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Matunga Flower Market: Essence of Communities and Commerce

ABSTRACT

Flowers are an inseparable part of Indian culture, their symbolism and meaning cutting across the lines of race and religion. Flower markets thus hold an implicit sway over the religious and cultural spheres of our lives. One such flower market, situated at the heart of Mumbai, reveals an interesting history of the region and provides glimpses of its rich socio-cultural atmosphere. Located in Matunga, the flower market attests to the strong presence of a South Indian community residing there, further augmenting the notion of a 'mini-madras'. The genesis of this market lies in the suburbanisation of Mumbai and the consequent migration of people. Owing to its largely South Indian consumers, the market became famous for its typical flowers and garlands, providing its service for the many temples along its way. Thus, it soon flowered into an enormous institution comprising many shops and stalls. It became an integral part of the suburb, thus deepening and enhancing the unique South Indian culture developed here. In times of globalisation and the increased erasion of boundaries and differences, this market has stood strong, reflecting and visually expressing the rich culture of Matunga formed by the assimilation of different communities and identities. This paper traces the genesis of the market, analysing its development, trade and the consequent socio-cultural interactions. The paper is majorly based on primary sources wherein the research was carried out by conducting interviews.

Keywords: Matunga, Flower Market, Migration, Community, Trade and Commerce

INTRODUCTION

"The days of spring come back again,

the night of the full moon smiles again,

vakula flowers bloom again on bare branches-

these do not go away.

A thousand times they take their leaves

and return again".

~ Rabindranath Tagore[1]

Flowers are mystical, their presence can have a mesmerising impact on one's thought, mind, or behaviour. Flowers are stoic as well, because they are consumed right from birth ceremonies to the last rites of a person. They enjoy an irreplaceable place in Indian culture and rituals accompanying us in our happiness as well as sorrow.[2] One such interesting space to experience a vibrant life is flower markets. It is a sanctuary for heritage lovers and photographers because of its rich historical background.[3] Matunga Flower Market is one among the many flower markets of Mumbai, having a century old history and a remnant of the bygone era.

A review of literature on the urban history of the Bombay city and its suburb, Matunga suggests that there is relatively scarce or no literature especially on the Matunga Flower Market in Bombay. Varied literature is available on Bombay's development process considering dimensional factors such as the Book authored by H.S.Verma on The New Bombay and Metropolitan Region: Growth Process and Planning Lessons, 1985. : This book

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[1] Moby Zachariah, *"Colourful Chaos - Famous Flower Markets"*, Indiaheritagewalks, August 25, https://www.indiaheritagewalks.org/blog/colourful-chaos-famous-flower-markets

[2] Ram Sethu, "*SIGNIFICANCE OF DIFFERENT FLOWERS IN INDIAN CULTURE"* https://vivekflowers.com/english/blog/post/significance-of-different-flowers-in-indian-culture/

[3] Moby Zachariah, *"Colourful Chaos - Famous Flower Markets"*, Indiaheritagewalks, August 25, https://www.indiaheritagewalks.org/blog/colourful-chaos-famous-flower-markets

informs about urban and city planning experiences. Another seminal work by Sujata Patel and Alice Thorner on “Bombay Metaphor for Modern India,1996 : ‘Outsiders-Insiders’" examines nineteenth-century Bombay through the lens of British and local attitudes as well as the city's long-standing ambivalence regarding immigration. An explanation had to be given to the exploration of Bombay's international diversity and the dynamism of its economic and social aspect. Many migrants came to Bombay to escape the idiocy of rural limitations on the imagination, but far more were motivated by economic necessity. While tracing the migration of the Tamils to Bombay, a thorough study of Nikhil Rao published in the book ‘No Garden: Apartment Living in Bombay’s Suburb, 1898-1964’ was referred to. The book also gave comprehensive information about the migrants adjusting to the new urban atmosphere and the changes occurring therein. Between the well-documented development of colonial Bombay and sprawling contemporary Mumbai, a profound shift in the city's fabric occurred; the emergence of the first suburbs and their distinctive pattern of apartment living. Despite such seminal work by scholars, the urbanisation of Bombay needs to be constructed around detailed regional studies to be bounded in time and space that is the suburb of Mumbai. Various books on migration and its related theories were also referred to trace and contextualise the migration of people to Bombay. Theories of migration by Robert Cohen gave an extensive report on the concept of migration and its various types. Similarly, in order to get an overview of the dimensions of rural migration, the study of Akin Mabogunje called Systems Approach to the theory of Rural-Urban migration was also referred to.

The aim of this paper is to trace the genesis of the Matunga Flower Market and analyse its subsequent development. The paper looks into the migration patterns of the South Indian community that formed the core of the flower market. Finally, it also examines the commercial activities of the market and the role it plays in the cultural background of Matunga.

The paper is based on primary sources. The research was carried out in the Matunga region of Mumbai. Observation method and unstructured interviews were conducted to collect data. A detailed questionnaire was prepared. Flower vendors, customers, locals and temple management were interviewed. No particular method was followed for selecting the respondents, their willingness was the key. A total of thirty-four interviews were conducted. Thus, a major part of the paper is based on oral history. Secondary sources like newspaper articles, research papers and books were also referenced .

Genesis of the Market

Bombay, now Mumbai located in the state of Maharashtra. Mumbai is an integration of seven islands Mahim, Mazgaon, Parel, Worli, little Colaba, and Colaba,[4] now diverged into the mainland followed by the suburbs[5] have witnessed rapid migration and infrastructure development. The first planned suburban scheme Dadar-Matunga-Wadala-Sion Scheme 1899-1900 formulated by The City Development Trust to relieve congestion in the center of the town during post-plague epidemics of the 1890s. One such neighborhood of Mumbai which developed in the suburban development scheme was Matunga, originally part of Mahim island *Mahikavati*. According to certain views, the derivation of the word Matunga is from the word "*Matang"* which means elephant in Marathi, assumed to be elephant stables from the 14th century of King Bhimdev located in Matunga. Despite the changes in Matunga's topography over the years, "Matunga Phool Market" and South Indian Food remain two regional emblems that have come to be an `image of expression` for Matunga.[6] The present flower market is a cluster of L-shaped flower shops like many holes-in-the-wall at the intersection of Bhandarkar and Telang Road.[7]

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[4] https://indianculture.gov.in/stories/bombay-joining-seven-islands-1668-1838
[5] Verma.Harnam Singh. "*Bombay, New Bombay, and Metropolitan Region: Growth Process and Planning Lessons."* India: Concept, 1985. P.9
[6] Interview with Abhijeet Gole, 20,February, 2022.
[7] Aathira Konikkara, "Matunga phool market in Mumbai: Stringing together flowers, and livelihoods', Indian Express, March 24, 2017,

Origin and Growth of the Flower Market

Before tracing the origin and evolution of the Matunga Flower Market, it's important to find out the factors behind its emergence. Though the shop owners were unable to mention any particular reason behind the coming up of this market, one can trace them to the presence of the strong Tamilian community in Matunga. It led to the establishment of many temples in the area thus catalysing the growth of the market. Secondly, few of the present shop owners had flower business at their native place as well. This can be elucidated from the interview of one of the shop owners of the flower market, wherein he states that his family ran a flower business in Tirunelveli, Tamil Nadu which drove him to expand and open a shop here.[8] Hence, many took the initiative of opening a shop in Matunga, where their past experience in the floriculture industry helped them. Kamala Raman, a local Corporator, was instrumental in stabilising the market by providing licences to the shops.[9] Lastly, the locational advantage of Matunga also plays an important role, giving the vendors access to all forms of transportation.

The genesis of Matunga Flower Market can be traced back to the pre-independence era. The oldest shop in the flower market is the South Indian Flower Shop. It was established by Tanga Thevar, a migrant from Tamil Nadu,[10] in 1942.[11] As flowers are an important aspect of South Indian culture and due to the presence of a number of temples in Matunga, he thought of opening a flower shop. Initially, it was a shop on a moving vehicle and gradually got its present form. As time passed, more shops emerged, the gap between them can be said to be roughly a year. These vendors used to first work in the South Indian Flower Shop and after

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[8] Interview with Mari Mutthu
[9] Interview with Rajalakshmi Anand, Vyankatesh Raman and Hariharan
[10] Anagha Sawant, "One of Mumbai's oldest flower shop to go out of business soon", Sep 29, 2016, https://www-dnaindia-com.cdn.ampproject.org/v/s/www.dnaindia.com/mumbai/report-one-of-mumbai-s-oldest-flower-shop-to-go-out-of-business-soon-2259645/amp?amp_js_v=a6&amp_gsa=1&usqp=mq331AQKKAFQArABIIACAw%3D%3D#aoh=16451867289541&referrer=https%3A%2F%2Fwww.google.com&amp_tf=From%20%251%24s&ampshare=https%3A%2F%2Fwww.dnaindia.com%2Fmumbai%2Freport-one-of-mumbai-s-oldest-flower-shop-to-go-out-of-business-soon-2259645
[11] Aathira Konikkara, "Matunga phool market in Mumbai: Stringing together flowers, and livelihoods" Indian Express, March 24, 2017

gaining the required experience, opened their own stall. [12] At infancy, the market consisted of 5-6 shops that still form the core of the area. These are South Indian Flower Shop, Sundar Flower Shop, Mangalam Flower Shop, etc.[13] Thus, gradually the market gained its present form. Today, some of the shops are run by the families of the original owners while few have been rented. Many shops that were present on the opposite side of the road have been demolished due to redevelopment thus reducing the size of the market.

[12] Interview with Devika Thevar
[13] Interview with Atmaram

TRADE AND COMMERCE

The backbone of any nation is undoubtedly its economy which runs through the vicissitudes of business and commerce. Flourishing businesses create opportunities that help nations thrive and bring global inhabitants closer together. Flower market forms a part of the unorganised, which as interpreted by many, is one which entails uncertainty in income and consequently in profits, oscillated employment.[14]

Owing to this nature of the flower markets, there are continual fluctuations in the demand of their products. These fluctuations can be attributed to varied reasons, ranging from natural calamities to the daily necessities of people. Flowers, on account of their cultural and religious significance, form an integral part of Indian society. Hence, the flower markets cater to the needs of a wide range of customer base that includes households, temples and decorators. As mentioned earlier, Matunga Flower Market has many temples in its vicinity that provides a stable stream of income to some of the shops of the market. Data collected from the temples show an average demand of four to five kilograms of flowers daily, which surges to ten to eleven kilograms during festivals like Mahashivratri, Ganeshotsav and Diwali.

The market, known for its traditional garlands, procures some of its flowers especially from the quaint city of Madurai. The shopkeepers also purchase their flowers from the Vasai Flower Market as well as the Parel Flower Market. Jasmine, roses, lilies and hibiscus are all acquired from Madurai, while flowers like marigold, mogra, champa, tulsi and rajnigandha are all obtained locally from Vasai. But heavy rainfalls that result in floods cause disruption in the supply of flowers.

Commerce chain supply

[14] Mrs. Parimala M, M.Priyadharshini M, *'A study on socio-economic conditions and challenges faced by the flower vendors with special reference to Madurai city's,* Vol. 10, Issue 4, April 2023, JETIR, p. 313

Producer——————————————————————————————————Final Customer
Producer ——————————————————Wholesaler——————————Final Consumer
Producer——————————————————Retailer——————————————Final Consumer
Producer——————————Wholesaler——————————Retailer ——————————Final Consumer

Table 1 Supply Chain

These are four types of supply chain mechanism which explains how the final product reaches the final customer via different chains. In Matunga the fourth chain pattern is visibly practised. Here, the shopkeepers who are essentially retailers, procure their flowers from the wholesalers located at Vasai and Parel and then sell them directly to their customers consisting of institutions like temples.

While talking about the demand and supply of the Matunga Flower Market, we should not forget about the Dadar Flower Market present in the vicinity. Being a well established market, large in size and more in demand, the Dadar Flower Market proves to be a tough competition to the Matunga Flower Market. While the popularity of the flower market at Dadar cannot be denied, over the years Matunga Flower market has carved its own place in the city. This is owed to the unique variety and quality of flowers available here. This can also be extended to the high quality of flower arrangements created, though their costliness cannot be denied.

Capital Formation

Since, the flower market forms a part of the unorganised sector, the shopkeepers do not have a steady stream of income. An average income of five hundred rupees to two thousand rupees is recorded on a daily basis. But this income fluctuates, especially during the festival seasons and increases upto an average of five thousand rupees. However, some shopkeepers have a steady line of income because of the contracts with the nearby temples. The data collected

from some temples shows their daily demand as well as during festivals. It can be inferred thus that some of the shopkeepers receive a fixed income on a monthly basis. Thus, even though the flower market falls into the category of an unorganised sector, it cannot be completely termed one. A regular fixed income from the temples, separates it from the unorganised sector, thus forming a unique identity of its own.

Temple	Normal Day Demand	Festival season Demand
Sri. Shankara Mattham Temple	35,000 to 43,000 4-5 Kg	More than 1,00,000 10-11 Kg
Kanyaka Parmeshwari Temple	29,000 to 56,000	63,000 to 1,00,000
Ram Mandir	35,000 to 40,000	More than 1,00,000

Table 2 Expenditure of Temples on Flower

Trade union

The Flower Market is well equipped with a trade union called the Dhadak Kamgar Union, which has recently been renamed as the Dhadak Flower Garlands Sellers Association. Formed by Shree Ganesh and currently headed by G.Muthukumar, his son, the union has played a pivotal role in the maintenance and well being of the market.

However, unforeseen events like Covid can bring everything to a standstill. The long standing businesses at the flower market crumbled down in an instant. They recorded a significant downturn in their income, owing to the consequent lockdown. According to a Times of India report, a record loss of twenty thousand rupees was suffered by the shopkeepers on a daily basis. Workers had to be sent home since the shops were completely closed. Those who

stayed back were provided help by the various religious and political institutions. The Dhadak Flower Garlands Sellers Association also played an important role during these difficult times. Nonetheless, the shopkeepers were able to reopen their shops after the rules were relaxed and tried to revive their businesses.

MIGRATION AND COMMUNITIES IN MATUNGA

Migration as a natural phenomenon, has trespassed the national boundaries and thus has transcended into an international process, especially in the contemporary period due to increased advancement in communication and technology. The Nobel-prize winning poet from St. Lucia, Derek Walcott, has aptly described the result of such migration, that is, 'No nation but the imagination'.[15] It is not an isolated process, but rather a broad, global phenomenon which has implications on socio-cultural, political and economic spheres of life. An immensely complex phenomenon, the process affects not only the lives of the migrants but also the place they migrate to and the various institutions, systems and people residing there.

Henry Pratt Fairchild, considered to be a pioneer of migration theory, propounded the concept of the 'Push and Pull Theory of Migration'. In this theory he stated that man is inherently sedentary and doesn't move until he is coerced to do so. While this theory has been subject to a lot of criticisms, nonetheless, it became the defining characteristic of migration. Migration, henceforth, was studied through the lens of this theory, and from it emerged various other concepts like Innovative Migration, Conservative Migration, the different types of migrations, its relation with development, changes in the structure of societies, etc.

When we consider the migration of South Indians to Bombay, we need to first dive into the various causes for the same, in order to analyse its repercussions, not only on the migrants themselves, but also on the dynamic changes occurring in the urban structures they choose to reside in. South Indians as a broad community, consisting of people belonging to different regions and caste, began migrating to Bombay in the twentieth century. Their migration occurred in two different cycles, the first which consisted of the rich and wealthy started during the early twentieth century. Their migration is attributed to the search for a

[15] Cohen Robert, *Theories of Migration*, (Edward Elgar Publishing, 1996), p.xvi.

white-collar job and to the shift in the landholding patterns in their villages. The second wave of migration occurred in the later part of the twentieth century and consisted mainly of the poorer sections of the society looking for better employment opportunities. Accordingly, their migration falls into the category of both impelled and free migration which can be inferred from an interview with Devika, a flower shop owner. Here, she mentions that her father-in-law migrated from Tirunelveli to Bombay in 1942 and one of the main cause for this was his sense of adventure and entrepreneurialism.[16] This transcends into mass migration becoming a social process which serves as an example of collective behaviour. Here, individual causes of migration are no longer considered important as 'prior migration' becomes the main cause.

Since the majority of these migrants came from a rural setting, we need to understand the various dimensions of 'rural-urban migration'. An important argument here is that this migration entails a transformation, in both the attitude and behaviour of an individual migrant and in the structure of society. Akin. L. Mabogunje, in his 'Systems Approach to a Theory of Rural-Urban Migration', develops a visual analysis of a theory on Rural-Urban Migration wherein the various contributing factors and the environment created by migration are encompassed together.[17]

The author talks about control sub-systems, either encouraging or discouraging particular actions of the migrants. A rural control sub system, can be identified to be the families of the migrants who allowed and supported them in their endeavour. An interview with the first flower shop of the market attested that the owner migrated alone to establish the shop and that his family followed him later.[18] Similarly, in the urban context, the control sub-system can be taken to mean the employment which allows the migrant to either stay in the city or go

[16] Interview with Devika, January 14, 2022.
[17] Akin. L. Mabogunje, *'Systems Approach to a Theory of Rural-Urban Migration, Geographical Analysis'*, Vol. 2, Issue 1, (1970), p.5.
[18] Interview with Devika, January 14, 2022.

back to his village. Further, migration necessitates an adjustment on both sides, rural as well as urban. The urban setting needs to adjust itself by fully incorporating the migrant into its fold, which in this context, was enabled by the cooperative societies which sprung up in Mumbai in the late nineteenth and early twentieth centuries.[19] Since the notion of 'South Indians' meant a community of people from various castes, classes and regions who were scattered and divided, the cooperatives proved to be powerful agencies which formed a united front of South Indians. This can also be viewed as being a conservative migration wherein the migrants, though move spatially, remain socially and culturally in the same environment.

Two more aspects need to be taken into consideration in order to complete their cycle of migration. The first aspect relates to the adjustment done on part of the migrants. In this case, it was giving up their orthodox and traditional notions of caste purity and instead learning to live amicably with people of other castes and regions. The second dimension includes the stimulus which makes the migrant stay on in the city. When Bombay is visualised as a hierarchy of specialisations, it means that the more skilled the migrant is, greater the demand for his labour. When this theory of upward mobility is applied here, we realise that a major reason for the growth and development of this market is the increased demand for their products, that is, their garlands and other flower arrangements. An interview with the owner of the South Indian Flower Shop, informed us that the 'speciality of their flowers lies in the technique and finishing of their garlands, both of which are South Indian in nature'.[20]

Though the migration of the South Indians to Bombay cannot be fully categorised under one particular type, due to its varied form, it is unique in its nature.

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[19] Nikhil Rao, '*House, But no Garden: Apartment Living in Bombay's Suburbs, 1898 -1964'*, pp 173-185.
[20] Interview with Devika, 14 January 2022.

Bombay can aptly be described as an amalgamation of different communities who came and settled here. Matunga being a suburb of Bombay, is a host to several different communities, especially that of the South Indians. Though the connotation of South Indian entails people belonging to different regions, speaking different languages and thus, following various cultures. But they all come together to form what is called a self-fashioned cultural identity due to shared histories and similar cultures. Stuart Hall further elaborates on this concept of a self-fashioned and rediscovered identity which he defines as an imaginary coherence on the experience of dispersal and fragmentation. In the present context, the two strands of migration from various villages and cities in South India to the industrial city of Bombay led to the people fashion an identity for themselves, irrespective of the caste and regions they hailed from. This identity was forged with the help of the cooperative societies that emerged in the wake of the twentieth century. Diving into the communities that first migrated to Matunga, the Palakkad Iyers, they formed the basis for the nature of Matunga that was to take shape soon. The second strand of migrants coming from Tirunelveli and Thanjavur, were the ones responsible for the setting up of the flower market of the suburb. The integration of the two communities into one strong syncretic identity became the defining characteristic of the region. though differences exist between the two, with respect to their culture and religious institutions, they form an united front of a coalition of dispersed groups of people coming together with their common histories. Matunga, though defined by its south Indian identity, is home to various other communities like the Udupi community from Karnataka which is responsible for the many establishments of the infamous Udupi restaurants. Similarly, the Parsis and the Gujaratis have been an intrinsic part of Matunga. Recent migration to the suburb is mainly observed to be from Kolkata, which is inferred from the strong presence of workers from this region in the flower shops of the market. Community as a concept, is thus, a complex one carrying within it paradoxes of similarities and differences and ultimately

becoming a continuous process moulded by history. Community when defined, becomes a binary representation of the groups of peoples and of the city they shape. Cultural identities, as ultimately defined by Stuart Hall, recognition of different histories, their identification, and their ultimate integration. Thus, it can be inferred that the urban character derives its meaning from the different groups of peoples that occupy it and further define these urban metropolises.

SIGNIFICANCE

Markets play an important role in the stability of the region, enriching its economy and consequently its culture. The flower market in Matunga, established in the colonial period, forms a focal point of the locality and becomes a 'symbol of expression of Matunga'.[21] The migration of South Indians to Matunga created a space wherein the flower market developed and eventually thrived.

Though the market comes under the economic division of an unorganised sector due to the uncertainty of labour and trade, it cannot be fully incorporated into the same. As elucidated before, the market prospered due to the culture of Matunga which was predominantly south indian in nature because of which many such temples were also constructed. These temples proved to be a source of steady income for the many shops in the market. Along with the temples, many of the decorators procure flowers and garlands for weddings and other events from this market. Similarly, colleges also source their flowers for various fests and events from these vendors. Lastly, regular customers prove to be the ultimate source of income for the flower market. Hence the market, though largely unorganised, has some elements of stability with respect to income and trade. It is because of this that the flower market cannot be completely classified into the fold of any one sector. Rather, it proves to be a combination of both, borrowing from them and forging its own identity.

The flower market gained prominence due to the various socio-cultural and economic factors that came together in perfect coherence. But apart from this, another important aspect which gave legitimacy and authorisation to the shops was involvement of the local corporator Kamala Raman. She was responsible for giving licences to these shops, thus giving them a permanent foothold in Matunga. Hence, all these aspects created an atmosphere conducive

[21] Interview - Abhijeet Gole

for the growth and development of the flower market. Furthermore, these various facets shaped the market, communicating the interplay between them and giving it its present identity.

Initially the market was exclusively occupied by the migrants from Tamil Nadu, but this definite South Indian identity is slowly getting diluted. Migrants from West Bengal form a sizable portion of the workforce. Similarly, some of the shops were sold by the south indian owners to the natives. But even though the market has experienced an addition of people from diverse communities, the stronghold of the South Indians is still retained as majority of the shops remain under their ownership.

Though a pioneering work in itself, the study had certain limitations. Major chunk of the paper is based on oral history and finding sources to corroborate the information posed a serious limitation to the study. Owing to the archaic nature of the market, the chronology given by the respondents is not concrete; some of the interviewees were unable to give exact names and years. Today, while some shops are run by the second and third generation of the family, many shops have been sold out or rented, thus diluting our attempt to trace the origin and evolution of the market. Lastly, the major hurdle in our work was the reluctance of prospective interviewees thus limiting the scope of the study.

CHALLENGES AND SUGGESTION

Redevelopment poses a serious threat to the existence of the market and has changed the structure of the flower market quite drastically. This can be noticed by the placement of the shops, which were earlier located on either side of the road, but are now restricted to only one side. Another consequence of the same was the reduction of approximately fifteen to twenty shops, thus decreasing the weight of the market. It is thus necessary for the market to overcome this serious threat. Redevelopment should not be undertaken hastily without the consultation of the various stakeholders involved in the process. Collective opinion and grievances of affected vendors should be taken into consideration thus attempting to resolve the deadlock. For example the redevelopment process which happened earlier provided compensation to the vendors but better solution for this issue can be relocation of vendors but even if they are relocated they will have to set up their shop again there is no one possible solution but a combination of solutions can be adopted to amicably resolve the issue.

Another major challenge to surface here is the competition faced by the shopkeepers of this small market. In this digital age, upgrading business on social media platforms will provide a wide range of customers and increase their overall profit. One such shop Shri Manigandan though has a facebook account operated on basic level but there is an urgent need to expand the online presence of the shop vendors to keep up with the changing times. Similarly, partnering with delivery agencies vendors can provide speedy delivery services.

CONCLUSION

Matunga flower market is a place of not just vibrant flowers, but presents a visual representation of Matunga as a whole. It conveys to us the various layers and the intricate web of the communities, their presence and involvement. Migration of south Indians to Bombay set in motion a unique process which differed from the regular norms of urbanisation. In usual circumstances, it is the city which moulds and influences the migrants who then adjust and become urbanised in its truest sense. But in this case, we see that it is the south Indians who shape the locality and mould it according to their needs. It is this south Indian nature of Matunga which then becomes its defining characteristic. It is further intensified and consolidated by the presence of the flower market, which forms an integral part of the community and also of Matunga. But when we look closer into this market, we realise that it is the unification of different communities and their amicable coexistence with each other that makes this marketplace unique. As towns everywhere rethink their post-pandemic futures, businesses are trying to bounce back, Matunga flower market stands tall despite difficulties and is flourishing. Though the neighbourhoods are rapidly changing, the flower market is still trying to retain its position. The Flower Market has thus, stood the test of time and presents itself as a visual representation of the bygone era. Thus, even though the remnants of the past are fast disappearing, the Matunga Flower Market stands as an integral link of the local history of Matunga.

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