutars.

The Walukeshwar temple at the Malabar Point is the only monument in Bombay of the Śilāhāras. The temple was apparently destroyed by Mubarak in one of his raids or by the Portuguese. Its remains consist of pillars or their caps, statues, carved stones, etc. A triform (Trimūrṭi) head, 2 ft. square and 18 in. thick similar to the famous Trimūrṭi at Elephanta, was found at this site underground. It is at present in the India House Museum. Near Walukeshwar temple is the Shri Gundi (Lucky Stone), where pilgrims resorted for the purpose of regeneration. The legend connected with the Walukeshwar temple associates its foundation with Rāma, an *avatāra* (incarnation) of Vishṇu.

III

BOMBAY UNDER MUSLIM RULE

The west coast of India was not unfamiliar to the Arab merchant. Arab expeditions sent to India in the 7th and 8th centuries had met with good reception from the Silahar Kings in North Konkan. The friendly treatment meted out to them and tolerance shown to their religion encouraged the early Arab and Persian settlers to spread along the coast line, inter-marry with the Hindu population and give rise to a new community the 'Nawaitis' who are ancestors of the Konkan Musalmans. They lived peacefully in coastal towns under Hindu kings.

Muslim rule made its first appearance in Bombay in the beginning of the 14th century. Sultan Mubarak, Alauddin Khilji's successor, sent his armies south, one of which entered Konkan, overran Salsette and Bombay and committed great atrocities on the island population to have earned for him the epithet 'Mumbarak Rakshasa' in the *Mumbadevi Mahatmya*. The tide receded leaving behind wrecked hamlets and ruined temples. The Muslims again returned in 1347 on the invitation of a disgruntled chieftain in Nagarshah's country, slew the King and plundered Mahim. But the hold of the Delhi Sultans over this distant outpost was precarious. It was not until the establishment of an independent Muslim Kingdom in Gujarat that Bombay came under the firm grip of Muhammedan rule. During the reign of Sultan

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Ahmed of Gujarat (1411-1431) a Gujarat noble of renown was posted for some years at Mahim. He instituted a proper survey of the land and did much to improve the existing revenue system.

He did not have a peaceful time; the Bhandaris of the island revolted and succeeded in holding the island for some time. Besides, the Bahamani rulers of the Deccan who had now extended their sway to Salsette, and later their younger branches, would not allow the Gujarat Sultans to hold the outlying island of Bombay unchallenged. Obstinate battles were fought between the monarchies of Gujarat and Deccan for the possession of the island throughout the 15th century. The Gujarat Sultans however succeeded in maintaining their hold over the island till it was wrested from them by the Portuguese in the beginning of the 16th century.

The salient feature of the Muslim period is that the island served purely as a military post for the possession of which the land Powers of the Deccan and Gujarat fought on several occasions throughout the 14th and 15th centuries. The internal administration remained with the local Hindu chieftains. The legacies of hundred and fifty years of Muslim domination of Bombay are firstly, the shrine of saint Makhdum Fakih Ali at Mahim and secondly the community of the Konkani Musalmans, who in their language and customs are very near the Konkani Hindu. The bulk of the Muhammedan population, Khojas, Bohras, Pathans, Sidis, Mughals and others are later immigrants to Bombay coming after the establishment of British supremacy.

The original home of the Konkani Muhammedans or

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Nawaits was at Mahim. On the advent of the Portuguese a large number of them came over to Bombay proper and settled on land subsequently included within the fort. They were good sea-faring people and followed the profession of ship-masters—Nakhodas—ship's officers and sailors. They came under the suspicion of the E. I. Company in the days of Haider Ali and Tipu Sultan and were removed outside the fort walls. They were given building sites outside the areas north-west of the present Crawford Market. The locality even at present is a stronghold of Muslims.

IV

BOMBAY UNDER THE PORTUGUESE

The discovery of the direct sea route to India by the Portuguese at the end of the 15th century ushered a new factor in Indian politics the future results of which few could foresee. The Westerner who was to dominate the situation later, appeared on the scene. Vasco da Gama rounded the Cape of Good Hope and arrived at Calicut in 1498. It was no mere spirit of adventure that had lured the Portuguese navigators to brave the dangers of the unknown. Their main objects in coming to India were, as Da Gama declared, to seek Christians and spices, to spread the message of the Gospel and to capture the commerce of the East, so long the monopoly of the Arabs then known as Moors. The superior seamanship of the Portuguese, their wider experience, their weapons and daring gave them such decided advantages over their rivals, (the Moors), as almost to overwhelm the latter. Within a few years of their arrival in Indian waters they had seized important outposts all along the African coast to the China Sea, from Mozambique to Malacca. On the Indian continent they established themselves in Goa in 1510 and from there started in pursuit of their enemy. Their fleets sailed northward to plunder the Gujarat ports visited by him and sweep him off the sea.

At the time of the Portuguese descent on the Gujarat coast Bombay was in the possession of Sultan

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Muhammad Shah surnamed Begarah. He allied himself with the Sultan of Turkey whose subjects the Moors were, against the Portuguese, and thus became involved in hostilities with them. In 1507 an officer of the Gujarat Sultan defeated a Portuguese fleet near Chaul, but two years later in 1509 the Musalman fleet was annihilated in a battle fought off Diu in Kathiawar. It was during this expedition that the Portuguese paid their first visit to the island of Bombay which they repeated in 1517, 1522 and 1524. In 1529 a great battle was fought between a Portuguese fleet under Lopo Vaz and that of the Gujarat Sultan near Bombay. To give his troops rest after the fighting the Portuguese commander landed them at Bombay and because his soldiers found great refreshment and enjoyment there, called it "a ilha da boa vida (Island of the good life)".

The Portuguese visitations became very frequent. The Gujarat Sultan, Muhammad Begarah's grandson, Bahadur Shah, could not shake them off and the Mughals had begun to press from the north. Bahadur Shah found it convenient to come to an agreement with the Portuguese. By the treaty concluded with Nuno da Cunha on 23rd December 1534, he 'gave and bequeathed to the King of Portugal from that day forth for ever the city of Bassein, its territories, islands and seas, with its revenue in the same way as he, Sultan Bahadur Shah of Gujarat, held them before.'

The seven islands of Bombay formed an appendage of Bassein and thus came into the hands of the Portuguese and from this date begins Portuguese dominion over the island which ended 130 years later when Hum-

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phrey Cooke on behalf of King Charles II of England took charge of it from the Portuguese Governor.

'The land of the island', the Portuguese reported in 1534, 'is very low and covered with great and beautiful groves of trees. There is much game and abundance of meat and rice and there is no remembrance of any scarcity'. While cocoanut and rice were the staple products of the island, brab, jack fruit, Jambul, Jagoma and mango also grew in abundance. Sion, Vadalla and Mazagaon were noted for their salt pans. The Koli settlement lived by catching fish in the sea round, drying it upon rocks and sending it to Bassein for sale. The Kolis formed the most numerous class on the island and were scattered all over the seven islands from Colaba to Sion. At Mahim was the small settlement of the Konkani Musulman. There were also the Kumbis and Agris, agriculturists and salt-pan renders. The Bhandaris who had come with Rana Bimba formed the main stay of the militia. The Prabhus (Pathare) collected 'the rents of the King and were also merchants'. Parsis and Baniyas are also mentioned but they were few.

For administrative purposes, the island composed of seven villages and a few hamlets, was divided in two Kasbas or chief stations. Under Mahim came Mahim proper, Parel, Sion and Vadalla, while Bombay was linked with Mazagaon and Worli. The total revenue was not very big. Bombay which had been rented in the beginning for about Rs. 300, paid later Rs. 850. Mahim yielded Rs. 750 and customs brought in about the same amount (Rs. 800). The four villages of Parel, Vadalla, Sion and Worli paid the small amount of Rs. 155.

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All this was managed on a feudal basis. Lands and estates were granted as fiefs or manors for which the holder paid a nominal rental of 4 to 10 per cent, the leases being renewable either yearly or triennially or in some cases for a period of one to three lives. For very distinguished services and in cases where the grantees were religious fraternities the lands were handed over in perpetuity. In return, the King of Portugal claimed military service from the tenant which might be commuted into a tax at the discretion of the authorities.

The Portuguese showed themselves poor traders. They do not appear to have understood the natural advantages of the situation and port facilities of the island and did nothing to develop it as a great trading centre. The way they administered their Indian Dominion did not conduct to its prosperity and contentment. A mere handful of Europeans they dreamed of turning their conquest into a Christian land. Within a few years of their acquisition of the island of Bassein and its dependencies, Franciscan, Jesuit and Dominican missions descended on the new conquests and commenced their work of bringing their heathen subjects into their fold. The revenues that had been assigned for the maintenance of mosques were, under pressure from the clergy, made over to the missions for their benefit. Large scale conversions were effected in Bassein, Thana, Mandapeshwar and other places and Bombay did not escape the proselytising zeal of the clergy. Churches and chapels rose all over the island and were richly endowed from confiscated revenues and lands. St. Michael's Church built at Mahim is the oldest Franciscan building in Bombay. A

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chapel was erected at Sion in 1596 and affiliated to St. Michael's Church and in the same year another church, the Church of Nossa Senhora da Salvacao, was built at Dadar. For the benefit of their parishioners at Cavel the Portuguese built the Church of Nossa Senhora de Esperanca on the Esplanade. And yet another church went up at Parel which later was converted into Government House by the East India Company.

By 1580 the Jesuits and Franciscans had obtained practical control of Salsette, Mahim, Bombay and Karanja. They were residents in every town. These Roman Catholic Ecclesiastics earned larger revenues than even the King of Portugal, lived sumptuously and wielded an influence greater than the King's representative. The Archbishop of Goa sensing the evil wrote to the King in 1629 "the greatest enemies to the state in India were her own people, and among all the enemies of Portugal from within, none probably did greater harm than the Jesuits".

By the close of the 16th century the bulk of the land in Bombay and Mahim had fallen into the hands of the religious orders. The Jesuits owned the largest share and were virtually the proprietors of all the northern areas, Mahim, Dadar, Matunga, Sion, Sewri and Parel. They were intolerant towards other Faiths and persistently destroyed Hindu temples and Muhammedan mosques. The old temple of Walukeshwar built by the Silahara kings was cast down. So also shrines of Mahalakshmi and her sisters disappeared from the island to return under British regime. A general flight of the local population continued throughout the hundred years of the

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Portuguese rule and thus dried the fountain source from which the island's material prosperity could have sprung. The little value King Charles placed on the island when he exchanged it with the East India Company can be judged from the small amount of £10 agreed to as yearly rent!

Portuguese writers love to dwell on the liberalising influence of Portuguese rule in Bombay, the education they spread among their subject people, the improvements in agriculture they effected, and the great service they did to their British successors in supplying them personnel for their administrative services. One looks in vain for evidence to support these claims in the reports of the early Governors and Factors of East India Company.

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Bombay has attained its present greatness under British rule. In its association with the British lasting over almost three centuries it has developed into the *urbs prima in Indis*—the beautiful city that it is now. It is truly the Gateway of India, as through its port enter nearly three-quarters of those who visit this country and of the goods imported in it.

English adventurers appeared in Indian waters before the sixteenth century had ended; on 31 Dec. 1600 was granted a charter to "the Governor and Company of Merchants of London Trading into the East Indies"; in 1613 by permission of Emperor Jehangir an English factory was established at Surat. The Portuguese strenuously opposed the establishment of the English Company in India, but were beaten off in great sea-fights of Swally Hole in 1612 and 1615. Within a few years other English factories were started at Agra, Ahmedabad and Broach and farther afield.

It was natural that Bombay with its splendid harbour should attract the attention of English seamen. In 1625 the Court of Directors of the East India Company suggested that the Company should take Bombay and in the following year a joint English and Dutch expedition from Surat descended on the island and landed 400 men who burnt and pillaged the Portuguese town and then withdrew without attempting to retain possession. The

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attempt was not renewed, but in 1652 the Surat Council exasperated by the way they were being treated by Mughal authorities, began to think of moving elsewhere on the coast, and started negotiations with the Government of Goa for the purchase of Bombay and Bassein. In England too the Directors of the Company approached the Protector with a request that the island be acquired for the Company, drawing attention to its excellent harbour and its natural isolation from attacks by land. The question was discussed from time to time, but bore no results. Eventually the Company took over the island after it had come to Charles II as part of the dowry of Catherine of Braganza.

By the marriage treaty between Charles II and the Infanta Catherine of Portugal on 23rd June 1661 the port and island of Bombay were ceded to the King of Britain, his heirs and successors for ever. In 1662 the Earl of Marlborough came to Bombay to take possession of the island from the Portuguese Viceroy, but the local agents refused to surrender the place and the Earl had to depart without achieving his object. The Portuguese resorted to all sorts of excuses for postponing the delivery of the island. The final orders for delivering the island to the King of Britain were received in January 1665. In the month before the cession the Viceroy of Goa wrote to the King the prophetic words, "I foresee the great troubles that will result to the Portuguese from this neighbourhood and that India will be lost on the same day on which the English nation is settled in Bombay." On 18th Feb. 1665, Humphrey Cooke took personally the possession and delivery of the island of Bombay.

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What Humphrey Cooke inherited on behalf of the King of England was neither a great trading centre nor a strong military outpost. It was just a tropical island or rather a group of them, covered with cocoanut groves and rice fields. Cooke did not know what its exact area was. He was told he could not claim in the cession Mahim and its dependent villages Sion, Vadalla, Dharavi. The 'Quinta' or the Manor House behind the present Town Hall with four brass guns formed the only defence against the 'Malabars' who were accustomed to seize cattle and depopulate whole villages. To the south-west of the House was open ground corresponding to the present Esplanade. This open ground merged gradually into oarts or plantations of cocoanut trees which stretched as far as Malabar Hill and further upto the foot of the Mahalakshmi hill. Scattered among the palms were small villages, Cavel (Koli-var), Kalikadevi or Kalbadevi and the hill village of Girgaum, composed for the most part of rude palm-roofed huts. To the north of the Great House was a small congeries of rude dwellings and a custom-house or Mandvi. Further north was the Dongri hill marked by fishermen's huts, which was separated from Mazagaon by the Umarkhadi or fig tree creek. Hard by was Pydhoni or Footwash. Both the creek and the Footwash owed their existence to the great breach between the island of Worli and the northern limits of the Malabar Hill through which the sea rushed in at high tide and submerged the low lying tract.

The most important of Bombay's dependencies was Mazagaon, 'a great fishing town peculiarly notable for a fish called bumbalo, the sustenance of the poorer class.'

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The Franciscans possessed a church and monastery here, the Portuguese owned houses and the Bhandaris and Kolis living in the locality manured palms, distilled liquor, fished and on holidays attended the temple of Khadakdev. North of Mazagaon and separated from it by sea was Parel with its wadis and rice fields and a large church. Sewri and Naigaon were then too insignificant to be mentioned. The island of Worli beyond contained a small fort and hut settlement of the fisherfolk.

Writing of the island the new Administrator reported that "it is a very pleasant place and a good ayre but it yieldeth at present nothing but a great quantity of cocoanuts and rice with other provisions". He found that in the island there was neither "Government nor Justice", and the Jesuit sorely tried him.

Cooke though no Administrator knew what he needed. He desired the island to be made independent of its unfriendly neighbours and as a first step seized Mahim saying that it formed a part of the island of Bombay. He made the Roman Catholics in the island take an oath by which they denied the jurisdiction of the Supreme Pontiff and Head of the Church. Protest and refusal were met with confiscation of property and expulsion from the island. The Portuguese were very sore and loudly complained to the King. Cooke's invitation to native merchants and artisans and his defence activities roused the jealousy of the Mughal officer at Surat who feared loss of his revenue. There is therefore little surprise that Cooke fell foul of the Portuguese and Mughal authorities. Cooke was soon superseded by Sir Gervase Lucas and on the latter's death by Henry Gray.

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The Crown Representatives in Bombay indulged in private trading and the privilege of granting passes in the King's name to native vessels; they also provoked hostilities with the Mughal Government for which the East India Co. were held responsible. This was resented at Surat and led to continuous friction between the Factors at Surat and the King's agents in Bombay and in the end led to the transfer of Bombay to the Company.

In London the King's ministers soon found out that Bombay would in time of peace "put the King to a great charge and in time of war it would not quit the cost of keeping it." This prompted the King to be rid of the island and after negotiations, the bargain was struck. Charles II who was always in want of money, was glad to be rid of the place and get a loan of £50,000 at 6 per cent in return for the transfer. The instrument of transfer is contained in Letters Patent, dated 27 March 1668, by which King Charles II declared the East India Company, "the true and absolute Lords and Proprietors of the Port and the island", the Company, "their successors, and assigns for evermore to be holden of us, our heirs and successors, as of the Manor of East Greenwich in the county of Kent, in free and common soccage and not in capite, nor by Knight's services" at the yearly rental of £10 payable to the Crown. The inhabitants were to enjoy the free exercise of the Roman Catholic religion; the Company were to make laws and see them enforced; persons born in the island were to be reckoned natural subjects of Great Britain; the powers granted by this charter were to apply to any other territory in the East Indies which the Company might acquire.

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Sir George Oxenden, as President of Surat became the first Governor of Bombay under the Company, the transfer of the island taking place in September 1668. The revenue of the island was at that time estimated at £2,833 per annum and the Company in London hoped it would become "a port for the exportation and importation of goods and persons to and from Persia, Mokha and other parts", it was to be the centre of ship-building, trained bands of militia were to be raised and a colony of Englishmen was to be established on the island.

Oxenden died in July 1669 and was succeeded as President of Surat and Governor of Bombay by Gerald Aungier, a man of great wisdom and foresight who is justly remembered as the real founder of Bombay. About the middle of 1672, Aungier shifted his headquarters from Surat to Bombay and started his reforms that were to change the face of the island. The English Law was proclaimed superseding the Portuguese, a Court of Judicature was established and a Court-house was built. A town was lined out. Other innovations of more or less importance were the establishment of a mint, the improvement of the fortifications, the building of a small hospital, the creation of panchayats for settling disputes among local communities, the opening of a printing press. By way of increasing the population and developing the resources of the island Aungier made attempts to establish manufactures.

Two other measures devised by him for the prosperity of the island deserve to be mentioned. These were the introduction into the island of two powerful mercantile elements and the famous compact entered into

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by Government with the inhabitants regarding their estates. Both these measures were dictated by a bold and highly honourable policy as proved by the beneficial results that accrued from them. The first was to allow the Gujarat Banias, an energetic mercantile community, to settle in Bombay. In 1671 the Mahajan of Surat Bania community desired the assurance of certain privileges before risking the move to Bombay and the Company complied with the request. The other class of merchants treated with civility and friendship was the Armenians.

The second important measure is what is known as Governor Aungier's convention which settled the vexed question of right of land and encouraged settlers to develop it.

The extent to which Aungier's reforms had succeeded may be judged from the fact that in 1675 the population of the island had risen to 60,000—six times to what it stood under the Portuguese.

Aungier has left a very valuable document which gives a full description of the island, life of its people and its government in 1673. A few extracts from it may not be out of place here.

"The town is divided into the two small shires of Bombay and Mahim. The former contains the island Colleo, the towns of Bombay, Mazagon and Parell, with the several parishes of Pallo (Apollo), Deirao(?), Gregon (Girgaum), Vall and Mochein(?). The shire of Mahim contains Mahim, Sion, Daravee and Verlee with the several parishes of Salvacaon, St. Michael, etc., precincts.

"The English are employed in trade and in the mili-

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tia; the Roman Catholic Christians chiefly in planting the ground, some few in trade, and too many of them as soldiers in your garrison for pure want of English Protestants to keep watch and defend the island.

“The Moors have several sects and castes. They are not very numerous as yet, but sensibly increased. Some few old inhabitants are employed on the lands and others do buy possessions. Most are employed in trade, supplying the island with provisions, going to sea in ships and other vessels, as lascars or marines, haberdashers of small wares, weavers, tailors, bakers, smiths and other handicrafts very useful and indispensably necessary to the island. The Moors have two places of worship, one at Bombay, the other at Mahim. The latter is the tomb of one of their famous saints there buried, much frequented in the month of October by pilgrimages made thereunto.

“The Jentues comprise Banyans (all traders and brokers), Brahmans (priests and traders), Purvoos (Prabhus) (farmers of land and rent-receivers), Sinays (Shenvis) (cultivators and traders), Bandareens (Bandaris), toddy distillers and makers of Arrack called Phoole Rack (Mhowra spirit), yielding a considerable revenue. They are also good soldiers, stout, faithful and lovers of the English); Corambeens (Kunbis) (tillers and mowers of lands, as well the rice as the cocoanuts); and the Coolys (Kolis) (general fishermen of the island, yielding a good revenue to the Company and other useful and indispensable services; these are as it were the Company’s slaves, hardy, unwearied labourers and lovers of the English; the better sort engage in trade and grow rich).

“Also Percees (Parsis), an industrious people and in-

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genious in trade, wherein they totally employ themselves. There are at present few of them, but we expect a greater number having gratified them in their desire to build a burying place for their dead on the island.

"All provisions and sustenance are procurable at Bombay, all sorts of corn and grain, beef, mutton, veal, lamb, pork, hens, ducks, geese, fish, etc. Most of these are brought from the mainland. Owing to increase of population the price of provisions has doubled.

"The three chief breaches are at Mahalakshmi, between Worli and Mahim, and between Mahim and Dharavee.

"Before the English came the trade was only in cocoanuts and cairo (coir). Now the country merchants drive a great trade with Surat, Broach, Cambay and Gogo, and also to Dabull, Kelsey, Rajapore and Goa, to Mocha, Persia, Scinda, Bussora, in salt, cocoanuts, cairo, betel-nut, rice, elephants teeth (from Mozambique) broad-cloth, lead, sword-blades and some other Europe goods. Last year we disposed in Bombay of 600 pieces of broad-cloth, 3000 maunds of lead, all the perpetuanes and serges, and all the sword-blades. The trade by sea and land is interrupted by the Mughal and Sevajee's fleets and armies. We are trying to open trade with (Junnar?), Bussora, Scinda and Patan, the Maldives and Malabar coast.

"The Castle of Bombay lies upon a neck of land between two bays; a quadrangular Fort whereof three points command the port and the two small bays, the fourth with two of the others commands the town and the plain before the castle. It is of small circumference and irregu-

larly built, owing to the ignorance of the engineers. The landward wall is 27 feet high and 25 feet broad, consisting of an outer and inner wall of stone and terraphene of earth: the two seaward platforms are 20 feet high and 42 feet broad, to carry 36 ordnance besides those on the bastions. Three bastions are finished, mounted with 50 pieces of ordnance: the seaward bastion is incomplete. The powder rooms inside will contain two thousand barrels of powder.

“In the middle of the fort is the Governor’s house built formerly by the Portugals. But since it came into the Company’s hands it hath been much repaired; the front is fair and beautiful enough, but the rooms within are not so well contrived as we could wish either for lodging or other accommodation. Yet by degrees we are endeavouring to render it more and more capacious. Under the walls are raised lodgings for the soldiers with the corps on guard.

“The great bay or port is certainly the fairest, largest and securest in all these parts of India, where a hundred sail of tall ships may ride all the year safe with good moorage. In the small bay to the north of the castle ships of 400 tons have been haled ashore to repair, there being 15 feet of water at the springs; but this bay hath been spoiled by those who built the fort, who broke off the rocks which kept off the violence of the sea and carried away the stones to the fort. We are casting more stones to keep off the sea and secure the ships. In the lesser bay to northward of the fort ships of 300 tons may be haled ashore. At Mazagon ships of 200 tons may be haled ashore. For small frigates, goralis and other vessels

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there are very many places.

“The President supervises all foreign and domestic matters and all trade. The Deputy Governor has charge of treasury, militia garrison and public works. The accountant keeps accounts under garrison, fortifications, shipping, bandars, building, house-keeping, and supervises military stores. The attorney-at-law looks after the Company’s revenues and lands and defends the action and rights of Government before the law; he acts as a preventive-officer and as storekeeper to the garrison. The warehouse keeper takes charge of all goods received and sold, and has to take steps for increasing the indigenous trade. The Judge hears all suits and has charge of the register for probate of wills, etc. All these are in Council which meets Monday, Wednesday and Friday every week from 8 a.m. to 12 at the toll of the Castle bell.

“The Court of Judicature is held in a room near the Fort, and two justices of the peace sit with the Judge. There are two days a week for civil and one day a month for criminal matters.

“There are two garrison companies of 200 men apiece. Of these one hundred are employed in the Company’s frigates, the rest in bands of 75 each garrison the castle in turn. The guard is relieved every morning and trained. There are also three companies of militia, one at Bombay, one at Mahim and one at Mazagon, consisting of Portuguese black Christians. More confidence can be placed in the Moors, Bandareens and Gentus than in them, because the latter are more courageous and show affection and goodwill to the English Government. These companies are exercised once a month at least and

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serve as night-watches against surprise and robbery.

“The revenue of the island is 70,000 xeraphins.”

Aungier died in 1677. The period following his death was extremely gloomy for Bombay. The climate was taking a heavy toll of life and one of the pleasantest spot in India was no more than “a parish grave-yard, a charnel-house, in which two mounsoons were the age of a man.” Men were dying like fleas, and the correspondence of the Co.’s servants is full of complaints of ill-health and disease.

The chief causes of the general mortality were the gradual silting up of the creeks, the system followed by the native oart-owners of manuring the toddy palms with putrid fish and in the case of European residents loose living in which they indulged. The Council of Surat remarked in a letter in 1684, “when men come new out, drink punch toddy and country beer, besides that are disordered and tumble on damp ground, it cannot be expected but diseases must be contracted”. The immorality of the European civil population of this period has called forth strong remarks from all visitors and writers. The native population also suffered severely from diseases, plague and a storm which raged over the island in April of 1697.

Meanwhile the trade of Bombay suffered not a little from the internal feuds and domestic troubles of the Company. About 1680 private traders or interlopers as they were styled, commenced to fit out ships, to trade direct between English and Indian ports with the object of diverting the Company’s trade into their own hands. They made a serious inroad on the Company’s trade. The

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trouble continued for a number of years.

The year 1683 witnessed a serious rebellion upon the island which accelerated the transfer of the Company's Government to Bombay in 1687. The pay of the military was already small; in a fit of economy the Governor ordered a further cut of 30 per cent. The garrison resented this niggardly action and under the leadership of its Commander Capt. Richard Keigwin, threw off its allegiance to the Company, seized and confined the Deputy Governor and declared the island was henceforth to be under the Government of the King. Keigwin showed himself a determined and capable ruler. He introduced several healthy reforms, put the garrison on a satisfactory basis, made much progress with the fort and built small fortifications at Mahim and Sion. At last in November 1684 on receipt of a free pardon Keigwin handed over the island to Admiral Grantham and was taken back to England.

The East India Company had disputes about this time with the new English Company which obtained charter from King William in 1698. In January 1700 Sir Nicholas Waite, President of the new Company, arrived in India and claimed superior authority over the old Company's representatives. On his suggestion the President of the old Company, Sir John Gayer, was seized by the Mughal Subahdar and kept in confinement for over a year. The two Companies were amalgamated in 1708 which put an end to the unhealthy rivalry. This contest between the two Companies adversely affected the growth and prosperity of Bombay.

There were besides troublesome neighbours who dis-

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turbed the tranquillity of the place. The Sidi Admiral found Bombay a convenient point to land his troops and raid Maratha territory inland. The Bombay authorities were powerless against the Sidi, protested in vain against their territory being used as spring-board for an attack on the Maratha country and had to suffer great atrocities at the hands of the Sidi's undisciplined hordes. The Sidi was a servant and ally of the Mughal; and continued to winter in Bombay harbour with impunity. In 1689 when the English broke off with the Mughal the Sidi landed at Sewri with 20,000 men and held the island under occupation for over a year. He left in June of 1690 burning the Mazagaon fort and leaving behind a deadly pestilence.

Meanwhile the prevalence of piracy in Indian waters added further checks to the growth of Bombay. Pirates of various nationalities infested the west coast and made commerce hazardous and dangerous. The most daring and ruthless among them were European pirates. Avery and Kidd and their kinsmen were at home in both the hemispheres and plundered and ravaged whatever ships came across their way. There were besides the Arab or Joasmee pirates who confined their activities to the Persian coast, the Kathiawar pirates who plundered along the Gujarat coast, the Malabar pirates who swarmed about the southern coast.

But of all the pirates the English at Bombay dreaded Kanhoji Angria most. Angria established himself at Alibag about 18 miles south of Bombay. A brave and daring commander he claimed that the western seas were Maratha waters, and all who visited ports established in

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them were to be taught to respect Maratha sovereignty and obtain his permission for trading in those waters by buying his passes. This claim was not a novel one; the Portuguese always insisted on ships sailing between ports on the west coast to buy their cartas and Angria was emulating their example with better justification. Angria's claim was challenged by the Western Powers who on account of their important trading interests found such a demand most galling and injurious to their commerce. The Maratha's strength lay in his vessels of small burden and row boats which could rapidly sail in and out of the shallow creeks and made pursuit by the deep sea sailing vessels difficult. The English merchantmen sailing in and out of Bombay had an anxious time with Angria's ships prowling about. Many were captured and lost. The English cajoled Angria, negotiated with him, threatened him and made war on him. But for a long time he remained unbeaten and a sore to the Company. After the death of Kanhoji in 1729 there were dissensions in his family. The sons of Kanhoji fell foul of the Peshwa and refused to accept his leadership. The English worked on the jealousy of the two parties and destroyed Angria's navy and forts in 1755-56. The island was thus rid of the greatest menace which had hung over it for over half a century.

The Portuguese neighbours of Bombay were likewise never friendly towards the English. Aungier had endeavoured prior to his death to come to an understanding with them, but the proposals had been rejected. There was constant friction between the two parties—the Portuguese were suspected of aiding and abetting the

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interlopers in their nefarious business as also the Sidi Admiral. Portuguese ships would often seize English boats. The Jesuits were a troublesome lot. The antagonism which originated with the treaty of 1661 continued until Chimnaji Appa strode victorious over the battlements of Bassein in 1739. The Sidi power likewise suffered a decline at the hands of the Marathas. He was driven to the refuge of his island castle, and his fleet was lost to them (1737).

The fear of pirates and the general insecurity were reflected in the decline of the commerce of the island and decrease in its population, about the end of 17th century. If prosperity was to return to Bombay, security was what the place needed most. It was necessary there should be peace on the mainland with which the island exchanged its imported goods, safety for the inhabitants of the island and security for their merchant-vessels plying on the sea. The first condition was fulfilled by the establishment of Maratha Power in Salsette. The long drawn struggle between the Mughals and the Marathas ended in a complete victory for the latter. The Marathas became supreme in the Deccan about 1719 and established peace in their homeland which was not disturbed till 1774 when Raghoba started civil war. The English of Bombay benefited immensely by this peace. They very wisely followed the policy of appeasement towards the greatest military state of the day. By friendly communications and exchange of presents and by insisting on their role of traders, the English rulers of Bombay allayed the suspicions of the Peshwa's Government and suffered no molestation whatsoever. The period of tran-

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quillity gave Bombay the respite to recoup from the ravages of the Sidi and to build up a prosperous trade, organize its defences and lay foundations of the future administration of the province.

The English authorities of Bombay could however not always depend on their friendship with the Marathas for the safety of the island. From the first day the island had come in their possession they were discussing its defence and devising plans for strengthening it. Humphrey Cooke who took possession of the island in 1665 had started work on fortifications. Near the 'Great House' a large platform 51 yards long wherein could play 18 pieces had been erected. Cooke also put up a wall to landward of turf and cocoanut trees on which he made all the islanders to work by turn without pay. This was the beginning of the famous fort or the Castle of Bombay which was strengthened from time to time by addition of bastions, by raising the height of the walls, mounting artillery and increasing the strength of the garrison. It is described at a later period (1808) "as a regular quadrangle, well built of strong stones." Besides the castle, fortlets at Mazagaon, Dongri, Sewri, Sion and Mahim protected the island against surprise.

The Dongri hill to the north which commanded the fort was fortified about 1700. During the days of war with the French Engineers however reported that Dongri fort was a potential source of danger; once occupied by an enemy he might batter the wall and lay the whole town in ashes. As a result the fort and the hill were subsequently demolished in 1769, the earth being used for filling up adjacent batty grounds.

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But the town was growing round the fort. To secure it a wall was built round and fortified in the governorship of Charles Boone (1715-1722). The entire enclosed area later came to be known as fort while the nucleus of the original fortifications became the castle. Boone also extended the old dockyard in the fort and established the Bombay Marine. The period of Anglo-French rivalry between 1744-1761 coupled with the possibility of commercial rivalry with the Dutch was responsible for further addition to the fortifications. The bastions of the castle were raised and mounted with powerful artillery. The parapets towards the sea on the flag-staff bastion were faced with brick and masonry. All trees within 12 yards of the outer fort wall were cut down and in 1739 after the occupation of Salsette and Bassein by the Marathas the principal native merchants subscribed Rs. 30,000 towards the construction of a ditch round the fort which was completed four years later. The military forces were increased by the enrolment of large numbers of native troops; the dockyard was extended and new vessels for the Company's marine began to be built under the supervision of Lavji Nasarwanji Wadia the ship-builder.

The growth of the Company's political status went hand in hand with the social and economic development of the island. The first problem was to render the island more habitable and encourage immigration. Ambitious schemes for draining and reclaiming land were undertaken. The work carried out by Capt. Bates (1727) at the great Mahalakshmi breach succeeded in holding back the sea and turning the low lying swamps into cultivable

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lands; save for a narrow strip of salt water on the inner side of the breach firm ground now extended from the village of Palav (present Apollo Bundar) to Worli Fort and from Malabar Hill to Sion. Communications with Salsette and the mainland were improved. Roads were laid out joining the town with Parel, Sion and Mahim. Native merchants and artisans of all communities were encouraged to come and settle in the island. By allotment of new areas for building outside the fort in 1746, by the promulgation of building rules in 1748 and by the appointment of a member of the Council as Town Scavenger in 1757, sanitary administration was introduced and both Europeans and natives were helped to build outside the walls. Trade was stimulated by the establishment of a bank in 1720. In 1727 was constituted the Court of Oyer and Terminer to deal with Crime; next year a Mayor's Court was established to try civil causes of all kinds. These improvements are reflected in the increase of the island's population to seventy-five thousand in 1760.

By the end of Anglo-French struggle (1761) Bombay had been rendered almost impregnable and very compact except for Colaba separated from the main island by the tide. The fort was the centre of business and urban life in virtue of its Docks, its Green, Government Offices, Court of Justice, Mint and Church, but north of the outer wall a new town was springing into existence between Dongri and the shore of Back Bay. The entire area between the modern Grant Road and the Bandra creek was under cultivation, the inhabitants living in their wadis and gardens being protected by small forts

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at Mazagon, Sewri, Worli, Mahim and Sion.

The political history of Bombay from 1775 to 1818 is concerned almost wholly with the relations subsisting between the Company and the Maratha Government. The Anglo-French struggle and the battle of Plassey had left the British in a strong position in India. They were now without a European rival on the Indian soil. The quarrel with Siraj-ud-daula had ended with their obtaining control of the revenues of the richest province in India. In the south the Company had secured the coastal strip from Masulipatam to Madras. Only Bombay of the Company's main factories lagged behind in the race of acquiring territory on the Indian soil. It had carefully nursed its strength through half a century of undisturbed peace and was now determined to make a bid for political power. Its opportunity came when in 1774 dissensions broke out in the Maratha Government.

William Hornby became Governor of Bombay in 1772 when things began moving. Hornby was an ambitious man who played for high stakes. Taking advantage of the civil war in the Maratha Government he sent a force to occupy the neighbouring island of Salsette which joined Bombay to the mainland and entered into treaty relations with Raghoba for the cession of several small islands in Bombay waters and territory on the mainland. Thus began the war with the Marathas which forty-two years later ended in the complete overthrow of the Maratha Government and in making Bombay'supremé in Western India.

The Maratha war was fought in three stages: The first stage lasted from 1774 to 1782. Though English

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gains were inconsiderable their prestige rose high having withstood the combination of the chief Indian powers. The Bombay authorities gained Salsette island and Karanja as also the islands of Elephanta and Hog which thus precluded other nations from access to the most commodious port in India. The twenty years' period of peace that followed was no better than truce for the English. The Maratha power further declined, the Peshwa's authority was on the wane, and no longer capable of controlling the confederate chiefs who fell out among themselves. When Yeshwant Rao Holkar invaded the Deccan and seized Poona in 1802, the imbecile Peshwa fled to the English for protection and by the treaty of Bassein bartered away his independence and the freedom of his country. The end was soon in sight. In an effort to shake off the chains rivetted on him the Peshwa declared war on the English in 1817, was defeated and driven from his throne. His state comprising practically the whole of Maharashtra from the Krishna to the Tapti, was taken over by the Bombay authorities and joined to their conquests in Gujarat and was made into the Presidency of Bombay.

These military triumphs and the territorial acquisitions raised the status of Bombay immensely. From the position of a factory site it now became the seat of political power of the British Government in Western India. The sense of security the victories brought to the island attracted in increasing numbers wealthy communities from the war-weary mainland. In the last quarter of the eighteenth century its fortifications were further strengthened so that to visitors coming to Bombay in

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1775 the island appears capable of bidding defiance to any force which may be brought against it. Bombay harbour played a great part in the movement of ships in the war with the French, with Hyder Ali and naturally construction of ships and the repair of the fleet were actively prosecuted. A new dock was built at Mazagaon for the use of ships not exceeding 300 tons. A regular ferry boat between Bombay and Thana was established in 1776; markets were built; the problem of town-drainage came in for serious consideration; the police force was organized and in 1772 an accurate survey of the whole island was begun. The spirit of progress was manifested also in other directions. English ships from 1773 began to visit Suez direct from Bombay, while three years later Bombay began to trade in cotton with China.

The aspect of the town was undergoing a gradual alteration in the meanwhile. In 1770 Koli houses on Dongri hill were removed; the dwellings of hamals and poor people between Church Gate and Bazaar Gate were demolished; and in 1772 an order was issued reserving the area south of the Church Street for Europeans which obliged the native population to take quarters north of the Bazaar Street outside the town wall. The Esplanade was considerably extended, again at the cost of native dwellings, in 1779. Barracks and Officers' quarters and a correction house were erected on Old Woman's island (the area now known as Colaba). New houses were rising in Byculla and Mazagon. Houses of entertainment began to be established. The Hornby Vellard (from Portuguese Vallado a fence) or dam was constructed between 1771 and 1784 which made available for culti-

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vation and settlement the marshy plain between Cumballa Hill and Parel and Mahim. The population of the island had been computed at this time to be in the neighbourhood of a hundred thousand.

To secure the commerce of the island measures were taken to suppress piracy on the west coast. About this time the Kathiawad States came under British protection (1807). They were asked to cease harbouring pirates, and co-operate with the British authorities in suppressing them. Treaties to the same effect were concluded in 1812 with Kolhapur and Sawantwadi. The ports of Malwan and Vengurla from which pirate vessels used to sally forth, were taken over by the British Government and armed vessels found therein dismantled. The final blow to piracy was given in 1819, when a British force under Colonel Stanhope escalated Dwarka and made an end of the Kathiawad rovers.

The administrative machine had to be geared to tackle with this expansion of Bombay's sphere of activities. The Directors issued instructions that the business of the settlement be carried under four distinct branches—The Board of Council, a Military Board, Board of Revenue and a Board of Trade. In consequence new departments of Government came into existence. The Recorder's Court was founded in 1798 in supersession of the old Mayor's Court and to it were also transferred the sessions of Oyer and Terminer for the disposal of criminal causes and Justices of Peace were appointed whose main duties were to attend to the proper cleaning and repairing and watching of the town, to raise money for this purpose by assessment and to grant licenses for the

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sale of spirituous liquors. Vaccination was introduced in the island about this time which the Co's Medical officer Mr. Keir made popular by his zealous exertions.

The town was growing and the authorities were hard put to it, planning its development. The great fire of 1803 which destroyed practically a third part of the town simplified their problem to a great extent and stimulated development of the area north of the Townwall such as Umarkhadi, Mandvi, Bhuleshwar etc. Many houses in the neighbourhood of the Castle were battered down and the native population was hustled out. The Company had acquired Salsette in 1774, and the island was now connected with Bombay by a causeway at Sion completed in 1803.

The nineteenth century witnessed a transformation in the British economic system and Britain's oversea commerce. England to the end of the 18th century had traded with the east for its spices, its cotton fabrics, ivory and precious stones. The Industrial Revolution at the beginning of the 19th century brought about a change in the structure of British industry making Great Britain the workshop of the world. The mills of Manchester and Liverpool, the factories of Birmingham and Sheffield began to export manufactured wares of daily use to the four corners of the world in ever increasing volume. Bombay, which by the annexation of the Deccan had risen in political importance, became the great entrepot where British manufactures started pouring in year after year, and from which Indian raw goods left in growing volume for Great Britain. The invention of the steam engine and its application to locomotion by land and sea stimu-

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lated the process by carrying these foreign manufactures to the interior of the Indian continent. The G.I.P. Railway projected in 1844, linked up Nagpore and Raichore with Bombay by 1867 and 1871. The B.B. & C.I. line connected Bombay with Ahmedabad and Gujarat in 1864. The Suez Canal was opened in 1869 and brought more and more western goods to the Indian shore to be unloaded at Bombay. The Telegraph and Telephone and the laying up of the cable between Bombay and Aden slowly but inexorably drew Indian economy in the vortex of world economy and perfected the colonial system against which Indian nationalists of later day were to declaim. Whatever the disastrous effects of the process on Indian economy, the volume of imports and exports from Bombay rose to gigantic proportions. The phenomenal growth of commerce, development of the cotton textile industry, railway workshops made Bombay the richest city on the Indian continent and drew to it swarms of people to make their fortunes or as in the case of ruined artisans and peasants, to seek a living. From a prosperous factory site Bombay became a great metropolitan city and a beehive of industry.

The present city is the creation of the latter half of the 19th century. It was during this period that changes took place which have given the city its modern aspect. The result of the influx of a large humanity in a small island not very salubrious, created problems of municipal administration which tried the capacity and resources of the Government of the day. The trend of industry has been to concentrate in the island on account of its port and railway facilities and many of the problems still

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await a satisfactory solution. The interest of the historian of Bombay during the period under review is therefore centred in the various schemes of health, sanitation, reclamation, water supply, public works, parks and gardens.

Regulations for the civil administration of the town began to be made from 1812, but mere regulations could not solve the problems of housing and health of the millions crowding on the island. What was needed was clear insight into the problems, imagination to project improvement schemes and the will and vigour to see them carried into execution. Sir Bartle Frere, who became Governor of Bombay in 1860 took upon himself the task of cleansing the Augean stables and in spite of much opposition from the higher authorities succeeded considerably in his self-imposed task. He carried out vast schemes of drainage, reclamation, improvement of water-supply and public works. The island's defences had been thrown forward by the erection of defence works on Oyster Rock, the Middle Ground Shoal, and cross island, and batteries at Malabar Point, Mahalakshmi and Colaba. Now that the British Power had become supreme by sea and land and the island defences had been reorganised no reason remained for maintaining the old fort. It had become a useless encumbrance and its demolition had been mooted in 1841. Frere boldly ordered its demolition in 1862, the material being used to fill up the ditch round the town wall. New broad roads and buildings were laid on the space thus cleared up. The foreshore from the Fort to Sewri on the east and from Apollo Bunder round Colaba and Back Bay on the west was

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filthy and hideous. All round the island was one foul cesspool, sewers discharging on the sand. By expending sixty lakhs of rupees the foreshore of the island was pushed forward, dock facilities were improved and handsome works were executed on either side of Apollo Bunder extending over a distance of five miles. Water had been brought to the city from the Vehar lake; as that proved insufficient, new schemes for providing water from Tulsi and Pawai, and later in 1885 from the Tansa, were undertaken.

Stately buildings and architectural adornments of the city were likewise projected on a lavish scale. The services of famous architects from England were obtained to frame these elaborately and work was started while Frere yet remained Governor. By 1875 had risen the colossus of the Government Secretariat, the High Court, the University Library, Convocation Hall, the Telegraph Office, the Post Office all done on a grand scale. Other buildings in similar style were built in other parts of the city, the Elphinstone College, the Elphinstone High School, the Victoria Museum, the School of Art, the Gokuldas Hospital, the Sailor's Home and several others. The spirit was infectious; private enterprise vied with Government in making the city clean, healthy, beautiful. Premchand Roychand gave four lakhs of rupees for the University Library building and a tower to be named after his mother Rajabai; the Jamsetji Jijibhoy School of Art came into existence; by the liberality of Sir Cowasji Jehangir forty drinking fountains were erected in various quarters of the city; the Parsis gave liberally towards opening of hospitals, schools, infirmaries; sub-

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scriptions were likewise offered for the Victoria and Albert Museum. The Town Hall had been erected in the early thirties; The site in its front—the Bombay Green—was purchased by the Municipality which had come into existence in 1865 and sold in lots to English mercantile firms who gradually transferred the dusty open space into an imposing example of street architecture.

The security of the island and its growing prosperity drew to it people of various communities from the neighbouring provinces. Bhandaries, Thakurs had settled in the early Hindu period; Pathare Prabhus, Palshikar Brahmins came with Raja Bimba in the early 13th century. Muhammedan rule in the two centuries following left the Konkan Musalman as its legacy. The Portuguese authority in the island ended with its transfer to the British 1661, but a large number of Indian Christians, many of them converts of the original inhabitants, remained. The British connection brought in the British element. With the British came the Parsis from Surat, the Gujarati Baniyas to be followed later in 1760, by the Kapol Baniyas from Gogha and Surat. The great famine of 1803 brought many fugitives from Gujarat—Jains, Khojas, Memons and Bohras. About the time also came the Bhatias from Kathiawad and Cutch. The Bene Israel community had come a little earlier. The Deccan Brahmin appeared in consequence of British relations with the Peshwa and the number increased subsequent to the overthrow of the Peshwa's Government and pacification of the Deccan.

The trade boom of 1860 attracted to the city another

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wave of immigrants. The growing mill industry called for labour and this was supplied by the Deccan peasant and artisan. In the last fifty years Bombay is attracting people from yet distant provinces like Madras, the United Provinces, the Punjab, N.W.F.P. Baluchistan. Commerce and business have drawn to the city people from China, Japan, Indonesia, Italy and France and perhaps every nationality in Asia and Europe.

The 19th century witnessed the birth of a new spirit in this heterogeneous mass of humanity. A sense of corporate life began to grow as a result of education, of the growth of Indian journalism and the political awakening in the country. Education in Bombay owes its beginning to Mountstuart Elphinstone. Under his inspired leadership the first schools began to function in the early twenties. The Elphinstone Institute was founded in 1827. A net work of schools soon spread over the province. In 1844 was started the Grant Medical College, the year of the Indian Rising, 1857, is famous in the history of Bombay as the year of the foundation of the University. Education has proved a great solvent in breaking barriers of prejudice, superstition and bringing the different communities together. These have come together to work out their common problems and to solve their common difficulties. The varied contacts of the Bombay citizen develop in him a wide outlook on matters social, political and religious and that is the chief reason why Bombay is always in the vanguard of progress.

The twentieth century in spite of the initial set-back on account of violent plague epidemics and riots, did not stop the progress of the city. The number of textile-mills

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multiplied and to it was later added the light engineering industry, the chemical industry and the cinema industry. In world war I and II through Bombay poured military supplies and men who rolled back the tide of German invasion in the Middle East. The city benefited immensely by these war activities.

This bastion of the British empire has now become a city of free India. Its security upto now was the security imposed by the foreign conqueror. Its preservation now depends on the good sense of its citizens, on their readiness to dwell together in unity and the willingness of its wealthy community to render justice to the millions of peasants and artisans whose labours and toils have gone to build up Bombay's prosperity.

VI

RESEARCH INSTITUTES IN BOMBAY

ANTHROPOLOGICAL SOCIETY OF BOMBAY

The Anthropological Society of Bombay was founded on 7th April, 1886, by the late Mr. Edward Tyrrell Leith, K.C.I., LL.M., The Society was established for the purpose of promoting anthropological research in India by investigating and recording facts relating to the physical, intellectual and moral development of man, more especially of the various races inhabiting India.

Papers of anthropological interest are read at meetings held periodically, and discussions held thereon. The Society publishes a journal containing papers read at meetings or contributed by anthropologists.

The Council of the Society is anxious to widen the scope of the Society's activities by instituting anthropological researches with the aid of scholars.

The Society is managed by a Council of ten members. Sir Rustam Masani is the present President and Mr. R. K. Prabhu, the Hon Secretary.

BHARATIYA VIDYA BHAVAN

Bharatiya Vidya Bhavan was founded on 7th November, 1938, for the systematic study and propagation of Indian culture. It conducts the following institutions:

- (1) The Munglal Goenka Samshodhan Man-

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dir (Post-graduate and Research Institute). The post-graduate department provides facilities for study and research for the M.A. & Ph.D. degrees of the Bombay University in Sanskrit, Ardhamagadhi, Comparative Philology and Gujarati. Scholarships are awarded to deserving students. Research work is mainly confined to the field of Indology. The results of the researches of the members of the Bhavan, the staff and students as well as scholars co-operating with it are given below: 'Histories:' (a) 'The Bharatiya Itihasa Samiti's History and Culture of the Indian People (in ten volumes) Vol. I, The Vedic Age, is under print; Vols. II—IV—'The Age of Imperial Unity', 'The Classical Age' and 'The Age of Imperial Kanauj' are being edited and the Medieval and Modern Periods comprising Vols. V—X are under preparation. *General Editor*. Dr. R. C. Majumdar. *Contributors*: Fifty-two scholars from all over India. (b) 'The Glory that was Gurjara desha' (History of Greater Gujarat)—Vol. I.—'The Pre-historic West Coast' and Vol. III—'The Imperial Gurjaras'—are published. The remaining four volumes are under preparation. *General Editor*: Shri K. M. Munshi. *Bharatiya Vidya Series & Singhi Jain Series*—Original works and critical editions of rare and important texts, treatises and translations on indological subjects. Thirty-two volumes have been published. Forty-two are under print. *General Editor*: Acharya Jinavijayaji Muni. *Bharatiya Vidya*, a monthly indological research periodical.

(2) The Munshi Saraswati Mandir (Insti-

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tute of Culture)—*Hon. Head: Smt. Lilavati Munshi*—The following departments and activities are conducted under it:—

(a) *The Babu Bahadur Singhji Singhi Indological Library* and allied collections—have a total of about 18,000 volumes. This includes many rare and valuable volumes on Indian Archaeology, Art, and History. It has also got a substantial collection of ancient manuscripts on paper and palm leaf, some of which belong to the 11th century A.D. A few of these have been critically edited and published by the Bhavan. Work on others is proceeding. Some of the manuscripts are also notable for their fine calligraphy and the masterpieces of illustrations which accompany the text. There is also a modest collection of bronzes, coins and paintings as well as copperplate grants etc. of historical importance.

(b) *The Indian Culture Essay Competition*: Medals worth Rs. 1,000 are offered every year for the best essays received on any aspect of Indian Culture.

(c) *Extention Lectures* are held every Saturday evening when subjects of scholarly study are dealt with for the benefit of the general public.

(d) The Bharatiya Sangita Shikshapith (College of music) affiliated to the Bhatkhande University, Lucknow, conducts regular courses of teaching in vocal and instrumental music for the B. Music diploma.

Principal: C. D. Nagarkar.

(3) THE MUMBADEVI SANSKRIT MAHA-VIDYALAYA gives instruction on indigenous lines. The Shastras taught include Vedas, Vedanta, Mimansa, Vyakarana, Nyaya, Jyotisha and Sahitya. The students

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are given in addition to free tuition, free boarding, lodging, dress and books or cash scholarships. It also conducts its own examinations—Shastri, Acharya and Vachaspati in the Shastras. The diplomas of this Vidyalaya are recognised by the Government of Bombay and other educational institutions. The extra-curricular activities include debates and poesy competitions in Sanskrit open to students from other institutions also, for which prizes are awarded. *Acharya*: Panditaraj T. A. V. Dikshitar. The allied Gita Vidyalaya gives instruction on Hindu Religion in general and the Bhagavat Gita in particular at the Bhavan as well as through a number of centres in different parts of the Province of Bombay and outside. It also conducts examinations for the Vidyalaya's *Gita Vid* and *Gita Visharad* diplomas and awards medals, scholarships and prizes to successful candidates.

(4) MEGJI MATHRADAS ARTS COLLEGE & NARRONDASS MANORDASS INSTITUTE OF SCIENCE at Andheri is affiliated to the University of Bombay for courses of study in Arts and Science leading to the B.A., B.Sc., M.A., M.Sc., & Ph.D. degrees. It is situated in ideal surroundings in a campus of 110 acres, between a stretch of hills on one side and the sea on the other, away from the hub of the city, yet sufficiently near to share in its benefits. Hostel accommodation is provided for 250 students. There is a separate hostel to accommodate 40 lady students. *Principal*: V. N. Bhusan.

(5) THE PRAKASHAN MANDIR publishes, apart from the research volumes mentioned above, the Bharatiya Vidya Studies in which scholarly subjects are

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written in popular style for the benefit of the general public, the works of Mr. & Mrs. Munshi in Gujarati, Hindi and English, the copyright of all of which have been gifted to the Bhavan, and the publications of the Gujarati Sahitya Parishad.

The Gujarati Sahitya Parishad, the Sahitya Sansad, the Bombay Astrological Society and the Bharatiya Stri Seva Sangh are affiliated to and conduct their activities in the Bhavan.

The recurring annual expenditure of the Bhavan comes to about Rs. five lakhs.

Further developments of the various departments as well as addition of new institutions is now possible as the Bhavan has moved into its new spacious buildings on Chaupatty Road constructed at a cost of about rupees twenty lakhs.

1. *President:* Shri K. M. Munshi
 2. *Vice-Presidents:* Sir H. V. Divatia,
Smt. Lilavati Munshi
 3. *Director:* Acharya Jinavijayaji Muni
 4. *Asst. Directors:* Dr. A. D. Pusalker,
Prof. J. H. Dave
 5. *Hon. Registrar:* Prof. J. H. Dave
 6. *Deputy Registrar:* Dr. D. D. Mehta.
- Address:* Chaupatty Road, Bombay 7.

THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY, TOWN HALL, BOMBAY

The Society was founded in the year 1804. Sir James Mackintosh, a distinguished alumnus of Aberdeen,

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was the Recorder of Bombay, that is to say, the chief judicial officer under the East India Company. He was a man of distinguished literary tastes and scholarly interests. On the 26th of November 1804 he called a meeting at Government House of seventeen persons including the Hon'ble Jonathan Duncan, Governor of Bombay, to form the Literary Society of Bombay. The Society met on the last Monday of each month; it had two distinct sides, social and literary. Mackintosh was elected President, Charles Forbes, Treasurer and William Erskine, Hon. Secretary. Erskine was a distinguished scholar and translated the Memoirs of Babur.

In 1825, that is 21 years after the formation of the Society, there was founded the Royal Asiatic Society of London. It acknowledged the Bombay Society as one of its parents. In 1829 arrangements for amalgamation were completed and the powerful child made one of its parents a branch Society, and instead of the Literary Society of Bombay it became the Bombay Branch of the Royal Asiatic Society.

How great the influence of the Society has been on the cultural life of Bombay, apart from research in oriental subjects, can be seen from the facts that the present Museum, the Natural History Society, the Anthropological Society and even the Bombay Observatory may all be said in one way or another to have been the results of the original impetus given by the intellectuals who formed the Society. The Geographical Society of Bombay, established in 1831, was amalgamated with the Society in 1873. Unfortunately geographical science seems no longer to attract modern scholars and the only evidence

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Sir George Grierson, Sir Jadunath Sarkar, Sir John Marshall, Ganganath Jha, P. V. Kane and Prof. Thomas. The Society's Silver Medal is awarded every three years to a member for distinguished publications advancing the knowledge of Oriental subjects. The P. V. Kane Gold Medal, founded in 1947, will be awarded periodically for research in Vedic and Classical Sanskrit.

In the last two decades the most distinguished contributors to the Journal were D. R. Bhandarkar who wrote on Epigraphy; P. V. Kane, on Hindu Law; H. G. Rawlinson, on Indian History; J. A. Saldanha, on Bombay and Western India; A. X. Soares, on the influence of Portuguese; W. Ivanow, on Ismails; and V. S. Sukthankar, Editor of the Journal from 1925 till his death in 1943, and now world-famous as the gifted editor of the Mahabharata.

In 1947 the Society entered upon a new and broader phase of activity when, in accordance with the scheme of the Library Development Committee, it opened its unrivalled collection to the public and became the foundation and reservoir of the Central Library for the Province of Bombay. The main room of the Town Hall has now become a public reading room, where accredited readers may consult and study any of the Society's books which are not in use by its members. For the efficient conduct of this Library a classified card-index is in preparation. The Society has also undertaken the storage and classification of the Bombay Government's large collection of copyright books in English and Sanskrit, the Marathi, Gujarati and Kannada copyright books having been sent to the Regional Libraries at Poona, Ahmedabad

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and Dharwar.

BOMBAY HISTORICAL SOCIETY

The Bombay Historical Society was established in 1925 to stimulate research in Indian History, Epigraphy, Archaeology, Numismatics, and allied subjects, more particularly of Bombay and Western India.

It publishes a Journal twice a year, in March and September. It presents authoritative articles, critical reviews of important works on Indian History and allied subjects, groups of unedited documents, and news of many and varied activities in the field of research. The most important publication of the Society is the *Annual Bibliography of Indian History and Indology*. It contains full description of books and articles published in India and abroad, in all languages, on Indian History in particular and Indology in general, with critical notes. The Society's *Bibliography* is the only publication of its kind,—an ambitious work in view of its encyclopaedic scope.

The Society undertakes educational excursions in fair seasons under expert guidance. The object of these excursions is to study the remains of the past, and render an orderly account of them to the scientific world. Special monographs are published as the results of research appear to justify.

The Society is celebrating its silver jubilee in 1950.

President: H. E. Mr. Mangaldas Pakvasa, Governor of the Central Provinces and Berar.

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Vice-President:—Mr. Braz A. Fernandes.

Address:—Prince of Wales Museum, Bombay.

GUJARAT RESEARCH SOCIETY

The Gujarat Research Society was founded in 1936 with a view to promote and co-ordinate research in all branches of knowledge with reference to Gujarat, Cutch and Kathiawar. During thirteen years of its existence it has organised research on various branches including the Linguistic Survey of the Borderlands of Gujarat, Archaeological research, Mental Intelligence Test and Bird Survey in the area. The Anthropological, Serological and Health Survey of Gujarat, Kathiawar and Cutch was undertaken by this Society with the help of Dr. D. N. Majumdar of the Lucknow University. A report of this Survey will be published soon. The society's report on 'Economic and Nutrition Survey of the Middle Class Families in the City of Bombay' based on the investigation of 1000 families has won wide repute. With a view to obtain the idea of the normal health of people the Society is also running a Health Centre at Khar, a suburb in Bombay, where a clinical and blood examination of Gujarati families is undertaken free of charge. Further, the Society also undertook an inquiry on "Incidence of A anemia among Gujarati Women", the results of which have created much interest on the subject.

For the spread of scientific knowledge in Gujarat, a comprehensive Dictionary of Scientific terms is being prepared by Mr. P. G. Shah for the Society. The script adopted is Devnagari but all scientific terms current in

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the regional language have been retained, so also all English scientific terms already accepted in International Communications. Further coining of new words on the basis of Sanskrit roots has been fully resorted to. It is at present in press and the Society hopes to publish it very soon.

The Society is conducting since 1939 a Journal in which the results of its research as well as research articles of other Gujarat scholars are published. The Society has also published a Statistical Abstract of Maha Gujarat containing all available statistics for Maha Gujarat. Six other monographs on the same lines have been published.

Office Bearers:

Hon. Justice Sir H. V. Divatia is the President of the Society and Dr. M. B. Desai, its Secretary.

INDIAN HISTORICAL RESEARCH INSTITUTE St. Xavier's College, Bombay.

The St. Xavier's College Indian Historical Research Institute is now in the 24th year of its existence. Its aim has been to foster Indian historical research and in particular to train students in scientific method of historical research. During this period of 24 years, over seventy students have submitted original theses either for the M.A. or Ph.D. degree of the Bombay University. All of them have been accepted.

The Library of the Institute contains over twenty thousand volumes. The Institute also receives, either through subscription, membership or gratis, about 49

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Indian journals of historical interest and about 25 American, British or other foreign journals.

Besides the Library, the Institute maintains a historical and archaeological museum, a collection of MSS and a coin cabinet etc., purely of Indian interest. One of the possessions of the Institute is the earliest book known to be printed in Bombay, titled "Remarks and occurrences of Mr. Henry Becher, during his imprisonment of two years and half in the Dominions of Tipoo Sultan, from whence he made his escape. Printed in Bombay, 1793." It is the only copy known in India.

In addition to several articles which the members of the staff contribute to various journals, the Institute also publishes historical works of merit now and then.

The Institute was founded by Rev. Fr. H. Heras, S.J., and continues to work under his Directorship.

ISLAMIC RESEARCH ASSOCIATION, BOMBAY

1. The Association was founded on the 1st February 1933. Its object is the promotion of Islamic Research in the languages, literatures, philology, history, biography, philosophy, theology, science, art, etc. of Islamic nations and peoples.

The Association has so far published ten volumes on Islamic religion and history giving Persian and Arabic texts with translations.

2. *Future programme:* (i) *Nuh Sipih* or *Amir Khusraw* edited by Dr. Wahid Mirza (Lucknow) is almost ready and will be published shortly. This is a valuable Persian poetical text.

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(ii) *I.R.A. Miscellany, Vol. I.* The book has been printed and will shortly be bound and published.

(iii) *Kitab al-Kashf* of Jafar b. Mansur' l-Yaman, Arabic Text, edited by R. Strothmann (Hamburg).

(iv) *Da ā imu l-Islām* of Cadi Nu mān, edited by Mr. A.A.A. Fyzee. This is an authoritative compendium of Fatimid Law written in Egypt 1100 years ago.

3. Mr. Ali Mahomed Mecklai is the President of the Executive Committee and Mr. A. A. A. Fyzee, Hon. Secretary.
4. *Official Address:* Town Hall, Bombay, 1 (India).

THE KAIVALYADHAM

Shreeman Madhav Yoga Mandir Samiti,
Lonavala.

It was in October, 1924 that Swami Kuvalayananda founded the Kaivalyadham at Lonavala as a public charitable institution, for the propagation of Yoga in all its aspects, physical, mental, and spiritual, by co-ordinating it with modern sciences and orienting it in such a way as to make it useful in every day life. Later on, the research side of the Kaivalyadham was separated and organised as a well-constituted Samiti and was registered under the Societies' Registration Act 21 of 1860. The Samiti has been named after Swami Kuvalayananda's Guru, Madhavadas Maharaj of Malsar.

Yogic Therapy has been developed and is being

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practised at the Kaivalyadham institution on a large scale and is bringing relief to many. Government of Bombay realising the great utility of this system, has given to the Bombay Kaivalyadham Ishwardas Chuni-lal Yogic Health Centre a plot of land worth Rs. 300,000 for a nominal rent of Rs. 12 a year, and has been paying an annual grant of Rs. 1200. The Yogic Health Centre is being taken advantage daily by about 250 persons for Yogic Health Culture, both curative and prophylactic. On average about a thousand people undergo Yogic exercises here every year.

Swami Kuvalayananda, Director of the Kaivalyadhama, who has made a scientific study of Yoga and published for many years a journal on Yoga called the *Yoga-Mimansa* has now undertaken several works. He has prepared a critical edition of the *Hathapradipika* with the commentary *Jyotsna* based on seven Mss and four editions, a similar edition of the *Brihad-Yogi-Yajnavalkya Smriti*, an ancient work on Yoga quoted profusely by Dharmasastra writers and others from the 9th century. An index of Yogic literature, printed and available in Mss. prepared by the Swamiji is almost ready for the press. He is also working on a concordance of the Yoga on the lines of Vedic Index containing short and historical articles on technical words and important topics of Yogasastra derived from the Upanisads, the Epics, the Puranas, *Yogasutra* and its commentaries and other works on Yoga. It is proposed to study also the Budhistic literature for a similar purpose. A critical edition of *Goraksha Shataka* is being prepared and already some twenty manuscripts collected from all over India have

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already been collated.

Grants given by the Governments of India and Bombay have enabled the Samiti to start re-organizing its scientific research. The plan is to conduct this research both at Lonavala and in Bombay. Accordingly Yogic research laboratories are fitted up at these two places.

The Kaivalyadham Samiti wants to found at Lonavala a college, teaching post-graduate diploma course in Yoga. Some preparation for this college has already been made. The subjects for study will be: Practical Yoga, scientific and philosophic theories of Yoga, elements of general science, elementary anatomy and physiology, general knowledge of Eastern and Western Philosophy and important world religions. The course will last for two years. The college will start in July 1950.

The Samiti wishes and is trying to develop a philosophy and a culture based on the co-ordination of Yogic experiences and modern sciences that would lead to the establishment of human brotherhood. If man is to be happy he must be studied in his entirety. The Kaivalyadham Samiti ultimately aims at studying the whole man and thus be an humble agent in leading humanity to happiness.

K. R. CAMA ORIENTAL INSTITUTE

The K. R. Cama Oriental Institute, which was inaugurated on the 18th December 1916, was founded in memory of the late Mr. Khurshedji Rustamji Cama, the pioneer of Avesta studies on western lines, who died on

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the 20th August 1909. The object of the Institute is the encouragement of Oriental studies with special reference to Avesta.

The Institute is maintaining a Library of oriental literature specially dealing with Zoroastrian religion and history and Avesta and Pahlavi languages. To the Institute are affiliated the Mulla Firoze Library and several other libraries.

The Institute has obtained from Government a grant of Rs. 30,000 and has founded the Government Research Fellowship to carry on research in the field of oriental literature. Distinguished scholars are invited to deliver research lectures and an honorarium is given to them.

The use of the Dr. Sir Jivanji Modi Memorial Hall, built to commemorate the services of the late Shamsul-Ulema Dr. Sir Jivanji Jamshedji Modi is placed at the disposal of the public for lectures, conferences, etc.

The Society's journal publishes papers of original studies contributed by reputed scholars and savants.

The Institute invites annually competitive essays for the following prizes—The Sarosh K. R. Cama Prize, the Bai Aima K. R. Cama Prize, the Dr. Sir Jivanji Jamshedji Modi Prize, the Miss Serene M. Cursetji Prize, the Bai Pouruchisti Rustamji Cama Prize and the T.R.N. Cama Prize.

Under the auspices of the Institute a conference of the representatives of different Parsi Associations interested in the spread of the knowledge of Zoroastrian religion and literature has formulated a scheme for organization of Iranian Studies and Research.

The affairs of the Institute are managed by a board.

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of trustees. Sir Rustam Masani is the President of the Governing body and Mr. Rustam J. J. Modi and Dr. J. M. Unvala are Joint Secretaries.

KONKAN INSTITUTE OF ARTS AND SCIENCES

Founded in 1944 the aims of the Institute are:

- (1) to foster and encourage the study of all aspects of the culture of the Konkan,
- (2) to carry on research and to publish works on the life and culture of the Konkan,
- (3) to promote among the people of the Konkan a consciousness of the cultural traditions of India,
- (4) to interpret the contribution of India to civilization, to the people of Konkan.

In pursuance of the above aims the following works have been put through:

Published and issued: Bibliography of Indological Studies, 1942, by Prof. G. M. Moraes.

In Press: Bibliography of Indological Studies, 1943, and 1944 (2 volumes). Also ready for the press: A Pre-Portuguese History of Goa by Prof. G. M. Moraes, and "An Indian Way of Life" and "Folksongs of the Konkan."

Unpublished:—Some archaeological finds at Ambarnath.
—a paper.

Anthropological studies at Chaul—a paper.

The Institute co-operated in the organisation of the Grand Goa Exhibition held at the Sir Cowasji Jehangir Hall, Bombay.

Address:—Secretary, Konkan Institute of Arts & Sciences, 9, New Marine Lines, Bombay 1.

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NUMISMATIC SOCIETY OF INDIA

The Society was founded at Allahabad in 1910 with the object of promoting the study of Indian Coins and Medals by reading and publication of papers incorporating Numismatic research by scholars and popularise collection and study of monetary issues of the ancient, mediaeval and modern times and thus help the study of Indian history with special reference to its currency. The Society is intended to be the co-ordinating body to promote the knowledge and regulate the study of Indian coins.

The Society publishes a journal of its own which is issued twice a year. In the earlier stages research articles of the members of the Society were published as Numismatic Supplements to the Asiatic Society of Bengal of which about 47 numbers were issued till the celebration of its Silver Jubilee in 1936. With the celebration of the Silver Jubilee the Society has been issuing its journal independently which is edited by Dr. A. S. Altekar of Benares. Ten volumes of this journal are already issued. The journal is of a high standard and is subscribed to by contributors throughout the world. Besides the journal, the Society has published the following occasional memoirs—

- (1) The Coins of Tipu Sultan, by Dr. Taylor.
- (2) Historical Studies in Mughal Numismatics, by S. H. Hodiwala.
- (3) The Technique of Casting coins in Ancient India, by Birbal Sahani.

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The Society proposes to bring out a comprehensive standard history of the coinage of India in six volumes to be written by various Numismatists specialising in the coins of different periods.

Office bearers of the Society for the year 1949 are:—

PRESIDENT: Dr. J. N. Banerji, M.A., Ph.D., Calcutta University, Calcutta.

CHAIRMAN: Dr. A. S. Altekar, M.A., D.Litt., Head of the Department of Ancient Indian History & Culture, Banares Hindu University, Benares.

SECRETARY: Mr. R. G. Gyani, M.A., Curator, Archaeological Section, Prince of Wales Museum, Bombay.

PRINCE OF WALES MUSEUM OF WESTERN INDIA

Though the question of providing Bombay with a Museum had been discussed in earlier years, the history of the Prince of Wales Museum of Western India, may be said to begin with the appointment by Government in 1904 of a Committee to investigate the subject. In 1905, at a public meeting held in connection with the visit in that year of His Royal Highness the Prince of Wales (the late King George V), it was decided that a permanent memorial of the visit should take the form of a public museum.

When the museum was projected Government gave the present site free of charge, and the funds available for the Museum were the Royal Visit (1905) Memorial Funds, the Government grant of 3 lakhs and the Municipal grant of 2½ lakhs. Sir Currimbhoy Ibrahim (first

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Baronet) donated 3 lakhs and the late Sir Cowasji Jehangir, Bart. gave half-a-lakh. The Museum was established under Bombay Act No. III of 1909. It is maintained from annual grants made by Government and the Bombay Municipality and from interest accruing on the funds at the disposal of the Board of Trustees of the Museum.

The building on completion in 1914 was allowed to be used as a war hospital during the First World War. After the war, and after much lengthy preparations the Museum comprising three main sections—Art, Archaeology and Natural History—was opened to the public in 1922. The chief object of the Museum is educational and spread of knowledge through proper classification and display of its exhibits with suitable labels and publications and by other means.

The Art Section contains valuable collections of Indian and European pictures, Chinese porcelain and jades, Japanese lacquer, Indian and Asiatic metal ware, ivories, printed calicos, embroideries, shawls, arms and armour, and other European and Indian antiquities. The Section owes its existence to the munificent gifts of the late Sir Ratan Tata and the late Sir Dorab Tata, which have been augmented by purchases and gifts from time to time, including the gift of a fine collection of Indian paintings and manuscripts of the late Sir Akbar Hydari (the first Knight) and the School of Art collection transferred to the Museum by Government.

The Archaeological Section comprises sculptures, stone and copper plate inscriptions, prehistoric antiquities including those from Mohenjodaro and Harappa, a large and varied collection of ancient Indian coins and some

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foreign antiquities of much interest from Persia, Arabia, Assyrian, Egypt, etc. The exhibits include the loan collection of the Bombay Branch Royal Asiatic Society, specimens lent by the Director General of Archaeology in India, the Bombay Natural History Society and the K. R. Cama Oriental Institute, and a collection of pre-historic finds presented by Dr. G. S. Ghurye.

The Natural History Section was established as a result of an agreement between the Board of Trustees of the Museum and the Bombay Natural History Society, whereby the collections of the Society were made available for exhibition to the public for the first time. The exhibits displayed in this Section on modern and most attractive lines illustrate mammals, birds, reptiles, amphibians, fish and invertebrates.

For the convenience of visitors guide books have been published, and a catalogue of the coins of the Sultans of Gujarat has also been compiled.

The Museum as an educational institution has functioned efficiently for more than a quarter of a century, playing its part in the educational and civic life of the city and offering facilities to research scholars. It is visited by many learned and distinguished persons, by students and others, to whom it furnishes a wide field of instruction and interest. In the Natural History Section a Nature Education Officer has been appointed who gives lectures to school teachers on a systematic basis and guides visitors to the Section.

A scheme has been formulated for the reorganisation of the Art and Archaeological Sections, the execution of which depends on the requisite funds forthcoming

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from Government or some other source. Funds are also needed for the extension of the Natural History Section for which plans have been prepared.

The Museum is maintained and managed by a Board of Trustees of which Dewan Bahadur K. M. Jhaveri is Chairman. The Heads of Departments of the Museum are: Dr. Moti Chandra, Curator of the Art Section; Mr. R. G. Gyani, Curator of the Archaeological Section; Mr. N. G. Pillai, Curator of the Natural History Section; & Mr. J. Jacobs, Secretary to the Board.

SCHOOL OF ECONOMICS AND SOCIOLOGY, UNIVERSITY OF BOMBAY

Founded in 1919 the object of the School is to promote the study of Indian social and economic conditions and institutions with reference to their effects on the social and economic life of the people by conducting research in Economics and Sociology. During the last thirty years the School has trained a number of students in scientific methods and conducted research on various economic and sociological problems of the day.

The Department of Economics is at present engaged in a study of Economic Aspects of the Refugee Problem. The Agricultural Section of the same Department is conducting an enquiry into the working of Agrarian Legislation and Reform in Bombay Province.

The Department of Sociology started last year an enquiry into the problem of "Career-Attitude of Students". The enquiry is still in progress. The object of this enquiry is to study the habits and ideas of Univer-

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sity students (especially above the third year college level) with particular reference to their aptitudes towards study, educational attainments, the future course of their lives, etc.

Prof. C. N. Vakil is the Director of the School and Professor of Economics and Head of the Department of Economics.

Prof. G. S. Ghurye is Head of the Department of Sociology and Professor of Sociology.

Recently the Department of Politics has been added to the School and placed under Prof. Venkat Rangayya.

SECRETARIAT RECORD OFFICE, BOMBAY

The Secretariat Record Office was established in 1821. After several peregrinations it came to be housed in the Elphinstone College building in 1888 where it remains at present.

The Office has in its custody over 98,000 volumes and 250,000 files of records. They were created in the course of the East India Company's administration of the Bombay Presidency since its establishment to the present day. The Western Presidency had its head quarters first at Surat which in 1687 were shifted to Bombay. From a small trading factory it has developed into the governing authority of a major province and had a varied career. All its activities in Commerce, Politics, War and Administration over three hundred years are reflected in its records.

The Bombay Records start in a general way from 1720, though there are quite a few volumes of the Surat Factory of the earlier period. They consist mainly of

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the proceedings of the governing body of the Weestern Presidency, originally the President in Council at Surat and then the Governor in Council of Bombay and of the correspondence, documents and books received by that body. Besides the main records there are subsidiary records in the office. They are (a) Records of the Factories and Residencies of the East India Company in the present Bombay Province and in places outside India subordinate to the Presidency, (b) Records of Subordinate offices located at Bombay, (c) Miscellaneous records consisting principally of the proceedings of numerous political missions and committees appointed for administrative purposes.

The work of an organised Record Office falls into three main categories: (1) Administration, (2) Maintenance, (3) Research and Publication.

As the Record Office is keeping the records of the Secretariat Departments, its primary function is to attend to requisitions from the departments for old records, watch their movements and keep them back after receipt. This function it is attending to since its inception.

The utility of records as source material for history was recognised in the last century. Record offices are expected to help scholars by issue of selections and calendars and by preparing aids in the form of lists, indexes etc. to facilitate search in the records. Prof. Forrest, who later became Keeper of Records to the Government of India, did much valuable work in the last eighties and brought out—

- (1) Selections from State Papers, Bombay Maratha Series, Volume I, Part I, 1885.

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- (2) Selections from State Papers, Bombay, Maratha Series, Volume I, Part II, 1885.
- (3) Selections from State Papers, Bombay, Maratha Series, Volume I, Part III, 1885.
- (4) Selections from State Papers, Bombay, Home Series, Volume I, 1887.
- (5) Selections from State Papers, Bombay, Home Series, Volume II, 1887.
- (6) Selections from the Travels and Journals preserved in the Bombay Secretariat (1906).

After Forrest an attempt was made to press-list the old records; it was abandoned after a while. In 1921, a hand-book for the records was prepared by Mr. Kindersley.

A descriptive catalogue of the records upto 1820 is now in preparation. The result of intensive study of over 4000 volumes will be issued in about two or three volumes each of 500 pages. This will be followed by issue of calendars from Secret and Political Department Series, Factory Records and other series under the general editoship of the Director of Archives, Government of Bombay.

For proper preservation of the old documents Government is building up a small preservation branch. In this branch old fragile papers will be repaired and re-conditioned in a scientific way. Books attacked by vermin will be treated with insecticides.

This province has played a prominent part in the history of India of a recent date. Only about a century and a quarter ago it formed territory of the Maratha State. Naturally it is rich in archival materials. Gov-

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ernment has now accepted as its responsibility the salvaging of this material whenever possible, and active efforts are being made to rescue important collections in private custody. It is also proposed to acquire records from England and other foreign countries to fill up gaps in the Bombay Records.

The Records of States that have integrated with the province have been placed under control of the Bombay Record Office and a comprehensive guide is under preparation.

Dr. P. M. Joshi, the Director of Archives, is in charge of the Office and guides its activities.

The Records are open to students of history and research scholars.

UNIVERSITY LIBRARY, BOMBAY

The beginnings of the University Library go back to 1864 when in August that year Premchand Roychand (the gentleman in whose name the famous Premchand Roychand Scholarships at the Calcutta University are founded) a merchant prince of Bombay wrote to the Government of Bombay as follows:—

“I have the honour to request that Government will have the goodness to communicate to the University of Bombay my desire to offer most respectfully to that learned body the sum of Rs. 2,00,000 (Two Lacs) towards the erection of a University Library, which may be an ornament to the City, and by becoming a storehouse of the learned works, not only of the past but of many generations to come, may be the means of promoting the

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high ends of the University.”

The Senate cordially accepted Mr. Premchand Roychand's noble gift.

Two months after his first letter Premchand Roychand made another gift of Rs. 2,00,000 for a tower in connection with the Library to perpetuate the memory of his mother Rajabai. The foundation stone of the Library & Rajabai Clock Tower was laid on 1st March, 1869 and the work was completed in November 1878. The Tower is the tallest building in Bombay being 280 feet high from the ground to the top of the metal finial.

In 1879 the Library consisted mainly of—

- (1) a number of miscellaneous books (mostly historical and biographical) presented by the Government in 1864, when the old Library of the East India Company was removed to the India Office, some of the books being divided among the Indian Universities.
- (2) Dr. John Wilson's Collection. This was purchased in 1876 by the University from the heirs of Dr. Wilson (after whom the Wilson College is named), and consisted mainly of Orientalia, and books on travel and theology.
- (3) books presented to the University.

In the early years the Library had an annual allowance of Rs. 400 for books, but this was later on discontinued so that about 1900 we find that “the only additions now made to the Library, are the Official publications sent in by the Local Government and the Government of India, and some school and college books are presented by publishers.” The Library had at this time 4,504

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books and 214 manuscripts. A catalogue of these was prepared and published in 1901.

Sometime after an annual grant was made to the Library for the purchase of books but its amount was not fixed and it varied according to circumstances. In 1930 the Library got a non-recurring grant of Rs. 50,000 from Government to strengthen the Library for post-graduate work. In July 1932 the Library book grant was Rs. 8,500; it was increased to Rs. 18,500 the next year and to Rs. 20,000 in 1934. The grant for books and periodicals was Rs. 27,000 a year in 1939. The present grant for books and periodicals is Rs. 35,000 and the stock of books is about 90,000. About 400 periodicals are received at the Library.

The Library does not go in for technical or law books and only general books on science are purchased. As there is a special library for economics and sociology and technology, the University Library purchases only books of general interest in these subjects.

The Library has mutual loan arrangements with the library of the Bombay Branch of the Royal Asiatic Society, the J. N. Petit Institute and it can also draw upon the resources of various other libraries all over the country and the college libraries in the City itself.

The Library has exceptionally strong and up-to-date sections in mathematics, education and library economy. It possesses a complete set of Hansard and sets of important journals devoted to Orientalia and sets of the various Oriental series.

The Library possesses today more than 500 manuscripts in Arabic, Persian and Urdu and about 5,000 in

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Sanskrit. The Arabic, Persian and Urdu collection is divided into three sections. The first two consisting of 243 manuscripts have already been catalogued by Khan Bahadur Shaikh Abdul Kadir Surfraz and published under the title "A Descriptive Catalogue of the Arabic, Persian and Urdu Manuscripts in the Library of the University of Bombay."

The third section of Arabic, Persian and Urdu manuscripts which contains some valuable manuscripts in Dakhni Urdu belonged to the late Maulvi Muhammad Yusuf Khatkhatay of Bombay. This collection was brought to the notice of the University by Principal A. A. A. Fyzee and was purchased for the Library from the heirs of the late Maulvisaheb. A catalogue of this collection is under preparation.

Besides these collections the Library also purchases Persian, Arabic or Urdu manuscripts from time to time and some of these have not yet been catalogued.

On the Sanskrit side the first collection is known as the Bhagvatsinghji Collection of Sanskrit Manuscripts. This is built up out of the proceeds of a special endowment made in 1885 by the Thakore Saheb of Gondal. The number of manuscripts in this collection is now over 1,000. A majority of these and the manuscripts of the Bhadkamkar Collection mentioned below have been catalogued by Prof. G. V. Devasthali under the supervision of Prof. H. D. Velankar. The catalogue is published.

In 1936 the Library Committee added 181 palm leaf manuscripts written in Grantha script to this Collection. In March 1942 the Committee purchased 388 manuscripts

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belonging to the late Pandit Govindshastri Nirantar of Nasik for the Collection. These manuscripts have been described by Bhandarkar in Part I of his "Lists of Sanskrit Manuscripts in Private Libraries in the Bombay Presidency."

The second collection of Sanskrit Manuscripts is the "H. M. Bhadkamkar Memorial Collection." This was brought together by Prof. Velankar of the Wilson College, Bombay, during a period of ten years. He named the collection in memory of his revered teacher the late Prof. H. M. Bhadkamkar of Wilson College, and presented it to the University Library in 1934. This collection consists of over 2,000 manuscripts and includes many important and interesting manuscripts, among which is one of "Ganeshakutukamrita," a poem in Sanskrit in praise of Ganesha written by Nanasahab Peshwa. The manuscript is incomplete but it is the only one known at present.

The Bhadkamkar Memorial collection contains 52 Marathi manuscripts.

The third collection of Sanskrit Manuscripts in the University Library is "The Itcharam Suryaram Desai Memorial Collection" of 1,688 manuscripts. This was presented to the Library by the proprietors of the Gujarat Printing Press, Messrs. Desai, sons of the late Itcharam Suryaram Desai. Cataloguing of this collection is being done at present by Prof. Velankar.

At present the Periodical Section is housed within the general reading room, but it is planned to have a separate hall for this important section in the near future. It is also proposed to have a study room attached to the

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Library, a Lecture Hall, fully equipped for showing Lantern Slides & Documentary Films and also a small Museum for displaying rare and early printed books.

VICTORIA AND ALBERT MUSEUM, BOMBAY

The Victoria and Albert Museum, located in the Victoria Gardens at Byculla, was founded in 1858. The Collection originally started in 1848 was housed at first in the Mess Room of the Town Barracks. On the outbreak of the Mutiny in 1857, the military authorities urgently required the Mess Room and during the hurried removal most of the exhibits were either damaged, destroyed or lost. The meagre remnants were next lodged in the Town Hall where they remained uncared for a long time. The collection was finally removed to the present building and the Museum named Victoria and Albert Museum, was formally thrown open to the public on 22nd May, 1872. The Museum was transferred to the Bombay Municipality from 1st October, 1885 and is under its direct administration.

The Victoria and Albert Museum is built in the Italian Renaissance style. The interior is highly ornamental but the fine ceiling has been spoilt by letting into it two unsightly sky lights. The collection consists of specimens of Indian pottery, musical instruments, weapons, cottage industries, Indian metal-ware, silver-ware and ornaments, carved sandal-wood work, etc. There are also models of Hindu mythological deities, costumes, mendicants, games and pastimes. A small coin cabinet, a small collection of pre-historic stone implements and

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of minerals and fossils are other interesting exhibits. Of particular interest is the collection of prints and some rare original sketches and relief maps of topographical interest pertaining to the town and island of Bombay.

Shri S. C. Upadhyaya is the Curator.

VII

SOME PLACES OF HISTORICAL INTEREST AROUND BOMBAY

ELEPHANTA CAVES:

The famous Elephanta island is a pleasant spot about 6 miles to the East of Bombay and about 4 miles from the mainland of Konkan. The island is called Elephanta because near the former landing place stood, in olden times, a large stone elephant. In 1814 the head and neck of the elephant dropped off and the body which had a large crack down the back, sank down. It eventually fell to pieces. The broken pieces however were brought to Bombay and deposited in the Victoria Gardens. A few years ago these pieces were put together, and the "restored" elephant now stands again near the Victoria and Albert Museum.

- The local name for Elephanta is "Gharapuri" said to be a corruption of Mangalपुरi, the 'Grihpuri', headquarters of the Maurya Dynasty. Traces of this city are still to be found near the northern landing place in the form of broken pillars, brick and stone foundations and fallen statues of Shiva.

After ascending a steep flight of stairs the tourist finds himself on a small plateau and before him opens a wide cavern. The caves which are of Brahmanical origin, are dedicated to Shiva; they are situated at an elevation of about 250 feet above the high water level and are

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entirely hewn out of a hard compact variety of trap rock. The whole excavation consists of three parts: a central temple or the Great Cave, with a small chapel on each side. The Great Cave measures about 133 feet from side to side and is of about the same size from front to back. The flat roof was originally supported by 26 carved columns with 16 half columns but many of these pillars have been either damaged or destroyed. The west side of the cave is occupied by the shrine proper and the various compartments of walls between the pillars are carved with sculptures representing scenes from Hindu Mythology.

The Shrine is a square chapel with four doors and contains the Linga which represents "Shiva in his character of the prolific power of nature." Around this linga chapel are a number of large figures representing Dwarpalas or door-keepers. Of the various sculptures on the walls the most striking is the colossal "Trimurti". It is situated at the back of the cave and faces the entrance. It represents Shiva in his threefold character—Brahma in the centre; Vishnu to his left; and Rudra on his right.

The other sculptures represent "Ardhanareeshwara" or Shiva as uniting the two sexes in his person; Shiva and Parvati; Mount Kailas, Ravana, shaking Mount Kailas; Tandava Dance; Bhairava; and Shiva as an Ascetic.

Of the two small chapels at the sides, the one to the east contains a small "Linga" with steps leading to it guarded by two sculptured lions; while the small chapel to the west contains a reservoir for water and is also dedicated to Shiva. There are also caves in the neigh-

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bourhood; but they are in a more or less dilapidated condition.

No data is available for fixing the precise date of excavation of these caves. An inscription stone which existed over the entrance, was removed about the year 1540 by Don Joao de Castro, the Viceroy and sent to John III, king of Portugal; but on one knows what has become of this valuable relic.

KANHERI CAVES:

Situated in a picturesque valley in the heart of the island of Salsette, these caves may be reached from Borivali station on the B. B. & C. I. Railway. The name Kanheri is a corruption of "Kanhagiri" which in turn is a Prakrit corruption of Krishnagiri, *i.e.* Krishna's hill, and it is conjectured from this that the fame of the hill for sanctity must have dated from before the rise of Buddhism.

The caves which are Buddhistic, number one hundred. An inscription in the caves at Nasik has led archaeologists to suppose that they were constructed between 100 B.C. and 50 A.D. but apparently some fresh caves were excavated subsequently, during the fourth, fifth and sixth centuries. The caves consist of numerous dwellings for Buddhist monks, and some "Chaityas" or relic-shrines. Of the later the large "Chaitya cave", some times also called the "Cathedral cave", is the most important. In front of it once stood three relic mounds which Fergusson thought were more ancient than the cave itself. The largest of these mounds was between twelve and sixteen feet in height, and built of stone

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and brick. Dr. Bird opened it in 1838 and found therein two copper-plates and "a circular stone hollow in the centre and covered at the top by a piece of gypsum." The copper-plates had the Buddhist creed inscribed thereon, while the stone coffer contained two small copper urns in one of which were ashes with a ruby, a pearl and a small piece of gold; there was also a small box containing a piece of cloth. The other urn contained a silver box and ashes. The vestibule of the great cave contains two gigantic figures of Buddha 23 feet high. The next important cave is the "Durbar cave" distinguished by "two long low seats or benches running down the whole length of the centre." It was a place of assembly and a hall of audience. The "Vihars" or the Monks' dwelling caves are scattered all over the hill in the neighbourhood at different levels and the remains of an old dam which at one time formed a large reservoir are still visible. About the year 1535 Fr. Antonio, a Franciscan friar, forcibly converted the Buddhist ascetics and turned the great Chaitya cave into a Christian church of St. Michael and it was used as such until the fall of Bassein.

BASSEIN:

Bassein lies about 28 miles north of Bombay and was in the time of the Portuguese a very important and rich city and although it is now in ruins an idea of its past greatness can be obtained from the ruined churches, monasteries and other buildings which are well worth a visit. It can be reached by B. B. & C. I. Railway and lies about 5 miles to the south-west of Bassein Road station.

PLACES OF HISTORICAL INTEREST

Bassein appears to have attracted the notice of the Portuguese from very early days and was ceded to them by Bahadur Shah, King of Gujarat, in 1534. The Portuguese promptly fortified the place, established themselves firmly there and raised it to such prosperity that it came to be known as the Portuguese Court of the North. Wealthy noblemen adorned the city with a cathedral, five convents, thirteen churches and an asylum for orphans. Only the *Hidalgos* or Aristocracy were allowed to dwell within the city-walls in "stately buildings two storeys high and graced with covered balconies and large windows." For over two centuries the Portuguese remained masters of Bassein but in 1739 Chimnaji Appa, brother of Peshwa Bajirao, appeared before the city with a powerful army and after a siege of three months forced the garrison to capitulate. Bassein thus passed into the hands of the Marathas. In 1780 it was captured by the British, but was restored to the Marathas by the treaty of Salbai. In 1818, however, with the overthrow of the last of the Peshwas it was resumed by the British and incorporated into Thana district.

The old ramparts still remain in a fair state of preservation but the buildings within the walls are in ruins; yet the cathedral and the various churches can still be made out.

The gateway of the city with its well preserved teak and iron doors bears an inscription of the date "20th November 1720". Within the gate on the left is a small temple of Hanuman. On the same side there is a massive high tower and walls overgrown with trees. It is the Cathedral or Matriz of St. Joseph. It was built in 1546.

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Among the fine buildings of the city in the days of Portuguese was the State house. Further there are remains of the palaces of the General of the North and of the Captain of Bassein. Behind the gate of the Round Citadel was the Court of Justice, but more probably the Church and the Convent of the Augustines. In the background are the Portuguese Royal Arms and some worn-out devices. The palace of the Captain of the city was built in the year 1636. There was a factory near the palace managed by the officer second in rank to the Captain. Close to the factory was a large building, apparently a granary. Separated from the palace of the General of the North by the large oblong space of the old palace garden are the Church and Hospital. The Hospital was a very old institution and was endowed by the Portuguese Government. The Church though small had a handsome front of finely dressed stone and delicately wrought pillars. Not far from the entrance of this Church is a modern Hindu Temple of Mahadeo and parallel to it is the Church of Nossa Senhora da Vida which is one of the oldest Churches in Bassein. Attached to the Church are the ruins of a college, which although overgrown with creepers and trees are still firm and in good condition; the date on the door is 1636. The foundations of this Church and monastery were laid in 1448 by M. Malchior Gonsalves, a close friend of St. Francis Xavier. In the nave of the Church near the chancel are two grave stones, one of them bearing an inscription of the date of death of Isabel de Aguiar, a widow lady, the noble helper of this College.

A little beyond the ruins of the Jesuit buildings is

PLACES OF HISTORICAL INTEREST

the Franciscan Church of the Invocation of Santo Antonio; the oldest and one of the largest religious buildings in Bassein. The arched ceiling of the chief chapel with elaborate mouldings is fairly preserved. Unlike most Bassein buildings the Franciscan Church is stony built and has basalt in its staircases, arches, windows and door-posts; one staircase is still in good condition. There was a monastery as well as a church and the ruins of both can still be traced. To the right of these Franciscan ruins are the ruins of the Dominican Church and Monastery built in 1583. The walls and tower of this Church and part of the peaked roof near the chancel are still standing in good order. The road between the Dominican and Franciscan ruins and the fort walls leads to the bastion of San Sebastian with a blocked postern. On the other side of the wall leading from the postern are the ruins of the pier. On both sides of an old street, nearly parallel to the new high road which runs along the middle of the fort to the sea-gate, are the remains of old stately dwellings of the Hidalgos "graced with covered balconies and large latticed or oyster shell windows." Near these old mansions in a square overlooking the road are the ruins of the Augustine Chapel of Nossa Senhora de Annunciada. The front is double arched, the walls and side windows of the chancel are well preserved and parts of the vaulted roof with painted mouldings are still visible.

VIII

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