


























**Pen: List of Heritage Properties**






Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 01	Ahilya Mandal	Pen	Ghate and Others	Mixed Ground Floor Hospital and First Floor Girls Hostel	Residential	Arched windows on ground floor, restrained stucco work, long curvilinear wooden brackets supporting the balcony, double columns with infill on first floor, balcony grills	Early 20th century	A(arc), A(cul)	<p>The building largely confirms to the large town residence typology of the region. It is a G+ 1 building with an additional attic floor under the double lean to roof. From the street, it is a symmetrical building with a balcony projecting out across its entire width on the first floor. The gable end faces the street. The plinth is made of fine ashlar masonry while the superstructure is a combination of wooden frame and brick load bearing walls. Floors are made of timber beams and joists while the roof has timber purlins and rafters. Currently, the roof is a sheet roof but the balcony has a separate mangalore tile roof suggesting that the main roof too might have had tiles at some point in time. The wood work of the building is noteworthy. On the facade, the long decorative brackets supporting the balcony above form the main element. Also noteworthy are the double columns of the balcony and the wooden infill between them. There is a restrained ornament in the plaster work too. The ground floor windows have arched openings accentuated by stucco work while small floral motifs in stucco adorn the facade at specific points. Overall, it is a well made building.</p> <p>The building was a private residence of the Ghate family built in the early 20th century. Its occupancy subsequently changed to a mixed use property occupied presently by Ahilya Mahila Mandal which currently runs several community welfare amenities from here viz: Indira Sanskrit school, Dr Ghate health centre, Sanjeevan Senior Citizen's Home and Anandi Hostel.</p> <p>Fulfills a number of social needs like a school, hostel, health centre and senior citizen's home.</p> <p>The building is situated in vicinity of the Ganpati mandir, Ziral Ali .Along with its neighbours, it contributes to the street facade and by virtue of its architectural detail, mass, volume and profile, to the overall townscape. The current street character though is marred by new inserts of multistoried RCC buildings which is rather incongruous to the context.</p>	III	
P 02	Ambika Temple	Pen	Mr Babulal Jain and others	Religious	Residential	New marble Columns, door frame, Shikhara	Original temple built before 20th century	A(arc), A(his), A(cul)	<p>The temple is listed as heritage for its original fabric.</p> <p>The original temple is now completely clad in marble, yet there are traces suggesting the old structure within. The old structure may have been a modestly sized temple with a basalt stone sanctum sanctorum.</p> <p>The original architectural character has been totally transformed to suit the demands of the new patron community.</p> <p>Continuance of religious use from one community to another. Temple now belongs to the Jain community and is in active use.</p> <p>The original temple seems to be more than 100 years old.</p> <p>An important landmark in Pen though not in its original condition. Has a sizable open space for community activities.</p>	III	
P 03	Asha Niwas	Pen	Mr Jhijhe, Mr Shah and others	Mixed use First Floor Residential and Ground Floor Commercial	Residential	Circular wooden columns on stone bases and simplified capitals receiving the beams of the first floor verandah, Facing boards of the balcony floor, beam	Early 20th century	A(arc), B(des), E	<p>Turn of the century building showing a variation on traditional residential architecture with the addition of a shop on the ground floor.</p> <p>The style is a hybrid of the local vernacular and colonial architectural elements. Articulate wooden elements like round timber columns in stone bases and wooden capitals, brackets, screens adorn the building.</p> <p>The building is an example of the colonial typology of a mixed use building mostly found on commercial streets in old towns.</p> <p>Mixed use typology.</p> <p>Typical building on a market street. Important part of the traditional street elevation of the commercial area of a town. Though it is a mixed use building, the scale and architectural disposition remains similar to the residential buildings in other parts of the town thereby maintaining the town's overall profile and scale.</p>	III	






Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 04	Beth Haelohim Synagogue	Pen	Mr. Yashwant Ganpat Temghare	Religious	Public-Semipublic	The front facade is articulated with arches at ground level, quoins, cornice at first floor level and fluted round pilaster columns in pairs on the first floor facade. The internal walls have deep cornice under the ceiling.	1863 CE (Site survey) / 1844 CE (Pen Shaharacha Itihas)	A(arc), A(his), A(cul), Town	<p>Its a rectangular shrine with sloping roof and an overlooking balcony over the entrance. The facade is very characteristic. The ground floor facade is composed of three rusticated arches and quoins on the edges.</p> <p>The first floor is treated with fluted pilaster columns in pairs. It is adorned with Hebrew calligraphy over the windows and the star of David over the main door. All the windows are in wood with double shutters with glass panels outside and louvred shutters inside. The gable wall has a curvilinear profile.</p> <p>The floors are demarcated with deep cornices.</p> <p>It is a rare building type in this region.</p> <p>A Jew Synagogue constructed by Jew population who migrated to India, It shows confluence of two Architectural styles with western ornamentation.</p> <p>The synagogue was built with the support of Mr. Haskelshtet, Mr. Babushet, Mr. Abrahamshet Solomon Penkar.</p> <p>A cultural symbol for a dwindling Jewish population.</p> <p>Simchat Torah, a Jewish festival is celebrated in this Synagogue.</p> <p>The community is locally known as 'shanivar teli' as they were primarily engaged in the occupation of oil production.</p> <p>Janjira Principality was supposed to have a jewish population of 590 when the settlement originally occurred.</p>	I	
P 05	Bhagwat Wada	Pen	Mr. Keshav Vinayak Patankar	Residential	Residential	Ornamented cornice, timber brackets, timber trellis work for balconies, iron railings to balconies, Corinthian looking pilasters on	1855	A(Arc), A(his)	<p>A mixture of Colonial and local vernacular architecture seen in this structure. The colonial features are more prominent and varied than other buildings. Also, this building stands at a point where the street turns and hence has a peculiarly adapted shape.</p> <p>House belonging to a prominent family of Pen.</p> <p>The Bhagwats were originally Dams of Diveagar. They used to read the Bhagwat Puran and gradually came to be known as Bhagwat. Lakshman Bhagwat built the Bhagwat wada. The wada was visited by several eminent personalities in the field of arts.</p> <p>Association with a family supposed to be reading the Bhagwat Puran lent the family its name.</p> <p>Articulation of a street corner.</p>	III	
P 06	Bridge on River Bhogwati	Pen	Local Government	Utility		An engineering structure of importance as indicating the	100 years old	A(his), A(arc)	<p>A bridge of areolate construction with stone masonry arches and stone piers for stiffening. An example of contemporary engineering skill that has survival for more than 100 years.</p> <p>Use of local material and arcuate construction aiding in ensuring long life for the construction.</p>	III	
P - 07	Datar Ganpati Mandir	Pen	Datar Family	Religious	Residential	Virtually nil except the old window timber grill and the column capital in the	1725	A(His), A(Cul), Town	<p>It is one of the important temples in the town.</p> <p>Associated with the Datar Family that owns the Datar wada. The family was associated with the Peshwa rulers of Pune and wielded much power in this town. It was also a wealthy family and associated with the freedom struggle too. The temple is supposed to belong to this family.</p>	Rebuilt	



Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 08	Datar Wada	Pen	Datar Family	Residential	Residential	Exquisitely carved timber members like column capitals, brackets cornices, door frames, arches, medallions. Example of very fine workmanship. Very good quality lime stucco work is also seen at places to make patterns that are typical of the Islamic influence during the period.	1725	A(his), A(cul), A(arc)	<p>An excellent example of Peshwa period architecture and perhaps the only surviving one in this region. It is grand in scale and rich in appointment displaying excellence in wood and lime stucco craft. It is a complete house thus serving as a good source of typological study of the region and period.</p> <p>One of the very few surviving structures in Pen dating back to the time of its establishment. The Datar family had connections with powerful Peshwa rulers and hosted the Peshwas in their journeys in this part. Also this family was active in the freedom struggle.</p> <p>Living witness to cultural history of Pen, almost as old as the town itself. Gives a fair idea of the lifestyle and culture of the times it was built in.</p> <p>This wada belonged to the Datar family and was originally built in c.1725. Pen was the stockyard of the region of konkan. Goods from Pune, Satara, Khopoli were transited through Pen. Jungle wood, Sagwan (Tectona grandis), mangoes, jamun (Syzygium cumini) were traded. The Datars were the tax collectors. One of the Datars of the Datar family was involved in the conspiracy of the murder of Jackson. Hence the British arrested him and burnt down all the important documents, destroying the history of the wada. Thus no trace of the history of the wada is available. (Cultural significance: the wada which was originally used by the Datar joint family had one kitchen, but now has six brothers each having an independent kitchen and deoghar. Three generations of women observed purdah but the women of the present generation are educated and working. Marriages used to be conservative, but not any more and intercaste marriages have become acceptable. The present generation belongs to the service background. Ganeshotsav and kojagiri are celebrated very enthusiastically and the wada comes alive during these celebrations with every member participating.) (ref. Gupta Rupa Raje, The wada of Maharashtra, an Indian courtyard house form, unpublished Ph.D. Thesis, Welsh school of Architecture, Cardiff)</p>	I	
P 09	Deodhar Wada	Pen	Mr. Anand and Sadanand Deodhar	Residential	Residential	Timber brackets for ground floor awnings on street side. Minimal use	no records available by age may be around a 100 to 150 years.	A(His), A(Cul), Town	<p>Large house displaying regional architectural characters and elements.</p> <p>One of the houses in the '11 Gharanchi Galli'</p> <p>Family residence of the leading sculptor family from Pen</p>	III	
P 10	Despande Wada (Ziral Ali)	Pen	Mr. Deshpande, Mr. More and Mr. Pradhan	Residential	Residential	Carving in wood at cornices, column capitals, door frames etc. But overall articulation is	not available. But estimated age is more than 150 years.	A(arc), Town	<p>Old wada more than 150 years in age.</p> <p>Wada of a well to do Brahmin family in a lane with houses of the same community. Representative of the typology of a double storey residence with lean-to roof verandas surrounding it on the ground floor. Its age is more than 150 years and it still retains a number of characters and elements from that period.</p> <p>Located in an area called Ziral ali with many old structures suggesting a neighbourhood of buildings with similar character.</p>	III	
P 11	Dharkar Wada	Pen	Dharkar Family	Residential	Residential		Probably built in 17th century by Sitaram Govind	A(arc), A(His), A(Cul), Town	<p>Residence of the first family of Pen. The Dharkar family was quite active in the politics of pen. And till today eight members of the Dharkar family are elected as the nagaradhyaksha of Pen.</p> <p>Intermixing of colonial influences with local architecture.</p> <p>The interiors survive to a large extent as per original design.</p>	IIA	
P 12	Ganpati Temple - Chavadnaka	Pen	Bramhin Community	Religious	Public-Semipublic	Articulated stone column bases, pendants on both front corners of	1913. Deity might be older	A(Arc), A(Cul), Town	<p>Constructed by contribution from local residents.</p> <p>Representative of a temple typology of a shrine enclosed in a double height hall with overlooking galleries that is specific to the region.</p> <p>Landmark value. Earlier, as the name suggests, it was near a 'naka' ie check post at the entry of the town. It thus had a landmark significance due to its location rather than its physical structure. That association continues still, even though the naka is no more operational.</p>	IIA	
P 13	Ghangrekar Wada	Pen	Ghangrekar Family	Residential	Residential	Minimal articulation. First floor street face has niches on both sides of	Early 20th Century	A(arc), Town	<p>Representative of a typology of timber frame and brick load bearing wall G +1 structure with open or enclosed verandas around on the ground floor.</p> <p>Group value. The type of house in a garden is fast disappearing in the town due to urban pressures. This is one of the few surviving examples of this type that once defined the townscape.</p>	III	


Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 14	Gosavi Datta Mandir	Pen	Datta Devsthan Trust	Mixed Religious and Residential	Residential	Coloured glass panels of various types for interior opening to deity's room	Early 20th Century	A(cul)	First Datta Temple of Pen. An unpretentious temple as a very basic example of the enclosed timber Mandap type. It has evolved from an existing residence to which a Mandap has been added. The temple belongs to Raghunath Waman Nene who worshipped Shri Dutta as his deity was revered as a Gosavi. The temple is most probably a conversion of his household shrine as his following must have increased.	III	
P 15	Goteswar Mandir	Pen	Uttamlal Hemchand (Panch Committee)	Religious	Public-Semipublic	Prominent column capitals, entry doors, stone brackets around the building on the underside of the roof, intricately	NA	A(arc), A(his), A(cul)	This is considered to be the oldest temple of Pen and given the style of stone building, it may be arguably so. It is a Shiva temple and considered as a major deity of the town. It belongs to the most prevalent types of stone temples in Maharashtra in the post Yadav period. This type is characterized by a plan showing two distinct divisions viz the garbhagriha and an open fronted veranda like half mandap. This example is quite large in size as compared to the numerous small variations of the same type. This style of building also suggests the temple's age as roughly around three hundred years.	I	
P 16	Hanuman Mandir	Pen	Uttamlal Hemchand (Panch Committee)	Religious	Public-Semipublic	Articulated stone column bases brick arches for Garbhagriha	20 century	A(Arc), A(Cul), Town	It is a place of active worship. It is also a place of social gatherings especially during religious celebrations. Historically, Hanuman temples served as night shelters for travellers, but this function is no more served with the changing times. The temple is of a local typology. In this type, the shrine is contained in a hall with a double height and an upper storey overlooking it. The whole building is enclosed in walls and topped by a pitched roof. It has fenestration like that of a house and may even have a balcony on the front. The usual tall spire over the shrine is eliminated.	III	
P 17	Hazare Wada	Pen	Hazare Family & Revatibai Pandurang Aarle	Residential	Residential	Pattern of timber gallery on first floor; Door frame of main door emphasized	Early 20th century	A(arc)	Belonging to a typology of G+1 houses with a sloping roof and street facade having a gallery on the first and veranda on the ground floor. As is evident from the new neighbouring building, the town is losing its scale and character which was once defined by houses like this one sitting on a large plot with a garden.	III	
P - 18	Jari Mari Aai Temple	Pen		Religious	Residential	Wall on the back side of the shrine has niches. Otherwise the building is a very basic	around mid 19th century	A(cul)	The temple seems to be here since long though its location today is very awkward with respect to the surrounding development. For sure, the landscape around it has changed. It is located near the Chawadi Naka that is supposed to be the outer part of the town. The outer large room though old is not the original temple. The small shrine inside this room may be an older structure housing the deity. Architecturally, temples of these deities are not magnificent or not even sizable. But the importance of these temples is more in their cultural relevance than their architectural value.	Demolished	
P 19	Kasar Lake	Pen	NA	Amenity	Waterbody		Approx. 1627.	A(cul), Town, Env.	This lake is said to have been built by the General of Ahmednagar's Nizan Shah, Malik Amber. New temple present in middle, lake has an active waterfront with seating and small religious shrines. Important Landmark, Waterfront of the town used for cultural, recreational and religious activities. Ecologically important	IE	

Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Construction	Value classification	Value Significance	Grade	Photo
P 20	Kelkar Wada	Pen	Mr. Kelkar, Mr. Chiplunkar and Mr. Kulkarni	Residential	Residential	The walls of both ground and first floor has regularly spaced pilasters forming equal bays of walls between them. The pilasters have a lime stucco ornament of bases, shafts and capitals.	Early 20th century	A(arc), Town	About 100 years old building with stucco work to ornament columns, openings etc. Datar Ali is a residential neighbourhood with many historic buildings and a low rise character. It also has a lot of open space associated with the buildings. The neighbourhood is predominantly upper caste Brahmins who were once influential and wealthy. Predominantly upper caste Brahmin neighbourhood with similar house type but variation in appointment as per individual wealth, taste and period of construction. Part of Datar Ali which is a predominantly residential neighbourhood with ground storey or G+1 houses and gardens around them.	III	
P 21	Kolhatkar Wada	Pen	Mr. Kolhatkar, Mr. Athawale and family	Mixed use with Residential and government office	Residential	Minimal only at door frames	150 years old house	A(arc), A(cul)	About 150 years old house. This house is an example of a large residence of a wealthy family along with peripheral buildings, a garden and a well. It portrays the style in vogue at the time it was built and displays complete features that find a reflection in the local building vocabulary. House of a wealthy merchant's family settled in Pen. Kolhatkar Family is related to Peshwa Rulers of Pune. This family was active in Maratha confederacy and also in independence struggle. Original wada was burned	IIB Complete Ensemble	
P 22	Kumbhar Tale	Pen	NA	Amenity	Waterbody	Fence has a certain minimal random design	1750	Town, Env.	Node of the town. Water edge showing the historic relationship of the town with a waterbody. Ecological Importance, Natural resource- source of water	IE	
P 23	Kaundal Tale	Pen	NA	Amenity	Waterbody		Early 17th century	Town, Env.	It is a natural resource. For the town, it is a large water body and open space.	IE	
P 24	Limaye Wada	Pen	Limaye Family	Residential	Residential	Nagarkhana dominates the facade, Articulated carved timber columns of nagarkhana, door frames, timber balusters of the windows	Approx - 18th century	A(arc), Town	About 100 years old building with stucco work to ornament columns, openings etc. Part of Datar Ali which is a predominantly residential neighbourhood with ground storey or G+1 houses and gardens around them. Datar Ali is a residential neighbourhood with many historic buildings and a low rise character. It also has a lot of open space associated with the buildings. The neighbourhood is predominantly upper caste Brahmins who were once influential and wealthy. It is older than most of the houses in Datar Ali perhaps dating closer to the Datar wada.	IIA	
P 25	Londhe Wada	Pen	Mr. Belsare (A), Kumbhar (B & C)	Residential	Residential	stucco work around openings & at parapet eaves, articulated cornices	Early 20th century	A(arc), Town	About 100 years old structure. Structural adjoining to Datarwada and Datar Ganpati temple, both very old structures	IIA	

Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 26	Mandlik Wada	Pen	Mr. Vishwanath Vishnu Mandlik	Mixed	Residential	Minimal, circular timber columns	1840 by Balaji Moro Mandlik	A(his), A(arc)	Mandlik wada has played host to many great personalities such as Tilak, Savarkar, Senapati Bapat, Maharshi Karve etc., Late Rambhau Mandlik owner was a elected representative at Vidhansabha, Mandlik family ran a Daily named "Sudhakar" from 1855 to 1916.	IIA	
P 27	Manohar Chawl	Pen	Manohar Family	Residential	Residential	Articulated column capitals, eaves	Late 1800	A(arc), Town	Multifamily chawls evolved during the nineteenth century and early twentieth century when cities and towns experienced migration from the hinterlands. People came in search of jobs and chawls provided them an affordable rental housing. Community living in chawls is hailed as an example of a close knit social group with advantages of sharing and security. Chawls are markers of the presence of a lower income group of people engaged in various jobs who have migrated to the town from hinterlands. They are also examples of a close knit community based on sharing. Chawl is a prototype that developed during the later half of the nineteenth century and the early part of the twentieth century. Typically, it is composed of single or two room apartments sharing walls and arranged linearly along a corridor or narrow court as in this case. Toilets are common, though a small half washing area may be provided inside each apartment. The arrangement most of the times results in lighting and ventilation drawn from one side- that of the access court or corridor. In few cases, the rear room/ wall may also have a window if space permits. The building has a street facade that is different than the chawl arrangement at the rear. the street facade confirms to the features of other buildings on the street.	III	
P 28	More Wada	Pen	Manohar Family	Residential	Residential	Articulated stone column bases, brackets, railings of turned and bolted/ rivetted iron flats	Record not available. Estimated date could be last decade of the 19th century or first two decades of	A(arc), Town	Example of a rare typology from the turn of the century of private residence and rental housing attached together. Early example of rental housing. This is especially unique since the rental housing is physically attached to the owners wada. Part of street with similar scale and type of buildings that gives the town its dominant character.	III	
P 29	Motiram Talav	Pen	NA	Utility	Waterbody	Commemorative marble plaque set in stone border.	1876 CE	A(his), A(cul), B(per), E, H(tec), I(sce)	The dam is ideally located in the catchment area of the local hills and dug out from rocky strata. Dam wall with stone pitching for certain lengths is seen. A commemorative marble plaque with inscriptions is seen inset in a stone frame over a barrel vault with pointed keystone outlet that supplies water. The construction of the Dam (known as Motiram Talav) was funded by Seth Motiram in 1876 CE, for Pen water supply. First piped water supply scheme for Pen that was handed over to the Municipality by Motiram Seth's family.	IE	
P 30	Parmar Wada	Pen	Pendse Patankar & Others	Residential. Meeting place of Rotary Club of Pen.	Residential	Minimal, Articulated cast iron brackets	Early 20th Century	A(arc),B(per),I(sce)	Early typological example of rented housing. The plan is typical with units arranged side by side sharing walls and accessible through a vernada or balcony. The units are of two rooms each. Open space and toilets are shared. The building marks a phase when a single family residence changed to the concept of a multifamily rented group of small units that shared an open space, an access corridor and even a balcony. Toilets were also shared and were usually built on the ground floor. The owners also had their residences in the same building or compound. It maintains the streetscape of G+1 buildings most of the times sharing walls. Open areas lie inside the building while street has a continuous built edge.	Demolished	

Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 31	Tilak Wada 1	Pen	Mr. Anant Vishwanath Tilak and others	Mixed Ground Floor Library and First Floor Residential	Residential	Woodwork is simple and plain with only a slight ornamental shape to the brackets and beam heads. First floor doors have	1895 CE	A(arc)	It is a G+2 structure with a timber frame and brick loadbearing walls with a pitched roof. Large building surviving from the 20th century. Despite its modifications, it gives a good idea of the residential architecture of this period, few examples of which survive now. Represents the lifestyle of the period and the changes due to western influences in the ways of living and building. This wada was visited by Lokmanya Tilak as it was connected to his family. Landmark Value since it is well known. Important cultural Institution (Library)	IIA	
P 32	Tilak Wada 2	Pen	Smt. Satyabhamabai Damoder Tilak	Residential	Residential	Timber columns on GF front verandah fashioned like European Classical stone columns with	Late 19th or early 20th Century	A(arc)	It is a G+1 structure with timber frame and load bearing brick walls with a pitched roof. An example of a typical traditional typology but with features of colonial architecture. It has some excellent woodwork detailing and carving not very typical of the region. A reflection of a society in flux accepting foreign elements and practices though holding on to a general traditional way of living and building. It is a part of a coherent streetscape with houses of similar type, material and scale.	IIA	
P 33	Tilak Wada 3	Pen	Mr. Usha Aniruddha Tilak and Others	Residential	Residential	Timber railing to balcony, infill panel between timber columns on street side of ground and	Early 20th Century	A(arc)	A G+1 structure with timber frame verandah on ground and first floor. The main structure is constructed from brick load bearing walls. A good example of a building type that is a mixture of indigenous and colonial elements. Turn of the century house. Shows a mix of traditional house in this area and colonial influences. The street is dotted with buildings similar in age, scale and type thereby giving the streetscape a particular old age character and charm.	IIA	
P 34	Ziral Ali Ganpati Mandir	Pen	Mr. Laxman Vinayak Kolhatkar	Religious	Residential	MS reailing with stucco work + brackets	Late 19th Century	A(arc), A(his), A(cul)	Temple constructed from contribution of local residents. Belonging to a typology.	III	
P 35	Tipecha Maruti Mandir	Pen	Mr. Jaywant Gurav	Religious	Public-Semipublic	Plinth, cornice and arches are articulated	NA	A(arc), A(his), A(cul), G(grp)	Next to the temple there is a staircase with an inscription stating saka 1820, i.e. year 1898. Part of group of temples identified as Tipecha Maruti Temple. said to have been ceremoniously installed by Samarth Ramdas. Part of Temple Triad as old as town of Pen.	IIA	

Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P 36	Rameshwar Mandir	Pen	Shree Rameshwar Devasthan Pen (Mr. Shankar Keshav Joshi)	Religious	Public-Semipublic	Stone temple plain exterior with a distinct plinth, spire with stellate plan and short pinnacles stylistically similar to Bijapuri Guldasta Pinnacles restrained articulation of the door frame. Mandap: Cusped Arches in wood.	1758 CE	A(arc), A(his), A(cul), B(des), G(grp)	<p>The temple is broadly divisible into two parts- one built in stone and the other that is a wooden mandap. The one in the dressed stone masonry is the older of the two. A close look at the plan and its form suggests that there is an addition to the original plan of the temple. A conventional temple plan would have the main sanctum sanctorum on the central axis of the temple. This would be topped with a spire resulting in an overall symmetrical form. But this temple shows an additional sanctum sanctorum to the right side of the main deity, complete with its own spire. This structure, though perfectly matching the original structure in material and style gives the temple a uniqueness due to the presence of a second deity inside the main temple and the resultant form of the temple. The third major phase of addition comes in the form of the wooden hall- the sabhamandap- in front of the stone structure. Though the stone temple has its own hall, this additional hall must have been built during late 19th Century CE in keeping with the trend of those times observed in many temples in this region as also some years earlier in Pune. The mandap shows all features of this period viz a wooden pillared hall with infills of panel arches, a sloping roof and a chequered Kadappa and Tandoor stone flooring.</p> <p>Part of group of three temples with a sizable open space in between. It makes an important landmark for the town and a public open space used for various occasions.</p> <p>The temple of Rameshwar has three deities viz Rameshwar, Durga and the recently installed Ram Laxman and Maruti.</p> <p>Durga is the Gramadaivata of Pen.</p> <p>Temple forms a cultural center for Pen along with other two adjacent temples of Hanuman and Mahalaxmi. It is a part of Tipecha maruti group of temples.</p> <p>There are many occasions of religious and social significance that are publicly celebrated here.</p>	I	
P 37	Mahakali Temple	Pen	Shree Mahakali Devasthan Panch Mr. Dwarkanath	Religious	Public-Semipublic	Minimal, Cornice expressed in Timber member, end of timber beams carved and profiled as brackets. Door frame of temple and sanctum sanctorum richly carved in a floral and geometric pattern.	Most structure built in late 19th century though original temple may be older	A(arc), A(his), A(cul)	<p>The temple belongs to the once prosperous Kasar community who specialized in the copper craft Mahakali is the community Goddess and one finds a Mahakali temple wherever there is a sizable Kasar community. The size of the temple and its appointment indicates that the community was quite prominent in the town and prosperous as well.</p> <p>There is a piece of an older stone shrine just outside the temple which may or may not belong to the temple.</p> <p>There are a few basic types of temples in the Kokan region of which this temple belongs to a type that is enclosed in a room like Mandap with double height with a gallery running around it. Its external appearance is like a domestic building especially so due to its hipped roof sans a spire usually associated with a temple. It is a part of a much larger temple complex largely called the Tipecha Maruti Complex. It also has an octagonal well in its front yard that is still full with water. It provides a setting for many social and cultural events in the town and is a part of the town's life and memory.</p> <p>Mahakali is the deity of the Kasar community and one finds a Mahakali temple in many towns having a sizable Kasar community. It is also the meeting place of the community for many activities and on many occasions thereby serving its purpose as a community hall.</p> <p>It indicates the presence of the houses of the Kasar community in the vicinity.</p>	IIA	

PRECINCT											
P P 1	Ganpati Idols karkhana Lane	Pen	NA	Religious	Residential		None	A(cul), A(his), Town, Other	<p>A traditional craft of Pen.</p> <p>Tradition that has survived and strengthened through time. A cohesive community of craftsmen (Twashta Kasar Community) engaged in production of Ganpati idols.</p>	Precinct	

Id no	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Special Features	Date of Constructi	Value classification	Value Significance	Grade	Photo
P P 2	Tipecha Maruti precinct	Pen	Panch Committee	Amenity	Residential	Old Mandir incrementally grown over time showing characteristics of each period. Part of Tipecha Maruti precinct. Displays a stone inscription of antiquity on its plinth. Lithographs of Raja Ravi Verma's paintings adorn the Mandap (hall). Origins of the idol supposed to be tracable to Saint Ramdas. Variation on the typical Maruti Mandir in the	Developed over a period of 350 years changes happened all throughout the long period mentioned above but nevertheless the entire precinct has a coherent character. Most structure built in late 19th century though original Mandir may be older	A(arc), A(his), H(tec)	Mandir complex with large open space for festivities and cultural celebrations otherwise used as a play area and a passive recreational area. Mahakali is the diety of the Kasar community and one finds a Mahakali Mandir in many towns having a sizable Kasar community. It is also the meeting place of the community for many activities and on many occasions thereby serving its purpose as a community hall. Coherent character despite incremental development of the precinct for 3 Centuries a good mix of vernacular of classical traditions building. There are a few basic types of Mandir in the Kokan region of which this Mandir belongs to a type that is enclosed in a room like Mandap with double height with a gallery running around it. Its external appearance is like a domestic building especially so due to its hipped roof sans a spire usually associated with a Mandir. Important urban open space of cultural venue. The campus has an octagonal stone masonry well. There are a couple of mature trees that have religious significance. The main shrine is older and therefore more significant as compared to the later additions. It is a part of a much larger Mandir complex largely called the Tipecha Maruti Complex. It also has an octagonal well in its front yard that is still full with water. It provides a setting for many social and cultural events in the town and is a part of the towns life and memory.	Precinct	