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# Conservation Guidelines for Listed Sites in the Navi Mumbai notified area, under district Raigad

## Navi Mumbai (Raigad) Heritage Project

### Stage 3

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# Chapter 1.0

## Introduction

### 1.1 Title of the Project

**Identification, listing and grading of structures and precincts of cultural, historical or architectural importance that merit heritage conservation in Navi Mumbai notified area, which falls under district Raigad**

### 1.2 Objectives of the Project

Identifying the unique character and status of Navi Mumbai (Raigad) as regards its history and development, with an aim of making a blueprint for Heritage Conservation in the Navi Mumbai Notified Area

Preparing a comprehensive document on the built heritage of the area in order to create awareness and encourage preservation. The project Area falls under the CIDCO notified area. As such a significant objective is to give CIDCO a means by which to look at heritage broadly and structures worth preserving specifically in any development policies in the future.

### 1.3 Introduction to the Project Area

#### 1.31 The Konkan

The Konkan coastal plain, between the Arabian Sea (west) and the Western Ghats (east); stretches approximately 530 km from the Daman Ganga River north of Bombay to the Terekhol River between Maharashtra and Goa in the south. The Konkan includes Thane, Greater Bombay, Raigad, and Ratnagiri districts. Raigad forms the historic region of western India, immediately south of Bombay. The terrain undulates with rugged transverse hills reaching from the steep scarp slopes of the Sahyadri Hills (east) to the Arabian Sea coast (west). The localized region of Navi Mumbai notified area is characterized by creeks (Thane, Panvel, Karanja) on the west side and Ghats on the east.

#### 1.32 Raigad

The Raigad area of the Konkan coast had established foreign trading ports with Greece as early as the 3rd century BC. Its ports were known to the ancient Greeks, Egyptians and Arab traders. The spice trade brought prosperity to the ancient Hindu kingdoms of the area. With the advent of the Portuguese and British, the port cities were further developed but now have lost their former importance. In the 17th century it became a Maratha stronghold. During the late 20th century there was considerable population migration to Bombay, and the northern parts of the area were rapidly industrialized. In Raigad Uran and Panvel are the main industrial centres, and Alibag is a district centre.

#### 1.33 Navi Mumbai notified area, which falls under district Raigad

The Navi Mumbai Notified Area is carved out of existing districts Raigad (to the South), and Thane (to the North), encompassing an area of around 320 sq. km. Navi Mumbai was developed as a complete self contained new township across the harbour from the Mumbai Metropolis. The area of this study is approx. 215 sq. km encompassing the part of Raigad district (parts of Taluka Panvel and Taluka Uran) in the notified area of Navi Mumbai.

### **1.34 Macroclimate**

The climate is characteristically monsoonal, with local variations. Four seasons are normal: March-May (hot); June-September (hot and wet); October-November (warm and dry); and December-February (cool). The coastal districts enjoy equable temperatures, monthly averages ranging only a few degrees above or below 27° C. A range of more than 7° C between day and night temperatures is unusual.

## **1.4 Stages of the Project**

- Stage I**    Reconnaissance  
              Determination of scope and scale of listing  
              Identification of significant Heritage
- Stage II**    Listing, Delineation and Documentation
- Stage III**    Preparing guidelines for Heritage Conservation

## **1.5 Methodology for Stage I, II & III**

The project area was divided into 3 zones, namely the villages, Panvel Town and Uran Town.

The reconnaissance of the areas under study was carried zone wise to determine the extent of existing built heritage in the region. In order to get a preliminary definition of the villages a specific proforma for the village study was formulated and the same was used to survey the villages. This allowed for the special and specific characteristics of the villages to be identified and certain general characteristics of the villages to be ascertained. A detailed summary of the survey is attached herewith.

In the first stage, a total of 120 structures and sites were identified and their initial photography and documentation was done. Out of these, 17 structures were in villages while 58 and 45 structures and sites were identified in Panvel and Uran respectively. Preliminary Base Maps of each of the zones were prepared.

While completing the reconnaissance of villages, a further 2 structures were added to the list. Also a total of 4 structures were found to be demolished in the entire project area since the initial identification. This brought the total no. of structures and sites to 118.

In the second stage, a detailed survey was carried out of each of the identified structures and sites. This was done using the proforma specified by the MMRHCS. Additional photography as required was also carried out. At few places, an access to the property was not possible due to either no permission or non availability of owners (premises locked). In many cases, photography within the premises was not permitted. In many residential properties, photography of the interior spaces was not permitted.

Preparation of maps was a challenging task. The villages in the project areas do not have survey maps. In case of Panvel, the base map is prepared using the Development Plan of the town. This plan is not accurately drawn, and does not clearly indicate buildings and other features. There are discrepancies between the actual distances and the mapped ones for instance. The location plans of identified structures have been prepared by doing on site observations, which are then incorporated in the basic template of the DP. The surroundings of the Talavs are also mapped by actual observations on site. In case of Uran, the base map is prepared using the development plan, whereas the precinct maps are prepared using the survey sheets. Due to these difficulties, details like plot area and built-up area could not be filled up in the list cards. Many roads in Panvel and Uran do not bear any names, as such location of buildings fronting them has been indicated in context of certain other known landmarks.

In the third stage, a detailed study of the heritage characteristics and issues of the project area was carried out. Also, a study of existing guidelines in Greater Mumbai was carried out. Based on these, an appropriate framework of guidelines is presented in this volume for the project area.

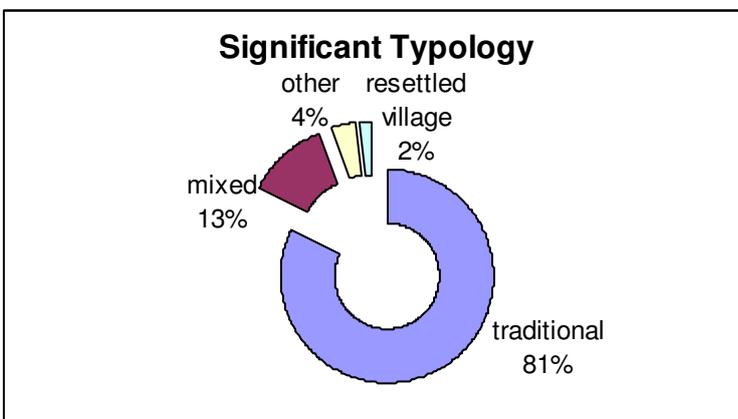
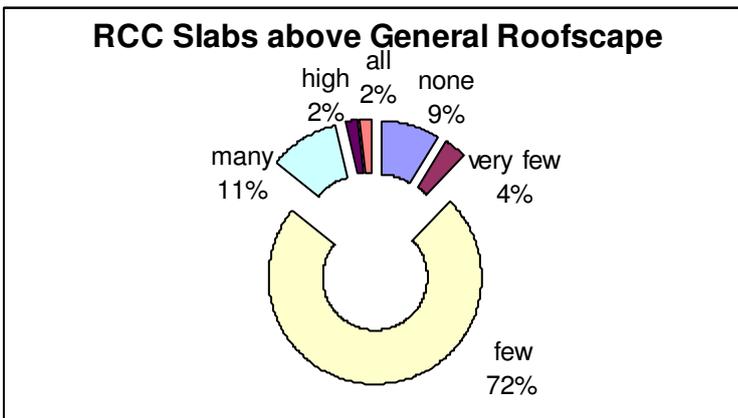
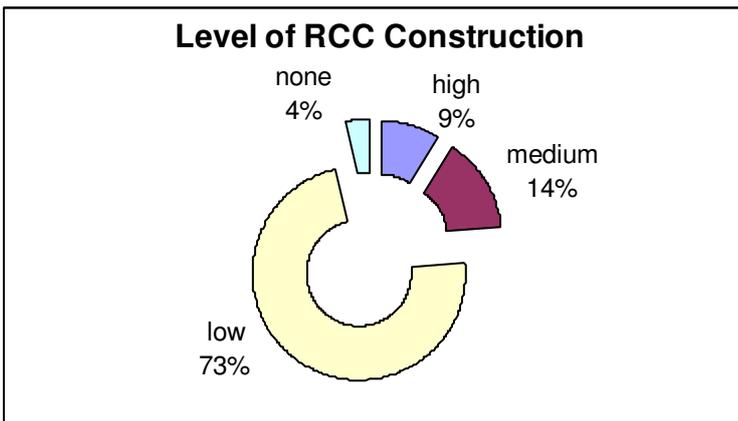
1.6  
Summary of Survey of Villages in the Project Area

# 1.7 Heritage Characteristics of the Project Area

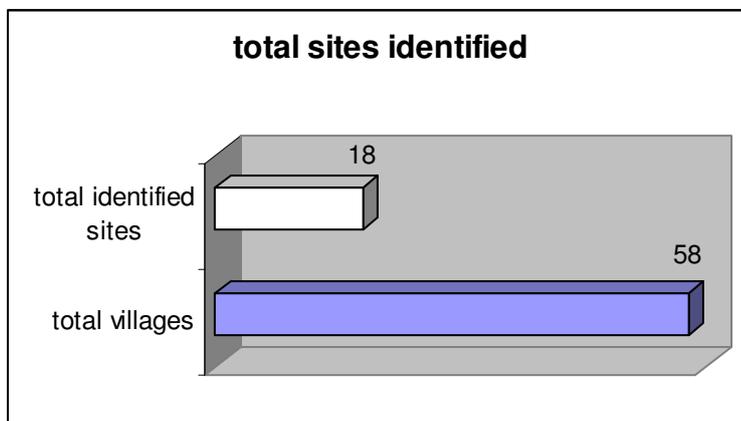
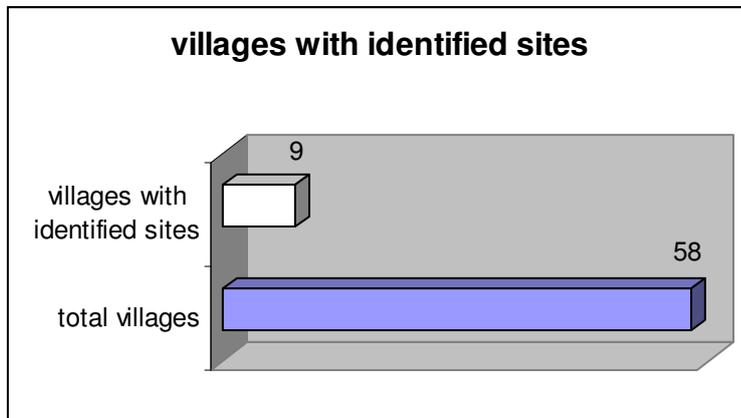
## 1.7.1 Villages

The physical organization of villages in the Navi Mumbai notified area that fall under district Raigad display the general characteristics of villages in the Konkan. Being within the CIDCO notified area, they present varying degrees of urbanization depending upon proximity to road or rail corridors. Many villages still retain traditional houses in brick and timber in the core, albeit with many changes in the finishes. On the periphery, new developments in RCC construction can be seen.

A total of 58 villages in the project area were surveyed for their dominant character and yielded the following observations:



Religious buildings in most of the villages have been reconstructed in brick and RCC within past ten to fifteen years, replacing the traditional ones in timber construction. Despite the large project areas covered the villages have yielded relatively few structures meriting heritage identification. Wherever the sites meriting heritage identification from the villages were found they were studied and list cards prepared.



The notable exception is Nhave, although here too the identified buildings are part of an independent complex and not that of the Nhave village as such.

### 1.72 Panvel

The social/religious structure in the town of Panvel was/is eclectic. There are significant populations of Hindus, Bohras and Jains who form the trading communities in these places. There used to be a significant presence of Jews, but these have dwindled significantly over recent times. The trade affluence can be seen in large and small Wadas and Bungalows. This affluence also extends to the building of religious structures which abound in Panvel.

There is an important contribution of some families in the creation of Panvel's urban image. These were either merchants or families with administrative clout (The Bapats, the Gulves, the Puraniks, and the Banthias). Many of the religious structures were built under their patronage.

The Temples reflect either typical the 18<sup>th</sup> century blend of Dravidian/ Bijapur influences, or are of local Konkan timber construction. Mosques, Jain temple, a Synagogue, are also significant. The Jami Masjid and a dargah are in styled monumentally while other mosques and the synagogue display the Konkan timber construction.

Panvel had many Wadas (Courtyard house of Maharashtra) built by wealthy citizens of all communities. A few of them remain today. They display a simple but ideal wooden construction with a touch of ornament. Some of these still retain the same old lifestyle within their walls.

The most important characteristic of the town of Panvel are the Sacred Sites- Many are formed out of groupings of manmade Talavs, waterfronts, religious structures, peripheral structures and sacred trees. These form important public spaces even today.

### **1.73 Uran**

The social fabric of Uran is quite eclectic, reflecting the presence of several communities, such as the Hindus, the Muslims, the Jains (Jain Satsang) and the Parsis (as seen in the Bhivandiwalla Gardens and the Agiary).

There is an area of Central Uran, Deulwadi, with ten temples strung out in a small area close to Bhimale Talav.

Masjid Mohalla which is centred on the Jami Masjid displays a unified architectural character and scale in the Domestic buildings which are two storied with sloped roof, front verandahs and highly ornate facades in Baroque style.

A few significant structures characterising the colonial period and maritime history are also found.

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## 1.6 Summary of Survey of Villages in the Project Area

1/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V1	Kharghar /Panvel	Kharghar, Belpada, Kopra	4000	At @10km from Panvel	No	Low	Few	Traditional		
V2	Owe/Panvel	Owe, Owecamp, Dhamola	2663	Kharghar at 2km	No	Low	Few	Traditional	VL1/ Kedarnath temple -Owe, VL18/Vitthal Rakhumai Mandir - Owe, VL19/Jami /Masjid-Owe	
V3	Taloja Pacha Nand/Panvel	Papdi pada, Pethali, Bohir pada, Inam puri, Farsi	10236	Taloja Highway	Yes	Medium	Many	Mixed	VL2/Tolao with a Mosque, School, Temple along its boundary	
V4	Pendhar/Panvel	No	8000	At @ 2km from Taloja, at 1km from Panvel - Kalvan Rd.	Yes	Medium	Many	Mixed		
V5	Tondhare/Panvel	No	1800	At @ 3km from Pendhar	Yes	Low	Few	Traditional		
V6	Pali Khurd/Panvel	Devicha wada, Dhondyacha wada	2500	At @ 3km from Pendhar	Yes	Low	Few	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

2/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V7	Chal/Panvel	No	500	At @ 4km from Pendhar	Yes	Low	Few	Traditional		
V8	Navade/Panvel	No	10,000	At @8 km from Panvel	Yes	Medium	Many	Mixed		
V9	Roadpali /Panvel	Roadpali, Khidupada, Baudhadi	10000	At @7.5km from Panvel	No	Low	High	Traditional		
V10	Padghe/Panvel	No	5000	At @ 8 km from Panvel	No	Low	Few	Traditional		
V11	Valavali/Panvel	No	2000	At @ 5 km from Panvel	No	Low	Very Few	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

3/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V12	Kalamboli/Panvel	No	1000	At @5km from Panvel	Yes	Low	Few	Traditional		
V13	Tembode/Panvel	No	2000	At @4km from Panvel	No	Low	Few	Traditional		
V14	Kamote /Panvel	Kamote, Jui, Navpada	2000	At @4.5 km from Panvel	Yes	Low	Few	Traditional		
V15	Asudgaon/Panvel	Hanjanwada, Katkarwadi, Asudgaon, pada	2500	At @3 km from Panvel	No	Low	Few	Traditional		
V16	Kalundre/Panvel	Bingari pada, Kalundre	2000	At @ 1 km from Panvel	No	Low	Few	Traditional		
V17	Karanjade/ Panvel	Vada, Pada	2000	2km from Panvel	Yes	Low	Few	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

4/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V18	<b>Vadghar/Panvel</b>	Vadghar, Chinchpada, Kopar, Vithalwadi	10,000	On Panvel - Uran Road at 2km from Panvel	Yes	Low	Few	Traditional	<b>VL5/</b> Vithal Rukhmai Temple - Vithalwadi, Chinchpada/	
V19	<b>Kopar/Panvel</b>	A part of Vadgar G.P	2,500	On Panvel - Uran Road at 3km from Panvel	Yes	Low	Few	Traditional		
V20	<b>Dapoli/Panvel</b>	Dapoli, Banghar pada	1500	On Panvel - Uran Road at 4km from Panvel	Yes	Low	Few	Traditional		
V21	<b>Pargaon, Dungi/Panvel</b>	Kohli, Pargaon, Dungi, Pada	3000	On Panvel - Uran Road at 4km from Panvel	No	Low	Few	Traditional	<b>VL6/</b> Water body - Pargaon/	
V22	<b>Pargaon/</b>	Pargaon & Dungi has 1 G.P	3000	At @ 4 km from Panvel	No	Low	Few	Traditional		
V23	<b>Vaghivali/Panvel</b>	No	600	At @ 12 km from Panvel	No	Low	None	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

5/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V24	<b>Targar/Panvel</b>	Kombadbuje, Mouha, Targar	1000	At @10km from Panvel	No	Low	Few	Traditional	<b>VL4</b> /Shankar Mandir, Targarhar	
V25	<b>Ulwe/Panvel</b>	Ulwa, Ganeshpuri	2500	At @6km from Panvel	No	Low	None	Traditional		
V26	<b>Sonkhar/Panvel</b>	An area of Land reserved by CIDCO	No	At @ 10 km from Panvel	No	None	None	None		
V27	<b>Bombavi/Panvel</b>	A part of Kunde Wahal G.P	800	At @ 6 km from Panvel	No	Low	Few	Traditional		
V28	<b>Kunde Wahal /Panvel</b>	Bombavi pada, Kunde- wahal, Bombavi- Kohli wada	2000	On Panvel - Uran Road at 7km from Panvel	No	Low	Few	Traditional	<b>VL8</b> /Kanoba Temple - Kunde Wahal	

## 1.6 Summary of Survey of Villages in the Project Area

6/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V29	<b>Manghar/Panvel</b>	Mangar, Mosava, Patnoli, Nawushi, Bhelwadi, Ghavada	2000	At @ 5.5 km from Panvel	Yes	Low	Few	Traditional		
V30	<b>Wahal/Panvel</b>	Wahal, Bhavan, Dongri, Jawla, Morave	8500	At @ 10.5 km from Panvel	No	Low	Few	Traditional	VL7/Lingeswar Mandir-Wahal	
V31	<b>Padeghar/Panvel</b>	This is another name for Bombavi Pada, (Refer to V27)	800	At @ 6 km from Panvel	No	Low	Few	Traditional		
V32	<b>Khar Kopar/</b>	This is an area proposed by CIDCO for a Railway Stn. Near Gavan	1000	At @ 15 km from Panvel	No	Low	Few	Traditional		
V33	<b>Gavan /Panvel</b>	Kopar, Gavan, Shilghar, Shivaji nagar, Bhel pada	4000	At @ 10km from Panvel	Yes	Medium	Few	Mixed		
V34	<b>Jasai /Uran</b>	Ekatghar, Ranjan pada, Surum pada, Railway Colony	8000	At @ 10km from Uran	Yes	Medium	Few	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

7/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V35	Chirle /Uran	Chirle Gaothan, Jambul Pada, Katkar Wadi	1800	At @16km from Uran	Yes	Low	None	Traditional		
V36	Nhava /Panvel	Khadi- 3 Pada, Nhava village,	920	At @ 15km from Panvel	Yes	Low	Few	Traditional		
V37	Nhava /Panvel	T.S Rahman	1000	At @ 15km from Panvel	Yes	High	Many	Mixed	VL9/Marine Museum, VL10/Anchorage Bunglow, VL11/Fatima Banu Hospital, VL12/Training Ship Rehamaan, VL13/Sagaresh Suites, VL 14/Nhava Tank	 
V38	Sheva, (Navin Sheva)/Uran	This is a Village shifted from the JNPT area	2000	At @7km from Uran	Yes	High	All	Resettled Village which existed at the present Sheva port area		

## 1.6 Summary of Survey of Villages in the Project Area

8/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V39	<b>Sonari/Uran</b>	Karal pada, Savarkar, Sonari	5000	At @6 km from Uran	Yes	Medium	Few	Traditional		
V40	<b>Savarkhar</b>	G.P at Karal	400	At @7 km from Uran	Yes	Low	Few	Traditional		
V41	<b>Sonari PT./Uran</b>	Land Reserved for JNPT	No	At @7 km from Uran	No	None	None	No		
V42	<b>Jaskhar/Uran</b>	No	3000	At @7 km from Uran	No	Low	Few	Traditional		
V43	<b>Chirle /Uran</b>	Same as V35								

## 1.6 Summary of Survey of Villages in the Project Area

9/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V44	<b>Belondakhar/Uran</b>	Dadar Pada, Vaishvi	2000	At @13 km from Uran	No	Low	Very Few	Traditional		
V45	<b>Muthe Khar/Uran</b>	Dutum	2000	At @11 km from Uran	No	Low	Few	Traditional		
V46	<b>Port/Uran</b>	Reserved Area		At @15 km from Uran	No	High				
V47	<b>Karal/Uran</b>	Karal & savarkar has 1 G.P	500	At @7 km from Uran	Yes	Low	Few	Traditional		
V48	<b>Pagote /Uran</b>	No	2500	At @7.5km from Uran	Yes	Low	Few	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

10/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V49	Panje/Uran	No	1245	At @5km from Uran	No	Low	Few	Traditional		
V50	Funde/Uran	No	1000	At @4.5km from Uran	Yes	Low	Few	Traditional		
V51	Nav Ghar /Uran	Kundegao, Navghar, Navghar Pada	3000	At @9km from Uran	Yes	Low	Few	Traditional		
V52	Dongri/Uran	No	1200	At @5km from Uran	No	Low	Few	Traditional		
V53	Bhendkhal /Uran	No	2700	At @5km from Uran	Yes	Low	Few	Traditional		

## 1.6 Summary of Survey of Villages in the Project Area

11/11

Village Ref. No.	Village Name/Taluka	Gaothan	Population (approx)	Village Proximity	Pucca Road	Level of R.C.C Construction	Slabs above General roofscape	Significant Typology	Common Reference No./ Heritage Identification	Images
V54	<b>Boripakhadi/Uran</b>	Bori, Kumbarwada	6000	With in Uran Muncipal limits	Yes	High	Many	Mixed		
V55	<b>Kaladhonda/Uran</b>	Kot	5000	With in Uran Muncipal limits	Yes	High	Few	Mixed		
V56	<b>Chanje/Uran</b>	Karanje, Mulekhand, Kondri, Kasawle, Balai, Kotgaon	18000	At @4km from Uran	Yes	Medium	Few	Traditional		
V57	<b>Nagaon/Uran</b>	Phirwadi	2000	At @2.5km from Uran	Yes	High	Many	Traditional	<b>VL16</b> /Muquimshababa Dargah, Phirwadi, <b>VL17</b> /Tungekar House, Phirwadi	
V58	<b>Ranwad, Kegaon /Uran</b>	Vinayak, Dongarali, Kateali, Vanvati, Aveda, Ambelwadi, Bandilwadi, Bazar peth, Kharkhand, Devli, Dhanda	7000	At @2km from Uran	Yes	Medium	Few	Traditional	<b>VL15</b> /Vinayak Mandir, Kegaon	

## Chapter 2.0

### Listing and Grading

#### 2.1 Area wise Index of the Listed Structures and Sites

Area- A- Villages

Area- B- Panvel

Area- C- Uran

#### A] Villages

Card No.	Common Reference No	Map No	Map Reference	Name of Property
1	VL 1	2	V2	Kedarnath Mandir, Owe Camp
2	VL 2	2	V3	Talav at Taloja, Panchnand
3	VL 4	2	V24	Shankar Mandir, Targhar
4	VL 5	2	V18	Vitthalwadi Mandir, Chinchpada, Vadghar
5	VL 6	2	V22	Talav at Pargaon
6	VL 7	2	V30	Lingeshwar Mandir, Wahal
7	VL 8	2	V30	Kanoba Mandir, Kunde wahal
8	VL 9	2	V36	Marine Museum, Nhava
9	VL 10	2	V36	Anchorage Bungalow, Nhava
10	VL 11	2	V36	Fatima Banu Hospital, Nhava
11	VL 12	2	V36	Training Ship Rahaman, Nhava
12	VL 13	2	V36	Sagaresh Suites, Nhava
13	VL 14	2	V36	Nhava Tank, Nhava
14	VL 15	2	V59	Vinayak Mandir, Kegaon
15	VL 16	2	V58	Muquimshababa Dargah, Phirwadi, Nagaon
16	VL 17	2	V58	Tungekar House, Phirwadi, Nagaon
17	VL 18	2	V2	Vitthal Rakhumai Mandir, Owe
18	VL 19	2	V2	Jami Masjid, Owe

#### B] Panvel

Card No.	Common Reference No.	Map No.	Map Reference	Name of Property
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#### Talavs and Surroundings

19	PL 1	3	G10	Wadale Talav
20	PL 2	3	F9	Ballareshwar Mandir
21	PL 3	3	G9	Rameshwar Mandir
22	PL 4	3	H9	V K High School
23	PL 5	3	H9	Lingayat Samadhis
24	PL 6	3	G9	'Lakshmi Ratan', Banthia House, Wadale Talav
25	PL 7	3	F7	Krishnale Talav

26	PL 8	3	F7	Krishneshwar Mandir
27	PL 9	3	E8	Devale Talav
28	PL10	3	E8	Pir Karamali Shah Dargah
29	PL 11	3	E8	Jalal Shah Baba Dargah
30	PL 12	3	E8	Panvel Municipal Council
31	PL13	3	E6	Lendale Talav, Patel Mohalla
32	PL 14	3	E6	Jami Masjid, Patel Mohalla
33	PL 15	3	D6	Mulla House, Patel Mohalla
34	PL 16	3	H5	Israel Talav
35	PL 17	3	H5	Jewish Burial Ground
36	PL 18	3	H5	Seth Lakshmidas Bhaskar High School

### Bazaar Peth

37	PL 19	3	F6	Beth El Synagogue, Bazaar Peth
38	PL 20	3	G5	Mominpada Masjid
39	PL 21	3	G5	Ahmed Baig House, Bazaar Peth
40	PL 22	3	F6	Daar-ul-Imarat, Bohri Masjid
41	PL 23	3	F6	Esmail Manzil, Bazaar Peth
42	PL 24	3	E7	Samel House, Bazaar Peth
43	PL 25	3	F6	Motilal Banthia House, Bazaar Peth
44	PL 26	3	E7	Balumiyan Patel House, Maulana Azad Chwk

### Sadashiv Peth

45	PL 27	3	F8	Bapat Wada, Tilak Road
46	PL 28	3	F8	Gulve Wada, Tilak Road
47	PL 29	3	F8	Ratan Talkies
48	PL 30	3	F8	Shri Ramdas Maruti Mandir, Tilak Road
49	PL 31	3	F8	'Radha Hari Niwas', Patwardhan Wada, Tlk Rd
50	PL 32	3	F8	Shedge Wada, Tilak Road
51	PL 33	3	F9	Sahastrabuddhe Wada, Tilak Road
52	PL 34	3	F9	Puranik Wada, Tilak Road
53	PL 35	3	F9	Dhootpapeshwar Factory
54	PL 36	3	F8	Panvel Sutika Gruh
55	PL 37	3	F8	Old Post Office

### Kapad Galli and Shivaji Road

56	PL 38	3	F7	Shri Ram Mandir, Shivaji Road
57	PL 40	3	F7	Jain Mandir, Kapad Galli
58	PL 41	3	F7	Jain Upashray, Kapad Galli
59	PL 42	3	F7	Siddhi Vinayak Mandir, Joshi Aali
60	PL 43	3	F7	Sadrani House, Joshi Aali
61	PL 44	3	F7	Vinayak Shankar Patwardhan House, Shivaji Road
62	PL 46	3	G8	Prabhakar Raje House, off Shivaji Road

### Bundar Road and Gadhi River

63	PL 47	3	D8	Patkar Wada, Bundar Road
64	PL 48	3	D8	Munot Wada, Bundar Road
65	PL 49	3	C8	Fazalabhai Bhojabhai House, Bundar Road
66	PL 50	3	B8	Diwani Nyayalaya, Bundar Road

67	PL 51	3	A9	Panvel Bundar
68	PL 52	3	E4	Uran Bridge
69	PL 53	3	E5	Ekvira Devi Mandir, Koliwada
70	PL 54	3	E5	Gadhi River Front, Koliwada

#### **New Panvel**

71	PL 55	4	H2	Maruti Mandir, Podi, New Panvel
72	PL 56	4	E14	Khandeshwar Talav, Khanda
73	PL 57	4	E14	Rameshwar Mandir, Khanda
74	PL 58	4	E10	Girija Bhuvan, Khanda

## **C] Uran**

Card No.	Common Reference No	Map No.	Map Reference	Name of Property
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#### **Deulwadi and Extended Surroundings**

75	UN 1	5	F3	Vitthal Mandir
76	UN 2	5	F3	Sangameshwar Mahadev Mandir
77	UN 3	5	F3	Urnavati Devi Mandir
78	UN 4	5	F3	Vitthal Rakhumai Mandir
79	UN 5	5	F3	Balaji Mandir
80	UN 6	5	F4	Datta Mandir
81	UN 7	5	F4	Hanuman Mandir
82	UN 8	5	F4	Ganesh Mandir
83	UN 9	5	F4	Lakshmi Narayan Mandir
84	UN 10	5	G4	Ram Mandir
85	UN 11	5	F4	Bimala Talav

#### **Masjid Mohalla**

86	UN 12	5	G5	Jama Masjid, Uran
87	UN 13	5	G4	Havabibi Hospital
88	UN 14	5	G5	Tungekar Manzil
89	UN 15	5	G5	Esmail Bhajji House
90	UN 16	5	G4	Mukri House
91	UN 17	5	G5	Mukri manzil
92	UN 18	5	G5	Thakur House
93	UN 19	5	G4	Moosa Manzil
94	UN 20	5	G5	Citizen High School
95	UN 21	5	G4	Bakshi House
96	UN 22	5	G4	Nerekar House

#### **Vani Aali**

97	UN 23	5	F4	Kanya Shala
98	UN 24	5	F4	Jain Satsang
99	UN 25	5	F4	'Bhagwan Bhavan', Sarvaiya House

### **Bhivandiwala Estate**

100	UN 26	5	E3	Bhiwandiwala Estate, Bldg No.1
101	UN 27	5	E3	Bhiwandiwala Estate, Bldg No.2
102	UN 28	5	E3	Bhiwandiwala Estate, Bldg No.3
103	UN 29	5	E3	Bhiwandiwala Estate Gate

### **Uran- Mora Road**

104	UN 31	5	G3	Rice Mill, Uran Mora Road
105	UN 32	5	F4	Government Dispensary
106	UN 33	5	E9	Aziz Water Works No.1
107	UN 34	5	C9	Salt Commissioner's Residence
108	UN 35	5	D12	Salt Commissioner's Office
109	UN 36	5	C14	Bhawara Masjid
110	UN 37	5	C15	Bhawara Talav, (Garden Tank)
111	UN 38	5	C15	Ganesh Mandir, Uran Mora Road
112	UN 39	5	C17	Ekvira Devi Mandir, Uran Mora Road
113	UN 40	5	C20	Custom's Chowki, Mora
114	UN 41	5	C20	Mora Pier
115	UN 42	5	A20	Umrigar Agiyari, Mora

### **Other**

116	UN 43	5	G4	Church of our Lady of Purification
117	UN 44	5	C7	Shekhar Mhatre House, Boripakhadi
118	UN 45	5	E3	Municipal Council Building

### **Note:**

The structure Numbers VL 3, PL 39, PL 45 and UN 30 have been deleted from the list as they have been demolished since the last report.

## 2.2 List of Base Maps

- |           |   |
|-----------|---|
| Map No.1  | Project Area Map  |
| Map No. 2 | Base map of identified structures and sites in Villages |
| Map No.3  | Base Map of Panvel                                      |
| Map No. 4 | Base Map of New Panvel                                  |
| Map No. 5 | Base Map of Uran  |

## 2.3 Criteria for Grading

### 2.31

The following criteria as laid down in the Heritage Regulations for Greater Bombay, 1995 have been followed.

Grade	Definition	Objectives
I	Heritage Grade I comprises of buildings and sites of national or historical importance, embodying excellence in architectural style, design, technology and material usage; they may be associated with a great historical event, personality, movement or institution. They have been and are the prime landmarks of the city	Heritage Grade I richly deserves careful preservation
II	Heritage Grade II (A & B) comprises of buildings, regional or local importance, possessing special architectural or aesthetical merit, cultural or historical value, though of a lower scale than Heritage grade I. They are local landmarks, contributing to the image and identity of the city. They may be the work of master craftsmen, or may be models of proportion and ornamentation, or design to suit particular climate.	Heritage Grade II deserves intelligent conservation
III	Heritage Grade III comprises of buildings, and precincts of importance for townscape; they evoke architectural aesthetic or sociological interest though not as much as in Heritage Grade II. These contribute to determine the character of the locality, and can be representative of lifestyle of a particular community or region and, may also be distinguished by setting on a street line, or special character of the façade and uniformity of height, width and scale.	Heritage Grade III deserves protection of unique features and attributes.

**Grade I (Talav): See 2.322 below**

### 2.32 Application of the criteria to the project area

The following considerations were applied to the project at hand:

#### 2.321 The importance of local history

Even though the towns of Panvel and Uran have not been historically in the forefront, or the seats of rulers in the Konkan region, structures associated with local history and local memories are deemed to be worthy of conservation.

#### 2.322 Manmade Talavs

The region abounds with manmade talavs. In most cases, they form sacred sites as well, i.e. they are associated with a place of worship (of different faiths). The Talavs are important public open spaces, especially in dense towns like Uran and Panvel. They perform multiple roles like religious, social and cultural, as also ecological and environmental, besides having a remarkable potential for being recreational foci. The principal threat to the Talavs is the likelihood of being reclaimed. This characteristic combination of Talav and religious site is worthy of preservation. In order to preserve the valuable open space and promote their cleaning up and maintenance, and to enhance their recreational potential, they have been assigned Grade I (Talav). These have been categorised separately from other Grade I structures that have been identified using norms laid down in the Heritage Regulations for Greater Bombay, 1995, as indicated in 2.31 above.

### **2.323 Religious places in the Konkan**

These form non-monumental, privately built places of worship with typical Konkan style timber frame construction with sloped roofs, detailed with open fronts of TW framework with infill of vertical MS rod grills. This typology has emerged out of local materials, craftsmanship and climate. This typology cuts across religious lines and is considered worthy of preservation. The aesthetic of such places of worship is rapidly being replaced by poorly designed concrete (multi-storey) structures in the name of 'Jirnoddhar' or 'Tamir'. This typology, when encountered was given special consideration.

Also of note are the large variety of religious structures like temples with stone masonry and Peshwahi style shikharas, or mosques and tombs with stone masonry and domes. Curiously, in a couple of examples a combination was found to be used.

### **2.324 Domestic Architecture**

Mainly three types of domestic architecture are present. These typologies include:

1. Wadas, or courtyard houses with timber frame construction, typifying a particular way of life.
2. Muslim houses with front verandahs and highly ornate neo-Baroque features on facades, sometimes combined with vernacular features in timber.
3. Colonial Bungalows adapted to a local lifestyle.

Identified structures conforming to these typologies were considered worthy of preservation.

## **2.4 Summary of Grading (Identified Sites in the Project Area)**

### **2.41 Identified Sites**

Total list cards:	118
Grade I	3
Grade I (Talav)	11
Grade II A	26
Grade II B	19
Grade III	59

### **2.42 Villages**

Total list cards:	18
Grade I	2
Grade I (Talav)	3
Grade II A	2
Grade II B	7
Grade III	4

### **2.43 Panvel**

Total list cards:	56
Grade I (Talav)	6
Grade II A	15
Grade II B	7
Grade III	28

### **2.44 Uran**

Total list cards:	44
Grade I	1
Grade I (Talav)	2
Grade II A	9
Grade II B	5
Grade III	27

## 2.5 Abbreviations for the Criteria (Value Classification) for listing of structures and sites

<b>Value Description</b>	<b>Abbreviation</b>
Archeological	Arc
Architectural (Significant architectural construction or detailing)	Ar
Cultural	Cul
Economic History	Eco
Event (Association with well known persons or events)	Ev
Group (Group of buildings of a distinct architectural design or style/ way of life/ sociological interest)	Grp
Historical (National, Regional, Local)	His
Individual (Uniqueness, first of its kind)	Ind
Landmark (Including Important for Image of city)	Lan
Locational	Loc
Occupational (Association with special occupation)	Occ
Open Spaces (Integrally planned with their associated areas/ potential to be areas of recreation)	OS
Ornamental (Use of architectural ornamentation)	Orn
Period (Unique use of design or ornament or type of a building, reflecting a period)	Per
Recreational	Rec
Scenic Beauty	Scn
Sculptural	Scu
Social History	Soc
Technological (Representing unique technologies)	Tec
Urban Design Values (Component of good urban design)	UD
Waterfront	Wat

## 2.6

### Summary of Value Classification and Grading of the Identified Structures and Sites

## Summary of Value Classification and Grading of Identified structures and Sites

### Area B- Panvel

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
PL 1	<b>Wadale Talav</b>	c.1740	Municipal Council	Water body	Cul, His(reg), Rec, Wat, OS, Scn, Grp	<b>Neglected</b>	<b>I Talav</b>	Largest talav in Panvel, skirting NH4, associated and approached from Ballareshwar and Rameshwar temples with steps. Ecological importance.
PL 2	Ballareshwar Mandir	c.1725	Ballareshwar Ramji Samstha	Religious	Ar, Cul, Grp, Per, His(loc), Orn, Lan	<b>Fair</b>	<b>II A</b>	Situated along Wadale talav, in stone masonry, in Peshwahi style; also Nandi porch, Deepstambha in stone. Incongruous mandapas were added later
PL 3	Rameshwar Mandir	19 <sup>th</sup> century	Trust	Religious	Cul, Ar, Grp	<b>Fair</b>	<b>III</b>	Situated along Wadale talav, in stone masonry, under a huge Peepul tree. Steps lead to the Talav.
PL 4	V. K. High School	1919	Konkan Edu Society	School	Ar, Soc, Grp	<b>Good</b>	<b>III</b>	Symmetrical, arcaded front with verandah, decorative balustrade on upper flr, TW sloped roof.
PL 5	Lingayat Samadhi	C.1914	Lingayat Community	Religious	His(loc), Soc, Cul, Scu, Grp	<b>Neglected</b>	<b>II A</b>	Cenotaphs in Rajasthani style of good sculptural quality. View of V K School grounds, Wadale talav
PL 6	'Lakshmi Ratan', Banthia House, Wadale Talav	C.1910	Virendra Banthia	Residential	Ar, Per, Grp	<b>Good</b>	<b>II B</b>	Colonial bungalow in two storey, with a porch and an internal court, situated along Wadale talav. Good timber constructional details.
PL 7	<b>Krishnale Talav</b>	c.1880	Municipal council	Water body	Cul, His(loc), Rec, Wat, OS, Scn, Grp	<b>Neglected</b>	<b>I Talav</b>	Situated in the heart of commercial district. The talav is associated with Krisneshwar Mandir. Surrounded by informal market streets.
PL 8	Krishneshwar Mandir	1875	Trust	Religious	Cul, His(loc), Ar, Per, Grp	<b>Poor</b>	<b>II A</b>	Along Krishnale talav, Main temple in Peshwahi style with a TW mandapa in Konkan style. Nandi porch. Deepstambha in stone, Banyan tree in front
PL 9	<b>Devale Talav</b>	18 <sup>th</sup> century	Municipal council	Water body	Wat, Grp, Scn, Cul, Rec, OS,	<b>Fair</b>	<b>I Talav</b>	Well maintained talav forms an impressive foreground to the Karam Ali Shah Dargah.
PL 10	Pir Karamali Shah Dargah	1747	Karamalishah Dargah Trust	Religious	His(loc), Grp, Cul, Ar, Lan	<b>Good</b>	<b>II A</b>	In Monumental style, along with Dewale talav is an impressive landmark.
PL 11	Jalal Shah Baba Dargah	19 <sup>th</sup> century	Karamalishah Dargah Trust	Religious	Cul, Grp, Loc	<b>Fair</b>	<b>III</b>	Small dargah, situated in a roundabout along Devale talav, with timber roof on brick piers.
PL 12	Panvel Municipal Council	1951	Municipal Council	Local admin.	His(loc), Per, Grp, Lan	<b>Good</b>	<b>III</b>	Situated along Devale talav, façade has Art Deco features. The Municipality is 150 years old.

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
PL 13	Lendale Talav, Patel Mohalla	Not Known	Municipal Council	Water body	Cul, Rec, Scn Wat, OS, Grp	Neglected	I Talav	Situated in the heart of Patel Mohalla, approached by steps from the Jami Masjid. Views of the hills.
PL 14	Jami Masjid, Patel Mohalla	c.1680	Jami Masjid, Panvel, Trust	Religious	His(loc), Grp, Cul, Ar, Lan,	Good	II A	Situated along Lendale talav, has a domed prayer hall in ashlar, arcaded verandah in the front.
PL 15	Mulla House, Patel Mohalla	c.1750	H.M. Mulla	Residential	Ar, Per, Orn, Grp	Fair	III	Town house in timber const with a front verandah and a backyard. Decorative columns and brackets.
PL 16	Israel Talav	c.1862	Municipal council	Water body	Wat, OS, Grp, Rec, Scn	Neglected	I Talav	Situated along NH-4, rectangular in shape, with steps on 3 sides. Disassociated from the town.
PL 17	Jewish Burial Ground	c. 1870	Community	Religious	Cul, Grp, Soc	Neglected	II A	It has old and new tombstones with inscriptions in 3 languages, Marathi, Hebrew and English.
PL 18	Seth Laxmidas Bhaskar High School	c. 1860	Nutan Guj vid. samiti	School	Grp, Ar, Per, His (loc)	Poor	III	Low rise, articulated pilastered bays, decorative TW columns with moulded stone base in front verandah.
PL 19	Beth El Synagogue, Bazaar Peth	1849	Community	Religious	Cul, Ar His(reg), Per	Good	II A	Non-monumental, Konkani style shrine with timber roof. Double ht interior space with mezzanine, excellent religious furniture.
PL 20	Mominpada Masjid, Bazar Peth	c.1890	Yakub Baig trust	Religious	Cul, Ar, Per, Orn, Lan	Good	II B	Non monumental, Konkani style prayer hall with timber roof, fronted by arcaded verandah, stucco decorations.
PL 21	Ahmed Baig House, Bazaar Peth	c.1880	AhmedYakub Baig trust	Residential comm.	Ar, Per	Poor	III	A Wada with a front courtyard. Passage on first floor turns to become a balcony that projects on street.
PL 22	Daar-ul-Imarat (Bohri Masjid), Bazar Peth	20 <sup>th</sup> century	Dawoodi Bohra Jamat	Residential	Ar, Per, Orn	Good	III	Street façade with pilastered bays and baroque details. Shops below, residence of the clergy above.
PL 23	Esmail Manzil, Bazaar Peth	1947	Ownership flats	Residential comm.	Ar, Per	Fair	III	Art deco styled apartment block, 4 storey high. Façade, grills, handrail, balusters and fixtures in Art Deco.
PL 24	Samel House, Bazaar Peth	c.1910	Rajeev Samel	Residential comm.	Ar, Per	Good	III	Town house in timber frame construction. A Pedhi on the ground floor and residence above.
PL 25	Motilal Banthia House, Bazaar Peth	c.1910	Motilal Banthia	Residential comm.	Ar, Per	Fair	III	Town house in timber frame const. Shops on the ground floor, residence above. Paintings on ceiling.
PL 26	Balumiyan Patel House, Maulana azad Chowk	1945	Patel family	Residential	Ar, Per, Orn	Fair	III	A two storey town house with timber sloped roof having a prominent street frontage. Arcaded front verandah and ornamental grills are main features.

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
PL 27	Bapat Wada, Tilak Rd	1720	Yashwantrao Bapat	Residential	His(reg), Ar Per, Soc, Orn	Poor	II B	The largest Wada in Panvel with internal courts, 100 tenants, a temple. Carved columns and brackets.
PL 28	Gulve Wada, Tilak Rd	19 <sup>th</sup> century	Gulve Family		Ar, Per,	Poor	III	A two storey town house in exposed timber frame construction with a front yard.
PL 29	Ratan Talkies, Tilak Road	1937	Banthia Family	Cinema Theatre	Ar, Per	Neglected	III	Art Deco elements on façade.
PL 30	Shri Ramdas Maruti Mandir, Tilak Rd	1916	Trust	Religious	Cul, Ar, Per	Good	II A	Non monumental temple in Konkan style timber architecture and MS rod jaali work, stone arches for openings.
PL 31	'Radha Hari Niwas', Patwardhan Wada, Tilak Rd	c.1850	Patwardhan family	Residential	Ar, Per, His(loc)	Fair	II A	Two storey Wada with excellent timber construction, built around 2 courts. Passage on first floor turns into a balcony overlooking the street.
PL 32	Shedge Wada, Tilak Rd	c.1750	Sampat Anant Shedge	Residential comm.	Ar, Per	Fair	II B	A part two storey Wada in timber construction, with a front court. Passage on first floor turns into a balcony overlooking the street.
PL 33	Sahastrabuddhe Wada, Tilak Rd	c.1900	Sahastrabuddhe family	Residential	Ar, Per	Good	III	A two storey town house in exposed timber frame construction with a backyard
PL 34	Puranik Wada, Tilak Rd	1938	Puranik family	Residential	Ar, Per	Good	III	A two storey town house in timber frame construction. The façade is in the RCC in Art Deco style.
PL 35	Dhootpapeshwar Factory	1872	DP Ayurvedic Trust	Industrial	Eco, Occ, His(reg), Ev	Fair	III	Stone masonry and timber structures, many parts have been demolished.
PL 36	Panvel Sutika Gruh, Sadashiiv Peth	1928	Trust	Healthcare	Ar, Occ, Per, Soc	Fair	III	L shaped block with brick and timber construction. Projecting Corridors on brackets.
PL 37	Old Post Office, Sadashiv Peth	c.1950	Leased to Central Govt	Public	Ar,Occ, Soc, Lan, Per	Fair	III	Brick and timber bldg of two storey, fronted by TW framed verandahs.
PL 38	Shri Ram Mandir, Shivaji Rd	c.1680	Pardeshi family	Religious	His(loc), Cul, Ar, Per	Fair	II A	Non monumental temple in Konkan style timber frame and MS rod jaalis, front entrance court with a Maruti pavilion.
PL 39	Virupaaksha Mandir, Shivaji Rd (Deleted from list after demolition since last report)							

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
PL 40	Jain Mandir, Kapad Galli	c.1900	Shwetambar Jain Sangh	Religious	Cul, Per, Ar, Lan	Good	II A	Non monumental temple in timber frame in 2 storey, shikhara in stone, part of streetscape of Kapad Galli
PL 41	Jain Upashray, Kapad Galli	c.1900	Shwetambar Jain Sangh	quasi religious	Cul, Per, Ar	Good	III	Timber frame structure in two storey, along with the Jain temple, part of streetscape of the Kapad Galli
PL 42	Siddhi Vinayak Mandir, Joshi Aali	19 <sup>th</sup> century	Trust	Religious	Cul, Per, Ar	Fair	III	Timber roofed temple over an ancient and significant shrine
PL 43	Sadrani House, Joshi Aali	1940	Mahesh Sadrani	Residential	Ar, Per	Fair	III	Art Deco styled two storey bungalow
PL 44	V.S. Patwardhan House, Shivaji Rd	1948	Vinayak S. Patwardhan	Residential	Ar, Per,	Fair	III	Three storey, TW frame structure, with front balcony, Staggered sitting on a turning street.
PL 45	Hanuman Mandir, Shivaji Rd <b>(Deleted from list after demolition since last report)</b>							
PL 46	Prabhakar Raje House, off Shivaji Rd	1940	Prabhakar Raje	Residential	Ar, Per	Good	III	Single storey town house with TW frame and front verandah and a backyard.
PL 47	Patkar Wada, Bundar Rd	1940	Sitaram Anant Patkar	Residential	Ar, Per	Poor	III	A large town house with a Wada like front verandah and a front court
PL 48	Munot Wada, Bundar Rd	20 <sup>th</sup> century	C. H. Munot	Old PWD office	Eco, Per	Poor	III	Colonial town house fronting two roads with an internal court. In poor condition.
PL 49	Fazalbhaji Bhojabhai House, Bundar Road	20 <sup>th</sup> century	Fazalbhaji Bhojabhai	Residential	Ar, Per	Poor	III	Town house in timber frame construction with a front court
PL 50	Diwani Nyayalaya, Bundar Rd	1878	State PWD	Judicial	Ar, Per, Ind	Good	II B	Stone masonry structure in PWD style with timber roof. Arched openings.
PL 51	Panvel Bundar		Leased to Marine academy	Open space, academy	His(reg),Wat, OS, Rec, Scn	Fair	II A	Site of the ancient but defunct Bunder of importance to maritime trade in the region in past.
PL 52	Uran Bridge	19 <sup>th</sup> century	PWD	Bridge	Ind, Per, His (loc)	Fair	II A	Stone masonry arched bridge, across Gadhi river, linking Panvel to Vadghar on the way to Uran.
PL 53	Ekvira Devi Mandir, Koliwada	c.1850	community	Religious	Ar, Cul, Per	Fair	III	Non Monumental, Konkani style timber frame temple with a front porch. Brightly painted decorations.
PL 54	Gadhi Riverfront, Koliwada		Community	Fishing, Open space	OS, Wat, Soc, Rec, Scn	Poor	II A	The river front is approached from Koliwada, excellent views of the Uran bridge and opposite hills

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
PL 55	Maruti Mandir, Podi, New Panvel	19 <sup>th</sup> century	community	Religious	Cul, Ar, Per, Orn	Good	II A	Non monumental temple in Konkan style timber frame and MS rod jaalis, carved columns and brackets in timber.
PL 56	Khandeshwar Talav, Khanda, New Panvel	Not Known	CIDCO	water body	Cul, Wat, OS, Rec, Scn, Grp	Fair	I Talav	Large Talav, skirting the NH-4, besides an ancient temple. Steps leading to talav on a small section.
PL 57	Khandeshwar Mandir, Khanda, New Panvel	Not Known	community	Religious	Cul, Ar, Grp	Good	II B	Besides the above talav, a small temple in stone masonry, pyramidal shikhara. Stone Deepstambha and a Banyan tree in front.
PL 58	Girija Bhuvan, Khanda, New Panvel	1913	DP Ayurvedic Trust	Residential	Ar, Per, Ev, Orn	Neglected	II B	Palatial mansion with classical detailing, built by Puraniks, historically linked with Dhootpapeshwar

## Summary of Value Classification and Grading of Identified structures and Sites

### Area C - Uran

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
UN 1	Vitthal Mandir, Deulwadi	1850	Phatakfamily, Mumbai	Religious	Cul, Grp, Ar, Per	Fair	III	Stone masonry shrine with masonry dome, mandap in timber frame construction with sloped roof.
UN 2	Sangameshwar Mahadeo Mandir, Deulwadi	C.1860	Sangameshwar Trust	Religious	Cul, Grp, Per	Good	III	Masonry structure with original shrine and masonry dome, deepstambha in front. Mandap added later.
UN 3	Uranavati Mandir, Deulwadi	1860	Koli Samaj Mora	Religious	Cul, Grp	Good	III	Temple totally renovated in RCC and original idol removed and kept outside under tree
UN 4	Vitthal Rakhumai, Mandir Deulwadi	1850	Parekh family Mumbai	Religious	Cul, Ar, Per, Grp, Orn	Good	II A	Timber frame structure with Mangalore tile roof with timber loft. Temple known for Palkhee twice a year
UN 5	Balaji Mandir, Deulwadi	1867	Shroff family Mumbai	Religious	Cul, Grp	Good	III	Stone masonry construction with flat roof after renovation
UN 6	Datta Mandir, Deulwadi	1926	Koli Samaj, Mora	Religious	Cul, Grp	Good	III	Renovated with modern finishes.
UN 7	Hanuman Mandir, Deulwadi	1870	Chavathe, Uran	Religious	Cul, Grp, Ar, Per	Good	II A	Mangalore tile roofing over timber frame and brick masonry composite construction
UN 8	Ganesh Mandir, Deulwadi	1870	Paudwal, Uran	Religious	Cul, Grp, Ar, Per, Orn	Good	II A	Two storey temple in Konkani style timber construction, front door with rosewood carving.
UN 9	Lakshmi Narayan Mandir, Deulwadi	1870	Upadhye Family	Religious	Cul, Grp, Ar, Per	Fair	II A	Two storey temple in Konkani style timber construction. Ornamental brackets and sloping roof, opening on street
UN 10	Ram Mandir, Deulwadi	1877	Thakkar, Uran	Religious	Cul, Grp, Ar, Per	Good	II B	Two storey temple in Konkani style timber construction with court yard for public functions, timber pitched roof.
UN 11	<b>Bimala Talav</b>	1830	Municipal Council Uran	Water Body	Wat, OS, Cul, Rec, Grp, Scn	Good	<b>I Talav</b>	Large, scenic water body, constructed with stone from fort walls. Garden added on south and west.
UN 12	Jama Masjid, Masjid Mohalla	1850	Jama Masjid Uran Trust	Religious	Cul, Ar, Loc. Grp, Per, Orn, Lan	Good	<b>I</b>	Built using stone removed from old Portuguese fort, with timber roof. Excellent articulations in the interiors. Domatical extensions later.
UN 13	Havabibi Dispensary, Masjid Mohalla	1870	Tungekar Trust	Healthcare, residential	Ar, Per, Grp, Orn	Good	<b>II B</b>	Town house in baroque style and front verandah Gr. Fl. dispensary + res. On upper fl.

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
UN 14	Tungekar Manzil , Masjid Mohalla	C.1870	Tungekar Family	Residential	Ar, Per, Grp, Orn	Good	II B	Two storey town house with timber roof, verandah. Heavily ornamented, pilastered bays, Baroque style.
UN 15	Ismail Bhajji house, Masjid Mohalla	1885	Ismail Bhajji	Residential	Ar, Per, Grp, Orn	Good	II A	Two storey town house with timber roof, verandah. Heavily ornamented, pilastered bays, Baroque style
UN 16	Mukri House, Masjid Mohalla	C.1880	Mukri family	Residential	Ar, Per, Grp, Orn	Fair	II A	Two storey town house with timber roof, verandah. Heavily ornamented, pilastered bays, Baroque style
UN 17	Mukri Manzil, Masjid Mohalla	C.1870	Mukri Family Uran	Residential	Ar, Per, Grp	Fair	III	Two storey town house with TW frame and pitched roof, front verandah. Internal courtyard.
UN 18	Thakur Niwas, Masjid Mohalla	1875	Thakur Family Uran	Residential	Ar, Per, Grp	Good	III	Two storey town house with TW frame and pitched roof, front verandah. Internal courtyard.
UN 19	Moosa Manzil, Masjid Mohalla	1963	Khairuddin Trust	Residential	Ar, Per, Grp	Fair	III	Two storey town house with TW frame and balcony with external stair and a pitched roof.
UN 20	Citizen High School, Masjid Mohalla	1904	Trust	School	Ar, Per, Grp	Fair	III	Two storey structure with TW frame. Brick masonry and sloping roof , opening on street
UN 21	Bakshi House Masjid Mohalla	C.1885	Bakshi Family	Residential	Ar, Per, Grp, Orn	Good	II A	Two storey structure with TW frame. Brick masonry and sloping roof , verandah on street with high plinth
UN 22	Nerekar House, Muslim Mohalla	C.1890	Nerekar Family	Resi, commercial	Ar, Per, Grp, Orn	Good	II A	Two storey Town House with TW frame and sloped roof. Commercial establishments on the ground floor.
UN 23	Kanya Shaala, Vaani Aali	1910	Sarvaiya Family Trust	School	Ar, Per, Soc	Fair	III	Two storey town structure with TW frame and sloping roof , opening on street school started 1871
UN 24	Jain Satsang, Vaani Aali	1910	Sarvaiya Family Trust	Religious	Ar, Per, Cul	Fair	III	Two storey town structure with TW frame and sloping roof , opening on street & common wall
UN 25	Sarvaiya House, Vaani Aali	1910	Sarvaiya Family Trust	Residential	Ar, Per, Orn	Fair	III	Two storey town structure with TW frame and sloping roof , opening on street & common wall
UN 26	Bhivandiwala Estate Bulding no.1	c.1900	Bhivandiwala Family	Guest House	Ar, Per	Neglected	III	Building in the family estate, displays vernacular architecture in timber with verandahs, poor condition
UN 27	Bhivandiwala Estate Bulding no.2	c.1900	Bhivandiwala Family	Residential	Ar, Per	Fair	III	Building in the family estate, displays vernacular architecture in timber with verandahs, etc.
UN 28	Bhivandiwala Estate Bulding no.3	c.1900	Bhivandiwala Family	Office and stores	Ar, Per	Fair	III	Building in the family estate, displays vernacular architecture in timber with verandahs, etc.

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
UN 29	Bhivandiwala Estate Gate	c.1900	Bhiwandiwala Family	Gate	Scu	Poor	III	3 arched entrance gate to Bhivandiwala Garden Estate with masonry construction with iron gates
UN 30	Shah House, Uran Mora Road <b>(Deleted from list after demolition since last report)</b>							
UN 31	Rice Mill, Uran-Mora Road	C.1910	Naik Family	Industrial	Eco, Occ, Ar	Poor	III	Stone masonry structure with timber trusses and G I sheet roofing. Unique example of an industry.
UN 32	Government Dispensary, Uran Mora Road	1858	Municipal council Uran	Public	Ar, Soc, Loc	Fair	III	Stone masonry bldg. Single story, with Mangalore tile roofing, located in a roundabout on busy street.
UN 33	Aziz Water Works No.1, Uran-Mora Road	1940	Municipal Concil, Uran	Utility	Lan, His(loc)	Fair	III	Brick masonry structure with open well in front. Functioning water supply scheme. First in Uran.
UN 34	Salt Commissioner's Residence, Uran Mora Road	1858	Central Govt.	Residential not in use	Ar, Per	Neglected	III	Typical Colonial Bungalow with front verandah, pitch roof with ceiling in timber, with stores at back
UN 35	Salt Commissioner 's Office, Uran Mora Rd	1858	Salt Comm.	Office	Ar, Per	Good	III	Typical Colonial Structure with front verandah, composite timber and stone masonry, pitch roof
UN 36	Bhawara Masjid, Uran-Mora-Road	Not Known	Community	Religious	Cul, Ar, Per, Grp	Good	III	Associated with the garden tank, timber structure with a front courtyard.
UN 37	<b>Garden Tank, (Bhawara Talav) Uran-Mora-Road</b>	Not Known	Municipal Council, Uran	Water body	Wat, OS, Rec, Scn, Grp	Poor	I Talav	Constructed with stone retaining walls, steps leading to water, dargah on one side, excellent view of hill
UN 38	Ganesh Mandir, Uran-Mora Road	C.1930	F.H.&R.D. Siddhava	Religious	Cul, Ar, Loc	Good	III	Original temple covered with brick structure with semicircular arches. Stucco ornamentation.
UN 39	Ekveera Mandir, Uran-Mora Road	c.400	Community	Religious	Arc, His(reg), Cul	Fair	II A	Rock cut Buddhist Vihara, converted into a temple
UN 40	Custom's Chowki at Mora on Hill	1850	Customs	Chowki not in use	Ar, Loc, Eco	Poor	III	Typical Colonial Bungalow with front verandah, pitch roof with ceiling in timber, with stores at back
UN 41	Mora Pier	1936	Govt.	Public Transport	His(reg), Lan, Eco	Poor	III	Uran Mumbai sea route Jetty, with waiting hall in masonry and steel trusses. Historically imp.
UN 42	Umrigar Agiyari, Mora	1904	Trust	Religiuous	Ar. Cul, Per, Orn, Lan	Good	II B	Building with masonry walls and timber roof. Verandah with classical features on the frontage.

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
<b>UN 43</b>	The Church of our lady of purification	1850	Community	Religious	Ar, His(loc), Per, Cul, Lan	<b>Fair</b>	<b>II B</b>	Original Portuguese period church, rebuilt later. Main hall in timber construction.
<b>UN 44</b>	Shekhar Mhatre House, Boripokadi	1880	Shekhar Mhatre	Residential	Ar, Per	<b>Good</b>	<b>III</b>	Two storey timber, bk. masonry composite construction with verandah and slopping roof
<b>UN 45</b>	Municipal Council Building	C.1900	Municipal Council Uran	Adm.Bldg	Ar, Per, Orn	<b>Good</b>	<b>III</b>	Decorative columns and timber roof with mosaic flooring pattern

## Summary of Value Classification and Grading of Identified structures and Sites

### Area A - Villages

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
VL 1	Kedarnath Mandir, Owe camp	C.1960	community	Religious	Cul, Ar, Loc, Orn	Fair	II B	Relocated temple from Satara, non-monumental timber frame mandapa with a hipped timber roof. Masonry shikhara.
VL 2	Talav at Taloja Panchanan	Not known	Panchayat	Water body	Cul, Rec, Wat, OS, Scn	Poor	I Talav	A big talav in front of Jami Masjid. Also, a temple, a school, qabriatan and houses on 3 sides. Scenic beauty.
VL 3	Maruti Mandir, Kamothe <b>(Deleted from list after demolition since last report)</b>							
VL 4	Shankar mandir, Targhar	c.1850	community	Religious	Cul, Per	Neglected	III	Non-monumental temple with TW frame and mangalore tiled roof. A high plinth in stone.
VL 5	Vitthalwadi Mandir, Chinchpada, Vadghar	Shake 1854	Gaikwad family	Religious	Cul, Ar, Per	Fair	II B	Known as poor man's Pandharpur, use of stone arches and columns, shikhara and gateway are prominent on Panvel-Uran Rd. Striking use of yellow colour. Connected to the house with a connecting bridge.
VL 6	Talav at Pargaon	Not Known	Panchayat	Water body	Cul, Rec, Wat, OS	Fair	I Talav	Skirting the Panvel-Uran Road. Temple on the west side, rest two sides surrounded by houses, scenic value.
VL 7	Lingeshwar Mandir, Wahal	c.1947	community	Religious	Cul, Scn, Loc	Poor	III	A group of small temples in brick and concrete at the sea face, secluded in a scenic surrounding.
VL 8	Kanoba Mandir, Kunde vahal	1990	community	Religious	Cul, Scn, Loc	Poor	III	A concrete temple of great cultural imp. Situated at the ridge of a hill with scenic beauty, secluded.
VL 9	Marine Museum, Nhava	c.1890	SMYSWF	Public	His(national), Ar, Per	Good	I	A country mansion in timber and masonry construction. Front porch in classical details. India's oldest Maritime Museum.
VL 10	Anchorage Bungalow	20 <sup>th</sup> century	SMYSWF	Residential	Ar, Per	Good	II B	A longitudinal colonial style bungalow with long verandah and balcony facing a landscaped garden.
VL 11	Fatima Banu Hospital, Nhava	20 <sup>th</sup> century	SMYSWF	Healthcare	Ar, Per	Good	II B	Timber and masonry building. Octagonal portions with battlemented parapet evoke maritime imagery.
VL 12	Training Ship Rehman, Nhava	c.1890	SMYSWF	Institutional	His(national)Ar, Per, Orn, Lan	Good	I	Italianate palazzo like mansion with a Palladian front and two courtyles. Neo-Classical ornamentation on façade. India's first private maritime academy.

REF NO.	NAME OF PROPERTY AND LOCATION	DATE OF CONSTR	OWNERSHIP	USAGE	SIGNIFICANT VALUES	STATE OF PRESERVATION	GRADE	REMARKS
VL 13	Sagaresh suites, Nhava	1932	SMYSWF	Residential	Ar	Good	III	Row houses built on a contoured outcrop, supported on masonry buttresses, facing sea.
VL 14	Nhava Tank, Nhava	1917	SMYSWF	Water Body	Wat, OS, Rec, Ar	Fair	I Talav	A square tank with a minaret in each corner. A memorial chhatra and an ornamental gateway on axis
VL 15	Vinayak Mandir, Kegaon	c. 1753	Gharat Family	Religious	His(reg), Cul, Ar, Per	Good	II A	Garbhagriha in stone with a corbelled dome on squinches, mandapa in timber frame with brick infill, TW mezzanine floor. Situated along a small Talav.
VL 16	Muquimshababa Dargah, Nagaon	19 <sup>th</sup> century	Trust	Religious	Cul, Ar, Loc	Good	II A	Centralized tomb in stone masonry, with dome, surrounded by a verandah in TW frame. Front court with low level walls and stone seating
VL 17	Tungekar House, Phirwadi, Nagaon	c.1900	Adambhai Tungekar	Residential	Ar, Per, Orn	Poor	II B	A colonial Bungalow type with overhanging roof, internal court, baroque detailing on façade, painted TW ceilings.
VL 18	Vitthal Rakhumai Mandir, Owe	Late 19 <sup>th</sup> century	Mhatre Family	Religious	Ar, Per, Cul	Fair	II B	A temple connected to house with a bridge, also having a front courtyard approached from the village. A shrine in Konkani style, non monumental, Timber frame construction.
VL 19	Jami Masjid, Owe	1920	Trust	Religious	Ar, Per, Cul	Good	II B	A non monumental, brick and timber mosque with a front arcade facing a courtyard. Pilastered bays with arcaded openings.

## Chapter 3.0

# Analysis of significant heritage in the project area

## 3.1 Heritage Patterns in Panvel and Uran

- 3.11 Grading (Maps of Panvel, New Panvel and Uran)
- 3.12 Land use (Maps of Panvel, New Panvel and Uran)
- 3.13 Age of Buildings (Maps of Panvel, New Panvel and Uran)
- 3.14 Heights of buildings (Maps of Panvel, New Panvel and Uran)

## 3.2 Features of Construction of the listed structures

Area- A- Villages

Area- B- Panvel

Area- C- Uran

### A] Villages

Common Reference No	Name of Property	Wall	Suspended Floor	Roof	Staircase
VL 1	Kedarnath Mandir, Owe Camp	Load bearing brick masonry	none	Timber framed	none
VL 2	Talav at Taloja, Panchnand	NA	NA	NA	NA
VL 4	Shankar Mandir, Targhar	Load bearing brick masonry	None	Timber framed	none
VL 5	Vitthalwadi Mandir, Chinchpada, Vadghar	Composite brick and stone	concrete	Timber framed + bk & plaster shikhara	Stone
VL 6	Talav at Pargaon	NA	NA	NA	NA
VL 7	Lingeshwar Mandir, Wahal	Rubble masonry	none	RCC slab+ bk & plaster shikhara	none
VL 8	Kanoba Mandir, Kunde wahal	Brick infill in RCC frame	none	RCC slab+ bk & plaster shikhara	none
VL 9	Marine Museum, Nhava	Load bearing brick masonry	TW joist and beam, with Shahbad stone slabs	Timber framed+ MS trusses	TW stairs on TW stringers
VL 10	Anchorage Bungalow, Nhava	Load bearing brick masonry	TW joist and beam, with Shahbad stone slabs	Timber framed	TW stairs on TW stringers
VL 11	Fatima Banu Hospital, Nhava	Load bearing brick masonry	TW joist and beam, with TW boarding	Timber framed with hammer beam trusses	Cast Iron
VL 12	Training Ship Rahaman, Nhava	Load bearing brick masonry	TW joist and beam, with Shahbad stone slabs	Timber framed, hipped and flat terraced	TW stairs on TW stringers
VL 13	Sagaresh Suites, Nhava	Load bearing brick masonry	TW joist and beam, with Shahbad stone slabs	Timber framed	TW stairs on TW stringers
VL 14	Nhava Tank, Nhava	NA	NA	NA	NA

VL 15	Vinayak Mandir, Kegaon	Bk infill in TW frame+ Ashlar	TW joist and beam, with TW boarding	Timber framed+ brick dome	Could not be observed
VL 16	Muquimshababa Dargah, Phirwadi, Nagaon	Stone masonry	none	Bk dome+ timber lean-to	none
VL 17	Tungekar House, Phirwadi, Nagaon	Load bearing brick masonry	Could not be observed	Timber framed	Could not be observed
VL 18	Vitthal Rakhumai Mandir, Owe	Load bearing brick masonry	Timber framed	Timber framed	Could not be observed
VL 19	Jami Masjid, Owe	Load bearing brick masonry	none	Timber framed	none

## B] Panvel

Common Reference No.	Name of Property	Wall	Suspended Floor	Roof	Staircase
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### Talavs and Surroundings

PL 1	Wadale Talav	NA	NA	NA	NA
PL 2	Ballareshwar Mandir	Ashlar masonry	none	Bk+plaster shikhara over St. masonry dome	none
PL 3	Rameshwar Mandir	Ashlar masonry	none	Stone shikhara+ RCC slab	none
PL 4	V K High School	Load bearing brick masonry	TW joist and beam, with TW boarding	Timber framed	TW stairs on TW stringers
PL 5	Lingayat Samadhis	NA	NA	NA	NA
PL 6	'Lakshmi Ratan', Banthia House, Wadale Talav	Bk infill in TW frame	TW joist and beam, with TW boarding	Timber framed	TW stairs on TW stringers
PL 7	Krishnale Talav	NA	NA	NA	NA
PL 8	Krishneshwar Mandir	Ashlar+ Bk infill in TW frame	TW joist and beam forming attic	Timber framed	none
PL 9	Devale Talav	NA	NA	NA	NA
PL10	Pir Karamali Shah Dargah	Stone masonry	none	Bk dome +RCC slab	Bk masonry steps
PL 11	Jalal Shah Baba Dargah	Load bearing bk masonry	none	Timber framed	none

PL 12	Panvel Municipal Council	Stone masonry	RCC slab	Timber framed	RCC open well
PL13	Lendale Talav, Patel Mohalla	NA	NA	NA	NA
PL 14	Jami Masjid, Patel Mohalla	Ashlar masonry	none	Stone masonry dome	Steps within wall thkness
PL 15	Mulla House, Patel Mohalla	Bk infill in TW frame	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 16	Israel Talav	NA	NA	NA	NA
PL 17	Jewish Burial Ground	NA	NA	NA	NA
PL 18	Seth Lakshmidas Bhaskar High School	Rubble masonry	none	Timber framed	none

### Bazaar Peth

PL 19	Beth El Synagogue, Bazaar Peth	Stone masonry	Mezzanine of TW joist and beam, with TW boarding	Timber framed	Stone masonry steps(external)
PL 20	Mominpada Masjid	Load bearing brick masonry	none	Timber framed	none
PL 21	Ahmed Baig House, Bazaar Peth	Load bearing brick masonry	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 22	Daar-ul-Imarat, Bohri Masjid	Load bearing brick masonry	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 23	Esmail Manzil, Bazaar Peth	Bk infill in RCC frame	RCC slabs	RCC slab	RCC with TW railing
PL 24	Samel House, Bazaar Peth	Bk infill in TW frame	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 25	Motilal Bantia House, Bazaar Peth	Bk infill in TW frame	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 26	Balumiyan Patel House, Maulana Azad Chwk	Load bearing brick masonry	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers

## Sadashiv Peth

PL 27	Bapat Wada, Tilak Road	Bk infill in TW frame	TW joist and beam, with TW boarding	Timber framed	TW stairs on TW stringers
PL 28	Gulve Wada, Tilak Road	Bk infill in TW frame	TW joist and beam	Timber framed	Could not be observed
PL 29	Ratan Talkies	Bk infill in RCC frame	Jack arch on MS joist	Steel truss	TW stairs on TW stringers
PL 30	Shri Ramdas Maruti Mandir, Tilak Road	Bk infill in TW frame	none	Timber framed	none
PL 31	'Radha Hari Niwas', Patwardhan Wada, Tlk Rd	Bk infill in TW frame+ Ashlar masonry	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 32	Shedge Wada, Tilak Road	Bk infill in TW frame+ Ashlar masonry	TW joist and beam, with TW boarding	Timber framed	TW stairs on TW stringers
PL 33	Sahastrabuddhe Wada, Tilak Road	Bk infill in TW frame	TW joist and beam, with Shahbad slabs	Timber framed	TW stairs on TW stringers
PL 34	Puranik Wada, Tilak Road	Load bearing bk masonry + RCC porch	TW joist and beam, with stone slabs	Timber framed	TW stairs on TW stringers
PL 35	Dhootpapeshwar Factory	Ashlar masonry	Could not be observed	Timber framed	Could not be observed
PL 36	Panvel Sutika Gruh	Bk infill in TW frame	TW joist and beam, with Shahbad slabs	Timber framed	Stone staircase with TW balustrade
PL 37	Old Post Office	Load bearing bk masonry	TW joist and beam	Timber framed	TW stairs on TW stringers

## Kapad Galli and Shivaji Road

PL 38	Shri Ram Mandir, Shivaji Road	Bk infill in TW frame	none	Timber framed	none
PL 40	Jain Mandir, Kapad Galli	Bk infill in TW frame	TW joist and beam	Timber framed	TW stairs on TW stringers
PL 41	Jain Upashray, Kapad Galli	Bk infill in TW frame	TW joist and beam	Timber framed	Could not be observed
PL 42	Siddhi Vinayak Mandir, Joshi Aali	Bk infill in RCC frame	RCC slab	Timber framed	Timber ladder
PL 43	Sadrani House, Joshi Aali	Load bearing brick masonry	TW joist and beam, with TW boarding	Timber framed	RCC
PL 44	Vinayak Shankar Patwardhan House, Shivaji Road	Bk infill in TW frame	TW joist and beam	Timber framed	TW stairs on TW stringers

PL 46	Prabhakar Raje House, off Shivaji Road	Bk infill in TW frame	none	Timber framed	none
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### Bundar Road and Gadhi River

PL 47	Patkar Wada, Bundar Road	Bk infill in TW frame	TW joist and beam, with TW boarding	Timber framed	TW stairs on TW stringers
PL 48	Munot Wada, Bundar Road	Load bearing brick masonry	TW joist and beam, with TW boarding	Timber framed	TW stairs on TW stringers
PL 49	Fazalbai Bhojabhai House, Bundar Road	Bk infill in TW frame	TW joist and beam	Timber framed	Could not be observed
PL 50	Diwani Nyayalaya, Bundar Road	Load bearing stone masonry	none	Timber framed	none
PL 51	Panvel Bundar	NA	NA	NA	NA
PL 52	Uran Bridge	Stone masonry arched bridge			
PL 53	Ekvira Devi Mandir, Koliwada	Load bearing brick masonry	none	Timber framed	none
PL 54	Gadhi River Front, Koliwada	NA	NA	NA	NA

### New Panvel

PL 55	Maruti Mandir, Podi, New Panvel	Bk infill in TW frame	none	Timber framed	none
PL 56	Khandeshwar Talav, Khanda	NA	NA	NA	NA
PL 57	Rameshwar Mandir, Khanda	Load bearing Ashlar and bk masonry	none	Timber framed	none
PL 58	Girija Bhuvan, Khanda	Load bearing bk masonry	RCC slabs on I beam	RCC slabs, jack arch on I beams	MS framed

### C] Uran

Common Reference No	Name of Property	Wall	Suspended Floor	Roof	Staircase
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### Deulwadi and Extended Surroundings

UN 1	Vitthal Mandir	Bk infill in TW frame	none	Timber framed+ bk & plaster dome	none
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UN 2	Sangameshwar Mahadev Mandir	Load bearing bk masonry	none	RCC slabs, bk & plaster dome	none
UN 3	Urnavati Devi Mandir	Bk infill in RCC frame	none	RCC slab and dome	none
UN 4	Vitthal Rakhumai Mandir	Bk infill in TW frame	TW joist attic	Timber framed	none
UN 5	Balaji Mandir	Load bearing bk masonry	none	I beams topped with stone slabs and IPS	none
UN 6	Datta Mandir	Bk infill in RCC frame	none	RCC slab+ RCC shikhara	none
UN 7	Hanuman Mandir	Bk infill in TW frame	none	Timber framed	none
UN 8	Ganesh Mandir	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	TW stairs on TW stringers
UN 9	Lakshmi Narayan Mandir	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	TW stairs on TW stringers
UN 10	Ram Mandir	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	TW stairs on TW stringers
UN 11	Bimala Talav	NA	NA	NA	NA

### Masjid Mohalla

UN 12	Jama Masjid, Uran	Load bearing bk masonry	none	Timber framed	Stone steps leading to walkway
UN 13	Havabibi Hospital	Load bearing brick masonry	TW joist and beam, with stone slabs	Timber framed	Could not be observed
UN 14	Tungekar Manzil	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	Could not be observed
UN 15	Esmail Bhaiji House	Load bearing brick masonry	TW joist and beam, with stone slabs	Timber framed	Could not be observed
UN 16	Mukri House	Load bearing brick masonry	TW joist and beam, with stone slabs	Timber framed	TW stairs on TW stringers
UN 17	Mukri manzil	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	TW stairs on TW stringers
UN 18	Thakur House	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	TW stairs on TW stringers

UN 19	Moosa Manzil	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	TW stairs on TW stringers
UN 20	Citizen High School	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	Could not be observed
UN 21	Bakshi House	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	TW stairs on TW stringers
UN 22	Nerekar House	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	TW stairs on TW stringers

### Vani Aali

UN 23	Kanya Shala	Bk infill in TW frame	TW joist & beam with Shahbad slabs	Timber framed	Could not be observed
UN 24	Jain Satsang	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	TW stairs on TW stringers
UN 25	'Bhagwan Bhavan', Sarvaiya House	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	TW stairs on TW stringers

### Bhivandiwala Estate

UN 26	Bhivandiwala Estate, Bldg No.1	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	Stone steps on brick wall
UN 27	Bhivandiwala Estate, Bldg No.2	Bk infill in TW frame	TW joist & beam with TW boarding	Timber framed	TW stairs on TW stringers
UN 28	Bhivandiwala Estate, Bldg No.3	Load bearing brick masonry	TW joist and beam, with stone slabs	Timber framed	TW stairs on TW stringers
UN 29	Bhivandiwala Estate Gate	Brick and plaster piers and arches with MS gate			

### Uran- Mora Road

UN 31	Rice Mill, Uran Mora Road	Load bearing brick masonry	none	Timber framed	none
UN 32	Government Dispensary	Load bearing stone masonry	none	Timber framed	None

UN 33	Aziz Water Works No.1	Load bearing brick masonry	none	MS truss roof	none
UN 34	Salt Commissioner's Residence	Rubble masonry	none	Timber framed	none
UN 35	Salt Commissioner's Office	Rubble masonry	none	Timber framed	none
UN 36	Bhawara Masjid	Load bearing brick masonry	none	Timber framed	none
UN 37	Bhawara Talav, (Garden Tank)	NA	NA	NA	NA
UN 38	Ganesh Mandir, Uran Mora Road	Load bearing brick masonry	none	RCC slab	none
UN 39	Ekvira Devi Mandir, Uran Mora Road	Rock cut Buddhist Vihara			
UN 40	Custom's Chowki, Mora	Rubble masonry	none	Timber framed	none
UN 41	Mora Pier	Old pier with stone masonry and new jetty on concrete piles			
UN 42	Umrigar Agiyari, Mora	Load bearing brick masonry	none	Timber framed+ flat roof over porch	Cast iron external stair to flat roof

### Other

UN 43	Church of our Lady of Purification	Load bearing brick masonry	TW joist and beam for mezzanine	Timber framed	TW stairs in the tower
UN 44	Shekhar Mhatre House, Boripakhadi	Load bearing brick masonry	TW joist and beam, with stone slabs	Timber framed	TW stairs on TW stringers
UN 45	Municipal Council Building	Load bearing brick masonry	none	Timber framed	none

### Note:

The structure Numbers VL3, PL39, PL45 and UN30 have been deleted from the list as they have been demolished since the last report.

## Chapter 4.0

# Heritage Typology in Panvel, Uran and Villages

## 4.1 Manmade Talavs

The project region abounds with manmade talavs. In most cases, they form sacred sites as well, i.e. they are associated with a place of worship (of different faiths). The Talavs are important public open spaces, especially in dense towns like Uran and Panvel. They perform multiple roles like religious, social and cultural, as also ecological and environmental, besides having a remarkable potential for being recreational foci.

The principal threat to the Talavs is the likelihood of being reclaimed. This characteristic combination of Talav and religious site is worthy of preservation. In order to preserve the valuable open space and promote their cleaning up and maintenance, and to enhance their recreational potential, they have been assigned Grade I (Talav). These have been categorised separately from other Grade I structures that have been identified using norms laid down in the Heritage Regulations for Greater Bombay, 1995.

There are total 11 identified Talavs in the project area. A brief account of their respective description, condition, physical transformation and threats is given here along with mapped drawings and photographs.

# PL 1 Wadale Talav

## **Townscape**

The largest Talav in Panvel is viewed as a large open space from the NH-4, however, from the town side the views are obscured due to several undesirable encroachments on the periphery.

## **Description**

A large man made Talav, not clearly defined by a surrounding bund. In association with the Ballreshwar and Rameshwar temples, presents a Talav + Religious place combination. It is approached from the temples side with steps leading to water.

The Wadale Talav presents a generic example of a sacred place formed by Talav + Religious place+ Sacred tree combination. It has a ceremonial purpose during worship, *Ganeshotsav* and weddings.

The Talav also serves an important environmental and ecological role. It is home to about 85 species of local and migratory birds.

## **Talav edge and surroundings**

The Talav is lined in part by steps leading to water and a bund wall of masonry.

The Talav surroundings:

The Ballaleshwar and Rameshwar temples have steps leading to the water, approached from Savarkar Chowk on the south-west corner. K. V. Kanyashala and V.K. High school play grounds on the south. Real estate development has come up on the east between the Talav and the highway. 'Amar Dham', a crematorium on the north. Ashok Van, a garden and slums on the west between the Talav and the Amar Dham Road.

## **Overall condition**

The water of the Talav is polluted and almost entirely infested with a cover of harmful vegetation. The periphery on the Amar Dham Road side is taken over by slums which block the access and view of the Talav. The temple front of the Talav and the steps leading to water are in total neglect and littered with garbage. The physical connection of the Talav with the temples is obscured and uncared for. It can become a cultural and recreational focus in the town, but currently, the potential remains unrealised.

## **Maintenance level**

Neglected

## **Threats**

1. Poor state of preservation due to neglect of water and surroundings
2. A large part of the western periphery is taken over by the slums, obscuring visual and physical connection from the town.
3. The steps leading to water in front of the temples have lost their cultural significance as they are used for dumping garbage by the devotees.

PL 1 Wadale Talav



Panoramic view of the Talav looking from the highway side



View of the steps from the temple side



Condition of water

## PL 7 Krishnale Talav

### **Townscape**

This roughly semi-circular Talav is in the commercial heart of Panvel, located just behind the Hutatma Smarak ground at the Shivaji Putla Chowk. It is surrounded by vehicular streets on all sides which are also busy commercial streets with shops and markets alongside.

### **Description**

The Talav is manmade, roughly semi-circular in shape, seen in association with Krishneshwar Mahadev Mandir, a temple in Peshwahi style, with a huge Banyan tree just outside the temple. From its northern edge, it affords a view of the hills beyond. The road on east has a lot of traffic, whereas on its southern end and extending up to the Mandir on the western edge, it is predominantly pedestrian with formal and informal markets lining the street surrounding the Talav. It is approached from the temples side with steps leading to the water. It presents a generic example of a sacred place formed by Talav + Religious place+ sacred tree combination. It also serves an important environmental and ecological purpose.

### **Talav edge and surroundings**

The Talav is bounded by a rubble masonry bund wall over which is a metal railing.

The Talav surroundings:

The Krishneshwar Mahadev Mandir and the Banyan tree are located on the west side of the Talav, along L. U. Dedhia Road. On the south west corner of the Talav is the main municipal market of Panvel and 'Bhaji Market Chowk'. An informal market street starts from this chowk and winds its way right up to and a little beyond the Krishneshwar Mahadev Mandir. On the eastern edge of the Talav, on the other side of the Abasaheb Panhale Marg, are low rise shop galas and an exhibition ground. Besides these, there are a few multi storey apartment buildings on the north side. The periphery of the Talav besides cabin like shops is used for parking.

### **Overall condition**

Even though the municipality has taken some efforts in cleaning up the water, they are not enough. The bund wall and the metal fencing over it are incongruous in their design and obscure the appreciation of the Talav. The physical as well as visual connection between the Krishneshwar Mahadev Mandir and the Talav has been cut off due to the informal shop cabins on the west side of the Talav. The peripheral pathway along the Talav is covered with filth. Haphazard parking creates an eyesore. Even though it is ideally located in the town, where it can become a cultural and recreational focus, currently, the potential remains unrealised.

### **Maintenance level**

Neglected

### **Transformation**

The Talav was originally double its size, which included the present exhibition ground. About twenty years ago, a connecting road (Abasaheb Panhale Marg) was built through it and as a result, one side of it started being used as a garbage dump. This filled up land was properly levelled by the municipality a few years ago and has been since used as an exhibition and fair ground. Construction of a multi storey shopping cum entertainment complex is underway currently on the ground.

### **Threats**

1. Poor state of preservation due to neglect of water and surroundings
2. Loss of cultural significance due to virtual severance of connection with the temple.
3. The future projections in the DP fail to realise the potential of the Talav as a recreational and visual focus.
4. The open exhibition cum fair ground on the east is already cleared for multi-storey commercial blocks.

PL 7 Krishnale Talav



Panoramic View of the Talav looking from L. U. Dedhia Marg side



Condition of the steps



Parking on the periphery



Exhibition ground on the east, where a multi-storey complex is coming up

## PL 9 Devale Talav

### **Townscape**

This Talav forms an impressive foreground to the Karamali Shah Dargah, one of the oldest monuments in Panvel. Together they form an important landmark in the heart of the town.

### **Description**

A manmade Talav, is irregular in shape. In association with the Karamali Shah Dargah which is to its north west corner and the Jalalshah Dargah on a traffic island to the south. It has steps leading to the water level on its south east corner.

It presents a generic example of a sacred place formed by Talav + Religious place combination. Among all such sacred sites in Panvel, the physical and visual connection between the Talav and the place of worship has remained most intact in this place. In fact, as the monumental Dargah is raised on a high plinth on an elevated ground, the Talav reflects it very well, further emphasising the connection.

### **Talav edge and surroundings**

The Talav is bounded by a rubble masonry bund wall with plaster, over which is a metal railing.

The Talav is surrounded by vehicular streets on its eastern, southern and south western edges by Swami Nityanand Marg, Nagarpalika Marg and Thana Road respectively. On its northern edge is a heavily wooded open space. The land over here juts in within the Talav on the north western corner, where the famous Karamali Shah Dargah is located. Diametrically opposite to it, on the south eastern corner is the Panvel municipal council building and a small traffic junction which is created around the Jalalshah Dargah. From here the Talav and the main Dargah present an impressive viewing. On the eastern edge of the Talav, there is a small garden wedged between the Talav and road. On the opposite side of this road is the famous Gokhale hall.

### **Overall condition**

The condition of this Talav is relatively much better with water fairly clean. However, activities like washing of clothes on the steps harm the overall condition. The periphery of the Talav is maintained clean. Also, the bund wall though is in good condition, is incongruous in design.

### **Maintenance level**

Fair

### **Transformation**

No major changes except creation of a garden on the eastern edge.

### **Threats**

No immediate threats. However, the maintenance could be improved and the recreational potential could be better utilised.

PL 9 Devale Talav



**Panoramic View of the Talav**



**Detail of bund wall and railing**



**Condition of water**

# PL 13 Lendale Talav

## **Townscape**

Situated in the heart of Patel Mohalla, this rectangular Talav together with the Jami Mosque forms a local landmark the Mohalla.

## **Description**

A manmade Talav, is rectangular in shape. It is located close to the Gadhi river. In association with the ancient Jami Masjid on the north edge and another Masjid at the south edge. On east is Miyan Mohammad Patel Road which also connects the mohalla with Bazaar Peth. On the west sides is another vehicular street. From the eastern end it affords an excellent view of the hills beyond. From the west edge two sets of masonry steps lead up to the water level. On the north side, a flight of steps descend down to the Talav from the courtyard of the Jami Masjid.

It presents a generic example of a sacred place formed by Talav + Religious place. The physical connection between the Masjid and Talav is very much there, however, the visual connection is somewhat obscured due to a few temporary constructions in the courtyard of the Masjid.

## **Talav edge and surroundings**

The Talav is bounded by a rubble masonry bund wall over which is a metal railing.

The Talav surroundings: On the north western corner is situated the ancient Jami Masjid on a raised ground that juts into the Talav. The rest of the north face has shops accessed from the road on other side. On the south side is another minor Masjid in contemporary non-descript style. On the eastern and western face are houses of Patel Mohalla. The Talav is very close to the Gadhi river front and the hills beyond form a scenic backdrop to the Talav. However, tall apartment blocks replacing low rise structures are largely obscuring this view.

## **Overall condition**

The quality of water in the Talav is poor. The water is largely covered with harmful plants and floating garbage. Even though, municipality has taken some efforts in cleaning up the water, they are not enough. The bund wall and the metal fencing over it are incongruous in their design and obscure the appreciation of the Talav. The pathways on two longer sides are in poor shape and covered with filth. The masonry steps on the western side are broken and covered with filth. Even though, it is ideally located in the mohalla, where it can become a cultural and recreational focus, currently, the potential remains unrealised.

## **Maintenance level**

Neglected

## **Transformation**

There is no significant change in the shape and size of Talav. The bund wall with metal railing is of recent construction, and is incongruous in design. Low rise structures with sloped roofs in Mangalore tiles which used to form the Talav surroundings have mostly given way to multi-storey apartment blocks in recent times. These have obscured the visual connection of the Talav with the larger open space beyond.

## **Threats**

1. Poor state of preservation due to neglect of water and surroundings
2. Erosion of cultural significance due to limited connection with the Jami Masjid
3. The future projections in the DP fail to realise the potential of the Talav as a recreational and visual focus.

PL 13 Lendale Talav



Condition of water



Jami Masjid on the north



Panoramic view of the Talav, Gadhi riverfront in the background



Bund wall, railing and steps

# PL 16 Israel Talav

## Townscape

The Talav can be viewed as a vast open space from the NH4. However, from the town side the visual and physical connections are obscured therefore does not contribute to the townscape.

## Description

A manmade Talav, rectangular in shape, not having any specific bund wall. In association with the Jewish burial ground which is adjacent to it and Beth-El Synagogue which is a few yards away in the Bazaar-Peth. It has pathways and steps leading to the water level on three sides in a continuous manner, the fourth side being the service road of the highway.

It presents a generic example of a sacred place formed by Talav + Religious place, though not quite in the usual sense. The Talav when constructed was not intended to be an integral part of any religious structure. It was little later that it got symbolically linked to the Jewish community of Panvel when Sheth Karamshi Hansraj donated a piece of adjoining land to that community for their burial ground. The synagogue was already in existence and coincidentally in a very close proximity to the Talav. Thus, even though there is no physical connection between the synagogue and the Talav, semantically it still forms a sacred place.

## Talav edge and surroundings

There is no specific bund wall surrounding the Talav.

The Talav surroundings:

The Mumbai-Pune highway and its parallel service road skirt the Talav on its east face. On the south side are low rise slum like residential structures within which is a small Dargah. On the south western corner of the Talav is located the Jewish burial ground. The Seth Lakshmidas Bhaskar High School and its grounds are located on the west side of the Talav. On the north west corner, a narrow *vahivat* connects the school grounds with the Bazaar Peth. On the north side of the Talav is a tree lined walkway (separated from the Talav with a compound wall) leading up to a contemporary temple. Beyond this walkway are multi-storey apartment blocks.

## Overall condition

The Talav is largely neglected by the municipality and the community. The quality of water in the Talav is poor. The water is largely covered with harmful plants and floating garbage. The pathways surrounding the Talav are covered with dirt. The masonry steps on three sides which lead to the water level are broken and covered with filth. They are largely used by the slum dwellers for washing clothes. The eastern edge of the Talav skirting the service road is mainly used by the transporters to wash trucks and tempos. These harmful activities have resulted into badly polluted water in the Talav. The physical connection between the town and the Talav has been completely lost. It suffers due to the lack of association and appreciation. Though it could become a recreational focus, currently, the potential remains unrealised.

## Maintenance level

Neglected

## Transformation

There is no significant change in the shape and size of Talav.

## Threats

1. Poor state of preservation due to neglect of water and surroundings
2. Harmful activities like servicing and washing of vehicles and dhobi- ghat causes physical and environmental pollution.
3. The future projections in the DP fail to realise the potential of the Talav as a recreational focus.



Panoramic view from the school side



Tomb stone in adjoining Jewish burial ground. Inscriptions are found in Hebrew, Marathi and English



An old built up tomb stone

# PL 56 Khandeshwar Talav

## **Townscape**

The Talav can be viewed as a vast open space from the NH4. Khanda colony, New Panvel is on the east and the south side of the Talav.

## **Description**

A manmade Talav, is irregular in shape. In association with the Rameshwar Mahadev Mandir which abuts it on the north. The Talav is surrounded with a stone paved pathway which opens out at two places in to semi octagonal platforms with steps leading to the water level. It affords excellent views of the hills on the east

It presents a generic example of a sacred place formed by Talav + Religious place+ Tree. It also serves an important environmental and ecological function.

## **Talav edge and surroundings**

Talav is partly bounded by a rubble masonry bund wall with metal railing.

The Talav surroundings:

The NH 4, Mumbai Pune Highway skirts the Talav on its western edge. On the north, a narrow lane from the highway leads to the Rameshwar Mahadev Mandir, an old village temple in stone masonry, and the CIDCO nursery. On the east, a 20 m internal road of Khanda Colony skirts the Talav. On the east and on the south are residential buildings. There is a pathway paved with Shahbad stone all around the Talav. There are also some attempts to landscape this pathway and the Talav surroundings with greenery.

## **Overall condition**

The quality of water in the Talav is not very good. The water is largely covered with harmful plants. Even though, CIDCO has taken some efforts in cleaning up the water, they are not enough. The surroundings are fairly clean. The condition of surrounding pathway and bund wall is fair. Harmful activities like bathing and washing clothes is evident on the steps of the Talav. The recreational potential of the site is not fully utilised.

## **Maintenance level**

Fair

## **Transformation**

Not known

## **Threats**

1. Poor state of preservation due to neglect of water.
2. Harmful activities like washing clothes cause physical and environmental pollution.
3. The future projections in the DP fail to realise the potential of the Talav as a recreational focus.

PL 56 Khandeshwar Talav



**Panoramic view of the Talav.  
The Mumbai- Pune NH 4 can be seen on the left**



**Rameshwar Mahadev Mandir on the north**



**Condition of water**

# UN 11 Bhimale Talav

## **Townscape**

The largest Talav in Uran is located in the heart of the town. It is in close proximity to the Deulwadi group of temples. This Talav has a permanent underground water source that was said to be the sweet water well before construction of the Talav which we see today.

## **Description**

A large man made talav with stone masonry wall around the water body that defines its extent. On the western side, there is a statue of Shivaji Maharaj, that has an access with a foot over bridge through the Talav.

It presents a generic example of a sacred place formed by Talav + Religious place. However, this connection is physically lost in the current period. The Talav also serves an important environmental and ecological function.

## **Talav edge and surroundings**

Stone masonry bund wall and a metal railing bound the Talav.

Talav is surrounded by public garden developed by Uran Municipal Council and is on the east and south of the Talav. Statue of Shivaji Maharaj is located on the western side of the Talav. The Native Citizen School and also its ground are on the western side of the Talav. Rest of the northern side of the Talav has residential properties with their open spaces touching the Talav and has their entrances from the Uran Mora road on their northern side.

## **Overall condition**

Uran Municipal Council has taken some efforts to preserve the Talav and its surroundings.

## **Maintenance level**

Fair

## **Transformation**

No major changes in the extent of the water body except public recreation garden added on east and south of Talav. The vehicular road on the eastern side and additional construction along it has caused severance of physical connection between the Talav and the Deulwadi group of temples.

## **Threats**

No perceived threats. The periphery of the Talav can be improved for better utilisation of the recreational potential.

UN 11 Bhimale Talav



View of the bridge cutting across the talav



Panoramic view of the talav



Views of the garden adjoining the talav



# UN 37 Garden Tank, Mora

## Townscape

A small Talav on the Uran Mora Road overlooking the hills on the west side. A scenic spot.

## Description

A small man made Talav, rectangular in shape, in close connection with the Bhowra Masjid and a Hanuman temple.

It represents the generic example of Talav+ Religious Place.

## Talav edge and surroundings

It is bounded by stone masonry retaining walls on all sides. On the south are steps to go down to the water level. Besides the Masjid and the temple, there is Muslim burial ground and a childrens' park. A few multi storey apartment blocks have cropped up on the western side.

## Overall condition

The water is polluted due to neglect and harmful activities. The bund wall is broken at few places. The surroundings are unkempt.

## Maintenance level

Poor

## Threats

1. Poor state of preservation due to neglect of water.
2. Harmful activities like washing clothes cause physical and environmental pollution.
3. The future projections in the DP fail to realise the potential of the Talav as a recreational focus.



Panoramic view from the west side, showing the garden and a temple on the north side and Bhowra Masjid on the south side



View looking west



View looking south

## VL 2 Talav at Taloja, Panchanand

### **Townscape**

The large Talav in village Taloja Panchanand is an important landmark for the village.

### **Description**

A large artificial water body, roughly rectangular in shape, in close association with the Jami Masjid which is rebuilt in recent times.

The Talav forms the generic example of a water body+ sacred place combination seen so commonly over the Konkan area. In this case both a mosque and a temple about the Talav, increasing its significance to both communities. The faraway hills to the west add to its scenic setting.

### **Talav edge and surroundings**

The Talav is lined with a recently built bund wall of rubble masonry and cement mortar in a perimeter along its edge. A few stone steps lead to the water on the east, north and southwest side. A cement pavement surrounds the Talav.

There are significant sites that surround the Talav as follows:

East- the large 2-storey brick and RCC Jami Masjid, Taloja

West- open Qabristan (Muslim burial ground)

North- Houses and a temple that faces away from the Talav

North West corner- a gate to the Qabristan

South- Primary School, Urdu school, a rice mill and a few houses

### **Overall condition**

The water of the Talav needs cleaning. The retaining wall is broken in many places and poorly built. Currently the steps to the water are used for washing clothes. The surroundings are unkempt and the pavement along the periphery is blocked in a few places due to the accumulation of garbage. Most significantly the Mosque, temple and houses have severed their connection with the Talav.

### **Maintenance level**

Poor

### **Transformation**

Not known

### **Threats**

1. Poor state of preservation due to neglect of water and surroundings
2. The accesses to the water edge have lost their cultural significance as they are used for dumping garbage.
3. The condition of the Talav reflects the apathy of the inhabitants and authorities surrounding it.

VL 2 Talav at Taloja, Panchanand



View of the Talav, looking south



Mosque on the east side



View of the periphery

## VL 6 Talav at Pargaon

### Townscape

The large Talav in village Pargaon, along the Uran Road, it presents a very scenic spot.

### Description

A large organically shaped man made Talav, associated with a place of worship, surrounded by houses with sloping roofs creates a scenic spot with a sense of atmosphere.

The Talav forms a generic example of a water body+ sacred place combination seen so commonly over the Konkan area. The faraway hills and dense neighbouring greenery add to its scenic setting.

### Talav edge and surroundings

The Talav has a rubble retaining wall along the highway side only. The rest of the edges are not defined.

On the South is Panvel Uran highway and a small open to sky tombstone on a platform with low walls.

To the West is Maruti Mandir, a recent construction in Brick and concrete with pleasing proportions and forming a good relationship with the Talav. On the North is village habitation profiled with sloping roofs and to the East is a pathway to the village

### Overall condition

The water of the Talav needs cleaning. Currently one edge to the water is used for washing clothes. Cattle bathe freely in the water.

### Maintenance level

Fair

### Transformation

Not Known

### Threats

- 1.The village is under the proposed airport zone.
2. Indifferent maintenance of the Talav resulting in poor quality of water.



Panoramic view of the Talav



Village pathway



Uran Panvel highway

## VL 14 Nhava Talav, Nhava

### Townscape

The large Talav is part of the complex of the Sir Mohamed Yusuf Seamen Welfare Foundation, yet its location has a scenic identity by itself. It also serves an important ecological purpose.

### Description

A square tank with masonry retaining wall all round, has four columns (minarets) in each corner. On one axis is a memorial chhatri on one side of the Talav and an ornamental gateway on the other a minaret in each corner.

The Talav is square in shape, and unlike the typical Konkan example of a water body+ sacred place, stands by itself, surrounded by greenery and hills. The Tank is clearly demarcated by the edge walls and corner minarets creating an urban dimension. A plaque on the memorial chhatri reads thus: *“In memory of Hashim Yusuf Sailor who lost his life in charting deep sea creek on the Western Coast of India, near Bombay Harbour. This tank was built in 1917 by his grandson Sir Mohammed Yusuf for the people and the charitable institutions colony at Nhava at the cost of Rs. 5, 80,000.”*

### Talav edge and surroundings

Rubble masonry retaining wall lines the Talav. The end minarets are in brick and plaster.

### Overall condition

The water of the Talav needs cleaning. The retaining wall is broken in some places. The condition of the edge minarets shows signs of weathering

### Maintenance level

Fair

### Transformation

None

### Threats

No perceived threats. There is a need for better maintenance.



View of the Talav centered on the memorial chhatri



One of the four corner minarets

## 4.2 Significant Built Heritage in Panvel and Uran

### Significant Typologies

#### 4.21 Religious structures

Panvel and Uran are characterised by the wealth of religious structures of Hindus, Muslims, Jains, Parsees and Jews- a testimony to a true cosmopolitan aspect of these two towns seen in their historical development. What is also significant is that apart from a few of these religious structures most are built in a common unselfconscious tradition that is largely self similar and cuts across religious lines.

The religious structures in Panel and Uran mainly display one of two architectural aspects- the non-monumental (which form the majority of these structures, built in a characteristic Konkan style) and the monumental (built in a manner more identifiable or iconic to a particular religious faith). Few other structures in this category show shared characteristics or have been reconstructed.



Shri Ram Mandir (PL 38)



Ballareshwar Mandir (PL 2)

#### 4.211 The non-monumental religious structures in Panvel & Uran

These non-monumental religious structures, which form the majority in Panvel and Uran are in most part privately built places of worship in a typical form of construction associated with the Konkan. This typology has emerged out of locally available building materials and building/craft practices, and responds to the climate of the Konkan. As such they share such characteristics with the domestic architecture also predominant in these towns to sometimes being almost indistinguishable from the other. The self-similarity across faiths has also been mentioned. In their location, several of these structures may be seen in conjunction with a body of water (Talav) and/or a sacred tree. In the case of Uran, the predominance of many such temples in close proximity has allowed the grouping to be identified as a religious Precinct (the Deulwadi Precinct).

##### Architectural Characteristics:

1. Timber (post and beam) frame construction with infill walls of brick or stone masonry.
2. A semi open frontage of TW frame in filled with vertically placed MS rod grills
3. Sloping roofs of clay/Mangalore tiles set on timber trusses
4. Timber posts are fixed on a carved stone base block
5. Roofs may be detailed with cornices or carved brackets
6. A wall enclosed front open space with a Dindi Darwaza at the entrance
7. Temples typically display a Nandi/ Maruti porch or have Deepa Stambhas carved in local stone
8. The infill walls may display stucco ornamentation (characteristics of mosques)
9. Arches and Piers are occasionally used

In Panvel, the following religious structures display a characteristically Konkan style of architecture:

The Ramdas Maruti Mandir (PL30), the Shri Ram Mandir (PL38), the Jain Mandir and Upashray (PL40, PL41), the Siddhi Vinayak Mandir (PL42), the Ekvira Devi Mandir (PL53), Maruti Mandir, Podhi (PL55), the Beth-el Synagogue (PL19), the Mominpada Masjid (PL20) and the Jalashah Dargah (PL11).

### Maruti Mandir, Podhi (PL55)



Exterior view



Detail of the facade



Details of the interior

### the Beth-el Synagogue (PL19)



Entrance from M. G. Road



Interior view showing Mezzanine



View of 'Teba': Rabbis' platform

### Mominpada Masjid (PL 20)



Exterior with hipped roof



View from courtyard, showing arcaded verandah

### Ramdas Maruti Mandir (PL 30)



Exterior with current context



Detail of the interior

In Uran, the following religious structures display a characteristically Konkan style of architecture: The Vitthal Rahkumai Mandir (UN3), the Hanuman Mandir (UN7), the Ganesh Mandir (UN8), the Laxmi Narayan Mandir (UN9), the Ram Mandir (UN10), the Jama Masjid, Uran (UN12), the Umrigar Agiary (UN42).

### **Ganesh Mandir (UN 8)**



Exterior view



Detail of the facade

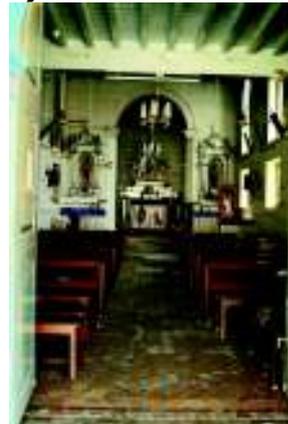


Detail of wooden brackets

### **Church of Our Lady of Purification (UN 43)**



Exterior view



Interior View

### **Umrigar Agiary (UN 42)**



Front with arcaded verandah



Side view showing timber roof and porches

The structures built in the Konkani style clearly represent the larger region in which Panvel and Uran are situated and clearly form an architectural typology worthy of preservation. This is emphasised by the fact that such construction is on the wane or in some places has disappeared completely. The religious structures of a non-monumental nature are also under the threat of demolition by the respective religious communities themselves in the name of '*Jirnoddhar*' or '*Tamir*', where they are rapidly being replaced by poorly designed (monumental or multi-storey) RCC structures. The Virupaksha and the Maruti Temples in Panvel and the Mosque on Mahatma Gandhi Road in Panvel are examples of such religious structures that have already been lost as identifiably heritage structures and have been transformed.



**Virupaksha Mandir, a landmark of Konkani style in the process of '*Jirnoddhar*'**

On the issue of transformation, what may be highlighted here is that even within the Konkani style of religious architecture, there is a tradition of having more than one floor in height, accommodating for changing numbers of worshippers. These G+1 structures consistently maintain the general characteristics of the Konkani style in construction and external skyline, and may be looked to when change is desired or necessary. Examples from the identified building are the Jain Mandir and Derasar (PL40, PL41) and the Beth-el Synagogue in Panvel (PL19); the Ganesh Mandir (UN8), the Laxminarayan Mandir (UN9) at Uran and the Vinayak Mandir at Kegaon (VL15), all of which traditionally contain an additional floor or mezzanine.



Siddhivinayak Mandir at Joshi Ali (PL 42), Panvel, is a reconstructed temple in which the original roof of the ground storey shrine is replaced on the upper storey. Although new fenestration is incongruent, the over all scale and character is still traditional.

#### 4.212 Monumental religious structures in Panvel & Uran

These religious structures are indicative of the public projects in the towns, of greater patronage from the wealthy citizens and spaces for community participation.

Monumental temples in Panvel and Uran display the Peshwahi style or Maratha style, which combine the features of Dravidian and Islamic style in a graceful synthesis, especially in the stucco articulation of the shikhara and in the interiors. The Shikharas of these temples tower over the surrounding landscape forming landmarks in the skyline unlike the non monumental religious structures which tend to blend into the larger townscape.

Islamic architecture in Panvel and Uran displays the Deccan style, emphasised by huge bulbous masonry domes, either over the prayer halls or the tomb chamber in Dargahs. The monumental character is reinforced by the entire structure being raised on a high plinth. The verandahs or porches are multi-purpose spaces, used as a resting place, meditation place, and informal classes by scholars etc.

Architectural Characteristics:

1. Shikharas are generally articulated as a combination of Dravidian and Islamic elements, as per the Peshwahi style, built up in a tiered pyramids with smaller 'upshikharas' with numerous niches, painted bright with natural colours. At the pinnacle one may see deeply fluted bulbous 'amalakas', carved in stone. Sculptures of minor deities seen in niches. At the corners are 'guldastas', small turrets in Islamic style. Alternatively, stone masonry domes on octagonal squinches over the central Garbhagriha are then built up externally as shikhara with ornamental stucco with numerous niches and painted.
2. Islamic influences are also seen in the decorations of the frieze, chhajja and brackets. The antaralas are fashioned as a sequence of multi-foliated arch resting on decorative columns.
3. The garbhagrihas may be surrounded by a pradakshina path enclosed by brick walls and roofed with lean-to timber roof. In the case of Shiva temples, the Garbhagriha is normally sunken with respect to the mandapa that fronts it.
4. Mandapas may be built in timber frame of posts and beams with brick walls as infill on the sides. The roofs of the mandapa are generally Mangalore tiled hipped roof.
5. Nandi/ Maruti porches, stone Deepa Stambhas on a square stone pedestals and a sacred tree are integral elements in the foreground of many temples.
6. Ashlar pliths are normally high with plinth steps.
7. Ashlar in lime mortar in the garbhagriha. Brickwork in lime mortar in the pradakshina path and the mandapa used as infill panels.
8. In the case of Mosques and Dargahs, the monumentality of the structures is emphasised by huge masonry domes, bulbous in shape with (or without a cylindrical drum) octagonal base sitting on the square chamber, normally with corner squinches. Domes have tall finials.
9. Islamic architecture of this nature is modelled on Deccan style.
10. The tomb chamber in a Dargah is surrounded by a wide verandah all around with an open arcade. The entire edifice is raised on a high plinth. The ground on which the structure stands itself is elevated with reference to general ground level, thus imparting a sense of arrival as well as monumentality.

In Panvel, the following religious structures display characteristically monumental architecture: The Ballaleshwar Mandir (PL2), the Rameshwar Mandir (PL3), the Krishneshwar Mandir, in part (PL8), the Jami Masjid, Panvel (PL14) and the Karamali Shah Dargah (PL10).



**Krishneshwar Mandir (PL 8)**  
**Shikhara in Peshwahi style, deepstambha in the front**



**Jami Masjid, Panvel (PL 14)**



**Karamali Shah Dargah (PL 10)**

In Uran, the following religious structures display characteristically monumental/combination style architecture: The Vitthal Mandir (UN1) and the Sangameshwar Mandir (UN2)



**Sangameshwar Mandir retains its original shikhara, the mandapa has been rebuilt**

Most of these monumental structures are living places of worship, preserved through use, but have been obscured by ad-hoc changes mainly to accommodate large number of devotees. Not much appreciation for original schemes is causing decay. The waterfront connection in many cases has been severed. The generic sacred place formed by Talav + Religious place+ sacred tree combination need to be reemphasised as part of heritage preservation efforts.

## **4.22 Domestic Architecture in Panvel and Uran**

The social/religious development in the towns of Panvel and Uran was/is eclectic in nature. There are significant populations of Hindus, Bohras and Jains who form the trading communities in these places. There used to be a significant presence of Jews, but these have dwindled significantly over recent times. There is an important contribution of some families in the creation of Panvel's urban image. These were either merchants or families with administrative clout (The Bapats, the Gulves, the Puraniks, and the Banthias). Many of the religious structures were built under their patronage. The social fabric of Uran is quite cosmopolitan, reflecting the presence of several communities, such as the Hindus, the Muslims, the Jains (Jain Satsang) and the Parsis (as seen in the Bhivandiwalla Gardens and the Agiary).

Affluence through trading can be seen in large and small Wadas and Bungalows. Panvel had many Wadas (Courtyard house of Maharashtra) built by wealthy citizens of all communities. A few of them remain today. They display a simple but ideal wooden construction with a touch of ornament. Some of these still retain the same old lifestyle within their walls.

In Uran, the Masjid Mohalla which is centred on the Jami Masjid displays a unified architectural character and scale in the Domestic buildings which are two storied with sloped roof, front verandahs and highly ornate facades in Baroque style.

Domestic architecture, despite the subtler individual differences by and large show a coherent urban image, and employ a similar Konkan style of construction, discussed earlier with respect to the religious structures.

Mainly three types of domestic architecture are observed. These are:

### **Wadas, or Konkan Courtyard Town Houses**

Generic examples of TW framed Wadas typical of the Konkan, front busy streets in the middle of town. Generally, an imposing two storey structure relating to the street with a 'Kothar' on the lower level and a balcony projecting on to the street on the upper level. This enhances the connectivity to the street and makes a bold urban gesture.

The access to the Wada would be through a Dindi Darwaza, opening out into the front court. A floor high stone masonry wall cuts off the courtyard from the road.

A single or double storey Wada wraps itself around a courtyard. The lower storey is normally load bearing ashlar construction and upper storey in timber frame. On occasion, on one side of the doorway is a shop, which fronts on the street. The main rooms arrange themselves in an ell shape around the court.

In Panvel especially on the busy Sadashiv Peth (now Tilak Road), Wadas such as the Shedge Wada(PL 32) and the Radha Hari Niwas, Patwardhan Wada (PL31) display good urban manners and give a glimpse into the development of the Panvel town as an urban entity. This are well preserved Wadas, built for affluent Brahmin families during the times of Maratha supremacy. Its spaces hark back to an older kind of lifestyle.

**Patwardhan Wada and Shedge Wada**



**Both the Wadas, side by side**



**Street view of the wadas and their 'Dindi Darwazas'**

**Patwardhan Wada**



**Front court**



**Dindi Darwaza**



**Balcony**



**Fenestration**

Bapat Wada (PL 27) is the oldest and the largest Wada in Panvel. The original scheme developed as a Wada structure with a large internal courtyard, housing the main rooms of the family and a large Krishna temple. Over the years it developed by accretion into a large complex with additional courtyards enclosed by tenements. The original court still carries the vestiges of very ornate timber work.



**Aerial view of Bapat Wada, the largest in Panvel**

## Architectural Characteristics of the wadas:

- 1.0 TW (sag wood) framed construction, with brick masonry infill walls, except around the 'Kothar' or store built in dressed ashlar masonry. Some walls are up to 600 thick. The outer boundary walls are in stone masonry and of floor height with a thick TW panelled double shuttered entrance door with timber knobs set into the masonry.
- 2.0 Timber posts are rectangular and set into carved stone bases.
- 3.0 The construction is largely of timber frame, with some very well worked out details, well preserved if there are no intrinsic changes.
- 4.0 An external (covered with a TW roof) generally single flight stairs in timber connects to the upper level.
- 5.0 On the front façade on the upper floor, doors fronting the upper floor hall are set in regular bays and consist of two TW panelled shutters. The window openings may have vertical MS rod grills fitted to the frame.
- 6.0 Running balconies built in timber frame with projecting deep eaves overlook the main road. This balcony is supported on carved timber brackets.
- 7.0 TW framed sloping hipped roof with Mangalore tiles. An attic is formed under the pitched roof. The eaves of the roof are pitched considerable over the building line providing shade and protection to the walls and balconies.
- 8.0 The building also contains culturally generic rooms displaying the lifestyle of the wealthy Maharashtrian Brahmin families in the days of Maratha supremacy.

The Wadas (the few that still exist) face the problem of very high maintenance costs in the wake of dissolving joint families, changing lifestyles and mobility. The pressure of the builder lobby may take its toll, especially in high priced commercial areas. Since such buildings front busy and narrow roads the fronts of the Wadas may be under threat from future road widening schemes.

A variation which is derived from these Wadas is that of a town house or a wadi, such as the Mulla House (PL 15), or Sahastrabuddhe Wada (PL 33). They share most of the characteristics of the Wada architecture except that they do not have internal courtyard.

### Mulla House



Front View



Carved wooden bracket

## Muslim Town Houses

Muslim Town houses display front verandahs (or ground floor shops) and highly ornate neo-Baroque features on facades, sometimes combined with vernacular features in timber. In Uran specifically, the ancestors of the present families, who were merchants and saltpan owners and wealthy citizens in the formative stages of Uran's development, built these buildings. In areas predominated by Muslim families such as the Masjid Mohalla precinct in Uran, such Town houses, normally ground and one mansion like buildings display many common characteristics. These buildings are few remaining examples of house types with classically detailed facades with hipped roof in Mangalore tiles and timber. Lower floors generally have an arcaded verandah and the upper floors are ornamented with Baroque style details in stuccowork plaster, as for example, in the Ismail Bhaiji House (UN 15). The verandahs can also be seen in vernacular style with timber columns and brackets, for example, Tungekar Manzil (UN 14) and Bakshi House (UN 21). The full height windows on upper floor remind colonial style of architecture. Stucco finish in plaster depicts mixed styles.



**Mookri House**



**Ismail Bhaiji House**



**Bakshi House**

### Architectural Characteristics:

- 1.0 Composite timber frame and masonry structure with infill brick masonry plastered and painted. The upper floors have rooms above verandah and brick masonry façade and decorative stuccowork details.
- 2.0 In the verandahs, wooden decorative columns with decorative stone pedestal and wooden beams support upper floor rooms. The roof of verandah is normally in TW joists finished with timber boarding and floor finish above that.
- 3.0 The front windows on the upper floor may have upper half shutters glazed and lower ones panelled with TW. The windows have an additional louvered shutter behind the glazed one for privacy and ventilation.
- 4.0 Timber framed Mangalore tiled hipped roof supported on rafters and purlins, with projecting eaves with TW soffit.
- 5.0 The front verandah may be divided into bays having plinth steps located in the middle.
- 6.0 Decorative stuccowork generally defines the floors on the external façade. The chajjas are supported over decorative brackets. Intricate stuccowork may be observed on upper floor facade. Moulded cracked arches with exaggerated key stones, decorative columns, projections and brackets show Baroque styling in stucco to compliment the buildings frontage. Façade iconography is a combination of star and crescent shapes and heraldic shields. The verandah has mouldings in timber on the ceiling.
- 7.0 External walls are plastered and painted. The original flooring on the floor of the verandah would normally be patterned mosaic tile flooring.

Few examples of house types typical of the Masjid Mohalla, still populated mainly by Muslim families, remain. Some of the surrounding old houses have now given way to RCC apartment blocks, thus altering the precinct character of the old streetscape, threatening the harmonious qualities of the precinct.

## Colonial Bungalows adapted to a local lifestyle.

Colonial Bungalows built in Panvel and Uran are the legacy of the early 20<sup>th</sup> century.

Such bungalows are formally laid out along an axis with a large drive in porch and a front verandah on the ground floor that leads into the central courtyard through a large front hall. Major rooms would be organised around a courtyard. A *tulsi vrindavan* may form the focus of the courtyard. The buildings are normally two storied with a timber hipped roof with Mangalore tiles.

These are examples of early 20<sup>th</sup> century domestic architecture, emerging at the time in town all over Maharashtra, reflecting the bungalow pattern preferred by the British. Although typifying the Colonial tradition, these bungalows, sometimes palatial, are transformed to local needs. A typical example is 'Lakshmi Ratan' (PL 6). Here one can see the desire to imitate a colonial lifestyle particularly in the outside public and inside private domains as visible in the design. The public face of this building would also be seen in the very large and decorated halls, which would be used for public functions, with its several pieces of furniture and ornamented ceilings. This resembles a 'piano nobile' from an aristocratic town house. The structural organisation as also the planning of the house displays sensitive climatic design concepts, seen in deep awning like roofs and the sensitively scaled central courtyards. Such large house with many rooms reflects an earlier joint family system, now largely dispersed.

'Lakshmi Ratan', Banthia House, Panvel



Front view with porch



Corridor on the upper floor, around the courtyard



Window upto floor level



Timber Staircase



Internal courtyard with 'tulsi vrindavan'

### Architectural Characteristics:

- 1.0 Combination structure with timber posts and beams, in filled with load bearing brick masonry in lime mortar.
- 2.0 Upper wooden floor of TW joists and beams with boarding finished with a floor pattern of kotah and kadappa.
- 3.0 The houses have Teak wood staircases to upper floor; with slim balusters and a finely worked newel posts. The door openings have TW frame with thick panelled shutters in timber and fan lights. Windows are set in semicircular arched openings with filled tympanums.
- 4.0 Arches, when used display mouldings in stucco that run all along the building at the springing line like a cornice, the keystones are highlighted. At the floor level cornices encircle the building. TW windows, with sills right down to floor level in two parts typical of local houses. The windows are protected on the outside by timber awnings or '*jhilmils*'.
- 5.0 Timber framed Mangalore tiled hipped sloping roof supported on trusses, rafters and purlins, with a timber boarded ceiling as an attic floor. The main hall generally has plaster of Paris moulded ceilings, with ornamental '*torans*' that extend on the walls to just above the arch soffits. A continuous and deep overhang projects out, supported on extended rafters, shading the windows and balcony and lines the inner courtyard, this allows only diffused light into the rooms.
- 6.0 The façade has continuous mouldings and cornices that set up parallels with the deep eaves that project over the walls. The façade is organised in a classical town house manner with its arcade on the lower floor extended to arcaded rectangular windows on the upper floor.
- 7.0 The central courtyard forms the focus of the house.
- 8.0 On the upper floor, the roof overhangs create deep eaves on timber brackets. The verandah is continuous and has railings of timber with CI railings finely set almost to form a screen at the seat level and further diffuse the light.
- 9.0 Colonial buildings show several fine constructional details, forming the highlight of the house. Several old pieces of furniture and fixtures are in existence and use.

Identified structures conforming to these typologies were considered worthy of preservation.

## 4.3 Significant Built Heritage in Villages

### 4.31 Religious Structures

The characteristics of the religious structures in villages are similar to that observed in Panvel and Uran, mainly displaying one of two architectural aspects- the non-monumental (which form the majority of these structures, built in a characteristic Konkan style) and the monumental (built in a manner more identifiable or iconic to a particular religious faith). Few other structures in this category show shared characteristics or have been reconstructed. For a detailed description of the characteristics, refer to 4.21.

#### The non-monumental religious structures in Panvel & Uran

Kedarnath Mandir, Owe Camp ( VL 1); Shankar Mandir, Targhar (VL 4); Vinayak Mandir, Kegaon (VL 15) showing shared characteristics; Vitthal Rakhumai Mandir, Owe (VL 18), Jami Masjid Owe (VL 19)

#### Kedarnath Mandir, Owe Camp



Exterior view

#### Vitthal Rakhumai Mandir, Owe



Exterior view



Fenestration, wooden pegs on the facade

#### Jami Masjid, Owe



Exterior view



Fenestration

### Vinayak Mandir, Kegaon



Side view showing a Konkan style mandapa and Peshwahi style Garbhagriha with Islamic influences



Front View of G+1 temple

### Monumental religious structures in Panvel & Uran

Vitthalwadi Mandir, Chinchpada, Vadghar (VL 5); Lingeswar Mandir, Wahal (VL 7); Muquimshababa Dargah (VL 16) showing shared characteristics.

### Vitthalwadi Mandir, Chinchpada, Vadghar



Exterior view from Panvel-Uran Road



Interior detail

## 4.32 Structures in Sir Mohammad Yusuf Seamen Welfare Foundation, Nhava

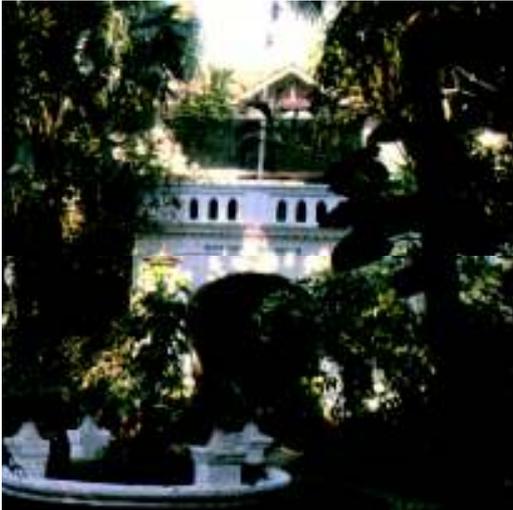
The sprawling property of Sir Mohammad Yusuf Seamen Welfare Foundation at Nhava consists of five listed buildings and one manmade Talav. Among these are two nationally important buildings with Grade I architectural character:

**The Samandar Mahal, or Training Ship Rahaman.** South Asia's oldest Marine Training Institution (founded in 1910), the T. S. Rahaman is a large Italianate Palazzo like mansion with a front porch and a wide portico and two internal cortiles.

**The Marine Museum.** A large colonial style bungalow, originally belonging to the Wadias was converted in 1912 into an institutional museum for the Marine School. This is India's oldest maritime museum displaying 400 years of India's maritime history.

The other listed structures are the Anchorage Bungalow in Colonial style; Fatima Banu Hospital, in Colonial style with maritime symbolism; and the Sagesh Suites, a sanatorium, now converted into row houses. All the structures are in good state of preservation, and display a distinct architectural character of the colonial period.

**Sir Mohammad Yusuf Seamen Welfare Foundation (SMYSWF) , Nhava**



**Marine Museum**



**Anchorage Bungalow**



**Training Ship Rahman**



**Sagaresh Suites**



**Nhava Tank**



**Fatima Banu Hospital**

Chapter 5.0  
Guidelines and Recommendations for Listed Sites  
in Panvel, Uran and the Villages

## 5.1 Issues in conservation

### *The context for guidelines:*

### The specific nature of Panvel and Uran- *towns in the Konkan*

The issue of heritage conservation has developed a keener resonance in the era of fast knowledge.

Heritage legislation breathes easier in an environmental stasis, when buildings so identified continue to remain so and only face the natural structural ravages of time. **It is when the buildings are foregrounded in the identity and aspiration of its users or the community at large that change, such as it is, is inevitable, and the old is constantly under pressure to give way to the new.** This is where the issue of preservation through legislation comes into direct conflict with its ultimate beneficiaries.

In undertaking to identify sites and structures that merit heritage listing in Navi Mumbai (the part in the Raigad district) the issue of continuity and change are confronted, rather awkwardly. The processes of change depend on whose point of view is being taken. The several points of view, though legitimate in themselves sit side by side uneasily- where the first step in addressing one point of view would be to the perceived detriment of the other. Here, the sacred sites in Panvel and Uran reflect both the need to preserve, as well as for the local community the desire to change.

#### **5.11 Sacred architecture in the Konkan**

Sacred architecture in Navi Mumbai is best read in continuity with similar sites all over this part of the Konkan in that they reveal a non monumental, non iconic aspect, that it is at once contemplative, urbane and self similar. Panvel and Uran have long developed through the active interventions of its many influential families and their communities: Brahmin, Koli, Bohra, Dakhani, Parsee, Jain and Jew. Several temples, mosques, derasars, even an agiary and a synagogue reveal themselves to be constructed in much the same manner as the domestic architecture, and fit snugly in within the urban exterior of the fabric of the larger community.



**Mosque, temple or Synagogue?**

All these sacred structures are usually domestic in scale built using timber construction technology and have deep sloping roofs, the typology in fact, of the Wadas and town houses in these towns (and all over the Konkan). They stand as functional objects for active reverence, not iconic image builders for a particular community. This indicates a remarkable cosmopolitanism seen in the development of Konkan society over the last two hundred years, further enhanced when one notices the inter-changeability of surnames, clothes, food habits, rituals and the use of Marathi as the common language of discourse.

The fact that the larger locations of Panvel and Uran on this part of the coast did not form any seat of power, but derived their sustenance from trade and transport, points to the domestic nature of their sacred sites. Another unique feature of the region is the association of sacred sites to man-made Talavs or water tanks which sustain and foreground these sites in a variety of ways.

## 5.12 The palimpsest of Navi Mumbai

Navi Mumbai came as an external project palimpsest on this extant situation. A project not of the making of local inhabitants but that of Bombay, across the pond, as it were, that kick-started the accretion of knowledge and urbanisation, brought in change at a pace unimagined before and over thirty years engulfed two municipal councils older than Bombay. In addition some 90 villages were sucked unwittingly into the alien aspirations of a metropolis. This is not to say that the change has been negative. This part of the Konkan has been deprived of development as compared to the other parts of Maharashtra and the project of New Bombay plugged the Konkan into the larger process of development of Maharashtra. This has brought with it affluence, affordability an increased spending power that has changed desires and aspirations.



**The remains of an earlier townscape, and the challenge of RCC**

The rate of change in Municipal towns is unregulated and largely ad-hoc. This has led to the inevitable proliferation of RCC framed multi-storey buildings that are, very quickly, changing such towns that have a composed face to start with. Scale, construction, technology and aspect are fast transforming the towns that had hitherto developed slowly. As in every area surrounding a metropolis like Mumbai, Panvel and Uran too are pies being subdivided by the builder's lobbies for speculation and profit. In such places only heritage legislation may stand between the older urban character and contemporary anonymity. The builders target plots in the middle of towns and those of the largest size.

Thus the older large and sprawling Wadas in these towns that formed the rich backdrop of community life are now under threat of being lost forever. The current owners of the Wadas, who face high costs trying to maintain these large spaces, feel compelled to let go their estates for the large sums the builders offer them. The busy roads on which these Wadas abut that are scaled to these G+1 structures, now become scale-less when G+4 buildings tower over these narrow streets. The fact that these new constructions are patronised by the citizens without much resistance are indicative of upward mobility and a lifestyle based on cities much larger than Panvel and Uran.

## 5.13 Aspirations driving change

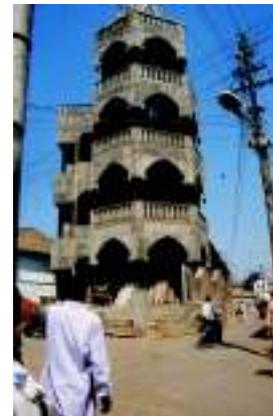
One manifestation of this is to upgrade one's living condition and environment, at least as perceived by the community. This has led for the different communities in Panvel and Uran, which until this point existed in an urban cohesiveness, to seek an identity in their structures that now represent individual religious identity and not the social identity that was for long its hallmark. The influx of wealth also expresses itself in the desire for the monumental. Thus sacred sites are now 'ground zero' for these expressions. The '*tamir*' of mosques and the '*jirnoddhar*' of temples has led to the dismantling of several domestic scaled buildings to be replaced by the monumental shikharas, minarets or domes all built in the technology of reinforced concrete, all expressing a larger than life semantic, quite without aesthetic precedent, where big is big for its own sake.

The irony here is that this change is emanating from the community itself. The attitude here is not self-reflexive, but mainly aspirational. The community is at ease with these changes. What has become irrevocable is that the image of the city is being transformed into one where the skyline now clearly

identifies the new changes as religious landmarks that are visibly different from one another. The dismantling of the older non-monumental self-similar structures also signals a de-cosmopolitanization of the small towns of the Konkan, creating a rip through the fabric of urban community.



**Hanuman Mandir, Panvel- before and during 'Jirnodhar', a temple identified, but lost before listing**



**Mosque on M.G. Road, Panvel- Photo from 1993 and today**



**The Gaodevi temple, Panvel- then and now**

One point in the favour of controlled change is that the models for change may come from the heritage building themselves. There are clear examples of temples that are G+1 for functional purposes that do not detract from the scale consistent with these areas and in fact offer a distinct typology that can be followed whenever the pressures of expansion are evident. (Vinayak Mandir, Kegaon, VL 15)

Whereas one cannot make a case for up-gradation to stop merely by putting these building in a list and legislating, the heritage gets a much better chance of being conserved by gaining acceptance as 'one's own heritage' within the community itself. Any heritage listing will need a sustained programme of awareness creation in order to be successful on the ground.

## 5.2 Notification

The findings of the present study and the proposed heritage listing and grading (2.3, 2.6) should be notified to the respective planning and development control authorities, to be specific- CIDCO, the Collectorate of District Raigad, the Panvel Municipal Council and the Uran Municipal Council to create the necessary regulations to bring their conservation into effect.

### **Regulation:**

Conservation of listed buildings, areas, artefacts, structures, sites and precincts of historical/ aesthetical/ architectural/ cultural value (heritage buildings, Talavs and heritage precincts)

### **5.2.1 Applicability:**

This regulation will apply to those buildings, areas, artefacts, structures, sites and precincts of historical/ aesthetical/ architectural/ cultural value (hereinafter referred to as Listed buildings, Talavs and precincts), which will be listed in the notification issued by the government

### **5.2.2 Restriction on development/ redevelopment/ repair**

No development or redevelopment or engineering operation or additions, alterations, repairs, renovation including the painting of buildings, replacement of special features or demolition of the whole or any part thereof or plastering of the said listed/heritage buildings or listed heritage precincts shall be allowed except with the prior written permission of the Chairman/ Collector of the respective development authority under whose jurisdiction the respective site falls (hereinafter referred to as 'the said Chairman/ Collector') . No filling, draining, reclamation, development or redevelopment or engineering operation or additions, alterations, repairs, renovation or demolition of the whole or any part of the said listed Talav or its existing edges shall be allowed except with the prior written permission of the said Chairman/ Collector of the respective development authority under whose jurisdiction the respective Talav falls. The said Chairman/ Collector shall act on the advice of/in consultation with the Heritage Conservation Committee (hereinafter referred to as the 'said Heritage Conservation Committee') to be appointed by the government;

Provided that in exceptional cases for reasons to be recorded in writing the said Chairman/ Collector may overrule the recommendations of the said Heritage Conservation Committee:

Provided that the power to overrule the recommendations of the said Heritage Conservation Committee shall not be delegated by the said Chairman/ Collector to any other officer.

In relation to religious buildings in the said list, the changes, repairs, additions, alterations and renovations required on religious grounds mentioned in sacred texts, or as part of holy practices laid down in religious codes shall be treated as permissible, subject to their being in accordance and consonance with the original structure and architecture, designs, aesthetics, and other special features thereof. Provided that before arriving at his/her decision the said Chairman/ Collector shall take into considerations the recommendations of the said Heritage Conservation Committee.

### **5.2.3 Extension of the list of Listed buildings, Talavs and precincts**

The said list may be supplemented, altered, deleted or modified from time to time by the Government on receipt of proposals from the said Chairman/ Collector or from the said Heritage Conservation Committee, or by Government suo moto, provided that before the list is supplemented, altered, deleted or modified, objections and suggestions from the public be invited and duly considered by the said Chairman/ Collector and/ or by the Government.

#### **5.2.4 Power to alter, modify or relax regulations**

With the approval of the Government and after consultations with the said Heritage Conservation Committee, the said Chairman/ Collector shall have the power to alter modify or relax the provisions of current applicable Development Control Rules in effect, if it is needed for the conservation, preservation or retention of historical, aesthetic, cultural or architectural quality of the Listed buildings, Talavs and precincts.

#### **5.2.5 Hearings to persons likely to be affected**

Provided that in case any alterations, modifications or relaxations of any of the provisions of the current applicable Development Control Rules in effect will cause undue loss to the owners/ lessees of heritage buildings/ heritage precincts, the said Chairman/Collector shall give an opportunity of hearing to the said owners/lessees and to the public.

#### **5.2.6 Restrictive Covenants**

Restrictions existing as on date of this notification imposed under covenants, terms or conditions on leasehold plots either by state government or by CIDCO, the Collectorate of District Raigad, the Panvel Municipal Council or the Uran Municipal Council shall continue to be imposed in addition to the current applicable Development Control Rules in effect. However in case of any conflict with the heritage preservation interest, the Heritage Regulations shall prevail.

#### **5.2.7 Repair Fund**

Non-cessed buildings included in the said list shall be repaired by the owners/lessees of the said buildings themselves. With a view to give monetary help for the restoration of the Listed buildings, Talavs and precincts a separate fund may be created, which would be kept at the disposal of the said Chairman/ Collector who will make disbursements from the funds in consultation with the said Heritage Conservation Committee. Provision for such a fund may be made thorough the budget of CIDCO, the Collectorate of District Raigad, the Panvel Municipal Council or the Uran Municipal Council.

#### **5.2.8 Grading of the Listed buildings, Talavs and precincts**

The Listed buildings, Talavs and precincts have been graded as indicated in 2.3 and 2.5. The meaning of these grades and basic guidelines for development permission are as follows:

Listing does not prevent change of ownership or usage. Care should be taken to ensure that the development permission relating to these buildings is given without delay. For definitions and objectives of the grades please refer 2.3

#### **5.21 Heritage Conservation Committee**

It is recommended that the government appoint a **Heritage Conservation Committee**. This should be under the aegis of CIDCO, under whose notified area all of the Listed Sites fall. The committee should consist of

- 1. CIDCO Chief Planner**
- 2. CIDCO Chief Architect**
- 3. Representative of the Collectorate of District Raigad**
- 4. Representative of the Panvel Municipal Council**
- 5. Representative of the Uran Municipal Council**
- 6. Conservation Architect of repute-** registered with the Council of Architecture, India; qualified with Degree of Master of Architecture (M. Arch.) in Architectural Conservation from institutes recognized by the Council of Architecture; with over five years of experience in the conservation of heritage buildings in India
- 7. Structural Engineer of repute-** having membership with the Institute of Engineers; qualified with Degree of Master of Engineering/ Master of Technology (M.E./ M.Tech.) in Structure from

institutes recognized by the AICTE, India; with over five years of experience in the repair/conservation of heritage buildings in India

8. **Environmental Engineer of repute-** having membership with the Institute of Engineers; qualified with Degree of Master of Engineering/ Master of Technology (M.E./ M.Tech.) in Environmental Engineering from institutes recognized by the AICTE, India; with over five years of experience in environmental engineering projects in India

The tenure of the members of the categories 3 to 8 as above shall change after every three years, provided however that the same person shall be eligible for reappointment as a member of the committee.

The said Heritage Conservation Committee shall be the apex body. Three sub-committees may be formed which shall include the respective planning and development control authorities, viz.

1. **The Panvel Municipal Council sub-committee**
2. **The Uran Municipal Council sub-committee**
3. **The Collectorate of District Raigad sub-committee**

The members of each subcommittee for the respective areas shall be constituted of members 1, 2, 6, 7, 8 of the apex committee above, including the respective representative of the authority under whose jurisdiction the sub-committee shall operate (3, 4, or 5). In addition, each sub-committee shall have the power to co-opt up to three additional members who have special knowledge of the subject matter like city history, local geology, material science etc.

The term of reference of the respective sub-committees shall be, inter alia, -

*to recommend to the respective development control authority whether development permission should be granted under Heritage Regulations and the conditions thereof.*

*to prepare a supplementary list of buildings, Talavs and precincts, areas, artefacts, structures, sites and precincts of historical/ aesthetical/ architectural/ cultural value to which this regulation would apply.*

*to advise whether any relaxation, modification, alteration or variance of any of the current applicable Development Control Rules in effect is called for under the regulation.*

*to advise the said Chairman/ Collector in the operation of the regulation to regulate or eliminate erection of outside advertisement/billboard on the faced of said listed buildings and to recommend to the said Chairman/ Collector guidelines to be adopted by the private parties who sponsor beautification schemes at public intersections.*

*to advise the said Chairman/ Collector to evaluate the cost of repairs required to be given to the owners to bring the existing buildings in the original shape. For this purpose the subcommittee may also try to help the said Chairman/Collector to raise funds through private resources.*

*to prepare guidelines relating to design elements and conservation principles to be adhered to and to prepare other guidelines for the purposes of the regulation.*

*to frame special regulations for heritage precincts and to advise the said Chairman/ Collector regarding the same.*

*to advise the said Chairman/ Collector on any other issue as may be required from time to time during the scrutiny and in overall interest of heritage conservation.*

*to appear before the government on behalf of the said Chairman/ Collector in case of appeals in cases of listed buildings, Talavs and precincts.*

## **5.22 Environmental Action Plan**

In the case of the Talavs, it is recommended that the said Heritage Conservation Committee formulate an **Environmental Action Plan** in order to protect the water quality and surroundings of the Talavs.

Since in most of the Talavs the water is polluted to a lesser or greater extent, the Action Plan shall project a strategy to detoxify the water to bring it to acceptable levels, oversee de-silting of the Talavs and protect the environment surrounding the Talavs to ensure no further damage or pollution takes place.

The said Heritage Conservation Committee and the executors of the Environmental Action Plan be jointly responsible to oversee strategies of conservation of the these Talavs with respect to putting them back into public use. They should also monitor developments around the Talavs as recommended specifically in the guidelines for Talavs given below.

## 5.3 Restrictions and changes allowed in the listed buildings and sites:

### 5.31 Grade I Structures and Sites

No interventions would be permitted either on the exterior or the interior unless it is necessary in the interest of strengthening and prolonging the life of the buildings or precincts, or any part or features thereof. For this purpose, absolutely essential and minimal changes would be allowed and they must be in accordance with the original.

### 5.32 Grade I (Talav)

#### 5.321 Change of Use

Change of usage (water body) **shall not** be permitted under any circumstances.

#### 5.322 Built interventions

No built interventions would be permitted either in the Talav (water body) as existing, or the Talav's perimeter unless, as specified below, it is necessary in the interest of strengthening and prolonging the life of the lining walls on the perimeter of the Talav, or any part thereof.

For this purpose, only absolutely essential and minimal changes would be allowed and they must be in accordance with the original state of the Talav edge.

#### 5.323 Talav Surroundings

Additional promenades, steps leading to the water, appropriate landscaping of the periphery of the Talavs, including railings/ bunds if necessary may be permitted as indicated below, but in strict adherence to aesthetic guidelines to enhance the Talav's surroundings. These additions shall only be carried out after an approval is granted by the Heritage Conservation Committee, and shall be in accordance with the Environmental Action Plan as specified in the notification. Development of the surrounding of the heritage Grade I (Talav) shall be regulated and controlled, ensuring that the grandeur or views are not marred.

##### 5.323.1 Talav edge

The entire perimeter of the Talavs should be freed up of encroachments and made available for public promenades except where sacred architecture abuts the Talav. All informal occupation directly edging the Talavs, like slums and shops may be relocated. Electric transformers, garbage dumps and the like should be relocated to alternative sites.

Where a road is directly abutting a Talav edge a footpath may be created as a promenade for pedestrian use, with a protective railing.

No road widening schemes should encroach on the extents of the Talav sites as mentioned above.

##### 5.323.2 Lining

Protective railing should be constructed in a sensitive manner so as not to restrict visual access to the water body.

Paving the edges of the Talav culminating with steps allowing access to the water should be created wherever possible.

### **5.323.3 Ghats**

Ghats or steps leading to the water edge associated mainly with religious buildings already exist in some listed sites. Where the Talav is edged with Ghats, the said Ghats should be refurbished and extended wherever possible using stone masonry in a manner sensitive to the historic context.

### **5.323.4 Landscaping**

Landscaping using trees and plantations may be permitted if necessary along the Talav edge as long as it does not restrict visual access to the water body (and physical access, wherever applicable).

Hard and soft landscaping may be permitted, as above. No superstructures of any kind shall be permitted apart from linings, railings and street furniture.

Any signage or street furniture should be carried out in a sensitive manner such that they will enhance the surrounding environment of the Talav site.

In the case of some Talavs gardens already exist. These gardens must be conserved as above and extended wherever possible.

### **5.323.5 Skyline**

Any new construction in the vicinity of the Talavs must not protrude over a 45-degree angle taken from the Talav whose edge shall be as defined by the drawing and table in **5.326** below.

### **5.324 De-silting, cleaning and regular maintenance**

According to the guidelines laid down by Environmental Action Plan as specified in the notification, de-silting of the Talavs, the cleaning and the regular maintenance of the quality of water should be ensured.

### **5.325 Community/cultural usage of the Talavs**

Activities that enhance the community/cultural usage of the Talavs would generally be encouraged provided they do not contravene the above guidelines, and those that will be specified by the Environmental Action Plan. All public activities should be non-polluting and not mar the essential features of the Talav or its surrounding.

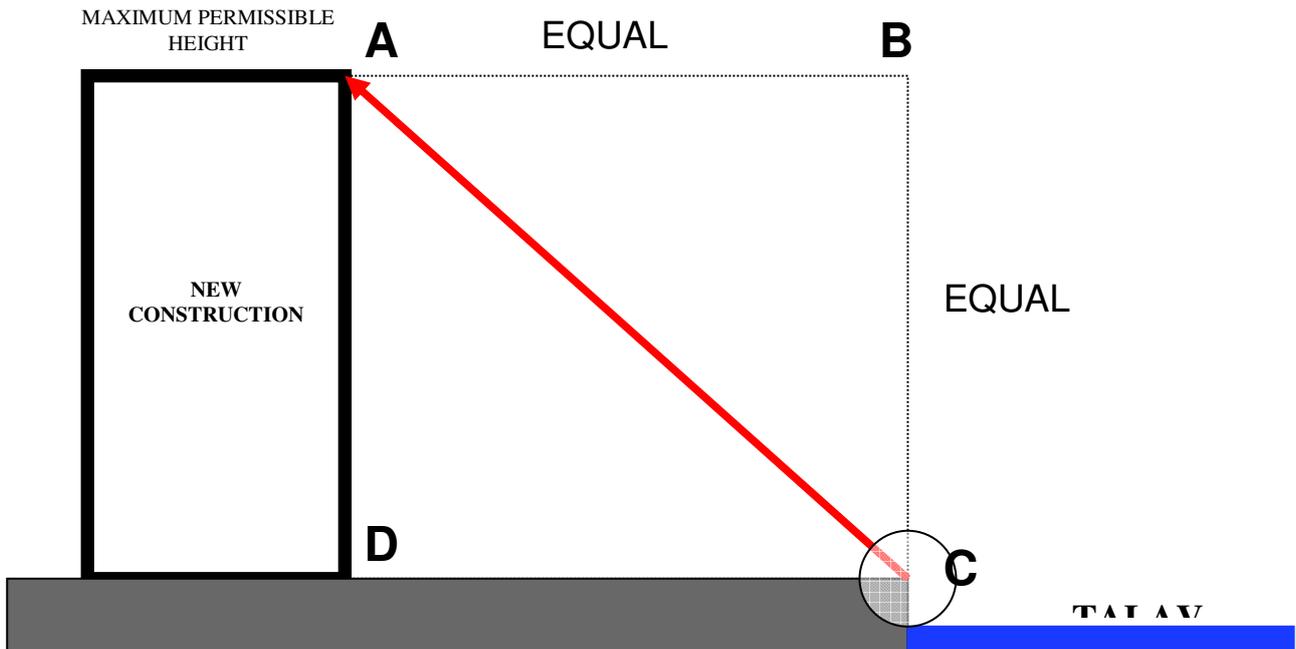
### 5.326 Talavs- Recommended Edge Conditions

The WATER EDGE of the Talav is defined as the extent of water at its highest point during the year.

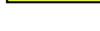
This edge is specified as the CORE area of the Talav.

BUFFER areas for the Talav are specified as EDGE CONDITIONS indicated in the plans of the Talavs as follows. The extent of the Buffer areas shall be strictly in keeping with 5.321 (Change of Use), and 5.323.1 (Talav edge) as above.

The said Edge conditions for the Talavs are specified as below. Any new construction in the vicinity of the Talavs shall be determined by the square ABCD as indicated below. The permissible height of any new construction (AD) shall **not exceed** length (CD) as measured from point C. The location of point C shall be read from the table below, based on the said edge conditions of the Talav closest to the proposed construction.

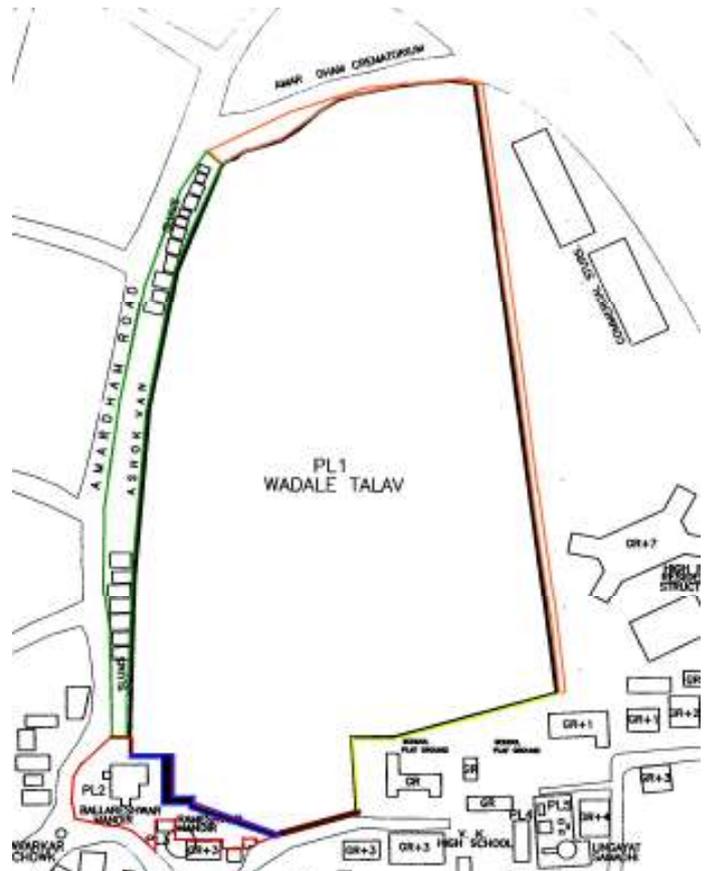


**TABLE DEFINING TALAV EDGE CONDITIONS**

Talav Buffer	Nature of Buffer	Location of Point C For measuring length CD
	Area abutting religious sites	Edge of water, or edge of constructed Talav lining closest to the water if existing
	Promenades for Public/ Community Usage	Edge of constructed Talav lining closest to the water
	Public Gardens – existing and extended	Edge of Constructed Talav Lining closest to the water
	Ghats to water edge- existing and extended	Edge of top step of constructed Ghat closest to the water
	Footpaths edging motorable roads or independent pedestrian walkways	Centre of the motorable road, or centre of the pedestrian walkway if no motorable road present
	School- Protective railings	Edge of Constructed Talav Lining closest to the water



PL 1 Wadale Talav- images as existing



PL 1 Wadale Talav- Recommended edge conditions



PL 7 Krishnale Talav- images as existing



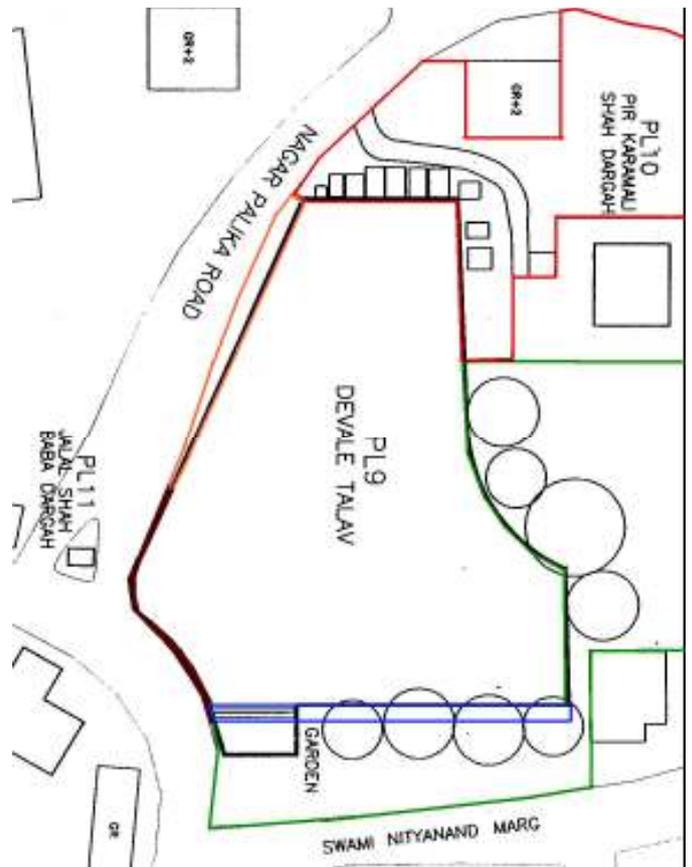
PL 7 Krishnale Talav- Recommended edge conditions



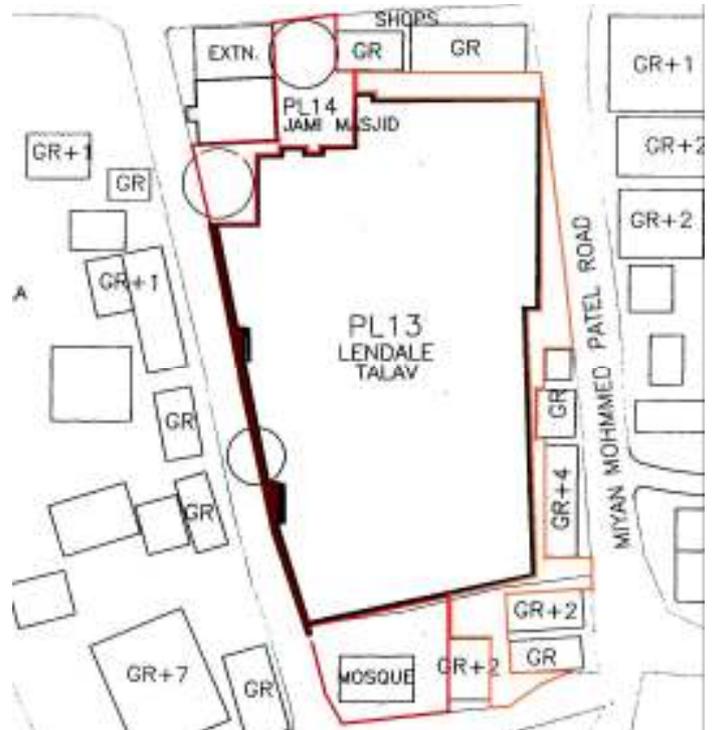
PL 9 Devale Talav- images as existing



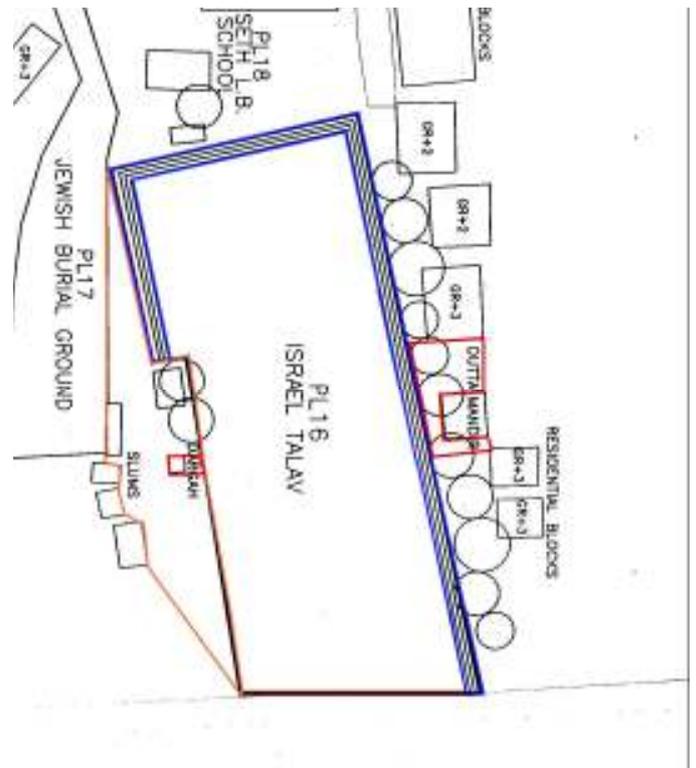
PL 13 Lendale Talav- images as existing



PL 9 Devale Talav- Recommended edge conditions

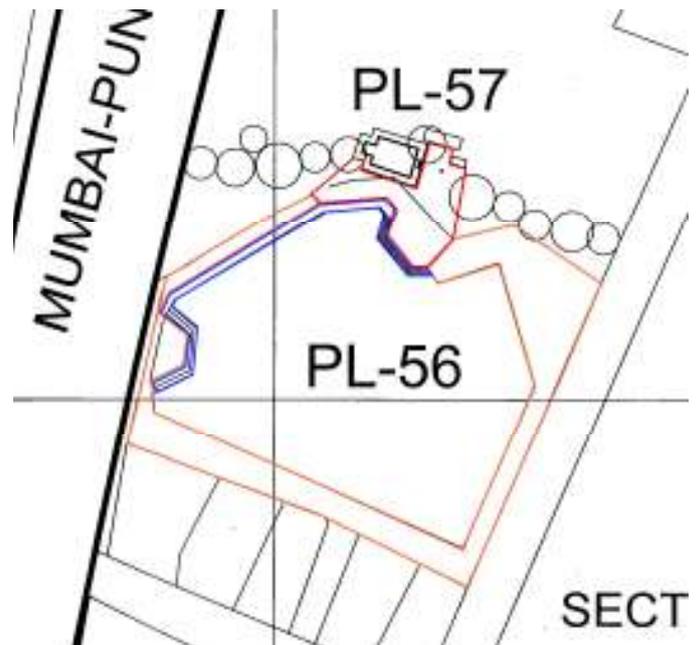


PL 13 Lendale Talav- recommended edge conditions



PL 16 Israel Talav- images as existing

PL 16 Israel Talav- recommended edge conditions

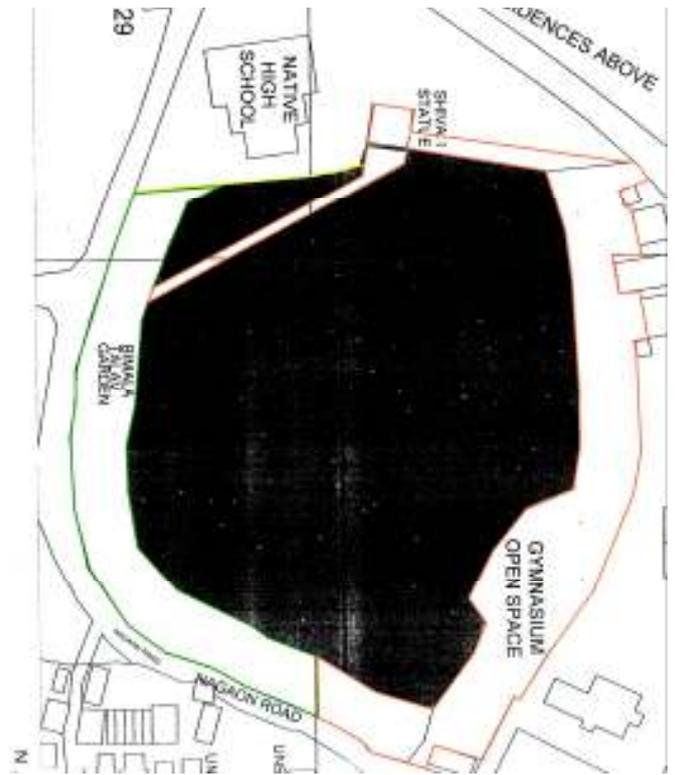


PL 56 Khandeshwar Talav- images as existing

PL 56 Khandeshwar Talav- recommended edge conditions



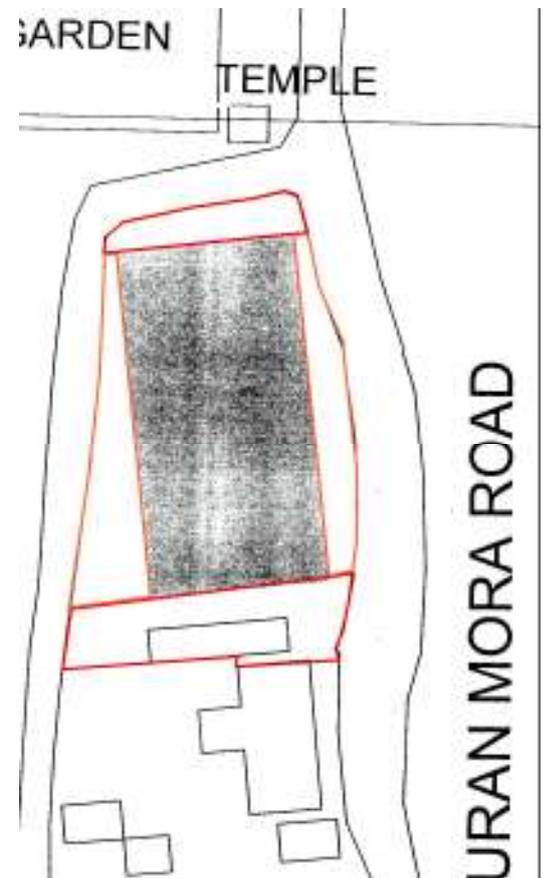
UN 11 Bhimale Talav- images as existing



UN 11 Bhimale Talav- recommended edge conditions



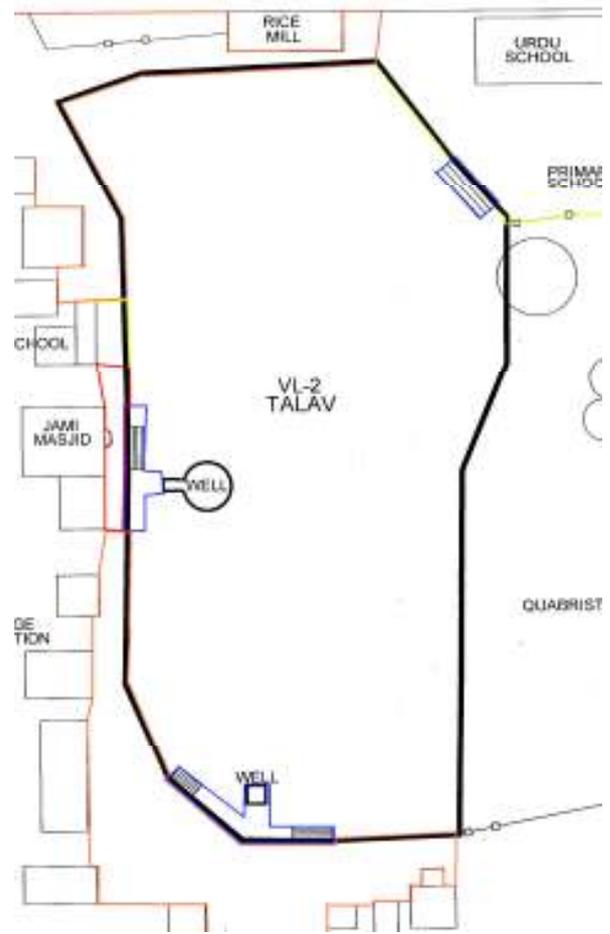
UN 37 Mora Talav- images as existing



UN 37 Mora Talav- recommended edge conditions



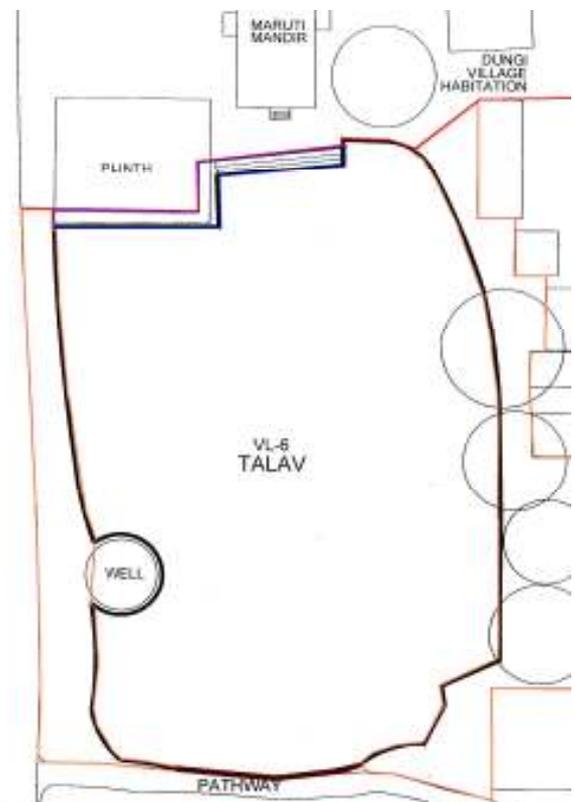
**VK 2 Taloja Talav- images as existing**



**VL 2 Taloja Talav- recommended edge conditions**



**VL 6 Pargaon Talav- images as existing**



**VL 6 Pargaon Talav- recommended edge conditions**

### **5.33 Grade II Structures and Sites**

#### **Grade II A**

Internal changes and adaptive reuse will be allowed, but external changes will be subject to scrutiny. Care would be taken to ensure the conservation of all special features for which it is included in Heritage Grade II.

#### **Grade II B**

Internal changes and adaptive reuse will be allowed, but external changes will be subject to scrutiny. Care would be taken to ensure the conservation of all special features for which it is included in Heritage Grade II.

In addition to the above, extensions or additional buildings in the same plot or compound could be allowed provided that the extension/addition is in harmony with (and does not detract from) existing heritage building(s) or precincts, especially in terms of heights and façade.

### **5.34 Grade III Structures and Sites**

External and internal changes and adaptive reuse would be allowed in a sensitive manner to the original structure.

Changes can include extensions, additional buildings in the same plot or compound, provided that the extension/additional building is in harmony with and does not detract from the existing heritage building/precinct, especially in terms of height and/or façade.

Reconstruction may be allowed when the building is structurally weak or unsafe or when it has been affected by accidental fire or any other calamity or if reconstruction is required to consume the permissible FSI, and no option other than reconstruction is available.

However, unless absolutely essential nothing should spoil or destroy any special features or attributes for which it is placed in the Heritage List.

### 5.35 Guidelines for Religious Buildings

The religious structures are mainly non-monumental (built in a characteristic Konkan style) and the monumental (built in a manner more identifiable or iconic to a particular religious faith). What is also significant is that most of the non-monumental religious structures most are built in a common unselfconscious tradition that is largely self-similar and cuts across religious lines. It is these characteristics, now fast disappearing that need a priority in preservation.

#### General Characteristics of Non monumental Religious Buildings

These non-monumental religious structures, are in most part privately built places of worship in a typical form of construction associated with the Konkan. This typology has emerged out of locally available building materials and building/craft practices, and responds to the climate of the Konkan. As such they share such characteristics with the domestic architecture also predominant in these towns. In their location, several of these structures may be seen in conjunction with a body of water (Talav) and/or a sacred tree.

#### Architectural Characteristics meriting preservation:

1. Timber (post and beam) frame construction with infill walls of brick or stone masonry.
2. A semi open frontage of TW frame in filled with vertically placed MS rod grills
3. Sloping roofs of clay/Mangalore tiles set on timber trusses
4. Timber posts are fixed o a carved stone base block
5. Roofs may be detailed with cornices or carved brackets
6. A wall enclosed front open space with a Dindi Darwaza at the entrance
7. Temples typically display a Nandi/ Maruti porch or have Deepa Stambhas carved in local stone
8. The infill walls may display stucco ornamentation (characteristics of mosques)
9. Arches and Piers are occasionally used



Carved timber facades to temples



Timber frames and iron grills infills



Elaborately carved timber brackets in temples



Ornamented mezzanine in synagogues and churches



Ornamented Stucco frontage in agiary and mosques



Deepa Stambhas outside temples

## General characteristics of monumental religious buildings

These religious structures are indicative of the public projects in the towns, of greater patronage from the wealthy citizens and spaces for community participation. Monumental temples display the Peshwahi style or Maratha style, which combine the features of Dravidian and Islamic style in a graceful synthesis, especially in the stucco articulation of the shikhara and in the interiors. The Shikharas of these temples tower over the surrounding landscape forming landmarks in the skyline.

Islamic architecture displays the Deccan style, emphasised by bulbous masonry domes, either over the prayer halls or the tomb chamber in Dargahs. The high plinth reinforces the monumental character.

### Architectural Characteristics meriting preservation:

1. Shikharas are generally articulated as a combination of Dravidian and Islamic elements, as per the Peshwahi style, built up in tiered pyramids with smaller 'upshikharas' with numerous niches, painted bright with natural colours. At the pinnacle one may see deeply fluted bulbous 'amalakas', carved in stone. Sculptures of minor deities seen in niches. At the corners are 'guldastas', small turrets in Islamic style. Alternatively, stone masonry domes on octagonal squinches over the central Garbhagriha are then built up externally as shikhara with ornamental stucco with numerous niches and painted.
2. Islamic influences are also seen in the decorations of the frieze, chhajja and brackets. The antaralas are fashioned as a sequence of multi-foliated arch resting on decorative columns.
3. A pradakshina path enclosed by brick walls and roofed with lean-to timber roof may surround the garbhagrihas. In the case of Shiva temples, the Garbhagriha is normally sunken with respect to the mandapa that fronts it.
4. Mandapas may be built in timber frame of posts and beams with brick walls as infill on the sides. The roofs of the mandapa are generally Mangalore tiled hipped roof.
5. Nandi/ Maruti porches, stone Deepa Stambhas on a square stone pedestals and a sacred tree are integral elements in the foreground of many temples.
6. Ashlar pliths are normally high with plinth steps.
7. Ashlar in lime mortar in the garbhagriha. Brickwork in lime mortar in the pradakshina path and the mandapa used as infill panels.
8. In the case of Mosques and Dargahs, the monumentality of the structures is emphasised by huge masonry domes, bulbous in shape with (or without a cylindrical drum) octagonal base sitting on the square chamber, normally with corner squinches. Domes have tall finials.
9. Islamic architecture of this nature is modelled on Deccan style.
10. The tomb chamber in a Dargah is surrounded by a wide verandah all around with an open arcade. The entire edifice is raised on a high plinth. The ground on which the structure stands itself is elevated with reference to general ground level, thus imparting a sense of arrival as well as monumentality.



**Monumental  
Deccani  
shikharas**



**Deepastambas outside temples**



**Bulbous domes over dargahs**

### 5.351 Changes, repairs, additions, alterations and renovations

With regard to listed religious buildings, the changes, repairs, additions, alterations and renovations required on religious grounds, mentioned in sacred texts, or as part of holy practices laid down in religious codes should be permitted. **These are subject to their being in accordance with the original structure, design, aesthetics and other special features.** Utmost care should be exercised while permitting '*jirnoddhar*' or '*tamir*' of the non-monumental, Konkani style shrines with timber construction; and of temples in Peshwahi style; in order to preserve the few remaining structures in this styles, their original scale and aesthetics, in material and detail.

### 5.352 Materials, construction techniques and ornamentation.

The repairs should be carried out, as far as possible employing the same material, construction techniques and ornamentation.

### 5.353 Adding floors

When balance FSI is available on the plot, additional floor space, if desired, may be added to a ground storey shrine by introducing an upper storey. **This should be done by carefully dismantling the existing timber roof and putting it back on the upper storey.** The upper storey should be constructed in the same construction style, fenestration design and materials as the lower storey. As far as possible all existing elements should be reused. Addition or Reconstruction involving more than ground plus one upper storey should not be permitted.



**Examples of Ground Floor Temples and Ground + 1 Temples preserving architectural and aesthetic characteristics**

### 5.36 Guidelines for open spaces other than Talavs

Change of use (Open Space) will not be permitted for such places. Built development on the periphery should be carefully controlled as per the recommendations of the Environmental Action Plan.

Areas such as riverfront and creek front should be revitalised as per the above to increase people's participation. Activities that enhance the community/cultural usage of riverfronts and creek fronts would generally be encouraged provided they do not contravene the guidelines specified by the Environmental Action Plan.

## 5.4 Additional DC Rules:

### 5.41 Setbacks

When the original buildings do not have front setbacks and abut directly the main street, the reconstructions shall not have any front setbacks to retain the relationship with the street.

### 5.42 Road Widening

Future road widening schemes should take into consideration the footprint of the building as originally constructed, the location of important features of the listed buildings abutting the street such as Dindi Darwaza, verandah, porches, projecting balconies and external steps or staircases. Utmost care should be taken that the features for which the buildings are listed are not lost due to road widening schemes.

### 5.43 Change of Use

Change of use in Grade II and Grade III structures shall be permitted only if they are in harmony with the existing built fabric and style.

### 5.44 FSI Restrictions

FSI as granted in the DC rules of the respective local area authority will be applicable. For reconstruction, FSI will be same as existing, excepting one additional floor to be allowed for Konkan style religious shrines subject to the conditions as mentioned in regulation 5.35 above. The unutilised, balance FSI may be availed in the form of TDR.

### 5.45 TDR (Transfer of Development Rights)

The heritage TDR, in case of Panvel and Uran towns, should not be permitted to be utilised in the congested core/ gaathan/ identified precinct area. It should be utilised in the peripheral areas of the town where new developments are located. The extent of TDR granted may be determined by the said Chairman/Collector if required in consultation with the said Heritage Conservation Committee and will not be awarded unless sanctioned by Government.

### 5.46 Reconstruction/ Additions/ Repair

Reconstruction and repair should be allowed when necessary to preserve or conserve the listed structure. The intervention should respect and follow the planning elements, building height, architectural features, original materials of construction and ornamentation.

An additional floor, if permissible, should be constructed in such a manner that architectural character, façade and special features, and the sloping roof profiles should be followed.

### 5.47 Hoardings

Hoardings should not be permitted on a listed building and around a listed open space or Talav.

### 5.48 Signage and Street Furniture

Signage and street furniture should be carried out in a sensitive manner such that they will enhance the character of a listed building and the surrounding urban environment. The same should not obscure or damage special features of the facades.

## Chapter 6.0

# The Precincts

### 6.1 Deulwadi Precinct, Uran

This precinct consists of Deulwadi Sansthan, Ganesh Mandir Chowk and Bimala Talav. Deulwadi Sansthan consists of six temples lined up in a row, along the western side of Bimala Talav, starting from the Sansthan chowk and culminating in the Ganesh Mandir Chowk, a busy node in Uran. Around this chowk are four more temples, thus completing a string of ten temples.

These are some of the oldest temples in Uran, grouped in this unique manner, forming a temple street. A row of deepastambhas in masonry or stone further add to its unique character. The temples were built by various communities and sects in Uran, thus preserving a distinct social history of the place. Some temples have retained their original architecture whereas a few are partially or fully reconstructed in brick and concrete in the recent past. The cultural and social life pattern of the people of Uran has a lot to do with the existence of such a street which comes alive during the festivals. Its proximity to the Bazar Peth also adds a lot of colour.

The association of Deulwadi with the Talav has been severed as a busy vehicular road and residential development separate them. The temple street has a small pathway leading to the Bimala talav which at one time was a part of the temple chain. The Bimala talav currently functions as a place for recreational purposes adding a green breathing space for the Uran town.

#### **Bimala Talav**

The Talav is a large manmade reservoir with stone masonry bund around it. According to the 'Uran Municipal Council, Centenary Celebration Volume, 1987' Manuel D'Souza, Mamledar of Sashtee and Karanja constructed this Talav in 1830. According to the same volume, he used the rubble taken out from the Portuguese fort in Uran. The stone plaque mentioning the name of the King Bhim was discovered while excavating the area around the well, the source of water for the Talav. Hence the Talav was called 'Bhimale Talav'. Today it is known as Bimala Talav.

Deulwadi is mainly a residential area with ground plus one upper storey structures with sloped roofs, not having much distinguishing character. This low rise character of the neighbourhood is changing rapidly with tall blocks coming up after demolishing earlier houses. It is necessary to regulate and restrict this kind of development in the area if the temple street is to retain its character

#### **There are three node points in the Deulwadi Precinct:**

1. The Deulwadi Sansthan Chowk with the banyan tree, well, deepa stambhs and open space.
2. The Ganpti chowk with Hanuman Mandir, Ganesh Mandir and Lakshmi Mandir abutting the road on one side and Ram Mandir at the starting point of the busy Bazar Peth.
3. Bimla talav with a vehicular road on one side with a shivaji statue as a point of focus from the road and open spaces at the tank periphery used as recreational space for people. The level difference between the road and the open space near the tank maintains a good level of segregation between the vehicular movement and the recreational activities.

The residential structures are currently developed at a good distance from the talav maintaining a spacious cross-section through the streetscape.

The developments should be limited to the current road boundary so as to maintain the openness with in the talav surrounding.

## The Sansthan Chowk



View of the temples from the chowk



Large Banyan tree in the chowk

## Ganesh Mandir Chowk



Panoramic view of the chowk showing the Hanuman Mandir, Ganesh Mandir and Lakshme Narayan Mandir on the left. Ram Mandir can be seen on the right

## The temple Street



View of the temples strung out in a line



Reconstructed temples of Sangameshwar and Urnavati



Rear view of the temples facing the Sansthan Chowk

### Architectural Character of the Temples

Out of the ten temples in Deulwadi, some have retained their original architecture in the typical Konkani style, non-monumental timber construction. Among these are, Vitthal Mandir (UN 1), Vitthal Rakhumai Mandir (UN 4), Hanuman Mandir (UN 7), Ganesh Mandir (UN 8), Lakshmi Narayan Mandir (UN 9) and Ram Mandir (UN 10). The rest of the temples have been in recent times reconstructed in brick and RCC. They are Urnavati Mandir (UN 3), Balaji Mandir (UN 5), and Datta Mandir (UN 6).



Vitthal Rakhumai Mandir



Detail of the brackets supporting roof overhang



**Ganesh Mandir**



**Upper floor corner of Ram Mandir**



**Balaji Mandir**

## 6.2 Masjid Mohalla Precinct, Uran

This is a residential neighbourhood populated mainly by the Konkani Muslim families, centered upon the Jami Masjid and the Zakir Hussain chowk where it is located. The ancestors of the present families, who were merchants and saltpan owners and wealthy citizens in the formative stages of Uran's development, built their houses in the manner of large Town Houses characterising the Muslim domestic architecture at the turn of the century. The precinct also contains other buildings such as a school and Hawabibi Hospital, an impressive structure opposite the Jami Masjid, which was earlier a town house.



**View of Zakir Husain Chowk,  
looking at Jami Masjid**



**View of Zakir Husain Chowk,  
looking at Hawabibi Hospital**



**Panoramic View of the Chowk with Jami Masjid on the left**



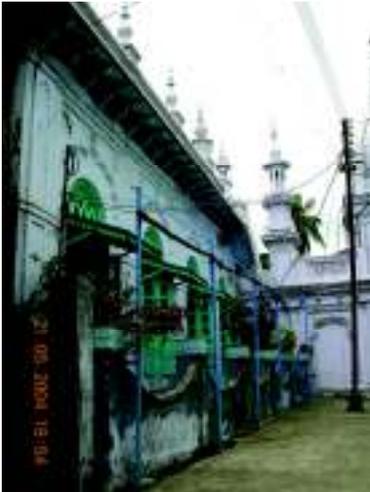
**Panoramic view of the chowk centered on Hawabibi Hospital**

## Jami Masjid (Grade I)

The Jami Masjid, Uran, is prominently located in the Masjid Mohalla fronting the Dr. Zakir Husain Chowk. The gateway of the mosque directly abuts the Mohsin Bhaiji Road. The dome above the entrance gateway and the flanking minarets form an important landmark in the area's skyline.

The Masjid is entered by a gateway domed with flanking minarets. Prominent on the street, it opens onto a courtyard with an ablution tank and a well. The ablution tank is situated at an angle in a courtyard. Its edges are covered with a sloping TW roof supported by decorative timber brackets and posts on carved marble bases. The main prayer hall (Shahan) is load bearing, its brick walls are divided into neat pilastered bays and support a hipped timber roof. The prayer hall is fronted by an arcaded porch. The adjoining Musafirkhana which a two storey structure is also used as prayer hall on specific occasions.

This mosque is a generic non-monumental, Konkani style place of worship in timber and masonry, built with private initiative. The gateway adds a touch of monumentality. Its dome and minarets are ornamented with Islamic elements from Bijapur, as well as Classical elements like Corinthian pilasters. This mix is representative of turn of the century Muslim architecture, seen even in facades of Muslim houses in Uran. The mosque was built by Hazrat Shaikh Mulla Husain Tungekar a prominent and wealthy citizen from Uran's Konkani Muslim Community, and represents, among many other sub-cultures, the contribution of the Konkani Muslims to its development.



Exterior View of the Prayer Hall



Interior views showing articulations in timber and stucco, in Islamic and European style



## Town Houses

The town houses in Masjid Mohalla, normally ground and one mansion like buildings display many common characteristics like front verandahs (or ground floor shops) and highly ornate neo-Baroque features on facades, sometimes combined with vernacular features in timber.

These buildings are few remaining examples of house types with classically detailed facades with hipped roof in Mangalore tiles and timber. Lower floors generally have an arcaded verandah and the upper floors have pilastered bays and are ornamented with Baroque style details in stucco work plaster, as for example, Hawabibi Hospital (UN 13) in the Ismail Bhaiji House (UN 15).



**Ismail Bhajji House and detail of the arcaded verandah**



**Hawabibi Hospital**

The verandahs can also be seen in vernacular style with timber columns and brackets, for example, Tungekar Manzil (UN 14) Mookri House (UN 16), Mookri Manzil (UN 17), Thakur House (UN 18), Moosa Manzil (UN 19), Citizen High school (UN 20) and Bakshi House (UN 21). The full height windows on upper floor remind colonial style of architecture. Stucco finish in plaster depicts mixed styles.



**Mookri House, details of timber column and bracket in the front verandah and internal staircase**



**Tungekar Manzil**



**Detail of fenestration and stucco work**



**Detail of front verandah**



**Bakshi House fronting the street**



**View of the pilastered bays on the upper floor**



**Detail of the verandah**



**Detail of timber column and bracket**

### **Architectural Characteristics:**

- 1.0 Composite timber frame and masonry structure with infill brick masonry plastered and painted. The upper floors have rooms above verandah and brick masonry façade and decorative stuccowork details.
- 2.0 In the verandahs, wooden decorative columns with decorative stone pedestal and wooden beams support upper floor rooms. The roof of verandah is normally in TW joists finished with timber boarding and floor finish above that.
- 3.0 The front windows on the upper floor may have upper half shutters glazed and lower ones panelled with TW. The windows have an additional louvered shutter behind the glazed one for privacy and ventilation.
- 4.0 Timber framed Mangalore tiled hipped roof supported on rafters and purlins, with projecting eaves with TW soffit.
- 5.0 The front verandah may be divided into bays having plinth steps located in the middle.
- 6.0 Decorative stuccowork generally defines the floors on the external façade. The chajjas are supported over decorative brackets. Intricate stuccowork may be observed on upper floor facade. Moulded cracked arches with exaggerated key stones, decorative columns, projections and brackets show Baroque styling in stucco to compliment the buildings frontage. Façade iconography is a combination of star and crescent shapes and heraldic shields. The verandah has mouldings in timber on the ceiling.
- 7.0 External walls are plastered and painted. The original flooring on the floor of the verandah would normally be patterned mosaic tile flooring.

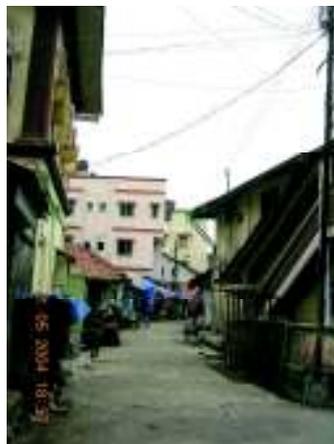
## Streetscapes



Mir Samdani Rd, with Tungekar Manzil on far left and Thakur Niwas on the right



Thakur Niwas and Bakshi House in their respective settings



Moosa Manzil from Tungekar Road with external staircase

Few examples of house types typical of the Masjid Mohalla, still populated mainly by Muslim families, remain. Many of the surrounding old houses have now given way to RCC apartment blocks, thus altering the precinct character of the old streetscape, threatening the harmonious qualities of the precinct.



View towards the Zakir Husain Chowk, showing typical skyline



Drastic alteration of the skyline near Tungekar Rd

## 6.3 Guidelines and Regulations

### 6.31 Deulwadi, Uran

The precinct designated as Deulwadi Precinct in central Uran is close to the Bhimale Talav. Ten temples strung out in a small area dominate the precinct. These temples display the characteristics of religious structures in the Konkan both of a domestic and a monumental scale. The proximity of these many temples makes this area a sacred precinct, both in its extent and its usage.

#### There are three node points in the Deulwadi Precinct:

4. The Deulwadi Sansthan Chowk with the banyan tree, well, deepa stambhas and open space.
5. The Ganpati chowk with Hanuman Mandir, Ganesh Mandir and Lakshmi Mandir abutting the road on one side and Ram Mandir at the starting point of the busy Bazaar Peth.
6. Bhimale Talav with a vehicular road on one side with a statue of Shivaji as a point of focus from the road and open spaces at the tank periphery used as recreational space for people. The level difference between the road and the open space near the tank maintains a good level of segregation between the vehicular movement and the recreational activities.

The residential structures are currently developed at a good distance from the Talav maintaining a spacious cross-section through the streetscape. The developments should be limited to the current road boundary so as to maintain the openness with in the Talav surrounding.

#### 6.311 Guidelines for Changes and Repairs (*Jirnoddhar*) of Temples

With regard to listed temples in the Deulwadi Precinct, changes, repairs, additions, alterations and renovations as required on religious grounds, mentioned in sacred texts, or as part of holy practices laid down in religious codes should be permitted, subject to their being in accordance with their original structure, design, and aesthetics. Utmost care should be exercised while permitting the '*jirnoddhar*' of the non-monumental, Konkan style shrines with timber construction; and of temples in Peshwahi style; in order to preserve the remaining structures in these styles, their original scale and aesthetics and materials of construction.

There are 10 listed temples in the Deulwadi Precinct, all along a street culminating in the Ganesh Mandir Chowk. Some retain the original design and some are reconstructed. Accordingly, the following specific guidelines should be adopted:

##### 6.311.1 Specific Guidelines for Changes and Repairs to UN 9 & UN 10

For the Ganesh Mandir (UN 8), Lakshmi Narayan Mandir (UN 9), Ram Mandir (UN 10), which are G+1 storey shrines built in the Konkani style of timber architecture, no alteration is to be permitted in their footprint, height and façade. Repair or part reconstruction should be permitted employing the same materials, if necessary for preservation.



Panoramic view of the Ganesh Mandir Chowk showing the Hanuman Mandir, Ganesh Mandir and Lakshmi Narayan Mandir on the left. Ram Mandir can be seen on the right

### 6.311.2 Specific Guidelines for Changes and Repairs to UN 1, UN 4 & UN 7

For the Vitthal Mandir (UN1), Vitthal Rakhumai Mandir (UN 4) and Hanuman Mandir (UN 7), which are ground storey shrines in Konkani style of timber architecture, additional floor space, if desired, may be added to the ground storey shrine by introducing an upper storey. **This shall be done by carefully dismantling the existing timber roof and replacing it on the upper storey.** The upper storey should be constructed in the same materials, construction style, and fenestration design as the lower storey. The original footprint should not be altered. Where the frontage is made of timber frame with MS rod infill on the lower storey, this characteristic should be retained. Wherever possible original materials and elements must be reused.



Vitthal Rakhumai Mandir



Detail of the brackets supporting roof overhang

### 6.311.3 Specific Guidelines for Changes and Repairs to UN 2, UN 3, UN 5 & UN 6

For the Sangameshwar Mandir (UN 2), Unnavati Mandir (UN 3), Balaji Mandir (UN 5) and Datta Mandir (UN 6), which are reconstructed temples of ground storey in RCC frame. In order to utilise balance FSI, an additional floor may be permitted, provided the additional storey is built with a timber sloped roof and displays character of the Konkani style.



View of the temples strung out in a line



Reconstructed temples of Sangameshwar and Unnavati

### 6.311.4 Specific Guidelines for Changes and Repairs to shikharas of UN 1 & UN 2

The shikharas of UN 1 & UN 2 are in masonry domes, influenced by Islamic and Maratha style. They should be retained and repaired in their original condition.

### 6.311.5 Specific Guidelines for Changes and Repairs to Deep Sthambhas

All existing Deepa stambhas shall be retained in their original design and material.

All repairs should be carried out in a sensitive manner employing the same material, construction techniques and ornamentation.

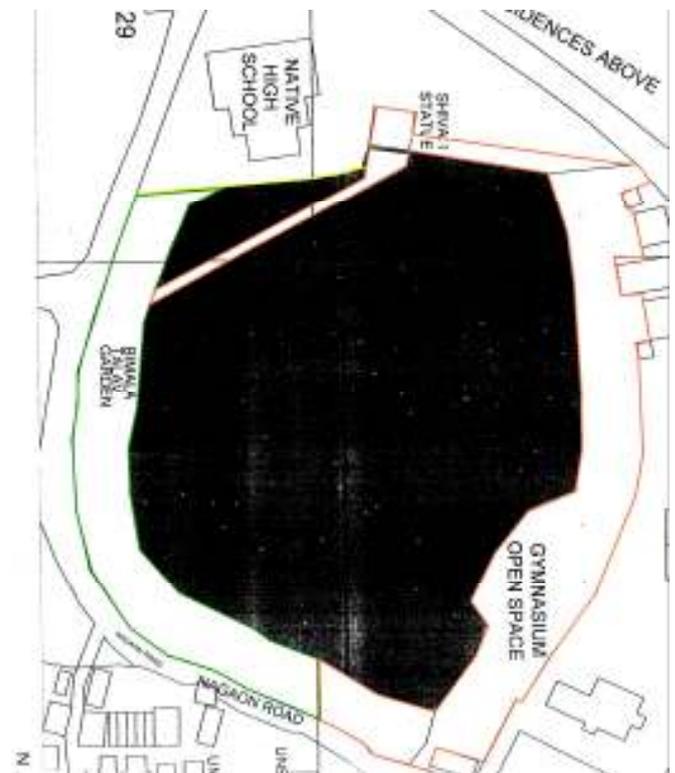
### 6.312 Bhimale Talav (Grade I- Talav)

The association of Deulwadi with the Bhimale Talav has been severed as a busy vehicular road and residential development separate them. The temple street has a small pathway leading to the Bhimale talav, which at one time was a part of the temple chain. The Bhimale Talav currently functions as a place for recreational purposes adding a green breathing space for the Uran town.

The Bhimale Talav is a large manmade reservoir with stone masonry bund around it. According to the 'Uran Municipal Council, Centenary Celebration Volume, 1987' Manuel D'Souza, Mamledar of Sashtee and Karanja constructed this Talav in 1830. According to the same volume, he used the rubble taken out from the Portuguese fort in Uran. The stone plaque mentioning the name of the King Bhim was discovered while excavating the area around the well, the source of water for the Talav. Hence the Talav was called 'Bhimale Talav' or 'Bimla' Talav.



UN 11 Bhimale Talav- images as existing



UN 11 Bhimale Talav- recommended edge conditions

#### 6.312.1 Change of Usage

In the case of the Bhimale Talav, change of usage (water body) shall not be permitted under any circumstances. All the guidelines as specified in 5.32 related to Talavs shall be strictly applicable.

#### 6.312.2 Built interventions

No built interventions would be permitted either in the Bhimale Talav (water body) as existing, or the Bhimale Talav's perimeter unless it is necessary in the interest of strengthening and prolonging the life of

the lining walls on the perimeter of the Talav, or any part thereof. For this purpose, absolutely essential and minimal changes would be allowed and they must be in accordance with the original state of the Talav edge.

#### **6.312.3 Promenades, steps and Landscaping**

Additional promenades, steps leading to the water, appropriate landscaping of the periphery of the Bhimale Talav, including railings/ bunds may be permitted in strict adherence to aesthetic guidelines to enhance the Talav's surroundings. These additions shall only be carried out after an approval is granted by the Heritage Conservation Committee, and shall be in accordance with the Environmental Action Plan as specified in the Notification. Development of the areas and vistas surrounding the Talav shall be regulated and controlled, ensuring that the grandeur or views are not marred.

#### **6.312.4 De-silting, cleaning and regular maintenance**

According to the guidelines laid down by Environmental Action Plan as specified in the notification, de-silting of the Talav, the cleaning and the regular maintenance of the quality of water should be ensured.

#### **6.312.5 Community/cultural usage of the Talav**

Activities that enhance the community/cultural usage of the Talav would generally be encouraged provided they do not contravene the above guidelines, and those specified by the Environmental Action Plan.

### **6.313 Procedure for Review**

6.313.1 All buildings within the Deulwadi precinct will follow procedures for submission and review as mentioned in the DCR for the area.

6.313.2 All listed buildings/sites in the precinct will follow the procedure for review by the Heritage Conservation Committee and the Environmental Action Plan set up as recommended in the Notification.

6.313.3 For all unlisted buildings which form a part of the Deulwadi Precinct, proposals should be submitted for review if:

1. Reconstruction or new construction is undertaken.
2. If any interior modification or repair will have visual impact on the street character.

### **6.314 General Guidelines for the precinct:**

6.314.1 Any future development should cause minimum alteration, intervention to the building lines, structure, site, its skyline and environment within the Deulwadi Precinct.

6.314.2 The distinguishing original qualities or character of a building, or site, its skyline and its environment shall not be altered or destroyed.

6.314.3 Distinctive stylistic features or examples of skilled craftsmanship, which characterises a building, should be treated with sensitivity. They should be repaired rather than replaced, wherever possible.

6.314.4 The repairs and maintenance of the buildings should be carried out sensitively, respecting the original materials, and for the purpose of preservation and increasing longevity of the buildings.

6.314.5 The existing scale of the buildings in the precinct shall be respected by any new development/reconstruction. This is especially important in the case of the temple heights and the skyline of the Deulwadi Precinct, as it exists today.

6.314.6 All materials and finishes used for new construction and new addition shall respect the materials and texture existing in the old building.

6.314.7 Contemporary design for alterations and additions to existing properties should not be discouraged when such additions and alterations do not destroy significant architectural or cultural features; however such designs must be in keeping with the size, scale, colour, material and character of the property, neighbourhood or environment.

## **6.315 Regulations**

### **6.315.01 Development Plan**

The boundaries of the precinct should be included in the Development Plan of Uran.

### **6.315.02 Amalgamation of Plots**

Amalgamation of plots shall not be permitted in the precinct as this would result in multi-storey blocks and larger footprints, incongruent with the scale of the precinct.

### **6.315.03 Road Widening**

No road widening shall be permitted within the precinct that would affect the original footprints including the frontages of the structures, especially the temples and their deepa stambhas.

### **6.315.04 Demolition of Buildings**

No building listed or unlisted within the Deulwadi Precinct shall be allowed to be demolished without the prior consent of the by the Heritage Conservation Committee, set up as recommended in the Notification. If the demolition is absolutely essential due to structural distress, the same should be restored/ reconstructed to its original status as per guidelines of the Heritage committee.

### **6.315.05 Change of Use**

Change of use can be permitted, only provided that they are in harmony with the nature of the Deulwadi precinct. Change of use shall not be permitted for the Grade I Talav in the precinct, i.e. the Bhimale Talav.

### **6.315.06 Set Backs**

The existing buildings within the precinct do not have a front setback and directly abut the street. In order to retain the original pattern, all new construction/ reconstruction shall abut the main street. The corner building will have both sides abutting the streets.

### **6.315.07 Open Spaces**

The open space should be provided in the rear or the sides of the building or as a courtyard as existing.

### **6.315.08 Foot Print**

For all listed buildings in the precinct, any reconstruction/ alteration will retain the existing footprint of the original building.

### **6.315.09 Height Restriction**

Buildings included in the listed Heritage precincts shall maintain the skyline in the precinct as is existing in the surrounding area, so as not to diminish or destroy the value and beauty of listed buildings/ heritage precinct. The height restriction for the structures within the precinct should be a maximum of Ground and one upper storey + attic floor within the sloping roof space, or in the case of listed buildings (the temples), as per the guideline 6.311 above. The permissible height of each storey shall not exceed 4.25 meters.

### **6.315.10 Special architectural features**

Utmost care should be taken to preserve the special architectural features of the precinct, such as the frontages, plinths, steps, religious symbols/icons, deepa stambhas, shikharas, arcades/ columns and brackets supporting the upper portions, cornices, pilastered bays, fenestration, and stucco ornamentation. Any repair or alteration should not modify the original façade of the structures.

### **6.315.11 FSI Restrictions**

The FSI for the precinct will be 1.0. For reconstruction, FSI will be same as the existing. The unutilised, balance FSI can be availed in the form of TDR.

### **6.315.12 TDR**

There is a provision for TDR in the existing development control rules. The provision of TDR should be extended to cover the precinct. For the properties in the precinct where due to the architectural controls, the full FSI cannot be availed, the unutilised development potential shall be granted as TDR. The heritage TDR shall not be permitted to be utilised in the identified precinct area. It should be utilised in the peripheral areas of the town where new developments are located. The extent of TDR granted may be determined by the said Chairman/Collector if required in consultation with the said Heritage Conservation Committee and will not be awarded unless sanctioned by Government.

### **6.315.13 Reconstruction/ Repair/ Addition/ New Construction**

Reconstruction and repair shall be allowed when necessary to preserve or conserve the listed structure. The intervention should respect and follow the planning elements, building height, architectural features, original materials of construction and ornamentation.

An additional floor shall, if necessary, be permitted for buildings that have heights lower than the permitted height of the buildings in the precinct. Such an additional floor shall be constructed in such a sensitive manner that architectural character, façade and special features, and the sloping roof profiles are maintained.

Any new construction must respect the original footprint, existing architectural features, the cornice lines and the sloping roof profile of the adjoining typical structures in the precinct. New construction shall retain the overall scale and street profile of the neighbourhood.

All proposals for reconstruction, repair, addition or new construction etc. shall be forwarded to the Heritage Conservation Committee for their prior approval.

### **6.315.14 Signage and street furniture**

Signage and street furniture should be carried out in a sensitive manner as will enhance the character of a listed building and the surrounding urban environment. The same should not obscure or damage special features of the buildings as they currently are.

## 6.32 Masjid Mohalla, Uran

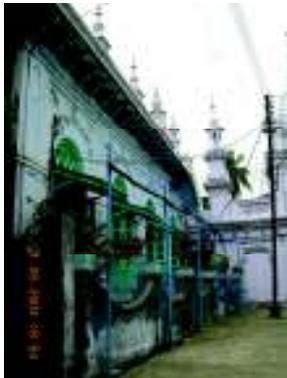
The precinct designated as Masjid Mohalla Precinct in old Uran is centred on the Jami Masjid, Uran. It displays a unified character in the domestic buildings (mostly town houses) that populate it. Most of these buildings were constructed in the late 19<sup>th</sup> century, and display ornate façades in stucco detailed in a neo-Baroque style with some local/religious variations. This is a residential neighbourhood populated mainly by the Konkani Muslim families, centred upon the Jami Masjid and the Zakir Hussain chowk where it is located. The ancestors of the present families, who were merchants and saltpan owners and wealthy citizens in the formative stages of Uran's development, built their houses in the manner of large Town Houses characterising the Muslim domestic architecture at the turn of the century. The precinct also contains other buildings such as a school and Hawabibi Hospital, an impressive structure opposite the Jami Masjid, which was earlier a town house.

### 6.321 Jami Masjid (Grade I)

The Jami Masjid, Uran, is prominently located in the Masjid Mohalla fronting the Dr. Zakir Husain Chowk. The gateway of the mosque directly abuts the Mohsin Bhaiji Road. The dome above the entrance gateway and the flanking minarets form an important landmark in the area's skyline.

#### 6.321.1 Architectural Characteristics of the Jami Masjid

The Masjid is entered by a gateway domed with flanking minarets. Prominent on the street, it opens onto a courtyard with an ablution tank and a well. The ablution tank is situated at an angle in a courtyard. Its edges are covered with a sloping TW roof supported by decorative timber brackets and posts on carved marble bases. The main prayer hall (Shahan) is load bearing; its brick walls are divided into neat pilastered bays and support a hipped timber roof. An arcaded porch fronts the prayer hall. The adjoining Musafirkhana, which a two-storey structure is also used as prayer hall on specific occasions.



Exterior View  
of the Prayer Hall



Interior views



Interior views showing articulations  
in timber and stucco, in Islamic and European style

### 6.321. 2 Generic, Konkani style place of worship

This mosque is a generic non-monumental, Konkani style place of worship in timber and masonry, built with private initiative. The gateway adds a touch of monumentality. Its dome and minarets are ornamented with Islamic elements from Bijapur, as well as Classical elements like Corinthian pilasters. This mix is representative of turn of the century Muslim architecture, seen even in facades of Muslim houses in Uran. The mosque was built by Hazrat Shaikh Mulla Husain Tungekar a prominent and wealthy citizen from Uran's Konkani Muslim Community, and represents, among many other sub-cultures, the contribution of the Konkani Muslims to its development.

### 6.322 Town Houses in Masjid Mohalla

The town houses in Masjid Mohalla, normally ground and one mansion like buildings display many common characteristics like front verandahs (or ground floor shops) and highly ornate neo-Baroque features on facades, sometimes combined with vernacular features in timber.

These building are few remaining examples of house types with classically detailed facades with hipped roof in Mangalore tiles and timber. Lower floors generally have an arcaded verandah and the upper floors have pilastered bays and are ornamented with Baroque style details in stuccowork plaster, as for example, Hawabibi Hospital (UN 13) in the Ismail Bhaiji House (UN 15).



Ismail Bhaiji House and detail of the arcaded verandah

Hawabibi Hospital

The verandahs can also be seen in vernacular style with timber columns and brackets, for example, Tungekar Manzil (UN 14) Mookri House (UN 16), Mookri Manzil (UN 17), Thakur House (UN 18), Moosa Manzil (UN 19), Citizen High school (UN 20) and Bakshi House (UN 21). The full height windows on upper floor remind colonial style of architecture. Stucco finish in plaster depicts mixed styles.

#### 6.322.1 Architectural Characteristics meriting conservation

- 8.0 Composite timber frame and masonry structure with infill brick masonry plastered and painted. The upper floors have rooms above verandah and brick masonry façade and decorative stuccowork details.
- 9.0 In the verandahs, wooden decorative columns with decorative stone pedestal and wooden beams support upper floor rooms. The roof of verandah is normally in TW joists finished with timber boarding and floor finish above that.
- 10.0 The front windows on the upper floor may have upper half shutters glazed and lower ones panelled with TW. The windows have an additional louvered shutter behind the glazed one for privacy and ventilation.
- 11.0 Timber framed Mangalore tiled hipped roof supported on rafters and purlins, with projecting eaves with TW soffit.

- 12.0 The front verandah may be divided into bays having plinth steps located in the middle.
- 13.0 Decorative stuccowork generally defines the floors on the external façade. The chajjas are supported over decorative brackets. Intricate stuccowork may be observed on upper floor facade. Moulded cracked arches with exaggerated keystones, decorative columns, projections and brackets show Baroque styling in stucco to compliment the buildings frontage. Façade iconography is a combination of star and crescent shapes and heraldic shields. The verandah has mouldings in timber on the ceiling.
- 14.0 External walls are plastered and painted. The original flooring on the floor of the verandah would normally be patterned mosaic tile flooring.



**Mookri House, details of timber column and bracket in the front verandah and internal staircase**



**Tungekar Manzil**



**Detail of fenestration and stucco work**



**Detail of front verandah**



**Bakshi House fronting the street**



**View of the pilastered bays on the upper floor**

- 15.0 Composite timber frame and masonry structure with infill brick masonry plastered and painted. The upper floors have rooms above verandah and brick masonry façade and decorative stuccowork details.

- 16.0 In the verandahs, wooden decorative columns with decorative stone pedestal and wooden beams support upper floor rooms. The roof of verandah is normally in TW joists finished with timber boarding and floor finish above that.
- 17.0 The front windows on the upper floor may have upper half shutters glazed and lower ones panelled with TW. The windows have an additional louvered shutter behind the glazed one for privacy and ventilation.
- 18.0 Timber framed Mangalore tiled hipped roof supported on rafters and purlins, with projecting eaves with TW soffit.
- 19.0 The front verandah may be divided into bays having plinth steps located in the middle.
- 20.0 Decorative stuccowork generally defines the floors on the external façade. The chajjas are supported over decorative brackets. Intricate stuccowork may be observed on upper floor facade. Moulded cracked arches with exaggerated keystones, decorative columns, projections and brackets show Baroque styling in stucco to compliment the buildings frontage. Façade iconography is a combination of star and crescent shapes and heraldic shields. The verandah has mouldings in timber on the ceiling.
- 14.0 External walls are plastered and painted. The original flooring on the floor of the verandah would normally be patterned mosaic tile flooring.



**Detail of the verandah**



**Detail of timber column and bracket**

### **6.323 Procedure for Review**

6.323.1 All buildings within the Masjid Mohalla precinct will follow procedures for submission and review as mentioned in the DCR for the area.

6.323.2 All listed buildings will follow the procedure for review by the Heritage Conservation Committee, set up as recommended in the Notification.

6.323.3 For all unlisted buildings which form a part of the precinct, proposals should be submitted for review if:

1. Reconstruction or new construction is undertaken.
2. If any interior modification or repair will have visual impact on the street character (footprint, skyline, etc.).

### **6.324 General Guidelines for the precinct:**

6.324.1 Any future development within the Masjid Mohalla shall cause minimum alteration or intervention to the building structure, the precinct and its environment.

6.324.2 The distinguishing original qualities or character of a building, or site and its environment shall not be destroyed.

6.324.3 The distinctive stylistic features or examples of skilled craftsmanship specifically in the stuccowork facades of the Masjid Mohalla, which characterise the town houses there, shall be treated with sensitivity and conserved. They should be repaired rather than replaced, wherever possible.

6.324.4 The repairs and maintenance of the buildings shall be carried out sensitively, respecting the original materials, and for the purpose of preservation and increasing longevity of the buildings.

6.324.5 The Masjid Mohalla is characterised by buildings in a domestic scale, generally with two storeys and a sloping roof. Most buildings have an arcaded front verandah and highly ornate neo-Baroque details. The existing scale of the buildings in the precinct shall be respected by any new development/reconstruction.

6.324.6 All materials and finishes used for new construction and new addition shall respect the materials and texture existing in the old building, especially its stucco work and woodwork.

6.324.7 Contemporary design for alterations and additions to existing properties should not be discouraged when such additions and alterations do not destroy significant architectural or cultural features; and such designs are compatible with the size, scale, colour, material and character of the property, neighbourhood or environment as existing.

## **6.325 Regulations**

### **6.325.01 Development Plan**

The boundaries of the precinct shall be included in the Development Plan of Uran.

### **6.325.02 Amalgamation of Plots**

Amalgamation of plots shall not be permitted in the precinct as this would result in multi-storey blocks and changed footprints, incongruent with the scale of the precinct.

### **6.325.03 Road Widening**

No road widening shall be permitted within the precinct that would affect the original footprints including the front verandahs/facades of the structures.

### **6.325.04 Demolition of Buildings**

No building listed or unlisted within the Masjid Mohalla precinct shall be allowed to be demolished without the prior consent of the proposed Heritage Conservation Committee. If the demolition is absolutely essential due to structural distress, the same should be restored/ reconstructed to its original status as per guidelines, and with the approval of the Heritage Conservation Committee.

### **6.325.05 Change of Use**

Change of use can, if necessary, be permitted provided that they are in harmony with the residential nature of the precinct. Change of use shall not be permitted for the Grade I structure in the precinct, i.e. the Jami Masjid.

### **6.325.06 Set Backs**

The existing buildings do not have a front setback. They directly abut the street with front verandahs. In order to retain the original pattern, all new construction/ reconstruction should abut the main street. The corner building will have both sides abutting the streets, and display sensitivity in its design to the corner turning.

### **6.325.07 Open Spaces**

The open space should be provided in the rear or the sides of the building or as a courtyard.

### **6.325.08 Foot Print**

For all listed buildings in the precinct, any reconstruction/ alteration will strictly retain the existing footprint of the original building.

### **6.325.09 Height Restriction**

The height restriction for the structures within the precinct should be a maximum of Ground and one upper storey with sloping roof. An attic floor under the sloping roof space may be permitted.

### **6.325.10 Special architectural features**

Utmost care should be taken to preserve the special architectural features of the precinct, such as the front verandahs, arcades/ columns and brackets supporting the upper portions, cornices, pilastered bays, full height fenestration, and stucco ornamentation. Any repair or alteration shall not modify the original façade of the structures. The front verandahs shall not be permitted to be enclosed.

### **6.325.11 FSI Restrictions**

The FSI for the precinct will be 1.0. For reconstruction, FSI will be same as the existing. The unutilised, balance FSI can be availed in the form of TDR.

### **6.325.12 TDR**

There is a provision for TDR in the existing development control rules. The provision of TDR should be extended to cover the precinct. For the properties in the precinct, where due to architectural controls, the full FSI cannot be availed, the unutilised development potential shall, if necessary, be granted as TDR. The heritage TDR shall not be permitted to be utilised in the identified precinct area. It should be utilised in the peripheral areas of the town where new developments are located. The extent of TDR granted may be determined by the said Chairman/Collector if required in consultation with the said Heritage Conservation Committee and will not be awarded unless sanctioned by Government.

### **6.325.13 Reconstruction/ Repair/ Addition/ New Construction**

Reconstruction and repair should be allowed when necessary to preserve or conserve the listed structure. The intervention shall respect and follow the planning elements, building height, architectural features, original materials of construction and ornamentation.

An additional floor may, if necessary, be permitted for buildings that have heights lower than the permitted height of the buildings in the precinct. Such an additional floor shall be constructed in a manner that maintains architectural character, façades, special features, and the sloping roof profiles.

Any new construction must respect the original footprint, existing architectural features, the cornice lines and the sloping roof profile of the adjoining typical structures in the precinct. New construction should retain the overall scale and street profile and edge of the neighbourhood.

All proposals for reconstruction, repair, addition or new construction etc. must be forwarded to the proposed Heritage Conservation Committee for their prior approval.

### **6.325.14 Signage and street furniture**

Signage and street furniture shall be carried out in a sensitive manner that enhances the character of a listed building and the surrounding urban environment. The same should not obscure or damage the special features of the facades.

Chapter 7.0  
Steps for Implementation

## 7.1 Financing

Periodical and Preventive maintenance is the key to heritage preservation. The costs involved in achieving these self-evident goals are considerable. It is understandable that the owners of these high maintenance properties might be unwilling to defer these high costs for the common good of society. As such, the state cannot disassociate itself, and must become an active partner in the movement for heritage preservation.

It has been mentioned earlier that in the case of historic towns like Panvel and Uran the threat to the identified heritage is not through obsolescence and disrepair, but through the relentless pulling down of structures to be replaced by modern construction. Any strategy then to prevent the loss of these structures must display a financial and economic viability, especially to the owners.

TDR may be one of the incentives to owners of heritage properties to compensate the loss of development potential of sites, to preserve the older heritage in the heart of the historic towns; and utilize the excess FSI for financial gain at designated outskirts of the city. This may act as a bulwark against the relentless pressure of speculative builders to destroy heritage properties with impunity. However lessons must be learnt (especially from the utilization of TDR in Mumbai) about the possible abuse of such a scheme and it is recommended that such incentives should be part of the larger process of development control.

Other incentives, specifically to aid maintenance and conservation of the structures may be in the form of tax rebates that may be offset against the cost of the repairs. It is necessary for the Municipal Councils of Panvel and Uran, the Collectorate and CIDCO to come up with active and viable proposals that allow this to happen.

Non-cessed buildings included in the said list shall be repaired by the owners/lessees of the said buildings themselves. The sub-committees should actively advise the said Chairman/ Collector to evaluate the cost of repairs required to be given to the owners to bring the existing buildings in the original shape. A Heritage Fund is also recommended to aid owners with the costs of maintenance. With a view to give monetary help for the restoration of the Listed buildings, Talavs and precincts such a fund may be created, which would be kept at the disposal of the said Chairman/ Collector who will make disbursements from the funds in consultation with the said Heritage Conservation Committee. Provision for such a fund may be made thorough the budget of CIDCO, the Collectorate of District Raigad, the Panvel Municipal Council or the Uran Municipal Council. For this purpose the subcommittee may also try to help the said Chairman/Collector to raise funds through private resources.

## 7.2 Maintenance and Repair Manual

Article 4 of the Venice Charter states that: *“It is essential to the conservation of monuments that they be maintained on a permanent basis.”* In vernacular architecture too, where local building materials and processes were in existence annual maintenance of built habitat was an essential feature of civic life. This becomes especially urgent in cases where environmentally sensitive materials such as mud, brick, lime plaster, stucco, clay tiles and timber were extensively used. A very large part of the identified structures in the Navi Mumbai (Raigad) Heritage project use these materials as part of their construction. These also show the maximum wear and tear and structural defects and damage because of a regular lack of maintenance in recent times.

It is recommended that a Maintenance and Repair Manual be prepared under the guidance of the Heritage Conservation Committee and brought to the use of the owners of such buildings. A manual

such as this should take into consideration the annual processes of maintenance that used to be the feature of vernacular architecture in the Konkan region. The manual should stress both on Periodical and Preventive maintenance. The Manual should be published in the languages of the people of the region, in this case Marathi and Gujarati for maximum penetration into the user base. Such a Manual should be put to use in conjunction with Annual Inspections of all the Heritage sites and structures for recording change and decay and suggesting useful ways of conservative maintenance.

## 7.3 Implementation Strategy

*“Maintenance is a process involving the minimum intervention at any one time, and it allows craft skills to be preserved by use, and craft training to be developed. If properly organised, it is far less expensive in the long run than neglect. The level of maintenance required varies because it is a combination of the standard required by the users of the building, the minimum requirements of the building itself and the availability of finance.”*

Bernard Fielden

### 7.31 Awareness

In the case of the area under study, there seems to be a distinct lack of awareness among the users and owners of the heritage values in the structure that they live in, particularly due to their domestic scale and lack of monumentality. When surrounded by, or indeed living in a country of architectural abundance, ones own space and city seem mediocre. However, it is this very lack of monumentality and the general cohesiveness of urban character described in detail in earlier chapters that is the strength of the heritage and indeed its intrinsic vale.

No process of conservation will be viable without the owners and citizens of these historic areas realising the worth of their built heritage and taking pride in actively preserving it for posterity In order to achieve this successfully, awareness programmes at several levels would have to take place It is recommended that the Heritage Conservation Committee have in its agenda a public interface to disseminate heritage awareness amongst the citizenry.

### 7.32 Financial viability

Proposals that are financially viable yet achieve the aim of heritage conservation are discussed in 7.1

### 7.33 Preventive Maintenance

*“Bad maintenance is ‘tactical’ in that it only deals with the problem after it has occurred.”*

Bernard Fielden

It must be realised that current building practices do not offer solutions for heritage conservation as they are far removed from the construction techniques of the identified building. Current building practices, especially in Panvel and Uran are centred on RCC and fast construction and of questionable structural quality and finish. Professionals in the field of Conservation must be sourced to implement proper strategies of preventive maintenance. A pool of master craftsmen who are well versed in the same building processes as the buildings themselves must be sought out and employed or if necessary trained by other professionals on the processes of maintenance and repair of heritage structures.

### 7.34 Periodic Inspections

Conservation architects with proper training and competence should be employed for regular inspections of the identified structures in order to record and recommend preservation strategies. In the case of these historic areas in the Konkan, the professionals so employed must be well versed in

the consequences the climate of the Konkan has on built form, and preventive maintenance shall take due cognisance of change that occurs due to an environment of heat humidity and wetness, specially when it comes to the maintenance of timber, plaster, stucco and brick. These inspections must also record precautions taken against fire and lightning.

### **7.35 Active measures for Conservation/Repair**

Inspections will be able to specify whether the level of maintenance is needed Immediately, Urgently, is necessary or Desirable. As such short and long term strategies of conservation may be worked out. Periodic monitoring will also help detect any change in this status. It is possible to predict the useful age of a particular building material and the duration after which it needs to be replaced. This is particularly useful in setting a programme for maintaining/replacing large items in a building such as roofing. Forward planning will invitingly lead to an economic efficiency.

### **7.4 City Heritage Walks**

Heritage is a resource, not a burden. When the knowledge of our built heritage is disseminated into our society at large it creates the occasion for developing a lasting image of a historic city. As discussed earlier awareness is the first step. This should be followed by a programme of education and celebration of the built heritage as a lasting treasure available even to the most common man to appreciate. City Heritage Walks based on models in practice in Mumbai and elsewhere can help reinforce the image of historicity especially in cities like Panvel and Uran, as well as develop them as tourist spots. Both Panvel and Uran have the potential to be presented as cities with a rich religious heritage, which caters to people of several different faiths.