

**Preparation of Action Plan for
Conservation of Heritage
Precincts in MMR
Deulwadi Precinct**

**STAGE 3 & 4
ASSIGNING OF SIGNIFICANCES AND
IDENTIFICATION OF ISSUES**

March 2011



Submitted To

**Mumbai Metropolitan Regional Heritage
Conservation Society**

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Submitted By
Urban Management Centre (UMC)



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Annexure

Annexure A: Uran—Historical events and time line

Annexure B: Interviews (citizens, municipal officials, residents of buildings of the precinct)

Bibliography

Chapter 1: Work Done So Far

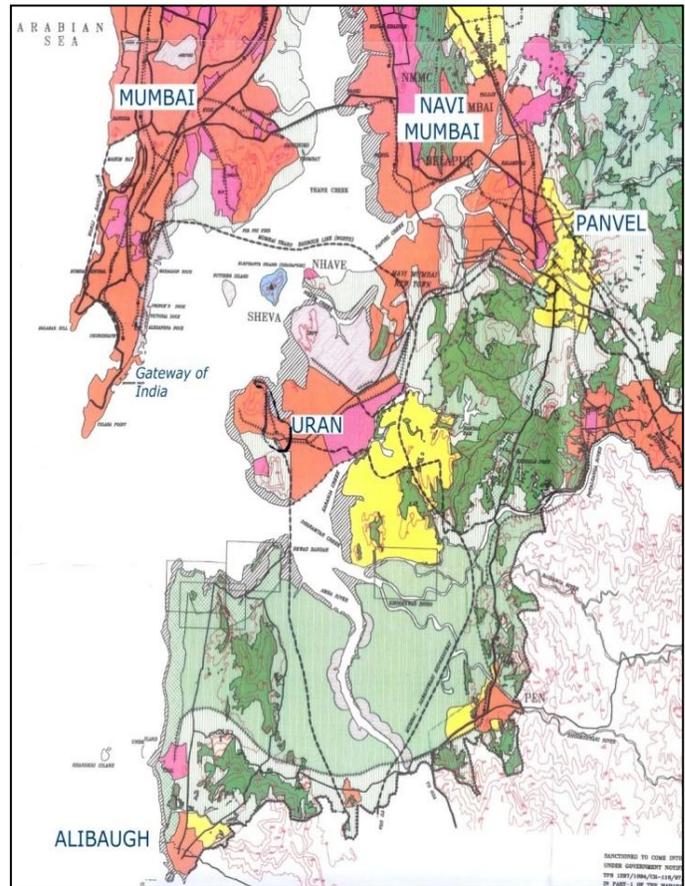
Introduction to the Assignment

Uran is part of Navi Mumbai city in Raigarh district near Panvel.

It is situated east of Mumbai across Dharamtar Creek. Uran has developed over time and has grown steadily owing to its proximity to Mumbai. It is facing the pressure of rapid urbanization. This pressure is tearing apart the versatility and culture of the area. The old is giving way to the new, which lacks visual or cultural connection with the context it is placed in.

The Deulwadi precinct is a core and oldest area of Uran town located near Bhimala talao. The precinct consists of the Deulwadi Sansthan chowk, a series of temples located in Temple Street, Ganpati chowk and peripheral road of Bhimala talao.

The Mumbai Metropolitan Region Heritage Conservation Society (MMR-HCS) has undertaken preparation of an action plan for the heritage conservation of the Deulwadi Precinct of Uran.



Work Done So Far

Stage 1: Understanding the Deulwadi Precinct: UMC mobilized a team for developing an understanding with the area, and with the stakeholders involved. A reconnaissance survey was undertaken and meetings with different stakeholders were done. The teams also did primary and secondary survey on the history of the region and the precinct and built an understanding on the transformations in the built fabric.

Stage 2- Detailed Condition Assessment: After the reconnaissance survey, a detailed documentation has been undertaken for understanding the constituent elements and the impacts to the site. The survey comprised a study of morphology, its usage patterns and activity mapping of the site. A team of architects and surveyors conducted measured drawings and detail photographic documentation of each buildings. A survey was undertaken to assess the condition of the Deulwadi precinct. A detailed form was made after extensive research to assess the condition of the listed heritage buildings. Several visits were made to understand the usage of the different architectural and cultural elements of the precinct like neighbourhood landmarks, nodes and its activity, street shrines, public spaces, open spaces, existing infrastructure etc.

Special emphasis was laid to understand the cultural practices, demographic characteristics and major activities of the local people in the precinct.

As part of the current assignment, the scope of work is to assign significances and its assessment from local opinion and to understand and recognize heritage as an important asset of people's day to day life. The assessment of significances has been made on the basis of primary survey and discussions with owners to anchor understanding of its value. The team has also made numerous discussions with Uran Municipal Council to discuss the significance of the precinct.

These discussions have been presented in Annexure B.

The process of assigning significances comprises primary survey and documentation of people's points of view and values associated with the area, to intricate understanding of the area from its geographical, historical, environmental socio-cultural, architectural, and economic points of views. The statement of significance is looking at macro and micro level of importance in the vicinity of Mumbai and Uran town. This assessment will help to identify the issues and current management requirements, to identify various projects and priorities for conservation works, regulatory controls for sensitive development. The significances will helps to identify adverse impacts on physicality and environment of the area. The evaluation of significances has given more emphasis on discussion with local people and interviews of individuals to find out their requirements and ideas for development.



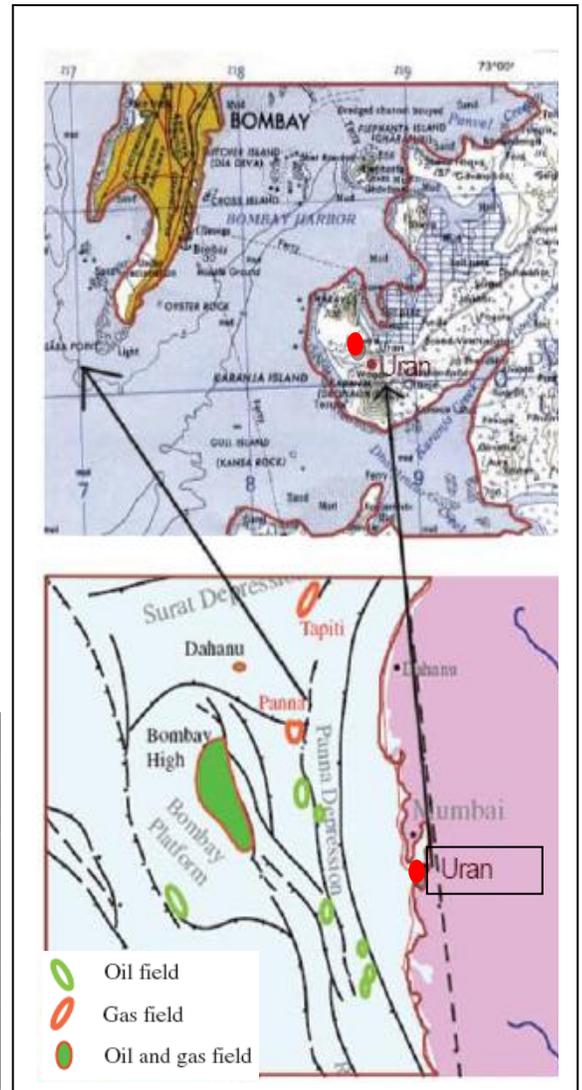
Chapter 2: Assigning of Significance

2.1 Geographical significance

Karanja or Uran Island, lies in the south-east of Bombay harbor, about six miles south-east of the Carnac pier in Bombay.

Karanja Island is surrounded by water and is connected with Navi Mumbai on one side. The island is mainly important for the fishermen community because *Mora Gaon* is the major fish supplier to *Bhaucha Gaon* from where the fish is supplied to Mumbai.

Uran can be easily reached by ferry from the Gateway of India at Mumbai. It is close to the Elephanta Caves (declared as a UNESCO World Heritage Site in 1987) which are one of the major tourist attractions of the city. Uran owing to its proximity has the potential of becoming part of the tourist circuit.



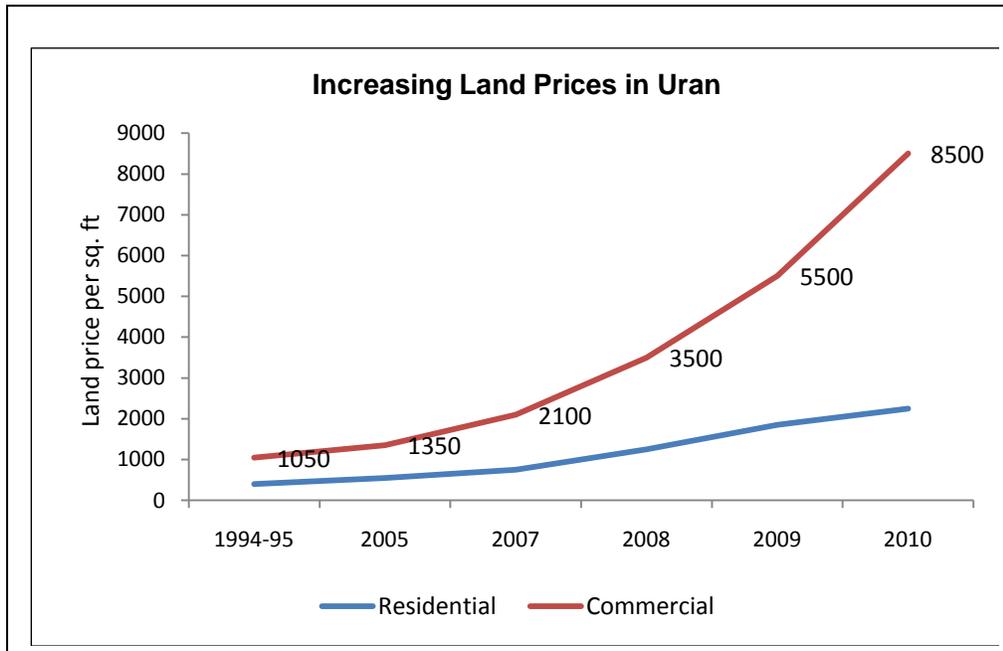
Source: Google Maps 2011

(http://maps.google.com/maps?f=q&source=s_q&hl=en&geocode=&q=Elephanta+Caves&ll=37.0625,-95.677068&sspn=31.977057,86.572266&ie=UTF8&hq=Elephanta+Caves&hnear=Elephanta+Caves,+Mumbai,+Maharashtra,+India&ll=18.943634,72.938919&spn=0.140932,0.338173&z=12)

Uran and areas around it fall under restricted zone. The western side of Uran has an armament depot and is called as safety zone. So there is restriction on building activity. Southern side of Uran has been reserved as 'No development Zone' near Karanja road while the eastern side is under CIDCO. Due to these restrictions, development in and around Uran is negligible. Land prices within the municipal limit have increased 1995 onwards due to the projects of JNPT and ONGC.

The graph below shows increase in land prices in Uran

Graph: Increased land prices in Uran from 1994 to 2010



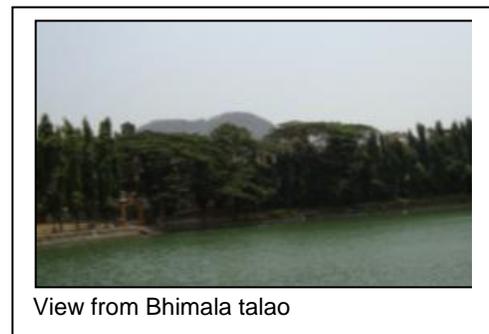
Source: Uran Municipal Council and Nandkumar Koli, Builder

The increase of land prices has led the local people to modify the front portion of their houses for commercial use at a smaller scale. The increasing land prices pose a major threat to the land in the sense that locals are tempted to convert the properties into commercial establishments or sell them to builders for large-scale construction.

2.1.1 Topography

The topography of Uran is undulating and is sloping towards Dharamtar Creek.

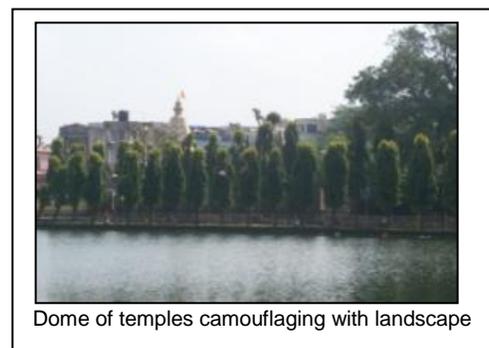
There is a large man made lake with an area of 2 hectares known as Bhimala Talav, in the center of the town.



2.1.2 Issues - Degradation of Natural Resource

Accidents like the oil spill by ONGC in 2006 and recently in 2010 in the vicinities of Mumbai coast line and Uran, the cutting of hills to fill up grounds of new construction sites, etc. and subsequent changes have threatened the natural resources of the area.

The citizenry of Uran have always been skeptical as far as ONGC gas plant is concerned. Mr. Kamle, the chief



engineer of the Uran Municipal Council mentioned that the degradation of natural topographical areas has changed the water runoff pattern from the ground.

2.2 Historical significance

Uran has seen numerous rules; it was part of the Bassein province under the Portuguese rule from 1530 to 1740. It was ruled by the Marathas from 1737 to 1774. The British took possession of the area in 1774 and ruled the region till 1947 when India attained Independence. *(Annexure A presents the historical timeline of Uran)*

The Deulwadi Precinct which has temples mainly built during the 18th-19th centuries. These temples are very valuable sources of information, adding significance to the historical evolution of the area. The temples are built in regional vernacular style and reflect region-specific architecture. The vernacular expression of local craftsmanship and use of locally available material is evident in the rich style of architecture. The historical time line provides a record of events happening in the order of their occurrence. It is a tool to understand the indication of the related sources and parallel history of the area around.

The household survey conducted by UMC also indicates that people strongly associate with the place, they take pride in the traditional built heritage and that the precinct gives a unique character to the city.

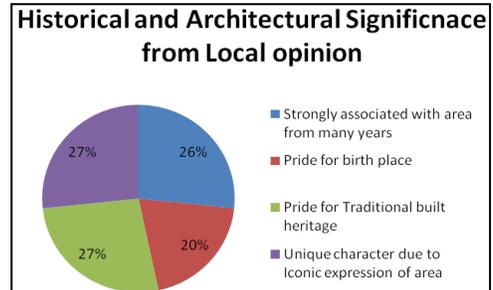
(Refer Report Stage 2 by UMC for more results on household survey)

2.2.1 Growth of the Town

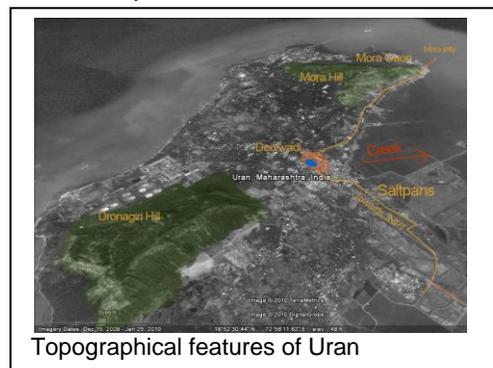
Historically, the island was part of Raigadh district and later on was added to Colaba district. The town of Uran developed according to its geographic terrain. *Mora Gaon* was created by the fishermen community. The low lying area of the village is occupied mainly by fishermen community. They are mainly in the business of supplying fish and transporting material to the main port. The stretch from *Mora Gaon* to Uran stretch has hills and forested areas on one side and small row houses slopping towards sea on the other side.

There are houses along the sea coast till the end of Mora road from where the town spreads inside through narrow streets and central roads.

The Deulwadi area is organically developed. A circular peripheral road was built along the *Bhimala talao*. The *Bhimala talao* and the combination of a series of temples express iconic



Graph: Empirical analysis of significance from local opinion



Google Image: 2010

image of the area. The large open spaces with recreational, cultural and religious activity provide safe environment to the community.

The main road passes through the center of the town and subsidiary streets are located along the main road. The street organization of the old town is more organic in nature. The main core of the town is Deulwadi Temple Street and Bhimala *talao* area. Masjid Mohalla and Peth Bazaar have staggered row houses next to each other with street width varying from 2m to 5m.

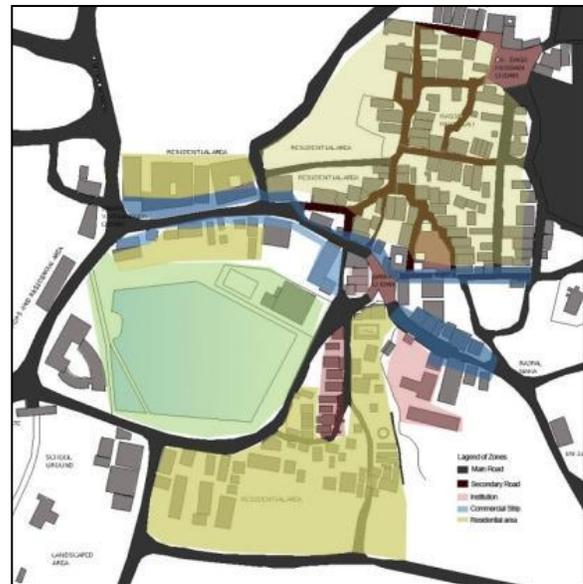
The street from Ram Mandir leading to Peth Bazaar, where the old flower market is located, has a width of less than 2m. Both sides of two-storeyed buildings provide shade to the road for the whole day. The nature of this street invites vendors to put up goods for sale in the form of an informal market. There is overall traffic congestion during the morning and evening time due to heavy flow of people for buying goods.

The overall morphology comprises buildings with amalgamation of old vernacular facades and contemporary modern buildings.

The functional organization of the area mainly comprises commercial and residential merges with small household business and shops. The secondary street intersecting with the main street comprises residential area and outer fringe of main road having commercial activity. The common typologies of residences with shops in the front and house attached with back entry in the tertiary street are observed in Deulwadi area.

The commercial activity revolves around shops selling food, flowers and retail goods related to people's day to day requirements.

Results of the primary survey done by UMC were further analyzed empirically to find the percentage on each opinion. According to the survey, 26% of the respondents have been strongly associated with Deulwadi for many years, 20% have been staying in Deulwadi since birth, 27% feel a sense of pride for traditional built heritage due to its architectural expression and long life of building and 27% of respondents say that its very unique character is due to its iconic expression of area.



2.2.2 Issues:

The people of Uran recognize it as an important historical place due to existence of temples but the ONGC and JNPT have given it a new identity as a business center. The local people of Uran and Deulwadi recognize history as an important component of the town but the officials lack regulatory and financial mechanism to retain or promote the place. The history of the town and Deulwadi area dates back to 15th century and the existence of temples have been mentioned in district gazetteer but the local people are rarely aware of or have access to historical information. The place has potential to develop as religious pilgrimage but there is lack of understanding and ideas for development of the area. There is no other information, maps or articles available related to place.

The temples of Deulwadi area were built in the 15th century. They still serve as spaces for religious activities but the importance of history and transfer of knowledge related to religious practices to the next generation are not recognized by officials. During the site survey, it was observed that most of the people who are in charge of the temples (priests) look at these temples as an earning asset.

The history helps understand changes related to the area that took place over the years. There is no information center which focuses on domestic, religious and cultural tourism activities.

There is heavy traffic movement at the node of Ganpati Chowk during evenings. People park their vehicles on the edges of roads. During festivals like Ganesh Chaturti, when individual families go for Ganpati *visarjan*, the street exceeds its carrying capacity.

There is encroachment by the informal market on the road side. At the end of evening; so much vegetable and food waste floats on street and in chowk and the area becoming full of house hold fly. The hoteliers located in Ganpati chowk also dump their vegetables and food waste on road edge. The overall condition of the street and chowk is becoming unhygienic. There is need to anchored the understanding of historical place and its prestige to people of Uran.

2.3 Environmental significance

The Uran Island is connected to Navi Mumbai land, its topography is with undulating and hence offers a unique visual experience. The profusion of Baobab, palm and thick forested plantation along the Mora Road further add to its aesthetic value. The sea route from Mumbai to Uran is fascinating to travel on with ferry service. Uran and *Mora Gaon* are famous for series of temples and various festivals related to the Koli community. The significance of the setting of the entire site is impressive and gives a distinctive character to the buildings and temples.

The Deulwadi area has a large water body, the Bhimala *talao*, in the center surrounded with trees and temples, which represent the unique character of the place. According to the views of local people; the Bhimala *talao* is the only urban level open space in the town. The large water body and the dense vegetation improve the overall air quality and help in filtration of dust generated due to vehicular and human movement.



View of Dronagiri hill from Arabian Sea



Natural setting of Bhimala talao

2.3.1 Hydrology

The Bhimala *talao* water source is a natural underground aquifer. The water percolates from the ground and collects into well. The *talao* serves as a water source to the surrounding community's washing and bathing needs in all seasons. The water is not potable. The *talao* supports birds, fish and other aquatic life.

2.3.2 Flora and Fauna

The brab palm, mango tree, rice fields, pipal tree and banyan tree are the regional indigenous trees growing around Deulwadi area. Ashoka trees were planted around the edge of Bhimala *talao* garden after 1995 by Uran Municipal council. The banyan and pipal trees in Deulwadi area are believed to be sacred trees where people pray every morning. According to Hindu mythology, the banyan tree is also called 'Kalpavriksha' meaning 'Wish-fulfilling divine tree'.

2.3.3 Functional Value

As said earlier, the Bhimala *talao* is the largest community space in the city and which is used for interaction by people of Uran. The morning and evening activities are mostly related to health, entertainment, relaxation and social interaction.

*Based on the primary survey conducted in September 2010, 11 of the 16 participants emphasized that "The Bhimala talao garden serves as the most interactive space for communities living in the vicinity. We use this space in mornings for two hours and in the evenings for 2 hours every day. We usually meet our friends there. This space provides peaceful atmosphere to relax. The garden is a safe place for our children to play. However, the talao is not safe for swimming, there is a need for appropriate signage and monitoring."*¹

The overall space has significant value from the functional point of view. The open space of Deulwadi Sansthan chowk serves as festival ground for local people. The front yard of temples doubles up as space for *Bhajan mandli* and *Havan* during seasonal festival time. The Bhimala *talao* is used during the Ganpati festival for *Visarjan*. This is one of the only water storage



Women performing puja of Pipal tree

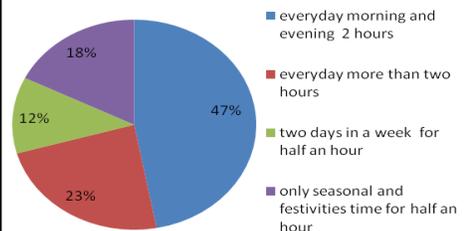


People using leaves of banyan tree for their shop



Parking in open space

Utilization of Bhimala talao Garden based on local opinion



Graph: Empirical analysis of Bhimala talao garden from user perspectives

¹ Primary Survey done by : UMC 21st September (Deulwadi, 2010)

structures where people of Uran can immerse Ganpati idols. The cultural and religious significances attached with the *talao* add to its functional value. Overall, Bhimala *talao* deserves conservation due to its high significances from community point of view. This activity has led to lot of negative impact to the quality of water and siltation process. The direction of flow of wind is from south-west to north-east. It passes through dense trees of Deulwadi area filtering all dust coming from urban area. The dense vegetation also helps in absorbing noise, dust and heat from the atmosphere.

Ganesh Chaturthi is one of the most important festivals of Maharashtra. There are almost 2 lakh people that gather around the talao for immersion of Ganesh idols. The groups of each of the ganesh mandals play blaring music on loud speakers and burst fire crackers

2.3.4 Issues

The Deulwadi precinct faces environmental issues due to inefficient solid waste management. There is construction debris and material lying around.

Garbage is seen overflowing from the bins, open drains are also overflowing with black water on account of being clogged.

Materials used for religious activities like coconut shells, flower garlands and flowers are dumped in Deulwadi Sansthan Chowk. During festivals like Ganesh Chaturthi, people dump flowers and plastic waste in the Bhimala *talao* garden. The waste generated during the festival time like food products, plastic bags, flowers, coconut shells and other colors organic and non organic matter has adverse impact on environment.

Effects on Air quality

The affluent ganesh mandals burst a large amount of fire crackers during the visarjan procession. Citizens have stated that the the level of suspended particulate matter in the air increases during Ganesh Chaturthi and Diwali, causing eye, throat and nose problems.

Effects on Water

Bhimala talao also gains importance during the ganpati visarjan. Organizing committees of each street as well as individual houses worship Lord Ganpati. The idols are mostly made of Plaster of Paris (POP). POP dissolves slowly, gradually releasing its harmful components in the water. The toxic waste kills plant and animal life in the water.



Waste generated after Ganpati festival



Air pollution by fire crackers during Ganpati visarjan



According to Chandrakant Thakkar, Trustee of Ram Mandir, shoals of dead fish can be seen floating on the surface of the water on the next day of visarjan.

The paint used may contain heavy metals such as lead, which is very harmful once it enters the food chain. "We need to promote eco-friendly idols in a big way. Otherwise, even the fish we eat will contain heavy metals." (24th September 2010, Bombay edition, Times of India)²

According to Nitesh Rawat (Ram Mandir), there are three types of groups participating in Ganpati Visarjan, namely individual families, streets and areas. Families usually use small Ganpati idols while the groups of an area or a street use larger idols. *The table below provides a list of average sizes of statues being immersed and the amount of POP that is polluting the talao.*³

Table: Adverse impacts on water quality from Ganpati immersion activity, Uran

Type of Mandal	No of mandals immersing idols in Bhimala talao	Average size of idol	Estimated Use of Quantity of POP	Photographs
Family mandal	40 (tentatively)	3' x 2' , 4' x 3'	Around 12 kg each	
Street mandal like Deulwadi Temple Street	10	5' x 3', 6' x 5'	Around 25 kg	
Area mandal like Raje Shivaji Mandal	5 (big)	10' x 6'	Around 50 kg	
Total immersion of POP in Bhimala talao every year			622 kg POP	

² ((Times of India 2010)

³ (Times of India 2010)

Issues with Environmental Services: All houses having individual toilet connections have constructed their septic tanks. The town needs a new sewerage system to be put in place with appropriate network, treatment and disposal systems and systems of appropriate maintenance. At present, there are no storm water drains in the town. However, there are no flooding incidences in the town.

There are 4 public toilets in Deulwadi Precinct. All toilets are functioning but are very dirty and in unhygienic condition. In some toilets, doors were not in a good condition and with no locking system.

2.4 Socio-cultural significance

The cultural significance by definition is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed upon the future generations for their benefit.

The Deulwadi area comprises of temples which were built in 18th and 19th centuries and presently maintained and managed by owners. These temples are a large cultural and religious resource which would help future generations to understand the traditional practices and their importance.

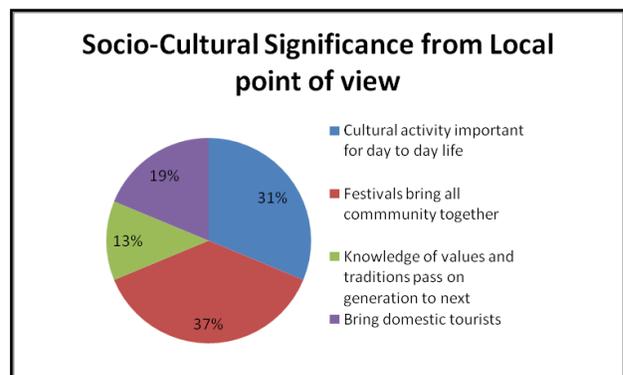
The region of Uran is a melting pot of different faith and religions. The diverse culture of Uran makes it a unique town in Maharashtra. Customs and rituals are an integral part of the Maharashtrian way of life. These customs and traditions traverse the boundaries of religion, caste and creed.

The Deulwadi precinct is a central pocket of Uran. The tangible cultural heritage of Deulwadi comprises series of temples and artifacts like water body, open spaces for celebration of festivals, architectural buildings and houses and landscape. The intangible cultural heritage includes behavior of the society, social values and traditions, festivals, customs and rituals, artistic expressions, language and other aspects of human activity.

As part of the study of tangible cultural heritage, UMC and its team of experts have documented all temples with architectural manifestation, the design and its space organization, utility and segregation of public and private spaces, artifacts and architectural elements, technical aspects of constructions and materials of each element of buildings and related cultural festivities.

The original communities of Deulwadi consist mainly of Kolis, Brahmins and Muslims living in and around Deulwadi.

In Deulwadi, people of different castes live together namely Bramhins, Kolis, Jains, Marvadis and Sindhis. The communities are mainly into small-scale business of selling flowers and decoration items. Some are employed in Jawaharlal Nehru Port Trust (JNPT) or Oil and Natural Gas Corporation (ONGC) while some work in the government sector.



Empirical analysis of values

According to the primary survey, 37% of respondents said that festivities brought all communities together and strengthened social network, 31% said that cultural activities are a part of with their daily lives, while 13% said the knowledge of values and traditions are passed on from generation to generation. 19% of the respondents linked these festivities and cultural activities to local economic development and said that they contribute to bringing domestic tourists from the region.

Graph: Empirical analysis of socio-cultural significance from local opinion

Issues: Looking at the number of pilgrims visiting the area during festivities, especially the Datta Jayanti festival, there is a lack of adequate facility for tourists in terms of cafes, lodges, drinking water fountains.

The Bhimala Talao is the only city level breathing space and activity hub of Uran, however the gardens around the talao lack appropriate facilities and infrastructure to cater to different groups.

A large number of citizens also visit the area daily. There is a lack of cleanliness and maintenance in the area. The coordination among the temple trusts and between the temple trusts and the Uran Municipal Council needs to improve for maintenance of the area.

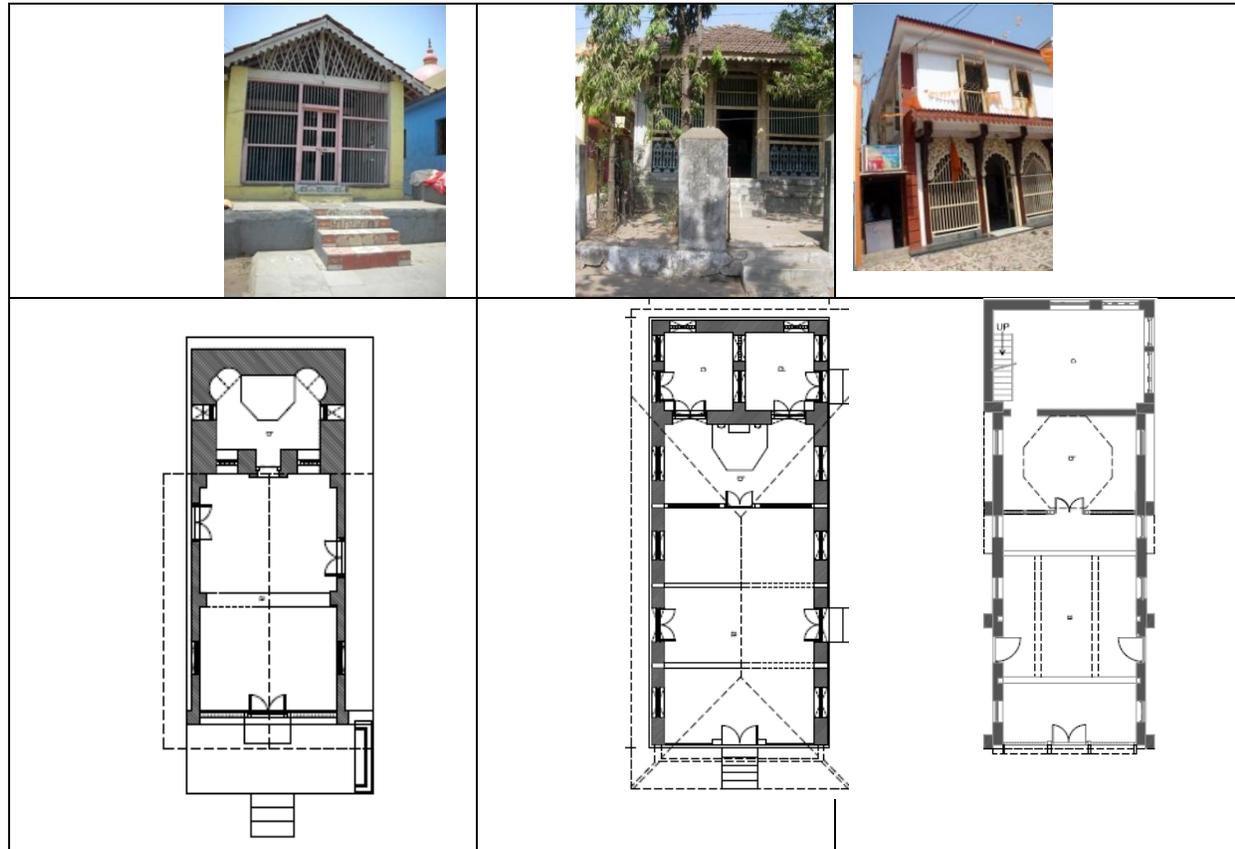


2.5 Architectural Significance

The Hindu temples of Deulwadi area are the most significant features of cultural architecture of Uran. These temples express unique vernacular regional style of architecture having two rooms inside, a large open space in the front and cultural element like *Deep stambha* and *Tulsi kyara* in front. The temples have been built with available material like stone and wood and designed by local craftsman. They have wooden screen in front with profuse carved brackets and columns.

The temples reflect people's day-to-day routine and beliefs. The wooden perforated screen built with planks of various sizes and metal rods are primary elements of regional expression. The four-way sloping roof covered with Mangalore tiles is supported on wooden beam which comes directly from tree trunks with branches. This expresses local craftsmanship and the knowledge of craftsmen on construction.

Traditional wooden facades of Deulwadi temples

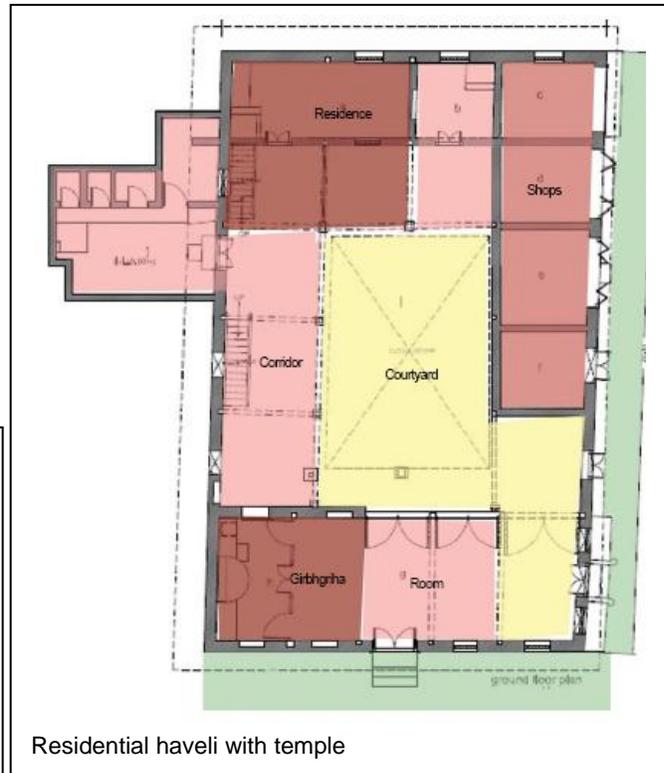


2.5.1 Space organization of built heritage

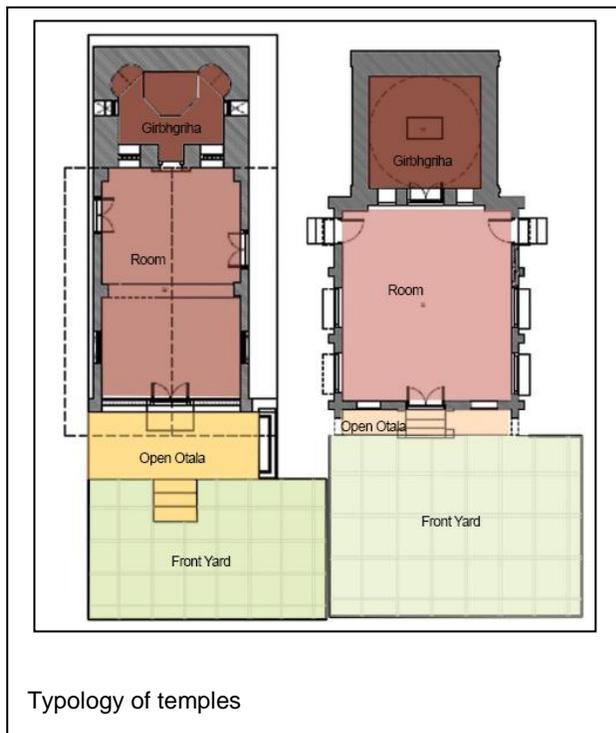
The typology of temples varies in terms of layout and utility point of view. The space organization has categories of private, semi private and public to semi-public spaces. This categorization of space helps to understand the organization of space and related functional value of particular property and related user group. The public space is utilized by general people and it is open for everybody. The semi-public space is utilized by people who are involved in temple activity or people coming from nearby places. The semi-private space is utilized by people who come to pray or for any other activity related to the temple. The private space is a secured space and is called 'Girbhagriha'. It can be accessed only by the priest. The organization has a significant role in identifying users.



Shankar chawl residential complex



Residential haveli with temple



Typology of temples

2.5.2 Open spaces and related activities

Enjoyment of open space contributes to the aspiration of inhabitants for an improvement in their quality of life, as well as to increase social cohesion and feeling of security.

Daily use

The core area of Deulwadi covers mainly Deulwadi Sansthan Chowk in Temple Street, Bhimala *talao* garden and Ganpati Chowk. These are the major open spaces utilized by local people. The Deulwadi Sansthan Chowk is utilized on daily basis by local residents. Temple Street is abuzz with activity throughout the day. In the morning, vendors occupy platforms at the base of trees, while the front yards of all the temples are occupied by devotees during prayers in the

mornings and evenings. Pedestrian activity continues throughout the day, with children taking up the space for playing in the evening.

Bhimala talao garden is the ground for leisure activities for both the old and the young. Be it walking or playing, chatting or reading, the garden remains the favored spot for children, youth and the elderly. This open space plays a significant role in the lives of people.

Seasonal use

The chowk is utilized during festivals like Ganesh Chaturthi in September, Dutta Jayanti in December, Guru Purnima in July, Navratra Havan in front of Uranvati devi temple, Shiv Mandir during Mahashivratri and Balaji Jayanti in December. The space is utilized for Mandap, gathering and puja. The street is also part of procession route for Palkhee.



Statue of Shivaji

'The discussion with temple priests highlighted that during major festivals like Dutta Jayanti and Uranvati devil Day, people gather in the chowk and on the street on a large scale.'

The Bhimala *talao* is used for *visarjan* during Ganesh Chaturthi. Lakhs of people get together and celebrate the procession of Ganpati visarjan when the idols are carried to the *talao*. During the Mangla Gaur *vrat*, women use the *talao* for gaur visarjan. The *talao* provides livelihood to fishermen who catch small fish from this water body.

The Uran Municipal Council has built statue of the legendary Hindu king Chattrapati Shivaji Maharaja on the eastern face of the talao. According to local belief, the statue represents power and bravery. Shivaji has been a source of inspiration and pride for generations for his courage and military acumen.

People of Uran celebrate Shivaji Jayanti in a big way. On that day processions are taken out. People worship the statue. The activity highlights the respect the people have and the pride they feel in their association with the place. There is significant value attached with the space and the statue.

Festivals

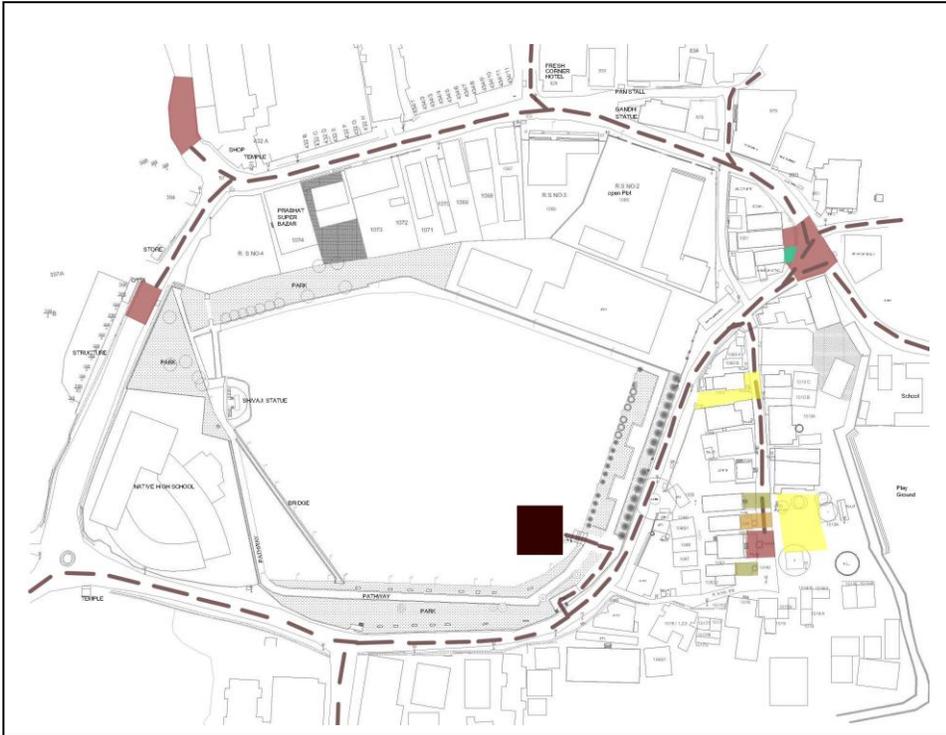
Festivals are an important cultural asset of any local community. In Maharashtra, Ganesh Chaturthi is a popular festival celebrated in August-September.

Each temple of Deulwadi area is associated with festivities related to deities worshipped there. The temples are a part of people's day-to-day life. Locals gather here for any cultural activity. These festivities signify the benefits of living together. *The table below shows the festivals and its associated temples and related activities.*

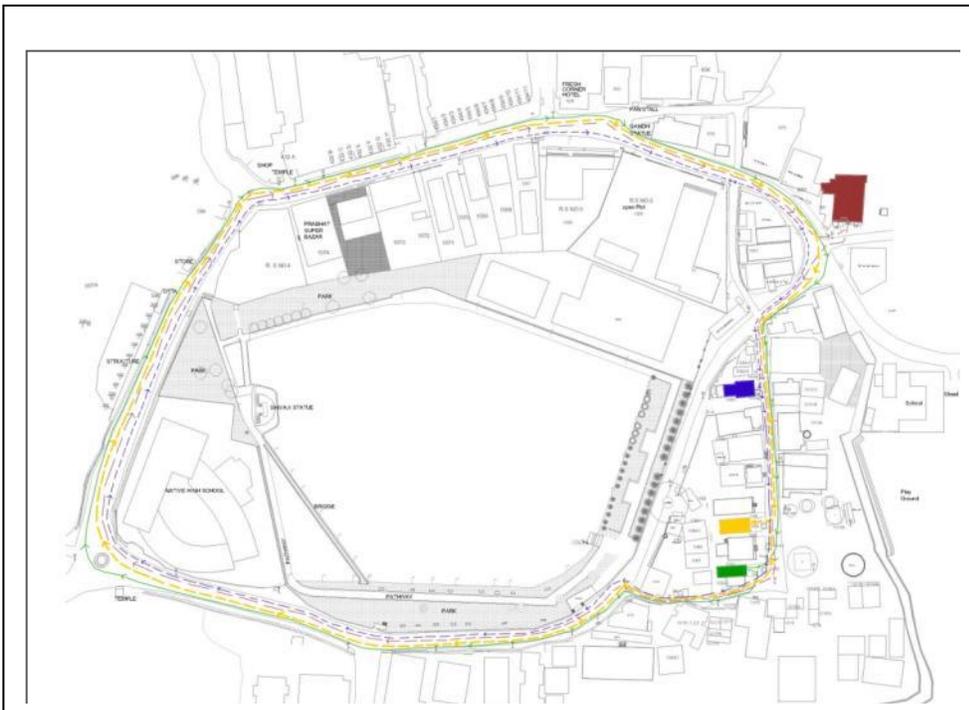
Table: Festivals associated with temples and activity

Temple	Month	Associated festivals		Processional activity
		Days	Seasonal Festival	
Vitthal Mandir	June-July	Monday, Friday	Garud Jyanti, Ekadashi	Bhagvata Drama, palkhee procession on Ekadashi
Sanghmeshwar Mahadev Mandir	2 nd week of February	Monday	Mahashivratri, Nag panchmi	Overnight Shiv Puja
Uranvati Devi Mandir	July	Tuesday	Uranvati Day Palkhee, Hanuman Jayanti, Janmashtami, Navratra	Goat sacrifice, palkhee procession, Navratra Havan in front of temple
Vitthal Rukmani Mandir	June-July	Wednesday	Dashera, Ekadashi	Small fair in Dashera
Balaji Mandir	December		Balaji Jayanti	Puja, offerings
Dutta Mandir	July	Friday	Dutta Jayanti, Guru Purnima, Koli Day	Celebration of Dutta Jayanti, palkhee procession on Guru Purnima day, dance performance on Koli day in Mora Gaon
Ganpati Mandir	September	Tuesday	Ganpati festival for 10 days	Ganpati Visarjan
Laxminarayan Mandir		Friday	Janmashtami, Ram Navmi and Diwali	Puja and Darshan
Hanuman Mandir	April	Saturday	Hanuman Jayanti	Havan
Ram Mandir	March-April	Monday	Annakoot Bhandara, Ram Navmi, Janmashtmi fair, Shivratri	Ram navmi rath yatra, bhajan mandli on every monday

Specific festivals are held during these months. The processions taken out during most festivals have a significant relation with temples. The map below shows utilization of various spaces for various festivals.



Map showing various festivals and related space utility on Ground



Map showing Palkhee procession route related to temples

Issues: There is a lack of specific building bye-laws and regulations for the precinct in particular. The Development Plan for Uran Municipal Council was implemented in 1988. The new plan preparation process is ongoing and hence there is a need to incorporate the specific guidelines in the same. There is also a need for developing urban design guidelines to facilitate maintaining the character of the area.

Looking at the materials being used for making modifications and repairs in the temples, it is evident that there is a lack of traditional building materials and workmanship.

2.6 Economic significance

Uran has many major industries like Grindwell and Industrial. Co. Op Abrasive. There are also a small abrasive factory and two rice mills around the area. At present, JNPT and ONGC are bigger agencies in the vicinity of Uran. These large scale projects have generated immense of employment opportunities for local people. According to Development Plan 1987, as per census 1981, 94.27% of the total work force was engaged in the tertiary sector.

The proximity to Mumbai, especially to south Mumbai and the ease of commuting by the ferry makes it a potential location for citizens to live.

Issues: as noted earlier as well, there is a lack of adequate infrastructure to cater to the increasing floating population during the festivals.

Increasing land prices is increasing the stress on available land, which is leading to coming up of high rise buildings.

2.7 Integrity

Deulwadi components like Bhimala *talao*, Temple Street and Ganpati Chowk represent an integral part of the overall precinct. There are not many changes observed on foot prints of the area. The form and design of the area merge with overall building height of streets. The built fabric has undergone a series of changes at component level where some of the buildings have been transformed completely, but the overall fabric of the street follows the same building line. The built structures and cultural spaces are an integral part of religious activity in the area.



The built fabric of temples and the *talao* edge have been modified by various agencies and temple owners. The modification, like reclamation of land near the talao and built hard-paved edge strengthened with concrete and tiles, has affected the site both in positive and negative ways. The garden has been developed on the reclaimed land which has increased the use of the space by local people but has decreased water storage capacity of the area.

The original use of the temples and nearby open spaces remains predominantly unchanged. Modifications have happened at the level of architectural elements, floorings, front facades, addition of rooms and utilitarian requirements. The modification of new temples still follows the plot lines and building heights. The horizontal and vertical bands of temples follow the existing fabric. The change in 150 years of time span represent high degree of integrity and understanding of existing built fabric by local people.

The physical condition of the area is quite good. According to the primary survey conducted, *13 respondents out of 16 said that minimum intervention like garden development, public health related facilities, temporary accommodation facilities, regular cleaning and waste management system and temporary parking facilities during festival time need to be developed in the Deulwadi area.*⁴

The overall condition of built structures is good. Some of the structures like Ram Mandir, dispensary, well and open spaces are dilapidated and require conservation inputs. Pollution in the environment increases during festivals due to crowding of people and bursting of crackers. The open space and the water body of Bhimala *talao* garden gets dirty due to various waste disposals. The overall neglect of the aesthetic value of the place as well as unhygienic condition degrades the value of the place.

Festivities need to be managed properly and there is a need for systems and infrastructure in place to manage the large numbers of floating population. The arrival of domestic tourists and pilgrims burdens the overall infrastructural facilities.

2.8 Management of Deulwadi area

The Deulwadi precinct has a very unique management for the area. Historically, the land belonged to the Deulwadi Sansthan Trust. At present, some portion of the land has been given on lease and some portions have been sold. The Temple Street has a series of temples managed by four different family trusts. Vitthal Mandir, Sanghmewar Mahadev Mandir and Dutta Mandir function independently under the Sanghmewar Sansthan Trust. The Vitthal Rukmani Mandir has private single ownership of Ashaben Parekh Family. The Uranvati Devi temple is in charge of Naik family but the land belongs to the Sanghmeswar Sansthan Trust. The trust has given the land to Gopal Krishna Vachnalaya at a nominal rate of Rs 1 in 1947. The Balaji temple is maintained independently by the Shroff Public trust.

The Ganpati Chowk consists of four temples which are owned by private family trusts. The Hanuman temple is owned and managed by Chavate family. The Laxminarayan temple is registered as public trust and managed by a Brahmin family. *Dakshina* coming from devotees is the only source of income for the temple. The Ganpati Mandir is registered as private trust and all temple expenses are handled by the trust only. The Ram Mandir, registered as private trust, is run by a Gujarati family. The trust has hired a family to take care of the temple. The temple also serves as resting place for domestic tourists. It is run independently by the Thakkar family and all expenses are borne by them.

The Uran Municipal Council provides all basic services in the area viz. water supply, solid waste management, road maintenance, street lighting, etc. and collects yearly property taxes in the precinct. The development and maintenance of Bhimala *talao* takes place through Uran Municipal Council. The maintenance of garden, management during the festival, maintenance of street lighting and cleaning is managed by the municipal council.

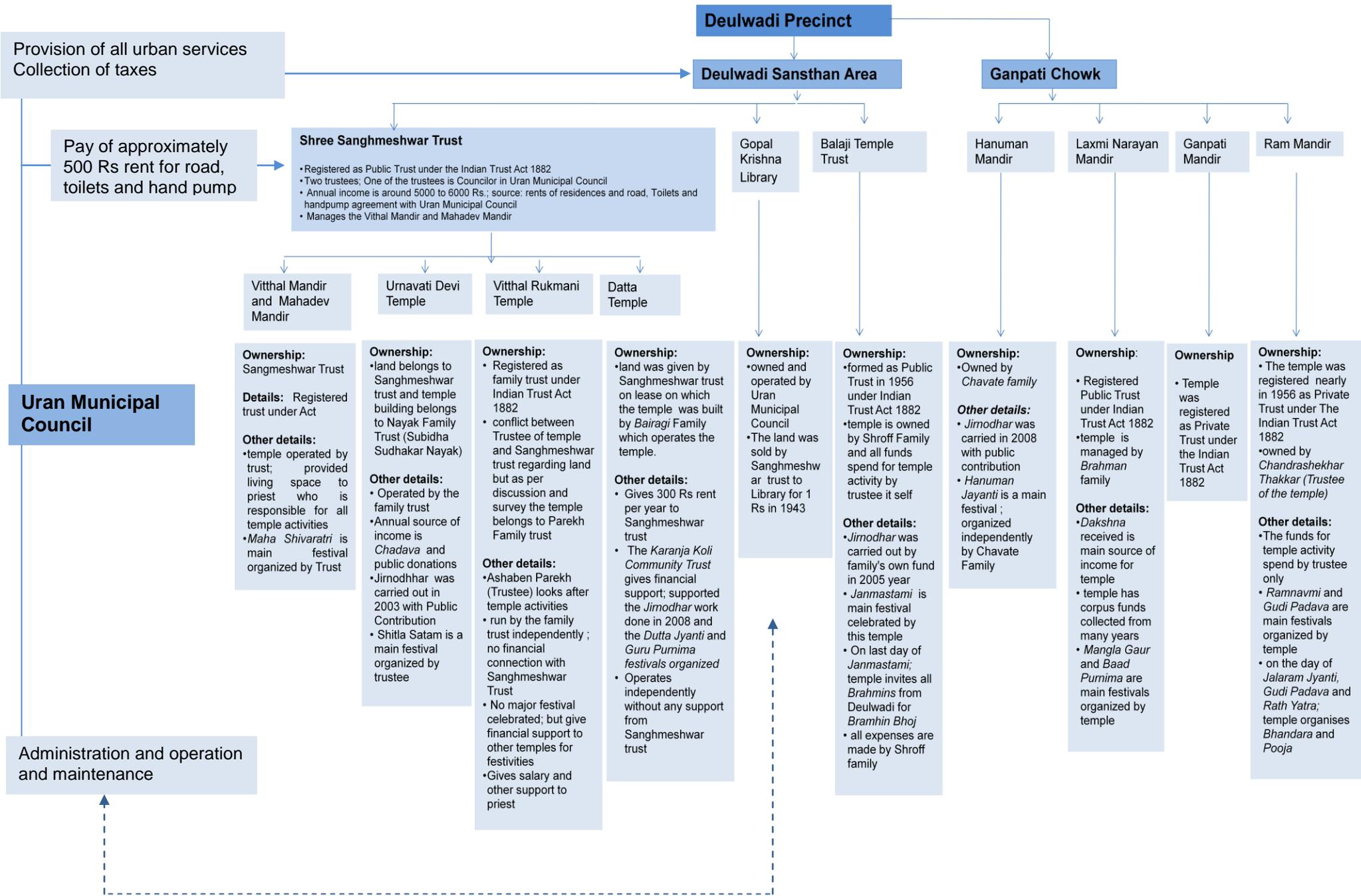
⁴ (Deulwadi 2010)

Issues: There is a need for improved coordination between the various private and public trusts in order to maintain the precinct. The Uran Municipal Council needs to gear up to provide adequate services in terms of individual water connections, maintenance of the public toilets, regular waste collection, open drain cleaning. *Refer detailed organizational chart on next page for more details.*

Table: Summary of issues facing the Deulwadi Precinct and priorities

Sr.	Aspect	Issue	Priority Required
1	Historical		
		New Identity from a historical/ socio-cultural centre to being an important work place for ONGC, JNPT related activities	Significant Attention
		Lack of signages highlighting the history of the area	Significant Attention
2	Environmental		
		Inefficient solid waste management	Urgent Attention
		Visarjan of ganesh idols and flower waste into the Bhimala Talao leading to contamination of the water	Urgent Attention
		Heavy air and noise pollution during festivals, especially during Ganesh Chaturthi	Urgent Attention
		No proper sewerage system; a dirty nallah flows from near the precinct causing severe mosquito menace	Urgent Attention
3	Socio-Cultural		
		Lack of adequate facilities for tourists	Significant Attention
		Lack of cleanliness and maintenance of the area	Urgent Attention
4	Architectural		
		Changing character of the area due to changes in materials	
		Unused FSI of the area if not guided could lead into a drastic change of character	Significant Attention
		Lack of availability of traditional building materials and workmanship	Minimum Attention
5	Economic		
		The changing identity of the area to become a hub for work due to ONGC and JNPT related activities	Minimum Attention
		Increasing land prices in Uran and in Mumbai leading to coming up of high rise buildings	Significant Attention
6	Management		
		Coordination between the various private and public trusts in order to maintain the precinct	Urgent Attention
		Provision of adequate services by the Uran Municipal Council in terms of individual water connections, maintenance of the public toilets, regular waste collection, open drain cleaning	Urgent Attention
		Environmental management of the talao especially during ganesh visarjan	Urgent Attention
		Lack of specific building bye-laws and guidelines for the precinct	Urgent Attention

Governance and Management of Deulwadi Sansthan



Provision of all urban services
Collection of taxes

Pay of approximately 500 Rs rent for road, toilets and hand pump

Uran Municipal Council

Administration and operation and maintenance

Deulwadi Precinct

Deulwadi Sansthan Area

Ganpati Chowk

Shree Sanghmeshwar Trust

- Registered as Public Trust under the Indian Trust Act 1882
- Two trustees; One of the trustees is Councilor in Uran Municipal Council
- Annual income is around 5000 to 6000 Rs.; source: rents of residences and road, Toilets and handpump agreement with Uran Municipal Council
- Manages the Vitthal Mandir and Mahadev Mandir

Gopal Krishna Library

Balaji Temple Trust

Hanuman Mandir

Laxmi Narayan Mandir

Ganpati Mandir

Ram Mandir

Vitthal Mandir and Mahadev Mandir

Urnavati Devi Temple

Vitthal Rukmani Temple

Datta Temple

Ownership: Sangmeshwar Trust

Details: Registered trust under Act

Other details:

- temple operated by trust; provided living space to priest who is responsible for all temple activities
- Maha Shivaratri is main festival organized by Trust

Ownership:

- land belongs to Sanghmeshwar trust and temple building belongs to Nayak Family Trust (Subidha Sudhakar Nayak)

Other details:

- Operated by the family trust
- Annual source of income is Chadava and public donations
- Jimodhar was carried out in 2003 with Public Contribution
- Shitla Satam is a main festival organized by trustee

Ownership:

- Registered as family trust under Indian Trust Act 1882
- conflict between Trustee of temple and Sanghmeshwar trust regarding land but as per discussion and survey the temple belongs to Parekh Family trust

Other details:

- Ashaben Parekh (Trustee) looks after temple activities
- run by the family trust independently; no financial connection with Sanghmeshwar Trust
- No major festival celebrated; but give financial support to other temples for festivities
- Gives salary and other support to priest

Ownership:

- land was given by Sanghmeshwar trust on lease on which the temple was built by Bairagi Family which operates the temple.

Other details:

- Gives 300 Rs rent per year to Sanghmeshwar trust
- The Karanja Koli Community Trust gives financial support; supported the Jimodhar work done in 2008 and the Dutta Jyanti and Guru Purnima festivals organized
- Operates independently without any support from Sanghmeshwar trust

Ownership:

- owned and operated by Uran Municipal Council
- The land was sold by Sanghmeshwar trust for 1 Rs in 1943

Ownership:

- formed as Public Trust in 1956 under Indian Trust Act 1882
- temple is owned by Shroff Family and all funds spend for temple activity by trustee it self

Other details:

- Jimodhar was carried out by family's own fund in 2005 year
- Janmastami is main festival celebrated by this temple
- On last day of Janmastami; temple invites all Brahmins from Deulwadi for Bramhin Bhoj
- all expenses are made by Shroff family

Ownership:

- Owned by Chavate family

Other details:

- Jimodhar was carried in 2008 with public contribution
- Hanuman Jayanti is a main festival; organized independently by Chavate Family

Ownership:

- Registered Public Trust under Indian Trust Act 1882
- temple is managed by Brahman family

Other details:

- Dakshna received is main source of income for temple
- temple has corpus funds collected from many years
- Mangla Gaur and Baad Purnima are main festivals organized by temple

Ownership:

- Temple was registered as Private Trust under the Indian Trust Act 1882

Ownership:

- The temple was registered nearly in 1956 as Private Trust under The Indian Trust Act 1882
- owned by Chandrashekhar Thakkar (Trustee of the temple)

Other details:

- The funds for temple activity spend by trustee only
- Ramnavmi and Gudi Padava are main festivals organized by temple
- on the day of Jalaram Jyanti, Gudi Padava and Rath Yatra; temple organises Bhandara and Pooja

Chapter 3: Assessment of Significances from Local Opinion

3.1 SWOT Analysis

SWOT analysis is a tool to identify strengths, weaknesses, possible opportunities and anticipated threats for any proposals or projects. The SWOT analysis has been carried out for each sectoral theme areas by consulting various stakeholders. Strengths are to build upon and are listed based on the data and details from past, and weaknesses are to overcome and are identified based on future perceptions and need, opportunities are listed to utilize or exploit and threats to guard against.

Annexure B presents the list of citizens and municipal officials consulted for the assessment.

Table: Strength, Weakness, Opportunity and Threats

Aspect	Strength	Weaknesses	Opportunity	Threat
	<i>What strength we build upon</i>	<i>What we need to overcome</i>	<i>What we can use</i>	<i>What we need to be aware of</i>
Governance aspects	<ul style="list-style-type: none"> ▪ Regular inspection and fund allocation for development work according to priority of wards ▪ Regular meetings with council members and reviewing of requirement for development ▪ Complaints are received from locals regularly (annually 7-8) for infrastructure up-gradation ▪ Vibrant council 	<ul style="list-style-type: none"> ▪ Lack of Skilled people like planners, architects, environmental planners in the council. As of now, the city engineer looks after all development works 	<ul style="list-style-type: none"> ▪ Strong database to look after regular development process ▪ ongoing Development Plan process being undertaken ▪ could become a Municipal Corporation, hence would receive more funding 	<ul style="list-style-type: none"> ▪ politicization of projects

<p>Location of precinct</p>	<ul style="list-style-type: none"> ▪ the temple precinct provides identity to the place; Temples and <i>talao</i> have become iconic symbol of Uran ▪ Increase in income during festival time from domestic tourists ▪ Closely linked in people's daily lives. ▪ Bhimala <i>talao</i> provides an open space for recreational activity ▪ Management of the Deulwadi Sansthan ▪ Proximity to Mumbai especially to South Mumbai – the work destination ▪ Frequent ferry transport service providing easy commute 	<ul style="list-style-type: none"> ▪ various reservations of 'No Development zone' due to armament depot, ONGC gas plant, mangroves forest and chemical zone near JNPT ▪ Lack of awareness towards heritage and environmental conservation ▪ Lack of cleanliness and maintenance of the common spaces. ▪ Management of the Deulwadi Sansthan 	<ul style="list-style-type: none"> ▪ Vicinity to Elephanta Caves. ▪ The Dutta Jayanti festival brings more than 1 lakh pilgrims from the taluka to Uran. 	<ul style="list-style-type: none"> ▪ Changing historic character of the place due to rapid urbanization
<p>Environmental and Bhimala <i>Talao</i></p>	<ul style="list-style-type: none"> ▪ Citizens want to continue living in Uran due to its natural setting. ▪ Bhimala <i>talao</i> is a peaceful place, various groups of people like children, elderly, shop keepers, domestic pilgrims, etc. utilize Bhimala <i>talao</i> garden space to relax, interact with others, play and other activities due to its peaceful environment 	<ul style="list-style-type: none"> ▪ Increased noise and air pollution, traffic congestion during festivals ▪ No proper sewerage system; a dirty nallah flows from near the precinct causing severe mosquito menace ▪ Very bad condition of public toilets, lack of individual toilets in a few houses of the precinct ▪ Lack of individual water connections in a few houses of the precinct ▪ Issues of solid waste management during festivals. 	<ul style="list-style-type: none"> ▪ ongoing Development Plan process being undertaken by the Additional Town and County Planning office at Alibaug ▪ The Action plan preparation for the precinct by MMR HCS. 	<ul style="list-style-type: none"> ▪ Rapid urbanization ▪ Increasing land prices in Mumbai ▪ Mangroves around the eastern part of Uran are getting affected due to development ▪ Hazards like oil spill and gas emissions

Socio-cultural	<ul style="list-style-type: none"> ▪ Citizens share a sense of pride ▪ One street with ten different temples offering a unique pilgrimage experience. • Temples are part of the daily routine of people so these structures are as important as their homes • Communities get together and celebrate festivals ▪ Festivals provide visitors an opportunity to enjoy and experience local culture 	<ul style="list-style-type: none"> ▪ Management of the temples and the common spaces/chowks ▪ Coordination between the Deulwadi Sansthan Trust and the individual temple trusts ▪ Large amount of food and plastic waste is left behind after festivals ▪ noise and air pollution especially during Ganpati festival 	<ul style="list-style-type: none"> ▪ potential as a bigger pilgrimage centre ▪ ongoing Development Plan process being undertaken by the Additional Town and County Planning office at Alibaug ▪ The Action plan preparation for the precinct by MMR HCS. 	<ul style="list-style-type: none"> • increasing land prices leading to high-rise buildings and changes in existing land uses.
Architectural	<ul style="list-style-type: none"> ▪ Variations in architectural form, designs and expression within same region ▪ Some of the temples still retain some of their original character and express the regional architecture 	<ul style="list-style-type: none"> ▪ Lack of building by-laws leads to haphazard alteration and modification of the structures ▪ Lack of availability of traditional building materials and workmanship 	<ul style="list-style-type: none"> ▪ New building regulations and guidelines ▪ Provision of extra FSI in core area of the city as per the last development plan reveals that there is unused FSI in the area 	<ul style="list-style-type: none"> ▪ Provision of extra FSI in core area of the city as per the last development plan reveals that there is unused FSI in the area

Economic	<ul style="list-style-type: none"> ▪ JNPT and ONGC attract people to Uran for work opportunities ▪ Temples are the main source of income for the priests ▪ Festivals and other cultural activities bring business opportunities and increase footfalls at the shops ▪ Ganpati festival – 50,000 in 10 days ▪ Flower business – Rs 700 to Rs 800 per month profit ▪ Food joints– per day profit of Rs 3,000 to Rs 4,000 ▪ Cloth market – Everyday profit of Rs 3,000 to Rs 4,000 ▪ Festivities increase corpus funds for temple which are utilized further for development ▪ Employment generation opportunity. 10% of labor force increases during festivals to cater to the flow of domestic tourists 	<ul style="list-style-type: none"> ▪ inadequate infrastructure to cater increasing population 	<ul style="list-style-type: none"> ▪ proximity to existing tourist route of Elephanta Caves ▪ The Bhimala talao and its environs could be further revitalized to add more economic activities in a planned way. ▪ Livelihood opportunities for preparing mementos and curios. 	<ul style="list-style-type: none"> ▪ Planning of second airport for Mumbai at Navi Mumbai
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Tourism	<ul style="list-style-type: none"> ▪ Nearly 1 lakh domestic tourists come to the town during Dutta Jayanti from nearby talukas like Panvel, Alibagh and surrounding villages ▪ It is a seasonal pilgrimage center 	<ul style="list-style-type: none"> ▪ Lack of convenient transportation options for tourists after alighting the ferry from Mora Dhakka. ▪ The town is not known outside the taluka as a place offering a unique ambience with 10 different temples. ▪ Tourist facilities like hotels/cafes/ lodges are not sufficient. ▪ No signage showcasing the history of the temple precinct 	<ul style="list-style-type: none"> ▪ proximity to existing tourist route of Elephanta Caves ▪ Proximity to Mumbai- could be used as a quick weekend getaway for residents of Mumbai ▪ Planning of second airport for Mumbai at Navi Mumbai 	<ul style="list-style-type: none"> ▪ Haphazard construction activity and encroachment ▪ Hazards like oil spill and gas emissions
Administration	<ul style="list-style-type: none"> ▪ Uran Municipal Council is interested in working with MMR HCS to revitalize Uran as heritage precinct ▪ UMC has skilled staff ▪ Elected members of council have fully agreed to take up heritage work for better management 	<ul style="list-style-type: none"> ▪ Lack of building by-laws and specific heritage regulations 	<ul style="list-style-type: none"> ▪ technical capacity and training programmes for heritage management of Municipal council ▪ communication strategy for heritage management for citizens ▪ notification of listing of buildings to citizens, respective owners ▪ incentivize heritage conservation and management 	<ul style="list-style-type: none"> ▪ Few building owners of the precinct do not agree with the listing process

3.2 Assessment of significance

UMC staff and experts conducted individual interviews and discussions with various stakeholders of Uran to assess the significance they attribute to the precinct, to understand their perspective on conservation process and the needs of further development according to the needs of the people. The findings of survey were observed to be positive from local point of view. The assessment has been made on the basis of views and significance attributed by citizens and municipal officials as is reflected in the SWOT analysis above.

Table: Local opinion on significances

Component	Local opinion on description on significance	Local opinion and remarks
Socio-cultural significance <i>having strong or special association with a particular community or cultural group in the local area for social, cultural or spiritual purpose</i>	Majority of respondents said that festivities brought all communities together and strengthened social network and that cultural activities are a part of with their daily lives. They also felt that the knowledge of values and traditions are passed on from generation to generation.	Very high significance value
Environmental significance <i>Having importance to sustain bio-diversity, existing environments, high degree of utility by the local community. It also helps to control overall climate</i>	The Deulwadi area has a large water body, the Bhimala talao, in the center surrounded with trees and temples, which represent the unique character of the place. According to the views of local people; the Bhimala talao is the only urban level open space in the town. The large water body and the dense vegetation improve the overall air quality and help in filtration of dust generated due to vehicular and human movement.	Very high significance
Historical significance <i>A item is important in the course or pattern of the local area's cultural or natural history</i>	The Deulwadi Precinct which has temples mainly built during the 18th-19th centuries. These temples are very valuable sources of information, adding significance to the historical evolution of the area.	High
Architectural value <i>An item is important in demonstrating aesthetic characteristics and/ or high degree of creative or technical achievement in local area</i>	The buildings are built in regional vernacular style with local material and local craftsmanship. It represents embodied knowledge of structure and design of local craftsman. The buildings are still intact with original use of the space.	Moderate

Annexure

Annexure A: Uran—Historical events and time line

The only early remains as yet found in *Karanja* are, on the east face of the Kharavali or Kharpuse Hill, about 20 feet above distillery number five, a small plain rock-cut chapel, cell and cistern, apparently Buddhist, and some plain cells in Dronagiri Hill. Three land-grant stones have also been found, showing that, in the twelfth century, under the Silharas, the island had gardens and villages.

- “Karanja has passed under every form of rule and suffered every species of vicissitude. Under the Silharas, in the twelfth century, the island was prosperous, with many villages and gardens. It formed a part of *Bassein* province, under the Portuguese, from 1530 to 1740; was fortified with two strongholds, one at Uran, the other on the top of its southern peak.”



- The fort on the southern peak was built in the form of a square, with an armed bastion at three of the corners. Close to it were the garrison barracks.
- A hundred armed men were maintained for the defense of the island. In 1535, Fr. Antonio do Porto built the church of Sam Francisco and two other churches, Nossa Senhora de Salvacao and N. S. de Penha. All these are now in ruins. There was also the church of N. S. do Rozario and a Dominican hermitage built by Father Gen. T. Jeronimo da Paixao. A long winding flight of stone steps ran up the south hill, and, on the top, besides the fort, were garrison barracks and the ruins of the church of N. S. da Penha. It is said that when the foundations of this church were dug, a blue stone was found with an image of the Virgin.

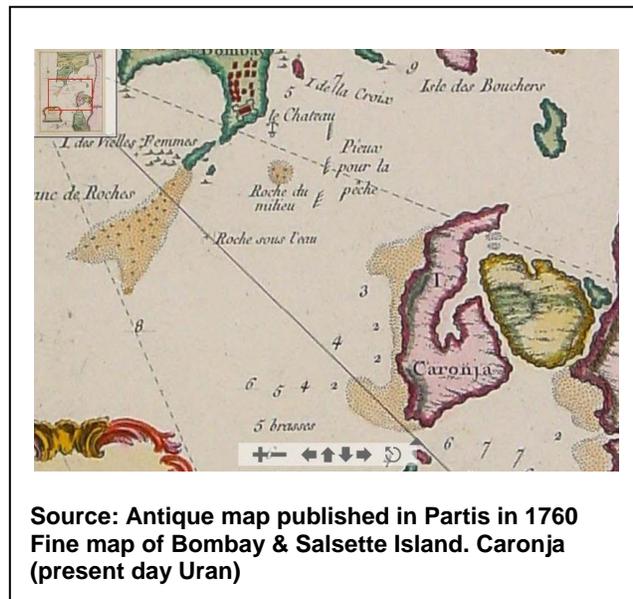
In 1535, the island was in the charge of Franciscans.

- In 1538, the island is described as two hills and a plain between, very rich with orchards and rice fields.
- In 1550, it is mentioned as having a tower and bastion and other houses.
- In 1571, it was attacked by a party of Ahmadnagar troops from Chaul, but the garrison put them to flight leaving the island covered with dead bodies.
- In 1585, the Franciscans are mentioned as having got charge of *Karanja*.
- In 1613, it was the scene of a great riot. In 1670 it was plundered by a Maratha freebooter.
- In 1670, *Karanja* and several other towns were plundered by Partabrao Gujar, a leader of Maratha cavalry.
- In 1682, it was taken from the Portuguese by Sambhaji, apparently without resistance, and held by him for nearly a year, when it was recovered by the Portuguese.
- The most noteworthy ruins are on the summit of *Dronagiri*; the southern of the two hill peaks, including the Portuguese fort.

- Guardhouse, church, rock-temple and reservoirs. On the east face of *Kharavati* (the north hill peak) is a Buddhist rock-cut chapel; at Uran town, the Old Portuguese fort and churches; in the village of *Sheva* a ruined church, of which the broken walls of the graveyard are the only trace.”
- In 1720, Captain Hamilton notices it as a Portuguese island, with no trade but supplying eatables for Bombay.
- In 1728, the fort had six pieces of ordnance varying from one to six pounders.
- In 1737, the Marathas finally occupied the place, and held it until 1774, when the English took possession.

Through a period of 1760 till 1772, the Hindu temples observed are Sanghmeshwar Mahadev's, built of stone, the famous Sarsubhedar Ramaji Mahadev; two temples of Vithoba, temples of Venkatesh and Balaji, three temples of Maruti, Ganapati, Lakshminarayan, and those of Dronagiri and Sitaladevi.

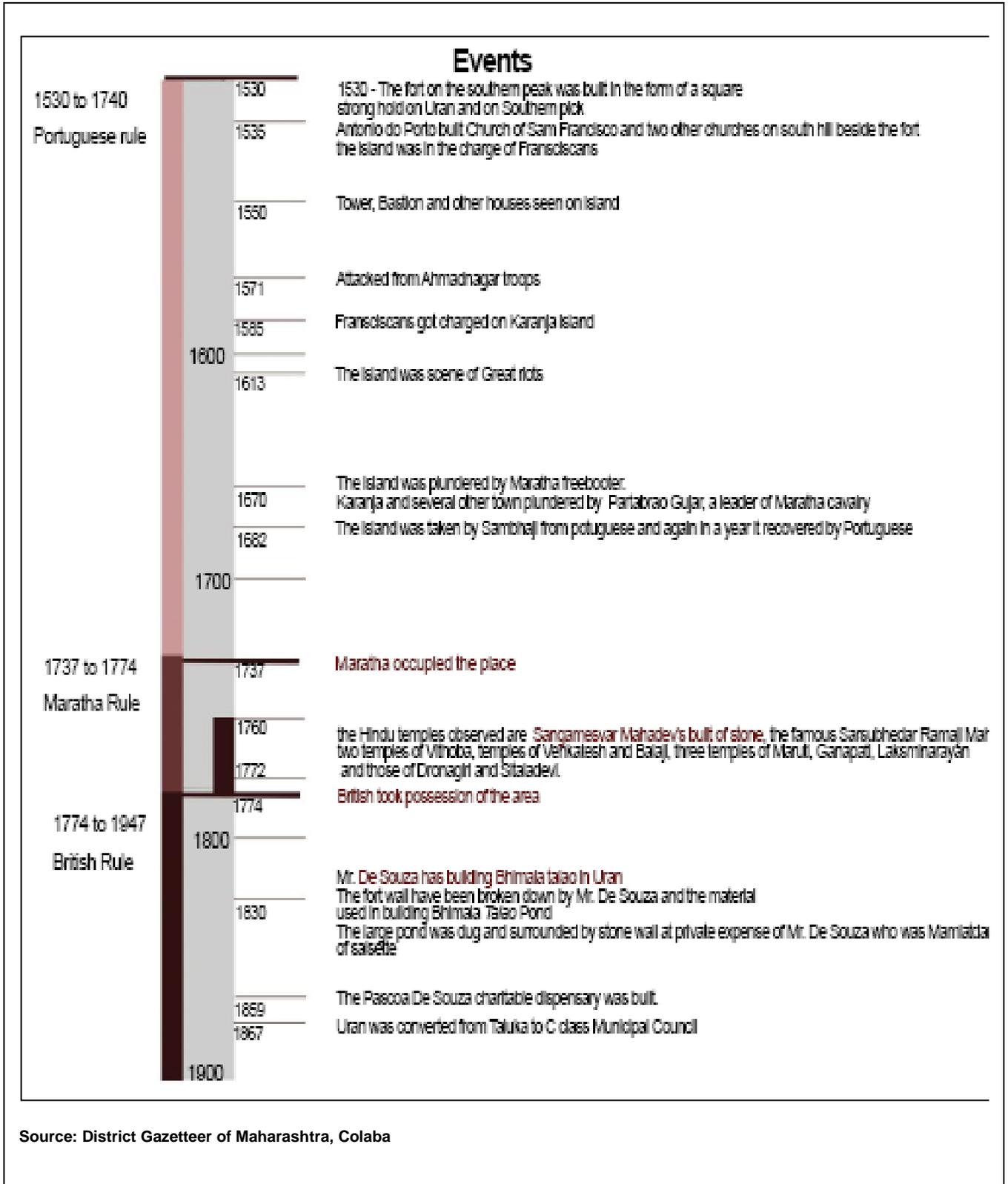
- The British took over the possession of the area in 1774.
- The remains of four corners of the fort are still visible, and there are traces of the old wall which joined the towers. The four ruined towers were near the *mahalkari's* office, among the fishermen's huts near Panvel road, near the ruins of the old Portuguese church of St. Francis on Panvel road, and close to the market. The wall was 14 feet wide, and is said to have been 15 or 20 feet high. The northern and southern walls were 300 yards long, and the eastern and western 200 yards. The fort walls are said to have been broken down by Mr Manuel De Souza, who was *mamlatdar* of *Salsette* around 1830 and the materials used in building the Bhimala Talav. He got this pond dug and surrounded by stone walls .



Bhiwandiwalla Garden.-The garden is situated near Bhimala water reservoir. The garden contains more than a thousand mango trees, hundreds of areca nut, coconut and papaya trees and a few ornamental plants and creepers. In 1859, the Pascoa De Souza charitable dispensary was built.⁵

⁵(Government of Maharashtra n.d.) Information

Time line of Uran:



(A) Deulwadi – Historical events and time line

“Deulwadi is mainly a residential area with ground plus one upper storey structures with sloped roofs. It does not have much distinguishing character. This low rise character of the neighbourhood is changing rapidly *with* taller buildings being constructed due to land pressure. 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 built reservoirs, one along the roadside about half way between Mora Bandar and Uran, a second between Uran and *Karanja*, and the third and largest, called Bhimala, in Uran, which is about a quarter of a mile round. Besides these reservoirs, many ponds and wells hold water for several months after the rains.

In most cases, *talaos* form sacred sites as well, i.e. they are associated with a place of worship (of different faiths). The *talaos* 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.⁶ The temples of Deulwadi have been mainly built during the 18th and 19th centuries. These temples are very valuable sources of information, adding significance to the historical evolution of the area. The temples are built in regional vernacular style and reflect region-specific architecture. The vernacular expression of local craftsmanship and use of locally available material is evident in the rich style of architecture. The historical time line provides a record of events happening in the order of their occurrence. It is a tool to understand the indication of related sources and parallel history of the area around. The sequential time line adds information to the database regarding time, place and people.

Remains of all Hindu temples in Uran have been traced between 1760 and 1772 on the historical time line. The District Gazetteer of Colaba mentions the presence of Sangmeshwar temple, Balaji temple, Ganpati temple and Laxminarayan temple during Maratha rule in Uran. Based on this information, it can be concluded that the temples were built in the Maratha period and after that deserted for a while. Sometime during the British rule in 1800 to 1860, they were either reconstructed or repaired by the local community and built on same old plinths.

The alteration and additions were made in the later period of British rule in the 19th century, according to the source of public consultation during site survey in September 2010 and secondary sources of District Gazetteer of Colaba district, Maharashtra. The domes of the buildings vary in shape, dimensions and ornamentation.

The time line of Deulwadi temples explains in detail the structures with old reference photographs. The chart below gives us a clear understanding of its construction date and modification that happened in recent time i.e. after 2000.

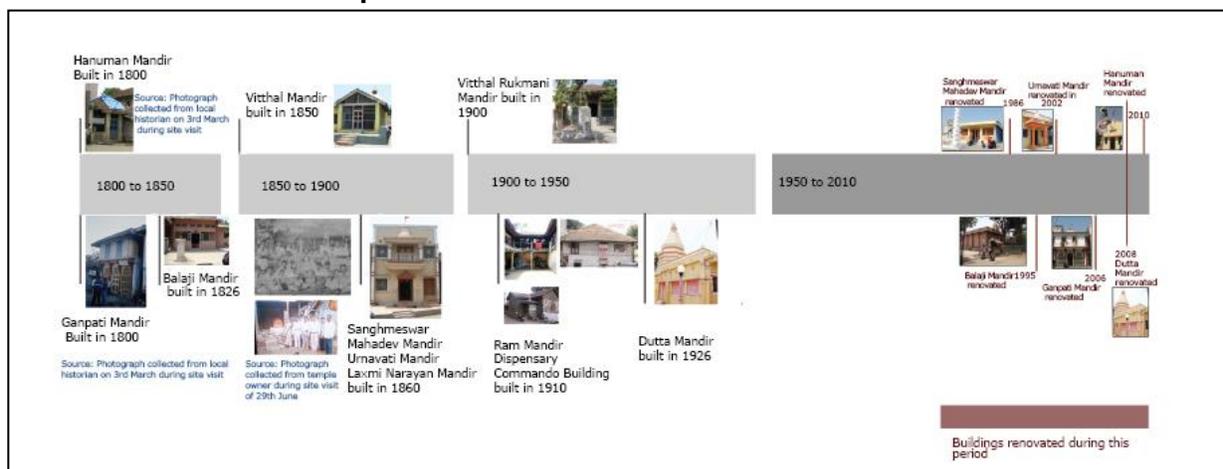
⁶ Source: Smita Dalvi & Mustansir Dalvi; Dismantling cosmopolitanism: Transformations in the sacred heritage of the non-monumental in the Konkan

Table: Construction and Modification dates of respective temples

Date of Construction	Temple Name	Date of Modification
1800	Ganpati Mandir	2006; renovated but original façade still intact
1800	Hanuman Mandir	2008; renovated with complete contemporary material
1826	Balaji Mandir	1995; renovated with contemporary material but built on same plinth
1850	Vitthal Mandir	Retains its original character
1860	Sanghmeshwar Mahadev Mandir	1986; renovated with contemporary material, retaining old plinth
1860	Uranvati Devi (Sheetla devi) temple	2002; renovated with contemporary material
1860	Laxminarayan Mandir	
1900	Vitthal Rukmani Mandir	Retains its original character
1910	Ram Mandir	Retains original character
1910	Dispensary	Retains original character
1910	Residence 5 – Commando residence quarter	
1926	Dutta Mandir	2008; renovated with completely new material and ornamentation

A graphical representation of the historical time line to understand the evaluation of all built structures of Temple Street.

Time line of Deulwadi Temple Street



Source: Information based on primary survey and secondary sources

Annexure B: Interviews

INTERVIEWS WITH CITIZENS

Name	Historical and architectural importance	Socio-cultural importance	Environment importance	Economic importance	Development
<p>Mahendra Muladam</p> <p><i>Resident of Deulwadi Temple Street</i></p>	<p>-Temple has given us identity</p> <p>-Series of 12 temples in a small area represents unique identity of the place</p>	<p>- It is important for our daily routine</p> <p>- Festivals and cultural processions like Palkhee, Ganpati visarjan, festival of Uranvati devi are very important for our culture and need to be conserved and documented</p>	<p>- We go to Bhimala talao garden every morning and evening</p> <p>- It provides peaceful environment and place for interaction with our friends and relatives</p>	<p>The cultural activity and establishment of JNPT and ONGC contribute to rise in local economy</p> <p>- Religious festivities increase daily income of the people</p>	<p>- We will follow guidelines to enhance our property</p> <p>- Public toilets, festivals, platforms and gardens can be developed in Deulwadi area</p> <p>- Safety measures like railing, signage for prohibition of bathing activity can be developed</p>
<p>Sunil Balkrush Bairagi</p> <p><i>priest of Dutta Mandir</i></p>	<p>Temple represents strong association of regional community</p> <p>- Its old design has been modified and is currently managed by Koli community</p>	<p>- Dutta jayanti is a popular festival associated with temples</p> <p>-Cultural activities attract domestic tourists from all over the region</p>	<p>The place is located in coastal area, so the climate is comfortable</p> <p>-The Bhimala talao garden and green space double up as the most interactive space for the locals</p> <p>Water body and landscape</p>	<p>Temple-related festivals attract people from surrounding villages – ONGC and JNPT have provided more employment opportunities</p>	<p>Minimum intervention is required. Parking facilities, amusement park for children should be developed.</p> <p>- Pay-and-use public toilet should be built in the traditional style</p>

			<p>around area having scenic beauty</p> <p>- ONGC and JNPT plants generates polluted air which has carbon monoxide particles</p>		
<p>Dhanjay Dinkar Rao <i>trustee of Ganpati Mandir</i></p>	<p>Temple provides calm and peaceful space. It is as important as our home</p>	<p>All our festivals oriented towards temples - Our believes and everyday activity inter weaved with Deulwadi area</p>	<p>Good communicative space</p> <p>– Meeting place for friends</p> <p>– Children go there to play every evening</p>	<p>It adds to shopkeepers' daily earning</p>	<p>Regulations should be developed to the changes in the building and we are willing to follow it</p> <p>– There should be technical and financial help from municipal council</p>
<p>Noor Jahid Mullah <i>Councilor of Uran Municipal council</i></p>	<p>Temples are built in regional wood and stone</p> <p>– They are older than the town and their conservation should be the top priority</p>	<p>Temple provides a place for people from different cultures to meet and understand religious beliefs. Diwali, Ramzan Id and Ganpati are the most important festivals in the area</p>	<p>The landscape and open space are important to reduce the effect of dust and noise generated by everyday activity</p> <p>- Oil spill and digging of hills on Karanja road have major environmental impact on the lives of people</p>	<p>During festivals, people earn about 20% more every day</p>	<p>Safety measures should be added to Bhimala <i>talao</i></p> <p>-Development of close gutter and cleaning system need to be regulated on everyday basis. People are willing to add properties as heritage but incentives need to be worked out properly</p>

<p>Chandrakant bhai Thakkar Trustee of Ram Mandir</p>	<p>Temple was built in 18th century with traditional material and techniques. It is still intact with original use</p> <p>- Ram Mandir is the only <i>haveli</i> temple in Uran</p>	<p>70 to 90 people visit the temple every morning and evening</p> <p>-Festivals and <i>bhajan mandli</i> programme bring people together</p> <p>- Ram Mandir provides food to school children every Friday</p> <p>- Temple provides space for people to meet every morning</p>	<p>The <i>visarjan</i> activity in Bhimala talao garden has adverse impact on water body</p> <p>-The garden is significant from the locals' point of view- People of different age group come here every day and chat, meet their friends and discuss their ideas</p> <p>- Safety measures and signage should be placed to guide the people on the dos and don'ts</p>	<p>On a normal day, my shop has income of Rs 800 to Rs 1000, but during Ganapati festival and Diwali, it goes up to Rs 3,000 to Rs 5,000</p> <p>- It affects our seasonal earning</p>	<p>Needs more FSI</p> <p>- Road side development, plantation and proposal for green zone near Deulwadi area</p> <p>- Balodyan development for children</p> <p>- The land prices have increased in Uran. Accordingly, development of old structures needs more focus</p>
<p>Arun Mhapankar Resident of Deulwadi temple street</p>	<p>Deulwadi area is the most active cultural space</p>	<p>NA</p>	<p>One of the largest natural water reservoirs in Uran and large open green space</p>	<p>NA</p>	<p>Sanitation and addition of more green spaces, benches, street lightings, sound system in Bhimala talao garden</p>
<p>Ashok Lale priest of Vitthal Mandir</p>	<p>My whole life has been spent in the temple doing its related activities</p> <p>- It is also one of the income sources for</p>	<p>20 to 30 people visit the temple every morning</p> <p>- The temple is an interactive space for elderly people</p> <p>- festivals</p>	<p>Large open space in dense urban set-up. It facilitates a controlled atmosphere</p> <p>- People utilize the space every day for two hours so the utility value is very high</p>	<p>Temple is the only source of income. During festival season, our income increases by 20%</p>	<p>Garden, pavement and revitalizing of well</p> <p>- Additional FSI for temples</p> <p>- Financial help from Municipal Council</p>

	<p>me</p> <ul style="list-style-type: none"> - Temple is more than 150 years old. Its traditional style is still intact without any alteration or modification 	<p>related to temples bring the entire community together</p> <ul style="list-style-type: none"> - Religious activities represent our tradition and culture 			
<p>Suresh Narvekar Trustee of Deulwadi Sansthan trust</p>	<p>My family has been significantly associated with temples of Deulwadi area</p> <ul style="list-style-type: none"> - The temples are built by our forefathers and we preserve them as our properties 	<p>Temple gives a platform for all the communities to perform their rituals and beliefs</p> <ul style="list-style-type: none"> - All religious processions of the town are associated with Deulwadi area 	<p>It provides neat, clean and peaceful atmosphere to community.</p>	<p>I have flower and decoration business. It is dependent on temples and festivals</p> <ul style="list-style-type: none"> - The household business engages our women in work and adds to the family income 	<p>Food facility for devotees, garden, new public toilets, temporary accommodation facilities during festivals like Dutta jayanti and Uranvati devi festival.</p> <ul style="list-style-type: none"> - Proper road edge, cleaning of block gutters to keep the area hygienic - We are willing to follow guidelines for buildings - We require proper guidance and support to develop something

<p>Sudhakar Naik</p> <p><i>priest of Uranvati Devi temple</i></p>	<p>We are managing the temple for past 150 years because it's associated with our family roots</p> <p>- The town's name is associated with Uranvati Devi temple</p>	<p>- People of different age groups come to the temple and interact with each other</p> <p>- Festivities bring the entire community together and at the same time facilitate cross cultural learning</p>	<p>My family and I go to the Bhimala <i>talao</i> garden for walks and to meet other people</p> <p>- It gives us peaceful and calm environment</p>	<p>It is our main source of income</p> <p>- 500 to 600 people visit the temple every year on Uranvati day. This increases our income</p>	<p>Financial aid for repair work of temples</p> <p>– Provision for increasing FSI of temples so that one more floor can be built and rented out. This will also help sustain the temple</p>
<p>Nitesh Rawat</p> <p><i>Priest of Ram Mandir</i></p>	<p>We are managing Ram Mandir for more than 20 years.</p> <p>– The temple is built with traditional material and its original design and composition of traditional material are still intact</p> <p>- The Ram Mandir is one-of-its-kind <i>haveli</i> temple in Uran</p>	<p>Ram Mandir provides space for cultural activities like bhajan kirtan and <i>katha</i> which have become a tradition associated with the temple</p> <p>- The Hindu community of Uran gets together to participate in the religious procession like Palkhee of Ram Mandir</p> <p>- We teach prayers every day to our children</p>	<p>The town is very crowded and noisy</p> <p>- The food waste and open gutters create unhygienic condition</p> <p>- Bhimala talao garden is the only open space in the center of the town which offers peaceful environs for get-togethers</p>	<p>The temple is owned and managed by the trust</p>	<p>There is a requirement for annakoot and accommodation facilities for outsiders</p> <p>- There is a need for regular waste collection, closed gutters, proper parking space and temporary parking and accommodation facilities during festivals</p>

<p>Anish Shankar Koli Resident of Deulwadi and committee member of Koli Dutta temple</p>	<p>We have a sense of pride for our birth place and association with temples for nearly 70 years</p> <p>- The temple presents Konkani regional architecture</p>	<p>Temples are part of our routine</p> <p>- My father trained me in temple puja and now I am teaching my son the same. So this traditional knowledge is passed on from one generation to the next</p> <p>- On the day of Dutta jayanti, Sea puja and Boat puja procession; the whole community gets together</p>	<p>The Bhimala <i>talao</i> garden is a place where one can relax during morning and evening time hours</p>	<p>NA</p>	<p>Safety measures like high railing, gates, signage and small aquarium should be developed in Bhimala <i>talao</i> garden</p> <p>- Our community contributes every year for renovation of the Dutta Mandir</p> <p>- Regular incentives and technical assistance are necessary for all temples</p>
<p>Raju Gupta Shop owner in Ganpati Chowk</p>	<p>Temples are very old and lot of people come to pray here. So, they are very significant for local community</p>	<p>We have daily visitors at our shop, so our relationship with them is always increasing</p>	<p>We use a trolley to dump our food waste from shop to collection container</p>	<p>The shop has daily income of Rs 1,000 to Rs 1,200, but during festivals the income increases to Rs 3,000 to Rs 4,000. This is a major benefit to us</p>	<p>Proper road edge and sewerage line should be built to keep clean the place</p>

INTERVIEW WITH OFFICIALS

Name of respondent	Feedback or issues from community to officials	Scope and capacities offer to community	View on Deulwadi development area
<p>Mr. Yelgatte</p> <p><i>Chief officer of Uran Municipal Council</i></p>	<ul style="list-style-type: none"> ▪ We get around 20 to 25 issues in a year from the town regarding water sanitation, toilet upgradation, demand for increase in FSI, new parking facilities and cleaning. We respond according to availability of funds ▪ Deulwadi area has one of the oldest references in existence for built heritage. A series of temples highlights the unique identity of the town ▪ The council member makes a proposal. According to the urgency of requirement, we allocate funds ▪ People approach us with new plans. We respond within 30 days, but if the plan is big in area, we send it to the collector office in Alibagh 	<ul style="list-style-type: none"> ▪ The building bylaws allow elementary level modification in buildings but they do not take heritage into consideration ▪ - We can offer small grants for heritage work and possibly invite sponsors ▪ - We do not have the capacity to work out public awareness programmes for heritage work 	<p>Uran can be put on tourist and costal pilgrimage map of Mumbai</p> <p>-The ferry service can be developed and linked from elephant caves to Uran to Dronagiri temple</p> <p>- Road edge development, parking facilities, paving of unpaved Deulwadi Sansthan chowk. More green area can be added in Deulwadi area.</p>
<p>Mr. Kamle</p> <p><i>Deputy engineer of Uran Municipal Council</i></p>	<p>People come with issues regarding development to the councilor. These issues are further discussed by the council members</p> <p>- Oral discussion takes place on issues and finally they are addressed as per availability of funds</p>	<p>Uran Municipal Council can offer public-related facilities if the trust allows</p> <p>- Offer technical assistance to implement heritage regulation and guide people</p>	<p>There is no provision for heritage in existing building bylaws, so it is difficult to identify heritage and avoid haphazard construction</p> <p>- The area can be developed as pilgrimage center</p>

	<p>- Deulwadi area is an old and important asset for the community</p>		<p>- A new development plan is in pipeline and it will take two years to publish</p> <p>- Improvement of Shankar Chawl, RCC gutter, circular concrete road, street lighting can be proposed for further development of Deulwadi area</p>
<p>Mr. Vaidya Nathan</p> <p><i>JNPT Planning Manager</i></p>	<p>Outside JNPT boundary, all the development decisions are taken by CIDCO</p> <p>- Mainly, groups like Marvadis, Gujaratis, Baniyas, Kolis and Muslims come for business as brokers</p>	<p>We have offered new business opportunities for people of Uran to work on port</p>	<p>We don't have any expansion plan for five years. Development is restricted due to 'No Development' zone</p>
<p>Divya Padkekar and Ashish Narwekar</p> <p>ONGC</p> <p><i>Assistant of planning division</i></p>	<p>It can be a danger to the town but there is proper security to check the pipeline on daily basis</p>	<p>They offer 12% extra on the land price if someone wants to sell the land</p> <p>- ONGC has offered employment to 400 workers and more than 100 officials in different categories</p>	<p>No future expansion or land acquisition. However, two years ago they brought some land from CIDCO and farmers of Uran</p> <p>- There is a need to develop business management school and higher education colleges. This would also help understanding the import – export business and connect to international market</p>

INTERVIEW WITH RESIDENTS OF THE BUILDINGS IN THE PRECINCT

Form No	Name of the respondant	Relation to the property	Name of the building	Street name	Ward name, no	Survey No
1	Harishwar R Tawealkar	Brother (Cousin)	N.A.	Deulwadi, Temple Street	Deulwadi- 16	1012
2	Ketan Ashok Narvekar	Tenant	Narvekar House	Deulwadi, Temple Street	Deulwadi - 16	1011
3	Manju Tailor	Sub Tenant	Mohanlal Gujjar house	Deulwadi, Temple Street	Deulwadi - 16	1010 A,
4	Mohanlal Gujjar	tenent	H Juvekar	Deulwadi, Temple Street	Deulwadi- 16	1010 B
5	Suvidha Sudhakai Naik	Owner / Trustee	Sheetla Devi Temple	Deulwadi, Temple Street	Deulwadi- 16	1054
6	Nalini Suthar	Priest	Shiv Mandir	Deulwadi, Temple Street	Deulwadi- 16	1053
7	Shekhar Lole	Priest	Vitthal Rukmani Mandir	Deulwadi Sansthan	Deulwadi- 16	1055
8	Ramesh D. Vatsaraj	Priest	Shri Balaji Temple	Deulwadi	Deulwadi- 16	1059
9	Sunil B Bairagi	Priest / Owner	Dutta Mandir	Deulwadi	Deulwadi- 16	1060
10	Vijay Sathe	Caretaker	Hanuman Mandir	Ganpati Chowk	Deulwadi kamtha-13	1061
11	Dhanajay Dinakar Rao Bhagwat	Priest	Ganpati Mandir	Ganpati Chowk	Deulwadi kamtha-13	1062
12	Vijay Sathe	Trustee	Laxmi Narain Mandir	Deulwadi, Temple Street	Deulwadi kamtha-13	1063
13	Nitesh Rawat	Priest	Ram Mandir	Ganpati Chowk	Deulwadi kamtha-13	1063
14	D.K. Shivde	Tenant	Shankar Chawl	opp. Bimala Talao	Deulwadi kamtha-13	Unknown
15	Pradip P Mukadam	Owner	Commando Building	Ganpati Chowk	Deulwadi kamtha-13	1004 - 1006
16	Jagdish P Rathore	N.A.	Chabutra	Bazar Peth	Deulwadi kamtha-13	869
17	Santosh Pawar	N.A.	Narsi Zina Store of Medicines	Mora Road	Deulwadi kamtha-13	876
18	Neha Nandkumar Ramakant	Owner	Residence	Mora Road	Deulwadi kamtha-13	830
19	Shekhar Lole	Priest	Vitthal Mandir	Deulwadi	Deulwadi- 16	1052

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