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## **CHAPTER 1**

### **INTRODUCTION**

#### **PREAMBLE**

The proposed project of listing and grading heritage buildings and precincts in urban as well as rural areas of Thane and Raigad districts, with the exception of specified areas of Vasai – Virar in Thane district and Navi Mumbai notified area, aims to document the sites of architectural, historical and cultural value in this fast developing region, close to the metropolitan city of Mumbai. A detailed inventory of the sites thus prepared, along with the gradation of sites based on their significance, would be invaluable database of the cultural remains of the region, which are vulnerable to the ravages of time, development and growth. Such an endeavor would also assist the authorities in managing our heritage by providing a ready reference – list of important sites in the region.

Sensing this, Mumbai Metropolitan Region – Heritage Conservation Society (MMRHCS) has decided to list such heritage structures, properties and precincts which shall be a helpful tool for the society to rehabilitate and conserve such edifices so as to bring a social awareness and local development with value addition.

#### **STUDY OBJECTIVE**

Listing of Heritage Buildings and Precincts in the urban areas of Raigad district under NMMC viz Pen, Alibag, Karjat and Khopoli and filling the information as per online format.

#### **METHODOLOGY**

In the initial, information was collected to know the study area, its history, geography, architecture etc before going to the field. This was done through various sources – print, oral and visual. The sources employed are various books – descriptive, travelogues, tourist guides, literature from the area etc. Other most important source of information is the information given by informants or resource people like academicians, experts on the

area and local residents – especially those that have lived in and know the area for a long time as well as enthusiastic explorers.

This background study made it easier to identify, understand and classify the objects appropriately.

An exhaustive survey was carried out in the specified municipal areas to identify significant structures. The criteria followed for Listing of Buildings, Precincts and Areas is as follows –

- Value for architectural, historical or cultural reasons
- Value for date, period, design or uniqueness of building
- Relevance to Social and Economic History
- A building, group of buildings or area of distinct architectural design or style, historic period or way of life having sociological interest and / or community value
- Unique value of a building, architectural feature or artifact that is part of a chain of architectural development that would be lost if broken
- Its value as a part of a group of buildings
- Representing forms of technological development
- Vistas of natural scenic beauty or interest, waterfront areas, planned lines of sight, street lines, skylines or topography
- Open spaces sometimes integrally planned with their associated areas often having a distinctive way of life, having potential or are areas for recreational purposes

A preliminary list was prepared based on the earlier study and its on-field corroboration. This list was further expanded by adding newly identified objects on the field. On the basis of this, a draft list of sites is prepared. Additions and deletions may take place with deliberations further down the process.

## **CHAPTER 2**

### **HISTORICAL BACKGROUND OF THE HERITAGE PROPERTIES**

#### **ALIBAG**

Alibag i.e. Ali's garden is said to be called after Ali, a rich Musalman who lived about 300 years ago. He is said to have dug many wells and gardens in and around Alibag. Ali's garden was converted into the present town towards the close of the 17<sup>th</sup> century, when Angres made it their headquarters. In 1771, Raghuji Angre was living on the island fort of Kolaba while his palace, treasury, stable, and gardens were on the mainlands in Alibag. It became the headquarters of the Kolaba agency in 1840. Between 1840 and 1850, the town was improved and developed.

➤ **Balaji temple:**

The ancient temple of Lord Shri Balaji or Shri Venkateshwar (an avatar of lord Shri Vishnu) was built by Gopalsheth Dalal in 1788, during the period of Raghoji Angre. The architecture of the temple, both inside and outside, as well as the sculpture of the idols are in Hemadpanthi system and presents a picture of the great Indian art and culture of those days.

The maintenance of the temple and the poojas of the idols were being looked after by the Angres. As the country passed through difficult and tumultuous period, the temple was not looked after well and remained unattended for a long time. As a result incalculable damage was caused to the structure. A public trust was formed in February 1980. The temple was completely renovated and brought back to its great architectural grandeur.

➤ **Magnetic Observatory:**

The Alibag magnetic observatory, established in 1904, has provided an uninterrupted record of geomagnetic observations for over a century and it has since been serving as one of the primary magnetic observatories that form a global network.

The first magnetic observatory in India was set up at Kolaba, Mumbai. A meteorological and time determination observatory had been functioning there at Kolaba since 1826, and so the instruments were installed at the same place. The Kolaba magnetic observatory started regular observations from 1846.

Restrictions had been imposed around Kolaba observatory on the use of electricity and large masses of iron so that the magnetic observations were not vitiated. However, the city of Mumbai was growing rapidly and in the year 1900, plans were made to replace horse drawn tramcars by a tram service running on electric power drawn from overhead wires. So the India Meteorological Department, which was operating the Kolaba magnetic observatory, decided to move it away.

The location chosen was Alibag, on the basis of several considerations, like proximity to Mumbai, topography, nature of the soil, its sparse population etc. The Alibag magnetic observatory was built with Porbandar sandstone and such care was taken that every individual stone was tested for traces of magnetism. The room housing the instruments was designed to have such a good insulation, that the diurnal variation of temperature would remain within just one degree Celsius. After the building was ready and a new set of instruments installed in 1904. The Alibag magnetic observatory has two main buildings for serving two purposes. In the first, magnetometers are installed, which records changes in the geo-magnetic fields. In the second building, precision recording instruments are installed which are made of non magnetic Porbandar sandstone, brass and copper.

The recording gives valuable data regarding geo magnetic storms to the scientists spread all over the world.

➤ Synagogue:

This is the prayer hall of the Jews. There are four jew families in Alibag. There is an inscription at the entrance of the Synagogue which states that the Synagogue was built in 1840. But the prayer hall was small in size and hence the present Synagogue was built by Bene Israel people and reopened on 25<sup>th</sup> December 1910. This Synagogue was named 'Megan Aboth', meaning father's shield.

➤ Siddhivinayak Temple:

In 1759 during the period of Raghuji Angre, the Siddhivinayak temple was built in the Kolaba fort and at the same time this Siddhivinayak Temple was built in the Brahmin ali. Both the Ganesh idols are similar to each other created in Peshwekalin style. The Joshi family, staying behind the temple, is incharge of the rituals in the temple. In 1927, the Britishers had given a sanad to the Joshi family. At present, Srinivas Joshi is incharge of the temple.

➤ Kalambika Devi Temple:

The Kalambika Devi Temple was built by Kanhoji Angre. Initially the mandir was built in the Hirakot Fort, but later when the fort was converted into a jail, a separate temple was built in the city. The present area of the temple is said to be donated by a Gujrati person.

➤ Hirakot lake:

The fort is built by Kanhoji Angre in 1720 and remained in his hands till 1840. Hence the lake must have been built probably in this period. (ref. Dabu D.G, Kulabkar Angre Sarkhel ).

➤ Angre Smarak:

There is a debate regarding the death of Kanhoji Angre. According to some historians, he died on 10 Feb 1728, while some state that he died on 7 Oct 1731. The Angre Smarak must have been built after 1731. (ref. Dabu D.G, Kulabkar Angre Sarkhel ).

## **PEN**

The name 'PEN' has originated from the word 'Pene'- meaning halting place.

Prior to the Buddhist period, there were trade relations between Pen and other cities like Junnar, Pune and Ahmednagar. Pen was considered as an important port.

The Silaharas of North Konkan ruled over this place. Being followers of Shakti Cult, many temples such as Mahalakshmi, Gavdevi etc. were built in Pen during their period. Whereas, the Shiva temples were built during the reign of Chalukyas and Kadambas, such as the Rameshwar temples in the kasar lane.

During Shivaji's period, Vaghoji Tupe (Maratha Sardar), captured the gadhi at Pen. Many Maratha sardars were killed during this expedition. The memorial (samadhi) of these sardars was built in Pen, now located in the premises of the Mamlatdar office, which was the gadhi of Pen in those times and remained so upto the Peshwa period. According to some historians, Shivaji had visited the port of Pen twice, ie on 6<sup>th</sup> August 1668 and 11<sup>th</sup> May 1674.

Kondaji Shinde was incharge of the gadhi during Kanhoji Angre's period. He had actively participated in controlling Siddhi Jauhar's activities, safeguarding the kharepat division of Pen as well as the Antore port, known as port of Pen during that period. The Kanhoba math and the Krishna temple, in Pen, were built by Kanhoji Angre.

The Deshpande, Bubare, Deshmukh, Prabhu, Musalman and Kasar families were the main authorities of Pen. During the Peshwa period Parvatibai, sister of Lakshmanrao Kolhatkar, was married to Sadashivraobhau. Due to this matrimonial alliance, Pen gained much importance.

The Muslims had an eye over the area of Pen, since it was a flourishing port. Some wadas and temples were built in Islamic style of architecture, probably to safeguard them from Muslim destruction.

The Nizam of Ahmednagar had captured the Sanksai fort, 7 km from Pen, in 1540. The Portuguese maintained cordial relation with Nizam. There was a conflict between the British and Ramoshis, in 1827, at the foot of Sanksai. The headquarters were later on moved to Pen. The English, Portuguese and the Dutch were interested to establish their factories in Pen and had correspondence with Shivaji as well regarding the same. Pen was famous for its “Bhat Girini”, “Pohe Girini” and hence was an important trade center. The concept of weekly bazaar began in Pen in the year 1883. Pen was also famous for the “Mithagare” ie. business of salt making, which was an important business in Pen.

Pen was very active during the freedom struggle. Even the students played an active role in the freedom movement. Lokmanya Tilak had visited Pen several times since 1896. One of the branches of “Abhinav Bharat Sanghatana” started by Savarkar brothers, is in Pen. Pen was the centre of “Mith KayadaBhanga Andolan”, Vinayak Narayan Limaye and his brother Mukund Limaye used to conduct secret meetings in their house, which came to known as ‘Congress house’. The Muslims in Pen were also active in this struggle against the British such as Shaikh Fattu Shaikhchand, Bacchu Alli Karmali Khoja, Lala Pathan etc. Pen was involved in the civil disobedience movement. In 1932, a new act was implemented which stated that anyone could be arrested. Women in Pen had organised a rally against this act, in Pen. Saraswati Vinayak Limaye, Yamuna Mukund Limaye, Durga Mukund Limaye, Leela Vinayak Manohar, Prabhavati Vasant Varkhedkar were arrested during this rally. Every strata in the society in Pen, from students to merchants to women, played an important role in the freedom struggle.

➤ Kasar lake :

The lake is said to have been built by Malik Amber. There are two more reservoirs, built by Sir Cowasjee Jahangir, at the entrance to the town on the main road. (ref. Gazeteer: Kolaba dist.)

➤ Datar Wada:

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)

➤ Limaye wada:

The Limaye wada was built in c. 1790. It was the residence of the Limayes. The Limaye were the tax collectors at Bor ghat toll. A percentage of the toll was given to the Peshwas. The ancestors were dashagranthi Brahmin and were the Upadhye of the Peshwas. Every year they used to attend the Peshwa darbar for the 'dakshina' and 'mandhan'. The ancestors of Shridhar Limaye, at present the owner of the wada, had bought this wada from the Dashagranthi Limaye in 1873. The Limayes and Kolhatkars were quite close to each other. Hence, during the false case of Sadashivrao Bhau, the Peshwas took the custody of the Limaye wada as well as all the important documents of the wada. After proving that the Limayes were not involved in this matter, the Limaye wada was given back. But the historical documents were not returned. (cultural significance: there was no purdah system for the women in the Limaye family. The women were educated. The present generation belongs to the service background. The Ganeshotsav festival is celebrated jointly. At present the wada is used as a residence by 3 Limaye families) ( ref. Gupta Rupa Raje, The wada of Maharashtra, an Indian courtyard house form, unpublished Ph.D. Thesis, Welsh school of Architecture, Cardiff)

➤ Dharkar wada:

Sitaram Govind Dharkar had built this wada, but the year is not known. It was probably built in the 17<sup>th</sup> century.

➤ Ziral Ali Ganpati temple:

There is an inscription in the temple indicating the renovation of the temple in saka 1820 i.e. yr.1898.

➤ Gosavi Datta mandir:

Raghunath Waman Nene (Gosavi) was the original owner of the wada. The datta temple is a private temple located within the wada. Now the wada and the temple is looked after by the Risbud family. There is a original 'ekamukhi datta image' in the temple, but now kept aside and replaced by a marble image.

➤ Rameshwar temple:

There is an inscription at the entrance of the temple, on the western wall, mentioning saka 1680, i.e. yr.1758.

➤ Tipecha maruti:

Next to the temple there is a staircase with an inscription stating saka 1820, i.e. year 1898.

➤ Vishweshwar temple:

The temple is said to be renovated by Kolhatkar in 1830. There is an inscription mentioning, 'Krishnaji Moreshwar Kolhatkar 1837'. (info: Arvind Date- pujari of the temple).

➤ Motiram talav:

The talav is named after a Marvari merchant of Pen, who bequethed Rs.12,000/- for the water supply at Pen. the construction began on 2 january 1876 and finished on 1 june 1876 by Arthur Crawford, Collector; W.Gray, C.E; Engineer and Nager Purbhaji Contracter. (ref. Gazeteer- Kolaba district).

## **KHOPOLI**

Khopoli was formerly known as 'Campoli'. In 1779, the Bombay expedition was carried out in order to set Raghoba in power in Poona. On their way towards Poona, there were several skirmishes with the Marathas at Khopoli in which 2 English officers were killed. But the expedition failed and ended with the treaty of Vadganv. There are references of Khopoli in various travel accounts of the Britishers.

➤ **Vireshwar temple:**

The Vireshwar temple and the reservoir was built by the Peshwa's celebrated minister, Nana Phadnis (1790- 1800).

## **KARJAT**

The village of Dahiwali is situated on the banks of river Ulhas, one mile on eastern side of Karjat. Prior to the construction of Karjat Railway station, Dahiwali was the original place of settlement, later on the city of Karjat developed around the station.

In the year 1853 and 1866 the village of Dahiwali had caught fire and all the documents were burnt, only few evidences of the history of the village remained intact.

There is a local legend behind the name 'Dahiwali'. Around 1830, after the decline of the Peshwas, the Pindharis were causing great trouble. One of the famous Pindharis, Umaji Naik, attacked the village of Dahiwali. He demanded the keys to the Subhedar's wife, Parvatibai Pimputkar. She treated the Pindharis as guest and offered them rice and curd (Dahi) and then handed over the keys. But the Pindharis were moved by her kind gesture and hence returned back empty handed. Then onwards the village came to be known as Dahiwali.

The village of Dahiwali was formed by the Pimputkar family. Although it is not known as to when did they settle here, but it is said that before the construction of railway between Mumbai and Pune, this area was known as Nasrapur taluka which was a part of the Kalyan Subha. The Phadnis of the Subhedar of Kalyan was Pimputkar. The Phadnis appointed Pimputkar as incharge of the collection in Bhorghat and hence they settled in this village. In the year 1810, the Pimputkars became the Subhedar of Nasrapur and dahiwali gained more importance. The Arekars of konkan also settled in Dahiwali. They were the Kulopadhyayas of the Pimputkar family.

Parvatibai Pimputkar built the vithal mandir in the year 1792. The Peshwa had granted a Sanad to the temple in which the collection at the village naka was granted to the temple and later in 1851, the British granted another Sanad. Till 1848, Pimputkar were incharge of tax collection but later it was stopped. The Pimputkar family faced downfall and had to sell a major part of their wada. Later Subhedar Nagopant Pimputkar granted the rights of the Vithal temple to a committee of five Brahmins. The Vithal temple is the main temple in Dahiwali. Apart from that there are

six other temples – Mahalakshmi, Chintamaneshwar, Ganpati, Maruti, Munjoba and Shri. Ram. All these are looked after by the Vithal mandir sansthan.

➤ Vithal Mandir :

There is a Vithal mandir in Dahiwali and hence it is also known as 'Tal Konkanchi Pandhari'. There is an inscription at the entrance of the temple which states that Parvatibai Pimputkar built the temple in Saka 1714, i.e. year 1792. There are six other temples. The Ganesh temple was built by Karulkar, one of the diwan of Phadnis. The Shri. Ram temple was built by Yamunabai Dabhilkar and the Maruti temple by Juvekar.

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