

GREATER BOMBAY GAZETTEER

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MAHARASHTRA STATE GAZETTEERS



सत्यमेव जयते

Government of Maharashtra

GREATER BOMBAY DISTRICT VOLUME III

EDITOR
K. K. CHAUDHARI, M.A.



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GAZETTEERS DEPARTMENT, GOVERNMENT OF MAHARASHTRA
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GREATER BOMBAY DISTRICT
VOL. III

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PREFACE

The Gazetteer of Greater Bombay has to be worthy of this Great City of India. It has, therefore, been incumbent upon us to deviate from the scheme of the Government of India which envisaged publication of each District Gazetteer in a single volume. The entire write-up would have been too bulky for a single volume and there was no alternative but to divide it into three handy volumes, as we have done.

I must avail myself of this opportunity to state that a good deal of information pertaining to some of the subjects in this volume has been furnished more at length and depth in Volume I and also in Volume II of this revised Gazetteer. The comprehensive history of modern Bombay furnished in "History—Modern Period" in Volume I includes detailed accounts on several topics covered in Volume III. For instance, exceedingly thorough accounts of Educational Awakening, Political Consciousness, University Education, Public Life, Growth of Municipal Government, Civic Politics, Bombay City Improvement Trust, Judiciary, Journalism, Medical Services, Bombay's Relics and Archaeology, to mention only a few, have been presented in a historical perspective in "History—Modern Period" in Chapter 2. Some particulars about objects of interest and institutions with a historical role can also be found in the same. The readers would certainly be benefited by referring to these portions which have the impress of profound scholarship and learning.

There are certainly portions in the old Gazetteers of Bombay City and Thane District the worth of which has not diminished by the mere passage of time. Although some of them have been reproduced without hesitation, every attempt has been made to avoid repetition in this revised edition because the previous editions of three volumes of the *Gazetteer of Bombay City and Island* and that of the *Thana Gazetteer—Part I*, have been made available by this Department in the form of Reprints in 1977, 1978 and 1984.

Enormous efforts, involving laborious and time-consuming processes from the commencement to completion, were needed for the production of this work which has necessarily to maintain a high standard of precision, reliability, objectivity and thoroughness. We have perseveringly strived for

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achieving such a standard, although we are aware of our shortcomings. No effort has been spared to incorporate as up-to-date information as possible. However, in a monumental work like this a time-lag between the date of collection of information and its publication is inevitable.

The first draft of many chapters was prepared during the tenure of my predecessor, Dr. B. G. Kunte, who has contributed to many Gazetteers. I owe my sincere thanks to him. That write-up has been thoroughly revised, voluminous additions have been made and the material has been updated. Naturally this was a stupendous and time-consuming task.

I owe my gratitude to the members of the former Maharashtra District Gazetteers Editorial Board for scrutiny of the first draft and useful suggestions. These members comprised the following distinguished men of erudition :

- (1) Additional Chief Secretary to the Government of Maharashtra (Chairman).
- (2) Shri P. Setu Madhav Rao.
- (3) Dr. V. B. Kolte.
- (4) Dr. C. D. Deshpande.
- (5) Dr. B. R. Rairikar.
- (6) Dr. (Smt.) Sarojini Babar.
- (7) Dr. V. T. Gune.
- (8) Dr. P. N. Chopra.
- (9) Executive Editor and Secretary.

The present members of the Editorial Board, reconstituted while the volume was under printing, have very kindly and generously encouraged me in this work. To all these men of distinction, mentioned below, I am highly indebted :

- (1) Additional Chief Secretary to the Government of Maharashtra (Chairman).
- (2) Shri P. Setu Madhav Rao.
- (3) Dr. C. D. Deshpande.

- (4) Dr. U. M. Pathan.
- (5) Shri D. B. Karnik.
- (6) Prof. Y. S. Mahajan.
- (7) Dr. B. L. Bhole.
- (8) Shri S. G. Suradkar.
- (9) Dr. A. P. Jamkhedkar.
- (10) Dr. P. N. Chopra.
- (11) Executive Editor and Secretary.

I shall be failing in my duty if I do not express my gratitude to Dr. P. N. Chopra, Editor, Gazetteers Unit, Ministry of Education, Government of India, New Delhi, who has always been my guide and friend, for his prized advice and scrutiny of the write-up. The Government of India have kindly paid an *ad hoc* grant for the compilation and printing of the *Greater Bombay Gazetteer*.

Several Government Offices, the Bombay Municipal Corporation authorities, various Government Undertakings, the Vice-Chancellors of the University of Bombay and the S. N. D. T. University, the Librarians of the University of Bombay Library, the Vidhan Bhavan Library and many other libraries, numerous public trusts and organisations, and scores of enlightened citizens of Bombay, have readily and unhesitatingly helped me in the writing-up of this volume. To all of them, whose names cannot be mentioned here, my gratitude is due. I must also thank Dr. A. P. Jamkhedkar, Director of Archaeology, Maharashtra State, for providing photographs for the volume.

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I hope this cyclopaedic volume will be appreciated and found highly useful to all those scholars and administrators who are interested in the study of public administration, public life, journalism and objects of interest in this colourful Great City of India.

Bombay : 1986

K. K. CHAUDHARI,
Executive Editor and Secretary

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GREATER BOMBAY

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CHAPTER 10—GENERAL ADMINISTRATION

INTRODUCTION

BEING THE CAPITAL OF THE STATE OF MAHARASHTRA, the Mantralaya, formerly known as Sachivalaya, the highest administrative organ of the State Government is located in Bombay. The State of Maharashtra is divided into six revenue divisions including the Konkan division. As such Bombay is also the headquarters of the Konkan division and the office of the Divisional Commissioner is located in New Bombay. It was formerly located in the City of Bombay. Greater Bombay has been termed as a district and has two Collectorates, one for the city and the other for the suburban areas. Thus, Bombay claims to be the headquarters of the State, the division and the district.

The traditional function of the Executive is to carry on the administration under the law. During the last few decades there has been an extension of responsibilities on the part of the executive from the maintenance of internal law and order, protection to person and property, raising of revenue for these purposes and the maintenance of social harmony for the promotion of public welfare in the widest possible sense of the term and provision of services to the public in every possible field. There has been shift of emphasis from the police state to a welfare state. Within the executive arm, it is possible to distinguish three elements. The first is the formation of policies and directing and determining repository of ultimate responsibility, viz., the Governor and the Council of Ministers. The second is the secretariat machinery through which the Governor and the Council of Ministers make their orders and decisions articulate. The third is the manifold field organisation through which effect is given to these orders and decisions. In the following is given the description of the State Legislature, the Governor's establishment, the working of Mantralaya and the Collectorate of Bombay and Suburban District. The information about some of the Government offices which play some role in the administration is given in the Appendices I to VI to this Chapter.

STATE LEGISLATURE

The State has a bi-cameral legislature which consists of two chambers, the *Vidhan Sabha* (Legislative Assembly) and the *Vidhan Parishad* (Legislative Council). The former has 289¹ members and the strength of the latter is 78. Of the 289 members of the *Vidhan Sabha*, 34 are from Greater Bombay. All Members of the *Vidhan Sabha* except one who is a nominated member are elected members. In Greater Bombay there were six Parliamentary Constituencies, viz., Bombay South, Bombay South-Central, Bombay North, Bombay North-Central, Bombay North-East and Bombay North-West.

The Speaker of the Legislative Assembly is elected in the first meeting of the *Vidhan Sabha* and his term is co-terminus with the *Vidhan Sabha*. The Chairman of the Legislative Council is elected from amongst the members on the expiry of the term of five years. The Speaker of the Legislative Assembly and the Chairman of the Legislative Council are the guardians and custodians of the rights and privileges of their respective Houses. In the absence of Speaker and Chairman, their duties are performed by the Deputy Speaker and the Deputy Chairman, respectively.

Bombay being the capital of the State, these two Houses are situated in the Fort area close to the Mantralaya. A separate Secretariat has been provided for the Legislature under Article 187 of the Constitution of India. In the Maharashtra State Legislature, there is a combined staff under the joint control of the Speaker and the Chairman. The *Vidhan Sabha* and *Vidhan Parishad*, which were formerly housed in Council Hall near the Museum since the beginning, were shifted to the newly constructed *Vidhan Bhavan* in the Back Bay Reclamation in May 1981. The *Vidhan Bhavan* is a magnificent modern building, a beautiful specimen of architecture. It has imposing halls, and it provides excellent amenities to the legislators.

The Legislature Secretariat consisted, during 1983-84, of two Secretaries, one Joint Secretary, five Deputy Secretaries, one Editor of Debates, one Librarian, two Research Officers, four Private Secretaries, four Assistant Secretaries, 16 Superintendents, and 44 Reporters. The number of non-gazetted staff was 386.

GOVERNOR

The Governor is the chief executive of the State and is the repository of the executive power of the State. He is required to exercise his functions with the aid and advice of the Council of Ministers, except in so

far as he is by or under the Constitution required to exercise his functions in his discretion. Under the rules of business made by the Governor under Article 166(3) of the Constitution the business of government is allotted among the Ministers, and subject to the provisions of the rules and regulations issued thereunder, the business of government is transacted in the departments of the Mantralaya under the control of Ministers. The Governor is however kept informed of all decisions of the Council of Ministers relating to the administration of the affairs of the State and proposals for legislation. In the event of failure of the constitutional machinery in the State and in case of constitutional deadlocks he may make a report to the President of India to enable the President to take action to ensure that the administration of the State is carried on properly. In such cases, the Governor can advise the President of India to take over the administration of the State, and he administers on behalf of the President with the aid of advisors appointed for the purpose. President's rule was imposed in Maharashtra for the first time in 1980 when the Governor had taken over the administration of the State.

In addition to his constitutional responsibilities the Governor is vested by the statutes governing the constitution of various universities in the State with the office of the Chancellor, and by virtue of holding this office, he exercises certain powers of appointment to offices in these universities and also certain other powers, including power to order inspection and issue directions.

The Secretary to the Governor heads the Governor's personal secretariat which handles the secretariat work pertaining to the Governor's office, including correspondence with Central and State authorities, high officials and private bodies and citizens, and arrangements for tours, visits to institutions etc. The office of the Secretary to the Governor includes one Secretary, one Military Secretary, one Deputy Secretary, one Staff Officer, two Under Secretaries, one Private Secretary, one Additional Private Secretary, two Superintendents and one Accounts Officer. The non-gazetted staff numbered 49 in 1983-84. The household of the Governor is under the Comptroller who is responsible for the maintenance of the Raj Bhavan estates at Bombay, Pune and Nagpur for the reception of State Guests, and for arrangements in connection with parties, entertainments and other functions. The office of Comptroller includes one Comptroller, one Additional Comptroller, two Aid-de-Camps to Governor and one Personal Assistant. During 1983-84 there were 155 non-gazetted persons working in the office of the Comptroller.

The Raj Bhavan formerly called the Government House is situated in the beautiful and exhilarating environs of the Malabar Hill, on the edge

¹ Total number increased from 271 to 289 in 1978.

overlooking the Arabian sea. There are magnificent halls and luscious gardens and lounges. In British days the present Government House was a summer resort of the Governor, while the Government House was situated at Parel in the premises of the present Haffkine Institute. The Government House was shifted to Raj Bhavan in 1885.

MANTRALAYA

The Mantralaya formerly known as the Secretariat or the Sachivalaya is the highest administrative organisation of the Government of Maharashtra.

There is a Council of Ministers formulated from time to time under the Constitution of India. The Chief Minister is the head of the entire State Government machinery. He executes his mammoth functions with the help of Ministers, Ministers of State and Deputy Ministers, their number depending on the choice of the Chief Minister.

The business of government is transacted in the departments of the Mantralaya under the control of the Ministers concerned. This applies only to those aspects of Government business which require the attention of the central executive of the State, since the business is transacted in the numerous other large and small directorates throughout the State. The main functions carried out by the Mantralaya consist among other things of the formation of policy in matters within the constitutional responsibility of the State Government; the framing of new legislations or amendments of existing ones; framing of rules, regulations, orders in exercise of powers conferred by law; issue of instructions, directions and advice to subordinate authorities regarding the action which they are to take; exercise of supervision, direction and control over the executive administration; collection of information required for answering questions in Legislature and in general needed for justifying the policies and actions of Government before Legislature; financial and budgetary control over the activities of subordinate authorities, dealing with Government of India and its offices operating within the territory of the State, with other all-India authorities and with other State Governments; and disposal of appeals, representations and complaints from members of public.

Upto 1758 the Secretariat of the Bombay Presidency Government occupied certain rooms in the Bombay Castle. In 1874 it was transferred to the Old Secretariat building¹ where it continued to function upto 1955 when it was finally shifted to the present building. The main building of the Mantralaya was constructed in 1955 at a cost of Rs. 63,80,219, while the cost of annexe building was Rs. 1,23,79,234. It was completed

¹ Information about the building is given in Chapters 2 and 19.

in 1960. The nomenclature of the Secretariat commonly referred to as the Sachivalaya was changed in January 1976 to Mantralaya.

Under the Rules of Business, the working of the Mantralaya is carried out through various departments. These are:—General Administration; Home; Revenue and Forests; Agriculture and Co-operation; Education and Employment; Urban Development; Public Health; Finance; Public Works; Housing and Special Assistance; Irrigation; Law and Judiciary; Industries, Energy and Labour; Rural Development; Food and Civil Supplies; Planning; Social Welfare, Cultural Affairs, Sports and Tourism; Legislative Affairs; Medical Education and Drugs; Horticulture and Social Forestry; and Tribal Development. The entire business of Government is distributed among these departments but some of these departments do not constitute self-contained ministries. They are merely branches of an organisation which is essentially unitary in structure.

Though each department is under the control of a Secretary to the Government, the Chief Secretary, who is also Secretary to the General Administration Department and *ex officio* Secretary to the Cabinet, has overall authority. Important cases from various departments are submitted to the Chief Secretary by the department concerned before taking orders of the Government. He is also the head of the State Service, and all service matters arising in various departments are decided in consultation with him. The Chief Secretary further acts as a co-ordinating authority by presiding at meetings of Secretaries and by deciding inter-departmental differences. He also acts as the Development Commissioner for the State. The Additional Chief Secretary is next in hierarchy to the Chief Secretary, and is vested with important policy matters and administrative functions which are not dealt with by the Chief Secretary.

The Mantralaya is concerned mainly with the broader aspects of administration. The responsibility for execution of the policies is entrusted to the heads of departments and their subordinate field staff including technical experts. Each department of Mantralaya is under the control of a Secretary¹ to Government who is immediately responsible to the Minister. There may, in addition, be an Additional Secretary or a Joint Secretary. Every department has a few Deputy Secretaries of the rank of Collector. Below the Deputy Secretaries are Under Secretaries, who are assisted by Assistant Secretaries and Superintendents. In 1950 the former Secretariat had 109 gazetted officers and a non-gazetted staff of 1,717. This strength increased to 303 officers and 3,111 non-gazetted persons in 1968. In 1978 the Secretariat had 16 departments with a staff strength of 945 gazetted officers and 4,343 non-gazetted persons. The

¹ Some departments have two or three Secretaries, while a few are headed by a Special Secretary.

departmentwise staff strength of Mantralaya as in February 1984 is shown below:—

Department	Special Secretary/ Secretaries	Joint Secretaries, Deputy Secretaries and Officers of equivalent rank	Under Secretaries and Class I Officers	Class II Officers	Class III Employees	Class IV Employees
1. Agriculture and Co-operation.	3	13	25	54	366	73
2. Education and Employment.	1	6	17	45	224	40
3. Finance ..	4	11	22	83	348	85
4. Food and Civil Supplies	1	4	8	19	141	26
5. General Administration	3	11	32	56	397	86
6. Home ..	3	12	11	49	312	N.A.
7. Horticulture and Social Forestry.	1	3	3	7	31	11
8. Housing and Special Assistance.	2	4	8	20	118	26
9. Industries, Energy and Labour.	3	6	11	28	168	N.A.
10. Irrigation ..	2	19	25	71	352	N.A.
11. Law and Judiciary ..	2	22	21	26	185	N.A.
12. Legislative Affairs ..	1	1	1	5	19	4
13. Medical Education and Drugs.	1	5	7	12	92	20
14. Planning ..	2	6	11	52	110	43
15. Public Works ..	2	7	12	55	275	80
16. Public Health ..	1	6	16	10	120	22
17. Revenue and Forests ..	4	9	20	72	349	65
18. Rural Development ..	2	8	21	64	275	49
19. Social Welfare, Cultural Affairs, Sports and Tourism.	1	4	8	22	100	18
20. Tribal Development ..	1	2	5	11	50	11
21. Urban Development ..	1	6	7	25	112	25
	41	165	291	686	4,144	684

The old branch system in Mantralaya departments was replaced by the Desk Officer system in 1975 under which each section is put under a Desk Officer.

DIVISIONAL COMMISSIONER

The State of Maharashtra is divided for the purpose of administration and revenue into six territorial divisions including the Konkan division. The jurisdiction of the Commissioner of Konkan division extends over five districts including Greater Bombay. The Commissioner exercises general control over the administration in all matters. He is invested with wide powers and functions embodied in different acts, codes, manuals, government circulars, etc. He gives co-ordination visits to the offices with particular reference to planning and development.

The office of the Divisional Commissioner formerly housed in the Old Secretariat building has been shifted to Vashi, New Bombay.

COLLECTOR

The first appointment of the Collector of Bombay appears to have been made about the year 1715. He was then called "the Collector of the Honourable Company's Rents and Revenues" and was responsible for the collection of salt and excise revenue. His designation under the Regulation Act, 1827 was changed to "Collector of Bombay". In 1828 the Land Revenue and Sea Customs departments were consolidated with separate establishments and the officer was styled as "Collector of Customs and Land Revenue, Bombay".

The Collector of Bombay who is also the Collector of the Bombay Suburban District is directly under the Revenue Department of the Mantralaya, but he, like other Collectors of districts, also works under the general control of the Divisional Commissioner.

Greater Bombay occupies a peculiar position in the administration of the State. The city constitutes for purposes of revenue administration a separate collectorate which is not included in the Konkan division. The suburban area which was amalgamated with the city for the purpose of judicial, police and municipal administration constitutes a district called the Bombay Suburban District which is included in the Konkan division. The two collectorates are held by the same officer who is under the Divisional Commissioner only in the capacity of Collector, Bombay Suburban District.

The existence of two collectorates in Greater Bombay is the result of historical circumstances. The city as a presidency town had in the matter of judicial, police and revenue administration a set-up which was radically different from that in other parts of the State. In matters of revenue administration in particular, the city was not governed by the provisions of the Bombay Land Revenue Code, 1876, but by a separate statute applicable only to the city. When the suburban area was unified with the city, it continued to be governed under the provisions of the Bombay

Land Revenue Code, 1876 and therefore for purposes of revenue administration a separate collectorate had to be retained.

The powers of the Collector of Bombay are somewhat different from those of other Collectors in as much as he does not exercise powers of a District Magistrate under the Code of Criminal Procedure or the Bombay Police Act, 1951, as these powers have been vested in the Commissioner of Police and in the Chief Metropolitan Magistrate. In several respects the Collector is responsible for the administration of statutes which operate in Bombay city only. In several matters the Collector functions as a single authority with jurisdiction over Greater Bombay. Such matters include administration of the Bombay Entertainment Duty Act, 1923; the Bombay Betting Tax Act, 1925; the Bombay Lotteries, Prize Competitions Control and Tax Act, 1948; the Requisition and Acquisition of Immovable Properties Act, 1952; the Land Acquisition Act, 1948; and the collection of dues from various departments of Government including sales tax and income tax.

The Collector is assisted by a Resident Deputy Collector for the city and an Additional Collector in the grade of Deputy Collector for Bombay Suburban District. The Resident Deputy Collector in addition to supervising various sections of the Bombay City collectorate functions as a controller of hotels and lodging houses in Greater Bombay and also as registration officer for preparation of electoral rolls for elections to Parliament and State Legislature. The Additional Collector assists the Collector in administration of the Bombay Land Revenue Code and the Bombay Tenancy and Agricultural Lands Act which is applicable to a few villages in the district. As a result of rapid industrialisation of the suburban area and the rapid growth of population resulting from this industrialisation, there is a good deal of land acquisition work in the suburban area. Special officers have been appointed to deal with the acquisition cases for the State Government, the Central Government, the Bombay Housing and Area Development Board, the Municipal Corporation, the Railways as well as industrial concerns and public bodies.

For the city of Bombay there is a special officer designated as the Superintendent, Bombay City Survey and Land Records with staff of surveyors, draftsmen, etc. having responsibility of maintaining land records and survey of lands. The collection of entertainment duty in Greater Bombay is the responsibility of a supervisor. The rest of work pertaining to the Bombay city collectorate is performed under the control of the Resident Deputy Collector in 12 sections or branches. The Additional Collector for income tax recovery is assisted by a head clerk and a special Mamlatdar. The Deputy Collector for sales tax recovery is assisted by three Mamlatdars. The establishment of the Bombay

Suburban District Collectorate which is separate from that of the Bombay city collectorate includes field staff for three talukas into which the district is divided *viz.*, those of Andheri, Borivali and Kurla. Each of these talukas has been placed in charge of a Mamlatdar.¹

The Collector of Bombay is the Chairman of the Bombay City Sainik Board, and the District Anti-Corruption Committee for Greater Bombay which devises and takes concerted measures to eradicate corruption from the administration. The Collector is also an *ex officio* chairman of the board of management of the properties of the Indian Institute of Science, the Bombay Christian Burial Board and the Regional Employment Advisory Committee. He is a member of the board of trustees of the Prince of Wales Museum, the prohibition committee, the regional telephone advisory committee, the development plan committee, the Beggar's Act advisory committee and the committee of management of the Victoria Memorial School for the Blind.

ADMINISTRATIVE STAFF COLLEGE²

With the assumption of welfare and development activities leading to rapid social and economic change, public administration became more and more complex. It is now realised that for good administration experience alone is not enough, but a systematic training in the art and science of administration is also necessary. The administration is becoming an expert profession and professional training in administration has become absolutely essential. With this realisation, the Administrative Staff College was established.

The college situated in the Fort was started in 1963 in pursuance of a recommendation made by the Administrative Reorganisation Committee to the effect that a new agency may be set up for imparting training in administrative matters to Government servants holding posts involving administrative responsibilities and for supervising, developing and co-ordinating training activities of the various Government departments. During the period 1963-1974, as many as 95 programmes were arranged and 2,316 officers were trained, thus giving an average of 8 programmes with 193 officers per year. The cost of training per day per officer was Rs. 56. During 1982-83, 65 programmes were arranged and 2,364 officers were trained.

The college has made arrangement since 1974-75 for imparting training in Marathi for probationers whose mother-tongue is not Marathi. Earlier this work was entrusted to the Deccan College at Pune.

The college has a library with 11,063 books in 1974-75.

¹ There are a few more Mamlatdars for other functions.

² The college has now been reorganised and expanded to meet the growing needs of a development-oriented administrative machinery. It is named as the Maharashtra Institute of Development Administration (MIDA) and shifted to Pune in May 1984.

APPENDIX I

MAHARASHTRA PUBLIC SERVICE COMMISSION

The Maharashtra Public Service Commission constitutes an important organ in General Administration of the State as it performs the function of recruitment of personnel in public services. It is established under the Constitution of India since 1950. A Public Service Commission was first established by the Bombay Government in April 1937, with functions similar to those at present entrusted to that body.

Until July 1947 the Commission served the needs of the Province of Sind in addition to those of the Province of Bombay. On 1st August 1947 a separate Public Service Commission was established for Sind, and the Bombay Sind Public Service Commission was reconstituted, on that date into the Bombay Public Service Commission. On the coming into operation of the Constitution of India on 26th January 1950 this body was continued as the Bombay Public Service Commission for the State. After bifurcation of the bilingual State on May 1, 1960, it was renamed as the Maharashtra Public Service Commission.

Besides recruitment and other allied functions for the State Government, the Commission is also entrusted with the functions of recruitment to the posts under the Bombay Municipal Corporation carrying a pay of Rs. 1,200 or more and also the Bombay Electric Supply and Transport Undertaking carrying a pay of Rs. 750 or more.

The Commission consists of a Chairman and four other members appointed by the Governor. The Secretary heads the office of the Commission assisted by one Deputy Secretary and Controller of Examinations, two Deputy Secretaries, eight Under Secretaries and some other officers. The non-gazetted staff in 1982-83 numbered 157.

The work done by the Commission in 1977-78 and 1983-84 is shown below :—

TABLE No. 1
RECRUITMENT BY SELECTION (BY INTERVIEW)

Sector	Year	Posts to be filled	Posts advertised	Applications received	No. of candidates interviewed	No. of candidates recommended
State Government	1977-78	1,943	1,237	7,070	2,925	979
	1983-84	1,353	246	5,106	818	213
Bombay Municipal Corporation.	1977-78	162	36	94	51	19
	1983-84	46	20	176	69	15
Bombay Electric Supply and Transport Undertaking.	1977-78	3	1	3	2	1
	1983-84	2	2	25	10	2

TABLE No. 2

RECRUITMENT BY COMPETITIVE EXAMINATIONS, 1982-83

Category	No. of vacancies	No. of candidates applied	Candidates appeared	Candidates qualified in written examination	Candidates interviewed	Candidates qualified in final result	Candidates recommended
(1) Gazetted Posts Non-technical (Preliminary).	209	21,702	15,323	3,846	....	....	....
(2) Range Forest Officers.	90	2,094	1,564	99	96	96	65
(3) Asstt. Conservator of Forests.	38	2,375	2,012	164	145	38	38
(4) Assistants/Sales Tax Inspectors.	100	8,095	5,610	647	665	403	100
(5) Examination for Clerks/Clerk-Typists/Typists.	800	51,696	41,069	1,681	....	....	800

TABLE No. 3

PROMOTIONS, APPOINTMENTS BY TRANSFER AND REEMPLOYMENT, 1977-78 AND 1982-83

Sector	Year	Referred		Advised		Backlog	
		No. of appointments	No. of officers	No. of appointments	No. of officers	No. of appointments	No. of officers
State Government	1977-78	1,057	1,231	681	765	376	466
	1982-83	2,828	3,455	727	847	2,101	2,608
Bombay Municipal Corporation.	1977-78	259	304	169	188	90	116
	1982-83	327	439	292	324	35	115
Bombay Electric Supply and Transport Undertaking.	1977-78	16	27	10	14	6	13
	1982-83	128	271	123	266	5	5

APPENDIX II

MAHARASHTRA REVENUE TRIBUNAL

It is a quasi-judicial body constituted from 1st April 1937. The Bombay Revenue Tribunal Act was enacted in 1939 which was later on replaced by the Bombay Revenue Tribunal Act, 1957, and the same has been incorporated in the Maharashtra Land Revenue Code of 1966 with suitable changes.

The Tribunal has headquarters in Bombay and has regional benches at Bombay, Pune, Nagpur, Aurangabad and Kolhapur. Appeals and revision applications filed before different regional benches are heard by this Tribunal.

The President of the Tribunal is of the rank of a High Court Judge. The Tribunal at present consists of 12 non-official members. The Bombay regional Bench has 3 non-official members. The work done by the Tribunal during 1983-84 is shown below:—

REVISION APPLICATIONS/APPEALS UNDER VARIOUS ACTS

	Tenancy Act	Ceiling Act	Restoration of Lands to S. T. Act. 1974	Other cases	Total
1. Opening balance as on 1st April 1983.	361	29	85	61	536
2. Instituted during the year	159	9	35	7	210
3. Disposal during the year	124	4	29	60	217
4. Pending at the year end	396	34	91	8	529

APPENDIX III

DIRECTORATE OF LANGUAGES

To achieve the objective of introduction of Marathi as the official language of the State, the Directorate of Languages was established in 1960. It has been entrusted with the following functions:—

(1) to develop administrative, legal and technical terminology in Marathi; (2) to translate manuals and forms into Marathi; (3) to translate ordinances, rules, laws into Marathi; (4) to translate all budget publications, reports of various committees into Marathi, (5) to conduct language examinations for attainment of proficiency in Marathi and Hindi for Government Servants not knowing those languages; and (6) to conduct Marathi typewriting and Shorthand examinations.

The Directorate is working upon a scheme of translating Central Acts into Marathi. So far 82 Acts have been published under this scheme. The Directorate has brought out many dictionaries called *Paribhasha Kosha*, 17 manuals and also 14 glossaries of scientific and technical terms.

The Director is the head of the organisation and he is assisted by one Joint Director, four Deputy Directors, four Divisional Assistant Directors, six Assistant Directors, ten Language Officers and a non-gazetted staff of 127 (1983-84).

APPENDIX IV

STATE BOARD FOR LITERATURE AND CULTURE

For the purpose of encouraging research in Marathi literature, culture and other fields, the State Government established this Board in 1960. However, from December 1980, it was bifurcated into two bodies, viz., State Board for Literature and Culture and the Maharashtra State Board for Production of Marathi Vishvakosha.

The functions of the Board are to initiate, assist or undertake research schemes in the field of languages, culture and history of Maharashtra; publication of scholarly Marathi literature by scholars and translation of important books into Marathi. In addition, the Government has from 1978-79 entrusted to the Board a scheme for giving incentives to promising authors in Marathi and accordingly the Board has helped 589 such authors. So far 320 books have been published under this scheme. The Board also gives grant-in-aid to reputed institutions for publication of magazines.

The statistics of activities of the Board during 1982-83 are given below:—

	Books on Science	Transla- tion of classics	Publica- tion of Historical records	Books on Fine Arts
(1) No. of authors who approached Board with publications or those who have been given written assignment.	10	32	5	6
(2) No. of publications rejected	3	17	..	..
(3) No. of publications accepted	7	15	5	6
(4) No. of publications brought out	4	10	2	5
(5) Total pages	1,530	3,200	780	930
(6) Production cost (Rs.)	60,022	1,60,000	39,069	45,000
(7) Remuneration—				
(a) No. of authors	4	10	4	5
(b) Amount paid (Rs.)	17,784	32,000	11,349	4,660

APPENDIX V

MAHARASHTRA STATE BOARD FOR PRODUCTION OF
MARATHI VISHVAKOSHA

This Board came into existence in December 1980 when the former State Board for Literature and Culture was bifurcated into two wings viz., the Maharashtra State Board for Literature and Culture and the Maharashtra State Board for Production of Marathi Vishvakosha.

The main activity of the Board is the compilation of the *Vishvakosha* on the lines of the *Encyclopaedia of Britanica* in 20 Volumes of about 1000 pages each. The editorial work of *Vishvakosha* is carried on at the Vishvakosha unit, at Wai (Satara District) under the supervision of a Chairman helped by editorial staff.

The Board published 8 volumes upto 1982-83.

APPENDIX VI

The following statement gives the number of State Government employees in Greater Bombay:—

Particulars			No. as on 1st July 1981
Class I and II	..	..	4,833
Class III	..	..	56,577
Class IV	..	..	18,169
Others	..	..	8,666
Total ..			88,245

* * *

CHAPTER 11—REVENUE ADMINISTRATION

THIS CHAPTER DESCRIBES IN BRIEF THE FUNCTIONS OF VARIOUS GOVERNMENT DEPARTMENTS entrusted with collection of revenue and also gives their historical resume. The description of some of the departments is given below.

LAND REVENUE*

Of the system of administration during the epoch of Hindu and Musalman sovereignty no record remains, save the remarks of a few Portuguese writers to the effect that land was rented annually for a fixed sum of money during the period of Musalman rule and this system might have been in vogue at the time of Raja Bimb. When Portuguese obtained possession of the islands they found a land system resembling that which had obtained in Goa. They styled the system *arrendamento* i.e., hiring or renting.

Between 1664 and 1668, while Bombay was under the Crown the attempt to inquire into titles and assess the land-holders caused such serious injustice and discontent that the East India Company instructed their President to forego inquiry into title and in conjunction with the land-holders to fix a lump sum as their rent payment, leaving their senior land holders to allot his share to each individual holder. From 1674 onwards as population increased Crown lands were assigned for their accommodation. The building of houses and warehouses was allowed on a lease for a period not exceeding 61 years at moderate quit rent payable half yearly. Marshy lands were drained and rendered fit for cultivation and given on lease. Another important event in connection with the land administration of Bombay was the seizure of lands of the Jesuits who had assisted the Siddi while he was on the island of Bombay. Some of the forfeited lands were in 1694 restored to the proprietors on their paying $\frac{1}{4}$ th of value of their estates, after a period varying from 4 to 8 months. After the war many estates were left tenantless. These were assigned to the Hindu soldiers who were placed on half pay but had to remit half the produce of those lands to the Company. A considerable portion of Crown lands had been alienated by the year 1707-08.

The War with Siddi created a new class of tenants who held land on lease. But there was great default in the payment of revenue and various expedients, such as boat tax in 1684 and a house tax in 1688, were

*For detailed history of Land Revenue refer *Gazetteer of Bombay City and Island*, Vol. II, 1909.

introduced for keeping up the revenues of the islands. In 1718 quit-rent was imposed to reimburse the Company for the charges they were put to for fortifications.

The lands however did not appear to have been allotted on any established system. There was not a single square yard of Crown land upto 1731 leased on conditions clearly descriptive of the nature of tenure or of the intentions of the parties. In 1731 and at intervals throughout succeeding years attempts were made to establish the Crown ownership of land then occupied, to prevent irregularity in collection of quit and ground rent. The land revenue collection about the close of this period was : ground and quit rent, Rs. 5,787; pension, Rs. 7,454 and batty ground Rs. 10,085.

Attempts were made to reclaim land from sea, lands so recovered being assigned to individuals at a nominal rental on condition of their improving them. These lands were known as salt batty grounds. Regular leases were introduced in 1758 and measures were pursued to ascertain and preserve the rights of public. In order to reimburse expenses which Company had incurred in increasing the fortifications and the works on the islands for the security of inhabitants in general tax was ordered in 1758 to be levied on produce of all landed estates. With this arrangement there was a considerable improvement in the revenue of the islands as in 1750-51 total land revenue was Rs. 21,299 which increased to Rs. 29,297 in 1760-61.

Between 1760-1800 many important events in connection with land administration took place such as survey proposals in 1772, grants of land to noteworthy persons, purchase of lands for public purpose and Government buildings, etc.

The earliest legislation for the purpose of administering land revenue in Bombay was Regulation XIX of 1827. This Act was repealed and superseded by the Bombay City Land Revenue Act, 1876. Under this Act the Collector of Bombay was the chief controlling authority in all matters connected with land revenue. The survey of 1811-27 introduced order by removing chaos prevailing since 1803. Finally in 1827 rules for assessment and collection of land revenue were passed and these formed the basis of the Bombay City Land Revenue Act of 1876. The Act was later modified in 1900.

For each of the several items of land revenue denominated pension and tax, quit and ground rent, foras, toka, etc., there was a separate rent roll showing name of each holder and amount due by him. The practice to collect land revenue through the receivers was abolished in 1880 and the holders themselves were required to bring their dues to the Collector's office.

The land revenue was divided into fixed or permanent and fluctuating or miscellaneous. In 1841-42 fixed land revenue was Rs. 65,893 which increased to Rs. 84,569 in 1871-72.

SALES TAX DEPARTMENT

One of the major sources of income of the State today is the sales tax collection. Sales tax though introduced recently is not new to the financial administration of the State, and we find innumerable references to taxes collected on the sale of commodities during the mediaeval and Maratha times.

The heavy trade and commercial activities in Greater Bombay result into major collection of sales tax, as out of Rs. 386.79 crores of total sales tax collection in the entire State during 1975-76, the Bombay city division alone contributed Rs. 301.61 crores. Another factor to be noted in this connection is that a separate division exists for the city area manned by a sufficient number of personnel.

Sales tax was first introduced in the former Bombay Province in 1946. The tax levied under the Bombay Sales Tax Act, 1946, was a single-point tax levied at the last stage of chain of sales from a manufacturer or importer to the consumer. However, during the last few years this levy of sales tax has undergone many changes. In 1952, the single-point levy was replaced by a multi-point levy which continued to be in force upto 1954. From 1954 to 1959 the city alongwith the surrounding regions had a scheme of taxation popularly known as the two-point levy of tax. The system of sales tax under the Bombay Sales Tax Act, 1959, is a composite system consisting of three kinds of taxes.

These are sales tax, general sales tax and retail sales tax. Sales tax is levied at the point of the first sale of any goods by a registered dealer in the State the subsequent release of the said goods not being taxed again. General sales tax is levied at the last stage of sale by the wholesaler to a retailer or to a consumer. Retail sales tax is levied on retail dealers.

Liability to pay Tax: For the purpose of fixing the minimum turnover of sales/purchases for liability to pay tax all dealers are classified into two broad categories viz., importers and manufacturers, and dealers other than importers and manufacturers. An importer attracts liability to pay tax on his turnover either of all sales or purchases in a year exceeding Rs. 10,000, provided that (a) the value of taxable goods sold or purchased by him during a year is not less than Rs. 2,500; and (b) the value of any goods whether taxable or not brought by him into the State or dispatched to him from outside the State during a year is not less than Rs. 2,500. A manufacturer is liable to pay tax on his turnover of all sales/purchases during a year exceeding Rs. 10,000 provided that (a) value of taxable goods sold or purchased by him during a year is not less than Rs. 2,500, and (b) value of goods taxable or not, manufactured by him during a year is not less than Rs. 2,500.

The dealers other than the above two categories are liable to pay tax on turnover of all sales/purchases in a year exceeding Rs. 30,000 provided the value of taxable goods sold/purchased by them during a year is less than Rs. 2,500. In addition to the liability to pay sales tax, general sales tax, retail sales tax and purchase tax as stated above from April 1974, dealers liable to pay tax as above, whose turnover either of sales or purchases exceeded ten lakhs of rupees in a year, the tax payable by him is increased by the levy of an additional tax at the rate of 6 per cent of the tax payable by him for that year.

Types of Documents: A dealer who is liable to pay tax is required to obtain a registration certificate under the Bombay Sales Tax Act, 1959. In addition to this, a dealer may obtain different documents such as licence, authorisation, recognition and permit.

A holder of licence is entitled to make purchases of goods free of general sales tax in schedules B, D and E of the Bombay Sales Tax Act, 1959 for the purpose of resale inside the State or in the course of inter-State trade or for export outside India within nine months from the date of purchases. A holder of an authorisation can purchase any goods free of tax for the purpose of resale in the course of inter-State trade or for export outside India within nine months from the date of purchase. An authorised dealer can also make purchase of goods at a concessional rate of 4 per cent for the purpose of sale at his place of business outside the State for which he is registered under the Central Sales Tax Act, 1956.

A dealer holding recognition can purchase the goods specified in his recognition at the concessional rate of sales tax at 3 per cent for the purpose of use in the manufacture of taxable goods in the State for sale or for use in packing of any goods so manufactured. A permit holder can also make purchases on behalf of his principal who is outside the State at a concessional rate of 4 per cent provided the principal is registered under the Central Sales Tax Act, 1956.

Ordinarily dealers are required to furnish returns for each quarter of a year. However, in the last quarter of the financial year, they have to furnish monthly return. The Commissioner of Sales Tax, however, exempts a section of dealers to furnish quarterly returns if they fulfil certain requirements under the rules. Before furnishing the returns, a dealer is required to pay into the treasury the amount of tax payable according to the return and attach a copy of the chalan. Provision has been made requiring dealers whose turnover of sales/purchases exceeds Rs. 10,00,000 in the previous year to make monthly payment of tax on the basis of average of previous year.

The following statement shows the number of registered dealers in the Bombay City Division registered under the Bombay Sales Tax Act, 1959:—

Name of ward	Year			
	1960-61	1965-66	1970-71	1975-76
A ..	5,951	8,641	8,965	10,049
B ..	8,728	8,107	10,634	12,254
C ..	7,618	9,896	12,298	16,031
D ..	2,573	6,527	8,616	10,440
E ..	2,787	3,930	5,273	6,767
F ..	1,750	2,565	3,992	5,809
G ..	2,289	3,429	5,165	7,105
H and I ..	3,473	6,261	13,545	25,656
Total ..	35,169	49,356	68,488	94,311

During 1980-81, there were 1,32,587 registered dealers in Bombay City Division.

Thus it can be seen from the above statement that there is a considerable increase in the number of registered dealers since 1960-61. In 1955-56, there were only 28,424 registered dealers registered under the Bombay Sales Tax Act, 1953 in the city and suburbs of Bombay then included in Bombay Circle. Out of a total of 65,337 registered dealers in the State in 1960-61, Bombay City Division alone claimed 35,169 dealers. The same increasing trend in the number of dealers was noticed in 1970-71 when out of 1,30,344 registered dealers in the State there were as many as 68,488 registered dealers in Greater Bombay.

As regards dealers holding different documents under the Bombay Sales Tax Act, 1959, the position since 1960-61 for a few years was as below:—

Year	No. of dealers holding			
	Licence	Authorisation	Recognition	Permit
1960-61 ..	10,289	6,672	6,193	915
1965-66 ...	10,717	7,876	7,637	648
1970-71 ..	12,145	8,717	7,440	559
1975-76 ...	13,898	10,148	9,556	439
1980-81 ..	18,904	15,577	11,402	461

The number of registered dealers under the Central Sales Tax Act, 1956 in the Bombay City Division is shown below for a few years since 1960-61 :—

	Year				
	1960-61	1965-66	1970-71	1975-76	1980-81
Bombay City Division.	21,548	35,318	45,997	63,136	94,097
State of Maharashtra.	36,846	54,640	73,577	1,00,637	1,49,605

The department administers the Bombay Sales Tax Act, 1959; the Central Sales Tax Act, 1956; the Bombay Sales of Motor Spirit Taxation Act, 1958; the Maharashtra Purchase Tax on Sugarcane Act, 1962 and the Maharashtra Agricultural Income Tax Act, 1962. The number of dealers registered under various Acts in Greater Bombay during 1980-81 is shown below:—

Dealers registered under—

(1) Bombay Sales Tax Act, 1959	..	..	1,32,587
(2) Central Sales Tax Act, 1956	..	..	94,097
(3) Motor Spirit Taxation Act, 1958	..	..	290

Organisation : The entire State of Maharashtra, for the purpose of sales tax is divided into three main territorial divisions, of which one division, viz., Bombay City Division looks after the work of Greater Bombay area. The Commissioner of Sales Tax is the statutory head of the Sales Tax Department. The Bombay City Division is divided for the proper administration of work into ranges and the ranges are subdivided into wards. In the city, due to the comparatively large volume of work, the divisional functions have been divided into eight administrative units, two for enforcement, and one each for appellate, computer, professional tax, legal, accounts and headquarters. During 1980-81 there were 16 Deputy Commissioners of Sales Tax, of whom eight were entrusted with administration, two with enforcement, one each for headquarters, appeals, computer, professional tax, legal and accounts matters. The Assistant Commissioners of Sales Tax put in charge of ranges numbered 68, of whom 41 were entrusted with administrative work, 7 with legal, 7 for headquarters, 5 with enforcement, four for accounts, 3 with professional tax and one for computer work. The Sales Tax Officer is the original assessing authority under the Act. He is assisted by Sales Tax Inspectors to whom the work of verification of returns furnished by dealers is entrusted.

Enforcement Work : In Bombay it was found necessary to create a special enforcement branch for the detection of evasion of tax and for

intensive action against tax evaders. The branch receives a great deal of information relating to malpractices of dealers who carry on business without registration although liable to pay tax, or indulge in various types of malpractices or otherwise wrongfully exploit the provisions of the Sales Tax Laws for unlawful gains. The branch works under the direct control of two Deputy Commissioners of Sales Tax, assisted by 10 Assistant Commissioners.

During 1970-71, 37,776 cases under the Bombay Sales Tax Act were detected and prosecution was launched in respect of 336 cases. Under the Central Sales Tax Act, 13,811 cases were detected and prosecution was launched against 35.

Sales Tax Collection : The revenue realised under various Acts in the Bombay City Division along with the total collection in the State is shown below:—

Particulars	Revenue realised			
	1960-61 (Rs. in lakhs)	1970-71	1975-76	1980-81 (Rs. in crores)
<i>Bombay Sales Tax Act—</i>				
Bombay City division ..	1,806.67	8,855.04	197.18	384.49
Maharashtra State ..	2,293.84	11,156.61	247.76	505.09
<i>Central Sales Tax Act—</i>				
Bombay City Division ..	413.28	3,249.82	71.94	153.56
Maharashtra State ..	469.15	3,791.84	86.29	189.79
<i>Motor Spirit Taxation Act—</i>				
Bombay City Division ..	248.78	922.94	22.24	48.03
Maharashtra State ..	249.05	922.95	22.24	48.03
<i>Purchase Tax on Sugarcane Act—</i>				
Bombay City Division ..	Nil	60.95	1.58	0.16
Maharashtra State ..	Nil	453.60	17.12	17.62
<i>Maharashtra Agricultural Income Tax Act—</i>				
Bombay City Division ..	Nil	2.85	0.26	..
Maharashtra State ..	Nil	5.13	0.29	0.23

The Sales Tax Department has been entrusted with the work regarding the collection of profession tax recently levied. The collection for a few years is shown below:—

Particulars		1975-76	1980-81 (Rs. in crores)
<i>Profession Tax Act—</i>			
Bombay City Division ..	..	8.41	16.81
Maharashtra State ..	..	13.09	31.56

Maharashtra Sales Tax Tribunal : Revenue from sales tax constitutes a major source of revenue for the State. Sales Tax is collected by the Sales Tax Officer who passes an assessment order. An appeal against

this order is made to the Assistant Commissioner of Sales Tax. In order to provide a legal remedy and relief to those tax payers who feel aggrieved, the Sales Tax Tribunal has been constituted.

The Tribunal is a judicial tribunal which was constituted in 1947 under the Bombay Sales Tax Act, 1946. The majority of the members are from judiciary and this inspires due confidence in the tax payers by assuring them that their grievances against the Sales Tax Authorities are redressed quickly and due relief is obtained. It is a final judicial authority in sales tax matters which hears appeals and revisions against the orders of the Assistant Commissioners of Sales Tax. A reference could be made to the High Court on a question of law.

The procedure followed by the Tribunal is generally similar to the one prescribed in the Civil Procedure Code for hearing appeals, revisions and references. It has power of granting stay of recovery of taxes. The working of the Tribunal is so arranged that there is no inconvenience to litigants staying in different parts of the State, although the Tribunal is situated at Bombay. This is done by one or more benches of this Tribunal holding its sittings periodically at the regional headquarters. Thus every region of the State gets the advantage of a sitting, hearing and disposal of matters within the region by a Bench of the Tribunal.

Members of the Tribunal are drawn from the judiciary and include a Senior Deputy Commissioner of Sales Tax as departmental member. The members sit in Benches as (1) President—a High Court Judge, constituting one Bench, and (2) out of the remaining members, one judicial member, usually a District Judge and a departmental member sitting together. During 1977, the strength of the Tribunal was four excluding the President.

In the following statement is shown the work done by the Tribunal for a few years since 1947:—

Description of cases	Period	Last Balance	Instituted during ten years	Disposal during ten years	Balance
Revision, reference and miscellaneous applications, Appeals and second appeals etc.	1st September 1947 to 31st August 1957		121	121	....
	1st September 1957 to 31st August 1967				
	1st September 1967 to 31st August 1977	1015	14,312	13,910	1,417
	1st April 1982 to 31st March 1983				
		3,387	1,380	1,183	3,584

STAMPS DEPARTMENT

The levying of stamp fees was first introduced into Bombay under Regulation XIV of 1815 which provided for the imposition of fees on certain classes of documents. In 1827 a new Regulation XXVIII was passed which provided for the establishment of a Stamp Office which was entrusted with the work of distributing and issuing stamps both to mofussil offices and to vendors in the city.

The present General Stamp Office, Bombay, is concerned with administration of the Bombay Stamp Act, 1958; the Bombay Court Fees Act, 1959; and the Indian Stamp Act, 1899 (so far as it relates to central items only) within the Greater Bombay area. This office also performs certain agency functions in respect of treasuries and post and telegraph offices in the entire State. Its main function is to supply stamps of all kinds to the public through the salaried stamp vendors stationed at the General Stamp Office, High Court, Metropolitan Courts, Small Causes Courts, Bullion Exchange Building, Share Bazar and Income Tax Building. In suburbs where there is no treasury, the sale and distribution of stamps is done by this office through the licensed vendors. The office also determines duty on documents presented for adjudication, certifies documents after the recovery of deficit duties and penalties; grants refund of unused or spoiled stamps; scrutinizes indents from mofussil treasuries and attends to other miscellaneous matters relating to stamps. Under the Bombay Court Fees Act certain duties in the probate and succession matters are entrusted to this office. The Government of India has also entrusted to this office the work of selling central excise duty stamps, insurance agents licence fees, stamps, etc.

Organisation: The General Stamp Office is a local depot of stamps keeping the stock of stamps worth over Rs. 12 crores. The organisation is under the control of the Assistant Superintendent of Stamps. The single lock and double lock stocks of stamps in local depot are under the charge of the Deputy Assistant Superintendent of Stamps and Supervisor. The Collector of Bombay, however, acts as the *ex officio* Superintendent of Stamps, but by delegation of powers and usage for all purposes, the duties are performed by the Assistant Superintendent of Stamps. The General Stamp Office is divided into several branches such as general branch, clearance list branch, adjudication and probate branch, stores branch, accounts branch and sales branch, etc. The Deputy Assistant Superintendent looks after these branches.

Statistics: Tables No. 1 and 2¹ give details of receipt on account of judicial and non-judicial stamps. The following statement shows number of vendors and discount allowed to them in Greater Bombay:—

Year			Number of Vendors	Discount allowed (Rs.)
1920-21	..	..	10	54,499
1930-31	..	..	2	501
1940-41	..	..	9	1,108
1950-51	..	..	12	664
1960-61	..	..	13	7,693
1970-71	..	..	17	27,178
1975-76	..	..	16	41,846
1980-81	..	..	16	26,384
1983-84	..	..	13	29,018

REGISTRATION DEPARTMENT

The first registration law in force in Bombay was Regulation 9 of 1827 which required all deeds relating to real property to be registered, the superintendence of registers being vested in the Senior Assistant Judge. The entire law of registration was repealed by Act XVI of 1864 for carrying out the provisions of which six registering officers, including a Registrar were appointed to the island of Bombay.

Upto 1866 the Registration Department was treated as a branch of Judicial Department, but was from that year transferred to the Revenue Department. With this the number of offices of Sub-Registrar was also reduced to two. In 1886 these two offices, situated at Fort and Mandvi, were amalgamated under one Joint Sub-Registrar and the city was formed into one district and sub-district in the following year.

The head of the organisation is the Inspector General of Registration, Maharashtra State, Pune, who is assisted by the District Registrar posted in each district. The working of this department in Greater Bombay is in charge of the Collector who functions as an *ex officio* District Registrar. The District Registrar is assisted in his work by the Sub-Registrar and four Joint Sub-Registrars.

¹Given at the end of the Chapter.

The District Registrar performs functions of registration of documents under the Indian Registration Act, 1908; registration of marriages under the Special Marriages Act, 1954, and the Bombay Marriage Registration Act, 1886; and registration of births and deaths under the Births, Deaths and Marriages Act, 1886. He also hears appeals under the Indian Registration Act against the refusal to register documents by Sub-Registrars. In practice, the Sub-Registrar and Joint Sub-Registrars exercise all the powers of District Registrar except hearing appeals and applications under the Indian Registration Act. The Sub-Registrars of Bombay are empowered to accept documents for registration of properties situated anywhere in India; to condone delays in presentation of documents provided the delay does not exceed 4 months; and to refund in cases of surcharges.

Under the Indian Registration Act, compulsory registration is required in the case of certain documents and optional registration is provided for certain documents. Documents which fulfil the prescribed requirements and for which necessary stamp duty and registration fees are paid can be registered. The record of such registered documents is kept by way of a photo copy. The documents of Bombay city properties are sent to the Superintendent, City Survey Branch of Bombay Collectorate for making mutations. The photo copies of the documents relating to mofussil properties are sent to the District Registrar. Similarly certified copies from the prescribed records of registered documents are also issued to parties who apply for the same.

Generally the District Registrar and Sub-Registrar are appointed for a district and a taluka, respectively. But this organisational set-up is not applicable to Bombay. In the city of Bombay two offices were functioning separately, one for the city area and the other for the suburban area. The Bombay Suburban District was not divided into sub-districts. With the amalgamation of two offices in 1973, the Bombay Suburban District is looked after by a Joint Sub-Registrar. The post of Sub-Registrar was a non-gazetted post till now. But taking into account the heavy work-load in Bombay the Government have converted this post into a Class I post.

Statistics: The total number of documents registered in 1908 was 4714 against 3601 in 1901-02 and 2890 in 1881-82. The fees collected amounted to Rs. 1,12,000 in 1908, Rs. 66,000 in 1901-02 and Rs. 39,000 in 1881-82.

Table No. 3 shows the statistics of registered documents in Greater Bombay, while receipts and expenditure are shown in Table No. 4.¹

MOTOR VEHICLES DEPARTMENT

The Motor Vehicles Department with headquarters at Bombay administers various Acts concerning motor vehicles such as the Motor

¹ Given at the end of the Chapter.

Vehicles Act, 1939; the Bombay Motor Vehicles Tax Act, 1958; the Bombay Motor Vehicles (Taxation of Passengers) Act, 1958; the Maharashtra Tax on Goods (Carried by Road) Act, 1962; and the Motor Cars, Scooters and Commercial Vehicles (Distribution and Sales) Control Order and rules framed under the above mentioned Acts. The department is headed by the Commissioner of Transport posted at Bombay and is assisted by the Regional Transport Officers in charge of regions. A statutory body *viz.*, the Regional Transport Authority to dispose off applications for permit to ply different types of transport vehicles is constituted for each region. In order to co-ordinate and regulate the activities and policies of these Regional Transport Authorities in the State, the State Transport Authority is constituted, and the Commissioner of Transport acts as its *ex officio* member-secretary.

The Regional Transport Officer looks after the Greater Bombay region. He was assisted, during 1982, by 13 Deputy Transport Officers, 36 Motor Vehicles Inspectors, 24 Assistant Motor Vehicles Inspectors and other ministerial staff. The office of the Regional Transport Officer is divided into five sections which are controlled by the Deputy Transport Officers under the administrative control of the Regional Transport Officer.

The Motor Vehicles Inspectors are entrusted with the duties of inspection of transport vehicles, issuing fitness certificates and learners' licences, carrying out tests of persons applying for conductors' licences, inspection of vehicles involved in accidents, inspection of vehicles for registration, etc. They are assisted in their duties by the Assistant Motor Vehicles Inspectors.

The Greater Bombay region has a heavy work-load with the highest number of motor vehicles as compared to the other parts of the State. To cope up with the heavy work-load, a large staff of Inspectors of Motor Vehicles along with Assistant Inspectors of Motor Vehicles has been provided. With the growth of this city, the executive staff had also been augmented from time to time as can be seen from the following statement:—

	Year			
	1961	1965	1971	1975
Regional Transport Officers ..	1	1	2	3
Assistant Regional Transport Officers ..	1	5	6	6
Regional Supervisors ..	1	2	2	2
Inspectors of Motor Vehicle ..	18	30	43	47
Assistant Inspectors of Motor Vehicle ..	11	28	32	34
Prosecutor ..	1	1	1	1

The erring motorists are prosecuted under the Motor Vehicles Act and the Bombay Motor Vehicles Act for breaches of provisions of the same. The relevant statistics of such prosecutions are shown below:—

	1961	1971	1975	1980
<i>Prosecutions under the M. V. Act—</i>				
(1) Cases pending at the beginning of year	2,066	31	299	1405
(2) Convicted during the year ..	631	44	149	441
(3) Cases pending at the end of the year ..	2,147	94	63	971
<i>Prosecutions under the B. M. V. Act—</i>				
(1) Cases pending at the beginning of the year.	526	1	7,409	1,151
(2) Convicted during the year ..	102	3	623	504
(3) Cases pending at the end of the year ..	424	..	8,450	66

In the following are shown receipts collected under the different Acts during 1971-72, 1975-76 and 1980-81:—

	(Figures. in Rs.)		
	1971-72	1975-76	1980-81
Receipts under the Motor Vehicles Act ..	27,01,483	35,08,723	63,60,030
Fees and other receipts ..	631	921	81,132
Receipts under the State Motor Vehicles Taxation Act.	3,76,86,739	6,23,60,536	7,59,41,807
Surcharge and additional levy ..	....	1,57,778	15,23,003

Motor Accidents Claims Tribunal: The Motor Accidents Claims Tribunal was established in 1962 for the purpose of adjudicating upon claims of compensation in respect of accidents involving death of or bodily injury to persons, arising out of the use of motor vehicles. Prior to the establishment of this tribunal, claims under the Motor Vehicles Act were dealt with by a judge of the City Civil and Sessions Court, Bombay. It is now working as a civil court and disposes of matters of a civil nature arising out of motor vehicles accidents.

During 1972 an additional Motor Accidents Claims Tribunal was created. In the following statement are shown cases instituted and disposed off during a few years since 1965:—

Years	Cases	
	Instituted	Disposed
1965	1,310	1,019
1970	1,576	1,007
1975	1,662	2,080
1977	1,960	1,091

CITY SURVEY AND LAND RECORDS*

In the past the entire governmental machinery devolved upon the *jahagirdars* among whom the land was distributed. This distribution was governed under various Acts of the State and special officers were appointed to implement the provisions of the Law. In this context Todarmal's system of land measurement for assessment of revenue or that of Malik Ambar, subsequently modified by Balaji Vishwanath, are noteworthy. History records numerous instances where lands were mapped by offices of government.

The first mention of survey of the island is in 1670-71. This survey was directed to ascertain the rights of property as well as to the works. In 1747 the Collector suggested the necessity of a survey to check encroachments which were being unauthorisedly made on Company's ground. However there is no trace as to whether this survey was carried out. Until 1811 there was no authentic record of survey available, but there is no doubt that prior to 1811 there must have been a survey of some sort.

The revenue survey begun in 1811 was intended for the purpose of ascertaining the number of cocoa-nut, brab, date and betel-nut trees and also names of the proprietors. This survey was completed in 1827. The Fort, the old and new towns were surveyed in considerable detail. The operation of this revenue survey brought to light numerous encroachments and instances of the enjoyment of lands by individuals without payment of rent.

A general survey of the island proposed by the Collector was not sanctioned by the Government. However a survey of Mahim division was begun by the survey department of Collector's establishment in 1857. It was continued upto 1859 when it was discontinued owing to reduction of survey establishment.

The next revenue survey of the island on which was based the land revenue system of Bombay was commenced in 1864-65. The actual work of survey was completed in 1871. The whole of the levelling and contouring was completed. Two sets of maps were prepared, one uniform in size called square sheets and the other of varying dimensions called traverse sheets. The former were 221 in number, of which 118 sheets containing the survey of the crowded parts of Bombay were drawn on a scale of 40 feet to one inch. The traverse sheets numbered 203. These were shown on scales of 40, 50, 80 and 100 feet to an inch according to circumstances. The cost of this survey was Rs. 3,13,062 of which municipality contributed Rs. 50,000.

*For detailed history refer *Gazetteer of Bombay City and Island*, Vol. II, 1909.

This survey was known as the Bombay City Survey and the demarcation of lands made thereunder and all records pertaining to it were taken *prima facie* evidence for the purpose of land revenue administration in Bombay.

The Bombay City Survey and Land Records Office is controlled by the Superintendent who works under the control of the Collector of Bombay. This office deals with (1) city survey, (2) land disposal and estate management, and (3) miscellaneous work. Thus in practice the Superintendent of City Survey and Land Records performs the functions of estate management and that of a Deputy Collector.

Survey and maps: The latest cadastral survey known as the Newlands' Bombay City Survey was commenced in 1913 and continued till 1918. Thereafter Government started from 1919 a permanent office called the Bombay City Survey and Land Records Office for the maintenance of survey. This Newlands' city survey has been mapped on a scale of 40' = 1" on more than 700 city survey sheets. There is an index map of these sheets on a scale of 800' = 1". Also a map of city on a larger scale of 400' = 1" has been prepared. Revised editions of the city survey sheets, maps on 400' = 1" and 800' = 1" are prepared from time to time. Maps are also prepared on other scales for special purposes such as a map for police on a scale of 2008' = 1". After the introduction of the metric system, maps are prepared on metric scale.

Disposal of Land: The City Survey and Land Records Office is entrusted with the disposal of Government land and management of large Government estates like the Backbay Reclamation Estate, Queen's Barracks, Cumballa Hill Estate, Old Mahalaxami Battery Site Estate, etc. The work of estate management includes enforcing observance by lessees and licencees of Government of the terms and conditions of the lease or licences; scrutiny and approval of drafts of legal documents prepared by the Solicitor to Government such as conveyances, leases, licences, agreements, deeds of exchange, deeds of surrender, etc. This office also does the work of granting Government land on monthly tenancies, charging licence fees for balcony enclosures, construction of terrace floor and display of sign boards and advertisement hoardings on buildings on Government leased plots. The disposal of Government land involves public tenders or public auctions of plots or disposal by negotiations.

Besides, the City Survey and Land Records Office is entrusted with the work of levy and revision of assessment on lands of different tenures obtaining in Bombay city; attendance of court cases for giving evidence and scrutiny and approval of draft pleadings; issue of solvency certificates, valuation of properties, etc.

TABLE No. 1
RECEIPTS FROM JUDICIAL STAMPS

Year		Sale of Court-Fee Stamps	Miscellaneous receipts	Total
		Rs.	Rs.	Rs.
1920-21	.. ..	33,93,757	....	33,93,757
1930-31	.. ..	29,37,048	100	29,37,148
1940-41	.. ..	24,64,646	40	24,64,686
1950-51	.. ..	44,15,566	5	44,15,571
1960-61	.. ..	75,55,998	11,690	75,67,688
1970-71	.. ..	1,67,73,232	....	1,67,73,232
1975-76	.. ..	39,67,823	647	39,68,470
1980-81	.. ..	4,20,22,573	7,160	4,20,29,733
1983-84	.. ..	4,78,43,073	48,018	4,78,91,091

TABLE No. 2
RECEIPTS FROM NON-JUDICIAL STAMPS

Year	Impressed Stamps	Hundis	Impressed Transfer (Section 2)	Foreign Bills Stamps	India Revenue Stamps	Share Stamps	Stamps for Legal Practitioner's licences	Notarial Stamps
1920-21	..	3,89,385	31,23,527	6,14,681	....	16,26,554	23,250	7,204
1930-31	..	54,346	16,60,070	2,26,746	....	3,70,534	42,000	9,344
1940-41	..	43,138	24,64,186	2,39,568	4,82,196	11,07,247	81,500	4,056
1950-51	..	1,69,495	1,08,93,824	3,05,467	10,59,497	20,34,945	1,59,143	25,110
1960-61	..	10,89,752	100,59,988	3,70,589	28,22,759	31,91,746	2,18,669	29,328
1970-71	..	18,70,683	2,46,13,487	6,31,553	53,51,293	26,54,309	....	80,331
1975-76	..	66,51,413	3,04,74,328	12,35,476	74,92,522	22,68,165	....	1,61,271
1980-81	..	56,49,949	6,58,87,892	74,86,156	1,42,55,350	88,00,259	....	5,65,273

	Brokers Stamps	Agreement Stamps	Forms for agreement	Forms for receipt	Insurance Stamps	Miscellaneous receipts	Total
1920-21	..	3,373	7,469	3,38,053	....	3,33,064	67,48,620
1930-31	..	23,705	5,006	15,553	1,74,248	3,21,098	30,72,969
1940-41	..	87,591	22,166	22,456	2,48,321	4,57,840	55,37,303
1950-51	..	51,448	79,946	17,695	7,66,949	21,82,943	1,87,94,361
1960-61	..	1,03,738	75,413	....	10,04,780	20,96,418	2,27,19,231
1970-71	..	1,94,297	1,23,674	40,562	28,81,201	1,03,21,358	5,39,42,740
1975-76	..	2,61,593	1,06,655	....	4,41,752	3,47,37,818	9,80,34,881
1980-81	..	4,64,319	1,07,698	....	57,81,704	3,24,81,210	15,77,60,572

TABLE No. 3
NUMBER OF DOCUMENTS REGISTERED AND VALUE TRANSFERRED

Year	District	Total compulsory and optional registration affecting immoveable property				Total registration affecting movable property				Wills	
		No.	Aggregate value (Rs.)	Fees (Rs.)	No.	Aggregate value (Rs.)	Fees (Rs.)	No.	Fees (Rs.)	No.	Fees (Rs.)
1951	Bombay City ..	6,332	17,42,20,306	5,45,846	299	50,66,665	15,724	70	358		
	Bombay Suburban District ..	1,050	67,84,700	26,500	5	13,660	82	9	39		
1971	Bombay City ..	10,614	1,02,67,99,121	22,04,115	274	26,40,957	17,238	314	5,389		
	Bombay Suburban District ..	2,944	2,85,30,421	1,17,386	6	....	107	61	1,039		
1975	Greater Bombay ..	13,584	91,45,24,920	24,36,110	290	22,00,335	18,185	416	4,160		
1980	Greater Bombay ..	12,001	2,88,27,05,000	77,47,385	370	15,17,000	26,295	627	12,540		

TABLE No. 4
INCOME AND EXPENDITURE OF REGISTRATION DEPARTMENT

Year	Name of Office	Total receipts	Total expenditure
		Rs.	Rs.
1951	Bombay City	6,02,930	73,324
	Bombay Suburban District	38,014	11,978
1971	Bombay City	22,89,065	2,40,415
	Bombay Suburban District	1,50,690	46,061
1975	Greater Bombay	28,24,035	4,08,915
1980	Greater Bombay	85,40,350	5,95,795

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CHAPTER 12—LAW, ORDER AND JUSTICE

THE FUNCTIONS OF THE GOVERNMENT ARE MANIFOLD and those relating to maintenance of law and order, and security to life and property of people are carried out through Police, Judiciary, Jail and Social Welfare departments. In the following are given the details of working of these departments in Greater Bombay.

POLICE DEPARTMENT

It is the responsibility of the police force to maintain law and order. The institution of police is not of recent origin but is as old as Government itself. In the ancient and historical India the police force was not organised as it is today, functioning as a separate body. It was the revenue officers of the olden days who were asked to do the duties of police officials. The regime of Lord Cornwallis saw the organisation of police in a different perspective, so that *zamindars* were no longer held responsible for doing police work and Government controlled police stations were opened. The period that followed witnessed efforts on the part of the Government to bring about improvements in the efficiency and utility of the force. The Act of 1860 could be regarded as a landmark in the history of police department.

The police organisation has undergone a radical change in recent times with the eclipse of the British rule. The police in the past were a symbol of repression and their operation was more provocative than ameliorative in the context of the common man, in the name of law and order. One can understand the responsibility of police in the maintenance of law and order and adoption of reasonable measures in case of violation of law and order by members of public. But history has shown that during the British regime police had been too sensitive to people's reaction. The high handedness with which matters of common interest were handled did not have any justification. The conditions have now changed with the growth of population, industrial development and rise of industrial cities which in their wake have created many problems for the police especially in big cities like Bombay.

Early mention: The earliest authentic mention of the police occurs during the governorship of Gerald Aungier (1669-77) who organised the Bhandaris into a crude militia under the command of *subhedars* with headquarters at Mahim, Sewri, Sion and other natural divisions of the island. The force was further strengthened in 1694 by the establishment of

night patrols. In spite of these precautions, lawlessness was rampant during 17th and 18th centuries and led in 1771 to conversion of Bhandari militia into regular police force. In 1780, the post of lieutenant of police was abolished and that of Deputy of Police was created and again in 1794 this designation was changed to the Superintendent of Police.

There were constant complaints against the inefficiency of police force which led to the appointment of the Police Committee in 1809 to suggest measures for improvement in the police organisation. In 1812, various rules, ordinances and regulations were promulgated which divided powers pertaining to police between Deputy Superintendent and Divisional Magistrate. The new promulgation also provided for an additional staff. But all these measures failed to place any appreciable check upon crime. The year 1844 saw the establishment of a floating police force under a Deputy Superintendent of Police. Upto 1856 little was done towards checking the incidence of crime though there was appreciable increase in the expenditure on police force. As there were numerous complaints in regard to inefficiency of police the Bombay Government instituted an enquiry in 1856, which led to the passing of Act XIII of 1856 aimed at regulating the police force.

This Act was however amended by another Act of 1860 which gave the police wider powers for regulation and prevention of nuisances. In 1902 all the enactments were annulled by the Bombay Act IV of 1902 which vested the entire control of police in the Commissioner of Police.¹ The last quarter of the 19th century witnessed a phenomenal growth in regard to Bombay city, industrially and demographically. This had its effects on the law and order situation in the city. In pre-Independence era the police in the city had to face communal riots and industrial unrest as also *satyagrahas* in which thousands of citizens participated.²

After 1947, the conditions underwent a radical change. It was not the political movement that the police had to face. In fact there was battle on the economic front due to economic unrest among the working population. To meet the situation the strength of police force was increased from time to time. It was only 6,060 in 1940, which was raised to 14,813 in 1960 and again to 19,334 in 1970. This is an indication of the growth of police force in Bombay. The daily influx of population created problems not only for the local authority but for the police also. One of these problems was the increasing slums which could be regarded as breeding centres of crime.

¹ The office of the Commissioner of Police, dates back from 1864 when on the recommendation of Colonel Bruce, the Bombay Police was greatly strengthened.

² For detailed history of Police Administration see *Gazetteer of Bombay City and Island*, Vol. II, 1909.

In spite of these factors, the Bombay Police force has been making constant efforts to maintain law and order situation in the city. The force as a whole is supposed to be one of the best in the country. The services of CID organisation are always utilised by the other district police force. The traffic branch of Bombay Police is also classed as the best in India.

Organisation: At the head of the police organisation in the State is the Director-General of Police assisted by Special Inspector-General of Police, Additional Inspector General of Police, Deputy Inspector Generals of Police, etc. in the performance of his duties. The Police organisation of the Maharashtra State has since long been organised on distinct lines as compared to other States, having two separate wings of police, one for metropolis called city police and other called the district police. The police force in metropolitan city of Bombay is controlled by the Commissioner of Police who is second in the police hierarchy. Unlike the districts, the functions of both District Magistrate and Superintendent of Police are combined in the office of the Commissioner. The post of Commissioner for Bombay was first created in 1864 when on the recommendation of Colonel Bruce the Bombay Police was greatly strengthened to correspond with the forces in Calcutta and Madras.

The Greater Bombay scheme was inaugurated on 1st October 1945¹, from this date the District Superintendent of Police, Bombay Suburban District, was absorbed into Greater Bombay and the designation was changed to Deputy Commissioner of Police. The designation of Divisional Deputy Commissioners then underwent changes. The Senior Divisional Deputy Commissioner of Police became Deputy Commissioner of Police, Headquarters. At present the Commissioner of Police is assisted by three Additional Commissioners of Police, one each for administration, crime and essential commodities and 17 Deputy Commissioners of Police in charge of zones and 64 Assistant Commissioners of Police controlling divisions.

For the purpose of administration, Greater Bombay is divided into nine zones each in charge of a Deputy Commissioner of Police. These zones are further divided into divisions put under the control of an Assistant Commissioner of Police. Each division is further divided into police stations. An Inspector of Police is ordinarily in charge of a police station except in certain cases in which a selection grade Sub-Inspector of Police is placed in charge of a police station. Each police station has a certain number of Sub-Inspectors, unarmed head constables and constables for the purpose of carrying out various duties.

¹ Amalgamation of greater part of Bombay Suburban District with Bombay City or police purposes was sanctioned in 1939-40.

In addition to the Deputy Commissioner of Police, headquarters, and Deputy Commissioners of Police in charge of zones, there are Deputy Commissioners in charge of various branches, such as special branch and CID, armed forces, traffic branch, motor transport and wireless, port, crime branch (CID), civil defence, etc. Besides, there is one Deputy Commissioner dealing with matters concerning foreigners. This post is borne in the cadre of subsidiary Intelligence Bureau, Government of India.

Police Stations : In 1908 the city was divided into 12 police divisions having 28 police stations and 380 out-posts. A division was managed by a Superintendent and sections by Sub-Inspectors. However after 1908 the number of city police divisions was reduced and in 1950 the number stood at 8. Following statement shows the number of police stations in Bombay for a few years since 1908 :—

Year				Police stations	Out-posts
1908	..	..	..	28	380
1914	..	..	..	22	410
1920	..	..	..	18	....
1930	..	..	..	18	....
1940	..	..	..	18	....
1950	..	..	..	25	1
1960	..	..	..	31	6
1970	..	..	..	40	15
1980	..	..	..	50	16

The increase in the number of police stations after 1940 was due to expansion of city area, growth of population, etc. The industrial growth of Bombay attracted people from rural areas and created additional burden on police to keep law and order situation in the growing metropolitan city. During 1945, four new police stations, viz., Bandra, Kurla, Ghatkopar and Andheri were added to the existing ones. In 1956 a new police station was opened at Dharavi whereas Chembur sub-police station was converted into a full-fledged police station. In the following year police stations located at Borivali, Malad and Mulund were added to Greater Bombay. Bhandup sub-police station was converted into a police station and a new police station at Vile Parle was opened in 1958. This process of upgrading sub-police stations was continued in view of the

growing responsibilities of the police force. In 1965 Kherwadi out-post was given the status of a police station. Similarly, Goregaon and Aarey sub-police stations were separated and the former was made into a full-fledged police station, so also Kandivali sub-police station was separated from Borivali police station and was converted into a full-fledged police station in 1963. The Jogeshwari sub-police station was upgraded in 1969 but started functioning in 1970 only. The police zones and divisions have been reorganised since May 1981. Greater Bombay area has been divided into 9 zones and 24 divisions. These divisions have been further divided into 48 police stations and 4 sub-police stations. The zone-wise police stations are as under:—

Zone	Division	Police station
I	.. Colaba, Kalbadevi, Pydhonie.	Colaba, Azad Maidan, Paltan Road, L. T. Marg, Pydhonie, Dongri.
II	.. Girgaum, Tardeo, Nagpada.	V. P. Road, D. B. Marg, Gamdevi, Tardeo, Agripada, Nagpada.
III	.. Byculla, Worli, Bhoiwada.	Byculla, Kalachowki, N. M. Joshi Marg, Worli, Bhoiwada, R. A. Kidwai Marg.
IV	.. Mahim, Matunga, Chembur.	Dharavi, Mahim, Matunga, Dadar, Chembur, Trombay.
V	.. Ghatkopar ..	Ghatkopar, Vikhroli, Tilak Nagar, Bhandup, Mulund, Kurla, Saki Naka.
VI	.. Bandra, Santacruz, Vakola.	Bandra, Kherwadi, Santacruz, D. N. Nagar, Vile Parle, Vakola.
VII	.. Andheri, Goregaon, Borivali.	Andheri, Jogeshwari, Goregaon, Malad, Kandivali, Borivali.
Port zone	.. Wadala, Yellow Gate.	Wadala, Sewree, Yellow Gate.
Airport zone.	Airport ..	Air port, Sahar.

Strength : Upto 1930, there was no remarkable increase in the police force. This was perhaps due to the fact that the population and area of Bombay kept a steady growth which in turn did not require the strengthening of force for maintaining law and order situation. The period after

1930 witnessed not only growth of Bombay city but also deterioration of law and order situation on account of freedom struggle movement. Similarly the industrial growth of Bombay city led to an increase in the incidence of crime due to activities of anti-social elements. The merger of some areas of the Thane district posed additional burden on the police force of Bombay. The labour unrest, unemployment and poverty, expansion of area and population are responsible for disturbing peaceful life of city especially after 1960.

The strength of Police officers and men in Bombay is shown below for a few years :—

Category	Year		
	1961	1971	1977
Commissioner of Police	1	1	1
Additional Commissioners of Police .. .	....	....	2
Deputy Commissioners of Police ..	8	13	17
Assistant Commissioners of Police ..	24*	41	51
Inspectors of Police	87	121	175
Assistant Inspectors of Police ..	6	....	228
Sub-Inspectors of Police	908	1,295	1,329
Jamadars	152	252	280
Head Constables	2,080	2,652	4,640
Constables	11,676	15,088	14,270
Total ..	14,942	19,463	20,993

The sanctioned strength of Police officers and men as on 1st December 1982 was 3,620 and 22,224 respectively.

*In 1961, they were designated as the Superintendents of Police.

During 1940, there were 436 Police officers (374 for city and 62 for CID) and 5,630 policemen (5,489 for city and 141 for CID). A more detailed classification of police force since 1950 is shown below:—

Year		Officers of and above the rank of Asstt. Commissioner	Officers below the rank of Asstt. Commissioner	Head Constables and Constables
1950 ..	City	20	618	11,406
	CID	11	271	771
	Total	31	889	12,177
1960 ..	City	24	863	12,858
	CID	8	281	779
	Total	32	1,144	13,637
1970 ..	City	34	1,015	11,587
	Armed	5	154	4,676
	CID	12	456	1,395
	Total	51	1,625	17,658
1980 ..	City	35	1,348	13,275
	Armed	5	182	5,770
	CID	34	958	1,926
	Total	74	2,488	20,971

Since 1920 the proportion of police to area and population was as follows:—

Year	Proportion of Police to		Proportion of cognisable crime investigated to police force	Area in square miles
	Area (Sq. miles)	Population		
1920 ..	·005	312·37	17·78	22
1930 ..	·005	282·67	18·55	22
1940 ..	·006	248·79	33·28	30
1950 ..	·007	129·00	21·14	85·16
1960 ..	0·01	279·92	35·05	N.A.
1970 ..	2·34 (Sq. km.)	215·00	18·64	453 (Sq. km.)
1980 ..	2·56 (Sq. km.)	356·50	19·96	603·00 (Sq. km.)

Crime: The crime position during post-Independence period, except for a short period, shows a rise. The last couple of decades saw unemployment, influx of persons from other parts of India in search of employment, rise in the cost of living and shortage of food-grains and other necessities of life. Shortage of accommodation resulting in growth of unauthorised hutments in the available open spaces affording shelter to criminals is also one of the main factors, resulting in an increase in certain types of crime. The activities of political parties are also to some extent responsible for disturbing social life in the city. On many occasions, strikes and lock-outs and such other factors contribute to labour unrest which in turn encourage anti-social elements. To this could be added crime resulting from violation of prohibition laws, linguistic and communal troubles, etc.

Table No. 1 at the end of the Chapter shows number of cognisable and non-cognisable crime since 1920, while Table No. 2 gives classification of cognisable crime as per the Acts in force and Indian Penal Code. The statistics of crime committed in Bombay since 1950 are furnished in Table No. 3.

About the incidence of crime per 1,000 population the following statement gives the position for a few years :—

Year	1950	1960	1970	1975
Incidence of crime per 1,000 population..	90.37	123.01	86.80	77.01

Administrative Units: For proper functioning, the Police organisation in Greater Bombay is divided into various branches and units. In the following is given a brief description of some of the branches.

Armed Forces, Motor Transport and Wireless Section : A Deputy Commissioner of Police is in charge of armed forces, motor transport, and wireless section. Armed force is divided into battalions, each under the command of an Assistant Commissioner of Police. A motor transport section consists of workshop for daily repairing and maintenance of vehicles and water craft. The strength of police working in this section was 1,073 during 1977. A wireless section is responsible for providing wireless communications to and from wireless patrolling mobiles in the city as well as with various districts of the State.

CID : The Criminal Investigation Department collects information about crime, and investigates complicated cases of murder, conspiracy, arson, etc. The organisation is divided into crime branch and special

branch. The former controlled by the Additional Commissioner of Police deals with all important and complicated cases of serious crime; cases of cheating, social vice, kidnapping; matters relating to kidnapping, extermination maintenance of records of criminals, etc. The special branch under the control of a Deputy Commissioner of Police is divided into 13 sections. It deals with various subjects such as surveillance of political activities, record of political personalities, espionage work, etc.

A finger print bureau is attached to the crime branch. It undertakes the collection of finger impression slips of convicted persons.

Prohibition : A Deputy Commissioner of Police was in charge of the prohibition branch. He was also entrusted with the work of crime branch (controls) where cases under various control orders in connection with essential commodities were taken up. The police department was in charge of prohibition work since 1939 when prohibition was introduced in the Bombay city. During 1975, 46,130 cases were detected by this branch under prohibition and allied Laws.¹

Traffic : The traffic branch is controlled by the Deputy Commissioner of Police. This branch is responsible for the regulation of traffic in city and is also engaged in educating the public in road sense. For administrative purposes this branch is divided into south, north and propaganda sections. To tackle the traffic problems and to ease the congestion of traffic, propaganda is carried out through cinema, loudspeaker vans, distribution of leaflets, radio, television and film shows. 24 hours silence zones also exist in certain parts of Greater Bombay. Besides, the entire Greater Bombay area is declared as a silence zone during night from 1 to 6 a.m. Particular attention is paid to cover all hospitals in the 24 hours silence zone.

Automatic signal lights on junctions have been installed which help to minimise heavy work-load on traffic police.

The ever increasing road traffic in Greater Bombay has created problems for Bombay Police. A little space available for parking especially from Dadar to Fort area poses problems for through traffic. Clearance of traffic in the morning and evening also puts heavy work-load on traffic police. All these factors lead to violation of traffic rules framed under the Motor Vehicles Act. During 1950, 99,264 notices were served on offenders for breach of traffic regulations, of which 5,960 prosecutions were launched. In 1970 the traffic offences showed a continuous rise as there were 3,01,057 offences, of which 1,66,575 cases were filed in various courts. During 1975, 5,49,624 traffic rule violations

¹ Since 1980 the prohibition section of the Police Department was disbanded.

were recorded under various Acts, of which 3,83,948 prosecutions were launched in the various courts.

Traffic Institute: From a routine and monotonous exercise of regulating vehicular flow, the traffic regulation has become a well defined science. With a view to streamline the work of enforcement of traffic regulations and accident investigation, it was necessary to train police officers to meet these needs. The long felt need of establishing an institute was fulfilled on the establishment of a Traffic Institute at Bombay.

This Institute, only one of its kind in India, was started in 1964. It conducts several courses of studies in the various aspects of traffic. Situated at Byculla, the institute was started initially with the object of training police officers from Greater Bombay and Maharashtra in the investigation of traffic accidents as it was noticed that number of accident cases were disproved in the courts due to want of sufficient evidence or evidence incorrectly recorded by the investigating officer. It was also noticed that mere knowledge of traffic laws was not sufficient to bring home the change. The entire complexion of traffic control has reached a stage where police officers investigating traffic accidents require a more comprehensive training and adequate knowledge of traffic engineering, highway planning, psychology of drivers and pedestrians, methods of accident reporting, etc. To enable them to understand the magnitude of traffic problems and to train to handle traffic systematically and in a scientific way, this course was later on opened to police officers of all States of India.

There are in all seven courses conducted by this institute. A regular course for officers lasts for 4 months wherein officers above the rank of Sub-Inspectors of Police are admitted for training. The duration of a regular course for constabulary is 6 weeks, whereas a course for probationary officers lasts for 2 weeks. In addition to these above courses, additional courses for police drivers, home guards and naval police are conducted in this Institute, the duration of courses being from 2 weeks to 3 weeks. These additional courses are however meant for the personnel stationed in Greater Bombay area only. So far 35 batches of officers, consisting of 35 to 45 officers and 98 batches of 35 to 40 men in each batch have been trained in this institute.

The Institute is headed by an Assistant Commissioner of Police, who is also the Principal, and is assisted by two Inspectors of Police, three Sub-Inspectors of Police and one Police Prosecutor. For specialised subjects, lectures are delivered by the Police Surgeon, the Director of Forensic Science Laboratory, Executive Engineer, Bombay Municipal Corporation and experts from the Bombay Electric Supply and Transport Undertaking.

Road Accidents: The statistics of road accidents are given in the following statement:—

Particulars	Years						
	1920	1930	1940	1950	1960	1970	1980
Fatal accidents ..	21	6	112	226	282	621	706
Non-fatal accidents ..	387	360	6,531	12,900	24,988	21,395	22,273
Total ..	408	366	6,643	13,126	25,270	22,016	22,979

During the last about 20 years, the number of fatal accidents has shown considerable rise. The non-fatal accidents which include injuries and minor accidents have also gone up. This is attributed to the increase in number of motor vehicles and carelessness on the part of drivers as also pedestrians. The total number of accidents during 1975 was 21,902 and number of vehicles was 2,34,197. Thus the rate of accidents per 100 vehicles was put at 9.35. Of 21,902 accidents recorded, 507 were fatal accidents.

As regards persons killed in road accidents the following statement shows the figures for a few years since 1930:—

	1930	1940	1950	1960	1970	1980
Persons killed ..	97	113	227	288	639	733
Persons injured ..	2,532	3,842	4,912	6,064	9,086	7,891

Women Police: The women police staff is allotted to CID, harbour police units, etc. The women police perform watcher's duty at various places all over Greater Bombay including railways. They also help the local police in carrying out the searches of women offenders. The staff attached to CID branch is utilised for handling children delinquents and guarding and escorting female prisoners. The women police attached to harbour police are meant for suppressing unlawful activities of female vagrants and women of questionable character frequenting the dock area on some pretext or the other. In 1970 the strength of women police force was 147 which increased to 276 during 1977.

Police Dog Unit: The CID organisation of Bombay Police maintains a police dog unit for detection of crime. This unit also undertakes training to State CID dog unit. In 1980, 480 calls requisitioning the services of this unit for assistance were received for investigation of offences from various police stations in Greater Bombay. The unit also renders help to District Police in the detection of crime.

Police Training School: The Police Training School established in 1912 imparts training to armed and unarmed police. It is one of the oldest teaching institutions, and had a modest start in 1912 when a teacher from the Elphinstone High School was appointed as a Police Sub-Inspector to teach policemen. It was in 1918 when the institution was termed as a Police Training School where armed and unarmed police constables were imparted professional training. In 1939-40, posts of women police constables were created in Greater Bombay Police force and their training was entrusted to this institute. During war time this institution conducted training not only for the constabulary but also for Sub-Inspectors of Police and it continued till 1949, when officer's training was finally centralised at Nashik. Subsequently, in 1960 this school was attached to Naigaum headquarters, and it conducted training for head constables directly recruited. In February 1975 this institution was finally shifted to Marol on the south of Aarey Milk Colony.

The Police Training School was formerly controlled by the Superintendent of Police. However in 1966 an independent post of Assistant Commissioner of Police termed as the Principal was created, and since then the school is functioning as an independent unit feeding the Greater Bombay police force with the required strength of police constabulary. During 1976, besides the Principal, the staff included a Vice-Principal, an Assistant Inspector of Police, 3 PSI Law Instructors, 5 Police Prosecutors and 25 Armed H. C. Drill Instructors. An additional staff to cope up with increased load of training is drawn up from other head quarters and units.

The training for armed constables extends over a period of 6 months, that for unarmed constabulary, 9 months; for women constables, 5 months and for women Sub-Inspectors upto 6 months. The training period of head constables directly recruited is 6 months. The training covers drill, wireless telegraphy, motor cycle riding, traffic control, first aid, civil defence, etc. Occasionally training is also imparted to personnel from Home Guards, Excise department, Custom department, etc.

From 1966 to 1976, 6,176 armed and unarmed constables, 128 women police constables, 8 women Police Sub-Inspectors and 67 Head Constables, directly recruited, were trained by this school.

Health: The Bombay Police Organisation provides separate medical facilities through police hospitals and dispensaries. The patients treated in police hospitals since 1930 for a few years were as under:—

Year	No. of officers and men treated
1930	4,858
1940	7,665
1950	27,319
1960	48,824
1970	55,006
1980	1,72,322

During 1975, 71,300 patients were treated, out of whom 3,316 were suffering from tuberculosis.

Welfare Activities: A welfare fund started in 1918 is utilised to promote welfare activities of the entire police force. The fund is akin to police welfare fund and is calculated to promote the welfare of police and their families by way of assistance for educational and other purposes and promoting cultural activities amongst them. The welfare activities consist of medical facilities, sewing, montessory and literacy classes and games. Mention may also be made of Greater Bombay Police Co-operative Credit Society Ltd. and Greater Bombay Police Co-operative General Stores Ltd. The total membership of society and that of stores in 1975 was 14,667 and 5,791, respectively.

Police Computer Wing : The Police Department decided to operate a computer of their own to enable to handle speedily and accurately the voluminous data of criminals and allied aspects of police work. Accordingly a police computer wing was opened in 1976 in Bombay. The data collection for the first application relating to *modus operandi* and criminals for the entire State was initiated through nine Police Inspectors. The Police data for crime and criminals for over 700 police stations in the State for 1971 to 1976 compiled as per the computer code received from these police stations is scrutinized by the Police Inspectors in their respective areas and made available to the police computer wing at Bombay.

With the increase in the magnitude of the data to be compiled and processed by the wing, the same has been placed under the control of a Superintendent of Police. The strength of Police Inspectors was also raised from 9 to 19 including four for Bombay city.

FORENSIC SCIENCE LABORATORY

The Laboratory was established in 1958 by merging into it the former office of Chemical Analyser to the Government. It provides comprehensive and prompt scientific aids to the Police in their crime investigation work. Its main functions are examination of diverse physical evidence materials, providing reliable and circumstantial evidence establishing a link or strengthening links in the chain of evidence either to detect the guilty or at times acquit the innocent.

The laboratory has different divisions such as biology, serology, toxicology, physics, general analytical-cum-instrumentation and prohibition. It undertakes examination of blood stains, seminal stains, hair and other biological material in cases of criminal offences of violence; viscera, blood, etc., in homicidal, suicidal or accidental poisoning; diverse materials like paint, petroleum products, inks, oils, soils, cement, glass, metals, industrial chemicals, etc. in cases of murder, arson, explosions, thefts, vehicle accidents etc. It also undertakes analysis of materials collected under the Bombay Prohibition Act. It was situated in the J. J. Hospital campus, but has been shifted recently elsewhere.

The Laboratory is well-equipped with modern equipments and it has grown into the biggest institution of its kind in the country. A mobile unit has been provided to assist investigating officers at the important scene of crime. Investigating officers are regularly trained in this laboratory. It also provides training to forensic scientists of other laboratories and officers of the State Government departments.

The following statement gives the statistics of work done by the Laboratory during 1976 in Greater Bombay area :—

Divisions	..	Biology	Toxicology	Physics	Ballistics	Prohibition	General analytical
Cases	..	794	2,697	171	23	18,796	366

The Laboratory is headed by the Director who is assisted in his work by five Deputy Directors, eight Assistant Directors and 39 Assistant Chemical Analysers. The number of non-gazetted staff such as Scientific Assistants and Laboratory Assistants stood at 63.

PUBLIC PROSECUTORS

The main work of public prosecutors is to prepare briefs for the prosecution and to conduct sessions cases. The public prosecutors also sometimes conduct important cases on behalf of departmental heads in the courts of the Metropolitan Magistrates. Proposals for appeals

against acquittal and for enhancement of sentences are forwarded to the Government through the public prosecutor along with his opinion. From April 1974 the public prosecutor has to appear on behalf of State in appeals, revisions, transfer applications, bail applications and other miscellaneous applications in the sessions court (appellate side).

As the sessions cases were tried by the High Court from its inception, a firm of solicitors was appointed as public prosecutors for the State of Bombay. Little and Company Solicitors were public prosecutors upto 1937. With the coming into power of the first Congress Ministry, M/s. Mulla and Mulla, Solicitors were appointed public prosecutors in place of the Little and Company. With the inception of City Sessions Court in 1948, the same firm was continued as public prosecutors upto August 1951. The firm was given a panel of eight counsels to attend sessions cases. This system was however abolished from September 1951 and the public prosecutor's office was reconstituted on the level of the district public prosecutors. A public prosecutor, three additional public prosecutors and a panel of special public prosecutors looked after the prosecution work in Bombay. In addition to this there were special public prosecutors attached to the Central Bureau of Investigation, Bombay.

During 1976 there was one public prosecutor, seven additional public prosecutors, and a panel of about 35 special public prosecutors conducting prosecution cases in the sessions court.

HOME GUARDS

The city of Bombay, the *urbs prima Indies*, witnessed in the pre-Independence era some of the worst types of communal disturbances endangering the life, property and peace of citizens and it gave birth to the idea of a voluntary force which could be helpful to the authorities in restoring peace and order. Thus was started the Home Guards organisation in the erstwhile Bombay State in 1946. The establishment of Home Guards is a story of the citizen's dedication to the noble cause of peace and safeguarding of life and property.

The organisation which is voluntary in nature comprises men and women who undertake to receive specialised training outside their normal hours of work and agree to place their services at the disposal of the State during times of emergency. The specialised training generally comprises fire-fighting, rescue, communications, first aid, etc. Thus the organisation prepares citizens for national services so as to be useful in any type of emergency and above all makes them better citizens. The Home Guards are neither meant to act as an additional police force, nor are they a part of any military organisation. It is a voluntary body of spirited citizens, who come together and organise themselves primarily for the purpose of

not only protection of life and property but to help the citizens in any type of emergency.

The organisation in Greater Bombay is under the administrative control of the Commandant who is an honorary officer. He is responsible to the Director General of Civil Defence and to the Government in all matters concerning the organisation under his charge. He is assisted in his work by several officers, who are also honorary officers, each being responsible for a specialised subject such as administration, training, arms and ammunition, special services, etc.

The set-up of the organisation in Greater Bombay differs somewhat from that in the other districts of the state due to the large area and population of the city. With a view to decentralise the working of the Home Guards organisation in Greater Bombay and to facilitate recruitment, training and also for administrative convenience, Greater Bombay is divided into four areas and eleven zones. The area and zones are put in charge of officers called officers commanding. These officers work in an honorary capacity and are appointed by the Commandant with the approval of the Director General of Civil Defence. Following are the details of areas and zones:—

Area		Zones	Zonal Headquarters
Area-I	..	A	Dhobi Talao
		B	Princess Street
		C	Lamington Road
Area-II	..	D	Jacob Circle
		E	Naigaum
		F	Dadar
Area-III	..	H	Ghatkopar
		J	Kurla
		K	Mulund
Area-IV	..	G	Andheri
		I	Kandivali

In addition to the above, a women's wing, a mobile column, a headquarters staff unit, a band unit, a motorists' unit and a communications and wireless wing also form part of the Greater Bombay Home Guards organisation.

The organisation has as its goal, the dual task of inculcating a sense of civic duty and self-sacrifice among citizens to play a useful and active part in forming a stable society. The organisation in Greater Bombay which had a strength of 4,100 home guards in 1976-77 has served the citizens of the city and the State as well. It has to its credit numerous examples of selfless service to the people. In carrying out the task that is entrusted to the organisation from time to time, the members of the women's wing stood shoulder to shoulder with their counterparts. On some occasions the organisation went out of its lawful jurisdiction in order to render help, and amongst these mention may be made of duties performed by the members of the organisation during floods in Surat in 1956; civil defence measures organised in the remote parts of the country like Assam in 1962; special services rendered at the exposition of St. Xavier's body in Goa in 1964, etc. They also rendered yeomen's service during several strikes of Bombay Municipal Corporation employees, and fully manned the essential services such as fire brigade, water supply and hospital services for a number of days.

Initial training to the members of the organisation is given at zonal area level. A number of parades are held in a week and hours of training are adjusted to suit the local conditions. The training comprises squad drill, *lathi* training and mob control, weapon training, first aid, rescue operations, fire-fighting, civil defence duties and heavy transport driving. Advance training in the specialised subjects like fire-fighting, rescue, first-aid, etc., is given at the Central Training Institute, Ghatkopar, as well as locally through the offices of fire service. As an essential part of practical training in rendering first aid, the home guards are deployed at casualty wards in various Government hospitals in Bombay during night to render assistance to the hospital staff.

The home guards being a voluntary organisation, its members receive no remuneration. However a nominal parade allowance of Rs. 2 per parade is paid to a home guard for expenditure incurred by him in respect of travelling, subject to a maximum of Rs. 12 per month. Similarly an allowance of Rs. 5 per day is given to a home guard when called out on duty to meet expenses in respect of conveyance, food, etc.

The Central Training Institute of home guards is located at Ghatkopar. It imparts advance training to the members of the organisation in the specialised subjects like fire-fighting, rescue, first-aid, etc., as such training facilities are not available at the district level. At present it is the only institute which imparts such training to the District home guards. Sixteen courses in the specialised subjects were conducted during 1974, and, the number of home guards who attended courses were 1192.

The total strength of civic guards when it was disbanded on 1st December 1945 was 482 in the city and 145 in the suburbs of Bombay.

Since 1947 there has been a considerable increase in the number of home guards which can be seen from the following statement:—

Year	No. of Home Guards		
	Male	Female	Total
1947	NA	NA	2,470
1950	2,053	57	2,110
1955	1,295	40	1,335
1960	1,419	55	1,474
1965	NA	NA	4,116
1970	NA	NA	3,228
1975	NA	NA	3,905
1980	3,740	523	4,263

During 1983 there were 4,263 Home Guards. The zone-wise strength was as under:—A Zone—123 Home Guards; B—135; C—207; D—854; E—422; F—582; G—304; H—197; I—170; J—171; and K—132. The rest of Home Guards, viz. 966 were working in women's wing, mobile unit etc.

JUDICIARY

No code or law courts existed in Bombay during the period of Portuguese supremacy. The systematic attempt to introduce courts of law was made in 1669-70 when, for the civil and military administration of the island, two courts of judicature were formed. At the opening of the eighteenth century judicial functions were exercised by a civilian, styled Chief Justice, and the important cases by the President in Council, these two officials being the only Justices of Peace for the whole island. This system was continued until 1728 when the Mayor's Court was established.

The history of judicial system upto the opening of 19th century shows plainly that the meritorious attempts of East India Company to establish satisfactory law courts were negated by the extreme vagueness of the various charters issued for that object. The Mayor's Court was abolished and replaced by a Recorder's Court in 1798 and it was invested with the whole civil and criminal jurisdiction of the Mayor's Court and the Court of Oyer and Terminer. In 1823 an Act was passed abolishing Recorder's Court and establishing in its place a Supreme Court of Judicature. This new Court was invested with full powers and authority to exercise and perform all civil, criminal, equity, admiralty and ecclesiastical jurisdiction

within the island of Bombay and the factories subordinate thereto; it was invested with jurisdiction similar to the jurisdiction of the King's Bench in England; and generally it was granted all the powers formerly exercised by the Mayor's Court and the Recorder's Court. The inferior courts in the island of Bombay at that period were the Courts of Police Magistrates opened in 1830, Court of Petty Sessions established in 1836, and the Small Causes Court modified by Act IX of 1850.

In 1858 Queen Victoria took over from East India Company the direct government of the country. This historic event was followed by the passing of an Act of Parliament in 1861 abolishing the Supreme Court, the Sadr Dewani Adalat and the Sadr Faujadari Adalat and establishing in their stead the High Court vested with the entire jurisdiction, power and authority hitherto wielded by the three abolished courts.

Judiciary, an important organ of the Government, is a custodian of the rights of citizens and protector of the innocent from injustice. An excellence of the judicial department is a measuring rod of the excellence of government machinery, and therefore the efficiency and integrity of the judiciary is an essential condition of democracy and confidence in the administration.

Besides the High Court, the judiciary in Bombay comprises a City Civil and Sessions Court, a Small Causes Court, and Metropolitan Magistrates' Courts numbering 49 spread all over the Greater Bombay area. The details of these courts have been given below.¹

Chief Metropolitan Magistrate's Courts : The former courts of Presidency Magistrates, Bombay, are now styled as the Courts of Metropolitan Magistrates. In 1812 a Rule, Ordinance and Regulation was passed for good order and civil government of the island of Bombay whereby a Senior and Junior Magistrate of Police and a Court of Petty Sessions were created. In 1846 owing to the gradual increase of criminal work the permanent office of 3rd Magistrate of Police was created. These three Magistrates of Police and the Court of Petty Sessions were finally abolished by the Presidency Magistrates' Act of 1877. The same Act was repealed by the Criminal Procedure Code (Act X of 1882), whereby second and third Presidency Magistrates were placed on the same footing as Magistrates of First Class. The office of the 4th Presidency Magistrate was created in 1892. The four Presidency Magistrates were subordinate to the High Court and were under its judicial supervision.

With the tremendous growth of city's population and its industrial activities the pressure of work in the criminal courts has been steadily

¹ For a detailed history of the Courts, see *Gazetteer of Bombay City and Island*, Vol. II, 1909, pp. 204-37.

increasing and therefore, by 1976 the number of Metropolitan Magistrates' courts increased to 49. These were located at 14 centres, viz., Esplanade, Mazagaon, Girgaum, Dadar, Bandra, Andheri, Kurla, Mulund, Vikhroli, Borivali, Bombay Central, Bombay V.T., Ballard Pier and Umarchadi.

These courts have been given a distinct status under the Criminal Procedure Code and the provisions of their procedure, record of evidence, judgement, etc. are different from the provisions applicable to the Courts of First Class Magistrates. In view of the important nature of work done by these courts, they are required to be manned by well-trained and experienced magistrates.

Over and above these 49 courts of Metropolitan Magistrates, there are courts of Honorary Metropolitan Magistrates functioning in Bombay. The administration of Metropolitan Magistrates' Courts is carried on by the Chief Metropolitan Magistrate with the assistance of ten Additional Chief Metropolitan Magistrates. Government has also created two courts for trial of cases under the Indian Railways Act, designated as Mobile Courts, one for Central Railway and the other for the Western Railway.

In the following are given statistics of cases disposed off and pending in the Chief Metropolitan Magistrate's Courts :—

Year	Cases			
	Pending in the beginning	Instituted during	Disposed off	Pending at the end of the year
1974 ..	1,70,587	7,88,435	8,11,835	1,47,187
1978 ..	1,64,194	5,26,165	5,75,519	1,14,840
1982 ..	2,81,768	7,49,838	8,97,593	1,34,013

City Civil and Sessions Court¹ : The main and sole function of this court, as of all courts, is to administer civil and criminal justice within territorial limits of Greater Bombay. It decides declaratory suits, summary suits and commercial causes of pecuniary value of above Rs. 10,000 and below Rs. 50,000 and miscellaneous applications, matrimonial petitions, arbitration petitions, notice of motion, miscellaneous appeals under the Public Premises Eviction Act as also under the Municipal Corporation Act and other Acts. A Judge of this court is appointed as President of Tribunal under the Town Planning Act of 1966.

On criminal side, the court tries sessions cases committed by the Metropolitan Magistrates for trial and also hears corruption cases. This

¹ It was established in 1948.

has been made effective from April 1974. The Sessions Court has been invested with jurisdiction to hear criminal appeals and revision applications in cases tried by Metropolitan Magistrates in Greater Bombay and bail applications therein. Bombay city being a commercial and industrial city, the litigations in this court are of varied types and enormous growth of litigation is reflected in the huge volume of work. In the following is given statistics of cases tried by the City Civil and Sessions Court :—

	1974	1975	1976	1980
<i>Civil Side:</i>				
Cases pending in the beginning ..	39,258	40,796	43,452	40,583
Cases instituted during ..	10,086	9,752	8,913	7,519
Cases disposed off during ..	8,528	7,083	8,388	8,276
<i>Criminal Side:</i>				
Cases pending ..	293	816	1,086	2,099
Cases instituted ..	244	1,470	1,697	2,002
Cases disposed off ..	821	1,236	1,387	2,020

The working days of the court during 1976 amounted to 208. The actual strength of judges during the same year was 24, as against 20 in 1974.

Small Causes Court : For the more easy recovery of small debts, courts known as Court of Small Causes invested with summary powers was established in Bombay. Elsewhere in mofussil area the junior and senior civil judges have small cause powers and sit as small cause courts.

The present Court of Small Causes appears to have grown out of the Court of Requests established by Royal Charter in 1753. Under the provisions of the Small Causes Court Act, 1850, the Small Causes Court commenced working in 1852 being empowered to try all suits not exceeding Rs. 500 in value. By 1882 the work of the High Court had so largely increased that a new Act was passed which empowered the Small Causes Court to hear suits amounting to Rs. 2,000 in value and to adjudicate upon all civil suits except those of certain specified kinds.

At present all the judges of this court exercise small causes court powers in money matters upto Rs. 3,000. Appeals and petitions under the Bombay Municipal Corporation Act of 1888 are entertained and heard by the Civil Judge or Additional Civil Judge. Appeals against the orders passed by the authority appointed under the Payment of Wages Act, 1936 are also heard by a judge of this court.

The following is the statistics of cases tried by the court in 1980:—

	Cases pending at the beginning of the year	Cases instituted during the year	Cases disposed off during the year
Main cases ..	52,852	21,247	21,112
Miscellaneous cases ..	19,509	21,745	17,802

High Court : The Bombay High Court was established under the Act of Parliament of 1861 by Royal Letters Patent, with a plenary and comprehensive jurisdiction, embracing suits and matters of every description, civil, criminal, testamentary, matrimonial, insolvency, etc. It has an original as well as appellate jurisdiction, the former derived from the then Supreme Court and the latter from the *Sadr Dewani adalat* and *Sadr Faujdari adalat* which were merged in the High Court.

By the Government of India Act, 1915, the High Court Act of 1861 was modified and accordingly the High Court was empowered to have superintendence over all courts subject to the appellate jurisdiction. The jurisdiction of the High Court was enlarged by the Government of India Act, 1935, to a greater extent. As per the Government of India Order of 1936, Sind was separated from Bombay Province and thus the jurisdiction of the Bombay High Court, over Sind ceased since then. Immediately after Independence, the appellate jurisdiction of the High Court increased on account of merger of States. Increase in the jurisdiction created many administrative problems for the appellate side. It led to the unification of judicial set-up and absorption of judicial officers from the merged States. However in 1948 the Bombay City Civil and Sessions Court was established and the ordinary jurisdiction of the High Court upto Rs. 10,000 and the original criminal jurisdiction were transferred to that court. In 1951 the jurisdiction of the said court was increased to Rs. 25,000 and thus the jurisdiction on the original side of the High Court was curtailed to that extent.

Many major changes took place after 26 January 1950, i.e. after the Constitution of India came into force. The Constitution enlarged the powers and jurisdiction of the High Court. Article 227 of the Constitution empowered the High Court to have superintendence over all courts and tribunals throughout the territory in relation to which it exercised its jurisdiction. Tribunals which were not subject to the jurisdiction of the High Court were for the first time brought under the superintendence of

the High Court. As a result of the enlargement of these powers, the constitutional matters have now become one of the most important and exacting part of judicial work. A special civil application branch and the Supreme Court branch of the appellate side were established on account of the increase in the constitutional work. The Bombay Separation of Judicial and Executive Functions Act, 1951 provided for separation of performance of the judicial and executive functions in the then State of Bombay. This Act transferred magistracy and criminal work of the courts to the administrative control of the High Court. The system of honorary magistrates who used to try petty criminal cases in mofussil came to be abolished.

As per the States Reorganisation Act, 1956, a New Bombay State was created comprising part of the then Bombay State, part of Hyderabad State; part of Madhya Pradesh; and territories then existing in the States of Saurashtra and Kutch. The High Court branches were established accordingly at Rajkot and Nagpur. The second reorganisation took place on May 1, 1960 resulting in the bifurcation of the State into Maharashtra and Gujarat. The territorial jurisdiction of the High Court thus decreased.

The new Code of Criminal Procedure, 1973, came into force in April 1974. The appeals from orders of the Metropolitan Magistrates which used to come to the High Court went to the Sessions Court in Greater Bombay. The Metropolitan Magistrates were made subordinate to Sessions Judges.

Prior to 1960 there was only one office of the Court Receiver and the Official Liquidator, and it was under the control of the original side of the High Court. In 1960, the said office was bifurcated into two different offices. The newly created office of Court Receiver continued to remain on original side. The other office of the Official Liquidator was taken over by the Central Government and attached to the Department of Company Law Administration.

The functions of the High Court comprise dispensation or administration of civil and criminal justice. The High Court has under its charter and codes of civil and criminal procedure, extensive powers of reference and revision in regard to the decisions of all inferior courts. It exercises a general supervision over the working of these courts, both civil and criminal, by reason of its appellate and revisional powers, and by periodic personal visits of judges. The sanctioned posts of Judges were 41 in 1980.

In the following are given the statistics of institution and disposal of cases on original and appellate side since 1961 for a few years:—

Year	Original		Appellate		
	Institution	Disposal	Institution	Disposal	
1961	..	3,028	3,186	17,466	15,526
1964	..	6,156	5,703	19,776	18,624
1967	..	6,931	6,018	21,346	18,750
1970	..	8,567	7,462	21,371	19,101
1973	..	10,978	8,966	21,895	20,216
1976	..	13,448	12,392	30,245	29,187
1980	..	20,526	14,828	25,014	23,803

Sheriff's Court: The Sheriff is an old office in Bombay dating back to 1671. The practice to appoint Sheriffs in the metropolitan cities including Bombay has been continued even after Independence. The office certainly came in the wake of the connection with the British Crown. The first Sheriff in the country was appointed in Bombay by Letters Patent on 24 September 1726. It was believed that the office of Sheriff had probably been created by the local government with the assent of the London company under the Charter 20 of Charles II of March 1665 which made over Bombay to that company and empowered the company to do all things necessary for the complete establishment of justice and enable them or the Governor of Bombay to delegate judges for the purpose.

The complete indemnity to the Sheriff of Bombay from personal responsibility came to be given only since 1930 though the position had been honorary in 1897. In regard to relation to Mayor of Bombay Municipal Corporation, the Mayor and Sheriff are called respectively, the first and second citizens. The Sheriff is appointed by the Government whereas the Mayor is elected. The significance of the Sheriff can be understood from the fact that the Sheriff has been throughout considered a link between the official hierarchy and the common unofficial public. Thus the dignity and importance attached to the office of the Sheriff arises from the customary and time honoured treatment of it as a position representing the people, in spite of representative institutions having come up.

There are a few items of insignia attached to the office of Sheriff. In Bombay there was only a silver oar first made in 1810 bearing the British Crown and inscriptions that it was given in the 50th year of

the reign of George III. In 1966 a new emblem was made in hexagonal shape and has the State emblem on both its sides replacing the Crown and inscriptions.

Though the office of Sheriff is under the administrative control of the Law and Judiciary Department of the Government, by nature of the duties performed it is an executive office and not judicial. The main functions of the Sheriff are as under: To serve and execute the writs, orders and warrants issued by the High Court and City Civil Court, Bombay; to receive money in execution proceedings and make payments pursuant to the orders of the Court; to serve and return all processes issued by the Supreme Court; to serve witness subpoenas in sessions cases; and to sell attached properties by public auctions. Formerly the Sheriff was closely associated with the selection of Justices of Peace. However, the Code of Criminal Procedure Act of 1973 abolished the institution of Justices of Peace. There is a second category of duties of the Sheriff as a public functionary, which have become really important and which give today the entire justification for the position itself. The direct personal responsibilities of the Sheriff are to meet very important persons on their arrival in and departure from the city, to entertain dignitaries and prominent people, and to convene public meetings. These functions make the Sheriff a valuable link of much practical utility between the official hierarchy and the public.

Among other functions, the Sheriff of Bombay is an *ex officio* member of the Beggar's Act Advisory Committee, Small Savings Scheme, Social Welfare Committee, the Mayor's Fund Committee, the National Integration Council and also the Chairman of Association of Sheriffs and such other Committees as may be set up from time to time. The Sheriff is also an *ex officio* member of Board of Visitors to the common prisons.

The establishment of the Sheriff's office in Bombay is by no means small. There is a lot of work in connection with the serving of processes of the courts, protection of properties attached by the Sheriff in execution proceedings, etc. There are special bailiffs appointed by the Sheriff who are authorised clerks of the solicitors and advocates.

Coroner's Court: As a natural rule, a human being cannot escape from death. Nobody feels it necessary to inquire into causes of a natural death of a person. But if a person meets any unnatural death, it gives wide scope to inquiry into such matter. To find out the various causes of unnatural death the Government appointed the Coroner's Courts. The inflow of population in Bombay attracted by over flourishing business and trade of this city, resulted into overcrowding of population. The scarcities, slum conditions, etc., were some of the reasons for increasing the incidence of crime which proved a very serious problem both to

society and to the police. In order to go into the instances of such unnatural deaths like accidents, murders, drowning etc., the British Government passed a legislation viz., the Bombay Coroner Act of 1871 and accordingly established Coroner's Courts in Bombay and Calcutta. The work of Coroner's Court is based on the system of county councils prevailing in England.

The Coroner is one of the oldest English institutions. It was devised by Hubert Walter in 1194 and its earlier full title was "keeper of the king's pleas". Subsequently the English usage was shortened first to coronarius, then to coronator and now to coroner or crowner. Bombay had a Coroner in 1701, and in 1793 he was vested with the same powers as Coroners in England. The legislature has created the post of Coroner within the local limits of the ordinary original civil jurisdiction at Fort Williams and Bombay. The appointment of the Coroner of Bombay is now made on the recommendations of the Public Service Commission, while the Deputy Coroner is appointed by the Coroner with the approval of the State Government. A police surgeon is attached to the office of the Coroner of Bombay. He performs the post-mortem examinations under the directions of the Coroner.

Procedure of Court: The jurisdiction of Coroner of Bombay extends over the limits of Greater Bombay. When he is informed that a person has died a sudden death of which the cause is unknown or has died under any of the circumstances mentioned in the Coroner's Act, 1871, the Coroner proceeds to hold a preliminary inquiry. This includes the examination of a body in the presence of a police officer to whose section the case belongs and if possible in the presence of the relatives or friends. If the Coroner is satisfied with the cause of death and if a *post-mortem* examination in his opinion is not necessary, he orders the body to be released without *post-mortem* examination. In other cases he orders the *post mortem* examination to be done by his Surgeon and thereafter the body is released to the relatives.

The Coroner holds an inquest into the causes of an unnatural death. Such an inquest is held with the help of the jury to decide whether the death of a particular individual was homicidal, suicidal or accidental. In case no definite conclusion is arrived at, the verdict is kept open meaning thereby that the circumstances leading to the death are not clear. As soon as the Coroner comes to know the cause of death no matter how information reaches him, he conducts an inquiry. He is thereby in legal terminology "seized of the matter". There are certain individuals who are statutorily obliged to inform the Coroner about the death of a person in their care. The Coroner also holds an inquest with the prior sanction of the Government in cases where a body is lying in a place

from which it cannot be recovered or where body has been destroyed or disposed off in contravention of any law. He also directs the body to be exhumed where there is reason to believe that a person might have died in any of the circumstances mentioned in the Coroner's Act of 1871.

An inquest into cause of an unnatural death is nothing but a public inquiry held by the Coroner with the help of jury. The object of holding such public inquiry is to satisfy the public conscience that such unnatural death is not hushed up. The Coroner cannot proceed to hold an inquest unless there is a reasonable suspicion that there may have been something peculiar in the death and that it may have been due to causes other than natural causes.

The police usually report to the Coroner cases of murder, manslaughter, infanticide and causing death by dangerous driving, etc. In all these cases the jurisdiction of the Coroner is restricted. He merely opens an inquest to take evidence of identity and then adjourns for a long period to allow time for criminal proceedings to take place. After the conclusion of criminal proceedings, the Coroner resumes the adjourned inquest, and the finding which is consistent with the finding of the other courts is recorded. All accidents are reported to the Coroner no matter how long a time has been elapsed between the injury and death. Deaths in police custody or in prison or in certified schools are reported to the Coroner mainly in order that a full and unbiased investigation may be held to exclude any suspicion or mal-treatment by the custodian. A full inquiry into the facts is necessary to clear the police authority of any suggestion of negligence or brutal action.

Relation with other Courts: There are two differences between the Coroner's Court and other courts. In a criminal court there is a charge to be answered and in civil action the issue is defined before hearing; but in the Coroner's Court the inquest can be and is often held by the Coroner in the presence of a party concerned causing death of a person and without notice to him. The second difference is that no civil or criminal trial proceeds without adequate evidence but the Coroner must inquire into all cases of deaths which are reported to him.

The daily average number of post-mortems performed under the authority of the Coroner is 32, whereas daily average number of cases reported to the Coroner is 40. On 1st February 1981, the Court of

Additional Coroner of Bombay was established at Vile Parle. In the following is given the work summary of the Coroner of Bombay and the Additional Coroner of Bombay:—

Particulars	Work done in 1983
(1) Cases referred to Coroner and Additional Coroner—	
(a) by Police	13,901
(b) by Hospitals	1,566
(2) Post-mortem exam. done by both courts	9,618
(3) Deaths declared natural by courts	5,894
(4) Inquests disposed by both courts	4,158
(5) No. of dead bodies handed over to medical colleges	146

LOKAYUKTA AND UPALOKAYUKTA

This is a statutory organisation set up under the Maharashtra Lokayukta and Upalokayukta Act, 1971 for investigation of administrative action taken by or on behalf of the Government of Maharashtra or certain public authorities such as municipal councils and corporations, zilla parishads, panchayat samitis, other corporations and establishments owned by or controlled by the State Government.

It is an autonomous organisation functioning in accordance with the provisions of the above Act since October 1972. The Lokayukta and Upalokayukta are appointed by the Governor for a period of five years. They cannot hold any office of trust for profit or be connected with the political parties during their tenure. They are required to present their annual report to the Governor and the Legislature.

For the purpose of jurisdiction, the definition of public servant under the Act includes Ministers, excluding Chief Minister, secretaries to the Government, presidents and vice-presidents of zilla parishads, chairmen and deputy chairmen of panchayat samitis and standing or subjects committees, presidents and vice-presidents of municipal councils, persons in the service of any local authority or any corporation and any Government company in which not less than 51 per cent of the paid up share capital is held by the State Government and any society registered under the Societies Registration Act, 1860 which is subject to the control of the State Government.

Functions : The Lokayukta and Upalokayukta investigate complaints involving (1) vigilance and allegations which cover corruption, favouritism, lack of integrity, and (2) grievance involving injustice or undue hardship due to maladministration. They can also start investigations *suo motu*. The jurisdiction of this authority however, does not cover action which is taken by or with the approval of any court, the Accountant General, the chairman and members of M.P.S.C., the Chief Election Commissioner, Chief Electoral Officer, the Speaker of Maharashtra Legislative Assembly and Chairman of the Maharashtra Legislative Council, or any member of secretariat staff of either House of Legislature, etc.

The investigations by the Lokayukta and Upalokayukta are conducted in private and particularly the identity of the complainant cannot be disclosed to the public during or after the investigations. However, subject to the restrictions the Lokayukta may make available substance of cases closed or disposed of which may appear to him of general public or academic interest. They may also refuse to investigate any complaint if in their opinion the complaint is frivolous or vexatious or is not made in good faith or there are no sufficient grounds for the investigations. Persons making such false complaint are liable to be prosecuted with the previous sanction of Lokayukta. The information collected by these authorities for the investigation is treated as confidential, and even a court is not entitled to compel these authorities to produce evidence relating to information.

For the time being, the Lokayukta and Upalokayukta do not have a separate investigation agency of their own. For the purpose of obtaining preliminary reports, they utilise Government machinery such as Director General of Police, Director of Anti-Corruption Bureau, Commissioner of Police, Superintendents of Police, Collectors, Secretaries to the Government, Registrar of Co-operative Societies, etc.

Utility of Organisation : In compliance with the recommendations of the Lokayukta and Upalokayukta the competent authorities of the Government took disciplinary action in respect of complaints involving allegations. Where complaints disclosed certain defects in administrative procedure corrective action was suggested to the Government to streamline administrative procedure and to provide safeguards to eliminate malpractices. The productivity or utility factors worked out on the basis of the effective complaints which were found to be justified and where corrective action was recommended, were 34 per cent in 1973-74 and 27.3 per cent in 1974-75. This productivity or utility factor of the organisation compares favourably with similar factors reported by ombudsmen of other countries of the world.

The following statement shows number of complaints received by the Lokayukta:—

Year	Grievances	Allegations	Total complaints
1972	114	34	288
1973	356	234	767
1974	333	151	756
1975	519	217	1,051

The statistics of complaints received and disposed off in 1977 and 1982 is shown below:—

Period	Opening balance	Receipts	Total receipts	Disposed off	Balance
1977	1,235	1,314	2,549	1,132	1,417
1982	672	1,868	2,540	1,691	849

JAIL DEPARTMENT

Upto 1671, no definite reference occurs to the existence of a jail in Bombay. Prior to that period in all probability a portion of the Bombay Castle was utilised as jail. The prisoners were used to be confined in the Dongri fort before 1728. On account of Maratha invasion, the Dongri fort was strengthened and the prison at Dongri was demolished. In 1804, a jail was constructed at Umarmhadi. This too was proved to be insufficient for convicts and the House of Correction at Byculla was accordingly built and prisoners were admitted into it for the first time in 1827.

The Umarmhadi jail at Dongri was known as His Majesty's Common Jail and the daily number of prisoners confined during 1908 were 403. The Civil Jail, formerly known as the Government work house, was located within the walls of H. M.'s common prison. Defaulting debtors, persons who failed to pay Government dues were confined in this jail. The daily average number of prisoners confined were 21 in 1908. The House of Correction which was opened in 1827 at Byculla had accommodation of 262 prisoners. Persons sentenced upto one year and above were admitted in this jail. It also served as a depot for *ex military convicts* awaiting deportation. The average number of prisoners were 216 in 1908.

In addition to the above, there were two government work houses attached to prisons, of which the one for females was established in 1884. Besides, the Bombay city had eight police lock-ups. The number of persons confined in these police lock-ups was put at 20,882 and 27,057 in 1901 and 1908, respectively.

In 1950, there were three prisons in Bombay, viz., the Arthur Road Prison, the Byculla House of Corrections and the Worli Detention Camp. The Arthur Road Prison was subsequently upgraded and came to be known as a central prison while that of Byculla Prison was converted into district prison. The Detention Camp at Worli which was opened under circumstances of emergency was closed down in 1961. The details of these prisons are given below :

Bombay Central Prison: This prison was constructed in 1926 and was named as the Arthur Road Prison. Subsequently this name was changed to the Bombay District Prison. In 1974 it was upgraded as the central prison and since then it is known as the Bombay Central Prison. The superintendent is the officer in charge of management of the prison in all matters including discipline, internal economy, punishment etc. The medical, executive and ministerial staff assist him in his routine work.

Although authorised for accommodation of 1,074 prisoners, the average population of criminals housed is generally over 1,500. Generally under-trial prisoners are 2/3rd of the total number. Convicted prisoners are transferred to other prisons located at Pune, Nashik, Amravati, Visapur and Thane as per the classification of prisoners. The authorised total number of prisoners in 1950 were 17,068 which were reduced to 10,552 in 1960 and again increased to 20,254 in 1970. Of 20,254 prisoners, 3,345 were convicted while the rest were under-trials. The number of convicted and under-trial prisoners spread over the year 1980 was 6,254 and 11,390, respectively.

Byculla District Prison : The authorised accommodation of this prison is for 419 prisoners. Spread over the year 1980, there were 24,901 prisoners in this prison of which 22,323 were convicted prisoners and 2,578 under-trial prisoners.

Worli Prison: In 1945, this temporary prison was closed down. However on account of communal riots which erupted in the city and elsewhere the Government was compelled to re-open it. The short term prisoners were detained in it. During 1950 the population of this prison camp was put at 1,107 which considerably increased to 10,645 in 1955 and again to 11,160 in 1960. As this prison was closed down in 1961, the inmates and staff were diverted to the Arthur Road Prison, Byculla Prison, Thane District Prison and Nashik Road Central Prison.

In addition to the above, there was one hospital prison with an authorised accommodation of 20 prisoners. In 1983 there were 50 male prisoners in this prison.

Organisation: The Inspector General of Prisons, stationed at Pune, exercises general control and supervision over all the prisons and sub-

jails in the State. The Superintendents of Bombay Prisons come under the direct control of Regional Deputy Inspector General of Prisons, Western Region, Pune. In their day to day work the Superintendents of Bombay Central Prison and the Byculla District Prison are assisted by the executive, ministerial and medical staff.

Recreational Facilities: As per the rules, the prisoners are provided with recreational and educational facilities. Literacy classes and other recreational programmes are organised in the Bombay Prisons. The prisoners are also employed in the prison maintenance service in the prisons. Prisoners requiring specialised medical treatment from prisons all over the State are transferred to the St. George's Hospital, Bombay.

Board of Visitors: A board of visitors comprising of *ex officio* and non-official visitors is appointed as per the rules at the Bombay Central Prison and Byculla District Prison.

DIRECTORATE OF SOCIAL WELFARE

(Correctional Administration Wing and Non-Correctional Wing)

With the industrialisation and concentration of population in this industrial city, social problems like juvenile delinquency, destitution and vagrancy came up. In old days the joint family was capable of meeting all the problems which arose either in respect of children or adults. Until late in last century, in Bombay there was no problem like juvenile delinquency as compared to the other parts of the world. The problem of juvenile crime and destitution was felt in this century only. Bombay was the first along with Madras and Calcutta to have such problems on a large scale. The Government was moved accordingly to establish the effective machinery to deal with this problem, by passing the Bombay Children Act.

The Directorate of Social Welfare is divided into two wings, one dealing with backward class welfare and the other with correctional work, and work relating to welfare of women and children under the social and moral hygiene programme, and of the physically handicapped. To achieve the goal entrusted to Correctional administration wing, various Acts were passed. The same are mentioned below in brief.

The Bombay Children Act, 1948, provides for the protection of destitute, neglected and victimised children below the age of 16 and seeks reformation of delinquent children through training provided in remand homes and certified schools. The earlier Act of 1924 was applied to the city in 1927 and suburban area in 1931. The Bombay Prevention of Begging Act, 1959 applicable to Bombay and Pune, is aimed at elimination of beggary.

The Bombay Probation of Offenders Act, 1938, provides for the probation of offenders in lieu of jail punishment in suitable cases recommended by the probation officers appointed by the Department of Social Welfare. The Act is applicable to the Western region of the State. Another piece of legislation, the Bombay Habitual Offenders Restriction Act, 1959, is also applicable to the Western Maharashtra and deals with the prevention of crime and treatment of offenders. Such offenders are sent to the industrial and agricultural settlements for their rehabilitation. Offenders between age-group of 16 and 21 are dealt with by the Bombay Borstal School Act of 1929. Under the Suppression of Immoral Traffic in Women and Girls Act, 1958, the Directorate of Social Welfare is responsible for starting protective homes and supervising and administration of these homes provided for in the Act. An all India legislation in this field is the Women's and Children's Institutions Licensing Act, 1956, which provides for the licensing of institutions opened by voluntary agencies for the benefit of women and children.

The Directorate of Social Welfare is actively concerned with the after-care programme pertaining to the welfare of women and children. Character building, formal education and crafts instruction methods through which a child is developed are put to the acid test when a child is released on licence to make his way in the world. To assist it, the Maharashtra State Probation and After-Care Association, a State-wide non-official organisation has been formed to organise probation and after-care services for children, adolescents and lads released from the Borstal school.

Socially Handicapped : The State Government has created effective machinery to deal with the problems of socially handicapped persons. Juvenile offenders, destitutes and victimised children are the three main types of socially handicapped persons.

Juvenile offenders are tried for assault, theft or police cases under various Acts and are committed to the Remand Homes. In case a juvenile is in need of institutionalisation, he is sent to a Government certified school. The second category is of the destitute coming under the purview of section 40 of the Bombay Children Act, and includes deliberately abandoned children. These also include a large number of deaf and dumb, mentally deficient and physically handicapped children and such cases are admitted to remand homes by the police. In such cases the juvenile aid police unit is much concerned. When the parents are not traced out these children are committed to some other institutions certified by the Government as fit person institutions. The last category of juveniles consists of victimised children covered under section 78 of the Bombay Children Act. These include victims of rape, kidnapping, cruelty, etc., and such cases are admitted in remand homes. Reconciliation between

the juvenile and the parents is effected by the clinic, probation officers, social workers and the psychiatrists.

In the following are given the details of various institutions dealing with socially handicapped.

Remand Homes: It is a place of safety as well as observation. All facilities for observation of child's personality are provided in such home. It is also a place where diagnosis of difficulties of a child is made by a probation officer and the treatment programme is suggested to overcome these difficulties. During 1976-77, there were two remand homes in Bombay, viz., Remand Home for boys and girls at Umarchadi and the New Remand Home for boys at Mankhurd. Both these homes are managed by the Children's Aid Society,¹ Bombay. The home at Umarchadi is the oldest institution of its kind and was established in 1927, whereas remand home at Mankhurd was started in 1960. The average population of these two homes during 1970-71 was 580 and 200, respectively. The remand homes in other districts of the State are managed by the District Probation and After-care Association while in Bombay they are away from direct Government control and supervision.

Certified Schools: When it is observed that the delinquent children cannot improve by undertaking methods such as restoring them to their parents, release on probation or good conduct they are committed to a certified school or a fit person institute for a long range treatment lasting upto the age of 18 years. In the institute of this nature, children are housed, fed, clothed, educated and mentally cared for. Vocational training of varied nature is imparted in these institutions. Thus the object of a certified school is character building and all efforts are concentrated towards this object.

During 1956-57 there were eleven certified schools in Bombay City and suburbs with a maximum accommodation for 1,375 children. This number however remained the same during 1976-77. These certified schools are: A. B. Sawla Orphanage, Byculla; B. Jeejeebhoy Home, Matunga; Happy Home for Blind, Worli; David Sassoon Industrial School, Mahim; Shraddhanand Mahilashram, Matunga; St. Catherine's Home, Andheri; Bombay Vigilance Association Shelter, Dadar; Chembur Children's Home, Mankhurd; Home for Mentally Deficient Children, Mankhurd; Rescue Home of the Maharashtra State Women's Council, Umarchadi; and Salvation Army Home for Women and Children, Sion. All these institutions are run by charitable trusts including the Children's Aid Society which manages three institutions. The oldest institution is the David Sassoon Industrial School, Mahim, which was established in 1854.

¹ This Society is doing an excellent work for the welfare of delinquent and destitute children. For details refer Chapter 18.

Fit Person Institutions: Under the Bombay Children Act, 1948, problematic children, victimised children and youthful offenders are apprehended and are admitted in remand homes for observation and care. Then they are produced before juvenile courts and are sent to Government approved centres, private approved centres and fit person institutions as per the orders of the court for care treatment, training and rehabilitation. The stay of a child in fit person institution is of a long duration upto 18 years in case of boy and 20 years in case of a girl. The programme and services are on firm footing in these institutions with the ultimate aim of rehabilitation of the child by way of release on licence, discharge, restoration, marriage, transfer etc.

The details of these institutions are given below:—

Year		No. of institutions run by voluntary agencies	Intake capacity	Admitted during year	Total inmates	Average attendance per day	Rehabilitation	Grant-in-aid paid (Rs.)
1978-79	..	18	1,500	434	1,882	1,031	480	6,10,000
1983-84	..	18	1,420	370	1,628	1,252	386	9,34,000

Reception Centres, etc.: The programme for women's welfare falls in two categories, statutory and non-statutory. Under the statutory part the programme is implemented in pursuance of the provisions of the Suppression of Immoral Traffic in Women and Girls Act, 1956. The State Government has established a protective home at Chembur under the nonstatutory part, for women in distress and in moral danger who are in need of shelter, and protective care and rehabilitation are provided in the reception centres and State Homes. In a reception centre the stay of women and girls is for a short period and they are then sent to the State Homes for long term training and further rehabilitation. These programmes are carried through Government institutions and voluntary institutions which have been given grant-in-aid.

In the following are shown the details of these institutions:—

Year	Government institutions		Intake capacity		Total inmates	Average attendance per day	Rehabilitation	Per capita expenditure per month (Rs.)	
	Reception Centre	Protective Home	RC	PH					
1978-79	..	1	1	40	100	304	166	355	99
1983-84	..	2	1	40	90	248	65	152	331

Rescue Homes: In the field of women's welfare programme voluntary agencies are running rescue homes for giving shelter to destitute, deserted women and women in moral danger. These institutions admit women

voluntarily above the age of 18 years. These institutions are paid grant-in-aid at the rate of Rs. 45 per inmate per month. In the following are given the details of these institutions:—

Year	No. of rescue homes	Intake capacity	Total inmates	Average No. of inmates per day	Rehabilitation	Grant-in-aid paid
						Rs.
1978-79 ..	4	915	941	386	503	1,98,000
1983-84 ..	4	500	355	325	30	2,10,000

Juvenile Guidance Centres: These centres are opened in slum and semi-slum areas for providing recreational activities for children staying in slum areas. Such organised activities keep the children occupied during their leisure hours and keep them away from falling an easy prey to anti-social elements.

The organisers of such centres keep a watch on the children who show disorderly behaviour and try to help them by contacting their families and schools. Needy children attending the centres are given financial assistance for text books, school uniform, medical treatment, etc. The programme thus aims at prevention of juvenile delinquency. In the following are given the details of these institutions:—

Year	No. of centres	No. of beneficiaries	Expenditure
			Rs.
1978-79 ..	13	845	37,000
1983-84 ..	13	975	17,000

Besides, there were 16 centres run by the Government with a total strength of 100 beneficiaries. The expenditure on this centre amounted to Rs. 22,000 in 1983-84.

Orphanages: Under the non-statutory category of the programme regarding child welfare, Government gives grant-in-aid at the rate of Rs. 45 per month per child to the voluntary agencies who run orphanages which are recognised and given licences under the Women and Children Institution Licensing Act. These institutions are under private control and the children are not court committed. Services of care, medical treatment, and literacy, are provided to the children. Their rehabilitation is tried by way of foster care, adoption, etc.

In the following statement are furnished the details of these centres:—

Year	No. of orphanages	Intake capacity	Total inmates	Grant-in aid
				Rs.
1978-79 ..	6	900	491	2,10,000
1983-84 ..	6	700	550	2,92,000

Beggars' Home : With a view to eradicating the menace of begging in the State, the Government of Bombay enacted Prevention of Begging Act in 1945 which was amended in 1959 and 1976. The Act is not a penal measure but a social legislation for the protection, treatment, care and rehabilitation of the beggars. The Act is presently applicable to the cities of Greater Bombay, Pune and Nagpur. A person committed under the Act is first admitted to a receiving centre for beggars where his case is screened and is classified for commitment for a long term stay to a particular beggar home. Local bodies to which the Act is applicable have to pay their contributions for the expenditure on maintenance of beggars domiciled from their area every year as per the Act. Accordingly the Greater Bombay Municipal Corporation pays Rs.20,00,000.

No estimate of the number of beggars in Maharashtra is available. It is however guessed that Greater Bombay alone harbours between 75,000 to 1,50,000 beggars. With a view to combating the increased menace of beggary in the city of Bombay the Government undertook a massive crash programme for the arrest of beggars, and nearly 23,000 beggars were arrested between April 1976 and August 1977. Out of this nearly 6,000 able bodied beggars were examined and taken to work sites to work on daily wages.

In the following are shown the details of the Government Beggars' Homes:—

Centre	Year	Average No. of inmates	Total (Rs. in '000)	Per capita expenditure (Rs.)
(1) Receiving Centre for Beggars, Chembur.	1977-78 1982-83	900 378	1,512 1,679	1,680 1,177
(2) Beggars Home for Females, Chembur.	1977-78 1982-83	320 386	1,050 1,306	3,281 912

With a view to obtaining public participation in the programme, voluntary agencies working in the field are recognised as certified institutions under the Bombay Prevention of Begging Act. There are five institutions maintaining beggars in the State, of which three are located in Bombay. These three institutions get capitation grant at Rs. 45

per month per inmate and 100 per cent grant-in-aid on *pro rata* basis. The details of these three institutions are given below:—

Institution	Sanctioned strength 1977-78	Grant-in aid	Per capita expenditure
		Rs.	Rs.
King George V Memorial, Bombay, and Lady D. J. Home for Destitute, Bombay }	400	4,00,000	2,000
E. F. A Home for Leprosy, Bombay	50	15,000	300

Special nutrition programme : The special nutrition programme in urban slums was introduced by the Government of India in 1970-71 to combat malnutrition amongst children belonging to the weaker sections of the community whose income is below Rs. 200 per month staying in urban slums and in tribal development blocks. The benefits of this programme were extended to the children in the age group of 3 to 6 years as also to the expectant mothers and nursing mothers living in these areas. From April 1974 it has become a State scheme and funds are required to be provided by the State Government.

In Greater Bombay this programme is assisted by the World Food Programme since 1976-77. In the following statement are shown the details of this programme during 1978-79:—

No. of slum areas		Children below 6 years	Expectant and nursing mothers in slums	No. of beneficiaries covered			Average cost per beneficiary (in paise)
Total slums	Slums covered	in slums	in slums	No. of centres	No. of children	No. of mothers	(in paise)
1,812	1,200	2,18,562	21,800	585	11,51,153	1,847	17 to 19 (Food) 1.5 to 1.9 (Transport)

Juvenile Court: Juvenile Court, situated at Umarkhadi, is a statutory court having special jurisdiction over delinquent and neglected children. It is a court of parental power to protect erring and unfortunate children. The purpose of proceedings is not punishment but correction of conditions, care and protection of a child. The court goes into the circumstances which led the child into trouble. The working of this court is different from that of an adult court as there are probation officers attached to this court. These officers are required to carry out necessary home inquiries in respect of parents and the court depends upon the reports of probation officers. In some cases, the court receives great help from the child guidance clinic, social workers and psychiatrists and the decision of the court to a great extent depends upon their findings and recommendations.

The court is presided over by a Metropolitan Magistrate along with a lady honorary magistrate. In the following is shown the work done by the court since 1960 for a few years:—

Year	No. of	
	Cases admitted	Cases disposed off
1960	3,831	3,174
1970	1,931	1,876
1975	2,600	2,200
1976	3,436	3,380

Physically Handicapped: The Directorate of Social Welfare is also in charge of work relating to education and rehabilitation of physically handicapped persons. The main programme under this category is education and training of physically handicapped children and adults, which envisages the opening of special schools. For adult deaf, mute and crippled, sheltered workshops are established which provide them training and jobs in suitable trades under special working conditions, enabling them to earn wages and thereby become self-supporting. Government have started institutions for such persons and grants financial aid to voluntary agencies doing work in this field.

The first school for the physically handicapped, viz., the Bombay Institution for Deaf and Mute was started in Bombay in 1885. It was managed by the Roman Catholic Mission. The progress in this field was very slow, as upto 1954-55 there were only eight institutions in Bombay of which four were for the blind and two each for deaf, mute and mentally handicapped persons.¹

The statistics of voluntary recognised institutions for the blind, deaf and mute, and mentally retarded persons in Greater Bombay in 1978-79 and 1983-84 are given below:—

(1) *Institutes for Blind*

Year	Institutes		Sanctioned strength		Average beneficiaries		Expenditure (Rs.)	
	Schools	Work-shops	Schools	Work-shops	Schools	Work-shops	Schools	Work-shops
1978-79	4	5	350	475	240	400	3,66,757	2,53,040
1983-84	3	5	380	500	....	....	7,03,000	4,00,000

¹ For details of institutions serving the cause of the physically handicapped, see Chapter 18.

(2) *Institutes for Deaf and Mute*

Year	No. of institutes	Sanctioned strength	Average No. of beneficiaries	Expenditure by way of grant-in-aid
1978-79 ..	9	495	480	4,15,789
1983-84 ..	12	885	....	13,00,000

(3) *Voluntary recognised institutes for mentally retarded*

Year	Institutes		Sanctioned strength		Average No. of beneficiaries		Expenditure (Rs.)
	Schools	Work-shops	Schools	Work-shops	Schools	Work-shops	
1978-79 ..	6	1	295	50	280	45	3,56,082
1983-84 ..	6	1	750	50	....	....	10,75,000

The details of work done by voluntary recognised institutions for the orthopaedically handicapped is shown below:—

Year	No. of institutions		Beneficiaries		Expenditure (Rs.)
	Schools	Workshops	Schools	Workshops	
1978-79 ..	4	2	100	160	1,50,521
1983-84 ..	2	3	....	....	4,60,000

A mention may be made of the Vocational Rehabilitation Centre for Physically Handicapped, Kurla, run by the Government of India. This centre was established in 1968. It evaluates the handicapped vocationally, and examines their physical and mental capacity to perform various jobs. Physically handicapped persons are given necessary counselling and workshop training to adjust them in their work habits. Handicapped persons are placed in suitable jobs with the help of special employment exchange. From 1968 to 1976, the centre rehabilitated 1362 handicapped persons of which 175 were blind.

Special Employment Exchange: A special employment exchange for the physically handicapped was set up in 1959. It registers applicants from among the blind, deaf and dumb, and orthopaedically handicapped and handicapped due to respiratory disorder. The exchange undertakes

a careful study of available jobs for identification of those which can be performed in spite of certain physical handicaps, canvassing prospective employers with an approach for consideration of disabled persons on competitive basis as regards performance, introduction of a disabled candidate to the job selected for him in consultation with the employers, getting minor adjustments made to ensure easy physical increments, and follow-up in each case till the candidate is settled in the job to his own satisfaction and that of employers.

Since its inception up to 1977, the exchange registered 5,483 handicapped persons. Of 2,238 candidates placed in gainful employment during the same period, 1,680 were orthopaedically handicapped, 399 deaf and mutes, 152 blind and 7 handicapped due to respiratory disorder.

In the following statement is shown the work done by the exchange in a few years since 1960:—

Year	No. of	
	Registrations	Placements
1960	155	68
1965	209	77
1970	324	143
1975	315	87
1977	563	276
1980 }	1,007	350
1983 }		

TABLE No. 1

STATISTICS OF COGNIZABLE AND NON-COGNIZABLE CRIME, GREATER BOMBAY

Year	Cognizable crime reported to		Non-cognizable crime
	Police	Magistrates	
1920 ..	67,013	9,209	22,400
1930 ..	76,822	22,986	23,373
1940 ..	1,55,814	25,913	47,955
1950 ..	2,80,147	2,15,493	1,20,062
1960 ..	5,10,075	3,573	1,59,156
1970 ..	3,60,416	3,064	65,403
1980 ..	4,60,922	1,689	64,961

TABLE No. 2

COGNIZABLE CASES UNDER VARIOUS ACTS, GREATER BOMBAY

Year				Cases under	
				Indian Penal Code	Local Laws and Special Acts
1920	..	..	..	12,191	54,822
1930	..	..	..	NA	NA
1940	..	..	..	11,354	1,44,460
1950	..	..	..	22 935	2,57,212
1960	..	..	..	18,524	4,91,551
1970	..	..	..	25,763	3,34,653
1980	..	..	..	36,695	4,25,300

TABLE No. 3

STATISTICS OF IMPORTANT CRIME, GREATER BOMBAY

Year	Total cognizable crime reported to police (IPC only)	Riot ing-	Murder	Kidnap- ping and abduction	Dacoity	Robbery	House- break-	Cheating	Breach of trust
1950	.. 22,935	172	119	223	27	408	3,264	1,364	1,671
1955	.. 15,888	132	142	166	13	158	1,711	807	1,088
1960	.. 18,041	155	133	152	17	215	1,579	779	1,129
1965	.. 26,304	273	152	196	12	339	1,934	913	1,267
1970	.. 25,464	338	146	173	30	218	1,843	731	1,010
1975	.. 33,265	228	165	172	27	315	2,763	1,022	1,097
1980	.. 35,614	231	217	219	54	382	2,343	1,040	924

* * *

CHAPTER 13—OTHER DEPARTMENTS

IN THIS CHAPTER IS GIVEN THE WORKING OF SOME OF THE STATE GOVERNMENT departments and corporations functioning in Bombay, along with the list of Central Government departments and some offices of foreign countries.

STATE GOVERNMENT DEPARTMENTS

PUBLIC WORKS DEPARTMENT

The Public Works Department was for some time known as the Public Works and Housing Department and was also termed as the Buildings and Communications Department for a few years. It deals with various subjects such as buildings belonging to Government, electrical installations in Government buildings, housing for Government servants, construction and maintenance of roads, communications, minor ports, parks and gardens, etc. The PWD was established in 1854.

Apart from the headquarters of some of the circles, there is a little scope for the functioning of the department in Greater Bombay. The main reason for limiting the scope of activities of the department is the existence of municipal corporation which carries out all sorts of work i.e., construction of roads and bridges, supply of electricity and water in municipal area. The work relating to port is attended by the Bombay Port Trust authority.

The department however has got local offices for execution of its work in Greater Bombay. The Bombay Circle under the Superintending Engineer is responsible for carrying out building construction work pertaining to Government. This circle is divided into three divisions. The Superintending Engineer, National Highway Circle, with 3 divisions under him, carries out construction and maintenance of Eastern and Western Express Highways, bridges across Vasai creek and Ghod Bandar-Manor road. The design circle controlled by the Superintending Engineer prepares detailed designs for major buildings and bridges in the entire State including Greater Bombay. The Superintendent, Parks and Gardens, looks after the maintenance and laying out of parks and gardens attached to Government buildings. Besides, there are located in Bombay the offices of the Chief Port Officer, Electrical Engineer, Technical Examiner's unit, and Architect to Government.

FOREST DEPARTMENT

The forests in Bombay district are under the charge of the Divisional Forest Officer, Thane, and these forests cover an area of 19·18 sq.km. consisting of 8·07 sq.km. of reserved forests and 11·11 sq.km. of municipal forests given for management to the forest department. These forests are included in the Borivali National Park¹ for the preservation of scenic, floral, faunal, geological, historical and archaeological features in an unimpaired state. Thus while preserving these aspects, the park provides recreational facilities and a centre for scientific studies.

The major portion of the forests form the catchment areas of Tulsi and Vihar lakes with high hills rising on all sides. The type of vegetation in Tulsi catchment ranges from pure evergreen on hill tops to the marshy vegetation along the fringe of the lake. The middle zone is represented by the mixed deciduous type with teak and its associates. The seclusion and protection which these forests have enjoyed from all injurious influences has resulted in having well wooded hill slopes and abundant natural regeneration. In the catchment area of Vihar lake, there is a higher percentage of *khair* species.

These forests are declared as reserved forests, after being subjected to regular settlement by the Forest department. Since the forest are included in the National Park, all fellings in these forests have been suspended from 1968-69. The main function of the department therefore lies in protection of the forests, regeneration and improvement of environment and beautification of the park. Other works of development of the park include construction of roads, rope ways, water channels, etc. So far as the relation with the people is concerned, privileges or concessions are granted to the villagers in the reserved forests only. No such facilities are granted as far as the municipal forests are concerned.

The Divisional Forest Officer, Thane, is responsible for the forest activities in Thane division of which the Bombay district forms part. He is responsible to the Conservator, Thane Circle, Thane.

CO-OPERATION DEPARTMENT

Co-operation in its infinitely varying forms offers a vast field for economic development. It was also considered to be the best form for achieving the establishment of the socialistic pattern of society. It has therefore assumed a prominent role in realising the planned development of the country, particularly the agro-industrial economy. The department is associated with the manifold aspects of the movement

¹ Recently named after late Sanjay Gandhi. The Lion Safari providing a natural habitat to lions is an attraction to tourists. Refer Chapter 19.

such as rural finance, agricultural marketing, industrial co-operation, housing co-operatives and regulation of money lending business. These activities are governed under the various Acts such as the Maharashtra Co-operative Societies Act, 1960, the Bombay Moneylenders Act, 1946, etc.

As there is no local sector agency for the district of Bombay, all activities of the department in Greater Bombay are carried through the State sector agency. The District Deputy Registrar of Co-operative Societies looks after the functioning of the department in Greater Bombay. In his work he is assisted by five Assistant Registrars whose charges have been distributed on functional basis. These Assistant Registrars have been entrusted with the work of consumers' stores, urban credit, housing societies, money-lending, etc.

The Maharashtra State Co-operative Bank functions as the central financing agency. The Greater Bombay District Central Co-operative Bank has been established recently in 1974. Another district level institution is the Greater Bombay Co-operative Board. The housing societies in the district have their own federation, viz., the Bombay Co-operative Housing Societies Federation Ltd. All housing co-operatives are affiliated to this federation.

The State level apex institutions functioning in the Bombay and Suburban district are the Maharashtra State Co-operative Bank Ltd., the Maharashtra State Co-operative Land Mortgage Bank Ltd., the Maharashtra State Co-operative Marketing Societies Federation Ltd., the Maharashtra Co-operative Housing Finance Societies Federation, the Maharashtra State Co-operative Union Ltd., the Maharashtra State Co-operative Fisheries Society Ltd., the Maharashtra Rajya Sahakari Sakhar Karkhana Sangh Ltd., the Maharashtra State Wholesale Consumers' Co-operative Societies Federation Ltd. and the Brihan Mumbai Doodh Utpadak Sahakari Federation Ltd.¹

STATE TRANSPORT

The nationalisation of passenger road transport was effected in August 1947. The Maharashtra State Road Transport Corporation, a statutory body, undertakes the passenger traffic in the State. The bus station and a depot of the MSRTC were under the erstwhile Bombay division, the headquarters of which was situated at Tardeo. Subsequently this headquarters was shifted to Thane in 1957 and the division was renamed as the Thane division. Greater Bombay for the administrative purpose comes under the Thane division. There are two bus depots situated at Bombay Central and Parel.

¹ For details refer Chapter 6 of *Greater Bombay Gazetteer*.

The operations of the MSRTC were started in the erstwhile Bombay division from April 1950 on 39 routes with a total route length of 1859 km. In 1968 there were 65 vehicles attached to the depot at Bombay. In addition special services are operated by Bombay Central and Parel depots during festivals. Besides regular services, excursion and holiday services are also operated from these depots.

The divisional workshop is situated at Thane where heavy repairs and preventive maintenance are carried out. Regular daily and weekly servicing is carried out at the depot workshop situated at Bombay Central.

For the convenience of travelling public, a modern bus station has been provided at Bombay Central on the ground floor of the central office building. The bus station covers an area of about 1532.90 square metres (16,500 sq. ft.). In addition, reservation rooms, a parcel office, and canteen have also been provided. The bus station at Parel is located in the compound of the former Modern Mills. Pick-up sheds have been provided at Lalbaug, Dadar, King's Circle, Sion and Kurla.¹

The Corporation also provides welfare facilities to its employees. A recreation hall with facilities for indoor games is provided in the main office building. A dispensary has been maintained at Bombay Central.

FISHERIES DEPARTMENT

Fisheries activities in Greater Bombay are looked after by the District Fisheries Development Officer. In Bombay are situated the offices of Director of Fisheries and the Regional Fisheries Development Officer, Bombay Region. The Director is assisted in his work by two Deputy Directors, two Assistant Directors, Fisheries Education Officer, Planning Officer, Statistical Officer and other staff.

The total potentialities in Greater Bombay for inland fisheries extend over 244 hectares, of which 5.70 hectares are utilised departmentally for pisciculture. There are 56 tanks in the district most of them being seasonal.

In the socio-economic field, efforts are made to bring fishermen in the district under the co-operative fold so as to extend them benefits of different schemes of development and assistance to fishing trade. There are about 4,917 active fishermen engaged in fishing. In addition to these there are about 2,000 allied workers engaged in fishing industry. During 1976-77 there were 15 primary and one apex fisheries co-operative societies. Most of these societies have been established at Worli, Khar Danda, Juhu, Varsova, Madh, Manori and Trombay. Some of these

¹ A detailed account of State Transport is given in Chapter 7. Headquarters of the Corporation is at Bombay Central.

societies owned ice factories, fish transport trucks, shops selling fisheries requisites, etc.

Fisheries Training.—Institutions such as the Central Institute of Fisheries Education and the Fisheries Training Centre situated in Bombay provide educational facilities in fisheries activities. The Fisheries Training Centre at Varsova established in 1955 is under the control of the Fisheries Department. It admits 22 candidates for half yearly course. Upto December 1976, 761 trainees were trained. As per the recommendations of the *ad hoc* committee on Fisheries Education appointed in 1959, the Government of India established the Central Institute of Fisheries Education at Varsova in 1961 to impart post-graduate instruction in fishery science to district officers deputed by State Government, Central Organisation and Private Organisations concerned with implementation of fishery development programme. Every year, 30 candidates are admitted for the two year's post-graduate diploma course in fishery science. During the period 1961-77, 216 candidates were trained.

Taraporevala Aquarium.—One of the outstanding achievements of the Fisheries Department is the establishment of Taraporevala Aquarium established in 1951 in Bombay at the cost of Rs. 9 lakhs which included a donation of Rs. 3 lakhs from Shri Taraporevala. This aquarium has become an important research institution where investigators get all necessary facilities. It also acquaints the public with the variety and wealth of life in sea thereby stimulating their interest in the development of fishing industry.

ANIMAL HUSBANDRY DEPARTMENT

The Animal Husbandry Department is responsible for prevention and control of contagious diseases in livestock and for the operation of the Animal Preservation Act, 1948, which does not permit slaughter of useful animal. Other work entrusted to it is the certification of meat for export and certification of damaged foodgrains, unfit for animal consumption and issue of health certificates in respect of birds, small animals and livestock exported from the country.

The office is controlled by the District Animal Husbandry Officer, Bombay who is assisted by four Veterinary Inspectors. He is responsible to the Regional Deputy Director of Animal Husbandry, Bombay.

In Greater Bombay, there are three veterinary aid centres located at Kurla, Jogeshwari and Andheri. Each centre is managed by a Veterinary officer assisted by Livestock Supervisors. All these Veterinary Officers are responsible to the District Animal Husbandry Officer. Under the rinderpest follow up scheme, immunisation of animals against rinderpest

is carried out in Greater Bombay and the remaining districts of Bombay region. This scheme is controlled by the Assistant Director of Animal Husbandry with the help of a Veterinary Officer and four Livestock Supervisors. A mobile epizootic control unit at Mulund functions under the Assistant Director which carries out immunisation of animals against various contagious diseases in Greater Bombay and remaining districts of the Bombay region. This unit is managed by the Veterinary Officer with the assistance of four Livestock Supervisors. Another unit, viz., the mucosal control unit managed by the Research Officer is engaged in the control of mucosal diseases, microbial assay of meat and other products. The Gynaecologist, Deonar Abattoir, works under the control of the Regional Deputy Director. He is assisted by two Veterinary Officers in the work of implementation of the Bombay Animal Preservation Act, 1948, and the Bombay Essential Commodities Cattle Control Act, 1958. Under the former Act, useful animals *i.e.*, those fit for draught, milch, young animals likely to be useful are to be prevented from slaughter.

There is a College of Veterinary at Parel which, besides higher education, provides veterinary hospital services. The Bai Sakarbai Dinshaw Petit Hospital for Animals, opened in 1884, is connected with the College.

STATE GOVERNMENT UNDERTAKINGS

The State Government has established many public corporations and boards for the proper implementation of activities undertaken for all-round development. These semi-government organisations with their headquarters at Bombay are: Bombay Housing and Area Development Board, Bandra; City Industrial Development Corporation, Nariman Point; Development Corporation of Konkan Ltd., Fort; Haffkine Bio-Pharmaceutical Corporation, Parel; Khadi and Village Industries Board, Fort; Leather Industries Development Corporation Ltd., Fort; Maharashtra Agricultural Development and Fertiliser Promotion Corporation Ltd., Fort; Maharashtra Agro-Industries Development Corporation Ltd., Prabhadevi; Maharashtra Aarthic Vikas Mandal, Fort; Maharashtra Industrial Development Corporation, Andheri; Maharashtra Labour Welfare Board, Worli; Maharashtra Small Scale Industries Development Corporation Ltd., Fort; Maharashtra State Co-operative Marketing Federation Ltd., Masjid; Maharashtra State Farming Corporation, Fort; Maharashtra State Financial Corporation Ltd., Worli; Maharashtra State Oilseeds Commercial and Industrial Corporation Ltd., Masjid; Maharashtra State Police and Welfare Corporation, Fort; Maharashtra State Powerlooms Corporation Ltd., Marine Lines; Maharashtra Tourism Development Corporation Ltd., Nariman Point; Maharashtra State Road Transport Corporation, Bombay Central; Maharashtra State Social Welfare Advisory Board; Maharashtra Warehousing Corporation, Dadar;

and State Industrial and Investment Corporation of Maharashtra, Nariman Point.

In the following is given the information of some of the organisations whereas details of rest of the organisations have been given in the respective chapters.

Haffkine Bio-Pharmaceutical Corporation¹: The production activities of the erstwhile Haffkine Institute were taken over by the Haffkine Bio-Pharmaceutical Corporation Ltd. which was registered in 1974 as a private limited company under the Companies Act, 1956. The Corporation is owned by the Government of Maharashtra.

The corporation undertakes manufacture of biological and pharmaceutical products. The former include antitoxins and sera of tetanus and diphtheria, vaccine, blood products; while the latter comprise vitamin tablets, sulpha tablets, parenteral solution, etc. Nearly ninety per cent of the products go to State Government and Defence forces. It has also started export to Africa, Sri Lanka and the Middle East countries.

After it began to function as an autonomous body, the Corporation launched an ambitious expansion programme and completed parenteral solution project, oral polio vaccine project. It also started a new section for manufacture of injectables. It took over the pyrogen unit of the Small Industries Research Institute, Pune for manufacture of pyrogen free distilled water. A unit located at Pimpri near Pune is under the control of the Corporation where horses are maintained for preparation of anti-toxins and sera.

The Corporation runs a book bank. The principal welfare activities are provided through sports club.

Employees of the Corporation include 17 managers, 128 supervisory staff, 113 ministerial staff, 162 skilled and 476 unskilled labour.

Maharashtra Agro-Industries Development Corporation Ltd.: The Maharashtra Agro-Industries Development Corporation was established in 1965. The activities of the Corporation could be divided into two categories viz., input oriented and output oriented. The manufacture and sale of granulated mixtures, animal feeds, pesticides and supply of tractors are grouped as input-oriented activities. In addition to this the Corporation imparts training to the entrepreneurs under the Government of India schemes. It also deals in distribution of agricultural iron and steel.

Capital base of the Corporation is the equity share capital contributed by the Government of Maharashtra and Government of India in equal

¹ Details of the Haffkine Institute are given in Chapter 16.

proportion. The issued and paid-up capital amounted to Rs. 4 crores as on 31st March 1977. The Corporation has nine manufacturing and four regional agro-service centres spread over the State of Maharashtra. One of the animal feed factories (*Sugras*) having a capacity of 3,000 m.ts. is located at Goregaon, a suburb of Bombay on the Western Railway. The other animal feed factory is located at Chinchwad in Pune district. Factories located at Karad (Satara district) and Rasayani (Raigad district) are engaged in the manufacture and sale of granulated fertilisers. The Corporation deals in procurement, formulation and distribution of pesticides. Distribution of tractors, agricultural implements, servicing, etc, is undertaken through the four regional centres at Pune, Nasik, Jalgaon and Kolhapur. Canning of fruits and vegetables, an output oriented activity, is undertaken through the Noga Factory, Nagpur, which was taken over by the Corporation in 1972.

The total turnover of the Corporation, which in 1973-74 was Rs. 1601.07 lakhs, increased to Rs. 1,895.15 lakhs in 1975-76.

The Board of Directors consists of a chairman and eleven directors.

Maharashtra State Khadi and Village Industries Board: The Maharashtra State Khadi and Village Industries Board constituted under the Bombay Khadi and Village Industries Act, 1960, extends financial assistance as per pattern laid down by the Khadi and Village Industries Commission to co-operative societies, registered institutions and individuals. It also arranges technical guidance, training to artisans and marketing of their products. The headquarters of the Board is at Bombay, and it functions through the offices situated at district headquarters. The activities in Bombay district are looked after by the office situated at Thane.

Many of the cottage industries coming under the purview of the Board are suitable for rural areas. Even then the Board has established a few cottage industries in a highly industrialised city like Bombay. Their number in 1977 was 31 and belonged to category of oil industry, leather industry, *neera* palm, gur, soap, handmade paper, fibre, carpentry and blacksmithy, etc. The Board extends financial help to build up share capital, stocks, equipment etc, at the rate of four per cent

Maharashtra Industrial Development Corporation: The Maharashtra Industrial Development Corporation was established in 1962 under the Maharashtra Industrial Development Corporation Act, 1961, to promote and assist the rapid and orderly establishment, growth and development of industries in Maharashtra.

With the exception of Bombay-Pune area, the rest of the State had largely remained industrially underdeveloped. It was necessary to avoid the haphazard development of industries in Bombay and disperse

industries away from Bombay. The Corporation since its establishment has made efforts to establish well-planned industrial areas in as many as 35 cities and towns including Marol and trans-Thane creek in Bombay-Thane region. It provides all facilities such as roads, water supply, power and drainage. It has also constructed industrial sheds for the new entrepreneurs, the number of which stood at 260 in 1973-74. It spent Rs. 14.74 crores on development of industrial areas and Rs. 20.23 crores on execution of major water supply schemes.

Maharashtra Labour Welfare Board: The Maharashtra Labour Welfare Board, a statutory body constituted under the Bombay Labour Welfare Fund Act, 1953, conducts welfare activities for the industrial labour outside the factory premises. These activities are now conducted in over 75 industrial towns and cities including Bombay in the State through labour welfare centres. These centres include *lalit kala bhavans*, *vishishta kendras* and welfare centres.

The labour welfare activities include community and social education, community welfare like *shishu sanskar shalas* and *shishu mandirs*, games and sports, tours, entertainment, household industries and subsidiary occupations for women and unemployed persons. During 1977 there were 37 labour welfare centres in Greater Bombay.

Maharashtra State Social Welfare Advisory Board: The Maharashtra State Social Welfare Advisory Board was established in 1960 to take up the responsibility of effective supervision and direction of social welfare programmes formerly entrusted to the Central Welfare Board.

The programme of the Board consists of various schemes such as family and child welfare services, pre-school project in urban areas, urban welfare extension project, condensed courses, holiday homes, foster care homes, general grant-in-aid programmes and special nutrition programme. Assistance is given to individuals and institutions for undertaking welfare activities sponsored by the Board. In order to provide technical information to the workers in the field and to give publicity to its programmes it publishes a monthly journal.

The Board is provided with a staff of 30 persons and the expenditure is shared by the Central Social Welfare Board and the State Government. During 1975-76, grants sanctioned on various programmes of the Board amounted to Rs. 8,941,927. The grant-in-aid institutions in the entire State numbered 1,166 including 84 *mahila mandals*.

GOVERNMENT OF INDIA OFFICES

Bombay being the State capital and an advanced trade and industrial centre many regional and important offices of the Government of India are situated here. These offices are: Accountant General, Bombay-20; All

India Handloom Board, Bombay-20; All India Radio, Bombay-20; Bhabha Atomic Research Centre, Bombay-39; Banking Laws Committee, Bombay-6; Central Bureau of Investigation, Bombay-39; Central Excise Collectorate, Bombay-20; Central Food Technological Research Institute, Bombay-58; Central Government Health Scheme, Bombay-1; Central Industrial Security Force, Bombay-71; Central Institute of Fisheries, Bombay-61; Central Poultry Breeding Farm, Bombay-64; Central Silk Board, Bombay-2; Central Telegraphs, Bombay-23; Commission of Inquiry on Large Industrial Houses, Bombay-1; Company Law Board, Bombay-2; Cotton Development Directorate, Bombay-1; Cotton Technology Research Laboratory, Bombay-19; Customs Collectorate, Bombay-38; Dock Safety Inspectorate, Bombay-1; Drugs Controller, Bombay-1; Economics and Statistics Directorate, Bombay-20; Education and Social Welfare, Regional Office, Bombay-20; Emergency Risk Insurance Scheme, Bombay-1; Employees Provident Fund, Bombay-51; Enforcement Directorate, Bombay-1; Export Inspection Council of India, Bombay-4; Export Promotion Directorate, Bombay-20; Factory Advice Service and Labour Institute, Bombay-22; Family Planning Training and Research Centre, Bombay-4; Film Censors Central Board, Bombay-6; Film Division, Bombay-26; Food Department, Bombay-2; Forward Market Commission, Bombay-2; Handicrafts Board, Bombay-1; Import and Export Trade Control, Bombay-20; Income Tax Department and Appellate Tribunal, Bombay-20; Indian Navy (Western Naval Command), Bombay; Indian Space Research Organisation, Bombay-5; Indian Standards Institution, Bombay-7; Iron and Steel Controller, Bombay-20; Khadi and Village Industries Commission, Bombay-56; Labour Commissioner (Central), Bombay-38; Law, Justice and Company Affairs, Bombay-20; Leather Research Institute, Bombay-17; Minor Ports Survey Organisation, Ballard Estate, Bombay-1; Naval Apprenticeship Programme, Bombay-70; National Dairy Research Institute, Bombay-65; National Savings Organisation, Bombay-1; Official Liquidator, Bombay-1; Oil and Natural Gas Commission, Bombay-21; Overseas Communication Service, Bombay-1; Passport and Emigration, Bombay-25; Postmaster General, Bombay-30; Press Information Bureau, Bombay-1; Railways (Central), Bombay-1; Railways (Western), Bombay-20; Registrar of Companies, Bombay-2; Shipping Directorate, Bombay-1; Small Industries Service Institute, Bombay-72; Supplies and Disposals, Directorate, Bombay-38; Supplies (Textile) Directorate, Bombay-20; Tariff Commission, Bombay-2; Telecommunication Maintenance, Bombay-23; Telecommunication (Maharashtra Circle), Bombay-30; Telephones, Bombay-5; Television Centre, Bombay-25; Textile Commissioner, Bombay-20; Textile Committee, Bombay-18; Directorate of Tourism, Bombay-20; and Trade Mark Registry, Bombay-20.

FOREIGN CONSULATES

Offices of Consulate Generals of many countries are established in Bombay. The list of such offices is given below :—

Designation	Country representing	Location
Consulate	Haiti	Bombay-26
	Iceland	Bombay-1
	Indonesia	Bombay-26
	Israel	Bombay-26
	Nicaragua	Bombay-20
	Panama	Bombay-20
	Peru	Bombay-20
	Poland	Bombay-6
Consulate General	Yemen	Bombay-5
	Afghanistan	Bombay-6
	Australia	Bombay-1
	Austria	Bombay-1
	Baharain	Bombay-20
	Belgium	Bombay-25
	Costa Rica	Bombay-1
	Czechoslovakia	Bombay-26
	Denmark	Bombay-38
	Dominican Republic	Bombay-20
	Egypt	Bombay-1
	Ethiopia	Bombay-1
	France	Bombay-1
	German Federal Republic	Bombay-20
	German Democratic Republic	Bombay-20
	Greece	Bombay-1
	Iraq	Bombay-6
	Italy	Bombay-20
	Japan	Bombay-62

FOREIGN CONSULATES—contd.

Designation	Country representing	Location
Consulate General— <i>contd.</i>	Kuwait	Bombay-20
	Mauritius	Bombay-5
	Netherlands	Bombay-20
	Norway	Bombay-1
	Philippines	Bombay-20
	Sudan	Bombay-20
	Sweden	Bombay-38
	Switzerland	Bombay-20
	Syria	Bombay-20
	Thailand	Bombay-1
	Turkey	Bombay-20
	United Arab Emirates	Bombay-5
	U.S.A.	Bombay-26
	U.S.S.R.	Bombay-6
	Yugoslavia	Bombay-20
Deputy Commissioner ..	United Kingdom	Bombay-23
Imperial Consulate General	Iran	Bombay-20
Royal Jordan Consulate ..	Jordan	Bombay-20
Vice Consulate ..	Spain	Bombay-20

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CHAPTER 14—LOCAL SELF-GOVERNMENT

MUNICIPAL CORPORATION

Evolution*: Bombay came into British possession actually in February 1665 as a Royal Gift on the marriage of Charles II. On 23rd September 1668, it was transferred to the East India Company. The civic administration upto 1792 was conducted by the Governor and five senior members of his council who were Justices of Peace. Between 1807 and 1833 several legislative acts were passed for the advancement of civic life. During this period the civic administration was vested in a Court of Petty Sessions. Upto the end of 18th century the administration of Bombay was conducted by the President and Council directly. The administration of town by the Bench of Justices was the subject of frequent comments and it was felt that some better system must be devised for dealing with sanitation and development. By the Act of 1845, all municipal taxes paid into Government treasury were turned into a municipal fund which was administered by an executive body styled as a Board of Conservancy. However, on account of inefficiency of the board the Government decided to alter its constitution by an Act of 1858. Under this Act, three Municipal Commissioners for the town and island were appointed for carrying out improvement and conservancy.

In 1872, according to provisions of a bill, the powers in connection with the administration of municipal affairs formerly possessed by the Bench of Justices devolved upon two representative bodies, the Corporation and the Town Council. The Corporation consisted of 64 members of whom one-half were elected by the rate payers. The Town Council, on the other hand, consisted 12 members of whom 8 were elected by the Corporation. The Municipal Commissioner in matters of finance was directly under the control of Town Council.

In 1882, came the memorable pronouncement of Lord Ripon on Local Self-Government which envisaged far reaching powers for local bodies. It was followed by an agitation in Bombay for further extension in the elected representation responsible to citizens. This led to the passing of the Bombay Act of 1888. The Act marks an epoch as it is still largely in force, and subsequent amendments have not altered its framework. The outstanding feature of this Act was the creation of three co-ordinating

*For detailed history of the Municipal Corporation refer to *Gazetteer of Bombay City and Island*, Vol. III, 1909. pp 1-66,

authorities, viz., the Municipal Corporation, the Standing Committee and the Municipal Commissioner. The Act increased the number of councillors from 64 to 72 of which 36 were elected at ward elections by rate payers and graduates of some universities in the British India. It also created for the first time territorial constituencies by dividing the city into seven wards for the purpose of election.¹

Further constitutional changes were effected in 1922 *vide* the Bombay Act of 1922 which did away with representation of the Justices of Peace and substituted the rate payers franchise by the rent payers. This resulted into increase of strength of the Corporation to 106 of which 76 members were elected at ward elections and rest nominated by various bodies including Government. During 1931 the strength of the Corporation was put at 112. The City Improvement Trust created in 1898² as a separate body was amalgamated with the Municipality by the Bombay Act of 1933 after its dissolution in 1926.

The constitutional changes brought about by the Government of India Act of 1935 set the pace for further reforms in local government sphere. In 1936, the franchise was widened by reducing the rental qualification. It necessitated the division of original seven wards in 19 smaller units. This was effected by the Bombay Act XIII of 1938 which also increased number of councillors from 112 to 117. This enactment did away with the Government nominations except three members who were appointed *ex officio* members. The first general elections on the basis of adult franchise introduced in 1942 were held in 1948. The Bombay Act of 1948 was responsible for the division of city in 34 wards for the general elections of 106 elective seats.

The rapid growth of population and the absence of any scope for further expansion within the city limits, the growing dependence of the suburbs on city for essential services, and the urgent necessity for co-ordinated development in the suburbs rendered the unification of the municipal government of the entire region of Greater Bombay inevitable. By the Bombay Act of 1950 the limits of the Corporation were extended for the purpose of ensuring co-ordination of efficient municipal government. The strength of the Corporation was increased from 117 to 135. The Corporation became a purely elected body with the general elections that took place in 1952. Further by passing of the Bombay Act of 1956 the strength of the Corporation was increased by seven councillors to enable the extended suburbs being represented on the Corporation. The Greater Bombay area was thus divided into 44 wards for general elections

¹ For detailed history of Growth of Municipal Government refer to Chapter 2—History.—Modern Period in Vol. I of this *Gazetteer*.

² See Chapter 2—History.—Modern Period (*ibid.*).

with 131 elected seats. By an Act of 1966 the State Government decided to set up 140 single member constituencies with non-transferrable vote and the House was elected on this basis in April 1968. The Corporation today is the largest and fully democratic civic body in India which is functioning with popular participation through 170 members (1985)¹.

The city government was in the beginning restricted mainly to sanitation. As the city expanded both extensively and intensively, additional responsibilities came in. The Corporation expanded its medical relief and health services by extensive preventive measures as also by opening hospitals, dispensaries and maternity homes; expanded their water works by constructing big water storages like Tansa and Vaitarna to meet the demands of the increased population and industrial growth; constructed roads, sewers and purification plants and provided recreational facilities like playgrounds, gardens, museums, etc. It also undertook several discretionary functions for better civic services.

By the Bombay Act III of 1907, the responsibility of imparting primary education was transferred solely to the Corporation by the State Government. In 1933, came the administration of the Bombay Improvement Trust properties and the further execution of the work of the Bombay Improvement Trust which was abolished in that year. The Corporation took over in 1947, the B.E.S. & T. Company and turned it into a public utility service under the name of the B.E.S. & T. Undertaking. This civic venture, perhaps the pioneering venture in this country, expanded by leaps and bounds under civic management and renders useful service to the citizens.

Jurisdiction: Under the British rule, Salsette was divided into 129 villages and subsequently, it was split into north and south talukas. The former with 54 villages formed a part of the Thane district and the latter with 36 villages was reconstituted into what was called as the Bombay Suburban District. The Bombay Suburban District comprised two divisions, viz., Borivali and Andheri, the former comprising 33 villages and the latter 53. On 15th April 1950, the municipal limits of the city were extended so as to include the Andheri taluka. In February 1957, the Borivali taluka was included into city. Of the 53 villages of the Andheri taluka, comprising an area of 65.5 sq. miles, 16 villages with 23.4 sq. miles area were constituted into four municipal boroughs of Bandra including Vile Parle, Andheri, Ghatkopar including Kiroli, and Kurla. In Borivali taluka which had an area of 71.3 sq. miles, 15 villages with 28 sq. miles area were formed into three municipal boroughs of Borivali, Kandivali and Malad. Consequent upon formation of the Greater Bombay scheme in 1957, both Andheri and Borivali talukas including the above

¹ The Corporation was superseded for the first time from 1-4-1984 to 10-5-1985.

municipal boroughs were brought under the jurisdiction of the Bombay Municipal Corporation.

The civic government of Bombay renamed as the Municipal Corporation of Greater Bombay has now jurisdiction over a total area of 603 sq. km. with a population of over 8.2 millions as per the 1981 Census. In fact the population has grown at a faster rate during the last two decades bringing in its wake tremendous problems of planning, immediate augmentation of civic services and remodelling of organisational set up to meet the growing needs of the vast metropolis.

Statutory Authorities: The civic government of this great metropolis consists of two wings—deliberative and executive. At the apex of the deliberative wing is the Corporation which elects its various committees—the statutory committees, the special committees and the consultative committees. The executive wing is headed by the Municipal Commissioner under whose executive control function the heads of departments, the Ward Officers and other staff of various civic services.

Definite powers and functions have been prescribed and assigned under the Bombay Municipal Corporation Act to several authorities, viz., the Corporation, the Standing Committee, the Improvement Committee, the Education Committee, the BEST Committee, the Municipal Commissioner and the General Manager of the BEST Undertaking. These collateral authorities work together as checks and balances, and by healthy traditions, the elected representatives of people charged with policy making, budgetary control and giving general direction on civic matters, exercise general supervision and control over the executive in which administrative control and executive authorities are vested. Following is the description of such authorities.

Deliberative Wing : (1) *Corporation:* It is required to meet at least once a month. The first meeting after the general election is convened by the Municipal Commissioner and meetings held thereafter are fixed by the Mayor. Meetings of the Corporation are presided over by the Mayor, who was designated as President upto year 1931, and who is now elected each year at the first meeting in April.

(2) *Standing Committee :* This committee was originally set up by the Bombay Act III of 1872 to exercise financial control over the Commissioner. It was known as the Town Council and consisted of 12 members. In 1888 the Town Council was replaced by the Standing Committee and in 1922 its strength was put at 16 including 4 nominations by Government. The Bombay Act XIII of 1938 abolished this nomination. The Chairman of the Standing Committee is elected by members every year. The main functions of the committee are to sanction contracts, to frame budget, services regulations, to prescribe form of accounts and conduct

their scrutiny. The committee at present consists of 16 members and meets every week.

(3) *Improvement Committee:* In 1897-99, Bombay was a plague-stricken city. In 1898 the City Improvement Trust was created with a view to providing for the improvement of the city. This Trust was amalgamated with the Corporation in 1933 when the Improvement Committee was created under the Bombay Municipal Corporation to replace Board of Trustees.

With the abolition of nomination of members by Government under Bombay Act XIII of 1938, the entire committee was elected by the Corporation. The committee is now charged with all improvement and development schemes, slum clearance schemes, housing schemes, etc. The committee now consists of 16 members and meets once in a month.

(4) *Education Committee:* Prior to 1888, primary education was under the control of Government. Bombay Act III of 1888 made it incumbent on the Corporation to make adequate provisions for primary education. Under that Act a joint school committee was formed by the Corporation. The Bombay Act III of 1907 made the municipality solely responsible for primary education. Simultaneously the joint committee was abolished and the Corporation was empowered to appoint a School Committee of eight persons to administer the provisions of the Act relating to primary education. The City of Bombay Primary Education Act XV of 1920, was passed and it increased the strength of members to 16 of which four were non-councillors. The Bombay Act XLVIII of 1950 however made some vital changes. It abolished the School Committee and its place was taken by the Education Committee. It consisted of 12 members including four non-councillors. The chairman is elected every year and acts as *ex officio* member of the Standing Committee. The meetings of the committee are held monthly.

(5) *Bombay Electric Supply and Transport Undertaking :* For the purpose of conducting the electric supply and transport undertaking from 1947, this committee was set up by the Corporation. The committee consists of 9 members, one of whom is Chairman of the Standing Committee. The Chairman is elected every year. The committee is required to meet every fortnight.

(6) *Special Committees:* In addition to these four statutory committees referred to above the Corporation is empowered to appoint special committees. Such committees were first appointed in 1927. There were 10 committees which were later amalgamated for the sake of convenience of administration. At present there are five special committees, viz., Works Committee (City), Works Committee (Suburbs), Public Health

Committee, Markets and Gardens Committee and Law, Revenue and General Purposes Committee. Each committee consists of 24 members appointed by the Corporation after general elections. Meetings of these committees are held monthly.

(7) *Consultative Committees*: The Corporation is also empowered to appoint *ad-hoc* committees known as consultative committees to which they refer any matter for consideration and advice. There is no statutory limit set on the number of members to be appointed on such committees. The meetings are held as and when fixed by Mayor. At present the committees are appointed for grant-in-aid, implementation of development plans, expeditious implementation of water supply projects, issue of hawkers' licences, suggestion of ways and means to avoid the incidence of fire, etc. Generally the total number of members of these committees is 19. Unless the Corporation appoints any particular councillor as the Chairman of any consultative committee, the Mayor presides over the meetings of each committee.

Executive Wing: (1) *Municipal Commissioner*: The Municipal Commissioner is the head of the executive wing of the Corporation. The post of Municipal Commissioner was created as per the Act XXV of 1858. Under this Act, three Municipal Commissioners for the town and island were appointed for carrying out conservancy and improvement of city. One of these Commissioners was appointed by the Government, and the other two by the Justices. However, this system never worked successfully. Hence in 1865 another Act was passed whereby Justices of Peace were created a body corporate and the entire executive power and responsibility was vested in a Commissioner appointed by Government for a period of three years.

The Municipal Commissioner is the key figure in the overall local self-Government set-up that has developed in Bombay over a century. Today he is not merely the chief executive but also is an independent co-ordination authority. Three sections of the Bombay Municipal Corporation Act ensure the independence and supremacy of the Municipal Commissioner as the executive authority. Section 4 empowers him as an authority for carrying out the provisions of the Act. Section 54 vests power of his appointment in the State Government. Thus, he is not a creature of the Corporation and is not dependent on them. Section 64(3) subjects his executive powers only in certain cases to the sanction of the Corporation or Committees.

The Municipal Commissioner controls the officers who are in charge of different administrative units both functional and territorial. Directly under him are nine Deputy Municipal Commissioners, of whom five have territorial and four have functional jurisdiction.

The appointment of Municipal Commissioner is made by the State Government for a period of three years at one stage.

(2) *General Manager*: The General Manager of the B.E.S.T. is a full time officer appointed by the Corporation subject to approval of the State Government for a renewable period of not exceeding 5 years. He attends meetings of the Bombay Electric Supply and Transport Committee and takes part in discussion as any other member but he has no voting power. His duties are analogous to those of the Municipal Commissioner in regard to the electric supply and transport undertaking.

The other executive authorities are enumerated in the following paragraphs:—

(1) *Municipal Secretary*: The deliberative wing of the Corporation and the various committees are assisted in the day-to-day working by the Municipal Secretary, Statutory Officer and requisite staff. The Municipal Secretary is a full time officer appointed by the Corporation and works under the direct control of the Standing Committee. The civic secretariat is responsible for preparing agendas and proceedings of various committees and the Corporation, and assists elected representatives in matters connected with deliberative work. Special secretarial assistance is provided to the Mayor. The Municipal Secretary keeps the seal of the Corporation and is the custodian of all official documents and papers connected with the proceedings.

(2) *Municipal Chief Auditor*: The Municipal Chief Auditor is the statutory auditor appointed by the Corporation. He is independent of the Municipal Commissioner and the General Manager of the BEST undertaking. The financial capacity of the Corporation to raise and repay loans from time to time is also required to be certified by the Municipal Chief Auditor before the Corporation accords its sanction. He has to audit the accounts of municipal fund, Bombay Electric Supply and Transport fund, water and sewage fund and consolidated water supply and sewage disposal loan fund. In pursuance of an agreement entered into with the International Development Association (IDA) and consequent amendments embodied in the Bombay Municipal Corporation Act, the Municipal Chief Auditor is also required to carry out the statutory audit of the accounts of Water Supply and Sewerage Department and submit his report to the Corporation and the International Development Association.

Mayor: In the early period of the British rule Mayors were also Judicial Officers. The King approved the establishment of Mayors' Courts at Bombay, Madras and Fort William for speedily trying civil and criminal cases. The Mayor's Court in Bombay was subsequently

replaced by the Recorder's of Bombay. The period of Mayoral Court for municipal purposes was one of the blackest periods in the history of British India. Attempts were therefore made to scrape the system and breathe a democratic spirit in local self-Government. The winds of change started blowing in 1802. A fight for citizen's rights was made by Sir Pherozeshah Mehta, Justice K. T. Telang, Justice Badruddin Tayabji and Sir Dinshaw Wacha which ultimately culminated into the enactment of the Bombay Municipal Act of 1872. This Act introduced a semblance of popular control in local administration. At the first meeting of the Corporation on 4th September 1873, Captain G. F. Henry was elected Chairman of the Municipal Corporation. In 1875, Dossabhai Framji became the first elected Indian Chairman of the Corporation.

The office of the Chairman had been changed to the President of Municipal Corporation of Bombay under the Act of 1882. Another change was effected in 1931-32 when the designation of the President of Municipal Corporation was changed to His Worship the Mayor. In 1950, when India became a Sovereign Democratic Republic, all the British honorifics were dropped and His Worship the Mayor became 'the Mayor'.

In the annals of the Corporation there were 18 Chairmen, 46 Presidents and 52 Mayors upto 1981-82. Only one of them was a lady, namely, Sulochana Modi who adorned the Mayoral Chair for a short period of five weeks from 23rd February 1956 to 31st March 1956.

On the wide horizon of the historic Bombay Municipal Corporation can be seen a glittering galaxy of powerful personalities who have occupied the august office of Mayoralty. Many of them were illustrious men of high political stature like Sir Pherozeshah Mehta, the father of municipal corporations in India, Vithalbhaj Patel, Dr. G. V. Deshmukh, Yusuf Meherally, Sir Homi Mody, V. N. Chandavarkar, K. F. Nariman, J. M. Mehta, H. M. Rahimtoola and S. K. Patil.

The office of the Mayor combines a functional role of chairmanship which includes mediation and guidance at Corporation meetings as well as ceremonial role with appendages associated, he being the first citizen of the premier city of India. To individuals and groups within and without the Corporation the Mayor symbolizes their corporate spirit.

Councillors: The passing of the Municipal Act of 1865 forms an important landmark in the civic governance of the city. The Act placed the power of purse in the hands of Justices. The Justices were created a body corporate but there was as yet no popular representation in the Corporation as these Justices were all appointed by Government. This lack of popular control in the local administration gave rise to further agitation

which led eventually to the enactment of the Municipal Act of 1872 bringing into being the Corporation with 64 members. Since then the number of councillors was as follows:—

Act	No. of Councillors	Elected	Nominated
Municipal Act, 1872	64	48	16
Bombay Act, III of 1888	72	56	16
Bombay Act, VI of 1922	105	90	16
Bombay Act, IX of 1928	108	94	14
Bombay Act, IX of 1931	112	94	18
Bombay Act, XIII of 1938	117	114	3
Bombay Act, VII of 1950	135	132	3
Bombay Act, XLVIII of 1950	124	124	....
Bombay Act, LVIII of 1956	131	131	....
Maharashtra Act, XXXIII of 1966	140	140	....

In the beginning the members of the Corporation were elected by rate payers besides nominated members. In 1922 the rate payer's franchise was substituted by that of rent payers. It was only in 1948 that the first election to the House was held on the basis of adult franchise. Special representation was however dispensed with from 1952 when the Corporation became fully an elected body. A further improvement in its constitution came 16 years later. So far the city was divided for election purpose into a number of electoral wards with plural constituencies and voting was on cumulative basis. On recommendation of the Corporation the State Government modified the Act in 1966, setting up 140 single member constituencies with a non-transferable vote and the House was elected on this basis in 1968.

Ward Offices : With a view to afford more facilities to citizens, 21 ward offices have been set up. The branches of various departments have been brought together at the Ward Office, placed in-charge of a Ward Officer. Collection of taxes and other fees or dues, registration of births and deaths and issue of certificates thereof, and complaints in respect of civic services are now attended to by the Ward Offices. The administration of licensing, factories, shops and establishments divisions has been amalgamated so that citizens can conveniently approach the ward officer for all such purposes.

These Ward Offices are placed under the Deputy Municipal Commissioners for supervision.

Departments : The different activities undertaken by the Corporation are detailed below:—

(1) *Water Supply** : The Hydraulic Engineer's Department is entrusted with the work of providing water supply by maintaining water works, conveying and distributing water to citizens. The average *per capita* daily domestic supply worked out to 134 litres per day. In 1975 Greater Bombay area received total average water supply of 1430 MLD from Vihar, Tulsi, Tansa, Vaitarna, Ulhas and Upper Vaitarna reservoirs. The next source under development is Bhatsai to yield additional 1365 MLD in stages. For purpose of distribution, the Greater Bombay area has been divided into 76 zones. From 1974 a new department, *viz.*, the Water Supply and Sewerage Project Department came into existence. Hydraulic Engineer's Department now forms a wing of this department.

The water samples from each lake are examined for chemical analysis by the Municipal Analyst once in every fortnight. In order to attend emergency work in respect of pipe bursts, fires, etc. wireless system has been introduced recently between controls at Babula Tank, Vihar, Ghatkopar, Andheri and 3 mobile wireless units.

The position of water supply during 1976 was as follows:—

Supply for domestic purposes (metered)	..	31.5%
Supply for domestic purposes (unmetered)	..	34.0%
Supply for non-domestic purposes	..	19.5%
Losses	..	15.0%

(2) *Education* : The Bombay Municipal Corporation shoulders the responsibility of primary education from 1907. It was made compulsory in 1920 between ages 6 and 11. The School Committee was replaced in 1950 by the Education Committee and the Primary Education Department was placed under the Municipal Commissioner.

During 1980-81 there were 6,64,900 pupils on roll. The education is imparted through 10 different languages. The total number of schools and classes was 1,318 with 18,424 teaching staff. The municipal scout/guide division, consisting of 15,000 pupils, is one of the largest single units in the State. The Corporation also conducts Bal Bhavan Centres wherein students below 14 are encouraged to prepare useful articles from scrap. A separate medical staff is provided to examine children.

The Corporation has taken up secondary education since 1965. During 1980-81 there were 51 secondary schools with a total strength of 76,102

*The details of conservancy, drainage and water supply are given in this Chapter at the end.

pupils in standards V to X. There were 2,466 teachers. The academy of music and art was established under the Education Department of the Corporation. The academy conducts refresher's classes for teachers.

The Corporation receives grants-in-aid from Government for primary and secondary education. An expenditure of Rs. 26,59,49,298 was incurred on primary education during 1980-81.

The Municipal Commissioner as the chief executive implements policies of Education Department through Education Officer who is in-charge of primary and secondary education.

Health Services : The public health services of the Corporation comprise prevention of adulteration; registration of births and deaths, regulation of places for the disposal of dead, prevention and control of infectious and communicable diseases; medical relief; pest control and health education. These activities are described in brief in the following paragraphs:

(1) *Food Sanitation* : Food sanitation comprises control and supervision over the premises where articles of food are manufactured, stored and exposed for sale. This control is exercised as per the Maharashtra Prevention of Food Adulteration Act and Rules framed thereunder. There is also a system of medical examination of food handlers in eating houses. For checking adulteration of food a special staff is engaged on work provided under the above Act.

(2) *Registration of Births and Deaths* : Births and deaths occurred in Greater Bombay area are registered under the BMC Act, with the ward medical officers. There were 180 crematoriums in use, of which 27 were under municipal management in 1980. An electric crematorium at Chandanwadi was constructed in 1954 at a cost of Rs. 4,50,000.

(3) *Prevention and Control of Infectious Diseases* : This is one of the most essential health services in a congested urban community like that of Bombay. The cases of such diseases except tuberculosis, venereal diseases, leprosy and rabies are isolated and treated at the Kasturba Hospital for Infectious Diseases. Cases of small-pox, plague, cholera are compulsorily removable to this hospital. Persons suffering from venereal diseases are treated free of charge at Municipal Venereal Diseases Clinic. The small-pox vaccinations are carried out free of charge at 85 public vaccination stations, as also municipal dispensaries, hospitals and maternity homes.

(4) *Medical Relief* : Medical relief was provided in 1981 through 152 municipal dispensaries, 20 mobile dispensaries, 25 maternity homes, 39 maternity and child welfare centres and 19 municipal hospitals.

B.C.G. vaccination and vaccination against small-pox to new born babies are given free at the municipal maternity homes. The children attending primary and secondary municipal schools are examined by the medical staff.

About 53 family welfare centres impart instruction to married men and women in spacing of births. A family planning hospital established in 1971, offers all facilities for tubectomy and vasectomy free of charge.¹

(5) *Pest Control* : An anti-malarial measure is undertaken by control of mosquitos. The pest control measures are carried out against other insects also. Filaria control programme has also been launched on a small scale by appointing additional staff. The city area is covered with passive surveillance under the National Malaria Eradication Programme. In order to assist the public health department a tuberculosis control unit has been established.

Recreational Amenities : The Corporation maintains 278 gardens and 143 playgrounds and open spaces, to relieve the citizens of the stress of life in the congested metropolis of Bombay. There are twelve principal gardens. The water works department has also undertaken laying out and maintaining gardens in addition to the gardens maintained by the Gardens Department. Furnished residential blocks at the holiday camp are available to public on hire.

The Corporation maintains the Victoria and Albert Museum recently renamed as Dr. Bhau Daji Lad Museum. Three swimming pools are maintained by the Corporation.

There were 30 municipal free reading rooms and libraries in 1981.

Utility Services : The passenger transport and distribution of electric supply was taken over by the Bombay Municipal Corporation in 1947. The BEST undertaking since municipalisation has achieved its objectives viz., distribution of electricity in city and operation of buses in Greater Bombay. The BEST Committee conducts the affairs of the BEST undertaking. The total fleet in 1947-48 included 515 buses and trams which increased to 2,291 buses in 1982-83. Today 145 routes are operated which meet the demand of 30 lakhs commuters.

The BEST undertaking distributes electricity to the city area while a private company looks after the suburbs of Bombay. The number of registered consumers in 1982-83 was 6,03,521 with connected load of 15,25,272 kw.

Fire Brigade: Fire brigade has a dual role to perform, viz., to keep vigil to prevent fire and to fight it quickly whenever it occurs. Life and property are not secure in any congested urban community unless its fire

brigade is efficient. The fire brigade in Bombay has not only a proud record of rendering efficient services in times of peace as well as local and national emergencies but also has been largely responsible in training men. Never in the history of any city an instance as that of Bombay fire brigade could be cited where so few have served and are serving so many with supreme efficiency. A big force of officers and men remains ready round the clock to serve more than 8.2 million citizens. In their task they are also assisted by the Home Guards to man the auxiliary fire service.

Except the period of five years (1963-68) when the administrative control of the fire brigade was taken over by the State Government for civil defence during emergency, this fire service has been maintained and manned by the Bombay Municipal Corporation within the resources of fire tax at 3/4 per cent which is collected along with property tax.

Within Greater Bombay limits there are 20 fire stations, 12 in city and 8 in suburban area, equipped with modern fire appliances like turn table ladder, escape ladder, crash tender, oxygen and compressed air breathing sets, foam equipment etc. The telephonic communication system has been supplemented with the radio telephony. Each fire station is provided with two wireless sets, one at the station and another fitted to fire engine. This has introduced a marked efficiency in the operational set-up. Apart from main duties of fighting fires and attending to all sorts of rescue operations, the Bombay Fire Brigade maintains a fleet of 16 ambulances posted at different stations.

The number of fire stations increased from 10 in 1957 to 14 in 1971 and to 20 in 1981. The headquarters of fire brigade is at Byculla and the fire stations are located at Andheri, Byculla, Chembur, Colaba, Dadar (East), Deonar, Dharavi, Fort, Gowalia Tank, Indira Dock, Kandivali, Marol, Mandvi, Mominwada, Mulund, Raoli Camp, Shivaji Park, Sewree, Vikhroli and Worli. There were 4,292 emergency calls in 1976-77, 5,334 in 1979-80 and 5,069 in 1981-82.

Shops and Markets: The licensing department controls various activities such as licensing, squatters and hawkers control, advertisement regulation, etc. For the proper administration, a ward is divided into beats put in charge of Beat Inspectors who have to perform all duties connected with licences, advertisement, etc.

The Shops and Establishments Department is responsible for enforcement of the Bombay Shops and Establishments Act, 1948; the Payment of Wages Act, 1936; and the Minimum Wages Act, 1948. The Chief Inspector of Shops and Establishments controls the department with the assistance of Inspectoral Staff. During 1961-62 there were 1,10,755 shops and establishments in Greater Bombay. This number rose to 1,35,545 in 1980-81.

¹ Details of Medical Relief are given in Chapter 16.

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It is obligatory on the Bombay Municipal Corporation to provide market facilities and construct slaughter houses. At present there are 3 big markets in the city and 36 markets in the suburbs including 6 managed by private bodies. The new abattoir at Deonar was commissioned in 1971. Its capacity to slaughter animals is 550 cattle per day.

Assessment and Collection: The main revenue earning department of the Corporation, the Assessment and Collection Department, aptly called the backbone of the Municipal Corporation, collects nearly 90 per cent revenue of the Corporation. The department levies property tax, tax on vehicles and animals, theatre tax and octroi. The collection of water charges, meter hire, municipal and State education cess, and building repairs cess leviable under the Bombay Building Repairs and Reconstruction Board Act, 1969 is also assigned to this department.

(1) **Property Taxes:** These are levied at a certain percentage of the annual rateable value of lands and buildings. The property taxes comprise of general tax at 25.50 per cent (including fire tax), water tax at 7 per cent, sewerage tax (formerly known as *halalkhore* tax) at 4 per cent, education cess varying between 0.5 per cent to 5 per cent depending upon the rateable value of the property, water benefit tax at 5 per cent and sewerage benefit tax at 3 per cent of the rateable value.

The Corporation levies general tax at a uniform rate irrespective of the quantum of the rateable values of the property. An exception was however made in respect of properties in some villages in the extended suburbs where no local authorities existed prior to their merger with Greater Bombay in 1957. In such cases, a beginning was made by a levy of the general tax at 8 per cent of rateable value since April 1958 with an increase of 2 per cent after every alternate year, till it reached the level of rates leviable in other parts of Greater Bombay.

The details of the properties in city and suburb areas are shown below :—

			City	Suburbs	Extended suburbs	Total
No. of properties—						
1961-62	..	..	N.A.	N.A.	N.A.	57,385
1970-71	..	..	86,546	78,049	41,600	2,06,195
1980-81	..	..	61,150	88,255	58,457	2,07,862
No. of properties exempted from general tax—						
1961-62	..	..	N.A.	N.A.	N.A.	2,153
1970-71	..	..	3,223	1,910	1,009	6,142
1980-81	..	..	4,466	2,101	836	7,403

The following statement shows the total demand and actual collection of property taxes including water charges for a few years:—

(Figures in crores)

Particulars	Year	Area		
		City	Suburbs	Extended Suburbs
Total net demand ..	1970-71	24.63	14.60	5.63
	1980-81	68.79	52.13	23.97
Collection ..	1970-71	19.82	7.86	2.71
	1980-81	48.49	30.17	12.81
Percentage ..	1970-71	80.47	53.82	48.18
	1980-81	70.49	58.01	53.37

The rateable value of all properties on 31st March 1981 was Rs. 85,70,26,696 in the city; and Rs. 83,53,41,837 in the suburbs and extended suburbs. It worked out to Rs. 263.04, Rs. 96.83 and Rs. 123.84, and Rs. 168.10, respectively per head of population.

(a) **Water tax :** In the city area the water tax is levied on the basis of rateable value, if water is supplied through unmetered connection. In the suburbs and extended suburbs, the supply is invariably by meter and therefore water charges are recovered by measurement. Rates of water charges vary between Rs. 2.50 and Rs. 30 per 10,000 litres depending upon the user as prescribed by the standing committee of the Corporation.

(b) **Sewerage charges :** These are levied at 50 per cent of the water charges billed in lieu of sewerage tax in respect of properties in Greater Bombay which are metered and sewered.

(c) **Education cess :** During 1980-81 the rates of education cess were as follows :—

Rateable Value	Rate
Re. 1 to Rs. 74	 ½ per cent
Rs. 75 to Rs. 299	 2½ per cent
Rs. 300 to Rs. 4,999	 3 per cent
Rs. 5,000 and above	 5 per cent

The State education cess, on the other hand, is levied at a certain percentage of the rateable value of property, slabwise. In the following

are shown demand and collection of State Education Cess for the period 1970-71 and 1980-81:—

(Rs. in lakhs)

Area	Year	State Education Cess		
		Gross demand	Net demand	Collection
City	1970-71	122.19	108.22	87.97
	1980-81	764.77	686.02	555.34
Suburbs	1970-71	51.37	45.91	27.42
	1980-81	385.99	347.10	238.51
Extended suburbs	1970-71	22.22	20.16	10.33
	1980-81	225.30	190.30	120.12

The Corporation gets 2 per cent rebate from Government on the amount of State Education cess collected by it.

In 1981-82 the net demand was Rs. 1,423.46 lakhs, while collection amounted to Rs. 1,283.82 lakhs.

(d) *Building repair cess*: The repair cess is at present leviable in respect of residential buildings in the city proper. For this purpose buildings have been classified into three categories and the rates of the cess leviable in respect thereof are as under:—

Category	Rate
Buildings erected prior to 1st September 1940	34 % of rateable value
Buildings erected between 1st September 1940 and 31st December 1950.	26 % of rateable value
Buildings erected between 1st January 1951 and 30th September 1969.	18 % of rateable value

The owner's share in the cess levied is 10 per cent of the rateable value of the property and the balance is recoverable from the occupier in proportion to the rent of premises *i.e.* on *pro rata* basis. The Corporation receives 5 per cent rebate on the amount of cess collected as collection charges.

The total demand and collection of Building Repair Cess is given below:—

(Rs. in lakhs)

Year		Gross demand	Net demand	Collection during the year
1970-71	..	331.29	231.43	158.34
1980-81	..	635.62	584.21	226.78

(e) *Accommodation tax*: The State Government has levied from 1st April 1974 a tax on residential accommodation having an area of more than 125 sq. metres at the following rates:—

Area	Amount of Tax
Upto 125 sq. m. and between 125 sq.m. and 150 sq.m.	Rs. 25 per sq.m. per year.
Between 150 sq.m. and 200 sq.m.	.. Minimum Rs. 62.50 plus Rs. 5 per sq.m. above 150 sq.m. per year.
More than 200 sq.m.	.. Minimum Rs. 312.50 plus Rs. 10 per sq.m. above 200 sq.m. per year.

The work of levy and recovery of this tax is entrusted to assessment and collection department for which it gets a certain rebate on the amount of tax collected by the department.

(2) *Wheel Tax*: The net demand and collection of wheel tax are shown below:—

(Rs. in lakhs)

Area	Year	Gross demand	Net demand	Collection during the year
City	1970-71	113.59	109.91	62.29
	1980-81	188.35	184.80	103.71
Suburbs	1970-71	24.85	24.31	10.61
	1980-81	71.37	70.39	26.50
Extended Suburbs	1970-71	5.78	5.58	2.65
	1980-81	19.18	18.74	8.11

(3) *Theatre tax*: In 1970-71, there were 61 cinema theatres in city and 24 and 12 in suburbs and extended suburbs. The cinema theatre tax is also recovered from various dramatic performances, dances, variety entertainments held at various places in Greater Bombay where admission is on payment. The total income derived from theatre tax during 1970-71 was Rs. 8,06,574 in city, Rs. 3,17,332 in suburbs and Rs. 1,50,653 in extended suburbs. In 1980-81, there were 127 theatres in Bombay, and the tax collected amounted to Rs. 35,40,296.

(4) *Octroi*: The octroi which is levied on various items imported into Greater Bombay at the maximum rates as mentioned in schedules appended to B.M.C. Act, is collected through this department. It forms

a sizeable part of the civic revenue. The octroi is recovered departmentally in respect of goods by road through the Municipal Corporation Bank Ltd., in respect of goods coming by air and that in respect of goods coming by sea and railway, jointly by the department and the B.P.T. and Railway authorities.

Goods imported as free gifts or for charitable purposes, as shop stores for municipal use, for repairs and processing etc., are not liable to taxation. The octroi paid is also refundable as per rules, if goods are exported within 6 months. There are 61 octroi centres in Greater Bombay.

The Collection from octroi in the years 1970-71 and 1980-81 is given below:—

(Rs. in crores)					
Year		Gross collection	Refund	Net Revenue	Fees for stamping
1970-71	..	17.17	2.72	15.04	0.03
1980-81	..	79.61	7.57	72.04	0.09

Revenue and Expenditure: Total revenue and expenditure of the Municipal Corporation since 1915-16 is shown below for a few years:—

(Rs. in '000)									
Year	..	1915-16	1925-26	1935-36	1945-46	1955-56	1965-66	1970-71	1980-81
Revenue	..	13,831	30,531	42,020	58,834	1,27,414	3,80,839	5,20,449	13,49,317
Expenditure	..	11,203	29,088	42,862	59,518	1,20,483	3,63,018	5,25,776	13,75,519

TOWN PLANNING AND VALUATION DEPARTMENT

The Town Planning and Valuation Department of the State working under the control of the Urban Development and Public Health Department of the Mantralaya deals with the town planning and valuation of real properties.

So far the function of town planning is concerned it prepares regional plans, development plans, town planning schemes and site development plans. It renders advise and necessary assistance to municipal councils in the matters of preparation of town planning schemes and to Government on all matters regarding town and country planning. It performs duties of the arbitrator, and deputes member secretaries to Regional Planning Boards. Advice is also rendered on matters regarding preparation of town development, improvement, extension and slum clearance schemes. On the side of valuation the department assesses the value of

agricultural and non-agricultural lands of Government, fixes the value for purposes of non-agricultural assessment, scrutinises draft awards formulated by the Collector, undertakes valuation on behalf of the Central Government and other autonomous bodies, and gives expert evidence on behalf of Government in the High Court in reference cases, etc.

Organisation: The department came into existence as early as 1914. It was in 1936 that the department was asked to take over town planning work in Bombay city and suburban area and for this purpose a separate branch was opened. However this branch office was elevated in 1956. As the activities of the department increased two additional offices had to be opened in Bombay and at present there are two branch offices located in Bombay. These are (i) office of the Deputy Director of Town Planning, Bombay Division and (ii) office of the Assistant Director of Town Planning, Greater Bombay. The office of the Deputy Director, Bombay Division, was however shifted to New Bombay.

Apart from regular work, the department is also required to send officers on deputation to other Government departments such as Revenue and Forest Department to scrutinise land acquisition awards at Government level to Bombay Collectorate for expert advice in town planning matters. Such officers also work with the organisations such as the Bombay Metropolitan Regional Development Authority, the City and Industrial Development Corporation, the Maharashtra Housing and Area Development Authority, etc. At present two offices of the Special Land Acquisition Officers (1) and (3), Bombay and Bombay Suburban District, and one office of the Special Land Acquisition Officer, Bombay Building Repairs and Reconstruction Board, Bombay, are carrying out the land acquisition work for departments of State and Central Governments and other autonomous bodies.

Development Plan: The Bombay district comprises of all land included in the limits of Greater Bombay Municipal Corporation. The Municipal Corporation is the only planning authority as defined in the Maharashtra Regional and Town Planning Act, 1966. The main planning work is done by the Corporation and the department has to play a role in the advisory capacity only. The development plan for Greater Bombay was sanctioned in 1966, however recently a revision of the sanctioned development plan has been undertaken by the Municipal Corporation.

Town Planning Schemes: A number of town planning schemes have been prepared by the Municipal Corporation for the city area. Schemes for suburban areas were prepared by the municipalities in suburbs now merged in the Municipal Corporation. Most of these schemes prepared by these local bodies were under provisions of the Bombay Town Planning Act, 1915. The Municipal Corporation has changed some of the sanctioned

schemes due to fast changing structure of the city. The officers of the department are appointed as the Arbitrators to finalise the draft schemes prepared by the Municipal Corporation. Table No. 1 gives the details of town planning schemes undertaken and sanctioned for the municipal area of Bombay.

Development and Improvement Schemes : The Backbay Reclamation Scheme comprising blocks I and II including Marine Drive was prepared by the department in 1928-30. Subsequently the layout of a large area comprising blocks III and IV under this scheme was also prepared. Schemes for reclamation and development of the foreshore lands at Nepean Sea Road and also Sassoon Dock have been prepared. Similarly layouts at Bandra, Mahim and Ghatkopar etc. have been prepared by this department.

Valuation and Land Acquisition: The department advises the Government in respect of all matters relating to the valuation and acquisition of lands and buildings. It is required to scrutinise the draft awards framed under the Land Acquisition Act, 1894.

The officers of this department are required to give expert evidence in court and render necessary assistance to the Advocate General, in respect of land reference cases for the enhancement of compensation referred by all the land acquisition officers from Bombay in the High Court. This helps Government to save substantial amount on acquisition of lands in Bombay. For example during 1976-77 the total amount of claims before court was Rs. 5,50,41,259·72 as against the compensation awarded by the Special Land Acquisition Officer of Rs. 1,47,62,311·78, the enhancement allowed by the court amounting to Rs. 41,88,571·60. It is thus clear that due to expert evidence of the officers of this department a saving of Rs. 4,88,52,688·12 was obtained in the cost of land acquisition to the Government.

TABLE No. 1
DETAILS OF TOWN PLANNING SCHEMES UNDERTAKEN/SANCTIONED
WITHIN THE LIMITS OF GREATER BOMBAY¹

Name of scheme	Stage	Date of sanction
1. Bombay City-Mandvi I	.. N.A.	1-12-1957
2. Estate (Final)	.. Final	1-12-1957
3. Estate (First variation)	.. ....	....

¹ Information supplied by the Deputy Director of Town Planning, Bombay Division, Bombay.

TABLE No. 1—*contd.*

Name of Scheme	Stage	Date of sanction
4. Bombay city No. II ..	.. Final	1 -12-1959
Bombay city No. III ..	.. N.A.	1 -3 -1961
5. Bombay city No. IV ..	.. ....	15-8 -1963
6. Bombay city No. IV ..	.. Final	....
7. Bandra-II ..	.. ....	15-2 -1921
8. Bandra-II (1st variation) ..	.. Final	1 -5 -1961
9. Bandra-II (2nd variation) ..	.. Draft	27-3 -1964
10. Bandra-III ..	.. Final	15-12-1940
11. Bandra-IV (varied) ..	.. Final	1 -2 -1959
12. Bandra-IV ..	.. Final	18-10-1937
13. Bandra-IV (varied) ..	.. Draft	21-5 -1956
14. Bandra-IV ..	.. Final	2 -8 -1926
15. Bandra-V (varied) ..	.. ....	11-5 -1956
16. Bandra-V (varied) ..	.. Final	....
17. Bandra-VI ..	.. Final	29-3 -1941
18. Bandra-VI ..	.. Draft	14-12-1937
19. Bandra-VI (varied) ..	.. Final	29-9 -1961
20. Bandra-VI (varied) ..	.. Draft	12-8 -1959
21. Santacruz No. 1 (varied) ..	.. Final	11-2 -1967
22. Santacruz-I ..	.. Final	16-5 -1919
23. Santacruz-II (variation) ..	.. Final	12-7 -1945
24. Santacruz-III ..	.. Final	1 -3 -1925
25. Santacruz-III (variation) ..	.. Draft	11-2 -1958
26. Santacruz-III (varied) ..	.. Final	29-7 -1961
27. Santacruz-IV ..	.. Final	15-4 -1926
28. Santacruz No. IV ..	.. Draft	5 -2 -1958
29. Santacruz-IV (varied) ..	.. Final	10-2 -1965
30. Santacruz-V ..	.. Final	6 -3 -1959
31. Santacruz-VI ..	.. Draft	6 -5 -1954
32. Santacruz-VI ..	.. Final	21-8 -1958
33. Malad No. 1 ..	.. Final	1 -1 -1920

TABLE No. 1—*contd.*

Name of Scheme	Stage	Date of sanction
34. Malad-I (variation) ..	.. Final	26-11-1969
35. Vile Parle No. 1 ..	.. Final	12-7 -1920
36. Vile Parle-I (variation) ..	.. Final	....
37. Vile Parle No. II ..	.. Final	11-9 -1924
38. Vile Parle-II (variation) ..	.. Draft	9 -3 -1961
39. Vile Parle-II (variation) ..	.. Final	25-10-1973
40. Vile Parle No. III ..	.. Final	28-2 -1927
41. Vile Parle III (variation) ..	.. Draft	20-8 -1959
42. Vile Parle III (variation) ..	.. Final	3 -10-1969
43. Vile Parle No. IV and IV-A ..	.. Final	30-10-1926
44. Vile Parle IV and IV-A ..	.. Draft	25-9 -1958
45. Vile Parle IV and IV-A ..	.. Final	11-4 -1962
46. Andheri No. I ..	.. Final	15-11-1919
47. Andheri I ..	.. Draft	29-7 -1959
48. Andheri I ..	.. Final	29-10-1963
49. Andheri No. II ..	.. Final	15-11-1919
50. Andheri II (variation) ..	.. Draft	12-9 -1962
51. Andheri II ..	.. Final	22-7 -1974
52. Andheri No. VI ..	.. Final	16-1 -1935
53. Andheri VI ..	.. Draft	5 -1 -1961
54. Andheri VI ..	.. Final	10-11-1966
55. Ghatkopar No. 1 ..	.. Final	27-1 -1925
56. Ghatkopar I (varied) ..	.. Final	3 -7 -1961
57. Ghatkopar No. 1 ..	.. Draft	11-2 -1958
58. Ghatkopar No. II (variation) ..	.. Draft	15-5 -1938
59. Ghatkopar II (variation) ..	.. Draft	15-5 -1961
60. Ghatkopar II ..	.. Draft	9 -10-1970
61. Ghatkopar No. III ..	.. Final	15-9 -1958
62. Ghatkopar III ..	.. Draft	10-6 -1954
63. Ghatkopar II (variation) ..	.. Draft	....
64. Borivali No. 1 (variation) ..	.. Draft	9 -3 -1962
65. Borivali I ..	.. Final	15-7 -1919

ALL INDIA INSTITUTE OF LOCAL SELF-GOVERNMENT

The Local Self-Government Institute, Bombay, the combined unit of the All India Institute of Local Self-Government was established in 1926-27. As a major step in the direction of launching its scheme for the training of municipal employees, the institute formulated a comprehensive course known as the Local Self-Government Diploma course. It aims at acquainting the students with the basic principles of local self-government together with the working knowledge of accounts, public health, sanitation and town planning. Besides this course, the institute holds a number of conferences of local bodies where discussions mainly centre round the municipal administration and views and ideas are inter-changed. In many such conferences efforts were made to persuade the Government to enquire into constitutional, financial and administrative functions of local bodies and their relations with the State Government.

The Institute has been functioning as a unique institute of education and has created facilities for training and research in problems concerning local bodies. Besides local self-government diploma course, and sanitary inspector's course, the institute has introduced many specialised training courses. The institute is recognised by the Bombay University to guide students for M. A. in local self-government. As many as 38,000 students in various courses have been trained so far. It had on its roll on an average 2,300 students during the last five years.

ADDENDA
CONSERVANCY

Prior to 1840, the work of cleaning the native town was done on a contract basis. As this system was found to be unsatisfactory, the contract system was discontinued. By Act XI of 1845, a Board of Conservancy composed of seven members was established in lieu of the Court of Petty Session. The sanitary work at that time was distributed between the Executive Engineer's Office, the Scavenging contractor and the Sanitary Department. The contractor who was practically uncontrolled did scavenging work in the cheapest manner. The arrangement was however cancelled in 1865. The Board of Conservancy took up the work departmentally by bringing a batch of *halalkhores* from the upcountry as the local *halalkhores* employed by the contractor refused to work. In 1865, cleaning work was organised for seven wards of the city. Night soil was deposited at Colaba, Khara Talao, Pakmodia Street, Sonapur, Kamathipura and Parel. Garbage was taken in bullock carts to the railway siding at Mahalaxmi. Garbage was disposed off in the low lying areas between Sion and Kurla. In 1865, 7,548 wagons with 45,300 tons of garbage was transported. In 1868, the number of wagons and tons of garbage rose to 15,991 and 1,11,876, respectively. A committee appointed by the Corporation to study the transportation problem recommended two

sites for railway siding for *kachara* loading, one at Carnac Bunder and the other at Grant Road. Subsequently the siding was located at Mahalaxmi. In 1897, Government acquired 823 acres and 4 gunthas of land at Chembur and handed it over to Municipal authorities for reclamation and development by garbage filling. In 1956, the conservancy services were directly put under the Health Officer. Gradually mechanised transport replaced bullock carts for transportation of garbage. A public health engineering section was created and the Conservancy Department was put under the City Engineer.

At present all public roads are swept daily and sweepings are deposited at temporary dumps, containers, etc. There are about 5,000 temporary collection points in Greater Bombay. For transportation of garbage the Municipal authorities operate 120 to 130 vehicles with the aid of hired lorries. The total garbage transported upto dumping grounds fluctuates from 3,000 to 3,300 tonnes. For the city wards there are two points where refuse is being taken for final disposal, one at Mahalaxmi railway siding and the other at Mahim-Dharavi creek land. The details of refuse dumping grounds in Greater Bombay are given in the following statement.

The disposal system so far employed since the last 100 years consists of filling the low lying areas with garbage. Large chunks of land have been reclaimed thereby, and these are developed into commercial and residential areas. The other method, viz., incineration of garbage has been restricted only for hospital garbage. However this method is very costly. Two plants, one of ten tonne capacity at Worli and the other of five tonne capacity at the T. B. Hospital at Sewree are set up. The city garbage has more organic matter of compostible nature, and it could be rapidly converted into a good manure. A 300 tonne capacity plant has been set up as a joint venture with the Maharashtra Agro Industries Development Corporation.

REFUSE DUMPING GROUNDS, 1981

Name	Ownership	Year since used	Total area (Hect.)	Area so far reclaimed (Hect.)	Planned use of developed land
(1) Deonar Borla ..	Municipal	1897	330	200	Housing and Industries.
(2) *Dharavi ..	State Government	1957	....	8	Development by B. M. R. D.A.
(3) Mulund ..	Municipal	1968	32.8	3.5	....
(4) ESIC Nagar (Andheri).	Do.	1979	2.5	1.0	Crematory
(5) Chincholi (Malad).	Do.	1970	5.6	4.0	Dog Kennel
(6) Gorai (Borivli)	Do.	1970	8.0	3.2	Industries.

*Closed since 1978.

DRAINAGE

Drainage in the past had created great difficulties to the municipal administration as the bulk of the island was originally below the mean sea level, thereby rendering gravitation into sea impossible.

The history of the drainage of Bombay commences with the old main drain, constructed about the end of the 18th century, which at first was merely a *nala* discharging at the Great Breach. It was gradually covered between 1824 and 1856 from the Esplanade to Pydhonie and Bellasis Road, and was furnished after the construction of the Hornby Vellard with a fresh outfall at Worli. As the urban area increased sluices were constructed in 1842 at Love Grove. In the meanwhile subsidiary connections with the main drain had also sprung into existence, so that by 1856 there were 8,201 yards of subsidiary drains, 1,268 yards of drains communicating directly with an outfall into harbour, and 2,634 yards of drains falling into Back Bay.

However, this system proved to be unsatisfactory as the bottom of the main drain was below the level of low water spring tides. A scheme for discharge of all sewerage at Wadi Bunder and Cornac Bunder on the east side as also for a separate drainage of the Fort area was sanctioned by the Government in 1863. To carry out the work a Drainage Department was established and the work was commenced in 1864. This work however, was suspended in the following year. A commission appointed by the Government in 1866 to study the whole subject recommended the discharge of all sewage into a reservoir opposite the old Light House at Colaba and thence to pump it out into the sea at ebb-tide. By the close of 1867, the outlet into the harbour had been provided, and the main sewer costing Rs. 1.4 lakhs with an outfall at Sonapur in Back Bay had been completed.

A scheme contemplating an outfall at Love Grove was commenced in 1878 for which a loan of Rs. 27 lakhs was raised by the Municipal Corporation. Under this scheme a main sewer from Carnac Bunder to Love Grove was constructed at the cost of Rs. 4.9 lakhs which was completed in 1881 and a new outfall sewer estimated to cost Rs. 2.41 lakhs was completed in 1880. A pumping station at Love Grove was erected in 1884 at the cost of Rs. 95,000. From 1882, many new works under this scheme were undertaken, Branch sewers were laid down, and notably the Queens road sewer was completed in 1884, Fort area was re-sewered in 1889; house connections and pipe sewers were completed in Girgaum in 1891 and in 1884 depots were erected for reception of night-soil which was discharged into new sewers and carried out to Worli. In 1890, Mr. Baldwin was asked to advise the municipal authorities upon the

general scheme of drainage for the island. As a result of his report Colaba was sewered on the Shone system in 1893.

Since 1897 the districts of Mazagaon, Parel, Chinchpokli, and Agripada were sewered on the Shone system at a cost of Rs. 13.24 lakhs. An air-compressor station was constructed at Love Grove for all these districts at a cost of Rs. 8.78 lakhs. The Malabar Hill area was sewered at a cost of Rs. 6.50 lakhs. For the disposal of storm water, a new channel from Jacob Circle to Worli was completed.

The area further to north of Worli was developed subsequently. Hence another large sewage outfall with a treatment plant was provided at Dadar in 1935. The areas further to north were developed in 1940 and the sewerage scheme for these areas was implemented by opening yet another outfall plant at Dharavi. The effluent was discharged after treatment into the adjoining Mahim creek. These arrangements were finalised sometime by 1950. With this finalisation the city areas were sewered to the extent of about 90 per cent.

In 1950, the suburban areas (H, K, L, M and N Wards) were merged into the municipal limits of Bombay. On the eve of merger of these areas, sewerage facilities existed only in parts of Bandra, Khar and a few parts of Kurla. The Municipal Corporation took up the task of providing sewerage to these merged areas. By 1960 the areas of Khar, Santacruz and Chembur were sewered. New outfalls were provided at Khar, Versova and Ghatkopar.

In 1957, the areas now known as the extended suburbs were merged into the Bombay Municipal limits, and the new conglomeration came to be known as Greater Bombay. On the eve of the merger these suburbs were not provided with sewerage facilities. It was therefore incumbent to provide the same. Hence the municipal authorities constructed pumping stations at Kherwadi, Versova, Deonar, Ghatkopar and Malad. Some sewers in the adjoining areas leading to these pumping stations were also laid by about 1970.

Sewerage Projects : In 1962, a high level committee was appointed to study the water supply resources for Greater Bombay. As the increased water supply would cause a corresponding increase in the quantity of sewerage, the committee recommended to provide relief sewers and to construct additional pumping stations. However, due to lack of resources, very few works were undertaken. For the adequate finance, the World Bank was approached in 1969. The scheme aided by the World Bank is known as the Integrated Water Supply and Sewerage Project. A well-known firm of consultants from London, Messrs. Binnis and Partners was appointed to prepare feasibility report for water supply

and sewerage requirements. The firm undertook these feasibility studies in their Development Plans I, II and III. Greater Bombay was originally divided into 14 drainage districts. As per the recommendations incorporated in the Development Plan II, these were now divided into five main drainage zones. These were: Malabar Zone comprising areas from Colaba to Love Grove; Worli Zone with areas north of Love Grove; Mahim Zone comprising areas of Bandra, Khar, Santacruz, Dharavi and Kurla; Marve Zone having areas between Andheri and Dahisar, and Chembur Zone with areas between Ghatkopar and Mulund.

The execution of IDA-I project works started in 1973-74 with the work on engineering design for providing sewers in the developed residential localities of the suburbs and extended suburbs of Greater Bombay. Plans and estimates were prepared for laying underground sewers in the remaining unsewered areas of western and eastern suburbs. Simultaneously the developed residential localities of Malad, Kandivli, Goregaon, Borivli and Mulund were also tackled. Goregaon and Kandivli areas are now fairly sewered. In Borivli area a major programme of laying sewers is in the completion stage, while that of Dahisar is in progress.

WATER SUPPLY

In the past Bombay had many wells and tanks, constructed by philanthropic citizens for public good. The water therein was used for drinking and washing purposes. The location of a private well within the house was regarded as a luxury to be enjoyed only by the rich, and many houses in the Fort were supplied in this way with water which was percolated from the foul ditch surrounding the ramparts. Nevertheless it was rather the scarcity than impurity of water supply that underlay the efforts to improve it. Water famines were by no means uncommon, one of the largest one occurring in 1824. No definite steps were taken until 1845 to improve water supply, when the deficiency of water forced the Government to appoint a committee to devise measures for enhancing water supply. During the terrible famine of 1854 the G. I. P. railway service and country boats were requisitioned to bring water from the main land. The crisis became so acute that the Government expressed its anxiety to prevent the recurrence of the calamity. Proposals were put forth for improving water supply which finally resulted in the adoption of Vihar water works.

Vihar Scheme : The Vihar water works in Salsette were begun in the later part of 1856. The main dam and other two dams were completed in early 1858 and the delivery of water to the city commenced in 1860. The total cost of the works was about Rs. 65.50 lakhs of which the

Government contributed Rs. 20 lakhs. All the dams were made of earth. The main dam with a width at the top of 8 m. has a puddle wall along the middle. After the introduction of Vehar water supply in 1860, Bombay had 24 hours supply only for a brief spell of eight years, by which time the demand for water increased considerably.

Tulsi Scheme : This scheme was originally proposed to be auxiliary to the Vehar scheme. However, in 1875, the Town Council proposed for an independent scheme. The works were completed in 1879, and it was commissioned in 1879. As the demand for water increased, it was thought necessary to increase the capacity of Tulsi lake by raising the dam. Accordingly, the work was taken in hand in 1884 and completed in 1887. The lake impounds about 2,000 million gallons of water and supplies to the city about 4 million gallons per day. The addition to water supply by 18 million litres of water per day from Tulsi lake brought the total supply to 63 MLD.

Powai Scheme : It was designed and carried out in 1890 as an emergency measure to mitigate the anticipated water famine. The Powai water was brought to city in 1890. However, the quality of water was so poor that several complaints were received from the public. The Tansa supply was introduced into city in 1892 and since that date the use of Powai lake as a source of water was abandoned. At present water from Powai lake is supplied for washing of buffaloes at Aarey Milk Colony.

Tansa Scheme : The Municipal Corporation undertook the work of the Tansa Dam in January 1886. In November of the same year the construction of aquaduct works from Tansa to Ghatkopar (14 km. in length) was begun. The works originally estimated to supply 95 million litres of water per day through a duct 88 km. in length, were completed at a cost of Rs. 1.50 crores. The Tansa scheme was executed in three stages, the original Tansa works between 1886 and 1892, the Tansa Duplication works between 1912-15 and the Tansa completion works between 1923-26. The supply from Tansa lake was originally about 82 MLD, but the works carried out in connection with duplication at the Tansa Main doubled this output in 1916. Under the Tansa Duplication works the Tansa Dam was expanded from its original capacity of 123.48 mts. to 126.37 mts. above the THD. The available daily water supply from the lake was raised from 95.34 MLD to 222.46 MLD. The works were completed at a cost of Rs. 70,50,000 and were commissioned in December 1915.

The failure of the Monsoon of 1918 and the serious damage to Tansa Aquaduct in July 1919 made it imperative to provide for an additional water supply. Ultimately it was recommended to extend the Tansa scheme to its final limit at an estimated cost of Rs. 4.29 crores.

Accordingly, the project called the Tansa Completion Works was decided to be taken up to distribute the whole of the water which Tansa catchment could yield in normal years of rainfall. Accordingly, the works were started in 1923 and completed in 1926. In the fourth stage, which was taken up in 1948, 38 automatic falling shutters were installed to increase the spillway capacity from 23,000 to 33,000 cusecs.

Vaitarna-cum-Tansa Scheme: With the completion of the third phase of the Tansa Scheme in 1926, the available supply from Tulsi, Vehar and Tansa rose to 490.3 ML per day. From 1924 to 1944, Bombay had no real shortage of water supply. The increase in population during the World War II, however, called for more water. In 1950, the suburban area was merged in the city. To keep pace with the new demand the Vaitarna-cum-Tansa Scheme was taken up in hand in 1948, and was completed in 1957. With 463 MLD of water from the Vaitarna Lake the overall supply of water rose to 999 million litres per day by 1964.

Ulhas Scheme: In 1962, the Government of Maharashtra appointed a committee to undertake a new scheme for augmentation of water supply to Greater Bombay, and it was decided to carry out the upper Vaitarna Scheme. The work on the same was commenced in 1965. Due to the delayed rains of 1966, Government allowed the Municipal Corporation to tap surplus water from the Ulhas river at Mohane near Kalyan as an emergency work. The scheme was undertaken immediately and was completed in one year. An additional water supply became available to the city since May 1967.

Upper Vaitarna Scheme: Even after completion of the Vaitarna-cum-Tansa Scheme in 1957 the water supply position was not happy. In fact demand for more water increased day by day. Towards this the Government of Maharashtra appointed a committee in 1962 to undertake new scheme for augmenting water supply. The committee decided to carry out the Upper Vaitarna Scheme. The work was commenced on two dams, one on the Vaitarna river and the other on the Alandi river in the upper reaches of the Vaitarna in 1965 and completed in 1973. A storage of 3,60,000 MLD was created which roughly meant an additional supply of 532 MLD of water to lower Vaitarna lake. From the Upper Vaitarna Lake the tail-race water after generation of electricity flows through the Vaitarna river and is collected into Modak Sagar (Vaitarna Lake). The reservoir is named after Mr. Modak in gratitude to the ingenuity and illustrious services of the engineer of this project.

With the completion of Upper Vaitarna Project, the average supply brought to the city was 1,498 ML. per day in 1972-73, the details of which are as under:—

	MLD
Vehar	50.0
Tulsi	18.0
Tansa	340.5
Vaitarna	463.0
Ulhas	91.0
Upper Vaitarna	535.5
Total ..	1,498.0

Bhatsai Project : In 1962, the Municipal Corporation appointed a committee of experts to study the growing needs of water. The committee suggested various alternative sources, and in 1964 the Government of Maharashtra gave approval to harness the waters of the Bhatsai river for the purpose. Of the three stages, the Municipal Corporation is engaged in completion of the first stage, viz., augmenting the city's water supply by 455 MLD. The construction of three pumping stations at Pise, Panjrapur and Bhandup was taken up in hand from 1975, and the three switch yards and the above three pumping stations have been commissioned. From December 1979, the Corporation started pumping waters from the river at Pise. At present about 455 MLD of water is being drawn for the city's use.

In the following statement are given the details of the service reservoirs in the city and suburbs and their existing capacity.

SERVICE RESERVOIRS

Name	Existing capacity (MLD)	Full supply level (MTHD)
I. City—		
Malabar Hill-I	131.8	78.00
Bhandarwada	76.6	57.60
Bhandarwada elevated tank	5.7	....
Golanji	7.3	60.96
Raoli HL	22.7	66.30
Worli	22.7	62.48
Powai HL-I	54.6	89.31
Total for City ..	321.4	

SERVICE RESERVOIRS—contd.

Name	Existing capacity (MLD)	Full supply level (MTHD)
II. Suburbs—		
Powai LL	10.9	67.67
Bhandup-I	22.7	89.92
Bhandup-II	18.2	89.92
Ghatkopar LL	10.9	64.31
Trombay LL	27.3	59.44
Trombay HL	54.6	84.73
Malad-I	50.0	89.92
Borivli-I	18.2	89.92
Veravli HL	4.5	108.2
Veravli LL-I	27.3	89.92
Veravli LL-II	40.9	89.92
Veravli LL-III	68.2	89.92
Pali-I	4.5	71.63
Total for Suburbs ..	358.2	
Total for Greater Bombay ..	679.6	

CHAPTER 15—EDUCATION AND CULTURE

GENERAL GROWTH

THE EARLY HISTORY OF EDUCATION IN BOMBAY is a record of Christian missionary work. As early as the end of the 16th century the Christian missionaries established three parochial schools attached to the various churches. The British East India Company obtained a major foot-hold in the State when it received on lease the island of Bombay from King Charles II. It was essentially a commercial concern and therefore it did not undertake any educational activity whatsoever for more than a century of its existence. In pursuance of the Charter Act of 1698 it sanctioned some financial assistance to the charity school established by Rev. Richard Cobbe in Bombay city in 1718 for the education of Anglo-Indian and Christian children. The institution was mostly supported by donations, contributions and financial grants and was the only educational activity of the Company till 1815. In that year the European residents in city founded the Bombay Education Society with the object of furthering educational interest of the European and Anglo-Indians. This society took over the charity school opened by Rev. Cobbe and established other schools in Bombay. Many Hindu, Parsee and Muslim pupils started attending schools run by the society, and by 1820 there were as many as 250 pupils on roll. In 1823 the society restricted its activities to education of Europeans and Anglo-Indians as a separate society for spread of education among Indians was formed in that year.

The honour of having made the first attempt to educate the Indian people on modern lines goes to Mountstuart Elphinstone, Governor of Bombay. He encouraged the Bombay Education Society to extend its work, but as soon as he realised that there were very large limitations on what, Bombay Education Society could do for Indians, he helped to found an independent association under the name of Bombay Native School and School Book Society (briefly known as the Bombay Native Education Society since 1827) for the express purpose of spreading modern education among Indian people.

The earliest missionary workers in the field of education were members of the American Marathi Mission who in 1815 opened a Hindu Boys' school and by 1831 maintained eight boys' schools and nine girls' schools. Afterwards many attempts were made by the missionaries to establish native schools.

Meanwhile the Bombay Native Education Society maintained a steady progress. It started in 1824 a central school which later on developed into Elphinstone High School, and then the Elphinstone College, two of the oldest educational institutions in the State. It also started special training class for primary teachers besides general English and primary schools in Bombay and elsewhere in order to meet the demand of people for a new type of education that was then being introduced.

In short, the society may be said to have taken the first bold and decisive step for the education of Indians on modern lines. The success of the society was due to the support and guidance of Mr. Elphinstone. The actual educational achievements of Mr. Elphinstone were so significant that he has been aptly described as the 'father of the State education enterprise' in Bombay. By 1840 the society conducted three English schools and 115 primary schools in the city and the province.

In 1840 the Government created a new body called the Board of Education consisting of 7 members, of whom three were nominated by the society, and transferred to it all educational institutions in the Province. Thus a single agency to manage all official educational institutions in the Bombay Province was created for the first time. It was controlling all the schools in Bombay island, which comprised in 1840 the Elphinstone Native Education Institution and 7 vernacular schools. During 1854-55 the Board conducted 194 vernacular schools including 6 situated in Bombay. The Board further elaborated the policy of Bombay Native Education Society and made a distinct contribution of its own. Firstly, the Board organised professional and vocational education. The Grant Medical College, established in 1845, was put under the control of the Board. Secondly, it laid a special emphasis on the establishment of schools for teaching of English. Thirdly, the Board tried to Indianise the teaching and supervising personnel.

Besides these English and vernacular schools, there were also indigenous schools maintained in Bombay. Between 1820 and 1830 there was a fairly wide spread network of indigenous schools in all the parts of the then Bombay Province. These schools were of two types, schools of learning which imparted the ancient traditional sacred knowledge, and the elementary schools which restricted themselves to the teaching of the three R's. These schools were mostly private ventures started by teachers in response to a local demand and were maintained with the fees and presents given by pupils. These indigenous schools had no building of their own and were held in private premises of rich patrons or in the dwelling of a teacher. They were open to all who could pay for their schooling but the strong popular prejudice against the education of women restricted their attendance to boys only. The course of

study was very simple and included reading, writing, simple arithmetic, elementary knowledge of accounts and letter writing, etc.

In respect of educational reforms, the Government decided to undertake an extensive programme, after taking into consideration the limitations of the Board of Education, of educational expansion for the country as a whole. Accordingly it was decided that all such Boards or Councils of Education should be done away with and replaced by the regular department of education managed by competent officers. In pursuance of this policy the Director of Public Instruction was appointed in 1855 for the Province of Bombay. Since 1951 he is known as the Director of Education, Education Department.

Under the system of administration introduced in 1833 all financial control was centralised in the Government of India. The provincial Government could not incur any expenditure without the approval of the Government of India. It was under this inconvenient system that the department of education had to start its work of educational expansion in 1855. This system of centralisation was in force from 1855 to 1870. During this period a diverse expansion of education led to the separation of collegiate education from secondary education and to carry out thorough reforms of existing colleges.

In 1870 the system of centralisation was brought to an end and the State Government was made fully responsible for certain departments including education with the help of grants from the Government of India for educational development. There was no compulsion on municipalities to contribute towards the expenditure incurred on maintenance of primary schools in their area. Upto 1884-85 the Bombay Municipality had very little to do with the administration of primary education within its jurisdiction. In 1888 a joint school committee consisting of representatives of the municipality and the Government was appointed to administer primary education in Bombay city and it was directed that 50 per cent of the expenditure incurred for the purpose should be met by the Bombay Municipality. Thus in 1890 all primary schools were handed over by the Government to the municipality.¹

Since then there is a remarkable increase in the number of educational institutions of all types. This was mainly due to private initiative taken in starting secondary and higher educational institutions by prominent social workers and philanthropists. The rapid spread of primary education was due to increased receipts from school fees as a result of increase in enrolment and further expansion of private enterprise.

¹ For detailed history of education at all levels, see *Gazetteer of Bombay City Chapter 2. and Island*, Vol. III, 1909 and *History—Modern Period in Greater Bombay Gazetteer*, Vol. I,

LITERACY

According to the census definition of literacy any person who has ability to read and write a simple letter in the language he understands is literate. This is a more stringent definition of literacy than that adopted by many countries which merely requires that a person be able to read and write. During 1881 a three-fold division into literates, learning and illiterates caused some confusion as the learning category could include both literates and illiterates. The learning category was however dropped in 1901. In 1911 a standard of proficiency for literates was laid down. This definition of literacy remained unchanged since 1911.

As per the Census of 1872 out of a total population of 644,405 in the town and island of Bombay, 105,086 souls were able to read and write or were under instructions including 14,517 females. The percentage of those able to read and write or under instructions, was as follows :—

	Males	Females
Not exceeding 12 years	19·08	6·97
Exceeding 12 but not exceeding 20 years.	28·53	7·94
Exceeding 20 years	22·28	4·95

There was a considerable progress in the field of education since the 1872 Census. Out of a total population of 821,764 in 1881, 26,740 persons were learning while 168,396 were literates. The literates per 1,000 in Bombay island and town as per the Census of 1881, 1891 and 1901 were as follows :—

	1881	1891	1901
No. of literates in 1,000 males ..	249	278	249
No. of literates in 1,000 females ..	63	87	95

The Census of 1921 still showed an increase in literacy rates as compared to 1901 figures. The following statement shows the number of literates per mille since 1901 :—

1. Age 10 and over

	Males				Females			
	1931	1921	1911	1901	1931	1921	1911	1901
Bombay City ..	329	319	305	275	181	163	140	110
Bombay Suburban ..	331	260	.....	.....	149	22	.....	.....

2. Age 15 and 20

	Males				Females			
	1931	1921	1911	1901	1931	1921	1911	1901
Bombay City ..	325	338	314	297	192	202	162	138
Bombay Suburban:	365	311	.....	.....	202	192	.....	.....

3. Age 20 and over

	Males				Females			
	1931	1921	1911	1901	1931	1921	1911	1901
Bombay City ..	339	320	305	275	180	154	130	100
Bombay Suburban:	342	255	.....	.....	135	101	.....	.....

As per the 1931 Census the number of literates according to age groups was as follows :—

	Bombay City		Bombay Suburban	
	Males	Females	Males	Females
Aged 0—15	19,191	10,682	3,485	2,103
Aged 15—20	22,050	9,087	3,590	1,716
Aged 20 and above	1,76,529	43,384	21,661	5,439

The percentage of total population returned as literate in Greater Bombay in 1951 was 49·33 as against 38·93 in 1941. The percentages for males and females were 55·93 and 38·25, respectively. The gap between male and female literacy in 1951 was striking so far as Bombay State was concerned wherein one male out of three and one female out of eight were returned as able to read and write. The most interesting feature of these figures was the very high percentage of female literacy in Greater Bombay area. The progress of literacy from 1941 is shown below :—

No. of literate males per 1000 males and females	1st March 1941		1st March 1951	
	Males	Females	Males	Females
Aged 5—9	405	326	406	352
Aged 5—14	509	411	555	479
Aged 5 and upwards	479	329	593	431
Aged 15 and upwards	N.A.	N.A.	601	415

The Census of 1961 showed a considerable increase in literacy as out of a total population of 41,52,056, as many as 24,33,204 persons were returned as literates. Thus as compared to 38.25 per cent literates in 1951 it increased to 65.89 in 1961. The rate of literacy for the State of Maharashtra during 1961 was 35.08. During 1971, out of the total population of 59,70,575 in Bombay as many as 38,11,380 were literates and educated including 13,88,594 females. The percentage of literacy in 1971 was put at 63.84. The percentage of literate and educated persons to total population for males was 69.65 as against 55.72 for females. As per the Census of 1981, the population of Greater Bombay was 82,43,405, of which 56,20,316 persons were literates. The percentage of literacy to total population was 68.18. The percentages of literacy among males and females were 73.91 and 60.75, respectively.

PRE-PRIMARY EDUCATION

Pre-primary education has been left mainly to private institutions and enterprise assisted by the Government by the way of grant-in-aid. The stay of Montessori, an educationalist, in India during the war period gave an impetus to the early childhood education movement. Some of the teachers took advantage of training course organised by her and opened small classes on their own in various localities in big cities including Bombay. Montessori classes, known after the founder of the movement, or nursery classes managed by various societies are doing good work in the field of pre-primary education. These classes pay special attention to ward's health aspect and provide well planned mid-day refreshments and rest to the kids.

Pre-primary schools are recognised by the Education department of the State Government, but recognition is not compulsory and hence there are a number of pre-primary schools which are run without the permission of the department.

There were during 1971-72, 112 schools which enrolled 11,742 children including 5,367 girls. There were five training colleges for pre-primary teachers, of which three had Gujarati as a medium of instruction and one each with Marathi and Urdu as medium of instruction.

PRIMARY EDUCATION

Although the island of Bombay came under rule of the East India Company as early as in 1668, its needs in primary education were exclusively provided by indigenous schools till 1824.¹ At that time the Bombay Native Education Society opened two primary schools on modern lines, one for Marathi and the other for Gujarati pupils. This

society, and later on the Board of Education, continued to provide primary education for the city till 1855 when the number of schools was 6 with a total enrolment of 560. These schools were taken over by the Department which remained in exclusive control of primary education in the city upto the period 1886-87 when the strength of schools was put at 142 with 14,493 students.

Even though the beginning of municipal administration in the city of Bombay is very old and dates back to the year 1792, the municipal authorities in the city had nothing to do with the provision of primary education until 1872, when it was authorised to contribute to the expenditure on primary schools maintained within its jurisdiction by the department. Between 1872 and 1887 the municipal authorities had no control over the administration of primary education in the city and its sole duty in this respect was restricted to the sanctioning of small amount of grants.

The Municipal Act of 1888 made a revolutionary change in this position. It laid down the general principle that primary education in the city was a joint responsibility of the Government and the municipality, and created a joint school committee, consisting of 8 members of whom 4 were nominated by the municipality.

The supervision and control of the primary schools was vested in it and the funds required for educational activities were jointly provided. This joint management continued until 1907 when the Police Charges Act was passed¹. Under its provisions the municipality was exempted from the payment of contribution towards the maintenance of Police in the city and in return was made to accept the entire responsibility for financing primary education. Accordingly the Government grants for primary education in the city areas were discontinued in 1907-08.²

This major financial change also necessitated change in the administration of primary education in city. The Government ceased to appoint any member to the school committee, and the municipality appointed its own inspecting staff. The entire control over the aided schools was transferred to the municipality. Thus the municipality assumed full control over primary education. The system thus created in 1907 continues fundamentally unaltered to this date although Government grants

¹ See Chapter 2—History—Modern Period in Vol. I of *Greater Bombay Gazetteer*.

² *A Review of Education in Bombay State, 1855-1955*, p. 97.

¹ *A Review of Education in Bombay State, 1855-1955*, p. 96.

for primary education have since been increased. The following statement shows the growth of primary education during the period 1887-88 to 1921-22 :—

Year		Schools	Students	Expenditure
				Rs.
1887-88	.. ..	136	14,354	1,42,047
1891-92	.. ..	146	14,779	1,68,052
1901-02	.. ..	194	18,980	2,68,166
1911-12	.. ..	279	32,405	5,76,088
1921-22	.. ..	402	49,596	21,85,580

The scheme of compulsory primary education was put forward as early as in 1906. Although this attempt did not succeed, efforts in that direction continued to be made by public leaders in the city. The scheme of expansion of primary education was introduced in 1918-19. In 1920 the City of Bombay Primary Education Act was passed and the Corporation was authorised to introduce free and compulsory primary education in its area subject to certain conditions. Accordingly compulsory education was introduced in F and G wards in 1925 and was extended to the entire city area in 1939-40. But as no effective measures were taken to enforce compulsory attendance the scheme remained more or less on paper. Owing to the increase of population and public awakening however the enrolment in primary schools increased considerably between 1924-25 and 1946-47. With the rise in cost of living the contribution of the Corporation also went up proportionately. This is borne out by the following statistics :—

Year		Schools	Students	Expenditure
				Rs.
1924-25	.. ..	437	52,599	27,94,690
1931-32	.. ..	464	76,951	35,30,898
1941-42	.. ..	613	1,13,098	49,68,464
1946-47	.. ..	640	1,51,063	91,00,984

In 1948 the Corporation appointed a committee to examine the problems of administration of primary education in the city and to make recommendations calculated to increase the efficiency of the existing system. The recommendations of the committee were accepted by the

Government and Corporation and accordingly primary education was placed under the control of the Municipal Commissioner assisted by the Education Officer who was put in direct control and management of all the activities of primary education, municipal and aided. This effect was given under the Bombay Municipal Corporation (Amendment) Act of 1950. Under this Act, the Government assumed large powers to give directions to the Corporation regarding subjects, text books, etc. This major administrative change was accompanied by another equally far reaching reform, viz., the merger of some suburban area with the city in order to form Greater Bombay. This led to a great increase in the scope of primary education and the number of schools and students showed a sudden rise as evident from the following statement :—

Year		Schools	Students	Expenditure
				Rs.
1946-47	.. ..	640	1,51,063	91,00,984
1951-52	.. ..	772	2,40,488	1,68,07,462
1954-55	.. ..	840	2,72,001	1,69,84,825

Thus it will be seen that primary education made a tremendous progress during the period 1854-55 to 1954-55. In 1854-55 there were only 6 primary schools with total enrolment of 360 which were conducted at a cost of Rs. 3,912. In 1954-55 this number increased to 840 with 2,72,001 students and a total expenditure of Rs. 1,69,84,825.

Primary education recorded great strides since 1956-57 when the jurisdiction of Greater Bombay was extended to its present limits to include the extended suburbs. The following statement shows the progress of primary education since 1956-57 for a few years :—

Year		Municipal Schools	Private Schools	Total schools	Students
1956-57	.. ..	605	391	996	3,37,727
1959-60	.. ..	679	412	1,091	4,28,780
1962-63	.. ..	819	484	1,303	5,17,081
1965-66	.. ..	946	548	1,494	6,03,815
1968-69	.. ..	1,019	558	1,577	6,64,706
1971-72	.. ..	1,061	609	1,670	7,75,277
1973-74	.. ..	1,091	622	1,713	7,31,004
1976-77	.. ..	1,149	668	1,817	N.A.
1980-81	.. ..	1,250	741	1,991	9,44,020

Municipal Schools : The Bombay Municipal Corporation has the largest net-work of primary schools in India. The Education Department of the Corporation at present conducts schools in Marathi, Gujarati, Urdu, Hindi, Kannada, Tamil, Telugu, Malayalam, Sindhi and English languages.

As regards the growth of municipal primary schools the number has shown a rising trend. In 1921-22 there were 298 schools imparting education to 35,062 students which increased to 319 schools and 61,196 students during 1931-32. During 1940-41 there were 380 schools with total enrolment of 1,13,820 pupils. The area-wise distribution of schools during 1951-52, 1961-62 and 1971-72 is shown below:—

Area	1951-52		1961-62		1971-72	
	Schools	Pupils	Schools	Pupils	Schools	Pupils
City	380	1,44,680	447	2,38,866	540	2,65,429
Suburbs	103	25,409	212	84,904	368	1,87,282
Extended Suburbs ..	....	....	82	25,684	153	76,091
Total ..	483	1,70,089	741	3,49,454	1,061	5,28,802

The total number of other classes included in schools in 1951-52, 1961-62 and 1971-72 were 25, 117 and 105, respectively. Among the schools the number of Marathi medium schools was the highest. Next came Urdu, Gujarati and Hindi schools. The comparative position of Marathi medium schools was as shown below:—

	1951-52		1961-62		1971-72		1980-81	
	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils
Total Schools ..	483	1,70,089	741	4,39,454	1,061	5,28,802	1,250	6,64,900
Marathi Schools—								
City	156	87,838	177	1,53,241	231	1,68,791	264	1,50,615
Suburbs	53	15,094	71	48,694	130	1,08,287	191	1,50,644
Extended Suburbs. ..	..	..	38	13,359	58	40,878	166	82,383
Total ..	209	1,02,932	286	2,15,294	419	3,17,956	621	3,83,642

The number of primary schools and classes however showed an increase in 1980-81 as there were 1,250 full-fledged schools and 68 classes

imparting education to 6,64,900 students. The medium-wise number of schools is shown in the following statement :—

Language	City			Suburbs			Extended Suburbs		
	Schools	Classes	Pupils	Schools	Classes	Pupils	Schools	Classes	Pupils
Marathi ..	264	2	1,50,615	191	1	1,50,644	166	2	82,383
Gujarati ..	77	5	15,882	53	2	18,967	46	3	21,761
Urdu ..	104	5	39,234	76	4	45,445	22	1	10,100
Hindi ..	54	2	22,509	69	2	34,909	37	2	22,654
Tamil ..	11	3	4,686	13	2	3,870	12	2	3,234
Telugu ..	18	1	7,264	9	5	2,164	6	6	1,871
Kannada ..	14	6	3,462	20	3	5,908	8	3	3,707
English ..	19	1	6,760	12	..	4,147	3	..	1,956
Sindhi ..	..	1	56	2	..	398	1	2	203
Malayalam ..	..	..	..	..	3	75	..	1	26
Total ..	551	26	2,50,468	445	22	2,66,537	254	20	1,47,895

The Municipal Corporation employs a big teaching staff to man their primary schools spread over the city and suburbs. Out of a total of 400 teachers during 1951-52 there were 183 special teachers. This number increased to 9,127 including 324 special teachers during 1961-62 and 14,989 including 723 special teachers in 1971-72. The details of trained and untrained teachers are given below :—

Area	1951-52			1961-62			1971-72		
	Trained	Un-Trained	Total	Trained	Un-Trained	Total	Trained	Un-Trained	Total
City ..	3,236	566	3,802	5,709	410	6,119	7,673	100	7,773
Suburbs ..	539	176	715	1,884	156	2,040	5,012	53	5,065
Extended Suburbs ..	..	..	..	609	35	644	2,132	19	2,151
Total ..	3,775	742	4,517	8,202	601	8,803	14,817	172	14,989

During 1980-81, the number of teachers rose to 18,424. The medium-wise information of these teachers is shown in the following statement:—

Language	City		Suburbs		Extended Suburbs	
	Trained teachers	Untrained teachers	Trained teachers	Untrained teachers	Trained teachers	Untrained teachers
Marathi ..	4,453	9	3,854	6	2,224	8
Gujarati ..	522	2	602	13	682	3
Urdu ..	1,091	4	1,139	15	281	4
Hindi ..	629	..	912	5	518	3
Tamil ..	120	1	94	4	84	2
Telugu ..	184	19	59	1	57	4
Kannada ..	106	2	179	13	119	3
English ..	171	..	106	7	47	7
Sindhi ..	5	..	24	4	13	2
Malayalam ..	..	..	6	..	2	..
Total ..	7,281	37	6,975	68	4,027	36

In order to keep the teachers abreast of new trends in education an in-service training department has been set up since 1961. Its special feature is the training aid centre where teachers are trained to prepare teaching aids necessary for instructional programme. During 1975-76 there were three such centres for the municipal teachers.

The Corporation conducts two training institutes for training of untrained teachers. These institutes are the Rahimtulla Currimbhoy Municipal Urdu Teachers Junior College of Education, Imamwada and the Municipal Urdu Teachers Junior College of Education located at Mahim. The total strength of trainees of the former during 1975-76 was 156 and that of the latter 78. These institutes prepare the students for the D.Ed. examination.

The corporation also provided library facilities to teachers. These libraries are situated at Santa Cruz, Ghatkopar and Gilder Tank.

Research Unit : The Municipal Corporation was the first statutory body in India to set-up a research unit. The unit established in 1955 carried out surveys regarding premature dropping out of children and the incidence of stagnation. It studied ways and means for improving the quality and effectiveness of instructions in subjects and published materials for guidance of children. An educational guidance centre attached to this unit aims at making the pupils guidance-minded and to create an awareness among the people regarding the importance of careful selection of careers.

Scouts/Guides Activities : The municipal scouts/guides division is one of the largest single scouts/guides unit in Maharashtra State. During 1980-81, there were 2,974 cubs, 2,935 scouts, 2,096 bulbul, 1,971 guides and 120 flock.

Vocational Schools : The Corporation provides vocational training through vocational schools in various crafts such as carpentry, tailoring, clock-repairing, signboard painting, book-binding and printing. Articles prepared by students are sold at an exhibition. During 1971-72 there were 22 vocational schools with 33 vocational classes. This number increased to 27 in 1975-76. Out of 41 vocational classes in these 27 schools, 18 were of carpentry, 19 tailoring, 7 book binding, 7 clock repairing and one each for painting and signboard painting.

Schools for Handicapped : A very important step in the field of primary education is the opening of special schools for the physically handicapped and mentally deficient or retarded children. Two schools for deaf and dumb children at the Nair and the Lokmanya Tilak hospitals are run by the Corporation.

Welfare Activities : Children in the municipal schools are examined medically and deficiencies, if any, are intimated to the parents. Parents are also interviewed, and necessity of clinical treatment to their wards is explained. Children requiring further treatment are referred to different school clinics conducted by municipal general hospitals. A separate medical inspection staff works under the Executive Health Officer of the Municipal Corporation for the medical check-up of school children. During 1980-81, 1,76,768 pupils from 1,175 primary schools were examined, of which 1,49,115 pupils were found deficient. Children from municipal primary and secondary schools are treated in municipal dispensaries and at school clinics at K.E.M. Hospital, L.T.M.G. Hospital, Nair Hospital and Borivli Hospital.

The Municipal Corporation tries to take care of children attending municipal schools. Besides medical facilities, children studying in I to IV standards are covered under the school feeding programme with buns, peanuts and biscuits.

In order to raise the quality of education the Corporation has launched an ambitious programme. It has made arrangements for providing facilities for the all-round development of children. In addition to the provision of playground, after school play centres-cum-bal bhavans have been started in various parts of the city to enable children to enjoy sports and recreational activities. During 1980-81 the number of bal bhavan centres was 47. Children's magazines in Marathi, Gujarati, Hindi and Urdu are published since 1965 with a view to promoting literary and artistic activities among children. An audio visual section has been started to supplement the teaching programme. This section arranges film shows in municipal schools. The children are also given traffic control training. Facilities are provided for the children to learn music free of charge in music centres with the help of music teachers. The Corporation has also established art centres to develop talents in arts.

School Buildings : Owing to the shortage of owned school buildings the municipal schools are accommodated in rented premises. However, lack of spacious well lighted class rooms in sufficient numbers in the rented premises constitutes a major handicap in qualitative and quantitative improvement of education. The number of municipal owned premises rose from 100 in 1956-57 to 211 in 1969-70. During 1980-81, besides 297 municipal owned buildings, municipal schools were housed in 372 rented and 22 rent free buildings. In spite of constructing ten to twelve school buildings every year the accommodation provided by the Corporation proved to be comparatively insufficient. This has resulted in introducing shorter sessions system.

Private Schools : Besides the municipal schools, the educational needs of children in Greater Bombay are met by a number of private primary schools. Some of these schools are recognised for the purpose of grants by the Municipal Corporation. With the expansion of primary education these private schools are keeping pace with the municipal schools. The area-wise number of such aided and unaided schools is shown below:—

	1951-52		1961-62		1971-72	
	Schools	Pupils	Schools	Pupils	Schools	Pupils
Aided Schools—						
City	226	54,367	227	63,104	119	27,980
Suburbs	59	14,733	77	28,066	60	22,344
Extended Suburbs	..	..	44	13,425	39	17,569
Total	285	69,100	348	1,04,595	218	67,893
Unaided Schools—						
City	15	NA	80	NA	203	NA
Suburbs	8	NA	22	NA	131	NA
Extended Suburbs	..	NA	20	NA	27	NA
Total	23	3,179	122	23,908	391	1,27,337

During 1980-81 there were as many as 436 recognised schools and 305 aided schools imparting education to 1,60,903 and 1,18,217 students, respectively. The medium-wise number of such schools is shown in Table No. 1 at the end of the Chapter.

The total number of teachers in aided and unaided schools during 1951-52, 1961-62 and 1971-72 is shown below:—

Year	Teachers in	
	Aided schools	Unaided schools
1951-52	2,712	157
1961-62	3,482	942
1971-72	1,880	3,979

In 1980-81, there were 3,242 teachers in aided schools and 4,846 teachers in unaided schools.

Expenditure: The details of income and expenditure in the years 1970-71 and 1980-81 are given below:—

Year	Income					Expenditure
	Municipal contribution	Government grants	Education cess	Other receipts	Total	
1970-71 ..	6,44,94,910	71,95,460	1,43,06,168	8,76,254	8,68,72,792	8,81,94,656
1980-81 ..	18,74,09,400	3,19,07,450	5,88,70,591	1,59,32,541	29,41,19,982	26,59,49,298

The average expenditure per pupil during 1970-71 was Rs. 175.32, which increased to Rs. 399.98 in 1980-81.

Administration : With a view to assuring uniform pattern and achievement of quality in education, the Municipal Corporation maintains its own inspectorate for inspection of all schools both municipal and private. From the elected body of the corporators, the school committee has been formed. The Education Officer works out the plan of the Education Department in consultation with this committee. For administrative and executive purposes the Education Officer has as many superintendents as depending upon the number of schools of that particular medium. These superintendents in turn are assisted by Inspectors and supervisors.

SECONDARY EDUCATION

The role that the Government has to play in respect of secondary education has been entirely different as compared to that of primary education. Government always held the view that primary education was more important than secondary and that it had a prior claim upon the State funds allotted to education. Consequently, primary schools had been established under direct control of the Education Department or local bodies. Secondary schools were thus left over to private enterprise.

Upto 1875-76 secondary schools were not in existence. The schools of this period were known as English schools on account of the fact that the study of English language was an important subject of their curriculum. After 1881-82 these English schools began to be known as secondary schools, though in fact instruction through English was being gradually abandoned since the 3rd decade of the 19th century. In this period the old connection between secondary education and teaching of English was done away with. Secondary education was then regarded as adolescent education. The secondary schools were then no longer bound by the narrow aim of teaching English. On the other hand, they were trying to provide diversified courses suited to the capacities and aptitude of adolescent boys and girls.

During 1815 the European inhabitants of Bombay city established the Bombay Education Society with the primary object of educating European and Anglo-Indian children. But from the very beginning the society admitted Indian children to its schools without making religious education compulsory. In 1818 the society started English schools in Bombay city. In 1820 it established a separate committee to look after the education of Indian children and the same committee came to be known as the Bombay Native Education Society from 1827. It was the principal agency responsible for the spread of education between 1820 and 1840.

With the creation of Education Department in 1855 the English schools began to be organised on sounder lines and increased in number. Between 1855 and 1871 several reforms were introduced which brought about marked qualitative and quantitative changes in the organisation of English schools. The Matriculation examination began to serve as (1) a leaving examination for English school, (2) as an entrance examination to the university, and (3) a dividing line between secondary and collegiate education.

The Indian Education Commission replaced the old terms of English education and English schools by the terms of secondary education and secondary schools. During 1909 the numbers of high schools and middle schools in Bombay were put at 39 with 12,762 students and 50 with 3,772 students, respectively. During the period 1921-47 the growth of secondary education was very rapid due to great awakening that had taken place among the people and to development of Indian private enterprise. In 1945-46 there were as many as 207 secondary institutions of which 153 were secondary schools, 49 middle schools and 5 Anglo-Indian and European schools with a total enrolment of 74,184. Besides, English classes attached to the primary schools numbered 6 with 952 students. Of 207 institutions, 176 were in the city and 31 in the suburbs. The institutions for boys numbered 148 while the rest were for girls.

The use of English medium was completely abandoned by 1946-47 except in Anglo-Indian schools. The congress Ministry which assumed office in 1937 introduced many changes in all fields including education. It started diversified courses and accordingly special courses in technical, commercial and agricultural education were organised in government high schools and assistance was extended to private agencies which came forward to conduct them.

After the attainment of independence, reconstruction of the educational system was undertaken. A radical change in secondary education was introduced which formed the weakest link in the general system of education under the British rule. It was decided to reduce the domination of

English language from which secondary schools suffered so much in the past. English classes attached to primary schools were closed down. The Matriculation examination was conducted by the University of Bombay from 1859 to 1948. A separate board known as the Secondary School Certificate Examination Board was constituted and a new S. S. C. Examination was instituted at the end of secondary education course in lieu of both Matriculation and S. L. C. Exams. in 1949, The secondary schools provided for such a large variety of courses that it reduced the domination of university courses very considerably and became a more powerful weapon for diverting the students into various walks of life.

As a result of the introduction of compulsory primary education, more and more pupils sought admissions to secondary schools which in turn resulted in the increase of both the institutions and enrolment. Thus from 207 secondary schools in 1945-46 the number increased to 266 with 1,06,808 students in 1950-51. The following statement shows the number of schools and students in the years 1960-61 and 1971-72:—

Year				Institutions	Students
1960-61	...	..	..	438	2,36,490
1971-72	...	..	..	637	4,59,789

Of the 438 schools in 1960-61, 79 were for girls. The number of girl students was 87,746. This number of girl students was the highest in the State, the percentage for Greater Bombay being 37. The average area served by a secondary school during the same period was 0.42 sq. mile with 9,466 average estimated population served by a secondary school. The average number of pupils per secondary school was put at 540, which was the highest in the State. The average number of pupils per teacher was the highest for Greater Bombay which was put at 26.1. The strength of institutions and students showed a considerable increase during the next 10 years, as in 1971-72 the total number of schools rose to 637. The schools with Marathi medium numbered 235 with 1,49,272 students, whereas English medium schools numbered 228 with 1,63,443 pupils. The total number of students included 1,93,853 girl students with as many as 7,234 studying in English schools. However the number of schools for girls was only 109 out of a total of 726. The management-wise classification of schools was—Central Government, 2 schools; State Government, 2; Municipal Corporation, 28; aided, 591; and unaided, 103. The number of multi-purpose schools was 51 including 6 for girls and the rest were ordinary secondary schools and 19 pre-secondary schools.

The following statement shows enrolment in secondary institutions during a few years from 1960-61 to 1974-75, and percentage rise over 1960-61 :—

Year	Enrolment (in lakhs)			
		Greater Bombay	Western Maharashtra excluding Greater Bombay	Maharashtra State
1960-61		2.36	3.22	8.58
1965-66		3.36 (45.9)	5.73 (78.3)	15.00 (74.9)
1970-71		4.35 (83.9)	7.71 (139.9)	19.36 (125.7)
1972-73		5.16 (118.6)	8.87 (175.5)	21.97 (156.1)
1973-74		5.75 (143.6)	9.93 (208.4)	24.32 (183.4)
1974-75		5.84 (147.5)	10.81 (235.7)	25.21 (193.8)

(The figures in brackets indicate percentage increase over the position in 1960-61.)

Enrolment per 1,000 population in secondary institutions since 1960-61 in the City, Western Maharashtra and the State is shown in the following statement:—

Year	Greater Bombay		Western Maharashtra excluding Bombay		Maharashtra State	
	Estimated Population (in '000)	Enrolment (per '000 population)	Estimated Population (in '000)	Enrolment (per '000 population)	Estimated Population (in '000)	Enrolment (per '000 population)
1960-61	.. 4,152	57	19,871	16	39,554	22
1965-66	.. 4,718	71	22,573	25	44,931	33
1970-71	.. 5,971	73	24,705	31	50,412	38
1972-73	.. 6,301	82	26,084	34	53,222	41
1973-74	.. 6,475	89	26,801	37	54,686	44
1974-75	.. 6,653	88	27,539	39	56,190	45

During 1976-77, the strength of secondary schools showed a further rise, as the total number of these schools was put at 699 including 9 Anglo Indian schools. Of the total of 699 schools, 590 were for boys and girls, while the rest were for girls only. As regards the total number of students, it showed a tremendous rise as there were as many as 5,69,841 students studying in these secondary schools including 2,40,225 girls. The relevant figures of schools and students in the Bombay division were 1,947 and 10,88,991, respectively. During the year 1980-81, there were 602 secondary schools managed by private bodies with student enrolment of 5,96,150. The number of teachers was 15,495. The number of schools managed by the Bombay Municipal Corporation was 51. The number of students on roll and teachers was 76,102 and 2,466, respectively.

During 1960-61 there were as many as 8,090 teachers imparting education in secondary schools. The number of trained teachers was 8,018 including 3,130 female trained teachers. Thus, the percentage of trained teachers to total teachers worked out to 76.6. In the next ten year period due to the expansion of secondary education, the total number of teachers also showed an increase, as in 1970-71 the number was put at 15,966. Of this, 13,249 including 7,576 females were trained hands. The percentage of trained teachers was thus put at 83. A large number of teachers to the extent of 13,273 were employed in aided schools. During 1976-77 the number of total teachers and trained teachers was 20,876 and 19,089, respectively. The relevant figures for the Bombay division were 40,399 and 36,748, respectively. The percentage of trained teachers was 91.4 for Greater Bombay and 91.0 for the Bombay division.

HIGHER SECONDARY EDUCATION

From the academic year 1972, the new pattern of education, viz., 10+2+3 was introduced in the State of Maharashtra, and the plus 2 stage of higher secondary education, designated as Junior College stage, was introduced throughout the State from the academic year 1975-76. The classes of the first and second year of Junior College (XI and XII Standards) were started in a few selected secondary schools and colleges. In the higher secondary stage of two years, it was expected that the distinct streams should be introduced, one stream preparing the students for admission to the University, i.e., for academic or professional studies and the other for different vocational courses.

In the following statement is given the information about Junior Colleges, students and teachers in Bombay in 1980-81:—

Particulars	Year	
	1977-78	1980-81
<i>Private Colleges:</i>		
(1) Number of Junior Colleges attached to—		
Schools	105	112
Colleges	48	52
Independent .. .. .	....	1
Total	153	165
(2) Intake Capacity—		
Schools	19,200	31,370
Colleges	56,620	70,300
Independent .. .. .	....	800
(3) Enrolment—		
Arts	13,550	18,364
Science	24,070	28,778
Commerce	29,940	51,679
Total	67,560	98,821
(4) Teachers	2,326	2,961
<i>Government Colleges:</i>		
(1) Number of Junior Colleges attached to Colleges	3	2
(2) Intake Capacity .. .. .	....	1,800
(3) Enrolment—		
Arts	344	588
Science	928	965
Commerce	414	270
Total	1,686	1,823
(4) Teachers	593	N.A.

The State Government is required to maintain a huge staff with a view to have proper control over secondary schools. Looking to the enormous work in respect of inspection, guidance and finance, the office at Bombay has been raised to the level of Deputy Director. The Deputy Director, Bombay, is assisted in the matters of administration and supervision

of secondary schools by three Educational Inspectors including one for girls' schools. These Educational Inspectors are assisted by Assistant Educational Inspectors and Deputy Educational Inspectors, etc. Besides educational control and administration, the office of the Deputy Director is required to disburse grants to schools, and to grant educational concessions, etc.

BOMBAY UNIVERSITY*

The Bombay University, the second oldest university in India, was the first to be established in this State. Started in 1857 it continued to be the only university in the State until 1947. It was incorporated under the Act of 1857 passed by the Imperial Legislature. It nominated the first Vice-Chancellor and fellows who together constituted the body corporate of university. Before the establishment of the University of Sind in 1947 the jurisdiction of this university extended over the then entire Bombay Province. The jurisdiction became more and more circumscribed as regional universities came to be established in the then Bombay State.

The period of nearly 47 years between its establishment and its reconstitution under the Indian Universities Act, 1904, was one of slow and steady expansion. Throughout this period, the only function of the university was to hold examinations and confer degrees. The Act of 1860 empowered the university to institute any degree or diploma which it deemed fit while the Act of 1884 authorised it to confer honorary degrees. The first Matriculation examination was held in 1859. At that time the degree course was spread over three years after the matriculation examination. The number of students who appeared for the university examination was necessarily small. In 1859, 132 candidates appeared for the matriculation examination. In 1903-04 this number increased to 3,547. In 1862 only 6 candidates appeared for the first B.A. examination, but in 1903-04 the number rose to 486.

A purely affiliatory and examining body the university did not really require a large campus or extensive administrative building. The Bombay University was a little fortunate in this respect because its early needs in these matters were liberally met by private charity. The Government of Bombay assigned a site in an important area of Fort and a munificent donation by Sir Cowasjee Jehangir enabled it to construct its imposing convocation hall in 1875. In 1864 Premchand Raichand offered a generous donation of Rs. 2 lakhs for the founding of a library and followed it up by another donation of an equal amount for creation of a clock tower known as the Rajabai tower.

*Also see Chapter 2—History—Modern Period in Vol. I of the *Greater Bombay Gazetteer*.

In those days the administration of the university was a very simple affair. There was no system of university inspection or recognition of secondary schools which sent up candidates for the matriculation examination and these functions were performed by the Education Department. Even in respect of colleges which were affiliated to the university, there was no system of periodical inspection. The entire business of the university was restricted to holding examinations and conferment of degrees. The senate was divided into four faculties but there was neither the academic council nor boards of studies. The entire day-to-day administration was looked after by the syndicate. The budget of the university in 1903-04 amounted to Rs. 2,42,011 only and the State did not give any grant-in-aid and the funds consisted of receipts of fees and endowments.

Since the university had no teaching functions of any type all teaching on its behalf was done by the affiliated colleges. In 1857 there were only three colleges in the Province, the Elphinstone College, the Grant Medical College both at Bombay and the Deccan College, at Pune. All these institutions were affiliated to the university in 1860. In the year 1903-04 the university had 16 affiliated colleges, eleven of general education and five of special education. These eleven colleges of arts and science included the Elphinstone, the Wilson and the St. Xavier's situated in Bombay. Out of five professional colleges, two colleges, viz., Law College and Medical College were established in Bombay. The total number of students enrolled in all the affiliated colleges in 1903-04 was 3,454, of whom only 79 were girl students.

The Indian Universities Act passed in 1904 at the instance of Lord Curzon, made a radical change in the constitution and powers of the university. A syndicate to look after the administration of the university was constituted and the authority was given to the university to undertake teaching, to maintain educational institutions for promoting research and to exercise a greater control over the teaching in its affiliated colleges by periodical inspection. The power of granting or withdrawing recognition to colleges was now vested in the Government instead of the senate, but the Government was to take decision on the recommendations of the senate. Government also started extending recurring and non-recurring grants to the university so that it was possible for it to carry out administrative reforms which were long over-due. Thus, the entire administration of the university was revolutionised during 1904-28.

Upto 1912 a little progress was made in respect of teaching functions. A beginning was made in that direction by undertaking teaching at post-graduate level with the university arranging lectures for M.A. students. The University School of Economics and Sociology was established and it began to function from 1919. Even though teaching and research

work was organised the most important activity of the university was holding examinations. The number of students appearing for university examinations increased very considerably as a result of expansion of affiliated colleges. The finance of the university showed a great improvement during the period 1904-28. The matriculation examination brought in some revenue because the number of students appearing for it increased considerably. The university did not however hold the matriculation examination from 1919 to 1929.¹ The grants from the Government helped the university to develop teaching and research and to increase administrative efficiency. In addition it enabled to construct the buildings for its office and for the School of Economics and Sociology.

The increase in the affiliated colleges was an important development of the period 1904-28. Of the new colleges of general education established during this period was the School of Economics and Sociology conducted by the university. The Government established the Royal Institute of Science, now known as the Institute of Science, in 1924 with the primary object of furthering original research and post-graduate teaching in science. The number of professional colleges increased to ten in 1928. This included the Sydenham College of Commerce and Economics, S. T. College and G. S. Medical College.

From 1928 to 1947 the Bombay University was the only university in the State. As other universities began to function after 1948, the jurisdiction of the University of Bombay was reduced accordingly. Under the Bombay University Act of 1953 the jurisdiction of the university was restricted to the areas of Greater Bombay only.

On the teaching side the university made good progress. In 1934 the Department of Chemical Technology was founded. The Department of Statistics was established in 1947 and the Department of Politics was added to the School of Economics and Sociology in 1948. The Department of Military Studies was created in 1943 but was closed in 1948. During that period a scheme of post-graduate teaching was developed further which brought about a closer co-operation between the university and its colleges in post-graduate teaching. A number of teachers from affiliated institutions and recognised post-graduate institutions were accordingly recognised for giving lectures to the post-graduate students preparing for examinations by papers and obtaining the degrees by research. By the Act of 1953 the university was reconstituted and it became a teaching and federal university. As per the Act all the affiliated colleges became constituent colleges. The number of students who appeared for the matriculation examination held in April 1948 was 43,646.

¹ During this period the examination was conducted by the Joint Examination Board, established in 1919.

By the Act of 1953, all post-graduate instructions became a special responsibility of the university. In spite of this development of teaching activity, the work of holding examinations continued to dominate the university activities in this period also. The matriculation examination was held by university for the last time in 1948 when the S. S. C. Examination Board was established. On the constitution of the Board the university was allowed to conduct the entrance examination from 1949 to 1952 only for students from Goa, and admission to university was granted to the students who had passed this examination as well as to those who had passed the S. S.C. Examination.

Until 1947 the jurisdiction of the university was very extensive and covered Bombay Presidency including Sind. During 1946-47 the total number of affiliated colleges were 79 with enrolment of 41,829 students as against 29 colleges with an enrolment of 11,059 pupils in 1926-27. Of the 79 colleges in 1946-47, 55 colleges with 32,311 students were in the then Bombay State. With the separation of Sind area and the establishment of other regional universities the strength of affiliated colleges was reduced. During 1954-55 there were only 34 colleges with 34,216 students in the city. Of these, 15 were arts and science colleges, including 11 new colleges opened during the period 1928-55. The remaining 19 colleges with 11,226 students were institutions of professional and special education.

During the same period 10 new such institutions were established and affiliated to the university. Thus as on 31st March 1955 the university had granted affiliation to 15 arts and science colleges, 5 medical colleges, 3 commerce colleges, 2 each of law and education and one each of architecture, engineering and veterinary. Besides, the city had four institutions of collegiate standard but not affiliated to university.

Among other events of importance which occurred during the period 1928-55, mention may be made of the great encouragement given by the university to research in social fields. In 1932 a scheme of medical examination of students was introduced but due to certain factors it was discontinued in 1946. The physical training was made compulsory since 1937.

Enrolment: The spread of higher education among the people has necessitated the increase in facilities for higher education. The total number of students receiving higher education has increased considerably as can be seen from the following statement:—

UNIVERSITY STUDENTS

Years	..	1940-41	1949-50	1960-61	1965-66	1970-71	1975-76	1980-81
Students	..	25,460	29,271	50,115	63,121	93,852	1,56,190	1,34,612

The faculty-wise classification of 1,32,934 students in 1982-83 was: Arts, 30,368; Science, 21,742; Commerce, 57,178; Law, 11,787; Technology, 4,004; Medicine, 5,676; Dentistry, 836; Ayurvedic Medicine, 905; and Fine Arts, 438.

Post-Graduate Teaching and Research: The Bombay University established Boards of Teaching for various faculties such as Arts and Science, Medicine, Technology, etc. The number of students registered for various post-graduate courses by papers and by research in the different faculties excluding the number of students registered in the university departments is shown below:—

Faculty	By papers			By research		
	1980-81	1970-71	1960-61	1980-81	1970-71	1960-61
Arts	600	627	777	92	63	49
Science	664	321	197	368	232	166
Commerce	958	267	238	23	13	4
Law	38	38	10	1	4	..
Technology	79	86	42	4	5	4
Medicine	698	465	232	3	1	4
Dentistry	39	16	25	..	..	..
Fine Arts	3	..	..	..	..	..
Total	3,079	1,820	1,521	329	318	227

University Departments: During 1960-61, there were only seven teaching departments, viz., Economics, Chemical Technology, Statistics, Sociology, Civics and Politics, Applied Psychology and Law with a total strength of 1,447 students. During the next ten years there was a considerable increase in the number of departments as in 1970-71 the number of departments rose to 21 with total strength of 2,921 students. Besides, there was a centre of post-graduate studies and research functioning in Goa. In 1980-81, again an increase was seen in the number of departments which stood at 29 including one at Goa with 4,644 students including 1,456 female students.

The following statement shows the department-wise details of staff and enrolment for the year 1982-83:—

Name of Department	Year of Establishment	Teaching and Research Staff	Enrolment
1. Sociology	1919	8	183
2. Economics	1921	19	432
3. Chemical Technology	1934	56	831
4. Statistics	1948	6	114
5. Civics and Politics	1948	8	150
6. Applied Psychology	1959	6	135
7. Law	1959	2	606
8. English	1962	3	99
9. Sanskrit	1963	2	31
10. Mathematics	1963	12	227
11. J. B. Institute of Management Studies	1964	5	646
12. Library Science	1964	3	43
13. Linguistics	1964	3	20
14. Foreign Languages	1964	7	287
15. Chemistry	1966	11	133
16. History	1968	5	154
17. Marathi	1969	5	152
18. Geography	1969	8	47
19. Gujarati	1970	1	44
20. Hindi	1970	1	115
21. Physics	1971	10	169
22. Education	1974	2	64
23. Music	1978	1	28
24. Computer Science	1978	2	35
25. Kannada	1980	1	11
26. Commerce	1980	1	25
27. Life Science	1981		1
28. Sindhi	1981	1	12
29. Urdu	1982	1	12

Colleges : During the year 1940-41, there were only 48 colleges affiliated to the Bombay University. Besides this, the university used to inspect through the committee of syndicate various schools. The total number of schools on the university register during the same period was 570. These schools were spread over the five regions of Gujarat, Konkan, Sind, Deccan and Karnatak.

The number of constituent colleges began to increase slowly. During 1960-61, there were 39 constituent colleges with 48,375 students in Bombay which rose to 62 in 1970-71. The strength of students was put at 86,750. As regards teaching staff during 1960-61, there were 2,235 teachers of whom 1,306 teachers were working in arts and science colleges. As many new colleges were opened after 1960-61, the number of teachers

also rose accordingly, which was put at 4,197 in 1970-71. The number of teachers in arts and science colleges was 2,106.

During 1980-81, the total number of colleges showed a further increase. There were as many as 131 colleges with a strength of 1,22,233 students under the jurisdiction of the Bombay University including 16 colleges in Goa, and 12, 5 and 11 colleges situated in the districts of Thane, Raigad and Ratnagiri, respectively. By the Bombay University Act of 1974, the colleges in Thane, Raigad and Ratnagiri districts were accorded all the privileges under the Bombay University Act with effect from May 1974. The management-wise number of 131 colleges was as follows: Bombay University 1, State Government 17, Bombay Municipal Corporation 4, and private agencies 109. Out of these 131 colleges, 88 were situated in Bombay. The information about some colleges and institutes is given subsequently. The college-wise strength of students, teachers and courses offered is shown in Table No. 2.

As regards the number of colleges situated in Greater Bombay the following statement shows the comparative position for the period 1966-67, 1976-77 and 1982-83:—

Types of colleges	Strength		
	1966-67	1976-77	1982-83
Arts, Science and Commerce ..	24	23	26
Arts and Commerce .. ..	....	2	4
Fine Arts .. ..	....	1	3
Science	1	2	2
Home Science .. ..	....	1	1
Social work .. ..	....	1	1
Commerce	8	16	18
Education	3	9	9
Physical Education .. ..	....	1	2
Education for Deaf .. ..	....	1	1
Engineering and Textiles	2	2	2
Architecture	1	1	1
Pharmacy .. ..	....	1	2
Veterinary Science	1	....	....
Law	4	5	8
Medicine	4	4	4
Dentistry	2	2	2
Nursing	1	1	1
Ayurveda .. ..	....	3	3
Total ..	51	76	90

Hostels: The Bombay University provides hostel facilities to the students through four hostels viz, J. S. Hall at Churchgate, University Hostel at Matunga, Dr Ambedkar Hall at Vidyanagari and International Students' Hostel at Churchgate. The last one provides accommodation to 116 students.

Recognised Institutions: Apart from the colleges and the university departments, a number of institutions managed privately are recognised by the University of Bombay for post-graduate courses. The number of such institutions in 1960-61 was 14, which increased to 24 in 1970-71. This number further rose to 38 in 1975-76, including two institutions situated in Goa. Out of 59 institutions in 1982-83, there were 38 constituent recognised institutions and the 15 recognised qualified institutions. A list of these institutions is given below :—

Constituent Recognised Institutions

- (1) Bharatiya Vidya Bhavan's Munglal Goenka Institute of Postgraduate Studies and Research, Chowpatty, Bombay-400 007.
- (2) Marathi Sanshodhan Mandal, Mumbai Marathi Grantha-sangrahalaya, Naigaum Cross Road, Dadar, Bombay-400 014.
- (3) Cancer Research Institute, Parel, Bombay 400 012.
- (4) Haffkine Institute for Training, Research and Testing, Parel, Bombay-400 012.
- (5) Tata Institute of Fundamental Research, Colaba, Bombay 400 005.
- (6) Anjuman-i-Islam Urdu Research Institute, 92, Dr. D. N. Road, Bombay-400 001.
- (7) Cotton Technological Research Laboratory (I.C.A.R.), Matunga, Bombay-400 019.
- (8) Bhabha Atomic Research Centre, Trombay Bombay-400 073.
- (9) Maharashtra Institute of Labour Studies, D. Chamarbaug-wala Road, Parel, Bombay-400 012.
- (10) International Institute for Population Studies, Govandi Station Road, Deonar, Bombay-400 088.
- (11) Prince of Wales Museum of Western India, Bombay-400 001.
- (12) Textile Research Institute of the Bombay Textile Research Association, Ghatkopar, Bombay-400 077.
- (13) Naval Hospital INS ASVINI, Head Quarters, Western Naval Command, Mint Road, Bombay-400 001.
- (14) Institute of Naval Medicine of the INS ASVINI, Headquarters, Western Naval Command, Mint Road, Bombay-400 001.

- (15) Jaslok Hospital and Research Centre, Dr. G. Deshmukh Road, Bombay-400 026.
- (16) Asiatic Society of Bombay, Town Hall, Bombay-400 001.
- (17) Pathology Department of the Bombay Hospital of the Medical Research Society, 12, Marine Lines, Bombay-400 020.
- (18) Sangeetha Vidyalaya of the Sri Shanmukhananda Fine Arts and Sangeetha Sabha, Bombay-400 022.
- (19) Sir Hurkisondas Nurrottumdas Hospital, Raja Rammohan Roy Road, Bombay-400 004.
- (20) Regional Meteorological Centre of the Indian Meteorological Department of Government of India, Colaba, Bombay-400 005.
- (21) Institute for Research in Reproduction (Indian Council of Medical Research), Jehangir Merwanji Street, Parel, Bombay-400 012.
- (22) Ananthacharya Indological Research Institute, G. D. Somani Memorial School Bldg., Cuffe Parade, Bombay-400 005.
- (23) All India Institute of Local Self-Government, Sthanikraj Bhavan, G. D. Barfiwala Marg, Andheri (West), Bombay-400 058.
- (24) Forensic Science Laboratory, Maharashtra State, Byculia, Bombay-400 008.
- (25) C. C. Shroff Research Institute, Goregaon (West), Bombay-400 062.
- (26) Drugs Control Laboratory, Maharashtra State, Griha Nirman Bhavan, Kala Nagar, Bandra, Bombay-400 051.
- (27) R and D Centre and Laboratories of Hico Products Limited, 771, Mogul Lane, Mahim, Bombay-400 016.
- (28) Regional Centre of the National Institute of Oceanography, Government of India, Sea Shell, Seven Bungalows, Versova, Bombay-400 061.
- (29) Bombay Natural History Society, Bombay-400 001.
- (30) Shri Vile-Parle Kelavani Mandal's Narsee Monjee Institute of Management Studies, Juhu Development Scheme, Vile-Parle (West), Bombay-400 056.
- (31) Bharatiya Vidya Bhavan's Shriyans Prasad Jain Institute of Management and Research, Munshi Nagar, Dadabhai Road, Andheri (West), Bombay 400 058.
- (32) Chetana's Ramprasad Khandelwal Institute of Management and Research, Survey No. 341, Bandra (East), Bombay-400 051.
- (33) N. A. B. Louis Braille Memorial Research Centre, Cotton Depot, Cotton Green, Bombay-400 033.

(34) Mani Bhavan Gandhi Sangrahalaya, 19, Laburnum Road, Bombay-400 007.

(35) G. D. Parikh Centre for Educational Studies, ICSSR Hostel, Vidyanagari, Kalina, Bombay-400 098.

(36) Central Testing Laboratory of the Textile Committee, Government of India, Ministry of Commerce, Crystal, Annie Besant Road, Worli, Bombay-400 018.

(37) Smt. Motibai Thackersey Institute of Research in the field of Mental Retardation, Sewree Hill, Sewree Road, Bombay-400 033.

(38) Spastics Society of India's Centre for Special Education, Opp. Afghan Church, Colaba, Bombay-400 005.

Institutions recognised as Qualified Institutions

(1) Tata Memorial Hospital, Dr. Ernest Borges Marg, Parel, Bombay-400 012.

(2) Raptakos, Brett and Co. (P) Ltd., Dr. Annie Besant Road, Bombay-400 018.

(3) Silk and Art Silk Mills' Research Association, Sasmira, Bombay-400 018.

(4) Indian Institute of Geomagnetism, Bombay-400 005.

(5) Unichem Laboratories Ltd., Jogeshwari Estate, Jogeshwari (West), Bombay-400 060.

(6) Fertilizer Corporation of India Ltd., Chembur, Bombay-400 074.

(7) Central Institute of Fisheries Education, Kakori Camp, Jaiprakash Road, Versova, Bombay-400 058.

(8) MAC Laboratories, Vidyavihar, Bombay-400 086.

(9) Naval Chemical and Metallurgical Laboratory, Naval Dockyard, Bombay-400 001.

(10) Bombay Research Centre of Central Marine Fisheries Research Institute, Army and Navy Bldg., Mahatma Gandhi Road, Bombay-400 023.

(11) Mahatma Gandhi Memorial Research Centre, M. G. Memorial Bldg., Netaji Subhash Road, Bombay-400 002.

(12) Development Laboratories of the Merck, Sharp and Dohme of India Ltd., Bhandup, Bombay-400 078.

(13) All India Institute of Physical Medicine and Rehabilitation, Haji Ali Park, Bombay-400 034.

(14) Wool Research Association, Sasmira, Dr. Annie Besant Road, Bombay-400 018.

(15) Foundation for Medical Research, A. R. G. Thadani Marg, Sea Face Corner, Worli, Bombay-400 018.

Elphinstone College: In the annals of education in Western India, the Elphinstone College occupies a unique position. It is the oldest institution of its kind in this part of our country. The College owes its origin in 1827 to the Bombay Native Education Society.

The year 1827 was a glorious landmark in the history of the Elphinstone College. On the 28th August of that year a meeting of the Bombay Native Education Society was convened to discuss the question of erecting a befitting memorial to the Hon. Mountstuart Elphinstone, the retiring Governor of Bombay, in recognition of his many and great services to the country. The decision was taken to collect funds, from the interest of which one or more professorships were to be created. The professorships were designated as "Elphinstone Professorships".

The donations collected from the public amounted to Rs. 4,43,900. The young widow of Nana Phadnis gave Rs. 1,000.

In 1835, the Government gave its sanction to the Professorships. The first Professors were selected by the Honourable Mountstuart Elphinstone.

The first of April 1856, marks a turning point in the history of the College when it assumed an independent existence as Elphinstone College setting itself apart from the another institution. The college was formally affiliated to the University of Bombay in 1860. This institution was well-suited to the cosmopolitan atmosphere of Bombay City.

Up to 1889 it was the wandering College. From this situation the College came to be lodged finally in the Fort area in its present premises, in 1889. In 1855, Dadabhai Naoroji had the unique honours of being appointed the first Indian Professor of the College.

Galaxy of the Great: The Elphinstone College can claim to have sent out a large number of great men who distinguished themselves in the different spheres of life. Mention may be made of Dadabhai Naoroji, P. M. Mehta, Justice Telang, G. K. Gokhale, B. G. Tilak, M. G. Ranade and Wacha for the constructive statesmanship and guidance which they gave to the country. The Elphinstone College had the good fortune of having Lokmanya Tilak, the Father of Indian Unrest, as its student.

The Bombay Corporation was benefited by many Elphinstonians who have rendered meritorious service to it.

Endowment Scholarships and Prizes: The College gives many endowments and merit scholarships and prizes. The earliest scholarships and prizes are the West Scholarship, the Clare Scholarship, the Gaikwar Scholarship, the Bell Prize, the Sunderji Jivanji Prize and the Raja of Dhar Prize. To these a number of scholarships and prizes have been

added from time to time. Freeships are given to poor and deserving students.

Courses: The College offers instruction in almost all the courses prescribed by the University up to M.A. and Ph.D. on the Arts side and upto B.Sc. on the Science side. The College has well equipped laboratories in Physics, Chemistry and Biology.

Teaching Staff: The total strength of the teaching staff is sixty. Most of the Principals of the College were scholars from Oxford or Cambridge formerly.

College Library: The college library, with its collection of about 65,702 books on various subjects can claim to be a real storehouse of knowledge. The library has been enriched with munificent donations by philanthropists like Cowasji Jehangir and Mr. Banaji.

College Societies: The aim of education, giving full scope to the students for the development of their personality, has been fulfilled by the Elphinstone College through various societies, since the earliest times. In 1848, the Students' Literary and Scientific Society was started. In 1866, scenes from Shakespeare were enacted and 'Othello' was staged, finally leading to establishment of a Dramatic Society.

The Shakespearean Society was founded in 1902, and next year the students Debating Society came into being. The Mc-Dougall Debating Society was formed in 1906, the Philosophical Society in 1907 and the French Literary Society in the same year.

The Social Service League was founded in 1917. It had then undertaken campaigns against illiteracy and insanitary conditions in the city's slums.

Games and Sports: It is not all study and no play at the Elphinstone College. Mr. Cowasji Jehangir had given a donation for the establishment of a cricket club. Government was pleased to grant a sum of Rs. 5,000 for the development of the ground. Between 1898 and 1905, the College could boast of a cricket team which had rendered a good account of itself during the tour to the distant provinces of India and Ceylon. The College then supplied many players of repute to the Presidency Cricket.

Gymkhana: A gymkhana was attached to the College as early as 1868. Upto 1871, the gymkhana activities were limited to Cricket and gymnastics. During the last fifty years the gymkhana activities were extended to many items, viz., Badminton, Table-tennis, Hockey, Football, Hollyball and Aquatic sports.

During 1870-71 the strength of students was 133 which rose to 365 in 1908-09. In 1982-83, there were 800 students on the roll and the teaching staff numbered 98.

Wilson College: In 1832 Dr. Wilson opened in Girgaum an English school connected with Scottish mission. In 1835 the school was moved to the Fort area and its name was changed to the General Assembly's Institute. This institute had a school and higher education section which was recognised by the University as an affiliated college in 1861. By 1880 the largely increased number of students led the authorities to decide separating the school from college and housing the college in a new building. The present building of the college was opened on 14th March 1889 by Lord Reay. The old building in Khetwadi now houses the Wilson High School.

The number of students of this college rose from 18 in 1870-71 to 518 in 1908-09. In 1982-83 the strength of students was 1407. The college offers degree courses upto M.A., M.Sc. and Ph.D.

St. Xavier's College: The College owes its origin to the growth and development of St. Mary's Institute and St. Xavier's High School. It was founded in 1868 with the object of educating the Roman Catholic Youths of the Bombay Presidency. In 1869 it was affiliated to the Bombay University.

Until 1873 the college and the High School were housed in Cavel. In 1890 the existing building was completed at the cost of more than Rs. 1.5 lakhs. The college hostel was opened in 1909.

The strength of students in 1870 was only 13 which subsequently rose to 181 in 1900. During 1982-83 the total strength of students stood at 1708. The college offers courses leading upto M.A., M.Sc. and Ph.D. degrees.

Sydenham College: The Government College of Commerce was started in 1913 with the help of magnificent donation from the public. For some time the classes were held in the Elphinstone College building. In 1916 the Government accepted a donation from the Lord Sydenham Memorial Committee and renamed the College as the Sydenham College of Commerce and Economics. After 1955 the College was shifted to the present building.

The College offers at present degree courses upto B.Com., M.Com. and Ph.D. During 1982-83 there were 1545 students and 47 teachers.

Government Law College: For a long time after its modest commencement in 1855, the Government Law College remained the only law college in the State. The beginning of this college marked the beginning of education in jurisprudence and law in the former Bombay Presidency. The college which was then known as the Government Law School owes its origin to the initiative of some of the enlightened citizens of Bombay. In 1860 it was affiliated to the Bombay University.

Prior to 1861, admissions were open to non-matriculate persons also. From 1909 two University examinations began to be held for law courses. In 1855 the strength of students was 46 which rose to 314 in 1901-02. During 1982-83 there were 1496 students on its roll, and the number of teachers was 32. The College provides facilities for post-graduate and research work in law.

Institute of Science : This Institute formerly known as the Royal Institute of Science was opened in 1924. It was in 1903 that Dr. Mackichan in his convocation address to the Bombay University stressed importance of scientific and research studies and pleaded for establishment of an institution devoted to science in Bombay. About this time the Governor of Bombay, Lord Sydenham, issued appeal for funds for the establishment of an institution. Accordingly, an amount of Rs. 25,00,000 was collected, of which Rs. 5,00,000 were contributed by the Government of Bombay. University affiliation was granted to the Institute in 1926. The Institute was renamed as the Institute of Science after Independence in 1947.

In 1956-57 there were 467 students on roll. During 1982-83 the strength of students was 382 and of teaching staff 55. The Institute offers courses upto M.Sc. and Ph.D. degrees. It is one of the few well-known research institutes in India.

Grant Medical College: The idea of having medical education for the benefit of Indians was first mooted by Sir Grant, the Governor of Bombay in 1835. It was accordingly resolved in a public meeting of enlightened persons of Bombay in 1838 to designate the proposed medical college as the Grant Medical College. The College was opened in 1845. The main building of the College was constructed at the cost of Rs. 89,600.

In 1860 the College was affiliated to the Bombay University. The earlier medical examinations were held by examiners appointed by the Government and students were awarded diploma (Graduate of Grant Medical College).

The total strength of students in 1982-83 was 2042, while the staff numbered 136. There are three hostels of which one is for the lady students. The Grant Medical College is attached to the J. J. Group of Hospitals which is one of the best equipped hospitals in India. It has all kinds of special facilities and sophisticated diagnostic equipment.

Victoria Jubilee Technical Institute: Founded in 1887, it is one of the oldest institutions of its kind in India. The establishment of this Institution in a large measure was due to the great foresight and endeavour of the citizens of Bombay and to the support of the Government of Bombay, the Municipal Corporation and the Bombay Millowners' Association.

The Institute started initially with two diploma courses. With the passage of time new departments were added. In 1913 the Government of Bombay recognised this Institute as the central technical institute in the Province. In 1923 it was shifted to Matunga and was affiliated to the Bombay University in 1946.

Tata Institute of Fundamental Research: This Institute was founded in 1945 by the Sir Dorabji Tata Trust and the Government of Bombay to carry out fundamental research in Physics, Mathematics and allied sciences.

It is a high level academic institution and the biggest centre for cosmic ray and nuclear research in India. The Institute has a School of Mathematics which is perhaps the largest and the most active in India. Since its inception the Institute has made notable contribution to the theory of elementary particles. In 1956 the Government of India recognised this Institution as the national centre for advanced studies in Nuclear Science and Mathematics. The University of Bombay accorded recognition for the M.Sc. and Ph.D. degrees by research in Mathematics and Physics in this Institute.

The Government of India donated a piece of land coupled with the substantial capital grant for construction of a building at Colaba.

Tata Institute of Social Sciences: The utter lack of opportunities in India for scientific training in social work led the trustees of the Sir Dorabji Tata Trust to establish the Sir Dorabji Tata Graduate School for Social Work in 1936, which was renamed as the Tata Institute of Social Sciences in 1944.

It is a professional school for social work. It is recognised to guide students for the Ph.D. degree in Psychology and Social Studies by the Bombay University.

J. J. School of Art: The art education in Maharashtra during the British rule in India had its humble beginning with the munificence of a visionary like Sir Jamshetji Jeejeebhoy who in the political turmoil and instability of 1857, had constructively pursued the noble cause of establishment of Sir J. J. School of Art in Bombay. The establishment of Sir J. J. School of Art was destined to become an indivisible part of our cultural heritage and play a major role in the artistic renaissance of Independent India. This School of Art has grown and thrived to be recognised as one of the greatest art teaching centres in India.

The decision to establish such a school was taken by the British Government after careful deliberations and discussions through the committee appointed for this purpose. Finally on 18th February 1857 Sir Jamshetji was requested to furnish necessary funds for opening the

school. This news was a subject of public discussions. However, a humble beginning of art education was made for the first time by conducting a class in elementary drawing and design at the Elphinstone Institute as there was no independent building for the Sir J. J. School of Art and Industry. Mr. James Payton who had the experience of work in the Gallery of Fine Art in London was put in charge of the art classes.

The growth and development of Sir J. J. School of Art can be traced as under : 1857: was the year in which Sir J. J. School of Art was founded with a munificent donation of Rs. 1,00,000 offered by Sir Jamshetji Jeejeebhoy, the first Baronet. Under the management of a committee, headed by Sir William Yardley, Chief Justice of Bombay, the first drawing class was started at the Elphinstone Institution. Mr. Payton was temporarily in charge of tuition, until the Directors of East India Company engaged the services of Mr. Terry as a Drawing Master. Mr. Terry at once added classes for design and engraving. These classes were shifted to a house in Abdul Rehman Street, lent by the Donor before they were finally removed to the present site. In 1866, three ateliers for (i) Decorative Painting, (ii) Modelling and (iii) Ornamental Wrought Iron Work were established under Mr. Griffiths, Mr. Lockwood Kipling and Mr. Higgins, respectively.

The independent control by the heads of the ateliers resulted in lack of co-ordination. Government, who had by this time taken over the entire responsibility, appointed Mr. Griffiths as the Principal. The present main building was erected in 1878, at a cost of nearly Rs. 2,00,000 and Mr. Greenwood was appointed to assist him. The subject of Drawing was introduced in 1879, and facilities for training of Drawing Teachers, were started in 1893. A full-fledged department for training of Drawing Teachers however, was started in 1910, as the facilities offered in the past proved too inadequate to yield satisfactory results. Drawing examinations for pupils in High Schools and inspection of drawing classes by the Principal were instituted. In the meanwhile, assistance to the indigenous arts and crafts, as one of the functions of the school, was not lost sight of.

In 1891, the Lord Reay Art Workshops (now known as the Department of Arts and Crafts) were established in a separate building costing Rs. 47,000. In 1896, the Draughtsman's classes, the nucleus of the Department of Architecture, were established.

Mr. Griffiths retired after thirty years of valuable service. He would be remembered for his exquisite copies of wall paintings at Ajanta which he got done with able assistance of students. The students of the Modelling atelier, under the able guidance of Mr. Kipling also contributed at the

same time to the ornamental details on the Victoria Terminus, University Building and other buildings in Bombay.

Mr. Greenwood, who all along helped Mr. Griffiths in the developments, succeeded him but retired due to ill-health in a short time. He was followed by Mr. Cecil Burns, under whom the foundation of the pattern of art education and examination based on the then current system in English Art School was laid. The number of students gradually increased from less than a hundred to more than five hundred during the years 1896 to 1920.

In 1910, Sir George Clarke Studios and Laboratories were built for the advanced study of crafts, pottery being the craft taken up for study. The Department was subsequently closed in 1926.

In 1914, the courses in architecture also were reorganised. Prof. Robert Cables negotiated with R.I.B.A. Board, who accepted passing of advanced Examination as equivalent to passing of Inter R.I.B.A. Mr. Cecil Burns was succeeded by Capt. W.E. G. Solomon, who worked untiringly in the cause of and for the status of art education.

The country-wise awakening in revaluation of the Indian traditions was reflected in the system of training in all Departments, a class of Indian Design, side by side with realistic aids to study from life models was started, together with facilities in post diploma training in Mural Painting.

In 1924, with Prof. Batley as the Professor of Architecture, full-day classes were established, and R.I.B.A. granted exemption from Inter R.I.B.A. on completion of 3 years' fulltime course.

In 1929, the school was converted into a separate Art Department, the Principal being then called the Director. The Thomas Committee's recommendation in 1931 to abolish the Sir J. J. School of Art was rejected after the public opinion was effectively voiced in favour of its continuation.

In 1935, Mr. C. R. Gerrard who was called to assist as the Deputy Director helped to start the Department of Commercial Art (now known as Department of Applied Art). During the decade that followed, since Mr. Gerrard took over from Capt. Solomon in 1937, trends in art education moved with contemporary ideals, and creative rather than initiative tendencies came to be encouraged and emphasised.

In 1947 the dawn of independence marked rapid changes on the administrative side. Shri V. S. Adurkar was appointed the first Indian Director in 1947; subsequently the post of the Director was styled as that of the Dean. The post was held by Prof. R. N. Welingkar and Shri J. A.

Taraporewala for a time, until the appointment of Shri J. D. Gondhalekar as Dean in 1953.

On the teaching side, the Department of Architecture has been affiliated to the University of Bombay. Extension of facilities in training in Architecture for students of other States has been sanctioned by Government of India and a new building is built for the same.

The Departments of Painting and Arts and Crafts have carried out full size Murals and Carved wooden friezes at Government Buildings. The Department of Applied Art, the largest training centre for the subject, has produced valuable publicity material for Government and Public organisations.

The School of Art was trifurcated in the year 1958 into three separate institutes *i.e.* the School of Fine Art, the Institute of Applied Art and the College of Architecture. In the following year Prof. P. A. Dhond took over the charge of the post of the Dean and continued in that post till Prof. S. B. Palsikar was appointed as Dean in 1968. He was followed by Professors V. V. Manjrekar, D. G. Sangavai, S. S. Kadam and S. D. Arawade. The syllabuses of various departments of the school were revised in 1970. Prior to this the Government of Maharashtra had established a new Directorate of Art in the year 1965 with Prof. V. N. Adarkar as its first Director to bring about co-ordination in Art Education. In the post centennial silver jubilee year *i.e.* 1982 degree courses have been introduced in the Sir J. J. School of Art.

SHREEMATI NATHIBAI DAMODAR THACKERSEY WOMEN'S UNIVERSITY

The Shreemati Nathibai Damodar Thackersey Women's University was founded by the late *Bharat Ratna* Dr. D. K. Karve, a veteran worker for the cause of education of women in Maharashtra, at Pune in 1916 known as the Indian Women's University. The university received its present name in 1920 when late Sir Vithaldas Thackersey, an enlightened industrialist from Bombay, gave a donation of Rs. 15 lakhs to the university subject to certain conditions, among which one was that it should be named after his mother, Shreemati Nathibai. The university accordingly came to be known as the SNTD Indian Women's University. In 1936, it was shifted to Bombay, and in 1951, the Government of Bombay granted statutory recognition to the university. It is the only university for women in India which gives education through modern Indian languages and in whose management the women themselves play a prominent part.

The university made a comparatively slow progress during the period 1916-37, partly because the concept of female education did not find

favour with the large sections of intelligentsia, partly because it did not obtain recognition from Government and other universities and partly because of financial stringency. But when the popular ministry assumed office, Government granted recognition to the university and graduates of this university were admitted to Government and semi-government services. This further improved the status of the university and raised it in public esteem. A further step was taken in 1947 when the Government appointed a committee to examine the problem of granting statutory recognition to the university. On the recommendations of that committee, the SNTD University Act was passed in 1949 and various authorities were constituted under this Act.

From the beginning the university is conducting and affiliating institutions for the education of women. In 1955 it conducted two colleges for women of which one was in Bombay. In addition to this, there were four affiliated colleges in Gujarat State. In 1952 it started a nursing college in Bombay. Formerly the university used to conduct its matriculation examination. But now the same has been discontinued and admission to university is given to any student who has passed the S. S. C. examination.

The aim of the university is to teach different courses of study to suit women fully equipped to play their role in the social life of the country. The university offers to girls and women a very wide and varied range of optional subjects of study. Thus, alongwith literature, science, economics, and other subjects like music, cooking, nursing, painting and home science also find a place in curricula. The university has at present eight faculties, *viz.*, Arts, Science, Home Science, Nursing, Library Science, Technology, Commerce and Education.

University Students— The total number of students enrolled in the colleges, both conducted and affiliated, and teaching staff is shown in the following statement:—

Year			Enrolment	Teachers
1950-51	..	..	854	60
1955-56	..	..	1,614	124
1960-61	..	..	2,915	151
1965-66	..	..	5,171	376
1970-71	..	..	13,887	510
1980-81	..	..	13,346	833

During 1982-83, there were 16,058 students. The faculty-wise distribution of students is given below:—

Faculty	No. of students		
	Regular	Private	Total
Arts	4,150	7,101	11,251
Education	360	110	470
Home Science	1,429	....	1,429
Nursing	236	....	236
Library Science	51	....	51
Technology	388	....	388
Science	198	....	198
Commerce	1,836	199	2,035
Total	8,648	7,410	16,058

Of 16,058 students, 3,735 were studying in the conducted colleges and 4,913 in affiliated colleges. The number of teachers was 880.

Institutions: During the period 1960-61, the university had under its jurisdiction three conducted and nine affiliated colleges. Of these 12 institutions, Bombay had 5 colleges including 2 conducted colleges. In addition one school aided by the university was also functioning in Bombay. The next ten years saw a remarkable increase in the number of institutions both conducted and affiliated, as in 1970-71 there were 21 colleges including 6 affiliated colleges in Gujarat. Of 21 colleges, 8 were conducted colleges. The faculty-wise classification of these colleges was: Arts, 15 colleges; Education, 2; Home Science, 2; Nursing and Library Science, 1 each. The number of conducted and affiliated colleges situated in Bombay numbered 5. The university conducted three schools of which one was functioning in Bombay. During 1980-81, the total number of colleges under the jurisdiction of this University rose to 23, of which 5 colleges were in Gujarat and 18 in the Maharashtra State. The number of colleges situated in Greater Bombay was 14, of which 6 were affiliated and 8 conducted colleges. Table No. 3 gives the details of these colleges for the year 1982-83.

University Hostel: The University provides hostel facilities at Bombay and Pune for the regular students. The hostel at Bombay was opened in 1962. The total strength of these hostels during 1982-83 was put at 318 including accommodation for 198 students in the hostel at Bombay.

Library: The Library service is provided through the Central Library established in 1955, the extension library, Juhu (1977), study centre, Santacruz (1972) and study centre, Ghatkopar (1975). During 1982-83, there were 1,58,299 books and 458 periodicals in these libraries.

Students' Welfare: The university students' council was established in 1970 with the object of co-ordinating activities of students of all colleges of SNDT University and giving guidance in managing their welfare activities and to train them in leadership, discipline, etc.

There is also a university canteen established in 1967. It also serves as a training ground in canteen management for the students of the college of home science.

SOCIAL EDUCATION

The concept of social education has grown out of the concept of adult education. In fact, social education is adult education with greater emphasis on social implication. The function of adult education in a democracy is to provide every adult citizen with an opportunity for education. The scope of adult education is very wide.

Adult education became a movement in the European countries by the end of 19th century. In India the idea of social or adult education came into being during the British regime. The main object of the programme was to give the people the knowledge of three R's. Today this concept is used in a much more concrete and technical sense to cover organised activities and programmes concerned with education of adults. Proper functioning of democracy can only take place when the vast masses of people become literate and are enlightened to understand the political, economic and social activities in their proper perspective.

With the transfer of control and administration of education in Indian hands a greater interest became manifest in the field of adult education. The adult schools between 1921-37 were divided into secondary schools, primary schools and special schools. The secondary schools for adults were really high schools conducted during night in order to enable the working class to continue their education at secondary stage. Such schools were located in Bombay and other big cities. The special schools were mainly meant for women in which they were taught three R's, first aid, sewing, etc. Efforts were made during 1921-37 to develop adult education proper, and encouragement was given to associations like the Adult Education Society, Bombay; Dnyanprasarak Mandal, Bombay; the Royal Asiatic Society, Bombay; to arrange lectures on various useful topics.

When the Congress ministry came into power, the Government decided to organise a planned drive to liquidate the illiteracy of masses. The work received a great impetus in Bombay city. The Government in 1938, appointed an adult education advisory board to secure public co-operation and collect funds for literacy work. A large scale literacy campaign was organised in 1939 with the object of rousing public conscience to the

need of education for illiterates and spreading literacy. In 1939, the Bombay City Adult Education Committee came into existence. In Bombay city, the work carried out by this committee during the years 1939-40, 1940-41 and 1945-46 is shown below:—

Year	No. of classes	No. of adults on roll	No. of adults made literate
1939-40 ..	1,102	19,068	15,068
1940-41 ..	1,198	22,337	15,538
1945-46 ..	1,275	25,575	19,178

The problem received a fresh impetus again when the second popular ministry assumed office in 1947. The concept of adult education was radically changed. It was proposed that in a proper programme of adult education, the imparting of literacy must be combined with a good deal of general education which should include subjects like civics, elementary history, politics, instruction in simple crafts, etc. In short, adult education was to be intimately related to every day problems of life and culture. It was decided to give it a new name in order to distinguish it from the narrow outlook of earlier days and it was henceforward designated as social education. The work done by the Bombay City Education Committee (formerly known as the Bombay City Adult Education Committee) since 1950-51 is shown below:—

Year	No. of classes	No. of adults on roll	No. of adults made literate
1950-51 ..	2,368	59,867	30,540
1954-55 ..	2,562	66,554	37,334
1960-61 ..	1,221	28,246	14,313
1965-66 .	1,257	28,491	15,278
1970-71 ..	667	14,640	9,291
1975-76 ..	486	10,570	8,588

During 1976-77, the committee conducted 347 classes with 6,128 persons on roll of which 6,025 were made literate. During 1980-81, there were 1,005 centres managed by the Committee with a total enrolment of 28,530 adults including 11,260 women. The Committee incurred an expenditure of Rs. 69,250,000 during the same year, while the *per capita* expenditure was put at Rs. 10.50.

Bombay city is the industrial centre of the country having an ever growing population. Every year new arrivals go on adding to the already large population. Due to continuous inflow of illiterate workers the percentage of literacy in the city in spite of the committee's efforts does not show any remarkable increase. Hence this committee launched, in 1966, an intensive literacy campaign in the form of a crash programme. It envisaged voluntary aid from the students of secondary and upper primary schools on the basis of 'each one teach one'. With the imparting of literacy skills to illiterate adults, the committee conducts literacy classes in five languages *viz.*, Marathi, Hindi, Urdu, Gujarati and Telugu. These literacy classes are run for 4 months and those of post-literacy classes for neo-literates lasting for eight months' duration.

Besides these classes, the committee also conducts literacy classes for illiterate workers in mills and factories with the help of employers. Continuing education programme was conducted in the form of craft training centres, workers class, community centre and polyvalent adult education centre. The last one is considered to be a pioneering effort in the field of continuing education which provided for need based training programme for basic level workers engaged in factories. To carry out its programme, the committee set up circulating and area libraries. In addition to this, other activities like study circles, community groups, community radio centres are also organised with the object of helping neo-literates to retain their newly gained literacy and keeping it at functional level.

During 1976-77, the committee incurred an expenditure for various types of programmes pertaining to adult literacy and adult social education to the tune of Rs. 5,05,716.81. The Government of Maharashtra paid a grant-in-aid of Rs. 2,50,000 and the Bombay Municipal Corporation Rs. 60,000.

The Central Government introduced the National Adult Education Programme on a massive scale from October 1978. The State Government also opened adult education centres in the State. Illiterate adults in the age-group of 15-35 are covered under this programme. During 1980-81, there were 30 centres in Bombay and 930 adults were enrolled. An expenditure of Rs. 41,90,000 was incurred during this period, while the *per capita* expenditure was stated at Rs. 45.05.

PUBLICITY

The main function of the Directorate of Information and Public Relations is to keep the people informed of the work of the Government in various spheres of administration and developmental activities and also to keep the Government informed of public opinion and needs and grievances of people.

The headquarters of the Directorate is at Bombay and has formed different units to carry out its various functions. In the following is given a brief description of these units:—

News Unit: This unit is mainly responsible for the dissemination of news by issue of press notes and news items on matters of policy and important Government decisions, as also for giving publicity to various developmental activities. It thus feeds newspapers in the State and outside day in and day out with press releases, feature articles, speeches of ministers, etc., in all the prominent languages in the State. The information office attached to this unit does the work of scrutiny of newspapers, and reports to the Minister or the concerned department about it, by sending cuttings to them. On many occasions clarifications are issued in respect of certain press reports, by acquiring relevant information from the concerned departments. A full-fledged photographic section with a dark room is attached to this unit.

Equally important is the work regarding press accreditation which is also done by this unit. This involves work in the form of scrutiny of the application, verification of antecedents of the applicant etc. The accreditation cards are then issued to such eligible pressmen and press photographers on the recommendation of the State Accreditation Committee and sanction of the Government.

Publications Unit: The Directorate has a full-fledged publications unit, which gives publicity to the developmental activities of the Government by bringing out publicity literature in the form of books, pamphlets, folders, posters, etc. The Directorate has its own periodicals, viz., *Lok Rajya*, a fortnightly published in English and Marathi and *Gramvikas*, a monthly in Marathi.

Film Unit: The film unit arranges to produce films, newsreels and documentaries depicting developmental activities undertaken by the Government and achievements made in respect thereof, both departmentally and through outside agencies. These movies are produced in 35 M.M. and 16 M.M. prints and are exhibited in the picture houses. 16 M.M. prints are exhibited in various localities of Bombay with the help of the mobile unit of the Directorate. The unit has a small air-conditioned pre-view theatre where films are shown to officials, and non-officials. The unit has a small workshop which facilitates to maintain the equipment and its accessories in good condition.

Public Relations: This unit has been entrusted with multi-farious duties such as liaisoning work, organisation of information centres and radio rural forums, issue of advertisements, research and reference section and the central library. The library headed by the Chief Librarian

is an institution by itself. The library caters to the needs of the Mantralaya departments for the purpose of reference. One of the major information centres is located at Dadar in Bombay.

Exhibitions and Cultural Programmes : The State of Maharashtra through this unit participates in various major exhibitions. The work involves various aspects like planning of exhibitions, booking of sites, preparation of layouts, etc. The unit is also entrusted with the work of giving publicity to five year plans through various cultural activities.

TABLE No. 1
NUMBER OF PRIVATE SCHOOLS IN GREATER BOMBAY, 1980-81

Languages	City				Suburbs				Extended Suburbs			
	Recognised schools		Aided schools		Recognised schools		Aided schools		Recognised schools		Aided schools	
	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils
Marathi	21	10,227	24	11,432	15	4,665	46	18,725	11	2,070	21	6,357
Gujarati	7	8,532	28	7,395	20	4,785	19	8,902	18	4,763	21	13,301
English	120	43,258	37	18,905	130	58,945	36	11,435	56	19,974	8	2,551
Urdu	3	318	10	3,556	5	1,280	3	850	..	..	..	..
Hindi	..	..	11	3,671	3	913	11	3,536	4	788	7	2,435
Tamil	..	..	4	895	..	..	..	..	1	421	..	..
Malayalam	..	..	2	297	..	..	..	..	1	186	..	..
Kannada	1	78	5	612	..	..	..	..	..	..	1	137
Sindhi	..	..	..	..	..	..	1	225	..	..	..	..
Total	172	62,413	131	46,763	173	70,588	116	46,673	91	27,902	58	24,781

TABLE No. 2

COLLEGES IN BOMBAY 1982-83

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	

<i>Arts and Science Colleges:</i>					
1. Elphinstone College, Fort, Bombay-32 (1860).	B.A.,M.A.,B.Sc., Ph.D.	430	370	800	98
2. St. Xavier's College, Bombay-1 (1869).	B.A.,M.A.,B.Sc., M.Sc., Ph.D.	656	1,052	1,708	N.A.
3. Wilson College, Bombay-7 (1861).	Do.	611	796	1,407	N.A.
4. Ramnarain Ruia College, Matunga, Bombay-19 (1937).	B.A.,M.A.,B.Sc., M.Sc., Ph.D.	589	1,330	1,919	95
5. Sophia College for Women, Bombay-26 (1941).	B.A.,M.A.,B.Sc., M.Sc.	3	1,202	1,205	65
6. Rishi Dayaram National College and Wassiamul Assomul Science College, Bombay-50 (1949).	B.A.,M.A.,B.Sc., M.Sc.,Ph.D.	390	494	884	41
<i>Arts, Science and Commerce Colleges:</i>					
1. Ismail Yusuf College, Jogeshwari, Bombay-60 (1930)	B.A.,M.A.,B.Sc., M.Sc.,B.Com.	506	191	697	90
2. Guru Nanak Khalsa College of Arts, Science and Commerce, Matunga Bombay-19 (1937).	B.A.,M.A.,B.Sc., M.Sc.,B.Com., Ph.D.	1,002	770	1,772	N.A.
3. People's Education Society's Siddharth College of Arts, Science and Commerce, Fort, Bombay-23 (1946).	Do.	1,049	306	1,355	67
4. Kishinchand Chellaram College, Churchgate, Bombay-20 (1954).	Do.	780	672	1,452	74
5. Parle College, Vile-Parle (East), Bombay-57 (1959).	Do.	531	1,008	1,539	91
6. Jai Hind College, Basant-sing Institute of Science and J. T. Lalvani College of Commerce, Church-gate, Bombay-20 (1948).	Do.	647	900	1,547	69

TABLE No. 2—*contd.*

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
7. M. M. College of Arts, N. M. Institute of Science and Haji Rashid Jaffer College of Commerce, Andheri (West), Bombay-58 (1946).	B.A.,M.A.,B.Sc., M.Sc.,B.Com., Ph.D.	968	935	1,903	90
8. D. G. Ruparel College of Arts, Science and Commerce, Matunga, Bombay-16 (1952).	Do.	899	979	1,878	85
9. D. E. Society's Kirti M. Doongursee College of Arts, Science and Commerce, Dadar, Bombay-28 (1954).	Do.	1,161	414	1,575	79
10. South Indian Education Society's College of Arts, Science and Commerce, Sion (West), Bombay-22 (1960).	Do.	839	1,461	2,300	92
11. Mithibai College of Arts, Chauhan Institute of Science and Amrutben Jivanlal College of Commerce and Economics, Vile-Parle (West), Bombay-56 (1961).	Do.	1,082	1,467	2,549	105
2. Maharshi Dayanand College of Arts, Science and Commerce, Parel, Bombay-12 (1962).	Do.	617	364	981	50
13. Seth Laherchand Uttamchand Zhaveri College of Arts and Sir Mathuradas Vissonji College of Science and Commerce, Andheri (East), Bombay-69 (1963).	B.A.,M.A.,B.Sc., M.Sc.,B.Com.	592	979	1,571	64
14. Ramniranjan Jhunjhunwala College, Ghatkopar, Bombay-86 (1963).	B.A.,M.A.,B.Sc., M.Sc.,B.Com., Ph.D.	1,328	656	1,984	N.A.

TABLE No. 2—*contd.*

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
15. Sir Sitaram and Lady Shantabai Patkar College of Arts and Science and Chikitsak Samuha College of Commerce and Economics, Goregaon (West), Bombay-62 (1964).	B.A.,M.A.,B.Sc., M.Sc.,B.Com., Ph.D.	705	698	1,403	59
16. Hazarimal Somani College of Arts and Science and Jayaramdas Patel College of Commerce, Chowpatty, Bombay-7 (1965).	Do.	1,030	776	1,806	81
17. Maharashtra College of Arts, Science and Commerce, Byculla, Bombay-8 (1968).	B.A.,M.A.,B.Sc., B.Com.	773	386	1,159	N.A.
18. Vivekananda Education Society's College of Arts, Science and Commerce, Chembur, Bombay-71 (1978).	B.A.,B.Sc.,B.Com.	405	513	718	42
19. Gokhale Education Society's Arts, Science and Commerce College, Borivali (West), Bombay-92 (1979).	Do.	536	499	1,035	26
20. N. G. Acharya and D. K. Marathe College of Arts, Science and Commerce, Chembur, Bombay-71 (1978).	Do.	277	159	436	17
<i>Arts and Commerce Colleges:</i>					
1. Burhani College of Commerce and Arts, Mazagaon, Bombay-10 (1970).	B.A.,M.A.,B.Com., Ph.D.	715	637	1,352	N.A.
2. K. J. Somaiya College of Arts and Commerce, Vidyavihar, Bombay-77 (1972).	B.A.,M.A.,B.Com., M.Com.,Ph.D.	1,281	1,606	2,887	73

TABLE No. 2—contd.

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
3. Bharatiya Seva Samaj Sanchalit College of Arts and Commerce, Malad (West), Bombay-64 (1979).	B.Com.	2	....	2	N.A.
4. Sadhana Education Society's L. S. Raheja College of Arts and Commerce, Juhu, Bombay-54 (1980).	B.A., B.Com.	306	160	466	9
<i>Colleges of Fine Arts:</i>					
1. Nalanda Nritya Kala Mahavidyalaya, Bombay-49 (1973).	B.F.A., M.F.A. (Dance), Ph.D.	....	46	46	12
2. Sir J. J. School of Art, Bombay-1 (1981).	B.F.A. (Painting)	37	48	85	8
3. Sir J. J. Institute of Applied Art, Bombay-1 (1981).	B.F.A. (Applied Arts).	102	69	171	15
<i>Science Colleges :</i>					
1. Institute of Science, Fort, Bombay-32 (1926).	B.Sc., M.Sc., Ph.D.	230	152	382	55
2. K. J. Somaiya College of Science, Vidyavihar, Bombay-77 (1960).	Do.	798	519	1,317	80
<i>Home Science:</i>					
1. College of Home Science, Bombay-20 (1969).	B.Sc., M.Sc. (Home), Diploma.	....	437	437	N.A.
<i>Social Work:</i>					
1. College of Social Work, Bombay-20 (1970).	B.Sw., M.Sw.	41	123	164	18
<i>Commerce Colleges :</i>					
1. Sydenham College of Commerce and Economics, Churchgate Reclamation, Bombay-20 (1914).	B.Com., M.Com., Ph.D.	983	652	1,545	47
2. R. A. Podar College of Commerce and Economics, Matunga, Bombay-19 (1941).	B.Com., M.Com., D.M.S., Ph.D.	1,257	1,163	2,420	42

TABLE No. 2—contd.

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
3. Siddharth College of Commerce and Economics, Fort, Bombay-23 (1953).	B.Com., M.Com., Ph.D.	893	293	1,156	19
4. H. R. College of Commerce and Economics, Churchgate, Bombay-20 (1960).	B.Com.	1,125	695	1,820	41
5. M. L. Dahanukar College of Commerce, Vile-Parle (East), Bombay-57 (1960).	Do.	486	812	1,298	25
6. Smt. Mithibai Motiram Kundanani College of Commerce and Economics, Bandra, Bombay-50 (1961).	B.Com., M.Com., D.M.S.	863	745	1,608	32
7. Chinai College of Commerce and Economics, Andheri (East), Bombay-69 (1968).	B.Com.	983	835	1,818	39
8. Shri Narsee Monjee College of Commerce and Economics, Vile-Parle (West), Bombay-56 (1964).	B.Com., M.Com., Ph.D.	1,218	1,192	2,410	44
9. Akbar Peerbhoy College of Commerce and Economics, Bombay-8 (1969).	B.Com.	942	124	1,066	20
10. Mulund College of Commerce, Mulund (West), Bombay-80 (1970).	B.Com., M.Com.	833	1,032	1,865	32
11. Chetana's Hazarimal Somani College of Commerce and Economics, Bandra (East), Bombay-51 (1970).	B.Com., D.M.S.	993	614	1,607	24
12. Prahladrai Dalmia Lions College of Commerce and Economics, Malad, Bombay-64 (1972).	B.Com., M.Com., D.M.S.	1,218	759	1,977	33
13. Lala Lajpatrai College of Commerce and Economics, Bombay-34 (1972).	B.Com., M.Com., Ph.D.	1,188	672	1,860	33

TABLE No. 2—contd.

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
14. People's Education Society's Dr. Ambedkar College of Commerce and Economics, Wadala, Bombay-31 (1972).	B.Com.	1,782	452	2,234	N.A.
15. Bharat Education Society's College of Commerce and Economics, Bombay-4(1972).	Do.	520	96	616	14
16. K.P.B. Hinduja College of Commerce, Bombay-4 (1974).	Do.	920	533	1,453	22
17. South Indians' Welfare Society's College of Commerce, Sewree-Wadala Estates, Bombay-31 (1980).	Do.	430	237	667	14
18. Bhandup Educational Society's College of Commerce, Bhandup (East), Bombay-78 (1982).	F.Y.Com.	50	102	152	6
<i>Training Colleges:</i>					
1. Secondary Training College, Bombay-1(1922).	B.Ed., M.Ed., Ph.D.	32	70	102	12
2. St. Xavier's Institute of Education, Bombay-20 (1953).	Do.	29	89	118	11
3. Smt. Kapila Khandwala College of Education, Santacruz (West), Bombay-54 (1962).	Do.	31	95	126	14
4. Bombay Teachers' Training College, Colaba, Bombay-5 (1969).	Do.	32	107	139	12
5. Hansraj Jivandas College of Education, Khar, Bombay-52 (1969).	Do.	34	98	132	15
6. Chembur Comprehensive College of Education, Chembur, Bombay-71 (1970).	Do.	16	94	110	12

TABLE No. 2—contd.

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
7. Gokhale Education Society's College of Education and Research, Parel, Bombay-12 (1970).	B.Ed.,M.Ed.,Ph.D.	32	78	110	11
8. Gandhi Shikshan Bhavan's Smt. Surajba College of Education, Juhu, Bombay-49 (1970).	B.Ed.,M.Ed.	10	65	75	9
9. St. Teresa's Institute of Education, Santacruz, Bombay-54 (1973).	Do.	....	93	93	10
<i>Physical Education:</i>					
1. Government College of Physical Education, Kandivli, Bombay-67 (1972).	B.Ed.(Phy).	83	17	100	N.A.
2. B.P.C.A.'s College of Physical Education, Wadala, Bombay-31 (1978).	Do.	82	20	102	8
<i>Education of Deaf:</i>					
1. Indian Institute for the Teachers of the Deaf, Chawpatty, Bombay-7 (1974).	D.P.in Ed.	It has stopped teaching.			
<i>Engineering Colleges:</i>					
1. V. J. Technical Institute, Matunga, Bombay-19 (1946).	B.E.(Civil, Mech. Elec., Prod), B. Text, M. Text, M.E.(Civil, Mech. Elec, Auto, Prod.), D.I.E. and Ph.D.	1,134	67	1,201	212
2. Sardar Patel College of Engineering, Andheri (West), Bombay-58 (1962).	B.E.(Civil, Mech., Elec.).	768	21	789	47
<i>B. Pharm. Course:</i>					
1. Bombay College of Pharmacy, Santacruz, Bombay-98 (1970).	B.Pharm., M. Pharm., Ph.D.	64	68	132	16

TABLE No. 2—*contd.*

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
2. K. M. Kundnani College of Pharmacy, Worli Seaface Bombay-18 (1971).	B.Pharm., M.Pharm.	175	43	218	15
<i>Law Colleges:</i>					
1. Government Law College, Bombay-20 (1860).	LL.B., LL.M., Ph.D.	1,843	453	1,496	32
2. New Law College, Matunga, Bombay-16 (1954).	Do.	1,283	356	1,639	25
3. Siddharth College of Law, Fort, Bombay-23 (1956).	Do.	1,720	244	1,949	28
4. K. C. Law College, Churchgate, Bombay-20 (1955).	LL.B.	1,629	252	1,881	42
5. K. P. B. Hinduja Law College, Bombay-4 (1976).	Do.	574	107	681	16
6. Jitendra Chauhan College of Law, Vile-Parle (West), Bombay-56 (1977).	Do.	679	200	879	19
7. G. J. Adwani Law College, Bandra, Bombay-50 (1977).	Do.	262	118	380	12
8. Dr. Ambedkar College of Law, Wadala, Bombay-31 (1977).	Do.	455	49	504	12
<i>Medical, Dental and Nursing Colleges:</i>					
1. Grant Medical College, Byculla, Bombay-8 (1860).	M.B.B.S., M.D., M.S., D.A., D.V. and D., D.P.H., D.M.L.T., D.M.R.D., D.F.M., D.M., R.T., M.Pharm., M.Sc. (Biochem), Ph.D.	1,299	743	2,042	136
2. S. G. S. Medical College Parel, Bombay-12 (1925).	M.B.B.S., M.D., M.S., D.A., D.V. and D., D.P.H., D.M.L.T., D.M.R.D., D.F.M., D.M.R.T., M.Pharm., M.Sc. (Biochem), Ph.D., B.Sc. and M.Sc. (OT and PT), D.P.M.	965	680	1,645	N.A.

TABLE No. 2—*concl.*

Name and Year of Affiliation	Courses offered	No. of Students			No. of Teachers
		Male	Female	Total	
3. Topiwala Medical College, Bombay-8 (1946).	M.B.B.S., B.Sc. (Aud.), M.D., M.S., D.A., D.V. and D., D.P.H., D.P.M., D.M.L.T., D.M.R.D., D.M.R.T., M.Sc. (Biochem) Ph.D.	555	388	943	194
4. Lokmanya Tilak Municipal Medical College, Sion, Bombay-20 (1964).	M.B.B.S., M.D., M.S., M.Sc. (Biochem), D.M.L.T., D.P.H., D.M.R.D., D.M.R.T., D.V. and D., Ph.D.	421	263	684	238
5. Government Dental College and Hospital, Bombay 1 (1945).	B.D.S., M.D.S.	263	198	461	69
6. Nair Hospital Dental College, Bombay-8 (1954).	Do.	137	151	288	N.A.
7. Institute of Nursing Education, Byculla, Bombay-8 (1960).	B.Sc. (Nursing)	....	54	54	169
<i>Ayurvedic Colleges:</i>					
1. Smt. K. G. Mittal Punarvasu Ayurved Mahavidyalaya, Bombay-2 (1972).	B.A.M.S., M.D. (Ayur.)	220	90	319	25
2. R. A. Podar Medical College (Ayur.), Worli, Bombay-18 (1972).	B.A.M.S.	189	132	321	41
3. Ayurved Mahavidyalaya, Sion, Bombay-22 (1972).	Do.	196	69	265	23
<i>Architecture:</i>					
1. Sir J. J. College of Architecture, Fort, Bombay-1 (1896).	Do.	183	142	325	8

The colleges having library books of 20,000 and above are: Elphinstone College—65,702 books; Ruia College—78,574; Sophia College—33,714; R. D. National College—32,368; Ismail Yusuf College—39,929; K. C. College—42,607; Parle College—41,338; Siddharth College—72,276;

M. M. College and N. M. Institute—30,647; Jaihind College—35,314; Ruparel College—47,486; Kirti College—41,352; S. I. E. Society's College—35,462; Mithibai College—32,847; Dayanand College—25,821; Zaveri College—24,090; Patkar College—28,390; Somani College—29,205; Somaiya College—28,148; Institute of Science—20,894; Sydenham College—45,934; Podar College—55,327; Siddharth College—26,099; Dahanukar College—26,904; Chetana College—20,140; Secondary Training College—29,496; V. J. Technical Institute—34,532; Government Law College—27,158; Grant Medical College—37,534; Topiwala National Medical College—28,978 and Podar Medical College—20,000.

TABLE No. 3
INSTITUTIONS OF THE S. N. D. T. UNIVERSITY, 1982-83

Name of College	Year of Establish- ment	Courses offered	Number of	
			Students	Teachers
<i>Conducted Colleges:</i>				
(1) Department of Post-graduate Studies and Research.	1982	M.A., M. Phil., Ph.D.	259	25
(2) S.N.D.T. Arts and Commerce College for Women, Bombay.	1931	B.A., B.Com., Dip. in Travel and Tourism.	1,857	91
(3) Leelabai Thackersey College of Nursing, Bombay.	1952	B.Sc., M.Sc. (Nursing)	235	29
(4) P.V.D.T. College of Education for Women, Bombay.	1959	B.Ed.	184	28
(5) Sir Vithaldas Thackersey College of Home Science, Bombay.	1959	B.Sc., M.Sc., Ph.D. (Home Science).	1,013	72
(6) Sir H. P. Thackersey College of Science, Bombay.	1977	M.Sc., Diploma (Anal. Chemistry).	121	4
(7) Sir H. P. Thackersey School of Library Science, Bombay.	1961	B.Lib., M.Lib.	58	5
(8) P. V. Polytechnic, Juhu, Bombay.	1976	Diploma Courses in Pharmacy, Pathology, Dress Making, etc.	461	57
(9) C. U. Shah College of Pharmacy, Bombay.	1980	B. Pharm.	90	9
<i>Affiliated Colleges:</i>				
(10) B. M. Ruia Mahila Mahavidyalaya, Bombay.	1958	B.A., B.Com.	384	20
(11) Smt. Maniben M. P. Shah Women's College of Arts and Commerce, Bombay.	1958	B.A., B.Com.	1,086	23
(12) Smt. P. N. Doshi Women's College, Bombay.	1960	B.A., B.Com.	933	30
(13) Shri M. D. Shah Mahila College of Arts and Commerce, Bombay.	1968	B.A., B.Com.	1,407	40
(14) Maniben N. Women's College, Vile Parle, Bombay.	1972	B.A., B.Com.	1,019	25
(15) Vile Parle Mahila Sangh's Lions Juhu N. J. Mahila Mahavidyalaya, Vile Parle(E). Bombay.	1969	B.A.	574	16

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CHAPTER 16—PUBLIC HEALTH AND MEDICAL SERVICES

LITTLE EVIDENCE EXISTS TO THROW LIGHT UPON THE SANITARY CONDITION OF BOMBAY during the period preceding its cession to the English Crown by the Portuguese. Heitor da Silveira named it the "Island of the Good Life," which he would scarcely have done, if the climate had proved very deleterious, while Fryer in 1673 spoke of the country people and Portuguese in old days living to a good old age, which he believed to be largely due to their temperate habits. But subsequent to the cession and up till the close of the first decade of the eighteenth century, the island acquired an evil reputation and the mortality, particularly among the English, rose to an alarming figure.

More fatal than all was a disease known as *mordi-sheen* to the Portuguese, which appears to have been choleraic in nature. Throughout the entire period between 1670 and 1710 there are continual references in official records to the great unhealthiness of the island, and on more than one occasion the Company's servants asked to be excused on this account from serving in Bombay. Moreover circumstances were not improved by the fact that the island was often destitute of a physician and that the consignments of medicines, which were spasmodically sent out by the Court of Directors, often proved to be bad.

Various reasons for the unhealthiness of the climate were put forward by the Company's representatives in Bombay. Writing in 1671 to the Court of Directors, they opined that it was due to the habit of manuring the cocoa-nut palms with putrid fish, while in 1673 Aungier remarked in his report that after the first intermission of the rains in May or June and after their total ceasing in October the air and water are unwholesome by reason of the crude pestiferous vapours exhaled by the violent heat of the sun into the air and vermin created in the wells and tanks which renders those months most sickly to the inhabitants and especially to Europeans. One of the chief reasons was doubtless the gradual silting up of the creeks which divided Bombay into a group of islets. At high tide the sea swept through the breaches, overflowed the major portion of the island, and laid a pestilential deposit highly productive of malaria; added to such natural causes was the dissolute life led by the majority of Europeans at this epoch.

Between 1690 and 1708 circumstances were aggravated by a violent epidemic of plague which helped to justify the dictum that in Bombay "two monsoons were the age of a man".

The excessive mortality caused the greatest anxiety to the Court of Directors, who endeavoured to afford temporary relief to their factors by the despatch of medicines and Surgeons from home. They also advised the Bombay Council to issue orders prohibiting the "buckshawing" of the toddy trees in the Mahim and Worli woods, to allow the free perflation of the western breeze, to stop the breaches, to burn continual fires and to put chalk in the drinking water. Accordingly in 1708 fish manure was universally prohibited, dry manuring being permitted up to 1766, when it was discovered that the indulgence was turned to bad uses, and this practice also was discontinued; while by 1720 a dam had been constructed across the Great Breach at Mahalakshmi, and a considerable area of marshy ground had been drained. This gradual reclamation of land from the inroads of the sea coupled with better medical attendance and a more temperate style of living introduced a considerable change for the better, and by the middle of the 18th century, Bombay had not only lost entirely her former reputation for insalubriety but was even accounted a tolerably healthy station.

However, the sanitary condition of Bombay was far from perfect. In 1757, there was a serious epidemic among the labourers employed on the fortifications, which necessitated the appointment "of a country doctor," whose medicine, it is satisfactory to note, met with great success; while little or no attention was paid by the inhabitants to the advice and orders of the special officer, styled 'Scavenger', who was appointed about this date to supervise the cleansing of streets. In fact, according to a consultation of the 18th November 1757, the town had become so dirty that the Bombay Government decided to appoint a member of the Board to the office of Scavenger and to defray the cost of a sufficient number of labourers and scavenging carts by a tax upon the towns people. The mortality, at this date, was also high. At the close of the eighteenth century the mortality was about 500 per month.

At the beginning of the nineteenth century it appears from statistics of deaths collected by the Police that the average annual mortality varied between 4,000 and 8,000, this figure rising in 1804 to 26,000 in consequence of the great famine in the Konkan and the resultant immigration of a very large number of famishing and moribund people. The most common causes of death were fever and liver complaints.

In 1812 a definite attempt to secure the better conservancy of the town was made by the passing of Rule, Ordinance and Regulation I, which empowered the Justices of the Peace to check nuisances on roads and thoroughfares and make structural improvements in the streets of the town.

A further step forward was taken in 1845 when a Board of Conservancy was established to supervise sanitary and other measures for the improvement of the public health; but the activities of the board were somewhat curtailed by the fact that they were not vested with legal

authority to check nuisances. In consequence Act XIV of 1856 was promulgated which gave the necessary legal status to the board, and bye-laws under it were framed. Two years later the board had fallen into considerable disrepute, in consequence largely of the venality of its inferior servants, and a new body corporate, composed of three Municipal Commissioners, was appointed to supervise the conservancy of the town. Finally on the 1st July 1865, the 'triumvirate' of Municipal Commissioners was superseded by a new Municipality, which was charged with the entire control of the urban administration, the executive power and responsibility being vested in a Municipal Commissioner appointed by Government for a limited term of years.

The municipal administration has put in good amount of efforts in improving the general sanitary conditions. The diseases like plague, cholera, which once took a heavy death toll, have been much reduced. Regular supply of water, construction of drainage, more careful scavenging of streets and roads, removal of offensive trades and introduction of compulsory vaccination have severally contributed towards counteracting the high mortality. With the increase in hospitals and dispensaries more staff is available to look after the principal diseases, especially epidemic diseases which once played a havoc in Bombay.

BIRTHS AND DEATHS

The registration of vital statistics which was performed by the police from 1850 to 1867 was since then entrusted to the health department of the Corporation. For this purpose, at present, Greater Bombay is divided into 80 districts each under a medical officer who acts as district registrar of births and deaths. These districts are further divided into sections.

Since 1920 the total births in Bombay city showed a steady increase whereas total number of deaths fell rapidly. This might be due to the increase in medical facilities and public consciousness to avail of the same. The following statement shows the births and deaths in the period from 1921 to 1951, registered in Bombay city :—

	1921	1931	1941	1951
Total Population ..	11,75,914	11,61,383	14,89,883	23,25,945
Area (Sq.miles) ..	23.54	24.19	26.18	26.18
Births—				
Males ..	9,979	14,084	20,638	33,721
Females ..	9,146	13,120	19,316	31,958
Total ..	19,125	27,204	37,954	65,676
Birth rate per 1000 ..	16.3	23.4	26.8	28.2
Deaths—				
Males ..	N.A.	13,494	16,946	18,473
Females ..	N.A.	11,611	14,150	15,368
Total ..	53,609	25,105	31,096	33,841
Death rate per 1000 ..	45.5	21.6	20.9	14.5

As a result of the merger of the Bombay Suburban District into Bombay city, the city limits were extended to Dahisar on Western Railway and Mulund on Central Railway in February 1957. This was naturally accompanied by an increase in births also. The following statement shows the position for 1961 and 1971:—

			1961	1971
Total Population	..	..	41,52,056	59,68,546
Area	..	..	437.71	437.71
			Sq. km.	Sq. km.
Births—				
Males	..	..	59,625	86,150
Females	..	..	56,712	78,143
	Total	..	1,16,337	1,64,293
Birth rate per 1000	..	..	28.2	27.5
Deaths—				
Males	..	..	24,312	33,945
Females	..	..	18,805	23,300
	Total	..	43,117	57,245
Death rate per 1000	..	..	10.4	9.6

Of 1,16,337 births registered in 1961, 74,706 births took place in city, 32,216 in suburbs and 9,415 in extended suburbs. In 1971 there was an increase in births which were put at 164,293 of which 78,941 were in city, 59,610 in suburbs and 25,742 in extended suburbs.

Statistics of month-wise births and deaths registered in Greater Bombay since 1961 for a few years are shown in Table No. 1, while ward-wise births and deaths are given in Table No. 2. Deaths according to ages are shown in Table No. 3. An interesting statistics of certification of causes of deaths is shown in Table No. 4.

INFANT MORTALITY

Infant mortality is divided into two groups : (1) neo-natal deaths, *i.e.* deaths under 4 weeks and (2) post-natal, *i.e.*, deaths under 12 months but at four or above weeks. Generally causes of infant mortality in case of neo-natal deaths are prematurity, congenital malformation and birth injuries; while diarrhoea and enteritis, small-pox are causes of post-natal mortality. Commendable work has been done to prevent high mortality of infants due to availability of services of medical personnel, specialist

services, family planning and other allied social services. Due to spread of education there is also a considerable awareness among people to avail of the medical facilities.

Deaths among infants under one year in Bombay in 1921, 1931, 1941 and 1951 are shown below:—

		1921	1931	1941	1951
Infant deaths	..	12,751	7,401	8,445	9,746
Rate per 1000	..	668	272	211	N.A.

In 1961 there were 11,150 infant deaths which showed an increase in 1971. The area-wise deaths are shown below:—

Year		City	Suburbs	Extended suburbs	Total
1961	..	8,452	2,192	506	11,150
1971	..	6,627	4,529	1,817	12,973

In 1980 there were 13,633 infant deaths.

As regards neo-natal deaths the following statement shows the position since 1961 for a few years:—

Year		Births	Neo-natal Deaths	Death Rate
1961	..	1,16,337	5,087	43.7
1963	..	1,31,831	5,788	43.6
1965	..	1,42,781	6,740	47.2
1968	..	1,55,880	7,029	44.8
1971	..	1,64,293	7,445	45.9
1973	..	1,80,409	8,030	44.5
1975	..	1,80,018	7,452	41.4

During 1979 there were 8,440 deaths, the death rate being 41.4.

Table No. 5 shows infant deaths due to principal causes, while infant deaths by age group are shown in table No. 6. From table No. 5 it can be seen that diseases of respiratory system, congenital malformation, diseases of early infancy and diarrhoea and enteritis caused heavy mortality. Small-pox, malaria, fever which once were responsible for heavy mortality are now under control.

DISEASES

The details of some of the principal infectious and communicable diseases in Bombay are given below :—

Small-pox.—The disease is highly infectious. Deaths due to small-pox in the past were very high. One of the main reasons for occurrence of heavy incidence was a high floating population in city which remained unvaccinated. More and more areas were added to city jurisdiction which naturally resulted in delay in establishing proper and effective health services in newly added areas. However the Corporation took a serious note of it and organised systematic vaccination campaign and arranged treatment of small-pox cases. The national small-pox eradication programme was launched in 1962 with the object of covering a large number of people in age group of 1-14 years with special attention to labour class and migratory people. As a result of this the mortality incidence has gone down as can be seen from the following figures:—

Area	Year	Attacks	Deaths	Rate
Bombay City	.. 1921	N.A.	406	N.A.
	1931	N.A.	31	N.A.
	1935	N.A.	1,248	N.A.
	1941	2,325	1,293	0.8
	1945	603	235	0.1
	1951	1,803	314	0.1
	1955	166	44	0.0
Greater Bombay	.. 1961	3,868	1,615	0.4
	1965	3,202	1,323	0.3
	1971	Nil	Nil	Nil
	1975	N.A.	N.A.	N.A.

The disease was epidemic during 1942, 1944, 1954, 1957 and 1958 while it was sporadic in rest of years since 1941.

Cholera : Recently Greater Bombay remained free from this disease. In Bombay city during 1921, 1931, 1935, 1941, 1945 and 1951 there were 70, 80, 13, 7, 30 and 1 deaths, respectively.

Preventive measures such as anti-cholera inoculations, disinfection of well water, destruction of over ripe and rotten fruits and unwholesome articles of food exposed to contamination are carried out regularly. During 1971, 9,20,668 persons were inoculated against cholera.

Malaria : It is classified as an infectious disease caused by the sporozoan parasite carried from man to man and transmitted by the bite of mosquito. The deaths have now practically been reduced due to implementation of the National Malaria Eradication Programme which was started in 1962-63. Potential breeding places such as wells, overhead tanks, mill tanks, storm water entrances and drains are checked regularly for detection and destruction of mosquitoes. Regular efforts of application of insecticides are adequately supported by aerial spraying of larvicides over creeks and grass lands. Under the programme, Greater Bombay has been divided into city, western suburbs and central suburbs. Under active surveillance enquiries of fever cases are made while under passive surveillance blood smears from fever cases attending hospitals and dispensaries are collected and examined in the Municipal Laboratory at Parel. The work done under this programme during 1975 was as under :—

Particulars	Fever cases detected	Persons treated	Blood Smears		
			Collected	Examined	Found positive
Active	53,434	53,434	55,942	55,942	382
Passive	2,81,098	2,81,098	2,81,098	2,81,098	2,296
Mass	1,56,472	1,56,472	1,56,472	1,56,472	65

As regards death toll in Bombay City and Greater Bombay area the following figures give the position since 1921:—

Area	Year	Deaths
Bombay City	1921	545
	1931	131
	1935	97
	1941	88
	1945	96
	1951	59
Greater Bombay	1955	6
	1961	1
	1965	Nil.
	1971	Nil.

Tuberculosis : It was once a dreaded disease because of the general belief that practically no cure was feasible, the patient having almost no

option but to await death. Statistics of deaths due to tuberculosis in Bombay City are given below:—

Year ..	1921	1931	1941	1945	1951	1955
Deaths ..	1,566	1,929	1,692	1,981	2,525	1,934

Industrialisation and urbanisation are the main causes for the spread of this disease. Mortality since 1961 in Greater Bombay is on an increase as can be seen from the following figures:—

Year	Deaths from					
	Pulmonary	Other form	Total	Males	Females	Death Rate
1961 ..	2,184	762	2,946	1,905	1,041	N.A.
1965 ..	3,371	838	4,209	2,750	1,459	0.9
1971 ..	5,673	666	6,339	4,344	1,995	1.0
1975 ..	7,555	860	8,415	6,005	2,410	1.2

During 1979 there were 8,756 deaths including 2,374 females. Efforts such as establishment of hospitals and clinics, BCG vaccination, supply of anti-TB drugs are undertaken to check the heavy mortality due to this disease. The All-India T.B. Association has also done significant work in this field.

Leprosy : It is the most dreadful disease and even today those who suffer from leprosy at once become outcasts. However deaths on this account are not heavy as there were 73 deaths occurred in 1931, 21 in 1935, 65 in 1941, 76 in 1951, and 61 in 1955 in Bombay City.

The Greater Bombay Leprosy Control Scheme aims at control of leprosy through survey, education and treatment.

Table No. 7 shows total deaths due to various other causes since 1921 for a few years.

MEDICAL FACILITIES

As early as 1668 the unhealthiness of the climate impressed upon the East India Company's servants in Bombay the prime need of a hospital. The Commissioners, writing to Surat in October of that year, stated that many of the soldiers were ill, and that medicines were urgently needed. But, notwithstanding the high mortality, no definite steps towards establishing a proper "hospital for sick English," were taken until Gerald Aungier had assumed the reins of Government; and it was really due to his forcible representations that in 1675 the Court of Directors formally sanctioned the erection of a hospital. The Bombay authorities thereupon set about finding a suitable site, and informed the Directors that they estimated the cost of a building, capable of accommodating fifty or sixty patients.

In 1676 the Court of Directors despatched Dr. Wilson from England as first Physician, in the hope that he would prove "a great benefit and happiness to the Island". It appears, however, that the proposed building was never erected, and that instead a new Court of Judicature was built in the bazaar, while the old Court situated on the Esplanade to the south-east of the present Cooperage was transformed into a hospital in 1677.

This hospital, the first ever known in Bombay, was in use until some little time prior to the year 1733, when a new building was erected near the Marine yard, nearly opposite the Great Western Hotel. The cost of completing it was defrayed by the imposition of a half per cent duty on trade. From 1740 onwards it was inspected weekly by a Board composed of the Land Paymaster, the Marine Paymaster and the Commandant of the Station, and seems to have been the chief resort for sick persons in both military and civil employ until the beginning of the nineteenth century, when the pressing need of more space in the Marine yard for the accommodation of workmen and materials forced Government to consider the desirability of choosing a new site.

In addition to this general hospital in the Fort, there were at the close of the eighteenth century a hospital for native troops on the Esplanade and a convalescent home on Old Woman's Island (Colaba).

The year 1824 witnessed the final relinquishment of the Marine yard hospital in favour of a new building erected in Hornby road for the use both of the garrison and the European civil population. The site had been occupied by a gun carriage factory, which was removed to Colaba about 1820. This hospital continued to be used until 1860, when the medical authorities condemned it, and Government determined to sell it with the land on which it stood, and devote the sale-proceeds to the erection of a new hospital on the Cooperage.

In consequence, interest in the matter languished until 1876, when the temporary huts in Fort George were relinquished in favour of a building known as the Officers' Quarters which had previously been used partly as the residence of the House Surgeon and partly as a convalescent, and contagious ward, and no definite step towards the construction of a proper hospital was taken until 1886, when, on the initiative of Lord Reay and Sir M. Melvill, plans were prepared and culminated in the laying of the foundation-stone of the present St. George's Hospital in 1889.

Apparently little was done towards providing State aid to the native population prior to the opening of the nineteenth century. Captain Hall, who visited Bombay shortly after the great famine of 1802-04, records that "several great sheds were erected as hospitals on the smooth greensward lying just beyond the foot of the glacis and reaching nearly across the Esplanade in front of the northern line of the fortifications. Numerous surgeons, some military and some belonging to the civil establishment, were called in from various out-stations and placed in charge of these

and other infirmaries."¹ About 1809 a kind of Native General Hospital was in existence, which treated daily about 20 patients and was supported solely by Government. The inmates were chiefly paupers sent in by the police. In 1834, in pursuance of resolutions adopted at a public meeting, the Bombay Native Dispensary was opened in buildings granted rent-free by Government; and a few private dispensaries, notably one opened in Girgaum road in 1846, commenced to afford medical aid to the native population. The popularising of medical institutions and European remedies was largely the work of the Committee of the Native Dispensary, formed in 1836. By 1866 Bombay contained the Jamsetji Jijibhoy Hospital, including an Obstetric Hospital, and an Eye Dispensary, which was closed on the completion of the Sir Cowasji Jehangir Ophthalmic Hospital in that year, a Police Hospital, the Byculla Schools Hospital, and the Royal Indian Marine Dockyard Dispensary; while in 1874 the Jehangir Nasarwanji Wadia Dispensary at Mahim, opened several years before, was formally recognised by Government for a grant-in-aid, and the Gokuldas Tejpal Native General Hospital was opened for the benefit of native patients resident in areas distant from the J. J. Hospital. About this date the Native Dispensary opened a branch at Colaba, which was shortly afterwards abolished. This indirectly led to the opening of a branch in Khetwadi in 1877, which subsequently became the Nasarwanji Petit Charitable Dispensary. This was followed a decade later by a movement to afford medical relief to native women, who aversed treatment by male doctors, and in 1885 the Bombay Committee of the Medical Fund for the Women of India opened a temporary hospital for in-door patients at Khetwadi, the out-door patients being treated at the Jafar Suleman Dispensary for women and children, which was opened near the Crawford Market in the next year. In the following year (1886) the Pestanji Hormasji Cama Hospital was opened, whereupon the Khetwadi hospital was closed, and its inmates were removed to the former institution. The year 1890 witnessed the opening of the Bomanji Edalji Albless Obstetric Hospital. In 1890 the Acworth Leper Asylum at Matunga was opened, and in 1892 the Obstetric wards of the Jamsetji Jijibhoy Hospital were replaced by the Bai Motlibai Wadia Hospital and the Sir Dinsha Maneckji Petit Hospital, and an out-door department for both these hospitals was provided by the Dwarkadas Lallubhai Dispensary for women and children.

As compared to other urban areas of the State, better medical facilities are available in Greater Bombay through a network of medical institutions controlled by the Government, the Bombay Municipal Corporation and charitable trusts. These hospitals are well equipped and are well known in the country. A steady growth of public and public-aided

¹Fragments of Voyages (1832), 64.

hospitals and dispensaries in Bombay can be seen from the following statistics:—

Particulars	Year				
	1920	1930	1940	1950	1960
General hospitals and dispensaries.	21	30	38	51	74
Hospitals and dispensaries for females.	7	7	8	7	13

During 1960 these 74 general hospitals provided 4,528 beds, including 1,630 beds reserved for females. In addition, thirteen hospitals and dispensaries for females provided for 500 beds. The respective number of beds for the Bombay Division was 6,284 and 548, respectively. During 1975 there were as many as 191 hospitals and 284 dispensaries with a total bed strength of 19,526 and 27, respectively. The details are as under:—

Management				Hospitals		Dispensaries	
				No.	Beds	No.	Beds
State Government	..	..	18	4,691	12	17	
Central Government	..	..	8	1,477	128	..	
Municipal Corporation		..	23	7,187	2	10	
Others	..	..	142	6,171	142	..	
Total			..	191	19,526	284	27

Various hospitals provide teaching facilities for medical students for university degrees in surgery and preventive medicines. These are B. Y. L. Nair Hospital, Bombay Central; KEM Hospital, Parel; Sir J. J. Memorial Group of Hospitals, Byculla and Lokmanya Tilak Municipal Hospital, Sion. The courses leading to the degree or diploma in ayurvedic system of medicine are conducted in the M.A. Podar Hospital, Worli; Smt. Kamaladevi Gauridutta Mittal Punarvasu Ayurvedic Mahavidyalaya, Charni Road and Ayurvedic Hospital, Sion. Instructions in homoeopathy are given by the Government Homoeopathic Hospital, Irla.

In Bombay there are some specialised hospitals. Mention amongst them may be made of Tata Memorial Cancer Hospital for cancer patients, Acworth Leprosy Hospital for leprosy patients, Kasturba Hospital for infectious diseases and Group of T.B. Hospitals for tuberculosis patients. Other specialised institutions are Eye Hospital and ENT Hospital, both managed by the Municipal Corporation. Likewise there are special hospitals for females and children. These are B. J. Wadia Hospital, Parel; Children's Orthopaedic Hospital, Haji Ali; and Cama and Albless Hospital, Fort. Considering the area-wise distribution of these

hospitals, it is noticed that there is a heavy concentration in Parel and Fort areas. However the needs of suburbs and extended suburbs are met by recently established hospitals managed by private bodies and some established by the Municipal Corporation.

Apart from hospitals managed by the Government, Municipal Corporation and Private Bodies there are some hospitals in Greater Bombay which are exclusively meant for the employees of the Railways, the Police, the Navy, the Bombay Port Trust and hospitals started under the Employees State Insurance Scheme.

State Government Hospitals

The State Government manages the St. George's Hospital, Fort ; J. J. Group of Hospitals, Byculla ; G. T. Hospital ; Cama and Albless Hospital, Fort ; M. A. Podar Hospital, Worli ; Government Homoeopathic Hospital, Irla ; and Police Hospitals at Nagpada and Naigaum. The details of some of these hospitals are given below :—

St. George's Hospital : The foundation stone of this hospital was laid in February 1889 and the building was completed in 1892. Formerly it was known as the European General Hospital meant for treatment of sick Europeans. In the beginning it provided 130 beds. During the course of time the activities of the hospitals were expanded and at present it is one of the biggest hospitals in Greater Bombay having 467 beds. In the following statement is given the total number of patients treated and bed capacity :—

Year	Patients treated		Beds	
	Indoor	Outdoor	Males	Females
1920	..	..	3,585	1,432
1930	..	..	3,000	3,036
1940	..	..	3,658	9,824
1950	..	..	5,307	22,911
1960	..	..	4,999	25,022
1980	..	..	1,61,330	3,19,400
				467

During 1977 there were 34 doctors and 838 nurses working in the hospital.

Sir J. J. Hospital : The foundation stone of the Sir J. J. Group of Hospitals, Byculla, was laid in 1843 and the building was erected at the joint expenses of the East India Company and Sir Jamshetjee Jijibhoy Batliwala and the hospital was formally opened in 1845. In 1961 a new building was constructed. It consisted in the beginning of 18 wards with 237 beds. Today it is a premier Government hospital in the State, and renders medical aid in almost all types of specialised treatment. In 1977 there were 1,292 beds.

The following statement gives the statistics of patients treated with bed strength since 1920 for a few years :—

Year	Patients treated		Beds	
	Indoor	Outdoor	Males	Females
1920	..	..	7,833	34,440
1930	..	..	8,971	44,278
1940	..	..	9,877	50,503
1950	..	..	14,557	1,17,323
1960	..	..	5,366	44,278
1970	..	..	34,574	6,98,769
1980	..	..	5,18,272	9,70,931
				1314

The J. J. Group of Hospitals consists of two other hospitals, viz., B. J. Hospital for Children and Sir C. J. Ophthalmic Hospital. All these hospitals are situated in one compound. Attached to the hospital is a full-fledged medical college, the famous Grant Medical College,* conducting courses leading to degree and post-graduate degree in medicine and surgery. The hospital and college received immense encouragement from enlightened Indians like Jagannath Shankarshet and Bhau Daji Lad, the latter being one of its first medical graduates.

G. T. Hospital : The Gokuldas Tejpal Hospital owes its existence to an outcry raised in 1868 for a second hospital for Indian nationals. The construction of the building was commenced in 1870 with the munificent donation from Gokuldas Tejpal and was finally completed in 1874. In the beginning it had 120 beds. The same increased to 521 in 1980.

In what follows are given the statistics regarding the patients treated since 1920 with number of beds :—

Year	Patients treated		Beds	
	Indoor	Outdoor	Males	Females
1920	..	..	4,388	12,274
1930	..	..	5,182	20,725
1940	..	..	5,141	34,559
1950	..	..	7,789	53,898
1960	..	..	4,311	26,297
1980	..	..	1,75,200	2,42,300
				521

There were 13 doctors and 167 nurses working in the hospital during 1977.

Cama and Albless Hospital : The Pestanji H. Cama Hospital for Women and Children with which are connected the B. E. Albless Obstetric Hospital and J. S. Dispensary originated in a movement commenced

* For details see Chapters 2 and 15.

in 1882 to afford medical assistance to Indian women. In the following year Shri P. H. Cama offered a donation for creation of a hospital and Government granted a suitable land on Esplanade for hospital known as the Cama Hospital. The foundation stone of the hospital was laid in 1883 and the hospital was opened in 1886. In 1886 the dispensary was attached to the hospital and Albless Obstetric Hospital in 1890. These three wings now form one hospital financed and managed by Government.

In the following are given the statistics of patients treated since 1930 for a few years :—

Year	Patients treated		Beds
	Indoor	Outdoor	
1930	5,087	....	150
1940	6,059	....	155
1950	8,132	40,632	155
1960	3,703	14,597	163
1980	96,000	78,000	367

Besides, there are two Government hospitals, one homoeopathic situated at Irla and the other ayurvedic, viz., M. A. Podar Ayurvedic Hospital situated at Worli. The hospitals for the police personnel are situated at Naigaum and Nagpada.

Employees' State Insurance Scheme : The Employees' State Insurance Scheme was passed by Parliament in 1948. It covers industrial workers of all non-seasonal factories using power and employing more than 20 workers. Workers drawing pay upto Rs. 1,000 per month are covered under this scheme. The medical facilities are provided by the State Government, and include outdoor patient treatment, specialist examination, hospitalisation, maternity benefits and ambulance service. Hospitalisation facilities are extended to the insured persons through five hospitals situated at Parel, Worli, Andheri, Kandivli and Mulund. The details of the four hospitals for 1980 are shown in the following statement :—

Name of Hospital	No. of beds	No. of patients treated 1980		No. of doctors	No. of nurses
		Indoor	Outdoor		
1. ESIS Hospital, Worli.	550	12,000	15,500	64	161
2. ESIS Hospital, Andheri.	650	18,000	40,000	80	193
3. ESIS Hospital, Mulund.	650	20,060	1,63,700	98	156
4. ESIS Hospital, Kandivli.	300	1,800	2500	47	83

Municipal Hospitals : The Bombay Municipal Corporation is the biggest local authority in India providing six major hospitals for its populace. These are the K.E.M. Hospital, Parel; B.Y.L. Nair Hospital, Bombay Central; L.T.M. General Hospital, Sion; Kasturba Hospital, Jacob Circle; Group of T.B. Hospitals, Sewri; and Sheth A. J. B. Municipal E.N.T. Hospital, Fort. Of these hospitals, the first three provide facilities for medical education. The details of these institutions are given below :

K. E. M. Hospital : The King Edward Memorial Hospital, Parel, was started in 1926, the building being constructed at a cost of Rs. 43,86,000. The bed strength of the hospital during 1930 was 354 including 145 beds for females. This strength increased to 1,595 in 1980.

There are a number of departments, the major being pathology, bacteriology, pharmacology, surgery, medicine, preventive and social medicine, radiology, orthopaedic, neurology, cardiology, gynaecology and obstetrics. Besides, the hospital also runs a leprosy clinic conducted under the Greater Bombay Leprosy Control Scheme, a diabetic clinic, a family planning centre, a school clinic and a blood bank. The following statement shows the position regarding patients treated, beds, etc., during a few years from 1951 :—

Year	Patients treated		Beds
	Indoor	Outdoor	
1951	19,148	1,56,888	510
1961	38,197	2,66,879	756
1971	60,079	3,78,015	1,450
1980	55,380	3,69,568	1,595

The Seth Gordhandas Sundardas Medical College is attached to the hospital. It admits 160 students every year.

B. Y. L. Nair Hospital : The management of this hospital was taken over by the Bombay Municipality in 1946.

The large central clinical laboratory, blood bank, full-fledged X-ray department, eye bank, school health clinic, medical check-up centre function in the hospital. The statistics of patients treated and number of beds are shown in the following statement :—

Year	Patients treated		Beds
	Indoor	Outdoor	
1951	10,036	62,973	250
1961	22,506	1,32,204	336
1971	32,964	2,49,329	713
1980	45,070	10,22,050	830

The Topiwala National Medical College and Nair Hospital Dental College are attached to this hospital.

L.T.M. General Hospital : The Lokmanya Tilak Municipal General Hospital, Sion, formerly known as the Indian Military Hospital and popularly known as the Sion Hospital was taken over by the Corporation in 1946, and in the following year, the Dharavi Municipal Group of Hospitals was started there with 50 beds. In 1958 the hospital was renamed as the Lokmanya Tilak Municipal General Hospital.

It is now a full-fledged hospital with 783 beds including 306 for females in 1977.

Various kinds of facilities and specialised sections such as clinical laboratory, blood bank, child welfare centre, post-natal clinic, check-up centre, family planning centre, eye bank etc. have been provided at this hospital. Under the paying patient's scheme, which was started in 1951, 50 beds have been provided for poor patients. Ten beds are reserved for B.E.S.T. workers.

In regard to patients treated the following statement shows the statistical position for a few years since 1951 :—

Year	Patients treated		Beds
	Indoor	Outdoor	
1951	9,426	51,431	300
1961	25,566	1,51,850	370
1971	44,646	2,53,010	507
1980	52,713	2,97,009	984

The Lokmanya Tilak Municipal Medical College attached to the hospital was started in 1964. During 1976-77 the strength of the college was 315.

The strength of medical personnel in the hospital comprised of 266 doctors and 522 nurses in 1977.

Kasturba Hospital : The Kasturba Hospital situated on the Sane Guruji Marg, formerly known as the City Fever Hospital which was opened in 1892, is maintained for admission and treatment of all cases suffering from infectious diseases. It also imparts instruction to undergraduates and post-graduates and to student nurses.

The paying bed scheme was introduced in 1965. In 1977 total number of beds available for patients was 680. The hospital has paediatric wards, pathology laboratory and X-ray department, clinical laboratory and

welfare centre. In the following is given the statistics of admissions and the number of beds in the hospital :—

Year	Total admissions	Beds
1951	6,726	314
1961	25,073	314
1971	31,749	680

During 1977, total number of indoor patients treated was 18,092 as against 11,304 outdoor patients. The medical and nursing staff numbered 50 and 201, respectively.

E. N. T. Hospital : The Ear, Nose and Throat Hospital situated near the Hutatma Chowk was opened in 1962. It is a specialised hospital rendering medical and surgical treatment to patients suffering from ear, nose and throat diseases. It provides facilities of radiological and sample pathological investigations, operation theatre, and endiology clinic. During 1980 the bed strength of this hospital was 100.

Group of T. B. Hospitals : The Group of T. B. Hospitals, Sewri, was established in 1948 by amalgamating the Maratha Hospital, the Turner Sanatorium and the R. P. T. B. Hospital. Facilities such as out patients department, X-ray, operation theatre and laboratory are available in the hospital. The bed strength during 1980 was put at 1,330. Clinical teaching in tuberculosis is imparted to undergraduate medical students of G. S. Medical College, L. T. M. Medical College and D. P. H. students of the Bombay University.

In the following is given the number of patients treated in the hospital since 1955 for a few years :—

	1955	1960	1965	1970	1980
In-patients ..	2,260	2,339	5,934	N.A.	11,538
Beds ..	348	458	800	830	1,330

Besides the present bed strength of 1,330 provided in the hospital, 350 beds are hired from private hospitals for tuberculosis patients by the Corporation. The four T. B. clinics situated at Princess Street, Foras Road, Dadar and Khar serve as diagnostic centres for pulmonary tuberculosis patients and treatment centres. These centres also serve as out-patient departments for admission to the Group of T. B. Hospitals, Sewri or Sarvodaya Hospital, Ghatkopar.

Besides the above hospitals, the Municipal Corporation conducts the following other general hospitals :—

Ward No.	Name of hospital	Location	Bed strength (1977)
H	K. B. Bhabha Hospital	Bandra	165
H	Municipal General Hospital	Santa Cruz	104
K	Dr. R. N. Cooper Municipal General Hospital	Vile Parle	520
L	H. K. Bhabha Hospital	Kurla	178
M	D. M. Mehta Hospital	Chembur	70
N	S. V. C. Gandhi and M. A. Vora Municipal General Hospital.	Ghatkopar	516
P	Haji Bapu General Hospital	Malad	110
R	H. B. Municipal General Hospital	Borivali	300
T	S. M. T. Agrawal Municipal General Hospital	Mulund (W)	128
	Municipal General Hospital	Mulund (E)	100

The Corporation has also reserved beds in the hospitals managed by charitable trusts. The number of beds reserved are : 20 beds in S. B. C. J. General Hospital, Santa Cruz ; 16 beds in Holy Spirit Hospital, Andheri (E); 600 beds in Sarvodaya Hospital, Ghatkopar (W) ; and 50 beds in S. K. Patil Arogyadham, Malad, thus making a total of 7,209 beds in 1977 in all municipal hospitals.

Trusts Hospitals : Medical needs of people of Greater Bombay are also met with by the big private hospitals. These hospitals are mostly run by the trusts. The details of some of these hospitals are given below :

Acworth Leprosy Hospital : The hospital situated at Wadala was established in 1890 to mitigate the nuisance caused by vagrant leprosy patients infesting the streets and public places in Bombay and to provide a shelter to these patients. The present hospital started functioning as Homeless Leper Asylum, Matunga by the initiative and untiring efforts of late Mr. H. A. Acworth, the then Municipal Commissioner of Bombay. In 1904 the name of the hospital was changed to Acworth Leper Asylum and in 1956 it was again changed to Acworth Leprosy Hospital. The expenditure is shared by the Government and the Corporation in the proportion of number of the non-Bombay domiciled and Bombay domiciled patients, respectively.

Total cases of leprosy treated in the hospital since 1970 are shown below :—

	1970	1973	1976
Indoor	872	820	720
Outdoor	13,746	16,224	19,340

The hospital provided, in 1976, 500 beds, 342 for males and 158 for females. The staff working in the hospital included 17 doctors during 1976.

Teaching facilities for the medical graduates in leprosy are provided by the hospital.

The hospital provides various types of occupations of supervisory, skilled and unskilled nature for the in-patients who are paid monthly wages.

Greater Bombay Leprosy Control Scheme : This scheme financed by the Municipal Corporation, the Government and the Gandhi Memorial Leprosy Foundation in equal share came into existence in 1955 with the aim and objective to control leprosy in Greater Bombay through survey, education and treatment. Upto 1959 it was under the control of the Municipal Corporation and now works under the control and management of Acworth Leprosy Hospital. During 1977 there were 9 clinics in Greater Bombay working under this scheme.

B. J. Wadia Hospital for Children : This hospital situated at Parel was opened in 1929 at the cost of Rs. 16,67,150 of which Municipal Corporation contributed Rs. 7,00,000. Today it is managed by a board of management.

In the beginning it had 126 beds which increased to 250 beds in 1976. There are medical, surgical, orthopaedic, plastic surgery, X-ray, pathology, social service, orthopaedic appliances, physio-therapy and occupational therapy departments in the hospital. A child welfare centre, a well baby clinic, a skin bank as well as a burns research unit are also run by the hospital. A child guidance centre controlled by the Tata Institute of Social Sciences was started in this hospital in 1948. In what follows are given the statistics of patients treated since 1930 :—

	1930	1940	1950	1960	1970
Beds	126	135	135	174	250
Patients treated—					
Indoor	926	2,417	2,684	3,833	5,666
Outdoor	9,166	50,474	80,744	1,20,261	65,655

During 1976, 6,535 in-patients and 65,663 out-patients were treated in the hospital.

The hospital had received recognition by the Royal College of Surgeons of London for F. R. C. S. in 1948, by the Royal College of Physicians of London for D. C. H. in 1947, and by the Bombay University for post-graduate courses in 1943. In 1964 it was included in the Bombay paediatric project sponsored by the UNICEF.

Bhatia General Hospital : This hospital situated at Tardeo, was started in 1932 by some industrialists. Originally it was meant for the Bhatia community only, but with the passage of time it was opened to all sections of population.

The hospital runs at present departments like surgical, medical, pathology, radiology, gynaec, ENT, paediatric and dermatological, besides an operation theatre. In the beginning it had only 25 beds which increased to 125 in 1973. During 1971 it treated 4,016 patients as against 4,218 patients, in 1976. The strength of doctors and nurses in 1976 was 11 and 45, respectively.

Bombay Hospital : Realising the difficulties of sick and suffering patients coming from upcountry in obtaining admission in private and public hospitals, Mr. R. D. Birla, the well-known industrialist, donated a large sum and amalgamated the P. A. Singhania Hindu Hospital Trust and the Marwadi Medical Relief Society to form a new trust, viz., the Bombay Hospital Trust which constructed in 1950 a new hospital with the help of donations.

The hospital, situated near Metro Cinema theatre, had in the beginning a bed capacity of 280 which increased to 625 in 1976. Of these 293 beds were paying beds. The number of patients treated during 1967, 1971 and 1976 are shown below :—

			1967	1971	1976
Beds	..	..	415	402	625
Patients treated—					
Indoor	..	..	10,399	9,105	16,402
Outdoor	..	..	94,872	93,947	1,30,364

The hospital has as many as 26 departments such as medicine, cardiology, surgery, ENT, obstetrics and gynaecology, out-patients, casualty, etc. Besides there are five operation theatres, a family planning centre, and an intensive cardiac care unit. The medical research centre with 200 beds was opened in 1972. The hospital also carries out laboratory investigations and provides for highly specialised medical and surgical treatment. It is one of the best equipped hospitals in Bombay enjoying national reputation.

The Bombay University has recognised nine units of this hospital for post-graduate studies.

During 1976 there were 97 honoraries working in the hospital, whereas resident medical doctors and nurses numbered 87 and 304, respectively.

Children's Orthopaedic Hospital : To provide orthopaedic and physiotherapy treatment for patients afflicted with poliomyelitis and other forms of crippling conditions, the Society for Rehabilitation of Crippled Children started a clinic in 1947. With the expansion in its activities a new building was constructed in 1950. It now provides treatment to children suffering from orthopaedic diseases and poliomyelitis upto 17 years of age.

Today the hospital is equipped with an operation theatre, physiotherapy, occupational therapy, medical social work, X-ray, psychology and psychiatry departments. A cerebral palsy unit was established in 1963 with assistance from the Department of Health, Education and Welfare of the U. S. A. The hospital provides training facilities to medical graduates. The work done by the hospital is shown below for a few years :—

			1965	1969	1973	1976
Cases seen—						
Indoor and outdoor	..	..	1,648	1,193	1,196	1,535
Patients admitted	..	..	333	348	373	409
Operations performed	..	..	516	596	559	680

The number of physio-therapists and occupational therapists working in the hospital in 1976 was nine and seven, respectively.

Holy Spirit Hospital : The Holy Spirit Hospital, Andheri, was started in 1966. It is a general hospital with bed strength of 100 serving a population spread over Andheri and Jogeshvari areas.

The hospital has regular wards such as medical, surgical, gynaecology, paediatric, ophthalmic, orthopaedic, ENT, etc. In the following is given the number of patients treated in the hospital since 1971 for a few years :—

			1971	1973	1975
Indoor patients	..	..	1,661	2,298	2,488
Outdoor patients—					
Free	..	..	6,824	8,223	94,591
Paying	..	..	19,421	23,710	N.A.

During 1976, 2,746 indoor and 97,363 outdoor patients were treated. The hospital staff includes 5 resident doctors and 39 nurses.

Harkisondas Narottumdas Hospital : Sir Harkisondas Narottumdas Hospital, popularly known as the Harkisondas Hospital at Girgaum, was established in 1925 with the help of donations from Sir Harkisondas

Narottumdas. Started with 40 beds it is, at present, one of the biggest trust hospitals with 351 beds in 1976 at its disposal.

There are well equipped departments such as pathology, medicine, surgery, orthopaedic, neurology, ophthalmology, dental, gynaecology, operation theatre, X-ray, family planning, intensive cardiac care unit, out-patients unit, blood bank, nutrition, artificial kidney unit, etc. It provides teaching facilities for housemen and registrars and also runs a college for nurses. Recently it has been recognised for post-graduate and Ph.D. courses by the University of Bombay.

Today the hospital employs nearly 750 hands including 15 medical officers and 40 residential staff. In the following is shown the work done by the hospital since 1971 for a few years :—

	1971	1973	1975
Patients treated—			
Indoor	8,692	8,973	9,114
Outdoor	6,282	8,918	13,424

Jaslok Hospital : The Jaslok Hospital, managed by the Jasoti Lokumal and Mulchand Charities Trust, was established at Cumballa Hill in 1973. It has various departments such as medicine, surgery, ENT, ophthalmology, cardiology, dental, gynaecology, obstetrics, etc. The out-patient department has a referral system similar to a system followed by the Mayo Clinic in the U. S. A. It has provided the latest form of radiotherapy and chemotherapy for treatment of cancer. There is one multi-patient artificial kidney unit in addition to an intensive care unit, the largest unit in the country. It is one of the best equipped hospitals with a reputation all over India.

Upto 1974, 6,219 and 3,306 outdoor and indoor patients were treated in the hospital.

During 1976, 16,402 indoor and 1,30,364 outdoor patients were treated in the hospital. During the same period there were 625 beds, of which no charges were levied for 332 beds. The number of doctors and nurses working in the hospital was 188 and 304.

Nanavati Hospital : This hospital was opened in 1950 at Vile Parle with a bed capacity of 50. Various departments like pathology, X-ray, casualty, ayurvedic, occupational therapy, etc. have been provided in the hospital. A casualty section works round the clock in this hospital for the western suburbs people. Besides, there is a family planning section, an immunisation section and a diagnostic centre, the last being for the benefit of workers under the Employees State Insurance Scheme.

The hospital is recognised by the Bombay University for post-graduate teaching of general medicine, gynaecology and obstetrics, and by the

College of Physicians and Surgeons for FCPS in medicine and general surgery, diploma in family planning, etc. It is also recognised by the Maharashtra Nursing Council for training of nurses.

In the following is given information regarding patients treated in the hospital for a few years :—

	1952-60	1965	1970
Indoor cases	34,319	7,363	10,354
Outdoor cases	4,11,286	74,429	91,770

Tata Memorial Hospital: The Tata Memorial Hospital, Parel, was established in 1941 by the trustees of the Sir Dorabji Tata Trust, Bombay, with the object of treating cancer and allied diseases. In 1957 the hospital was given as a national gift to the Government of India, and was placed under the control of the Ministry of Health, and subsequently it was transferred to the Department of Atomic Energy. The radiation medicine centre, a wing of the atomic energy was housed in the Tata Memorial Centre to facilitate treatment of cancer patients. The Indian Cancer Research Centre was established in 1952, and during 1967 this unit was amalgamated with the Tata Memorial Hospital. Now this hospital and the Cancer Research Centre form the two units of the Tata Memorial Centre, which has done pioneering work in the diagnosis and treatment of cancer. Its work in this field is unparalleled in India.

The activities of the hospital are classified as service (patient care), education (professional and public) and research.

(1) **Patient Care :** The patients treated, both indoor and outdoor, number of surgical operations performed, etc. are shown in the following statement for a few years since 1941 :—

Year	No. of new patients seen	No. of new cancer cases	No. of admissions	No. of surgical operations
1941-45	12,219	6,686	5,183	4,227
1951-55	29,249	14,138	8,341	7,880
1961-65	51,571	27,092	10,754	17,522
1970-71	14,229	N.A.	3,062	10,388
1975-76	15,145	N.A.	5,030	8,942

During 1976-77 there were 5,344 admissions. From 100 beds in the beginning the bed strength increased to 210 in 1976. No fee is charged for 68 per cent of the total beds.

The routine activities of the hospital are undertaken in nine departments including department of social service and rehabilitation. There is also a blood bank.

(2) **Education :** The hospital staff actively participates in seminars, meetings conducted in medical institutions both within the country and

abroad. Members of the staff are recognised teachers of the Bombay University and conduct regular courses of lectures for post-graduate students. The strength of the staff of the hospital in the beginning was 120 which rose to 186 including 74 doctors in 1976.

(3) *Research* : The hospital closely collaborates in research activities with the Cancer Research Institute. Clinical research studies in the methods of treatment to improve survival rate have been pursued ; immunological studies in oral cancer have been initiated and retrospective case control studies of cancer of oesophagus and cancer of female breast have been undertaken to study the role of certain suspected factors. It has been recognised by the Bombay University as a teaching centre for post-graduate students for M.Sc. and Ph.D. degrees.

Shushrusha Citizen's Co-operative Hospital : The principle of co-operation was practised by some of the doctors and they established the Shushrusha Hospital at Dadar in 1964. It is managed by a board of directors, and its membership includes doctors and non-doctors.

The hospital is a modern institution and caters to the needs of people and provides facilities such as consultation, treatment, medical and surgical facilities, laboratory and X-ray and other special investigations. It also runs a drug store where medicines are sold at reasonable rates. It also runs a maternity home at Vikhroli.

The work done by the hospital and the maternity home, for a few years, is shown below :—

Particulars	Year	
	1971-72	1973-74
Main Hospital:		
Consultations	5,171	6,159
Admissions	2,233	2,354
Operations	1,247	1,394
Vikhroli Unit:		
Registrations	503	560
Admissions	626	634
Operations	170	170
Deliveries	437	536

Central Government Health Scheme : To provide medical relief to the employees belonging to the Central Government and their families staying in Bombay, the Government of India started a scheme in 1963 by opening six dispensaries in South Bombay. During 1974 this strength increased to 15 in addition to one specialists' out-patient department to cover 36,000 Central Government servants residing south of Andheri and Ghatkopar.

These dispensaries were located at Ballard Estate, Bandra, Byculla, Churchgate, Colaba, Ghatkopar, Juhu, Koliwada, Mahim, Malabar Hill, Opera House, Peddar Road, Santa Cruz, Wadala and Worli. Facilities for consultation and free supply of medicines are provided by these dispensaries. A specialists' centre provides consultation by specialists and is equipped with facilities such as X-ray, laboratory, minor operation theatre. Other cases requiring further treatment are referred to the State Government hospitals, the Bombay Hospital, the Nanavati Hospital and the Shushrusha Hospital. Beneficiaries are not required to spend money for the services received by them.

During 1974 there were 55 medical officers and 275 class III and IV staff employed in these dispensaries and specialists' centre. Expenditure incurred under the scheme per family per year came to about Rs. 140. During 1973-74 the total expenditure was to the tune of Rs. 45 lakhs. During the same period 8,29,174 patients were treated.

BARC Hospital : From 1965 to 1975 the Bhabha Atomic Research Centre Hospital was located in the premises of the J. J. Hospital, Byculla. In 1976 the BARC Hospital at Deonar was commissioned with five wards and a bed strength of 110. The hospital has 12 departments. The details of patients treated are given in the following :—

Year	Patients treated	
	Indoor	Outdoor
1967	1,250	14,134
1970	1,675	21,932
1973	1,930	22,401
1976	3,905	33,051

This hospital caters to the needs of about 15,000 employees of the Department of Atomic Energy.

There are also hospitals run by some of the Government organisations like the Railways, the Navy and the Bombay Port Trust for the benefit of their employees. The Central Railway runs a hospital situated at Byculla which was started in 1926. During 1977 the bed strength was 315. The other railway hospital managed by the Western Railway is known as the Jagjivan Ram Hospital located at Bombay Central. A hospital was started in 1964 by the Indian Navy at Powai. Amongst semi-Government organisations providing medical facilities for their employees mention may be made of the Bombay Port Trust, which provides a hospital with 160 beds. This hospital was started in 1968 and is located at Wadala (E).

Haffkine Institute for Training, Research and Testing : The Institute is one of the oldest and leading medical research institutes in India and had its origin in 1896 when plague broke out in epidemic form in Bombay.

It has made important contributions in the field of medical research such as studies in the epidemiology of plague, standardisation of plague and cholera vaccine, development of lyophilised polyvalent antivenin against common poisonous snakes in India, etc. It has also made contribution towards the development of technology of production of biologicals.

This Institute, controlled by the Government of Maharashtra, has recently been converted into an autonomous body. Haffkine Institute for Training, Research and Testing is the successor organisation of the former institute. The present organisation was registered under the Societies Registration Act, 1860, and started functioning as an independent body from September 1975.

The institute is entrusted with the work such as to study, investigate and improve the means of preventing and curing communicable diseases of man and animals, to conduct research on vital problems of medical field, to provide education in preventive and curative medicines to the medical personnel, to examine clinical specimens, to undertake testing of drugs, to advise various authorities in preventing the infectious diseases, etc.

Researches at this institute are carried out in bacteriology, immunology, chemotherapy, virology, biochemistry, chemical pathology, pharmacology, zoonosis and immuno-haematology. It is affiliated to the Universities of Bombay, Pune, Baroda, Nagpur, Marathwada and Konkan Krishi Vidyapith for the post-graduate teaching and research in medical sciences. During 1976, 134 seats were provided for post-graduate studies. For certificate courses in bioassay and drug analysis it admits 32 students every year. It is also recognised by the University Grants Commission. Scientists of other institutes and industries are provided short term training. In respect of testing, clinico-pathological, histo-pathological and biochemical tests are carried out at this institute. A mobile van for collecting blood from patients suspected to be suffering from typhoid fever within limits of Greater Bombay has been in operation. Samples received from private pharmaceutical companies are tested on payment.

This Institute is recognised as a reference and training centre by the World Health Organisation. A library of the institute is the oldest medical library in India having 18,000 volumes and 200 periodicals.

Dispensaries : For the benefit of the citizens of this metropolis the Municipal Corporation has set up a net work of free dispensaries. These dispensaries have proved very useful for treatment of minor ailments. In recent years there has been over-crowding at the out-patient departments of the municipal general hospitals, making it difficult for medical staff to pay proper attention to each patient. The overcrowding at the out-patient departments is due to attendance of large number of patients requiring only dispensary treatment. With a view to relieving the general hospitals of heavy load of patients, the Corporation has upgraded some

of its dispensaries by providing facilities of screening and routine laboratory investigations.

There is a steady increase in the number of free dispensaries in Bombay. During 1920, there were only 12 dispensaries which treated 77,963 new cases. This, however, increased considerably since then as can be seen from the following statement :—

Year	No. of Dispensaries	New cases treated
1931	13	87,814
1941	16	1,98,350
1951	24	2,55,835
1961	27 + 1 mobile dispensary	6,03,278
1971	80 + 15 mobile dispensaries	27,10,545

During 1977 there were as many as 124 dispensaries, their ward wise break-up was as follows:—

Ward	A	B	C	D	E	F/S	F/N	G/N	G/S
Dispensaries	5	5	5	5	12	7	6	11	7

Ward	H	K	L	M	N	P	R	T
Dispensaries	11	9	6	8	7	12	6	2

Of 124 dispensaries, ayurvedic and unani dispensaries numbered two each and were situated in G-North ward and B ward, respectively.

FAMILY WELFARE

Maternity and child health, school health, family planning are the important activities carried out by the Corporation through its medical institutions. In the following is given a brief description of these services:

Maternity and Child Health : It is primarily intended to stop the wastage of human power and to build up future generation. As the maternity and child health service has unique position it occupies an important place in health care of the community. The Municipal Corporation renders maternity and child health services through its maternity homes and child welfare centres. Through these institutions domiciliary care is rendered to impart health education, and health propaganda is carried out amongst mothers. During natal period, mothers are explained importance of family planning. Milk is supplied free to needy and poor expectant and nursing mothers. Arrangement for B.C.G. vaccination and immunisation is also made in the maternity homes.

The Corporation has started a number of maternity homes for the poor people who are unable to avail of the facilities offered by private hospitals. There were three maternity homes in 1921 in Bombay city which increased to 19 in 1971 in addition to the maternity wards provided in four municipal hospitals. The number of maternity and child welfare centres was 34. The total number of maternity beds increased from 134 in 1931 to 875 in 1971. In 1979 there were 22 maternity homes, 9 maternity wards and 39 maternity and child welfare centres. The scheduled strength of maternity beds was 1376. Paediatric centres were conducted at seven maternity homes during 1977 with a view to providing a service to community in which effective and comprehensive paediatric care can be given outside hospital by promoting good growth and development ; providing immunisation facilities ; reducing load of hospitals ; and providing field and educational experience to doctors, nurses and allied workers.

In the following is shown the work done by all institutions both public and private, doing maternity work, for a few years since 1931 :—

Year	No. of institutions	Beds	Confinements
1931	50	N.A.	18,237
1941	104	1,475	34,763
1951	N.A.	N.A.	N.A.
1961	195	2,775	80,995
1971	364	6,029	1,60,747
1979	445	19,358	1,97,926

The ward-wise number of all types of maternity homes during 1979 was as follows:—

Ward	A	B	C	D	E	F/N	F/S	G/N
Maternity Homes :	17	7	8	52	17	29	13	33
	G/S	K/E	K/W	H/E	H/W	L	M	N
	13	29	27	12	31	9	22	18
	P	R	T					
	39	31	29					

School Health : Medical inspection of children studying in municipal schools is carried out by the health department of the Corporation. Parents and guardians of inmates are interviewed and are explained necessity of getting their wards investigated and treated. During 1971 there were six school clinics, and these were functioning at L.T.M.G. Hospital, Sion; K.E.M. Hospital, Parel; B.Y.L. Nair Hospital, Bombay Central; H.B.M.G. Hospital, Borivali; Nair Dental College, and Lions'

Juhu Dental Clinic. Minor ailments are treated in the municipal dispensaries and those requiring further treatment are referred to the hospitals. Ailing children attending school clinics are provided milk.

The child welfare centre attached to the J. J. Group of Hospitals, established under the WHO Nursing Education Project, assists the municipal inspection branch in health programme. Assistance is also rendered by the mobile health unit in medical examination of children.

Family Planning : In Bombay efforts to provide family planning services were made as early as in 1925 when Prof. R. D. Karve opened the first birth control clinic in the city. In 1945 the Bombay Municipal Corporation passed a resolution to establish free family planning clinics, and the first two clinics were opened in 1947 at Dadar and Girgaum. In 1949 the Family Planning Association of India was established in Bombay and in 1952 it opened a family planning centre to provide family planning services to city population. In 1957 the Government of India established the Family Planning Training and Research Centre in Bombay. This Institute aimed at offering training to family planning workers. In 1952 a large number of clinics were opened because of impetus given to the family planning movement in city by holding International Planned Parenthood Conference in Bombay during that year.

During 1960 there were as many as 53 clinics in Bombay of which 38 were working in city area. Of 53 clinics doing family planning work, 29 were managed by the Bombay Municipal Corporation, 12 by voluntary organisations, 7 by the Central Government and 5 by the Family Planning Association of India. The total number increased to 62 in 1977, of which 52 were managed by the Municipal Corporation. During the period 1960-1977, 6,20,519 operations were performed by these 62 centres. The strength of staff employed was 367.

The Municipal Corporation has created a separate wing to look after the family planning programme in Greater Bombay. The family welfare unit situated at Parel was established in 1967, and has under its control 52 family planning centres spread over the area of Greater Bombay manned by a staff numbering 217. The work done by the wing in Greater Bombay since 1967 is shown below:—

Year	Sterilisation		
	Vasectomy	Tubectomy	Total
1967-68	53,193	11,215	64,408
1969-70	25,474	15,850	41,324
1971-72	23,927	19,405	43,332
1973-74	54,548	22,127	76,675
1975-76	25,473	25,904	51,377

During 1976-77, 78,707 operations were performed including 40,782 vasectomy operations.

The family planning programme launched by the Corporation is unique in the sense that it has jumped from the lowest rung of family planning ladder to the top by means of courageous and active implementation of novel and unorthodox ideas. Opening of numerous information-cum-nirodh distribution centres at railway stations and in crowded localities have facilitated tremendous increase in the distribution of *nirodh* (contraceptives) and spreading the message of small family norm in every nook and corner of the city.

The Family Planning Hospital established in 1971 was the first of its kind in the World. It is a specialised, centralised institution for total family planning care.

Ambulance Services : The Municipal Corporation of Greater Bombay provides ambulance services for removing cases of maternity and street accidents and infectious diseases to the hospitals, the last one on payment within Greater Bombay area. These services are provided by the Fire Brigade, Byculla and Ambulance Garage, Sane Guruji Marg. An ambulance is also attached to the K. B. Bhabha Hospital, Bandra; Dr. D. N. Cooper Hospital, Juhu; H. K. Bhabha Hospital, Kurla; Municipal General Hospital, Ghatkopar; S. H. B. Municipal Hospital, Borivli; MAA Hospital, Chembur; and Municipal Maternity Homes, Mulund, Mahim, Bhandup and Malad.

PUBLIC HEALTH ORGANISATION

The medical and public health activities in Greater Bombay are entirely carried out by the Municipal Corporation of Greater Bombay. The subject of public health is dealt with by the Corporation and hence the Department of Public Health of the State Government has a little voice in this subject. The controlling authority of public health services is the Executive Health Officer who is responsible to the Municipal Commissioner. The Deputy Executive Health Officer and the Assistant Executive Health Officer with other staff help the Executive Health Officer in his day-to-day work. The public health committee, one of the special committees of the Corporation, gives guidelines to the public health department in order to carry out effectively the public health activities in Greater Bombay area.

The staff in the State Government hospitals works under the control of the Director of Health Services, Bombay.

BLOOD BANKS

A movement of voluntary blood donation in India was started in 1954 on an experimental basis at the St. Georges' Hospital, Bombay. A trust known as the St. Georges' Hospital Voluntary Blood Donation Service

was registered in 1955. However it was wound up in 1968 and since then the blood donation service at the St. Georges' Hospital is managed by the Government. St. Georges' Hospital blood bank was declared a regional bank in 1965.

In Bombay there are as many as 22 blood banks working under the control of the Federation of Bombay Blood Banks. The list of these blood banks and transfusion centres is given below:—

Name of blood bank	Management
St. Georges' Hospital	Government
Cama and Albless Hospital	"
Gokuldas Tejpal Hospital	"
Lokmanya Tilak Municipal General Hospital	Municipal Corporation.
B.Y.L. Nair Hospital	"
Dr. R. N. Cooper Hospital	"
Rajawadi Municipal Hospital	"
Haffkine Institute	Government
Indian Red Cross	Red Cross
Jaslok Hospital	Charitable Trust
Harkisondas Hospital	"
Bombay Hospital	"
Breach Candy Hospital	"
Masina Hospital	"
Nanavati Hospital	"
Sarvodaya Hospital	"
Saifee Hospital	"
B. D. Petit Hospital	"
St. Elizabeth Hospital	"
Tata Memorial Hospital	"
Wacha Hospital	"
Tata Blood Bank (J. J. Hospital)	Government

TABLE No. 1
BIRTHS AND DEATHS BY MONTHS

Year	Births/ Deaths	Months												Total
		Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	
1961	Births	7,670	7,434	7,066	8,736	8,789	9,403	9,812	9,384	10,895	11,592	11,840	13,716	1,16,337
	Deaths	4,133	4,820	4,587	3,937	3,292	3,151	3,195	3,378	3,217	3,125	3,050	3,232	43,117
1963	Births	9,211	8,221	9,084	9,991	10,454	9,276	11,292	9,938	12,963	13,172	13,152	15,077	1,31,831
	Deaths	3,051	2,631	2,982	3,263	3,561	3,139	5,919	3,783	3,818	3,665	3,348	3,490	40,650
1965	Births	9,203	9,858	10,720	9,779	10,297	10,419	11,258	11,521	13,879	13,325	16,133	16,389	1,42,781
	Deaths	4,014	4,523	5,442	4,955	4,248	4,381	4,844	4,628	4,884	4,169	4,132	4,203	54,223
1968	Births	9,334	10,925	7,375	13,145	12,368	11,885	12,755	12,355	15,327	14,552	16,951	19,906	1,56,880
	Deaths	4,000	4,273	3,353	4,003	4,256	3,666	4,533	4,294	4,828	4,654	4,119	4,460	50,439
1971	Births	10,210	10,206	8,842	10,666	11,790	12,194	14,866	12,949	14,841	14,690	19,027	24,012	1,64,293
	Deaths	4,427	4,849	4,702	4,438	4,647	4,385	5,001	4,928	5,094	4,955	4,845	5,472	57,245
1973	Births	12,362	11,237	11,749	12,536	13,256	14,559	13,035	13,159	15,737	17,005	21,080	24,424	1,80,409
	Deaths	4,689	5,160	5,482	5,120	4,818	5,076	4,713	5,107	5,396	5,547	5,525	5,298	61,931
1975	Births	11,488	10,638	9,867	12,090	14,469	13,850	14,366	15,577	16,224	18,246	18,592	24,611	1,80,118
	Deaths	5,584	5,045	4,968	6,449	6,449	5,043	5,067	5,866	5,815	5,282	4,979	6,041	65,234
1979	Births	12,887	12,395	12,095	12,103	14,497	16,980	15,193	16,972	20,085	19,632	18,559	31,847	2,04,595
	Deaths	5,406	5,556	5,549	5,116	5,831	6,055	6,239	6,697	6,987	5,802	5,805	6,959	72,002

TABLE No. 2

BIRTHS AND DEATHS BY WARDS

Wards		1965		1971		1979	
		Births	Deaths	Births	Deaths	Births	Deaths
A	..	4,990	2,095	4,987	2,219	5,339	2,645
B-1	..	1,600	736	1,490	574	1,132	564
B-2	..	3,330	1,206	3,159	1,202	2,772	1,138
C-3	..	3,747	1,574	3,217	1,298	2,704	1,072
C-1	..	3,910	1,810	3,175	1,530	2,576	1,932
D	..	8,522	3,826	8,345	3,638	8,899	4,426
E-1	..	8,164	4,258	7,860	4,093	7,452	3,832
E-3	..	6,281	3,155	6,319	2,594	4,504	2,023
F-S	..	12,402	4,631	11,718	4,237	11,014	4,926
F-N	..	5,873	2,756	6,810	2,737	9,583	4,323
G-N	..	10,034	4,994	10,311	4,386	12,502	5,184
G-S	..	10,794	4,262	11,550	3,854	12,768	4,131
H	..	13,614	4,551	14,340	4,763	17,619	5,654
K	..	12,602	3,809	16,334	4,879	21,743	6,948
L	..	12,500	4,496	8,721	2,611	11,636	3,616
M	..			9,268	2,708	15,077	4,368
N	..	10,154	3,022	10,647	3,079	14,772	4,108
P	..	7,214	1,553	10,398	2,579	15,174	3,919
R	..	4,054	670	6,638	1,937	12,586	3,589
T	..	2,996	821	8,706	2,327	14,753	3,468
Total	..	1,42,781	54,223	1,64,293	57,245	2,04,595	72,002

TABLE No. 3
DEATHS ACCORDING TO AGE

Year	Sex	Age periods								Total	
		Under one year	1—4 years	5—14 years	15—24 years	25—44 years	45—64 years	65—74 years	75 and above		
1965	Male	..	7,291	3,796	1,381	1,818	4,817	6,300	2,735	2,554	30,755
	Female	..	6,448	4,229	1,313	1,314	2,763	2,607	1,767	3,027	23,468
	Total	..	13,739	8,025	2,694	3,115	7,580	8,907	4,502	5,561	54,223
1971	Male	..	6,929	3,033	1,219	1,804	5,981	8,289	3,568	3,122	33,945
	Female	..	6,044	3,356	1,048	1,200	2,756	3,086	2,191	3,619	23,300
	Total	..	12,973	6,389	2,267	3,004	8,737	11,375	5,759	6,741	57,245
1975	Male	..	7,411	3,158	1,381	2,139	6,654	9,530	4,093	3,600	37,966
	Female	..	6,736	3,688	1,105	1,572	3,077	3,655	2,391	4,213	26,487
	Total	..	14,147	6,846	2,486	3,711	9,731	13,185	6,484	7,813	64,403
1979	Male	..	8,158	2,752	1,262	2,441	8,044	11,743	4,817	4,366	43,583
	Female	..	6,920	3,250	1,072	1,615	3,220	4,363	3,050	4,839	28,419
	Total	..	15,078	5,992	2,334	4,056	11,364	16,106	3,867	9,205	72,002

TABLE No. 4
CERTIFICATION OF CAUSES OF DEATHS, BOMBAY CITY

Particulars	Year							
	1931	1936	1941	1946	1951	1956	1961	
Total deaths	..	25,105	N.A.	31,096	41,264	33,841	27,759	32,506
Verified by District Registrar	..	N.A.	N.A.	N.A.	25,004	17,318	11,273	12,420
Certificates of causes of deaths received from—								
(1) Medical officers of hospitals	..	4,213	6,286	7,260	9,142	9,946	7,922	8,808
(2) Private medical practitioners	..	3,484	3,636	4,106	4,264	4,135	5,115	6,886
(3) <i>Hakims and vaidyas</i>	..	10	9	76	16	119	22	36
(4) Commissioner of Police	..	128	200	152	342	432	392	339
(5) Coronor of Bombay	..	621	940	1,175	2,496	1,891	3,035	4,017
Total	..	8,456	11,071	12,769	16,260	16,523	16,486	20,086
Percentage of total certificates received to total mortality.		27.3	36.9	41.5	39.8	48.8	59.4	61.7

TABLE No. 5
INFANT MORTALITY BY PRINCIPAL CAUSES

Causes of death	Year									
	1961	1963	1965	1968	1971	1973	1975	1978		
Poliomyelitis	..	5	6	36	25	2	13	21		
Small-pox	..	259	229	8	....	....	....	....		
Measles	..	51	196	22	38	40	50	11		
Malaria fever	..									
Diarrhoea and Gastro-enteritis	..	1,097	1,636	1,560	1,637	1,615	1,713	1,810		
Dysentery	..	40	40	55	61	70	44	53		
Congenital malformation and diseases of early infancy.		4,893	5,877	5,188	5,267	5,487	5,768	6,156		
Diseases of respiratory system	..	3,543	4,151	3,140	3,144	3,717	3,701	2,671		
Convulsions	..	83	35	27	48	22	1	....		
All causes	..	11,150	13,739	12,602	12,973	13,976	13,767	13,512		

TABLE No. 6
INFANT MORTALITY BY AGE PERIOD

Age period	Year									
	1961	1963	1965	1968	1971	1973	1976	1979		
Under 1 week	..	3,366	3,702	4,424	5,113	5,292	5,305	5,450		
1 to 4 weeks	..	1,721	2,086	2,316	2,432	2,788	2,724	3,030		
4 weeks to 6 months	..	3,177	2,768	3,955	3,305	3,548	4,301	4,026		
6 months to 12 months	..	2,886	2,121	3,044	2,123	2,398	1,817	2,572		
Total	..	11,150	10,677	13,739	12,602	13,976	14,147	15,078		

TABLES

TABLE No. 7
DEATHS DUE TO CAUSES

Area	Year	Measles	Influenza	Enteric fevers	Diarrhoea, enteritis and dysentery	Respiratory diseases	Diphtheria	Total deaths
Bombay City	..	..	..	..	..	..	..	..
	1921	201	1,389	152	4,957	21,982	N.A.	53,609
	1931	45	130	186	1,295	9,096	25	25,105
	1935	264	72	232	1,235	10,642	28	29,289
	1941	199	44	554	1,374	10,186	70	31,096
	1945	160	32	616	N.A.	13,771	N.A.	40,215
	1951	96	6	262	1,156	8,784	90	33,841
Greater Bombay	1955	60	3	211	1,423	5,418	171	28,108
	..	..	..	..	..	..	..	..
	1961	150	23	132	2,041	9,940	181	43,117
	1965	580	14	42	3,924	10,601	102	54,223
	1971	194	....	47	3,737	10,730	97	57,245
	1975	285	....	49	3,946	11,646	....	65,234
	1979	90	....	79	4,657	10,571	....	72,002

CHAPTER 17—OTHER SOCIAL SERVICES

LABOUR DEPARTMENT

IN THE EARLY DAYS OF THE BRITISH RULE IN INDIA in the absence of organised labour the question of having any separate department for labour did not arise. During the later British rule, when with the development of industries, a labour force came into existence, the Deputy Secretary of the Labour Department worked as an *Ex officio* Commissioner of Labour. After Independence many labour laws were amended and new ones were enacted. It was also decided on the basis of the recommendations of the Administrative Enquiry Committee that the post of Commissioner of Labour should be a full-time independent post. Accordingly the office of the Commissioner of Labour with the three directorates was created with the Director as the head of each. These Directors were later designated as Deputy Commissioners of Labour. One of the directorates was put in-charge of various labour welfare centres, Government industrial training workshops and the Bombay Labour Institute. With the constitution of the Bombay Labour Welfare Board, the labour activities were transferred to that Board, while Government industrial training workshops, the Bombay Labour Institute and decentralisation scheme, looked after by the Director of Employment, were transferred to the Commissioner of Labour.

The offices dealing with labour matters are under the control of Industries and Labour Department. The Commissioner of Labour is the head of the organisation and is assisted in his work by the Additional Commissioner of Labour, Deputy Commissioners, Assistant Commissioners, Chief Inspector of Factories, Chief Inspector of Steam Boilers and Smoke Nuisances and Chief Government Labour Officer.

The Commissioner of Labour performs the statutory functions under the Industrial Disputes Act, the Trade Unions Act, the Minimum Wages Act, the Bombay Industrial Relations Act, etc. The working of these Acts is narrated below:

(1) **Indian Trade Unions Act, 1926** : One of the Deputy Commissioners of Labour at Bombay works as Registrar of Trade Unions. His duties under this Act include registration of trade unions, registration of constitution of unions, etc. During 1976, the number of registered trade unions in Greater Bombay was 1,079.

(2) **Minimum Wages Act, 1948** : The Minimum Wages Act is an important legislation passed by the Central Government in 1948. Its object is to prevent 'sweated labour' and exploitation of labour. The Government of Maharashtra have fixed minimum rates of wages under this Act in respect of employment in flour mills, oil mills, public motor transport, residential hotels and restaurants, etc. The enforcement of the provisions of this Act in Greater Bombay applicable to Scheduled employment is looked after by the Government Labour Officer.

(3) **Bombay Shops and Establishments Act, 1948** : This Act is to regulate working conditions of employees employed in shops and commercial establishments, hotels, restaurants, eating houses, etc. The provisions of the Payment of Wages Act are also applicable to the shops covered under this Act. This Act is made applicable to the area under the jurisdiction of Greater Bombay Municipal Corporation.

(4) **Industrial Disputes Act, 1947** : The industrial disputes arising in establishments other than those amenable to the Bombay Industrial Relations Act, 1946, in Greater Bombay are dealt with by the Commissioner of Labour. The Assistant Commissioner notified as the conciliation officer under the Act handles the disputes. The State Government also refers disputes to the Industrial Tribunals/Labour Courts. Ten such Industrial Tribunals and four Labour Courts have been constituted in Greater Bombay. The Deputy Commissioner of Labour (Administration), Bombay is vested with powers to refer industrial disputes to a Labour Court/Industrial Tribunal where parties to such dispute apply in prescribed manner. The Deputy Commissioner and Assistant Commissioner are empowered to decide the applications made to them for recovery of money due to a workman under the settlement, agreement or an award under this Act.¹

(5) **Bombay Industrial Relations Act, 1946²** : This Act, which is a State legislation, provides for the registration of unions, settlements, agreements, etc. The Commissioner of Labour is the chief administrative authority under this Act. One of the Deputy Commissioners has been delegated powers regarding settlement of standing orders. The conciliators appointed for the purpose of the Act, try to settle the industrial disputes between employee and employer amicably. During 1976, 39 disputes were settled under this Act in Greater Bombay.

Labour Unions³ : The Assistant Commissioner, Bombay, is appointed as the Registrar under the Bombay Industrial Relations Act. His work is

¹ The Act is applicable to engineering, chemicals and chemical products, pharmaceuticals, petroleum and other industries but not to textile industry.

² This Act is applicable to textile industry only.

³ A detailed history of Labour Movement in Bombay is given in Chapter 5—Industries.

of a *quasi-judicial* nature and is entrusted with the recognition of undertakings and occupations, registration of unions, agreements, settlements, etc. In Greater Bombay area there were in 1976 seven unions registered as representative unions under the said Act. These were Rashtriya Mill Mazdoor Sangh, Mill Mazdoor Sabha, Woollen Workers' Union (Red Flag), Co-operative Bank Employees' Union, BEST Workers' Union, Bombay Electric Workers' Union, and Tata Hydro Company Employees' Union.

During 1976, 148 agreements, 39 settlements, 25 awards and 9 Wage Board orders were registered under the Bombay Industrial Relations Act.

Undertakings : The number of undertakings registered under the Bombay Industrial Relations Act in Greater Bombay in 1976 was 622.

Wages and Earnings : The wages and earnings of the employees engaged in industries covered under the Bombay Industrial Relations Act are fixed by various awards of industrial courts, settlements and agreements. In cotton textile industry in Greater Bombay the basic wage rates and dearness allowance have been standardised by the Industrial Court.

Industrial Court : This court was constituted under the Bombay Industrial Disputes Act, 1938, to provide permanent official machinery for arbitration in order to decide industrial disputes. The court has jurisdiction to decide disputes arising in cotton, silk and woollen textiles, sugar, electricity industries and co-operative banking in the State of Maharashtra. It acts as a court of industrial arbitration in disputes referred to it by the union, employer or employees. Under its appellate jurisdiction it decides appeals referred from the decision of the Labour Courts, Wage Boards, Registrar and Commissioner of Labour. Reference on the point of law is also made to it. The Industrial Court also decides applications made by employees, or representative unions as regards the interpretation of award, agreement, settlement, etc.

The industrial court exercises superintendence over all the wage boards, labour courts in the State and over the courts of the Commissioner for Workmen's Compensation. It has its benches at Nagpur, Pune and Thane.

Industrial disputes arising in the industries not covered by the Bombay Industrial Disputes Act, 1946 are referred to the Industrial Tribunal. The president and the members of the industrial court are also appointed as one man industrial tribunal. The tribunal decides the cases referred by the Government regarding wages, allowances, hours of work, bonus, provident fund, etc. It also decides questions of interpretation of the awards and settlements referred by the Government. There are 10 industrial tribunals functioning in the State of which 6 are in Bombay. In the

following are shown number of cases pending, filed and disposed off since 1947 for a few years in the industrial courts/tribunals, in Bombay.

Year	No. of cases				
	Pending at the beginning of the year	Filed during the year	Total	Decided during the year	Pending at the end of the year
1947	107	226	333	208	125
1952	411	1,802	2,213	1,786	427
1957	996	3,273	4,269	2,621	1,648
1962	596	1,146	1,742	1,093	649
1967	1,005	2,234	3,239	1,443	1,796
1972	1,322	1,263	2,585	1,383	1,202
1976	1,988	2,730	4,718	2,117	2,601

Labour Courts : Labour Courts constituted under the Bombay Industrial Relations Act, 1946 decide disputes regarding the orders passed under the standing orders governing relations between employer and employees. It has also power to decide the legality or otherwise of a strike, lock-out, closure, etc. The judges of the Labour Courts are also notified as presiding officers of the courts. These officers decide disputes regarding propriety or legality of an order passed by the employer under standing orders. They also decide complaints made by aggrieved employees during pendency of a dispute, the question of interpretation of awards or settlements referred to them by the Government. Under the Maharashtra Recognition of Trade Unions and Prevention of Unfair Labour Practices Act, 1971, labour courts deal with cases and offences under the Act. The Judges of the court also deal with cases under various labour laws.

In 1975 there were sixteen Labour Courts in the State, out of which five were functioning in Bombay. In the following are shown cases filed and decided by Labour Courts, in Bombay, under various Acts during 1975:—

Act	No. of cases			
	Pending at the beginning of the year	Filed during the year	Decided during the year	Pending as on 31-12-1975
Bombay Industrial Relations Act, 1946	1,307	1,073	555	1,825
Industrial Disputes Act, 1947	4,650	8,063	3,434	9,279
Payment of Gratuity Act, 1972	382	1,123	368	1,137
Recognition of Trade Unions and Prevention of Unfair Labour Practices Act, 1971.	....	34	2	32
Other Labour Acts	4	7	4	7

Wage Boards : Wage Boards have been constituted under the Bombay Industrial Relations Act, 1946. There are three Wage Boards for cotton, silk and woollen textiles and sugar industries. Recently one more Wage Board has been constituted for co-operative banking. Disputes about items in Schedule II of the Act, disputes about reduction or increase in permanent posts, rationalisation of wages, workload, hours of work, etc., are referred to the Wage Boards for decision by the Government.

Commissioner for Workmen's Compensation : Under the Workmen's Compensation Act, 1924 the office and the court of Commissioner for Workmen's Compensation was established. Assistant Judges, Civil Judges, Judges of Small Causes Courts, Judges of Labour Courts are qualified to be appointed as the Commissioner. At present there are 3 Commissioners working for Greater Bombay area.

The Commissioner for Workmen's Compensation, Bombay, apart from having original jurisdiction over Greater Bombay area, has also exclusive jurisdiction over all cases of accidents occurring on railway lines of the Central and Western railways and in the Hydro-Electric Companies within the limits of the State. The Commissioner has all the powers of a civil court under the Code of Civil Procedure, 1908. Functions of the Commissioner are not limited to deciding cases but he is supposed to be the guiding force in the settlement of the claims under the Act by mediating disputes, by tendering advice/opinion as regards admissibility of compensation, etc. An appeal lies to the High Court only on substantial question of law.

The Commissioner for Workmen's Compensation, Bombay, is the authority under the Minimum Wages Act and the Payment of Wages Act for Greater Bombay area. He is appointed as a judge of the Employees Insurance Court constituted under the Employees State Insurance Act. Under the Bombay Labour Welfare Fund Act, 1953 the claim for payment of unpaid accumulations preferred by workmen are forwarded to the authority under the Payment of Wages Act. The Commissioner and the Additional Commissioner have been appointed as controlling authorities under the Payment of Gratuity Act, 1972 for the administration of the Act. They are also appointed as presiding officers of the Labour Courts constituted under the Maharashtra Recognition of Trade Unions and Prevention of Unfair Labour Practices Act, 1971 to decide complaints relating to unfair labour practices and to try offences punishable under the Act.

Index Numbers : The office of the Commissioner of Labour was publishing consumer price index numbers for Bombay with 1934 as the base year. The Bombay old series were based on family budget enquiry and had become outdated because of change in the consumption pattern of working class over a period of time. There were several complaints that the index numbers were not properly worked out because the

prices of several articles were not collected and recorded. For examining those complaints and determining the extent of readjustment in the Bombay old series, the Government appointed the Expert Committee in 1963. The recommendations of the committee were accepted and the new index numbers were published in 1964.

As stated earlier the old series of index numbers for Bombay were based on family budget enquiries conducted long back. The necessity of new index numbers based on the latest family budget was also felt. The Government of India had conducted fresh family budget enquiry in Bombay in 1958-59 and the report was published in 1964. Thus the new series for Bombay on base 1960 = 100 was introduced in 1965. The new series was linked with the old one by linking factor 4.44. The dearness allowances in textile and most other industries in Bombay is generally paid at the rate linked to Bombay Consumer Price Index Numbers. The Government of India had conducted fresh family budget surveys at different centres including Bombay during 1971. The work of preparation of weighing diagrams for the fresh series of 1971 based on these surveys is in progress.

Labour Welfare : Welfare activities for the industrial labour outside the factory premises are conducted by the Maharashtra Labour Welfare Board, a statutory body constituted under section 4 of the Bombay Labour Welfare Fund Act, 1953. These activities are being conducted in the industrial towns and cities including Greater Bombay through labour welfare centres. During 1977, there were 174 such centres in the State, of which 37 were located in Greater Bombay.

Among other things, the labour welfare activities include community and social education including reading rooms and libraries, community necessities like *shishu sanskar shalas* and *shishu mandirs*, games and sports, excursions, tours, entertainment, home industries and subsidiary occupations for women and unemployed persons, etc. These activities are classified as daily or institutionalised activities.

In the following are shown the location of labour welfare centres in Greater Bombay:—

<i>Kamgar Kalyan Bhavan</i> (1)	.. Dadar.
<i>Lalit Kala Bhavans</i> (4)	.. Worli, Naigaum, N. M. Joshi Marg, Lalbaug.
<i>Vishishta Kendras</i> (4)	.. Prabhadevi, Sewree, Kalachowki, Goregaon.
<i>Labour Welfare Centres</i> (14)	.. Lalbaug, Ghodapdeo, Mazgaon, Love Lane, Kamathipura, Madanpura, Jacob Circle, Acharya Donde Marg, Dharavi, Chembur, Transit Camp-Sion, Gandhi Nagar, Malwani and Vikroli.

<i>Sub-Centres</i> (3)	.. Chinchpokli, Kurla, Malwani.
<i>Shramik Vasahat Kendras</i> (11)	.. Santacruz, Dharavi, Jogeshwari, Malad, Wadala, Chembur, two at Parel and three at Andheri.

The total attendance as on 31st March 1977 in these centres was 33,158,439.

A worker's stadium project constructed at a cost of about Rs. 40 lakhs on a centrally located plot of 19,760 sq. yards between Elphinstone Road and Dadar is an unique institution for workers. Various facilities such as football ground, open air theatre, library and information centre, ground for indoor games, auditorium, swimming pool, etc, have been provided at this stadium.

Bombay Labour Institute : The Bombay Labour Institute, established in 1947 imparts specialised training to men and women intending to join industries, trade union movement and labour management and administration. It is a post-graduate institute, recognised by the Bombay University, working for specialised training and research in the fields of labour welfare and industrial relations. The institution conducts a course leading to master's degree in labour welfare and industrial relations of the Bombay University and provides facilities to the students in their doctoral research.

Since 1959 this institute is recognised as a post-graduate institution imparting specialised instructions leading to a two years diploma in labour welfare of the Bombay University. With the growing complexities of modern industrial work and life, the whole perspective of labour welfare has considerably widened rendering it necessary to rationalise the training programme enabling the trainees to discharge their duties and responsibilities. With this view in mind the diploma in labour welfare was upgraded to master's degree in labour welfare of Bombay University in 1970. The University has instituted the master's degree in labour welfare and industrial relations in place of master's degree in labour welfare from the academic year 1974-75.

The institution also runs a full-time nine months leadership training programme in trade unionism and industrial relations with specific emphasis on participative management. Besides, it undertakes the specialised in-service training programmes for Government labour officers.

The diploma course in trade unionism and industrial relations provides intake capacity for 120 students every year. The duration of the course is nine months. From 1975-76 fresh graduates are also admitted to the course.

The institute publishes a journal, viz., *Bombay Labour Journal*, an annual devoted to scientific study of labour problems.

The Professor-Director, who is in-charge of the institute, looks after the teaching as well as administrative work.

During 1969, a labour cell was set up at the Bombay Labour Institute with a view to scrutinise labour items appearing in newspapers and to point out the suitable action in time; to compile statistical data having a bearing on labour matters; and to study the comparative labour problems and labour trends in the country and abroad.

The following statement shows the statistics regarding the number of students completing diploma course for a few years:—

Particulars	Year			
	1961	1965	1971	1974
No. of students completing Diploma or Degree course.	14	83	32	44
No. of teaching staff including Professor-Director.	5	8	8	9
No. of administrative staff	8	9	9	11

Factory Department : The first Factory Act was brought into force in July 1881. This Act was amended for the first time in 1891 and several times afterwards. In 1981 the centenary of the Factory Act was celebrated. Factories are governed at present by the Factories Act of 1948.

The Chief Inspector of Factories ensures that the provisions of the Factories Act, 1948 are observed by the factory owners. Besides, he has to administer the Payment of Wages Act, Maternity Benefit Act, Employment of Children Act, so far as section 9 of the said act is concerned. Although the department is not directly concerned with the administration of the Workmen's Compensation Act, it helps the injured workers and heirs of the deceased in getting compensation under the Workmen's Compensation Act.

Steam Boilers and Smoke Nuisance Department : It is responsible for the administration and enforcement of the Indian Boilers Act, 1923; the Indian Boilers Regulation, 1950; the Maharashtra Boilers Rules, 1962; the Maharashtra Economisers Rules, 1965; and the Bombay Smoke Nuisances Act, 1912. The department is primarily concerned with the registration and inspection of steam boilers and their certification in order to ensure that they are maintained as per the conditions prescribed by the above Acts. The Inspectors appointed under the Bombay Smoke Nuisances Act, 1912 deal with approval of plans for erection, renewal of furnaces and chimneys in the industrial establishments.

PROHIBITION AND EXCISE DEPARTMENT

Prior to the imposition of prohibition in the State there were no restrictions on drinking. In the absence of any industrial production of wine or liquor, the country liquor was a favourite drink of the people. As a matter of fact drinking is known from times immemorial and in history we find instances of puritanical Emperors like Aurangzeb, making drinking an offence. The free use of country liquor proved dangerous to health and affected social morale. There was growth in crime and the Government was hard put to deal with it. Taking these factors into consideration the Government decided to prohibit consumption of intoxicant liquor and accordingly prohibition was imposed in the then Bombay State in 1950. This step was aimed at the moral, ethical and economic uplift of the common man and achievement of peaceful living conditions in society.

The restrictions were thus put on consumption, sale, use, etc., of intoxicant liquor. It was thought that this would find an effective check on manufacture of country liquor. But this policy proved ineffective as the law could not check effectively the drinking habits of the people. The lack of social education was also one of the major factors responsible for this failure.

The Maharashtra Government, therefore, relaxed its prohibition policy in 1973. As per the new prohibition policy a licenced person above 21 years can consume, use, transport any quantity of liquor. A number of sugar factories and firms in the State were allowed to manufacture wine, liquor, beer which to some extent checked the production of country liquor by illicit methods. This policy also resulted in an increased revenue due to excise.

Organisation : The Commissioner of Prohibition and Excise posted at Bombay is the head of the department. The different activities of the department are controlled and co-ordinated by the Commissioner with the assistance of Director of Prohibition (Education), Deputy Commissioner, Chief Assessment Officer and Assessment Officer. Field staff such as Inspectors, Sub-Inspectors, Constables and Prohibition Propaganda Officers assist the Superintendent of Prohibition and Excise in carrying out the functions assigned to him. The number of Inspectors and Sub-Inspectors of Prohibition and Excise was 25 and 180, respectively in 1976; while that of constables was 258.

Functions : The main functions of the department are confined to licencing, inspection and enforcement of various controls enacted under the prohibition laws particularly the Bombay Prohibition Act, 1949. The officers of the department have also to do the prohibition propaganda and supervise recreation centres in their charge and co-operate with the Police Department in their duties of prevention and detection of prohibition crimes. In respect of responsibilities of officers

of this department, they are expected to take cognizance of all offences committed by or in the establishments licenced by it or expected to be inspected by it as also other offences that may come to the notice of the prohibition and excise officers during the course of their duties. These officers have powers under the Bombay Prohibition Act, 1949 to prosecute independently the offences in respect of cases detected by them instead of passing them on to the Police. The prohibition staff is responsible for supervision over bonded manufactories, warehouses, foreign liquor shops, *neera* centres, distilleries, sugar factories for supervision over molasses, management of the drug sale depots and inspection of various other excise licences. They are also required to associate themselves with the ameliorative and social aspect of prohibition and tighten the loopholes where such loopholes exist.

Foreign Liquor : Under the Bombay Foreign Liquor Rules, 1953 framed under the Bombay Prohibition Act, 1949 various licences such as trade and import licence, vendors licence, hotel licence and club licence are granted. The details regarding number of each kind of foreign liquor licences granted in Greater Bombay and in the State as on 1st September 1974 are given below:—

Particulars	Bombay	State of Maharashtra	Total
Trade and Imports ..	115	167	282
Vendors ..	726	1,103	1,829
Hotels ..	59	69	128
Clubs ..	15	5	20

In addition to the above, licences authorising storage in bond of foreign liquor are granted under the Maharashtra Foreign Liquor (Storage in Bond) Rules, 1964. In Greater Bombay there were 27 such licencees as on 1st October 1974. There were 375 licencees in Greater Bombay who were permitted to sale mild liquor (Beer) in hotels and restaurants under the Special Permits and Licences Rules, 1952.

Various permits under the Bombay Foreign Liquor Rules, 1953, viz., temporary resident's permits, health permits, emergency permits, special permits for privileged personage and visitor's permits have been prescribed.

The Government recently rationalised its policy in so far as the grant of foreign liquor permits to persons above 21 years of age are concerned. The health permits which were in existence on 14th September 1972 have been made valid for an indefinite period and the persons holding these permits are entitled to any quantity of foreign liquor. These permits are

now available on payment of Rs. 2. The Government also relaxed its policy by reducing the rate of excise duty and sales tax on Indian made foreign liquors.

Toddy : The Government of Maharashtra sanctioned the introduction of the *toddy* scheme in the State with effect from 1st December 1968. Under this scheme the free sale of *toddy* upto 5 per cent alcohol by volume to persons over 21 years of age is permitted. The licences for sale of *toddy* are disposed off by public auction.

Neera : The *neera* scheme is implemented by the Maharashtra State Khadi and Village Industries Board through Neera Tad Padarth Sahakari Mandali Ltd., Bombay. The total number of *neera* centres in Greater Bombay during 1970-71 was 67 which rose to 110 in 1976-77.

Medicinal and Toilet Preparations : The aims of the Medicinal and Toilet Preparations (Excise Duties) Act, 1955 are to provide for the levy and collection of excise duties on medicinal and toilet preparations containing alcohol, opium, Indian hemp, other narcotic drugs and narcotics at the rates prescribed in the Act.

The rules provide for the licencing of the manufacture of allopathic, ayurvedic, unani, homoeopathic and toilet preparations requiring alcohol.

Industrial alcohol : The Konkan Development Corporation Ltd., Bombay was granted a licence in form 'I' under the Maharashtra Distillation of Spirit and Manufacture of Potable Liquor Rules, 1966 for the manufacture and sale of industrial alcohol. The actual issue of industrial alcohol during 1971-72 and 1973-74 was as shown below:—

Captive use	Actual issue of alcohol		Estimated require- ments for the year
	1971-72	1973-74	1974-75
	Lac Litres	Lac Litres	Lac Litres
(1) Union Carbide Ltd., Bombay.	169·84	172·52	180·20 imports
(2) Polychem Ltd., Bombay	17·90	19·28	20·00

Messrs. Konkan Agro-Marine Industries Pvt. Ltd., Bombay was granted licence in form 'I' in 1972 for the manufacture of alcohol for use in the manufacture of Indian made foreign liquor under P.L.L. licence held by it.

Potable Liquor, Beer and Wine : After the enforcement of the Maharashtra Distillation of Spirit and Manufacture of Potable Liquor Rules, 1966 and the Maharashtra Manufacture of Beer and Wine Rules, 1966

the following parties were granted the licences for the manufacture of potable liquor (Indian made foreign liquor) and beer and wine:—

Name of Company	Year in which Licence was issued
(1) Konkan Agro-Marine Industries Pvt. Ltd., Bombay.	August 1972
(2) Messrs. Sanghi Motors (Bombay) Pvt. Ltd., Bombay.	November 1969

The following parties hold the letters of intent issued by the Government of Maharashtra for the grant of licences for the manufacture of potable liquor, beer and wine:—

Category	Year in which issued
<i>(a) Potable Liquor</i>	
(1) Shri S. D. Lalla, Bombay ..	January 1973
(2) Kay Distillery Industry Ltd., Bombay ..	February 1974
(3) Jayem Distilleries Ltd., Bombay ..	January 1974
(4) Shri S. K. Shirodkar, Hindustan Beverages Co., Bombay.	September 1974
<i>(b) Manufacture of Beer</i>	
(1) Hanson Breweries Ltd., Bombay ..	September 1974
(2) Western India Steel Traders, Bombay ..	January 1973
(3) Messrs. Indian Engineering and Commercial Corporation Pvt. Ltd., Bombay.	January 1973
(4) Shri S. D. Lalla, Bombay ..	July 1973
(5) Messrs. S. S. Miranda Pvt. Ltd., Bombay ..	October 1972
(6) Messrs. Alok Mandalia, Bombay ..	November 1973
(7) Shri J. M. Nadkarni of Jayam Breweries, Bombay.	November 1973
(8) Shri J. N. Rath, Bombay ..	November 1973
(9) Shri K. G. Nariman, Bombay ..	November 1973
(10) Shri K. N. Kapadia, Bombay ..	November 1973
(11) Bombay Breweries Ltd., Bombay ..	November 1973
<i>(c) Manufacture of Wines</i>	
(1) Messrs. A. R. P. S. (India) Ltd., Bombay ..	January 1973
(2) Shri S. D. Lalla, Bombay ..	July 1973

Denatured Spirit : The ordinary denatured spirit is used in the manufacture of French polish, varnish and thinners. This spirit is manufactured by the distilleries by adding 0.5 per cent caoutchoucine and 0.5 per cent pyrene as denaturants to rectified spirit produced by them. There were 29 parties in Bombay who held licences for the whole-sale distribution of this spirit. For retail sale of ordinary denatured spirit to the domestic consumers etc., in bottles there were 146 retail licences in Bombay during 1973.

Drugs Sale Depot : There are 24 sale depots throughout the State for the sale of opium, *ganja* and *bhang* in packets of various denominations to the permit/licence holders. The requirements of various sale depots are now being met from the opium and hemp drugs packing and supply depot at Boribundar Excise Station, Bombay. The packing depot is placed under the control of the Superintendent of Prohibition and Excise, Bombay.

Country Liquor : In order to combat effectively illicit liquor trade in the State, the Government announced in 1973 the introduction of liquor (country liquor) at cheaper rate. The country liquor is permitted to be manufactured under licences granted to the distilleries holding licences for distillation of spirit and persons holding licence for possession and use of rectified spirit issued under the Maharashtra Country Liquor Rules, 1973. The second category of persons are granted licences to manufacture country liquor provided they import spirit from outside the State and no manufactory is allowed to be located in Greater Bombay area.

The manufacture of country liquor is under licence and under excise supervision, and the cost of the supervisory staff is borne by the manufacturers. Warehouses for the storage and wholesale sale of duty paid country liquor are required to be opened and managed by the manufacturers holding licences for manufacture of country liquor. Such manufactory holding licence to manufacture of country liquor is required to open its Warehouses at Bombay, Pune, Nagpur and in such other two districts as may be specified by the Commissioner of Prohibition and Excise.

The permits for possession, use, consumption and transport of country liquor are issued on payment of Rs. 2. These permits are valid for an indefinite period. 14 C.L.II licences, 171 C.L.III licences and 250 C.L./F.L./TOD-III licences were in force in Greater Bombay as on 30th June 1974.

Propaganda and Recreation Activities : For successful implementation of prohibition education, propaganda and recreation activities are conducted throughout the State. While carrying out these activities, advice of the various committees such as the Maharashtra State Prohibition Board, District Prohibition Committee is sought for. This propaganda is carried out through Prohibition Propaganda Officers and Honorary Prohibition Organisers, most of whom have been provided with vans to

enable them to arrange film shows, meetings etc., and entertainment programmes such as *kalapathaks*, dramas, *bhajans* and *kirtans*. Recreation-cum-amelioration facilities are provided through departmental *sanskar kendras*. An essential part of the rationalisation of prohibition policy by Government is education of the people about the evil effects of drinking by vigorous prohibition propaganda and ameliorative activities to wean the poor people, especially the younger generation, away from the drink habit. Government has sanctioned grants for intensifying educational and propaganda activities against the drink evil. There were 7 such *kendras* in 1960-61 in Greater Bombay run by the department. This strength has however reduced to 6 in 1980-81.

Offences : Various offences committed under prohibition and excise laws are shown in the Table No. 1.

Revenue : Total collection of excise revenue in Greater Bombay in 1970-71 was Rs. 57,255,124 which increased to Rs. 113,284,595 in 1975-76.

TABLE No. 1
OFFENCES UNDER PROHIBITION AND EXCISE LAWS

Particulars	Year		
	1960-61	1965-66	1970-71
(1) Offences relating to liquor—			
(a) Illicit distillation and possession of implements etc. for the same.	6,468	19,866	5,761
(b) Illicit importation, exportation and transportation.	....	182	121
(c) Illicit possession ..	73,315	98,485	28,618
(d) Unlicensed sale ..	....	....	158
(2) Offences relating to hemp drugs ..	281	509	183
(3) Offences relating to opium ..	62	30	15

During 1980-81 the regular executive staff detected 1,548 prohibition offences.

SOCIAL WELFARE DEPARTMENT

The creation of a department of this nomenclature is the result of the new concept of a welfare State, where priorities are given to weaker sections of the community. At the secretariat level a new department of Social Welfare was created after the reorganisation of States in 1956, whereas at the directorate level the department came into existence in 1957. The backward class welfare work done by former Backward Class department was entrusted to this newly created department.

The Department of Social Welfare deals with the welfare of weaker sections of the society, viz. the backward classes like scheduled castes and tribes, etc., and socially handicapped persons like the destitutes and needy children, women in distress or in moral danger, beggars, physically

handicapped persons like blind, deaf-mute as well as aged and infirm and leprosy affected persons.¹

Welfare of backward classes : The term backward classes consists of scheduled castes including neo-Buddhas, scheduled tribes, nomadic tribes, *vimukta jatis* and other backward classes. As per the 1971 Census the population of scheduled castes and scheduled tribes in Greater Bombay was 2,10,497 and 30,016, respectively.

The schemes for the welfare of backward classes fall into three main sections viz., education, economic and housing and others. Under educational uplift are included grant of freeships and scholarships, examination fees, running of hostels, grants to hostels run by voluntary agencies, etc. These educational concessions form a very important part of the backward class welfare programme. During 1978-79 the number of backward class students was 39,332 of which 13,632 were girl students.

As regards post-S.S.C. scholarships, 3,866 backward class students including 356 girl students were awarded scholarships amounting to Rs. 31,64,000 during 1977-78, the *per capita* expenditure being Rs. 818. An expenditure of Rs. 21,24,000 was incurred on account of tuition fees and examination fees during 1977-78. The number of beneficiaries was 38,213 including 2,097 girls. During 1978-79 an amount of Rs. 16,10,000 was awarded as freeship to the students belonging to backward classes.

In order to encourage students from the backward classes, the Government have started Government hostels for boys and girls. In the following statement are shown the details of Government hostels located in Greater Bombay :—

Name of Hostel	Sanctioned strength (1978-79)
Sant Meerabai Girls' Hostel, Worli	120
Sant Eknath Vasatigriha for Boys, Worli	170
Government Hostel for Boys, Goregaon (W)	120
Government Boys Hostel, Jogeshwari (opened in March 1979).	175

During 1977-78 three hostels accommodated 628 students including 290 girls and the expenditure incurred amounted to Rs. 12,31,825, the *per capita* expenditure being Rs. 613. Besides there were six hostels for backward classes run by voluntary agencies.

Under the economic uplift, financial assistance is given to the backward class persons for improvement of agriculture, starting new business, etc. A separate employment cell was created for the backward class candidates in Bombay in 1978. This cell is entrusted with registering backward class candidates and sponsoring and seeking employment for them. As many as

¹ Information about many institutions for beggars and physically handicapped is given in Chapter 18.

15,628 candidates were on the live register during 1977-78, of whom 300 candidates were placed in employment.

The Government established the Mahatma Phule Backward Class Development Corporation in 1978-79 with its headquarters at Bombay to undertake the economic development of backward classes.

In Bombay are located the offices of the Divisional Social Welfare Officer and the Social Welfare Officer, Greater Bombay. The Social Welfare Officer, Greater Bombay, executes the schemes of the department and also co-ordinates work of other departments relating to backward class welfare in Greater Bombay district. The Placement Officer looks after the employment cell.

CHARITY COMMISSIONER

Though the office of the Charity Commissioner as such was not in existence in the past, there was a convention of taking over the estates of the deceased or minors in mediaeval times under State Administration though the reasons for the same were totally different. Even in the time of the Peshwas this system appears to be current. The British under their various rules and regulations continued it after they established themselves finally.

The religious and charitable trusts in the State prior to 1950 were governed under various enactments, Central as well Provincial based on religion. In 1950 a composite legislation called the Bombay Public Trusts Act of 1950 was passed which was made applicable to all public trusts without any distinction of religion.

The State Government is empowered to apply this Act to any public trust and on such application the provisions of the previous Acts cease to apply to such trust or class of trusts. The Act was made applicable in the old Bombay State from January 1952 to the various classes of public trusts such as temples; *maths*; *wakfs*; public trusts other than temples, *maths* and *wakfs* created or existing solely for the benefit of any community or communities; societies formed either for religious or charitable purposes, or for both and registered under the Societies Registration Act, 1860; *dharmadas* i.e., any amounts which according to custom or usage of any business or trade or agreement between the parties relating to any transaction are charged to any party to the transaction or collected under whatever name as being intended to be used for a charitable or religious purpose; and all other trusts, express or constructive, for either public or religious or charitable purpose or for both.

The Act has not been made applicable to the charitable endowments vested in the treasurer of charitable endowments under provisions of the Charitable Endowments Act, 1890.

The Charity Commissioner with headquarters at Bombay has been appointed to administer the Act. The Deputy Charity Commissioner

with assistance of two Assistant Charity Commissioners looks after the Greater Bombay region.

Duties of Trustees : The Act imposed a duty on the trustees of a public trust to make an application for the registration of the trust within three months of the application of the Act or its creation giving particulars of approximate value of movable and immovable property owned by the trust, gross average annual income and expenditure. Every trustee has to keep regular accounts of the trust which are to be audited annually by a chartered accountant or a person authorised under the Act. The trustee of a public trust is bound to invest the surplus funds of the property in public securities or first mortgage of immovable property.

Application of funds by cypres : If the original object of a public trust fails wholly or partially, or in case of public trust, other than a trust for religious purpose, if it is not in the public interest practicable or proper to carry out the original intention of the author of a public trust, an application can be made to the City Civil Court, Bombay for application *cypres* of the property or income of the public trust or its portion.

If there is a breach of trust or a declaration is necessary that a particular property is the public trust property or a direction is required for the administration of any public property, two or more persons having interest in the trust or the Charity Commissioner can file a suit in the City Civil Court, Bombay to obtain reliefs mentioned in the Act.

Sole Trustee : The Charity Commissioner may with his consent be appointed as a trustee of a public trust by a court or by the author of a trust, provided his appointment is made as a sole trustee. The Court is however not empowered to appoint the Charity Commissioner as a sole trustee of a religious public trust.

Charitable Endowments : The Charity Commissioner is deemed to be a treasurer of charitable endowments for the State of Maharashtra appointed under the Charitable Endowments Act, 1890. In case of religious and charitable endowments which vest in the State Government they are to be vested in the committees of management to be appointed by the State Government.

Statistics : The total number of public trusts in Greater Bombay as on 31st December 1953 was only 5,003, which increased to 10,915 on 31st December 1968 and again to 16,473 on 31st December 1976.

The break-up of these trusts is shown below:—

Category ..	A	B	C	D	E	F
	(Hindus)	(Muslims)	(Parsis)	(Others)	(Cosmopolitan)	(Societies)
Number ..	3,122	1,247	1,161	246	6,473	4,224

During 1976 as many as 811 public trusts were registered in the Greater Bombay region. The highest number of 442 trusts belonged to F section.

HOUSING

Bombay, being one of the leading business centres, attracts population from every corner of the country. The inflow of population has been heavy since the Second World War. The network of transport and other infrastructure facilities considerably helped the growth of industries, business and trade. The heavy inflow of people created however many civic problems including housing accommodation. The shortage of accommodation in turn caused a rise in rents of premises and prices of open land. Private landlords added fuel to fire by introducing the *pagdi* system. To overcome the situation the Government stepped in the house building activity and established a board to take up the responsibility for constructing houses for low income group and middle income group persons.

The Bombay Housing Board was created in 1949 for the then Bombay State. After the bifurcation of the Bombay State, it was renamed as the Maharashtra Housing Board. Although this board was to look after the Western region of the State its activities confined mainly to the Greater Bombay area. During 1960-61 the number of tenements in Greater Bombay was 21,425. There was considerable increase in the next ten years and in 1970-71 the number of tenements stood at 56,593.

In 1965 the Government of Maharashtra appointed a committee to investigate into the cases of collapse of the old buildings in Bombay city. The recommendations of this committee led to the formation of the Bombay Building Repairs and Reconstruction Act, 1969 and accordingly a board was constituted to carry out structural repairs to old and dilapidated buildings.

Another statutory body dealing with housing problem was the Slum Improvement Board created under the Maharashtra Slum (Improvement, Clearance and Redevelopment) Act, 1973. This board was charged with the responsibility of providing basic amenities to the people living in slums.

These three above mentioned statutory bodies were brought in 1976 under the newly created body, viz., the Maharashtra Housing and Area Development Authority with its headquarters at Bombay. The Bombay Housing and Area Development Board, a regional body for the Bombay region was also constituted. This board having its jurisdiction over Bombay, Thane, Raigad, Ratnagiri and Sindhudurg districts is functioning as the principal public agency in providing shelter in Greater Bombay.

The earliest housing schemes included houses for industrial workers, and rental schemes for the lower, middle and higher income groups. Now the public housing agencies are not constructing housing tenements on rental basis due to problems of rent recoveries, maintenance, etc. Most of the newly constructed tenements are under the ownership scheme with financial assistance of the HUDCO.

The Bombay Housing and Area Development Authority in the recent past has been constructing on an average 2,800 housing units per year. In the following statement are shown the number of housing units constructed and the expenditure incurred on them since 1973-74:—

HOUSING UNITS

Year	Economically weaker section	Lower income group	Middle income group	Higher income group	Total	Expenditure (Rs. in millions)
1973-74 ..	680	485	....	....	1,165	29.73
1974-75 ..	1,152	1,100	79	....	2,331	24.97
1975-76 ..	7,480	1,340	....	....	8,820	32.11
1976-77 ..	1,620	....	40	....	1,660	63.70
1977-78 ..	1,080	200	516	....	1,796	57.71
1978-79 ..	120	976	1,016	....	2,112	77.88
1979-80 ..	920	840	100	220	2,080	65.12
Total ..	13,052	4,941	1,751	220	19,964	351.22

Of the 19,964 housing units, a major share (65.38 per cent) was for the economically weaker section. The percentage shares for the lower, middle and higher income groups were 24.75, 8.77 and 1.10, respectively.

Along with public housing agency, the private sector is busy in constructing houses. The following statistics based on the building permissions granted by the Bombay Municipal Corporation in Greater Bombay show the performance of the private sector:—

Year	Housing units constructed			
	Private sector	Co-operative Societies	Employers for employees	Total
1973-74 ..	8,059	5,046	736	13,841
1974-75 ..	9,763	5,503	801	16,667
1975-76 ..	8,611	5,170	718	14,499
1976-77 ..	10,557	5,029	462	16,048
1977-78 ..	9,128	4,083	547	13,758
1978-79 ..	9,282	2,936	61	12,279

The private and co-operative sectors together have been contributing around 12,000 housing units per year. The performance of all the agencies put together, namely private and co-operative sectors and the

Bombay Housing and Area Development Authority accounts for the annual creation of conventional new housing stock of about 15,000 units, in recent years.

In older parts of the city there are a number of buildings constructed during the pre-war period. On account of low rent the landlords found it difficult to maintain these dilapidated buildings. By the end of 1960 the problem of such old buildings assumed alarming proportion, and in 1969 the Government opted to accept the responsibility of repairs or reconstruction of such buildings. About 20,000 buildings in the city were identified in 1971 as requiring urgent repairs. The task of carrying out repairs has been completed by the Bombay Housing and Area Development Board in respect of 5,582 buildings. Transit camp facilities are provided to the tenants of the buildings under repairs. One such transit camp at Sion-Koliwada provides 5,458 tenements.

Slum Improvement : The growth of slums in cities is one of the difficult problems brought in by industrialisation and urbanisation. Bombay city presents a classic picture where provision of housing does not keep pace with increased influx of population on account of job opportunities. For decades, thousands of families have migrated to Bombay in search of livelihood. It was estimated that on an average 350 migrants are added daily to the city's population. Under these circumstances it is impossible for the State or Local Authority to provide well built houses. When the migrants find well-built homes beyond their means, they start building shelters wherever open space is available in the city with whatever building material available. This led to the development of slums in Bombay.

Greater Bombay which attracts thousands of people in search of job has the highest density of slum dwellers in the country. According to the survey undertaken by the Municipal Corporation in 1956-57 there were 144 localities having a total area of 350 hectares in Bombay city designed as slums. The number of residential buildings in these areas was 7,591, besides 4,238 huts and 1,360 non-residential structures. In all 83,451 families were staying in these areas. The number of slum areas in suburbs and extended suburbs was 65 accommodating nearly 35,000 families. According to 1961 Census the slum population in Greater Bombay was put at 7,61,079. Thus, nearly one-sixth of the population was living in slums. City's slum population was estimated at 13 lakhs in 1971, which accounted for more than 20 per cent of total population. This figure does not include a large number of houseless persons living on road side, railway bridges and along the railway lines.

Initially in the first decade after Independence the Government adopted the policy of slum clearance by eradication of shanty colonies and rehousing of slum dwellers in permanent structures built on the same site by subsidising cost of construction. In 1958 a centrally sponsored

programme was started for clearance and improvement of slum areas and rehousing of slum dwellers whose income did not exceed Rs. 350 per month. As per the programme nearly 21,000 units were constructed. However the construction activity could not keep pace with increased demand. The cost of construction was on the increase, and thus the houses built were beyond the paying capacity of slum dwellers. It was soon realised that eradication of slums was nearly impossible and hence the Government decided to undertake a scheme of providing minimum amenities to the slum dwellers. In 1971 the Slum Areas (Improvement, Clearance and Redevelopment) Act was passed. This Act enables the Government to undertake improvement of slums on all lands. The improvements under this Act include provisions of water supply, drainage, common toilets, etc. The slum dwellers are protected from eviction by landlords and are ensured reallocation upon development.

A census of hutments was undertaken by the Government of Maharashtra in January 1976. This census however was restricted to the hutment colonies on the lands which belonged to the Government, the Bombay Municipal Corporation and the Housing Board. With the help of 7,000 enumerators, 847 colonies consisting of 2,60,337 huts were covered in a single day. This was the first measure to gauge the magnitude of the problem and to regulate and control the existing slum colonies. The results of the Census were as follows:—

Land belonging to		Pockets	Huts
Government	.. ..	440	89,571
Municipal Corporation	.. ..	306	1,12,764
Housing Board	.. ..	101	58,002
	Total ..	847	2,60,337

The Government thereafter formulated a policy for protection, removal, rehabilitation and improvement of slum colonies. The entire cost of demolition, transport, etc. is borne by the Government and local authorities. In order to prevent proliferation of slums and to protect the existing colonies from being encroached upon by new slum dwellers and to bring about a co-ordination between the various public authorities, the State Government appointed a Controller of Slums. The staff working under him is entrusted with the work of management of colonies and patrolling of open areas and for recovery of compensation and service charges. The slum dwellers are required to pay a sum of Rs. 20 per month for an area of 150 square feet occupied by them for residential purpose.

As per the comprehensive plan for removal and resettlement nearly 6,000 slum families were shifted and settled before 1976. In addition to

this, the Bombay Municipal Corporation had shifted the Janata Colony near Anushaktinagar, Trombay, consisting of 5,000 hutments to the other area.

Before formation of the Bombay Housing and Area Development Board, the Maharashtra Housing Board, the Slum Improvement Board alongwith the Municipal Corporation were actively concerned with the issue of slum clearance.

Housing Board : A slum clearance scheme sponsored by the Government of India was undertaken by the Board in 1960-61. This scheme covered slum dwellers whose income did not exceed Rs. 350 per month. As many as 14,510 tenements were constructed by the Housing Board upto March 1975. The areawise distribution of these tenements were: Andheri, 880 tenements; Bandra, 288; Goregaon, 3,700; Ghatkopar, 672; Malwani, 1,500; Mahim, 1,200; Sion-Koliwada, 128; Tardeo, 128 and Vikhroli, 5,814.

The Board had also undertaken the Western Express Highway Slum Clearance Redevelopment and Rehabilitation Project in Bombay. Under this project it was proposed to construct 1,700 tenements and 9,200 beds in night shelters and dormitories costing Rs. 16.70 crores to rehabilitate slum dwellers.

Municipal Corporation : The Municipal Corporation of Greater Bombay has opened a slum improvement cell to deal with slum improvement and to prepare civic environmental improvement schemes. Initially the emphasis was laid on slum clearance. As a step towards it, the Bombay Municipal Corporation Act was amended in 1954 introducing a new section which empowered the Corporation to clear slums legally. The civic authority in the public interest as well as on humanitarian grounds has undertaken an ambitious programme to help improve a lot of hutment colonies on Municipal lands and prepared a detailed inventory in some of the hutment colonies. The cell also prepared schemes for provision of amenities to various colonies, and the work was executed through a zonal construction department.

As per the Corporation's programme, 63 colonies located on municipal land were taken up for improvement upto March 1974. Various amenities provided at the cost of Rs. 1.98 crores included 4,567 w.c. seats, 1,836 water taps, 18,600 square metres paved passage, 73,600 metres drains and 1,000 poles of street light.

Slum Improvement Board : The Maharashtra Slum Improvement Board, a principal executive organ of the State Government for implementing the programme to provide common basic amenities to the slum dwellers, was established in 1974. As per the provisions of the Maharashtra Slum Improvement Board Act, 1973 and the Slum Areas (Improvement, Clearance and Redevelopment) Act, 1971 the Board was authorised to deal with the slums that have sprung upon private lands. Accordingly

the Board had completed preliminaries of the slum areas on private lands. The work done during 1975-76 was as follows:—

Total population	..	..	..	1,407,644
Slum population benefited under improvement programme.				592,484
Estimated cost (Rs.)	..	..	..	57,423,266
Cost incurred (Rs.)	..	..	..	45,300,000
Amenities provided—				
W.Cs.	..	..	..	7,430
Water taps	..	..	..	2,559
Sewer and drains	..	..	..	211,126 sq. mtrs.
Roads and pathways	..	..	..	1,789,304 sq. mtrs.

The Government has so far spent Rs. 171.5 millions on slum improvement covering about 1.50 million population in Greater Bombay. In the following statement are shown annual expenditure on environmental improvement and the population covered under the programme :—

Year			Investment (Rs. in millions)	Population (in lakhs)
1974-75	..	..	10.72	2.94
1975-76	..	..	45.30	5.85
1976-77	..	..	38.36	4.79
1977-78	..	..	33.17	2.95
1978-79	..	..	21.19	N.A.
1979-80	..	..	10.36	2.25

CHAPTER 18—PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS*

INTRODUCTION

THE FOUNDATIONS OF BOMBAY'S GREATNESS WERE FIRMLY LAID DOWN by Gerald Aungier late in the seventeenth century. It was during the succeeding century that the edifice which is now seen as Bombay slowly started taking shape. By the end of the nineteenth century the foundations of the development of Bombay were strengthened, while the present century has witnessed the glorious growth of this metropolis into one of the best cities in the world. This was a fascinating transition from scattered hamlets into a huge modern metropolis. With the transition of growth the strong corporate life of the eighteenth century underwent far-reaching changes. During the early days of European settlement life in Bombay centred around official and military circles. A chasm opened between the Europeans and the educated Indians. Life for the English devolved around assemblies, and dinner parties within an exclusive 'white' society.

Among the rulers the elite like Mountstuart Elphinstone, Sir Bartle Frere and a galaxy of reformists contributed towards enrichment of the public life. They encouraged and virtually gave birth to a number of educational institutions, social service organisations, clubs and libraries which had a deep impact on the educated Indians. The establishment of the Elphinstone College, the Wilson College, the University of Bombay, the St. Xavier's College, the Grant Medical College, the Bombay Branch of the Royal Asiatic Society and many other institutions paved the way for the education and enlightenment of the Bombay people. The city also have had the advantage of renowned newspapers, the old among which were the *Bombay Herald*, *Bombay Courier*, *Bombay Gazette*, *Times of India*, *Bombay Samachar*, *Rast Goftar*, *Jam-e-Jamshed*, *Kaiser-i-Hind*, *Indu Prakash*, *Darpan* and many others.

Western education generated an elite class of public luminaries like Dadabhai Naoroji, Pherozeshah Mehta, Dinshaw Petit, Dinshaw Wacha, Jamshetji Tata, Dorabji Tata, Jagannath Shankarshet, Balshastri Jambhekar, K. T. Telang, Chandavarkar, Bhau Daji, V. N. Mandlik, Jamshetji Jejeebhoy and a galaxy of illustrious men who were the leaders of public opinion for a considerable period of time. They shaped the

*The information of various voluntary social service institutions given in this Chapter does not cover all the voluntary social service institutions in Greater Bombay District. The accounts are based on information as furnished by the various institutions.

public life and guided public opinion by virtue of the force of their individual personality. Their greatest contribution however lies in the formation of a number of institutions and philanthropic organisations in the field of education, social reforms, public enlightenment, sports and medical relief.

The present chapter deals with the development of public life and the institutional framework of social service organisations in Bombay. The chapter gives a narrative of public life in the city during the last about 170 years as well as an account of the prominent voluntary social service organisations which have enriched the cultural, social and educational life of the people in this city. The social service organisations have been arranged as per their functions, such as educational institutions, social service organisations, medical relief societies, sports and recreation, welfare of physically handicapped including the blind unfortunates, child welfare, philanthropic institutions, libraries, foreign cultural associations, religious organisations, etc. The Chapter also gives an account of journalism and newspapers and the theatre in Bombay.

PUBLIC LIFE¹

The rise of the present City of Bombay from an obscure fishing hamlet or a group of hamlets on the west coast of India as one of the greatest metropolitan centres of the world is a tremendous marvel in the modern history of India. This amazing development is spread over about 300 years, but the most significant period is covered by less than two hundred years. That is to say that this period began since the fall of the Maratha power in Pune and appointment of Mountstuart Elphinstone as the Governor of Bombay Presidency in 1819.

Perhaps the most distinguishing feature of this new era was the spread of western learning and education with all its concomitants and after-effects. There was altogether a new orientation in the thinking modes of the people, and one of the glaring expressions of it was the new consciousness of public life. Apparently, public life would seem to be something different from private life. The same idea might be better put by saying that public life is quite different from personal life. Public life may otherwise be described as collective or community life. The complaints, grievances, demands, needs and even aspirations and ambitions of such life began to be formulated and expressed on behalf of the community, the people, and the masses by those who came under the influence of the new education under British rule.

The educated men, there was no question of any such women so soon, considered themselves as the natural leaders and spokesmen of the people,

¹The write-up on Public Life is contributed by Shri T. V. Parvate, a well-known journalist and author. The views expressed in this write-up are those of the contributor.

and claimed that they were their representatives in the moral and material sense, though of course not elected by them by the usual democratic method of voting. That stage would come in due course, they thought and argued, under the very influence and impact they had received. That influence of western education was bound to grow with its wider and wider dissemination and it was quite well known as much to the rulers as to the ruled. To Elphinstone goes the credit of having set in motion the process of westernising the thought world of the people in Western India. The teaching of English history and literature and western sciences constituted a liberalising influence, and it breathed of freedom in every branch of human activity. In any case, that was the idea of those who represented the better mind of England, viz., Burke, Macaulay, Bradlaugh, Wilberforce, Morley and Montague, with many more belonging to this line of progressive thinking.

Elphinstone was appointed Commissioner of the Deccan from December 1817 to October 1819, and from November 1819 to November 1827 he was the Governor of Bombay. He estimated that the people over whom he was called upon to rule were tired of misrule, oppression and unrest and a new deal in the form of a stable government dispensing law equally to all and establishing peace was what they wanted. He decided to provide both as an enlightened despot, and yet he was anxious not to make them feel that a foreign government had replaced their own. Elphinstone's policy on two important matters made him a popular ruler. He gave a push to an educational movement in which the teaching of western learning and the ancient learning of India were accommodated. He also initiated the policy of associating suitable Indians with the civil administration, including chiefly the judicial administration as it indicated trust in the people.

Until 1813, the Directors of the East India Company had never thought of providing any kind of education for the people in its territory. But in that year, the question of renewing the charter of the East India Company was raised in Parliament and Wilberforce succeeded in imposing the condition that the Company must set apart one lakh of rupees to provide for education on eastern and western lines. Elphinstone insisted on enforcing this condition in Bombay and Pune and what is known as English education was formally introduced in 1823. But before that Christian missionaries were already here and they had started schools chiefly for teaching the Christian Scriptures and the English language. In 1815, what was known as the Bombay Education Society was started. The schools of this society admitted the Anglo-Indian progeny of British soldiers to these schools, and so the Indian residents of Bombay did not like to send their children to these schools. For their convenience, the Christian missionaries started different and separate schools. Elphinstone tried to use these schools, to begin with, to implement his plans.

As Dadoba Pandurang has stated in his autobiography, Elphinstone established on August 21, 1822 the Native School Book and School Society with the co-operation of eminent Indians like Jagannath Shankarshet, Jamshetji Jejeebhoy, Framji Cowasji, Dhakji Dadaji, Mohamed Ibrahim Maqba and others. The secretaries of the society were Captain George Jervis and Sadashiv Kashinath *alias* Bapu Chhatre. This society published chiefly school texts in Marathi, Gujarati and Hindustani till 1835. On March 7, 1835 English was declared as the medium of education and administration of the whole of India. This society changed its name three times. In 1827, it called itself the Bombay Native Education Society, in 1837, the Elphinstone Native Education Society in memory of Elphinstone, and in 1840 the Board of Education. Elphinstone and his successors like Malcolm provided funds for the pursuit of its objectives in a generous measure.

During the career of this society a number of Englishmen and citizens of Bombay distinguished themselves by their literary contributions. The most conspicuous among them were Bapu Chhatre, Balshastris Jambhekar, Dadoba Pandurang and Hari Keshavji. The services of Captain Jervis were the most distinguished and they were recognised by his colleagues and disciples when they voted him a farewell address on February 22, 1839 for he was leaving for England after retirement.

This new influence created a new spirit among the people, Balshastris Jambhekar who lived for only 34 years was the most brilliant product of this new influence. A study of his career shows that had he lived for some more years, he would have left an impress on his times, as would have been comparable to that of Ranade. This foremost celebrity of the early years of British rule in Western India was a pioneer of many activities and movements which have entitled him to the everlasting gratitude of the generations that followed him. Unfortunately he is more or less a forgotten figure now. Jagannath Shankarshet and Dadoba Pandurang were Balshastris's contemporaries but outlived him for a number of years and were older than him by some years. As a pioneer public man and educationist Balshastris formed a remarkable link between Indian and European western thought and had the opportunity and privilege of laying in Bombay the foundations of almost all the activities that constituted public life in those days. Education, literature, science, antiquarian research, journalism, social reform and political progress claimed his attention simultaneously. During the very brief life of only 34 years (1812-1846) Balshastris accomplished a versatile effort of extraordinary dimensions. He knew well about a dozen European and Indian languages and his wide acquaintance with the progressive thought of India and England enabled him to take a prominent part in the activities of such learned bodies as the Bombay Geographical Society and the Bombay Branch of the Royal Asiatic Society. His English contributions to the

Anglo-Marathi *Darpan*, a weekly periodical in Marathi, and the various books he wrote covered a wide range of subjects, from widow marriage to the evolution of Marathi script and deciphering of ancient inscriptions, from measures of reform in His Majesty's Privy Council to the necessity of Indians studying the European medicine, from the intricacies of the new Marathi grammar to the importance of geography and to the advantages of pure and applied mathematics and from the microscope and steam engine to astronomy and "inquiries regarding intellectual powers and the investigation of truth." All this was done within about 15 years of a life of active Government service. No wonder that Balshastris Jambhekar was acclaimed by his contemporaries as "far in advance of his countrymen", "a conspicuous ornament of society" and "the most learned native who has yet appeared in Western India."

Balshastris's spirit of liberation in social and religious matters was clearly evinced in the case of the re-admission of a Brahman lad called Shripat Shastri Paralikar to the Hindu fold after he had almost become a Christian. This is the first *shuddhi* or re-admission from a Christian fold to the Hindu and this episode caused great commotion in the days in the dovecots of the Christian missions and typifies the new public awakening among the Hindus of Bombay.

Balshastris was a pioneer in the field of journalism also. The press is a necessary and very important contributory force that makes public life possible, healthy and powerful. In 1832, Balshastris first initiated an effort in high-class journalism in Western India by conducting an Anglo-Marathi weekly called the *Bombay Darpan*, i.e., the Bombay Mirror. Eight years later, he started a monthly periodical in Marathi called the *Digdarshan*. These two periodicals enabled him to build up and influence public opinion and give it a progressive turn in matters social, political and educational. He thus shaped the public life of Bombay, and was in the forefront of the reform movement. This was a many-sided movement and Balshastris dealt with a number of subjects in the *Bombay Darpan* during its eight years' career, both in English and Marathi. One of the important subjects that was tackled by Balshastris was "influence of a free and impartial public press" published in the *Darpan* of October 12, 1832. It constitutes an important pronouncement on how the public affairs of any country should be conducted and how the public press can contribute to this desideratum.

Balshastris Jambhekar may be said to have laid the foundations of public life in Bombay in co-operation with Jagannath Shankarshet, but it must be noted that the latter was his senior and had begun to take active part in matters of public interest while in his teens. It is on record that like Raja Ram Mohan Roy in Bengal, Nana Shankarshet in Bombay made efforts to awaken and organise public opinion in favour of the abolition of the *sati* system.

Bhau Daji, Dadabhai Naoroji and Dadoba Pandurang were the men who carried on Balshastri's work of awakening the people in the new era and building public life in Bombay with Nana Shankarshet's kind eye on and active support to them. They in their turn appreciated his vigilance and guidance. Bhau Daji was one of the first eight medical graduates to pass from the Grant Medical College. Soon he set up his medical practice and became known as a proficient physician and surgeon.

By its charter of 1833, the East India Company had secured a twenty years lease of life. The renewal of the charter, to mend or end its rule, was the burning question of the day throughout the year 1852. It supplied the necessary impetus to young Bombay to plunge into politics. After 1833, the East India Company had ceased to be a trading corporation and had become a ruling body. The machinery set up for the traders who had become soldiers of necessity and administrators by accident was cumbrous indeed, with the result that the education of the people was neglected and improvements for the internal development of the country ignored. The defects of such a system of Government could no longer pass unchallenged.

With the spread of western education, the Indian people began to feel that they had a right to demand that the country should no longer be governed in the spirit of a commercial concern. Even at that early date, the greatest grievance of the people was the exclusion of Indians from the service of the State. Such awakening among the people was expected by Englishmen themselves. And as Mountstuart Elphinstone opined "it is a vain endeavour to rule them (Indians) on principles only suited to a slavish and ignorant population".

As early as in 1841, Bhaskar Pandurang, younger brother of Dadoba Pandurang contributed a series of articles to the *Bombay Gazette* in which he made the point that the British domination over India was in essence economic exploitation, though they might have established a rule of law and peace. In his writings over the pseudonym *Hindu* he made it clear that British rule made for ever increasing impoverishment of India. Men like Bhau Daji, Dadabhai Naoroji and Jagannath Shankarshet were conscious of this feature of British rule but they believed that the better mind of England would put everything right and what was necessary was a movement of self-assertion and protest. This feeling found expression in the founding of the first political organisation in Bombay called the Bombay Association on August 26, 1852. Sir Jamshetji Jejeebhoy was elected president of the association, Jagannath Shankarshet, its working chairman and Dr. Bhau Daji and Vinayak Jagannath, its secretaries.¹

¹. For history and activities of the Bombay Association see Chapter 2—History, Modern Period, Vol. I

The Association immediately set to work by sending round the various districts a questionnaire to leading citizens in order that the information they might give might be useful for preparing the petition that the Association wanted to submit to the British Parliament for securing improvements in the administration. All these questions pertained to the daily requirements of the people and touched their well-being at several points. Bhau Daji who was entrusted with the task of collating and co-ordinating the information thus collected prepared a petition, asking for an enlightened system of government for the millions of British Indian subjects. The question that loomed large in the petition was that of admission of Indians into the civil services. As a means to that end, the establishment in each Presidency of a University for training public servants was recommended. It was also suggested that the Councils of Local Government should be opened for educated Indians. The Government grant of Rs. 12,500 only for the education of millions was altogether inadequate, and so the petition asked for substantial increase and urged that a larger share in the land revenue might be spent on public works in the districts from which it was levied.

This petition was adopted at a meeting held at the rooms of the Elphinstone Institution on October 28, 1852, Jagannath Shankarshet presiding. The petition was signed by about 3,000 people from Bombay, Thane and Pune. Another petition also drafted by Bhau Daji was sent to England in May 1853 in which a number of defects and short-comings in the East India Company's administration were exposed. These petitions created a stir in England. Several friends of India including Sir Edward Ryon, Sir Erskine Perry, Lord Monteagle, John Bright and Joseph Hume raised their powerful voices in favour of the petitioners, while Cobden, cynically enough, could see no advantage either to the Indians or to their foreign masters in the vast possession called India. His countrymen however, were in favour of retaining India.

A typical comment in one of the newspapers in England would reveal how it was received by the British press. The *Globe* (11th January 1853) said, "It proves that some portion of the Natives at least have fitted themselves for the gradual admission of English privileges. Twenty years ago such a petition would have been impossible. Let it teach us how much the next twenty years may do in the way of further progress; especially if that progress were encouraged rather than thwarted by the spirit of our rule. Unquestionably, it will be a safer and cheaper plan to administer the Government of India henceforth with the concurrence of the Natives rather than in spite of them."

On March 13, 1883, a meeting of the Friends of India was held in Charles Street, St. James Square, London and it constituted itself into an India Reform Society with Danby Seymour M.P. as president and John Dickinson as secretary. Its activities, however, could not materially

influence the decision of the House of Commons. A salutary change was, however, introduced in the Court of Directors. The number of members was reduced to eighteen of which six were to be nominated by His Majesty's Government from among those persons who should have resided in India for at least ten years. Similarly all the civil and medical appointments to the Company service in India were thrown open to public competition. Such competition was however to be conducted in England so that Indians were practically debarred from entering the service. This resulted in all-round protests but the result was not very gratifying to the Indian public. It established one point all the same, namely, that the concerted agitation and action had wrung from the British Ministers more than was considered possible.

Bhau Daji resigned the secretaryship of the Bombay Association because of professional pressure and Nowroji Furdunji was elected in his place. But its voice was not as powerful as before owing to internal dissensions. An attempt was made to put fresh life in it in 1867 after the death of Jagannath Shankarshet (1865) in whose place Mangaldas Nathubhai was elected chairman and Nowroji Furdunji secretary, but it failed to command its former influence and respect.

All the same under the firm but cautious and discreet leadership of Jagannath Shankarshet, the Association kept on tackling matters of public interest with Bhau Daji and Nowroji Furdunji in the forefront for conscientious work. Among such matters could be mentioned request to publish the gazette in provincial languages which the Government accepted, representation to reduce stamp duty which the Government rejected, consideration of the request by the Government to join Khandesh and Berar which were cotton producing to Bombay by railway, request to appoint Indian judges, which was rejected, representation before the English Parliament about the attitude of the English people towards Indians, agitation for the revival of gold coinage, etc.

Bhau Daji was a man of versatile achievements, besides being an eminent medical man. He was a politician, educationist, social reformer and took interest in the industrial and commercial development of his country. He took particular interest in championing the cause of women's education, was an antiquarian research worker and in the words of Justice James Gibbs "not only a good citizen of the world, but more than that helper and defender of the poor and the sick and the distressed." Bhau Daji went to the Supreme Court to see that justice was done to one Vithoba Malhar, a tailor who was duped by one Mr. M. L. Meason.

The efforts made by Bhau Daji to vindicate Indian honour and dignity was duly applauded by the Indian and English press in Bombay, the *Gazette* and the *Times* upheld the decision of the Supreme Court, the *Telegraph* and the *Courier* went on attributing motives to the Bombay Association and alleging that it was a conspiracy on its part to slander

English officials; of course the Bombay Association had nothing to do with this case, though the *Telegraph* and the *Courier* went on saying loudly and vehemently that it was behind it. Reference to this event in Bhau Daji's life was made in the condolence meeting held to mourn the death of Bhau Daji by Chief Justice Westrop. He said "I ought not to pass over an instance of his public spirit. Believing one of his poorest and most humble fellow countryman to have been wronged by the local authorities he warmly espoused his cause and never deserted him until he obtained compensation for his wrongs in the Chief Tribunal of this island at the time."

One speech made by Bhau Daji delivered at a meeting in the Town Hall on October 10, 1859 is most remarkable because while speaking on a subject like the licence bill introduced by the Government of India to impose a levy on trade and professions, he has shown himself as a gifted politician who foresaw self-government for India with the blessings of England.

This meeting prepared a petition for submitting to the Legislative Council of India on October 17, 1859 which was published in the *Bombay Gazette* for October 20. But even before this another petition against this Licence Bill, signed by 5000 people was adopted on October 11, 1859 at a mass meeting of traders and citizens of Bombay, held at the house of Dhakji Dadaji. A full Marathi version of the same appeared in the *Dnyanaprakash* of Pune on October 24, 1859. This was the handiwork of Bhau Daji. He is the first signatory to the petition and next signatory is Bhavani Vishwanath Kanvinde. The original English version was forwarded to the British Parliament.

It was not all smooth sailing for the Bombay Association though with Jagannath Shankarshet as its helmsman it never adopted an extremist attitude. Its memorials, representations and petitions were always dignified and their language restrained and moderate, always leaning towards understatement than overstatement. Yet among a section of Englishmen, it was considered a rebellious body and some even from among the membership of the Bombay Association were found to play second fiddle to these Englishmen and express ultra-loyalty on their own. Manekji Cursetji was one such. In his view the Bombay Association was going too fast under the instigation of its secretary Bhau Daji. With the avowed intention of supporting everything that was done under the East India Company's rule, he published a pamphlet entitled "A few passing ideas for the benefit of India and Indians" and disseminated its copies in hundreds in India and England. This booklet contained some libellous statements about Bhau Daji and so he was compelled to file a suit for defamation against him. It was heard in the Supreme Court, but it did not find the defendant guilty. Bhau Daji's action is reminiscent of Lokamanya Tilak's action for libel against Sir Valentine Chirol.

The Association was now seven years old and had come out of the 1857 imbroglio with its reputation for loyalty and moderation untarnished and yet there was a die-hard prejudice against it. Jagannath Shankarshet with the co-operation of Dr. George Birdwood, Dadabhai Naoroji and Bhau Daji was endeavouring to establish a museum and a park in Bombay as a memorial to Queen Victoria and Prince Albert. A committee was formed with the object of implementing this project. There was one high military officer Col. Pope by name, who considered the Bombay Association as a political body that was opposed to the British rule. He refused to join the committee and criticised Nowroji Furdunji, whereupon Nowroji requested an explanation. In reply Col. Pope said a number of good things about Nowroji Furdunji individually but observed, "I have always thought that your connection with the Bombay Association, considering the attitude assumed towards Government on its being first established, was wholly inconsistent with your position as a public servant and an officer of the Supreme Court. I therefore did not wish to sit with you on the committee in question, viewing the duty as a public one."

Nowroji sent a strong rejoinder. Yet Col. Pope was adamant in his attitude.

Jagannath Shankarshet retained the presidentship of the Bombay Association for 12 years. During this time Danby Seymour, M.P. and president of the Indian Reform Society in London visited Bombay with the object of verifying what the Bombay Association was stating from time to time in its petitions. On 13th February 1854, a deputation of the Bombay Association waited upon him and a meeting of the citizens of Bombay was convened at Nana Shankarshet's house to receive Danby Seymour and hear him. He complimented the Bombay Association on its efforts to educate the British public on the Indian situation from time to time and asserted that people in England were increasingly eager to get correct and authentic information. His message to the people of Bombay and India was that they should exert to be self-reliant and have faith in their ability to get what they wanted.

After the rising of 1857 was quelled, some British statesmen visited this country. One of them was A. H. Layard, M.P. He was received in Bombay at Nana Shankarshet's house and ably briefed on the Indian situation by Bhau Daji, Nowroji Furdunji, Bomanji Hormusji, Framji, Nusserwanji and others, by going deep into the causes of Indian discontent and impressed upon him that the Bombay Association was salutary link between the Government and the people. Mr. Layard recognised the importance of an institution like the Bombay Association which reflected the mind of the people. The Association went on working according to its limited capacity on lines indicated by Seymour and Layard but in Indian Government circles, there was subdued if not an atmosphere of suspicion about the loyalty of the Indian people to the

British Crown. After the death of Nana Shankarshet, the Association became a moribund body, more or less, but an effort was made to put life into it again by Rao Saheb Vishwanath Narayan Mandlik and N. M. Parmanand who conducted the *Native Opinion* from 1864. It was a weekly journal in English. On its initiative, a meeting was held on December 14, 1867 at the house of Sheth Mangaldas Nathubhai and it was decided to start work vigorously again with a fresh committee of the Association. The new executive was composed of Sir Jamshetji Jejeebhoy as honorary president, Mangaldas Nathubhai as working president, Framji Nusserwanji, Vinayak Jagannath, Cowasji Readymony and Byramji Jeejeebhai as vice-presidents and Nowroji Furdunji as secretary. Among other members of the Committee were Bhau Daji, V. N. Mandlik, V. G. Shastri, Bal Mangesh Wagle and others. Rao Saheb Mandlik distinguished himself in the Bombay Municipality and the Bombay Legislative Council and also on the platform as spokesman and representative of Bombay Hindus. He was elected Mayor of Bombay in 1879 when in a congratulatory letter written to him by Ranade he said that he and his friends felt very proud of him for the honour done to him and looked upon him as the fitting successor of Jagannath Shankarshet and Bhau Daji.

For stability of trade and development of commerce quick means of transport and communication were required and ever since Mountstuart Elphinstone took charge of the Governorship of Bombay, he was drawing the attention of the Company Government for taking immediate steps in that direction but nothing happened. Now Jagannath Shankarshet and Jamshetji Jejeebhoy made a move, aimed at quicker communication between India and England. On April 17, 1830 a meeting was held in which Captain Wilson of High Lindsay explained how very advantageous the running of cargo and passenger ships would be and a committee was appointed to take further steps. The committee recommended that ships between Bombay and Port Said and Alexandria and Malta would be of great benefit to all concerned. Jagannath Shankarshet, Jamshetji Jejeebhoy and other Parsee houses were already in business with middle east countries. They decided to purchase one steamship for Rs. 1,65,000 and a scheme was prepared. Subscriptions began to be collected. The Sheriff of Bombay convened a meeting at the Town Hall, Bombay, on May 14, 1833. However a regular service after an agreement with the P. and O. became current only in 1855.

The shipping trade played a great part in the coastal communications in India as well as communications with other countries. But Indian shipping worked under a number of restrictions from which English and other European ships were free. In order to have such discrimination removed, ship-owners in Bombay sent in 1841 a petition to the British Government in England. A copy of this petition was also forwarded to

the then Governor of Bombay, Sir James Carnac. Similarly, in order to increase trade with Sind and Gujarat, Jagannath Shankarshet and Framji Cowasji and others started the Bombay Steam Navigation Company, and immediately a ship of the Company began to ply between Bombay and Karachi three times a month. Nana Shankarshet took keen interest in the working of this company and watched its progress.

Railway till 1853, was an unknown thing in Bombay and Western India. Discussion in this behalf was begun in Bombay since 1843, when a company called Great Eastern Railway was started in Bombay. Nana and Jamshetji had taken the lead as usual. On July 13, 1844, a petition was sent to Government in this behalf. The promoters decided to found the Inland Railway Association in place of all previous efforts in this respect and a committee was appointed to assume all responsibility. At that time Jagannath Shankarshet pointed out that a project like the Railways all over the country could not remain for long a private company affair; it would soon assume a national character and it was absolutely necessary to enlist the support of the Government and induce it to take early steps to help materialise it.

When this was going on some capitalists in London perceived that railways in India would be a most profitable proposition and so Lord Vorncliff and others established in London a company called the Great Indian Peninsula Railway in June 1845. Mr. Chapman was sent to India to study the overall situation. Mr. Chapman was surprised to find that people in Bombay had made a good deal of progress in this behalf and he came to the conclusion that co-operation between the London and Bombay enterprises would be the best thing under the circumstances. The Company was given permission to construct a railway route between Bombay and Kalyan. The expenditure was to be covered by the issue of shares. Jagannath Shankarshet was a big shareholder and a director of the Great Indian Peninsula Railway. The first train between Victoria Terminus and Thane left V.T. at 3-30 in the afternoon on April 16, 1853. Among the distinguished travellers were the then Governor of Bombay and Jagannath Shankarshet.

There was nothing like a proper banking organisation in Bombay until 1837. In 1840 the Bank of Bombay was established. Sir Charles Malcolm was its first President and Dadabhai Pestonji Wadia of the firm of shipbuilders in Bombay was its native director. The Bank of Western India was established in 1842. It was the first bank to establish relations with European countries. Jagannath Shankarshet and Jejeebhoy Dadabhai were among its Indian directors, the rest being Europeans. Its name was changed into Oriental Bank in 1845. Jagannath Shankarshet and his son Vinayakji were directors of the Commercial Bank of India which was started in 1845. It may be noted that exhibitions play a great part in promoting trade, industries, artisanship and artistic works. One such was

held in London in 1851 and a variety of Indian industrial products were exhibited there! In Bombay a committee of 20 persons was constituted with five Indians who were Jagannath Shankarshet, Jamshetji Jejeebhay, Framji Cowasji, Bomanji Hormusji and Vinayak Gangadhar Shastri. In 1845 another such exhibition was held in Paris and its promoters sought the help of the Government of India to achieve its success. In the central committee among the Indian members were Jagannath Shankarshet, Cursetji Jamshetji, Bhau Daji, Bomanji Hormusji and Vinayak Gangadhar Shastri. On March 3, 1865, a body called International Exhibition Company was formed with the object of holding an international exhibition in Bombay. It was decided to form influential committees in England and America to enlist the co-operation of those countries. Everything was planned on a grand scale but the American crisis frustrated all high hopes to hold such an exhibition. Nana Shankarshet breathed his last on July 31, 1865.

To Nana Shankarshet, Bhau Daji and George Birdwood chiefly goes the credit for the Albert Museum and Victoria Gardens. It was originally a very ambitious project, holding art as "a great engine of education," "a college of inquiry". However these dreams were not realised because though originally intended to illustrate the economic products and natural history of Western India and containing many good specimens under both heads, little had been done of late years to add to the collection.

Bhau Daji's interest lay in rearing up a garden for botanical and medical research. Numerous efforts were made in this direction and the Agri-Horticultural Society of Western India was founded. In 1835, the Government of Bombay gifted land to this society at Sewri to rear up a botanical garden. Albert Museum is also not the first museum in Bombay. In 1855 September, Lord Elphinstone, Governor of Bombay, had established a Central Museum whose object was "illustration of general economic processes and the development of the commercial and industrial resources of Western India". It would appear that Bhau Daji had something to do with this museum because the *Lancet* for January 13, 1855 said about Dr. Bhau Daji, "to his exertions Bombay will owe the Economic Museum and Zoological Gardens and the various galleries of science and art now in process of organisation".

Sir George Birdwood, Jagannath Shankarshet, Bhau Daji and Dr. George Buist, Secretary and Curator of the Central Museum and Editor of the *Bombay Times* decided that the Albert Museum and Victoria Gardens should be on the same site. On December 15, 1858, a meeting of the citizens of Bombay was held, Nana Shankarshet presided and Bomanji Hormusji proposed "that a building be erected for the Central Museum and that Natural History and Pleasure Gardens be established in connection to be styled, with Her Majesty's gracious permission"

the "Victoria Museum and Gardens as a mark of the loyal devotion of the inhabitants of Bombay towards Her Most Gracious Majesty". The second resolution of the meeting was moved by Mangaldas Nathubhai and seconded by Dadabhai Naoroji whereby the Esplanade or some other equally eligible locality was asked for the museum and the gardens. Lord Elphinstone agreed to make over the Esplanade on April 4, 1859. This decision was changed by the Governor who succeeded him and offered instead the Mount Estate at Mazagaon,¹ i.e., the site on which the museum and the gardens stand today.

The corner stone of the museum was laid by Sir Bartle Frere, Governor. The garden became known as the Agri-Horticultural Society's Garden. The Society worked enthusiastically for the fulfilment of its objects for the first four years but this enthusiasm soon ebbed out due to financial crisis. In 1874 Bhau Daji breathed his last.

What might be justly described as an effort which, testifies to Nana Shankarshet's patriotism, broad mindedness and a spirit of service to his countrymen is to be met with in the founding of the Western India Canal Irrigation Company in 1854 with the purpose of starting irrigation work. He had talks with various officers of the Revenue Department and the response from the Government of Bombay was encouraging. However the Governor-General at Calcutta considered it undesirable to entrust the work of canals and irrigation to a private concern. A petition was sent to the Government in England but the response was totally negative. In this way a very laudable and public-spirited effort of great public utility was frustrated.

A public enterprise of this gigantic proportions and fired with the ambition and earnestness to serve the peasantry and farmers of the country was nipped in the bud. Nana Shankarshet and Bhau Daji had met with two discomfitures in this way. One was in respect of the museum and garden and the other this irrigation project.

There was nothing like a well-conducted proper school when Nana Shankarshet was a child. He had naturally realised the need for his fellow-men for education and co-operated with Mountstuart Elphinstone and his successors like Malcolm and others in laying the foundations of education in Arts, Science, Law, Medicine and Engineering and lived long enough to see the University of Bombay established. In watching and nursing the growth of education he had such able collaborators as Bal Shastri Jambhekar, Dadoba Pandurang, Dadabhai Naoroji, Bhau Daji, Nana Moroji and others as well as a number of high minded and liberal Englishmen and a number of his public-spirited Parsee friends like Framji Cowasji, Jamshetji Jejeebhoy and others.

In the early stage a body called the Board of Education functioned. It established Marathi, Gujarati and English schools all over the City of

1. It now forms part of Byculla.

Bombay and the Presidency wherever practicable. In those days, the East India Company Government was not very eager to spread education among the Natives of India though its individual servants often were. One such was the Governor, Mountstuart Elphinstone whose memory stands in the name of the Elphinstone Institution as it was originally called and which developed into the Elphinstone High School and the Elphinstone College. The Scottish Church Mission also did a great deal for education and established the Wilson High School and Wilson College, among others.

Though the City of Bombay was a pioneer in the matter of women's education also it was considered almost sacrilegious that a female should learn to read and write. The American missionaries with great effort succeeded in establishing schools for girls which numbered 25 in Bombay by about 1863. Balshastri Jambhekar in his *Darpan* had warmly supported women's education. Bhau Daji also was an ardent supporter and active worker in the field of women's education along with Nana and later K. T. Telang took similar keen interest. Dadabhai Naoroji helped a great deal in popularising education among Parsees with the support of Jamshetji Jejeebhoy.

The importance of the practitioners of law and medicine in the public life of a city could never be overemphasised. But in Bombay, there was no provision whatever for prosecuting medical studies till 1845 and legal studies till 1855 when a proper medical college named after Sir Robert Grant was started. The move as usual was initiated by Nana Shankarshet with the help and co-operation of Jamshetji Jejeebhoy, Dr. John Wilson and others. When the University of Bombay was constituted, the Grant Medical College became a fullfledged degree conferring college. Bhau Daji was a member of the faculties of Arts and Medicine from the beginning till his death. He was also the first Indian member of the syndicate.

Though the European medical practitioners did not oppose the establishment of a medical college the English barristers feared a competition in the field from the Indians and hence the establishment of an institution to provide for legal education did not receive Government sympathy till 1855 when E. J. Howard became the Director of Public Instruction. He favoured the proposal for providing for legal education. In 1852, Sir Erskine Perry was about to retire and leave for England. He was for ten years in Bombay and during this period he had identified himself with the citizens of Bombay. They naturally wanted to commemorate his services. At a meeting held under the presidentship of Nana Shankarshet it was decided to found the Perry Professorship of Jurisprudence. Still there was no response from Government which wanted to postpone consideration of the whole question till the University of Bombay was inaugurated. But Nana Shankarshet was anxious not to put the proposal off for such long. On March 6, 1854, he again requested Government

not to delay the Erskine Memorial and Government decided at last on 17th March 1855 that the proposed class should be started. On July 3, 1855 the class began. As a member of the Bombay Legislative Council which for the first time had five nominated Indian members on it, and Nana was one of them, he fought for properly reinstating the new practitioners of law in spite of strong European opposition.

In 1852, when Bhau Daji was secretary of the Bombay Association, the demand for a University in Bombay was made in the petition presented to the British Parliament. The University came into being in 1857 according to the Act 22 of the Indian Legislative Council. In those days while Jagannath Shankarshet represented the spirit of progress, Dhakji Dadaji was a representative of orthodoxy and reaction as was seen in the Shripat Sheshadri Affair and was also opposed to extending the benefits of education to the backward Hindus and the depressed classes. But there were not many who followed his way of thinking whether among the Hindus or Parsees. The spirit of progress among Parsees was typified by Dadabhai Naoroji.

Nana Shankarshet's educational activity was varied. Government's policy of giving grant-in-aid to private educational effort was announced in 1856. Nana decided to take advantage of it and started in Girgaum area an English-Marathi school. It was ultimately merged in the Elphinstone Middle School.

Jamshetji Jejeebhoy took the lead in founding the J. J. School of Art. The *Gazette* and the *Times* warmly supported the proposal. Lord Elphinstone was then Governor of Bombay who recommended the proposal for approval of the Board of Directors and the necessary sanction was received. The school of Art was started in 1857.

The Royal Asiatic Society, Bombay Branch was a purely European-member society for many years since it was started in 1830. Nana Shankarshet became a member of this society on November 24, 1845. He was a great patron of writers, authors, painters, artists, indeed experts in every human activity.

A clear-headed and practical man that Nana Shankarshet was, he held firm and clear views on some problems like the medium of instruction, etc. Sir Erskine who was President of the Board of Education emphatically placed his view that English alone was the proper medium for studying of all modern knowledge, in the annual report for 1845, but Nana expressed his dissent in no uncertain terms, expressing the view that all education should be through the mother tongue. In a statement issued on March 16, 1846 Capt. Jervis ably contradicted Sir Erskine's view, Nana Shankarshet issued a comprehensive statement on May 1, 1847 on the question of medium of instruction in which he said he was not at all opposed to the study of the English language and the wealth of knowledge it contained, but it had to be brought in the Indian languages.

Ultimately, a compromise was reached whereby it was agreed that the education meant generally for the masses should be imparted through the vernacular languages and higher education should be imparted through the English language. One very important point that Nana stressed in this statement and which testified to his foresight and vision is that he suggested that Hindustani should be recognised as the common language of all India, and its literature should be developed.

In the early consolidation of the British power in India, the activities of the Christian missionaries formed an important factor of public life in Bombay because of their proselytising work. Two missionaries Rev. Hall and Rev. Knot arrived in Bombay in 1813 but as they were suspected of being secret informants, they were arrested for being shipped to England. They were released subsequently as the company's charter allowed missionary work and their activities to secure converts to Christianity began. In 1822, the Scottish missionaries began to arrive. In 1829 came the famous Rev. Dr. John Wilson. There came also others. These men were as much educationists as evangelists. They started a number of schools in Bombay and its precincts and during the frequent famines procured adherents to Christianity. Individual English officers secretly supported the proselytising activity of the missionaries but Government officially set its face against it. In 1838, there was great commotion among the Parsee, Hindu and Muslim inhabitants of Bombay when two Parsee young men in their teens embraced Christianity. They were kept by Dr. Wilson in his custody. In spite of temptations offered they refused to be reconverts. The court verdict went in favour of Dr. Wilson. But the Parsees of Bombay were greatly agitated and in a meeting of Parsee Panchayat attended by Nana Shankarshet decided that Parsee parents and guardians should withdraw all their wards from the General Assembly Schools. It was also decided to send a petition to Parliament praying for a ban on Christian missionaries starting fresh schools and their coming to India for spreading the Gospel. The Parsee Panchayat enlisted the support of the Hindus and Musalmans. Sir James Carnac, the Governor of Bombay, gave a patient hearing to the deputation and pacified them with an assurance that no Christian religious propaganda would be allowed in educational institutions conducted by Government. Again in 1856 when four Parsee youths volunteered to convert to Christianity, the Parsees of Bombay were convulsed and attributed this development to the influence of the books they studied. The Parsee leaders once again sought Jagannath Shankarshet's help to have the books taught in schools properly edited with the omission of lessons on Christ, the Bible and cognate subjects. On April 15, 1857, a representation was made to the Government of Bombay which was signed by Nana Shankarshet, Bomanji Hormusji, Cursetji Jamshetji and more than a thousand other citizens.

The representation pointed out that the Government has agreed to remain neutral in regard to religious matters, that in the schools under Government's guidance no religious books would be taught, that Government would not interfere with the religious susceptibilities of the natives. It was further pointed out that several lessons in a number of text books taught clearly wounded the feelings of the Hindus, Muslims and Parsees and extolled the merits of Christianity. This was highly dangerous.

On July 6, 1857, the Government replied that the books were not prescribed by Government or the Department of Public Instruction, but by the Board of Education of which Nana Shankarshet and Bomanji Hormusji and others were members. The Director of Public Instruction had already noted the defects and shortcomings pointed out by the signatories to the representation and he was alive to the necessity of removing them as soon as possible. A new series of books was to be introduced. The lessons considered objectionable would not be taught under orders of the Director of Public Instruction. Even the new series of text books would be scrutinized from this point of view. The reply reiterated that no interference with religious matters of the natives of this country would take place. The Government attempt to pacify the public opinion was perhaps due to unrest all over the country in connection with rebellion of 1857. Nana Shankarshet was subjected to much hostile criticism from Government quarters and an attempt was made to implicate him with complicity with the rebels.

The British were in possession of Bombay for over 150 years. During this period only the European quarters developed and municipal and other civil functions were entrusted to Justices of Peace who were all Europeans till 1834. Jagannath Shankarshet found this situation very galling and intolerable. There was nothing like public life or public men. Jamshetji Jejeebhoy, Framji Cowasji and Nana Shankarshet were the pioneers in this field who tried to assert Indian self-respect.

Similarly the Grand Jury constituted for any trial did not have a single native of Bombay on it. Nana Shankarshet tried to secure membership of the Grand Jury for Indians and prepared a petition which was presented to Parliament by W. Wynn who also introduced a Bill in that behalf. The move succeeded and ultimately natives of Bombay secured this privilege.

In the years that followed a number of Justices of Peace were appointed from Bombay some of whom were Mohamed Ibrahim Maqba, Jagannath Shankarshet, Dhakji Dadaji, Mohamed Ali Roghay, Bomanji Hormusji, Cursetji, Ardeshir Dadi Cursetji, Rustomji Dadabhai, Pestonji Wadia, Framji Cowasji, Hormusji Bhikaji Chinoy, Jamshetji Jejeebhoy, Naoroji Jamshetji and Cursetji Cowasji.

The Justices of Peace were entrusted with a number of functions and a Bench of Justices supervised and controlled the civic administration. There was also the Municipal Conservancy Board.

In 1858, the Board was abolished and three Commissioners were appointed to look after various municipal functions. They had full powers to make the city pure and clean and free it from cholera. Drainage was a prime necessity in Bombay, and the J. P. Association took up the issue.

Water scarcity in the city was an equally important problem. The Conservancy Board before its abolition arranged for the construction of cast-iron pipes to bring water to the city from Vihar lake in 1863 and made lighting arrangements on Bombay's roads and streets by 1865.

That part of southern Bombay which is called Fort was once protected by fortifications and an embankment. It was pulled down as unnecessary and more space made available for buildings. One Dr. Leith in his report on civic health in 1853 recommended cutting down of palms as they obstructed the sea breeze. In the committee appointed to take decision in the matter N. D. Velkar and Nana Shankarshet opposed this move and the palms were saved. It may be noted that since 1862 Indians were nominated to Legislative Council. Nana Shankarshet was one of them. He contributed much to the Municipal Reforms Bill in 1864-65. The city and corporation owe much to the official and non-official statesmen who constituted the council.

The first measure for medical relief for the native population of Bombay in an organised manner was taken by Jamshetji Jejeebhoy by whose efforts the Bombay Native Dispensary came into being. Nana Shankarshet was a member of its managing committee. Out of this arose the famous J. J. Hospital for the construction of which Jamshetji offered a donation of Rs. 1,64,000 with the Government making a matching contribution.

The first maternity hospital was also opened near the J. J. Hospital for which land was donated by Jamshetji Jejeebhoy.

During the troubled times of 1857 the atmosphere in Bombay was full of suspicion against Indians and even Jagannath Shankarshet was not exempt from it. Nana Shankarshet himself challenged Government to take action against him in a court of law but it was proved that he was not, even in the most distant way, connected with the rebels.

In 1858, the famous Queen-Empress Victoria's proclamation assuring equality to all natives of India alongwith the other subjects in Great Britain and the Empire was made and what may be called the first instalment of political reforms was conferred on India whereby some Indians were nominated on the Central and Provincial Legislative Councils. Initially five Indians were nominated on the Bombay Council, viz., the Nawab of Savnoor, Rustomji Jamshetji, Madhavrao Vinchurkar, Jagannath Shankarshet and Seth Premabhai Hemchand of whom only two knew English. The council obviously was so constituted that the native view point should be suppressed.

This became evident when an amendment relating to prisoners was sent to a select committee purporting to discriminate between Indians and Europeans. The amendment was passed so that an Englishman could not be handcuffed but Indians could be.

Jagannath Shankarshet was a member of the Bombay Legislative Council for about three years and during this period he handled a number of questions of social importance. He commanded the respect of all communities including the Muslims and the Parsees. An eloquent tribute to him after his death was a petition made to Sir Bartle Frere by Haji Habib Yusuf and a thousand other Muslim signatories for nomination of a Bombay Muslim on the Council in which it was said that so long as Nana Shankarshet was there they did not feel the need of a representative of their own, because he was confidently looked upon as their representative.

During the tenure of Jagannath Shankarshet's membership of the Bombay Legislative Council, the Act II of 1865 was passed, which did away with the system of administration by three Commissioners and vested the sole executive power in the hands of a single official responsible to the Board of the Justices of Peace. In giving shape to this Act, Nana Shankarshet had taken a prominent part as member of the select committee on the Bill and as member of the Council. A vast programme of improvements was undertaken by the Commissioner, Mr. Arthur Crawford, supported by his energetic assistant Dr. Howlett, the Health Officer. The years that followed witnessed enormous activity in every direction. From being "one cesspool and sewers discharging on the sand", the city was made clean and healthy. Broad roads and foot-paths and adequate lighting arrangements were provided. The old ramparts that surrounded the Fort had already been pulled down and a large area on the western foreshore was reclaimed. Commissioner Crawford's ways, however, were autocratic and he brushed aside all constitutional checks. This soon led the municipal administration on the verge of bankruptcy and a vehement cry was raised for doing away with the obnoxious Commissioner. A Ratepayers' Association came into existence in November 1870 and it sent a monster petition to the Justices of Peace detailing the grievances of the public and asking for redress. A special meeting of the Justices of Peace was called on June 30, 1871 at the Town Hall to demand alteration in the constitution of the Municipality to secure effective control over the executive and greater efficiency and economy in administration. Pherozechah Mehta emphasised the need for a responsible Branch of Justices elected by ratepayers themselves.

The Act of 1872, emerged as a fairly liberal measure with half the members elected. The Commissioner was to be nominated by the Government under the new constitution, the administration did make some progress but in the light of Lord Ripon's memorable resolution,

the people's representatives requested for more, and made representation to Government from time to time requesting for a larger share in the administration of the city. The Government of Bombay was however totally opposed to any such concessions.

On the late Mr. K. T. Telang's proposal, a committee was formed "to consider and report what departments of administration the Municipality should ask Government to hand over to it for management and how the various outstanding claims of the Municipality against Government should be settled." The Committee comprised of Messrs. Naoroji Furdunji, R. N. Khote, T. Blaney, P. Peterson, R. M. Sayani, V. N. Mandlik, K. T. Telang, J. U. Yajnik, Badruddin Tyabji, P. M. Mehta, G. Geary and J. H. Grant. The principal of this committee's recommendations was that the number of the members of the Corporation should be increased from 64 to 72 to be elected and appointed, 36 by ratepayers' election, 24 by Justices of Peace election, 2 by the University, 2 by chamber of commerce and 8 by Government. After this and various other alternative schemes had been discussed and rejected, Government introduced the longlooked for Bill in the Legislative Council on July 16, 1887. It was the result of the joint labours of Mr. Naylor, the Legal Remembrancer and Mr. Charles Ollivant, the Municipal Commissioner. In the Council, the only Indian of outstanding merit before the Bill was introduced was K. T. Telang, and to strengthen the popular element in that body Lord Reay had the wisdom to appoint Sir Pherozechah Mehta as an additional member. This was hailed by the *Bombay Gazette*, the *Indian Spectator* and the *Native Opinion*.

The bill as it was introduced was in many respects a retrograde measure entrusting the Commissioner with additional powers of giving the Government the right of interference in the municipal administration. Telang pronounced it as such. The bill underwent radical transformation in the select committee due to efforts of Pherozechah Mehta so that the Corporation was charged with carrying out the provisions of the Act.

Even then all aspects of the Bill were not necessarily commendable and the Corporation made a fresh representation, demanding full powers. In the second reading of the bill, the recommendations of the select committee were thrown out with the Bill giving the Commissioner wide powers in emergency. In consequence there was the Act of 1888 what Telang called "a strong executive responsible to the Corporation and an enlightened Corporation watchful over its executive".

Lord Reay, the Governor, wound up the proceedings with a lucid exposition of the fundamental principles underlying the Bill.

To Pherozechah Mehta and K. T. Telang he paid appreciative compliments. About the Bill itself Lord Reay's concluding remarks were, "the revised machinery created by this Bill will be found adapted to

the enlarged functions which it has to perform. A systematic measure of amendment and consolidation was the need of the hour. In maintaining a high standard of primary education, of sanitation, in improving the system of communications and of lighting, in preserving open spaces, in the care of the sick, in giving increasing facilities to trade by the reduction of town duties, the Corporation will find a noble field for its initiative and energies."

The City of Bombay Municipal Act of 1888 was amended several times till today but its outline and framework has remained substantially the same during all these years, even with the expansion of the city limits during this period.

In the first decade of the current century, the Bombay Electric Supply and Tramways Company took on itself to supply electric power for domestic and industrial utilisation and run the tramways from Colaba to Sion and Matunga which served the people for decades and then replaced by the city-wide bus service now called the BEST supervised by the Bombay Municipal Corporation. Pherozeshah Mehta dominated the Corporation for a long time and laid down the policies of the city's development in almost every respect. He started the *Bombay Chronicle* and established the Central Bank of India. He was the universally acknowledged and undisputed doyen of Bombay's public life.

In this school of rendering public service were trained a number of his juniors including Chimanlal Setalvad, Gokuldas Parekh, Bhalchandra Krishna, Jehangir Petit, Homi Mody, Pheroze Sethna, M. A. Jinnah, Ibrahim Rahimatullah, Joseph Baptista, Nadirshah Sukhia, Narayan Chandavarkar, N. V. Gokhale, Daji Abaji Khare, D. G. Dalvi and so many others, most of whom learnt their early lessons in the Corporation and some distinguished themselves in the University of Bombay, and other similar public bodies.

After the end of the first world war and in the wake of the Montague Chelmsford Reforms, a larger field for public service was opened up for these disciples of Pherozeshah. When the Swaraj Party came into being other public workers like Jamnadas Mehta, S. K. Patil, M. R. Jayakar, K. F. Nariman, Bhulabhai Desai, M. B. Velkar, D. D. Sathye and others came to the forefront. Some of them became Mayors of the city of Bombay, some members of the Legislative Council and some like Kher and Morarji Desai rose to the Chief Ministership of the then Bombay Province. Purshottamdas Thakurdas, Jamnadas Mehta, M. R. Jayakar and M. A. Jinnah will be remembered as Bombay's representatives in the Central Legislative Assembly during the pre-Independence days for their distinguished and varied services to the country. So will be remembered N. M. Joshi, S. A. Dange, R. R. Bakhale, M. V. Donde, S. V. Parulekar as spokesmen of the working class and the lower middle class of Bombay for their outspoken championship of the under-dog.

Among the makers of modern Bombay, Rao Saheb Vishvanath Narayan Mandlik occupies a place of great distinction, next perhaps only to that of Jagannath Shankarshet. His experience as a public man was varied. He was a Government servant, a practising pleader, a member of the Bombay Municipal Corporation and its Mayor, a Member of the Bombay Legislative Council and the Central Legislative Council. He was the Editor of the *Indian Opinion*, an Anglo-Marathi weekly journal. He was also a social reformer having expressed himself in favour of widow remarriage and women's education.

His work as a legislator was appreciated both by the people and the Government. "Had he been born in England he would have become Prime Minister", observed the *Reis and Ryot* in appreciation of his work in the Bombay and Calcutta Councils.

Mandlik enjoyed the confidence of the high and low alike for his devotion to duty and whenever he spoke he was listened to with respect and esteem. While the local self-Government legislation was on the anvil in the Bombay Legislative Council, Ranade wrote to him saying that he was certain that Mandlik would fight for the people's cause inch by inch. As late as 1910, Sir George Sydenham Clarke, Governor of Bombay, recalled the memory of Rao Saheb Vishwanath Narayan Mandlik who had immortalised himself by his intellectual eminence and high character.

He was nominated to the Indian Legislative Council in 1884 and a reception was held in Bombay to honour him.

Mandlik was closely associated with the Bombay Association as also the Bombay Branch of the East India Association. Pherozeshah Mehta, K. T. Telang, D. E. Wacha and Badruddin Tyabji were all trained in public work in these two bodies devoted to public work. They had all worked together while welcoming the doings of Lord Ripon, demanding simultaneous Civil Service Examinations and equal opportunities to Indians with Englishmen, and the Ilbert Bill agitation. However, the younger people wanted an organisation of their own for self-expression and the Bombay Presidency Association¹ came into existence in January 1885. It was inaugurated at a public meeting held on 31st January 1885 at the Framji Cowasji Institute, in response to an invitation by Tyabji, Telang and Pherozeshah.

The Association showed considerable activity in the early years of its existence. By resolutions, memorials and public meetings it focused the general feeling of the community on all matters of common interest. One of the earliest acts of the Association was to organise the carrying on of energetic propaganda work in England. The moment was propitious, for a general election was imminent, Gladstone having decided to appeal to the country against the House of Commons which had rejected his

¹ For history and activities of the Presidency Association see Chapter 2, History, Modern Period, Vol. I.

Irish Home Rule proposals. In view of the growing interest which Parliament was beginning to evince in Indian affairs, and the growth of what might be called an Indian Party, it was felt that there was a good opportunity of educating the English electorate as to the wants of India and of persuading it to support candidates who had made her cause their own and the Council of the Presidency Association decided to take the matter up and appeal for co-operation to other parts of India. A number of leaflets and pamphlets were circulated in England which dealt with a number of subjects of importance to the well-being of India. Three delegates, N. G. Chandavarkar, Man Mohan Ghosh and Ramaswamy Mudaliyar were deputed to England to carry on platform propaganda.

The results of the efforts of the Bombay Presidency Association and other similar bodies to gain the ear of the British public were only partially successful. The activities of Indian patriots and public men at this time found their most practical expression in the establishment of an organisation which for many years afterwards laboured with phenomenal success to achieve complete political independence for India. It was the Indian National Congress which was founded at the close of 1885 in the City of Bombay. It was in Bombay that the foundations of local self-government had been laid and it was appropriate that Bombay should also be the birth place of the national movement for political autonomy. Among those who were present were Sir William Wedderburn, Justice Jastine, Professor Wordsworth, R. G. Bhandarkar, and M. G. Ranade. The honour of presiding over this gathering was conferred on W. C. Bannerji, one of the most eminent leaders of Bengal. It was, however, a quite representative gathering of English educated India. All alike were greatly in earnest and fired with a noble purpose.

The first session of the Indian National Congress set the tone of the political agitation for many years afterwards as the nine resolutions passed at the session indicated. Most of these resolutions became hardy annals. Several sessions of the Congress were held in this city, but that is a very big and different story which cannot be appropriately related here.¹ Suffice it to say that the Indian National Congress, the Indian Social Conference, the Industrial Conference, the various chambers of commerce and industry, the trade union movement and the awakening in the working class, the lower middle class and the people in general have been the results and expressions of the public life of Bombay and the teachings and doings of its public men.

With the end of the nineteenth century, ended what may be called the earlier part of the incessantly growing public life in the city. To this Mahadeo Govind Ranade's contribution was silent and rather subdued, but it was very much there. Indeed, it was not limited only to the city of

¹ See Chapter 2, History—Modern Period, *Greater Bombay Gazetteer*, Vol. I.

Bombay but the whole country. He passed away on January 16, 1901. Rich tributes were paid to him by Lokamanya Tilak when he said that he believed in the all sided and not lop-sided development of the nation. He was clearly of the opinion that we are backward in every way—religiously, socially, industrially, educationally, politically and unless we improve in all these respects we would not come in line with the civilised nations. He was fully conscious that every Indian who had the equipment of western education had this public responsibility and he set an ideal example by his own efforts for 30 years for all to follow. It was even strongly held during the governorship of Sir Richard Temple that the Pune Sarvajanic Sabha which he promoted and of which he was the soul was a seditious body. Quiet courage was his most extraordinary quality.

Under the influence of the teachings of Dadabhai, Ranade, Telang, Mandlik and Pherozeshah Mehta, public life was, generally speaking, an expression of faith in the justice and fairness of British love of freedom and law. The Congress and the Provincial Political Conferences that usually followed the lead of the Congress made demands for improvement in the administration of the various departments and equal opportunities for moral and material development of the people. Hope was always expressed that the liberty loving British would sooner or later grant all that was demanded and Indians would enjoy equal rights and privileges in the British Empire. As a measure of self-reliance and the Swadeshi movement began. Bodies like the Indian Chamber of Commerce, the Millowners' Association became the allies of the Indian National Congress and the Industrial Conference. But a younger generation was rising that became impatient to lose faith in the mendicant policy of Dadabhai, Ranade and others. It was about this time that what came to be known as the Extremists in politics and public life gathered strength in the country and this city. Even among the so-called Moderate ranks there was much dissatisfaction. The best and most restrained but unmistakable expression to this is to be met with in the Presidential address of Gopal Krishna Gokhale at the Banaras Congress of 1905.

But how public opinion in Bombay stoutly expressed itself on a matter which may be considered as trivial today is noticeable in the agitation over what has passed into history as a battle of the clocks which arose due to Lord Curzon's decree of July 1, 1905 that India should observe one uniform time since known as the standard time. There was stout opposition to the move from the Corporation spearheaded by Pherozeshah Mehta. Public opinion was also against the adoption of standard time and was expressed in a mass meeting addressed by Bhalchandra Krishna Bhatavdekar, a veteran corporator.

In the Corporation it became a prestige issue and Pherozeshah Mehta carried the house with him. A few hostile persons resented this saying that they protest against the dominance of Pherozeshah in civic affairs.

The *Times of India* observed that in due course Sir Pherozeshah would find that he had sadly over-calculated his strength.

A proposal was again moved in Corporation by Harrison, Accountant General, but the amendment to postpone the adoption of standard time moved by Pherozeshah was carried.

Two months after Pherozeshah had secured the rejection of standard time, that a movement was started which convulsed all Bombay and threatened seriously to impair that harmony between the different sections of its population which had always been the distinct feature of Bombay's public life.¹ A feeling was fostered assiduously in certain quarters that Pherozeshah's opposition was a personal attempt to demonstrate to the city who was master and to impose upon the Corporation his personal will in the face of its opinion expressed twice. The movement was aimed at the overthrow of Pherozeshah whom Harrison described as a despot whose following, he said, must be crushed. He found easy allies in the Editor of the *Times of India*, Collector and Commissioner of Police, using their official position. They succeeded in persuading the Justices of Peace who were asked to vote for 16 nominees of their choice in return for some favour or the other.

As the elections drew near, public excitement rose to fever heat. Voting day, February 22 came at last. The public had been admitted to the Municipal Hall and the election took place amid scenes of wild excitement. The result of the voting showed that the 'caucus' of the three had triumphed and Pherozeshah had lost. However two friends offered to make room for Pherozeshah. He accepted one offer and eventually came in. The election was challenged in the court of law where some dramatic incidents were witnessed, some damaging disclosures were made and many people had to look foolish in the course of the inquiry. The case resulted however in the election being upheld. A representation made to Government was turned down. All these incidents kept the public mind in great excitement. They culminated in a great demonstration at the Hindu temple of Madhav Baug in the afternoon of 7th April. A mass meeting of the citizens of Bombay was convened to give expression to the universal feeling of condemnation of the unconstitutional action of Government officials in interfering with the purity and freedom of the election and to adopt a memorial to the Viceroy praying for an inquiry into the affair. Gokhale addressed the meeting wherein he paid eloquent tributes to Pherozeshah and defended his unrivalled position as a tribute and gratitude on the part of those to whose service a great career has been consecrated.²

The reply from the Government of India reiterated the position taken by the Government of Bombay. The so called caucus could not effect

¹ Homi Mody, *Sir Pherozeshah Mehta*.

² Homi Mody, *Sir Pherozeshah Mehta*.

any changes and the corporation still continued to be dominated by Pherozeshah. Thus the caucus entirely failed in depriving Pherozeshah of his exalted position in the Bombay Municipal Corporation.

When these events were taking place there was great upsurge on the political front with the rise of terrorist cult apart from extremism whose followers were Tilak, Bipin Chandra Pal and Lala Lajpatrai. Following the split in the congress at Surat in 1907 leaders of militant persuasion were prosecuted. Among them was Tilak whose imprisonment shocked the people of Bombay and resulted in a spontaneous strike. The then Police Commissioner, H. G. Gell had graphically described the happening in Bombay city as follows : " All sorts of rumours became current about this time and one of the arguments used to gain the sympathy of the masses, especially the mill-hands of Bombay was that Government was displeased with Tilak because he interested himself in temperance and Swadeshi Movements which caused loss of revenue to Government. Efforts were made to stir up a strike by Tilak's friends and sympathisers while the trial was on. There were about 85 mills and one lakh of operatives. Most of them were Marathas and Tilak was a Brahman but that did not stand in his way. He advised mill-hands especially jobbers and head jobbers to form local committees of mill-hands for the purpose of discouraging liquor drinking among them. It is clear from this that Tilak had considered the advisability of gaining the sympathies of mill-hands and teaching them to organise, and had he been vouchsafed a longer period of liberty, he would no doubt have had, in course of time, a large organised body of mill-hands at his disposal. Fortunately, he was arrested in time and though no doubt his followers will try and carry on his work, I do not think they have yet succeeded in doing much. Speakers at Chowpatty ostensibly spoke about Swadeshi but in effect spread Tilak's popularity and disaffection against Government."

Bombay's English educated intellectuals reacted to Tilak's trial and deportment when he was under trial. As Jayakar puts it : Tilak rejected legal defences as disingenuous short cuts to acquittal which he did not desire to adopt and asserted that his defence was going to be on lines, not guided by the desire of acquittal, but forming a worthy answer of the educated classes of India to the challenge of the prosecution. But Tilak disdained them, regarding the trial as offering an opportunity for a defence worthy of the high cause of which he regarded himself as the custodian for the moment.

From the time of Tilak's incarceration in Mandalay jail till the time of his release in 1914, there was a sort of lull in the political movement for freedom, although the Morley Minto Reforms were introduced and the elected element in the Provincial and all India Legislative Councils was enlarged. Tilak's release from Mandalay jail and the First World War almost synchronised. Tilak made his declaration of loyalty and

started very soon the Home Rule League. Mrs. Annie Besant joined hands with him by a separate League for Indian Home Rule, but there was close co-operation between these two leagues and their branches all over the country. The day to day agitation for demanding home rule was considered supplementary activity of the Indian National Congress. Tilak and Besant entered the Congress and until his death in 1920, Tilak almost became the dictator in the Congress with the willing and free consent of his countrymen. During the war years, Lord Willingdon was the Governor of Bombay and during his Governorship public life in Bombay was at its height. Bombay's popular leaders in those days were Baptista, Jinnah, Jayakar, Horniman, Jamnadas Dwarkadas, Sathye, Velkar and numerous others who exploited the platform in Bombay for popularising the demand for home rule. The Bombay Press in the Indian languages and English operated in harmony and unison with the platform.

After the end of the First World War, the Montague-Chelmsford political reforms were inaugurated but they fell short of fulfilling the aspirations of India. Tilak died in 1920 on August 1 and from that date Mahatma Gandhi assumed the leadership of the action. His principal weapon was the non-co-operation movement. Some items of the non-co-operation movement were the boycott of Legislative Councils, boycott of law courts and boycott of schools and colleges. Bombay became most prominent in this movement because the city became practically the headquarters of Mahatma Gandhi and his colleagues. Public life assumed altogether new dimensions and reached a new high in Bombay. The public bodies of businessmen and industrialists became the allies of the nationalist movement for self-assertion and autonomy. Their accredited representatives like Purushottamdas Thakordas, Pheroze Sethna, Laji Naranji, Homi Mody, Jehangir Petit and others sat in the various legislative bodies. With the inauguration of the Swaraj Party, the edge of national sentiment became sharper. Youth leagues and students' organisations gave enthusiastic support to the national movement. The boycott of the Simon Commission was universal.

The salt and forest satyagraha movements as also the movements for refusal to pay land revenue when the crops had failed and assessment was increased were expressions of acute discontent in the country side, but their echoes ever reverberated in the city's public life. These had prepared the public mind to resort to still sterner action and during the Second World War, the Quit India movement arose like an angry storm when popular leaders like Gandhiji and Jawaharlal Nehru were placed under arrest. As a result of the war, the British power came to the conclusion that it had to transfer power to Indian hands and quit the country as political masters.

After this was effected, the country was divided into India, *i.e.* Bharat and Pakistan. Under *swaraj*, public life is asserting itself in all walks of

life and all fields of human activity and ever proceeding towards self-fulfilment and the city's manhood (including its womanhood) is trying to reach its full stature.

To the making of the public life of Bombay, the contribution of the working class movement is truly considerable. Factory industry made its organising in Bombay where the first cotton textile mill was established in 1854. The first railway train ran from Bombay to Thane in 1853. These were the beginnings of modern industry which developed in succeeding decades. Factory industry and factory labour brought in its wake many an industrial problem.

Bombay became an industrial and commercial centre of India and was recognised as the financial capital of India before long. This position was due to its being an excellent port on the West Coast. With the passage of time and growth of the city labour became a major force in the public life of the city. The demand of labour for a larger share in the profits and better working conditions led to strikes by the working employees. Mr. N. M. Lokhande was the first labour leader who was employed in a textile mill as store keeper. Early in his life, he came in touch with Mahatma Jyotirao Phule and became an ardent worker of the *satya shodhak samaj*. Out of this was born his interest in the economic conditions and problems of factory workers. He championed the cause of the workers and made a name for himself.¹

Apart from factory workers, other workers also knew about the weapon of strike and resorted to it from time to time. The first was the butcher's strike in 1867 when the municipal authorities decided to remove the slaughter houses to Bandra. The strike however collapsed. In 1899, there was a strike of the signalling staff of the former G.I.P. Railway. The strike continued for 27 days but under threat from the management workers returned to work. The strikes mentioned so far are only samples, but there were many more which make clear that the workers were not unaware of strike as a method of ventilating grievances and securing their demands. By the end of the 19th century, modern industry had secured for itself an assured place in the life of the city and the country. The political awakening that was taking place was solidly behind it. However, an organization to look after the welfare of workers was lacking. This need was fulfilled with the establishment of the Bombay Mill-hands Association in 1890. Joseph Baptista, S. H. Jhabwala, F. J. Ginwala, S. K. Bole, Koregaonkar, Talcherkar and others were the earlier leaders of the working class movement. By 1920 N. M. Joshi came to provide healthy and continuous guidance. An important event of the early pre-war phase of the working class movement was the first strike of a general character with political motivation. It took place in Bombay

¹ For a detailed history of Labour Movement in Bombay see Chapter-5, Industries in *Greater Bombay Gazetteer*, Vol. II.

in 1908 after the conviction of Lokmanya Tilak in the second sedition case against him and against the savage sentence of six years rigorous imprisonment upon him, and continued for six days. It was quite peaceful but owing to the police offensive it became violent. The military was brought on the scene and it caused the death of 15 persons and many more were injured.

It is somewhat interesting to note that Tilak who was in England in 1919 was elected by the workers' meetings in Bombay as the labour representative for being sent to Washington to attend the first International Labour Conference, though the Government nominated Mr. N. M. Joshi, as such and Tilak was asked to be his adviser. Tilak declined the offer. The All India Trade Union Congress was established in October 1920, and the first session of the Congress was held in October with Lala Lajpat Rai in the chair. In his presidential address he put forward socialism as the goal of self-governing India. Mr. Joshi was associated with the AITUC from the beginning.

During this period there were two strikes of textile workers, one in 1924 on the issue of bonus that was being paid to the workers since 1917. The other was the general strike of 1925 which began on September 15 and was on the issue of wage cut. This strike was manipulated by the mill-owners to obtain the abolition of excise duty on cotton. The Government bowed to this demand with the result that the wage cut was restored and strike withdrawn. The employers used the strike as a weapon to get their demand from the Government. And yet the workers and their leaders were accused from time to time of resorting to strikes for political ends.

Mr. Joshi's single-minded devotion to the organisation and the trade union movement and his competence and fair mindedness in handling affairs were exemplary. His constant assistant and collaborator was Mr. R. R. Bakhale, another member of the Servants of India Society. His advice and counsel were always sought and respected by the more militant working class leaders and Communists like Messrs. Dange, Joglekar, Mirajkar, Ranadive, Deshpande, Nimbkar and others. All of these added an important dimension to the public life of Bombay by their work and activities in politics and the working class movement.

Communists started working in trade unions much later than nationalists and others. Systematic work on their part began in 1927. They were mostly middle class intellectuals scattered in a few cities like Bombay, Calcutta, Madras and Kanpur. But in a year or so they had a big following in most industrial centres. By 1928, they were the leaders of workers in Bombay. They were dedicated and tireless workers. They had behind them the prestige of the Russian Revolution and the backing of the international communist movement. In the trade union field, communists were following what Dange, general secretary of the AITUC

and president of the Indian Communist Party, described as a two-pillar policy, viz., to help in the development of the economy and to defend the interests of the working masses in that economy. Communist influence in the All India Trade Union Congress becomes noticeable from 1925 onwards. A number of communist agents from abroad came into the country from time to time.

Chiefly it was the British communists who trained younger intellectuals and workers in the ideology of communism and their influence on Bombay's undergraduates and intelligent workers was considerable. The total effect of this training and the teaching of N. M. Joshi, Baptista, R. R. Bakhale, Chamanlal and others was the erection of class consciousness among the workers as also white collared clerks hailing from the lower middle class and the development of strong public spirit for the improvement of the lot of the common man.

A significant development of the period was the appointment of the Royal Commission on Labour under the chairmanship of J. H. Whitley. It was not an all-white Commission since N. M. Joshi and Diwan Chamanlal were appointed among others as members and yet it was boycotted by the communists and even by Jawaharlal Nehru. But the appointment of Joshi and Chamanlal did raise the status of the trade union movement. Both made valuable contribution to the labours of the Commission and impressed everybody with their earnestness as well as by their knowledge of the labour problems.

In this year there came about a split in the AITUC, the section led by Joshi having found it impossible to agree with the decisions of its session in 1929. It formed what became known as the Federation of Trade Unions, but after some years all working class organisations united again in 1938 under the banner of the AITUC.

General elections under the Government of India Act, 1935 took place early in 1937 and Congress ministries came into power in most provinces of India, except Bengal and the Punjab. The All India Trade Union Congress extended its full support to the Indian National Congress. The result in Bombay was that the Kher Ministry took office. The workers expected a better deal in these circumstances. One noteworthy action of the Congress Ministry in Bombay was the appointment of a committee to inquire into the conditions of the textile workers under the chairmanship of Jairamdas Daulatram. The most far reaching of the actions of the Bombay Ministry was the legislation for the settlement of industrial disputes. Another important Act was the Shops and Establishments Act. World War II broke out in September 1939 and the Congress Ministries resigned in all provinces. During the war, an imposing industrial structure had developed. The first impact of the war on workers and the trade union movement was the rise in prices and the scarcity of essential commodities. The first to react strongly to this situation were the Bombay

textile workers. They embarked on general strike demanding an adequate dearness allowance to compensate against the rise in prices. Another demand that became general over the country was the demand for bonus. These demands had to be conceded.

After the war came political Independence and a new constitution, and in 1952 the first election took place. The Ministry of Labour and Employment of the Government of India became the central administrative machinery for the formulation of labour policy. Five year plans for the development of the country were framed and implemented. A lively interest in the international trade union movement and a keen desire to maintain contacts with it have characterised the working class movement since its inception. The international communist movement took an equally keen interest in the Indian movement. The Indian movement was never isolationist in outlook. After Independence, more and more trade unionists are attending international conferences and playing an important role in their discussions.

After nearly sixty years of sufferings and sacrifices, trade unions have secured for themselves an assured place. Workers have realised the necessity of binding themselves together in unions and developing their national organisations. Employers have realised that it is not possible to stop the growth of unions and that, treated with consideration and confidence, they can be of value for maintaining industrial peace and for increasing production. The Government have realised that trade unions are not destructive or disruptive organisations but that they can play a useful and positive role. With this realisation, the attitude of the society as a whole has also changed. There is a general recognition of the important and constructive role that trade unions can play in a free society. And towards this achievement, those workers in public life from the days of Lokhande to this day have made a rich contribution. They have had a considerable share in the making of the public life of Bombay as in other urban centres of the country.

JOURNALISM

The history of journalism in Bombay commences with publication of the *Bombay Herald* in 1789 and of the *Bombay Courier* in 1790. The former disappeared after a brief, almost meteoric existence, while the latter continued to exist, as a separate publication, until 1847. Who its original proprietors were cannot be definitely stated, but its express object was the support of Government, and it was for many years known as the official organ. The office of the paper was in Forbes Street. In 1792, it enjoyed the exclusive patronage of the Bombay Government and continued to publish the orders of Government in full until 1830, when the *Bombay Government Gazette* made its first appearance, under the auspices and editorship of Colonel Jervis of the Bombay Engineers.

Among the chief contributors and supporters of the *Courier* was Mountstuart Elphinstone, who ventilated his view on native education in its pages.

In 1791, the *Bombay Gazette* appeared for the first time, and shared journalistic honours with the *Courier* until 1819, when Captain Stocqueller arrived in Bombay. He, after a brief period of military duty, bought a paper called the *Argus*, which had been recently started by one Mr. Beck, and republished it under the name of the *Bombay Chronicle*.

The *Bombay Chronicle* died a natural death, when its editor returned to England about 1822; but in 1827 Captain Stocqueller again sought these shores and commenced to issue the *Iris*, which for a time had phenomenal success in connection with the dispute between the leading sects of Parsis on the subject of the Zoroastrian calendar. Mr. Henry Roper, afterwards Chief Justice, became one of this paper's most valued contributors; and shortly afterwards the proprietors of the *Courier*, who watched the progress of the *Iris* with considerable misgivings, persuaded Captain Stocqueller to amalgamate his journal with theirs and become editor of the *Courier* on a salary of Rs. 1,000 a month.

Apparently by this date Bombay journalism had distinctly improved in character and tone. The chief English papers in 1838 were the *Bombay Gazette*, the *Bombay Courier* and the *Bombay Times*, the last named of which appeared for the first time in 1838, while native journalism was represented by the *Darpan* (mirror), a Marathi publication, edited by Balshastri, and confined to local and domestic matters; the *Chabuk* (lash), which followed a more outspoken policy and was printed in Gujarati; the *Samachar*, also a Gujarati paper, and the *Jam-e-Jamshed* (cup of life), edited by a Parsi and treating principally commercial matters. Two years later (1840) journalism received a considerable impetus by the publication of at least six new monthly magazines, among them being the *Dig Darshan* and *Vidya Sagar* in Marathi, the *Bombay Magazine* and the *Bombay Sporting Magazine* in English while seven native newspapers, owned by Parsis, Hindus and Muhammadans, catered to the taste of the native public. In 1844 appeared the *Bombay Witness*, a religious weekly, which was given up in December 1846, in 1845 the *Bombay Mail* was instituted as a monthly summary of Bombay affairs for the English public at home; an *Indian Sporting Review*, published at the *Bombay Gazette* office and characterized as full of "elegance, wit, spirit and sprightliness", ousted the *Sporting Magazine* in the same year; while in 1846 a new daily paper was issued under the title of the *Bombay Telegraph* and *Eastern Intelligence*. The *Courier* was merged in the *Bombay Telegraph*, which became the *Telegraph and Courier*.

Meanwhile Indian journalism had not stood still; for by the middle of the nineteenth century Bombay possessed six Gujarati newspapers, notably the *Samachar*, first issued in 1822, the *Jam-e-Jamshed*, which

started in 1831, the *Dnyan Prasarak*, a magazine started in 1847, the *Rast Gofar*, which was first published as a fortnightly in 1851 and the Native Opinion started from 1864.

The general spread of education was also noticeable in the demand for the publication of local scientific societies. The Transactions of the Bombay Literary Society, which were printed during the first quarter of the century, had to be discontinued on the score of expenses; but a longer life was vouchsafed to the Transactions of the Bombay Branch of the Royal Asiatic Society, of the Agri-Horticultural Society, of the Medical and Physical Society and of the Geographical Society.

The movement for the publication of new European journals steadily progressed. A weekly paper, the *Spectator*, appeared early in 1847, the *Bombay Times* joined the ranks of daily papers in 1850, a *Bombay Quarterly Magazine* was issued from the Byculla Press in the same year, and these were followed by the *Bombay Guardian*, an evening paper, in 1851, the *Bombay Herald*, a bi-weekly, in 1855, and the *Bombay Standard* started by Dr. Buist in 1858. Most of these disappeared or were absorbed in other papers as the years went by, as was also the case with more than one vernacular paper, issued between 1840 and 1870. Those which preserved the even tenor of their way were the *Bombay Gazette*, which had altered its title to the *Gentleman's Gazette* about 1842, and the *Bombay Times*, which absorbed the *Standard* (1859) and *Telegraph and Courier* (1861) and became the *Times of India* in 1861, and among Native Journals, the *Indu-Prakash*, an Anglo-Marathi journal dating from 1862, and the weekly *Gujarathi* which first appeared in 1879 were important. These were followed a little later by the *Kaiser-i-Hind*, published first in 1882, and in 1888 by the *Hindi Punch*. Vernacular journalism in general received no little impetus from the famous Maharaja Libel Case of 1862, which arose out of the startling charges laid against the high priests of the Vallabhacharya sect by Mr. Karsandas Mulji in the columns of the *Satya Prakash*, which was amalgamated subsequently with the *Rast Gofar*.

Since 1880 the number of journals, both English and vernacular, steadily increased, and the native press made great strides in printing. In 1909, there were altogether 131 newspapers and periodicals printed in Bombay and the number of books annually published by the local presses ranged from 700 to 1,000.

The twentieth century opened an era of increasing political consciousness involving the masses in national and international affairs. Consequently the newspapers have become an important means of mass communication, spreading views, holding discussions and expressing opinions effectively and quickly through their editorials and other columns.

The following table gives information about newspapers and periodicals published in Greater Bombay as in 1976.

TABLE No. 1

NEWSPAPERS AND PERIODICALS PUBLISHED IN GREATER BOMBAY, AS IN 1976

Language	Daily	Bi-weekly	Weekly	Fortnightly	Monthly	Quarterly	Six-monthly	Annual
Marathi	9	1	26	21	97	22	1	18
Hindi	2	....	7 (bi-lingual) +1	9 (bi-lingual) +1	32 (bi-lingual) +6	13	....	2 +8 (multi-lingual)
English	11	....	67	101	330	173 +9 (bi-lingual)	20	104
Gujarati	4 +1 (Anglo-Gujarati)	2	15 +3 (Anglo-Gujarati)	17 +1 (Anglo-Gujarati)	74 +1 (Anglo-Gujarati)	16 +2 (Anglo-Gujarati)	....	5 +1 (multi-lingual)
Urdu	7	....	11	9	17	6	1	2
Sindhi	2	....	5	2	9	....	....	8 +2 (multi-lingual)

The detailed information about the leading newspapers and news services in Bombay is given below.¹

The Times of India : The *Times of India* was founded in 1838, with the title of the *Bombay Times*. This paper was at first a bi-weekly and owed its origin, in great measure, to Lord Metcalfe's action of 1838, which granted freedom to the press in India and encouraged capitalists to embark upon journalistic enterprises. The syndicate which founded it was composed of eleven European merchants in Bombay, Sir Jamshetji Jejeebhoy, two eminent barristers and a member of the medical profession. Dr. Brennan, secretary to the Chamber of Commerce, was the first Editor and was succeeded in 1839 by Dr. Henderson of the Elphinstone College. In May 1840, Dr. Buist was specially despatched from Scotland to edit the paper during whose tenure it expanded into a daily paper on 2nd September 1850. The title of the journal was changed to the *Times of India* in 1861 during Mr. Knight's editorship. The journal was edited by eminent editors who were mainly Europeans.

The paper always described and commented upon the chief events in the history, and socio-economic life of India. In the nature of things, it was a pro-British paper throughout the struggle for freedom in India. Very often it supported the British rule, and was rather indifferent to the aspirations of the Indians for freedom. After the dawn of Independence it adopted a progressive attitude, guiding and expressing public opinion. It has utilised the freedom of press guaranteed by the constitution of India to the advantage of the reading public.

The original office of the *Times of India* was located in Maneckji Petit building (now destroyed) near the end of the Colaba Causeway. After being shifted twice it was finally moved to the present Times of India building, opposite the Victoria Terminus.

The Times of India group of newspapers are under management of Bennett Coleman and Company. The company controls many newspapers and journals besides the *Times of India* which command a vast readership and wide circulation in Bombay and Maharashtra.

The Times of India News Service was set-up by Bennett Coleman and Company in 1953 for an efficient and effective use of the services of its correspondents spread over the country and abroad. Nearly 200 correspondents, of them 18 were staff editors, worked for the Times of India News Service. Besides staff correspondents, there were two other categories, stringers and liners, who were part-time correspondents.

The News Service had two staff correspondents abroad, one in Washington to cover news in North and South America, and the other in London to cover Europe. It had two part-time correspondents in South-East Asia at Hong Kong and at Kuala Lumpur and the other at Colombo. In addition, it also had a part-time correspondent in Australia to cover sports.

¹ The account is based on information supplied by the respective newspaper offices.

The News Service Organisation is headed by the Chief of Bureau. There are two chief sub-editors, one in Bombay and another in New Delhi.

For convenience, the country has been divided into two zones, Bombay and Delhi, according to the importance of news from the area to the Bombay and Delhi editions. Correspondents in the Bombay Zone send their news items to Bombay. Those in Delhi Zone send them to Delhi.

News items received in Bombay and Delhi are processed at re-write desks manned by trained sub-editors. News messages are put in proper shape and passed on to the edition desks in Bombay and Delhi.

Bombay is connected with Ahmedabad, New Delhi and Calcutta by teleprinter links. There are three teleprinter channels to Delhi, two to Ahmedabad and one to Calcutta. Bombay is also connected by teleprinter to Madras, Bangalore, Trivendrum, Hyderabad and Pune.

The Delhi News Service is connected by teleprinter to Bhopal, Jaipur, Chandigarh, Shrinagar, Lucknow and Patna.

The correspondent in Washington communicates his news messages over the telex directly to Bombay. The London correspondent uses the Reuter's transmission line for sending his messages to Delhi.

In Maharashtra the news service has staff correspondents at Pune and Nagpur so that there is adequate coverage of regional news. Of about 40 part-time correspondents working in the Bombay Zone nearly 20 were in Maharashtra.

The Times of India News Service publishes 16 journals from Bombay, of which the *Times of India* (including *Times Weekly*) is published from Bombay since 1838, from Delhi since 1950 and from Ahmedabad since 1968. Daily circulation of the paper as in January-June 1976 was 1,81,612 in Bombay, 1,00,434 in Delhi and 29,419 in Ahmedabad.

There were 40 proof readers and 101 editorial staff in the Bombay office of the *Times of India*. The workmen included press workers numbering 1,660, office staff 860 and administrative and sub-staff 170. At present the Chief Editor is Shri Girilal Jain.

The *Economic Times* was started in 1961 from Bombay, in 1974 from Delhi and in 1976 from Calcutta. The daily circulation of the same as in January to June 1976 was 26,098, 18,875 and 8,736 from Bombay, Delhi and Calcutta, respectively. The strength of the staff in Bombay comprised 19 proof readers and 61 editorial staff. At present the Chief Editor is Dr. M. Ezekiel.

The *Navbharat Times* was started in 1950 from Bombay and Delhi. In 1976 daily circulation of this paper in Delhi was more than that in Bombay (2,32,502 in Delhi and 73,431 in Bombay). There were 21 proof readers and 35 editorial staff in Bombay. The present Chief Editor is Shri Rajendra Mathur.

The *Maharashtra Times* was started from Bombay in 1962¹. It is a daily and its circulation as in January-June 1976 was 1,22,459. It has a wide circulation in Western Maharashtra and parts of Vidarbha and Marathwada. The name of the present Editor is Shri Govind S. Talwalkar.

Besides the above publications, the Times of India Group publishes 12 newspapers and magazines which command a large readership. The following statement gives the statistics about these newspapers and magazines which are published from Bombay and Delhi:—

Publication	Place	Daily or Weekly	Year of commencement	Daily Circulation January-June 1976
<i>Evening News</i>	Bombay	Daily	1923	23,143
<i>Filmfare</i>	Bombay	Fortnightly	1952	1,34,767
<i>Illustrated Weekly</i>	Bombay	Weekly	1880	2,75,093
<i>Femina</i>	Bombay	Fortnightly	1959	1,44,292
<i>Dharmayug</i>	Bombay	Weekly	1950	2,07,416
<i>Sarika</i>	Bombay	Fortnightly	1961	43,578
<i>Madhuri</i>	Bombay	Fortnightly	1964	1,19,630
<i>Indrajai (Comics)</i>	Bombay	Weekly	1964	56,390
<i>Science Today</i>	Bombay	Fortnightly	1966	77,658
<i>Dinaman</i>	Delhi	Weekly	1965	41,786
<i>Parag</i>	Delhi	Bi-weekly	1958	97,125
<i>Youth Times</i>	Delhi	Weekly	1972	26,782

The Free Press Journal : The Indian National Press Ltd., Bombay published the *Free Press Journal*, the *Bharat Jyoti*, the *Free Press Bulletin*, the *Navshakti* and the *Janashakti*.

The *Free Press Journal*, a daily English paper, is published from Bombay since 1930. Its average daily circulation was 62,342 in 1973. The *Free Press Journal News Service* is designed as a news and features agency primarily for the *Free Press Journal* itself. Its services are available also to all publications of the group. The major part of the daily news is supplied by special bureaus in Pune, Ahmedabad, Delhi and Calcutta. These bureaus are linked with the main Bombay office by direct teleprinters. Besides these bureaus, the *Free Press Journal News Service* maintains correspondents in many State capitals like Madras, Bangalore, etc. and in many towns in Maharashtra and Gujarat. All correspondents file their despatches to the Bombay office where they are received and processed by a special cell of the news department consisting of a Chief of Bureau and two or three assistants. The processed copy is made available to the news editors of all the five publications. At present, the *Free Press Journal News Service* does not have correspondents in foreign countries (1973).

¹ Mr. D. B. Karnik was its founder-editor.

At present Shri Virendra Kapoor is the Chief Editor of two English newspapers of the company, viz., the *Free Press Journal* and the *Free Press Bulletin*. Shri P. R. Behere is the Editor of the *Navshakti*. The publication of *Bharat Jyoti*, a weekly and *Janashakti* has been discontinued.

The *Navshakti*, a daily paper in Marathi, is published from Bombay since 1932, and its circulation in 1973 was 43,418. The *Bharat Jyoti*,* an English Sunday news magazine, was started in 1938. Its circulation in 1973 was 62,551. The *Free Press Bulletin*, an English evening paper is published since 1947. Among the evening papers in Bombay it commands a good readership. Its daily circulation in 1973 was 16,041. The *Janashakti*, a daily Gujarati paper is published from Bombay since 1950. Its daily circulation was 29,224.

The company had 119 working journalists, 249 press workers, 44 miscellaneous staff members and 61 members of office staff in its employment as on 28th February 1973. These figures include the members of the staff employed in various News Bureaus.

Indian Express Newspapers (Bombay) Pvt. Ltd.: The Express News Service is a captive arrangement serving exclusively the Indian Express group of newspapers, including the regional language publications. The service has special arrangement with the *Washington Post* and the *Los Angeles Times News Service* for the coverage of foreign news, in addition to its own correspondents in Washington, London, Cairo, Dacca, Ceylon and Hong Kong.

Under the news service, all the individual reporting establishments of all the editions are integrated, their reports being transmitted over its own teleprinter and telex circuits. The service has also correspondents in all the State capitals and a few other important commercial centres linked to the publication centres by teleprinters.

In Maharashtra, the news service has correspondents at Nagpur and Aurangabad. The service has a branch office and full-fledged bureau at Pune.

The Express News Service supplements the common agencies. The services of all part-time correspondents have been terminated since the news potential in the districts was considered inadequate for such an arrangement. It was considered more useful to have roving correspondents visiting the rural areas frequently.

The Indian Express group of newspapers published the following journals from Bombay: the *Sunday Standard*, the *Indian Express*, the *Loksatta*, the *Screen* and the *Financial Express*, the information of which is given below:—

The Sunday Standard.—The *Sunday Standard* was started in 1936. It is published simultaneously from seven centres, and its daily

* Its publication was discontinued subsequently.

circulation from each centre in 1973 was as follows: Bombay 1,26,807; Ahmedabad 19,938; Delhi 1,26,807; Madras 44,455; Madurai 77,501; Vijayawada 53,076 and Bangalore 56,030. The total circulation of the same was 4,84,042. It is published in English language. At present the Chief Editor is Miss Dina Vakil.

The Indian Express: The *Indian Express* is published from Bombay since 1940. At present the Chief Editor is Mr. Hiranmay Karlekar. It is published in English from seven centres, viz., Bombay, Ahmedabad, Delhi, Madras, Madurai, Vijayawada and Bangalore. The total circulation of the paper in 1973-74 was 4,18,919, of which 96,898 was from Bombay.

The Loksatta: The *Loksatta* is a Marathi daily published from Bombay since 1946. It is a daily paper edited by Mr. Madhavrao Gadkari. The total circulation in Bombay was 1,30,605 in 1973.

The Sunday Loksatta: The *Sunday Loksatta* was started in 1948 and its circulation in 1973 was 2,13,608 in Bombay.

The Screen: The *Screen*, a weekly cine magazine was started in 1951. It is published simultaneously from Bombay, Madras and Delhi. The total circulation of the same in the year 1973 was 1,10,291, while in Bombay it was 62,255. At present the Editor in Chief is Mr. B. K. Karanjia.

The Financial Express: The *Financial Express* is published from Bombay since 1961. The total circulation of the same was 10,895 in 1973. It is devoted to commercial news and commands a good readership in the city. At present the Chief Editor is Mr. P. M. Mohamed.

Janmabhoomi Group of Newspapers, Fort: The Janmabhoomi Group of Newspapers publishes the following newspapers and journals: the *Janmabhoomi*, the *Pravasi*, the *Vyapar*, the *Sudha*, the *Kavita* and the *Janmabhoomi Panchang*.

Janmabhoomi: The late Amritlal Sheth formed the Saurashtra Trust and the Gujarati daily, the *Janmabhoomi* was first published on 9th June 1934. Since Independence the *Janmabhoomi* has kept up the proper spirit of publishing news impartially, to enlighten the people on the tasks ahead and create a proper atmosphere in the country for co-operative endeavour and patriotic sacrifice.

It has correspondents in Gujarat State, various parts of India, and offices at New Delhi and Ahmedabad. It publishes news gathered by the score of correspondents objectively. Every week it publishes articles on politics, economics and various other subjects. The paper publishes special features on municipal affairs and sports. Reviews of social and cultural activities find ample space in the *Janmabhoomi*.

At present the Editor is Shri Harindra Dave. Its daily circulation in Bombay was 33,598, and at other places 7,487 in 1976. It had 31 journalists and 320 technical and administrative personnel.

The Janmabhoomi Pravasi: The *Pravasi* is a weekly paper published from 22nd October 1939. It gives reviews of international and national affairs. It publishes short stories, serial novels, social problems, etc. There is a separate section for children and cartoons. Its daily circulation in Bombay was 51,589 and at other places 19,225 in 1976.

The Vyapar: In order to provide latest information in commerce and industry the Saurashtra Trust started a commercial weekly, the *Vyapar* in 1949. From 4th January 1961 it is published twice a week. It has a large circulation as a financial journal.

The circulation of the paper in Bombay was 11,240 and at other places 19,129 in 1976. The persons engaged as journalists were 13 in number in the same year. At present the Editor is Mr. S. J. Vasani.

*The Sudha*¹: A new addition to the group was the *Sudha*, a Gujarati weekly which was started in 1967 for women. The Editor was Smt. Varsha Adalja. Its weekly circulation in 1976 was 6,500 in Bombay and 5,048 in other places, of which 1,114 were subscribers. Four women were working as journalists.

The Kavita: It is a fortnightly in Gujarati devoted to poetry and poetic criticism. It was started in October 1967. The name of Editor is Dr. Suresh Dalal.

The Janmabhoomi Panchang: The Janmabhoomi Group has an efficient *panchang* department since 1945. Every year they publish a *panchang* i.e. Indian Ephemeris. It has taken-up research in the field of predictive astrology. The department is also serving the general public by providing astrological advice. The editor was Shri D. K. Sule. Its annual circulation in Bombay was 13,000 and at other places 17,000 in 1976. At Present the editor is Miss Jyoti Bhatt.

The Bombay Samachar, Bombay: The *Bombay Samachar*, the oldest vernacular newspaper in India, was founded by Mr. Furdunji Marzban, the pioneer of native journalism in Western India, in 1822. Appearing first as a weekly, it was converted in 1932, into a daily paper, but was forced by lack of resources to revert to be a bi-weekly issue in 1833. In 1855, however, it again appeared as a daily, and has remained so up to the present time. Since 1870, the paper was the property of the Minocher Homji family, who conducted it for the benefit of all sections of the public. Now it is managed by the Bombay Samachar Private Ltd.

At present the Bombay Samachar publishes the *Bombay Samachar*, daily and weekly (Sunday); *Diwali Ank*, *Panchang* and *Vasant Ank* annually. The daily circulation of the *Bombay Samachar* amounted to 1,30,985 and that of the weekly edition to 1,42,931. The strength of the office staff in 1975-76 was 48, working journalists 30 and press workmen 127. The news coverage for the paper is done by its own reporters and representatives in selected cities and towns in India. The editors of

¹ Its publication was discontinued from October 1, 1982.

the daily and weekly are Mr. Jehan D. Daruwala and Mr. Shantikumar Bhatt, respectively.

Navakal : The *Navakal*, a Marathi daily is published from Bombay since 1923. This paper had the fortune of being edited by the well-known journalist and dramatist, viz., Krishnaji Prabhakar Khadilkar who was succeeded by his illustrious son, Yeshwantrao Khadilkar, and then by his grandson Nilkanthrao Khadilkar. Shri N. Y. Khadilkar is the present Editor of the paper. It receives news from various news services and reporters in big cities in Maharashtra.

The Hindustan : The *Hindustan* which is now published as a daily from Bombay was originally started at Hyderabad (Sindh) as a weekly under the name of the *Hindu*. The *Hindu* was started in 1916 as a weekly in Devnagari script by Maharaj Lokram Sharma and Maharaj Vishnu Sharma under the inspiration of Acharya Kripalani and Dr. Choithram P. Gidwani. It was converted into a daily in 1919 in Arabic script when it was asked to deposit a security of Rs. 2,000, under the Defence of India Act. The newspaper was shifted from Hyderabad (Sindh) to Karachi in 1934 and to Bombay in 1948.

The *Hindustan* has played a notable part in the freedom movement in India. In 1926, the paper was taken over by Sind Swarajya Ashram which was later converted into Desh Seva Mandal. In 1930, the paper continued to appear under different names from different presses, although the press was confiscated and editorial staff arrested. In 1942, the paper ceased publication after the arrest of most of the editorial staff. It was registered again in 1943. It continued publication from Sind till the middle of 1948, and after migration, reappeared in Bombay on 15th August 1948, first as a weekly and then as a daily from 20th March 1949. It is now being run by Bombay Printers Ltd., a public limited company.

It is the only Sindhi daily published in Maharashtra State, and goes to many parts of the Globe wherever Sindhis are spread. The average net sale in Bombay and other places was 13,000. In 1975 the Chief Editor was Shri Jairamdas Doulatram, the present Editor being Hassomal Makhijani. There were about 100 staff members and workers in the Bombay establishment.

It also publishes a Sindhi weekly, viz., *Hindvasi*, the average sale of which was 16,882 copies.

It has representatives in almost all important places in India, who dispatch local news. It subscribes to the U.N.I. for news service.

LIBRARIES

LIBRARIES IN PRE-BRITISH PERIOD : Prior to the advent of British Rule, libraries were not entirely unknown in the State, although books were few and rare and newspapers or magazines were totally absent. However, some ancient religious institutions like *maths* or temples, families with old

literary tradition, and learned men often collected manuscripts of books for their personal use or for the use of their students. Some of these collections were impressively large and important and it may even be possible to call them the 'libraries' of the period. But such libraries were altogether few and there was no organisation about them.

The modern public library is, therefore, mainly a creation of the British administration. It was as a result of British influence that the printing of books began in India and newspapers and magazines came to be published. With the introduction of these reforms, the foundation for the starting of public libraries was laid. The lead in the matter was almost always taken by influential British Officers, Collectors and Judges, who felt that public libraries should be organised for the spread of information. They were supported, in this endeavour by enlightened leaders of Indian opinion who helped in collecting funds and in popularising the new institutions by overcoming the natural prejudices and suspicions of the people against the actions of the alien Government. The movement, therefore, made a good beginning, in the earlier half of the nineteenth century, in the city of Bombay and the other headquarters of the districts. The Bombay Native Education Society which was in office from 1827 to 1840 recognised the importance of establishing and maintaining public libraries as a means of educating the people and tried to assist them by grants in the form of cash and books. At this time, the society was the main agency for publishing books in Indian languages and hence the grant of books which it used to make was of great assistance to the libraries of this period. The same policy was continued by the Board of Education which was in office from 1840 to 1855, and when the education department was created, there were 22 libraries in the State as a whole of which 10 were in the city of Bombay. The following table reproduced from the Gazetteer of Bombay City and Island (1909) gives the information about the libraries during that period.

TABLE No. 2
CHIEF LIBRARIES OF BOMBAY IN 1909

Names	Place	Date of opening	Number of books	Members	Monthly Fee		Yearly Income
					Rs. as.	Rs. as.	
Native General Library	.. Dhobi Talao	1845	24,500	1,600	2 0	0 6	9,000
J. N. Petit Institute	.. Fort	1856	21,000	2,600	2 0	0 6	30,000
People's Free Reading Room and Library	.. Fort	1891	8,000	....	Free	....	....
Javerilal Umiashankar Library ¹	.. Bhuleshwar	1874	6,000	400	1 0	0 6	2,300
Pandit Gattulalji Library (Free) ²	.. Bhuleshwar	1900	6,000	....	Free	....	....
Muljibhoy Jivraj Khoja Library	.. Khadak	1865	6,000	300	0 8	0 4	1,700
Anjuman-i-Islam Library	.. Bhendi Bazaar	1885	5,000	300	1 0	0 4	800
Mulla Firoz Library	.. Dadyshe's Atashbehram	1831	4,500	....	....	....	1,000
Sir D. Petit Khanda Moholla Library	.. Nizampura	1870	4,000	60	1 0	0 6	800
Kamathipura Telugu Library	.. N.A.		1,500	....	....	....	....
Dr. R. G. Bhandarkar Free Reading Room and Library.	Prarthana Mandir, Girgaum.	1897	2,000	....	Free	....	....

J. N. Petit Baharket Improvement Library	.. Market	1869	1,300	....	....	....	....
J. N. Petit Library, Girgaum	.. Girgaum	1863	1,000	....	....	....	....
Dhanjibhai Framji Library	.. Khetwadi	1860	500	....	....	....	....
Khoja Chandbhoy Noor Mahomed Library	.. Mahim	....	....	....	....	....	....
Dadabhai Naoroji Free Library	.. Chikhalwadi	1900	300	....	Free	....	....
Hindu Union Club	.. Thakurdwar	1875	200	80	0 3	0 2	....

¹ The original name was Bhuleshwar Library. It was changed in 1902 when the contributors of the Javerilal Umiashankar Fund gave the donation to the Library.

² Contains about 500 old Sanskrit books.

Note.—This list only includes the Libraries registered by the Educational Department. The Chief Libraries of Societies were the B.B.R.A. Society, containing about 90,000 books, the Sassoon Mechanics Institute, containing 14,000 books, the Blavatsky Lodge containing 2,000 books and the Bombay Natural History Society's Library, containing 1,000 books. The other libraries are Circle Litteraire Bibliotheque, Dinshaw Petit, Cosmopolitan Circulating Library, Girgaum Circulating Library and the Jain Reading Room and Library.

LIBRARY DEVELOPMENT (1855-1901) : The Education Department continued the earlier policy of assisting public libraries. The department purchased books and gave to public libraries registered with the department. But unfortunately there was no special grant for assistance to public libraries and the funds for the encouragement of literature in Indian languages was very limited. It did not, in fact exceed Rs. 15,000 at any time. Hence the financial assistance given to public libraries by the Department was not material and the libraries also were not very eager to obtain recognition and registration by the Department. It may, therefore, be said that after the initial start had been given to the movement by Government, the public libraries were left to grow on their own, subject only to a nominal departmental supervision exercised in return for an equally nominal help in the form of books and publications.

This absence of departmental assistance was fortunately compensated by popular enthusiasm, for public libraries went on continually increasing during this period. With the spread of education there was a continuous increase in the number of persons who had developed the reading habit. Books and newspapers became common and available at comparatively low prices owing to the introduction of the printing press. Consequently, more public libraries were established before the close of the nineteenth century. As stated before, they were mostly maintained by subscriptions paid by the members. But some of the libraries were fortunate enough to collect large funds or to secure handsome donations from rich patrons. This prompted them to have a fairly decent collection of books and even buildings of their own.

The first popular Ministry decided to develop a regular movement of public libraries in the State and appointed a Library Development Committee (1939-40) with Shri A. A. A. Fyzee as chairman. The committee was requested to explore the possibilities of a Central Library in Bombay and three regional libraries at Pune, Ahmedabad, Dharwar and of co-ordinating all these four libraries with a net-work of town and village libraries organised all over the State. After Independence there was a tremendous expansion of education and reading habit. This resulted into establishing more and more public and private libraries.

The list of recognised public libraries in Bombay city as in 1975 is given below:—

(A) *Central Library* : Asiatic Society of Bombay and the Central Library, Town Hall, Bombay-1.

(B) *District Library* : Mumbai Marathi Grantha Sangrahalay, Bombay-14.

(C) *Other Libraries* : (1) Mumbai Marathi Grantha Sangrahalay, Dadar, Bombay-28.

(2) Dadar Sarvajanic Vachanalay, Dadar, Bombay-28.

(3) National Library, Bandra, Bombay-50.

(4) Shridhar Vasudeo Phatak Grantha Sangrahalay, Vile Parle, Bombay-57.

(5) Rashtriya Mill Majdoor Sangh Granthalay, Parel, Bombay-12.

(6) Khar Residents Association's Kamalabai V. Nimkar Pustakalay, Khar, Bombay-52.

(7) Shri Samarth Pustakalay and Lokamanya Vachanalay, Malad, Bombay-64.

(8) Marvadi Sammelan, Kalbadevi, Bombay-2.

(9) Maharashtra Mitra Mandal Grantha Sangrahalay and Mofat Vachanalay, Lalbagh, Bombay-12.

(10) Janata Kendra Vachanalay, Tardeo, Bombay-34.

(11) Kumari Krishnabai Limaye Vachanalay and Vile Parle Mahila Sangh Granthalay, Vile Parle, Bombay-57.

(12) Mumbai Marathi Granth Sangrahalay, Lamington Road, Bombay-4.

(13) Santacruz Library, Santacruz, Bombay-54.

(14) Government Quarters Residents Association's Vachanalay, Bandra, Bombay-51.

(15) Kedarnath Vidya Prasari Granthalay, Kurla, Bombay-70.

(16) I. I. T. Sanskrit Mandal, Powai, Bombay-76.

(17) Seth Jamnadas Adulkiya Lions Library, Malad, Bombay-64.

(18) Kandivali Hitavardhak Mandal, Kandivali, Bombay-67.

(19) Mumbai Marathi Grantha Sangrahalay, Ghatkopar, Bombay-77.

(20) Lokamanya Tilak Library, Chembur, Bombay-71.

(21) Social Service League Library, Chinchpokali.

(22) Mumbai Marathi Granth Sangrahalay, Goregaon, Bombay-51.

(23) Pradnya Granthalay, Worli, Bombay-18.

(24) Shri Ramdeoji Maharaj Library, Mazagaon, Bombay.

(25) Saivadi Lokseena Committee, Andheri East, Bombay.

(26) Milind Mitra Mandal Vachanalay, Sion, Bombay-22.

The details of some of these libraries are given below:

Asiatic Society — Bombay Branch : The Asiatic Society, one of the most eminent organisations in Bombay has played an important role in the intellectual life in Bombay. The institution once enjoyed an international reputation for its highly equipped library, prestigious journal and organisation of seminars and debates with a scholastic level. Formerly known as the Bombay Branch of the Royal Asiatic Society, the institution arose out of the Literary Society of Bombay, which was founded by James Mackintosh, in 1804. The objects of the society were the promotion of literary and scientific investigation connected with India, and the study of literature, antiquities, arts and sciences of the oriental world. In 1827, the Royal Asiatic Society of Great Britain and Ireland sent a proposal for the union of the two institutions; and in 1829, it formally resolved that the Literary Society of Bombay should

thenceforth be considered an integral part of the Royal Asiatic Society, under the appellation of the Bombay Branch of the Royal Asiatic Society, though the latter was to be considered quite independent of the Royal Asiatic Society.

The Bombay Geographical Society, which was originally established in 1831 and subsequently became a branch of the Royal Geographical Society of London, was amalgamated with the Bombay Branch of the Royal Asiatic Society in 1873. Another society merged in the B.B.R.A. Society was the Medical and Literary Society founded in 1789. Of the early societies, the chief were the Agri-Horticultural Society founded in 1830; the Medical and Physical Society founded in 1835; and the Literary and Scientific Society founded in 1848.

Upto 1831 the Society rented a building in the Fort for its library and reading-room; but the need for accommodation of its museum and the gradual growth of the library resulted in its removal in that year to the upper portion of the north wing of the Town Hall. The library dates from the foundation of the Society itself, and received its first tangible nucleus in the Medical and Literary Library, which had been established in 1789 by certain medical men of Bombay. Since that date many special additions have been made to the library, chief among them being a collection of books in foreign languages presented by the Honourable Mountstuart Elphinstone in 1820, some valuable Sanskrit and Prakrit manuscripts and Gujarati manuscripts presented by the Bombay Government in 1826, a collection of Parliamentary reports and other public records presented by the Court of Directors in 1837, a body of valuable works on natural history, geology, etc., by the Malcolmson Testimonial Fund in 1844, several works on natural history presented by Jagannath Shankarshet in 1863, and a collection of Oriental works by Mr. Cowasji Jehangir in the same year. These and other donations, coupled with the systematic purchase of books, have raised the total number of volumes in the library to nearly 88,000. The museum attached to the library was opened in 1816 for the collection and preservation of antiquities and of specimens of the natural history, arts and mythology of the East. It contains a fine collection of geological specimens, and many archaeological relics, inscriptions, copper-plates, carvings and the like, of great interest and value. A coin-cabinet also forms part of the museum, the nucleus of the collection consisting of donations from Government and a collection, which formerly belonged to William Frere, presented by Sir Cowasji Jehangir in 1864.

For many years membership of the Society was confined to Europeans, the first Native of India to be admitted being Mr. Maneckji Cursetji elected in 1840. After him Mr. Jagannath Shankarshet, Sir Jamshetji Jejeebhoy, and others in increasing numbers were elected. Apart from the establishment of the library and museum, the operations of the Society

have consisted of the reading and discussion of papers on Oriental subjects, and the publication of a journal, embodying those papers. The first journal was published in 1841. Apart from this the activities of the Society, both before and after its union with the Royal Asiatic Society, have been manifested on various ways, such as a scheme for a statistical account of Bombay (1805), for the translation of Sanskrit works (1806), the erection of an observatory in 1815, the collection of specimens of Indian products for the Royal Asiatic Society in 1836, the preparation of a list of subjects for investigation by the Chinese-Tartary Frontier Mission in 1847, the formation in 1848 of a commission to investigate and report upon the cave-temples of Western India, and the collection in 1865 of a sum of money in aid of Dr. Livingstone's explorations in Africa.

In 1950, the Society agreed to undertake the responsibility to expand its activities so as to undertake and discharge the functions of the Central Library. By the Trust Deed of 1950 executed between the then Government of Bombay and Bombay Branch of Royal Asiatic Society, the library of the Bombay Branch of the Royal Asiatic Society and the Central Library came into existence.

In 1955, the Government of India notified the central library as a National Depository Library under the Delivery of Books Act, 1954.

The library is equipped with a reference counter. Every day over 1,000 members of the public visit the Central Library for reading. The research section renders service to readers as well as research workers.

Books and other reference material received from the United Nations Educational and Social Council are processed and kept in the UNESCO centre and are made available for reference. The Society publishes a journal devoted to oriental studies. It also organises book exhibitions, lectures, seminars and symposiums.

The Kane Research Institute was started by the Society for the purpose of studies in Indology, Sanskrit, History and Ancient Indian Culture. The Society is recognised by the Bombay University as a Post Graduate Research Institute.

The existing stock of books, periodicals etc., of the Asiatic Society's library as on 31st March 1976 was 2,44,232 comprising 2,03,075 books, 3,157 manuscripts, 25,000 rare and valuable books, 5,000 periodicals and newspapers in bound volumes, and 8,000 periodicals which are not bound.

It had 1,495 members as on 31st March 1977. About 12,091 readers attended the library during 1976-77. The income and expenditure of the library for the year ended 31st March 1977 amounted to Rs. 5,77,232.

Mumbai Marathi Granth Sangrahalay: Upto 1898, Bombay did not claim to have any Marathi public library worth the name. Regardless

of this utterly discouraging situation existing then, eleven selfless social workers, from the lower middle class with an abundance of missionary zeal, came forward to make a determined effort in that direction. After a series of mutual consultations, and with a mere trunk load of about four hundred personal old books, they laid the foundation of Mumbai Marathi Granth Sangrahalay in 1898. During the past about 80 years this institution has steadily grown, attaining the stature of a Goliath.

The successful functioning of the reference section is the most predominant feature of all the activities of the institution. The section houses over seventy five thousand books. During 1971-72, over ten thousand readers took advantage of this section and over thirty thousand books were issued to readers during the same period. The collection of over 1,000 rare books has added a distinguishing feature to this section.

At present the vast areas of Greater Bombay, from Dahisar to Churchgate on Western Railway, and from Mulund to Boribunder on Central Railway, are covered with a closely knit net-work of 35 branches, each managed by an elected committee. The overall membership is over 11,699, and the overall collection of books is to the tune of about 2 lakhs.

With the avowed aims and objects of extending the much desired impetus to research in language and history, a language research centre (*Marathi Sanshodhan Mandal*) and a history research centre (*Itihas Sanshodhan Mandal*) were started in 1948 and 1958, respectively. The history research centre has published valuable books on historical research numbering over 20. Similarly, the language research centre also claims over 38 publications exclusively on linguistic research. Besides, this centre is currently busy in preparing the Encyclopedia of Marathi literature. Both the centres publish their own quarterlies devoted to research.

With a view to contribute to the enrichment of various literary forms, the publication division was started many years ago. Eminent writers are invited to write books on various subjects of academic interest. So far it has 30 precious publications to its credit.

Maharashtra Prabodhan Branch takes upon itself the responsibility of including the laity to take interest in sciences and technical subjects, through talks and exhibitions.

Sane Guruji Bal Vikas Mandir section exclusively for children, is always humming with activity. It runs twenty reading centres all over Bombay for children, and publishes a monthly, by name, *Balvikas*. The *kala mandal* was started with the main object of affording encouragement to the amateur activity in the field of dramatic arts. Many more projects undertaken by the library include an experimental theatre, a mobile library and an air-conditioned hall for rare books.

During 1974-75 the income and expenditure of the library was the same amounting to Rs. 10,08,047.

Bombay University Library : The Bombay University Library, one of the oldest Libraries in India, was established in 1879, and was formally opened to readers in February 1880. At present it has two units, one within the University premises in Fort and the other at the new University Campus at Kalina. The Library at Fort continues to be known as the University Library and the Library at Kalina is named as Jawaharlal Nehru Library. The Library at Kalina started its functioning from 12th July 1971, when the Statistics, Physics, Chemistry and Geography Departments were transferred to the Kalina Campus. The Library was temporarily housed in the Humanities building. The construction of a new library building at Kalina was started in 1973 and two wings were completed in June 1976 where the unit has now been permanently housed.

In the beginning though the growth of University Library was slow, to-day it is one of the largest and the most well-organised academic libraries in the country. The development in the past few decades was so rapid that an annexe to the Fort Library building was built in 1959 providing space for over 2,20,000 books. The collection of the two units now exceed 4,00,000 books and periodicals.

The library is particularly rich in subjects like Mathematics, Indian History and Social Sciences. Its reference section contains up-to-date information on most of the topics. The Library receives over 1,500 periodicals per annum of which about 1,165 are subscribed and the rest are received *gratis* and in exchange. The manuscript collection of the library is of great value for research in Indian religions, philosophy, literature and history. It has more than 1,190 manuscripts in Arabic, Persian and Urdu, and about 7,418 in Sanskrit and allied languages. Printed descriptive catalogues for most of the manuscripts are available. There are 6,740 research theses and over 1,000 maps and atlases in the library.

The library is also rich in archival materials. It has 57 micro-films and complete micro-film sets of the former edition of District Gazetteers for various States in India and the Census of India volumes for all census years.

In the early years after its establishment the library had an annual budget of Rs. 400. In 1930 the library received a non-recurring grant of Rs. 50,000 from the Government. During 1975-76 the budget of the library amounted to Rs. 12,81,574.

The valuable resources of the library are used not only by the faculty members and students of the University and its affiliated colleges, but also by the research scholars, firms, institutions, and the various government departments in the city. Every year more than 8,000 members make use of the book collection of the library.

Mantralaya Central Library : The Mantralaya Central Library started functioning as the Central Library, since 11th February 1955 as a result of the recommendation of the Administrative Enquiry Committee.

The stock of books in the library consists of Central and State Government publications, reports of various committees, commissions, Gazettes, debates of Parliament and State Legislature etc. The Library also purchases English books mainly on social sciences like politics, administration, economics, history, biography and other kindred subjects excepting science and technology. Since 1960, the library has started to purchase Marathi books and journals embracing almost all subjects. The library pays subscription to all important newspapers and journals and maintains the same after binding for future reference.

During 1976, the library had 42,358 books and 200 bound volumes of periodicals. During the same year 483 books and 200 bound volumes of periodicals were added to the existing stock and 223 periodical titles were received. The expenditure of the library was Rs. 30,000 in 1975-76.¹

Dadar Sarvajnik Vachanalay, Dadar : The Dadar Sarvajnik Vachanalay was established in 1907 with the object of doing a useful work in the educational and cultural fields. It is recognised by the Government as an 'A' Grade Library with free reading room. The institution was started only with 600 books and 100 members, now it has 30,000 Marathi, English and Hindi books. It is a peculiar institution of its kind in the area which provides English and Hindi books. At present the total number of membership of the library is about 2,000.

The hall of the library has been named as Kashinath Dhuru Hall after the name of the donor family. The income received from Dhuru Hall by way of rent is also used for the institution. Another spacious hall has been constructed on the 2nd floor with grant-in-aid from Maharashtra State Government for the reading room-cum-reference section.

During the year 1975-76 the institution received grant amounting to Rs. 6,000 from the Maharashtra Government, Rs. 30,000 from the Municipal Corporation and Rs. 1,000 from the Mahalaxmi Temple Trust.

The library arranges lectures of eminent personalities on different subjects, film shows and dramas. During the year 1976 the total number of books in the library was 29,565 of which 17,818 were in Marathi, 8,660 in English and 3,087 in Hindi.

During 1975-76 the income and the expenditure of the library amounted to Rs. 78,876 and Rs. 89,172, respectively.

¹ In 1982-83, the Mantralaya Library had 45,400 books and 10,000 bound volumes of periodicals. During the same year the library had 350 members and it issued about 200 books daily. The annual expenditure of the library was Rs. 90,000.

National Library, Bandra : The National Library was established in 1917 with the object of providing reading facilities and creating liking for literature amongst them.

In 1949, the Library was registered under the Societies Registration Act, 1860 and then under the Bombay Public Trusts Act on 3rd June 1953.

During 1976 the membership of the Library was 1,739. The library is running four branches at Bandra East, Khar East, Khar West and Mahim West. The library possesses about 40,130 books, besides 165 Marathi, 44 Gujarati, 48 Hindi, 85 English journals and periodicals and 17 dailies. Besides lending of books and magazines, it arranges cultural programmes, seminars, lectures and film shows in its own premises.

During 1976 the library received a grant of Rs. 6,000 from the Government and Rs. 75,000 from the Bombay Municipal Corporation. During the same year income and expenditure of the library amounted to Rs. 1,95,494.

The total number of books possessed by the library, on 1st February 1976, stood at 31,735, of which 15,025 were in Marathi, 3,096 in Gujarati, 2,509 in Hindi and 6,751 in English. Besides, there were 4,354 books for children in various languages.

Kandivali Hitvardhak Mandal Library : The library of Kandivali Hitvardhak Mandal was established in 1934, with the object of providing reading facilities to the people. The library section is known as H. T. Vora Smarak Library.

The library had 700 members in 1977. It possesses about 4,604 books, and readers attending the library during 1976-77 numbered 48,000.

THEATRE IN BOMBAY

Theatre in Bombay displays a fascinating variety of attributes. Sometimes while one part is dormant, the other part is dynamic, while one part is just developing, another part is historically ancient. Theatre in Bombay offers more variety than any other city in the world, even more than Tokyo. Bombay's wealth is in its heterogeneity. One comes across as many as ten different styles of theatre in as many or even more languages. There is a confluence of streams. Besides the cosmopolitan character of the city, there is another factor that gives the theatre scene here its unique piquancy. Many places in this city are linked with theatre history. Opera House, for example, signifies more than a junction of roads overlooked by a brooding building in the innards of which we see the latest movies. In the old Royal Opera House, visiting English and other European companies gave excellent drama performances. It is reminiscent of the stage performances of the best classics in English, European and Indian dramas.

Bombay is also the most prolific home of the Indian film industry. The Bombayite goes to the cinema theatre, the drama theatre, listens to classical music and generally supports the performing arts in a greater measure than other Indians.

Bombay city's first theatre came into existence in 1776.¹ The Bombay Amateur Theatre² situated on the Bombay Green, on a plot of land donated by the Government was constructed in 1776. The cost of construction was met by public subscription raised from among the European residents. In its formative years the theatre also served as the venue for important social and cultural events in the life of the English community. The theatre was renovated in 1818 and reopened in 1819. It enjoyed relative prosperity in the ensuing decade. It was patronised by Mountstuart Elphinstone, and the influential among Bombay's European residents.

The theatre was born of a nostalgic starving to re-create here the atmosphere of a London play-house, and the advertisements, the notices and the critiques of dramatic performances published in the English newspapers of the time, such as the *Bombay Courier*, the *Bombay Gazette*, and the *Iris*, bear testimony to this starving. The taste of the English play—goer found an immediate echo here, for the plays presented on the boards of the theatre were in the main the Georgian comedies and the more entertaining among the farces, popular in the first two decades of the nineteenth century in England.

In the early years of theatre's life, when society on the Island of Bombay was more compact and intimate, amateur theatricals assumed almost a private character and perhaps some of the ladies of the settlement found no hesitation in coming forward to act. But as Bombay grew in size and importance this practice was discontinued.

By 1830, the theatre was already in a state of neglect and it had finally to be sold by auction in 1835.

The Grant Road theatre, opened on February 10, 1846, was situated in the heart of what was then called the Black Town. Towards the latter half of the century, Bombay was already transformed from a frontier outpost into a commercial and industrial centre. In the new urban setting, the area around the Grant Road theatre became Bombay's theatre land. The theatres that had sprung up in Grant Road were usually engaged by the Indian companies, and with the construction of the Gaity Theatre in 1879 English drama moved into more respectable surroundings in the Fort area.

¹ Dr. Kumudini Mehta, *English drama on the Bombay Stage*, Ph.D. Thesis.

² *Ibid.*

The original dramatic efforts in Marathi and Gujarati began to reflect in this period. The moods engendered by social reform and nationalist sentiments and plays of intrinsic dramatic merit commenced to appear.

In the beginning only English dramas were performed in these theatres. Another well-known theatre during the early years of the 19th century was the Artillery theatre at Matunga. A great entertainment was held here at the beginning of November 1820, when all Bombay society, including the Governor, witnessed a performance of "Miss in her Teens and the Padlock".

In 1909,¹ the chief European theatres in Bombay were the Novelty and the Empire. The Tivoli was in use in 1909, but was renovated and improved, and renamed as Gaity. The Empire was opened at the close of 1907. During the closing years of the 19th century, a few professional companies visited Bombay and the bulk of the theatrical performances were given by two good companies of local amateurs.

Indian drama commenced to appear in Bombay about the middle of the 19th century, the pioneer being one Mr. Rambhau, who borrowed plots for his plays from Sanskrit literature. In 1865, a Gujarati play was enacted, and between that date and 1875 a large number of Gujarati plays were enacted. The native companies utilised the theatre at Grant Road mentioned above. Subsequently four to five new theatres sprang up into existence in the neighbourhood of Grant Road, namely, the Elphinstone, the Original, the Victoria, the Ripon, and the Bombay theatres. Between 1875 and 1885, several new native dramatic companies were formed, the most popular among which were the Niti Darshak (Gujarati) and the Hindustani (Parsi). The closing years of that decade also witnessed the foundation of the Parsi Natak Mandali. This marked the substitution of the Western harmonium by the Indian soulful *sarangi*. In 1888, a permanent Gujarati company was formed, which purchased the Gaity.

The native theatres of Bombay presented Marathi, Gujarati and Urdu dramas. Marathi dramas were played only by touring companies, the chief among which were Kirloskar and the Shahu Nagarvasi companies. The Marathi stage opened a glorious chapter with the performance of the *Shakuntal*, written by Annasaheb Kirloskar, in 1880. The performance of *Shakuntal* gave new dimensions to Marathi stage and it marked the beginning of the glorious history of Marathi drama stage.

In 1909, there were six theatres for native performances at the junction of Falkland Road and Grant Road, in addition to the rebuilt Gaity theatre opposite Victoria Terminus station, and two theatres on Kalbadevi Road. Some of the theatres in Grant Road area were very indifferent structures lacking in sanitation or accoustics. The most up-to-date theatres in the

¹ S. M. Edwardes' *Gazetteer of Bombay City and Island*.

Grant Road neighbourhood were the Grand theatre, built by a Parsi actor in 1907 and the Appu's theatre, which was opened a little later.

The Parsi² theatre is supposed to be the first vernacular organised theatre. The history of theatre in Bombay is traceable to 1776 when the Bombay theatre was established. This theatre was however dominated by English drama performances. Though there were a number of efforts to give performances in vernacular by local talents, the information about the organisers is not available. The Parsi Dramatic Core established in 1853 can be regarded as the commencement of the Parsi theatre. It was in 1853 that the Core performed the 'Rustom Jabolli and Sohrab'. The Parsis established a number of theatres in Bombay in the last century as well as in the present one. A few of them may be mentioned here. The Edward theatre on Kalbadevi Road is supposed to be established during the decade 1850-60, and it was formerly a venue of Gujarati dramas. The Elphinstone was established in 1853. The Original theatre also was established in the same year. The Esplanade theatre which is no more in existence was formerly situated near the Crawford Market. The Gaity was another Parsi theatre where mainly English dramas were played. It appears to be the predecessor of the present Capitol. The Tivoli was another theatre which was mainly used by English theatrical companies. It was located at a site presently occupied by the *Times of India* press and office. The Novelty, said to be constructed in 1887, was popular among the Europeans. The present Excelsior theatre was established on the site of the Novelty. The Grand theatre opened in 1907 in Grant Road area was burnt in a fire in subsequent years. The Victoria theatre was built in the Grant Road area in 1870. The details of the Golpitha Natyashala in Golpitha area, the National theatre and the Ripon are not known. The Empire theatre built in 1907 was started by the Bombay City Improvement Trust, and was designed to accommodate an audience of about one thousand. It was a drama theatre upto 1930 after which it was converted into a cinema house. It is one of the old cinema theatres, and was renovated in 1948. The Royal Opera House was constructed on its present premises in 1925 by a Parsi. It was a venue of English, Marathi and Gujarati dramas upto 1935, after which it was converted into a cinema house. In those days it was supposed to be a very good theatre, the cost of construction being about Rs. 7.5 lakhs.

The Eros opposite Churchgate station was constructed in 1937. It was supposed to be an excellent addition to the theatres in Bombay, as it was exquisitely designed as per the standards of those days. It was also a venue of dramas relished by the elite in Bombay, but was subsequently converted into a cinema house.

² *Parsi Theatre—Udbhav Aur Vikas* by Somnath Gupta.

During the course of this century Marathi drama stage made immense progress in Bombay. There is a particular class of connoisseurs of Marathi drama. The Marathi stage which celebrated its century in 1980 enjoyed a very great patronage not only from Marathi speakers but also from Gujaratis, Parsis and Hindi speakers in Bombay. Now Marathi dramas are played in a majority of the auditoriums in Bombay mentioned in the table below.

During the course of the last about 70 years a good many theatres and auditoriums were thrown open to the Bombay public. The pace of their development gathered momentum after the Second World War and Indian Independence. The introduction of electricity from the second decade of this century in theatres was an important event. Due consideration came to be given to sanitation, comfort of the audience, audition and light effects on the stage.

The growth of urbanisation and complexities of city life provided and immense stimulus to the growth of theatres after Independence. At present there is a galaxy of auditoriums in Bombay wherein drama, dance recitals and musical concerts and ballets are performed. Some of the auditoriums are exclusively given for Western music concerts and ballets, while a majority of them are patronised by companies performing Marathi and Gujarati dramas. The list of the main auditoriums in Bombay is furnished in table No. 3.

TABLE No. 3
THEATRES IN BOMBAY¹

Name of theatre 1	Location 2	Date of establishment 3	Type and language(s) of usual performances 4	Amenities 5	
Homi Bhabha Auditorium ..	Navy Nagar, Colaba.	....	Mainly Western music concerts and ballets.	Seats 1,036, Air-conditioned, very comfortable.	
Tata Theatre	Nariman Point	....	Theatre from all over India and abroad, as well as all performing arts.	Seats 700, Now run by NCPA. Excellent acoustics, Air-conditioned, splendid decor, Revolving Stage.	
NCPA Mini Theatre	Nariman Point	1966-67	Dance, Drama, film shows and music programmes, both Indian and Western.	Seats 114, Air-conditioned.	
Patkar Hall	New Marine Lines	1-10-1963	Theatre in Gujarati and English, dance and qawali programmes.	Seats 750, Air-conditioned, comfortable.	
Birla Matushri Sabhagriha	New Marine Lines	....	Theatre in Gujarati, Marathi and occasionally Hindi, Indian music, concerts.	Seats 1,159, Air-conditioned, Revolving Stage.	
Ranga Bhavan	Dhobi Talao	....	Theatre in Marathi, Tamasha, both Indian and Western music programmes.	Seats 2,850, Open-air.	
Sahitya Sangh Mandir	Bhalerao Marg (Charni Road)	1964	Theatre in Marathi	Seats 800, Air-conditioned.	
Hinduja	Charni Road	11-10-1978	Marathi and Gujarati theatre and Indian music concerts.	Seats 600, Air-conditioned.	
Bharatiya Vidya Bhavan	Wilson College Road, Chowpatty.	7-11-1938	Theatre in Gujarati, music and dance programmes.	Seats 700, Air-conditioned.	
Tejpal Auditorium	Gowalia Tank	....	Theatre in Gujarati, English and sometimes Hindi.	Seats 650, Air-conditioned, comfortable.	
Sophia Bhabha Auditorium.	Bhulabhai Desai Road	....	Theatre in English and Western music concerts.	Seats 850, Air-conditioned.	
Ravindra Natya Mandir	Prabhadevi, Worli	1-5-1964	Marathi theatre, also performances by visiting troupes and Indian music concerts.	Seats 923, Air-conditioned, comfortable.	
Hanuman Theatre	Lalbaug	....	Tamasha	Seats 500.	
Shivaji Mandir	Near Dadar Railway Station.	....	Marathi theatre	Seats 1,022, Air-conditioned.	
Dinanath Mangeshkar Hall..	Near Vile Parle Rail- way Station.	24-4-1978	Marathi theatre	Seats 950, Air-conditioned.	
Chhabildas Hall	Near Dadar Railway Station.	....	Theatre in Marathi and Hindi by amateur and experimental troupes.	Seats 200.	
Shanmukhananda Hall	King's Circle, Sion	August 1963	Music, dance, theatre mainly by visiting troupes in Tamil, Kannada, Malayalam, Marathi.	Seats 3,012, Biggest, Air-conditioned.	
Balgandharva Rangamandir	Bandra	....	Hindi and Marathi theatre	Seats 900, Open-air.	
Prithvi Theatre	Janki Kutir, Juhu	....	Theatre in Hindi and English, also dance programmes.	Seats 509, New thrust stage, Air-conditioned, Garden Cafeteria, Excellent snacks, also dinner by candlelight.	
Bhaidas Sabhagriha	Juhu-Parle Scheme	24-3-1973	Theatre in Gujarati and Marathi, Indian music programme.	Seats 1,200, Air-conditioned.	

¹ The *Taj* Magazine, 1st quarterly, 1982.

TABLE No. 3—contd.

Name of theatre 1	Location 2	Date of establishment 3	Type and language(s) of usual performances 4	Amenities 5
N. Thakkar Hall	Vile Parle (East)	....	Theatre in Gujarati, Indian music programmes.	Seats 650, Air-conditioned.
Amar Grover Auditorium	Haji Ali	1971	Gujarati and other performances	Air-conditioned.
Bhulabhai Desai Auditorium	Marine Drive, Back Bay Reclamation.	1964	Cultural performances, international conferences and educational activities.	....
Bharati Kala Manaram	Chunabhatti	....	....	....
Balmohan	Shivaji Park	....	....	....
Amar Hind Mandal	Dadar	1947	....	....

The Tata National Theatre¹ at Nariman Point deserves a special mention. It is designed specifically to fulfill the exquisite accoustic and visual requirements of Indian classical music, dance and drama. This magnificent auditorium possesses the most sophisticated accoustic properties so as to do away with the customary reliance on artificial amplification. While maintaining the essential beauty of modern architecture, the architects have achieved their accoustic purpose by means of sophisticated devices. All extraneous noise or sound from the auditorium is eliminated by special devices. The National Centre has some features, perhaps unique in the world which distinguish it from any other auditorium in the country.

Types of Theatre in Bombay : Broadly the theatre in Bombay can be classified as professional and amateur. However the theatre can be classified more scientifically into traditional theatre and modern theatre. The traditional theatre is closer to the *Natyashastra of Bharat*. It comprises three sub-classes, namely, folk, temple and urban theatres. The Folk theatre aims at entertainment cherished by the lower middle class and poorer people. It covers *Tamasha, Bhavai, Jatra, Chavittu Natakam, Theru Koothu, Nautanki, Bailata, Yakshagana*, etc. The aim of the Temple theatre is to evoke awe and reverence, and is patronised by the religious people, mainly from the south. It comprises *Kathakali, Krishnattam, Kutiyattam* and *Mahadevi*. The Urban theatre aims at entertainment and instruction combined together, and enjoys the patronage of sophisticated urban elite and middle class.

The Modern theatre which is closer to the poetics of Aristotle but very often descending to a much lower level, aims at entertainment of the masses. It is more commercial in nature.²

ANIMAL WELFARE ORGANISATIONS

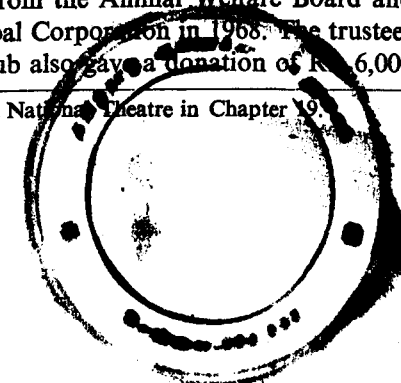
All India Animal Welfare Association, Bombay 4 : The Association was established in 1951 at Bombay. It was at the suggestion of the Animal Welfare Delegation, sponsored by the India Society for the Protection of Animals, London that the All India Welfare Committee was changed into the All India Animals Welfare Association. It was registered under the Bombay Public Trusts Act, 1950 on 14th May 1953 with a view to promote welfare of animals and birds in India and other countries.

In 1969 the association had 100 ordinary members, 25 life members and an associate member.

It received a grant of Rs. 3,450 from the Animal Welfare Board and Rs. 7,000 from the Bombay Municipal Corporation in 1968. The trustees of the Royal Western India Turf Club also gave a donation of Rs. 6,000

¹ For details refer to the account of Tata National Theatre in Chapter 19.

² *Taj Magazine*, 1st quarterly, 1982.



to the association in 1969. The association received donations of two vans, one each from the Animal Welfare Celebrations Committee and the India Society for the Protection of Animals, London in 1952 and 1967, respectively.

The association has a small staff consisting of a supervisor at the kennel, two staff members to prevent cruelties at the slaughter house and to maintain the water troughs, etc. It has also an ambulance.

The association rescues some good dogs caught by the Corporation by paying necessary charges and finding for them suitable homes. It has rescued and found homes for about 2,000 dogs so far. It looks after the welfare of dogs in the city. It can keep 50 animals in its kennel. It receives generous finances from the Bombay Humanitarian League.

The association is a member of the International Vegetarian Union. It has assets and properties valued at Rs. 31,318. Its income and expenditure amounted to Rs. 39,084 in 1969.

Bombay Humanitarian League, Bombay 3 : The Bombay Humanitarian League is one of the oldest charitable humanitarian organisations established at Bombay in 1910.

It is now an all India humanitarian organisation working in various States. It is also internationally known as it gives co-operation to the international organisation for animal welfare, protection of animals, vegetarianism and prevention of cruelties in the name of science, religion, food etc. In times of famine and natural calamities it organises extensive relief operations especially for cattle and occasionally for human beings. Such relief measures were undertaken in the past in Maharashtra, Gujarat, Madhya Pradesh, Bihar and Rajasthan. In Bombay the League organised influenza relief work during epidemics and provided free medical aid to people. The league takes over unclaimed animals from cattle pounds and arranges for their protection in rescue homes run by it. It also takes over weeded out animals from Aarey Milk Colony. A *gosamvardhan* trust was founded by the League to start an experimental cow unit at the Aarey Milk Colony to prove the potential of cows in dairy trade, and accordingly donated 225 cows.

The income and expenditure of the league amounted to Rs. 2,03,428 and Rs. 2,11,813, respectively during 1975-76.

Bombay Panjrapole Trust, Girgaum : The Bombay Panjrapole Trust, one of the largest *panjrapoles** established in the country, was started in 1834. The management of the trust is vested in a board of trustees consisting of ten Hindu and five Parsee members.

*A *panjrapole* is an asylum for disabled animals whether the disablement be due to old age, sickness or injury.

The trust maintains 1,500 animals and five herds of *Gir* cows. It produces nearly 5,51,000 litres of cow milk per annum and distributes it in sealed bottles to the public. It also distributes, free of cost, cows, bull calves, bullocks and best pedigree bulls to needy farmers and State Government for their key village centres and development schemes. Among the four branches established by the trust, one is functioning at Chembur.

The income and expenditure of the trust amounted to Rs. 14,62,025 and Rs. 15,00,955, respectively during 1970.

Bombay Society for Prevention of Cruelty to Animals and Bai Sakarbai Dinshaw Petit Hospital for Animals, Parel : The society was founded in 1874 by Mr. Cleveland, General Bailard, the Rev. Dr. Wilson, Sir William Lee-Warner and other residents of Bombay for promotion of kindness and prevention of cruelty to animals through education, legislation and establishment of a veterinary hospital.

The society employs a corps of about 15 agents led by a field officer. They are constantly on the alert about the offences against animals and are armed with police powers under the Prevention of Cruelty to Animals Act, 1960.

Ten years following the birth of the Bombay Society for Prevention of Cruelty to Animals, the Bai Sakarbai Dinshaw Petit Hospital for Animals was founded by Sir Dinshaw Maneckjee Petit in 1884. The management and control of the hospital was vested in the hands of the committee of the Bombay Society for the Prevention of Cruelty to Animals.

The hospital is equipped to treat all kinds of animals and birds except wild carnivora. Camels, elephants, chimpanzeas, ostriches, deer of various species, rare lemur; and pet panthers are treated as out-patients.

Of the daily average number of 100 in-patients, the majority are dogs, numbering about 60, milch cattle, cats, monkeys, horses and pet-birds. More than 60 per cent of the animals under treatment are treated free of cost or at concessional rates.

The hospital is well equipped with separate wards for different kinds of animals, surgical operation theatres, an up-to-date patho-bacteriological laboratory and an X-ray department in the charge of a trained radiologist.

The veterinary surgeons who treat the animals are mainly members of the teaching staff of the Government Veterinary College which is situated adjacent to the hospital.

There is an adequately staffed out-patient department functioning on all week days. About 50 patients are treated every day.

ART, LITERATURE AND CULTURAL ORGANISATIONS

Amar Hind Mandal, Dadar : The Amar Hind Mandal was established in 1947 with the main objectives of creating popular interest in social and cultural development and sports. It also strives for the welfare and progress of the public in educational, cultural and social fields.

The activities of the Mandal include conducting of sports and gymnasium, staging of dramas, a hall for social functions, offering medical aid, lecture series, educational help and other cultural activities. The *Vasant Vyakhyanmala*, a series of lectures in the spring season, arranged by this Mandal has been enjoying patronage of the enlightened and studious Maharashtrians since its starting in 1947. All eminent leaders in all walks of life in Maharashtra have graced the platform of the Mandal in this series.

Mandal has been conducting its activities mainly on its own resources while it gets a petty grant from Government.

Bharatiya Music and Arts Society, Sion : The Bharatiya Music and Arts Society was established on 23rd February 1953.

The object of the society is to establish classes, schools or colleges for the study of music, dance and allied arts.

The music college of the Society had a strength of 215 students in 1975. The music classes are conducted in the premises of South Indian Welfare Society's High School at Matunga, and National Kannada High School, Wadala. In the year 1974-75 the Society introduced a seven year integrated diploma course for music, both vocal and instrumental. After completion of the course the successful candidates are awarded diploma, viz., *Sangeetha Vidya Praveena*. The Society conducts annual music competitions every year.

The Society had 750 members including founders, patrons, life members and ordinary members.

Bombay Art Society, Jehangir Art Gallery, Fort : The Bombay Art Society was founded in December 1888 with the object of promotion and encouragement of Art by holding exhibitions of pictures and other works of art. This is the oldest art institution in India in the field of fine arts. The society is registered under the Societies Registration Act of 1860.

The activities of the society include publication of an art journal, convening and conducting meetings and arranging lectures in connection with art, establishment and maintenance of a gallery for the exhibition of pictures and other works of art.

The affairs of the society are managed by a managing committee. The Governor of the State is the chief patron of the society. In 1976-77, it had 5 life members, 55 ordinary members and 15 students. The society

depends for its funds upon the subscriptions of members and grants received from Government. In 1976-77 it received Rs. 2,500 from Bombay Municipal Corporation, Rs. 1,000 from Government of Maharashtra and Rs. 2,000 from Lalit Kala Academy. About Rs. 4,500 had been distributed by way of prizes. In 1976-77 the income and expenditure amounted to Rs. 33,711.

The society collected exhibits of prominent artists for an exhibition of art and its sale was organised by the Thane District Relief Committee to augment the Chief Minister's Relief Fund for the cyclone affected areas of Maharashtra. Numerous artists from all cadres belonging to Maharashtra had donated their paintings to the relief committee which were exhibited for sale. The society publishes an art journal. In 1975-76, four journals were published and sent to members, art bodies, art schools, colleges, libraries and to a number of publishers in India and abroad.

British Council, Fort : The British Council, founded in 1934, is the principal cultural agency of the United Kingdom for developing cultural relations with the Commonwealth and other countries. It is an independent non-political organisation supported by public funds, with the defined aims of promotion of a wider knowledge of the United Kingdom and the English language abroad and the development of closer cultural relations with other countries. In furtherance of the objectives, it arranges for exchange of persons in educational, cultural and other fields to and from the U.K. It also sponsors dramatic and musical performances and exhibitions.

The council established a library at Bombay in 1950 and the other two libraries are situated at Pune and Bhopal. These three libraries together have approximately 26,000 members. The British Council library in Bombay has very valuable books on all subjects. Its membership is sought for by thousands of readers. The council's income is derived entirely from public funds.

Besides, it arranges for cultural exchanges and educational visits, and strives for understanding and goodwill between India and the U.K.

Circle Litteraire, Fort : The Circle Litteraire Bibliotheque¹ Dinshaw Petit was founded by a group of prominent Indian and European gentlemen on the 9th June 1886. The Circle Litteraire is governed by a constitution which consists of provisions of the usual kind for a cultural institution. Membership of the society is open to those interested in French language and literature.

The Circle Litteraire is a purely educational and cultural institution for the study of French and is registered as a society and as a public trust. The library consists of a fairly extensive collection of works on French literature.

Upto the beginning of the Second World War the Circle Litteraire was amongst the two or three leading cultural institutions of Bombay and its substantial membership came from every class of society. Its patrons were the successive Governors of Bombay, Sir Dinshaw Petit and the Maharaja of Kapurthala. Professors, teachers and students were also well represented. Its regular cultural and educational activities consisted of lectures, talks and discussions in French on subjects connected with French language, literature and thought, staging of French plays and various social activities. Among the famous Frenchmen felicitated by the society were Pierre Loti, the celebrated novelist, and the great political figure, Georges Clemenceau. It was mainly due to the efforts of the Circle Litteraire that the University of Bombay introduced French as a subject for the Honours Degree at the B.A. and M.A. examinations.

The work of the Circle Litteraire is financed by income derived from membership fees, interest on deposits, occasional donations, etc. The society always received a very friendly encouragement from the representative of the Government of France in India from whom valuable donations of books and periodicals have been received.

Crafts Council of Western India, Malabar Hill, Bombay 6 : The Crafts Council of Western India was set up in Bombay on 28th February 1966. Subsequently in 1972, its headquarters was shifted to New Delhi and later to Madras. In order to continue the work done by the Crafts Council of India in Bombay, a new organisation, the Crafts Council of Western India was set up and registered in Bombay in June 1972. This organisation is affiliated to the national body, the Crafts Council of India, as well as to the World Crafts Council at New York, U.S.A., whose Asian headquarters is in Sydney, Australia.

The council strives to assist craftsmen in every possible way. It also aims at encouragement of craftsmen in the adoption of improved methods of manufacturing.

It holds annual crafts exhibitions at the Jehangir Art Gallery and other venues. Craftsmen from 12 States in India have benefited through the sales in Bombay.

In August 1975, the Crafts Council of Western India, invited by the Handicrafts Marketing and Service Extension Centre, Kolhapur (All India Handicrafts Board) jointly sponsored a market meet of Maharashtra crafts. About 30 crafts units participated with exhibits including embroideries, wood work, silver jewellery, dolls, batik and textiles.

Film shows, lectures and demonstrations are conducted by the council for members. In addition to demonstrations in embroidery, textile printing, pottery, glass blowing, paper making and weaving, the council

proposes to make craft kits for children and to print books on craft making and collaborate with organisations which hold vacation craft training programmes. The most important task is the preservation and exhibition of the crafts of Western India.

The council has a plan to build a crafts museum and a craftsman's workshop.

It is a self supporting voluntary organisation.

Indian Council for Cultural Relations, Marine Lines : The Indian Council for Cultural Relations with its headquarters at New Delhi is an autonomous organisation entirely financed by the Government of India to establish and strengthen cultural relations between India and other countries. It has got branches at Bombay, Calcutta and Madras.

Activities of the council include exchange of visits of scholars, artists and men of eminence to various organisations and centres of learning. It also arranges international conferences, seminars and lectures by renowned scholars. It has maintained Indian cultural centres, and established chairs of Indian studies abroad. The council also takes care of the welfare of overseas students in India and looks after the administration of the Jawaharlal Nehru Award for International Understanding. It presents books and specimens of Indian art to universities, libraries and museums in other countries. It has a library containing about 25,000 volumes. The council undertakes the work of interpretation of Indian art and culture, and translation of Indian works into foreign languages. It also publishes a quarterly, viz., *Indo-Asian Culture* and a bi-monthly, viz., *Cultural News from India*, both in English, as also a quarterly journal in Arabic.

Mumbai Marathi Sahitya Sangh, Charni Road : The Mumbai Marathi Sahitya Sangh established on 21st July 1935, has been functioning in Bombay as an active centre for intellectuals, artists, educationists and litterateurs. The institution owes its origin to the pioneering efforts of Dr. A. N. Bhalerao. It was started as a central literary institution under the presidentship of the late Prof. A. B. Gajendragadkar.

The Sangh holds literary conferences within the limits of Greater Bombay with a view to bring together all those interested in literature. It organises seminars on literacy, cultural and educational subjects. The Sangh arranges lectures and invites prominent persons from various parts of the country.

Felicitations are also held in honour of celebrated writers, poets, editors, dramatists and actors and particularly those who visit Bombay under Government of India's cultural exchange programme. The Sangh guides and directs young men and women in the study of Marathi classics. It conducts certificate examinations in Marathi. About twenty-five devoted

professors of Marathi participate in the programme of Marathi teaching by this institution. Classes for teaching Urdu and Russian languages through Marathi medium are also conducted by the Sahitya Sangh.

One of the good schemes of the Sangh is the seven memorial lecture series in commemoration of Waman Malhar Joshi, Hari Narayan Apte, Dr. A. N. Bhalerao, V. S. Khandekar, Anna Martand Joshi, Lalaji Pendse and Nath Madhav, who have adorned the literary horizons of Marathi literature and social life in Maharashtra. The Sahitya Sangh has taken keen interest since its inception in the development of Marathi theatre. It has also established a drama wing and Amrit Natya Bharati and a school for imparting education.

In 1964, the present building of the Sangh Mandir was constructed. The air conditioned theatre named after Dr. A. N. Bhalerao, consists of an auditorium with a seating accommodation of over 800, a spacious stage equipped with all modern amenities and contrivances for the performance of play and dance. Dr. Bhalerao Natya Griha is made available at concessional rates on Wednesdays for Marathi, Hindi and Sanskrit experimental drama performances.

The offices of Marathi Natya Parishad; the Granthali; the Drama Artists' Association and the Professional Marathi Drama Producers' Guild which have similar aims and objects are situated in the premises of the Sahitya Sangh.

A reference library with a collection of about 10,000 selected books has been established to commemorate the late Lt. Col. Principal, A. B. Gajendragadkar, who was the president of the Sahitya Sangh.

In 1982 the Sangh opened the N. R. Phatak Research Centre for fundamental research in Marathi stage and literature. The Municipal Corporation has given a grant of Rs. 50,000 for this centre.

The Sahitya Sangh was honoured by the Government of the German Democratic Republic by inviting the artists of the Sangh for drama recital on the occasion of silver jubilee celebration of the Republic in that country in September 1974. The theatrical troupe gave many drama performances in the G.D.R., Zurich and Berlin.

The Sangh has rendered good service in the field of Sanskrit drama.

In 1980-81 the strength of members of the Sangh was 1,353 including 1,191 life members. During the same year the income and expenditure amounted to Rs. 5,82,157.99.

National Centre for the Performing Arts, Nariman Point, Bombay-21 : The centre originally registered as the National Institute of the Performing Arts in 1966 was renamed in 1967 as the National Centre for the Performing Arts. The main objects of the centre are, to organise, sponsor,

promote and establish scientific research in various fields of fine arts and to establish a national centre for the study and performance of arts.

The centre has built a small recording auditorium, a library and studios in the premises of the Bhulabhai Auditorium. Formerly it had an auditorium donated by late Mrinalini D. Desai, the daughter-in-law of the late Bhulabhai Desai at Breach Candy. Now it has a magnificent and artistically designed auditorium at Nariman Point. Eminent connoisseurs of art and philanthropists like J. R. D. Tata are associated with this organisation. The library is equipped with proper listening facilities, records, tapes, manuscripts and has a large collection of books. Besides, the centre has established a Performing Arts Circle with about a thousand members. The centre also undertakes several research projects.

The centre has come up with the endowments and has received generous support from the Government of India and the Government of Maharashtra. The Government of Maharashtra has made available a land of 8 acres and the Government of India has sanctioned a substantial loan. The annual budget of the centre amounts to Rs. 10 lakhs.

Shanmukhanand Fine Arts and Sangeeth Sabha : The Shanmukhanand Sabha was established by a band of lovers of classical music and dance on 14th April 1944. The Sabha with an initial membership of 500 was amalgamated with a similar organisation, viz., Fine Arts, Bombay in 1950. The new institution came to be known as the "Shanmukhanand Fine Arts and Sangeeth Sabha".

The main object of the institution is propagation of classical music, dance, drama and other fine arts and also to provide medical relief to the needy persons. This organisation has earned a good reputation in sponsoring the performances of well-known celebrities of Indian classical music and dance. The needs of the connoisseurs of performing arts in the Sion-Matunga and Suburban areas have been satisfied by it by giving performances of top-most artists belonging to various schools of music and drama.

The Shanmukhanand auditorium is the biggest and one of the most magnificent ones in Bombay. It has a seating capacity of 1,552 on the ground floor, 896 in the first balcony and 564 in the second balcony, which make a total of 3,012 seats. It is the largest fully air-conditioned multipurpose auditorium with the best and latest accoustics. It is a popular venue of concerts of music, dance, drama, and get togethers. Since it has a huge seating capacity it is quite an economical auditorium.

The Sabha, devoted as it is to propagation of classical music, has established a school, viz., Sangeet Vidyalaya for imparting education in Karnatic vocal as well as instrumental music and also in Sitar recital in Hindustani music.

Every year the Sabha conducts music competition in which students from other institutions and private classes also take part.

The Sabha started a medical relief centre for the benefit of people of all castes. The medical centre is equipped with a pathological Laboratory, X-Ray clinic, E.C.G. Unit, Dental clinic, Eye clinic, etc. There are experts assisted by competent staff and equipment.

The facilities provided are available to the public at concessional rates. The philanthropic activities of the Sabha also include medical check up of students in the nearby schools at concessional rates.

The Sabha also arranges film shows on health and hygiene for the children of nearby schools for which admission is free. It also arranges lectures on health and hygiene for the benefit of the citizens. The Sabha also arranges lectures and demonstrations on music by eminent musicologists and instrumentalists. A quarterly journal, viz., *Shanmukha* devoted to music is also published.

The Sabha had 5,700 members on 30th June 1980. It received a grant of one lakh rupees from Central Government, one lakh rupees from Maharashtra Government and Rs. 25,000 from Tamil Nadu Government in June 1980.

The assets of the institution were worth Rs. 3,91,946 in June 1980. Its income from the music school, amounted to Rs. 1,80,981 and from the medical centre Rs. 96,726 in the year ending with June 1980.

Shilpi Kendra, Colaba Causeway : The Shilpi Kendra was established in December 1963. It is an organisation run by honorary workers dedicated to preserving India's rich artistic heritage and works under the guidance of the All India Handicrafts Board. The objects of Shilpi Kendra are to popularise and foster the advancement of Indian handicrafts; to help the hereditary craftsmen to continue to practise their art; and to provide them good standard of living through the sale of their handicrafts.

Every year it honours those craftsmen and craftswomen in Maharashtra, who have excelled themselves at their individual crafts by giving Master Craftsman Awards. The exhibitions of crafts are also organised in collaboration with the All India Handicrafts Board.

It maintains direct contacts with craftsmen by eliminating middle men and ensures fair returns for their labour. It also helps the craftsmen to adopt new designs and forms, and encourages to form co-operative societies. Necessary financial help for buying raw materials and machinery is offered by the Kendra.

The Kendra helps the artisans by selling the articles at home and abroad.

The Shilpi Kendra had 77 members which included 30 founder members, 14 life members and 33 ordinary members. It received a loan of Rs. 50,000 in 1967 and grant-in-aid of Rs. 25,600 in 1968 from the All India Handicrafts Board, New Delhi.

Sur-Singar Samsad, Bombay-6 : The young music enthusiasts founded an organisation under the name of Sur-Singar Samsad in 1947 to promote and popularise Indian classical music.

The Sur-Singar Samsad is a movement, rather than an institution, devoted to serve and promote the interests of both artists and public.

It holds the Swami Haridas Sangeet Sammelan once a year lasting for a week. It is one of the most popular music festivals in the country, wherein topmost Indian classical vocalists, instrumentalists and dancers participate.

The Kal-Ke-Kalakar Sangeet Sammelan is a unique venture for discovering talent. Another sammelan, viz., the Ras Ganga was started from 1966 which comprises *lok sangeet* and dramas. Alankar is the music circle of the Samsad which arranges for classical music programmes for its members at least once in a month. The Samsad presents titles of the Sangeet-peeth to top musicians and dancers every year. It also publishes a monthly news-bulletin, the *Sur-Sandesh*.

The assets of the institution were valued at Rs. 83,296 and income and expenditure was the same which amounted to Rs. 72,576 in 1975.

Vile Parle Music Circle, Vile Parle : The Vile Parle Music Circle, an eminent organisation in the field of music programmes, was established in 1958 with the efforts of Shri Sadanand Danait, Umakant Deshpande, the late Nanda Patkar and others to provide a high standard of musical entertainment to the residents of Bombay. A band of enthusiastic lovers of music have launched this organisation which has won the patronage of hundreds of connoisseurs of music.

The organisation was inaugurated on 16th August 1958 under the presidentship of M. C. Chhagla, the then Chief Justice of Bombay. This function has become memorable because Surashri Kesarbai Kerkar, the exponent of the Jaipur School of music gave concert of classical vocal music.

The circle was registered under The Bombay Public Trusts Act, 1950 on 4th April 1960. The aims and objects of the institution are to promote music and other fine arts, to facilitate and spread education in music and other fine arts by establishing classes and academics for imparting scientific knowledge of Hindustani Classical music and other fine arts. It is to the credit of this organisation that it arranged musical concerts

of celebrated artists, such as Smt. Kesarbai Kerkar, Smt. Gangubai Hangal, Smt. Hirabai Badodekar, Ustad Abdul Halim Jafer, Smt. Laxmi Shankar, Shri Bhimsen Joshi, Shri Vasantrao Deshpande, Shri Nikhil Bannerjee, Ustad Allah Rakha, Pandit Ravishankar, Smt. Manik Varma, Ustad Bismillah Khan, Kumar Gandharv, Ali Akbar Khan, Smt. Shobha Gurtu and almost all other contemporary artists. In addition to the regular bi-monthly programmes, the circle also arranges for some special programmes which attract music lovers from distant suburbs and parts of the city. The circle is recognised by the Sangeet Natak Academy since January 1961 as an important organisation in the field. The Sangeet Academy of the circle started functioning from 1st July 1980. Through the Sangeet Academy systematic training in vocal classical music and natya sangeet is being imparted to the students under the guidance of Dr. Mrs. Jyotsna Mohile. About forty-six students were enrolled within a span of one year. It is affiliated to the Akhil Bharatiya Gandharva Mahavidyalaya for purposes of examinations since April 1981.

The circle has formed Natya Shakha for the purpose of encouraging dramatic talent. It also gives instruction in drama performances and connected matters. The Circle organises drama festival staging selected dramas.

Shri P. L. Deshpande, a talented Marathi litterateur and connoisseur of music, takes a interest in the activities of the circle. His guidance to the Natya Shakha is worthy of mention.

The Parle Music Circle had on its roll about 1,044 members in June 1981. The assets of the institution as on June 1981 were worth Rs. 4,72,395 while its income and expenditure amounted to Rs. 71,991.

The institution receives an humble grant of about Rs. 3,000 from the Government of Maharashtra.

CHARITABLE ORGANISATIONS

Babulnath Mandir Charities, Girgaum Chowpati : The Babulnath temple and the other properties were declared to be a religious public charity, and trustees were appointed for its administration on 8th October 1883. The objectives of the trust are : (1) to maintain the temple of Shri Babulnath Mahadeo and other temples attached thereto, (2) to maintain a Sanskrit *pathshala* to spread Sanskrit education and Vedant philosophy, (3) to protect cows and help the people in case of famine, flood and other natural calamities, and (4) to help educational and medical institutions.

The trust is managed by the trustees appointed under the scheme framed by the High Court. The trust has been helping other social,

religious and educational institutions by giving donations within the limits fixed by the High Court. The Babulnath temple is one of the most revered and sacred Hindu temples in Bombay; it is said to have taken its name from the individual, who built the original shrine about 1780. A new and larger temple was commenced in 1836. The present temple with its high spire and pillared hall and terrace was completed about 1900. This temple is dedicated to Lord Shiva and is frequented by hundreds of devotees daily. It is situated at the foot of the Malabar Hill on Pedder Road side.

Rao Bahadur Anant Shivaji Desai Topiwala Charity, Girgaum : This charitable trust was established in 1926, with the objects to provide scholarships and financial aid to the poor and needy students from the Kudal Deshastha Gaud Brahmin community.

The institution provides scholarships worth about Rs. 5,500 every year to nearly 50 students and financial assistance to 20 poor and needy individuals amounting to Rs. 2,000. During 1967-68, the annual income and expenditure of the institution amounted to Rs. 45,000. The institution possesses property worth Rs. 7,00,000.

Saurashtra Trust, Fort : The Saurashtra Trust was founded in 1931 with the objects of conducting or aiding schools, colleges, and libraries, providing medical aid to the people and also relief to human beings or animals during times of famine or distress; and helping different societies and institutions having similar charitable objects.

Sheth Gokuldas Tejpal Charities, Fort : This is one of the oldest charitable organisations in Bombay which was established in February 1882. It is an educational, religious and charitable institution. It runs two free boarding schools in Bombay, viz.: (1) Sheth G. T. Free Boarding School, which gives admission to college students, and (2) Sheth G. T. Dormitory Hostel, which provides lodging accommodation to *bona fide* students on payment of Rs. 200 per month. Both the schools give concessions to poor and deserving students. The former Prime Minister of India, Shri Morarji Desai had stayed at the Gokuldas Tejpal free boarding house for four and a half years during his college days. A number of others who later became very eminent in various fields also received free boarding facility at this institution. They include Prof. C. N. Vakil, the well-known economist; Prof. Welankar, a Sanskrit scholar; Shri N. H. Bhagwati, a Supreme Court Judge and Vice-Chancellor of the Banaras Hindu University; Shri C. M. Patel; Shri M. B. Amin and Shri Chandulal Trivedi, a Governor and member of the Planning Commission of India. The first session of the Indian National Congress in 1885 had been held in the Sanskrit Pathshala which was situated in the same compound as the G. T. boarding house. Besides,

the institution conducts high schools including two girls' high schools and a Sanskrit Pathshala in Bombay and four high schools in Kutch.

The institution incurred an expenditure of Rs. 13,81,221 in 1968 on educational activities.

Sheth G. T. Hospital which was originally established by this trust in 1874 was subsequently handed over to the Government of Bombay Presidency for management on specific condition that the name of Sheth Gokuldas Tejpal be retained -for ever. Now the Hospital is under management of the Government of Maharashtra.

The institution has constructed two temples of Shri Laxminarayan, one in Bombay and the other at Kothara in Kutch. It also manages two charitable funds viz., Bhatia Destitute Relief Fund and the Bai Jamnabai and Bai Manekbai Dharma Fund.

The assets of the institution amounted to Rs. 90,27,667 and its income and expenditure amounted to Rs. 16,81,782 in 1967-68.

Shri Mahalaxmi Temple Charities, Mahalaxmi : The Mahalaxmi temple situated on a small hillock overlooking the Hornby Vellard Causeway on the western side of the island of Bombay was built by Ramaji Shivaji in the eighteenth century. For the management of the temple, a scheme was framed by the High Court and the trustees took charge of the temple under the said scheme in 1935. The trustees were appointed in 1935. Board of Trustees have five prominent members of the Hindu community.

The source of income of the trust consists of donations from the public and sale proceeds from coconuts and clothes. The trust gives scholarships to the deserving students and also donations to various educational institutions and hospitals.

Sir Ratan Tata Trust, Fort : Sir Ratan Tata Trust was established in 1919 for philanthropical work aimed at amelioration of human suffering and for other work of public utility. The trust is managed by a board of trustees. Since its establishment the trust has disbursed Rs. 3,55,20,391 for various objects like education, medical relief and social welfare. It has helped towards the establishment of some leading educational, medical and social welfare institutions. It contributed Rs. 11,70,000 for the establishment of the National Metallurgical Laboratory at Jamshedpur. Jointly with other Tata Trusts, it has also contributed substantially towards the establishment of various institutions like the Tata Institute of Fundamental Research, Tata Memorial Hospital and Cancer Research Society, Tata Institute of Social Sciences, all situated in Bombay; the Indian Institute of Sciences, Bangalore; Tata Blood Bank and Transfusion Service; Tata Agricultural and Rural Training Centre for the

Blind, etc. Two recent Tata projects undertaken by the trust are the National Centre for the Performing Arts, Bombay and the J. N. Tata Memorial Centre at Navsari.

The Trust does not receive donations or grants from other trusts or individuals. A very large number of social welfare agencies both from the State of Maharashtra and other States in India are helped by this trust in their welfare work. It also gives substantial donations to National Funds like Prime Minister's Relief Fund, etc. Over and above these donations, relief and rehabilitation work of victims of natural calamities are undertaken by the Tata Relief Team to which donations are given by the trust. Such relief work was undertaken for the victims of earthquake, floods and cyclones in various parts of the country.

CHILD WELFARE ORGANISATIONS

Balkan-Ji-Bari, Santa Cruz (Juhu Road) : "Balkan-Ji-Bari" literally means children's own garden. It was established in 1923. The organisation aims at making children happy and to imbibe in them the spirit of sharing or giving rather than taking. Its motto is education and entertainment.

The activities of Balkan-Ji-Bari are based on the belief that recreation is a medium of education. By providing recreation in leisure time it tries to develop a sense of responsibility and other civic virtues in children. It conducts children's recreational centres, libraries, workshops and hobby clubs, nursery schools, child guidance clinics and *ashramshalas* in rural areas. It exerts to have a uniform legislation for children all over the country. It celebrates festivals, and publishes literature for children and on child welfare. It also conducts a pen-friends club and arranges for exchange of gifts, thus bringing children of different States and countries in close touch with one another. It makes efforts to retain in children the beauty and fragrance of life.

Balkan-Ji-Bari has also its youth section—Akhil Hind Yuvak Sangh (All India Youth Association) to satisfy the physical, mental, social and psychological requirements of youths. The Balkan-Ji-Bari has branches throughout India and its activities are carried out by voluntary workers. The training camps are organised for these workers at different centres and a regular training institute for child welfare is located at Bombay. Besides, social workers' conferences and seminars on various topics connected with child welfare are arranged.

Balkan-Ji-Bari has connections with almost all child welfare organisations of different countries in the world.

The assets of the institution were valued at Rs. 3,08,197 and its income and expenditure amounted to Rs. 25,444 in 1970-71.

Bombay Mothers and Children Welfare Society, Worli : The society was established in 1919 and was subsequently registered in November 1946 to promote maternity and child welfare by providing medical services, food, clothing, etc., to mothers and children in the State. The society is carrying out various activities both in Bombay and in rural areas. It runs two maternity homes, one at Worli and the other at Delisle Road in Bombay where pre-natal, natal and post-natal services are made available. Routine examination of blood, urine and stool is also done at both the centres. Besides, it conducts auxiliary nurse-cum-midwives diploma courses with the Central Government aid. The centres together have trained 2,371 *dais*, 1,000 midwives, 800 health visitors and 150 auxiliary nurses till the end of March 1971. They also, strive for family planning programme and run a well-baby clinic and a Bal Mandir at Delisle Road. The clinic was started in April 1970 where on an average 35 children are given medical treatment at each attendance. The Bal Mandir was started on October 1955. It runs a nursery school. The society also runs a centre at Cotton Green where ailing mothers and children are given medical treatment. The Indian Council of Medical Research conducts a family planning clinic and research centre in the premises of the Dadar centre of the society.

Among the mofussil areas, welfare work is carried out at the health units at Khed in Pune district, at Bhilawadi in Sangli district and at Miri in Ahmadnagar district. The Bhilawadi centre has got two sub-centres, one at Ashta and the other at Walva. These units provide medical facilities similar to those at the centres at Bombay, except for training courses. Various facilities such as gynaecological clinic, paediatric clinic, pathological laboratory and mobile dispensary are attached to these units.

The total income and expenditure of the society amounted to Rs. 5,33,288 and Rs. 6,12,126, respectively in 1970-71.

Children's Aid Society, Mahim : The society started functioning in the old jail at Dongri on 1st May 1927 by establishing a remand home for about 100 children. Subsequently however, an urgent need for a certified school for younger children was keenly felt. It was with the efforts of Shri K. M. Munshi and Shri Morarji Desai that the Chembur Children Home came into being in 1939. The Government also handed over the management of the David Sassoon Industrial School at Mahim to the society in 1939.

In 1941 the society organised a special institution near the Chembur Children's Home for the mentally deficient children.

The society also entered into new areas of work. It started preventive service under the Juvenile Service Bureau in 1954. At present it runs about 12 preventive centres in the city wherein about 1,500 children are accommodated and brought up properly.

The Children's Aid Society has under it a network of institutions, the details of which are given below:

Institution	Date of Establishment	Average No. of children	No. of children admitted upto 31-3-1971	Average annual budget (Rs.)
1. Remand Home, Umarchadi.	1-5-1927	580	88,094	5,50,000
2. New Remand Home, Mankhurd.	1-12-1960	200	1,341	1,15,000
3. David Sassoon Industrial School, Matunga.	1854	421	11,473 (since 1925)	4,50,000
4. Chembur Children's Home, Mankhurd.	15-9-1939	350	4,737	3,95,000
5. Home for the Mentally Deficient Children, Mankhurd.	30-9-1951	120	607	1,65,000
6. Juvenile Service Bureau ..	2-2-1954		Non-institutional service	50,000

The various institutions take care of the juvenile offenders, socially and physically handicapped children, uncontrollable children and victimised children. In the city of Bombay about 3,000 children are taken charge of every year under the Bombay Children's Act and brought to the society's remand homes. The juvenile court plans out the rehabilitation programme for each of them with the assistance of the society's probation officers. The remand homes of the society received over 92,000 children since 1927. Some children are sent to their parents after warning or after taking bonds for their proper care by their parents. Some children who cannot be dealt with under the above corrective measures are sent to certified schools, where training is given in liberal education and crafts.

The society has a governing council of 24 members under the presidentship of the Home Minister of the State. The council has six members elected by the general body, six members nominated by the State Government, four representatives of the Bombay Municipal Corporation including the Mayor, and the Municipal Commissioner, the Police Commissioner, the Secretary, of Social Welfare Department of the State Government and other representatives of social work agencies. The chairman of the society is nominated by the State Government from amongst the members of the council. Each of the institutions has a superintendent to look after its management.

The society has a staff of about 300 workers most of whom have received specialised training in the work of juvenile correction at the Tata Institute of Social Sciences.

The society annually spends about seventeen lakhs of rupees on its activities. The income consists of grants from the State Government, Bombay Municipal Corporation, Public Charities and sale proceeds of articles made by the children.

The assets of the society were valued at Rs. 16,63,940 on 31st March 1971, while its income and expenditure during the same year amounted to Rs. 16,75,031 and Rs. 19,66,945, respectively.

Children's Film Society, Worli : The society was established in May 1955, under the Societies Registration Act of 1860, to produce, distribute and exhibit films specially suitable for children and young people. This was based on the recommendations of the Film Enquiry Committee which was set-up by the Government of India in 1949.

The Society is the only national agency* in the country engaged in utilising the medium of film in entertaining and educating children and young people in the country. It also maintains liaison with similar organisations in foreign countries.

The affairs of the Society are managed by an executive council consisting of seven members, appointed by the Government of India from amongst the representatives of the Ministry of Information and Broadcasting and the Ministry of Finance, and three non-official members. The Society has liaison with some State Governments, union territories and local bodies. The Society has its own production unit which has produced so far 75 films including feature films, short films, cartoon and puppet films, compilations and adaptations. About 12 films have won national and international awards at various film festivals. On an average more than five million people including adults see its films at commercial, non-commercial and free shows organised by the society or Central and State Government departments.

In 1969 the working of the Children's Film Society *vis-a-vis* the future of the children's film movement in India was examined by a high level committee of the Government of India. The study team recommended amendment to the rules of the society to make it more broad-based for involving all the official and non-official agencies in the country which are engaged in the children's welfare programme, art and culture or television. The recommendations of the study team have been accepted by the society and also by the Government of India in principle.

The finances of the society accrue from grant-in-aid from the Government of India, affiliate membership fees of the State Government, union territories and local bodies, exhibition receipts, sale of prints, film library membership fees, and export of films for screening abroad and

* The registered office of the society is situated at New Delhi and its administrative office is at Worli in Bombay.

TV and theatrical circuits. The Society received grant-in-aid from the Government of India amounting to Rs. 7,89,108 and revenue from its own sources amounting to Rs. 5,01,478 in 1970-71, while its expenditure in the same year amounted to Rs. 12,94,748.

Child Welfare Workers' Association, Santa Cruz : It is an association of the former students of the Balkan-ji-Bari Training Institute for Child Welfare which was founded in 1953 by Dada Shewak Bhojraj.

The objectives of the association are to assist in the advancement of education of children, to prevent cruelty to children, to maintain milk distribution centres for children, children's health centres, nursery schools, etc. The association renders service to various institutions contributing to child welfare. It arranges periodical lectures, discussions, outings, conferences, seminars and surveys on matters of interest to children, and for the furtherance of child welfare movement. The children's days, national days and other social festivities are also observed.

Maharashtra State Council for Child Welfare, Worli : The Maharashtra State Council for Child Welfare was established in 1952 mainly to take over the responsibilities of the Bombay State Committee for the United Nations Appeal for Children and to carry on work for the welfare of children in Maharashtra State. The main aim of the Council is to initiate, undertake and aid, directly or through its branches, schemes for the furtherance of child welfare in Maharashtra State.

The State Council encourages the formation of District Councils which are affiliated to the Council to work for its aims and objects.

The total number of members of the State Council in 1975-76 was 102, of which 43 were life members, 26 ordinary members, 18 institutional members and 15 District Councils. The Council has formed six committees for different activities.

The Maharashtra State Council for Child Welfare which is working in the field of child welfare all over Maharashtra conducts the following schemes in Bombay City :—

(1) *Hospital Work* : This programme was started at J. J. Group of Hospitals in 1967 which was extended to St. George's and Nair Hospitals also from 1975-76. The programme provides recreational activities and opportunities to the ailing children in these hospitals.

(2) *Bhandup Complex* : The Council runs a creche and *balwadi* for children from the poor class, particularly the workers on the water purification project at Bhandup. Around 120 children are benefited by this. The children are given nutritious diet at the centre. Efforts are made to inculcate habits of cleanliness and hygiene and also to prepare a base for further schooling.

(3) *Aurobindo Centre* : This centre was started in 1976 in collaboration with the Society for Clean City of Bombay. The Centre maintains a *balwadi* at Bandra for the children coming from the surrounding slums. There are about 90 children attending the *balwadi*. The purpose of the programme is to inculcate health habits and also to prepare children for a school.

During 1975-76, the income and expenditure of the council amounted to Rs. 63,595 and 66,113, respectively.

Manav Seva Sangh (Bal Niketan), Sion : The Sangh was formerly known as Hindu Deen Daya Sangh which was started in a humble way in the J. J. Hospital compound in Bombay in 1924 to meet the needs of the poor and the destitute. Shri Jamnadas Mehta, the then Mayor of the city, inaugurated the newly constructed home in 1936. The Sangh was registered under the Societies Registration Act on 23rd April 1936. Sardar Vallabhbhai Patel presided over its second anniversary in 1938. Seth Govindram Seksaria donated Rs. 50,000 in 1940 for constructing a building for the Sangh. The Central Social Welfare Board and the Government of Maharashtra granted Rs. 50,000 and Rs. 30,000, respectively to the Sangh in 1956 and 1960. It has been functioning as a voluntary social welfare organisation giving protection to orphan children irrespective of their caste and creed, and enabling them to grow into useful and responsible citizens.

Children are brought to the Sangh from juvenile courts, police stations, municipal hospitals, welfare organisations, etc. Illegitimate children are handed over to the institution. Under exceptional circumstances it takes care of children on temporary shelter basis for short specified periods from parents and guardians who are in difficult circumstances. It functions primarily as a fondling home and provides congenial surroundings, educational and vocational training and medical care to children.

The institution is in a position to house about 200 children. Till 1970-71 it took care of about 2,652 children.

It has at its service a medical officer, a lady superintendent, a full time qualified nurse, an experienced matron and caretakers. In cases of major ailments the children are referred to local hospitals. The Indian Red Cross Society has also donated it useful medical equipment.

The institute runs a Montessori class for children within the age group of 3 to 6 years, while the grown-up children go to primary and secondary schools in the vicinity. Much attention is paid to the recreational activities of the children.

The institute gets the grown-up girls married to suitable persons. Children are also given to foster-parents for rearing up. It is a matter of

gratification that parents from western countries like Sweden and France have taken children from the home.

The institute is recognised as a centre of studies for students of social work. In 1969-70, seven students were deputed by the Tata Institute of Social Sciences for studies in social research, child-welfare and medical and psychiatric social work.

The institute had 328 members in 1970-71. The total number of children under care, and income and expenditure of the institute for the past few years, was as follows :—

Year	No. of children	Income	Expenditure
		Rs.	Rs.
1950	62	25,489	22,945
1960	151	64,970	71,496
1970-71	160	2,17,710	2,17,924

Its steady progress in many directions of child protection and rehabilitation has received recognition and financial support from the Director of Social Welfare, Maharashtra State; Central Social Welfare Board, New Delhi; Municipal Corporation of Greater Bombay; Public Trusts, industrial concerns, commercial houses, philanthropists and well-wishers. The property and assets of the institution valued at Rs. 10,02,110 as on 31st March 1971.

Society for Protection of Children in Western India, Matunga : The Society was established in March 1916 with a view to provide a home and give shelter to orphan children, educate them and make them good and responsible citizens. The 'Home' of the society is known as the Byramjee Jeejeebhoy Home for the Children.

In 1969 there were 169 life members, 36 ordinary members and 93 associate members.

The assets of the society were valued at Rs. 32,477 in 1968-69. The donations received by it in the same year amounted to Rs. 24,854. It also received a grant-in-aid of Rs. 43,982 and recreational grant of Rs. 250 from the State Government towards the maintenance of juvenile court committed children. The total receipts from grants, donations, subscriptions, etc., amounted to Rs. 1,35,059, while the total expenditure came to Rs. 1,74,148 in 1968-69.

There were 154 children in the home including after care children. The cost of maintaining one child in the home was about Rs. 64.20 per month excluding the cost of foodgrains in 1968-69. The average age of children was 11 years. The number of Juvenile Court committed children during the year was 120.

Apart from education the home runs printing, tailoring, weaving and music classes. The home also makes arrangements for various training courses for nurses, teachers, *gramsevikas*, etc. The court committed girls who wish to get employed outside are sent to the Jhabwala After Care Home for Girls at Borivali after the age of 18 years, while boys are sent to the After Care Hostel or other State Homes.

Welfare Society for Destitute Children, Bandra : This institution was established on 27th November 1957 at Mount Mary's Hill, Bandra with the object to educate destitute children irrespective of their caste and community. It provided basic education and useful knowledge to earn their livelihood by establishing a workshop for cottage industries, handicrafts and small scale industries. It has started homes for the destitute children, training centres for social workers and a free medical dispensary. The institution is working for inter-religious understanding and communal harmony for strengthening social solidarity and national unity.

During 1970 there were 136 children in the school, of whom 82 were provided with residential facilities.

The income and expenditure of the society amounted to Rs. 20,717 and Rs. 11,889, respectively in 1971.

CULTURAL RELATIONS WITH FOREIGN COUNTRIES

Indian Institute of Asian Studies, Andheri : The Asian Research Institute, established in 1956, was subsequently reorganised and named in 1963 as the Indian Institute of Asian Studies. The aims and objects of the Institute are to study the present structure and future prospects of the Asian economy with possibilities of stimulating its rate of growth and of intra-Asian economic co-operation. It also undertakes studies on the problems incidental to economic growth in Asian countries. It functions as a clearing house of information which is done through publications. The Indian Institute of Asian Studies has maintained a library with a small collection of books and journals.

Indo-American Society, Fort : The Indo-American Society, established in 1959, is a cultural and educational organisation devoted for the promotion of understanding between India and the United States of America.

The society had 4,500 members of which nearly 30 per cent were students of different colleges in Bombay in 1976.

The society conducts various programmes such as management training programmes, cultural exchanges, organisation of lectures, group discussions and exhibitions which are of mutual benefit to Indians and Americans. The society runs a library having a collection of more than 3,000 books for members.

The assets of the society were valued at Rs. 97,651, while its income and expenditure amounted to Rs. 1,11,125 in 1974-75.

Indo-Arab Society, Fort : The society was established on 3rd November 1954, with the objective of building closer ties between India and the Arab countries in cultural, social and educational fields, and to foster trade and commerce between India and the Arab countries. The membership of society consists of patrons, life members, ordinary members, honorary members, associates and students.

The society meets its expenses through membership fees and donations. It is housed in well furnished premises and also has its own library, where research students come for studies.

The society strives to achieve its objects by holding several receptions, lectures and symposiums in honour of visiting Arab dignitaries as also prominent Indian personalities.

Indo-Japanese Association, Rampart Row, Fort : The Indo-Japanese Association was established in February 1954 as a cultural organisation to promote better understanding, co-operation and friendship between the people of India and Japan. It is one of the biggest organisations of its type in India, working for international relationship.

It has about 1,200 members including founders, members, life members, corporate supporting members, ordinary members and student members.

The Association organised during the last 23 years varied activities which include conduction of Japanese language classes, flower arrangement classes, handicraft classes, regular screening of Japanese documentary and feature films, presentation of well-known Japanese dance troupes, exhibitions of paintings, photography, handicrafts, etc. Academic programmes for the benefit of teachers for upgrading their knowledge about contemporary Japan include organising annual Ikebana contests, study tours to Japan, youth exchange programmes. It has an excellent library on Japanology, translation department, and it arranges for cultural delegations and tourist facilities. All its activities in the field of educational, cultural, and social work are towards the enrichment of life.

No financial assistance is received by it from the Japanese or the India Government. Funds are raised by organising cultural programmes to meet the expenses.

Indo-Malaysia Society, Fort : The Indo-Malaysia Society was established in 1957 to promote cultural and business relations between India and Malaysia. Over the years, the society has made an earnest endeavour to promote friendly relations between the people of India and Malaysia. It has in the pursuit of its objectives, endeavoured to promote

trade and joint ventures in Malaysia, held film shows on Malaysia, maintained close liaison with Malaysian students and trainees in India. Whenever high dignitaries from Malaysia pass through Bombay, efforts are made by the Society to arrange reception in their honour.

Indo-Mauritius Society, Colaba : The Indo-Mauritius Society was formed in 1965, with the main object of bringing Mauritius and India closer by exchange of economic and cultural delegations. It arranges lectures, films and debates for promotion of Indo-Mauritius friendship.

It has about 1,500 invitees on its roll from all walks of life. Whenever any functions are held expenses incurred are contributed voluntarily by the committee of hosts.

Indo-Swiss Society, Fort : The Indo-Swiss Society, a non-political and non-sectarian organisation, aims at promotion of greater goodwill and amity between the people of India and Switzerland. It also aims at encouraging true appreciation of the art, literature, culture and philosophy of India and Switzerland.

The Society was established in 1969 and was registered in 1971. In 1976, membership of the society consisted of 3 patrons, 36 life members, 6 institutional members and 80 ordinary members.

In the span of last eight years the society has made remarkable progress in its social, cultural and educational activities. In 1970 it had organised an exhibition, "spotlight on Switzerland".

By organising exhibitions and issuing posters, it has provided an insight into art, culture, industries and other facets of life in Switzerland. Film shows are organised for the benefit of members. Active assistance is rendered for exhibitions organised in Switzerland showing art and culture of India. It also provides assistance to Indian students who desire to go to Switzerland for advance studies.

The source of income of the society is from subscriptions received from its members and donations from general public.

Iran League, Fort : The Iran League was founded in 1922 for establishing closer cultural and friendly contacts between Iran and the Parsis of India, to ameliorate their conditions and to strive for their uplift. It also encourages Parsis to visit their old land.

It issues a "Quarterly News Letter" and arranges lectures on Iranian activities.

Max Mueller Bhavan, Fort : The Max Mueller Bhavan is a branch of the Goethe-Institute, Munich, a private institution promoted by the German Government and working within the framework of the cultural agreement between India and the Federal Republic of Germany. The Max Mueller Bhavan, Bombay, was established in December 1968

with a view to promote Indo-German cultural relations, through a better understanding of both the countries, and co-operation in the fields of culture, arts, sciences and other spheres of learning.

Besides conducting German language courses, the cultural activities of the Max Mueller Bhavan include concerts, lectures, exhibitions and film shows. It has a library having 6,500 books.

EDUCATIONAL INSTITUTIONS *

Anjuman-i-Islam, Fort : The Anjuman-i-Islam was founded in 1875¹ and registered under the Indian Companies Act, 1913, with the objects of promoting educational, social, economic and general welfare of Muslims.

It conducts a girls school, a commerce college, a technical school, a hostel for the needy students and the Urdu Research Institution. A number of students belonging to the Muslim community have taken advantage of the educational facilities offered by this society.

It also looks after the welfare of its employees by forming a co-operative credit society to solve their financial difficulties.

The income and expenditure of the Anjuman was the same amounting to Rs. 2,73,519 in 1968-69.

Aryan Education Society, Girgaum : The Aryan Education Society was founded in 1897 by Late Babasaheb Jayakar Diwan Bahadur, and some other educationists and social workers to propagate education amongst Indians.

The founders of the society had the goal of cultivation of respect for the mother-land and our culture in an era when missionary schools were very active in the propagation of western education and religion in India.

At present the society conducts six institutions in Bombay including two high schools, one each for boys and girls, a training college for women, a primary school and a montessori class. Of these institutions, five are located in Bombay.

The Society had property and assets worth Rs. 13,11,749 while its income and expenditure amounted to Rs. 1,06,632 in 1973-74.

Ayurvediya Prasarak Mandal, Sion : The Mandal was established in June 1947, with the object of conducting research and modernisation of ayurvedic studies and providing instructions in the field of ayurved.

At present it runs two ayurvedic *dharmarth* hospitals, two dispensaries and an ayurvedic college.

*Information regarding various colleges in Greater Bombay is based on the "Centenary Souvenir" (18-7-1957) of University of Bombay.

¹ For history and role of leaders like Badruddin Tyabji see Chapter-2, History-Modern Period.

At the end of March 1969 the fixed assets of the *mandal* amounted to Rs. 1,98,328.55, while its total income and expenditure stood at Rs. 2,00,437.50 and Rs. 2,96,782.45, respectively.

Bharatiya Vidya Bhavan, Chowpati : The Bharatiya Vidya Bhavan is an institution with a missionary zeal established with the objective of integration of Indian culture in the light of modern needs and resuscitation of its fundamental values. The origin of the Bhavan can be traced to the Sahitya Sansad, Bombay, which was founded by K. M. Munshi in March 1922 with the object of developing and spreading the culture of Gujarat. The Bhavan with broader objectives was founded on November 7, 1938. The founder members included men of eminence like Dr. Rajendra Prasad, Sir Chimanlal Setalvad, and Sir Harsiddhabhai Divatia who has since been one of its main bulwarks. The Bhavan was registered on April 20, 1939 under the Societies Registration Act, XXI of 1860, and in 1952 under the Bombay Public Trusts Act. It started its endeavour, with studies in Sanskrit, Indian History and Culture, and Gujarati and Hindi.

The generous donation of Shri Munglal Goenka enabled the establishment of the Munglal Goenka Institute in 1939 for higher Sanskrit studies, which was later developed into the Munglal Goenka Samshodhan Mandir (Post-Graduate and Research Institute).

The initial activities of the Bhavan were started in the premises of the Fellowship School on June 1, 1939 which were transferred to rented premises at Andheri. The department of Jain studies was opened soon after with the co-operation of the Gujarati Sahitya Parishad. On September 1, 1939, the Mumbadevi Sanskrit Pathashala was opened as part of the Bhavan, with the help of the Mumbadevi Trust. In 1940, Nagardas Raghunathdas Jyotish Shikshapith was founded, and the beginning of a library was made. In the same year, land measuring about eleven acres at Andheri was purchased from Government.

On September 14, 1940, Mr. Munshi laid the foundation stone of the building, which when completed in 1941, was opened by Dr. S. Radhakrishnan.

During 1943-47, there was considerable expansion of the Bhavan's activities. This period witnessed the opening of Jain Shastra Shikshapith in 1943-44; Bharatiya Itihasa Vibhag in 1944; the starting of the Gita Vidyalyaya and the institution of the Bhavan's own examination in Sanskrit and Gita in 1945; the inauguration by Sardar Vallabhbhai Patel of the Bhavan's Megji Mathuradas Arts College and Narrondass Manordass Institute of Science in 1946; the development of the Mumbadevi Sanskrit Pathashala into the Mumbadevi Sanskrit Mahavidyalaya in 1946-47; and the starting of the Munshi Saraswati Mandir including the library and the Museum in 1947.

The rented premises on Harvey Road together with the adjoining properties were purchased by the Bhavan in year 1946 with a view to constructing a Central Home for the Bhavan in the city. The new building was completed in 1949 at the cost of Rs. 18 lakhs. C. Rajagopalachari, the first Indian Governor General of India, inaugurated the new building on August 8, 1949. This Central Home of the Bhavan has proved to be the hub of cultural activity in Bombay.

In 1951, the Bhavan's Book University was organised. In the same year the Sanskrit Vishva Parishad (World Academy of Sanskrit) was also sponsored by the Bhavan. In 1954, the Bhavan's College of Arts was shifted from Andheri to Chowpati and the *Bhavan's Journal*, a fortnightly devoted to life, literature and culture was started. The Bharatiya Nartan Shikshapith giving instructions in Indian Classical dances was an important addition to the Bhavan's activities. The Bhavan's College of Journalism, Advertising and Printing was inaugurated in 1961. The Sardar Patel College of Engineering in Bhavan's Campus at Andheri was inaugurated by Jawaharlal Nehru, the then Prime Minister of India in 1962. Bhavan's Hazarimal Somani College of Arts and Science at Chowpatty was started in 1965.

In 1966, the Bhavan International department was inaugurated by Dr. S. Radhakrishnan. The Babulnath Kikabhai Kushal Brahma-Karmodaya Pathashala was opened as a part of the Bhavan's Mumbadevi Sanskrit Mahavidyalaya in 1966. In 1971, the campus at Andheri was renamed as Munshi Nagar in sacred memory of *Kulpati* Dr. K. M. Munshi, and in 1973 the building of the Bhavan in city was named as Munshi Sadan on the 87th birthday of Dr. K. M. Munshi. In the same year the College of communication and management was renamed as Bhavan's Pranlal Devkaran Nanjee College of Mass Communication. The Mumbadevi Sanskrit Mahavidyalaya of the Bhavan started functioning as Adarsh Sanskrit Pathashala under the Government of India scheme. The department of Ancient Insights and Modern Discoveries was constituted in 1977 for correlating ancient insights to modern discoveries. In 1978, the Department of Foundation and Cultural courses was started. The book extension counter and own your own library schemes were launched in 1980. In the same year Jayramdas Patel College of Commerce was started at Chowpati, Haji Rashid Jaffer College of Commerce was started at Andheri and N. M. Jalundhawala Laboratory of Electronics and Radio Communication was added to the Bhavan's Hazarimal Somani College of Arts and Science at Chowpati.

The establishment of the Rajaji International Institute of Public Affairs and Administration offering a practical course in the method of functioning of true democratic system which was initiated in 1980 was one of the most ambitious and prestigious projects of the Bhavan.

The British Prime Minister, Mrs. Margaret Thatcher, laid the foundation stone on 17th April 1981, for the latest venture of the Bhavan in the educational sphere, the Rs. 200 lakh, Bhavan's Shriyans Prasad Jain Institute of Management and Research at Bhavan's Andheri campus.

The Bhavan's associate body, the Sanskrit Vishva Parishad, World Academy of Sanskrit, has many branches all over India and even abroad.

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

The Bhavan has centres and branches at 28 places in India and abroad in United Kingdom and United States of America (New York). The United Kingdom centre of the Bhavan was opened in 1972.

The Bhavan has now developed into a miniature university with its dozen and odd constituent institutions imparting education in subjects ranging from Sanskrit, music, dance, arts, science, engineering, technology, journalism, advertising, public relations, modern management, printing, radio, television and other media of mass communication, and foreign languages like French, Spanish, Russian, German and Japanese. The Bhavan's monumental publication of *History and Culture of the Indian People* in 11 volumes which was started in 1946 was completed in 1978. The book university series, journals in English, Sanskrit, Hindi and Gujarati and research work in Sanskrit and allied languages, its efforts in resuscitating Sanskrit studies, in popularizing amateur theatricals, reviving folk art etc. are an outstanding and everlasting contribution of the Bhavan to the cause of education, culture and oriental learning.

Bombay Adult Education Association, Fort : The Bombay Adult Education Association was inaugurated in 1934 with the objective to promote educational interests of adults and to co-ordinate university extension courses by undertaking extension courses for educated adults, literacy and post-literacy classes for mill-hands, factory workers and free reading rooms and libraries.

Many persons including college students are receiving benefits of library started by the association. So also about 15,000 educated adults have taken advantage of the extension classes and nearly 9,000 illiterate mill-hands were made literate.

The membership of the Association is open to all adult members of the public. In 1975, there were 304 members.

The Association receives financial assistance from Government, local bodies and private charitable trusts. In 1975, it received a grant of Rs. 1,000 from the Government of Maharashtra and Rs. 2,000 from the

Bombay Municipal Corporation. It also received Rs. 3,500 as donation from N. M. Wadia Charities and Rs. 1,000 from M. K. Tata Trust. The value of assets was Rs. 14,323. Its income and expenditure amounted to Rs. 13,999 in 1975.

Bombay City Social Education Committee, Worli : The Bombay City Social Education Committee, formerly known as the Bombay City Adult Education Committee, was officially constituted by the then Government of Bombay Province in 1939, under presidentship of the late B. G. Kher, the Chief Minister of Bombay State. Prior to the establishment of this committee, adult literacy work in the city was carried out under the joint auspices of the Government of Bombay State and the Literacy Committee consisting of local voluntary workers and representatives of social welfare organisations like the Social Service League. The present nomenclature of the committee came into being in 1946 when the programme of literacy and adult education was systematically organised by giving emphasis on its social aspect.

The committee educated over 5,76,103 illiterate men and women till the end of 1969. It undertook a crash programme in 1967, and educated 7,114 illiterate men and women through the voluntary efforts of students, teachers and social workers by the end of 1969-70.

The committee organises social education classes, *matru-vikas kendras*, educational and cultural activities and voluntary classes. General social education is given to the masses through extra-curricular programmes like talks, film shows, cultural programmes, educational exhibitions, cleanliness campaigns and area libraries.

The committee receives assistance under educational schemes of the UNESCO in India. Delegates of the UNESCO from different countries in the world and some foreign experts in the field of adult education regularly visit the committee and study its various programmes. The annual income and expenditure of the committee in 1969-70 amounted to Rs. 4,98,603. The committee receives State Government grant of 60 per cent of the approved expenditure with a ceiling of Rs. 2,50,000 and municipal grant of Rs. 60,000.

Bombay College (Kirti College) : The Bombay College was established in June 1954 by the Deccan Education Society, Pune. The basic aims of the society since its foundation by the late Lokmanya Tilak, Gopal Ganesh Agarkar and other patriotic educationists had been to cover the country with a net-work of educational institutions. The college is situated on a beautiful site on the sea-face at Kashinath Dhuru Road off Cadel Road, Dadar. The construction of the college building was completed in June 1954. At present the college is known as 'Kirti College'.

Bombay Educational League, Thakurdwar : The league was founded in 1933 to render free educational service to the poor and backward class people by establishing day and night schools. It runs the Colaba Free Night School with English medium.

The institute has planned an education centre called the Nehru Kennedy Memorial-cum-International Education Centre.

The league receives financial assistance only from the public. The income for the year 1970-71 amounted to Rs. 5,228.

Chikitsak Samuh, Girgaum : The Chikitsak Samuh was established in 1906 with the object of spreading and imparting primary, secondary and higher education. The institution had a membership of 252 consisting of 11 patrons, 6 fellows and 235 life members.

The Samuh receives financial assistance from various private trusts, a part of which is utilised for paying scholarships to deserving students.

It runs at present the Sitaram and Lady Patkar College situated at Goregaon, and the Shirodkar High School. A primary school and montessori is also conducted by this institution.

D. G. Ruparel College, Mahim : The Modern Education Society, Pune was founded in 1932. It decided to extend its field of activity to Bombay by establishing there in the first instance a full grade arts and science college. Thus the Ruparel College was established in 1952 on the Tulsi Pipe Road in Dadar. In grateful appreciation of the keen interest shown by Seth Gordhandas Jadhavji Ruparel and Seth Naraindas Jadhavji Ruparel of Messrs. Doongarsee Gangjee and sons of Bombay, the society has named the college as "Doongarsee Gangjee Ruparel College". It was permanently affiliated to the Bombay University after three years since its inception.

General Education Institute, Dadar : The General Education Institute is an old educational organisation founded in 1892 at Dadar with the object of imparting education by starting schools for primary and secondary education, industrial, vocational training institutions and colleges for higher education at different places.

The membership of the institute consists of patrons, benefactors, fellows, honorary members and the representatives of the trustees of the charitable estate of the late M. R. Chhubildas Lulloobhoy.

The assets of the institute were valued at Rs. 25,66,671 in 1968-69. Its annual income and expenditure amounted to Rs. 1,57,701 and Rs. 1,10,068, respectively during the same year.

The G. E. Institute runs a number of schools in and nearby Bombay, the names of which are given below :—

- (1) Chhubildas Lulloobhoy Boys' High School, Dadar.
- (2) Girls' High School, Dadar.
- (3) English School, Mahim.
- (4) High School, Kurla.
- (5) M. H. High School, Thane.
- (6) S. V. J. High School, Dombivali.
- (7) New High School, Kalyan.
- (8) High School, Kalyan.
- (9) P. R. High School, Bhiwandi.
- (10) Native Institution, Uran.
- (11) Chhubildas Lulloobhoy Primary School, Dadar.
- (12) Chhubildas Lulloobhoy Pre-Primary School, Dadar.

Gokhale Education Society, Girgaum : The Gokhale Education Society was founded in 1918 with the objects of starting, conducting and maintaining educational institutions and thereby build up ideal citizens.

Any person holding a Master's degree in first class or the Ph.D. degree of an Indian or a foreign University is eligible for life membership of the society. In 1967 it had 36 life members.

The Society conducts 30 institutions, of which 11 are located in Bombay. These 11 institutions are divided into two centres, which are shown below :—

- (1) *Bombay Centre:* (i) Sheth Dharamsey Govindji Thackersey High School, (ii) Primary Section, (iii) Pre-Primary Section, (iv) Borivli High School, (v) Primary Section, Borivli, (vi) Pre-Primary Section, Borivli.
- (2) *Parel Centre:* (i) R. M. Bhatt High School, (ii) Parel Night High School, (iii) G.E.S. Primary School, (iv) G.E.S. Pre-Primary School, (v) G.E.S. Commercial Institute.

Hindi Vidya Prachar Samiti, Ghatkopar : The Hindi Vidya Prachar Samiti was established in 1938 with the object to conduct educational institutions.

The Ramniranjan Jhunjhunwala Arts and Science College at Ghatkopar, the Ghatkopar Institute of Management and the Hindi High School, Ghatkopar, are the various educational institutions run by the society. The Ghatkopar Institute of Management conducts different diploma courses which are recognised by the Government of Maharashtra and the University of Bombay. In 1977 there were 40 members of the society consisting of patrons, life members, founder members and ordinary members.

The Samiti receives financial assistance in the shape of public donations, grants from Government and the University Grants Commission.

During 1975-76 the income and expenditure of the Samiti was Rs. 8,47,344 and Rs. 6,96,254, respectively.

Jai Hind College, Churchgate: The Jai Hind College was founded in June 1948 by the *ex*-Professors of the D. J. Sind College, Karachi, and other educationists, who migrated to Bombay on account of the partition of the country.

At first, the college was started only as an Arts College upto the B.A. standard and functioned in the lecture-rooms of the Elphinstone College, for which permission was given by the Government of Bombay. In 1949, the college developed science side upto the Inter-Science stage and was located in hired bungalow on Pedder Road. For the science section the college received a donation of Rs. 1,25,000 from the Basantsing Anil Dharmada Trust and it was named Jai Hind College and Basantsing Institute of Science. In June 1952 both the sections of the college were shifted to a new building on Road 'A' Backbay Reclamation on two plots released by the Government of Bombay.

Jamnalal Bajaj Institute of Management Studies, Churchgate : The Institute was established in 1955 with a view to conduct professional courses in business management and industrial management. It is one of the departments of the University of Bombay. Financial assistance amounting to Rs. 2,41,338 was given by the University Grants Commission and the State Government. The annual expenditure of the institute in 1969-70 amounted to Rs. 4,85,793.

At present the Institution conducts courses in Marketing Management, System Management, Operation Management, Computer Management and Administrative Management. It also conducts Master of Management Studies of 2 years and Master's Degree in Administrative Management, Financial Management and Marketing Management of 3 years.

Jamsetjee Nesserwanjee Petit Institute, Fort : The Jamsetjee Nesserwanjee Petit Institute was established in 1856, with the object of diffusion of useful knowledge by making available to the members works of literature, philosophy, science, as also eminent magazines and newspapers. It also arranges lectures on literary and scientific subjects.

The membership of the institute in 1971 was 6,438. Its annual income and expenditure in the last few years approximated to Rs. 2 lakhs.

Karachi Maharashtriya Shikshan Prasarak Mandal, Kurla : The Karachi Maharashtriya Shikshan Prasarak Mandal was established in 1929 at Karachi. The Mandal which was founded by Late V. G. Pradhan (an eminent educationist) and D. V. Anaokar, conducted Shri Shivaji High School at Karachi before partition of India.

After the partition of the country, the K.M.S.P. Mandal started its activities in Maharashtra with headquarters at Bombay. Of the funds

kept reserved for construction of building a secondary school for the benefit of the displaced persons' children by the Government of India, the entire amount of Rs. 1 lakh was given to the K.M.S.P. Mandal. At the same time the Government of Maharashtra gave Rs. 70,000 towards the same. The Mandal also received a grant of Rs. 2 lakhs from the Bombay Municipal Corporation in 1971.

The Mandal at present conducts two high schools, one in Bombay at Kurla and another at Kudal in Sindhudurg district. The total strength of students in the Kurla High School was above 1,200 during 1977-78. The total income of the Mandal during the year 1976-77 amounted to Rs. 70,231 while the expenditure during the same year came to Rs. 74,134.

Khalsa College, Matunga : The Khalsa College, with its imposing building in an ideal situation is one of the most popular institutions affiliated to the Bombay University, with regard to both academic and extra-curricular activities. The college was founded in 1937 by the Gurudwara Committee of Shri Nankana Sahib and is now managed by the executive committee of Shiromani Gurudwara Prabandhak Committee, Amritsar, an elected statutory body of the Sikhs in the Punjab.

It is a matter of great pride that this College attracts students from all over India and provides a common platform for students of different communities, provinces, religions and even different countries to create a healthy feeling of common fellowship and brotherhood. The teachers in this College are also drawn from different parts of India and play a prominent role in strengthening inter-provincial bonds of love and affection among the students.

K. R. Cama Oriental Institute, Fort : This Institute was established in 1916 in the memory of late Kharshedji Rustomji Cama, the renowned oriental scholar, social reformer and educationist. Mr. D. G. Sukhadvala gave a donation of Rs. 1,00,000 towards establishment of the institution.

The institution is devoted to oriental studies. It encourages research work and gives scholarships to scholars devoted to oriental studies. It publishes a journal and other publications dealing with oriental studies. The institution invites scholars to deliver lectures on the concerning subjects and affords facilities to scholars both from Indian and Foreign Universities.

The institute has a library containing 14,675 books and 1,674 manuscripts on different subjects.

M. M. Arts College and N. M. Institute of Science : The Bharatiya Vidya Bhavan started the M. M. College of Arts and N. M. Institute of Science at Andheri in 1946 to cater to the educational needs of Greater Bombay, with the help of donation received through Sheth Charandas Meghji and Sheth Gordhandas P. Sonawala. The late Sardar Vallabhbhai

Patel performed the opening ceremony on 13th July 1946. The new building of the college was opened on 25th July 1953. In response to the growing demand of the students and the general public the Arts section of the college shifted to Chowpati in 1954. The new building of Art section was inaugurated by Shri K. M. Munshi on 9th July 1955.

New Sarvajanik Education Society, Wadala : The society was registered on 29th September 1949. The objects of the society are to establish, control and manage educational institutions in Bombay.

The society had 539 members in 1968-69.

It runs the following schools, viz., (1) Sarvajanik School, Matunga, (2) M. P. Bhuta Sarvajanik School, Sion, (3) Girgaum Sarvajanik School, (4) K. V. K. Ghatkopar Sarvajanik School and (5) Ghatkopar Sarvajanik (English medium) High School. All the schools are aided by the Government of Maharashtra.

The assets of the society in 1968-69 were valued at Rs. 8,72,233, while its income and expenditure during the same year amounted to Rs. 8,17,566.

Ramnarain Ruia College, Matunga : Realising the need for an Arts and Science College to satisfy the growing demand for higher education in the city of Bombay, the Shikshana Prasarak Mandali, Pune, established this college in 1937. The House of Ruia gave a generous donation of Rs. two lakhs in recognition of which the college is named after the late Seth Ramnarain Harnandrai Ruia. The college was permanently affiliated to the University of Bombay in 1940.

R. A. Podar College of Commerce and Economics, Matunga : The Shikshana Prasarak Mandali, Pune, established this College in 1941 in order to satisfy the growing demand for sound commercial education in the city of Bombay. The House of Podars donated a building costing about Rs. 1,46,000 for the college.

Sadhana Education Society, Santa Cruz (West) : The Sadhana Education Society was established in June 1962 with the object of running a teacher's training college in Bombay. The college has a practising school and it conducts research projects sponsored by the National Council of Educational Research and Training. It also prepares students for M.Ed. and Ph.D. degrees in education.

During 1969-70 the number of staff was 19. The total assets of the college during 1969-70 amounted to Rs. 4,50,000. The annual income and expenditure during the same year stood at Rs. 2,51,911 and Rs. 3,54,192, respectively. The college gets annual maintenance grants from the Government.

Sanskrit Vishva Parishad, Grant Road : The Bharatiya Vidya Bhavan's Sanskrit Vishva Parishad was established in 1951 with the main objective

to propagate Sanskrit and indology by binding together in one organisation all individuals and institutions interested in the study of these subjects and working for its advancement in India and abroad.

As per the request of the Sanskrit Vishva Parishad, the Bharatiya Vidya Bhavan has started a graded primary course in Sanskrit through the Saral Sanskrit Examination. Every year about 60,000 students appear in this examination at various centres in India and abroad. Moreover, the staff members of the Saral Sanskrit Examination visit important cities in India and abroad to propagate the ideals of the Sanskrit Vishva Parishad.

During the year 1975-76, it received Rs. 5,000 by way of financial assistance from the Government of Uttar Pradesh. During the year 1976 the income and expenditure of the Sanskrit Vishva Parishad amounted to Rs. 6,949.

Shri Vile Parle Kelavani Mandal, Vile Parle : It is mainly an educational institution founded in the year 1934.

The Mandal conducts three colleges (Mithibai College of Arts, Chauhan Institute of Science and A. J. College of Commerce and Economics; N. M. College of Commerce and Economics; and J. C. College of Law), two junior colleges, a polytechnic (B. M. Polytechnic), a high school and primary school, *shishu vihar*, two hostels including one for polytechnic, a *sanskar sadan*, a *yoga mandir*, a gymnasium and an auditorium (Shri Bhaidas Maganlal Sabhagriha).

The day-to-day affairs of the Mandal are looked after by a managing committee consisting of 44 members. During the year 1980-81 the Mandal had assets worth Rs. 2,04,00,535, while income and expenditure amounted to Rs. 13,69,242.

Bhaidas Maganlal Sabhagriha was constructed by the Vile Parle Kelavani Mandal with the generous help of Rs. 1,50,000 from Smt. Chandaben in 1973. It provides a great *stimuli* to the cultural life of the western suburbs of Bombay. Situated in the Juhu-Vile Parle Development Scheme near Vile Parle Station, the auditorium has a seating capacity of 1,179 seats. It is fully airconditioned. The Sabhagriha caters to the needs of entertainment of the people in the western suburbs of Bombay. A good many Marathi, Gujarati and Hindi dramas are staged in this auditorium. The income and expenditure of the Sabhagriha during the year 1980-81 was Rs. 5,56,495.

Siddharth College of Arts and Science, Fort : The Siddharth College of Arts and Science was founded in June 1946, by the People's Education Society, of which Dr. B. R. Ambedkar was the Chairman. It was a significant landmark in the development of higher education in Bombay city under Dr. Ambedkar's inspiring guidance and dynamic leadership. The principal object of the society was to promote higher

education among the lower middle classes and working classes, especially, the Scheduled Castes.

Siddharth College of Commerce and Economics, Fort : Siddharth College of Commerce and Economics is one of the several institutions conducted by the People's Education Society, Bombay, whose founder chairman was Dr. B. R. Ambedkar. The college was established in June 1953.

Siddharth College of Law : The People's Education Society, of which Dr. B. R. Ambedkar was the chairman, founded the Siddharth College of Law in June 1956. The object of the College is to provide education in law to the lower middle classes and working classes in general and the Scheduled Castes in particular.

Sir Jamsetjee Jejeebhoy Parsi Benevolent Institution, Fort : This is one of the oldest and the most reputed institutions doing pioneering work in the field of education for the last 125 years. It was established on 9th January 1849 with a view to spread the benefits of education among the Parsis in Bombay and in the mofussil, to give monetary relief to poor and disabled Parsis, and to ameliorate their sufferings by giving them aid to meet marriage or funeral expenses.

The major part of its activities is confined to running schools. It runs two secondary and three primary schools in Bombay. It also runs, under a sister trust, two secondary schools, one each at Bulsar and Navasari and three primary schools, one each at Surat, Bulsar and Navasari. The schools were originally meant for Parsis only, but in the interest of education and to honour the secular ideals of the country the schools are now thrown open to students of all communities. For almost a century education was imparted entirely free. It was only when the cost of running the schools became enormous that the institution started charging nominal fees in some of its schools.

Membership of the institution is open to those Parsis who contribute a sum of Rs. 500 to its donation fund. Most of the schools get financial assistance from Government in the form of grant-in-aid.

The income and expenditure of the institution in 1970 amounted to Rs. 6,25,629 and Rs. 6,36,757, respectively.

Sophia College for Women, Cumballa Hill : Sophia College was founded in 1940 with the inauguration of the "Home and Social Culture" course. It was first affiliated to the University of Bombay for the Arts Course in 1941. The Governing Body of the college is the Governing Body of the Society for Higher Education of Women in India. Its day-to-day administration is in the hands of the Religious of the Sacred Heart, a world wide society for the education of girls. In June 1950, affiliation to the University was made permanent. As the number of Arts student increased from year to

year the non-University "Home and Social Culture" Course had finally to be dropped in 1947.

St. Xaviers College, Mahapalika Marg : St. Xaviers College owes its origin to the growth and development of St. Mary's Institution and St. Xavier's High School. The college was founded in 1868 with the object of educating the Roman Catholic Youths of the Bombay Presidency and was affiliated to the Bombay University in 1869. It became a constituent college of the Bombay University in 1953. It is conducted by the Fathers of the Society of Jesus. The high school and the college proper was accommodated in a building in cavel until 1873. Then it was situated on the Carnac Road for nearly a generation. In 1890 it was shifted to the present premises on the Cruickshank Road (Mahapalika Marg).

MEDICAL RELIEF ORGANISATIONS

Bombay City Ambulance Corps, Marine Lines : The Corps was founded in 1930 with the object of training young men and women in first-aid, home nursing hygiene and sanitation as also to give medical relief to the sick and injured persons in Bombay and its suburbs.

The free first-aid and ambulance service station of the Corps was started in January 1939 with the objects of removing patients from one place to another, attending to street accidents and other emergencies, providing medical relief in times of riots, epidemics, etc.

The station is located in the Corps' headquarters and service station buildings at Marine Lines, where a fully equipped first-aid theatre, control room, station offices, residential quarters for the paid staff and garages for the ambulance cars are provided.

It is registered as a charitable society which had 13 patrons, 210 life members, 3 honorary life members and 52 volunteers in 1970. The volunteers of the Corps are imparted the necessary training of five years duration in first-aid to the injured, home nursing, hygiene and sanitation. They hold a diploma in ambulance work by receiving arduous practical training in casualty work at Sir J. J. Hospital, and by attending training camps and mobilisation practices.

The strength of the Corps, as on December 31, 1970, was 52 volunteers including 2 warrant and 10 non-commissioned officers.

The volunteers of the Corps were turned out for public duty for the first time on January 26, 1931. The Corps performed strenuous duties during the 1932 riots and put in 80 hours of field duties, treated over 450 casualties and rescued about 200 persons. The peak of strenuous duties ever performed was reached in February 1946, when the entire Corps was mobilised for an aggregate period of 1,668 hours to meet the

emergencies of the Subhash Day disturbances, the Royal Indian Navy mutiny and the prolonged communal riots.

The Corps receives grant-in-aid from the Bombay Municipal Corporation. It also received a donation of Rs. 52,438 from the late Sheth Haji Gulam Mahamed Ajam Charity Trust for construction of a building.

The Government of Maharashtra had granted Rs. 58,363 and Rs. 8,293 as house building grants in 1956 and 1958 respectively. The total income of the Corps was Rs. 41,390, while its expenditure amounted to Rs. 44,239 in 1970.

Bombay Medical Union, French Bridge, Near Chowpati : The Bombay Medical Union was established in 1883, with the objects of promoting friendly association and exchange of views between its members, and promoting the advancement of medical sciences.

During 1972-73 the total number of resident members was 274 and 6 non-resident members.

The main activities of the Union are holding monthly clinical meetings, exchange of medical knowledge and promotion of professional ethics in the medical profession. It awards several prizes, gold medals and scholarships to deserving students.

The pioneers of the Union included eminent medical practitioners and leaders of public opinion. They started with building a library with a small collection of books in 1886. In 1887, Sir Dinshaw Petit donated Rs. 7,000 to the Union for a Medical Library which was intended for the use of not only the members of the Union but also of the entire medical profession and even common men. The Library was called the Sir Dinshaw Manekji Petit Medical Union Library after a trust deed was entered into between the Union and Dinshaw Petit in 1888. During the subsequent period it received several donations.

The Union has consistently worked for a high standard of medical education. It was instrumental in the institution of a M.B.B.S. degree instead of L.M.S. in 1912 during which year the first batch of students received the M.B.B.S. degree. The Union has also been instrumental in evolving a code of conduct for medical profession as also important medical legislation.

Cheshire Homes India, Andheri : A branch of the Cheshire Homes India was established at Bombay in December 1955, for taking care of the incurable sick.

The Home is managed by a management committee and various sub-committees of medical experts all of whom provide their services voluntarily. About 50 incurable sick persons suffering from serious diseases such as cancer, paraplegia, arthritis, Parkinson's disease, etc., are provided hospital facility by the Home.

The society receives funds and donations from private sources. The income and expenditure of the Home was Rs. 78,659 and Rs. 80,425, respectively in 1970-71.

Diabetic Association of India, Fort : The Diabetic Association of India was established in 1955 for research in diabetes and for rendering advice and necessary facilities to diabetic patients. It is a pioneering organisation in this field and has been serving the cause of the diabetics in a grand measure.

The Association has been approved by the Indian Council of Medical Research. It has established several branches in important cities of India where public lectures for education of the diabetics are given in local languages every month. It supplies reliable drugs at cheaper rates and laboratory facilities at very moderate rates to the members. It also arranges for frequent check-ups of the diabetics.

The Association encourages research in diabetes by suitable grants to research workers in diabetes. The scientific section of the Association meets once a year along with other specialised bodies at different centres in India for the exchange of knowledge and promotion of research on the subject. In order to co-ordinate the scientific work of workers in all branches of medicine regarding diabetes, a national congress on diabetes is held every three years.

The Association has published several books for the guidance of the diabetics and medical practitioners such as a *Guide for the Diabetic*, a *Companion for the Diabetic* and *Tropical Diabetes*. It also publishes a quarterly journal, *Madhumeha*. Besides this, the Association through its Nutrition Committee has analysed over 100 recipes of different Indian food preparations giving their carbohydrate, fat, protein and caloric values of a measured portion.

The Association has a cadre of devoted persons like Dr. Ajgaonkar and Dr. N. G. Talwalkar who have done eminent work on diabetes. The total membership including the branches in December 1968 was 2,319. For the last 27 years the Association is maintaining itself on public help only. It does not receive any financial assistance either from the State or Central Government. The Government of Maharashtra has donated it a plot of land of about 2 acres at Mahim where the association has started a home for the diabetic, a clinic and a research centre since 1st January 1982.

Family Planning Association of India, Fort : The Family Planning Association of India was established in 1949 for propagation of family planning for the advancement of basic human rights, family and community welfare, achievement of a balance between population, resources and productivity, and the attainment of a higher standard of life. The Association was registered in 1954.

The Association has provided audio-visual equipment including film projectors, slide projectors, film slides and film strips as also clinical equipment to the mobile units and branches. It publishes useful literature for the benefit of the public.

Its area of operation covers an approximate total population of 6,58,000.

Greater Bombay, among 47 districts in the country, has been selected for intensive family planning work, and since 1967, the programme has received a marked impetus particularly due to the stepping up of the Municipal Corporation's programme for vasectomy.

The Association maintains a clinic for vasectomy operations for the benefit of factory workers and low income group persons.

The infertility clinic of the Association draws a good number of couples for investigation and treatment for infertility and sub-fertility. Practical demonstrations of various techniques are arranged at the Wadia Maternity Hospital. The Association also arranges for training of medical practitioners in family welfare work and for surveys and demonstrations.

The Family Planning Association of India received a silver medal and certificate for its good performance in Bombay. It also won the first prize for voluntary work in family planning in Greater Bombay for the three-year period 1967-70.

Hind Kushta Nivaran Sangh, Fort : A branch of the Hind Kushta Nivaran Sangh, New Delhi was established in Bombay with a view to control the spread of leprosy, and offer assistance for the eradication of leprosy. It has been recognised by Government as a survey, education and treatment unit. The Sangh is also represented on the State Leprosy Advisory Board, which has been functioning from 1970.

One of the main activities of the Sangh under the work programme is to educate the community and to create awareness about the disease of leprosy. Health education campaigns are also organised in the slum areas of Bombay and other parts of the State through various media. It also extends supportive services for sponsoring non-infectious leprosy affected children and healthy children of leprosy parents. The Sangh publishes brochures giving information on leprosy and other related matters in order to identify and make use of the health and welfare agencies for prevention and control of leprosy.

The Sangh received Rs. 39,654 in 1975-76 on account of grants and donations. A sum of Rs. 25,000 per annum was sanctioned by the Government of Maharashtra from 1976-77 for a period of five years for undertaking health education programmes in the State.

In 1976 it spent an amount of Rs. 30,582 for medical relief. Its annual income and expenditure in 1975-76 amounted to Rs. 31,038 and Rs. 39,653, respectively.

Indian Red Cross Society (Maharashtra State Branch), Town Hall Compound, Bombay 1 : The Indian Red Cross Society was established in 1920 with the object of rendering medical relief and the mitigation of suffering. The main objectives of the society are to aid the sick and wounded members of the Armed Forces. The Maharashtra State Red Cross, a branch of the society is managed by a committee comprising a chairman, vice-chairman, treasurer, secretary and other members including representatives of the District Red Cross Branches in Maharashtra State. There are approximately 10,000 members in Maharashtra State.

The society runs dispensaries, maternity and child welfare centres, hospitals, T.B. sanatorium, and family planning districts in Maharashtra. banks in Bombay city as well as in several districts in Maharashtra. This is one of the largest civilian blood banks in the country supplying over 13,000 bottles of whole blood per year, over 85 per cent of which is supplied free or at cheaper rates. T.B. sanatorium is one of the finest and biggest sanatoria in the country with a bed strength of 260. Over 95 per cent of the patients are treated free or at concessional rates. The Indian Red Cross Society maintains the Adams Wylie Hospital with 50 beds, where indoor and outdoor patients are given treatment free of charge. The ambulance section and health training classes are conducted by St. John Ambulance Services, on behalf of the Indian Red Cross Society. During the scarcity period of 1976-77 the Red Cross had over 600 distribution centres in the State in which over 97,000 persons were looked after.

It inculcates in the school children a sense of social service through the Junior Red Cross. Under the guidance of the Junior Red Cross the school children visit hospitals, orphanages, slum areas and bring a little cheer to those less privileged than themselves.

All the above activities, in Bombay city and Maharashtra cost the Red Cross nearly a million rupees every year. The income of the society itself was Rs. 1,83,000 whereas its expenditure amounted to Rs. 1,71,000 in the year 1976.

Donations are received from the public and funds are also collected through membership fees. It gives assistance in the form of medicines to dispensaries run by other charitable organisations, helps individuals by providing them with artificial limbs thereby helping them in earning their living. In special cases wheel chairs and hearing aids are also provided.

Ishwardas Chunilal Yogic Health Centre, Kaivalyadham, Marine Drive : The centre was established on 6th January 1932, by late Swami Kuvalayanandaji at Santa Cruz under the auspices of the Kaivalyadham. It is now housed in its own building on the Netaji Subhash Road, Marine Drive. The main establishment of the Kaivalyadham is located at Lonavala.

The object of the institute is to give training in yogic physical culture and therapy with a view to promote physical and mental health of people. There are two departments working in the institution, one of which gives cultural exercises and the other gives remedial exercises. The cultural department is recognised by the Education Department of the Maharashtra Government. The activities are carried out under the supervision of a qualified Medical Officer. For the better yogic treatment, the institute has appointed 3 Medical Officers and 12 Demonstrators.

It receives grant from the State Government. The assets of the institute in 1965-66 were valued at Rs. 1,10,000. During the same year its income and expenditure amounted to Rs. 69,000 and Rs. 66,000, respectively.

Jeevan Vikas Kendra, Andheri : The Jeevan Vikas Kendra was inaugurated on 1st November 1972 by the Prime Minister of India, Smt. Indira Gandhi. The activities of the institution include educating the people in public health, hygienic living and family planning. The organisation conducts a medical relief centre for the benefit of the poor strata of society. It provides for all pathological tests, diagnosis of various diseases, radiological facilities and many departments such as cardiology, paediatrics, gynaecology and obstetrics, orthopaedics, E.N.T., dentistry, ophthalmology, physiotherapy, etc. All the medical facilities are practically free of cost. All the units work under the able guidance of specialists and qualified technicians.

The immunization department of the Kendra provides various vaccines and sera, and amenities for B.C.G., triple, polio, small pox, typhoid and cholera vaccinations.

The Kendra proposes to establish a hospital for the benefit of the poor, the building of which is under construction.

The Kendra is also conducting a Balvikas Kendra for the benefit of children from slum areas. The Kendra distributes milk and bread to about 1,000 children per day at five different places under its nutrition programme.

The income and expenditure of the Kendra amounted to Rs. 8,21,933 in the year 1979-80.

Popular Ambulance Association, Grant Road : The Popular Ambulance Service was started on 12th November 1947. Ambulance vans are made available to all irrespective of caste, creed and status and calls are

attended not only for movement of patients in the city but also for up-country. The ambulance service is maintained out of donations given by the patients and their relatives. Every van is equipped with first-aid kit, oxygen cylinder, etc.

Society for Prevention of Heart Diseases and Rehabilitation, Kemp's Corner : The Society was started in 1968 with the objects to establish cardio-vascular preventive and rehabilitation institute, check-up centres, clinic and hospital, research laboratories and to conduct lectures, seminars, symposia etc., to grant scholarships and aid for deserving medical and paramedical personnel intending to specialise in this field, and to give specialised training to those engaged in the treatment of heart patients.

St. John Ambulance Association, Maharashtra State Centre, Fort : The Maharashtra State Centre of the Association was established on 23rd April 1915, with a view to give training in first-aid, home nursing, hygiene and sanitation, render first-aid in case of accidents or sudden illness and transport the sick and injured, organise ambulance corps and nursing corps. After the establishment of the St. John Ambulance Association, India at New Delhi in 1904, classes in first-aid and home nursing were conducted in Bombay and in the districts of the then Bombay Province by individual doctors for various social organisations, and Ambulance and Nursing Divisions were formed since 1905.

In 1914 the First World War broke out and the training in first-aid and home nursing got impetus and the classes in these subjects were started all over the province and a number of new centres were formed. In 1915 all over the province and a number of new centres were formed. In 1915 the Bombay provincial centre was established and the work of the organisation of classes was organised on proper lines by the secretariat at Pune. In 1931, the secretariat was shifted to Bombay, and the principal medical and health officer of the G.I.P. Railway was appointed as Honorary Secretary. He called the meeting of all persons concerned in Bombay and framed the rules and regulations and held election of the first executive committee.

Since 1932 elections have been held for the formation of the executive committee to govern the St. John Ambulance Association Centre. After the bifurcation of Bombay State this centre was renamed as the Maharashtra State Centre.

This centre, through the various local and district centres, has been conducting classes in first-aid, home nursing, hygiene and sanitation, and child welfare, and mackenzie school course. During the World War II, the centre conducted Air Raid Protection Classes.

In 1975, 10,841 persons were given training in different courses out of whom 9,971 appeared for the examinations. Of these, 9,840 were awarded certificates and other awards.

There were 27 active local and district centres under the Maharashtra Centre. Detached classes were conducted at 30 places by the Red Cross where the association had no sub-centres of its own.

The organisation organises training programme for educational institutions, members of the police force, employees of the All India Radio and Television Centre, and for the N.C.C. organisation.

The property and assets of the Association in 1975 were valued at Rs. 5,60,506, while its income and expenditure amounted to Rs. 52,853.

Yoga Institute, Santa Cruz : The science of Yoga in India is more than five thousand years old. Its technology has come down by tradition from master to disciple. One such great Yogi of the past was Paramahansa Madhavadasji who lived at Malsar. His senior-most disciple, Shri Yogendraji founded the Yoga Institute on 25th December 1918 at Versova to promote and standardise the science of Yoga. The institute is recognised by the Government and foreign bodies as an educational, medical and research institute. It is a registered society and is specially exempted to receive donations. At present the institute is situated on the east side of Santa Cruz railway station in Prabhat colony. It has no branches.

The main activities at the institute are as follows:—

- (1) 21-day better living course.
- (2) Regular class for study and cure of minor complaints (for men and women).
- (3) Social workers and teachers course.
- (4) Publication of a monthly journal.
- (5) Clinic, hospital and laboratory.
- (6) Six-month Yoga education course.
- (7) Welfare and children wing.

The Institute maintains a fully equipped 12-bed psychosomatic hospital with qualified medical practitioners, a pathological and clinical laboratory, etc. Considerable original work is being done in connection with Yoga therapeutics in treatment of chronic functional diseases. Persons suffering from physical and mental complaints are examined every Sunday and are kept under observation in regular practical classes for one month. On the basis of results obtained at the end of the month further advice is made available. A normal fee of Rs. 25 is charged for the first month.

The Yoga Institute believes that the Yoga ideals, value judgements and way of life can be integrated into modern conditions. This can help in creating a better society for the future. To this end, the institute prepares persons through the short and long term Yoga education courses. The institute was recognised in 1958 by the Government as a special training institute of Yoga and since then it has trained over

three hundred men and women including 72 women and 68 foreigners in Yoga education to instruct others.

Over forty books have been published by the Institute since 1920. Most of the popular works have passed the tenth edition mark. It publishes a monthly journal which is widely circulated.

At the Institute over 7,000 patients were treated, many of whom were refractory cases. Over 10,000 students of Yoga have been trained; about 300 men and women were prepared to instruct others. The trained experts of the Institute are now conducting Yoga education centres in three continents where over 2,500 men and women practise traditional Yoga everyday.

The average annual income and expenditure of the Institute for the last few years came to Rs. 1.5 lakhs.

MISCELLANEOUS ORGANISATIONS

Consumer Guidance Society of India, Fort : It was established in April 1966 by nine housewives and social workers to protect the consumer interest and to unite the consumers of the country. In January 1977, it had 1,938 members including 245 life members, 30 associate members and 35 institutional members. It had five branches located in Pune, Hyderabad, Dandeli, Coimbatore and Thane.

The Society protects and promotes the rights and interests of consumers, gives information and guidance through its monthly publication *Keemat*. It co-operates with commercial organisations which are interested in promoting fair trade practices. It tries to build up consumer awareness through annual exhibitions, demonstration and through the mass media. At the same time it follows up complaints against shopkeepers and dealers from members and non-members and has obtained redressal in over 66 per cent of the cases it had taken up. In 1974 it started a project of consumer education for low income group persons employing a trained social worker. It propagates consumer awareness and education through various media through a network of 48 community centres in Greater Bombay.

The Society is represented on many national advisory bodies for consumer protection, such as the central committee for food standards, the ISI certification marks advisory committee, and other ISI sub-committees, and the Maharashtra State Advisory Board for Food and Drugs. The Society has associate membership of the international organisation of consumers' unions.

The Society was successful in organising the first All India Conference on consumer protection in 1972 in Bombay to bring together consumer activities from all over the country.

Forum of Free Enterprise, Fort : The Forum of Free Enterprise was founded in 1956, with the objects of educating the public on economic affairs and particularly the role of private enterprise in economic development of our country, and its close inter-relation with the democratic way of life, and thereby to create an awareness among people in private enterprise of their social obligations. It is a voluntary educational organisation. Eminent economists and citizens of Bombay like A. D. Gorwala, A. D. Shroff were closely associated with the Forum.

It issues a journal on important current economic problems. Informative and educative articles bearing views of the Forum are sent to newspapers. So also essay competitions, elocutions and study sessions are held for students and the public. Public speaking courses, discussion sessions and leadership training courses are also arranged. The Forum helps organisations and associations in private enterprise in their public relations campaigns to defend and promote private enterprise.

At the end of July 1976, there were 987 general members, 2,650 associate members and 5,526 student associates of the Forum.

The income and expenditure of the Forum amounted to Rs. 3,36,234 in 1975-76.

Indian Institute of Architects, Fort : The origin of the Institute could be traced back 60 years ago when the Architectural Students' Association was formed in 1923. It was subsequently renamed as the Bombay Architectural Association. It derived the present name in 1928.

The Institute has members spread over not only in India but also in Africa, Afghanistan, America, Australia, Burma, Canada, Ceylon, Europe, Iran, etc.

The main objects of the Institute are to unite the architects in India and to co-ordinate activities of the building industry and of the profession of architecture.

The Institute has done a lot of work in spreading architectural education and maintaining fair professional ethics. It also helps Government and the civic administration in slum clearance projects and housing schemes.

The Institute is run with the help of subscription paid by its members. Its income and expenditure in 1970-71 amounted to Rs. 1,23,071 and Rs. 1,21,527, respectively.

Indian Railway Passengers' Conference Association : The Indian Railway Passengers' Conference Association was established at Bombay in 1945 and was registered as a public trust in 1950. The objects of the association are to educate the public as regards the rules and regulations governing railway travel; to rehabilitate disabled and destitute, orphans and beggars who infest railway premises, in order to prevent them from a life of crime and to convert them into law-abiding

citizens; to render free legal advice and aid to railway passengers; to publish newspapers and other literature dealing with the carriage of passengers and transport of goods; and to hold conferences, seminars, etc.

The affairs of the Association are managed by a committee consisting of 19 members. There are 13 life members, about 100 individual members and 200 nominal members. No financial assistance was either sought or received by the association from any quarters.

During the last about 30 years the association took out from the clutches of anti-social elements more than 6,000 young run-away boys at railway stations in the Greater Bombay area. The association has been working for the elimination of crimes on the railways committed by criminals *en route* in running trains or at railway stations.

The association has established contacts with several passenger associations working in other parts of India and efforts are being made to establish the National Federation of Railway Users on an all India level to function as a liaison between the railway users and the Ministry of Railways and the Zonal Railways.

The Association publishes a fortnightly known as *Rail News* in English.

National Institute of Labour Management, Parel : The Institute was established on the 26th January 1950. It is a voluntary association of persons engaged in the field of industrial relations and personnel management. Its members discuss and formulate sound labour policies, which would be helpful for the industrial progress of the country and improvement of the conditions of labour and better employer-employee relations.

The Institute has branches at Pune, Kalyan-Ambernath, Baroda, Goa, Thane and New Delhi.

The Institute has over 900 members, who are working as personnel or welfare officers, industrial relations officers, etc., in different industries.

The Institute holds monthly discussion meetings and arranges documentary film-shows, and seminars on important topics for its members. It maintains a library and a reading room, publishes a quarterly journal and conducts a labour advisory service for members and small industrial establishments.

The activities of the Institute are financed from subscriptions from members and donations received from well-wishers. The assets and property of the Institute by the end of December 1970 valued at Rs. 1,03,700. The income and expenditure for the year ended on 31st December 1970 was the same and amounted to Rs. 31,016.

Press Guild of India, Majestic Hotel, opposite Regal Cinema : The establishment of the Press Guild of India is a significant event in the

development of journalism in India. It is a broad-based and composite organisation of journalists, functioning on a national basis and assisting not only the members of the profession but also others vitally connected with the newspaper industry.

The aim of the Guild has been not only to promote understanding and goodwill through intellectual and cultural exchange but also to foster high standards of professional practice and conduct, and assist the growth of the press as an effective social force for the good of the nation. It was established in April 1955.

It has a membership of about three hundred journalists representing every newspaper and periodical.

The organisation has started a club, a reading room and a library for the benefit of journalists. The Guild conducts cultural activities like musical concerts, dance performances, lectures, recitations from plays, screening of topical films and seminars.

The assets of the organisation were valued at Rs. 9,124 and its income and expenditure amounted to Rs. 11,490 in 1975.

Society of the Justices of Peace and Honorary Presidency Magistrates, Bombay-9 : The Society is a successor to the Society of Honorary Presidency Magistrates of Bombay, which became defunct in 1958. The main objects and purpose of the present Society are to afford opportunities to the members to meet with a view to exchanging ideas and promoting co-operation amongst themselves in the matter of their duties and offices as Justices of Peace and Honorary Presidency Magistrates.

In the beginning, the Society had 242 members including 42 Honorary Presidency Magistrates. The same increased to 644 on 31st March 1971.

The Society has formed several committees to look after its working and to render real public service in its wide and varied sense. The Society conducts a diagnostic centre to provide medical relief to poor persons.

The Chief Presidency Magistrate, the Commissioner of Police, the Municipal Commissioner, the Coroner and the Regional Transport Officer are nominated members of the managing committee.

During 1971, the income and expenditure of the Society was the same amounting to Rs. 12,559.

PHILOSOPHICAL ORGANISATION

Arya Samaj (Bombay), Girgaum (Kakadwadi) : The Arya Samaj¹ was founded by late Swami Dayanand Saraswati in 1875, with the objectives to propagate the real Philosophy of the *Vedas*; to spread the Sanskrit language; and to help in the field of education. The ten principles of the Arya Samaj are followed by the Bombay branch of the Samaj.

¹ For history of the Samaj see Chapter-2, History, Modern Period, in Vol. I.

With the inspiration of the *Rishi* Dayanand, the great revolutionary thinker, the Samaj has given new directions, new hopes in religious, educational, social and national fields. The main activities of the Samaj consist of *Ved Prachar*, free charitable dispensaries, free Sanskrit *pathashala*, *ashrams* for orphans and distribution of free books to needy persons.

With the spread of its activities and the propagation of Vedic religion among the people several branches were established in the suburbs of Bombay. The following are the activities of Arya Samaj:

The Ved Dharma Pracharini Sabha was founded in 1898-99 by some young people who were impressed by the principles of the Arya Samaj. Its objective was to propagate Vedic religion through lectures of eminent persons and the *Arya* magazine. After some time the Ved Dharma Prachar Sabha was amalgamated with the Arya Samaj.

The Samaj purchases reference books on principles of vedic religion and translates them in Gujarathi language for free reading.

The Gorakshopadeshak Mandal was founded by the Arya Samaj to impress upon the people the importance of *goraksha*.

The Samaj also conducts the Arya Stree Mandal situated at Mandvi and Kalbadevi for amelioration of women. The Stree Mandal has done valuable work in the field of social life.

It also conducts an orphanage for children and women since 1942, which is now situated in Bangadwadi.

The Mithibai Sanskrit Pathshala was established by Sheth Jeevandas Mulji to give education in Vaidnyanic principles and Sanskrit language.

The Arya Vyayam Shala which was established on 12th May 1926 to develop physical health, Auchhavlal Nagar Ayurvedic Aushadhalay and the D. A. V. free night high school which were conducted by the Samaj formerly are not in existence now.

Blavatsky Lodge of Theosophical Society, Grant Road¹ : The Blavatsky Lodge of the Theosophical Society was founded in 1879 with the objects of encouraging the study of comparative religion, philosophy and science and forming a nucleus of universal brotherhood. It was registered under the Societies Registration Act, in July 1906.

The Society has its international headquarters at Adyar in Madras. It has branches all over the world. Its library contains about 6,000 books on religion, philosophy and science.

The society does not get any financial assistance from any Government or private body. The average annual income and expenditure of the society amounts to about Rs. 12,000 and Rs. 13,000, respectively.

¹ For history of the Society see Chapter-2, History, Modern Period, in Vol. I.

Bombay Zionist Association, Hamam Street, Fort : The Bombay Zionist Association was established in 1919 for the promotion of spiritual, religious, social, intellectual, economic and physical welfare of local Jewry.

The Association conducts meetings, seminars and ideological campaigns for strengthening the unity of the Jews.

The income and expenditure of the association amounted to Rs. 21,364 during 1970.

Central Chinmaya Mission Trust, Powai : The Chinmaya Mission was established 25 years ago but the Chinmaya Mission Trust was established in 1964 with a view to provide educational and medical relief.

The trust is managed by a board of eleven trustees. It works through the various mission centres spread all over the country and through other institutions belonging to it. There is no membership of the trust. However, each local centre has a membership.

The mission conducts a diagnostic centre at Chembur, and a clinic at Ghatkopar. The trust has opened two nursery schools in Bombay where, in addition to the regular teaching, the students are taught music, dancing, etc.

The source of income of the trust mainly consists of public donations. In 1975-76, the income and the expenditure amounted to Rs. 9,48,828. All the income is generally spent during the year itself.

Prarthana Samaj, Girgaum¹ : The Prarthana Samaj was founded as a religious reformist movement on 13th of March 1867. It is one of the foremost organisations which have played a very important role in the making of modern India and regeneration of the true spiritual heritage of India. From its very beginning it has had a deep impact on the public life of Bombay. This organisation has given birth to many other institutions and individuals who helped in guiding public opinion in this city.

The objects of the society are as under:—

- (1) The worship of God in accordance with the cardinal principles of religion enunciated by its pioneers;
- (2) The spread of education and of useful knowledge by the establishment of schools, colleges, academies, etc.; and
- (3) The establishment of orphanages, rescue homes and other institutions of a like nature.

The authorities of the Prarthana Samaj are known to strive for the realisation of these objectives.

The Samaj runs the following educational institutions in Bombay:—

- (1) Ram Mohan English School, Girgaum (June 1917)
- (2) Ram Mohan English School, Dadar (N.A.)

¹ For history see Chapter-2, History, Modern Period, Vol. I.

(3) Prarthana Samaj High School, Vile Parle (N.A.)

(4) Prarthana Samaj Primary School, Vile Parle (1958)

(5) Prarthana Samaj Pre-Primary School, Vile Parle (1954)

(6) Sir Narayan Chandavarkar Primary School, Girgaum (N.A.)

(7) Sir Narayan Chandavarkar Pre-Primary Shishu Vidyalaya School, Girgaum (1949).

(8) Sir Narayan Chandavarkar Primary and Pre-Primary School, Byculla (N.A.).

The Samaj is handling the problems of unmarried mothers, pregnant widows, married women in difficulties, orphan children and old, infirm women by establishing orphanages and schools. The following institutions are managed by the Samaj for the benefit of destitute women and children:—

(1) W.B.N. Balakashram at Pandharpur (1875);

(2) D. N. Sirur Balakashram at Vile Parle (1932) and

(3) The Balakashram at Wai (1903).

It also runs Dr. R. G. Bhandarkar Library, a Sangeet Sabha and Sunday School. A weekly divine service is also held by the Prarthana Samaj.

The Samaj is publishing a journal, the *Subodh Patrika*, since 1873. The *Subodh Patrika* is the official organ of the Samaj.

The total assets of the Samaj were valued at Rs. 13,63,591 in 1968-69. The income and expenditure of the Samaj in 1968-69 amounted to Rs. 9,98,586.

Ramkrishna Mission Ashram, Khar : For the last about 60 years, the Bombay centre of the Ramkrishna Mission has been conducting humanitarian activities in Bombay and different parts of the State. The centre was established in 1923. Since then the Mission has been pursuing various spiritual, cultural, educational, medical and philanthropic activities for the benefit of society.

Daily worship and prayers are held in the *ashram*, and the birthdays of different preachers and saints are observed. Devotees in large numbers visit the *ashram* to breathe in a spiritual atmosphere. Regular classes and lectures on religion and culture are conducted by the *ashram*.

Durga Puja festival and anniversaries of Shri Ramkrishna Paramhans and Swami Vivekanand are celebrated with great eclat in different parts of the city. Birthday anniversaries of the Holy Mother—Shri Sharada Devi, Bhagwan Shrikrishna, Lord Buddha, Shri Shankaracharya and Jesus Christ are also celebrated at the *ashram*.

The mission runs a student's home for college students to help them in their university education and to imbibe in them the salient features of Hindu culture.

The public free reading room and the Shivananda library of the Mission are equipped with more than 13,987 books on philosophy, literature, science, history, ethics, and 136 dailies and other periodicals.

The Mission runs a charitable hospital equipped with surgical, pathological, gynaecological, dental, E.N.T., ophthalmic and radiological instruments. Nearly two lakhs and a half patients were treated free of charge from April 1965 to March 1967. Now major surgical operations are also undertaken in the hospital.

The centre undertakes relief work in and outside the State in times of national calamities like famine, flood and earthquake. So far it undertook 26 relief operations, some on very large scale, involving a total expenditure of lakhs of rupees. In the recent past the Mission conducted flood relief work in Kutch and Surat where its total expenditure was above Rs. 10 lakhs.

The assets of the Mission were valued at Rs. 12,75,433 and the income and expenditure amounted to Rs. 2,84,943 in 1966-67.

Religious Amity Centre, Mistry Court, Marine Lines : The Religious Amity Centre was established in 1963 to work for religious amity and goodwill among people. It maintains a list of invitees numbering over a thousand. The expenses incurred are paid by its president. It has had several distinguished speakers at prayer meetings including the late Dr. Zakir Hussain, *ex-President of India*.

St. Peter's Armenian Church (Trust), Fort : The St. Peter's Armenian Church was founded in 1942 with the objectives to spread religion, to render educational and medical facilities to students and members of the community.

The management of the property of Armenian Churches in Bombay city and other parts of the Bombay province is looked after by the trust. It had 18 members in 1969.

The assets of the trust were valued at Rs. 8,39,016 in 1969, and its annual income and expenditure amounted to Rs. 1,02,089 approximately in the same year.

ORGANISATIONS FOR PHYSICALLY HANDICAPPED

Ali Yavar Jung National Institute for the Deaf — A Project of SARRAM : It was at the time of the Indo-Pakistan conflict that the Bangla Desh Aid Committee was established with the immediate objective of rendering succour to the refugees fleeing from erstwhile East Pakistan. The work done by the Bangla Desh Aid Committee in Maharashtra was greatly appreciated and lauded, keeping in view especially the fact that funds were raised from the common man by the relentless dedicated and determined efforts of a group of voluntary workers.

It was therefore felt that the group, assembled under the banner of Bangla Desh Aid Committee, should continue working together towards different humanitarian goals, such as, rehabilitation of refugees, rendering help to the needy or under-privileged segments of our society. Instead of disbanding this Committee it was decided to rename it as the Society for Assistance, Rehabilitation, Relief and Aid, Maharashtra (SARRAM). The Society as the successor to the erstwhile committee has had wider objectives. It is one of the leading voluntary institutions which has served to rouse civic consciousness and fellow-feelings of the public and raise substantial amounts for numerous noble causes including rehabilitating the weaker sections of the society and rendering assistance to warwidows and orphans, constructing percolation tanks in drought-hit districts, hostels for widows and orphans, etc.

The late Governor of Maharashtra, Shri Ali Yavar Jung who was the chief patron, associated himself with its progress and took keen interest in its activities.

The latest project with which SARRAM is now occupied relates to the establishment of an institute for the deaf. It was in 1973 that the initial steps were taken in this direction.

SARRAM is sponsoring the establishment in Bombay of an institute for the deaf and mute which has a five-fold objective, *viz.*, (a) training teachers through degree and diploma courses for the teaching of deaf and mute children in secondary and primary schools, (b) running a vocational and technical as well as a general primary and secondary school for the deaf and mute, (c) undertaking home and pre-school education, (d) promoting research in early detection, proper assessment and treatment and (e) assisting the rehabilitation of the deaf and mute.

SARRAM has built up a fund of Rs. 20 lakhs, collected through public donations and earmarked for the establishment of the Ali Yavar Jung Institute for the Deaf. The University of Bombay has instituted degree and diploma courses for teachers' training in technical and vocational education of the deaf.

The Government of India has approved the location of the proposed institute in Bombay. The Government of Maharashtra has released a piece of land in Bandra Reclamation for the setting up of the Institute. The foundation stone for this Institute was laid on the 25th December 1978 by the then Prime Minister of India.

The total assets of SARRAM are of the order of about Rs. 25 lakhs of which Rs. 24 lakhs are in term deposits (1981-82).

Blind Men's Association : The Blind Men's Association is the first organisation of its type established by the blind men in the then State of Bombay in 1947. It has its affiliated branches at Pune and Ahmedabad.

The Association looks after the welfare of the non-institutional blind people.

It renders home visits, offers necessary advice and guidance to the blind. It also provides financial assistance in the shape of loans, free of interest, to enable the blind to set-up small business of their own. Scholarships to blind children as also the children of blind parents are offered for pursuing higher education. A recreation centre for the blind children has been established at *balbhavan*. It grants monthly assistance and medical aid to blind people and organises recreational activities for them. Braille reading competitions are held every year for the blind.

Many of these activities of the Association are carried out with the help of volunteers. The Association has a membership of over 400 including 300 blind men. The day-to-day activities of the Association are looked after by the executive council consisting of blind men and women. The income and expenditure amounted to Rs. 24,205 and Rs. 22,965, respectively during 1975-76.

Central Society for Education of the Deaf, Agripada : The Central Society for Education of the Deaf was established in 1966 with the objects of guidance, education, training of the deaf; imparting instruction and guidance to parents of the deaf; and conducting research investigations and experiments in all matters concerning education of the deaf.

The Society conducts a central school for the deaf which also guides the parents of the deaf children so as to understand the problems that they encounter during bringing up and education of these children.

Another institution started by the society is the Central Institute of Teachers of the Deaf, to train teachers from all over India, to educate the deaf through the oral method, to carry out hearing tests and assess the deafness of the children and foster the correct methods of teaching speech to deaf children.

During 1976, the income and expenditure of the society was the same amounting to Rs. 1,18,930.

Fellowship for the Physically Handicapped, Haji Ali : The organisation was started in 1956 to solve the problems of the physically handicapped.

The general body consists of patrons, life members and ordinary members. Members include both able bodied and disabled.

The aims and objectives of the society are to ameliorate the conditions of the physically handicapped by fostering in them, fellowship for the encouragement and development of their interests and abilities. It provides opportunities and assistance to the physically handicapped and advise them to solve their social, economic, educational and general problems and for the spread of useful knowledge with the view to affording them training for occupations by which they can support

themselves and be useful members of the community. It started an industrial workshop for the handicapped in 1957, the first of its kind in India. Various types of work such as printing, book binding, carpentry, weaving, plastic moulding, plastic welding, packing etc. is undertaken in the workshop.

The main source of income of the institution continues to be cash donations from the public, receipts from charity shows and entertainments organised by the funds committee. It receives grants-in-aid from the Directorate of Social Welfare, Government of Maharashtra.

Happy Home and School for the Blind, Worli : The Happy Home for the Blind, under the auspices of the Blind Relief Association made a beginning in 1925 with 5 blind beggar boys. In 1948 a school was started within the Home, and today it has 130 visually handicapped students on its register.

The primary object of the School is to provide education to visually handicapped children. The School is established for court-committed, juvenile and delinquent blind boys. The rehabilitation and education of these students envisages job-oriented education based on vocational guidance as well as training in music and handicrafts. Academic training is given up to VII Std. and intelligent students are encouraged to pursue their studies under the integrated system of education up to S.S.C. level. The School is a residential school providing all the students free boarding, lodging, clothing, medical aid, educational facilities and all other necessary amenities. Recently, a special unit catering to the needs of partially sighted students was initiated. In this, border liners and apparently slow learners are given special training to use their residual vision efficiently. Another unit was started for the educationally sub-normal children who are too young for vocational placement.

Financial assistance is received from the State Government and the Bombay Municipal Corporation towards maintenance of the children. It also receives grants from charitable trusts and philanthropists for the care of the blind. The annual income and expenditure of the school in 1975-76 was Rs. 1,58,183 and Rs. 2,56,986, respectively.

Industrial Home for the Blind Women, Andheri : The Industrial Home for Blind Women is conducted by the Blind Relief Association which was established on 27th January 1919. The idea to develop the workshop for blind women was originated because of 13 orphan girls in the Dadar school for the blind who had no interest in academic education, and being orphans, had no place to go. The management of the Blind Relief Association therefore set-up this home in the premises of the Dadar school for the blind on the 15th August 1959. The institution shifted to its newly constructed building in June 1976.

The Home trains the blind women between the age group of 16 to 40 years and provides them free lodging, boarding and medical aid. The home imparts them training in different vocations such as weaving, tailoring, broom making and caning of chairs. The main objective of the institution is to rehabilitate the blind inmates and to enable them to gain economic independence. The home placed 40 inmates in industrial employment and settled down marriages of 15 inmates.

The institution manufactures some of the household articles besides caning of chairs and stitching.

The institution gets financial assistance from Central Social Welfare Board for better amenities, Government of Maharashtra for maintenance and Bombay Municipal Corporation for better training facilities.

The income of the institution was Rs. 64,099, while the expenditure amounted to Rs. 84,877 in 1976.

Muncherjee Nowrojee Banajee Industrial Home for the Blind, Jogeshwari: The Home came into existence on the 16th July 1956 to cater to the needs of adult blind men. The new building constructed in the premises of the Home provides training and residential facilities to the blind inmates. In 1956, strength of the Home was only 14 which increased to 150 in 1975. It had trained 763 blind persons upto 1974-75.

The blind are taught to accept the limitations imposed by their blindness. Besides, they are also given training to operate power driven machinery in light engineering and wood work units. In 1975, 530 persons were trained in cane work, carpentry, handloom weaving, tailoring, etc. The orchestra of the home, manned by 20 musicians, is one of the sources of income.

The inmates have organised an Andha Vikas Mandal to solve their difficulties. Different committees have been set-up for entertainment, food, library and cultural activities.

The home had assets worth Rs. 15,07,213, while the income and expenditure amounted to Rs. 3,89,592 during 1974-75.

Narsingrao Shivaji Dharmaji Industrial Home for the Blind, Worli: This institution was started on 1st April 1917 with the object of integration of the blind in all walks of life; to adjust and rehabilitate the adult blind and give them industrial training. The inmates, after their training in selected vocations, are employed either in other factories or in the workshop of the home. The home admits blind persons between the age group of 18-40. The strength of the students during 1966-67 was 115.

The Home provides training in weaving, chair caning, carpentry, tailoring and brush making.

Under contract with the Government of Maharashtra the institution gets orders from the Government as also from the Maharashtra State Road Transport Corporation, the B.E.S.T., the Bombay Port Trust and

the Air India, besides, private companies for the supply of dusters, swabs, coarse cloth, etc. The annual turnover in handloom goods amounts to Rs. 60,530. The work of caning and repairs of chairs in all Government offices in Bombay is done by this institution. During 1966-67, 5,863 chairs were caned by inmates, fetching an amount of Rs. 36,152. The annual realisation of tailoring and brush making sections amounted to Rs. 6,720 and Rs. 1,805, respectively during the same year. The blind men mainly perform jobs such as assembling, inspection and packaging.

In addition to free boarding, lodging, medical care, clothing etc. the blind workers are paid about a quarter of the receipts on account of work done by them as incentive. On an average each worker gets Rs. 25 to Rs. 30 per month. The after care service is also rendered by the Home for the aged and infirm blind.

The institution has an orchestra manned by 20 blind musicians. The orchestra party gave 132 performances during 1966-67 realising Rs. 1,81,362.

It had assets worth Rs. 3,33,670 in 1966-67 and its total receipts amounted to Rs. 2,57,691, whereas the expenditure came to Rs. 2,53,498 in the same year. It gets grants from Government as well as private trusts.

National Association for the Blind: This is a premier organisation devoted to the cause of the blind. Founded in January 1952, the National Association for the Blind has encouraged several institutions in the country in the matter of the welfare, rehabilitation and enrichment of the life of the blind. It is conducting and promoting basic and applied scientific research in the fields of education, rehabilitation and economic resettlement of the blind. It encourages good literature for the blind in various forms including braille, large type, sound recordings and equipment and appliances for the use of the blind. It trains instructors and volunteers to work in the field.

By March 1982, the National Association for the Blind had 182 institutions affiliated to it from all over India. Of these, 33 institutions were in Maharashtra. The institutions affiliated to the National Association for the Blind in Bombay are mentioned below:—

- (1) Blind Men's Association, Bombay 400 036.
- (2) Blind Relief Association, Kalbadevi Road.
- (3) Dadar School for the Blind, Dadar.
- (4) Haji Allarakhia Sonawala Andh and Anath Stree Ashram, Andheri.
- (5) Happy Home and School for the Blind, Worli.
- (6) Industrial Home for Blind Women, Andheri (West).
- (7) Krishanlal Jalan Charity Trust, Kalbadevi.
- (8) M. N. Banajee Industrial Home for the Blind, Jogeshwari (West).

- (9) M. U. R. L. National Centre for the Blind, Pant Nagar, Ghatkopar.
- (10) NAB Mata Lachmi Nursery for the Blind, Sion.
- (11) NAB Workshop for the Blind, Prabhadevi.
- (12) N.S.D. Industrial Home for the Blind, Worli.
- (13) Salvation Army Blind Men's Working Hostel, Byculla.
- (14) Victoria Memorial High School for the Blind, Tardeo Road.

The NAB and the entire blind fraternity in India owes immensely to the philanthropy and dedication of Mr. Vijay M. Merchant who is its president. This cricketer of international fame is the principal architect and source of inspiration for the NAB. He has been instrumental in mobilisation of funds for the organisation. Besides him, a cadre of dedicated persons are working for the cause. The institution has 700 Life members and 300 ordinary members. Its income and expenditure during 1981-82 amounted to Rs. 20,01,884 while its assets were worth Rs. 1,42,30,115.

NAB—Workshop for the Blind, Worli : The present organisation founded in 1963 is an outcome of the amalgamation of two trusts, viz., the Trust of the Workshop for the Blind at Worli and the Maharashtra State Council on Blindness. The main object of the institution is to impart intensive industrial and vocational training with a view to preparing the blind for absorption in employment and economic rehabilitation.

The institution gives training in light engineering, assembly of component parts, tailoring, carpentry, telephone operating, etc.

Up to 1977 December, 590 blind persons have been imparted training in various trades. The organisation secured jobs through its employment and placement committee for 290 trained blind persons.

The institute provides educational and hostel facilities to its inmates. Besides, it organises social programmes for the amusement of the blind. These programmes include musical concerts, orchestra, lectures, *bhajans*, picnics, etc.

The trainees are paid stipend at the rate of Rs. 70 per month. The day trainees are paid, in addition, a sum of Rs. 15 to cover conveyance charges for their journey from residence to the workshop.

The institution receives maintenance grant of Rs. 1,00,000 from the Government of Maharashtra and a general grant of Rs. 10,000 from the Municipal Corporation. It also receives donations from the general public.

The assets of the institution were valued at Rs. 14,68,916 in 1975-76, while the income and expenditure were the same amounting to Rs. 5,43,250.

National Association of the Instructors of the Blind, Worli : Originally established in 1960 as the Maharashtra State Association of the Blind

Teachers, it became a national organisation in 1963. The objects of the association are to take measures to awaken interest in and to encourage research for the improvement and development of educational methods employed in institutions for the blind, and to raise the status of the instructors of the blind by taking such steps as may be necessary for fostering a fellowship among them, securing their adequate representation on educational bodies and providing facilities for united action for matters affecting their professional welfare.

The activities of the Association are mostly of an academic nature. It arranges periodical conventions, and conducts refresher's courses; and holds workshops, symposia and seminars on various aspects of blindness. A special forum on blindness is held annually when experts in the field are invited to deliver lectures. It also publishes a professional magazine called, *The Educator of the Blind*. It receives grants from the Central Government and collects funds from donors and sympathisers.

National Society for Equal Opportunities for the Handicapped, Paltan Road, Bombay-1 : The National Society for Equal Opportunities for the Handicapped was established in 1968 to help nearly 20 million handicapped people in India who are blind, deaf, orthopaedically handicapped, leprosy afflicted or mentally retarded. The society co-ordinates and conducts such activities as will help both the handicapped individual and the numerous welfare organisations working for them.

The society has undertaken 14 major projects such as promoting integrated education of the handicapped, preparation of teachers for them, employment in industries, home bound programme and national sports for them, evaluation and assessment of the programme for them and their training at industrial training institutions. It also provides the necessary help to the handicapped, observes the World Day of the Disabled, holds sports meets, arranges exhibitions, gives awards to the handicapped workers, publishes a quarterly journal, maintains a multi-category workshop and undertakes research on total communication for the deaf.

During 1976 its income and expenditure amounted to Rs. 3,25,457.

Royal Commonwealth Society for the Blind, Bombay-36 : The South Asia Regional Office of the Society for the region of India, Ceylon, Pakistan and Bangla Desh, with its headquarters at Bombay, was established on 1st January 1970. The Society with its headquarters in England is governed by a Governing Council. The Queen of England is the patron-in-chief of this organisation, which works for the education and rehabilitation of the blind and for the prevention and cure of blindness in 34 Commonwealth countries. The Society has only institutional members.

The Society is a voluntary private organisation subsisting on public funds. The annual budget of the regional office is one million rupees, approximately. Most of the funds are raised by way of donations and by organising charity shows. The society conducted over 200 eye-camps mainly in the rural areas of India. In these camps up to the end of 1970 it examined 2,63,689 ophthalmic patients, treated 2,10,094 of them and operated 21,752 for the restoration of sight and 6,587 for the prevention of blindness.

The Society helps the National Association for the Blind in India in the running of its expanded employment and placement service for the blind and also assists the Tata Agricultural and Rural Training Centre for the blind at Phansa in the resettlement of blind farmers. It provides mobile ophthalmic vans to other Indian organisations to carry on prevention and cure of blindness in rural areas.

Society for Education of the Crippled, Agripada : This Society was founded in December 1958, by a group of prominent citizens of Bombay, who realised that the physically handicapped, especially those from the lower income group, had no opportunity for normal education and good living. The object of the society is to organise educational facilities covering all stages i.e. pre-primary, primary, secondary, university, vocational and technical education for the orthopaedically disabled and crippled, children and adults. Apart from formal education extra curricular and vocational activities are also organised by the society.

In June 1960, the society established the S.E.C. Day School for crippled children, and the school had a strength of 56 students. It is recognised by the Education Department of the Government of Maharashtra, and the Bombay Municipal Corporation.

The society does a great deal of work in furthering the cause of the handicapped whenever an opportunity arises. It makes arrangements for placement in suitable employment and providing wheel chairs for the needy persons.

Society for Rehabilitation of Crippled Children, Haji Ali : The Society was established in 1947, with a view to organise hospitals and clinics for the diagnosis and treatment of disabled and crippled children; to create and educate public opinion on the problems of such affected children; and to compile and publish statistics and maintain records relating to the causes and frequency of poliomyelitis in India.

During 1968 the Society received financial assistance to the tune of Rs. 1,20,000 from the Government of Maharashtra and Rs. 99,000 from the Bombay Municipal Corporation. A sum of Rs. 1,000 was also received from the Central Social Welfare Board during the same period. The annual income of the society amounted to Rs. 1,69,614, while the expenditure came to Rs. 5,07,809 during 1968-69.

The Society runs the Children's Orthopaedic Hospital and the cerebral palsy unit demonstration and research centre. The hospital, with a bed capacity of 50 beds, is well-equipped with an operation theatre, X-ray department, physiotherapy, occupational therapy, speech therapy units and a school. About 200 children attend daily for treatment in various departments. The unit is sponsored by the Department of Health, Education and Welfare of the U.S.A. Government.

RESEARCH SOCIETIES

Bombay Natural History Society, Fort : The society was established as a private organisation in 1883 by seven residents at Bombay. It is an eminent organisation actively engaged in collection of information and specimens of natural history throughout India, Burma and Ceylon, and dissemination of the knowledge of flora and fauna, through the medium of publications, lectures, films and expeditions. Eminent scholars in the field are associated with it. It has also been instrumental in focussing official and public attention on the need of conservation and development of the rich and varied wild life of the country.

The Society at present has about 1,000 members from all over India, Pakistan, Burma, Ceylon, Europe, America and other parts of the world.

The library owned by the society has a collection of about 6,000 books on fauna and flora. It receives grants from the Government of Maharashtra and the Central Government for maintenance of the research collections.

In 1970 the income and expenditure of the society amounted to Rs. 1,85,391 and Rs. 1,65,781, respectively.

Gujarat Research Society, Khar : The Society was founded in 1936 with the object of promoting, organising and co-ordinating research in all branches of knowledge. It has contributed to the advancement of knowledge, particularly in the field of education, psychology, sociology, economics, health and medicine.

The Gujarat Research Society has a branch in Ahmedabad. In 1968-69, society had 76 life members and 51 ordinary members. The assets of the society during 1968-69 were valued at Rs. 8,69,253 and the income and expenditure amounted to Rs. 1,45,507 in the same year.

The activities of the society are carried out through various units, the details of which are given below:

(1) *Psychological Research Institute* : Emotionally imbalanced and educationally backward children with normal intelligence are treated at the child guidance clinic with drug therapy, individual play therapy, group play therapy and individual psycho therapy.

Under the expert guidance of psychiatrists, parents of the handicapped children are given instruction through individual and group psycho-therapeutic interviews as also through parent group meetings. In 1968-69, 125 children were admitted for treatment. The clinic acts as a training centre for the students of Diploma in Psychological Medicine as well as social work students. It is also approved by the Bhabha Atomic Research Centre as a hospital and nursing home for psychiatric patients.

Educational and vocational guidance and psychological testing bureau helps the youth in making proper choice for education. The youngsters are guided on the basis of psychological test. Meetings with teachers and parents are organised in different schools to bring awareness and discuss the problems of children. In 1968-69, 425 pupils took advantage of the services rendered by the Bureau.

(2) *Health Research Institute* : In field of public health the society has done a good work by starting a dispensary, a pathological laboratory, oral polio vaccine centre and a family planning centre. A centre for mentally handicapped children is also run by the society in collaboration with the Bombay Municipal Corporation. There were 40 children on roll in 1968.

The society has a library which contains reference books on various subjects, serves the needs of the reading public, and especially the students and research workers.

Indian Cancer Society, Parel : The Society was registered under the Societies Registration Act, 1860 on 20th January 1954 and also under the Public Trusts Act, 1950 on 16th July 1954.

Its membership is open to individuals as also to any corporate body or association of persons.

It is an eminent scientific research organisation which has done pioneering work in cancer research, detection and cure. It is by far the biggest institute in the field in the country and it is equipped with sophisticated equipment and eminent experts. The aims and objects of the society are given below:

Scientific investigation of the cause, prevention and control of cancer; public education on cancer and education of the medical profession in latest methods of detection, diagnosis and treatment of cancer; combating quackery; sponsoring of research both fundamental and clinical; establishment of free detection centres, establishing international co-operation in research, encouraging visiting professorship, awarding scholarships and fellowships in cytology, chemotherapy and promoting relief and rehabilitation of indigent cancer patients, donating apparatus to hospitals and research institutions; establishing population based cancer registries in different parts of India, organising all India cancer conferences, cancer exhibitions etc., and the publication of *Indian Journal of Cancer*.

It gets financial assistance from individuals, municipal corporations, companies and trusts in the form of donations, gifts and grants. In 1970, the Society received Rs. 2,93,200 by way of donations. The income and expenditure of the Society amounted to Rs. 3,16,800 and Rs. 4,11,600, respectively in the same year.

The Society has opened branches and free detection centres in several places in Bombay city. It has also established cytology and chemotherapy departments. National cancer conferences were organised in India in 1961, 1964, 1967 and 1971. The first international seminar on cancer was also held in India in 1971.

Marathi Vidnyan Parishad, Tardeo : This institution, established on 24th April 1966, is devoted to the propagation of scientific outlook and popularising science among the Marathi people. It also aims at development of Marathi language for literature on scientific subjects. In furtherance of its objectives it holds seminars, symposia and lectures of scientists on various subjects on science. The scientists on the panel of the Parishad organise lectures on various subjects in the day-to-day life of society with an angle to explain the phenomena in scientific terms. Its objectives are precisely as under:—

- (i) Propagation of science through Marathi;
- (ii) Enrichment of Marathi for scientific writing;
- (iii) To increase the importance of science in life;
- (iv) Promotion of scientific research.

The organisation publishes a journal, *Marathi Vidnyan Parishad Patrika* and other books on science. It arranges for exhibitions, film exhibitions, competitions, visits to scientific projects, etc. It advises interested institutions on various scientific subjects and encourages adoption of scientific methods. It awards prizes and scholarships to those contributing to science in Marathi language.

The members of the Marathi Vidnyan Parishad include scientists, doctors, technicians, industrialists, science teachers, as also experts in social sciences. Many of the celebrated scientists in the Tata Institute of Fundamental Research, the Bhabha Atomic Research Centre as also eminent professors and medical experts are associated with this organisation. Its membership stands at about 1,500.

The institution is recognised as a research institute by the Maharashtra Government, as well as by the Bombay Municipal Corporation from which it receives grants. Though initially housed in the Air-Conditioned Market building at Tardeo, the organisation has constructed a spacious building, viz., Vidnyan Bhavan at Chembur. It has many branches in Bombay and Maharashtra. It is now extending its activities out of Maharashtra, and particularly to Hyderabad and Baroda.

Nehru Centre, Worli : The Nehru Centre was established on 20th October 1972, with the objects to inculcate and promote new social values, secularism and national integration and propagation of a humane, self-reliant and scientific outlook on life, and to perpetuate the memory of Jawaharlal Nehru by undertaking educational, social, cultural, medical relief, scientific research and other charitable activities.

The Nehru Centre aims at developing a scientific outlook in society. It desires to excite and satisfy human curiosity for knowledge. It has a research-oriented programme to probe into new areas of learning and enlightenment. It has planned to have a network of creative units aimed at promotion of arts, sciences and humanities. It has decided to encourage research by instituting research awards and scholarships upto about Rs. 10 lakhs a year.

In accordance with this approach, the Nehru Centre complex offers facilities for children's activities, a hobby centre, a science centre, art galleries, library, auditorium facilities for seminars and symposia, and a publications division. It has established a planetarium in the heart of the city which affords a glimpse of the cosmos and a panorama of the planets around us.

The income and expenditure of the centre during the year ended 31st December 1976 amounted to Rs. 13,84,786.

Tata Institute of Fundamental Research, Colaba : The Tata Institute of Fundamental Research was founded in June 1945 by the trustees of the Sir Dorabji Tata Trust in co-operation with the then Government of Bombay. The Government of India has recognised the Institute as a national centre for advanced studies and fundamental research in nuclear science and mathematics. It has also been recognised by the University of Bombay as a constituent recognised institution for post-graduate research in physics and mathematics.

The Institute is managed by a council consisting of a chairman, a secretary, three representatives of the Government of India, one member of the Government of Maharashtra and two members appointed by the trustees of the Sir Dorabji Tata Trust.

The activities of the institute are carried out through a school of mathematics and a school of physics. The former is organised with a view to building up a body of competent scientists, actively participating in the mainstream of modern mathematical research. At present there is a group of nearly 40 mathematicians in the school engaged in active research in almost every major branch of pure mathematics. The school organises international symposia on different topics from time to time, under the co-sponsorship of the International Mathematical Union.

The school of physics covers both theoretical and experimental investigations. In addition to what might be termed as pure physics, the Institute conducts research in some aspects of biology, chemistry, geophysics, astro-physics, computer sciences and engineering.

This institute has also established various units and sections such as a workshop, glass shop, and precision instrument section, liquid helium and liquid nitrogen plants, electron microscope and X-ray units, a laboratory for chemistry involving radio-active materials. There are lecture and conference facilities. The library of the institute has a good collection of about 22,000 books and 13,000 volumes of periodicals.

As a result of research that has been carried out, the institute has achieved competence of a unique character in several fields. The following are the activities of the institute which constitute as 'National Facilities': (1) National Computation Centre, (2) Balloon facility, (3) Radio-astronomy Centre at Ootacamund, (4) Radio-carbon Laboratory for Archaeology and (5) Tritium Laboratory for Hydrological studies.

The Institute publishes a number of books, pamphlets, lecture notes and proceedings of conferences, symposia and summer schools.

In the year 1968, the institute had 1,350 staff members, of whom 352 were qualified scientists and engineers engaged in research and scientific development.

The present building of the institute on Homi Bhabha Road in Colaba area admeasures about 3,20,000 square feet. The property and assets of the institute were valued at Rs. 6,97,22,330 in 1970. The annual income and expenditure of the T.I.F.R. amounted to Rs. 1,71,84,122 and Rs. 1,62,65,228, respectively in 1969-70.

The main financial support of the institute comes from the Government of India through the Department of Atomic Energy. In 1969-70, the institute received Rs. 185.55 lakhs as capital revenue from the Government of India, Rs. 50 lakhs from the Government of Maharashtra and Rs. 1 lakh from the Sir Dorabji Tata Trust.

SOCIAL WELFARE ORGANISATIONS

Association for Moral and Social Hygiene (Maharashtra Branch), Fort : The association was established in 1955. It is affiliated to the International Abolitionist Federation, Geneva.

The main objects of the association are : (1) condemnation and prevention of all types of prostitution; (2) raising the standard of character and conduct in sex relations and to uphold the highest family tradition; (3) recognition of an equally high standard of morality for men and women; (4) eradication of prostitution and kindred evils; (5) eradication of venereal diseases and the condition which promote

the same; and (6) education of public opinion for creating proper social hygienic conditions.

All persons over 18 years of age are eligible for membership of the association. The management of the association is vested in the managing committee and the executive committee. The association has its district branches at Ahmadnagar, Nagpur, Pune, Solapur and Nashik. It arranges lectures and seminars on various problems of life and educates people in healthy family life. It also runs *balwadis* and undertakes case-work services at the welfare centres.

The association receives grants from government, municipality, and the central social welfare board. The assets of the association were valued at Rs. 1,52,155, while its income and expenditure amounted to Rs. 19,209 in 1970-71.

Bharat Sevak Samaj, Ballard Estate : The Bharat Sevak Samaj was started in Bombay in 1954, and registered under the Bombay Public Trusts Act with the object to find and develop avenues of voluntary service for the citizens of India.

After the formation of linguistic states, the name of the Samaj was changed to the Maharashtra Pradesh Bharat Sevak Samaj. It received however a great set-back due to stoppage of grants from all the sources.

The Samaj could maintain certain activities only because of the institutionalisation of the activities. The Samaj has started three dental clinics at Bandra, Abhyudaya Nagar and Ghatkopar, besides six dispensaries at various places in Bombay. It also conducts coaching classes for the high school students at Bandra. The community centre at Sardar Nagar (Sion-Koliwada) provides library facilities. A home for improvement of vagrant boys was started by the institute.

Bombay Keraleeya Samaj, Matunga : The Samaj, established in 1930, is the premier social and cultural institution of the Keralites in Bombay. It has got its own building, viz., Kerala Bhavanam at Matunga. Its activities include propagation of the Kerala system of ayurvedic treatment, free reading rooms and library, educational activities, sports and promotion of arts and culture, etc.

The Samaj is the sole agent in Bombay for the supply of ayurvedic medicines from the reputed Kottakkal Arya Vaidya Shala, Kerala. It runs four dispensaries, one each at Matunga, Dadar, Chembur and Goregaon where medical consultation is free of cost. As many as 32,671 patients were given free treatment in 1971.

Free reading room facilities are provided at Matunga, Dadar, Chembur and Goregaon by the Samaj. The library at Kerala Bhavanam has a collection of nearly 8,000 books in English and Malayalam. The Samaj publishes a monthly magazine, *Vishal Keralam*, in Malayalam.

It conducts a dance class in Kerala Bhavanam and K. G. classes at Matunga and Chembur. The Samaj has an educational fund of Rs. 5 lakhs at present.

The members of the Samaj in January 1972 included 26 patrons, 466 life members, 1,549 ordinary members and 187 associated members. It possesses property and assets valued at Rs. 7,63,301. Its income and expenditure in 1971 amounted to Rs. 9,25,818.

Bombay Legal Aid Society, Fort : The Society was established in 1925 and registered on 23rd April 1930. The objects of the Society are to render legal aid to poor litigants. It provides free legal aid as also the service of lawyers to the poor, in civil as well as criminal cases.

The Society has a panel of advocates attached to prominent labour welfare centres at Naigaon, Kalachowki, Arthur Road, Kamathipura and Worli to give free legal advice to poor persons.

The Society gets Rs. 1,200 by way of Government grant *per annum*.

Bombay Relief Association, Fort (Cook's Bldg.) : The Association was formed in 1909 by some European inhabitants of Bombay by amalgamating existing charities, and was named as the Bombay European Relief Association. In 1963 the name was however changed to Bombay Relief Association. The Association runs a home for destitute and aged men, and gives medical and financial help to deserving people in distress.

Bombay Young Men's Christian Association : The Bombay Young Men's Christian Association was founded in 1875. It is an important voluntary organisation which has rendered useful service to society. It is not an athletic or recreational club, but an international organisation conducted for the welfare of the young and is devoted to the cause of students, industrial workers and young middle class persons:

The Young Men's Christian Association has a network of affiliated organisations spread over 88 countries in the world. In India alone there are 66 associations in urban areas and 69 in rural areas.

The Bombay branch of Young Men's Christian Association serves its members and the public through the following institutional framework and activities : a home for vagrant boys at Andheri; clubs for high school boys and girls in Young Men's Christian Association branches; three municipal playgrounds managed by industrial workers; gymnasium and wrestling *akhada* for industrial workers; swimming pool; Young Men's Christian Association Lions Juhu centre and international house to accommodate tourists, visitors and their families.

The Association receives financial assistance by way of donations and funds from the public.

Chhatrapati Shivaji Smarak Mandal, Dadar : The institution was established in 1943 by some enthusiastic social workers with the earnest desire of helping the backward and weaker sections of society. The main objectives of the institution are to organise and strengthen the backward and weaker sections of the society and to strive for their improvement in educational, social and economic fields.

The institution has constructed a worthy auditorium which is named as Shivaji Mandir. The auditorium is used mainly for performance of Marathi dramas which are enjoying good patronage. The auditorium is the venue of two to three drama performances every day. Besides the auditorium there are other wings including Rajarshi Shahu Sabhagriha, Rajabhau Mulik Sabhagriha and reading room where social and educational activities are conducted. The institution has undertaken construction of a hostel building at D. N. Nagar, Andheri, for the benefit of the poor and deserving college students.

The institution has established a branch called Jeejamata Mahila Mandir, which strives for the welfare of women by arranging lectures and exhibitions. The institution has another branch called Sainik Kalyan Kendra which conducts activities for the welfare of persons in the defence forces. It extends help for their settlement in Bombay and attends to their grievances. The institution takes keen interest in sports activities and maintains a library called Shri Shivaji Library. The institution celebrates functions like Dasara Sammelan and Shiv Jayanti when prominent personalities are invited to deliver lectures. The institution receives an annual grant-in-aid of about Rs. 5,000 to Rs. 25,000 from the Municipal Corporation of Greater Bombay. The Corporation also granted an *ad hoc* grant of Rs. 2 lakhs towards the construction of the hostel building. The institution also secures donations from the Maharashtra State Co-operative Bank and the State Government. As against the financial assistance received, the institution grants scholarships to the extent of Rs. 35,000 to Rs. 40,000 to college students. The income of the institution was Rs. 8,35,014 while the expenditure amounted to Rs. 8,19,669 in 1979-80.

Indian Council of Social Welfare, Fort : The Indian Council of Social Welfare was established in 1947 to provide a national forum for the discussion of social welfare and related issues and to foster the development of social welfare throughout the country.

As an apex body, the Indian Council of Social Welfare has helped in initiating and promoting welfare bodies like the Family and Child Welfare Association, Family Services Centre, etc. It has also undertaken projects like Missing Children's Bureau, Volunteer Bureau, Counselling Services; Emporium for Marketing Goods of Welfare organisations, etc. Recently, the council has been recognised by the High Court of Bombay

for professional consultation on petitions by foreigners to adopt Indian children.

Conferences and seminars are held by it from time to time. In fact it has provided a forum for the exchange of ideas, knowledge, techniques and experience, as well as a meaningful dialogue between social scientists, social workers, administrators, planners, educators and others engaged in social welfare.

A project to establish a welfare secretariat building at Chembur to house the headquarters of the council, an auditorium, a research centre and a library has been undertaken by the Council. A community services centre is planned for the slum dwellers in Bombay Central area on a piece of land donated by the Bombay Municipal Corporation.

During 1975-76, the income and expenditure of the council stood at Rs. 95,107 and Rs. 1,30,288, respectively.

International Council on Social Welfare, Fort : The International Council on Social Welfare was founded in 1928 in response to a long felt need for an international forum for exchange of information and promotion of human welfare. The objects of the council are to provide a world-wide forum for the discussion of social welfare and related issues, and to foster the development of social welfare throughout the world.

Regional conferences, seminars and other activities which offer an opportunity for constructive discussion and individual as well as co-operative work on questions concerning the broad field of social welfare are organised periodically. It also serves as an official consultant on social welfare matters to the important international organisations such as FAO, ILO, UNESCO, UNICEF, WHO, the Council of Europe and the organisation of American States.

The revenue of the council accrues from membership fees based on an annual quota and from registration fees for its various activities. The executive committee supervises the management of the council.

Konkan Cultural Association, opp. Regal, Bombay-39 : The Konkan Cultural Association was established on the 20th of October 1964 for the cause of the social, educational and cultural well-being of the residents of Bombay hailing from the Konkan.

The total number of members of this cosmopolitan organisation was 471 in 1975-76.

The activities of the Association include an employment bureau, adult literacy class, health clinic, and a family welfare bureau. A sponsorship programme assuring opportunities to the young to develop their potentialities and qualities of leadership is undertaken.

The Association has formed five committees such as cultural programmes committee, food committee, games and sports committee, health and welfare committee, to manage different activities.

During 1975-76, 49 students and their families were assisted. The *Konkan Khabar*, its mouth-piece, gives publicity to different activities of the Association.

Its income and expenditure in the year ending 31st March 1976, amounted to Rs. 53,067.

Lokmanya Seva Sangh, Vile Parle : Lokmanya Seva Sangh was established on 11th March 1923, in memory of the late Lokmanya Bal Gangadhar Tilak. The object of the Sangh is to strive for the welfare and progress of the public in educational, cultural, social, economic and other fields. It is one of the oldest social service organisations in Bombay.

The Sangh has undertaken various activities such as providing medical facilities for children including immunization against diseases. It also maintains a child health centre under the guidance of specialists.

The Sangh conducts a montessori school which had 341 students in 1979-80. It also conducts a school for dumb and deaf children.

The Sangh has a library possessing about 26,000 books of which 16,806 are Marathi, 6,776 English, 394 Hindi, 59 Gujarathi, 105 Sanskrit and 1,860 other books. It had 1,540 members in 1979-80.

The catering service of the sangh is very popular in Parle and the adjoining suburban area. It renders catering service at social functions, parties, diwali festival and such other similar occasions. By such activities it provides work to the needy and poor women.

It runs tailoring, embroidery and handicraft classes which had a strength of 73 in 1979-80.

The Sangh has maintained a well equipped gymnasium for adults and children. It arranges lectures, discussions, elocution competitions and exhibitions.

In 1979-80 the Sangh had 2,198 members, and its income and expenditure amounted to Rs. 7,91,807.

Maratha Mandir, Bombay Central : The Maratha Mandir was established on 30th March 1945, with the objects of striving for the welfare and progress of the public in educational, cultural, social, economic, and other fields. It is one of the eminent social service organisations in Bombay and it has done useful work in the field of education.

During 1972, the total number of members was 3,000. The annual budget of the institution was Rs. 10 lakhs.

The institution is running several schools in the city and in rural areas. It also grants scholarships to students receiving higher education.

A number of ladies are given advice on family planning. It receives grant-in-aid for educational institutions to the tune of Rs. 6,50,000 per year from the Government and a small annual grant of Rs. 3,000 from the Bombay Municipal Corporation. It also gets an income of about Rs. 1,00,000 by way of rent from their own properties.

Nagpada Neighbourhood House, Byculla : The Nagpada Neighbourhood House, established in 1927, is a unit of the American Marathi Mission. It is a registered body and is governed by the Mission.

This pioneer social organisation provides a centre where men, women and children from all strata can come together as neighbours for recreation, education, medical assistance and a variety of social services and thereby inspire moral integrity and constructive citizenship.

During the last few years the activities of the house have expanded. It has started classical music and dancing classes, sewing classes, a medical centre and a handicrafts sales centre. The last one was started in 1951 to assist village and cottage industries in marketing their handicrafts. It serves 33 handicrafts-cum-welfare centres throughout India. The house has provided hostel facilities for 33 working men and 16 women belonging to lower income group. The house provides library facilities to about 180 persons daily.

It receives grants from Government as well as from private trusts and individuals. The income and expenditure of the House amounted to Rs. 1,46,283 and Rs. 1,46,422, respectively in 1970.

Parsi Panchayat : The Panchayat had its origin way back in the last quarter of the seventeenth century, presumably in the 1670's during the Governorship of Gerald Aungier. In the beginning it was a quasi judicial-cum-social body dispensing justice and enacting *bundobusts*. Between 1775 and 1825 it was a powerful social organisation. Its main function lay in giving help to the indigent Parsis and in maintaining towers of silence and other institutions of public worship. But as time changed the Panchayat assumed the functions more of a utilitarian body than an archaic one. Today its main function is to maintain and manage funds and properties specially established for religious and charitable purposes; and to do such other acts and things as may be directly conducive to the well-being of the Parsis. In the second half of the last century the Panchayat began to settle down to be more charitable or a relief giving institution than merely a socio-religious body.

The first religious act of the Parsis in Bombay was to build a tower of silence in 1672 at Malabar Hill. From 1915 onwards the Panchayat began to build *bunglis* at the Doongarwadi where dead bodies could be brought for obsequial rites and disposal.

The Sanjan memorial column was built by the Panchayat and was opened on 15th February 1920. The forefathers of present day Parsis are believed to have landed at Sanjan.

The first charitable fund started by the Panchayat for the welfare of the community was for funeral expenses in the year 1826. Four months later another fund was started for giving maintenance relief to the poor and destitute. Various funds have been started including the first one in 1826, by the trustees of the Panchayat and today the trustees practically look after the Parsis of Bombay from the womb to the tomb. The number of beneficiaries from the philanthropic activities of the institution continued to grow from 1826. Since 1960 however the Panchayat is mainly concentrating on giving relief to old and infirm persons.

The Panchayat started its housing programme in 1912, when the first housing colony at Hughes Road sprang up. Uptill 1961 the organisation built 142 buildings in nine different colonies in Bombay accommodating about 1,330 families. Many more residential buildings for the benefit of the Parsis in Bombay were later constructed by the trust.

In 1936, clinic building was built in Gamadia colony where the trustees started a clinic known as the maternity and child welfare clinic which they ran for over 10 years. In the year 1948 the trustees obtained a large donation of Rs. 3,57,200 from the executors of the late Dr. Kaikhushroo M. Gimi and the Health Unit came into existence. The unit is meant for the benefit of poor and lower middle class Parsis.

In 1937, a hostel for college students was built in Gamadia colony from a donation of Rs. 60,000 received from the executors of the will of the late Seth Behramji Hormusji Sorabji. The hostel has 54 single rooms. The fees are kept specially low in order to accommodate poor students. The Trustees started an Employment Bureau in 1935.

The industrial institute for men was established so as to provide employment opportunities to deserving persons. In 1951, a printing press was added to the industrial institute. This is known as the Godrej Memorial Printing Press. It executes fine art work and also undertakes colour printing.

Sir J. J. Commercial Institute was started in July 1953 in Bombay, a part of which was converted into a college known as the Sir J. J. College of Commerce.

F. S. Parukh Dharmshala (Infirmary) is one of the oldest institutions under the control of the trustees. It is a place where the old, infirm, meal, blind and destitute persons are kept and cared for throughout their life. Food, clothing, shelter and medical treatment are offered to the inmates.

The trustees had started a vocational guidance bureau in 1947 which was converted into the department of psychological services in the year 1955 with the addition of a psychotherapist in the Bureau.

Passengers and Traffic Relief Association, Fort : The Passengers and Traffic Relief Association is one of the old social welfare organisations in Bombay established in 1915, with the object to educate, advise and help the travelling public and also those engaged in transport of goods. The Association helps the commuters travelling by railway, bus, taxi and air.

From the beginning, the Association has been fortunate in having a galaxy of good men to guide its destinies. It acquired a truly national character with the election of Pandit Madan Mohan Malaviya and Prof. K. T. Shah as honorary members in the late twenties.

In 1944, the Government of Bombay invited the association to send its representative on the Traffic Advisory Committee, presided over by the Commissioner of Police, Bombay. Similarly the association got representation on the Zonal Railway Users' Consultative Committee of both the Central and Western Railways, and on the advisory committees of the BEST and the State Transport.

The Association always endeavoured to focus public attention on the problems affecting the comfort and safety of commuters. While seeking official intervention in the interest of commuters, it always depreciated mob violence and acts of hooliganism leading to the destruction of public property.

In January 1977 the membership of the Association was 350 which comprised patrons, life members, ordinary and *moffusil* members. The income and expenditure of the association in 1975-76 was Rs. 11,678. The value of its assets and liabilities was Rs. 47,125.

Servants of India Society, Charni Road : The Servants of India Society, founded by Late Gopal Krishna Gokhale on 12th June 1905, is the oldest institution of its kind in India. It strives for the training of national missionaries for the service of India and promotion of the welfare of the Indian people. The headquarters of the Society is located at Pune and has branches at Bombay, Madras, Nagpur and Allahabad.

The work of the Society can be broadly categorised under three heads, viz., economic, educational and medical. The Society has been devoting special attention to the welfare of the tribals and backward class people. At present, it is conducting over 100 centres of work for such people in Karnataka State as well as in U.P. At these centres, *balwadis*, primary and secondary schools as also welfare services for women and children are carried on.

Its assets were valued at Rs. 52,68,636. Its annual income and expenditure amounted to Rs. 19,54,575 in 1975-76. It received donations amounting to Rs. 1,25,672 in the same year.

Shri Brihad Bharatiya Samaj, Backbay : Shri Brihad Bharatiya Samaj was established originally in Nairobi in 1950 and subsequently in Bombay in 1951. Under the guidance of the then Indian High Commissioner, Mr. Appa B. Pant, some prominent Indians in Nairobi and Mombasa decided to establish an organisation which could render assistance to Indians from overseas countries visiting their motherland. The Mombasa committee requested their friends in Bombay to form a similar committee in Bombay to carry out the objectives of the Samaj. The Samaj was registered as a public trust in 1957.

It provides accommodation for travellers proceeding to Africa or returning there from, and tries to promote social, cultural and educational interests of Indians at home and abroad.

In 1951, the Samaj started a transit camp in rented premises in the Congress House compound at Vithalbhai Patel Road. The Samaj constructed in 1963 a six storeyed building at Backbay Reclamation, Bombay.

The management of the Samaj is carried on by a board of trustees. In 1977, there were 11 trustees, 4 patrons and 21 life members. The income of the Samaj amounted to Rs. 12 lakhs, while its expenditure stood at Rs. 10 lakhs in 1976-77.

It gives assistance, free of charge, to foreign travellers in matters of customs, immigration, booking of passages by sea, rail and air, obtaining passport renewals, visas etc. It also gave other assistance to the Indian repatriates from Zanzibar and Uganda who were forced to leave the countries of their adoption.

To undertake research into the social and economic problems of Indians settled abroad, a research centre was established in 1963. The research centre was named after Sir Purshottamdas Thakurdas. The Muljibhai Madhavani public library started by the Samaj has a good collection of books. The Samaj conducts a book bank for college students in Bombay. The Samaj gives scholarships to students in colleges affiliated to Indian Universities and overseas. It has made arrangements with the Bombay University under which accommodation is provided in the International Students Hostel near Churchgate to 40 overseas students studying in Bombay colleges every year.

The Samaj constructed the Bhulabhai Desai Auditorium which is made available for cultural performances and educational activities.

It also gives assistance to medical institutions for provision of medical relief to poor and needy persons and also to educational institutions.

It received financial assistance for construction of its building at Backbay Reclamation from the Government of India, the Government of Maharashtra, the Government of Gujarat and from a number of business houses.

Social Service League, Girgaum : The Social Service League was established on 19th March 1911. The aims and objects of the league are to pursue social service with a view to ameliorate the physical, moral, and economic condition of the people; and to adopt measures for the training of social workers.

In 1968-69, the number of members of the League was 319, of which 288 were ordinary members.

The League gets grant-in-aid from the Government of Maharashtra and the Bombay Municipal Corporation. It also gets income from its buildings, an auditorium at Parel, and donations from textile mills, and the Bombay Millowners' Association. Its income and expenditure during 1968-69 was the same amounting to Rs. 7,41,498.

In the field of education the League has done a good work by starting different types of educational institutions. The Mafatlal Gagalbhai Textile Technical School conducted by the League is the only institution of its kind in the country imparting pre-employment and post-employment training in spinning and weaving. The school also trained personnel in textile processes deputed by the textile industry in Ceylon.

It also runs industrial schools for women in Greater Bombay, for training young women in needle-work, embroidery and tailoring. The League has started a high school and a night high school. The former was started in 1966 and had a strength of 800. A training class for social workers was started in 1925, with a view to stimulate interest in social work amongst the people.

It imparts an orientation course in social work of six months' duration. Besides, the League conducts libraries and reading rooms in predominantly working class areas. The League has established an allopathic dispensary and an Ayurvedic dispensary at Parel.

The League has maintained a gymnasium, a drama theatre and a co-operative drama club. The Sahakari Manoranjan Mandal stages dramas for the working class. The League publishes a journal, viz., the *Social Service Quarterly* devoted to the discussion of social problems. Lectures are also organised from time to time to awaken public mind to social problems of the day. A co-operative credit society, started by the League, tries to promote saving habits amongst its members. It also advances loans to its members at a low rate of interest and on easy instalments.

Society for Clean Environment, Chembur : The Society for Clean Environment was formed in December 1969. It is a social, cultural and educational organisation striving for the preservation of a clean environment which is essential for health and welfare of the citizens and their properties.

It runs a laboratory and publishes a quarterly bulletin, the *Scavenger*. It tries to educate the public through lectures, film-shows, talks on radio and television.

During 1976, the total number of members of the society was 316. Its sources of income consist of donations, subscriptions and grants. Its annual income and expenditure amounted to Rs. 70,000 in 1975-76.

St. Xavier's College Social Service League, Fort : The League was founded in 1950 with the aim of inspiring students with a spirit of selfless and untiring work in the service of the less privileged citizens of the country.

During 1971, the total number of members was 200. The property and assets of the League were valued at Rs. 13,000. During 1971 the annual income and expenditure of the League was the same amounting to Rs. 30,000. The league receives a grant of Rs. 10,000 per bi-annual camp from Government through N.S.S. Grant and Rs. 3,000 as non-Government aid from trusts and donors and Rs. 7,000 from students membership fees.

It adopted Vethi village in Dahanu taluka in May 1968, the main object being implementation of the lift irrigation scheme and induction of the villagers to double cropping. The League is conducting a *balwadi* in the village Vethi for young children and stitching and handicraft classes for women. Free medical aid is provided to the villagers. Educational and documentary films are screened for the villagers.

The authorities of the League hold exhibitions, seminars and a blood donation drive for the Red Cross Organisation.

Young Men's Hindu Association, Girgaum : The Young Men's Hindu Association was established in 1910, with the objects of working for the social, moral, educational and cultural advancement and benefit of the general public. It was registered in 1946.

During 1975 the total number of members on the roll was 498.

Among the varied types of activities undertaken by the Association mention may be made of a reading room, women's tailoring and music classes, *balvikas mandir*, Hindi teaching classes, *vyayamshala* for children and scout and girl guide troupes.

The Association receives annual grant-in-aid from the Bombay Municipal Corporation and the Maharashtra Government for different

purposes. The Association has also received donations from Mahalaxmi Temple Charities, Mumbadevi Temple Charities and S. Jindal Charity Trust, Delhi.

During 1975 the income and expenditure of the Association was the same amounting to Rs. 12,786.

Zoroastrian Association, Horniman Circle, Fort : The Zoroastrian Association was founded in 1903 with a view to improve and protect social and financial status of the Parsi community. It also works for the benefit of the community in various fields. The institution has contributed immensely for the upliftment of the Parsis who were always on the forefront in the making of Bombay.

The Association through its work classes imparts instructions in type-writing, short-hand and sewing to its members to earn their living. Scholarships are given every year to the deserving students. It also gives donations to other institutions engaged in welfare work.

The income of the Association is mainly derived from investments in Government securities and fixed deposits with banks.

SPORTS AND RECREATIONAL ORGANISATIONS

Board of Control for Cricket in India¹: The Board of Control for Cricket in India was constituted in December 1928 with Grant Govan as the first President and Anthony S. De Mello as the first Hon. Secretary with the object to advance and control cricket throughout India and to arrange test cricket matches as also other Foreign and inter-regional cricket matches in India.

The Board owes its origin to many factors, such as (1) popularity of the game played in India and a number of matches being played, (2) the growth of prestigious clubs and gymkhanas which acted as effective spring-boards, (3) various wealthy and devoted patrons who encouraged promotion of the game, and (4) the zeal, enthusiasm and dedication of the founding members.

The first recorded cricket match² was played in India in 1751 between the teams representing the British Army and the English settlers. But it was not till 1792, when the Calcutta Cricket Club was formed by the members of East India Company, that the game began to be played more regularly.

Within five years of the existence of the Calcutta Cricket Club in 1797, the first friendly fixture between a Military XI and an Island XI was played in Bombay, which seems to have given inspiration to the sporting

¹ Account is based on *Golden Jubilee Volume (1929-79)* of the Board of Control for Cricket in India.

² Mr. S.C. Caple writes in his book, *England vs. India 1886-1959*.

people of Bombay to follow in the footsteps of their counterparts in Calcutta.

The Parsis were the first among Indians to enter international cricket. A team consisting of Parsi players alone, under the Captainship of Dr. D. H. Patel, was sent on the first tour of England in 1886.

A team which could be called an Indian team in the true sense, selected by a committee on the basis of merit, went on a tour of England for the first time in 1911, under the captainship of Maharaja Bhupinder Singh of Patiala, who along with other princes encouraged the game in India. This visit encouraged the formation of the Cricket Control Board.

The unofficial matches were certainly the precursors of the official Test matches. The Test matches between England and India, started in 1932. C. K. Nayadu was the captain of the first test match between India and England. Prof. D. B. Deodhar was the first cricketer to record a century in the very first representative international match. Their other colleagues gave evidence of the Indian ability in cricket. In the meanwhile, the game continued to gain popularity, the main cause being the annual competitive festivity in cities like Bombay, Pune, where the famous Triangular, Quadrangular and Pentangular matches¹ were played. These events attracted the attention of cricket lovers all over the country. The meeting of representatives from various States and Provinces held at Delhi on 21st November 1927 paved the way for the formation of the Board of Cricket Control. The Board was formally framed in 1928. In May 1929, India was admitted as a member to the Imperial Cricket Conference with the unanimous consent of the members present.

Ever since its establishment some championship tournaments are started by the Board. Among those the *Ranji Trophy* is now accepted as the premier tournament for cricket in India.

It is played annually. This championship which was started in 1934-35, structurally underwent important changes twice, firstly in 1957-58, when the competition was converted into a league-cum-knock-out affair and secondly in 1970-71 when the first two teams from the Five Zones were allowed to compete in the knock-out stage of the championship.

To commemorate the memory of Ranjit Singhji, an illustrious cricketer and a patron of cricket, the Board of Control for Cricket named this tournament after him. The Late Maharaja Bhupinder Singh of Patiala donated a magnificent gold cup to be awarded to the winners of this championship.

¹ Triangular matches were played between the Europeans, Parsis and Hindus; Quadrangulars between Europeans, Parsis, Hindus and Muslims and Pentangulars between Europeans, Parsis, Hindus, Muslims and 'Rest'. (Also see P. J. Hindu Gymkhana in this Chapter.)

The first match of the 'Ranji Trophy Championship' was played in November 1934 and the Bombay team emerged as the first National Champion.

The Zonal Cricket Tournament in India for the *Duleep Trophy* started in 1961-62. This tournament was named after Duleepsinghji, another cricket immortal and the nephew of 'Ranji'. The first match for the Duleep Trophy between the South Zone and North Zone was played at Madras.

The *Irani Trophy*, started in 1959 by the Board, was named after Mr. Z. R. Irani who had then served the Board in various capacities. The inaugural match played as a part of the Silver Jubilee celebration of the Ranji Trophy Tournament was staged at the Railway Stadium, New Delhi on 18th March 1960 between Bombay (the National Champions) and the Rest of India led by Lala Amarnath.

Inter-University Championship: In 1935, Mr. Baria donated this Trophy to the Board of Control for Cricket in India for a tournament to be played between the Indian Universities. This tournament was managed by the Board till 1940-41.

The Inter-University Tournament has brought to limelight a number of Cricket Stalwarts.

The *Vizzy Trophy* Tournament is a Zonal tournament for the Universities. It is conducted by a committee called Vizzy Trophy Committee appointed every year by the Cricket Control Board at its Annual General Meeting. It is normally conducted at one centre in the first week of February. Vizzy Trophy is played in four zones. There was a void between cricket at the school level and first class cricket. With an intention of linking up this gap the Board decided to institute this tournament.

All India Schools Championship was started in 1945-46 to tap talent at a younger age, and nurse it so that it could blossom. The Maharaja of Cooch-Bihar, a great patron of the game, offered the Board a trophy for the tournament, and the Board, in gratitude, named the tournament as *All India School Tournament for the Cooch-Bihar Trophy*.

Initially, it was an open tournament, played on the knock-out basis and was contested by ten provincial associations. From 1952-53 it took the same pattern as the Ranji Trophy, and is now being played first within a Zone amongst its Associations and then on the inter-Zonal basis amongst the Zonal teams.

The Cricket Control Board introduced in 1973-74 a new tournament especially for those who had not completed 22 years of age, but were not fortunate enough to join colleges. The Bombay Cricket Association, from the funds it had collected to perpetuate the memory of Col. C. K.

Nayadu, donated the trophy to the Board to be named as Junior Tournament of India for the C. K. Nayadu Trophy.

A limited overs Zonal tournament was started by the Cricket Control Board in 1973-74, mainly to provide an opportunity to cricketers to adapt themselves to the new type of 'instant' cricket which has become extremely popular in England.

The Maharashtra Cricket Association offered a Trophy to be named after the veteran cricketer, Prof. D. B. Deodhar, for the limited overs Zonal tournament. Its importance lies in the fact that most of the eminent cricketers in India were not accustomed to such matches.

Bombay Cricket Association : Bombay adores a special place in the history of Indian cricket. The city gave birth to a number of cricketers of national and international standing, who have distinguished themselves in test cricket. Bombay cricket fans are known for their enthusiasm and discernment. The Bombay Cricket Association has made valuable contribution in popularising this game and in fostering the spirit of sportsmanship amongst the young. It has also nurtured several eminent cricketers who won distinctions and decorations in national as well as test cricket events. The Association is considered to be a premier cricket association in India. It has its own stadium.

The formation of the Board of Control for Cricket in India spurred the Indian presidencies and States to form their own cricket associations. In order to get affiliation to the Indian Board the leading gymkhanas in Bombay decided to form a cricket association in 1930, and named it as the Bombay Presidency Cricket Association. It was meant for all the areas in the presidency which included Saurashtra, Gujarat and Western Maharashtra. In order to take part in the national cricket championship tournament several new associations sprang up in the Bombay Presidency with the result that the Bombay Presidency Cricket Association had to change its name in 1935 to the present name as Bombay Cricket Association.

The object of the Association is to promote, organise, manage and control the game of cricket in the area controlled by it. The Association has its jurisdiction over Greater Bombay and Thane districts.

Initially the office of the Association was situated in Bombay Gymkhana, later in 1934 it was shifted to Islam Gymkhana, and after 1942, it was again shifted to C.C.I.

As the years rolled by the responsibilities of the Association grew and the activities enlarged. The Association succeeded in getting a sizeable portion of the open space known as the Lloyds Recreation Ground from the Maharashtra Government on lease for a period of 50 years. The present Wankhede Stadium with magnificent pavilions

and all the necessary amenities was built in 1974, and the first test match against the West Indies was played at the new stadium in the last week of January 1975. The construction of the stadium owes a lot to the labours and initiative of Mr. S. K. Wankhede, Mr. M. W. Desai and many others.

Amongst the other tournaments which Bombay continued to witness during the first 25 years of existence of the Association the erstwhile Quadrangulars and Pentangulars deserve a special mention. Quadrangulars were converted into Pentangulars in 1937. The year 1937 was an eventful year in the brilliant history of Bombay's cricket. The year was marked by important events such as, Lord Tennyson's team's visit, opening of the C. C. I. pavilion and the Brabourne Stadium, and inauguration of the pentangular tournament, with the 'Rest' team joining Europeans, Parsis, Hindus and Muslims. The Pentangulars continued to be staged till 1946, the year in which the Hindus won the Championship.

The other annual tournament, in which the Bombay Cricket Association's team directly participated was the National Championship of India for the Ranji Trophy, started by the Board of Control for cricket in India in the 1934. Bombay won the championship in the very inaugural year and many subsequent years. The Association's team won the championship 28 times till 1980.

Dr. H. D. Kanga League Cricket Tournament is a major tournament organised by the B. C. Association which is played in monsoon when the wickets are wet, slow, sticky and drying. This tournament was started in 1948.

Dr. H. D. Kanga Memorial Library was founded in 1950 with the initial capital of Rs. 65,000 provided by the Bombay Cricket Association. In 1980-81, the library had 230 Life members, 685 ordinary and 17 corporate members. It has 8,615 books on sports and other subjects.

In 1980-81 the Association had 348 members. At the end of 1980 as many as 17,554 players were on the register of the Association. The Board appoints umpires for all tournaments registered with the association. The Board conducts umpires' examination.

The World Cup Hockey Tournament was played in Bombay for the first time in India in 1981-82. The first hockey test between India and Pakistan was played at the Wankhede Stadium.

Bombay Gymkhana : The Bombay Gymkhana was instituted for European residents on the 19th June 1875, as the result of a meeting of members of various sporting clubs. Prior to that date any one desirous of boating, pigeon-shooting or playing out-door games was obliged to become a member of several separate clubs, and it was not till 1872 that the amalgamation of these clubs into a single central gymkhana was agreed upon and a site for a pavilion obtained from Government.

As a result of the meeting of 1875, a pavilion was erected at an initial cost of Rs. 18,000 on the open ground adjoining the junction of Esplanade and Waudby roads, and the hockey and football club, the golf club, cricket club, gun club and boat club were all within a short period affiliated to the new gymkhana. The pavilion was subsequently enlarged at a cost of Rs. 7,000; but, having been found insufficient for the needs of the club, it was replaced by a new double-storeyed pavilion facing the cricket ground, which was completed in September 1907, and opened by the Governor of Bombay in the following December. The Gymkhana contains a racquet-court built in 1882. Under the auspices of the club, a Rugby Football Tournament, Athletic and Sport Meetings and Tennis and Racquet Tournaments are annually held, while the management of the Agha Khan Hockey Tournament and the annual Presidency Cricket Match are also vested in it.

After Independence the Bombay Gymkhana maintained its old glamour, and is patronised by the elite society and sport lovers in Bombay. The first test cricket match was played on the ground of this Gymkhana in December 1933.

Bombay Hockey Association : The former Bombay Provincial Hockey Association was established on 2nd October 1934. In 1964 it was renamed as Bombay Hockey Association. The office of the Association was at Cross Maidan near the Parsi well upto 1949, which was shifted to the Cooperage in 1950, and to its present premises near Churchgate railway station in 1951.

The Association has a ground on the plot of land obtained on a lease basis from the Maharashtra Government. The ground extends over an area about 20,000 sq. feet with a sitting capacity of 10 to 12 thousand audience.

The Association conducts Hockey matches on its own ground as well as on the Bombay University Stadium and other grounds in Bombay. It conducts the Bombay Hockey League, Charanjit Rai Tournament, Guru Tegh Bahadur Memorial Gold Cup Hockey Tournament, Bombay Gold Cup Hockey Tournament and the Bombay Hockey Championship.

The Association had 1,512 members as on 31st May 1980. The income and expenditure of the Association amounted to Rs. 87,082 on 31st May 1980.

Bombay Presidency Radio Club Ltd., Colaba : The club was established on 8th March 1928. It is situated on Arthur Bunder Road at Colaba. It is a recreational club equipped with a Badminton court, Billiard room, snooker, skittle game and a card room. The club has a swimming pool for the benefit of members. Reading room facilities are an added attraction for the members. The club has a permit room and a golden jubilee

room which are available to the members for lunch and dinner parties. These rooms are also available for meetings, conferences and gatherings on payment.

The Radio Club enjoys the patronage of the elite class from Bombay and has about 4,000 members.

Catholic Gymkhana Ltd., Charni Road : The Gymkhana near Charni Road railway station, was established on 20th December 1913 for promotion of sports activities, cultural activities, such as dramas, debates, seminars etc. and social get-togethers. It has obtained a piece of land on lease from the Government of Maharashtra, on which a pavilion has been erected. The Gymkhana has almost all kinds of facilities for various outdoor and indoor games, such as, Cricket, Badminton, Tennis, Billiards, Chess etc. It participates in several local tournaments. It is affiliated to several sports associations in the State including the Bombay Contract Bridge Association, Bombay Cricket Association (as a member), Bombay Hockey Association, Greater Bombay Badminton Association, Greater Bombay Regional Amateur Athletic Association, Maharashtra State Billiards Association, Maharashtra State Lawn Tennis Association, Maharashtra State Table Tennis Association and Western India Football Association.

The Gymkhana had 1,753 members on its roll in 1982. Its income and expenditure amounted to Rs. 10,34,161 and Rs. 13,47,982, respectively in 1980-81.

Cricket Club of India Ltd. : The Cricket Club of India was founded in 1933. The Brabourne Stadium constructed by it which was a monument of those days came into existence in 1936. The Club occupies an area measuring some 90,000 sq. yards of land which was entirely reclaimed. The C.C.I. is in the very heart of the sophisticated area of Bombay, barely 100 yards from the Churchgate railway station. The Club is entirely cosmopolitan in composition and conception. At present it has about 6,000 members on its roll. It provides several facilities including Tennis, Badminton, Squash courts and a modern swimming pool. The Cricket ground of the Stadium measures 40,000 sq. yards and provides for covered accommodation all round for nearly 50,000 spectators.

It may be recalled that the first test cricket match in India was played in Bombay at the ground of the Bombay Gymkhana in December 1933. The match was played between India and England. The venue of subsequent test matches was shifted to the Brabourne Stadium since 1937.

The Brabourne Stadium became the scene for staging First Class Cricket and test matches in Bombay. The C.C.I. and the B.C.A. had

common bonds and many of the office bearers of both the organisations were common. Hence North stand of the stadium was placed at the disposal of the B.C.A. till 1973-74.

After construction of the new Stadium, namely the Wankhede Stadium the venue of test cricket was again changed. The last test match was played at the Brabourne in February 1973.

Though test cricket is not played at the Brabourne now, the Duleep Trophy and Kanga League cricket matches, as also many prestigious football tournaments are staged here.

Golf Club : The Bombay Golf Club was founded on the 9th January 1842. The Club had a goodwill connection with the Blackheath Golf Club of England. For about five years the Bombay Golf Club flourished, but disappeared about 1848. It was revived for a short span of some years, but in 1861, bereft of most of its members, died a natural death. It was on 16th November 1869 that two English enthusiasts in concert with others, reconstituted the club under the title of the Royal Bombay Golf Club. In 1875, the Club was amalgamated with the Bombay Gymkhana and flourished steadily ever since. Many prestigious trophies were annually competed for by the members of the club.

Islam Gymkhana : The Islam Gymkhana, situated on the Kennedy sea-face between the Parsee Gymkhana and the P. J. Hindu Gymkhana, was established by subscriptions from the Bombay Muhammedan community in 1891, with the object to encourage sports. The pavilion of the Gymkhana and the cricket and tennis grounds were completed in the following year.

The Gymkhana has obtained membership of the Bombay Cricket Association. After Independence membership of the Gymkhana was open to all communities. In 1981-82 it had about 900 members, and has facilities for various sports, such as, Cricket, Table Tennis, Billiard, Chess and other games like cards.

The Gymkhana takes part in several local tournaments such as Kanga League, Salarjung Tournament and Talim shield.

Maharashtra State Badminton Association, Marine Lines, Bombay 20 : The Maharashtra State Badminton Association was established in 1960 with a view to control or govern the game of badminton in the State.

The Badminton Council, established by the Bombay Presidency Olympic Association for badminton was dissolved in 1942 and a new organisation, viz., the Bombay Provincial Badminton Association was formed. In 1952, the name of the Association was changed to the Bombay State Badminton Association and it was again renamed as the Maharashtra State Badminton Association in 1960.

The membership of the Association is open to district associations, zonal associations and individual members. In 1971, there were 6 patrons, 274 life members and 10 ordinary members.

The Association received a nominal grant of Rs. 1,615 in 1971 from the State Government through the sports council. A sum of Rs. 5,000 was donated by the Royal Western India Turf Club Ltd. Its income and expenditure coincided to Rs. 52,544 in 1970-71. The assets of the Association were valued at Rs. 53,707.

Maharashtra State Billiards Association (Islam Gymkhana), Netaji Subhash Road : The Association was established on 1st September 1947, with the object of promoting and developing the game of Billiards and snooker throughout the State of Maharashtra.

In 1972 the Association had 60 ordinary members, 30 life members and 17 patrons.

The Association, since its inception, has been staging the Western India Billiards and Snooker Championships as also conducting the Bombay Billiard League every year. This is open to all ordinary members in Bombay. This has proved a very popular tournament. The Association is utilising the Islam Gymkhana premises as its headquarters.

The Association has produced champions of national and international events. Mr. Wilson Jones was a world amateur champion twice in 1958 and 1964. He is also a holder of world record of 8 centuries in 2 hours of play. Michael Ferreira was also a runner up twice in 1962 and 1969 and broke the world record under the new rules.

The Association receives a grant of Rs. 2,000 per annum from the Maharashtra State Sports Fund.

Orient Club, Girgaum : The Orient Club was opened on the 1st of May 1900. The main object of the club was avowedly to encourage more intimate and friendly social relations between the leaders of Indian society and European gentlemen.

The Club was initially housed in a hired bungalow on Chowpati, which was subsequently shifted to its own building on the Girgaum Chowpati.

The affairs of the Club are managed by a committee consisting of a president and 14 members elected annually. The Club provides facilities of indoor games like Billiards, Table Tennis, Cards, etc. and a permit room, well patronised by members and their guests. It is mainly a recreational club.

In the year 1981 the Club had 360 members, of which 89 were life members and 215 were permanent members.

The assets of the Club were worth Rs. 7,71,300, while the income and expenditure amounted to Rs. 4,28,130 in 1981.

P. J. Hindu Gymkhana, Marine Lines: The Parmananddas Jivandas Hindu Gymkhana, was opened on 5th May 1894 at the hands of Lord Harris, the Governor of Bombay. A few young enthusiasts in the then Elphinstone High School in 1878 started a club known as the Hindu Cricket Club for encouraging the game of cricket amongst the Hindu public of the city. They had their practice pitch on the Esplanade ground. In 1894, the Bombay Gymkhana, the premier European cricket institution agreed to play a match with the club for the first time and this became a regular annual feature since then. The P. J. Hindu Gymkhana arose out of the Hindu Cricket Club.

The Gymkhana was named as Parmananddas Jivandas Hindu Gymkhana in memory of the father of the chief donor who had contributed a sum of Rs. 10,000.

In 1892, the Bombay Government granted a plot of land on the Kennedy Sea-face (near Marine Lines Station) for cricket pitches, a pavilion, and other sports activities of the club. The expenses were met from donations by Gordhandas Parmananddas, Gordhandas G. Tejpal, Gordhandas Khatau and others.

The Gymkhana has contributed towards promotion of sports in the city of Bombay. It has produced illustrious exponents of Cricket, Tennis and Badminton.

The Gymkhana secured membership of the Bombay Cricket Association in 1933.

The Presidency match arranged between Hindus and Europeans in 1905 gave birth to the triangular cricket matches between the Europeans, Parsis and Hindus. The first match of this tournament was played in 1907. Afterwards the quadrangular match was introduced with the entry of the Mohammedans in 1912, and later in 1937-38 the pentangular with the entry of 'Rest' who were good cricketers but did not belong to any of the above four communities.

In 1937, the Gymkhana staged a festival match on their ground with celebrated cricketers like C. K. Nayadu and Prof. D. B. Deodhar. The Oxford Athletics visited India in 1902 and played against a representative Hindu Team on the Gymkhana ground wherein the players of the Gymkhana distinguished themselves.

The Ranji Trophy championship was introduced by Board of Cricket Control in memory of the great Indian batsman, the late Prince Ranjit Singhji. Many of members of the Gymkhana played in these series since its inception. The P. J. Hindu Gymkhana played an important role in preparing cricketers in Bombay.

Tennis, like cricket which has its own history was first introduced in the Hindu Gymkhana in June 1894.

The Gymkhana took part in the Western India Lawn Tennis Tournament in 1912 which was uptill then confined to the Europeans.

Since the commencement of Tata Shield the Hindu Gymkhana took part in the competitions from time to time and won the shield for the first time in the year 1921.

The Billiards Department of the Gymkhana came into existence in 1902. The Handicap Billiards Tournament was introduced in the year 1914 which is still continued.

A Flying Billiards Tournament was held for the first time on 15th August 1928 and the Open Billiards Tournament was started in 1931 which is being played annually. The game of Snooker and Slesh was introduced in 1943 and the first Handicap Slesh Tournament was held in 1944. The Gymkhana was affiliated to the Bombay State Billiards Association since 29th September 1947.

In 1936, the game of Badminton was introduced with the handsome donation for a Badminton Pavilion from Mr. Motiram Desai. The first Bombay Presidency Amateur open badminton championship was played in August 1938.

In 1942, Gymkhana got affiliation to the Bombay Provincial Badminton Association. Some of the members of this Gymkhana won regional titles, while some were chosen to represent India in the Thomas Cup World Badminton Competition.

Table tennis, then known as Ping Pong was introduced for the first time in the Gymkhana in 1907. A tournament in the singles event was held for the first time in the year 1925. A member of the Gymkhana won the national championship in 1948 and 1949, and was selected to represent India at the World Table Tennis Championship held at Budapest.

Herbert Smith Shield competition was conducted by the *Times of India* and Gymkhana has been taking part in this tournament since 1942. It also participated in the league tournament arranged by the Bombay Table Tennis Association from the year 1940.

The Hindu Gymkhana has 5,496 members. Its income was to the tune of Rs. 9,97,822 while expenditure amounted to Rs. 10,08,525 in 1981.

Parsee Gymkhana: The Parsee Gymkhana was founded on 25th February 1885, to meet the needs of the community for recreation and to encourage sports, athletics and gymnastics. The Gymkhana situated on the Kennedy Sea-face near Marine Lines is one of the old Gymkhanas of Bombay. It occupied its present premises in 1900.

Actual cricket career of the Gymkhana started in 1889 when the services of a military bowler from Colaba were requisitioned to give training to the prospective players. In the same year the annual fixture between the

Bombay Gymkhana and the Parsees as a community, as well as between the Parsees and the Poona Gymkhana, were first arranged, and these proved to be the forerunners of the Parsee Presidency Tournaments, Triangular and the Quadrangular tournaments. From 1901 the Bombay match was extended to three days, and came to be known as the Parsee Presidency match.

The Parsee Gymkhana patronised lawn tennis considerably. The first tournament was initiated in 1892. Some members of this club distinguished themselves in many important matches. In 1921 the Gymkhana won Sir Dorab Tata tennis shield.

Although cricket and lawn tennis always claimed the bulk of attention in the Parsee Gymkhana, other games were not altogether neglected. In 1894 football held favour with a certain section, while in 1918, hockey was first introduced.

Apart from outdoor games, the Gymkhana provides for many indoor games. Billiards was first introduced in 1902. Ping-pong commands its quota of votaries mainly from the colleges, while the extension of the Dinshaw Kanga pavilion put the Gymkhana into possession of one of the best badminton courts in Bombay. Some members have attained proficiency in this game, and in 1930, R. F. Vakharia and N. K. Dubash won the championship in the Seers Cup Tournament.

The affairs of the Gymkhana are controlled by a managing committee elected annually. Among the illustrious band of architects of this Gymkhana, a few names may be mentioned : M. J. M. Framji Patel, Mr. Jamshedji Tata, Sir Jamsetji Jeejeebhoy, Dinshaw Maneckjee Petit, N. N. Wadia, D. J. Tata, F. D. Petit, D. D. Kanga, Dr. M. E. Pavri and many others.

The Gymkhana has about 700 members at present and it is open for all communities.

Princess Victoria Mary Gymkhana and Gymnasium : The Princess Victoria Mary Gymkhana and Gymnasium was established in November 1908. Originally it was founded to commemorate the visit to India on the 9th November 1905 of Victoria Mary, the Princess of Wales. It was started with a nucleus fund of Rs. 6,000 being the surplus from the fund collected for a reception to the princess at the Town Hall on 11th November 1905. Lady Dhunbai Cowasji Jehangir and Miss Serene M. Cursetji pioneered the establishment of the gymnasium. Miss Khanumbai Noormohamed gave a donation of Rs. 40,000 towards the cost of the building and badminton court.

The Gymkhana provides the women of Bombay with all the amenities of healthy club life together with games such as tennis, badminton, table-tennis, billiards etc. Many memorable parties were held in the Gymkhana in the past, such as garden fetes for charities, farewell parties

to the illustrious presidents like Lady Minto, Lady Willingdon, and reception to the King and Queen of Afghanistan.

The Gymkhana is now a well established institution which not only renders service to its members, but also encourages social service activities. The Dhun Desai Scholarship was established to help needy sports-loving girls. The disabled and the handicapped are given necessary assistance.

The Gymkhana is affiliated to the Maharashtra State Women's Council, Maharashtra State Badminton Association, Maharashtra State Table Tennis Association, Billiards Association and Cooperage Residents Association.

In 1981 the Gymkhana had 972 members and assets worth Rs. 9,19,176, while the income and expenditure amounted to Rs. 2,22,294.

Royal Bombay Yacht Club : As early as 1839 Yacht-racing and boat-racing were in vogue in Bombay. Originally the Yacht Club is reported to have been formed in 1846. The existence of the Yacht Club as a properly established institution dates from the year 1880 when a proposal to build a club-house was first made.

The original premises of the Club on the site of what was then called the Wellington reclamation were obtained on lease of 50 years.

The Yacht Club was formerly a favourite resort of the European society of Bombay. The most note-worthy addition to the club was a fine block of residential chambers on the South side of the Apollo Bunder Road, in 1898.

The original beautiful building of the Club was taken over by the Bhabha Atomic Research Centre after Independence and the activities of the Club were shifted in the magnificent stone building just facing the old one.

Though originally a European club, at present majority of the members are Indians. Sailing sports is the main activity of the club. At present the Club has six yachts. Occasionally Club arranges social functions in honour of members or guests. It provides facilities for table tennis and Billiards, as also a library and restaurant.

Royal Western India Turf Club Ltd., Mahalaxmi : The Royal Western India Turf Club, founded in about 1800, controls racing held in Bombay, Pune and New Delhi. It owns two race courses, one being at Mahalaxmi, Bombay and the other at Pune.

From 1828 all horse racing in Bombay was held at Byculla, the winning post of the old race course being situated in front of the Byculla Club. In 1883¹ this venue of racing was shifted to Mahalaxmi. The 2.5 km. race course and its enclosures studded with lawns, gardens and paddocks have been transformed into a beautiful spot.

¹ 1880 as per *Bombay City Gazetteer*, Vol. III, p. 238 (1909).

In 1935, King George V, then Emperor of India, was graciously pleased to grant permission to the Western India Turf Club to use the title 'Royal'. Since then it is called as the Royal Western India Turf Club Ltd.

The Apprentice Jockeys' School was started in June 1938 under the guidance of the stipendiary stewards of the club which has produced since then many top class jockeys.

In the year 1967 the club started inter-venue betting between Bombay and Pune, *i.e.* when the races are held in Bombay, betting is accepted at the Pune race course. In 1974, it was the first club to start inter-venue betting with the Bangalore Turf Club and this is a regular feature since then. In addition to this, this club accepts inter-State betting on races run in Calcutta, Madras and Bangalore for the Indian Turf Invitation Cup.

The racing season at Bombay commences in December and lasts till the middle of April providing 26 to 30 days of racing. The Club holds special races in aid of charities every year.

The centre of the Bombay race course is divided into playing fields and allocated to different institutions who apply for the use of the same.

Besides being the venue of races, the race course provides excellent facilities for entertainment, club-activity and walking. It is the biggest open ground in Bombay, and is well maintained.

The assets of the Club amounted to Rs. 4,40,02,203 and its income and expenditure amounted to Rs. 22,38,973 in the year ending with June 1976.

Western India Football Association, Cooperage : The Western India Football Association was established in 1889. The main objectives of the Association are to promote, control and develop the game of football in the State of Maharashtra, and sending the State teams for national and international events. The Association imparts training and coaching to players and referees. It has produced many Olympians and International football players who have represented the country in international tournaments. The State Association had won the National Championship in 1951 and 1964, which were held at Madras.

The Association has obtained the football ground on lease from the Government of Maharashtra. In 1982, it has 742 individual members, 90 institutional club members, while eleven District Football Associations are affiliated to it. They are granted permission to conduct football competitions. The Association provides help to the disabled players and strives for welfare of the members. It conducts fund raising programmes for flood relief, hospitals and other social services as demanded by circumstances.

Willingdon Sports Club, Mahalaxmi¹ : The Willingdon Sports Club was founded by Lord Willingdon, the Governor of Bombay, in the year 1917 as a social club to enable business people, executives and dignitaries to meet and play various games. The total membership of the club was 2,900 on 4th May 1977.

Foreign dignitaries and VIPs and foreigners participating in various types of games and sports are allowed to make use of the club as guests of members.

The Club has magnificent lounges and splendid lawns, which are maintained upto international standards. All facilities for indoor games, lawn tennis and polo are provided for the benefit of members. The entire premises of the Club are beautified with luxuriant gardens and trees. The Club is patronised by the aristocratic society of Bombay.

WOMEN'S ORGANISATIONS

Bapnu Ghar : Bapnu Ghar is a unique institution founded in 1953 by Mr. Manu Subedar, the philanthropic chairman of the Lotus Trust. In 1956 the management of the Bapnu Ghar was entrusted to the Maharashtra State Women's Council by the Lotus Trust. The Bapnu Ghar Committee was formed by the Maharashtra State Women's Council to look after its day-to-day management and deal with the cases which come to Bapnu Ghar.

Bapnu Ghar offers free shelter to all women who are in social distress. It does not keep any one permanently. The aim of the institution is to arrange for reconciliation and to see that a woman returns to a happy home. The institution does not admit unmarried mothers or destitutes. On an average over hundred women have been admitted every year and nearly 40 per cent of them have been reconciled back into their families.

Admission to Bapnu Ghar is free and women receive some domestic training. The entire work of the institution is done by the inmates themselves. Also to give the women some sort of education literacy, sewing and embroidery classes are conducted regularly. All inmates are medically examined on admission and when the need arises they are referred to a hospital for treatment. The children's film committee of the Maharashtra State Women's Council organises film shows of educational value.

Children, whose mothers are obliged to stay in the institution for a length of time, and who cannot be kept with their mothers and whose fathers and relatives refuse to take their responsibility are being sent to the William Booth Salvation Army School at Ahmadnagar and to the Byramjee Jejeebhoy School at Matunga. The educational expenses of these children are paid by philanthropic individuals.

¹ Also see Chapter-2, History, Modern Period, in Vol. I of *Greater Bombay Gazetteer*.

Apart from this, arrangements have been made for some children to receive free education at Nadiad Hindu Anath Ashram. Some inmates are sent for free education to Vikas Vidyalaya, Wadhwan and Kasturba Vikas Griha, Bhavnagar. The family counselling service of Bapnu Ghar provides assistance and advice to non-residential cases.

Beggars' Home for Females, Chembur : It was established in 1946 for the detention, training and rehabilitation of women beggars admitted under the Bombay Prevention of Begging Act, 1959.

Women admitted in this institution are first trained in various crafts such as tailoring, basket making, broom making, etc. and subsequently are rehabilitated either by providing employment or reconciliation with their relatives. Besides the general section for handicapped women, there is a section for leprosy treatment in the Home.

Bhagini Samaj, Khetwadi :—The Bhagini Samaj was founded on the 19th February 1916 in memory of the late Gopal Krishna Gokhale. It is one of the pioneer cosmopolitan women's institutions functioning in Bombay. It was founded with a view to work for social, educational, economic and physical welfare of men, women and children.

It conducts various activities like *Balmandirs*, cultural, educational, recreational and industrial classes and free library for women and children at Khetwadi, Mandvi, Bhuleshwar and Tardeo. Besides, it also runs two other primary schools. Needy women are provided tailoring, embroidery and other handicraft work. Two hostels for working women have been provided by the Samaj at Lamington Road and Gokhale Road (Dadar).

The Samaj also conducts child care centres in different localities where pre-natal and post-natal care as well as free medical service is given to mothers and children. Lectures, film shows and exhibitions are arranged to propagate consciousness about health, balanced diet and family planning.

Apart from above activities conducted in Bombay, the Samaj runs the following educational institutions at Udwada, a hostel for adivasi girls, a *balmandir*, a primary school for boys and girls, a multi-purpose high school with home science, a primary teachers' training college for women, and an *ashram shala* for boys and girls.

Bhagini Seva Mandir Kumarika Stree Mandal, Vile Parle : The Bhagini Seva Mandir Kumarika Stree Mandal was established in 1929 for the upliftment of women and children and to help the handicapped.

As on 19th March 1977 the total membership of the Mandal was 1,200. The educational activities of the Mandal comprise montessori, primary and high school, junior college of education for women, a tailoring class, and a school for mentally retarded children. Besides, the Mandal conducts short term courses, viz., a Yoga class and cooking and hair-style classes.

The work of training and education of retarded children was taken up in hand by the Mandal with a view to train them to look after themselves and to earn their living. With this idea in mind the Mandal started a school with three children on its roll in the year 1954. In 1972 the school had 67 children in the age group of 5 to 18 years. They are given general education as also training in different crafts like, cane work, fret work, pottery, painting and embroidery.

During 1975-76, the income and expenditure of the Mandal stood at Rs. 4,41,314 and Rs. 4,54,400, respectively.

Dadar Bhagini Samaj, Dadar : The Samaj was established in 1932 to achieve cultural, social and economic progress of women and children. Women above eighteen years are eligible for membership. During January 1977, there were 80 members on roll.

The activities of the institution are carried out through various centres such as *udyog mandir*, *arogya kendra* and *kreedha kendra*. The catering establishment of the Samaj is known in Dadar locality, which provides snacks to school children, and people from nearby offices. It also takes catering contracts of marriage parties and similar occasions. By such other activities it provides work to the needy and poor women.

It receives municipal grants for the library and health centre.

Keraleeya Mahila Samaj, Shivaji Park : The Keraleeya Mahila Samaj was established in 1944 with the object of undertaking social, cultural and educational activities for the welfare of the community. In 1972, it had 250 members including 45 life-members. During 1971-72, the income and expenditure of the Samaj was Rs. 20,000 and Rs. 15,000, respectively.

The Samaj possesses a small building on a plot given on lease by the Municipal Corporation. It conducts K. G. classes, dance classes, classes in cooking, painting, flower arrangement, etc. for its members.

The Samaj holds cultural functions, sales, social gatherings and a portion of the amount collected was donated to charitable work like *Jawans* welfare fund and Society for the Rehabilitation of the Physically Handicapped.

Maharashtra State Women's Council, Town Hall : The Maharashtra State Women's Council was founded in 1919. The objects of the Council are to associate women of all nationalities in Maharashtra State for mutual help and the service of others, to further the interests and advancement of women and children in India; to train women in the responsibilities of citizenship; to organise work of a special nature in case of any emergency and to collect funds for the same.

The income of the Council was Rs. 2,84,670 and the expenditure incurred Rs. 2,92,406 during the year 1970-71. It received donation

worth Rs. 80,227, grant from Government and private bodies Rs. 22,527 and income from internal sources Rs. 1,81,916 in the year 1970-71.

The Council is federated to the National Council of Women in India which in turn is affiliated to the International Council of Women. In 1971, it had 1,880 members. The Council has many committees whose activities are as under:—

- (1) *Rescue Home* gives shelter to court committed girls in moral danger and court committed children.
- (2) *Bapnu Ghar* provides refuge for women in social distress.
- (3) *Worli Welfare Centre—Kasturibai Khandelwal Nari Seva Sadan* provides the means of augmenting their meagre family income of women.
- (4) *Parliamentary Committee* acts as the watch-dog of legislation concerning women and children.
- (5) *Haj Group* helps helpless women who are in transit through Bombay on their way to and from the Haj.
- (6) *Labour Committee* conducts tailoring classes for women and nursery classes for children in Matunga Labour Camp.
- (7) *Women's Home Industries Depot Committee* markets articles made by needy women.
- (8) *Social Education Committee* teaches women in functional accomplishments in order to employ their leisure hours usefully. It also conducts literacy classes.
- (9) *Children's Recreation Committee* has 9 centres in the city, where trained workers conduct group recreational activities.
- (10) *Children's Library Committee* with its mobile library van, holiday library and book service provides children with good reading.
- (11) *Child Welfare Committee* runs a child guidance clinic for problems of delinquency and special classes for the mentally retarded. A day care centre called *Naunihal* is also run for children of pre-primary school age.
- (12) *Health Committee* conducts health centres at rescue home and Matunga Labour Camp with special emphasis on propagation of family planning.
- (13) *Ad hoc Milk Distribution Committee* distributes milk to undernourished children through its 12 centres.
- (14) *Beggar Problem Group* has as its aim the elimination of the beggar nuisance in the city.
- (15) *Children's Film Group* arranges film shows for children during school vacations at special low rates.
- (16) *Civic Group* seeks redress of citizens' grievances which are of a public nature, tries to instil civic awareness and brings to the notice of municipal authorities various public needs.

(17) *Foster Care*.—This programme was undertaken from November 1969 on a request from the Central Social Welfare Board. It is a new concept in social work for our country, whereby children receive care in foster homes without being institutionalised when their parents for one reason or another are not in a position to provide for them.

(18) *Junior Wing* was started to train future leadership for the Council. As an initial approach the members of the group run a *Balwadi* in the compound of the Town Hall. They provide recreational opportunities for these children and also distribute free milk to them.

(19) *Child Guidance Clinic (Rescue Home)*.—Recognising the need for more and more child guidance clinics, the Council opened another clinic at Rescue Home premises for the inmates and children of rescue home, remand home as well as of the locality. Under trained guidance the mental and physical development of the child receive a new impetus.

(20) *Funds Committee* strives to collect money essential to maintain and expand the activities of the Council outlined above.

Seva Sadan Society, Gamdevi : The Seva Sadan Society is a well organised, growing and progressive organisation aiming exclusively at the all round progress and well being of women. It was established on 11th July 1908. At present it runs various types of educational institutions such as a primary school, a high-school, a training college, English classes for adults; *ashrams* and a home for vagrant children and centres of cooking, hosiery and laundry. The details of some of these constituents are given below:—

The Hindu *ashram* and the Parsi *ashram* are primarily meant for their own students and workers.

The home for the homeless admits orphans, widows, deserted women and such other needy women and girls. The inmates of the home are given instruction in the schools and training college. They are also taught tailoring, embroidery, cooking etc. and thus are, made themselves self-supporting. The total number of inmates in the year 1971 was 40.

The training college *viz.*, Ramabai Nowrange Junior College of Education had four divisions, and had a strength of 180 in 1970-71. The strength of primary school and high school in the same year was 319 and 556, respectively.

The English classes are mainly conducted for adult women. A typewriting class was started for ladies in 1967.

In 1971, there were 107 members of the Society. It receives a Government grant for training college and a high school and a municipal grant for primary school.

Shraddhanand Mahilashram, King's Circle : Shraddhanand Mahilashram conducted by the Hindu Women's Rescue Home Society was founded in December 1927. It was mainly established to provide shelter and assistance to those women and children who are in distress and thereby to rehabilitate them.

The institution, though in the beginning started only as a rescue home, has now developed into a multipurpose institution to help and up-lift children and women in distress. It provides multifarious facilities by conducting primary school, tailoring and embroidery classes, a fondling home, orphanage, rescue home and home for old and infirm women. Besides, the institution also conducts a work-centre for women staying outside the *ashram* premises which helps them to supplement their income.

In 1967-68, 46 women were admitted in the *ashram*, which number rose to 60 in 1970-71. The institute provides these women with lodging, boarding and protection free of charge until they are properly rehabilitated by securing a job on completion of education or by marriage. The section of girl students and after-care section of the institution together had 18 girls in 1970-71.

The State Government pays capitation on maintenance charges at various rates from Rs. 15 to Rs. 37.50 per month per head, for orphans, rescue and preventive cases, children on remand, court-committed children, old and infirm women, convicts, etc. Besides, the Bombay Municipal Corporation pays an annual grant. The annual income and expenditure of the home amounted to Rs. 5,09,368 and Rs. 5,08,117, respectively during 1970-71.

Shri Jain Mahila Samaj, Marine Drive : Shri Jain Mahila Samaj was established in October 1910, with the object of making all round progress of women and children through conducting schools, libraries, classes for adult women and by inculcating the spirit of co-operation among them.

The Samaj is conducting literary classes through Gujarati, Hindi and English languages for adult women in the Fort and Dadar areas. Sewing classes are also conducted and many trainees have secured Government diploma. No fees are charged for attending the classes. Besides, the Samaj is conducting a *balmandir* at Dadar and a library located in Fort area with 15,000 books to its credit.

A monthly magazine *Vikas*, published by the Samaj deals not only with news about the activities of the Samaj but also publishes articles on cultural subjects.

The yearly expenses of the Samaj exceed over Rs. 21,000 while the regular income is Rs. 11,000.

Vanita Vishram, Girgaum : The Vanita Vishram was founded at Bombay in 1915 with a view to ameliorating the social, economic and other problems of suffering women by educating them. It was registered under the Indian Companies Act in 1928. Smt. Zaverbai Bhagwandas Narottamdas then donated Rs. 50,000 towards the cost of construction of a building.

The Vanita Vishram Training College, an institute for training women teachers for primary and upper primary schools, was established in 1916. The entire responsibility of running the sixty year old Sir M. N. Kanya-shala was taken over by the Vanita Vishram. Besides, the Vanita Vishram runs an *ashram* and an English school. Sir Vithaldas Damodar Thackarsey donated Rs. 1,00,000 for the *Ashram* in 1918 in memory of his mother and it has been named as Smt. Nathibai Ashram. The English school was started in 1924 and was subsequently affiliated to the Shrimati Nathibai Damodar Thackarsey Women's University, Bombay in 1930. The school is housed in its own building.

The total assets of the Vishram in 1969-70 were valued at Rs. 23,75,930, while its income and expenditure amounted to Rs. 85,255.

Vile Parle Mahila Sangh, Vile Parle : The Mahila Sangh was founded in 1952. It aims at allround development of women and children. It runs a *Shishuvihar*, primary and secondary schools and a women's college; an employment centre; handicraft classes, a health centre for children, a family planning centre and a marriage bureau. It also maintains a library, and arranges for exhibitions, lectures, picnics and games for women.

In 1969-70 the total number of members of the Sangh was about 800. The assets of the Sangh were valued at Rs. 4,74,282, while its income and expenditure amounted to Rs. 74,924 in 1969-70. It received donations from the public amounting to Rs. 42,509 in 1969-70.

Young Women's Christian Association of Bombay, Fort : The Young Women's Christian Association, an organisation in the service of women, was established in Bombay in 1875. It is a branch of the Young Women's Christian Association of India with its headquarters at New Delhi, which in turn is a part of the World Young Women's Christian Association with headquarters at Quai Wilson, Geneva. The Association endeavours to promote the full development of women and girls irrespective of race, culture and creed.

The board of management, an elected body of the Association, carries out various programmes relating to housing, education, cultural exchanges etc. and welfare service.

To solve the problem of housing for working women, hostels are run by the Young Women's Christian Association in many parts of the country. The first hostel was started in Bombay in 1887 at

Dhobi Talao. The Young Women's Christian Association stepped in the field of vocational education and employment by starting a commercial school and an employment bureau in 1905. The education programme covers a wide range of subjects from domestic art to public involvement in social service and understanding of political responsibilities and from individual development to community development. It conducts four *balwadis* at Colaba, Worli, Sewri and Modiwadi, and provides supplementary diet to under-nourished children. It has also undertaken a free feeding programme for a certain number of children in the Express Highway area children's complex.

It runs a tailoring class for ladies and children's garments and a weaving class at Andheri for school drop outs. A nutrition education project was started in 1960 to teach the low income group women about low cost balanced diet. It also undertook a bakery craft training project for housewives as well as small bakers and low-income group women.

It renders help to the police, in rehabilitating or re-uniting with their families, girls who have been abducted or who have absconded. It conducts a welfare centre. To cater to the needs of foreign and national tourists the Young Women's Christian Association opened the international guest house in 1970.

The Young Women's Christian Association has membership of nearly 1,000. Financial assistance is sought from the public at Carnival. It receives financial assistance from the Wheat Associates (U.S.A.) for its bakers' training and nutrition project.

CHAPTER 19—PLACES

AAREY PARK AND PICNIC SPOT

FORMERLY AAREY WAS A LITTLE VILLAGE UNHEARD OF and was located in Salsette about 5 km. east of Goregaon railway station on the Churchgate-Virar suburban section of the Western Railway. It was sparsely inhabited by Adivasis, till just three decades ago. Today it has become popular as the location of the Aarey Milk Colony from where lakhs of citizens of Bombay obtain their supply of milk. Before establishing the colony it was merely a jungle tract with hardly any scope for development till it was chosen to be the home of the thousands of milch cattle which were kept in wretched condition in the filthy stables spread all over Bombay. Now it is not only the principal and the best source of milk supply to Bombay but also a pleasant picnic spot in Bombay. Initially an area of about 1619 hectares (4000 acres) of land valued at Rs. 40 lakhs was acquired by the Government, the entire jungle was cleared, dairy farms were erected and most of the cattle from the limit of the Bombay city was removed to farms.

At the entrance of the Aarey Colony there is a hill on which a special observation pavilion has been built. From the pavilion one gets a wide view of the entire colony and of the beautiful surrounding country. Besides the attractively built pavilion, where there are charts and maps showing the lay-out of the colony and explaining the scheme, very pretty lawns and gardens have also been laid out on the hill which add to the charm of the place.

The main attraction of the visitors is an inspection bungalow of the colony which is reputed to be the largest in Asia and one of the best of its kind in the world. Close to the Aarey colony has been developed a picnic spot. In order to assist holiday makers and encourage them in their outings, various shady spots have been especially prepared with arrangements for a stove, wooden seats round shade-spreading trees, and lawns. There are twelve such spots. Many of them also command excellent views. Facilities have also been provided for the canteen which serves snacks and meals and of course milk to the visitors. It is frequented by a number of visitors especially during the fair season. A number of BEST buses ply towards these spots.

ADI SHANKARA TEMPLE, MATUNGA

The temple dedicated to Adi Shankara Bhagavadpada who is considered by devout Hindus to be none other than Dakshinamurti or Shiva himself,

has been constructed recently at considerable expenditure running into a few lakhs on the Telang Road at Matunga. It has been constructed by Shri Shankara Mattaiam at Matunga. Dakshinamurti is supposed to have come to this great land of ours to restore Hinduism, to reinstate and to re-establish the six faiths of Hinduism, namely, Ganapatyam (faith of Ganapati), Shaktam (faith of Shakti), Sauram (faith of Surya), Vaishnavam (faith of Vishnu), Shaivam (faith of Shiva) and Kaumaram (faith of Kartikeya). The temple is flanked on the right by Varasiddhi Vinayaka and on the left by Anjaneya. The temple has a majestic Rajagopuram. Looking up at the Rajagopuram could be seen five parts or steps representing the five elements of the universe or the Pancha Bhutas. The gopuram is also referred to as the Sthula Linga. There are images of Shiva, Vishnu, Brahma and Shankaratatvas in the gopuram. On both the sides of the gopuram are Shankanidhi and Padmanidhi. On the *salai gopurams* are the images of Ganapati, Vyasa and Agastya on the right and Muruga, Valli and Devasena on the left.

Ascending a few steps leading to *ardhamandapa* there are two elephants facing west and south-west. They are the Aryanam and Pushpadantam, two of the eight legendary elephants that guard the above directions. By their side are the images of *Vayu* and *Varuna*, the *Dishadhipatis* of the same.

On climbing the flight of 22 steps to reach the *Mahamandapa*, could be seen important episodes from the life of His Holiness painted on the walls. We also have a pictorial presentation of the extensive travels undertaken by Shri Shankara across the country and the establishment of the different Maths. The scene of *Gitopadesha* is depicted on the wall facing the main entrance.

At the entrance of the main hall or the *mahamandapa* is a beam supported by two pillars with thirty-six lotuses each with thirty-six petals. This is the decorated entrance to the mandapa or the 'Thorana-vasal'. The lotuses represent the thirty-six *tatvas* of Hindu religion.

The temple has a spacious *sabhamandap* admeasuring 15.54 m. × 21.95 m. (51' × 72'). Looking around could be seen five pillars on either side. The figures on these pillars, viz., Dattatreya, Narayana, Padmodbhava, Vashistha, Shakti, Parashara, Vyasa, Shuka, Goudapadar and Govinda Bhagavadpdaar represent the *guru pitham* of the *Adiguru* himself. Panels on the wall depict the disciples of the Bhagavadpada. On the sides of the walls could be seen a row of swans, *Hansapakshis* facing towards *garbhagraha*. Looking up the ceiling the eyes are pleased to see the legendary lotus with 1,008 petals, the Bindukona in the centre which is said to be the abode of Adi Parashakti.

On the four sides of the Sahasradala Padma Sharir Tatva, Trilokyamohana, Sarvarakshkara and Sarvarthasadhaka Chakras are portrayed.

The marble image of the Jagadguru is seated with a serene face preaching the greatness of Hinduism, the Sanatana Dharma, to the world. In front of it is the Shiva Linga. Thus the Mulatatvas of Shri Dakshinamurti and the incarnation in the form of Adi Shankara are there in front of the visitor. The traditional Dwarpalakas stand guard on either side of the entrance and the image of Swarnalakshmi is at the top.

On the outer *prakarams* of the garbhagriha are the six principal deities of the Hindu pantheon. Great care has been taken to follow Agama Shastras in building these temples and in the selection of stones from which six deities have been carved.

First and foremost is the Omkara Swarupa Lord Ganesha. The temple is in the shape of *Gajapooshtam* or the back of the elephant. The temple of Shakti is in the form of *trikona* and faces the direction of Kubera. The temple of Surya is circular and that of Vishnu is square in shape. Dakshinamurti's temple is in the form of *panchakona* (pentagon) and that of Kartikeya is in the form of *shatkona* (hexagon).

After going round the *prakaram* on descending a few steps one gets a darshan of the Bhusparshastambha. Another unique feature is that the *abhishekatirtha* of all the deities go back to the *garbhagriha*, go round the Shiva Linga and Adi Shankara and comes out here through the Gomukha which represent that all the rivers merge ultimately in the ocean.

Here is a big library and a hall to conduct Veda classes. A few more steps down lead to the ground floor where lies a hall for a primary Veda class. On the right could be seen a well (*Vapi Kupam*) for drawing water for Puja purposes. Coming out one crosses the *go-shala* and climbs seventy-two steps to reach the top to have a closer view of the *Vimana*.

The *Tridala Vimana* represents, Vishishtadvaitam, Dvaitam and Advaitam. There are three parts to the Sthupi. We have *Hansapakshis* on the top and the images of Shankara, Ganapati, Shakti, Surya, Vishnu, Dakshinamurti and Kartikeya in standing and sitting postures in the next two parts in the same order.

BABULNATH TEMPLE

The Babulnath temple, which is said to have taken its name from the individual who according to one account built the original shrine about 1780 and who according to other account was the cowherd boy, stands half way down the south-east portion of Malabar hill, a little to the south of the steps leading to the Parsi Tower of Silence. As per the other account¹, the temple was known as Babhulnath, as near the temple was the plantation of *Acacia arabica* or *Babhul*, the reverence paid to which must have occasioned the building of a shrine of Babhulnath, ultimately Babulnath. It can now be approached by steps either from Babulnath road

¹ *The Rise of Bombay* by S.M. Edwardes, p. 40.

or Malabar Hill. The chief object of worship is a black stone *linga* of Mahadeva. According to one account it is supposed to have been discovered near Varli (Worli) while according to the other account it is considered to be a *Swayambhu* (self-born) *linga* and is said to have been discovered at the very place where it exists at present. According to an anecdote, *Babul*, the cowherd boy daily accompanied the cattle of one Pandurang Sonar who was the owner of the Malabar hill then. It so happened one day and thereafter that one of the best cows, 'Kapila' of Shri Pandurang Sonar stopped giving milk in the evening. Pandurang Sonar therefore asked 'Babul' to investigate and find out the reason for it. 'Babul' hence kept watch over the cow and found out that the said robust cow dripped away all milk at a particular spot of the hill and this fact was reported to his master. So Pandurang came over the hill next day and saw himself what was happening. He therefore decided to get the ground dug and the *Shivalinga* was discovered. Hence Babulnathji is considered to be a *Swayambhu linga*. An idol of 'Ganapati' and that of 'Mataji' were also found. Pandurang Sonar wanted to take away the 'Shiva-Linga' to his residence but could not do it as it was firmly imbedded in the rock. He, therefore, prepared a small hut around the 'Shivalinga' and since then the worshippers started to flock for *darshana*.

From the outset the pleasant surroundings of the shrine and its proximity to the city rendered it popular. The construction of the new and larger temple was commenced in 1836 and completed about 1840 by subscriptions from the Gujarat Banias and Bhatias of the City. Subsequently a claim of the Parsi community to the land around the temple was successfully contested in the High Court, whereupon the above noted communities combined to rebuild the temple in its present form. The present temple with its high spire and pillared hall and terrace was completed about 1900. The warden of the shrine is a Gujarat Brahman, who keeps the *nandadip* burning, and presides at the daily services, which are attended by about twenty persons. On Mondays, the visitors, who are mostly Gujaratis and Maharashtrians, number more than two thousands while on Mondays in the month of *Shravan*, the concourse of devotees numbers more than five thousands. A special feature of the worship in *Shravan* is the *ghipuja* or worship in clarified butter. Over the *linga* is erected a lotus, a representation of the Ganges on a five-hooded serpent, decorated with patches of gold, silver and mica. Other chief occasion of worship is the *Pithori Amavasya* which falls on the last day of the month of Bhadrapada (August-September).

BHAU DAJI LAD MUSEUM

The Bhau Daji Lad Museum, formerly known as the Victoria and Albert Museum stands in the Veermata Jijabai Bhonsale Udyan, the

former Victoria Gardens. The museum was founded in 1858 and was built to commemorate the assumption of the title of the Empress by Queen Victoria. The building was constructed on the subscription raised by the late Sir G. Birdwood on his being appointed as curator by Lord Elphinstone. The foundation stone of the building was laid in 1862 by Sir Bartle Frere and the construction of the building was completed in 1871. It has been built in Italian Renaissance style and has a highly ornamental interior with a fine ceiling.

On founding the museum the collection of maps, prints, photographs, etc., illustrating the history of Bombay, was transferred here from Fort Barracks. Many of the important specimens formerly housed in this museum have recently been transferred to the Prince of Wales Museum. However the collection of old prints, photographs, maps and drawings of Bombay and collection of indigenous economic products yet attract the attention of the visitors. The Museum has a reference library on Indian art, archaeology, etymology, geology, numismatics and such other subjects. A few specimens of Indian painting, metal-ware, silver-ware and some pre-historic finds are also displayed in the Museum.

The Museum has recently been named after late Dr. Bhau Daji Lad, a famous indologist, educationist, political leader and a great social reformer of the last century.

BOMBAY HIGH COURT

By the side of the University Library and the Clock Tower towards the north stands the gracious building that houses the High Court of Bombay. The building is in early English-Gothic style and was designed by Colonel J. A. Fuller. The construction of the building on the sea frontage was completed in 1879 at a cost of Rs. 16,44,528. The walls are of rubble and chunam faced with blue basalt roughly dressed and in shallow courses. It is an enormous building 562 feet in length and 187 in breadth. Its general height to the east is 90 feet, and the central feature is 178½ feet in height. The west wing was added much later.

The principal entrance is under a large arched porch in the west facade on either side of which is an octagon tower 120 feet high, with pinnacles of white Porbandar stone, and surmounted by statues of Justice and Mercy. The main staircase is on the eastern side and is approached by a noble groined corridor in Porbandar stone, which runs through the building. The offices of the High Court are on the first and third floors. The Appellate and Original Courts are on the first and second floors. The Criminal Court is in the centre of the building, above the main corridor, and has a carved teak gallery for the public, running round three sides. The ceiling is of dark polished teak in panels, with a carved centre-piece. The floor is made up of Italian mosaic. A number of portraits of the past Chief Justices and Judges are hung in the different Courts.

The High Court of Bombay was established as a Supreme Court in the year 1824 with Sir E. West as the first Chief Justice. It became a High Court in 1862¹.

Recently, an additional building in modern style was built nearby to house additional offices and courts.

The working and the architecture of the High Court does full justice to the First City in India that is Bombay.

BOMBAY RACE COURSE

The earliest reference of horse racing in Bombay is contained in the following extract from the *Bombay Courier* of the 25th November, 1797:—

“A plan having been set on foot for establishing races at this Presidency, which has hitherto met with very general encouragement, this is to give notice that in the course of next month a race will be run for a purse of 50 pounds. After the race there will be breakfast for the ladies and gentlemen at the race stand and a ball and supper in the evening.”

By the 21st December 1797, sufficient funds had been subscribed by “the gentlemen of the settlement” to allow of two plates being run, and the 10th January was fixed as the first day of the two days’ meeting. The ground upon which these races were run was, with the sanction of the Bombay Government, purchased by the stewards and managers. By 1800 the Bombay Turf Club had been established.

In 1839 the races had expanded into a five days meeting held at what was then the Byculla Club, and organised by “the friends of the turf”. According to Mrs. Postans the races took place annually in January and were well patronised. The course was kept in good order.

About 1880² the race-course was moved to the present site at Mahalakshmi, which is now held on lease. Successive Secretaries have wrought many changes in the appearance of the Bombay Race Course. The 2.4 kilometres course and its enclosures studded with lawns, gardens and paddocks have been transformed into a beautiful spot, where the public of Bombay can be seen gathering every race-day afternoon. The Mahalaxmi Race Course has established itself as one of the sights of Bombay and distinguished visitors to Bombay always find it on their itinerary. Of recent years racing has become very popular with all classes, the chief supporters being the rich gentry and middle class gentlemen, some of whom own valuable racing studs. During the cold weather five or six hundred horses may be seen training on the course. The Bombay Races take place from November to the first week of April every year. The Derby race which is

¹ For history see Chapter 12 in this *Gazetteer*.

² 1883 as per information sent by Turf Club.

held generally in January is supposed to be the most prestigious one. The regular races from December to April are held on all holidays and Saturdays.

In 1935, King George V, then Emperor of India, was pleased to grant permission to the Western India Turf Club Ltd. to use the title “Royal”. Since that date this Club has been known as the Royal Western India Turf Club Ltd., and when on the 24th February 1961 Her Majesty Queen Elizabeth II visited Bombay the Mahalaxmi Race Course was honoured by her gracious presence.

The Apprentice Jockey’s School was started in June 1938 under the guidance of the Stipendiary Stewards of the Club and has produced many top class jockeys since then.

Double and Treble Pool betting systems for both ‘Win’ and ‘Place’ on any horse in any race at tote odds was introduced in 1929. This experiment was so popular that in 1933 a separate Daily Double Pool and a Daily Treble Pool on selected races each day were introduced. Those collections are formed into pools entirely separate from the totalisators.

For some years now the Club has had the Jackpot Pool which is a pool run on five selected races and the maximum dividend paid on a ten rupee ticket was Rs. 48 lakhs.

In the year 1967 the Club started inter-venue bettings between Bombay and Pune, i.e. when the races are held in Bombay, betting is accepted at the Pune Race Course where the punters hear the running commentary of the race, while the results, dividends and odds on horses are also announced.

In the year 1974, this Club was the first to start inter-venue betting with the Bangalore Turf Club and this is a regular feature since then. The Bangalore Turf Club accepts bets on the races run at the Bombay Race Course and this Club accepts bets at the Bombay and Pune Race Courses on the races run at Bangalore. For this inter-state betting also when the races are run at Bombay the running commentary, results and dividends are communicated over the loudspeakers to Bangalore. [Also refer Chapter 18 in this volume.]

BORIVALI LION SAFARI PARK

Bombay rightly described as *urbs prime* of India deserves to have a good Zoological Park that could be of benefit to its people and help promote wildlife conservation in India with special reference to Western India. In the master plan for development of the Borivli National Park it had been proposed, among other items of development, to establish a modern safari style Zoological Park at Borivli, which proposal was under

consideration of the Government of Maharashtra. Meanwhile, Government sanctioned the establishment of a Lion Safari Park, which was inaugurated on 1st May 1976. It is hoped that this Lion Park would be the first successful step towards the establishment of a Zoological complex in this National Park. An area of about 120 hectares has been earmarked for the proposed Zoological complex and the general layout of the proposed Zoo has also been worked out.

This Lion Safari Park is the second of its kind in India, the first being in the Nehru Zoological Park, Hyderabad.

The Lion Safari Park is easily approached by road through the Western Express Highway and the main entrance of the National Park. Borivli railway station is only about 1.5 kilometres from the starting point of the safari mini-bus.

The Lion Safari Park in Borivli is a miniature Gir Forest. The 13 hectares site occupied by the park has a gentle slope from north to south. The green rolling hills of Kanheri seen prominently from the safari park remind the visitor of the Girnar hills of the Gir Forests. The Lion Park includes many species of trees characteristic of the Gir.

The 1200 m. long, 6½ m. high chain-like fence fitted to channel iron posts encloses the lion park area and is lion-escape-proof. On the northern boundary, the fence alignment goes up a hill, thus including in the Park one complete boulder-strewn face of the hill. This is a very attractive feature which lends beauty and grandeur to the safari park. The fence is painted green and merges with the surrounding greenery.

The visitors to the Safari Park are provided with mini-buses (each with 10 seats) from which they can view the animals roaming free in the Park. These minibuses are provided with safety measures to protect the visitors from lions. A rescue vehicle also with safety measures is always kept in readiness to counter unforeseen difficulties of the minibuses inside the Park. The 1.25 km long, asphalt internal road system within it is planned in such a manner that visitors could be taken reasonably close to the lions, wherever the lions be within the park. To prevent lions from escaping from the park when the gate is opened to allow entry into and exit from the Lion Park by the safari, a double door arrangement is provided at the gate. The lion house hidden from the visitor's view is a weather shelter to lions into which they are taken daily in the evening for feeding. A natural looking pond provides drinking water to the animals.

At present (1979) there are 9 specimens (4 lions and 5 lionesses) in the Park, of which 2 lions and 3 lionesses roam in the park for view by the visitors. Of these one specimen, a male 'Raj' has been purchased from a private party in Chalisgaon and six specimens—(Guru Dutt, Nargis,

Meena, Raju, Rani and Meenakshi) have been received as donation from Veermata Jijabai Bhosale Udyan of the Municipal Corporation, Bombay. Recently a pair of lions (Navin and Ketki) from the Gir Forests, Gujarat have also been added to the Lion Park. These captive animals have been reconditioned to behave like wild animals and trained for conditions obtained in the Park. The Lion Park staff has also been trained to facilitate efficient management.

Establishment of this Lion Safari Park has been possible mainly because of the generosity of the Government of India in the Ministry of Tourism and Civil Aviation who have contributed Rs. 7.28 lakhs towards the cost of the 1200 m long fence to enclose the park area, construction of the lion house and landscaping of the Park. The amount of Rs. 2.05 lakhs provided by the Government of Maharashtra has been used for, among other items, developing the internal road system, providing water supply arrangements and for acquisition of lions. Besides, one safari jeep—minibus has been received from Government of India and another from the Government of Maharashtra.

CHURCHES

Bombay being under the Portuguese domination for a number of years, there are several Roman Catholic churches in the City. Of these the church of N.S. de Esperanca was the oldest and was located at the Esplanade. It was demolished and was re-erected at Kalbadevi in 1760 at Government cost. This edifice was also subsequently demolished and what remains at the original site now is an old cross that has given its name to Cross Maidan.

N.S. de Gloria, at Byculla, was built by Antonio Pessoa, Lord of the Manor of Mazagaon between the years 1548 and 1571. It was renovated in 1810, and can accommodate 2,000 persons.

N.S. de Saude, or Our Lady of Health, at Cavel, was built in 1794. It has not been re-built, but is in a perfect state of preservation. There is a beautiful grotto with the statue of the Our Lady of Immaculate Conception, in front of the church.

San Miquel Church at Mahim, was built by the Portuguese probably in 1540. It is one of the oldest churches in Bombay. It has been renovated several times, and still attracts large crowds of Catholics for Mass and other devotions on Sundays and other days of Obligation.

Holy Name Church, along Wodehouse Road, is now the Roman Catholic Pro-Cathedral. Though opened in January 1905, it is one of the best known churches in the city. Next to it is a Archbishop's House, and also the office of the Archdiocese of Bombay.

The Holy Cross Church at Kurla, built during the Portuguese rule and rebuilt in 1848, is one of the oldest churches in Bombay and it deserves

a mention in view of its age. It measures 38·10 m. (125') long, 14·33 m (47') broad and 13·72 m (45') high. It is still in good order and fairly big congregation assembles here on every Sunday as also during Christmas.

Prior to 1675, the English in Bombay had no church. They worshipped in a room in the Bombay Castle, called Fort Chapel. On Christmas Day, 1718, St. Thomas Church, now the Cathedral, was opened, and was described as "Suitable in some measure to the dignity of our Royal Settlement". In 1838 it was notified by Government to be a Cathedral, the present tower was raised at a cost of R. 16,000 and a clock was purchased by the congregation for 500 guineas. It has one of the finest organs in the East.

St. Andrew's Church, at Rampart Row, sometimes called the Scotch Kirk, was opened in 1819. The spire was added four years later. Its organ was bought by public subscription at a cost of Rs. 4,800.

Church of St. John the Evangelist, at Colaba, was built in 1857, in memory of officers, non-commissioned officers and private soldiers who fell in the campaigns of Sind and Afghanistan in 1838-43. The colours of the old 24th Regiment are preserved in the building. The 19th Regiment N.I. has decorated the wall behind the altar with mosaic tiles, and the marble pavement was laid in memory of the brethren of the Guild of the Holy Standard.

St. John's Church consists of the nave and aisles, 57 metres (187 feet) in length and 17·678 metres (58 feet) in breadth. The height is 18·288 metres (60 feet), and the chancel arch 15·240 metres (50 feet). In 1865, 42 stained glass windows were sent from England, all gifts from private individuals. They were placed in the triangular apexes of the 21 lancet windows on either side of the nave. The bells of the Church are unique in being the only peal in use in Western India, except a small one of four at Mount Abu.

The Wesleyan Methodist Church, at Colaba, is another important Protestant Church in Bombay. Its foundation stone was laid by Lord Reay.

St. Peter's Church, at Mazagaon, which has a boarding school and hostel attached to it, was opened in 1859. It contains a memorial window to those who were drowned in the P. & O. S.S. *Carnatic*.¹

COUNCIL HALL (OLD)

The Old Council Hall has been built at the back of the Royal Alfred Sailors' Home with which it has been connected by a corridor. The Royal Alfred Sailors' Home is a fine building which is now too far from the docks to serve its original purpose. The sculpture in the gable representing

¹ *Bombay the Beautiful* by J. V. Furtado, pp. 136-37.

Neptune with nymphs and sea-horse was executed by Mr. Bolten of Cheltenham. The building was taken over by the Government in 1928 and then the Council Chamber for the then Bombay Legislature was built. It is a stone structure on the corner of the Custom-House Road and Apollo Bunder Road opposite the Prince of Wales Museum.

The Council Hall¹ is surrounded on all sides by ante-rooms and lobbies on the ground floor. Galleries had been provided on the first floor for the Governor, the President and distinguished visitors, the public and the press. There was a special staircase to the different galleries reserved for the Governor and the President, and the gallery meant for distinguished visitors; a second staircase was provided for the general public and the press.

Bombay's Council Hall was designed by Mr. J. Mercer, F.R.I.B.A., the then Consulting Architect to the Government. It was constructed by the Public Works Department under the guidance of the Presidency Executive Engineer. The walls are built of stone with a yellow basalt exterior facing. The roof is of reinforced concrete built on steel girders. A unique feature of the flooring of the main Chamber is that it is made of asbestos and that of the lobbies and corridors of white marble. All the panelling is of teakwood.

The Council Hall was the first building in Bombay, and perhaps the first in India, to be equipped with an efficient air-conditioning plant. Any required temperature or humidity can be maintained constantly. The air-conditioning plant ventilates, cools and dehumidifies the whole building, including the corridors and the galleries.

FIRE TEMPLE

Fire is the chief object of Parsi veneration and the Fire Temple is the public place of worship. The Atesh Behram (the fire of Behram), 'the angel of success', which is composed of sixteen kinds of fire, is worshipped in four temples in Bombay, and the Atesh Dadghan or Proper-place Fire is kept in a Fire Temple known as the Agiari or Place of Fire, and is also called Dare-meher, i.e., the Gate of Mercy. Bombay possesses 35 such places. The four main Atesh-Behrams in Bombay are as under:—

Name	Locality	Year of opening	Remarks
Dady Shet's Atesh Behram	Girgaum	1783	Founded by Dady Nasarwanji.
Banaji's "	Charni Road	1845	Founded by Framji Cursetji and Rustomji Cowasji and Dadabhoy Rustomji Banaji.
Wadia's "	Princess Street	1830	Founded by the sons of Hormusji Bomanji Wadia.
Anjuman's "	Chandanwadi	1897	Founded by subscription.

¹ *Bombay Today* by R. J. Mehta, p. 31-32.

The first two Atesh Behrams were consecrated according to Kadami rites and the last two according to Shahenshahi. The first Agiari founded was the Fort Agiari, built by Banaji Limji in 1709 and rebuilt by his family in 1845. The second was built in the same locality by Maneckji Nowroji Shet in 1733 and rebuilt in 1891. Each temple has a priest whose duty it is to read the religious books and to keep the fire burning. The priests wear white dress, including the turban. Since 1862 classes have been opened and special training is given to those who wish to be priests and Dasturs.

ANJUMAN'S ATESH BEHRAM: In May 1896 the foundation stone of the Anjuman's Atesh Behram at Chandanwadi was laid by Dastur Dr. Jamsadjee Minocherjee Jamaspasna, M.A., Ph.D., High Priest of the Parsis, with great pomp and ceremony. The building which was constructed from subscriptions collected from the Parsi community was completed in 1897 and was opened for use after the performance of a Jasan or thanks giving ceremony. The building which cost about Rs. 2,30,000 has an imposing facade, the front walls, which are wrought in Porbandar stone bearing rich carving and medallions representing some of the well-known symbols of the Zoroastrian religion. The structure is built in the Persipolitan style, and the frontage particularly is an imitation of the palace of King Jamshed. The latest sanitary improvements have been introduced in all parts of the building which is well lighted and ventilated. The porch is a magnificent work of art, and so is the *sanctum sanctorum* where the sacred fire has been installed.

The shrine is about 7.5 metres (25 feet) long and an equal number of metres in width and in the centre of it is placed a marble pedestal, upon which stands the huge silver ewer containing the sacred fire. No one, except the officiating priests, is allowed to enter the room which is partitioned off by brass railings and there, besides the bells which ring in and ring out the five *gehs* or portions of the day, are to be found swords and other weapons used by the ancient Persians to prevent intruders from defiling the fire. Next to the *sanctum sanctorum* is the prayer hall which is 16.5 metres (55 feet) long and 16.5 metres (55 feet) wide, the height between the floor and the ceiling being nearly 6.3 metres (21 feet). The prayer hall is carpeted (1909) with Brussels carpets of rich workmanship, the ceilings being covered with silk and satin bordered with tassels of silk. The entrance hall is paved with Minton tiles and on the walls on three sides of it are marble tablets bearing the names of the different donors who have given large sums for the construction of certain portions of the building. On the first floor, which is approached by a grand staircase, is a magnificent hall 19.5 metres (65 feet) long and 16.8 metres (56 feet) wide, the roof, which is about 6.0 metres (20 feet) high, being supported on four fluted columns with coronas bearing horses' heads in Porbandar stone. The hall, which is used on festive occasions, contains portraits of

the principal donors. The hall is named after Mr. Dadabhoy Nasarwanji Contractor who paid about Rs. 20,000 for its construction. There are two large ante-rooms on each side of the hall, one of which is intended to be used as a library, and contains some ancient Persian literature.

Maneckji Shet's Agiari: The fire in Maneckji Shet's Agiari was installed in the year 1733 by Maneckji Nowroji Shet. The old building showed signs of decay, which led to the erection of this handsome new building at a cost of about one lakh of rupees by Mr. Jalbhoy Ardesar, the eighth lineal descendant of the founder. It is built in the ancient Persian style of architecture, and its facade alone presents an appearance which is as unique as it is rare in the city.

The Adaran fire was installed in this temple on 5th November 1891. It is placed in a large silver censer, estimated to have cost about Rs. 7,000. The hall in which it is placed cannot be entered by any except the officiating priest or his immediate assistant. It is built entirely of marble facing and compares favourably with any building of its class in elegance and simplicity. The chief problem in the erection of a fire-temple is how to get rid of the smoke. In the present instance a number of ventilating appliances have been provided.

During the time the building was under erection the Adaran fire was removed to Maneckji Shet's court in the Fort, a portion of the place having been set apart for the exclusive purpose and for the use of the priests in charge. All the arrangements for the removal and reinstatement were made under the directions of Mobed D.M. Adrianwala, the hereditary priest officiating in the temple. A portion of the building is devoted to the dedication of the Dadgan fire and to the performance of certain rituals enjoined by Parsi custom and usage.

However the N.M. Petit Fire Temple at New Marine Lines is considered to be the most elegant by some. It is constructed in white marble and is surmounted with huge red flame, the symbolic *afarghanian* with at its entrance a 6.0 metres (20 feet) high winged bull. The construction of this fire temple was completed in 1940 at a total cost of rupees three lakhs and a half, of which an amount of Rs. 1,35,000 was donated by Mr. and Mrs. Jehangir K. Mehta.

GARDENS AND PARKS

The city of Bombay is a great industrial hubbub with both sky scrapers and hutment colonies existing side by side. Numerous industries existing in the city have given rise to the problem of pollution which has aggravated of late. One of the remedies to reduce pollution and to do away with industrial monotony in the city is to lay out parks and gardens in different localities and to grow trees. The first garden in the city was laid out about a century before. Within the present context, more

emphasis being laid on laying out gardens and parks, and growing more trees, the Municipal Corporation of Greater Bombay has decided to adopt a standard of half an acre per thousand of population for the city and four acres for one thousand of population for suburbs and extended suburbs for parks and gardens.

The *prima dona* of India has a number of gardens and parks, fountains and band stands, etc., maintained by the Municipal Corporation in addition to a few maintained by the Bombay Port Trust, the Government of Maharashtra and other private organisations. A number of industrial units, to name a few, Larsen and Toubro Ltd., Parke Davies Ltd., in the suburbs, have maintained beautiful gardens.

In what follows is given a brief description of the principal parks and gardens in the city.

VEERMATA JIJABAI BHONSALE UDYAN

Formerly known as the Victoria Gardens, Veermata Jijabai Bhonsale Udyan is the oldest public garden in Bombay which was laid on the Mount Estate, Mazagaon, now included in Byculla, in 1861 and stocked with plants from the garden of the Agro-Horticultural Society of Western India at Sewri which was maintained upto 1862 when its plants were transferred to the Victoria Gardens. The charge and direction of the Victoria Gardens vested in the Agro-Horticultural Society until 1873 when the Society ceased to exist. It was then handed over to the Municipal Corporation in the same year i.e., in 1873. The area of the Victoria Gardens when it was laid out was 33 acres. In 1890 an additional area of 15 acres was included and the garden was extended especially for the zoo. The Udyan covers an area of 50 acres.

The garden was formally opened to the public by Lady Frere on November 19, 1862. It has a number of shady trees with some botanically important species such as *Amherstia nobilis*, *colvillia racemosa*, *Adansonia digitata*, *browhea coccinea*, *lagerstroemia rosea* and other varieties, *malalencia lencodendron*, varieties of cassias, etc. The Udyan contains about 1,800 trees belonging to about 150 species. The garden has a nursery, rich in collection. The botanical specimens are supplied to various colleges and schools in the city and suburbs free of cost. Plants are sold to the public on nominal charges. Besides, advice is also given to the public at large regarding growing and planting of trees.

The Zoo in the park occupies an area of about eight hectares and it contains more than 1,200 specimens of mammals, birds, reptiles, etc. The snake park constructed in the Zoo recently attracts a number of visitors. Housed in the snake park are more than two hundred snakes in natural environments. The animals kept in the Zoo include lions, tigers, bears, panthers, etc., besides different types of monkeys, deer, hippopotamus,

elephants, etc. Apart from having good specimens of wild animals and birds from different climates and countries, recreational facilities such as joy rides, boating, open air theatre and a band stand where recorded music is played every evening have been provided within the precincts of the garden. The annual expenditure on the maintenance of the garden comes to about Rs. 4.5 lakhs against the annual collection of about Rs. 45,000.

On entering the park through the main gate on the left is the Dr. Bhau Daji Lad Museum known previously as the Victoria and Albert Museum founded in 1858. The building was constructed at a cost of about Rs. 5 lakhs of which an amount to the extent of about Rs. 1.1 lakhs was collected through public contribution and the remaining was Government contribution. The foundation of the building was laid in 1862 and it was opened to the public in 1872. The building of the museum is in Italian Renaissance style.

To the right of the south entrance of the Garden stands an almost life-size rock cut elephant which was brought here from the Elephanta island for exhibition. An equestrian statue of King Edward VII of England made of black marble and with fine workmanship, which was originally installed near the University of Bombay and which was popularly known as Kala Ghoda, has also been shifted to the Bhau Daji Museum in the Gardens and has been placed just outside the museum.¹

KAMALA NEHRU PARK

Just near the Hanging Gardens is located the Kamala Nehru Park named after the wife of the first Prime Minister of India, the late Pandit Jawaharlal Nehru. The land on which the park has been laid out was purchased from the Government at a cost of Rs. 7 lakhs. The park covers an area of 10,000 square yards and has winding pathways, as terraces, green lawns and tropical vegetation on its slopes. The children throng in numbers to the Old Woman's shoe based on old Nursery Rhyme which has become their star attraction and a hot favourite. An artificial cascade and the fountain arranged with lights with changing colours and a view with an effect of a diamond necklace attract people during evenings particularly after the sunset. A visitor also gets a splendid panoramic view of the city as also the setting sun from this park. The park is maintained at an annual cost of about Rs. 32,000. Receptions to foreign dignitaries and other Indian nationals who have done some meritorious service to the Nation are arranged in this park usually, by the Municipal Corporation.

¹ For detailed history see *Bombay City Gazetteer*, Vol. III, 1909, pp. 376-80.

SIR PHEROZESHAH MEHTA GARDEN

A garden was laid out on the terrace of a stone masonry water supply reservoir at the Malabar Hill in 1886-87 and has been named after Sir Pherozeshah Mehta. The garden was relaid in 1936. It covers an area of 32,110 square yards and has been beautified with lush green lawns, skirted by hedges and innumerable flower beds, with many hedges trimmed in the shape of different animals. To facilitate the visitors to relax in comfort have been provided four shady summer houses with benches. The model of the Vaitarna-Tansa schemes completed by the Municipal Corporation for augmentation of the water supply has been placed on the earth mound in the garden. The garden commands a beautiful view of the Arabian Sea towards the west. The Municipal Corporation of Greater Bombay is required to spend about Rs. 55,000 annually on the maintenance of the Garden.

The Pherozeshah Mehta Garden (formerly known as the Hanging Gardens) and the Kamala Nehru Park are all located close to each other and provide a pleasant evening resort to Bombayites.

JOSEPH BAPTISTA GARDEN

Joseph Baptista Garden was laid out on top of Bhandarwada Hill reservoir in 1937. It is located in the dock area and covers an area of 3,75,000 square feet. It commands a panoramic view of the Bombay harbour with vast sea stretching beyond, the dock area and the northern portions of the city. The Municipal Corporation of Greater Bombay is required to spend about Rs. 50,000 per year on the maintenance of this garden.

GATEWAY OF INDIA

The Gateway of India has been erected at a picturesque spot at the Apollo Bunder to commemorate the landing of King George V and Queen Mary when the royal couple visited the country on a State visit in December 1911. Shelter was provided to the waiting passengers formerly by an iron shed with a carved roof after the style of a Mughal tent. This shed was removed and a temporary pavilion and hall were erected for the reception. It was suggested by the then Governor of Bombay, Lord Sydenham, that a permanent pavilion should be erected to commemorate the event to form a sea gateway of India and provide a reception hall for all important occasions. The scheme however was carried out by Lord Willingdon, the successor of Lord Sydenham.

The gateway consists of a Central Hall with the great archway forming the entrance with side halls providing seating accommodation to the visitors. The Gateway designed by Mr. G. Wittet is Indian in character and its architecture is based on the work of the sixteenth century in Gujarat. The Gateway is constructed in yellow basalt obtained near

Bombay, but the pierced stone work in the arches of the side halls is from the former princely State of Gwalior.

The Gateway is the centre of tourist attraction and picnics. It gives a fantastic view of the vast expanse of the sea with the distant horizon lined by the mountain ranges of Sahyadri, the peak of the funnel hill or the fort Karnala forming the most distinctive feature. In the background of the Gateway could be seen the Bombay High oil rig towers and a number of naval ships in the vast ocean beyond. On facing the Gateway to the left of the visitor is the life size statue of Swami Vivekanand on a raised pedestal with a garden surrounding it. In front of the Gateway is the fine equestrian statue of Chhatrapati Shivaji Maharaj erected in 1960. The Gateway is also flanked by the famous Taj and the Taj International.

GENERAL POST OFFICE

The General Post Office is located near the Victoria Terminus of the Central Railway. It was designed in the Bijapur style of architecture by J. Begg and was constructed under the supervision of Mr. G. Wittet. The building consists of a partial basement, ground and three super floors and was completed in 1911. All the rooms are well-lighted and airy. It is a magnificent building with a fine architecture.

GIRGAUM BEACH

The Girgaum Chaupati or the Girgaum beach is located on the west of the Charni Road railway station on the suburban section of the Western Railway and extends from the Band Stand to Mafatlal Swimming Pool. Its splendour and view of the vast expanse of the sea attracts a number of evening walkers and children. Towards the band stand have been planted trees which have changed the entire face of the beach and the original scene of a sand beach is no more seen. Many young and old alike are found taking a stroll on the beach to wash their feet in the waves that lap the shore. The night times are especially enchanting with the slow rhythm of the sea with a beautiful glimpse of the lighted marine drive, eating *bhelpuri*, *panipuri*, cocoanut and other eatables which are sold at the Chaupati at a number of stalls erected for the purpose. The beach is also famous as a venue for mammoth public meetings. Opposite the Wilson College could be seen the statue of the Late Shri Vithalbhai Patel in black stone installed on a raised pedestal. Another statue of Lokmanya Tilak whose body was consigned to flames at Chaupati by the special permission of the then British Government after he breathed his last in 1920 stands at the other end. A plaque gives the famous saying of the Great leader i.e. "स्वराज्य हा माझा जन्मसिद्ध हक्क आहे व तो मी मिळविणारच" meaning, "Independence is my birth right and I would get it". By the side of the statue could be seen the Birla Kreedha

Kendra and a swimming pool. To cross the Marine Drive towards the Opera House an escalator has recently been installed by the Municipal Corporation of Greater Bombay.

GOVERNMENT HOUSES

In 1757 the Bombay Government on the advice of Capt. De Funck decided that most, if not all the upper part of the Fort House must be pulled down, and resolved to purchase Mr. John Spencer's house in Apollo street. This house was purchased in the same year by Government and transformed into Government House. It was known as 'New House' until 1767, and after that as the 'Company's House' or the 'President's House'. In this house Governor Jonathan Duncan died in 1811; and after that date the Governors gradually discarded it as a residence in favour of Parel, which became a hot-weather residence about 1750, and then of Malabar Point. In 1829 it ceased to be Government House and became the Secretariat, the Governor's residence having been removed to Parel. It continued to be occupied by the Secretariat till 1873, and was known for a long time after the removal of the Secretariat from it as the 'Old Secretariat'. It is of this Government House that Bishop Heber in 1825 wrote:—

"Though large and convenient, it is little used except for holding Councils, public darbars, and the despatch of business. It is a spacious dismal looking building, like many of the large houses in Bombay, looking like a Stadthouse in a Free German City." Valentia had described it a few years earlier (1802-06) as a handsome building with several good apartments, but inconvenient by reason of the largest apartment on both floors being a passage to other rooms.

GOVERNMENT HOUSE, PAREL

At the date of Fryer's visit to Bombay, a church and convent belonging to the Jesuits stood on the site of Government House at Parel. The principal establishment of the Society was at Bandra, where they had also a college, which was defended like a fortress with seven cannons, besides small arms. When Bombay was ceded to the English, the Bandra college claimed much land and various rights in the island. On the claims being disallowed, the Jesuits threatened a resort to arms and went so far as to assist the Sidi in his successful invasion of the island in 1689-90. As a punishment, when the war was over, all their property on the island, including the monastery and lands at Parel, was confiscated. In 1720 the building was alienated from its original use, and from that date Parel House was used as an occasional residence upto 1829, and thereafter until 1883 as the permanent residence of the Governors of Bombay.

Of Government House, Parel, Grose wrote in 1750: "At Parel the Governor has a very agreeable country house, which was originally a

Romish chapel belonging to the Jesuits, but confiscated about 1719 for some foul practices against the English interest. It is now converted into a pleasant mansion house and what with the additional buildings and improvements of the gardens, affords a spacious and commodious habitation. There is an avenue to it of a hedge and trees near a mile long; and though near the seaside, is sheltered from the air of it by a hill between. Here the Governor may spend most part of the heats, the air being cooler and fresher than in town; and nothing is wanting that may make a country retirement agreeable."

Mr. W. Hornby (1771-83) was the first Governor who took up his residence in the Parel House. His name was inscribed on a small tablet on the walls. Records show that dances and balls used to be held at this house on the birthday of H.M. King George III and of the Queen Consort, annually on the 4th of June and the 18th of January respectively. About 1803 Sir James Mackintosh, then Recorder of Bombay, writes: "We live about 5 miles of excellent road over a flat from our capital. We inhabit by the Governor's kindness his official country house, a noble building with some magnificent apartments and with two delightful rooms for my library, in which I am now, writing, overlooking a large garden of fine parkish ground." "In 1804 the Governor (Jonathan Duncan) gave a grand ball at Parel, when that sheet of water, to which succeeding generations of wearied dancers have repaired to recruit the exhausted energies, became a fairy scene of gorgeous fireworks, which blazed away far into the night and early morning over the faces of fair women and brave men."

The original building was enlarged and embellished by Mountstuart Elphinstone (1819-27). Heber in his *Narrative of a Journey through India* (1838), describes the appearance of Parel House as "very handsome, having a fine stair-case and two noble rooms, one over the other of 75 or 80 feet long, very handsomely furnished." "The lower of these," he continues, "which is the dining room, is said to have been an old and desecrated church belonging to a Jesuit College, which had fallen into the hands of a Parsi, from whom it was purchased by Government about sixty years ago. Behind the house is a moderate sized old fashioned garden in which is planted a slip of the willow, which grows on Bonaparte's grave. Adjoining is a small paddock or rather yard, full of different kinds of deer, who are fed like sheep by hand, and another little yard containing some wild animals." The latter included "a royal tiger, stretched at his ease in a cage", a tiger cat, a porcupine, an ostrich and an orang-outang. The house was repaired during the regime of Viscount Falkland (1850). Sir Seymour Fitzgerald and Sir Philip Wodehouse also had the house repaired and refurnished in good style. It was during the latter Governor's regime that H.R.H. the Prince of Wales

(Later King Edward VII) occupied a room in the building from the 8th to 15th November 1875. The chief reception held in this house was that in honour of H.R.H. the Duke of Edinburgh in 1870.

Sir Richard Temple refused to live at Parel, because the house was so much out of the way, and he transferred his head-quarters to Malabar Point. Sir James Fergusson, who followed Sir Richard, occupied Government House, Parel, in November 1880. In his time all the rooms at Parel were called by the names of towns. Thus one room was known as Madras, another as Agra, the third as Lahore, etc., the names being painted over the doors in half-inch letters. The rooms in the Aide-de-Camps' bungalow were named Aden, Zanzibar, Kandahar, Quetta, Sibi and Khelat. In 1883 Lady Fergusson died of cholera in the house. This house, which was the permanent residence of the Governor from 1829, was abandoned after the term of office of Sir James Fergusson (1880-1885). After this, the house was offered to the Municipal Commissioner for the Victoria Jubilee Technical Institute. In 1897 the advent of plague suggested its use as a convenient hospital and within its walls hundreds of plague patients were treated in 1897-98. In August 1899 the Plague Research Laboratory was removed thither, the opening ceremony of the laboratory being performed by Lord Sandhurst. The house continues up to now to be occupied by the laboratory, which has since been styled "The Bombay Bacteriological Laboratory," subsequently the "Haffkine Institute". The garden in the compound of the house was very spacious and well looked after. The house and ground were vested in the City of Bombay Improvement Trust under section 60(I) of Act IV of 1898, at a valuation of Rs. 9,91,407 and were dealt with by that body under the provisions of the Act.

GOVERNMENT HOUSE, MALABAR POINT

This very agreeable resort, known as Marine Villa in old records, is pleasantly situated on the summit of Malabar Point, a bold promontory which runs out into the ocean on the western side of the island. It commands a splendid view of the greater part of the island. On this part of the hill there stood about 1774 a lofty tower, in which Raghunathrao passed the period of his exile from Poona and whence he sallied forth occasionally to pass through the holy cleft (Shri Gundi) at Malabar Point. The ruins of this tower have been noticed by Maria Graham in her *Journal of a Residence in India* 1813. In Price's memorials (1839) it is stated that Malabar Point was the occasional retreat of the Governor, General Medows. Sir Evan Nepean, who was Governor of Bombay from 1812 to 1819, had a small room at Malabar Point, and his successor the Hon'ble Mountstuart Elphinstone (1819-1827) erected a bungalow, which Heber describes as "a very pretty cottage in a beautiful situation on a rocky and woody promontory and actually washed by the sea spray".

Lady Falkland, wife of Viscount Falkland (Governor, 1848 to 1853), was very fond of Malabar Point, and it is said that she spent one or two hot seasons here. Malabar Point, which was in use for many years more or less as a hot weather or occasional residence, became the permanent residence of the Governors of Bombay after the abandonment of Parel House at the end of Sir James Fergusson's term of office (1880-1885), and it being the only residence in Bombay available for the Governor, much money has been spent from time to time in making it suitable for the purpose. A dining-hall, billiard room, porch and verandah were constructed in 1868; considerable alterations were made in 1877, and many improvements and additions have been made since that date. H.R.H. the Prince of Wales (later King George the Fifth) stayed here in 1905. In 1909 Government House consisted of a number of good bungalows, besides the residence of the Governor, which were used for various purposes including the accommodation of the officers on the staff of the Governor and of the office of the Private and other Secretaries. Quarters were also provided for servants, bandsmen and other staff. The entrance lodge was built by Sir Seymour Fitzgerald. After ascending Walkeshwar road one noticed half way up, a winding lower road leading to the Government House, which together with the upper road was lined with well-tended trees, shrubs and creepers. The lower road was first constructed by Lord Elphinstone (1853-1860) and was widened in 1869, in which year were also constructed the lodges at the entrance of the road. The drive along this road afforded charming glimpses of Bombay. The house has a band stand, which is situated on the east side of the dining hall. It also boasts of an extensive garden. A flagstaff 100 ft. in height stands at Government House, and a flag is kept floating on it all the time that the Governor is in residence. It may be noted that a small fort was built here in connection with the harbour defences and was guarded with heavy artillery. Government House was almost uninhabitable during the monsoons as Malabar Point was exposed to the full fury of the wind and waves; but during the rest of the year it was a far more agreeable residence than Parel. Electric lights and fans were installed throughout the house in 1908-09. It is now styled as Raj Bhavan.

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS (ISKCON)

The International Society for Krishna Consciousness (ISKCON) is established with a view to spreading the cult of *Krishna bhakti* and has an international coverage with Ashrams and shrines dedicated to Lord Krishna at New York, Los Angeles, Honolulu, London, Amsterdam, Stockholm, Teheran, etc. The ISKCON unfolds India's rich spiritual heritage in a thoroughly modern setting. Bhaktivedanta Swami Prabhupada was the founder of the ISKCON.

The ISKCON complex in Bombay is located at Juhu, two minutes walk from the Juhu Beach and about eight minutes walk from the Juhu Bus station. The complex comprises a Yoga Institute, an Auditorium, Vedic Library, Ashram, a dining hall known as Govinda's, a refreshment alcove, a Bank and marble temple dedicated to Lord Krishna, popularly known as *Hare Krishna Hare Ram Mandir*. The entire complex covers an area of about two hectares. The main attraction is the temple.

The temple constructed in the Vrindavan style of architecture is replete with 24 domes of sculptured white marble. It has a finely carved red sandstone gate and a short marble stairway. On entering the temple gate the visitor's eyes are pleased to find a large courtyard bordered by marble pillars and floral engraved arches. In alcoves on either side of the courtyard there are fifteen colourful dioramas depicting scenes from ancient *Ramayana* and *Bhagavadgita*. Going from the right after entering there are three main altars with huge teakwood doors and brass castings. Beyond the door the *Sanctum Sanctorum* reveals the transcendental splendour of the deities. The idol in the central altar is that of Radha Krishna flanked by Rama Panchayatan in the altar on its right and that of Balram Krishna in the altar on its left while facing the deity. These idols are placed on hand-carved silver plated teakwood platforms.

Besides the temple, the ISKCON ashram has lodging and boarding facilities for visitors and their life members. The twin-towered seven storied edifice, finished with finely carved red and white sandstone has over fifty air conditioned rooms with balconies overlooking the coconut palms of Juhu Beach. Each room is equipped with a private bathroom, hot shower, two channel devotional music and telephone. It houses an international library with volumes on Vedic literature in more than thirty Indian and foreign languages.

The ISKCON has an auditorium that can accommodate 420 viewers. The centre for performing arts provides an array of entertainment facilities with advanced sound and lighting equipment, stage lifts for special effects, a recording studio and comfortable green rooms for the performing artists. One feature of this auditorium is the earphones for simultaneous translation in three languages. The rich devotional culture of the country is presented through various plays and devotional music in this auditorium. The ISKCON has a troupe to perform these plays.

The dining hall known as Govinda's offers pure vegetarian food from fresh ingredients in both Continental and Indian styles. The interior is designed with Rajasthani decor with beautiful ceiling and wall paintings in natural colours which are based on the events in Indian history.

JEHANGIR ART GALLERY

JEHANGIR ART GALLERY has been the most important venue for art exhibitions in Bombay, perhaps in India as a whole, since the early

'fifties'. The institution is established with the objective of providing gallery facilities to artists from all parts of the country and abroad to exhibit their work on rent within their means and also for organising activities for the promotion of a national movement in contemporary visual arts.

Sir Cowasji Jehangir, the Second Baronet, who was closely associated with activities in the contemporary field, recognised the need of an art gallery in Bombay. To fulfil this need, he made an offer of Rs. 2,50,000 in 1946, on condition that the Government provided a suitable plot of land. Sir John Colville, the then Governor of Bombay and his successor Raja Sir Maharaj Singh took keen interest in the project. The latter in particular and Mr. B. G. Kher, the then Chief Minister, were associated with it in its various stages of growth till it took final shape.

Initially it was planned to construct the Gallery near Cooperage, but later it was suggested that a part of the Prince of Wales Museum compound be set aside for the purpose. The suggestion was placed before the Trustees of the Museum by the Government, at whose instance the plot of land on which the Gallery now stands was made available. The Gallery thus came into being with the munificence of Sir Cowasji Jehangir, on the one hand, and the Board of Trustees of the Prince of Wales Museum, on the other, as well as the active interest of the State Government, who agreed to make a regular yearly grant towards the upkeep of the building. These three parties signed a tripartite agreement on July 25, 1951 for the Gallery.

The construction of the Gallery building had already been taken in hand, the foundation stone having been laid on March 22, 1950. Sir Cowasji personally looked after every small detail of the project and paid every bill towards its cost which ultimately added up to Rs. 7,04,112. This amount was shown as a donation to the Trustees of the Museum, and hence the ownership of the building still vests with them.

Dedicated to the memory of Sir Cowasji's late son, Jehangir, after whom the gallery is named, Jehangir Art Gallery was formally inaugurated by Mr. B. G. Kher on January 21, 1952. The inaugural exhibition, the 61st Annual Exhibition of Bombay Art Society, was opened by Raja Maharaj Singh a few weeks later.

According to the terms of the tripartite agreement of 1951, the entire administration of the Gallery, including the upkeep of the building is the responsibility of a Committee of Management, consisting of ten members including one member or representative of the donor's family; two representatives of the Trustees of Prince of Wales Museum; two representatives of Bombay Art Society; one representative of the State Government; Executive Engineer, Bombay Presidency Division; Dean,

Sir J.J. School of Art, Bombay and two nominees of the committee constituted as above.

The Gallery building consists of two exhibition halls. One has a floor area of 2,700 sq.ft. with a wall space of approximately 180 running feet. The other has 3,500 sq.ft. of floor area and a wall space of 218 running feet, with facilities for dividing the Gallery into two parts, if necessary, with the help of movable screens which also provide additional hanging space.

The walls have concealed fluorescent lighting at the height of nine feet from the floor, in addition to general lighting and arrangement for spot lights wherever desired. Hence the Galleries are suitable for the display of all types of visual arts and crafts.

Allotment of the Galleries is made by a Booking Committee, consisting of senior artists and art critics. The increasing popularity of the Galleries with exhibitors from all over India, is evident from the figures given below:—

Exhibitions	1978		1979	
	Bombay	Outstation	Bombay	Outstation
Individual	26	7	19	23
Group—by artists	3	8	6	14
Group—by institutions	17	3	20	1
Group—by profitmaking bodies	2	1	5	1
Total	48	19	50	39

It will be seen that the total number of exhibitions held in the Galleries in 1978 was 67. In 1979 the number went up to 89.

The number of visitors to the Gallery is also on the increase. At present the average number of gallery-goers per day is estimated to be about 2,500.

The upkeep of the Gallery building and the administrative expenses are met out of the rent earned from the two Galleries and some additional space, given to a few parties some time ago on leave and licence. The Gallery has launched several projects recently, within the scope of its objectives, to augment its income. A brief description of these is given below.

The library gives original paintings and sculptures to its artist members on rental or on hire purchase basis. Individuals as well as institutions can join this library as members. This scheme is primarily meant for those who value original works of art but are unwilling to invest large sums to acquire them. These works are collected from artists, who receive the amounts of rent or sale proceeds after a deduction of a small commission by the Gallery.

Through the Sales Room of Prints and Publications the institution aims at providing gallery-goers with art publications and reproductions of outstanding merit, published by various renowned publishers. The entire stock in the Sales Room is taken on sale and return basis from publishers, who pay commission according to their terms.

Designed for laymen, the Art Appreciation courses aim at strengthening rapport between artists and the public. The Gallery has organised several courses on Art Appreciation, Art History and Art Criticism. All these proved to be quite popular. A small fee is charged to participants.

The Gallery sponsors exhibitions of the works of artists of proven merit. Known as Monsoon Shows—named after the season when the show is held—these exhibitions are now popular annual features in the art life of Bombay. The Gallery has also initiated a scheme of honouring senior artists of distinction through prestigious shows, as sources of enjoyment or inspiration for art lovers and artists. A beginning has been made with an exhibition entitled 'the Art of Hebbur since 1938'. The Gallery also earns a nominal commission on the sale of exhibits in all these exhibitions.

Dr. Homi Bhabha Art Reference Library was started some time ago for reference and research on topics of visual arts. It has a collection of valuable books on art and also subscribes to the foremost art journals from all over the world. Normally available to members only, the library also allows casual readers on payment of nominal fees, on monthly basis. All the above projects are useful to the cause of art and artists, and have also proved to be economically viable.

The gallery has plans to start a technical service cell for providing display and other services to the gallery-users. A library of slides as an adjunct to the Art Reference Library with facilities for projection and duplication, is also on the board.

Over the years Jehangir Art Gallery has rendered exemplary service to Indian art and culture. It has a potential of further growth and it promises to keep pace with the global movement in visual arts.

JOGESHWARI CAVE

Jogeshwari* or Amboli Cave, in Bombay about four kilometres south-east of Goregaon station on the Western railway, is a very large, once richly ornamented, now decayed Brahmanic temple of the eighth century. It is cut in a low dome of crumbling volcanic breccia in the waving uplands that rise between the Jogeshwari railway station, now forming part of

* The Jogeshwari cave is described by Du Perron (1760), Zend Avesta, I. CCCL XXXVIII—CCCXC; Hunter (1784), Archaeologia, VII. 295-299; and Salt (1806) Trans-Bom. Lit. Soc. (Reprint) I. 44-47. Du Perron speaks of a 'female lingam' over the central altar. But his drawing is more like the present pair of footprints than the case of a ling. He carried off a small bull about a foot long which was still worshipped and covered with oil.

Jogeshwari, and the central Vehar hills. The rock lies within the limits of Amboli village from which the cave was formerly known as the Amboli Cave.

About the approach to these caves the old Gazetteer of Thana has given the following information:

“About three-quarters of a mile south from the Goregaon station along the Bombay high road, a good cart tract turns to the east. On the left, soon after leaving the high road, in the enclosure of Goregaon temple, are some Brahmanic stones, probably of the eleventh or twelfth century, which have been brought from a ruined temple, of which interesting traces remain in a thick thorn brake about 300 yards to the north. Beyond Goregaon temple the road leaves the rice fields and crosses about two miles of prettily wooded waving uplands. The low rounded rock in which the cave is cut is covered with grass and thorny bushes. It might be easily passed unnoticed but for a whitewashed lamp pillar and large pond to the west of the entrance.”

However, the cave has now come in the heart of Jogeshwari just at a distance of about a kilometre from the Jogeshwari railway station in a thickly populated surrounding. A good black topped road now leads towards the caves to the east of the Jogeshwari railway station. Now the cave is known as the Jogeshwari cave.

From the two lamp pillars, of which one seems a later addition, a plain rock-cut passage, about eight feet broad and fifty feet long, leads to an open court much ruined, perhaps unfinished, and with some remains of carving. From this court twelve (of which six seem to be later additions) steps lead down to a portico 20' by 18' and about 20' high. Formerly there was a door very richly carved to pass through this portico. The walls of the portico, and the walls of its two end recesses, were once covered with figures. But the crumbling rock and the low damp site of the cave have rotted away almost all traces of carving. At the ends of the portico were two richly ornamented chambers (about 18' × 12' × 10' high) separated from the body of the porch by two pillars and two pilasters now in a totally dilapidated condition. These pillars have wasted away to the quaintest skeletons with rough corkscrew like ridges of harder stone, like the wreaths round the prentice pillar at Roslin Chapel. The large figure in the right chamber seems to have been Shiva in the form of a seated Buddha-like ascetic, and below there is a trace of a side figure now practically defaced, perhaps the giver of the sculpture. The figure in the left chamber seems to have been Shiva dancing the wild *tandava* of which nothing now remains. In the middle of the back wall of the portico is a highly ornamented door with the remains of large warders on either side, and in other parts, with traces of delicate carving of which only a few glimpses are visible.

The central door opens on an immense hall about ninety feet square and ten feet high, once dark and damp and the floor deep in mud and slime but now almost clean. About seventeen feet from the side walls a square cordon of twenty cushion-capitalled pillars, six on each side, divides the cave into four aisles and a central hall about fifty feet square in excellent condition. In the middle of the central hall is a rock-cut shrine about twenty-two feet square with an entrance door in the centre of each face. Within the shrine, on a low altar, is a stone about a foot square, apparently modern, on whose surface are cut a pair of feet. Formerly it was under a rough wooden canopy with four corner pillars about four feet high adorned with tinsel and coloured paper. At present placed on an altar is an idol of the Goddess Jogeshwari, where a number of devotees assemble on Tuesdays and Fridays and during the Navratra. The east outer face of the shrine was once covered with figures of Shiva's attendants or *gans* of which only traces remain. The north wall of the hall is blank with no outlet. The south wall of the hall is pierced with a central door, two pillared windows and two side doorways. The doors open on a veranda, sixteen feet broad and about 120 feet long, whose outer cave is supported on a row of ten pillars and two pilasters in the Elephanta style, of which now only one remains. On the capitals are struts, carved with a female figure and a dwarf standing under foliage, as in the great Badami caves which have suffered with the passage of time. The face of the back wall of the veranda, though much rotted, has remains of rich carving round the central door. Beyond the veranda is an open court surrounded by ruined and waterlogged cells. On a parapet at the east end of the veranda was a worn writing with the words 'ni ko ro' etc., in eighth century Sanskrit, of which nothing now remains. A little to the right, at the east end of the court-yard, a curious winding passage leads, on the right, to a shrine with a large carved image of Meshmargiri, which is now worshipped as Hanuman. The east door of the great hall opens on a large vestibule or porch. The inner wall of this porch, that is the outer face of the east wall of the main cave, is covered with figures. On each side of the door is a giant warder and many images of *gans* or attendants of Shiva. Above the door is a seated Shiva worshipped by ascetics. The group on the right is Shiva and Parvati; that on the left is Shiva's wedding all in perfect condition. The porch or vestibule is about thirty feet long. It has a central hall, about twenty-three feet broad and eighteen feet high, and side verandas sixteen feet broad, separated, from the central hall, by a row of four pillars and two pilasters. In the outer face of the east wall of the porch is Shiva dancing the *tandava*, and, above the door, is a cell said to be entered from the top of the rock, most of it in a dilapidated state. Across an open court, about forty-seven feet long in an outer porch, in form like the inner porch, a central hall (about 39 feet by 18) with the side rows of four pillars and two pilasters, and behind

the pillars, aisles about twelve feet broad which have now fallen. The back wall of the north aisle is carved in groups of figures, goddesses and Ganapati. Outside of the porch, a rock-cut passage, about nine feet broad, rises by about thirty steps to the level of the top of the rock.

Next to the Kailas at Ellora this is the largest known cave in India. Its length from east to west is 240 feet, and including the two rock-cut passages it is 320 feet; and its breadth, including the long passage in the south, is 200 feet¹. According to Dr. Burgess it has the special architectural interest of showing almost no trace of the arrangements of a Buddhist monastery. Its large porticos and courts point to the development of the style that appears in the built temples of Ambarnath near Kalyan (1060), of Pattan Somnath in south Kathiawar (1198) and of the Abu temples in Rajasthan (1197-1247). If the Dumar cave at Ellora was cut in the first quarter of the eighth century, and the great Elephanta cave very soon after, this Jogeshwari cave probably dates from the latter half of the eighth century².

JUHU BEACH

Juhu Beach is located at a distance of five kilometres to the west of Santacruz railway station on the Churchgate-Virar suburban section of the Western Railway. The Juhu road emanating from the Swami Vivekanand road near Santacruz railway station leads to Juhu beach. Juhu beach is regarded a Brighton of India and is the most popular bathing resort in Western India. It is one complete stretch of silvery beach extending about 5 km. north-south. It provides safe bathing from November to May. The shore is studded with coconut palms which add to the beauty of the resort.

There are a few starred hotels near Juhu beach. Besides, there are many excellent wayside hotels. The most refreshing drink is coconut water for which Juhu is famous. There are many stalls of *bhelpuriwalas*.

Sundays and holidays at Juhu provide enjoyment in good measure for a number of persons to pass their holidays in swimming, riding, playing beach games, etc. The Bombay flying club has a modern club house and airfield within a stone's throw of the beach. The Juhu beach is frequented by thousands of merry makers on the full moon day of *Ashvin*, i.e., the Kojagiri Purnima.

JUMA MOSQUE

Juma Mosque is one of the most spacious mosques in Greater Bombay. According to an old Urdu account of 1836, the original Juma mosque

¹ *Cave Temples*, 475.

² *Cave Temples*, 476. Mr. Bhagvanlal agrees that the Elephanta and Jogeshwari caves are of about the same age. But from the character of the pillars and the sculpture, he would place Jogeshwari before, not after, Elephanta. He considers that the inscription in the south veranda in eighth century Sanskrit is later than the building of the cave.

of Bombay was situated near the reservoir of the 'Dongri Fort' and that attractive construction was built by the Konkani Muhammedans.

All the land around the mosque was occupied by the Konkani Muhammedans but during the period of the administration of Mr. Bouchier [1750-60] the mosque and the houses were demolished. Subsequently, the new Juma mosque was erected on the Esplanade in front of the tomb of the Saint Pedro Shah. This mosque was also dismantled in 1770 by an order of the Governor, Mr. William Hornby which forbade the existence of any building within 548.640 m (600 yards) of the walls of the fort.

For devotional purposes the Sattar mosque in Mandvi was therefore utilised until the present Juma Mosque which lies about half way up Sheikh Memon Street, was built. Although its erection was commenced in 1775, it was not ready for use until 1802 owing to the disputes about the ownership of the land, which was eventually handed over to the Konkani Muhammedan community during the Governorship of Sir William Medows (1788-90).

The date of its completion (A.D. 1802 A. H. 1217) is derivable, from the chronogram *Jahaz-i-Akhirat* 'the ship of the world to come' which contains an allusion to the fact that it was constructed over a tank. In the eighteenth century this tank was situated in the midst of gardens and open land, and belonged to a Konkani Muhammedan merchant, trading in Goa and Calicut, who, about 1778, agreed to the erection of a mosque on the spot, provided that the tank was preserved intact. A one-storeyed building was therefore erected over the tank and formed the original nucleus of the present Juma Mosque. The persons chiefly concerned in the completion of the mosque were Nathu Patel, headman of the Musalman butchers of Bombay and his brother Ibrahim Patel, who in 1789 obtained the permission of the Kazi to complete the mosque, and who together with their nephew, acted as managers of the mosque until 1834 when in accordance with a decree of the High Court, all the affairs of the Juma Mosque were handed over to the Konkani Musalman *Jamat*. In 1837 the building was repaired and enlarged by the addition of an upper storey at the expense of Mr. Muhammad Ali Rogay, and shops were added to serve as the demesne of the mosque.

In 1897, a scheme had been framed by the High Court, and under it the Mosque and its properties are managed by a Board of eleven Directors triennially elected by the Konkani *Jamat*. The executive functions of the management are carried on by a *Nazir* appointed by the said Board of Directors. The staff of the Juma Mosque consists of an Imam and an assistant Imam, a Bangi, Assistant Bangi and various other subordinates. The Imam leads the faithful to prayers and Bangi calls the devotees to prayers.

The Juma Mosque is a quadrangular structure of bricks and stones, encircled by a ring of terrace-roofed and double storeyed building, the

ground-floors of which are let out as shops. The chief or the eastern gate of the mosque leads directly across an open courtyard to the ancient tank, which is now furnished with masonry steps and embankments built in 1893 and contains about 3 m (ten feet) of stagnant water filled with gold and silver fish. From the depth of the tank rise sixteen black stone arches, constructed in 1874 which support the whole fabric of the mosque, the upper storey being upheld by five rows of wooden pillars each of which contains a receptacle for sacred books. The arches in the tank were built in 1874 at a cost of Rs. 75,000 while other noteworthy additions to the premises are the large windows in the north, east and south sides constructed in 1898 and the school building erected at a cost of Rs. 20,000 in 1902. Subsequently extensive repairs and alterations were made at an estimated cost of Rs. 65,000.

The annual income of Juma Mosque is about Rs. 60,000 derived from the surrounding chawls and the landed properties. Attached to the Mosque is a school called Madrasa Muhammadiyah with a Boarding House, wherein religious and secular education is imparted to Muhammedan youths gratuitously. The income of the said Madrasa is about Rs. 10,000 a year. According to old *Gazetteer of the Bombay City and Island* the annual income of the Juma Mosque amounted to about Rs. 75,000 and the expenditure to Rs. 24,000.

KANHERI CAVES¹

The Kanheri Caves, in north latitude 19° 13' and east longitude 72° 59' lie in a wild picturesque valley in the heart of the former island of Salsette, about eight kilometres (five miles) west of Thane and 32 km. (twenty miles) north of Bombay, a few kilometres away from the National Park at Borivli.

The caves, which are more than 100 in number, are reached from the Bhandup station of the Central railway or the Borivli station of the Western Railway by a good black topped road emanating from the Western Express Highway and passing through the National Park at Borivli. From Bhandup, 24 km. (fifteen miles) north-east of Bombay, the Kanheri road runs north-west for about a mile, formerly across rice fields and grass uplands, till, at the foot of the Salsette hills, it joins the old Bombay-Thane road. It then climbs a pass in the hills, and winds about a mile across the rugged upland of Vihar, the gathering ground of the Vihar lake, which, starting on the left, stretches about 8 km. (five miles) to the south-west, its surface broken by wooded islets. Beyond the Vihar gathering ground, the path passes, for about a mile, through a

¹ In 1860, Dr. Bhau Daji Lad numbered the caves. He was followed in 1860-61 by Mr. E. W. West. The following account of caves is based on the work of Mr. H. Cousens which has been furnished in the *Thana District Gazetteer* of 1882. The present numbers given by the Archaeological Survey of India do not tally with the original ones.

thick belt of forest, over the slightly raised watershed that separates the Tulsi and the Vihar valleys. Near Tulsi the road swerves to the left, keeping to the south-west of Tulsi lake, a beautiful sheet of water surrounded by wild forest-clad hills. For the two remaining miles, from Tulsi to Kanheri, the road though formerly not fit for carts is now black-topped and motorable. The first mile lies along the Vihar-Borivli road, with rises and falls, down the wooded Tulsi or Tasu valley, surrounded by high forest-clad hills, through glades of withered grass, thick copsewood, and bright green clumps of bamboos. The last mile is along a footpath that strikes from the Borivli road north to Kanheri.

From Borivli station, on the Western Railway twenty-two miles north of Bombay, the way to Kanheri lies, for about half a mile south, along the Bombay road. Then, crossing the railway and passing south-east through about a mile, formerly through rice-lands, enters a great belt of brabpalms with patches of brushwood and grass land. After about a mile, the valley of the Tasu narrows, and the brab grove and grass give place to forest. Carts pass through this forest for about a mile and a half, when, not far from where the Bhandup track leaves the Borivli road, a footpath strikes north about a mile to Kanheri.

In the bed of the Tasu or Tulsi, near where the Kanheri footpath leaves the Borivli road, is a small rock-cut cave whose mouth is under water except in the hot weather. The first signs of caves are to the north-east, in the high cliff of Kaman, the main range that runs north-west from Tulsi. Further north the paths from Borivli and Bhandup join, and pass among thick trees losing sight of the Kaman range. Then suddenly on the right, from thickly wooded slopes, rises a rugged cliff, the end of the Kanheri spur, that runs about north-east and south-west, nearly at right angles to the Kaman range and several hundred feet below it. A bare black scarp that runs along the west face of the Kanheri spur is greatly worn by the storms of the south-west monsoon. There remains a black brow, as if roughly cut in a series of arches, overhanging a hollow gallery (West's 38-41) of light brown rock, the burying ground of the old Kanheri monks. Above the overhanging crest, the rounded slope of the hill-top swells, without bushes or grass to a flat plateau of black rock crowned by patches of brushwood, prickly pear, and stunted trees. The rest of the Kanheri spur, like its south-west face, is one long dome-topped block of black trap, a paradise for cave cutters.

Passing under the west cliff, up a deeply wooded ravine, a flight of steps leads, across a broad brushwood-covered terrace, to the slightly overhanging scarp in whose west face is cut the Great or Cathedral Cave (No. 3). The Great Cave stands near the mouth of a narrow ravine, which runs nearly east and west in a deeply worn channel. On both sides of this narrow ravine the face of the rock is carved into caves. Along the

low north bank there is room for only one row of caves. But the lofty dome of the south bank is carved into three irregular tiers, joined by long roughly cut flights of shallow steps. Behind the lines of caves, on the north bank, approached by roughly cut flights of steps, are two knobs of rock, with the remains of relic shrines or burial mounds, and on the top of the south bank above the lines of caves, the sloping sides and along flat table of rock are carved into steps and cisterns, and were once crowned by burial-mounds and relic shrines or temples.

The view from the hill top is bounded to the north by the scarp of Kaman, which, rising from a thickly wooded slope, though hollowed and broken by the weather, bears traces of more than one cave front. To the south a high wooded bank hides the distant view. But east and west Kanheri hill commands the whole breadth of Salsette from Bombay harbour to the mouth of the Vasai creek. To the east, across forest-clad slopes, lies Tulsi lake, with its small bare islets and its circle of high-wooded hills. Beyond Tulsi is a belt of thick forest, then a gleam of Vihar lake, and, beyond Vihar, hatches of rice fields and salt wastes stretch dim and grey to Bombay harbour. To the west lies the beautiful Tulsi valley, a large deep-shaped hollow. Its gentle slopes are richly covered with forests, brightened by tufts of light green bamboo, with lines of black-rock and glades of withered grass. Beyond the hills, the deep-green belts of brab-palms and mango groves are broken by yellow-patches of rice and grass land. Then, through a flat of bare brown salt waste, wind the narrow sail-brightened waters of the Gorai creek, and beyond the creek, stretches the long level line of Gorai island. Along the north-west winds the Vasai creek, and over the ruins and palm groves of Vasai, the sea fades into the sky.

The site of the caves, lonely, picturesque, and not far from the once famous and rich trade centres of Sopara, Kalyan and Chemula or Chaul, combines the three leading characteristics of the sites of the chief groups of Western India rock temples. But Kanheri is the only rock-cut monastery in Western India that has the feeling of having been, and of being ready again to be, a pleasant and popular dwelling place. The rows of cells, water cisterns, dining halls, lecture halls and temples joined by worn flights of rock-cut steps, and the crowded burial gallery show what a huge brotherhood must once have lived at Kanheri. In many of better caves the front courtyard with its smooth rockfloor, broad benches and gracefully rising side walls, the shaded water cistern, the neat flight of steps leading to the cave door, the deep flat cave, the cool veranda, the well-lit hall with its windows of stone lattice, the slim graceful sculptures, and the broad easy benches hewn at many of the best view points, have a pleasing air of comfort, refinement, and love of nature; while the long stretches of clean black rock, the steps and the courtyards free from

earth, weeds, or brushwood, look as if lately swept and made ready for a fresh settlement of religious recluses. It is, says Mr. Nairne, a town carved in the solid rock, which, if the monks and the worshippers returned, would in a day or two, be as complete as when first inhabited. "All things in their place remain as all were ordered ages since."¹

The centre of trade and population, on which the Kanheri monastery originally chiefly depended, was, probably, about three miles to the west at the mouth of the Tulsi valley, somewhere near the site of the deserted village of Magathan, which appears in one of the cave inscriptions as Mangalthan. Pilgrims, no doubt, came from the east, by Vihar and Tulsi, but the main approach was from the west, perhaps by way of Padan hill, up the Tasu valley, which was probably cleared and tilled and provided with an easy road.

Kanhagiri, the old name of the hill, perhaps the Prakrit corruption of the Sanskrit Krishnagiri or Krishna's hill, rose to fame and holiness from the rise of Buddhism. The Buddhist legends place the conversion of the Konkan to Buddhism as early as the lifetime of Gautama (B.C. 563-483). The story is that Purna, the chief of the Sopara merchants, was so affected by hearing Buddhist hymns sung by merchants from Shravasti, that he determined to become a follower of Gautama. Leaving Sopara he set out for Shravasti where Gautama was living, and on presenting himself as a disciple, was received with honour. He soon rose to a high place among Gautama's followers, and anxious to show his zeal for the faith, asked leave of his master to preach the law in the country of Shrunaparanta, apparently the Konkan. Gautama reminded him how fierce and cruel the people were. But Purna persisted, and, promising to overcome violence by patience, was allowed to make the attempt. His quiet fearlessness, disarmed the wild men of Aparanta. Many became converts, and monasteries were built and flourished. Shortly after, Purna's brother and some merchants from Shravasti, on the point of shipwreck off the Malabar coast, called on Purna to help them, and, he, appearing in their midst calmed the storm. On reaching Sopara they built a Buddhist temple with their cargo of sandalwood. About B.C. 246, when Ashok determined to spread Buddhism throughout India, Dharmarakshita was sent to Aparanta or the Konkan and made many converts.

None of the Kanheri caves shows certain signs of being as old as the time of Ashoka. But the simple style of Caves 5, 8, 9, 58 and 59 ranks them amongst the earliest class of caves which vary in date from 100 B.C. to A.D. 50. This early date is supported by an inscription (No 26) in Nasik Cave III, which shows that, in the time of Gautamiputra II (A.D. 177-196), Kanheri though so small a hill, was famous enough to be ranked with the Sahya, Vindhya and Malaya mountains. An

¹Nairne's *Konkan*, 15.

inscription in Kanheri Cave No. 5 shows that, as early as the reign of Vasishtiputra (A.D.140), cisterns were made for older caves. Of about fifty inscriptions that have been deciphered, ten, from the form of the letters, seem to date from before the Christian era. The rule of the Satavahana kings (225 B.C.-A.D.233) especially the reign of Gautamiputra II (A.D.177-196), seems to have been a time of prosperity at Kanheri. To about this time belong twenty of the fifty inscriptions, recording grants by kings, ministers and traders, of caves, cisterns, lands and money. Among the caves that belong to this period are the entire third tier, including the great Cathedral Cave No. 3. It was probably in the fourth century that the sculptured stone tope in cave No. 38 was built; and it was followed in the fifth century by a tope near cave No. 3. Additions both of fresh caves and of new ornaments in old caves seem to have continued through the fifth and sixth centuries, ten of the fifty inscriptions dating from that period. These additions belong to the late or Mahayana school and are much more ornate than the older caves. To this period belong the Darbar Cave (No. 10) and others at the end of the first row, the two large statues of Gautama at the ends of the veranda of the Cathedral Cave (No. 3), and several chapels. In the beginning of the fifth century (420) Fah Hian described from hearsay a monastery in the Deccan, in a hilly barren land, whose people were heretics, knowing neither the Buddhist nor the Brahman religion. Windows were pierced in many parts of the hill, and at the four corners, flights of steps led up the hillside. The monastery was well supplied with water. A spring at the top flowed before the rooms encircling each tier, and on reaching the lowest chamber passed through the gate. Hiuen Tsang (640) though he passed through the Deccan, seems not to have heard of Kanheri. This was the time of the spread of the Rathods of Malkhed, near Hyderabad, staunch followers of Shiva and connected with the Ellora and perhaps with the Elephanta caves, who during the eighth and ninth centuries, seem to have wrested the north Deccan and Konkan from the Chalukyas. Before the end of the eighth century, gifts were again made to Kanheri. Two of the Kanheri inscriptions dated 853 and 877, belong to the ninth century. These gifts are of little importance, none of them being more than grants of money. So far as the inscriptions have been read, no further additions were made. Up to the middle of the thirteenth century, Thane was under the rule of the Shilaharas, who though Shaivas seem not to have interfered with the practice of Buddhism. From the Shilaharas it passed to the Devagiri Yadavas (1250-1318), who were staunch Shaivas. But neither the Yadavas nor their Musalman successors were firmly established in the Konkan. Only a few outposts were held, and it is not certain whether Salsette was under Gujarat or under the Deccan. In either case Kanheri seems to have been undisturbed, and, as late as the middle of the fifteenth century (1440), Buddhist monks were building relic shrines. Nearly

a century later (1534), when the Portuguese conquered Salsette, the Kanheri caves were still the home of a large colony of monks. The Portuguese speak of the ascetics as Yogis and they may have been Brahmanic ascetics. But several details recorded by the first Portuguese writers (1538-1603) make it probable that they were Buddhist monks, and that the great Buddhist monastery of Kanheri remained in life until its leaders were forcibly made Christians by the Portuguese.

The twelve hundred years of Buddhist ascendancy (450 B.C.—A.D. 750) may be roughly divided into four periods, each period marked by the development of a new theory or gospel, of the way to enlightenment and rest. The gospel of the first period was conduct, of the second metaphysics, of the third mysticism, and of the fourth magic. Conduct dates from Gautama (500 B.C.), metaphysics from about 200 B.C., mystery from about A.D. 100 and magic from about A.D. 500. Though the older systems were to some extent eclipsed by the younger, they seem to have continued side by side till the fall of Buddhism.

Gautama's maxims have been so changed and so overlaid by later teachers, that it is hard to say how much of Buddhism comes from the founder of the faith.

Of the fifty-four inscriptions which have been more or less completely deciphered, except the three Pahlavi inscriptions in cave 66, two in caves 10 and 78 in Sanskrit, and one in cave 70 in peculiar Prakrit, the language of all is Prakrit ordinarily used in cave writings. The letters, except in an ornamental looking inscription in cave 84, are the ordinary cave characters. As regards their age, they appear from the form of the letters to belong to the time of Vashishthiputra (A.D. 133-162), twenty to the Gautamiputra II, period (A.D. 177-196), ten to the fifth and sixth centuries, one to the eighth, three to the ninth or tenth, one to the eleventh, and several coins to the fifteenth. Three of them in caves 10 and 78 bear dates and names of kings, and three in caves, 3, 36 and 81 give the names of kings but no dates. The dates of the rest have been calculated from the form of the letters.

Though almost all are mutilated, in most cases enough is left to show the name of the giver, the place where he lived, and the character of the gift. Of the fifty-four, twenty-eight give the names of donors, which especially in their endings differ from the names now in use; twenty-one of them give their professions mostly merchants, a few gold-smiths, some recluses, and one a minister. Except seven women, four of whom were nuns, all the donors were men.

The places mentioned in the neighbourhood of the caves are the cities of Kalyan, Sopara, and Thane (Sthanak), and the villages of Mangalsthan or Magathan, Sakapadra probably Saki near Tulsi, and Saphad(?). Of more distant places there are Nasik, Pratishtan or Paithan, Dhanakat

or Dharnikot, Gaud or Bengal, and Dattamitra in Sind. The gifts were caves, cisterns, pathways, images, and endowments in cash or in land. Only four of the inscriptions give the names of kings. One in cave 36 gives the name of Madhariputra and one in cave 3 gives the name of Yajñashri Satakarni or Gautamiputra II; two Andhrabhṛitya rulers of about the first and second centuries after Christ. Of the two, Madhariputra is believed to be the older and Yajñashri Satakarni to be one of his successors. Madhariputra's coins have been found near Kolhapur and Prof. Bhandarkar believes him to be the son and successor of Pulumavi Vashishthiputra, who is believed to have flourished about A.D. 130 and to be the Shri Pulumai whom Ptolemy (A.D. 150) places at Paithan near Ahmednagar. Yajñashri Satakarni or Gautamiputra II appears in the Nasik inscriptions, and his coins have been found at Kolhapur, at Dharnikot near the mouth of the Krishna, the old capital of the Andhrabhṛityas, and on 9th April 1882 in a stupa or burial mound in Sopara near Vasai.

The two other inscriptions, in which mention is made of the names of kings, are caves 10 and 78. These are among the latest at Kanheri, both belonging to the ninth century, to the Shilahara kings of the Konkan who were tributaries of the Rashtrakutas of Malkhed. They are interesting as giving the names of two kings in each of these dynasties, as well as two dates twenty-four years apart in the contemporary rule of one sovereign in each family. Kapardi II, the Shilahara king, the son of Pulashakti, whose capital was probably Chemula (Chaul) was reigning during the whole interval between 853 and 878, and apparently Amoghavarsh I, was the son of Govind III one of whose titles was Jagattung; but he must have ruled from 810 to 830, and Amoghavarsh II was the son of Indra II. Indra either bore the title of Jagadrudra or Jagattung, or was succeeded by a son of that name. But the dates seem to point to Indra II himself, who may have borne the title of Amoghavarsh, and he succeeded Jagattung about 850.

The caves were discovered by the Portuguese in 1534 and since then they have continued to be objects of much interest and wonder. Many foreign travellers visited the caves at different periods of time. They have left behind some interesting descriptions and their impressions about these rock cut monuments. The following were the more important of the foreign travellers who were attracted to the caves:—

- (i) Dom Joao de Castro in 1539.
- (ii) Garcia d' Orta in 1540.
- (iii) De Couto in 1603.
- (iv) Sir Thomas Herbert in 1625.
- (v) Fryer in 1675.
- (vi) Gemeli Careri in 1695.
- (vii) Anquetil du Perron in 1760.

Several other foreigners also visited the caves but their descriptions are of little consequence. Dom Castro gives the following account of caves. The account given by other travellers is reproduced from the *Thana District Gazetteer* of 1882.

At the foot of the hill on one side are the bases of seven pillars so deep and broad that the columns must have been of great height. A little further is the first edifice high and admirable, full of pillars and wonderful works. The first storey where one enters goes into the rock with great rooms and halls, but to this I did not go as the ascent was difficult and steep. Close to it is a great gallery forty yards by eighteen without columns. At the end are two chapels worked in relief with a great round ball the object of adoration, and in the middle an inscription almost worn out through time. Beyond the porch of this gallery is a magnificent temple. Outside is a large yard with two high columns admirably worked in relief. The column to the right hand, has on the top a wheel like a catherine's wheel, placed above four lions beautifully carved. The column on the left hand has some men supporting in their hands a great ball like the world and looking as if they were much borne down by the weight. On this side of the second column are many chapels and rooms. Passing from this yard and before getting to the door of the temple are two other pillars each about fourteen feet high, with an inscription on each in clear and beautiful characters. A little beyond is a corridor, where, on one side, is a ferocious, and great giant of thirty-six spans high and the limbs well proportioned. In the rest of the corridor are, in relief, many figures and faces of men. Beyond the corridor is the temple very high and beautifully vaulted, 120 feet long by fifty broad and fifty-four high. At the end of the temple is a great altar, with, on its top, the world or a masonry ball nineteen yards round. On each side is a row of thirty-seven columns, and between them and the walls is a cloister which goes round the body of the temple. Over the main entrance is a platform supported on two great colonnades, just like the place for cloisters in Portuguese churches. Outside of the temple a way of steps runs from the foot of the rock to the top, so steep that it seems to go to heaven, and all along the way from below upwards are many edifices, houses, porches, cisterns, chapels, and yards all cut out of stone. I shall speak of those only which I have seen. There are eighty-three houses, among which is one 120 feet long by sixty wide and others where you could keep 100 men; the rest are generally high and roomy. Besides houses there are fifteen chapels, all worked in relief, and thirty-two cisterns hollowed in the rock with plenty of good water, and fifty-six porches some in relief and in fifteen of them legible inscriptions. Most of the houses and rooms have entrances with seats of stone all round. The length of the staircase that runs from the foot of the rock to the top is 930 paces, and besides it, there are many other staircases with many buildings. It is a city cut in the rock that can

hold 7,000 men. To the north is another higher hill at whose feet runs a small stream. Across the stream is another rock with many dwellings. But I had no time to visit them.

About the year 1540, Garcia d'Orta mentions two underground temples in Salsette, one of which was in a hill larger than the fortress of Diu and might be compared to a Portuguese village of four hundred houses. There were 300 houses with images carved in stone. Each house had a cistern, with conduits bringing rain water.

According to De Couto (1603), the Pagoda of Canari was cut out of the lower part of a great hill of light grey rock. There was a beautiful hall at its entrance and at either end of the yard which is outside the door of the hall, were two human figures engraved on the same stone so beautiful, elegant, and well executed, that even in silver they could not be better wrought. Near the front door were some cisterns hewn out of the rock which received the rain water, which was so cold in the summer, that no hand could bear it. From the foot to the top of the hill, like a winding staircase, were more than three thousand small rooms in the form of small cells, cut out of the rock, each of them with a water cistern at the door. What was more to be wondered at was an aqueduct constructed so ingeniously that it passed through all the three thousand apartments, received all the water from the hill, and supplied it to the cisterns that were at the doors of the rooms. When the Reverend Antonio de Porto (1534) lived in the Church of St. Michael (Cave No. 3), he was told by the Christians whom he had converted, that there was a labyrinth in the hill whose end had never been traced, and it was moreover stated that it extended as far as Cambay. The priest desirous of exploring this labyrinth took one of his companions, and gathered twenty persons with arms and matchlocks to defend themselves against wild beasts; and some servants to carry water, rice, biscuits, and vegetables for the journey, and oil for torches. They also took three persons laden with ropes to lay along their way. They entered the caves through an opening about four fathoms broad, where they placed a large stone to which they fastened one end of the rope. They travelled through the caves for seven days without any interruption, along places some of them wide and others narrow, which were hollowed in the rock, and on each side they saw small chambers like those in the sides of the hill each of which had at its entrance a cistern, but no one could say whether these contained water, or how they could receive any water, for in all these passages they could not discover any hole, crevice, or anything which could throw light on the subject. The upper part of the building was cut out of the rock, and the walls on each side of these roads were cut in the same way. The priest, seeing that they had spent seven days without finding any opening, and that their provisions and water were almost finished,

thought it necessary to return, taking for his clue the rope, without knowing in these winding whether he was going up or down or what course they were taking as they had no compass for their guidance.

Couto also mentions that the Portuguese found the caves inhabited by ascetics or *yogis*. One of the ascetics, who was 150 years old, was made a Christian and named Paulo Raposo; and Coleta another *yogi* who had a more saintly reputation than Raposo, was named Francisco da Santa Maria. With regard to the origin of the caves, De Couto was told by one of the earliest converts that they were made by a king whose son became a great religious teacher. Astrologers told the king that his son would become a great ascetic. To prevent this and wean his mind to pleasure, the king kept his son in a splendid palace full of life and beauty. As he grew up the son wearied of his confinement and was allowed to drive in the city near his palace. During his first drive he saw a blind man, during his second drive an aged beggar, and during his third drive a corpse. Hearing that death was the end of all men he loathed his life of thoughtless pleasure, and flying from the palace, became an ascetic. De Couto's details of the life of this prince so fully and correctly agree with the legendary life of Gautama, that they strongly support the view that the *yogis* whom the Portuguese found at Kanheri were Buddhist monks. Couto also heard from some wealthy Cambay Vanis, that the king who made the Kanheri caves lived 1300 years before the coming of the Portuguese, that his name was Bimilamanta, that he was a wise good king, a native of Magor, Cedepur, and Patan, who had civilised the country reclaiming the people from wild wandering to a life of settled order.

In 1625 Sir Thomas Herbert mentions two temples of profane worship at Salsette. He gives little detail, only noticing that one of them had three galleries.

Fryer gives the following account of a trip to the caves, in 1675. The way, he writes, to the anciently famed, but now ruined city of Canorein, is so delightful, I thought I had been in England. It is fine arable pasture and coppice. After passing five miles to the foot of the hill on which the city stands, and half a mile through thick wood peopled by apes, tigers, wild buffaloes, and jackals, and some flocks of parakeets, we alighted where appeared the mouth of a tank or aqueduct, cut out of a rock whose steaming breath was very hot, but the water cold. From hence it is thought the whole city was supplied with water; for as we ascend we find places, where convenient, filled with limpid water, not overmatched in India. If it be so, that it should have its current upwards through the hard rocks artificially cut, the world cannot parallel so wonderful a water course. From hence the passage is uneasy and inaccessible for more than two abreast, till we come to the city, all cut out of a rock, where is presented Vulcan's forge supported by two mighty colosses, belied in the

middle with two globes. Next comes a temple with a beautiful frontispiece. Within the porch on each side stand two monstrous giants, where two lesser and one great gate give a noble entrance; it can receive no light but at the doors and windows of the porch, whereby it looks more solemnly. The roof is arched seeming to be borne by huge pillars of the same rock, some round some square, thirty-four in number. The cornice work is of elephants, horses, and lions; at the upper end it rounds like a bow; near where stands a great offertory somewhat oval, the body of it without pillars, they only making a narrow platz about, leaving the nave open. It may be a hundred feet long and sixty or more in height. Beyond this by the same mole-like industry, was worked out a court of judicature (West's No. 10), or place of audience, fifty feet square, all bestuck with imagery well engraven according to old sculpture. On the side over against the door, sat one superintendent, to whom the Brahman who went with us, paid great reverence, not speaking of him without a token of worship; whom he called *jogi* or the holy man. Under this, the way being made into handsome marble steps, are the king's stables not different from the fashion of our noblemen's stables. Only at the head of every stall seems to be a dormitory or place for devotion, with images, which gave occasion to doubt if ever for that end, or rather made for a heathen seminary of devotees; and these their cells or chapels, and the open place their common hall or school; more aloft stood the king's palace, large, stately and magnificent, surrounded with lesser of the nobility. To see all would require a month's time. But that might see as much as could be in our allotted time, we got upon the highest part of the mountain where we feasted our eyes with innumerable entrances of these cony burrows, but could not see one quarter part. Whose labour his should be, or for what purpose, is out of memory; but this place by the gentiles is much adored. It is probably a heathen fane or idolatrous pagoda, from the superstitious opinion they still hold of its sacredness; wherefore the Portugals, who are now masters of it, strive to erase the remainder of this Herculean work that it may sink into the oblivion of its founder.

About twenty years later (1695), the Italian traveller, Gemelli Careri, gives the following details. The first piece of workmanship that appears, consists of two large columns two spans high, the third part of them from the bottom upwards is square, the middle part octangular, and the top round. Their diameter is six spans; they are fifteen spans distant from one another, and each of them eight from the rock which is cut after the same manner. These columns support a stone architrave forty-four spans long; four in thickness and eight in breadth, cut like the rest out of the same rock. These three porticoes lead into a sort of hall or passage room four spans long cut in the same rock. At the end of it are three doors, one fifteen spans high and eight in breadth, which is the middlemost, and two others four spans square on the sides, which are

the way into a lower place. Over these doors is a cornice four spans broad, of the same stone; over which thirty spans above the ground, there are other such doors or windows cut in the rock. At the same height there are little grotts or dens six spans high of which the middle most is the biggest. Thirty-four spans above the ground, in the same place, is such another grot. It is no easy matter to conceive what the use of all this was. Ten paces towards the right, is a sort of grot, open on two sides twenty-four spans in length and fifteen in breadth, over which was a round cupola fifteen spans high and ten wide, with a square cornice like that about the grot. Here there is an idol cut in the rock in half relief, which seems to hold something, in its hand, but what it is does not appear. The cap it has on is like the cap of the Doge of Venice. By it stand two statues in a submissive posture, as if they were servants. They have conical or sugar-loaf caps. Over their heads are two little statues, holding their hands on a staff and two children by their sides with their hands put together as if in prayer; on their backs is something like a piece of wood. Close by is another round cupola all of one stone, and shaped like the other; the top of it is broken. Both this and the other are supposed to have been sepulchres of the ancient gentiles; but there is no ground to make this out, no opening appearing to put in the bodies or ashes; on the contrary, it is clear they are not hollow within, only cut without in the shape of the cupolas. About this second there are four great figures carved in half relief, holding in the left hand, something like a garment, and the same sort of caps on their heads with small figures at their feet, and two above. Opposite to them, there are three little ones sitting, and six other large ones, and three of a middling size standing all cut in the rock after the same manner. That in the middle, which seems to be the idol, in its left holds a tree with fruit on it. On the other side are sixteen figures, all sitting with both hands on their breast, and the same caps; one of them seems to be superior to the rest, because there are two figures standing by its side and two children above. At a small distance northward is a little grot eight spans square, and in it, as it were a bed of the same stone, four spans broad and eight long. On the other frontispiece is a statue sitting on its legs, after the manner of the east, with the hands together on the breast; and another standing with the branch of a fruit tree, and above a winged infant. Beyond the grot, and on the same front, which runs sixty spans within the rock, there are two statues sitting after the same manner, their hands placed the same way, with conical caps on their heads and two like servants standing by them. On the same side is the famous pagoda of Canarin. The entrance to it is through an opening forty spans long, in a wall of the same stone, fifty spans long, and eight spans thick, on which there are three statues. On the right hand, before you go into the pagoda, is a round grot, more than fifty spans in circumference, in which, round the wall, there are many statues sitting, and

some standing and one on the left is bigger than the rest. In the middle rises a round cupola cut out of the rock, like a pillar of the same stone, with several characters carved about it, which no man can explain. Going into the first porch of the pagoda, which is fifty spans square, there are on the sides two columns sixty spans high, with their capitals and six spans diameter. On the column, on the right as one comes in, there are two lions, with a shield by them; on the other upon the left two statues. Beyond these columns at the entrance of a grot, on the left, there are two great statues standing, and looking at one another. Still further in are two vast big statues on the left, and on the right of the door, all standing, with several little statues by them, only within the space of that porch; for going into the adjoining grot, which is twenty-four spans square, there is nothing worth observing. On the right hand, where the lions are, there are no statues, but two large vessels upon convenient pedestals. Hence there are three equal doors thirty spans high and eight broad, but that in the middle even with the floor, those on the sides five spans above is, into another plain place. Here there are four columns twelve spans high, standing on the rock itself, between the five windows that give light to the pagoda. On the right side of the door there are some unknown letters worn with age, as is all the rest of the work. In this place, on the sides, besides several small figures, there are two vast statues of giants standing, above twenty-five spans high; showing that right hands open, and holding a garment in the left, on their heads the same caps, and in their ears pendants after the Indian fashion.

At the entrance of the great gate of the pagoda, which is fifteen spans high and ten in breadth, there are on the right four statues standing, one of which is a woman holding a flower in her hand; and twelve others, some sitting and some standing, with their hands on their breasts, and something in them. On the left are four other statues, two of women, with large rings about their ankles of the same stone, and sixteen little statues on their sides, some sitting, some standing, and some with their hands on their breasts as was said before. Over the said door there are other two great ones and as many opposite to them, with three little ones standing.

On the left hand within, is another inscription in the same character; over the arch of this door is a window forty spans wide, which is the width of the pagoda, with a stone like an architrave in the middle, supported on the inside by two octangular pillars. The pagoda is arched, forty spans in breadth, and one hundred in length, and rounded at the end; besides the four columns at the entrance, there are thirty more within, which divide it into three aisles; seventeen of them have capitals and figures of elephants on them; the rest are octangular and plain; the space between the columns and the rock, that is the breadth of the side aisles is six

spans. At the end of the pagoda there is a sort of round cupola, thirty spans high and sixteen paces about cut in the same rock but not hollow within. All that has been hitherto described is cut in the rock, without any addition to the statues or anything that may be parted. But on the floor of the pagoda there are several hewed stones which perhaps served for steps to some structure.

Coming out of the pagoda and ascending fifteen steps, all cut in the rock, are two cisterns of rain water, good to drink; and as many steps above that a grot sixteen spans square, and a great one further on with much water standing in it. Mounting twenty paces higher, is another grot twenty spans square, which led to another of the same dimensions, and that into one of twelve. In the first was a rising window with steps to it cut in the rock, with two columns near a small cistern.

At a small distance from these grots is another pagoda, with a handsome plain place before it, and little walls about to sit down, and a cistern in the middle. Five doors cut in the rock lead into the first arch; and between them are four octangular pillars; all but the middle door are two spans above the ground. On the sides of this arch, whose length is the breadth of the pagoda, that is eight spans, there are on the left several statues sitting like those above mentioned, and others on the right standing. All about the frontispiece, there are many sitting and standing, no way different from the rest already described. Then there are three doors to the pagoda, that in the middle twelve spans high and six in breadth, the two on the sides ten spans high and four broad. The pagoda is sixty spans square, no way proportionable, being but twelve spans high. On both the sides, and over the entrance there are above four hundred carved figures great and small, some sitting, some standing, like those before spoken, of two on the right bigger than the rest, are standing, as is that in the middle of the frontispiece, which is of the biggest idol, and another on the left in the same posture; but all worn with age, which destroys everything. On both sides there are two grots fourteen spans square with a low wall within two spans above the ground.

Going up ten steps further northward is a grot and within that another less. On the right is another like it, with another little one within it, in which is a low wall like those before mentioned. The great one is about twenty spans in length and ten in breadth; the other ten square, and all of them have small cisterns, on the right side, is another of the same bigness, with two small pillars before it, two little grots and three cisterns, one on the right and two on the left; and another adjoining to it, with another within it and a cistern of the same size as the other. It is likely these were the dwellings of the priests of the pagoda, who there led a penitential life, as it were in a pagan Thebaid.

Descending from that great height by fifteen steps cut in the rock, there is a little pagoda, with a porch before it thirty feet square through three doors, between which there are two square pilasters. On the left hand there are four statues, two sitting and two less in the middle standing. On the right hand a little open grot and another pagoda, with a cistern before it, the way into which is first through a door ten spans in height and six in breadth into a room twenty spans square, which has on the right another very dark room twelve spans square, which makes the pagoda somewhat dark. In the midst whereof is a round cupola of one solid piece, fifteen spans high, which is the height of the pagoda, descending fifty upright steps there is a plain space cut in the rock, which is not very hard, and eight octangular columns twelve spans high, which leave nine intervals to ascend five steps that led into an arch. In this place on the left side, which is ten spans, is a great idol sitting bareheaded; two other great statues standing, and some small ones; on the right side two other statues, sitting and two standing, besides many little ones about them. Then the way into the pagoda is through three doors, twelve spans in height and six in breadth, with two windows, over them. The pagoda is a hundred spans in length, fifty in breadth, and ten in height. About it runs an arch eight spans broad, with ten square columns. Here are four rooms or grotts twelve feet square, besides seven in the front and left side of the pagoda, where the cistern is, all which seem to be rooms for the priests of the temple. In the niche of it, which is ten feet square is a great idol sitting, with two statues standing, another sitting on the left, by which also there are two statues standing, and several small figures in half relief about it. Ascending ten spans over against it is a little grot supported by two small columns, ten spans high. There is a door ten spans high, and four in breadth out of it, into a room or grot, sixteen spans square, and thence into another of twelve, where there is a large idol sitting, holding his hands on his breast.

Then descending twenty steps there is a plain space, whence four steps on the left lead up into an arch where there are four pilasters twelve spans high, the distances between which are the way into three little rooms cut in the rock. Twenty steps lower there are another grotts cut in the rock, with small cisterns, but for what use cannot be imagined, unless we suppose all these cavities were dwellings of the idolators.

In 1720 Hamilton calls Canra the only city on Salsette island and hewn out of the side of a rock. It was nearly a mile in length and had antique figures and columns curiously carved in the rock and several good springs of water. He wrote, it was inhabited only by wild beasts and birds of prey.

Mr. Boon, who was Governor of Bombay between 1716 and 1720, had drawings made of the temple columns and of the colossal statues. He

gives a good description of the great temple cave and notices several channels cut from all parts of the hill to supply the cisterns, many of which were continually full of very good water. "This stupendous work", he writes "must have been the labour of forty thousand men for forty years." Time and the zeal of the Portuguese imagining those places to be the habitations of spirits and demons, they used constantly to discharge their great guns at them, which has left so many of them in a very maimed and broken condition.

Anquetil du Perron, who travelled through Salsette in the beginning of December 1760, has left a detailed account of the Kanheri caves. He came by the road from Vehar, and leaving his palanquin and several of his people at cave 8 of the lowest tier, perhaps West's 93, he crossed the ravine to the caves on the smaller hill. Beginning in the west he walked eastward up the valley till he reached the line of the old dam. On his way he passed nine caves which seem to correspond to West's 79 to 87. The cave most to the west, West's 79 or 80, was at great cavern about thirty-six feet long by twenty-four broad with many low openings. The next (81) had in front a porch with two pillars. At the end was a room with a shrine in which was a seated man. The cave was called the shop and the figure the Banian. The third (82) was a porch four feet deep with two windows four feet broad and inside a room fourteen feet broad by eight deep and six high. At the back of the room in a shrine were three seated men. The man on the left was between two standing servants with whips, probably fly-flaps, in their hands. Under the two other men were seated figures like servants and under the middle one, two little figures holding the pillar that supported the throne on which the figure was seated. To the right and left of the three first figures were other figures holding a string in their raised left hands, on the left at the cave mouth was an opening in the rock below. The fourth cave (83) was a ruined room $20' \times 10'$. The fifth (84) was a veranda $20' \times 20' \times 8'$ and inside a room $20' \times 20'$ with a stone bench along the east and north walls. To the left a room eight feet square with a stone bench on the west side. Above a little cistern which had once held water was a writing in fair order on a stone $3\frac{1}{2}$ feet square. The sixth (85) was a ruined cave sixteen feet square. The seventh (86) was a cave $60' \times 24'$. At the end were six rooms, each eight feet square except the third, which was twelve feet broad and twelve long and had an inner chamber eight feet square. Outside of the cave to the left was a cistern. The eighth (87) had a veranda twenty feet broad and six deep with two broken eight-cornered pillars, and within the veranda a room twenty feet broad and sixteen deep furnished with a stone bench. At the end was a niche with the figure of a seated man. Outside above the cistern mouth was an eight line inscription on a stone two feet high and two and a half broad, of which only eight inches remained. The three first lines and the fifth were nearly complete; the rest were

almost worn out. The ninth (88) cave was about the same size as the eighth. Inside of a veranda was a room and on its right a second room. At the back of this last was a third room eight feet square. There was a little cistern outside of the entrance.

After finishing this row of caves in the smaller hill, Du Perron crossed the ravine at the old dam and turned to the right walking down the ravine apparently to cave 11, then turning sharp to the left he took a row of ten caves which he calls the first tier going from south-west to north-east. This row he divides into two groups a western group low down, corresponding to caves 11 to 15, and an eastern group higher up, probably including West's 16 to 21. Of these groups he gives the following details. The first cave (West's 11) had a porch $24' \times 8'$ with a little cistern on the right, on the left a niche with two seated women and a child standing between them, inside of the porch a room twenty feet square and six high; at the back a shrine with a strangely shaped lingam (this is a relic shrine or dagoba) in the middle, and to the right of the shrine a second room eight feet square. The second cave (perhaps West's 12) had a porch twenty feet broad, six deep and eight high, with two eight cornered pillars. At the back was a room twenty feet square and on its right a second room twelve feet square. Facing a little cistern was a writing on a stone five feet broad, above another cistern of the same breadth as the stone. The writing had $5\frac{1}{2}$ lines, then a line and a half division, and then five lines more. The third cave (West's 13) was twenty four feet broad and twenty deep. At the entrance were two rooms, the outer twelve feet square and the inner four feet square. Three other rooms were in ruins. Outside on the little cistern was an almost worn-out writing of five or six lines cut on a stone, three feet broad and one and a half high. The fourth cave (West's 14) had a porch $32' \times 12'$ and on the left a dry cistern. The porch led into a hall $24' \times 20'$ with at each corner a room eight feet square. At the back was a recess with two pillars, the wall opposite the entrance being covered with figures. At the two ends of this recess on either side were standing men. Within this room was an empty chamber eight feet square.

Climbing a little up the hill side the second or eastern groups of the first tier had six caves, corresponding to West's 15 to 21. Of these the first (15) was sixteen feet large and eight deep forming two openings; the second (16) was six feet square and six feet high with a lingam or relic shrine in the middle; the third was $24' \times 20'$ with a stone bench along the east and west sides and three small rooms on the left the fourth was a room 10 feet square; the fifth (19) was a damaged cave $16' \times 4'$ with a stone bench; and the sixth, probably 21, was a porch supported by four pillars forming two arches. On the left, at the back of the porch was a cistern full of water, on the right a seated man with two small men standing beside him, holding in their left hands a tree whose fruit was like an apple.

In front at the end of the porch was a seated man and opposite him another man standing, holding a bush with a flower (a lotus), like a sunflower, growing as high as his ear. Within the porch was a room $24' \times 20'$, and on either side another room eight feet square. At the end was a shrine and in front of the shrine a seated man with standing attendants. On the side walls were nine seated figures one of which had two attendants.

Du Perron next climbed the hill to the east end of what he calls the second tier of caves. Beginning from the east he travelled west passing sixteen caves, an eastern or lower group of nine and a western or higher group of seven. This second tier of caves seems to correspond to the irregular row in West's map that runs in a broken line from 69 on the east to 8 in the west, and includes 69, 70, 71, 72, 42, 43, 99, 73, 74, 75, 76, 77, 10, 9 and 8. According to Du Perron the opening, most to the east (West's 69), is a porch $16' \times 6'$ with two pillars, and inside of the porch a room sixteen feet square. The next cave (West's 70) was a porch without pillars and inside of it a room twenty feet square. To the left of that room were two small rooms of eight feet and to the right a recess. This cave had many figures of men both standing and seated, among others a bas-relief of a seated man and two attendants. Under this man, were two men holding the pillar that supported his seat. At the entrance was a large inscription on a stone five feet broad and three high. At the top about a quarter of the stone was broken. The inscription contained eleven lines of which seven were in large and four in small characters. No. 3 (West's 71) were plain cut reservoirs, a small cistern, and a ruined room, the whole sixteen feet square. Cave 4 (West's 72), a porch $16' \times 12'$ with two pillars one of them broken, with two rooms at the ends, one on the right the other on the left. Inside was a great hall sixteen feet square, into which a room opened on the left. At the back was a shrine with a seated figure, and on the wall to the right two seated figures, one over the other. Cave 5 (West's 42) was a porch twenty-four feet long with three broken pillars with fluted shafts. On the capital were four tigers with a child seated behind them. At the two ends of the hall were seated men each with two attendants or servants, one of whom held a whip and the other a fair sized branch. Within were two large rooms sixteen feet square with a small room at the left of each. In the middle of the second room was a niche, and, outside of the niche, a well-carved statue, of a man or women with a cap pointed in the form of a mitre, seated cross legged like a tailor, and the breast adorned with jewels. Cave 6 (West's 43) was in the same style as cave 5; only four feet smaller. At the back was a niche with a small figure. Cave 7 (West's 44?) was twenty feet long with side rooms each with two pillars. Within was a room sixteen feet square in which were three recesses with two pillars eight feet large. In this cave there were altogether eleven rooms. Two ruined caves 8 and 9 (Perhaps West's 99 and 73) were twenty feet square with two rooms each and a cistern. These

completed the eastern group of the second tier. The western group of the second tier, a little further up the hill than the eastern, included six caves apparently corresponding to West's 75, 76, 77, 10, 9 and 8. Cave 10 (West's 75) was a damaged cave about the same size as cave 9. Cave 11 (West's 76) was like cave 10 with two rooms and two entrance pillars, and an inscription showing the remains of six lines on a stone two feet high by three broad. Cave 12 (West's 77) was four feet larger than cave 11, with two pillars and a well preserved inscription of nine lines, on a stone $3\frac{1}{2}$ feet broad and two high. Cave 13 (perhaps part of West's 77) was about the size of 12, and lay above 8 (perhaps West's 93), with a room more to the right and an inscription of four lines much worn, on a stone one foot high and five broad facing the water cistern beyond the room to the right. Cave 14 (West's 10), the school or Darbar cave, had a porch $26' \times 6'$ with pillars. In the porch, on the right of the entrance, was a standing figure holding an apple and a branch as high as his ear, and on his side two standing women. In the porch were fifty-seven seated figures seven of them large. Beyond the porch was a room about twenty-nine feet square round which ran a stone bench. The wall was covered with figures to the floor. The people called the cave the school because of the number of figures, but Du Perron thought it more like a Prince's court. On either side of each Prince were two ministers, one with a raised whip, the other holding in his left hand a bush, like that in the porch. There were 100 figures on each of the three walls. Du Perron thought they were twenty Indian Princes with their retainers. The cave also contained four rooms two on either side without figures. The next two caves 15 and 16 (West's 9 and 8?) were small openings one with two, the other with three rooms.

Next comes Du Perron's third tier of six caves taken from the west-eastward. They seem to correspond, but this is doubtful, to West's 29, 30, 31, 32, 33, 34 and 35. These were small openings of little interest except that caves 2 and 3 had inscriptions, the one in 2 much worn, the one in 3 with seven lines on a broken stone. Du Perron next passed from the end of his third tier to fourth tier with sixteen caves. These he divided into an eastern group of seven and a western group of nine. The eastern group seems roughly to correspond to West's 47 to 68, and the western group to West's 48 to 55. But the arrangement is confused and the identification doubtful. Du Perron begins about the middle, perhaps near West's 56, and mentions seven going east. Cave 1, perhaps West's 56, had three rooms with six pillars. It had a writing of eleven lines on a broken stone $2\frac{1}{2}$ feet broad and three high above the outside cistern; Cave 2 (West's 57?) was a ruined cave twelve feet square with two pillars; Cave 3 (West's 58?) was a little lower down eight feet square; Cave 4 (West's 59) was like 3 with two inscriptions one of three lines on a stone $2\frac{1}{2}$ feet broad above a water cistern, the other with longer lines over the entrance; Cave 5 (West's 60) was a little higher and well preserved; Cave 6 (West's 62?)

was an opening of the same size with two small rooms and an inscription of two lines in the front wall; Cave 7 (West's 63?) was a porch $16' \times 4'$ with two pillars, a large room inside, another room on the left, and at the back a pillared shrine in ruins.

Du Perron then retraced his steps along these seven caves till he passed his first cave (West's 56). Between this and the west end of the tier he mentions eight caves; Cave 8 (Perhaps West's 50) was about the size of Cave 7 and was reached by three steps. Below, at the entrance on the right, were two rooms. At the back was a great square room and to the left of it a little room; Cave 9 (West's 51) was like 8 and had damaged figures in the porch; Cave 10 (West's 52) was twelve feet square and in ruins; Cave 11 (West's 53) had a porch $14' \times 6'$ with two pillars; and an inner room with the same figures as the school cave (14 of the second tier; West's 10). To the right were two other rooms with doors opening into the outer room. In the middle of the back room were two attendants but no figure. There were two inscriptions, apparently modern, each of twelve upright lines lightly graven in Mongolian characters. Cave 12 (West's 54) had a porch with two pillars, on the right broken figures, on the left no figures, within a hall twelve feet square. In the shrine was a seated figure with two attendants. In the wall, between the hall and the shrine, was an opening about ten inches in diameter, through which women accused of bad conduct were made to pass and stuck half way if they were guilty. Cave 13 (West's 55) was a similar cave without figures. It had a small cistern and a much worn inscription of nine lines above the cistern on a stone $2\frac{1}{2}$ feet high and three broad. Cave 14 was twelve feet square and had one pillar.

On the top of the hill were two rock-cut cisterns, $8' \times 6' \times 3'$. Below was an open space with seats where the priests came for fresh air. These Du Perron numbers 17 and 18. From the top of the hill Du Perron climbed down to the lowest tier joining it at West's 1. He follows this tier along eight caves, which like West, he numbers 1, 2, 3, 4, 5, 6, 7 and 8. The first seven correspond to West's one to seven. Du Perron's 8 is perhaps West's 93. Cave 1, known as the Prison, was forty feet high and twenty-four broad, with an upper story of windows without any rooms and with no stair leading to them. Below were two wells and at the back three dark rooms. At the entrance were two pillars ten feet high. Cave 2, measuring $48' \times 28' \times 40'$, had two rooms at the back with a stone bench running round. At the entrance were two strangely shaped lingams (relic shrines). Cave 3 was a great cave reached by three steps. The central hall, which was vaulted, was $76' \times 28' \times 32'$. The Jesuits had made a church of it and it was still called the Church. There were fourteen pillars in the length, separated from the wall by an aisle. At the end was a headless lingam (a relic shrine). On the first two pillars were tigers, and on the

others four elephants. On each side were six pillars in this style. The portico was about fourteen feet deep. At each end was the figure of a man sixteen feet high, and above each figure was a belt adorned with flowers and winged figures and with fluted pillars. In front were eight chief figures four of men and four of women, on either side. The entrance to this cave was open with two pillars twenty-four feet high. On the right pillar was a grindstone. On the left was a room whose walls were covered with figures of sitting men and women. This first part of the cave had a passage into the portico by windows. There were two inscriptions on the pillars, the first of twenty-three, the second of eleven lines; the inscription stone was four feet and three feet broad. Cave 4 was a small room, in a hollow within was the lingam (relic shrine) and on the left, attendants. Cave 5, higher up, was an opening four feet square with two figures, holding fire. In front was a great cistern with two openings. On a broken stone, above the two mouths of the cistern, was an inscription of two long lines. Cave 6, lower down, measured 20' × 10' and had two rooms; above a cistern on the left was inscription of seven lines. Cave 7 was an opening with five windows and three rooms measuring altogether 20' × 14'. Above the four mouths of the cistern were traces of an inscription of two lines. Cave 8 (perhaps West's 93), a great cave called the stable, measured 60' × 24'. At the back were six rooms, the fourth of which was a shrine with a seated figure and attendants and other figures on the sides. In the central hall on the left were the doors of four rooms, and on the right, a recess with four pillars. The centre of the cave had five pillars on each face. The entrance was a gallery upheld by eight pillars joined by walls. On the left of the gallery was a little room where were three seated men surrounded by attendants. Above the cistern was a great inscription of eighteen lines, and in front a second inscription of six lines in modern Sanskrit.

This ends Du Perron's account of the caves. About three weeks after Du Perron (28th December 1760), a party of Englishmen from Bombay visited Kanheri. They specially noticed one cave, apparently No. 3, which was 84 feet long by 21 wide and 50 high, ornamented, with thirty-two pillars each twenty-seven feet high and 8½ feet round the base. At the upper end of the cave was a large pillar fifty feet round at the base. It was still worshipped by the people. The cave was entered by a portico 36' × 15' with at each end a figure twenty feet high. Round the portico were small idols. After passing several caves cut into small square rooms, they entered a veranda 75' × 12' supported by nine pillars. Then was a hall 63' × 25½' × 9'. Within this were ten small rooms for living in, neatly cut and measuring 11' × 6'. In the veranda were several English names, among others W. Aislabie, E. Baker (1708), John Hanmer (1697), and J. Courtney. They noticed the great number of cisterns of excellent water. The writer repeated the story that the caves were the work of Gentoo King

who wished to secure his son against the attempts to gain him over to another religion. The Marathas, he states, made a yearly pilgrimage and held them in great honour.

In 1781, Dr. Hunger published a short account of the Kanheri, Elephanta and Jogeshwari caves. In his account of Kanheri, he notices only the great temple and the two statues of Buddha. Dr. Hove, the Polish traveller, who visited the caves in 1787, notices only the Great cave No. 3. The relic shrine was still worshipped. 'At the head of the caves' he writes, 'Stands a round pillar resembling the crown or a hat, to which the Hindus to this day pay their adoration.' He noticed two cisterns close to the entrance which were fed by a spring of water that issued 'Very spontaneously' out of a chasm from the upper adjacent rock of the cave. In 1804, Lord Valentia wrote: 'The Kanheri caves are formed out of a high knoll in the middle of the range of hills which divides Salsette into two equal parts. The great cavern, like the Karli cave, is oblong and has a carved roof, but is inferior to it in size, in elegance of design, and in beauty of execution. It has the same singular building at the upper end and the vestibule is equally adorned with figures. Its peculiar ornaments are two gigantic statues of Buddha nearly twenty feet high, each filling one side of the vestibule. They are exactly alike and are in perfect preservation, in consequence of their having been christened and painted red by the Portuguese, who left them as an appendage to a Christian church, for such this temple of Buddha became under their transforming hands. The image of the presiding deity, in all the usual attitudes, embellishes several other parts of the vestibule; and one in particular is ornamented with other parts of the vestibule; and one in particular is ornamented with conical cap worn by the Chinese Fo. The entrance, on which there are several inscriptions in the unknown character, faces the west. In a large cave close to the chief temple are many figures, especially one of Vishnu fanning Buddha with a fly-whisk. The innumerable caves which have been formed in every part of the hill are square and flat-roofed. They cannot but be intended for the habitations of the attendant Brahmans.

In 1825 Bishop Heber considered the caves in every way remarkable from their number, their beautiful situation, their elaborate carving, and their marked connection with Buddha and his religion. The caves, he writes, are scattered over two sides of a high rocky hill, at many different elevations, and of various sizes and forms. Most of them appear to have been places of habitation for monks or hermits. One very beautiful apartment of a square form, its walls covered with sculpture and surrounded internally by a broad stone bench, is called the Darbar, but I should rather guess had been a school. Many have deep and well-carved cisterns attached to them, which, even in this dry season, were well supplied with water. The largest and most remarkable of all is a Buddhist temple, of great beauty and majesty. It is entered through a fine and lofty portico,

having on its front, but a little to the left hand, a high detached octagonal pillar surmounted by three lions seated back to back. On the east side of the portico is a colossal statue of Buddha, with his hands raised in the attitude of benediction, and the screen which separates the vestibule from the temple is covered, immediately above the dodo, with a row of male and female figures, nearly naked, but not indecent, and carved with considerable spirit, which apparently represent dancers. In the centre is a large door and above it three windows contained in a semicircular arch. Within, the apartment is fifty feet long by twenty, an oblong square terminated by a semicircle, and surrounded on every side but that of the entrance with a colonnade of octagonal pillars. Of these the twelve on each side nearest the entrance are ornamented with carved bases and capitals, in the style usual in Indian temples. The rest are unfinished. In the centre of the semicircle, and with a free walk all round it, is a mass of rock left solid, but carved externally like a dome. On the top of the dome is a sort of spreading ornamented like the capital of a column. The ceiling of this cave is arched semicircularly and ornamented in a very singular manner with slender ribs of teakwood of the same curve with the roof and disposed as if they were supporting it. The caves were next described by Mr. Vaupell in 1837, and six years later Mr. Fergusson gave a short account of them in his paper on the Cave Temples and Monasteries of Western India.

In 1850 Dr. Stevenson translated some of the Kanheri inscriptions and brought to light some historical names and facts. In 1860 Dr. Bhau Daji numbered the caves. He was followed in 1860-61 by Mr. E. W. West, who published a plan of the caves and copies of the inscriptions with short notes on their position and condition. Mr. West also in the same year gave an account of some of the topes in galleries 38 to 41 and of some stone pots and seals found in digging cave 13.

The following account of the caves, originally contributed by Mr. H. Cousens, Head Assistant to the Archaeological Surveyor, and the substance of the inscriptions by Pandit Bhagwanlal Indrajit from facsimiles taken in 1881 have both been slightly revised. Most of the caves are cut in two knolls of bare rock separated by a narrow stream bed. Of the 102 caves all are easily entered, except five small openings. Of the rest about twenty-seven are good, fifty-six are small, and fifteen are partly or entirely ruined. Except temples or chaityas, and the peculiarly planned cave 10, which was probably a place of assembly, nearly all the caves bear marks of having been used as dwellings, and many of them have stone sleeping benches running round the walls. The doorways were fitted with frames and doors, which were fastened by horizontal bars held in holes in the stone jambs. The windows were either latticed or provided with wooden frames and shutters. The whole

monastery tery was well supplied with water. On the hill top are several rock-ponds, and almost every cave has its cistern filled from channels cut above the caves or the cave. To the east of the caves a massive wall, now ruined, ran across the stream that separates the two cave-cut knolls and formed a small lake whose bed is now silted and full of reeds.

For a hurried visit of one day, perhaps the best order for seeing the hill is, after visiting 1, 2 and 3, to pass to the left across the ravine, and, keeping up the sloping face of the knoll, see the sites of relic shrines or burial mounds and the remains of an old temple behind. Then come back to the ravine and pass along its north bank examining the line of caves. Next struggle up the stream bed, pass through the breach in the dam and crossing to the south bank of the stream come down along the lowest tier of caves from 21 to 10. At 10 turn back and up to 77 and pass as far as possible in front of the second tier of caves to the quarry on the hill top. See the view, the cisterns, quarries, remains of the retaining wall, and the ruins of relic mound. Then pass down seeing as many as possible of the third tier of caves 68 to 90. Pass from 90 to 36 and 37 and then along a flight of steps to the burial gallery 38 to 40 returning by the same way.

CAVES NO. 1-2 : Climbing the footpath from the valley, the group of three temples 1, 2 and 3 attracts attention. They face west and have in front of them a large level space which had once some remains of the *stupa* or relic mound of which an account is given later on. Passing a little to the south of 3, the most striking of the group, a cave 1 should first be examined. It is the beginning of a large temple or *chaitya*, the only finished portions being two large pillars supporting the front screen, whose general clumsiness seems to show that this is one of the latest caves on the hill; 2 is a long low excavation, irregular in plan, being originally more than one excavation the partition walls of which have broken down. At the south end are three rock-cut relic shrines or dagobas. Of these nothing remains of the middle dagoba except its base. On the wall behind the first relic shrine, is the curious sculptured panel which occurs again in caves 21 and 66, at the Aurangabad caves, at Ellora, and at Ajanta. This is known as the Buddhist litany, a prayer to the good lord Padmapani to deliver his worshipper from the different forms of battle, murder, and sudden death. In the centre a lifesize image of the Bodhisattva Padmapani or Avalokiteshvar, stands at attention holding in his left hand a lotus stalk and flowers on his right and left are four shelves each supporting a couple of little figures which are much defaced. In front of each of these little groups, and between it and Padmapani, is a human figure with wings. In the upper group to the left, that is, on Padmapani's right, a kneeling figure appears to be praying for deliverance from a lion which is in the act of springing upon him. In the next group below, a

kneeling woman with a child in her arms tries to avoid an old hag, disease or death. In the third compartment a kneeling man prays a winged figure to save him from one who holds a drawn sword over his head. In the lowest compartment the figure prays to be saved from a cobra which is crawling towards it from an ant-hill. At the top on the other side the kneeling figure is about to be attacked by an enraged elephant; in the west compartment a man in the background has his hand raised in the act of striking the kneeling figure. In the next, perhaps the petition against false doctrines, heresies, and schisms an orthodox Naga is attacked by a flying Garud, the type of Vaishnavism. In the last, two figures pray from deliverance from shipwreck. The winged figure to whom each suppliant turns for help is probably a saint, an intercessor between him and the deified Padmapani. On either side of Padmapani's head are cherubins with garlands and at his feet kneels a devotee. Other figures of Padmapan and Buddha which adorn the wall on either side of this panel seem to have been added by different worshippers. There are three inscriptions in this cave. In one corner of the recess behind the large relic shrine, partly on the left and partly beneath a standing figure of Buddha saluted by nine men near his feet, is an inscription of six short and one long lines. The length of the lines is six inches and twelve inches. The inscription gives nine names, probably of the nine persons represented owing to Buddha. The names are Nannovaidya, Bhano (Sk. Bhanu), Bhaskar, Chelladev, Bopai (Sk. Bopyaki), Bhattabesu, Survai (Sk. Suvrati) and Pahi (?). The characters seem to be of the fifth century. In the back wall, above a long bench set against the wall, is a deeply cut distinct inscription of two lines two feet two inches long. It is inscribed in letters of the time of Vashisthiputra (A.D. 133-162) and records the gift of a refectory or satta (Sk. satra), by Nakanak (inhabitant) of Nasik. A few feet to the north of the second inscription, and nearer to the cistern in front of the cave, is a third deeply cut and distinct inscription of two lines two feet nine inches long. It is inscribed in letters of the time of Vashisthiputra (A.D. 133-162) and records the gift of water(?) by Samidatta (Sk. Svamidatta) a goldsmith of Kalyan.

CAVE NO. 3 : Close to No. 2 comes No. 3, the cathedral or *chaitya* Cave 3, the most important of the Kanheri caves. The style and plan are much the same as in the great Karli cave, but, owing to its softness, the rock is much destroyed. The measurements are 86 feet long, 39 feet 10 inches wide including the aisles, and 37 feet 7 inches high. In front is a spacious court, entered through a gateway in a low parapet wall, whose outside has been prettily decorated with the rail pattern and festoons along the top. In bas-relief, on either side of the doorway, stands a rather stunted gatekeeper, and attached to the walls of rock on each side of the court are great eight-sided columns on square basement with broken shafts. The capital of the northern columns once supported three fat figures holding

something behind them like a great bowl, and on the capital of the southern column bore four seated lions only outlines of which are seen today. A great rock screen separates this court from the veranda. This screen has three large square openings below, separated by thick massive pillars, the central opening being the entrance to the veranda. Above it is divided by four pillars into five open spaces which admit light to the arched front window. These pillars support the outer edge of the roof of the veranda. In each end of the veranda, cut in the end walls, a gigantic figure of Buddha twenty-five feet high stands on a raised plinth. Low on the left leg of the figure in the north end of the veranda, are cut, in old English characters, A. Butfer, K.B.J., B., J.S., 78, initials, which as is shown by a writing in another cave, stand for Ann Butfer, K. Bates, John Butfer, K. Bates, John Butfer, and John Shaw, who visited the caves in 1678. Between the two sides and the central doorways the front of the cave is adorned with life-size statues in bas-relief of men and women after the style of the Karli figures. The men wear the same curious head-dress, and the women the same heavy earrings, bracelets, and anklets. Above these are rows of seated Buddhas, and above the Buddhas again is the great arched window, through which light passes into the nave of this great Buddhist cathedral. The roof is high and vaulted, and at the far end is a semi-circular apse, in the centre of which stands the object of adoration a relic shrine. Separated from this central space by two rows of pillars are two aisles. These are continued round behind the relic shrine where they meet forming an unbroken row of pillars. It is from the plain entablature above these pillars that the vaulted roof springs, the ceilings of the aisles being flat and very little higher than the capitals of the pillars. Of these pillars only eleven on the north side and six on the south side have been finished, the others are plain octagonal columns from top to bottom. The finished pillars have water-pot bases and capitals. The base rests on a paramidal pile of four or five flat tiles or plates and the capitals support a similar pile of plates in inverted order. Over each of these pillars is a group of figures. In two cases the figures worship a relic shrine which is placed between them, on another a tree is worshipped, and on the rest are men riding elephants and horses. Some of the pillars once bore traces of plaster with painted figures of Buddha. The relic shrine is plain and has lost its umbrella which was supported by a pillar of which the base may still be traced. Round the drum or cylindrical base are square holes at equal intervals apparently for lights. The roof of the nave has had arched wooden ribs similar to those at Karli, their positions being marked by dark bands on the rock. Under the great arched window and over the central doorway is a wide gallery supposed to have been used by musicians. There are now no means of getting to it except by a ladder. There are nine inscriptions in and about this cave. In the right gate-post is a deeply cut and distinct rather defaced inscription of 22½ lines. The right

side is imperfect as that part of the gate-post was built of squared stones which have been removed. The original length of the lines was three feet eight inches, which by the removal of the stones has been reduced to two feet in the upper part and three feet one inch in the middle. This is a valuable inscription, but much of importance has been lost in the upper lines. As it now stands, all that can be gathered from it, is that the cave was made in the time of king Yajñashri Satakarni Gautami-putra (A.D. 117-196), by two merchant brothers Gajsen and Gajvir from Datamiti (?) (Sk. Dattamitri) in Upper India, and that the temple was dedicated to the Bhadravani school of Buddhism. The inscription mentions the names of several Buddhist monks, Kalvarjit, the reverend Thera (Sk. Sthavira), Achal, the reverend (Bhadanta) Gahala, Vijaymitra, Bo. Dharmapal and Aparenuka, the son of a Buddhist devotee and merchant. The inscription closes with the words Finished by Badhika, the manager, and the pupil of the old Buddha monk Seul. The cave was carved by the great mason Vidhika with Shailvatak, Kudichak and Mahakatak. Cut into the left gate-post is another inscription of eleven lines, originally three feet four inches long. It is deeply cut, and the rock being smoother and of a lighter colour it is more distinct than the last. The left side is imperfect in the upper lines owing to the outer angle of the gate-post having been broken off. The inscription, which is in characters of the second century, records gifts. The name of the giver is lost. It mentions gifts made in several places, in the Ambalika monastery in Kalyan, something given in the old district (Sk. ahar) of Sopara (Sk. Shurparaka), a monastery, vihar, in Paithan (Sk. Pratishthana), a Chaitya temple and thirteen cells in the cave of Pratigupta, the grant of an endowment to support the Rajatadag reservoir on the way to Paithan Asana and Chulkappikuti(?) a cistern and some other things. The third inscription is under a standing figure of Buddha, on the inside of the outer wall of the veranda, between the left gate-post and the left colossal figure of Buddha. It is of three lines each two feet eleven inches long. The letters belong to about the fifth century. It refers to the carving of the image of Buddha below which it is set and states that the image was made by the Shakya friar Buddhaghosha, residing in Mahagandhkuti a disciple of Dharmavatsa and teacher of the three great Buddhist books, *tripitaka*. There is a fourth inscription of one line, three feet one inch long, under a sitting Buddha sculptured on the back wall of the veranda, above the dancing figure on the right side of the doorway. It is cut in letters of about the fifth century, and is tolerably distinct but high up. It records, 'The meritorious gift of the Shakya mendicant Dharmagupta'. The fifth inscription, of one line ten inches long, is cut into the square shaft of a small bas-relief relic shrine on the right wall outside the veranda. It is deeply cut in characters of about the fifth century, and, as it stands is complete. It gives the well known Buddhist formula. The sixth

inscription, of nine lines each ten inches long, is cut into a pilaster on the right side of a standing Buddha which is sculptured on the western wall inside the small chamber to the left of the entrance. It is faintly cut in letters of about the fifth or sixth century and records that the image was the gift of Acharya Buddharakshita. A seventh inscription, of three lines, was found on the face of a squared stone, 19½ inches long by 10½ broad, that lay on the outside terrace under the trees in front of this cave. The letters are of the fifth or sixth century, and the inscription is about the building of a house or *ghar* (Sk. *griha*). The name of the person who built the house is doubtful. An eighth inscription of two lines, was found on the face of a smaller stone in front of the cave. It is probably part of the same inscription and seems to contain a portion of the lower two lines. The letters are of the sixth century. On the right of the inner doorway an inscription of four lines is painted in white upon one face of the octagonal column. It is very faint in places, but the date is fairly clear, especially in the afternoon sun. The date may be "either *samvat* 921 or 927 Ashvin Shuddh 1.....". A similar inscription occurs on the next face of the column, and two others on two faces of the column on the opposite side of the doorway. These are fainter and less legible.

In the open space in front of Cave 3 there were once two or three large relic mounds, of which the largest was built of stone and brick and was from twelve to sixteen feet high. Dr. Bird gives the following account of the opening of this relic mound in 1839: "After digging to the level of the ground and clearing the materials, the workmen came to a circular stone, hollow in the centre, and covered at the top by a piece of gypsum. This contained two small copper urns, in one of which were some ashes mixed with a ruby, a pearl, small pieces of gold, and a small gold box containing a piece of cloth; in the other were a silver box and some ashes." Two copper plates accompanied the urns containing legible inscriptions in the cave character, of which the following is believed to be the translation: Salutation to the Omniscient (Buddha). In the year 245 of the increasing rule of the Traikutakas, in the great monastery of Krishnagiri, Buddharuchi, an inhabitant of Kanak? (Kobhoka or Katoka) a village in the Sindhu country, the son of the glorious Buddhashri and Pushyavarman, intent on religious duties, of the religion of Shakyamuni (who was) strong in the possession of the ten powers, revered, possessed of perfect knowledge, an Aryagana of his (that is Shakyamuni's) Shravals, erected this relic shrine, chaitya, of dressed stone and brick to last while the moon, sun and ocean endure, to the great Shrivak of the Paramamuni (Buddha), the noble Sharadvatiputra. Therefore let the Devas, Yakshas, Siddhas, Vidyadharas, Ganas and Manibhadra, Purnabhadra, Panchika, Arya Vajrapani, Vankanaka(?) and others be propitious. Moreover, as long as the milky ocean, the waters of the whirlpools of which are

whirled round by the sea monsters which are driven about by its thousand waves, is an ocean of milk, as long as the clear river flow into the ocean; so long may this enduring and auspicious fame attach itself to the excellent son of him named Pushya (Varman). Only the faintest traces of this relic mound remain.

CAVE NOS. 4-5: Cave 4 is a small circular chamber to the left of Cave 3 containing a relic shrine. This cave is adorned by a series of monk figures in three panels. It has an inscription of three lines and two letters, cut into one side of the square tee of the relic shrine. It is cut in letters of about the fifth or sixth century, and states that the relic shrine was made to hold the relics of the reverend old Buddhist monk Dharmapal by Shivalitanika, wife of the goldsmith Dhamanaka. Turning north, up a broad flight of steps, is Cave 5, a plain two-mouthed water cistern with a long inscription cut over it. The original length of line was probably nine feet ten inches of which one foot ten inches on the left have entirely peeled off. Though deeply cut the inscription is much defaced, which is specially to be regretted as it is one of the oldest and most important in the series. It is inscribed in rather corrupt Sanskrit, the letters being of the age of Vashishthiputra (A.D. 133-162). It records the gift of a water-pot by the minister Shatoraka. Though nothing distinct can be made out of the rest of the inscription, it appears from the fragments that this Shatoraka was the minister of the queen of Vashishthiputra. The queen is mentioned as belonging to the Karadamaka dynasty and it further appears that she was connected with the Kshatrapas, the word Mahakshatrapasya being distinct. She was perhaps a grand-daughter on the maternal side of a Mahakshatrap.

CAVE NOS. 6-9: Entering the ravine of watercourses, between the two knolls, and continuing on from Cave 5, come caves 6 and 7, both much ruined and of little consequence. Above the two mouths of the cistern, at the left end of Cave 7, two deep distinct inscriptions, one of three and the other of four lines, are cut into the rock side by side and about six inches apart. The length of line in the first is two feet four inches and in the second two feet nine inches. Both inscriptions refer to the cisterns. One records that one cistern is the gift of Samika, a merchant of Sopara; the other that the other cistern is the gift of a goldsmith Sulasdatta of Chemula (Chaul), the son of Rohini Mitra. The letters are of the time of Vashishthiputra (A.D. 133-162) or perhaps a little earlier. After passing two great rocks in the stream bed and up some notches in the rock, is number 8, a water cistern, and beyond it Cave 9, a large plain room with four thick square columns in front. It is unfinished and forms the lower storey of Cave 10 above.

CAVE No. 10: Following the ravine, a long flight of steps leads to Cave 10 generally called the Darbar Cave, the next largest cave to 3. Its arrange-

ment differs greatly from that of most other caves. The frontage is a long veranda 72' 6" by 8' 4" supported outwardly upon eight octagonal columns. A little chapel at the eastern end has some figures of Buddha and attendants. Three doorways and two windows communicate with the inner hall which is a long rectangular room, the same length as the veranda. Round the two sides and back of this inner hall runs an aisle separated from the room by pillars. In a shrine that stands out from the middle of the back wall across the full depth of the aisle, is a large seated figure of Buddha, and in the back walls of the aisles are two small cells. The most curious feature in the cave are two long low seats or benches running down the whole length of the centre. They seem to show that, like the Marathwada at Ellora, the cave was used as a place of assembly or as a school. In this cave are two inscriptions, one much older than the other. On the left wall, outside the veranda and above a recess over the cistern, is a minute inscription of sixteen lines, six feet four inches long, with part of another line and two half lines. Where not defaced it is tolerably distinct, and seems to be written in letters of about the fifth century. The language is pure Sanskrit and the whole inscription is in verse. It records the excavation of the cave by a merchant whose name is gone. In the fourth line he is described as famous among the millionaires of the great city of Chemula, as one whose widespread fame had bathed in the three seas. In the fourteenth line is mentioned the grant, to the Kanheri friars, of a village called Shakapadra at the foot of the hill. In the last part of the inscription some account is given of a preceptor, *acharya*, named Kumar. The other inscription is on the architrave over the veranda colonnade. It consists of three upper lines eleven feet long, three lower lines eleven feet seven inches long, and two additional lines five feet six inches long, to the left of the three lower lines and on the same level. It is faintly cut but distinct, and the letters apparently belong to about the ninth century. The inscription records an endowment, *akshaya nivi*, of 100 drammas by a great Buddha devotee from Gaud (Bengal) or Upper India, on the second day of the dark half of Margashirsha (December-January) in the Prajapati year, after seven hundred and seventy-five years, in figures Samvat 775, of the Shak king had passed, during the victorious and happy reign of Amoghvarshdev, the great sovereign, the great king of kings, the noble lord, meditating on the feet of the great sovereign, the chief of kings, the majestic lord, the illustrious Jagattung; and during the flourishing and victorious reign of Kapardi, king of the Konkan, who by Amoghvarsh's favour has gained the five great titles, a jewel among the chiefs of districts, meditating on the feet of Pulashakti, the gem of the great chiefs of districts On the wall, cut in thick plaster, to the right of the middle door, are some records of English visitors with the dates 1697, 1706, 1710, and 1735.

On the opposite side of the ravine, Cave 70 has a long inscription of about the same date as that over the pillars in Cave 9 and very like from same hand.

CAVE NO. 11: The next cave on the original side is Cave 11, which is further up the ravine. It consists of a veranda supported outwardly on two small pillars, an inner room about fourteen feet square, and a chapel with a large relic shrine in the centre. Opposite to Cave 11, on the other side of the ravine, is Cave 79. Next to Cave 11 on the original side is Cave 12, a plain small room with a veranda and a water cistern on one side. On the left wall, outside the veranda and over a large recess, is an inscription of about ten lines, five feet six inches in length. The letters, which are of the time of Vashishthiputra (A.D. 133-162), are deeply cut, and, where they have not peeled off, are distinct. They record the gifts of a cave, a cistern, a seat and a sleeping bench by an inhabitant of Kalyan, (name gone), a merchant, son of Shivmitra. There is a further gift of clothes and, Karshapanas and one Pratika a month to the friars who lived in the cave in the rainy season. Over against this is cave 80. Cave 33 is a group of three or four broken caves with some ruined relic mounds. In this cave some interesting discoveries were made by Mr. West in 1853. In the centre of the floor, which was covered with earth, were found the foundations of four small relic shrines of unburnt bricks. In one of these foundations, which seemed to have been undisturbed since the destruction of the shrine, fragments of clay seals were found representing a sitting Buddha surrounded by ornaments. Further search showed many similar impressions in dried clay, also several impressions of round seals of various sizes bearing inscriptions. Some larger fragments of dried clay which had been moulded into peculiar forms, were discovered to have been the receptacles in which the inscription seals had been embedded. The larger fragments of dried clay were found to be portions of six varieties of seal receptacles. The impressions of inscription seals were laid face to face in pairs, and one pair was embedded in each receptacle. They were small round pieces of dried clay with a flat face bearing an inscription in relief, evidently the impression of a clay with a flat seal, and a rounded back, which bore the impression of the skin markings of a human palm, showing that the clay was laid upon one hand while the seal was impressed with the other.

An examination of the most distinct of the seal impressions showed some words of the Buddhist formula, and this led to the deciphering of the whole inscription. On many of the other seals, the inscriptions, though differently divided into lines, were precisely alike, and represented in letters of about the tenth century, the well known Buddhist formula. One seal had an inscription in sixteen lines, the last three of which were found to be the Buddhist formulas. All the impressions representing a sitting

Buddha seemed to have been made with the same seal as the same defects occurred in all. The figure was represented cross-legged under a canopy, surrounded by ornaments and with three lines of inscription beneath it. Portions of seventy distinct impressions of this seal were found in Cave 13 of which two were broken, fifty-five were pieces containing the whole sitting figure, the rest were in smaller fragments. The flat faces of the impressions were painted red, while the round backs bore distinct impressions of the skin markings of human hand, showing that the seal was impressed in the same manner as the inscription seals.

There were a variety of fragments of moulded clay found with the seal impressions. It was doubtful what they represented, but several of them, fitted upon others, formed mushroom shaped ornaments which would fit on to the broken tops of the receptacles. One was a fragment of a larger umbrella-shaped canopy; another appeared to be one-half of a mould for casting coins, bearing the impression of a coin which might possibly be a very rude representation of a man on horseback. A brass or copper earring was found embedded in a small ball of ashes.

Two stone pots were found buried in the earth between two topes. They were of laterite or some similar stone, and had covers fitting a sunken ledge on the top of the pots. Each of them held about a table-spoonful of ashes, one pot had three copper coins and the other two copper coins. Of the coins, the first three appeared to have been little worn and were covered on both sides with well cut Arabic letters which differed in each coin, though all three bore the date H. 844 coinciding with A.D. 1440-41. The latter two were much worn and the inscriptions were difficult to read and contained no date. On the other side of the watercourse are caves 81 and 82.

CAVE NOS. 14-15: Still following the ravine and crossing an upward flight of steps is cave 14, a well finished cave but infested with bats and bad smells. The shrine at the back of the hall has a little ante-chamber with two slender pillars in front. The roof has remains of plaster. Opposite Cave 14 is Cave 83. Over the cistern corner of Cave 14 a rough path leads to Cave 15, an unfinished cave that seems to have contained a built relic mound. On a tablet, cut on a detached rock between Caves 14 and 15, is an inscription of four lines one foot four inches long. It is deeply cut and complete but not very distinct. The letters, which are of the time of Vasishthiputra (A. D. 133-162), record the dedication of a pathway by one Kumar Nand (or son of Nanda?) of Kalyan. Opposite to this on the other side of the ravine, is Cave 84.

CAVE NOS. 16-21: Cave 16 is a small cell cut in the rock with a relic shrine. Cave 17 is open in front with a group of cells walled off in one end, and a low bench running round two of its sides. Across the ravine are Caves 85 and 88. Cave 18 is a water cistern and Cave 19 a small cell. On

the left wall of the porch of Cave 19 is a faintly cut and rather indistinct inscription of 2½ lines three feet long. It is cut in letters of the time of Vashishthiputra (A.D. 133-162) and records, the gift of cave by a recluse (name gone, perhaps Asad), brother of the reverend Vir, who also gave and endowment from which to supply a garment to the monk living in the cave. Cave 20 is a broken cauern with some low benches. Cave 21 is rather a good cave with a cistern on the right and a projecting porch supported outwardly by two pillars with cushion capitals. Beyond the porch is the veranda, the hall twenty-six feet ten inches long by twenty-two feet four inches wide, and the shrine with a seated figure of a teaching Buddha. There are Padmapanis on each side and Buddhas in the side niches with angels about. The most curious feature in this cave is a figure of Padmapani on the right of a seated Buddha, in a niche to the west of the porch with eleven heads. Besides his proper head he has ten smaller heads arranged in three rows above, four in the central row and three on each side of it. There is also a litany group, like that in Cave 2, but much damaged. On some plaster to the right of the shrine door are the painted outlines, of several Buddhas.

Dam : At this point the ravine widens into a large basin and has, across its mouth, the remains of the massive stone dam of which mention has already been made. On a detached rock, between Caves 21 and 22, is an inscription about the making of the dam. It is deeply cut and distinct, but most of the first line and part of the second have peeled off. The letters are of the time of Vashishthiputra (A.D. 133-162) and record the gift of a reservoir by a merchant named Punaka.

CAVE NOS. 22-28: Continuing in the same direction is 22, a small cave, neatly cut, with a veranda and a cell furnished with a sleeping bench. Cave 23 is a long straggling excavation much like 13 with some benches along the back wall; Cave 24 is a small cell; 25 is the beginning of a cave and 26 another small cave, 27, which comes next was meant to be large, but never went much beyond a beginning. In front are two half-cut pillars with cushion capitals. Some little distance lower is 28 which is of no importance. From this, as 29 is back towards 3, it is best to return by the other side of the ravine taking the caves from 87 to 78.

CAVE NOS. 87-78: Cave 87 is a little room and veranda with a water cistern; 86 is similar in plan but rather larger; 88 is the beginning of a cave up above between 85 and 86; 85 is a small room much ruined; 84, which has a figure of Buddha in a niche in the back wall and one of the more modern inscriptions; 83 is a long straggling cave with a row of six cells in the back wall and the remains of one or more built relic mounds. 82 is a small broken cave; 81 is a neat little cave with a long inscription and a doorway and little lattice window on either side. The veranda is open and pillarless. 80 originally included three rooms, which are now broken

into one another and much destroyed; 79, a plain little room with a veranda and two pillars, is apparently unfinished. In the back wall is a long rectangular niche with a number of small seated Buddhas. In the inner dark chamber of cave 78, on the front of a pedestal or altar before a sitting figure, is an inscription of four letters. The surface of the stone is much honeycombed and the first two letters are illegible. The letters are of the time of Gautamiputra II (A.D. 177-196), or a little later, and the language may be Sanskrit. On the architrave over the veranda colonnade, is another inscription in Sanskrit of two sets of five lines, each line seven feet long. Each line is over the space between two pillars and the short line below is on the capital of a column. The first part, which is inscribed in letters of the ninth century, records the gifts, by the reverend Nainbhikshu, of an endowment of 100 drammas to the friars living in the large monastery of Kanheri during the reign of Kapardi (II), king of the Konkan, the humble servant of Amoghvarsh, Shak 799 (A.D. 877). Near the above but separated by a line to avoid confusion is another inscription which seems to mean: During the reign of Pulashakti, governor of Mangalpur in the Konkan, the humble servant of (the Rashtrakuta) Amoghvarsh beloved of the world, the great devotee Vishnuranak, the son of Purnanahari, living on the lotus-like feet (of the king) requests the honourable brotherhood (of monks) living in Kanheri to 'Read three leaves of the revered (books) Panchvinshati and Saptasahasrika'. Vishnuranak gave 120 drammas to keep up this sacred reading. On the left wall, outside the veranda of Cave 81 over a recess, is an inscription of twelve lines, each line three feet nine inches long. It is cut rather deep and is fairly distinct, the last four lines being clearer and probably later than the rest. It records the gift of a cave and cistern by the devotee Aparenuka, son of Ananda, inhabitant of Kalyan, on the fifth day of the first fortnight of Grishma (April) in the sixteenth year of Gautamiputra Yajnasri Satakarni (A.D. 177-196). Also of 200 *karshapana* and a field in the village of Mangalathan (Sk.Mangalasthan), as an endowment to provide sixteen clothes and one *pratika* a month during the rainy season. On the right wall, outside the veranda of Cave 82, is an inscription of probably more than five lines, originally three feet three inches long. It is cut rather deep but the rock is honeycombed and weatherworn, so that in places the letters are very indistinct. About three letters are wanting at the end of the first line and a corresponding number below. The letters are of the time of Gautamiputra II (A.D. 177-196), and record a gift by a nun (name gone), the disciple of some reverend friar. On the right wall, outside the veranda of Cave 84 and above a recess over a cistern, is an inscription of eight lines, three feet three inches long. It is faintly cut on a tablet surrounded by an ornamental border, the surface of the tablet being much corroded. The letters are of about the fifth century. It probably records the gift of a cave.

CAVE NOS. 29-36: About fifteen yards to the north of and on a much higher level than number 3, the cathedral cave, is 29, an ordinary sized cave with a hall twenty feet nine inches by eighteen feet five inches. A low bench runs round two sides of the hall, and the walls are adorned with numerous Buddhas, seated on lotus thrones supported by Naga figures. There is a plain open window on the left of the hall door and a latticed window on the right. This cave is provided with the usual water cistern on one side. On the inner wall of the veranda, over and between two grated windows is an inscription of one line seven feet six inches long, and of seven lines three feet one inch long. The inscription, which is deeply cut on a rough surface and tolerably distinct, records, in letters of the time of Gautami-putra II (A.D. 177-196), the gift of a cistern and a cave by a merchant Isipal (Sk. Rishipal), son of Golanaka, inhabitant of Kalyan, and (the gift) of a field in the village of Saphad as an endowment from which to supply a garment to a monk during the rains and in the hot season to make an awning mandap. 30 and 31 are small caves of little interest. 32 differs in plan from any cave except 45. A long veranda is supported along the front on four plain thick octagonal pillars. Instead of having the doorway of the hall in the centre of the back wall of the veranda it is pushed towards one end, the other end being occupied by a group of cells. Two oblong windows much larger than usual light the hall, one on either side of the doorway; and further along the wall, another similar window opens into the cells. Round two sides of the interior of this hall runs, a low bench. A water cistern is attached to this cave. Passing up the steps between 30 and 31, keeping to the left, is 33, a much damaged cave with a water cistern and long benches against the rocks outside. 34 is a small cave with two pillars supporting the front of the veranda; and two little lattice windows one on either side of the doorway, admitting light into the little room. Cave 35, next in size to 10, has the floor considerably raised above the outer court and has a well cut flight of steps leading to the veranda. The front of the veranda is supported on four thick plain octagonal pillars. Between each of the pillars, except the middle pair, is a low bench with a back that forms a low parapet wall from pillar to pillar. The outside of this wall continues straight down to the floor of the court. The upper part is adorned with the Buddhist rail pattern and an upper horizontal edging of festoons, which, in timber fashion, are shown as if resting on the cross beams of the veranda floor, the square ends of which are allowed to project a little beyond the face. These again rest on a long horizontal beam which runs the whole length of the front of the cave, the beam itself resting upon vertical props which at intervals rise from the ground. The veranda walls are covered with representations of Buddha in different attitudes. A central and two smaller side doorways enter on a large hall, forty-five feet six inches by forty feet six inches, with a bench running round three sides and cells off the two side walls. These inner

walls are also covered with sculptured figures of Buddha and Padmapani. A good water cistern is attached to the cave. From 35 the path leads up the rock, over the cistern near 33, southwards, across an upward flight of steps, about fifteen yards to 36 a much damaged cave. Outside the veranda on the right and left walls of cave 36 are two inscriptions. The right inscription of seven lines, three feet eight inches long, is faintly cut on a somewhat honeycombed surface. The lines seem to have originally been ten inches longer and in this part have become illegible. The left inscription, probably of eight lines three feet six inches long, is faintly cut on a honeycombed surface and is indistinct. Both inscriptions relate to the same subject and have the same date. The names of the donors are different. The inscription runs: 'In the eighth year of king Madhariputra the lord Shirisena, in the sixth fortnight of Grishma (April-May) on the tenth day, a merchant householder, the son of Venhunandi, merchant, living in Kalyan, made this cave of Satta (?) with the respectable, with his father Venhunandi, with his mother Bodhisama, with his brother hathi, with an assembly of all co-religionists.' On the left wall, outside the veranda and near a recess over a cistern, is a third inscription of ten lines three feet long. It is faintly cut, on a rough surface exposed to the weather, in letters of about the time of Gautami-putra II (A.D. 177-196). It records the gift of a cave, a cistern, and a bathing cistern by Lavanika, wife of Ayal (Sk. Achal), a merchant, son of Nandana and inhabitant of Kalyan, and of an endowment of 300 Karshapanas. The inscription also mentions something done in the Ambalika (monastery?) in Kalyan.

CAVE NOS. 37-41: Further in the same direction, passing a dry cistern, is 37, a small cave with two front pillars broken away. It has a latticed window on either side of the doorway to the inner room and a cistern outside. On the rock, near the entrance to the open gallery (38) is a deep cut and distinct inscription of one line fifteen inches long. At a little distance below it, to the left, is this symbol , 10½ inches square and apparently of the same age.

The four long open galleries, under the south-western brow of the hill, 38, 39, 40 and 41, though rarely visited have several objects of interest. From the Tulsi side, 38 is the first to come in sight, as the path passes under it about a mile from the Cathedral Cave (No. 3). Like the three other galleries, 38 seems to be an enlarged natural hollow in the face of the cliff, where a band of soft rock lies between two harder layers. The harder belts are blackened by rain, while the soft band has worn into dust and been blown away, leaving a long hollow under the brow of the hill, where the rock, being sheltered from the rain, keeps its natural sandy colour. The only safe entrance to 38 is from above, where a path, cut in the rock and furnished with steps, crosses the lower plateau of rolling

ridges, and may be reached either down the steep slope of 55, or by keeping below the terrace wall in front of 36. Following this path southwards, it turns suddenly to the right over the brow of the precipice, alongside which it descends by broken steps cut in a semi-detached rock, which end in another rock-path leading north to 39 and south to 38. The path to 38 goes down some steps and up others to the level of the floor of the gallery and is soon sheltered by the rock above. The floor of the gallery is covered with brick-dust, the foundations of fifteen to twenty small brick topes or relic mounds, buried in their ruins. Beyond the brick ruins are the remains of a large stone tope, and behind the stone tope, are three small chambers, with much sculpture greatly decayed owing to the perishable quality of the rock. The first chamber has a group on both sides and at the back, each consisting of a large sitting figure with attendants, two of the attendants in each group being life-size. Between the first and second chambers is a small sitting figure with attendants on the left wall; a standing figure with attendants on the right. The third chamber has a standing figure with attendants, on both side-walls, a sitting figure with attendants on the back, and outside the remains of some sculptures. All these chambers have remains of plaster and traces of paint. Beyond the large stone tope, the floor of the gallery suddenly rises about fourteen feet to a short level space, on which are the foundations of eleven small brick topes, buried in their ruins. Another rise of three feet leads to a level containing the foundations of thirty-three brick topes, also buried in their ruins. These topes have been built on platform paved with brick, and in some places the rock above has been cut to make room for them. Brick ruins, the remains of other topes, extend beyond the fourth chamber, which is semicircular, with a small ruined relic shrine in the centre and a small recess at the back. From this point, brick disappears for about eighty feet, the floor beginning to rise past another semicircular chamber, above the level of the gallery, with a small rock relic shrine in the centre and an umbrella shaped canopy cut in the ceiling. It then passes a relic shrine in bas-relief and the beginning of a cell, where broken bricks again appear and go on for about two hundred feet, no doubt covering the foundations of brick topes. The floor of the gallery then rises rapidly to the end, where a bench is cut in the rock, commanding a fine view of Vasai. Near the end of the gallery are three recesses, with benches from six to ten feet above the level of the floor; and below the first recess are three sockets cut in the rock for fixing wood work. A rock-path formerly passed the end of the gallery, leading to steps up the hill. But the first part of this path has slipped down the cliff and communication is cut off.

Of the numerous topes in this gallery, the ruins of the large stone tope have been fully explored, and many of the brick topes have been cleared. In 1853 the large stone tope presented the appearance of a heap of dust and stones decaying into bluish earth, which had probably not been

disturbed for ages. It was noticed that one or two of the stones were covered with small sculptured figures, and the whole heap was carefully turned over and cleared in search of sculptures. The result was the discovery of the lower part of a large tope, built of stone, differing from the neighbouring rocks, and of some architectural merit. This stone tope has been a sixteen sided polygon for a greater height than the present ruins, and above that it must have been circular. The many-sided base of the tope, which measured about twenty-two feet in diameter, was, for twenty-seven or twenty-eight feet from the ground, ornamented with level belts or friezes of sculpture, separated by narrower bands of tracery, and perhaps, divided into panels by upright pillars and pilasters. Too little of the tope is left to show for certain the number of tiers or friezes of sculpture which encircled the base. There seem to have been nine tiers or belts, several of which were sculptured into figures or tracery. Portions of the two lowest belts remain in their original position the other fragments that have been recovered were found scattered among the ruins. The lowest belt seems to have been plain and less than an inch broad. The second belt was about two inches broad and had figured panels. One of these (Mr. West's 1), measuring eighteen inches square, has a central and two side figures. The central figure is a broken spirit or Yaksha-like form, which with both hands steadies on its head a relic shrine, apparently a copy of the tope. Its many-sided base seems carved into six level belts and supports a semicircular-cupola, from the centre of which rises a tee of five plates, each plate larger than the one below it. On either side of the central tope bearer are two larger human figures, and behind are damaged figures which seem to bring offering in dishes. Mr. West's fragment two, which he thinks may belong to a higher belt is about six inches broad, it has two rows of heading, and is divided into three small panels. On the right (visitor's left) is a central *kirtimukh* or face of fame with a body and an elephant's head on both sides. The next panel is a man holding a rosary, beyond him are two elephant's heads neck to neck, and the end is a panel of tracery. The next four fragments (Mr. West's 3, 4, 5 and 6) perhaps belonged to a fourth belt about six inches broad. They are groups of lions, tigers, cattle and deer, peaceful and undisturbed, showing how under Shakyamuni's influence the lion and the lamb lay down together. Mr. West's fragment seven, which he thinks may have belonged to the fifth belt, is about nine inches broad. Above is a scroll of tracery about three inches broad, divided by upright lozenge panels. Below is a plain rounded moulding, about six inches broad. The sixth frieze was about eighteen inches broad. What remains of it in its place is plain. But Mr. West thinks that the groups of figures in his fragments 8, 9, 10, 11, 12, 13 and 14, may have belonged to this belt. In fragment eight (3' 6" × 13" × 7") in the extreme right (visitor's left) a man, probably an ascetic without ornaments and with his hair standing out from his head in a great

circle of curious tufts, sits under a tree on a stone bench, perhaps draped with cloth; his right leg is drawn up across the bench and his right hand holds near his chest a short broadbladed dagger. His left leg rests on the ground and his left hand is set on his left thigh. On the ascetic's left a man, who, has dismounted from his horse, kneels on stones before the ascetic, and with joined hands, seems to ask his help. This figure has a curious head with hair falling below the ears or it may be a cap, and wears a waistcloth tied in behind, and a belt or waistband. His horse, sturdy long-tailed cob, has a bridle without a head-piece, a saddle except for its high pommel much like an English saddle, a girth and two belts, one passing round the chest, the other under the tail. To the left of the horse the ascetic apparently again appears though the head-dress is a little different. He is seated and rests his right hand, in which lies something, perhaps bread, on his right knee, and he holds up his open left hand as if forbidding. A male figure, apparently the same as the kneeling figure in the last, stands with shock hair and a dagger in his right hand, and something, perhaps bread, in his left hand. Behind and above, a woman seizes the hands, and a man the feet, of a male figure who struggles to get free. It is difficult to make out the meaning of this group. Perhaps two travellers have been waylaid by thieves, one is carried off, the other escapes. The traveller who escapes goes to a holy man who takes from him his sword and gives him food to offer the thieves and induce them to give up his friend. To the left (visitor's right) of this group the stone is bare and worn. It was once written with letters of the fourth or fifth century. One letter *ko* is still plain. On the same slab, separated by a plain pilaster, is a group of three figures under tree. In the background a standing man, his hair tied in a double top-knot and with a plain necklace and bracelet, blows a conch. Below on the left (visitor's right) a woman, with big round earrings, a necklace, and a top-knot, kneels holding her hands in front. On her right is a kneeling male figure with a double top-knot and bracelet with something broken, perhaps a musical instrument, in his raised left hand. The object of worship, which these figures are reverencing, has gone. Fragment ten measures $2' \times 1' 3''$. In the right (visitor's left) is a standing woman with a sword in her left hand, and, behind her, another woman. These figures are separated by a pillar square below and rounded above, in the fourth or fifth century style. To the left (visitor's right) of the pillar, under a tree is standing woman, with bracelet, waistcloth, and anklets. Her right hand is on her breast and her left is raised to pluck the leaves of a tree. Behind her is a man's face, and two male figures stand in the background. On her left is a seated figure apparently an ascetic; with his hair in the dome-coil or *fata* style, no ornaments, and waistcloth passed round his knee. His right hand is up to his chest and held something which is broken. His left hand is stretched forward and seems to clutch a sword which is held in

the right hand of a male figure who seems to be running towards him. This figure, whose head-dress, like a three-plaited tiara, seems to show that he is a king, wears a necklace and armlet, and a waistcloth which falls in a tail behind. A woman, perhaps the same as the woman to the right of the ascetic with a big earring and back-knot and an anklet, kneels in front and clasps the king's right knee as if in fear. The king seems to brandish his sword as if about to kill the woman, and with his left hand tries to free the sword from the ascetic's grasp. On the king's left a woman, standing under a cocoa-palm, clutches his waistcloth and seems to try to hold him back. On her left is a running figure with a royal tiara, brandishing a sword in his right hand and his left hand set on his left hip. The story of this group seems to be that a king's wife, the standing woman, on the ascetic's right, has left her home to live in the forests with the ascetic. Her husband comes in search of her, and, finding her, threatens to kill her, while the ascetic clutches his sword and the wife throws herself at his feet asking for pity. In the right of fragment eleven, which measures $2' 2'' \times 9''$, is a seated teaching Buddha under a tree, and, on his right, a seated disciple in the attitude of thought. A man, with a second man on his shoulders, comes from the right and behind them is a band of women dancing and singing. Behind the dancers are lotuses, and, in the extreme right is a dwarf carrying a dish on his outstretched hands. In fragment twelve ($2' \times 8''$) in the right panel are elephants and trees, and in the left (visitor's right) panel a man on a barebacked horse with two attendants in front with shields. Fragment thirteen (which measures $1' 6'' \times 6''$) is a line of six small broken male figures, some seated, others standing. In fragment fourteen ($9'' \times 7''$) an elephant with two riders enters from the right. Before it goes a man on foot with a shock head of hair and a coarse waistcloth. He carries a dagger in his right hand and a long shield in his left hand. Four more fragments (15-18) are believed by Mr. West to belong to a higher belt. They are panels (about $2' 2'' \times 9''$) divided by pillars, in the Elephanta Cave style, showing groups of Buddha, alternately teaching and in thought, with, in each case, two attendant flywhisk bearers. Two more fragments (19 and 20) measure $1' 6'' \times 6''$ and $2' \times 5''$. Nineteen is part of a belt of festooned drapery and twenty has an overhanging belt of rosebuds above and a plain withdrawn band below. The character of the figures, the shape of the letters, and the style of the pillars, seem to show that these sculptures belong to the fourth and fifth centuries.

Some time after the building of the tope, the sculptures were covered with a thin coat of white plaster, on which the features of the figures were painted in red lines, which do not always correspond with the original features. After the lower sculptures had become broken, a circular brick moulding was built round the basement, so as to hide the two lower

friezes; it was covered with a thin coating of white plaster. Besides the sculptures three flat stones were found, bearing portions of an inscription on their circular faces. These stones probably formed a part of the upper circular portion of the tope, below the level where it began to round into a cupola. Many plain stones were also found of the proper shape for forming portions of the cupola. A stone moulding was also found among the dust round the tope. It is a part of the polygonal portion, and bears an inscription in Pahlavi letters, cut in vertical lines, and without diacritical points. The letters are finely but superficially cut, like those in the inscription on the three stones above-mentioned, and the inscription extends over only four lines. It reads, 'The year 390 (A.D. 1021) of Yazdakard Shatraiyar. Mah Frobag'. On another stone of the relic shrine is an inscription of which only two or three detached letters can be read. It appears to have consisted of seven vertical lines on a flat space between two groups of sculptures; but the surface of the stone is so decayed that the letters are just sufficient to show that the words have been Pahlavi. The tope was probably solid, the inner portion being of stone cut from the neighbouring rocks. It had already been broken open and the square in the rock had been emptied of its relics.

Brick Stupas : The foundations of all the brick topes that have been cleared are of three sizes, six feet, five feet three inches, and four feet six inches in diameter. They are solid, of large flat segmental bricks shaped in moulds on the outside, and of square flat bricks within. All the brick work has been covered with a thin coat of white plaster, which does not appear to have been painted. As eight of these topes were carefully searched without any relics being found, it is probable that the place of deposit was in the cupola, which, in every instance, was destroyed. In two of the cleared topes a small plain stone was found occupying the place of a portion of two courses of the brickwork just above the mouldings, and this probably existed in all. A similarly shaped stone was found among the broken bricks between the topes which had an inscription on its circular face. Many square stones cut in steps, and with a square hole through them, were found among the broken bricks and evidently formed ornamental tops for the topes. The great number of these brick topes, there must have been at least 100 of them, makes it probable that they held the ashes of the priesthood and that this gallery was the burying ground of the monastery.

Inscriptions : On the circular edges of three flat segmental stones, which were dug out of the ruins of the large built and sculptured stone tope were three inscriptions one of two lines, and a third of one line. The sizes of the circular surfaces of the stones were respectively $18\frac{1}{2} \times 5\frac{1}{2}$ and $21\frac{1}{2}$ inches by six. The inscriptions were cut in five lines upon a smooth surface. The beginning of all the lines was distinct, but the stone was

corroded at the right end of the second and third inscriptions. They are probably parts of one inscription and the beginnings of the lines were originally in the same vertical line. The first portion begins with the date 921 (A.D. 999) *Ashvin shuddha*. There was another inscription on one of the friezes of this tope alongside the sculptured representation, perhaps of a road robbery, where some faint traces of more ancient letters were barely visible. On the face of a stone, $8\frac{1}{2}$ inches by $4\frac{1}{2}$ inches and 9 inches deep, found among the ruins of a brick burial mound in the open gallery 38, is a three line inscription. The first two lines were distinct, except the third letter in the second line, but the lower line was much decayed. The letters belong to the fifth or sixth century. In the first line occurs the name of an old friar Aiashivanga (Sk. Aryashivanga). On the back wall of open gallery 39, is an inscription of one line six feet nine inches long, written in letters of the time of Gautamiputra II (A.D. 177-196). It is deep cut, but on a honeycombed surface, and records the gift of a cave.

CAVE NOS. 42-43 : A little above 13 and 14, close to the steps that run between them is cave 42, much inferior to it in execution, but in plan, closely resembling Nasik cave 3. The pillars, though now broken, have had the same pot capitals surmounted by the flat tiles and groups of pictures. These groups remain attached to the ceiling and one of the pot capital lies on the ground. The pilasters at either end have a central lotus rosette, with a half rosette above, and the neck between is cut into three large flutes. These are very poor, and, like the pillars, show inferior and careless workmanship. Instead of the usual large hall, two rooms of equal size open from the veranda, each by its own doorway. A low bench runs round two sides of each room. Close by, separated only by a broken partition wall, is 43, a plain cave, with two octagonal pillars in front of the veranda and a small square hall with a figure of Buddha cut in a niche in the back wall. The pillars have been recently plastered with cement. On each side of the central doorway is a little lattice window and a cistern. On the right of the entrance over the mouth of the cistern is an inscription of eight lines whose middle portion is almost totally defaced. The letters are of the time of Gautamiputra II (A.D. 177-196) and record the gift of a cave and cistern by an old nun, the disciple of the reverend Ghos. There is also the record of an endowment of 200 Karshapanas from which to give sixteen clothes and one *pratika* a month.

CAVE NOS. 44-56 : Cave 44 is broken and unfinished. It differs from the rest by having a small chapel in each of the three inner walls of the hall, the fronts of each chapel being supported upon two pillars. There is a cell at either end of the veranda and a cistern outside. Cave 45 is identical in plan with 32. The long veranda is supported outwardly by four square pillars with octagonal necks that pass from the ceiling about one-third down their shafts. At either end of the veranda is a Buddha with attendants,

and in a niche in the back wall is a seated Buddha. 46, 47, 48 and 49 are small caves, the last much destroyed. Outside the veranda on the left wall of cave 48 is an inscription of five lines, originally three feet four inches long. The letters, which are of the time of Gautamiputra II (A.D. 177-196) are clear but not deep cut. The lines are complete at the right hand end, but on the left the rock has peeled off. The upper lines are more indistinct than the rest. It seems to record the gift of a cave and an endowment of some Karshapanas from which to supply a monk with a garment during the rainy months. On the left wall outside the cave 49 is an inscription, probably of nine lines, which may have been four feet long. It is very imperfect, indistinct, and faintly cut. The few legible letters show that, like the last, the inscription is of the age of Gautamiputra II (A.D. 177-196).

Beyond 49, passing over the rock to the south is 50, a neat cave with a cistern, double veranda, a ruined front wall and a bench running round three sides of the interior. Further, in the same direction, comes 51, a tolerably large cave with nicely finished front. The outside of the parapet is of much the same style as 35. Cave 52 is plain but very neat. On the right wall, outside the veranda of cave 52 and above a recess over a cistern is an inscription probably of $9\frac{1}{2}$ lines, three feet four inches long. It is deeply cut, in letters of the time of Gautamiputra II (A.D. 177-196) but on a honeycombed surface. The upper three lines and part of the next two have peeled off, and it is difficult to make out anything of what remains. Cave 53 is like 52. On the right wall, outside, of the veranda and above a recess over a cistern, is an inscription of eleven lines, three feet four inches long. It is deep cut, but on a honeycombed surface, and the centre has peeled off. The letters, which are of the time of Gautamiputra II (A.D. 177-196), record the gift of a cave. Across a small torrent from 53, are caves 54 and 55, small and unimportant. From 55 the path runs back to the north-east, where, above 45, is 56, about the cleanest cave on the hill. It is of fair size and makes an excellent dwelling. As in many of the other caves four octagonal pillars support the front of the veranda; a low bench runs round two sides of the interior, two lattice windows aid in lighting the hall, and there is a cell in one corner with a small window opening into the veranda. In front, a fine open terrace with stone couches, commands a beautiful view of the sea, Vasai creek, and Vasai. There are two inscriptions in this cave. Outside the veranda, on the left wall and above a recess over a cistern is one of eleven lines, three feet four inches long. It is cut to moderate depth, but owing to the honeycombed state of the rock, is not very distinct and part of the centre has peeled off. The letters are of the time of Gautamiputra II (A.D. 177-196) and record the gift of a cave and an endowment by Kalyan worshipper (name gone). On the pilaster, at the right end of the veranda, is the other inscription of $6\frac{1}{2}$ lines, one foot seven inches long. It is faintly cut and indistinct, and is

very modern (ninth or tenth century). A groove has been cut through its centre at a still later date to fix some wooden framing. The inscription refers to something done in the old cave, probably the setting up of some Brahmanic or Jaini mage.

CAVE NOS. 57-66 : 57 is much decayed. 58 is a small but neatly cut cave in good preservation. On the inner wall of the veranda of 58, and to the left of a grated window, is an inscription of two lines, three feet long most of which has peeled off. The letters are of the time of Vashishthiputra (A.D. 133-162). It reads, "The meritorious gift of a cave named Sea View (Sk. Sagara Pralokana)" by the reverend elder Mitrabhuti. This cave is rightly named Sea View as it commands a fine stretch of the Vasai creek and of the sea beyond. 59 is like 58. On the back wall of the recess over the cistern mouth was an inscription of three lines originally two feet nine inches long. It was deeply cut but most of it has disintegrated owing to the porous nature of the rock. "The letters are of the time of Vashishthiputra (A.D. 133-162) and record the gift of a cave and cistern by a nun named Damila." On the inner wall of the veranda of the same cave, and above a small grated window, is an inscription of one line, five feet three inches long. It is clear, though not deeply cut, and all the letters are perfect; three small letters under the line can also be easily read. The letters are of the time of Vashishthiputra (A.D. 133-162), and the inscription records the gift of a cave and a cistern by a nun Damila of Kalyan. 60 is plain and larger than the last two; it has a low bench running along one of the inner walls. 61 is like 60 but smaller; 62 is unfinished. A small chapel in the back wall has two pillars supporting its front and are now reinforced with plaster. It is probably the ante-chamber of a shrine that was ever begun. Caves 63 to 68 run parallel to these, on a higher level. Almost all of these caves were used as dwellings by Jogis and other ascetics. 94, is a large well cut cave in style of 35, 93, 64, a fairly large cave, has had its front pillars plastered with cement.

The veranda walls are covered with sculpture, and two large oblong windows light the hall which is a large plain room with a low bench round two sides. On the back wall of a recess over cistern mouth, to the right of the entrance of cave 64, is an inscription probably of six lines faintly cut and indistinct. The two lowest lines have disappeared, and nearly half of the third and fourth lines are illegible. The letters are of the time of Gautamiputra II (A.D. 177-196). It records the gift of a cistern by the recluse Jamadevikam, daughter of the very rich Shrivtana (Sk. Shrivtānu) and the mother of Mahasakdeva. (65) 92 is small and much ruined. (66) 91 is rather an interesting cave from the amount and nature of the sculpture. It has the best representation of the Buddhist 'litany' that occurs at Kanheri. The arrangement of the little groups is much

the same as in cave 2. Padmapani has two female attendants one on either side. The fourth compartment from the top on the right side represents a man on his knees praying for deliverance from a fire, in the middle of which is a human head. The figures are generally cut with greater spirit and more variety of pose than in cave 2; they are also in much greater relief. The rest of the well is covered with relic shrines and figures of Buddha on his lotus throne upheld by Nagas. In the back wall is cut a throne for a seated Buddha, but the seat is empty and a wretched attempt at a linga supplies its place.

On two of the outer pilasters and on the wall just above cistern are three Pahlavi inscriptions, the work of Parsi visitors of the eleventh century. The inscription on the wall above the cistern is illegible.

CAVE NOS. 67-76: In the rock under 66 is a cave whose front is nearly filled up. 86 (67), a small cave with much sculpture like that in 66, has a shrine in the back wall of the hall with a life-size seated Buddha with numerous little figures on shrine walls. (68) 88 the last of this group is a small plain cave neatly finished. On the left wall, outside the veranda is an inscription of seven lines, deeply cut and distinct but the upper lines partly defaced. The letters are of the time of Gautamiputra II (A.D. 177-196) and record the gift of a cistern and a cave (?). The name and residence of the giver have been lost. He seems to have been a recluse named (Bu) dhak. A little way down the hill to the north-west is 87 (69), a plain much damaged cave. There is an inscription in this cave mentioning the eighth year of some king but too faint and worn to be read. (70) 80 is a larger cave but much destroyed. On the left wall outside the veranda are two inscriptions one above the other of seven and four lines respectively, originally six feet three inches long. The upper inscription is deep cut and distinct except at the top and left end. There is a blank space in the fifth line. The lower inscription is faintly cut and in places indistinct, the last two lines being very faint. The words used closely resemble Sanskrit and the language, though Prakrit differs much from the Prakrit of the other inscriptions. (71) 85 is smaller and in equally bad order; 84 (72) is a large well finished cave probably of late date with a shrine and seated Buddha; (83) 73 and (82) 74 are much decayed; 75 (81) is a plain cave in rather better order than either of the last two. On the right wall outside the veranda of cave 81 (75) is an inscription of eight or nine lines originally three feet long. It is deep cut, and tolerably distinct, though on a rough surface; the upper two or three lines and much of the other lines have peeled off. The letters are of the time of Gautamiputra II (A.D. 177-196) and appear to record the gift of a cave and cistern perhaps by the daughter of Samaka. 76 is much ruined, but on the right wall outside its veranda is a deep cut and clear inscription. The rock is rough and the upper two or three lines and much of the other have entirely peeled off. The letters

are of the time of Gautamiputra II (A.D. 177-196) and record the gift of a cave and cistern by a recluse the daughter of Ramanaka, beloved of his family and inhabitant of Dhenukakata and the disciple of the old reverend monk Bodhika. She also gave an endowment from which to distribute sixteen clothes. 77 is much like 76. It is only about twenty yards to the east of 35.

On the right wall outside of its veranda and over the entrance to a side chamber is an inscription of five lines originally six feet long. It is rather faintly cut on a rough surface. Nearly the whole of the first line, and about eighteen inches of the left and of the second line have peeled off, with a corresponding portion of the following lines. The letters are of the time of Gautamiputra II (A.D. 177-196) and record the gift of a cave by the mother of Khandnagasataka

CAVE NOS. 89-102: On the left of the entrance of cave 77, on the back of the recess over the cistern, is an inscription of ten lines, three feet six inches long. It is faintly cut on a honey-combed surface, very indistinct and almost completely illegible. The letters are of the time of Gautamiputra II (A.D. 177-196) and appear to record the gift of a cave. The ten next, 78 to 88, have been mentioned on the way down the ravine from 28. The remaining caves are 89, south of 66, on the edge of the stream-bed, which is not worth a visit. 90 and 91, between 36, 50, are both much ruined; 92 is a little to the south-east of 3, the cathedral cave; 93 and 94 are close to the stream across from 8 and 7; and 95, 96, 97 and 98 are ruined caverns and cells further up the ravine bank. 99 is a small cave near 44. 100 is high in the rocks over against 24 and 26, and 101 and 102 are broken cells in a great black hillock on the east of the hill above 100. On the back of a bench, the remains of cave 94 on the north side of the ravine opposite cave 7 is an imperfect inscription of two lines. The bench is ten feet six inches long, but only three feet six inches of the end of the last line of the inscription are legible. The inscription is deep cut, but the surface of the rock is much honeycombed and weather-worn. The letters are of the time of Gautamiputra II (A.D. 177-196) and in the second line, there appears the name of village, perhaps Gorpad. On the back of a low bench, along the flight of steps just above cave 95, is a deep cut distinct and perfect inscription of 2½ lines, three feet nine inches long. It is of the time of Vashishthiputra (A.D. 133-162) and seems to refer to the dedication of a pathway by a Chemula (Chaul) goldsmith Dhamaka, the son of Rohanimitra (and brother of the giver of the cistern in cave 7). The pathway consists of a long flight of steps beginning on the side of the stream-bed opposite the cistern recess of cave 5, and climbing the northern hill as far as the ruins of the great relic mound. Above a recess, over a bench in the left veranda of cave 96, is an inscription of two unequal lines, three feet eleven inches and four feet eight inches long. Though

faint and somewhat rude the letters are distinct and perfect. It seems to record the gift of a field as an endowment by the merchant Mudapal (Sk. Mundpal), son of the devotee Vhe (nu ?)-mitra. The letters are of the age of Gautamiputra II (A.D. 177-196). Outside cave 99, on the left wall, above a recess over a cistern mouth, is an inscription of six or more lines originally three feet long. It is deep cut but indistinct, the rock being much decayed. About one foot eight inches of the left end of the inscription and all the lower lines have disappeared. It records the gift of cave in the eighth year of some reign probably that of Gautamiputra II (A.D. 177-196). There is an inscription of one line on the front of a small low platform cut in the surface of the rock near the top of the main hill. The platform is six feet long, but there are no letters on the first eighteen inches. The letters are very new and seem to have been scrawled by some nineteenth century ascetic.

Besides the caves, interesting remains crown the flat tops both of the main spur and of the smaller knoll to the north of the narrow ravine. Above the tiers of caves the upper slope of the main hill is in places cut into cisterns and crossed by long roughly traced flights of steps. Along the flat top are cut a line of quarries, and cisterns, and in several places, scattered lines of large dressed stones lie as if brought together for some large building. Along the eastern crest of the hill run the foundations of a wall, and, near it, are one or two mounds covered with blocks of dressed stone apparently the remains of relic shrines or of burial mounds. Further along towards the south, is a quarry with blocks of dressed stone, some ready to be taken away, others half cut as if the work of building had been suddenly stopped.

To the north of the small stream-bed, behind the line of caves, a flight of eighty-eight shallow roughly-traced steps leads from the south up a gentle slope of rock. Along each side of this flight of steps three clusters of prickly-pear bushes mark the sites of what seem to have been small temples or relic shrines. Most of these sites are too ruined to show the form of the building, that stood on them. But enough of the third site on the right hand is left to show that it stood on a stone plinth about seventeen feet by twenty-two, and apparently rose in steps into a central building of brick and stone. Close to this ruin is a little rock-cut cistern. The building to which the flight of steps led is completely ruined and thickly covered with brushwood. It seems to have been a round building of dressed stone, with a diameter of about forty feet surrounded at a distance of about twenty-four feet, by a rail or stone-wall apparently square. In a hollow, about fifty yards to the west of this mound, lie some large broken pillars, and behind them is a hole which seems to have been worked as a quarry.

Worship : To the common people the caves have no connection with Buddhism. The people have fully adopted the Brahman story that the

caves are the work of the Pandavas. Several of the figures are worshipped, notably the two huge Buddhas on either side of the entrance to the Cathedral Cave (No. 3). Their feet are reddened with pink powder and spotted with yellow. But the figures are respected not for the sake of Buddha, but because they are believed to represent Bhima the giant Pandava. Besides Hindu visitors, Parsis and Christians come to see the caves during the dry season.

Fair : There are two yearly fairs, one on the eleventh of the bright half of *Kartik* (November-December), the Divali of the gods, and the other on the Mahashivaratri or Great night of Shiva, the Thirteenth of the dark half of *Magh* (January-February). On both occasions, a number of persons of all castes attend the fair, bathe in the ponds near the hill, examine the caves, and worship the *linga* in cave 66. Sweetmeats and other articles are sold in the Darbar Cave (No. 10), which is also called the Market or Bazar Cave.

KONDIVITI OR MAHAKALI CAVES

The Kondiviti or Mahakali¹ Caves form two rows, one of fifteen caves on the south-east face and one of four caves on the north-west face, of a low flat topped range of trap breccia, about 6·4 km. (four miles) north-east from the Andheri station on the Churchgate-Virar suburban section of the Western railway. The caves are Buddhist, probably between the second and sixth centuries. They are small, many of them little more than cells, and much ruined from the flawed and crumbling nature of the rock. From Andheri, a good road leads east to Kurla. It was passing formerly through rice lands and mango orchards, with wooded rocky knolls. However, keeping pace with the changing time, all these things have disappeared and have given the surrounding area an urban look.

The easiest way to see the Kondiviti caves is to go by Mahakali road, which forks towards the south-east from the Andheri-Kurla road. Formerly the pleasantest route was to leave the Andheri-Kurla high road at Mulgaon, and by a good cross country tract, to wind about three kilometres through waving uplands, prettily wooded with mangoes and barb palms, round to the north face of the hill, see the north line of caves and the burial mounds, see the south line, pass south through the lands of Vihirgaon about two and a half kilometres (a mile and a half) to Marol and from Marol, go back to Andheri by the high road. This round covered a total distance of more than fourteen kilometres (nine miles).

¹ Mahakal, or the great destroyer, is one of the forms of Shiva. This Brahmanic name may have arisen from the Brahmans telling the people that the relic shrine in the chief cave (IX of the south-west line) was a great *ling*.

On the east bank of the Mulgaon pond are the ruins of an underground Buddhist water cistern (A.D. 100-500), and some old bricks probably Buddhist. From the north among the waving uplands the Kondivti caves are hard to find, as the hill rises only a few metres above the general level from where the road goes and as the caves are in a hollow. About fifty paces north of the caves, in a small mound of smooth black trap, is an underground water-cistern with two openings, about 1.011 m^2 (three feet four inches square) and 1.219 m . (four feet) apart. About fifty paces south of this cistern is the north row of caves. They face the north-west and command a wide view. In this row are four small caves probably from the fourth to the fifth century. Beginning from the east, Cave I, a dwelling cave, has a veranda $4.1402 \text{ m} \times 1.625 \text{ m}$. ($13' 7''$ long $\times 5' 4''$ broad) with two square pillars and two pilasters, now all crumbled, a cistern in the left corner, and a stone bench in a recess on the right¹. The veranda opens into a plain hall $2.692 \text{ m} \times 4.826 \text{ m}$ ($8' 10'' \times 15' 10''$), with a bench on the right wall, and cells $2.0574 \text{ m} \times 1.9812 \text{ m}$. (About $6' 9'' \times 6' 6''$ high) on the left and back walls. Cave II has two doors and two windows in the front wall. It is about 1.394 m^2 (fifteen feet square) and 1.829 m . (six feet) high, without carving or pillars, and except that it has no stone bench round it, looks like a dining hall. A door in the east wall opens on Cave III. Cave III is much like a Kanheri cave. It enters from a courtyard $4.826 \text{ m} \times 4.572 \text{ m}$. ($15' 10'' \times 15'$) with a stone bench and cistern on the right. From the court four easy steps lead to a veranda, with a low front wall, carved in the Buddhist rail pattern, now defaced, divided in the centre by a doorway, and with two eight-sided pillars. The veranda $5.182 \text{ m} \times 2.743 \text{ m}$. ($17' \times 9'$) has a stone bench at each end. The hall, which is entered by a plain door, measures nearly 4.267 m . (fourteen feet) square by about 2.438 m . (eight feet high). In the side walls are cells, and in the back wall is a door, with side pilasters surrounded by a belt of tracery, cut in a rough check pattern. The door opens on a shrine $2.515 \text{ m} \times 2.184 \text{ m}$. ($8' 3'' \times 7' 2''$), which has an altar in the back wall with a hole and sockets to support an image. On a narrow front of rock, between Caves III and IV there was a relic shrine or daghoba carved there of which even the remains are not visible. Cave IV, a dwelling cave, has a long veranda $9.449 \text{ m} \times 1.829 \text{ m}$. ($31' \times 6'$), with ten round capitalled pillars, and a cistern at the right end. The hall is plain about 4.572 m . (fifteen feet) square. It has two side recesses, and in the back wall, a niche, about 0.1524 m . (six inches) deep and 0.6096 m . (two feet) square, perhaps for a relic shrine. The low walls, against the right side of the cave, are modern, the remains of a liquor still. These four caves are all much of the same age, probably the fourth and fifth centuries, later than the Chapel Cave (IX of the south row) which was probably the origin of the monastery. About 45.720 m .

¹ Left and right here mean visitor's left and right.

(fifty yards) in front of the north row are underground cisterns, with four openings, each about 0.5588 m . (one foot ten inches) square. About thirty yards further to the west, are three or four broken tomb stones, apparently originally square below and rounded above and from 0.6036 m . to 1.2192 m (two to four feet) high. To the south about 9.144 m . (thirty feet) above these broken tomb-stones, is the bare flat hill-top, about 45.720 m (fifty yards) broad most of it a rounded sheet of trap. About 3.048 m (ten feet) above the north caves, the rock has been hollowed, two or three feet, into a shallow bathing pond, which is now practically dry and silted up. About 9.144 m (ten yards) further south, lies a broken pillar about 1.219 m long and 0.9906 m square (four feet long and three feet square) at the base, rising into a round broken topped shaft. This is probably the tomb-stone that stood on the top of the mound about 45.720 m (fifty yards) to the south. This burial mound, or *stupa* has been a round dome of brick and dressed stone about 8.229 m (twenty-seven feet) across the base. The centre has been opened and rifled, and bricks and dressed stones are strewn about or carried away. At a distance of about one and a half metre to the south-east is a smaller burial mound about 2.7432 m . (nine feet) across the base. To the north-east is a rock-cut passage. Close by, the surface of the rock is roughly dressed into two stone seats, one a few metres above the other. The upper seat was probably for the teacher and the lower seat for his disciples. The seats have a fine view both to the north and to the south. Close at hand are the bare top and upper slopes of the Andheri and Oshivara hills. To the south, beyond the hill slopes are the Snake or Sarpala lake, the smaller Barbai pond, and the large Church pond or *Devalacha Talav* with the ruins of a great Portuguese church. About half a kilometre to the south-west is the former village of Kondivti. On the south-east rise the withered slopes of Chandivli and to the north-east, the Vihar hills and a long stretch of the Vihar lake. Even though the overall landscape with the distant hills and palm groves has changed considerably with the rapid urbanisation and the growth of industrial establishments around, the general impression is however retained.

At some distance towards the south of the teacher's seat is an underground water cistern, and a little on one side, are holes in the rock for planting the pillars of a canopy. To the west of the big burial mound, eight or nine steep rock-cut steps, some of them broken, lead down the south face of the hill to the south row of caves. In a level space, in front of the steps, is a heap of dressed stones apparently the ruins of a Buddhist temple, which has been about, 3.6576 m . (twelve feet) square. The middle has been opened probably in search of treasure. About 18.288 m (twenty yards) behind the temple, in a low scarp, hidden with fallen rock and brushwood, is the south line of fifteen caves, all of them small and

making little show, and most of them in bad repair. The caves are numbered from west to east. In the west end, the mouth of Cave I, was filled with earth to within 0.61 m. (two feet) of its roof which is now cleared. The veranda has had two plain square pillars and two pilasters. Cave II has a front veranda wall, about 1.2192 m. (four feet) high, whose face is carved in the Buddhist rail pattern. From the wall rise four plain square pillars 2.1336 m. (seven feet) high, the middle pair about 0.9144 m. (three feet) apart. Below the veranda floor 2.286 m. $\times$ 6.858 m. (about $7\frac{1}{2}' \times 22\frac{1}{2}'$) is a water cistern with four openings 1.0668 m. $\times$ 0.9144 m. ($3'6'' \times 3'$) formerly covered with slabs. On the right the wall has fallen, and on the left is an opening into Cave I, which is a small plain room 2.972 m. $\times$ 2.616 m. and 2.134 metres high ($9'9'' \times 8'7''$ and 7' high) and had a good deal of earth on the floor now cleared and a recess in the north wall. In the middle of the back wall of the veranda of Cave II is a door with five sided pilasters, and, outside, of the pilasters, a belt of checked carving, cut some niches into the wall. Inside is a plain pillarless chapel 7.214 m $\times$ 4.826 m. ($23'8'' \times 14'10''$), with an altar for an image in the back wall. The side walls of the hall are full of socket holes for wooden pegs, which seem to have held a rich wooden wainscot.¹ On the left wall are two hollows, apparently the beginning of a cell which was stopped by a flaw in the rock. The cave is probably of the fifth or sixth century. Cave III, is a monk's dwelling. Like Cave I it was nearly filled with earth but recently completely cleared. Cave IV is a chapel. On the right wall of the entrance court, outside of the veranda, is a roughly carved seven-hooded cobra, about 1.372 m (four feet and a half) long and 0.5354 m. (one foot nine inches) across the hood. Close beyond the cobra is a water cistern. The cobra is perhaps connected with the Sarpala or Snake pond at the foot of the hill. The outer wall of the veranda had four eight-sided pillars without capitals. The veranda about 10.973 $\times$ 2.896 m (about $36' \times 9\frac{1}{2}'$) opens on the left into Cave III. The back wall of the veranda has two windows and two side doorways opening on a hall or chapel 10.668 m long and 7.620 m broad (thirty five feet long and twenty-five broad). At the sides are aisles 5.791 m $\times$ 2.134 m. $\times$ 1.524 m ($19' \times 7' \times 6''$) with two pillars in front and three plain cells 2.134 m. $\times$ 2.134 m. $\times$ 2.134 m. (about $7' \times 7' \times 7'$) behind. In the back wall of the hall was a shrine with a centre and two side doors the central door opening on an unfinished chapel now fallen 3.657 m. $\times$ 1.829 m. ($12' \times 6'$). This is older than Cave II, and perhaps belongs to the third or fourth century. Cave V is a small dwelling with a veranda and an inner cell. Cave VI has a veranda about 1.219 m. (four feet) broad, with, at the left end, a small cell with two stone benches and inside, a second cell with one bench. At

¹ These holes about three inches square and three inches deep seem to be favourite sleeping berths for snakes. Visitors would do well to avoid going too near the wall Mr. H. Cousens.

the back of the veranda wall is a rough chamber and there is another chamber at the right end of the wall now completely out of repair. Cave VII has a veranda four feet broad opening on a hall 3.657 m. $\times$ 3.657 m. ($12' \times 12'$) with side cells and a shrine in the back wall. The walls are much broken. Cave VIII is entered from VII; it is small and broken. Cave IX is a chapel, the most interesting, and probably the oldest, in the group. A ruined veranda about 1.219 m (four feet) broad leads into a hall 7.620 m. (twenty-five feet) long, 5.334 m (seventeen and a half feet) broad, and 2.743 m. (nine feet) high. In the right wall were some carved figures now broken and defaced. The back wall is cut into a round tower-like shrine, with a central door 1.143 m. $\times$ 2.337 m. ($3'9'' \times 7'8''$ high) and two side stone latticed windows 0.991 m. $\times$ 0.736 m. ($3'3'' \times 2'5''$). This shrine fills the whole of the back wall, from which it bulges about 1.524 m. (five feet), forming a semicircle about 6.096 m. (twenty feet) from end to end; and about 2.337 m. ($7'8''$) from the ground, with a round eave about 0.305 m. (a foot) deep. Inside, this round hut-like shrine measures about 3.962 m (thirteen feet) across and rises in a dome about 4.419 m. (fourteen and a half feet) high. In the centre stands a whitewashed rock daghoba or relic shrine, about 7.010 m (twenty three feet) round the base, ending on a cone about 2.438 m (eight feet) high. About 1.219 m. (four feet) from the floor is a belt, about 0.1524 m (six inches) broad, carved in the Buddhist rail pattern and on the top are four holes for an umbrella. Round the relic shrine is a passage about 0.9144 m. (three feet) broad. About the middle of its top, a flow in the rock has split the relic shrine into two, the cleft passing right to the floor. On the outside wall of the rounded hut-like shrine, above the east or right lattice window, was a Pali inscription of two lines, each line 0.8382 m (two feet nine inches) long now not very clearly visible and indistinct. The letters are of about the third century, very closely like those of the Rudra Dama inscription at Girnar in south Kathiawad. It runs, 'Gift of a Vihar, with his brother, by Pittimba a Brahman of the Gotamas gotra, an inhabitant of Pachi Kama.'¹ This rounded hut or shrine is very like the one of Asoka's (B.C. 250) round huts at Barabar hill near Gaya. It is not found in any other cave in Western India, and, as far as is known occurs in only two other caves, the Lomas Rishi and the Sudama caves at Barabar in Bihar, about 25.749 kilometres (sixteen miles) north of Gaya. The sculptures on the east wall are later than the rest of the cave; they probably belong to the sixth century. Of the wall sculptures the one next the rounded tower is a seated Buddha, teaching two attendants, one on either side. His lotus seat is upheld by a five hooded *Naga* figure, with,

¹ The Pali runs : Pachikamaye vathavasa Bahmhanasa Gotamasa-gotasa Pitulasa deyadhama viharo sabhatukasa; (SK.) Pachikammayah vastavyasya Brahmanasya Gautamasagotrasya Pitulasya deyadharmo viharah sabhratrikasya. Pachikama is perhaps Pachmarhi, the well known Hill Station in Madhya Pradesh. Pandit Bhagawanlal

on each side a naga woman with one hood, and beyond her a man now much defaced. *Arhats* or saints float in the air over Buddha's head. Above is a row of six teaching Buddhas in small panels. To the right is a headless standing figure perhaps Avalokiteshvar, as he seems to have held a lotus flower over his left shoulder, and as there is a seated Buddha above.¹ The small worshipping figure below, on the left, is perhaps the person who presented the sculpture.² Cave X a little to the east is a monk's dwelling. It is plain and ruined. The only carving is a rough vandyke belt at the top of the east wall. Cave XI is a small broken veranda with two plain pillars and an inner and outer chamber for monks. To the east is a passage cut in the rock. Cave XII is ruined and confused. The outer wall of the veranda has at the top, a belt of carving in the Buddhist rail pattern. The veranda is about 7·620 metres (twenty-five feet) long and seems to have had an image at the left end. The body of the cave is open to the east. It was originally cut off by a wall which is no longer there in piece. In the back were three cells, but the partitions are gone. To the left is a chamber. Cave XIII was once separated from XII by a wall which has fallen. In front is a courtyard, from which five steps lead to a veranda. On the right is a cistern. There is an outer and an inner veranda. The outer veranda 5·969 m × 3·962 m. (19' 7" × 13') has a bench in a recess at the right end. The outer wall of the inner veranda 6·401 m. × 29·97 m. (21' × 9' 10") had two pillars and two pilasters with rounded cushion-like capitals which have now crumbled. Ruined steps lead about 0·9144 m. (three feet) up into the inner veranda. The outer wall of the hall had a central and two side doors. The hall 8·839 m. × 8·737 m. (29' × 28' 8") has three cells opening from each other. The back wall has a central shrine and two side cells. In the centre of the hall is a square space about 4·724 m. (15' 6") with four large eight-sided corner pillars

¹ Avalokiteshvar (the manifest or 'the pitiful lord'), one of the Bodhisattvas or would be Buddhas, often mentioned by the Chinese pilgrims Fah Hian (415) and Hiuen Tsang (642) as the protector of the world and the lover and saviour of men, is invoked in all cases of danger and distress. He is the same as Padmapani (the lotus bearer) of Nepalese mythology, and is also known by the names of Kamali, Padmahasta, Padmakara, Kamalapani, Kamalahasta, Kamalakara, Aryavalokiteshvar, Aryavalokeshvar and Lokanath. To the Chinese he is known as Kwan-tseu-tsai, Kwan-shai-yin and 'The Great pitiful Kwanyin.' His worship had an early origin in India. He is shown in Indian sculptures holding a lotus stalk in one hand, with an opening bud, and generally with a rosary or jewel in the other hand. His abundant hair falls in ringlets on his shoulders. On his forehead is a small figure of his spiritual father and master, Amitabha Buddha, the lord of Sukhavati or the Western Happy Land, who is the fourth Dhyani or divine Buddha, corresponding to Gautama among the human or Manushi Buddhas. Burgess¹ Arch. Sur. Rep. III. 75-76. For Avalokiteshvar's litany, See Bombay Gaz. XII, 531, J.R.A.S. (New Series), II, 411-413.

² Cave IX is locally known as *Anasicha Kamara* or the granary, because of the round granary—like hut in the back. From the figure on the wall it is called the school, the Bodhisattva being thought to be master and the seated Buddhas the boys.

with rounded capitals. The shrine door, at the centre of the back wall, has side pilasters and a deep-cut belt of check carving. The shrine measures 3·353 m (eleven feet) long by 3·353 m (eleven feet) broad and 3·048 m. (ten feet) high. At the back is an altar which once had an image fastened to the wall by sockets. The side cells are about 2·134 m. (seven feet) square. Cave XIV is a small cell. Cave XV is blocked by a large fallen rock. It had a veranda with two pillars, of which now only one remains, and an inner and outer chamber. The door of the outer chamber has side pillars and a belt of check carving. An underground cistern beyond cave XV, and another to the left of the path down the hill complete the remains of the Kondivti monastery. The caves are very frequently visited by sight seers and the area has of recent become an excellent picnic spot.

MADH ISLAND AND BEACH

Madh, a beautiful island on the west coast of Salsette with thick coconut and palm groves and other swamp bushes, is located to the west of Versova across the Malad creek. It can be reached by a number of BEST buses plying from Malad railway station on the Churchgate-Virar suburban section of the Western Railway. It is located about 13·4 km. south-west of Malad. The Malad-Marve-Madh route passes through green fields with some old monuments located on either side of the road. Madh island and beach is a picnic spot which is frequented by a number of visitors from Bombay and the adjoining areas.

There is a Ganapati temple, to which a village was formerly granted in *inam*. The temple was built during the time of the Peshwas. Subsequently the temple was not carefully looked after for want of funds. Recently it was renovated from public contributions. Close to the temple is a reservoir with stone steps. About half a kilometer south of the temple is a fort known as the Madh fort and is located on the bank of the Malad creek. It is now in a dilapidated condition. The Madh beach is close to Madh village. Many visitors come here for swimming and other beach games.

During the Second World War, Madh Island was under the Military control and no public traffic was allowed there. During that time the transport in the island was improved. Where the main road closes, there are several former Military barracks, some being used for residence and some converted by the Bombay Municipal Corporation into primary school.

MAHALAKSHMI TEMPLE

The temple of Mahalakshmi at Breach Candy is situated in an area named after the Goddess Mahalakshmi on a hillock at the extreme west of Bombay Island. The temple lies at a distance of about a kilometre

from the Mahalakshmi railway station on the suburban route of the Western Railway. It can be reached by a number of BEST buses. The temple has a long tradition as has been mentioned in the *Rise of Bombay* by S.M. Edwardes, published in 1902. The traveller of early days, gazing westward from the kambal grove, would have marked the hill sloping downwards to the sea, and at its foot three shrines to Mahalakshmi, Mahakali and Mahasaraswati.

A legend connected with the Mahalakshmi temple relates that during the era of Muhammedan domination the goddess was so persecuted that she leapt from the shore into the Worli creek and remained in hiding there until after the Portuguese had ceded the island to the English. "The sovereignty of Bombay passed about the middle of the fourteenth century into the hands of the Emperor of Delhi, who sought by fanatical persecution to overthrow the power of Prabhadevi, Mahalakshmi and Valukeshwar."¹ When the first attempts were made to shut out the sea from the central portion of the island by building a dam between Mahalakshmi and Worli, the work was continually interrupted by the force of the incoming tide, and much money was wasted in apparently fruitless endeavours to check the force of the waves. At this juncture the goddess appeared in a vision to one Ramji Shivaji, a contractor, and promised that, if he tendered his services to Government for the construction of a causeway, she would remove all obstacles, provided that he first removed the images of herself and her two sister goddesses from their watery resting place and established them in a proper shrine on land. Ramji acted according to these divine instructions and eventually, after the Hornby Vellard had been successfully built, obtained from the Bombay Government a grant of the site upon which the temples still stand. It is said that the temple in which were installed these images was built on the hill some time during the period 1761-1771. The present images of the Goddesses are the same as those salvaged from the sea.

The temple is a simple structure containing images of the goddesses Mahalakshmi, Mahakali and Mahasaraswati, who are themselves representations of the goddess Durga. The image of Mahalakshmi was represented as riding partly on the back of the demon Mahishasur and partly on a tiger. Not far from the temple was a small tank built by one Tulsidas Gopaldas in 1824 and on western side of the tank were the shrines dedicated to Shankar and Ranchhodji. Other temples in the enclosure are dedicated to Mayureshwar, Rameshwar, Dhakleshwar, Hari Narayan and Vinayakaditya. The temple of Dhakleshwar constructed at a cost of Rs. 80,000 and named after the builder Dhaki Dadaji is marked by excellent workmanship and is visible forty kilometres out at sea. The proximity of the shrine of Mama Hajiyani (Haji Ali) had

¹ *The Rise of Bombay* by S. M. Edwardes, 1902.

given rise to a saying that under the British rule Mama and Mahalakshmi have joined hands, or in other words that the old animosity between the Musalman saints and Hindu gods has disappeared. In all probability the Mahalakshmi temple was originally patronised by the aboriginal Kolis and Agris only, and as time went on gradually attracted the attention of other classes of Hindus and other communities too.

The main entrance or the *mahadwar* of the temple facing the east was constructed in 1938. A flight of stone steps leads to the *mahadwar* of the temple. On the road leading to steps are the temples of Hanuman, Ram, Santoshi Devi, Rani Sati Mandir, and Sadhu Bela Ashram. At the top of the *mahadwar* is a drum-chamber or *nagarkhana* where drums i.e., *chaughada* are beaten twice a day. Inside the *mahadwar* to the left, there is a *deepmala* (a lamp pillar), which is approximately four and a half metres (15 feet) high. At the right also there is another *deepmala* which is approximately 4 metres (14 feet) high. The hereditary Bhopis of the temple reside in the houses constructed on the left of the main gate. The open space in front of their houses is occupied by shops selling materials of worship, viz., coconuts, incense sticks, flower garlands, etc.

The shrine of the deities which measures 6.096 m × 4.572 m (20' × 15') approximately faces the east. The floor of the shrine is paved with marble stone. The pinnacle of the spire of the temple is about 15.240 m. (50 feet) high from the ground. In the centre of the shrine, leaving a distance of about 0.762 m. (2½') from the back wall thereof, for holy circumambulation, a stone platform (*simhasana*) measuring about 1.219 m. × 1.219 m. (4' × 4') and about 0.762 m. (2½') in height from the ground level, is constructed. The platform is towered by a dome built in cement concrete resting on four pillars about 1.524 m. (5 feet) in height. In the space between the two rear pillars of the platform there is a stone wall about 1.524 m. (5 feet) in height which is lined with silver plates from inside. At the two sides of the platform there is a wooden railing about 0.914 m. (3 feet) in height, lined with silver plates. Canopies (*Chhatra*), cradles, etc., made of silver hung from the top of the platform over the heads of the deities, images of three deities, made of stone, are installed on the platform.

In front of the shrine, stands a *sabhamandap*¹ (auditorium) built on 18 pillars connected by arches constructed out of Porbandar stones, where programmes of *bhajans*, *kirtans* and *pravachans*, etc., are arranged. It measures about 7.620 m × 4.572 m (25' × 15') and its floor is paved with marble stones. The *sabhamandap* is open on all sides and at the centre of the *sabhamandap* facing the deities, an image of a wooden lion is installed on a stone pillar, both covered with silver plates. The pillar is erected on a stone platform measuring 0.762 m. × 0.762 m. (2½' × 2½') and 1.219 m. (4 feet) in height. At the entrance of the *sabhamandap*, a pit

¹ The *Sabhamandap* is being reconstructed at present (1985-86).

for lighting sacred fire (*yajnya kunda*) 0·762 m. × 0·762 m. ($2\frac{1}{2}' \times 2\frac{1}{2}'$) and 0·609 m. (2 feet) in depth is provided which is used for performing *havan* (sacred fire) during the period of the fair and on such other occasions. Images of different saints are inscribed at the top of the *sabhamandap* on three sides, viz., the north, the south and the east. A hall 10·668 m. × 7·620 m. ($35' \times 25'$) constructed behind the shrine is used as a *dharmashala*.

The image of Mahalakshmi is in the centre of the platform and those of Mahakali and Mahasaraswati are to her right and left, respectively. In front of these images three small stools made of silver are placed. A gold plated mask of Goddess Annapurna is installed on the middle stool. Silver foot-prints of a Goddess are placed on another stool and the third stool is used for keeping worship utensils. An image of Goddess Annapurna is in a standing position and small images of other deities, all of silver, are kept in a niche in the back wall of the shrine and stone images of Ganapati and Vitthal-Rakhumai are kept in the niches in the right and left walls of the shrine, respectively.

Masks, plated with gold, are put on the images of the three deities. Nose-rings (*nath*), ear-rings (*Karnaphule*), bangles, bracelets (*patalya*), necklace and waist belts (*kamarpatta*), all made of gold, are the ornaments of the deities for daily wear. The deities are also draped in *saris*, *cholis* and rich clothes and ornaments are put on the deities during the period of the fair and on special occasions such as *Gudhi Padya* (*Chaitra Sud. 1*), *Diwali* (*Ashvina Vad. 14*), *Tripuri Purnima* (*Kartika Sud. 15*), etc.

The temple is opened at 5-00 a.m. every morning when the images are bathed with water and scent, etc., and clothes, ornaments, flowers and flower garlands are put on them. *Kumkum* is also applied to their foreheads. A learned *Acharya* is appointed by the trustees on a part-time basis for reciting *Sapta Shati Path* daily in the morning. *Arati* is performed at about 7-00 a.m. and *Mahanaivedya* of rice, cakes of wheat flour, sweets and vegetables is offered to the deities at about 12-00 noon. *Dhuparati* (evening *arati*) is performed at sunset, i.e., at about 7-00 p.m. The *Sayam Arati* is performed at about 10-30 p.m. after which the temple is closed. During the period of the fair, on festival days and on other special occasions, the temple is kept open upto midnight.

Devotees in large numbers flock to the temple for *darshan* of the Goddesses on Tuesdays, Fridays and Sundays as these days are considered to be more auspicious for their worship.

It is customary to make vows to the deities for getting a child, perity in business, for regaining eyesight, etc. On fulfilment of their desire the devotees offer cradles, small canopies (*chhatra*), artificial limbs (viz., eyes), etc., made of silver and some offer cloth (*khan*), coconuts, bangles, combs, mirrors, etc. Some also distribute sweets or sugar as *prasad*.

In course of time, it was decided by prominent persons to hold an annual fair in the month of *Ashvina* from *Ashvina Sud. 1* to *Ashvina Sud. 10*, which are auspicious days for the worship of the deities.

The *mahayatra* starts on *Ashvina Sud. 1* and ends on *Ashvina Sud. 10*. As the temple is situated on a hill and as there is no sufficient space around to accommodate shops and stalls in the compound of the temple, the fair is held at the outer premises.

Though the duration of the fair is ten days, no special programmes except *bhajans*, *kirtans* and *pravachans* are arranged in the temple from *Ashvina Sud. 2* to *Ashvina Sud. 9*.

Ashvina Sud. 1 being the first day of the fair, a *ghata* (a metal pot) is installed in the temple early in the morning and special worship is offered to the deities. An *abhisheka* is also performed. Devotees belonging to different castes and creeds visit the temple, worship the Goddesses with *kumkum*, flowers, etc., make their offerings to the Goddesses, and some distribute sweets, sugar or gur as *prasad*.

On *Ashvina Sud. 9*, the important day of the fair, the *ghata* is removed and a sacred fire (*homa*) is lighted in the *yajnyakunda* and a great number of devotees gather for the *puṇahuti* and offer coconuts, incense sticks, *dhup*, etc., to the *homa*. On the evening of *Ashvina Sud. 10* (*Dasara*), most of the pilgrims offer leaves of *apta* tree to the deities as a token offering of 'gold'.

The second or *Chaitra* fair starts on *Gudhi Padya* (*Chaitra Sud. 1*) and lasts till *Chaitra Sud. 9*. Programmes of *bhajan*, *kirtan* and *pravachan* are arranged during this period. On *Chaitra Sud. 1*, *Gudhi Padya* (or new year day) a *ghata* is installed in the temple and a flag is hoisted on a pole just adjacent to the entrance to the *sabhamandap*. On *Chaitra Sud. 9*, the *ghata* is removed and the sacred fire (*homa*) is lighted. On an average, 1,000 pilgrims attend this fair every day, from Bombay and suburbs.

An adequate number of policemen are deployed for maintaining law and order at both the fairs. Volunteers of local associations also provide minor amenities to pilgrims at the temple as well as at the fair.

The temple trust is registered under the Bombay Public Trusts Act, 1950. The Board of Trustees includes prominent citizens. This trust looks after the management of the temple.

MAHATMA JYOTIBA PHULE MARKET

The Arthur Crawford Market, now known as Mahatma Jyotiba Phule Market was founded by Mr. Arthur Crawford, C. S., Municipal Commissioner from 1865 to 1871, and was presented to the city in 1865. Recently the market has been renamed after Mahatma Jyotiba Phule, a celebrated social reformer of Maharashtra in the nineteenth century. The

market consists of a Central Hall surrounded by a clock tower with a height of 39·014 metres (128 feet). The hall contains drinking water fountain donated by Sri Cowasjee Jehangir. The office as well as the residence of the superintendent and clock tower are situated on the north-west, the godowns, the purveying shops and fowl rooms on the south and the mutton and beef markets on the east. Completed at a cost of Rs. 19,49,700, it was once lighted by incandescent gas. The right-wing meant for fruits and flowers measures 45·120 m. (150 feet) × 30·480 m. (100 feet) and the left one meant for vegetables measures 106·680 m. (350 feet) × 30·480 m. (100 feet). The whole is covered with a double iron roof. Over the entrance gate are bas reliefs executed by J. Lockwood Kipling who designed the fountain also. The ground is paved with flag-stones from Caithness.

The mutton and beef markets are situated on the other side of the central garden. At the western end is a covered weighing shed, where consignments are first tested before being distributed to the stalls for retail sale. The enclosure was originally laid out as a garden with a handsome fountain in the centre.

The fish trade has recently been shifted from this market to the newly constructed Chhatrapati Shivaji Maharaj Market opposite the Phule Market on the Palton Road. In the midst of a very busy locality and surrounded by buildings of modern design, the Arthur Crawford Market renamed as Phule Market and the newly constructed Chhatrapati Shivaji Maharaj Market form a nucleus of the busiest centres of commercial activity of the Metropolitan city of Bombay. The Phule Market is the principal fruit market of Bombay.

MAHIM DARGAH OR HAJRAT MAKHDUM FAKIH ALI SAHEB DARGAH

The most noteworthy abode of peace at Mahim is the dargah of the Muhammedan saint Hajrat Makhdum Fakh Ali Paru. Mahim on the suburban section of the Western Railway is the nearest railway station and number of BEST buses on various routes touch the place. A huge *urus* is celebrated at the dargah in honour of the saint from the 13th to 22nd of the month of Madar. The *urus* is attended by over three lakhs of people, mostly from Bombay and belonging to different religions, during the ten days.

The saint Hajrat Makhdum Fakh Ali Saheb was of Arab origin, an ancestor of his having fled to India about A.D. 860 (A.H. 252) from the clutches of Hajjaj ibn Yusuf, the tyrannical governor of Basra and surrounding districts. Some five hundred years later there was born on the island of Mahim a very remarkable man, Shaikh Ali Paru or as he was subsequently styled Makhdum Fakh Ali "the worshipful jurisconsult Ali" whose shrine still attracts thousands of Musalmans

annually from all parts of India. The saint died in A.H. 835 or A.D. 1431 at the age of 59, as we learn from the *Kasful-Makhum* or Revelation of the concealed by Mahommed Yusuf Khatkhate, and a mosque and shrine were straightway built to his memory which were repaired and enlarged in A.H. 1085 (A.D. 1674) and improved by the addition of verandahs in A.H. 1162 (A.D. 1748)¹. After spending several years of his youth in travel and study he is said to have been appointed law officer to the Muhammedans of Mahim. He acquired a well-merited reputation for piety and learning, his chief work being a commentary on the *Qoran* held in high esteem by the Sunni Muslims of India. It is believed that the saint is capable of fulfilling one's desires and those who come to the dargah generally make vows before it in order to get a child, success in business, etc., and on fulfilment of their desires offer sweetmeats, etc. to the dargah. Also ascribed to the saint are many miracles in his life time including one when he is supposed to have brought back to life a dead she-goat which he loved so much.

The dargah stands on the western side of the Cadel road and the main entrance faces the east. The dargah is constructed in stone and mortar coated with cement plastering. To the east of it is a two storeyed *nagarkhana* or a drum chamber with four arches on the ground floor, the roof of which is surmounted by a green flag. To the north of the tomb is the mosque.

MAHIM FORT

The Mahim fort is located at the mouth of the Mahim Creek at the southern end of the Mahim causeway. In a letter written by Aungier and, his Council to the Court of Directors on 15th December 1673 it is stated "small lines or parapets and guard-houses have been raised at Mahim and Sion". It was strengthened and the small fortifications were built by Sir Thomas Grantham in 1684 during the eleven months that he held possession of Bombay. It is also mentioned that the small forts at Mazagaon, Sion, Mahim and Worli were also supplied with cannon.

In 1772 the Portuguese fired on Mahim fort. The English retorted with shells which "damned their college at Bandora. In August of the same year the Portuguese attempted an invasion between Sewri and Sion²".

What remains of the fort now are the rampart walls towards the Mahim creek. However, it is one of the very few old and historical objects in Bombay.

MANDAPESHWAR

Mandapeshwar, called Montpezier or Monpacer or Mount Poincur by the Portuguese lies about 13 km. south of Vasai and 2 km. north in

¹ *The Gazetteer of Bombay City and Island*, Vol. III, 1909, p 301.

² *Ibid.*, Vol. II, p. 92, Note 2.

a straight line from the Borivali railway station. The place can be reached by a BEST bus route No. 292 from the Borivali railway station. It is known for its Brahmanic caves turned churches by the Portuguese. The Portuguese seem to have occupied Mandapeshwar some time in 1538, expelled the Hindu Yogis and defaced the paintings¹ on the caves walls. For the vast area around, Mandapeshwar is easily known by a high whitewashed watch tower that crowns a garden around. Due to the development that has taken place of late there is no wooded knoll which could be seen previously, 91·440 metres (100 yards) to the north of the watch tower. On what was apparently a great isolated block of trap rock, are the remains of a Portuguese Cathedral and College. The buildings, especially the Cathedral with very high walls and high pitched roof, are of great size and cover a very large area. The eastern half of the Cathedral has been repaired and roofed and is used as a church. The east face of the great mass of rock on which the building stands, has been cut into several large Brahmanic caves. Beginning from the north end of the east side, a door opens into a long cave, about sixty six feet by forty and about twelve feet high. On the right hand, before entering, is a life-size defaced figure cut in the rock. The Cave has been fitted of a Portuguese Church, with a plain altar and seated wooden image as Virgin Mary at the south end, and a pulpit about the middle of the west wall.

The temple turned church consists of a central hall, two irregular aisles, and a vestibule or portico at the north end. The east aisle, originally a veranda, has a front wall built by the Portuguese with a central arched door and two square side windows. Inside of the east aisle or veranda, which is about nine feet broad, is a row of four pillars, and two pilasters about twelve feet high. The pillars are plain and look rather slim as if a surface of figured ornaments had been hidden by mud and mortar and small figures of Parvati and Shiva with attendants may still be seen. The Portuguese must have indiscreetly been responsible for chiselling away the ornamental works on the pillars. Much unharmed tracery covers the shafts of the pilasters, and they end in fluted cushion-like capitals like the elephanta pillars. The central hall measures about twenty three feet broad and fifty long, a Chancel fifteen feet deep, being cut off at the south end by a wooden railing. The altar is plain and square with a wooden seated figure of the Virgin Mary, about life-size and a cross above.

The west aisle is very irregular and is little more than a passage from two to four feet broad. The west wall originally opened into three chambers. The southern chamber is entered by two steps and a threshold

¹ In a recess on the left, as one enters, Lord Valentia in 1804 and Mr. Salt in 1805 noticed the painting of a saint still fresh on the wall. Trans. Bom. Lit. Soc. I.P. 48.

through a plain opening about six feet broad and eight high. The chamber inside is about nine feet square and seven high, with a rock bench along the south walls about three feet broad. The Portuguese filled the back wall with rough masonry. Formerly there was a square pillar with rounded capital, and the original caves went in about nine feet further. In the back wall there seem to be the remains of a figure.

The back wall, opposite the central door has been filled with masonry by the Portuguese. A five and a half feet square opening with plain wooden door posts gives entrance to a chamber about fifteen feet square and eight feet high, with some remains of carving on the back wall. On the floor are some well-carved Portuguese beams. Further north, a door in the back wall leads into a chamber fourteen feet by nine. The back wall, which has been filled by the Portuguese, was originally two plain square pillars and two square pilasters. A hole in the Portuguese masonry gives entrance to a chamber fifteen into six and nine feet high, and from this, to the north runs an inner chamber roughly fifteen feet into eight and five high. Both the chambers are plain. The vestibule or the portico, to the north of the hall, measures about eighteen feet into twelve and is about ten feet high. Round three sides runs a plain rock seat. In the east side of the north walls is an empty recess, about eight feet by five, with holes in the wall as if for closing it off. Before the Church was repaired this cave temple was used as a Christian place of worship for many years. It is now unused.

Passing south, outside of the church cave, behind the altar, cut off by a rough wall is a cave twenty feet into fourteen. The front is about half built. Passing through an opening left by the Portuguese as a window, is a cave twenty feet into fourteen.

In the back wall is a defaced statue of Shiva dancing the *tandava* or the frantic dance.¹ Above on the visitor's right, is Vishnu on his bird carrier or *garud* with attendants, and below are three worshippers, two women and a man. Above on the visitor's left are angels and a three headed Brahma, and below a Ganapati. Above is Indra on his elephant, and below are seers and a male figure, perhaps the man who bore the expense for cutting the group. Outside, to the left is an old cistern with a cross above, apparently cut out of an image of Shiva. The floating angel-like figures have been left untouched. Further along, an opening with two pillars and two pilasters with rounded capitals, gives access to a chamber eighteen feet by six. A door in this chamber gives entrance to a long plain hall 46' × 17' and 9' high, much filled with earth. In front are two great pillars about four feet square. There are two niches in the south wall, and to the east, is a six feet deep veranda with its north nearly filled

¹ Except that it is somewhat larger, this representation of the *tandava* dance is much like that on the right hand side of the main entrance at Elephanta.

with earth. Earth has recently been cleared when the excavations were carried out by the Archaeological department. From the rock, in whose east front these caves are cut, rises a great mass of Portuguese buildings. These buildings consist of three parts. In the south is the great Cathedral which runs east and west, to the north of the Cathedral is a large central hall surrounded by aisles, and behind the hall is a great pile of buildings, dwellings for priests and students and on the west a large enclosed quadrangle.¹ To the west is a fine cross. The nave of the Cathedral, which is without aisles, is about seventy-five feet long by thirty-six wide. The side walls are about sixty feet high. The inner part of the nave has been covered with an open very high pitched tiled roof supported on massive teak timbers. Across the nave, about fifteen feet from the west door, two pillars with plain round shafts, about four feet high, support on plain square capitals, an arch of about thirty-four feet span which rises in the centre to about twenty-five feet. About thirty feet up the side walls are big square clerestory windows, and in the centre of the north wall, is a pulpit. At the east end of the nave is a transept about eighteen feet broad and fifty-four long, and beyond the transept is the chancel about thirty feet square and with a domed roof about fifty feet high. The whole is plain and simple, but clean and in good order.

To the north of the Cathedral is another large building which seems to have been a college hall. Inside of a row of cloisters, about nine feet broad and ninety feet long is a central hall, forty-five feet square, with four arches on each side. North of this hall and cloisters is another much ruined pile of buildings, and on the west, a great closed quadrangle.

At the foot of the west wall are two stones with Portuguese writing, one a dedication stone apparently dated 1623,² the other a tomb stone.

About a hundred yards south of the Cathedral and the college ruins, on a covered knoll about 150 feet high, stands a high domed whitewashed tower, ending in what looks a belfry. The tower, whose height is about forty-six feet, stands on a plinth about fifty feet in diameter. Except to the east where there is a square out work with stairs leading to the upper story, the tower is round with a veranda about nine feet deep, and to the north, west and south, are seven vaulted guard-chambers about six feet in diameter and ten feet high. At a height of about fourteen feet the wall is surrounded by battlements about two feet high. Inside of the battlements runs a parapet paved with rough cement about eight feet broad, and from

¹ Vaupell (1839), Trans. Bom. Geog. Soc. VII, p. 146. About 1835 Mr. J. Forbes of Bombay, with the help of a *pipal* tree root, climbed to the top of the wall. He sat for a while and then slipping or losing his hold fell sixty or seventy feet into the court of the temple. He was carried to Bombay senseless and died that evening. Ditto.

² The writing states that the college was built in 1623 (1643?) as an appendage to the church by the order of the Infant Dom John III of Portugal (King Dom Joao IV?) Da Cunha's *Bassein*, p. 195, Trans. Bom. Geog., Soc. VII, p. 147.

the centre rises a dome about fifteen feet in diameter and with stone side-walls about fifteen feet high. From the stone wall rises a brick dome about six feet from the lip to the crest, and on the outside over the dome, is a small building shaped like a belfry.

This tower, which was very notable for vast area round, was generally known as the high priest's dwelling, Sir Padri's Bungalow, but it was probably a watch tower. The upper platform commands a wide view. To the east rise the slopes of Kanheri and Tulsi hills. To the north-west are the ruins of Vasai, the Vasai creek to the north and beyond the creek the flat back of Tungar and the finely rounded peak of Kamandurg.

About the middle of the sixteenth century (1556) the Franciscans changed the cave temple into a Catholic chapel. They built a wall in front of the cave and screened off or covered with plaster most of the Shaiv sculpture; in some places they did not damage it.¹ In connection with the large monastery founded at that time by the great Franciscan missionary, P. Antonio de Porto, a church and college were built on the site of the cave, the cave forming a crypt. The church was dedicated to Nostra Senhora da Conceicao and the college was meant for the education of 100 orphans. Round the hill there was a colony of 200 converts. In the height of its prosperity Dr. Garcia d'Orta (1530-1572) described it as Maljaz, a very big house made inside the rock. Within were many wonderful temples which struck all who saw them with awe.² About 40 years later (1603) Couto wrote, "In the island of Salsette was another pagoda called Manazaper, which is also cut out of solid rocks in which lived a Yogi, very famous among them called Ratemnar, who had with him fifty Yogis, whom the inhabitants of these villages maintained. The priest Fre Antonio de Porto being told of this, went to him. But the Yogis of that island had so great a fear of him that no sooner did they see him, than they left the temple and went away." Only divine power says De Couto, "could have made these fifty men leave their temples, and their lands, and fly before two poor sackclothed friars. The priests entered the cave and turned it into a temple dedicated to N.S. de Piedade. The Franciscans afterwards established a college for the island of Salsette for the education of the children of all those converted to Christianity. King D. Joao granted this college all the revenue and property that had belonged to the pagoda."³

¹ De Couto states (Da Asia, VII. 245) that when in 1538 the Franciscans received charge of the Kanheri and Mandapeshvar caves, and expelled the Yogis, they did their best to destroy the sculptures. But as has been noticed under Kanheri, this seems hardly correct.

² Coll. dos Ind. (Ed. 1872), p. 42.

³ Jour. B.B.R.A.S.I. 38. De Couto notices that on his death the chief monk of Kanheri left to Mandapeshvar all the lands with which he had been presented, when he became a Christian.

In 1695 Gamelli Careri described it as a Monopesser, an underground church once a rock-temple, on which had been built a Franciscan college and monastery. It was 100 spans long and thirty broad. The front was built, but the side walls were of rock; close by was another rock-cut pagoda. Five religious men lived there, receiving from the king of Portugal 130,000 pounds (5000 *paras*) of rice a year, which except what they ate for themselves they distributed to the poor¹. In 1760, after the Maratha conquest, Du Perron found the Mandapeshwar churches and buildings abandoned. A church to the left of the caves had a Portuguese writing dated 1590. The Marathas had destroyed the place and carried the timber to Thana.² In 1804 (November) Lord Valentia found the ruins of a very handsome church and monastery.³ The Church was originally lined with richly carved wood panelling. In the centre was the head of saint tolerably executed and surrounded with wreaths of flowers. The sculpture was in excellent taste. The whole was in ruins. Under the church was a small rock-cut temple square and flat roofed with a few deities and other figures in bas relief. The priests had covered the sculptures with plaster and turned the cave into a chapel. But the original owners were uncovered and worshipped again.⁴ In 1850 Dr. Wilson found the cave-temple used by the Roman Catholic inhabitants of the neighbourhood as a church instead of their built church which had fallen into decay.⁵

On the eighth of December, the festival of the Mandapeshwar Virgin, Sahibin Kosehsang (N.S. da Conceicao, Our Lady of Immaculate Conception) a fair is held. Among Christian festivals it comes next in popularity to the fair of Mount Mary in Bandra. Childless people of all creeds and religious beliefs, Hindus, Musalmans and Christians, come in large numbers to make vows. A large bell said to have cost Rs. 250 was donated to the church by a man whose prayer for a son was heard.

The fair and the feast of "Our Lady of the Immaculate Conception" is celebrated in honour of the Mother of Prophet, Mary who was conceived without the stain of Adam's sin. The fair is held at the Church of

¹ Gamelli Careri in Churchill, IV, p. 198.

² *Zend Avesta*, I. ccc xc.

³ Lord Valentia says, probably Jesuits; Du Perron is right. Da Cunha's *Bassein*, p. 193.

⁴ *Voyages*, II. p. 195. Malte Brunn (1822, Univ. Geog. III. p. 161) says, "The Portuguese utterly effaced many figures of an ugliness incorrigibly heathen. Others, not having coolness enough to allow them to stand as simple monuments of art and antiquated opinions, they converted into Christian emblems, painted them red, and with pious zeal cherished them as valuable proselytes." Du Perron (*Zend Avesta* I. ccc cxii) states that when the Marathas took Mandapeshwar and Elephanta, they did much harm to the sculptures by firing cannon in the caves to loosen the mortar with which the Portuguese had hid the figures. This can hardly have been done at Elephanta; it may be true of Mandapeshwar.

⁵ Jour. B. B. R. A. S. III. p. 41.

Mount Painsur on the Sunday following the 8th of December every year and lasts for a day.

The morning and evening Masses are offered on week days, Sundays, and feast days. Masses are offered from 5-00 a.m. to 11-30 a.m. after an hour's interval in each Mass. The last Morning Mass is held at 11-30 a.m. whereas the Evening Mass is held at 5-00 p.m. The Mass at 10-00 a.m. is the Solemn High Mass while Sermon and Benediction Masses are also offered on Octave day which falls on the 8th day from the day of the feast.

On an average 25 to 30 thousand devotees mostly from Bombay and its suburbs attend the feast. The devotees belong to other religions also though Christians are in large number.

The devotees attend the Morning Mass, offer coins, wax candles etc., pray for blessings of "Our Lady of the Immaculate Conception". It is also customary to make vows to the deity to get a child, an eye sight etc., and in fulfilment of their vows devotees offer artificial limbs made of wax, candles, etc., to the deity.

MANKESHWAR TEMPLE, REAY ROAD

The temple dedicated to Mankeshwar is located on the Reay Road, Dock-Yard Road on the Harbour Branch line of the Central Railway being the nearest railway station at a distance of three kilometres from Bombay V.T. A number of BEST buses of different routes ply through the area at frequent intervals. For the convenience of the commuters the BEST makes special arrangement during the fairs held in honour of the deity.

The temple is said to be about 600 years old and its renovation carried out some 100 years back. It is a stone structure measuring 18.288m. × 12.192 m. (60' × 40'). A passage about 2.438 m. (8') in width and both 99.060 m. (325) in length is paved with stones and connects the temple entrance to Reay Road. The shrine is to the left of the *sabhamandap*, i.e. auditorium. The floors of both the *sabhamandap* and the shrine are paved with marble stones. The door of the shrine is plated with silver sheets both from within and without. The new gilt *kalash* at the top of the dome of the shrine is said to have been built by the present owner in the year 1942.

The *pindi* (spout) of Lord Shiva installed in the temple, it is said, was lying buried in the ground under a tree. One of the forefathers of the present owner of the temple had a dream in which, Lord Shiva said to him, "I am in the earth under a tree, take me out from here and build a temple." Accordingly the *pindi* was unearthed and installed at the place where it was found and the temple was built.

The *ling* of Lord Shiva in the shrine is said to be *swayambhu* (self-born). It is installed in south-northerly direction. It is covered with a silver image of a hooded-cobra. The image of *Nandi* made of stone is installed at the entrance to the shrine in the *sabhamandap*. There are also stone images of *Ganapati*, *Kalbhairav*, *Shitala Devi* and *Hanuman* in the temple. In a small room in the south-west corner of *sabhamandap*, silver images of Lord Shiva, *Parvati* and *Ganapati* are installed.

The temple opens at 6-00 a.m. in the morning when the deity is bathed with scented water. Sandal-wood paste is applied and flowers, etc., are offered to it. The *arati* is performed at about 6-30 a.m. This is called *pakhal puja*. Another *puja* in the same manner is performed before 12-00 noon and the third *puja* called *bhasma puja* is performed in the evening at about 7-30 p.m., when *bhasma* is applied to the deity. The temple is closed between 12-00 noon to 3-30 p.m., when the devotees are not allowed to enter the temple for *darshan*. It is finally closed at 9-00 p.m. During the fair period the temple is kept open throughout the day.

On *Ashvina Vad. 14*, *Ashvina Vad. 30*, *Kartika Sud. 1* and *Chaitra Sud. 1*, the deity is draped with a *pagadi* (turban) of *jari* cloth, *shela*, *pitamber* and adorned with *mukhavata* of silver plated with gold. On *Ashvina Sud. 15* rich clothes and precious ornaments are put on the deity. On other days no ornaments or clothes are put on the deity.

Cooked food (*naivedya* in the form of cooked rice, cakes of wheat flour and vegetables) is offered daily. Special *naivedya* of '*panchapakvanna*' (five different varieties of sweet dishes) is offered to the deity on *Chaitra Sud. 1* (*Gudhi Padva*), *Ashvina Sud. 15* (*Kojagiri Pournima*), *Ashvina Vad. 14*, *Ashvina Vad. 30* and *Kartika Sud. 1*.

It is customary to make vows to the deity for getting a child, prosperity in business, success in examination, etc. and it is believed that the deity is capable of fulfilling the desires of its devotees. On fulfilment of their desires, the devotees offer *puja* (worship) to the deity with coconut and distribute sweets, sugar or *gur*, as *prasad*. A few also offer clothes and ornaments.

Fairs in honour of God Mankeshwar (Lord Shiva) are held in the months of *Shravan*, *Ashvina* and *Magha*, of which the fair held in the month of *Shravan* is considered to be the most important. On an average 3,00,000 pilgrims attend the fair held in the month of *Shravan*. Ladies are, however, not allowed to enter the shrine.

The main fair is held from *Shravan Vad. 5* to *Shravan Vad. 9* (both days inclusive). The other fairs are held on *Ashvina Sud. 15* (*Kojagiri Pournima*) and *Magha Vad. 14* (*Mahashivratri*).

Three days of the fair, from *Shravan Vad. 7* to *Shravan Vad. 9*, are considered to be very important days. On *Shravan Vad. 5* and *6*, there

are no special programmes in the temple except *bhajan*, *kirtan* and *pravachan* arranged in the *sabhamandap* of the temple. At midnight on *Shravan Vad. 7*, images of Lord Shiva, *Parvati* and *Ganapati* of about two and a half feet in height prepared out of sandal-wood paste are installed on the wooden platform specially erected over the *Shiva-pindi*. After installation of these images no one is allowed to enter the shrine. The image of *Panchamukhi Mahadeo* is kept at the door of the shrine to enable the devotees to worship. The sandalwood paste images installed in the shrine are kept for three days, i.e., upto the morning of *Shravan Vad. 9*. In the morning of *Shravan Vad. 9*, these images are taken out of the shrine and are kept in the *sabhamandap* on big wooden stools (*chauranga*), to enable the pilgrims to have *darshan*. At about 1-00 p.m. a special *puja* is performed by the owner of the temple and the images are then taken in a chariot bedecked with flowers and leaves. It starts from the temple followed by large congregation of devotees, musicians, *lezim* players, *bhajan* groups, etc., through the main streets of Bombay and it terminates at *Bhaucha Dhakka*, i.e., Ferry Wharf. At this place the images are transhipped to a big country boat after worship. The boat is taken about three kilometres (two miles) into the sea accompanied by about 300-400 people, and the images are immersed ceremoniously in the sea. The whole ceremony is conducted with great pomp and show.

The second fair is held on *Ashvina Sud. 15* (*Kojagiri Pournima*). On this day a *maha puja* of the deity is performed between 9-00 a.m. and 12-00 noon and the deity is decorated with costly dress and precious ornaments. A *naivedya* of *panchapakvanna* is offered to the deity. No one is allowed to enter the shrine during the performance of the *puja*. At night at about 8-30 p.m. a *palkhi* (palanquin) procession of the image of *Panchamukhi Mahadeo* made of silver is taken out from the temple through the main streets of *Mazagaon* locality and it returns to the temple at about 11-30 p.m. The image of *Panchamukhi Mahadeo* is again worshipped and *prasad* is distributed. On an average 1,000 devotees attend this procession.

The third fair is held on *Magha Vad. 14*. On this day the devotees visit the temple and offer flowers and leaves of *Bel-tree* to the deity. On an average 4,000 to 5,000 pilgrims attend this fair. On this day *Laghu Rudras* (*rudra avartan*) are performed at night. At 6-30 a.m. next morning the *puja* of the deity is performed by the priest of the temple and *naivedya* consisting of cooked rice and curds is offered to the deity.

MANORI

Manori, a sub-island of *Salsette* lies 14 km. south-west of *Borivali* railway station of the Western Railway. The *Borivali-Gorai-Manori* route also traverses the greeneries of *Gorai*. It can also be reached by the *Malad-Marve* road. Between *Marve* and *Manori* there is a regular ferry

service operated by the Manori Machhimar Vividh Karyakari Society Limited. Generally the boats have a carrying capacity of 25 persons each.

After crossing the creek, there is a road of about 1.6 km. that leads to Manori. The route passes through the thick palm grove. The Manori village is land-marked by the ancient Portuguese Church, whose yellow outlines can be seen from across the creek. It was built by the Portuguese wayback in 1559. It also served as a rampart. On its galleries the Portuguese placed their big guns trained towards the sea in case of a naval attack. The church was repaired in 1815. It was finally remodelled in 1912. From inside it is very artistic, as all catholic churches are. There is a huge reclining image of Christ Crucified which is taken out in procession through the village once a year, on Good Friday. Several ancient Portuguese officials lie buried here.

Manori has two beaches in fact. One is directly in front of the village while the other one which is the better of the two is about a kilometre north of the village. Most of the villagers of Manori are Christian Kolis. On the former beach the fisherfolks are seen busy in their trade. Their fishing boats, always a fascinating sight whether sailing or anchored have their mast decorated with the colourful saris of the fisherwomen on auspicious days like Easter, Christmas and so on. They serve as lively buntings and wave lustily in the wind of the waters. The other beach is as beautiful as lonely.

MARKANDESHWAR TEMPLE, WORLI

The temple dedicated to Shri Markandeshwar is located on the Annie Besant Road opposite the municipal pumping station. The deity was originally known as Gathia Mahadev. It is a self born or a *swayambhu linga* (natural or spontaneous linga) over which a temple was built about three quarters of a century ago. The temple has been renovated a few years ago. A flight of 75 steps leads to the temple and a further flight of six steps above the shrine is a huge dome with a pinnacle. While ascending the flight of steps, towards the right is a shrine dedicated to Mahalakshmi in a standing position. The idol which is about 85 years old could be seen on a pedestal made of marble.

On entering the inner shrine on a marble pedestal is a Shiva-linga at the centre and a silver plated Sheshanaga. The image of Yama, the god of death, less than two feet in height is made in black stone. Behind the Shiva-linga on the same pedestal could be seen an idol of Markandeshwar, two and a half feet in height. Towards the left could be seen an idol of Siddhi Vinayak which has a height of a foot and a half. Behind the pedestal on which is placed the Shiva-linga is another marble pedestal on which is an idol of Parvati. To the right of Parvati in a recess is an image of Ganapati and in the recess on the left an image of Maruti.

Opposite to the temple of Markandeshwar is seen a big banyan tree said to be centuries old. On the seat round about the tree are two images of Nandi, Lord Shiva's bullock, one made of marble and the other made of black stone.

An annual fair is held at the temple in honour of Shri Markandeshwar on the great night of Shiva i.e., *Mahashivratri, Magha Vadya 14*. A number of devotees flock at the temple on every Monday in the month of *Shravan*.

MASONIC HALL¹

For many years the Masons of Bombay had no building, worthy of the craft, in which to meet. Until the year 1859 the three craft lodges in Bombay were St. George, No. 549 under England, established in 1848, Lodge Perseverance, No. 351, established under the English constitution but transferred to Scotland in 1847, and Lodge Rising Star, No. 342 established under the Scottish constitution for Parsi brethren in 1844. Lodge St. George used to meet in the houses of various brethren on Malabar hill; Lodges Perseverance and Rising Star met in rooms at Colaba. In 1859 application was made to the United Grand Lodge of England for a warrant and, on its being obtained, Lodge Concord was established in 1866. A muhammadan brother placed a bungalow on the eastern margin of the Babula tank at the disposal of the brethren and allowed the lodge to occupy it rent-free for about two years. As the Masonic brotherhood increased in numbers, the need of proper accommodation was more acutely felt; and a general meeting, at which all the lodges except Lodge Concord were represented, was held to discuss the question. As a result a house at the back of the J.J. Hospital was secured and funds were raised by the issue of debentures for furnishing it. In 1877² an attempt was made to locate the various masonic bodies under one roof, and Nawab's bungalow in Nesbit road, Mazagaon, was taken up for this purpose in joint partnership on equal terms; but the site was not wholly satisfactory, and it remained for Mr. N. N. Wadia, C.I.E., some years later to secure by purchase from Government the site, upon which the present Masonic Hall stands, giving the Masonic Committee which dealt with the matter the option of taking over the land from him at cost price within the following twelve months. The cost of the building was defrayed by subscriptions and the foundation-stone was laid by Lord Sandhurst on the 5th June 1897.

The Masonic Hall is situated to the east of the building formerly used as the Government Mews and opposite the Sterling Cinema Theatre.

¹ The account is taken from former edition of *Bombay City Gazetteer*, Vol. III.

² At this date the Hon. Mr. Gibbs was D. G. M. of English Freemasonry and Captain (afterwards Sir Henry) Morland was G. M. of all Scottish Freemasonry in India.

It is built in the Italian style, having brickwalls faced on the west and north with Kurla stone and window-dressings of Porbandar stone. The main hall on the first floor is 60 feet long by 30 feet broad, the banqueting hall below being of the same dimensions. Rooms are provided in the building for the holding of chapters.

MOUNT MARY—OUR LADY OF THE MOUNT

The shrine of Our Lady of the Mount popularly known as Mount Mary or Mat Mauli, the corrupted form of Mata Mauli or Mother Mauli, is one of the most famous Christian shrines in India revered even by Hindus, Muslims and other communities also. Situated on a beautiful hill top opposite the Mahim causeway and overlooking the sea, the Church with its twin spires soaring into the sky presents a picturesque landmark to all who cross the dividing water between Bombay and its suburbs.

Bandra on the suburban section of the Western railway is the nearest railway station to the Church. A regular BEST bus service also plies from Bandra station to the foot of the hill. A taxi cab takes directly atop the hill.

The shrine, at that time a modest little hermitage, was founded by the Jesuits round about the years 1568-1570. In 1640 the hermitage was enlarged into a chapel. However another reference states, "In the year 1678 a chapel was built by the Portuguese and named Capella de N. Senhora do Monte, which was made filial to the ancient church of St. Anne."¹ However one thing is certain that by 1679 it had become a famous place of pilgrimage frequented by Christians and non-Christians alike.

At the time when Antonio Luiz Gonsalves da Camera Coutinho was the Viceroy (1698-1701) Bandra was invaded by a pirate army of the Muscat Arabs. According to a story they attempted to ransack the shrine hoping to find treasure, and on being disappointed they intended to set fire to the church when a huge army of angry bees attacked them so cruelly that they were forced to abandon their evil intentions and leave in such a hurry that they even left the arms they carried behind them². However this account does not appeal to reason in view of the fact that when Marathas overran Salsette i.e., the present Suburbs of Bombay, the chapel was destroyed by the Portuguese authorities at the instance of the English in order to prevent this strategic position from falling into the hands of the victorious Marathas. On this occasion the popularly venerated image of the Blessed Virgin was ferried across the creek for safe custody to St. Michael's at Mahim whence it was brought back to be reinstalled in the nearby built chapel in 1761.

¹ B. L. D'silva in the *Indian Antiquary* XIX, pp. 443-44.

² *Behold All Generations* by Prof. F. H. Gracias, p. 40.

The present church which is a fine example of Gothic architecture with its noble facade and its soaring spires was built in 1904. In the spacious auditorium are the murals depicting the life of Our Lady of the Mount executed in Indian style. The status of the shrine of Mount Mary was raised to a Minor Basilica by Pope Pius XII, at the time of the centenary celebrations of the proclamation of the dogma of the Immaculate Conception.

In front of the shrine of the Blessed Virgin stands the oratory of Our Lady of Fatima built to commemorate the National Marian Congress held in Bombay in December 1954. It is also a fine specimen of architecture with a round staircase on both sides with arches below and over a central arch a structure with four minarets and a central spire.

A huge fair is held in honour of Mary, Mother of Jesus Christ and is celebrated during the Octave (Sunday to Sunday) following the feast on 8th September. During the period thousands of devotees from all walks of life with no discrimination of caste and creed throng the road leading to the chapel of Our Lady of the Mount that goes to show the secular nature and cosmopolitan character of Bombay city.

Many ardent Christians from all parts of India come on pilgrimage to Bandra to pay their homage to Mata Mauli regarded by many Christians as the holiest in India and is believed to possess miraculous powers. Numerous Hindus, Muslims and others pray to the deity for getting a child or a child's recovery from a dangerous disease and after the vow has been fulfilled they proceed to the chapel to offer their heartfelt thanks, their gratitude in many cases taking the shape of a wax model of a child or a limb or a cradle according to their respective vows to Our Lady.

From the top of the hill down the hundreds of steps leading to the road that goes to the station, the crowds surge backwards and forwards, jostling, pushing, edging their way from the shops that sell religious articles and the stalls put up by the different parishes to the toy shops, which today rarely sell as good toys as they sold some twenty years ago, from the toy shops to the sweetmeat shops, from the sweetmeat shops to the restaurants that sell eatables and some soft drinks and from there to the hastily built photographer's studios that can give you your photograph in three different poses for a rupee or so within half an hour.¹

MUMBADEVI TEMPLE

The original temple of Mumbadevi or Mumbai from whose name the name of the metropolis, Mumbai or Bombay, has been derived is supposed to have been constructed and attended by the Koli fishermen of

¹ *Behold All Generations* by Prof. F. H. Gracias, p. 60.

Bombay. "The influence of the old goddess, though subjected on occasion to disastrous eclipse, has survived the changes of centuries, and has finally given one common and immortal name to the scattered islets of Hindu period."¹ The temple has a long tradition and the shrine of the ancient goddess Mumbadevi was in existence during the reign of Bhimdev who died in Shaka year 1225 (A.D. 1303).² It was then situated near the old Phansi Talao, i.e., Gibbet tank near Bazar Gate on a spot now included within the limits of the Victoria Terminus or Boribunder of the Central Railway. The destruction of the temple of Mumbadevi, guardian goddess of the island, was undertaken during the reign of Mubarak Shah I of Gujarat. The Goddess Mombai or Mumbai was unquestionably an aboriginal personification of the earth-Mother who is still worshipped under various appellations especially by the Dravidian population of Western and Southern India. The Goddess is said to have been originally consecrated about 500 years ago and must have been built by Koli community of Bombay who were the aborigines of the place. After the temple was built they might have given the goddess their name 'Muja' as such names as Munj Shimga, Modna, Manja, etc., are found amongst them. It appears that the Brahmins who became predominant later on turned the name Muja to Mumbadevi. An interesting anecdote regarding the origin of the deity is given in *Mumba Devi Mahatmya* or *Puran, the Rise of Bombay*, by S. M. Edwardes.

About 1737, when the then Bombay Government set to enlarging the fortifications of the old town and the land on which the temple stood then was acquired by the East India Company, the original temple was demolished and the site on which the present temple stands was then granted to one Pandu Seth and other Hindu devotees of the deity. A new temple was erected by Pandu Sonar who was at that date a merchant of considerable influence in Bombay. It is said that Pandu Seth Savji collected funds from the Hindu devotees for the purpose.

The modern shrine of Mumbadevi contains an image of the goddess without mouth and is dressed in a robe and bodice with a silver crown, a nose-stud and golden necklaces, and seated under a domed *makhar* of wood, covered with silver plates. On the left is a stone figure of Annapurna, who is worshipped with Mumbadevi and on special days is seated on a stone peacock. In front of the shrine is a brass tiger, the *vahan* or carrier of the goddess, which was presented by a pearl merchant in 1890, and is washed and worshipped daily along with the goddess. Tuesday is the chief day of worship in ordinary season, when the devotees of the goddess break cocoanuts in front of the shrine, pour the contents over the tiger, and

then hand the halves to the *Pujari*, who gives one-half to the worshipper, together with a flower or sweetmeat that has touched the goddess as *prasad*. One proof of the local importance of Mumbadevi is that among Marathi-speaking castes, the bride and bridegroom are taken on or after the marriage-day to the shrine, and present the goddess with a coconut, a bodice or a jewel, according to their means, in the hope that she will render their future free from ill-luck. The two great annual festivals occur during the nine days of the month of *Ashvina* which precede the *Dasara* festival and the five days of the month of *Margashirsha*. On the former occasion mixed millet and rice are sown on the first day in front of the shrine; on the seventh day a square sacrificial pit is dug and consecrated by a Brahman, in which on the following day a fire (*homa*) is kindled and fed with grain, *ghi* and coconuts, while on the tenth day or *Dasara* the seedlings, which have been carefully nurtured since they were first sown, are plucked up, washed and presented to the goddess, and are also distributed among the worshippers, who adorn their hair with them or put them in front of their turbans. On the occasion of the shorter festival in *Margashirsha* no seed is sown; but a sacrificial fire is prepared, into the ashes of which the devotees dip the third finger of the right-hand and then mark the forehead between the eyebrows. Other shrines within the Mumbadevi temple enclosure are dedicated to Ganesh, Maruti, Mahadev, Indrayani, Murlidhar, Jagannath, Narsoba and Balaji. A big tank was built in front of the Mumbadevi temple by a Kapol Bania named Nagardas Navlakhya. The tank however has been filled in and is no more in existence.

The temple originally was a private property of Pandu Seth Savji. Due to the litigation between the heirs of Pandu Seth the matter was referred to the Governor of Bombay regarding the management of the temple. New trustees were appointed by the decree dated the 4th October 1898 and a scheme was framed for the management of the Mumbadevi temple by the Bombay High Court. Of the shrines in the temple compound only two shrines namely those of Mumbadevi and Hanuman come under the Shree Mumbadevi Mandir Charities Fund while the remaining shrines are private properties. During 1973-74 the total income of the trust amounted to Rs. 7,17,328.13. It rose to Rs. 7,85,325.72 in 1974-75. The money collected is utilised towards social service by the trust. The trust conducts a Pathology department in the Samaldas Kothari Hospital at C. P. Tank and the Intensive Paediatric Care Unit at Sir Harkisandas Hospital. An ayurvedic dispensary is conducted within the temple premises while a Pathological Laboratory is opened at Dr. Subodh Mehta's Medical Relief Centre at Khar. The trust also gives monetary assistance to various hospitals and educational institutions and provides assistance for running the Sanskrit Pathshala at the Bharatiya Vidya Bhavan, Bombay.

¹ *The Rise of Bombay* by S. M. Edwardes, 1902, p. 43.

² *Ibid.* p. 27.

MUNICIPAL CORPORATION BUILDING

In 1866, the Municipality was housed in an unpretentious building at the end of Girgaum road, whence it was removed in 1870 to a building on the Esplanade. On the 19th December 1884 Lord Ripon, the Viceroy of India, laid the foundation stone of the present Municipal buildings opposite the Victoria Terminus of the Central Railway, which were completed in 1893. In the main entrance hall is a tablet containing the subjoined inscription:—

“ These buildings were designed and their execution superintended by F. W. Stevens, C.I.E., F.R.I., B.A., A.M.I.C.E., Rao Saheb Sitaram Khanderao, M.S.E., being the Resident Engineer in charge. The work was commenced on the 25th July 1889, Grattan Geary being the President of the Corporation and E.C.K. Ollivant, I.C.S., being the Municipal Commissioner, and was completed on the 31st July 1893, Thomas Blaney being the President of the Corporation and H. A. Acworth, I.C.S., being the Municipal Commissioner. ”

The domed and minaretted building belongs to the early Gothic style of architecture, while the many domes which rise above the gabled roofs impart an oriental flavour to the design. The imposing facade with its magnificent tower is flanked by two wings which abut on Hornby (Dadabhai Naoraji) and Cruickshank (Mahapalika) roads. The tower rises to a height of 235 feet from the ground and is surmounted by a masonry dome. Over the facade is placed a colossal allegorical figure 13 feet in height representing *Urbs Prima in Indis*. The grand staircase is also crowned by an imposing dome. While on the Cruickshank road side are the offices of the Health Department, the Municipal Laboratory and a staircase for the use of the Commissioner and the members of the Corporation. On the first floor are the offices of the Mayor, the Commissioner, Municipal Secretary and the Corporation Hall. The hall is 65 feet long by 32 feet broad and is 38 feet in height. Its northern end is ornamented with a large bay window, filled with stained glass bearing the arms of the Corporation and flanked by canopied recesses of stone. The southern end opens into a lounge for the use of Councillors, which leads through glass doors on to a broad terrace above the southern entrance of the building. The hall contains two galleries for the public. The cost of the whole building amounted to about Rs. 13 lakhs in 1893.

Another building, an annexe to the original building, in modern style has subsequently been constructed towards the north of the earlier building facing the Cruickshank road and has been connected with the old building.

Immediately in front of the original building stands a statue of late Sir Pherozeshah Mehta who took prominent part in the civic life of Bombay.

NATIONAL PARK—KRISHNAGIRI UPAVAN

The then Government of Bombay chose Kanheri with about five and a half acres of land studded with hills and green fields and nullahs as the site of the first National Park of the country and named it as Krishnagiri Upavan. Located near the Borivli railway station on the suburban section of the Western Railway on the east, the place could be reached by a number of BEST buses on holidays. About fifteen minutes walk from the Borivli railway station leads to the park.

A number of picnic cottages have been built in the park for the convenience of the visitors. A pavilion after the modernised Buddhist fashion has been built atop a hill and is known as Smriti Mandir. It has become a landmark visible from the vast area around. It commands an excellent view of the park itself as also of the surrounding country-side stretching upto the Kanheri caves. Recently a Lion Safari park has been added to the National Park.¹

NEHRU CENTRE

Nehru Centre is a national memorial devoted to the perpetuation of the ideals that the Late Pandit Jawaharlal Nehru, the first Prime Minister of India, cherished throughout his life time; and is dedicated to the fulfilment of his aspirations for the people of India whom he loved most. The centre is being developed on a *five and a half* hectare plot in the heart of the city at Worli. The centre envisages several projects such as the Planetarium, the Discovery of India Hall, the Museum, the Library, the Dance and Drama Academy, the Art Galleries and Art Studio, the Research Centre, the Publications Division, academic activities and children's facility centre.

One of the great attractions of the Nehru centre is the Planetarium. The imposing Nehru Planetarium building has already become a landmark in Bombay. It has three floors with a total area of 5,000 square metres and is fully centrally air conditioned.

There is provision in the basement for lecture halls and a library of books on astronomy, astrophysics and space sciences. A hobby workshop will cater to children and enthusiastic amateurs who wish to build their own telescopes and models and innovate their own patterns of study.

PLANETARIUM : The Planetarium has been made possible by a generous donation of over Rs. 1 crore from the house of Birlas.

“ In the sky theatre of the Nehru Planetarium you lean back in your seat in air-conditioned comfort and watch starry heavens glide above you. You see the Sun moving in the midst of stars, comets zooming past, meteors flashing by, Jupiter's four moons going around their planet and many more celestial phenomena. These celestial spectacles are produced by a composite optical projector mounted at the centre of the circular

¹ See “ Borivli Lion Safari Park ” in this Chapter.

sky theatre. On the hemispherical roof (dome) are projected images of some 9,000 stars, the Milky Way, Planets, Sun, Moon, etc. At the touch of a switch the sky appears to turn slowly to display the changing stellar panorama. ”

“ The Zeiss projector at Nehru Planetarium can recreate the sky as seen from anywhere on the earth and at any time past, present or future. In a matter of minutes the night sky of Bombay can be changed to that of the North or South Pole where the stars neither rise nor set. Several fundamental principles of astronomy which are difficult to understand can be easily explained in the Planetarium. A number of celestial phenomena which take place over several years can be seen in a few minutes. The Planetarium is a powerful medium for introducing the young and old persons to the basic principles of astronomy. ”

“ While we are waiting for the Planetarium programme, we can see on the ground floor the rotating planetary motion model (Orrery), the panorama of the Moon, a large collection of astronomical photographs and we can know our weight on Sun, Moon, Mars and Jupiter. On the first floor level we can see a working model of the solar and lunar eclipses, a solar telescope to show us the image of the Sun and the Fraunhofer spectrum (during the daytime when the sky is clear) and an exhibition of our space efforts. The Planetarium programmes last for about 40 minutes with commentary in Hindi, Marathi, Gujarati and English. ”

FACILITIES FOR CHILDREN : Nehru loved children. The major part of the Centre's activities will be devoted to the welfare and happiness of children, a mini-Disneyland to explore the wonders of the world; a work centre and laboratory to develop their creative talent; galleries to display their creative work; educational exhibits; an amusement park. Also 2 dormitories to accommodate 100 boys and 100 girls, at a time who may come from all parts of the country to stay and tour the centre.

DISCOVERY OF INDIA HALL : The Discovery of India Hall is pageant of the immemorial past of India that echoes the tragedies and triumphs from the dawn of our history. Momentous moments frozen into sculptures, paintings, models recreate the glory and the grandeur of our inheritance.

Museum : Glimpses of the changing panorama of science and technology are delineated through actual working models and visual aids.

Library : Scholars from all over the world can draw on valuable material on Nehru and his ideals, world history and physical sciences in this library.

Dance and Drama Academy : This comprises a workshop for experimental theatre and innovations in our classical and folk dance forms housed in a 300 seat auditorium. In another auditorium, seating 1,200 persons, will be held cultural and educational programmes.

Art Galleries and Art Studio : Promising and professional painters, sculptors, and creative artists will be able to hold exhibitions in two art galleries. There is a studio with tools and facilities for artists to practise or execute their work as also an auditorium to seat 150 persons for discussions and discourses on various art forms and a permanent exhibition of artist Husain's tribute to Nehru.

Research Centre : Academicians, scholars and scientists will be provided facilities to conduct research in selected fields having a bearing on national priorities.

Publications Division : Collection and dissemination of literature on subjects relevant to Nehru's ideals; Nehru's writings; books and periodicals by and on Nehru will be printed and published in several languages to meet the needs of different age groups and a wide range of intellectual interests. Nehru Centre is also publishing a new Science Magazine known as *Science Age* from August 1983.

Mini Planetarium : In 1984 a Mini Planetarium was acquired from the USA. This is a portable Planetarium with an umbrella-like collapsible projection dome, which can accommodate about 30 spectators. The mini planetarium was inaugurated on November 30, 1984. Over 80 shows have already been conducted in various schools, colleges and other institutions. About 3,000 spectators have witnessed these shows.

After the completion of the entire project, the Nehru Centre would be a fitting and a gorgeous monument to the spirit of the man, whom all his countrymen loved most and who also thought of the betterment of his people.

OLD FORT

The remains of the Bombay Castle or the Old Fort could be seen behind the Town Hall. It is now used as an Arsenal. What remains of the Old Fort now are the walls facing the harbour and a portion of the wall to the north. Signals are made to ships from the Flagstaff located here. A clock tower, where a time signal-ball connected by an electric wire with the Observatory at Colaba falls at 1-00 p.m., is also located in the tower. It is from this fort that the area in Southern Bombay has come to be known as Fort Area.

PADAN HILL

Very few people, even the people living in the locality, are aware of the formerly beautiful spot known as the Padan Hill which was hallowed by religious and historical associations. On the outskirts of the village of Akurli in the suburb of Kandivali above 457.20 metres (500 yards) east of the temple of Karsanglidesvi rises a great dome of black trap known as the Padan.

From the west it rises with a gentle bush covered slope to a bare flat top, and ends, eastward in a sheer cliff about 60.96 metres (200 feet) high. The hill lies eight or nine and a half kilometres (five or six miles) west of Kanheri, and the black cleft in which the Kanheri caves are cut, and above, the patch of brushwood, that marks the site of one of the old burial mounds, can be clearly seen. The country between, rises in long slopes, the upper slopes formerly covered with teak and other timber, the lower thick with a forest of barb palms. The name Padan in modern Marathi means a resting place for cattle, which in the rainy months, are said to leave the wet lowlands and come to rest on the smooth dry hill top.

Two local stories explain the sanctity of the hill. According to one account, a supernatural cow, which lived on the hill top and hated the sight of man, was once pursued and disappeared into the rock, through a small hole, under a gnarled old tamarind tree, at the north-west side of the hill top. The hole looks artificial as if the mouth of a ruined shrine or cell. It is said that Kathkaris sometimes used to enter in search of porcupine quills and are said to have been able to crawl for some distance. According to the other story, the hill is called Homacha Dongar from a holy woman who lived on the top and offered herself as a fire sacrifice. That it was a holy place and a dwelling of sages appears from some of the inscriptions which mention the names of sages and speak of pleasure grounds, *aramas*. There was a pond to the west of the hill, which is said to have been lined with dressed stones and might have been connected with the hill by a flight of steps. Of the steps no trace remains.¹

Going up from the north, there were, on the top, near the north end and along the west crest, remains of dressed stones and of foundations of retaining walls. In different parts of the bare smooth top were carved tracings of feet: Two pairs of cow's feet (50-800 mm—3") two pairs of calf's feet (50-330 mm—2") close by, fourtoeless feet (one pair 254-000' mm × 127-000 mm—10" × 5" the other 203-200 mm × 101-600 mm—8' × 4') said to be the feet of a man and a woman, two large sized feet with marked toes 330-200 mm × 127-000 mm (1' 1" × 5") and some distance off the prints of a child's feet. There were also the Buddhist wheel 228-600 mm (9") in diameter, a Buddhist trident 152-400 mm (1' 6") across, two conch shells (one 508-000 mm × 228-600 mm—1' 8" × 9", the other 203-200 mm × 127-000 mm—8" × 5"), a round looking glass with a handle 457-200 mm × 228-600 mm (1' 6" × 9"), two jugs (one 203-200 mm × 101-660 mm—8" × 4", the other 254-000 mm × 203-200 mm—10" × 8") and a water pot (50-800 mm × 228-600 mm—1' 2" × 9"). Near several of these carvings short writings have been cut. There were twelve writings all undated, but from the form of the letters estimated to vary between the first and sixth centuries A.D. Near the two large human footprints was

¹ The hill and the remains could not be traced at the time of study (1979-80).

a group of seven short writings. One of these, in letters of about the first century, runs: 'The sage Musala' a second of about the same age, 'The footstep (seat) of Nandi; a third and fourth, in letters of about the second or third century, reads 'Musaladatta' the same name as the first; a fifth of about the same age, was the 'step of Rama' and a sixth, also of the second or third century, Ja (Ji?) rasandhadatta, probably the name of a sage¹. The seventh inscription was the formula of the northern Buddhists, "the object of those (the Adi-Buddhas) who for the sake of religion came into the world (before him, that is before Gautama), the Tathagata (that is he who came as they came, namely Gautama), has explained; what they forbad the great Shramana (that is Gautama) tells as follows". The letters were of about the sixth century and were written in the southern style of that century.² Besides this group, there were four scattered inscriptions in letters whose forms seemed to be of about the first century. One of these was "The western pleasure-grounds of the Vasaka mountain"; the second, opposite to the first, was "And the eastern pleasure-grounds of Kosikaya (Sk. Kausikaya)"; the third was "Bamhachari (Sk. Brahmachari) Vi (Ma?) kara did. the farmers"; and the fourth was "the mountain, the residence of monks all around".³

The top of the rock was about 106.68 metres long by 39.624 mm (350 feet long by 130) broad. At the south edge of the crest were the remains of a retaining wall and broken pieces of dressed stone, which seemed to mark the site of small Buddhist shrines or temples. There are said to be no caves in the east face of the hill, but this was not examined.

The top of the hill commands a magnificent view of the vales, the National Park and the Kanheri Caves on one side and the distant Versova Creek and Salsette Island on the other.

PIR SAYED AHMAD ALI SHAH KADRI DARGAH, DONGRI

The *dargah* of Pir Sayed Ahmad Ali Shah Kadri is located at Dongri. Sandhurst Road on the suburban section of the Central Railway is the nearest station to the *dargah*. The place can also be reached by a number

¹ These inscriptions are contributed by Pandit Bhagvanlal Indraj. The first inscription reads: 'Sadhamusala' probably for 'Sidhamusala' (SK) 'Siddhamusala'; the second Nandi 'paam', (SK) 'Nandipadam'; and the fifth 'Rama ikamo'; (SK) 'Rama-vikramah'. The rest are as in the text.

² The letters run, 'Yedharmmahetu prabhava hetusteshan Tathagato hyavadatte-shancha yo nirodha evamvadi Mahashravana'. This is a little incorrect in its spelling, dharma should be dharmma, hetusteshan should be hetunteshan, and Mahashravana should be Mahashramana. This formula is written at the end of many Buddhist books and is repeated as a spell or mantra by the Nepalese Buddhists when they offer fried rice to Buddha after worship. It is often found below images of Buddha later than the fifth century.

³ The formula is differently interpreted. Some take it as an independent verse; others as in the text, take it to be the first of two verses, the other verse giving what is forbidden

of BEST buses. An *urus* is held annually in honour of the great saint Pir Sayed Ahmad Ali Shah Kadri on 6th, 7th and 8th of *Rajjab*.

The present *dargah*, it is said, was constructed about 125 years back and stands on a stone platform, 1·828 m. (6') high and measures about 7·62 m × 7·62 m. (25' × 25') with a circular shape at the back, *i.e.*, the eastern side of the platform. The main entrance to the *dargah* faces the west, and the door on the eastern side is meant for exit. The *dargah* has 2 rooms, of which one is the shrine. The tombs of the Saint Pir Sayed Ahmad Ali Shah Kadri and of the *mujawar* of the Saint Pir Sayed Husain Ali Shah Kadri, are in the shrine. Both the tombs are made of bricks and lime and measure 1·905 m. (6' 3") each. They are always covered with a cloth called *Galaf*.

The *dargah* is opened at 4-00 a.m. The tombs are worshipped in the morning by offering flowers and burning incense sticks, etc. The evening worship of the tombs is carried out by the *mujawar* of the *dargah*. The *galafs* are changed on every Thursday morning and sweets are offered and distributed by the *mujawar* and devotees. The tombs are given a bath on every Thursday morning with rose water and other scented waters. The big drum is beaten in the evening daily before the *namaj*.

It is believed that the saint and the *mujawar*, in whose honour the *urus* is held, are capable of fulfilling one's desires and therefore, many devotees offer vows in order to get a child, success in business, relief from bodily or mental afflictions, etc. On fulfilment of their desires, they offer the things promised. The offerings usually consist of *galafs*, sweetmeats, etc.

The *urus* is held for three days, *i.e.* 6th, 7th and 8th of the Muslim month of *Rajjab*. On the 6th of *Rajjab*, the procession of sandalwood paste, called *sandal*, is carried out at about 2-00 p.m. This procession attended by a large number of persons moves through Dongri, Pydhoni, Nagpada areas and returns to the *dargah* in the evening. The sandalwood paste is then applied to the tombs and the two *galafs* that are brought in the procession are spread over the tomb. This ceremony is called *Sandal Chadhana*. On the second day of the *urus*, the programmes of *kawalis* and *gazals* are held.

On the last day there is yet another procession of the *sandal* (*i.e.*, sandalwood paste and *galaf*) from the *dargah* at about 1-00 p.m. which moves through the important parts of the area round the *dargah* and returns to the *dargah* at about 8-00 p.m. The sandalwood paste is then applied to the tombs and the *galafs* and flower nets are spread over them. Prayers are offered and *Fatihah*, *Milad* and *Kurankhani* (reading of the holy *Koran*) also take place.

POWAI LAKE

The Powai Hills and Lake are located in North Bombay (former Salsette), on the Saki-Vihar road, just about half a kilometre from Saki Naka. It is about 6 km east of Andheri railway station of Western Railway. There are three ways of reaching Powai, first *via* King's Circle, Sion and Kurla, second *via* Santacruz and Andheri and third *via* Vikhroli-Powai. About $\frac{2}{3}$ of the Lake's boundary is surrounded by the Powai road. The Powai Park is located on the west bank of the lake, while the Indian Institute of Technology stands on the north bank of the lake.

Powai got its name from Framji Kavasji Powai estate, which, besides Powai, included the villages of Tirandaj, Koprikhurd, Saki, Paspoli and Tungave. The estate except Tungave, was originally given in perpetual farm to Dr. Scott in 1799, on payment of a yearly quit-rent of Rs. 3,200. After Dr. Scott's death in 1816, the quit-rent was not paid and the property was attached by the Government in 1826. In 1829 it was again leased in perpetual farm to the late Framji Kavasji a Parsi merchant in Bombay. About the time he bought the estate, Mr. Framji Kavasji was the vice-president of the Agricultural and Horticultural Society of Western India. He took great interest in agriculture, and introduced many exotics and made many experiments on his estate.

At present Powai Lake presents a sight wonderfully refreshing to the people in the city. It has also hills and woods and fair fields of green and tall palm trees scattered around. Indeed, if man has provided no amenities, nature has donated ample gifts to this scene. The Powai Park is a cheerful sight and besides the lake, a number of boats and fishing rafts are seen. They are maintained by an angling association to which the use of the lake for purposes of boating and fishing have been rented out by the Municipality.

Powai was originally harnessed for augmenting Bombay's water supply when the cry for more water began to be heard louder in the city. It was the third lake to be pressed into this vital public service. The scheme was taken in hand in 1889, but before that year, both the Vihar and Tulsi water works had started functioning. The Powai scheme was, however, ill-fated. Though it was completed within a year at an initial cost of more than Rs. 6½ lakhs and started providing two million gallons of water per day, it had to be abandoned due to the hue and cry against the quality of the water. Five lakhs of rupees more were spent on the scheme in 1919 in a vain attempt to restore the supply at least for the use of the suburbs, but this, too, was given up with the development of the Tansa works. So from the civic point of view, Powai lake had been completely scored off, but it remained, ever more so now than before because it is untrammelled by hydraulic appendages, one of the wonder spots of Nature

around Bombay. The area of the lake covers some 151·4 hectares (365 acres). A full view of the lake is obtained a little further down from where two roads start off. The road on the left plunges steeply into the bosom of the lake itself as it were. It is more meant for walking and enjoying the cool presence of the waters on both sides of road. There are woods too within a few yards of the park, affording a shade for the picnickers here, and giving the view of the lake to visitor's delight.

One of the most pleasing features of Powai surroundings is the unending concert which the music of the birds provide. At one time the vicinity of Vihar and Powai used to house man-eating tigers. Many had been killed here in the past and one of them had killed 16 persons before he was shot. There is still scope for some game in the woods and on the hills.

PRINCE OF WALES MUSEUM

The Prince of Wales Museum is considered to be one of the finest in India. It occupies an island site at the southern end of the Mahatma Gandhi Road. This fine building commemorating the visit of King George V, the then Prince of Wales in 1905 is Indo-Saracenic in style of architecture and has a huge Moorish dome. The style is typically Western Indian of the 15th and 16th centuries and the materials used are blue and yellow basalt. The construction of the building was completed in 1914. Though the construction of the building was completed in 1914, it was used as a Military Hospital during the First World War and was handed over to the trustees only in 1920. The opening ceremony was performed on 10th January 1922 by Lady Lloyd.¹ The building consists of three units arranged round three sides of a quadrangle. A new wing has been added of late and in it is housed the natural history section. 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 (later 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 project was financed from the Royal Visit (1905) Memorial Funds, the Government grant of Rs. 3 lakhs and the Municipal grant of Rs. 2½ lakhs. Sir Currimbhoy Ibrahim (first Baronet) donated Rs. 3 lakhs and the late Sir Cowasji Jehangir, gave half a lakh. The Museum was established under Bombay Act No. III of 1909. It is now maintained from annual grants made by Government and the

¹ The wife of George Lloyd, Governor of Bombay.

Bombay Municipal Corporation and from interest accruing on the funds at the disposal of the Board of Trustees of the Museum.

Its contents comprise Art, Archaeology and Natural History. A section devoted to Forestry has been added, and a small local Geological collection of Rocks, Minerals and Fossils is also exhibited.

Art Section consists principally of the Sir Ratan Tata bequest of pictures, a splendid collection of Oriental arms, a varied and unique exhibit of jade, beautiful examples of China, Indian brass, silver, Indian and Persian draperies and objects d'art. Other pictures were presented by the late Sir Dorab Tata. Among Sir Ratan Tata's pictures are many most interesting examples of the Dutch, British, French and Italian Schools, and works by such masters as Cuyp, Lawrence, Romney, Gainsborough, Troyon, Poussin and Titian. Sir Dorab Tata's gift includes representative works of the late Italian Schools and a few good modern French and British pictures. There is also a collection of Indian paintings (Moghul and Rajput) and an extremely interesting collection of relics of the Satara Rajas, both purchased from Mr. P. V. Mavji in 1914.

Archaeological section, contains three main divisions, the Brahmanical section; Jain, Prehistoric and Foreign antiquities; and Buddhist section. In the first category are some large bas-reliefs discovered at Dharwar and attributed to the fifth or sixth century A.D.; a bust of Shiva from the Elephanta Caves, numerous other interesting sculptures of Shiva, some images and bas-reliefs of Brahma, a magnificent image of Vishnu (from Elephanta), and a miscellaneous collection of articles used in Brahmanical worship. The prehistoric antiquities are mostly from Madras, and comprise palaeolithic and neolithic implements; also pottery, including examples of necropolitan pottery utilised for coffins. A number of interesting bas-reliefs come from Mesopotamia and some good Jain sculptures are on permanent loan from the Bombay Branch of the Royal Asiatic Society. In the Buddhist section are portions of the Stupa of Amaravati in Andhra, some terra-cotta figures of Buddhas and Bodhisattvas, fragments and images of Buddhas (Gandhara School) and very interesting bas-reliefs (of the same school) representing subjects from Buddhist legend.

Natural History Section : The exhibits (in the new wing) are specimens from the collections of the Bombay Natural History Society (started in 1883 and still existing). These include examples of all the Indian ruminants and carnivora; other sections deal with reptiles, birds, fishes and insects. The Birds section contains, besides many beautiful specimens, a collection of drawings by Gronvold.

Forest Section : This includes specimens of timbers grown in the Bombay Presidency.¹

¹ *A Handbook to India, Pakistan, Burma, Ceylon*, Edited by L. F. Rushbrook Williams, C.B.E.

PUBLIC FOUNTAINS

An interesting description of the public fountains as they existed then is given in the old *Gazetteer of Bombay City and Island*, published in 1909. Even if many of the fountains are no longer there, it still makes an interesting reading and hence is reproduced below:—

“Bombay contains several ornamental memorial fountains. The Wellington Fountain, which stands opposite the Sailors’ Home at the junction of the Esplanade and Apollo Bandar roads, was erected in its present form about the year 1865 by public subscription in memory of the Duke of Wellington, who was once resident in the island¹. The Floral Fountain, which stands in the centre of the Esplanade opposite Church Gate street, was erected some little time later in honour of Sir Bartle Frere, to whose progressive policy Bombay owes many of her great public buildings. It was originally intended to erect this fountain in the Victoria Gardens at Byculla. During 1908, the grass plot and the palm trees, which originally surrounded the fountain, were removed in order to provide more room for pedestrians and horse-traffic between the tram lines and the kerb of the fountain. Another landmark is the Ratansi Mulji Memorial Fountain at the junction of the Mint and Frere roads, which was erected in 1894 by a well-known Bhattia freight broker in memory of his deceased son; while the Kesavji Naik Fountain, situated at the junction of Dongri-Koli street and Chinchbandar road, was erected by the gentleman whose name it bears in 1876. The Henry Memorial Fountain in Mazagaon was erected by the officials of the Peninsular and Oriental S. N. Company, in memory of former Superintendent of the Company, Captain Henry, and was handed over to the civic authorities in June 1878. Other notable fountains are one in Crawford Market designed by J. L. Kipling; the Bomanji Hormasji Wadia Fountain at the end of Bazaar Gate street, erected by public

¹ Survey Cottage, which is no longer in existence, was the residence of Sir Arthur Wellesley (afterwards Duke of Wellington) in March and April, 1801. The house stood about half-way up the now-non-existent brow of Malabar hill, on the right and as one ascended the Siri road, and was described by one writer in 1856 as “situated between the road and the sea at the curve of the bay towards Malabar Hill, close to where the road from Byculla turns into the Breach Road from the Fort.” At the time this was written, a woodyard had grown up around the house, which was almost concealed from view by wood-stacks. In 1865 the brow of the hill was cut away to provide filling for the Chaupati reclamation and the sea-face road which now runs direct to Malabar hill, and the house disappeared with the ground upon which it stood. At the time that Sir Arthur Wellesley occupied it the house was a neat single-storeyed bungalow, comprising a fairly spacious hall, with wings and long verandahs at the sides and back. In front was a porch to which led two carriage drives from different points of a large compound. The hall commanded a view of Back Bay, a portion of Girgaum, the Esplanade and the Fort. When General Wellesley again arrived in Bombay in 1804, he appears to have occupied tents on the Esplanade.

subscription in 1880; the Fitzgerald Fountain and lamp, facing the end of Cruickshank road, which was erected in honour of Sir S. Fitzgerald in 1867; fountains in Bhatia Bagh (1865), at Mumbadevi (1898), Cowasji Patel Tank road (1903) and at the junction of Grant and Duncan roads, the latter having been erected in 1901 by the Municipal Corporation to mark the site of an old tank. Finally there is the fountain in Jacob Circle, erected to the memory of General G. Legrand Jacob (1805-1881) by his niece and adopted daughter.”

Flora Fountain has witnessed a number of demonstrations. Many persons have lost their lives in the police firing near the Fountain during the Samyukta Maharashtra struggle. (1956-57). In memory of these martyrs a memorial has been erected with statues of a peasant and a worker with a torch in their hands representing the unity of the working class with peasantry. It has therefore been christened Hutatma Chowk.

Recently many new fountains have been erected at different places in the City and Suburbs and they attract a large number of people.

RODAT TAHERA

Rodat Tahera is a marble mausoleum immortalizing into eternity the life, the teachings and the ideals of Dr. Syedna Taher Saifuddin Saheb, the 51st Fatemi Dai-el-Mutlaq of the Dawoodi Bohra community. The credit for the foundation of the system for the progress, well being and development of the community and its institutions goes to his stewardship. He was held in high esteem both in India and abroad for his dedicated service to the cause of literacy and education. He was an eminent scholar of Fatemi humanities and philosophy. He also distinguished himself in the field of letters and had profound knowledge of Arabic language and arts. His mausoleum is located on Mohammed Ali Road which was constructed through generous contributions from his followers all over the world in response to the fervent call of Dr. Syedna Mohomed Burhanuddin Saheb, the son of the late Dr. Syedna Taher Saifuddin Saheb and next in line of succession, to erect a Mausoleum as a mark of reverential love to the departed soul.

The Mausoleum has been built in marble quarried from exactly where the marble for the Taj Mahal was obtained, viz., the Chosira and Ulodi quarries at Makrana in Rajasthan.

The Roza rises to a height of 32.918 metres (108 feet) in all the splendour of chaste marble, with a 15.849 metres (52 feet) high dome as its crowning feature. A 3.657 metres (12 feet) high gold finial stands sentinel over the dome. The 28.041 metres (92 feet) high Mausoleum rests on 92 piles, the number 92 being significant in that it represents the numerical calculation of the holy name, Mohammed. Four smaller domes, one at VF 4643—33

each corner of the central dome, each with a gold finial to match its prototype, perfect the setting against the azure of the sky. The dome and the cornice are inspirations from Jame-Juyushi, a Masjid in Cairo built by Badrul Jamali during the reign of Fatemi Imam, Mustansir Billa, H. 386-411 corresponding to A.D. 996-1020. The four outer walls are embellished, just below the cornice, with the names of Fatemi Imams and Doat Mutlaqeen inscribed in Kufi script, the same script as employed centuries earlier by Amirul Momineen Ali to commit to posterity his treasures of learning and erudition.

The four entrances to the Mausoleum have been specially designed to match the entrance gate of Al Aqmar, a Masjid built in Cairo in the time of Fatemi Imam, Al-Amir, H. 495-524 corresponding to A.D. 1101 to 1130. The entrances are adorned with four silver doors of Fatemi design and lead into the inner sanctuary of the Mausoleum. Right in the centre lies the tomb of the late Syedna, at which his followers perform Ziarat in an endless stream. The inner height of the Mausoleum rises to 24.384 metres (80 feet) above the plinth, the age of Maulanal Muqaddas at life's end. The inner dimensions of 15.544 metres $\times$ 15.544 metres (51 feet $\times$ 51 feet) are equally symbolic, as they signify his position as the 51st Representative and Vice Regent of the Fatemi Imam. What gives the monument a unique place of honour is the inscription of the entire Holy *Koran* in gold-filled letters, on 772 marble slabs each 0.914 $\times$ 0.609 metres (3 feet $\times$ 2 feet) in size, constituting the inner wall upto a height of 9.753 metres (32 feet). One hundred and thirteen 'Bismillas' (in the name of Allah the Beneficent, the Merciful) constantly on the lips of every Muslim, are inlaid in precious stones to adorn the Holy *Koran* inscriptions. A glittering crystal chandelier, suspended from the centre of the dome, sheds its brilliance upon the tomb and seems to cast a divine light upon the hallowed precincts, while the four circular corner fittings and twenty-four wall brackets all lend their light to the radiance within the Mausoleum. The rosette at the apex of the dome proclaims "Innallahaa Yumsekus Samaa Vaate Val Ardaan Tazoola Vala-in Zaalataa in Amsakahuma Min Ahad in Min Baadehi", meaning "Allah holds the sky and the earth together which no one else can" along its periphery, and the holy names of Mohammed and Ali in the centre, while the inscription on each pendentive reads "Laa Yamassohoo Illal Motahharoon" meaning "None but the pure shall hold the Holy *Koran*". To the North of the Mausoleum is a Masjid, also in marble, designed along the Fatemi style of architecture, with its elevation emulating Al-Anwar Masjid, built in Cairo during the time of Imam Al-Hakim, H. 386-411 corresponding to A.D. 996-1020, while its Qibla is a replica from Al-Jame-Al-Juyushi, also built in Cairo during the time of Imam Mustansir. The three feet high marble letters inscribing the Kalma of the Muslim faith; "La Illaha Illallah Mohammed Ur-Rasoolullah."

"Aliyun Valiullah" decorate the western wall of the Masjid. A 13.411 metres $\times$ 3.657 metres (44 feet $\times$ 12 feet) area of the Masjid is covered and air conditioned, while the rest of the Masjid is open to the infinite heights of space. The style of ceiling of the Masjid, which has been worked in delicate gold relief, can be traced back in time to a wooden panel of the eleventh century, while the cornice of the wall and the two tall minarets gracing the two corners of the Masjid go back to the Fatemi period. A high wall with two decorative gates surrounds the complex of the Mausoleum and the Masjid constructed over a marble platform.

The construction of the Mausoleum was started on the 10th December 1968. The structural shell consists of a segmental R.C.C. dome 12.192 metres (40 feet) in diameter, springing from an R.C.C. cylindrical drum. The drum rests on an octagonal R.C.C. base block. The whole assembly bears on a load bearing masonry octagon, which in its turn, is supported by a system of reinforced concrete beams at the turret level. The full load of the roofing dome and central octagonal mass is transferred to pile foundations through eight main columns. There are eight secondary R.C.C. columns, two in each corner, supporting the four corner turrets. The external walls consist of 1.371 metres (4 feet 6 inches) brick masonry. The complete structure weighs 5080 M.T. (5000 tonnes), and is supported by ninety-two piles tied at the tops by a raft cap.

SANYASASHRAM, VILE PARLE

The Sanyasashram complex is located to the west of the Vile Parle railway station on the Churchgate-Virar section of the Western Railway and contains a group of temples dedicated to various deities, a Sanskrit *Pathashala*, a *goshala*, lodging and boarding facilities for its inmates, an ayurvedic dispensary and a printing press known as Brahmadevidya Press. It was founded at Vile Parle in 1942 by the late Swami Maheshwaranandaji Maharaj Mahamandaleshwar over a specious area of about 7,525 square metres (9,000 yards).

At the entrance of the group of temples is an audience hall (*sabha-mandap*) supported by rows of pillars on both the sides. By the sides of the pillars from the left to the right in a row are the shrines dedicated to Shri Virat Bhagwan, Gajendra Moksha that depict puranic story of Bhagwan Vishnu rescuing the Gajendra from the jaws of a crocodile; Shri Nath Bhagwan, Ram, Lakshman and Sita; Shri Parvati Parameshwar; Shri Lakshmi Narayan; Shri Shankar Parvati in whose front are the Shiva Linga and small idols of Nandi and a tortoise; Shri Jagadguru Shankaracharya; Shri Swami Maheshwaranandji Maharaj, the founder of the Ashram; Amba Bhavani, Hanuman; Tirupati Balaji; Vitthal-Rakhumai; Khodiar Maa; Ganapati and Nrisimha (under construction) and a shrine containing the replica of the twelve Jyotirlingas.

In the court-yard are the shrines dedicated to Nateshwar; Gayatrimata; Santoshi Mata; Kshema Kalyani Mata, etc. In the shrine dedicated to Aamreshwar Mahadev are the idols of Parvati, Surya Narayan and Ganapati.

The shrine dedicated to Ekamreshwar was constructed in 1945 while the shrines dedicated to Shankar, Lakshmi-Narayan and Shri Jagadguru Shankaracharya were constructed in 1952.

The deities are worshipped daily by the Sanyasis. The main festival celebrated at the Ashram is that of Gokulashtami when about 50,000 people assemble. Ram Navami, Guru Purnima, Mahashivratri and Diwali are also celebrated in the temple. The trust owns three buildings which have been rented out. The total expenditure of the Ashram exceeds Rs. 90,000 per year.

SECRETARIAT—OLD AND NEW (MANTRALAYA)

Early History : So far as can be gathered the Secretaries to Government occupied certain rooms in Bombay Castle during the seventeenth century and up to the year 1758, when the demolition of the Fort House forced them to vacate their old quarters and find temporary accommodation in certain warehouses adjoining the Marine Yard. In 1760, as there was no immediate chance of securing permanent quarters, the Collector and the Fortification Paymaster were allowed to hire houses for their offices; but for some reason this permission was either not obtained or not acted upon in the case of the Secretary's and Accountant's offices. For in the joint letter to Government of the 22nd May 1754, they both animadverted upon the excessive inconvenience they were experiencing owing to the lack of proper office accommodation. Consequently, before the end of May 1764, in the absence of the Admiral, they were both permitted to remove their offices temporarily to Mr. Whitehill's house, which formed part of large block of buildings to the north of the Cathedral, the site of which was in 1909 occupied by the premises of Messrs. Kemp and Co. and the adjoining building. At the close of October 1764, Mr. Whitehill's house was purchased outright by Government for the use of the Secretary's office at a cost of Rs. 45,000 and the neighbouring house, belonging to Mr. John Munter, was bought for Rs. 60,000 for the use of the other public offices, excluding the Marine. In 1798 the Accountant's and other offices were ousted from Mr. Hunter's house to make room for the Sadr Adalat; but the Secretary's office continued undisturbed until 1829, when it was removed to the Old Secretariat buildings—a large house on the west side of Apollo street, which was then chiefly occupied by the offices of the Government Solicitor. Here the Government offices were housed until 1874 and the list of such offices in 1873 included not only the Secretariat offices proper, but those of the Sanitary Commissioner, the Collector of

Salt Revenue, the Collector of Bombay and the Superintendent of Stamps and Stationery.¹

In 1874 the Secretariat was transferred to the newly built Secretariat² building at the southern end of the great line of public offices facing Back Bay. The building, planned by Colonel Wilkins, R.E., in 1865, was commenced in April 1867 and completed in March 1874. It is in the Venetian-Gothic style; is 443 feet in length, and has two wings, each 81 feet in breadth. The Council Hall, Library and Committee Rooms occupied a portion of the first floor. The cost of the building was Rs. 12,60,844. Owing to pressure of space the Stamp Office was removed from the Secretariat to the Town Hall in 1907. A portion of the top-floor was reserved as a residence for the Senior Under-Secretary to Government. Electric lights and fans were installed throughout the building around 1908-09. The staircase is lighted by the great window 90 feet in height, over which rises the tower to 170 feet. The building is now occupied by City Civil Courts. Annexes have been constructed to the building subsequently.

The new Secretariat inaugurated in 1955 was known as Sachivalaya upto 1975. It is now known as Mantralaya. It is a magnificent new structure in modern style well adapted to the climate, and stands on the Madame Cama Road. It is a six storeyed structure with cabins for the ministers and their staff and sufficient space for other departments and employees. Facilities for canteens etc. have been provided for the staff. The main building costed Rs. 63,80,219, while the Annexe was opened in 1960 at a cost of Rs. 1,23,79,234.

In front of the Mantralaya stands the New Administrative building with 20 floors that houses other offices of the Government. The building provides all modern amenities.

SHEIKH MISRY DARGAH, WADALA

The *dargah* of Sheikh Misry is located at Antop Hill in Wadala. It is said that the saint was an inhabitant of Egypt and had been to India on a mission to spread Islam. It was while performing his mission that he died on sixteenth *Rajjab*, some more than seven hundred years before. The saint, it is believed, is capable of fulfilling one's desires such as getting a child, prosperity in business, etc. As such a number of devotees flock to the *dargah* during the *urus* held at the *dargah* in honour of the saint. They promise many things to the saint and on fulfilment of their desires, they offer galaf, sweets, non-vegetarian cooked food, etc., to the saint.

¹ *General Administration Report*, 1873-74.

² It is called Old Secretariat, although the still older Secretariat Building still exist in the Fort.

The *dargah* is supposed to have been constructed more than two centuries before and a reference to it is found in Mr. Murphy's map of Bombay in 1843. The *dargah* measures 30·480 m² (100' × 100'). However the main shrine measures 18·288 m² (60' × 60') and is constructed of marble stone.

The *urus* of Sheikh Misry is held every year at Antop Hill in Wadala (east). The *urus* lasts for four days *i.e.*, from a day prior to the full-moon day in November and upto 2 days after the full-moon day. The most important day of the *urus*, however, is the full-moon day.

The *urus* is held to commemorate the death anniversary of the great Muslim Saint Sheikh Misry, who died on 16th of *Rajjab* more than seven centuries before. About 50,000 people assemble at the *urus*. The nearest railway station to reach the place of the *urus* is Wadala on the Harbour Branch of the Suburban section of the Central Railway. The place can also be reached by B.E.S.T. buses.

The *dargah* is opened after the morning prayers are held at the nearby mosque and the tomb of the saint which is inside the *dargah* and just below the central dome, worshipped by burning incense sticks and *lubhan*. The prayers (*Fatihah*) are offered. The holy passages from the *Koran* are read. The same procedure is followed for the evening worship also. The drums are beaten twice a day, in the morning and evening after the prayers are over.

On the second day of the fair, *i.e.*, full-moon day the *sandal* is taken out in procession and after it reaches the *dargah*, the sandalwood paste is applied to the tomb and the new *galaf* brought in procession is spread over the tomb and the old *galaf* is removed. Flowers are offered and incense sticks are burnt. On 16th of *Rajjab* the tomb is washed with rose water and prayers are offered.

The functions on the remaining days of the *urus* are those of prayers, reading the holy passages from *Koran*, etc. The persons attending the *urus* are mostly from Greater Bombay and belong to various religions, though Muslims are in majority.

SHRI LAKSHMI NARAYAN TEMPLE, GOWALIA TANK

The temple dedicated to God Narayan and Goddess Lakshmi is located at Gowalia tank and it lies at a distance of 0·8 kilometres to the west of Grant Road Railway station on the Churchgate-Virar suburban section of the Western Railway. The temple can be reached by a number of BEST buses.

The temple is reported to have been built in the year 1885. The present structure is in cement concrete and is quite specious. The main entrance, *mahadwar* faces the north. After crossing the main entrance one reaches

the *Sabhamandap* audience hall at the left, measuring about 21·336 m. × 12·192 m. (70' × 40'). It is used for performing *bhajans*, *kirtans*, religious discourses, religious ceremonies, etc. To the west of the temple is a *yajnya kunda* with a shed over it. A small temple dedicated to God Maruti stands behind the main temple. The shrine of the main temple measures approximately 3·048 m. × 3·048 m. (10' × 10') and is paved with marble slabs. In the front there is a platform measuring 4·876 m. × 3·657 m. (16' × 12') paved with marble slabs. A fencing made of wooden and iron bars is provided in front of the entrance of the shrine from which the devotees are allowed to have *darshan*. The pinnacle of the spire of the temple is about 18·288 m (60') high from the ground and is plated with gold.

The images of Lakshmi and Narayan made of marble stone are installed in the temple on a *simhasan* also of marble stone which is 0·762 m. (2½') high from the ground. The image of Goddess Lakshmi stands to the left of God Narayan. The images of God Narayan and Goddess Lakshmi have heights of 1·219 m. and 1·067 m. (4' and 3½') respectively. The image of God Narayan holds *shankh* (conch), *chakra* (disc), *gada* (mace) and *padma* (lotus) in his four hands. Small images of a lion, peacock, horse, etc., made of silver are some times kept on the *sinhasan*.

The deities are draped in rich clothes which are changed according to various seasons and festivals.

The daily worship of the deities is performed according to *Pushti Marga Sampradaya* as laid down by Vallabhacharya, the founder of the *Sampradaya*.

The fair in honour of God Narayan and Goddess Lakshmi to commemorate the inception day (*Sthapanadivas*) of the deities at Gowalia Tank is held from *Ashvina Sud. 12* to *Ashvina Vad. 6*. On an average 1,00,000 to 1,20,000 pilgrims from Bombay and its suburbs attend the fair during these ten days. The peak period of attendance in the fair is from 17-30 to 23-30 hours.

Though the fair lasts for ten days, the first day of the fair, *i.e.*, *Ashvina Sud. 12* is the most important day and *patotsava* is celebrated on this day. On other days no special programmes are arranged except *bhajans*, *kirtans*, *pravachans*, etc.

On the first day of the fair, a special worship (*panchamrita abhisheka*) is performed, lasting for half an hour. After the performance of *abhisheka*, a sacrificial offering is made. After completion of the special worship, *Raj Bhog* is offered to the deities. The *patotsava* ceremony is performed under the supervision of one of the trustees. On this day, the temple is kept open from morning to 11 p.m. except during the *bhog* period.

The fair is held on the Gowalia Tank Maidan which is just near the temple. Pilgrims from all castes and creeds visit the temple to worship the deities and attend the fair every day.

In addition to the fair, the festivals such as *Makar Sankranti*, *Ram Navami*, *Rang Panchami*, *Vasant Panchami*, *Gokul Ashtami*, etc., are also celebrated in the temple. On *Kartika Sud. 1*, an *annakot* is offered to the deities and *prasad* is distributed amongst those present. The expenses incurred on daily worship, *naivedya*, *nandadeep* and on all other items are met from the Trust funds.

An adequate police force is deputed to the temple as well as to the site of the fair to maintain law and order.

The affairs of the temple are managed by "Seth Gokuldas Tejpal Charities Trust", which has been registered under the Bombay Public Trusts Registration Act, 1950. The managing committee of the Trust consists of eleven members including the president and the vice-president. A temple committee consisting of three members is appointed by the Trust to look after the daily management of the temple.

SHRI SUBRAMANIA SAMAJ TEMPLE COMPLEX

By the end of 1976 Shri Subramania Samaj Temple Complex with an exquisite architectural design, have become a reality in Chedda Nagar, Chembur. In 1969 a decision was taken to avail of an area of 2300 sq. yards in Chedda Nagar at a cost of Rs. 1,30,000 by Shri Subramania Samaj and has undertaken a stupendous task of constructing a temple complex and a community development centre. It is claimed to be the first of its kind in Bombay. The Complex consists of separate temples for Lord Vinayaka, Subramania (Karthikeya), Dharma Sastha (Hariharaputra), Guruvayoorappan (Krishna) and Goddess Durga. The other facilities in the project of this complex include a Veda Pathashala, a Yoga School, a religious library, community and lecture hall, an Ayurvedic Medical Centre, two community and congregation halls. It is also proposed to have the Utsava Mandapa and Navagraha Peetha.

The main temple structure rises to a height of over 50 ft. from the front ground level with the main Raja Gopuram soaring to a further height of 27 ft. above. There are 108 steps to reach the *sanctum sanctorum* of the temple, conforming to the traditional pattern of Muruga Temples in the South. The building also has a basement of 9 ft. depth. The main entrance of the temple is flanked by two magnificent giant size intricately carved pillars of 50 ft. height.

The unique construction was conceived as a result of two considerations, firstly, a structure of vast proportion had to be built to be able to accommodate community welfare activities as well as religious functions, secondly the main deity of the temple, Lord Muruga (also referred to as Lord Karthikeya) is traditionally supposed to be placed at a height, as of hillock. The twin needs have been beautifully fulfilled by a building-cum-temple concept. In particular, the *sanctum sanctorum* rests on a

great R.C.C. pillar rising from ground level and reaching the height of the terrace. The hollow of the pillar is filled with earth so that the deities would rest on the earth as prescribed by religious sanctions.

The central *sanctum* in the Temple Complex is for Lord Subramania also called Karthikeya, Skanda, Muruga flanked by his Divine Consorts, Valli and Devayani. The other *sanctums*, with separate *Prathishtas* and *Pooja*, are for Lord Ganapathi (Vinayaka), Dharma Sastha, Guruvayopappan and Goddess Durga, apart from Navagraha Prathishtas.

The work on the temple complex has been executed by traditional *shilpis* well versed in 'Shilpa Shastra' from the South, and over 55 artisans had been working on this project for seven years.

The *Vimana* and *Gopuram* are finished in the finest style of Chola, Pallava and Pandya. It gives a feeling as though the temples have been physically lifted from the South and established at its present site. To make the entire building blend with the stone architecture of the temple, the cladding is of red stone work, supplemented by delicate *jali* work friezes, stone balusters, figures of gods and goddesses, Gandharvas and Apsaras.

This is the first time in the history of a temple building that R.C.C. structure has been combined with stone work in magnificent unity, the rare combination of ancient and modern architecture. The total cost of the project is about Rs. 75 lakhs.

The five temples in this complex occupy a unique place in Bombay city as regards the architecture as well as conception. These have been sanctified with the strictest possible adherence to the dictates and canons of Agamashastras and *tantric* rites. These temples have the special characteristic of having been built in blue granite stone from specially selected quarries in Wallajabad near Mahabalipuram, which was authentically shaped and transported by railway and trucks to Bombay. They have been assembled at the appropriate places in temples fifty feet above the ground level and to provide also for the necessary *Bhoosparsham* (touching the holy mother earth).

The idols, the carvings and the sculptured *gopurams* are executed by one of India's most outstanding authorities on temple sculpture Kumaresha Sthapathi, a winner of Presidential award.

The major work of the temple is completed however the finishing work is in the process of completion under the direct supervision of Sthapathi at Mahabalipuram. The major civil concrete work is also over. The complex when fully completed will stand as a permanent monument of our ancient art and culture and become a pilgrim centre.

Maha Kumbhabhishekam : The Maha Kumbhabhishekam celebrations of the temple complex were conducted on the 24th January 1980 in the

benign presence of His Holiness Shri Kanchi Kamakoti Peethadhipathi Jagadguru Shankaracharya Shri Jayendra Saraswati Swamiji. The visit of Kanchi Acharya to this city, for the first time in the history of the Peetham, principally to guide and participate in the Maha Kumbhabhishekam was a memorable event in the spiritual history of Bombay. Lakhs of people from all classes joyfully participated in this memorable festival lasting for a week. The temple complex was declared open to the public after this ceremony.

SHRI VYANKATESH MANDIR, GIRGAUM

The magnificent Vyankatesh Mandir, also known as Divyadesh Mandir as per the Ramanuja Shrivaisnava Sampradaya, is dedicated to Lord Vyankatesh. It is believed to be one of the best temples in Bombay. There are 108 *divyadesh* temples in the South, and the mode of worship and meditation as practised therein is followed in the Vyankatesh temple. A great sanctity is assigned to this temple.

The foundation stone of the temple was laid in 1922 and was consecrated with all the customary religious rituals on June 4, 1927. The idol of Lord Vyankatesh was installed in the *divyadesh* on June 10, 1927.

The temple stands on Fanaswadi road in Girgaum, and has a magnificent gate constructed in 1936. The gate was built out of donation by one Raja Pannalaji Gowardhanlaji Hyderabadwale in memory of his father.

At the very entrance of the temple there is a magnificent Gopur built in the South Indian style of Architecture. It exhibits the typical munificence of the Gopurs in the south. The construction of the Gopur was commenced in 1963 with liberal donations from the Somani family of industrialists and other donors. The Gopur is decorated and beautified by a series of carved images and idols. There are few rivals to this piece of art in the environment of Bombay, and is one of the best objects of interest in the city. In front of the Gopur there is a *Swarna Garuda stambha*, which is another speciality of the object.

Beyond the *Stambha* there is a spacious audience hall where the Nagaswaram, a south Indian instrument of music, is played at the time of worship. The audience hall is supported by 16 magnificent pillars in the style of the South.

Adjacent to the audience hall (*Sabhamandap*) is the main temple of Vyankatesh. The outer of the temple is decorated with images, among which the images of the ten incarnations of Lord Vishnu (*Dashavtar*) are the most prominent. Inside the temple there are massive pillars of marble. In the temple proper are the images of Varadaraj, Laxmiji, Nrisimha Bhagawan, Chakraraj Sudarshan, which are followed by Rukmini, Satyabhama, Rajgopal Bhagawan, Janakiji, Laxman, Shri Ramchandra, and Hanuman. In front is the large gate to the inner shrine of Vyankatesh.

On either side of the gate are Jaya and Vijaya as *dwarpalas*. Lord Vyankatesh is accompanied by Shridevi Bhudevi and Shri Yathoktakari Bhagwan. Garuda is also nearby.

Near the temple there is a mirror house (*Sheeshaghar*), built in 1956 at a cost of Rs. 20,000. It is worth a visit. The Rangnath temple is nearby which is occupied by the temples devoted to Mahalaxmi, Padmavati, Godamba, etc. These lead us to the spacious circumambulation around the temple. There are a number of chambers known as *vahanghar*, *vastraghar*, *bhandarghar*, *Vaikuntha utsava mandap*, *chandan griha*, *dugdha griha* and *Shukrawar mandap*. The entire text of the *Bhagwadgeeta* is inscribed in marble stone in the course of the circumambulation.

Beyond this there is the temple of Ramanujaswami wherein are installed the *paduka* of the Jagadguru Ramanujaswami. The *Yajnasala* is just adjacent wherein *homa* are performed on certain occasions.

The temple premises are equipped with a *dharmashala* and residential accommodation for pilgrims, ministrants, *pujaris*, distinguished devotees from outstations and others. There is what is called the Bhayankar Math where the Acharya used to reside. The library is well equipped with books on religion, particularly on the Vaishnava tradition of religion.

SIDDI VINAYAK MANDIR, PRABHADEVI

The temple dedicated to Shri Siddhi Vinayak is located near the Sane Guruji Udyan and the Ravindra Natya Mandir at Prabhadevi. It has come to fame of late and the serpentine queues of the devotees could be seen on *Sankashti* or *Angariki chaturthi*, i.e., *Sankashti Chaturthi* falling on Tuesday and even during other days. The reference to the temple is noticed in the book entitled *Mumbaitil Devalaye* in Marathi by one K. Raghunathji which states that the construction of the said temple was completed on 19th November 1801 and was constructed by one Laxman Voithu Patil. At that time the temple was located amidst dense growth of trees

The temple though small is revered by thousands of devotees. The temple faces the east and the inner chamber admeasures 15' × 15' with a *sabhamandap*, i.e., an audience hall admeasuring 12' × 30'. The temple has a spacious courtyard. In the courtyard facing the *sabhamandap* towards the right is a shrine dedicated to Maruti. In front of the temple are three lamp posts (*deepmals*). The temple has a spire over the dome.

The idol of the deity with trunk turning towards the right is two feet and a half in height and is made of black stone. However, it has recently been painted which has added glamour to it. The deity is seated under the silver plated canopy (*makhar*) with statues of lions on both sides. Close to an idol of Ganapati is an idol of Maruti in standing posture. On the wall above the *makhar* could be seen hanging the silver replica of Ganapati. The temple remains open from 5 a.m. to 1 p.m. and from 2 p.m. to 9-30 p.m.

The site gets an appearance of a fair on every Tuesday and Thursday and also on *Sankashti Chaturthi*, i.e., *Vadya* 4 of every month. The congregation is larger on *Angariki Chaturthi*. Other festivals such as *Ganesh Chaturthi* in *Bhadrapada* and *Ganesh Jayanti* in *Magha* are celebrated at the temple with great pomp. Many devotees flock to the temple to make their offerings to the deity on fulfilment of their vows, such as getting a child, prosperity in business, etc. The management of the temple vests in the Government Trust. Accommodation for the *pujari* of the deity is provided in the courtyard, where the office of the trust is also located.

ST. ANDREW'S CHURCH, BANDRA

St. Andrew's Church stands on the sea-shore at *Bandra* on the site of a church of the same name, which was built in 1575* by the Rev. F. Manuel Gomes, the apostle of *Salsette*, the superior of the college of the Holy name at *Vasai* (*Bassein*). By 1588 Gomes had made 4,000 converts and by 1591 the number had risen to 6,000. Upto 1620 St. Andrew's was the only church at *Bandra*. Then the Jesuit college of the invocation of St. Anne was built close to the landing place. At first this was small with only two friars, but by 1675 it had been enlarged till it was not inferior to or much unlike an English University. The college was destroyed by the *Marathas* in 1737.

Formerly the Church's door was at the west end and opened on the sea-shore. The entrance to the present church which was rebuilt in 1864, is at the east which presents the usually, quaintly ornamented face. The bare walls are surmounted by a steep tiled roof with bell towers at each side, and a figure of St. Andrew stands over the central door. The roof was replaced in 1618 which was damaged by a hurricane. During 1764 a new roof was built and again renovated during 1823 and 1831. The cross to the left of the door on which the emblems of the passion are carved in coloured relief, was brought in 1864 from the ruins of St. Anne's college. A compound was built in 1862. However it was rebuilt in 1934. The interior portion of this church was paved with marble in 1890. During the same year a wooden porch was erected.

Till the turn of this century the church edifice dominated the entire landscape. Silhouetted 58 feet in height against the twilight sky people saw in it their aspirations to God. The massive four footwalls in the 42 feet width of the church gave a sense of security that the Catholic church is a bulwark against the evils of the world. In May 1965 the extension of the church structure was commenced with the demolition of the wooden

*According to the old *Gazetteer of Thana District* this church was built in 1575 while the Jesuit Report of 1669, refers to St. Andrew's church being built later than that of St. Anne. This report also mentions that the parish of St. Andrew was formed in 1616 since the parish of St. Anne had grown unwieldy and, therefore, an independent parish had to be formed at St. Andrew's to serve the needs of the neighbouring villages.

porch attached to the facade of the church. The original architectural features are retained in the extension. The facade is retained and the extension frontage is a replica of the original. In the centre niche of the present facade once stood a granite statue of St. Andrew; this was placed at the apex of the facade, when the porch was built. For half a century it withstood the vagaries of the weather till the cyclone of 1940 dislodged it and broke it to pieces.

The bell in the window of the tower facing east bearing inscription "Santo Andre De Bandora 1793" is used to announce deaths, arrival of funerals at the church and on all souls day. The one in the window facing north has inscribed on it: "Santo De Andre 1869, Recast 1900". It is used for the Angelus, summoning the faithful to services and on festive occasions. The largest bell in the centre of the Belfry cast by Gogossen Von Humpert, Brilon, was presented in 1934 by Sir Dominic Joseph Ferreira K.C.S.S. in memory of his wife, Josephine. It is used daily at 8-30 p.m. to remind the faithful to pray for the departed souls, for the Angelus and on festive occasions.

There is a majestic altar, which is of wood built on a brick base paved with marble. Three niches bear the statues of St. Andrew, the Sacred Heart and Our Lady. Above these, there are smaller niches with statues of St. John the Baptist and St. Sebastian and a little higher stands the statue of the Bom Jesus.

One letter of Jesuit describes the side altars thus: "The church has two side altars; on one side of them is a very devout crucifix; on other is Our Lady called of the Navigantes (Navigators) and the origin of this name is mysterious for the *Kholis* going a fishing in the sea of *Bandora*, got much better catch than that of St. Peter in the sea of *Tiberius*. There St. Peter caught fish, here the *Kholis* caught, not fish, but the image of the true Mother of Pearl Jesus." On the other altar, the scene of Mount Calvary is depicted with statues of Our Lady and St. John at the foot of the Cross, upon which Christ hangs. In the crypt of this altar lies an ancient and treasured status of the dead Christ, which issued during the Lenten services. Both these altars are the original ones. They are made of wood dexterously carved and painted. A beautiful statue of St. Francis of Assisi is placed in the Sodality Hall. In the base of the existing southern tower stands an altar dedicated to St. Anthony, which was erected in 1914.

Two ancient wood panels with exquisite carvings hang above the side-doors in the middle of the Church.

A cross of unknown origin bearing the inscription '1720' stands in the cemetery at the southern extremity of the compound.

An interesting cross stands near the southern wall between the oratory and the Grotto mounted on a pedestal twelve feet in height. Towering

above all others in Bandra in size and antiquity it was brought from the ruins of St. Anne's college. The peculiarity of this cross is that it is sculptured from one block of stone seventeen feet in height. There are thirty-nine symbols each of the old and New Testament carved on the western and eastern sides of this cross. It was erected in 1870 and base appearing like a dome was constructed during 1917-19.

ST. THOMAS CATHEDRAL

Prior to 1675 the English in Bombay possessed no church of any kind and for more than forty years after that date the only place of divine worship was a room situated in the castle and called the Fort Chapel. In 1672 and again in 1674 Gerald Aungier took the initiative and wrote to the Court of Directors desiring "by Gods assistance to erect a small church for public worship in the centre of the town" and in 1674 a regular scheme for building a garrison-church was projected. After approval and encouragement from the Council at Surat the plan of the building was submitted by the President at Surat for the Court's approval in 1676 it being designed to seat a thousand people and "to be of a form proportionable to our usual churches in England but plain and free from superfluous ornament". The expenses were to be defrayed by voluntary contributions largely borne by the Company's servants. After the receipt of formal sanction from the court of Directors the present site at the corner of the Elphinstone Circle, the then Bombay Green, was chosen, the building was commenced; and at the date of Sir John Child's governorship (1681-1690) the walls had been raised to fifteen feet. Then for some reason the work suddenly languished and the bare walls remained till a generation later a gathering place for animals an object of derision to the Indian and a reproach to the English in Bombay. But the scandal was removed on the arrival in Bombay on the 21st September 1714 of the Reverend Richard Cobbe, Chaplain to the East India Company who exhorted the English community "to wipe away the reproach of being godless in the sight of the heathens".

The appeal fell not upon deaf ears. Money and benefactions were readily offered; the foundation stone of a new edifice was laid by the Deputy-Governor, Mr. Stephen Strutt, on the 18th November, 1715, and on Christmas Day, 1718 the Church was formally opened by order of the Governor, Charles Boone. When first completed, it was described as "suitable in some measure to the dignity of our Royal Settlement, and big enough for a Cathedral," and as an illustration of the manners of that age, it may be mentioned that in order to keep that fabric in repair a duty of one-half per cent was levied on all goods imported into Bombay.

In 1814 Bombay became an Archdeaconry of the See of Calcutta, the first Archdeacon being the Rev. G. Barnes, and on the 7th June 1816 the

Church, which had previously been occasionally called St. James' was consecrated by Dr. Middleton, the first Anglican Bishop in India, in the name of St. Thomas the Apostle. A generation later (1835), Bombay was raised to the dignity of a Bishopric, and on the arrival of the first Bishop, Dr. Carr, who was installed on the 21st February 1838, St. Thomas Church was notified by Government to be the Cathedral Church of the See. To commemorate this event, the old belfry, which Cobbe had raised "in order for a sea-mark, as high as funds could tower it", was replaced by the present tower at a cost of Rs. 16,000; and a clock was purchased by public subscription at a cost of 500 guineas. In 1863 Archdeacon W. K. Fletcher formulated a scheme for rebuilding the Cathedral, and a committee was formed to carry out the work. The stone of the renovated cathedral was laid by the Governor, Mr. (afterwards Sir) Bartle Frere. Three-years later Bombay passed through the ordeal of bankruptcy which followed upon the share mania, and the work of renovation was perforce brought to a close. The only portions of the scheme completed were the chancel, which was fitted up in its present condition during the episcopacy of Bishop Douglas, the fountain at the west entrance for the erection of which Sir Cowasji Jehangir Readymoney subscribed Rs. 7,000, and the organ-chamber in which stands the magnificent instrument built expressly for the Cathedral by Messrs. Bishop and Starr of England at a cost of Rs. 15,000. On the 14th March 1906, public meeting was held and committee was appointed to carry out further improvements, estimated at Rs. 52,400, and consisting chiefly in the restoration of the organ, the installation of electric light and fans, and the erection of new choir-stall and a Bishop's throne and pulpit.

The most interesting portions of the building are the tessellated pavement in the chancel, which was laid down in memory of Archdeacon Fletcher; the three upper clerestory windows erected to the memory of Michael Scott, a merchant, and five lancet windows erected by the Royal Engineers to the officers of that corps. The finest memorials are those erected to the Honourable Jonathan Duncan, Governor of Bombay (1795-1811); to Captain Hardinge, R.N., a younger brother of Lord Hardinge, who fell in the victorious naval engagement off the coast of Ceylon between the British ship *San Florenzo* and French frigate *La Pied Montaise*; to Stephen Babington, reviser of the judicial code, whose statue now stands in the Town Hall; and to Bishop Carr, whose effigy in marble, in full episcopal robes, reposes in the southern transept. Other monuments of historical interest are those to Brigadier-General Carnac, who defeated the Shahzada in 1761; to John Watson, Superintendent of Marine, who was killed at the siege of Thane in 1774; to Admiral Maitland, to whom, when in command of H.M.S. *Bellerophon*, Napoleon surrendered; to Colonel Burton Barr, who won the battle of Khadaki; and to Major Eldred Pottinger, the heroic defender of Herat. An attrac-

tive specimen of Bacon's sculpture is the medallion in memory of Mrs. Kirkpatrick on the wall.

In the muniment chest are preserved two silver chalices of considerable age. The first, which Mr. Douglas has styled "the oldest tangible memorial of our existence as an English settlement," was presented by Gerald Aungier to the Christian community of Bombay in 1675. It bears the following inscription: "Hunc calicem charistae eucharistae sacrum esse voluit Honorabilis Geraldus Aungierus, insulac Bombaiac Gubernater, ac pro rebus Honorabilis Anglorum Societatis Indies Orientalil us mercatorum agentium praeses." Of the other chalice no record whatever remains, nor can one hazard a conjecture as to how it came into the possession of the Cathedral. The following words are inscribed upon it: "The gift of the Greenland merchants of the City of York, 1632." The fountain in front of the cathedral was erected by Sir Cowasjee Jehangir.

SURYA NARAYANA TEMPLE, BHULESHWAR

Although the sun is one of the principal Vedic deities, very few temples are dedicated to the worship of the Sun God in India. One of the chief reasons assigned for this is that the consecration rites of a Surya Narayan temple are very elaborate and for their proper performance learned Brahmins of the Saura or Naga division also known as Sevak Brahmins are required. As such Brahmins are not available and as any flaw or defect in the due performance of the rites is believed to bring misfortune, few people venture to build temples dedicated to this deity, preferring to worship the great luminary in the morning and at noon at home. However, this worship is also on the wane and very few people worship the sun god. Through the magnificence of a merchant of Bombay, Harjiwan Vasanti Maniyar, the city has obtained a beautiful temple dedicated to the worship of the Sun God. This temple of Shri Surya Narayana is situated in Surajwadi, Panjrapol lane, Bhuleshwar. The foundation stone of the shrine was laid by Harjiwan in 1895. Unfortunately a few months later Harjiwan Vasanti died. The work of building the temple was, however, continued by his wife Radhabai and it was completed in 1899. Great care was taken to obtain Brahmins well versed in the Hindu scriptures to perform the consecration ceremony and these difficult rites were performed jointly by the Audich Brahmins of Gujarat and the Yajurvedi Brahmins of Bombay. Prominent among those who assisted at the *Pratishthan* ceremony were Narottam Shastri Shukla, Nilkanth Shastri Padhye and Baba Pathak, author of the Sanskrit work on rituals called *Sanskrit Bhaskar*. The temple was renovated in 1958.

The temple is built of white stone, and at the main entrance there are carved figures of the celestial gate-keepers (*dwarapals*) called Jay and Vijay. There is a spacious hall for the reading of *purans* and galleries for the use of *sadhus* and visitors. In the quadrangle on stone pillars are

sculptured the *Sapta Rishis* or the seven sages, viz., 1. Marichi, 2. Angiras, 3. Atri, 4. Pulastya, 5. Pulaha, 6. Kratu, and 7. Vashishtha. At the entrance of the inner sanctuary, which is paved with marble, stand the figures of Maruti and Ganesh, and of the *apsaras* or celestial damsels. In the inner sanctuary seated in a one wheeled chariot is the Sun God wearing a crown; on his right and left stand his two wives, Prabha or Sandhya and Chhaya. The chariot is drawn by a horse with seven faces and the driver is the Sun God's alme charioteer Aruna. The temple was built at a cost of about Rs. 10,000. At the back of the temple were an oart and *dharmashala* which were used for the performance of religious ceremonies. The *dharmashala* has been dismantled and an open space is now used for religious ceremonies such as marriage, thread girding, etc.

An annual fair is held at the temple in honour of the deity on *Ratha Saptami*, i.e., Magha Vadya 7 when about ten to fifteen thousand devotees assemble. Other celebrations that take place in the temple are *Gokul Ashtami* and *Kartik Shuddha 1* which mark the beginning of the *Vikram Samvat*.

The temple owns some land at Chinchani near Thane and gets some annual income from the same. It gets annually an income of about Rs. 35 to 40 thousand by way of temple collections from devotees. The management of the temple is vested in trustees from which scholarships are given to deserving students.

TARAPOREVALA AQUARIUM

The Taraporevala Aquarium and the Marine Biological Station is located at the Kennedy Seaface, i.e., Chaupati near the Charni Road Railway Station on the Western Railway. The building housing the same has been constructed at a total cost of Rs. 8,90,904. The Aquarium has been named as the Taraporevala Aquarium as a handsome donation of Rs. two lakhs was given towards the construction of the building by the late Shri and Shrimati Vicaji D. B. Taraporevala. The aquarium was opened in 1952.

"The building occupies an area of 5,326 square yards, is two-storeyed and lies about 200 feet from the sea-wall. It is rectangular in form, with a long axis running from west to east. To the right of the entrance is a chemical laboratory and a air conditioning room. All material, either for display in the tanks or for study, is kept in this room for observation before introduction into the main aquaria. Opposite the room is a small hall where fish are artistically displayed in tanks that look like pictures framed in masonite partitions. The bulk of the fish displayed are exotic and have been specially imported from the Phillipines, Java, Sumatra, Siam, Malaya and other places. They have all been acclimatized to Indian waters.

Marine specimens are displayed in 18 tanks ranged along the walls, while nine tanks in the centre contain fresh water life. The capacity of the tanks ranges from 1,000 gallons to 1,500 gallons. In addition research workers are provided with special tanks where animals may be studied under controlled conditions. Illumination of the tanks is effected by concealed daylight electric bulbs, so that lighting conditions are as near as possible to those prevailing in the natural environment of the fishes.

Behind the main aquarium hall are the pumps and compressors which operate respectively the circulatory and related systems of the aquaria. Below them are the reservoirs for sea and fresh water. The former has a capacity of 42,000 gallons, and the latter 17,000 gallons. A purification plant for both sea and fresh water is located on the north side of the building. Both sea-water and fresh water have separate underground concrete settling tanks and filtering units, with filtering media of pebbles and sand of varying grades, arranged in layers. The total amount of water in circulation is 1,25,000 gallons of sea water and 70,000 gallons of fresh water. Attached to the aquarium is a barge to secure undiluted and unpolluted sea water and a research vessel for collection of biological material and observations at sea.¹

TATA NATIONAL THEATRE²

The construction of a theatre designed specifically to fulfil the exacting acoustic and visual requirements of India's classical and folk music, dance and drama was integral to the concept, aims and ideals of the National Centre for the Performing Arts. This public foundation was originally promoted by the Sir Dorabji Tata Trust as a pioneering institution to play a major role in preserving for posterity and developing those great national arts which have survived for centuries through oral traditions and master-pupil links, the *gurukula* system, the *gurushishya parampara*. The disappearance of the old sources of patronage from the princely, feudal classes, and the accelerating pace of the country's industrialisation, since India won her Independence, have on the one hand, made the survival of masters and teachers more difficult and, on the other hand, provided new and attractive job opportunities in business and industry which have tended to draw the brighter children of performing artistes away from traditional family vocations. Though sponsored by Tatas, the name Tata was not attached to this institution because of the magnitude of the funds required for it. The amount of financial support extended to the National Centre from other sources than the Tatas was also quite considerable.

¹ *Bombay the Beautiful*, by J. V. Furtado, pp. 141-42.

² The details of the Tata National Theatre are based upon the article "A National Theatre for India" by Jamshed Bhabha in a souvenir published at the inauguration of the Theatre in October 1980.

Indian music and Indian dance forms of all schools, Hindustani and Carnatic, northern, southern, eastern and western, have been performed for centuries in courtyards, temples, palaces and relatively small halls and places. It is because Indian instruments and voices are generally soft and delicate in character and suitable for small audiences that the use of electronic amplification has been accepted as a necessity for performances in modern theatres and auditoriums almost everywhere in the country. Even a great sitar maestro like Pandit Ravi Shankar generally refuses to perform in a theatre anywhere without a microphone in front of him. One consequence of this dependence on electronic amplification is that, excepting for occasional performances organised in private homes or at music classes, it is not possible for present day audiences to enjoy the sound of Indian music in its purity.

To overcome this handicap, it was decided from the outset that the National Centre would build an auditorium of such acoustic properties as to do away with the customary reliance on artificial amplification, and to enlist for this purpose the help of the best available experts in theatre design and acoustics. It was fortunately possible to convince the Ford Foundation of the U.S.A., whose policy has been not to give grants for buildings, that a contribution to the National Centre for the expertise of this kind not available in India, would benefit the country as a whole. The generous grant of \$200,000 from the Ford Foundation enabled the National Centre to secure the consultancy services of Mr. Philip Johnson, Architect of the State Theatre of the Lincoln Centre for the Performing Arts in New York, and Prof. Cyril N. Harris, Professor of Architecture and Electrical Engineering of Columbia University, who was the Acoustic Consultant for the Kennedy Centre for the Performing Arts at Washington. These eminent men worked freely on this project on the basis of bare costs and without charging their usual professional fees because of their admiration of the great cultural heritage of India and their respect for the aims and ideals of the National Centre. They explained that, in general, the acoustic properties of the theatres and opera houses of the eighteenth and nineteenth centuries were superior to those of modern times because the older auditoriums had a lot of surface decoration on their walls and balconies with chandeliers and other embellishments, which, though intended for visual beauty served the important acoustic purpose of breaking up the sound and distributing it evenly over the whole auditorium whereas the undecorated flat or curved surfaces of modern architecture resulted in present-day auditoriums having pockets of good sound and pockets of inadequate or bad sound.

While maintaining the essential beauty of modern architecture, the architects achieved their acoustic purpose by means of specially designed elongated three sided forms, which from their starting point at the centre

of the stage extend in concentric circles over the entire ceiling and also along the walls of the auditorium. These forms of high density compressed plaster had to be prefabricated on the ground of increasing sizes determined by the auditorium's shape which is almost semicircular and like a fan.

The importance of excluding all extraneous noise or sound from the auditorium was always emphasised. For this basic reason several design and construction features unknown to any auditorium in India or in fact, in Asia or Australia, wherever air-conditioning is required for cooling were insisted upon.

Firstly, the air conditioning ducts for the Tata National Theatre had to be made many times larger in size than would normally have been installed for a 120 tonne cooling plant system, because Prof. Harris did not want to hear a whisper from the system even when he sat alone in an empty auditorium with no sound from the stage: in other words, he did not want the cool air to be 'blown' into the auditorium but just to drop down noiselessly.

Secondly, the architects insisted on the following structural precautions:—

(a) The plant room block located in the basement has been structurally isolated from the Theatre Building to prevent structure-borne vibration of equipment being transmitted to the auditorium block.

(b) All conduits and other piped services crossing such isolation joints have been provided with specially detailed flexible connections.

(c) All toilet fittings have been 'cushioned' from the building structure through special rubber based mountings.

(d) Similarly, all waterpipes and drains supported from walls or slabs have been provided with flexible connections to prevent direct sound transmission.

(e) In the same way, all rainwater pipes in the auditorium area have been isolated from the structure.

Thirdly, an extraordinary feature, perhaps unique in the world, of India's National Theatre, is that the two terminal points of the building at each end of the 100 yards long Main Foyer are built on independent pile foundations right down to Bombay's rock-base, totally separated from the pile foundations which carry the heart of the auditorium. A visitor entering the Main Foyer from either end will observe a two inch wide cut in the floor extending upwards on both walls and cutting right across the ceiling, looking like a slice made by a knife in a cake. This cut is filled with a soft mastic compound of a kind that will exclude water without transmitting vibrations or sound. Thus, if a military tank or a road roller were to move along Marine Drive, or if the Municipal Corporation were to use road drills during the maintenance of the road

or the foot-path, no vibration or sound would ever be transmitted to the inside of the auditorium. Not even the auditoriums of the multi-million dollar Lincoln Centre for the Performing Arts in New York have this unique feature which India's National Theatre possesses.

In regard to the design of the auditorium, Philip Johnson, who won an International Award for Architecture, made several visits to India and saw and listened to classical performances in small venues like private houses before intimate audiences of less than a hundred people. He was struck by the way the members of the audience sat on three sides of the performers and participated visually by their head and hand movements in the performance. He also appreciated the key importance of the subtle movements of the eyes and the facial muscles in classical Indian dancing and realized the consequent need for members of the audience, even sitting at the back of a theatre, not to be too far from the stage. These considerations weighed against the traditional rectangular shape (as, for instance, that of the Philharmonic Hall of the Lincoln Centre) or the equally traditional horse-shoe shape (such as that of the Metropolitan Opera House or of Johnson's own Theatre in New York) and to design India's National Theatre in an almost semi-circular fan-like shape. The auditorium is divided into five equal blocks, A to E, each of 208 seats, making a total of 1040 seats, with six entry doors and six aisles, which make it possible for members of the audience to find their seats without difficulty. A significant feature of the auditorium is that being fan shaped, the audience is as it were, wrapped around the stage so that the last row of this theatre is much closer to the stage than the last row of auditoriums of a similar size.

One consequence of this shape is the impracticability of having a traditional proscenium curtain. It was, therefore, decided to have a rotatable stage to provide for change of sets in a drama performance. The stage is light weight and is in the form of an aluminium platform with a wooden parquet top. It has a six inch thick concrete slab with a wooden covering topped by parquet to avoid any drumming effect in dance performance such as would have occurred with a thin aluminium platform which would react like the skin on a drum. Not only the stage platform is rotating, but also on acoustic considerations, the two rear walls and hooded ceiling over the stage are also rotating with the stage platform. For this reason, the two-halves of the rotatable stage are constructed like mirror-images of each other, and the whole weighs about 175 tonnes. Moreover, to exclude any leakage of sound from the back-stage, a metal turn-table has been provided which bears the stage platform and its walls are constructed to a tolerance of only plus or minus two millimetres. Since no factory in Bombay could build a turn-table of this size to this extreme accuracy, it had to be constructed in the maintenance workshop of

the Tata Iron and Steel Company and hauled by road in two giant trailers and four trucks over the thousand miles from Jamshedpur to Bombay.

In regard to the aesthetics of the architecture and the design of the Main Foyer it was felt desirable to provide one access to the Theatre from Marine Drive and another access from the private road in its compound leading to the car parking area. Accordingly instead of the traditional rectangular Foyer, a Foyer over 100 yards long running diagonally across one corner of the National Centre's 8 acre plot was accepted. The result of this design is to give a magnificent sense of spaciousness to the Foyer without making it too large for a 1000-member audience. The simple Kota stone flooring in the entrance at the end of the Foyer carries the vision to the spacious staircase with its rich magenta carpets speckled almost invisibly with blue and leading the eyes to the Upper Foyer with the auditorium's six entrance doors. The ceiling level over the Upper Foyer is not unduly high for a theatre foyer being only 19 feet high and would be considered quite normal. However the ceiling of the entire Foyer is maintained at one level with the result that at the level of the lower Foyer, the ceiling has a height of 31 feet. Apart from the negligible economy that could have been effected by lowering ceiling at each end of the Foyer, the result would not have been aesthetically satisfactory whereas the Foyer as it is, has a grand sense of spaciousness.

In the pre-inauguration trial performances members of the audience sitting in the rear-most rows were able to hear with enjoyment the music of delicate instruments like *sitar*, the *sarod* and the *sarangi* to listen with clarity to dialogues in dramas and to see with pleasure and appreciation the subtle movements of the face, eyes and hands in classical Indian dance recitals. Thus, the auditorium has fulfilled the requirements of a national theatre.

TOWN HALL

No Town Hall existed in Bombay during the early years of British rule. In 1675 the hired house, in which the judicial courts were located, served as a Town Hall, and in 1677 the chief room in Aungier's Court of Judicature (Mapla Por) was styled the Town Hall. Similarly in 1720 Rama Kamati's house contained a room used for this purpose, which by 1771 had fallen into very great disrepair. It continued however to be utilized until 1786 when accommodation was provided in Hornby House (subsequently the Great Western Hotel) and the main room of this building served for the next few years as a Town Hall. The idea of erecting a separate building was first mooted by a Government servant named Henshaw in 1793; was again brought forward by Sir James Mackintosh, the then Recorder of Bombay in a letter to the Bombay Government of the 10th October 1811; and was finally adopted in 1812 by Government, who on the

representation of Messrs. Forbes and Co. and Messrs. Bruce Fawcett and Co. sanctioned the holding of a lottery for raising the necessary funds. The lottery proved so successful, the amount realized being 1·10 lakhs that in October 1812 Government sanctioned the raising of a second lottery, on condition that the total sum to be raised for the erection of the building should not exceed 2 lakhs. This lottery however met with poor success, and no further step was taken until 1820 when a third lottery was instituted. The amount so raised sufficed to commence but not to complete the building; and after considerable delay and correspondence Government were asked to undertake the completion of the work. The building, as it now stands, was designed by Colonel Cowter, R. E. and was finally completed in 1833 at a cost of a little more than 6 lakhs.

The building consists of a basement formerly occupied by the Government stamp, stationery and income-tax offices, and an upper storey which is about 260 feet long by 100 feet wide. The large hall 100 ft. square contains a fine organ given by Sir Albert Sassoon to commemorate the visit of H.R.H. the Duke of Edinburgh in 1872. The hall which is frequently used for public meetings, concerts and balls also contains a statue of Mountstuart Elphinstone (Governor of Bombay, 1819-1827) executed by Chantry. A statue of Sir Charles Forbes is placed in the south vestibule; and in the north vestibule are statues of Mr. Stephen Babington, Sir John Maleeolm, Mr. William Erskine, Mr. Carnac, Mr. William Frere, Mr. Norris, Lord Elphinstone, Sir Jamshetji Jeejeebhoy, Sir Bartle Frere and the Hon. Mr. Jagannath Shankarseth. The library founded in 1804 by Sir James Mackintosh and museum of the Bombay Branch of the Royal Asiatic Society occupy the north end of the central hall, the Darbar room, so called on account of its being used for State purposes prior to the completion of the Secretariat, being situated at the south-east corner of the hall. The Darbar room was once used as the personal office of the Collector of Bombay. Rooms were also allowed for the personal offices of the Income Tax Collector and his deputy, and the Presidency Surgeon, first district. On the west side of the hall is a handsome portico approached by a massive flight of stone steps from the Elphinstone Circle. The pillars in front and the external character of the edifice are Doric; the interior is corinthian. The former Levee Rooms of the Governor and the C. in C. and the Council Room are no longer used. In the library of the present Asiatic Society of Bombay (formerly Bombay Branch of the Royal Asiatic Society) containing more than 1,00,000 volumes are busts of Sir James Rivett-Carnac by Sir F. Chantry and Sir J. Mackintosh. The Geographical Room contains portraits of Sir Alexander Burnes, and Sir John Malcolm and Captain Daniel Ross' the two first Presidents of the Bombay Geographical Society.

UNIVERSITY BUILDINGS

The University Buildings, which lie between the Old Secretariat and High Court, were designed by Sir Gilbert Scott in the French decorated style and completed in 1874 at a cost of about Rs. 9½ lakhs. They are of a florid and decorative French-Gothic type, and consist of two detached buildings, namely the Senate-house or the Sir Cowasji Jehangir Hall and the University Library and Clock Tower. The Sir Cowasji Jehangir Hall, the earlier structure of the two, measures 45.720 metres (150 feet) long by 19.812 m. (65 feet) wide and has a high pitched globe roof about 27.432 m. (90 feet) in height, with four square turrets at the angles. The chief apartment is 31.699 m. (104 feet) long by 13.411 m. (44 feet) broad and 19.202 m. (63 feet) high, furnished at one end with a semi-circular apse containing raised seats and surrounded by a gallery supported by ornamental iron brackets and approached by staircases in the angle-turrets. The globe is embellished with a circular window, 6.096 m. (20 feet) in diameter, having its outer ring of twelve lights filled with stained glass representations of the twelve signs of the Zodiac. Over the windows in the western wall are stained glass reproductions of Sir Cowasji Jehangir's escutcheon and of the arms of England, Scotland, Ireland, Wales and Bombay. The eastern windows bear the arms of former Chancellors of the University, viz., Lord Elphinstone, Sir George Clarke, Sir Bartle Frere, Sir Seymour Fitzgerald and Sir Philip Wodehouse.

The Library building comprises two floors, the upper of which is devoted to one large room 44.500 m. (146 feet) long by 9.144 m. (30 feet) in breadth with a panelled teak-wood ceiling, and is in the style of 14th century Gothic and is adorned with carving. Above the porch of the building rises the Rajabai Clock Tower to a height of 85.344 m. (280 feet) with five richly decorated storeys and is the most conspicuous building in Bombay. The Tower was built at the expenses of Mr. Premchand Raichand in memory of his mother Rajabai and is divided into an octagonal lantern spire with figures in niches at the angles. The top of the cupola is ornamented with 16 statues and about 9.144 m. (thirty feet) from the ground are eight other statues representing various Indian castes. The fifth storey contains the clock-dials. The carillon machinery used to play sixteen tunes which change automatically four times a day¹. The bells number sixteen and are tuned to the key of C., the largest of them weighing 3.04 m. tons (3 tonnes) and the whole peel about 12.192 m. tons (12 tonnes). The Library and Clock Tower were formally opened in February 1880, the clock and bells being received and fixed in the tower two years later. The peel of bells and the clock together cost Rs. 30,000. There is an opening in the centre of each floor so that one can look up 35.052 m. (115 feet) to the ceiling of the Dial Room. From the top of

1. The mechanism is not operative now.

the Tower one gets a fine view of Bombay to the east harbour fringed with islands, Mody Bay and the Fort, and on the west the Malabar Hill and the Backbay and on the south Colaba Point. The Library contains a bust of Sir George Birdwood which was unveiled by Lord Harris in 1894, and busts of the Revd. Dr. John Wilson, James Gibbs, Sir Bartle Frere and Henry Fawcett. Around the buildings is a garden graced by the statues of Sir Cowasji Jehangir and Thomas Ormiston. Now the tower is closed to the public so that a visitor to Bombay misses the magnificent aerial view of the *prime dona* of India.

The University of Bombay have recently constructed a huge complex at Vidyanagari at Kalina with a number of buildings for library, different departments of the University, the University guest house and the residential blocks.

VICTORIA TERMINUS OF THE CENTRAL RAILWAY

The Victoria Terminus or the Bori Bunder is the terminus of the Central Railway formerly known as the Great Indian Peninsula Railway. The through train section of the station was opened on 27th March 1929 and the former adjoining the station is now reserved for suburban traffic.

The Victoria Terminus has taken place of 'a miserable wooden structure' which prior to 1878 served as the terminal station. The area in front of this building was occupied by a Dhobi's *ghat* where the town's washing was performed until the new *ghat* at Mahalakshmi was provided while a portion of the site of the present booking office and the open space leading to Frere road were occupied by the famous Phansi talao or Gibbet pond. The pond derived its name from the fact that murderers used to be hanged there and the gallows stood there in full view of the public until roughly a century ago when the tank was filled in and the melancholy structure was removed. Close by in olden times stood also the public pillory, where offenders were subjected to the raillery of the populace and had to submit to being pelted with rotten eggs, old shoes, mud and brick-bats. The abolition of this mode of punishment was one of the first acts of Queen Victoria after her assumption of the Crown.

The terminal station of the Central Railway is one of the handsomest and most prominent buildings in Bombay and is generally supposed to be from the architectural point of view, one of the finest stations in the world. It was designed by the late Mr. F. W. Stevens, who subsequently joined the company's staff to superintend its erection. Work was commenced in May, 1878 and completed in May 1888, at a cost for the offices alone of Rs. 16,35,562. The station proper was erected under the supervision of Mr. T. W. Pearson, District Engineer, and was opened for traffic on the 1st January 1882. Its cost, excluding the permanent way amounted to Rs. 10,40,248. On Jubilee Day, 1887, the buildings were named in

honour of H. M. the Queen Empress Victoria as 'Victoria Terminus,' the announcement being made by means of huge letters of light incorporated in the illuminations which adorned the building that night. The building is in the Italian-Gothic style with a frontage on Hornby road (now Mahatma Gandhi Road) of more than 450 metres (1,500 feet). The administrative offices form three sides of a rectangle enclosing an ornamental garden, the entrance gates to which are guarded by a massive lion and tiger carved in stone. They comprise a ground and two upper floors, the most prominent feature in the elevation being the high dome rising over the centre portion, adorned with a large figure representing 'Progress'. A statue of the late Queen Empress occupies a niche below the clock in the centre of the building. Marble columns support the lofty roof and entrance facade of the booking-office, the walls of which are decorated in the blue and gold.

This building has a series of well-proportioned and delicately ornamented arches, giving it the look of a grand cathedral. This effect is further heightened by a central dome set off by a number of smaller domes and conical towers reminiscent of Westminster Abbey. The lancet windows in the dome and towers are of ornate stained glass, and like the rest of the building, are made out of solid cut-stone masonry, superimposed by delicate artistic work. Italian granite has been freely used for interior decoration. The apex of the dome is crowned by a colossal figure of a Lady in stone symbolising progress. This figure is 5.029 metres (16' 6") in height.

The building is the administrative headquarters of the Central Railway. Two multi-storeyed buildings were constructed later at Bombay VT to accommodate all the offices of the Railway on account of expansion in the activities of Central Railway.

The Divisional Headquarters of Bombay Division is also located near the old administrative building. Bombay VT is one of the biggest passenger terminals in India. There are a total of 13 platforms at Bombay VT, out of which 5 platforms are exclusively utilised for dealing with long distance passenger carrying trains. At present 30 Down and 30 Up Mail/Express/Passenger Trains are being handled on these platforms. Eight platforms are exclusively available for dealing with suburban trains which arrive and leave VT on the Harbour Branch, Main Line and Through Line. At present 908 suburban trains (454 Down and 454 Up) are being handled at Bombay VT. Both the suburban and main line stations at Bombay VT have waiting halls, station masters' offices, booking offices, book-stalls, canteens etc. The main line station building contains a post and telegraph office, reservation and enquiry offices, retiring rooms, restaurants, cloak room etc. Facilities for local telephones are provided near the booking windows on the suburban section.

The divisional control office is also situated at the divisional headquarters office at Bombay VT. The passenger, goods and suburban trains operation of the entire Bombay Division is controlled from this Office.

VIDHAN BHAVAN

A Sailors' Home constructed in 1876 was enlarged by the then Bombay Government in 1928 and was converted to house the Bombay Legislative Council and its offices till 1981. Since Independence, the Old Council Hall could just any how accommodate the two houses of the Legislature. The building had also become very old. With a view to meeting the ever increasing requirements and providing more amenities to the legislature it was decided to construct a new Council Hall Building, on the three vacant plots available in front of Mantralaya. The work commenced on May 27, 1974 and the new Council Hall building was inaugurated by the revered Prime Minister of India Smt., Indira Gandhi on April 19, 1981. The new Council Hall building is located in the midst of imposing skyscrapers at Nariman Point.

The new Council Hall called Vidhan Bhavan, has been provided with special acoustical treatment to control noise in all the halls. Entrance to all the halls, waiting foyer, ministers rooms have superb interior decoration. The National Emblem 5.5 metres in height and weighing about four tonnes made of bronze has been erected atop the dome of the Central circular portion. The building has a parking space for 162 cars; 66 in the basement, 56 in the compound of the building and 40 outside the compound. The well laid-out lawns, roads, are all the complementary features, that help beautify the entire complex and 16.764 metres high flag mast located in an oval shape water pond complete the entire setting in a most dignified manner. A statue of Mahatma Phule, an arch social revolutionary, has been erected in the premises. Besides, all around the plot 2.45 metres high mild steel fencing with decorative treatment is provided, which not only beautifies the premises but also provides the necessary security.

The monument reflects all the glories of the architectural, social and cultural heritage of Maharashtra, through the medium of concrete, glass, wood, steel, etc.

This Vidhan Bhavan Building Complex is a prestigious project and its uniqueness lies in its elegant architectural features, special structural design and the provision of modern amenities such as air-conditioning, interior decoration, fire-fighting and fire-alarm system, reinforced sound and simultaneous translation system in six languages and automatic vote recording system, requiring the use of modern sophisticated electronic equipment.

The building provides much larger space for the legislators and the staff of Legislature Secretariat than the old Council Hall did. The Assembly Hall has a seating arrangement for 304 MLAs against the present strength

of 289, and the Council Chamber can accommodate 130 members against the strength of 78. The Central Hall has a capacity to seat 400 members.

The premises are also being beautified with murals and large-size photographs depicting various features of Maharashtra's life and culture.

The entire concept of design comprises two units, one unit consisting of three Halls for Assembly, Council and Central Hall for the Joint Session of both the Houses and the other unit comprising the Legislature Secretariat. The three Halls have been coupled in one single mass one over the other, having a folded dome roof on top against the backdrop of the twenty-one storeyed 'Tower Block'. One more architectural mass, giving a podium-like effect balances the main two masses.

Three auditoriums have been provided in the Central Circular Portion with spectator galleries. Assembly Hall is on the ground floor. It is circular in shape with a diameter of 30 metres. There is a 3 metre wide circular corridor all round it, from which members can enter the Assembly Hall through six entrances.

The Speaker's and the Deputy Speaker's chambers are also located on this floor. The spectator gallery can accommodate 398 people. In addition, the Governor, the Chairman of the Council and the honourable invitees, diplomats, and journalists have reserved balconies.

Council Chamber is on the first floor. It is also circular in shape with a diameter of 21 metres. It can accommodate 130 members, with 240 seats in the gallery. The Chairman's and the Deputy Chairman's chambers are located adjacent to the hall. In addition, reserved balconies for the Governor, the Speaker, invitees, journalists and dignitaries have been provided for.

Central Hall is on the fifth floor and has a diameter of 30 metres with arrangement of 400 seats. The balcony can house 420 seats. A combined meeting of both Houses or international symposia or conferences can be staged here. Special equipment for simultaneous translation facility in six languages is installed here. In the other two halls, a speech can be heard in three different languages by simultaneous translation equipment.

Ministers' Offices : The ground and first floors house 40 chambers for the Chief Minister, other Ministers and Ministers of State. A hall for the Cabinet meeting and another for the Business Advisory Committee have been provided. In addition, a separate chamber and office have been kept for the Leader of the Opposition.

Committee Rooms and Offices : In all nine General Committee Rooms and two Business Advisory Committee Rooms have been provided. In four of the Committee Rooms, 20 members each, in two of the Committee Rooms, 25 members each and in the remaining three Committee Rooms, 35 members each can be seated. The seating capacity for each of the

Business Advisory Committee Rooms is for 12 members. The entire area from 11th to 17th floor of the 'Tower Block' has been reserved for the offices of the Legislature Secretariat.

Salient Amenities : Two canteens, a library and a reading room for the MLAs, lounges for ladies and gents, MLAs and MLCs, post office, State Bank Office, railway and air booking facilities have been provided in the 'Tower Block'. Bombay Telephones, fire brigade and police force have been allotted space. Waiting room for the visitors, telephone booths etc., are on the ground and first floors.

The Assembly Hall, the Council Chamber, the Central Hall, the Ministers' rooms and other important rooms have been centrally airconditioned.

Sound System and Simultaneous Translation System : A speaker and microphone is provided for two members each in the Assembly Hall and the Council Chamber. The proceedings of the Houses can be heard simultaneously in three different languages. The Central Hall is fitted with simultaneous translation system in six languages.

Automatic Vote Recording System : This is the most modern equipment and by using this system, the votes can be immediately tabulated. Such facility is provided only in the Lok Sabha and the Rajya Sabha.

Fire-Fighting and Fire-Alarm System : Considering the rules laid down for high rise buildings, multi-stage multi-outlet high pressure pumps, wet risers, sprinklers, concealed boards and such other sensitive and efficient equipments are installed.

Hydropneumatic Water Supply System : This modern system with small balancing tanks at the top supplies water at the constant rate throughout and eliminates the bulky overhead tanks.

Miscellaneous : All the 145 clocks in the building are tuned to and controlled by a single master clock. All these show one and the correct time only.

VIHAR LAKE AND GARDENS

Vihar a sister lake of Powai, an artificial lake in Greater Bombay, 4.8 km (three miles) west of the Bhandup railway station on the Bombay V.T.-Thane section of the Central Railway and 9.60 km (6 miles) east of Goregaon railway station on the Churchgate-Vihar section of the Western Railway, was the main source of water-supply to the town and island of Bombay before laying the Tansa Pipelines. The lake is a large and beautiful sheet of water dotted with green woody islands with a background of picturesque hills. It covers the sites of the villages of Vihar, Sai and Gundgaon, which formed the Vihar estate granted on lease to Morarji Rastamji, on the 22nd of September 1829. At the time of making the lake the right and title of the leases were purchased for Rs. 1,50,000, and the rights of the tenants in possession of the lands and premises were bought for Rs.

56,585. There is a good made road from Goregaon railway station. It is well connected by a number of BEST buses.

In the middle of the sixteenth century, Vihar had a great Portuguese church and a college of 150 boys. There was also, on a site still marked by ruins, a great orphanage of 300 boys, built from the stones of a temple to the Hindu trinity and named the orphanage of the Blessed Trinity.¹

Vihar lake covers an area of 566.5 hectares (1400 acres), and has a gathering ground of about 1011.7 hectares (2500 acres). When full the level of the lake is 73.85 metres (262.0 feet) above the Town Hall datum, that is 55.47 metres (182.36 feet) above mean sea level. The water of the lake can be drawn off, till the surface falls 18 metres (fifty-nine feet) below this level. This fall of fifty-nine feet represents about 1,51,800 lakh litres (10,650 million gallons). At the close of the dry season the surface of the lake is on an average about 3.45 metres (11½ feet) below the top of the waste weir.

Vihar lake was the first lake to supply water to Bombay. It was one Captain Crawford who in 1845 first visualised using the Vihar stream for storing water and subsequently pumping it into the city.

Government finally gave its approval to the scheme in 1854 and the work was taken in hand in 1856. It is interesting to note that the dam at Vihar was then the highest earthen dam in the world. After the works were completed, the lake, thus formed, had a total capacity of 9120 million gallons.

It was in March 1860 that Vihar first started functioning. It supplied seven million gallons per day or 10 gallons per head of the population which was then only seven lakhs. Complaints about the quality of water from Vihar Lake were soon heard and they lasted till quite recently inspite of repeated endeavours made to keep the lake and the waters clear. Efforts to improve the supply continued till 1943 when the lake was thoroughly cleaned at a cost of Rs. 50,000. The Vihar water works actually came under the control of the Municipal Corporation in 1863.

On the other side of the lake, reached by walking over the bridge is a one-storeyed inspection bungalow, available now to the public by prior reservation with the Hydraulic Engineer in whose charge are all the lakes in Greater Bombay area. There is a considerable jungle country to explore around there. Besides, there is a beautiful garden and a picnic centre maintained by the Bombay Municipal Corporation where many visitors throng daily. During holidays and summer days the picnic centre gets a appearance of a fair.

At the beginning of the nineteenth century a land-grant stone (5' × 18" × 5') was found near Vihar, covered with an inscription of fifty

¹Da Cunha's *Bassein*, p. 188.

to sixty lines. It belonged to the thirteenth century and mentioned the names of the giver, the receiver, and the grant made. At the top were a sun and moon, and below was the usual sculpture course. The stone was taken by Mr. Moor to England.¹ In 1881 another land-grant stone was found near Vihar which was kept in the collector's garden at Thane. It was a sandstone slab (4' × 1" × 5") with a rounded top, on either side of which were the sun and the moon. There were four lines of some what defaced writing. It recorded a gift in the year A.D. 1081 (S. 1003), during the reign of the Shilahara chief Mahamandaleshwar Anantdev.

In making a path round the upper part of the reservoir in January 1855, upwards of a thousand copper coins were found in an earthen pot. They were much corroded. Three of them were Muhammedan of not very early days and most of the rest bore a cross on one side, with a point between each of the arms. On the obverse was a small figure like a Maltese cross with a point on each side of it, over which was a line bent down at each and the remainder of the field was occupied by a symbol between two sets of four points. A sixth had a rude outline of a cross on one side, the other side being plain. There were other smooth pieces of copper of similar size. Two of these coins which are shown in Dr. Burges's *Archaeological Survey Report No. 10*, p. 66, have been identified by Dr. Gerson- Da Cunha as Portuguese coins Struck by the viceroy Dom Joao de Castro in 1538.¹

VITTHAL MANDIR, WADALA

The temple dedicated to God Vithoba is located on the Katrak Road near the Wadala market. Wadala Road on the Harbour branch of the suburban section of the Central Railway is the nearest railway station to the temple. The temple can also be reached by a number of BEST buses. The temple lies at a distance of 0.8 kilometres from the Wadala Road railway station. The temple is famous for a very big fair held in honour of God Vithoba from *Ashadh Shuddha 10* to *Ashadh Shuddha 12*, the important day of the fair being *Ashadh Shuddha 11* when over a lakh of devotees visit the fair.

It is said that a *guru* of the Varkari sect and a great devotee of God Vithoba was living about 160 years ago at the place where the present temple is situated. He used to pay visits regularly to Pandharpur in the month of *Ashadh* on foot. In one of his visits to Pandharpur he expressed his inability to visit Pandharpur with his fellowmen in the following year due to his old age. One of his followers said to the *Guru*, "You are a

¹Moor's *Hindu Pantheon*, 383.

¹The obverse is a Y crowned, with four points on either side. The reverse is a cross of Saint George, with a point in each corner. The coin weighs 168 grains, Portuguese. It is figured and described in the third volume of Teixeira de Aragao's *Moedas Cunhadas*. The coin is very rare.

devotee of God Vithoba; so you may pray Him to come to Bombay." The *Guru* said, "Let us hope so, after all it depends upon the mercy of God Vithoba." The same year the *Guru* and his followers took the palanquin procession to Pandharpur as usual. While bathing in the river Chandrabhaga, they were surprised to find that one of the followers of the *Guru* had found an image of God Vithoba. The *Guru* and his followers were happy and brought the said image to Bombay and installed it in the *Guru's* hut on *Chaitra Shud 13*. The followers of the Varkari sect then discontinued the practice of carrying a palanquin to Pandharpur from the next year and started worshipping the God at Wadala.

The present temple it is said, stands at the place where there was a hut of the *Guru*. The old temple was built about 150 years ago but a renovation of it commenced some 20 years back for which donations were received from many devotees. The temple is situated in a compound with an area of about 2,675.62 square metres (3,200 square yards) with a wall on the three sides excepting on the south. The main entrance faces the east. Outside the compound wall, at the entrance about 4.572 m. (15') to the right, is a small temple of Shani and Kal Bhairav. The auditorium (*sabhagruha*) of the temple was constructed in cement concrete in the year 1953. The shrine measures 3.048 m. $\times$ 2.438 m. (10' $\times$ 8') and faces the east. The pinnacle at the top (*kalas*) is about 15.240 m (50') high and is plated with gold.

Just adjacent to the shrine to the south and the north are the temples dedicated to Ganapati and Mahadeo, both facing the east. The temple dedicated to Ganapati admeasures 3.6576 m. $\times$ 3.6576 m. (12' $\times$ 12'), and contains an image of Ganapati with its trunk turned to the left installed on a raised platform, paved with marble stones, measuring 3.048 m. $\times$ 1.0668 m. (10' $\times$ 3½') and 0.6096 m. (2') high from the ground level. The shrine of God Mahadeo also measures 3.6576 m. $\times$ 3.6576 m. (12' $\times$ 12') and a Shiva Linga is installed in it. Just in front of the temple of Mahadeo at some distance is installed a sacred bull (Nandi) of black stone on a marble platform which measures 1.8288 m. $\times$ 3.6576 m. (6' $\times$ 12'). An image of Shitala Devi is also installed just near the sacred bull on the east. The image of Ganapati having its trunk to the right called Siddhi Vinayak is installed in a recess in the wall to the left of the entrance of the temple dedicated to Mahadeo. At a distance of about 1.219 m. just in front of the auditorium hall of the main temple, an image of Garuda with folded hands is installed on a platform of marble stone which is about 1.2192 m. (4') high from the ground. To the north of this image a *deep-mala* is erected on a stone platform measuring 1.5240 m. $\times$ 1.5240 m (5' $\times$ 5') and 0.4572 m. (1½') high from the ground. There is a temple of God Maruti at the back of the image of Garuda at a distance of about 2.4384 m. (8'). This temple measures 3.6576 m. $\times$ 3.6576 m. (12' $\times$ 12')

and faces the west. The inscription written on the plinth stone shows that the renovation of this temple was completed in the year 1919.

Images of God Vithoba and Goddess Rakhumai in their traditional posture with hands on their waist are installed in the shrine of the main temple on a raised platform of marble stones. The image of Rakhumai is to the left of Vithoba, at a distance of about 0.4572 m. (1½'). The height of the image of Vithoba is 1.0668 m. (3½') and that of Rakhumai is 0.9144 m. (3'). The images are made of black stone. Small images of Vithoba and Rakhumai made of silver, are kept behind the main images in a *devhara*.

A silk turban *pagadi*, a *dhoti*, an upper garment and a shoulder cloth (*uparne*) of cotton, are put on the image of God Vithoba while the image of Rakhumai is draped in a saree and a blouse of cotton. During the fair and on special occasions, rich clothes of silk, etc., are put on the deities.

A nose-ring, a necklace (*mangal sutra*) of black beads and silver bangles are the ornaments for daily wear of Goddess Rakhumai.

During the period of the fair and on special occasions precious ornaments such as lockets and chain, both of gold, and ear-rings (*kundale*) and crown, both of silver, are put on the image of God Vithoba and bangles, necklace, a chain, a nose-ring, all of gold and ear-rings (*kundale*), a waist belt and a *painjan* all of silver are put on the image of Goddess Rakhumai.

The shrine of the deity is opened at 4-30 a.m. every day, *kakad arati* is performed at 5-00 a.m. which is followed by an *abhisheka*. Thereafter the deities are bathed with cold water. Scented oil is then applied to the deities and clothes and ornaments are put on them. After application of sandal-wood paste and *kumkum* on the forehead and other parts of the body, garlands of flowers are put on them. The images of Ganapati and other deities and Shiva Linga are also worshipped in similar manner amidst the chanting of *mantras*. The *arati* is performed in the main temple from 6-30 a.m. to 7-00 a.m. and the same is afterwards waved before other images. *Tirtha* (holy water) and *prasad* are distributed amongst devotees present at the time of the *arati*.

It is customary to offer a *naivedya* of cooked food to the deities daily except on the days of fasts, on which days *naivedya* offered contains fruits, groundnut seeds, etc., which are afterwards distributed by the priests. The temple is closed for *darshan* from 12-00 noon to 3-30 p.m. when it is again opened and garlands of flowers and leaves of sacred *Tulasi* plant are offered to the deities. The evening *arati* is performed at 7-00 p.m. and *prasad* is distributed amongst the devotees present. The temple is closed for the night at 1-00 p.m. after performing night *arati*.

There is a general practice of making vows to the deity for getting a child, prosperity in business, success in examinations and relief from

bodily or mental ailments. On fulfilment of the vows, clothes, ornaments, etc., are offered. Some also distribute gur, sugar, etc., according to their means.

The annual fair starts on *Ashadh Shud. 10* and lasts for three days i.e., upto *Ashadh Shud. 12*. On *Ashadh Shud. 10*, a special worship called *Maha Abhisheka* is performed by a prominent person at about 3-00 p.m. followed by an *arati*. The pilgrims attend the fair from this day and worship the deities with *kumkum*, flowers and leaves of sacred *Tulasi* plant and leave after taking *darshan*.

On *Ashadh Shud. 11* which is the most important day of the fair, pilgrims from all walks of life attend the fair in large number. They worship the deities by offering flowers and coins before them and praying for mercy. The pilgrims come in groups called *Dindis* reciting *bhajans* and visit the temple throughout the day.

The programmes of *bhajans*, *kirtans* and *pravachans* are also arranged. To enable the pilgrims to have *darshan* of Vithoba and Rakhumai the temple is kept open throughout the day and upto 3-00 a.m. on the following day.

There is no special programme on *Ashadh Shud. 12*. Those persons who could not take *darshan* during the earlier two days, visit the temple to pay homage to the deities.

Besides the annual fair, there is a programme of the palanquin procession of a portrait of God Vithoba and Goddess Rakhumai at about 10-00 a.m. on *Chaitra Shud. 12*, the day of inception of the deities, taken round the nearby locality and attended by 2,000 to 3,000 persons.

Maha Abhisheka is also performed in the temple on certain festival days, viz., *Ashvina Shud. 10 (Dasara)*, *Ramanavami* and *Gokul Ashtami* which are celebrated in the traditional way.

HAJI ALI

Little is known about Haji Ali, the Muslim saint. However, popular belief has it that a rich resident of Bombay, made a Haj to Mecca. On his return to Bombay from the pilgrimage he was called 'Haji Ali'. Haji Ali was searching spiritual attainment, he renounced the world, gave away his wealth and lived on these rocks in the bay.

Soon, his sister, Ma Hajiani, joined him having also renounced the world. They were now revered as holy people, and had a large number of devotees. When they died these devotees built two mausoleums—Haji Ali for the brother, on the rock where he meditated, and Ma Hajiani for his sister at a little distance away on Worli bay.

The Haji Ali Dargah is a Jewel-like mausoleum built on the rocks off the Mahalaxmi temple. It commands a beautiful view of the Malabar

and Cumballa Hills as well as the Vellard. Thousands of devotees pay their respects to the holy Haji Ali on occasions of the Bakri-i-Id, Ramzan Id, the Prophet's birth anniversary and Muharrum. The saint is revered by Hindus as well.

There is no evidence about when exactly Haji Ali and his sister lived, but it is believed to have been sometime around the end of the eighteenth century. Muslims and non-Muslims flock to the mausoleum believing that Pir Haji Ali has the power of granting favours and they go to invoke his blessings. The only time to visit the mausoleum is during low tide since one has to walk about 500 metres into the sea along a narrow causeway when it is above water.

SWAMINARAYAN TEMPLE, BHULESHWAR

The Swaminarayan temple at Bhuleshwar has an elaborately carved frontage which is really a visual treat in an otherwise shabby surrounding. It was constructed in 1868 at a cost of about Rs. 1 lakh. It is also known as *Shikharband*, i.e. a spired temple since all the three shrines in the temple have spires with exquisite carvings.

After climbing a flight of twenty five steps one enters the audience hall (*Sabhamandap*). There are three shrines. In the shrine on the east there are idols of Shri Swami Narayan, Shri Krishna and Radhika; the shrine at the centre has the idols of Ghanashyam Maharaj, Narayan and Laxmi; while the shrine on the west houses the resting place for deities. Over the *Sabhamandap* is a dome upon which are painted the scenes from the *Krishnalila* (Sports of Lord Krishna). The dome is supported by fifty four pillars. There are also the shrines dedicated to Lord Ganapati and Maruti. There is a big audience hall on the first floor where religious discourses are held regularly.

The festivities celebrated at the temple are Ram Navmi (birth anniversary of Lord Ram), Janmashtami (birth anniversary of Lord Krishna), Vaman Jayanti, Nrisinha Jayanti, Mahashivratri, Ganesh Chaturthi, etc. A large number of people assemble on these days.

There are some other smaller temples of the sect at Ghatkopar, Mulund and Malad in the suburbs and at Thane and Kalyan near Bombay. The headquarters of the sect is located at Wadtal in Gujarat from where all the temples in Bombay are managed.

CHAITYA BHOOMI, DADAR

Chaitya Bhoomi, a place of pilgrimage to the Buddhists, is located on the Dadar Chowpati. It is square in shape with a small dome divided into ground and mezzanine floors. In the square shaped structure is a circular wall about 1.5 metres in height. In the circular area are placed the bust of Dr. B. R. *alias* Babasaheb Ambedkar and a statue of Gautam

Buddha. The circular wall has two entrances and is furnished with marble flooring. On the mezzanine floor there is a *Stupa*, besides the resting place for Bauddha Bhikus. The Chaitya Bhoomi was inaugurated by the learned Smt. Meerabai Yashvantrao Ambedkar, the daughter-in-law of Dr. B. R. Ambedkar, on December 5, 1971.

Although this memorial has no claim to any architectural beauty as such it is revered by one and all. It is a memorial to Dr. B. R. Ambedkar, the architect of Indian Constitution and the leader of the downtrodden classes. Lakhs of persons visit the Chaitya Bhoomi to pay their respects to Dr. Ambedkar on his death anniversary on the 6th of December, as well as on the Buddha Purnima day.

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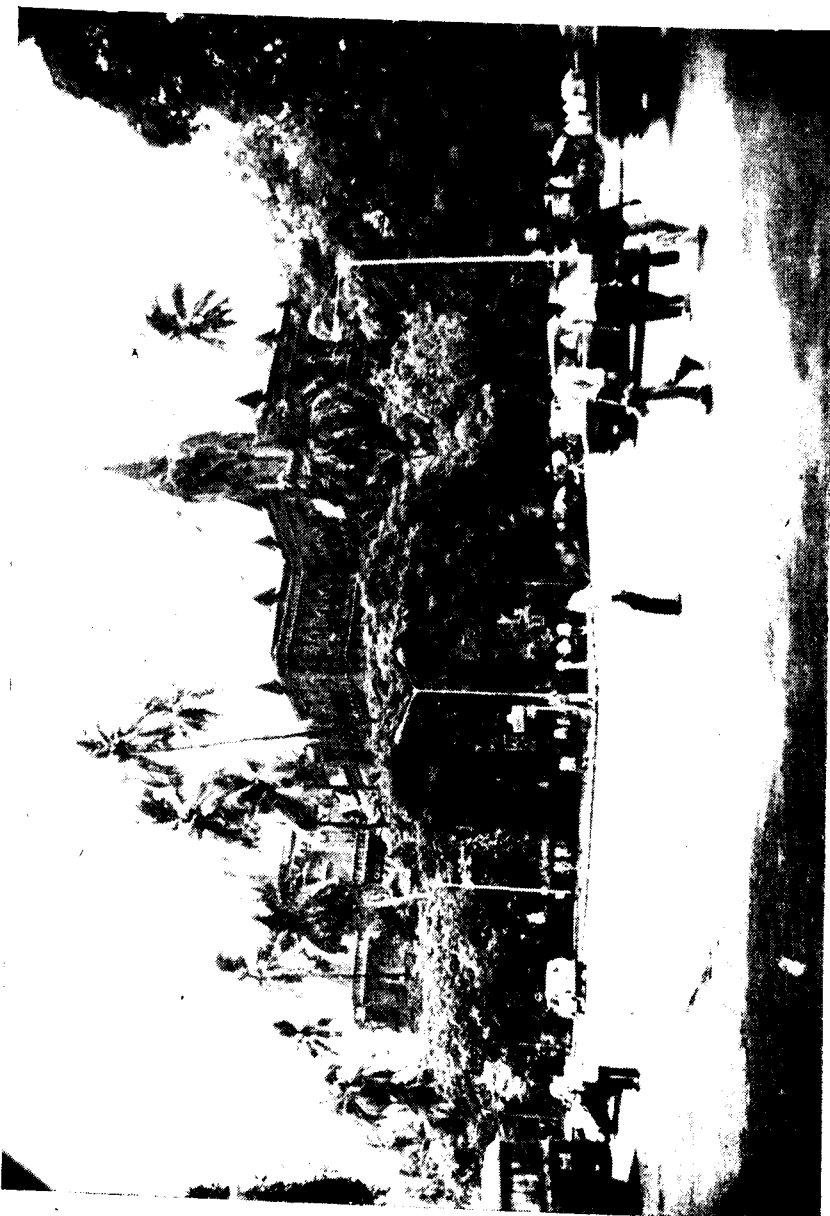
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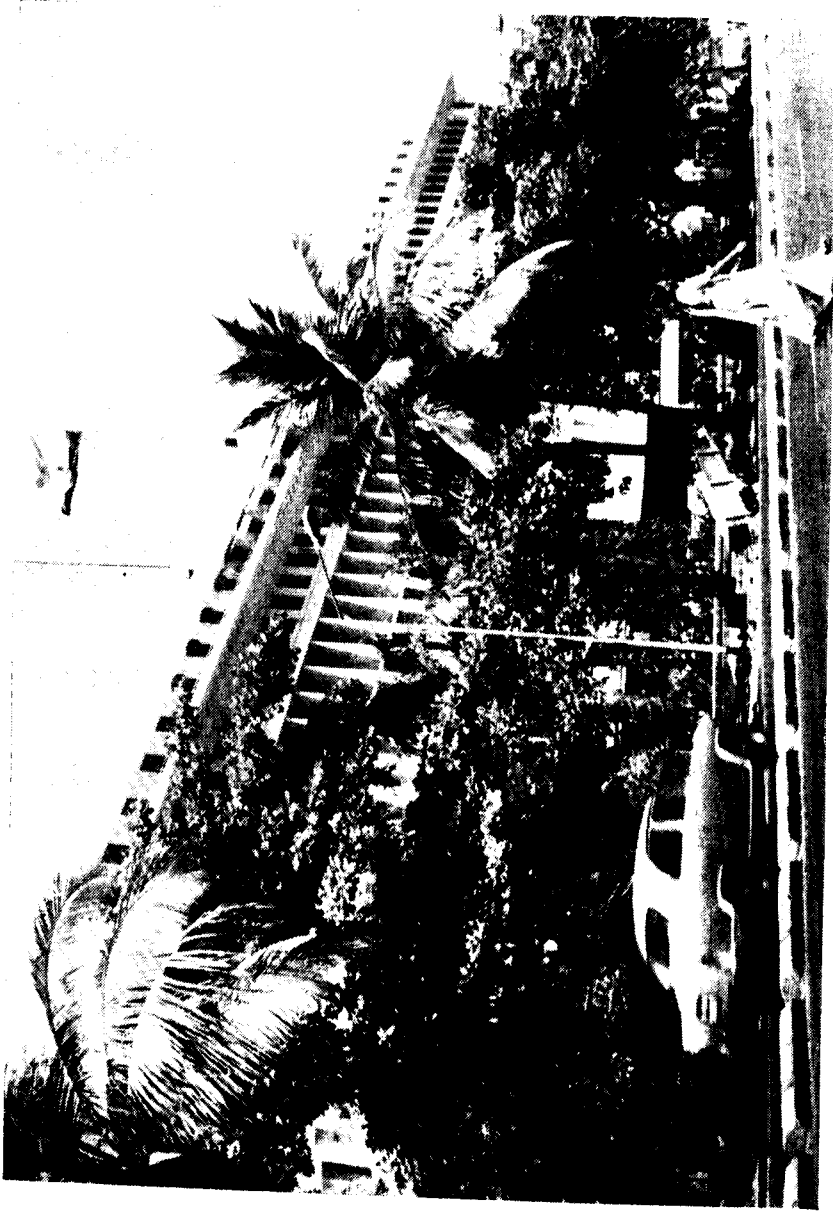
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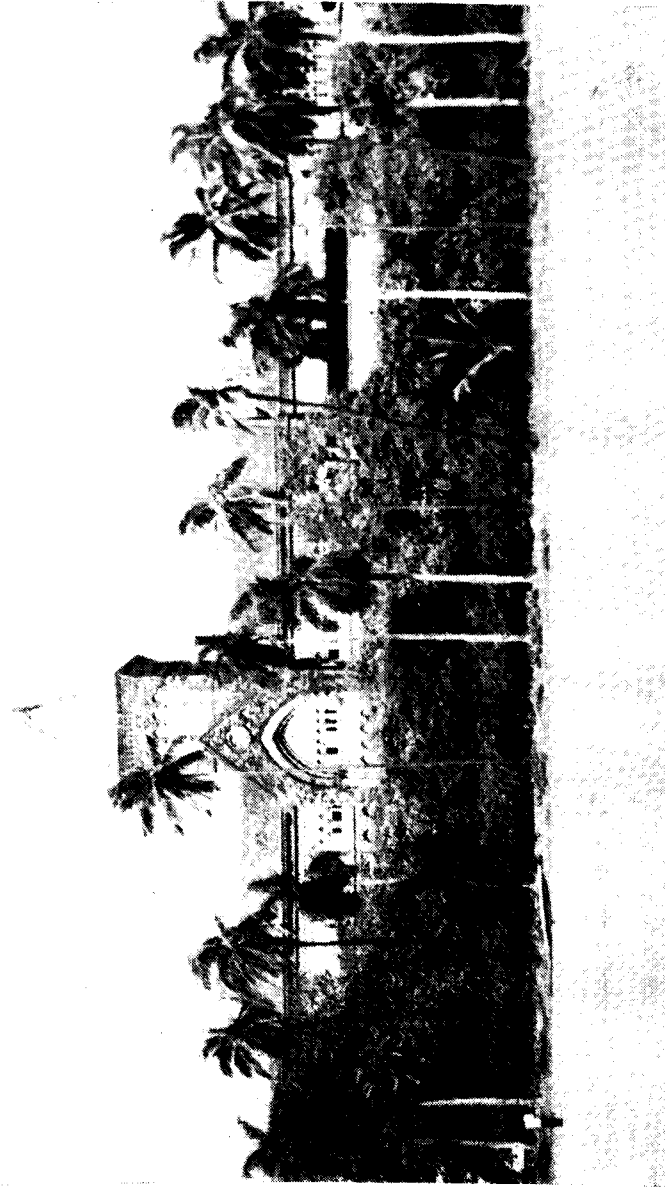
Bombay High Court, view from Oval Maidan



Bombay High Court, a view from Rajabai Tower



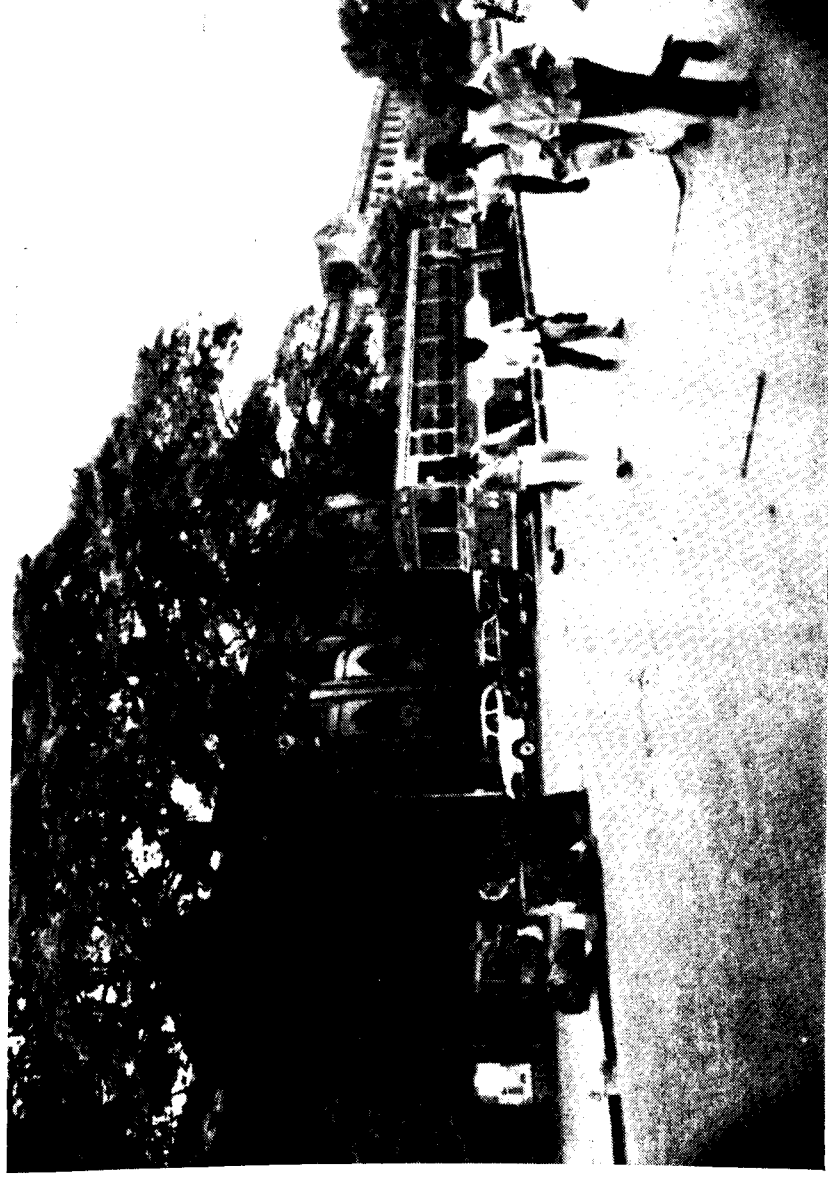
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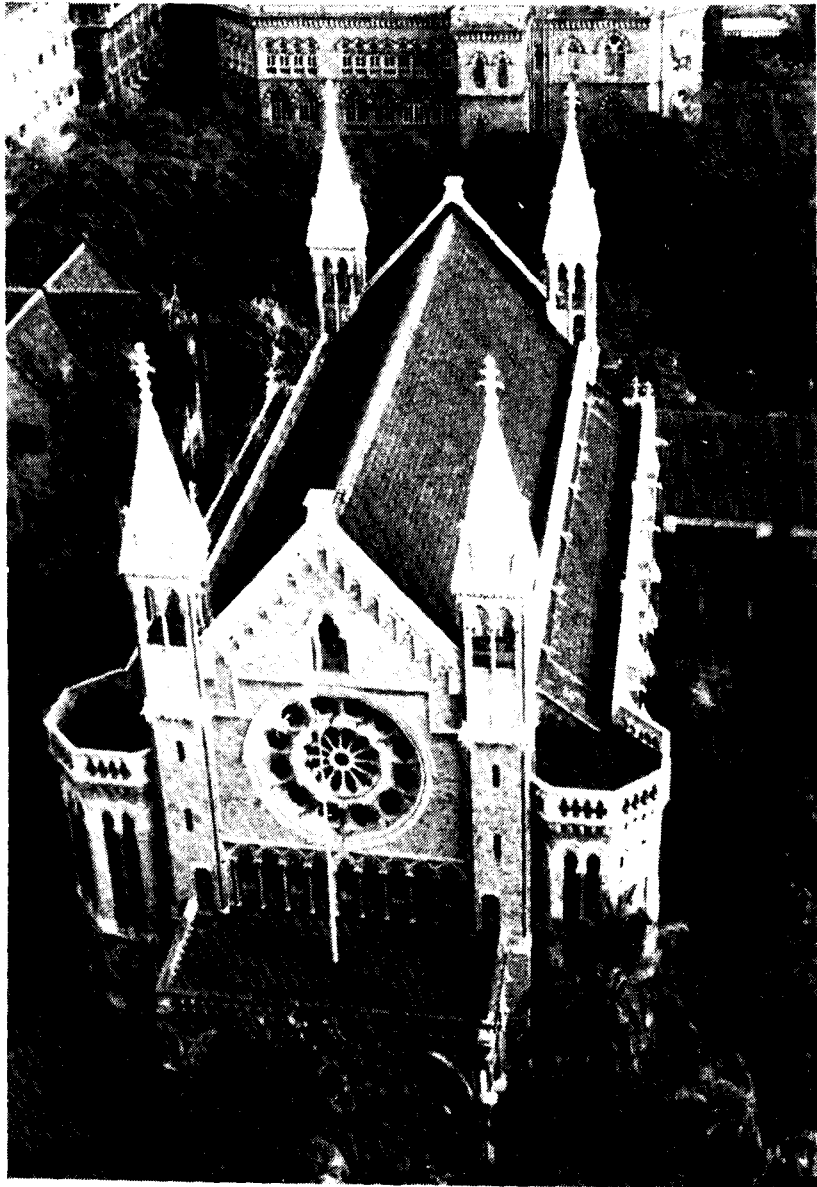
Old Secretariat, a view from Oval Maidan



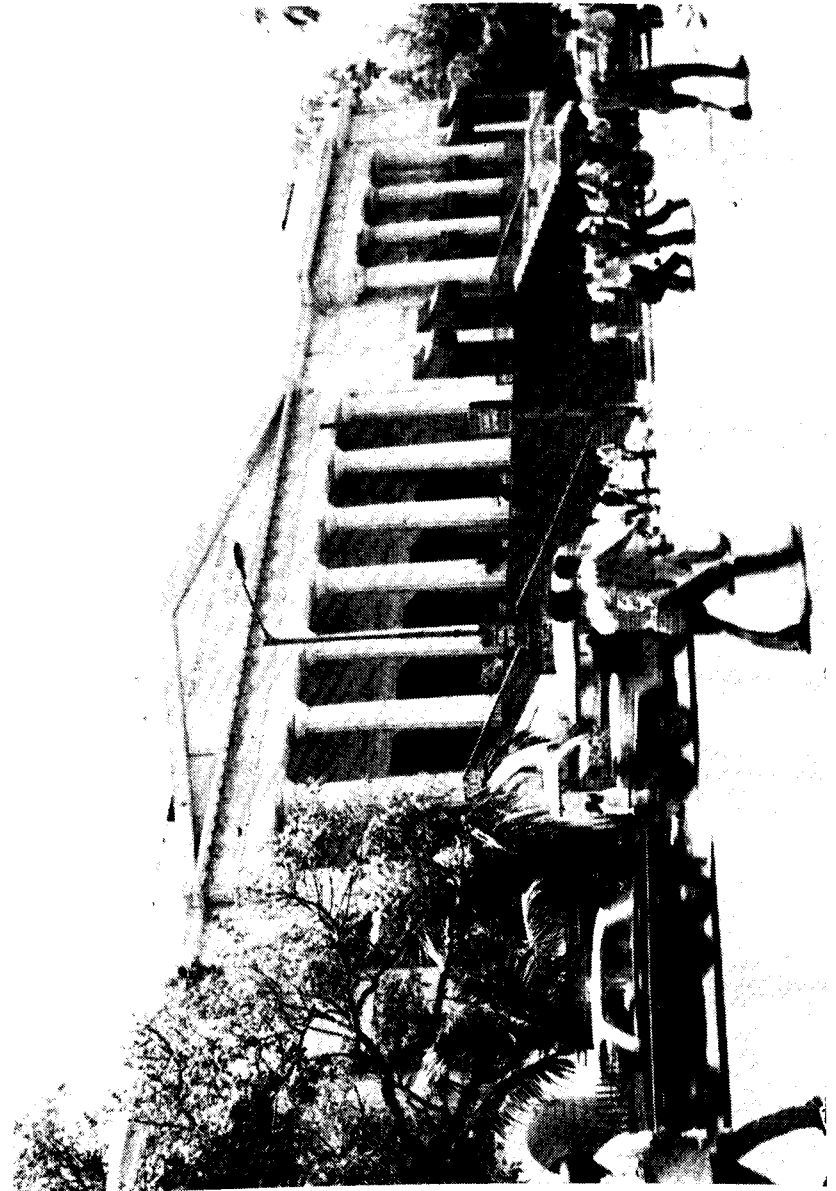
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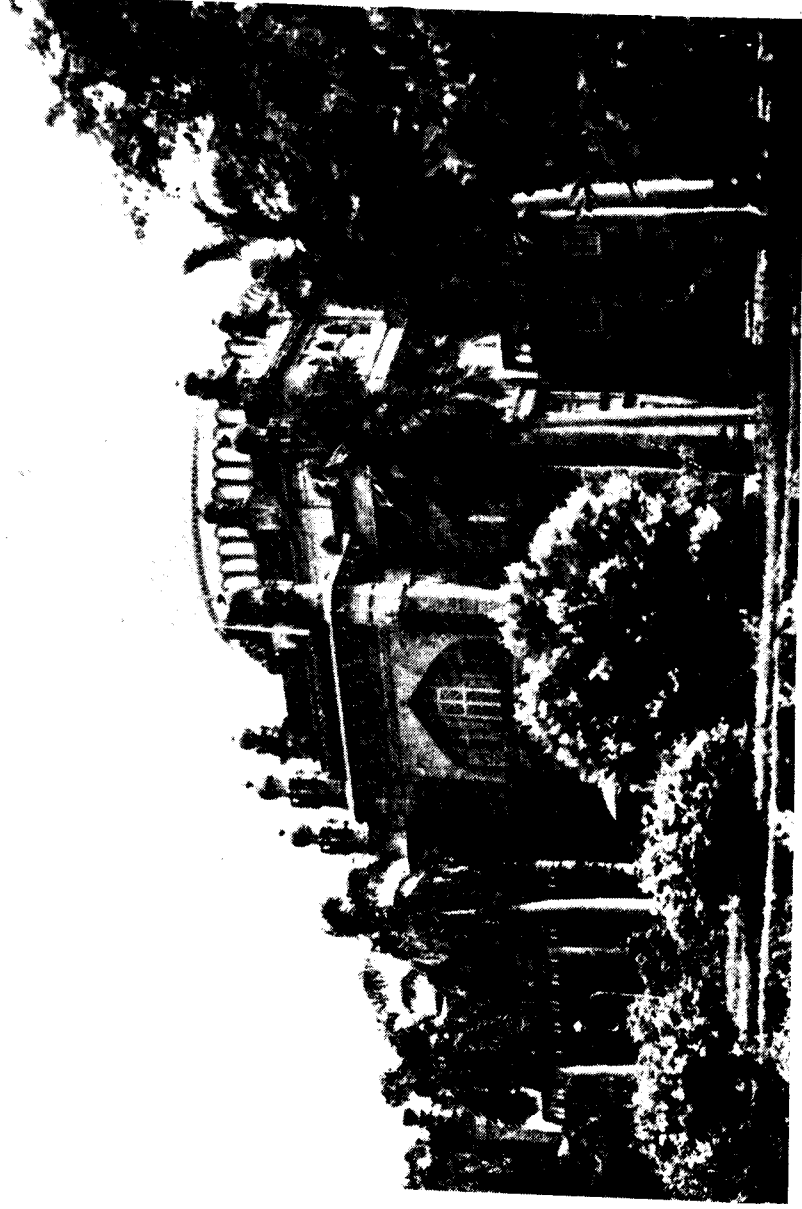
Bombay University, view from Kala Ghoda



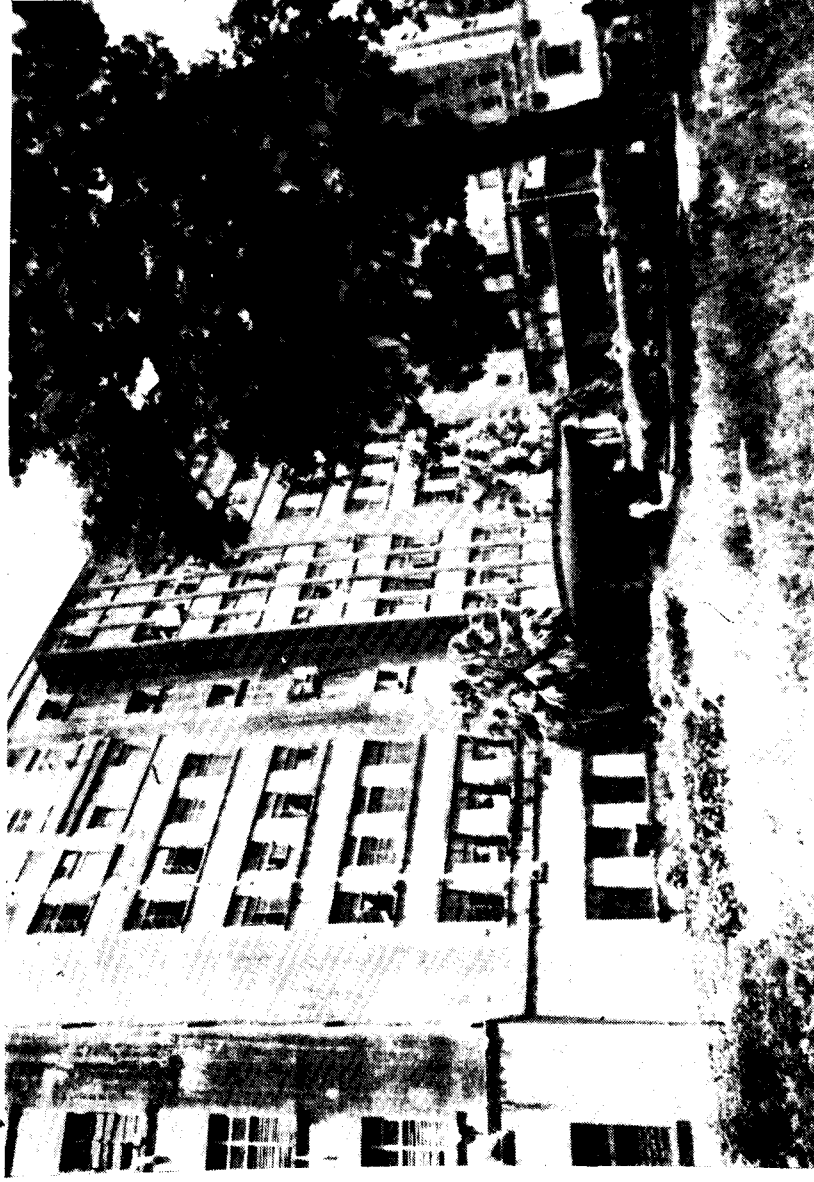
Convocation Hall, Bombay University, Aerial view



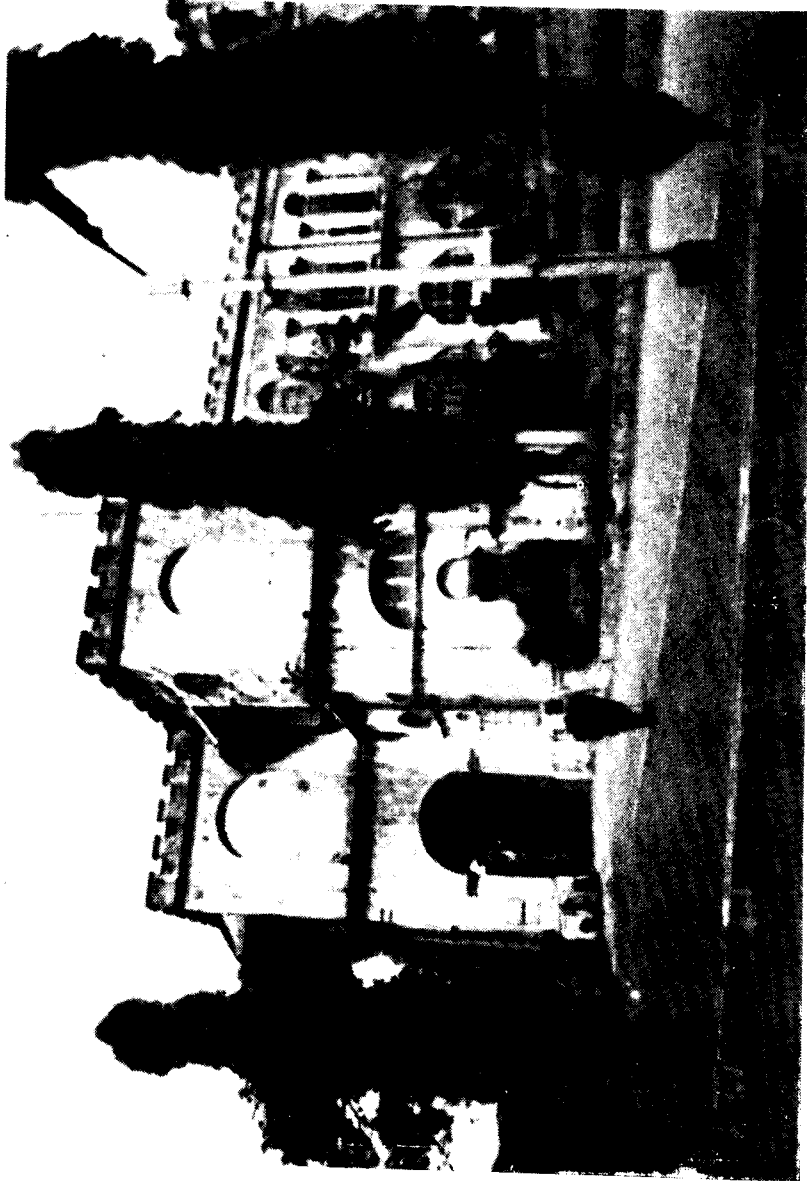
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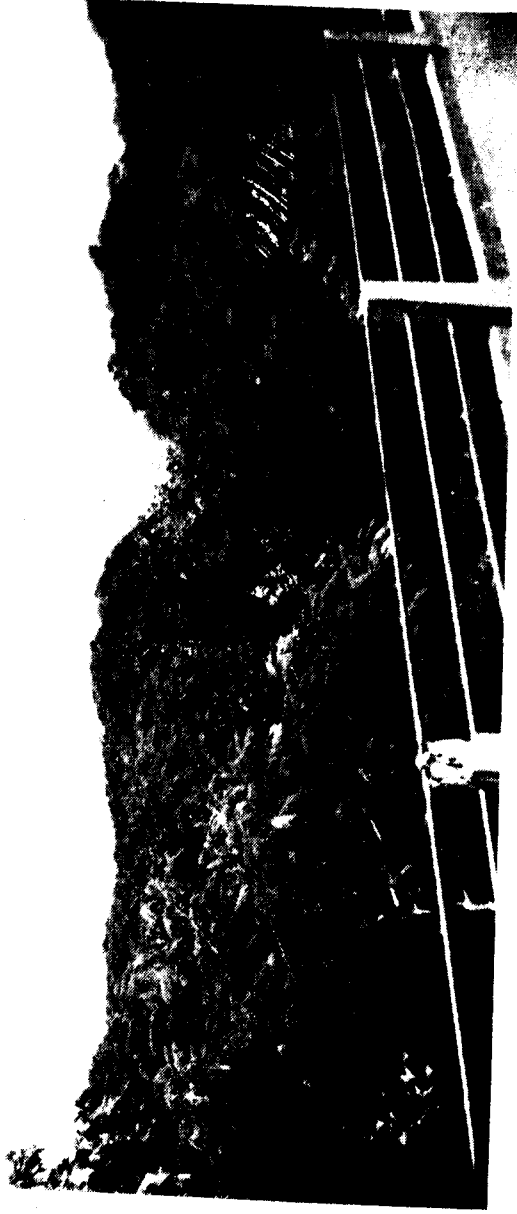
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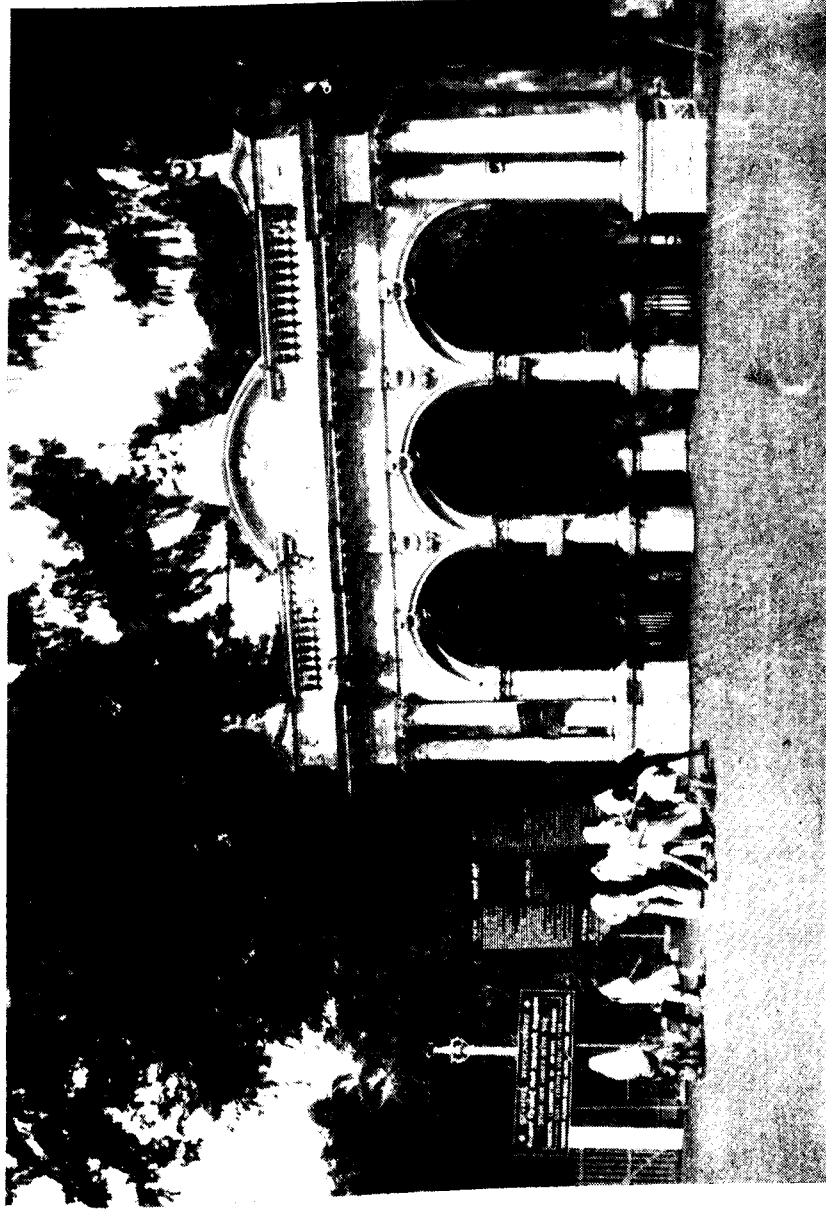
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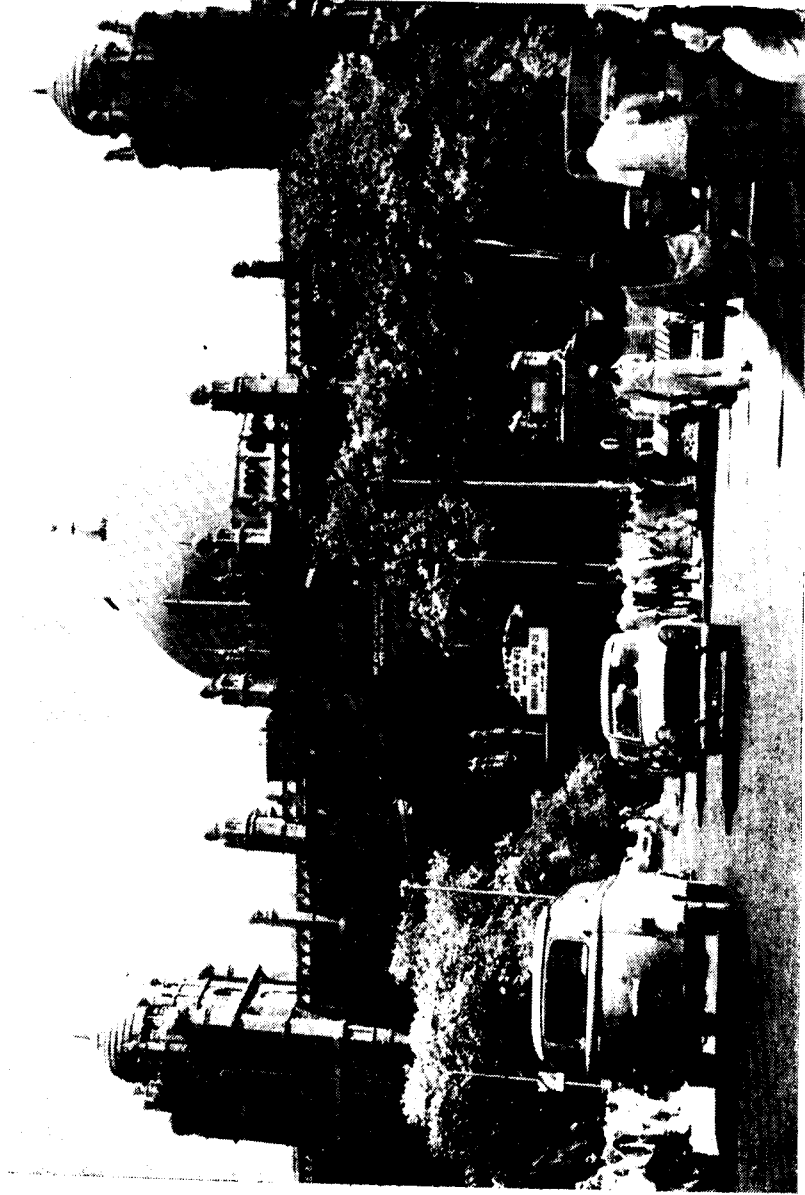
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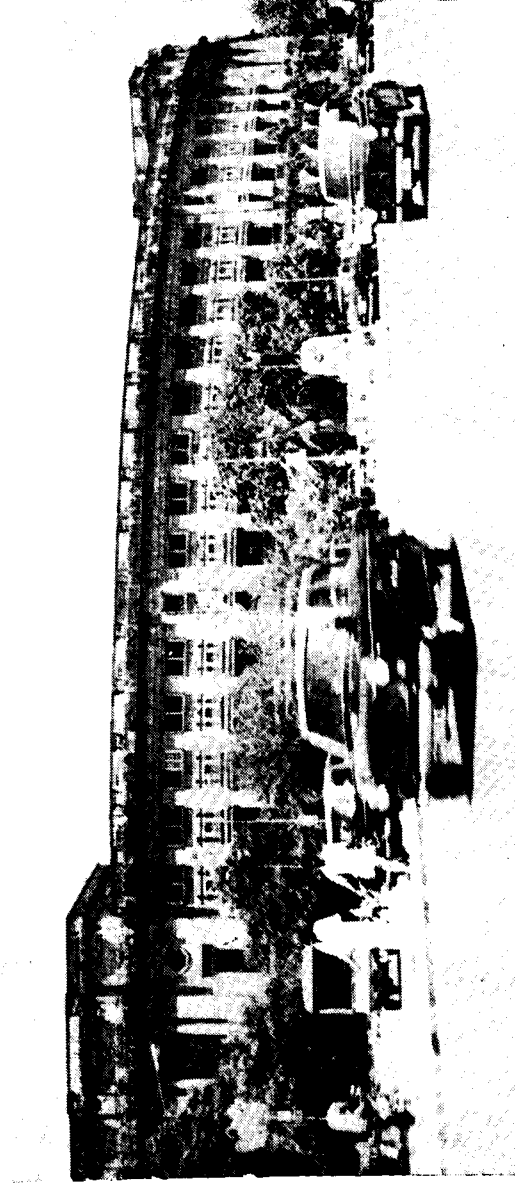
Kamala Nehru Park, Malabar Hill



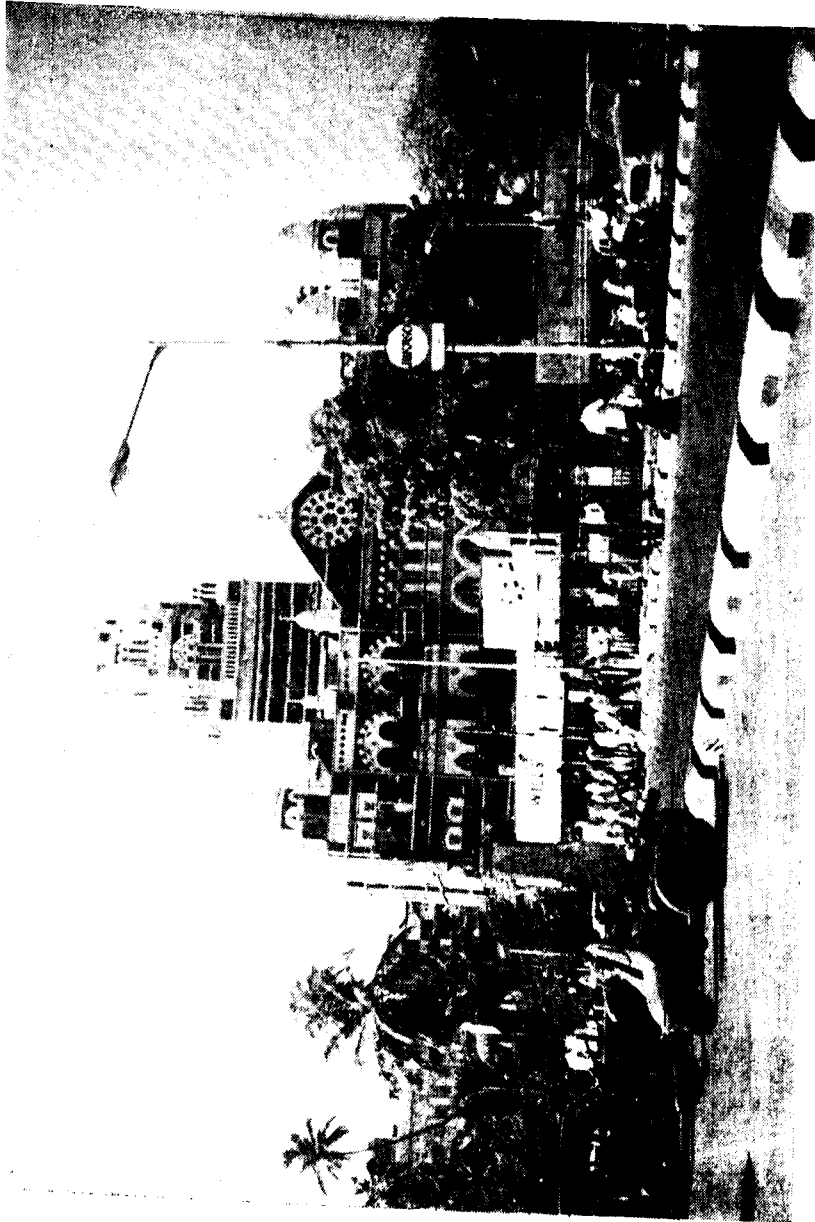
Veermata Jijabai Bhosale Udyan, Byculla



General Post Office



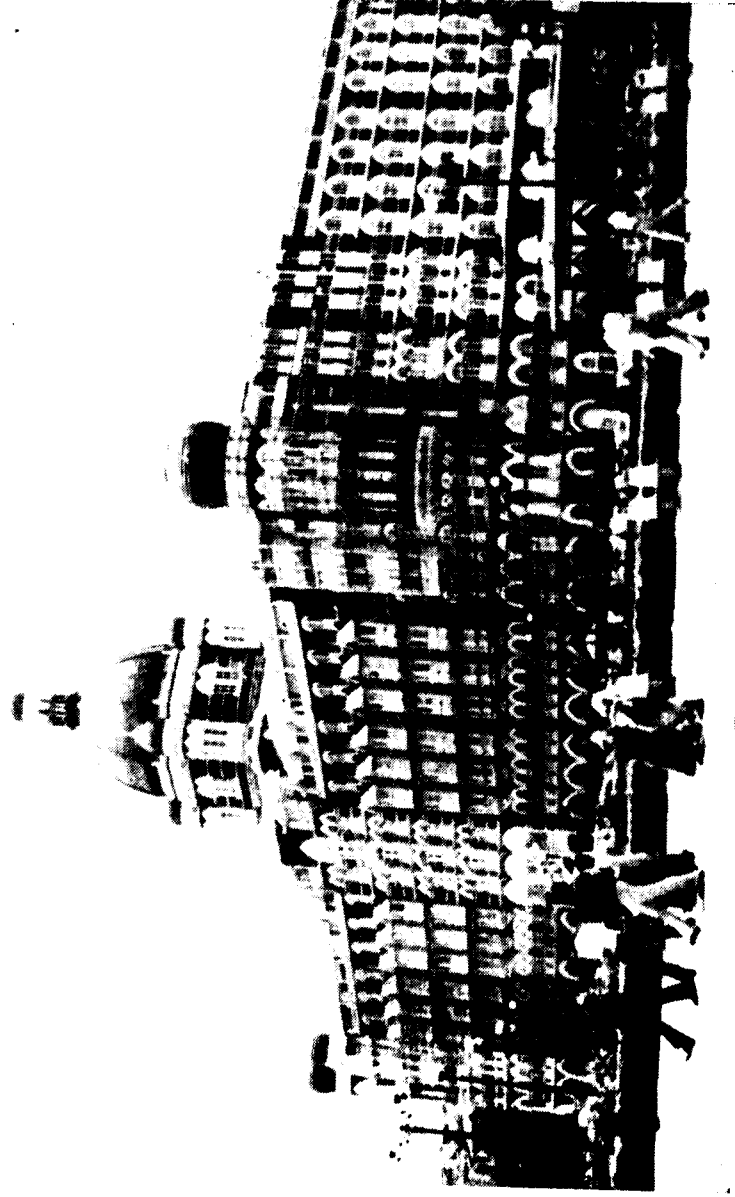
Institute of Science



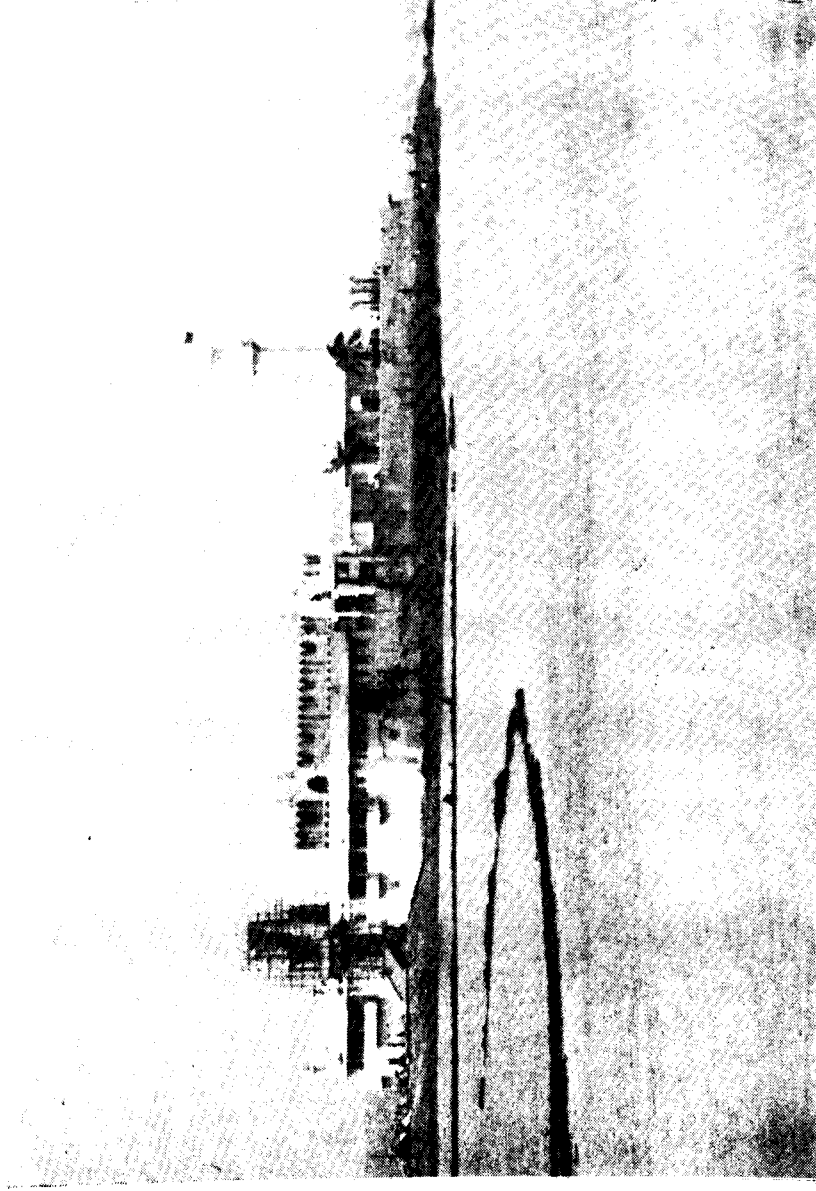
Western Railway H. Q., Churchgate



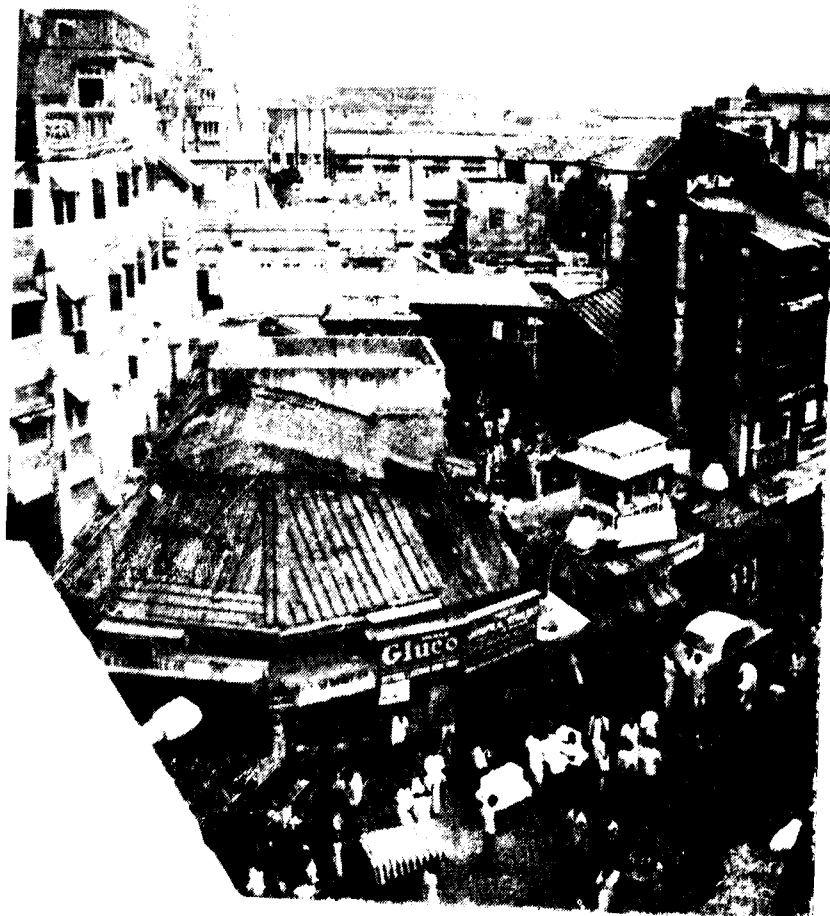
Chhatrapati Shivaji Maharaj Statue, Gateway of India



Taj Mahal Hotel, Main Building



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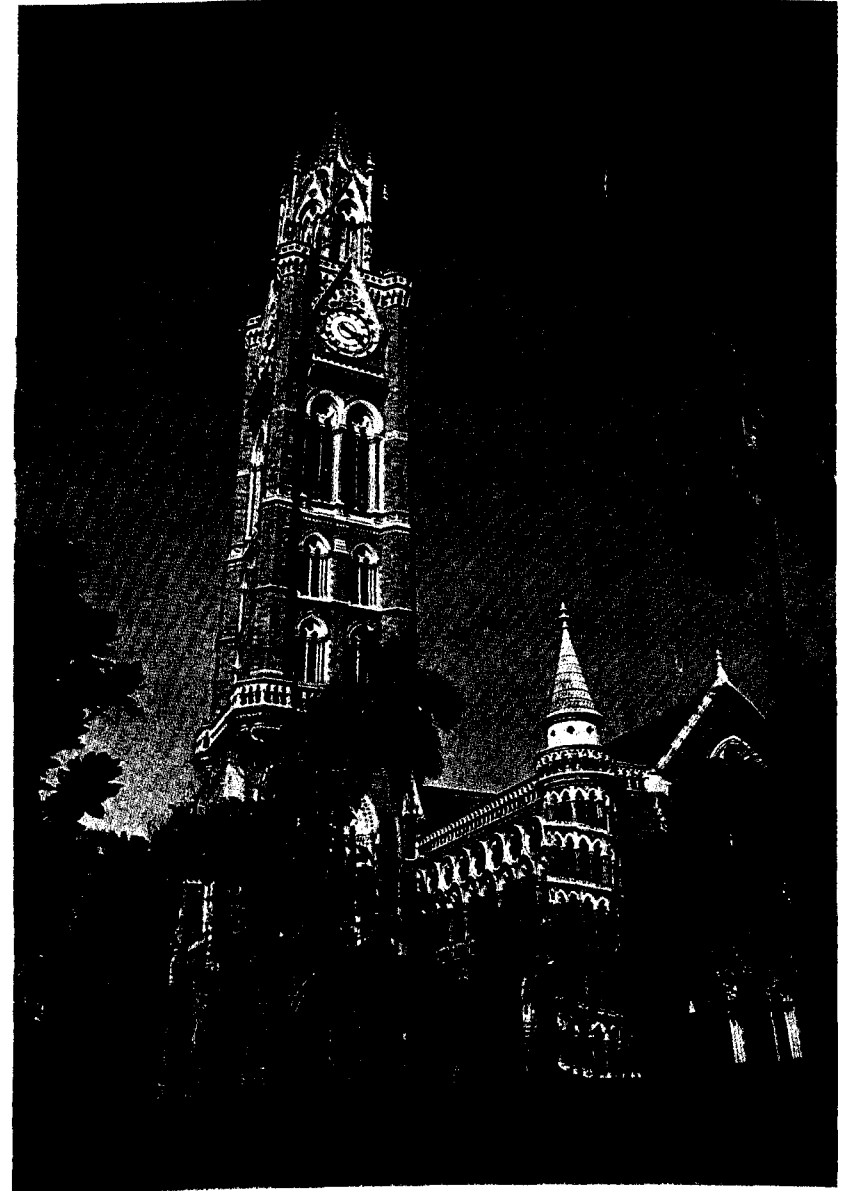
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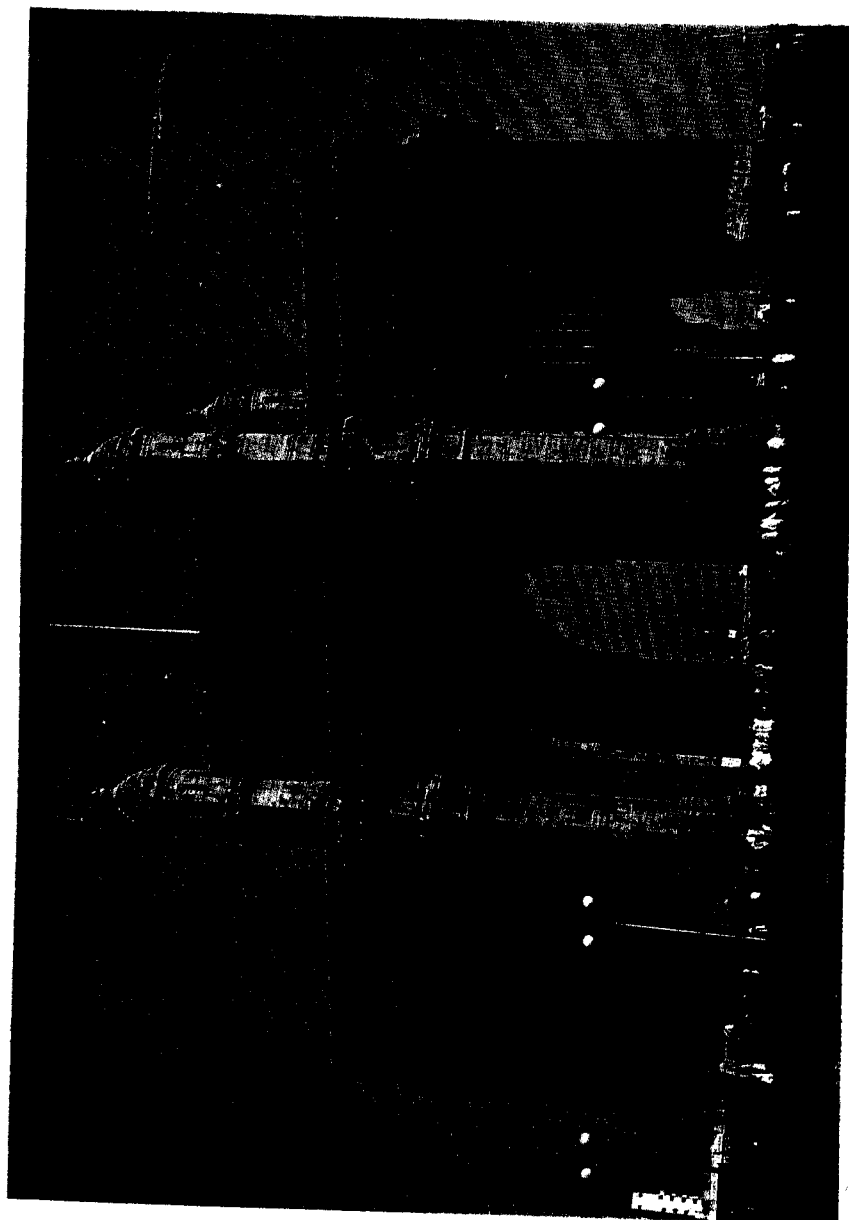
Victoria Terminus Building



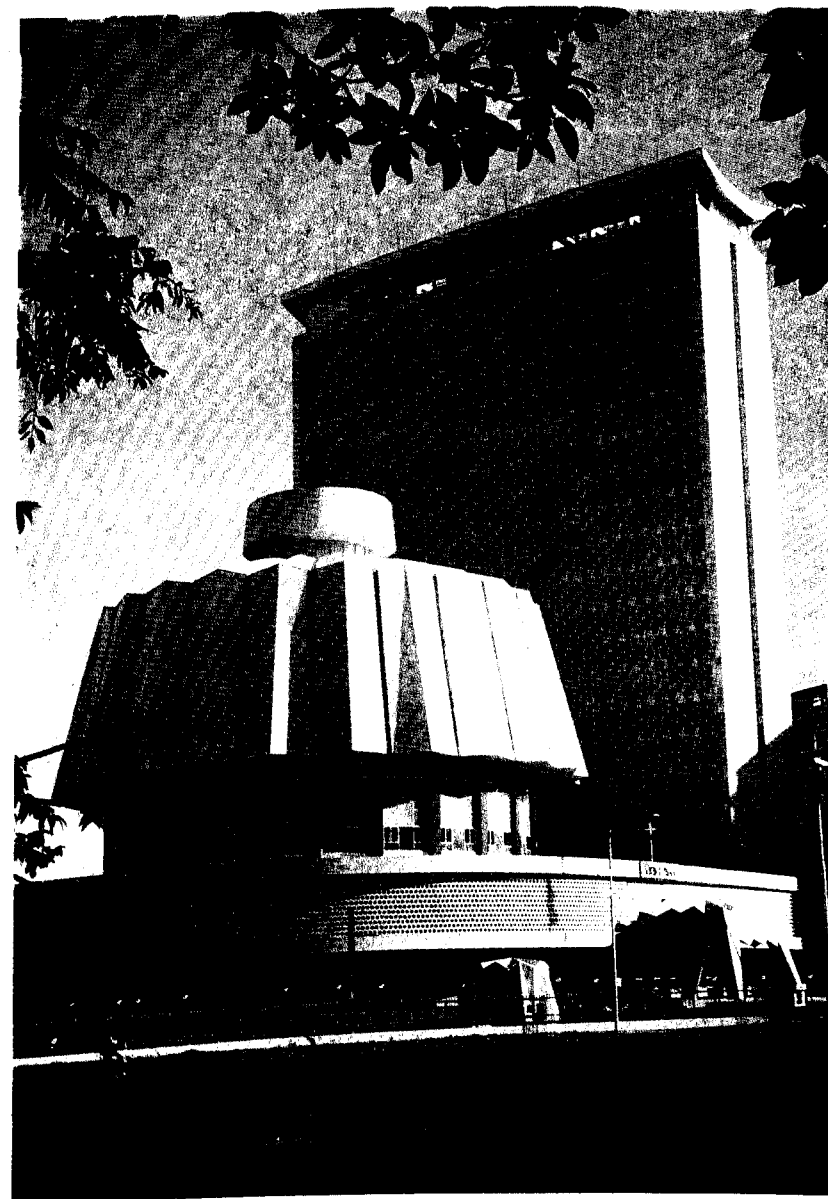
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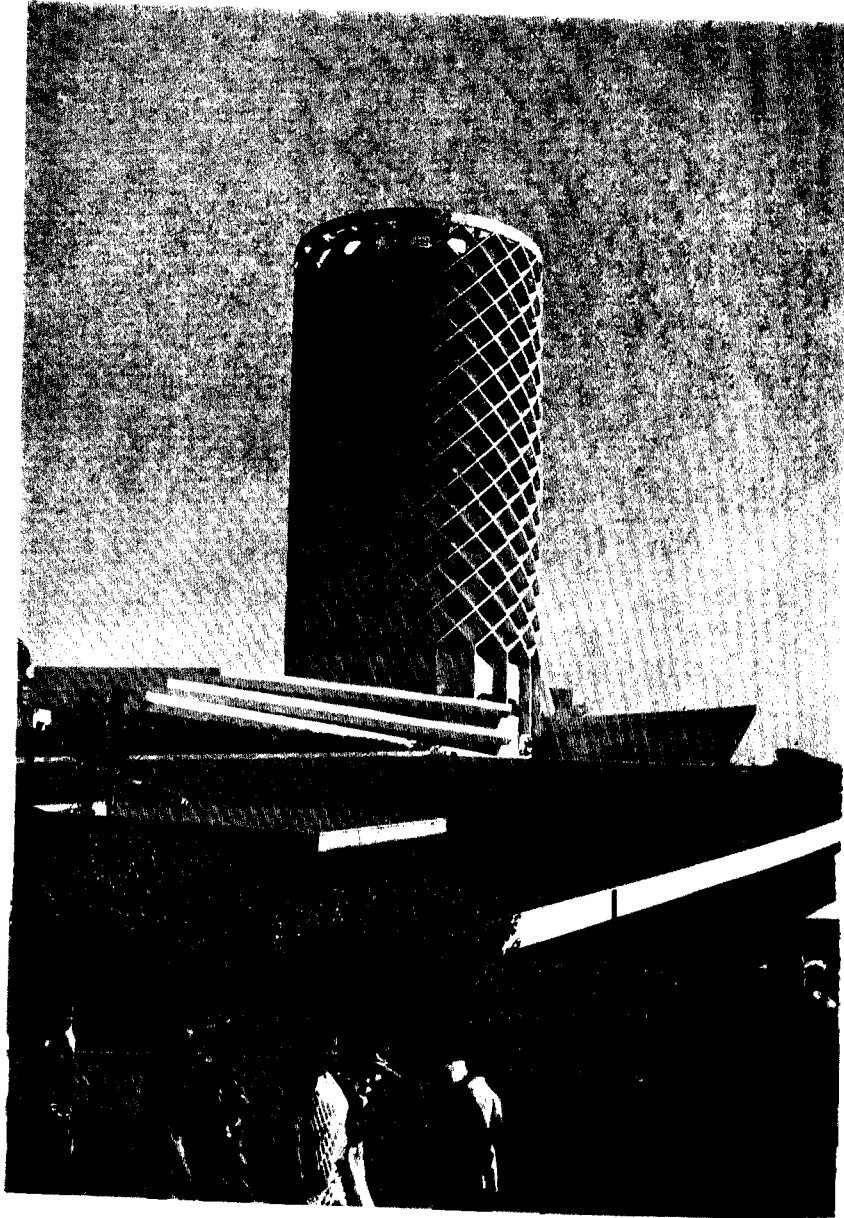
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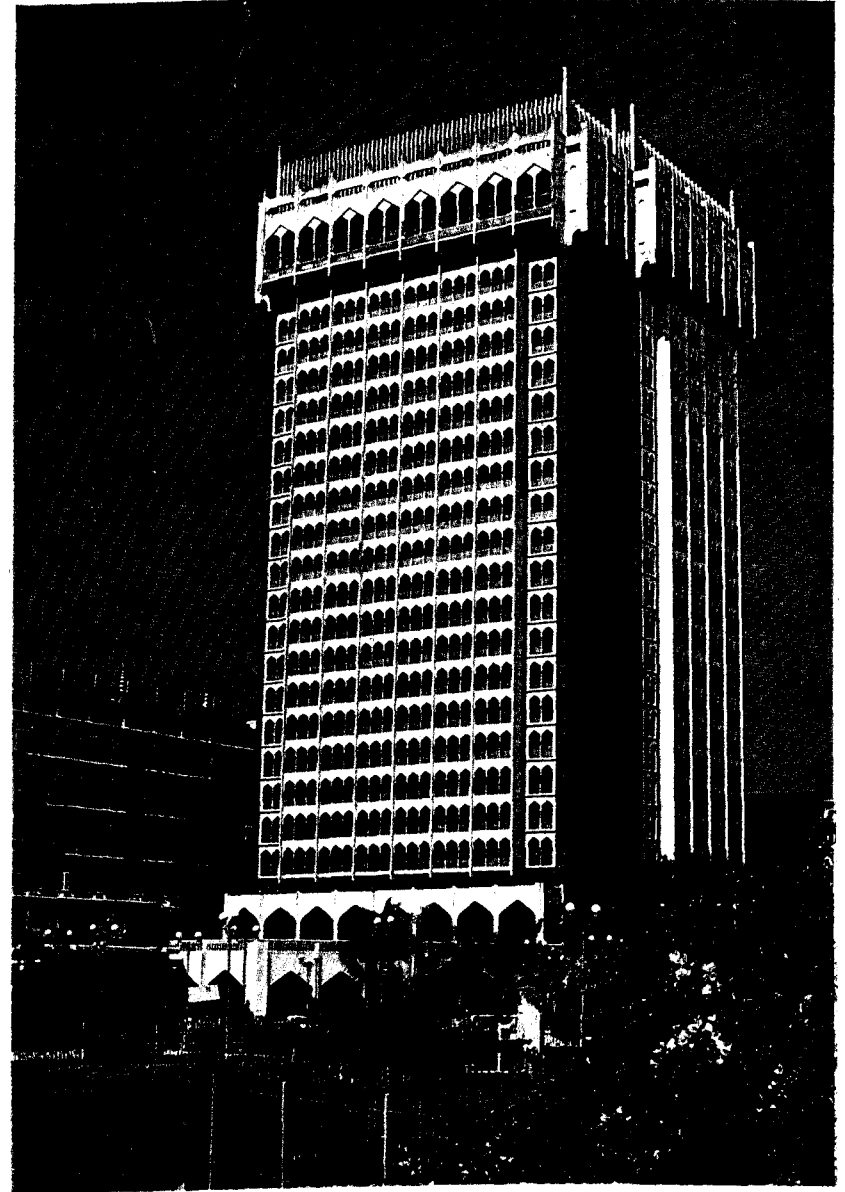
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