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CHAPTER 1

INTRODUCTION

PREAMBLE

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

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

STUDY OBJECTIVE

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

WORK PLAN AND METHODOLOGY FOR CARRYING OUT THE TASK

The following was the work plan proposed for carrying out the listing of urban areas of Raigad district, namely Alibag, Pen, Khopoli and Karjat.

Work Plan

The work plan was as follows

	ACTIVITY	OUTPUT	TIME SPAN
STAGE 1	Information collection Sources Gazetteers Resource persons Maps Relevant books	1. Identification of Potential areas 2. identify heritage resource categories	1 Month
STAGE 2	Reconnaissance survey	1. Prepare a preliminary list 2. Modify inventory format if	1.5 Months

		<p>required</p> <ol style="list-style-type: none"> 3. Identify local resource persons 4. Finalise logistics of survey 	
STAGE 3	Field survey	1. Completion of inventorying to the best of field staff ability	3 Months
STAGE 4	Compilation of Field Data	1. Draft report	4 Months
STAGE 5	Revisiting the sites by senior team	1. Filling in the gaps 2. Add any overlooked resources	5 Months
STAGE 6	Compilation, editing	1. Final report	6 Months

Methodology

In the initial, information was collected to know the study area, its history, geography, architecture etc before going to the field. This was done through various sources – print, oral and visual. The sources employed are various books – descriptive, travelogues, tourist guides, literature from the area etc. Other most important source of information is the information given by informants or resource people like academicians, experts on the area and local residents – especially those that have lived in and know the area for a long time as well as enthusiastic explorers.

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

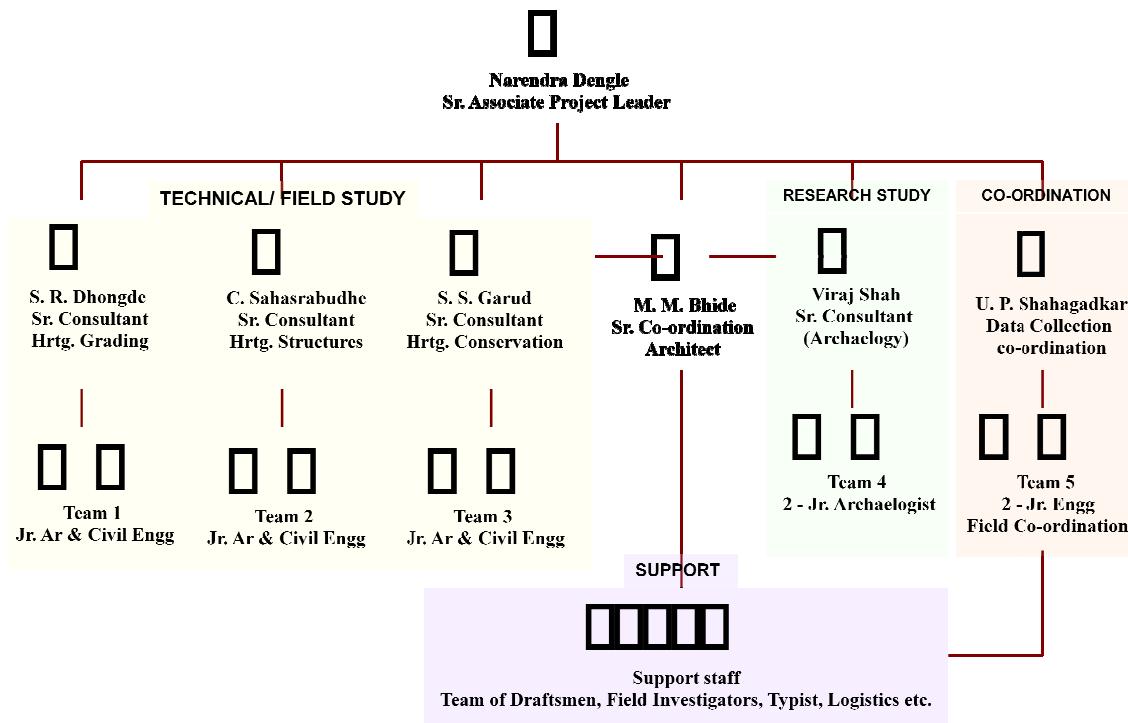
An exhaustive survey was carried out in the specified municipal areas to identify significant structures. The criteria followed for Listing of Buildings, Precincts and Areas is as follows –

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

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

The team required for carrying out the proposed inventorying and the hierarchical setup was been identified as follows.

TEAM COMPOSITION FOR PROPOSED STUDY



CHAPTER 2

Regional History

Listing of Heritage Properties in Raigad District

1.0 Introduction

Outlined below is a note on the history of Kolaba region. It is followed by brief historical outline of the towns under consideration (Alibag, Pen, Karjat, Dahivali and Khopoli). Also included are historical notes on some of the important building listed as well as a note on the Bene-israeli Jews of the Western Coast who are a testimony to the cultural diversity and tolerance of our society.

2.0 A note on History

Not much is known about the early history of Kolaba region except for a few names of the Dynasties and kings.

Kshatrapas	100 CE to 125 CE
Kardamaka	130 CE to 200 CE
Satavahana	200 CE to 300 CE
Vakataka	300 CE to 500 CE
Mauryas and Nalas	500 CE to 600 CE
Trikutaka	600 CE to 700 CE
Silahara	765 CE to 1260 CE

The early muslims of Deccan had little or no control over Kolaba and the land was under the control of Vijayanagara Kings. From 1318 CE the ports of North Konkan (chaul, dabhol, Ratnagiri) were under muslim control.

Towards the end of 15th Century the control of inland areas went to the Ahmednagar Kings while the coast was controlled by the Kings of Gujarat.

From mid 16th to mid 17th century This area was controlled by the siddis (dandarajapur) and Bijapur (Kalyan). From 1760's till early 18th century the area kept passing from marathas to the siddis.

In the early years of 18th century the angre family rose to power in Kolaba and Ratnagiri. The Angre family controlled this area till 1839 CE, when after the death of kanhoji Angre II the fort of Kolaba was handed over to the British. In 1846 CE the buildings of Kolaba fort were auctioned off by the British.

Under the British rule the various towns of the Kolaba area saw infrastructure developments both physical (railways, roads, water reservoirs) and social (schools, colleges, news papers, local

governments) Infrastructure. These developments were done by the rulers as well as by Indian patrons (eg. MotiramTalav in Pen). In 1869 CE Kolaba district was split from Thane district.

Most of the historic residential buildings that we see in Alibag and Pen date back to the 19th and 20th Century. Very few (eg. Datarwada in Pen, Ramnath temple, Alibag) belong to the 18th century. All the Institutional Buildings (Nagar parishad, Alibag, Keluskar college, Alibag, Geomagnetic observatory, Alibag to name a few) are from late 19th and early 20th Century. One temple in Alibag (Biwalkar Shiv Mandir) dates to the 1920's and is an example of temple building where much of what was traditional was intact in terms of form and craftsmanship and European influences seem to be no longer restricted only to residences but had crept into the visual language of temple design as well.

The following are short notes on the individual cities (Alibag, Pen, Khopoli, Karjat, Dahiwali) The years of rule of various powers do vary from those mentioned in the main narrative as at town level the political situation was fluid for a lot of the time.

3.0 Historical outline of the towns

3.1 Alibag

Alibag was developed in 17th Century by Sarkhel Kanhoji Angre the naval chief of King Shivaji's Kingdom. Alibag is coastal town and municipal council in Raigad district in Kokan region of Maharashtra, India. It is the headquarter of the Raigad district. Raigad's first name was "Kulaba". Today's Ramnath was the main village at that time. There were gardens of Ali who was a rich man so the area is known as Alibag. Ali had lot of Mango Trees, Coconut Trees in the gardens so local people called the place Alichibag (Gardens) and formally and officially, Alibag.

Alibag is also the historic hinterland of Bene Israeli Jews (*see note*). There is a Synagogue in the "Israel Ali" area of the town.

Rewdanda, Chaul, Nagon, Aakshi, Varsoli,Thal, Kihim and Aawas villages were known as "Ashtagare" at that time. During those times there were some Navy Battles out of which one was fought at Varsoli between Kanhoji Angre and Siddhi of Janjira in the year 1706. In 1722 English and Portuguese jointly attacked on Kulaba fort and they lost this war. At chaul there was a battle between the English and Sakhoji in 1730. Sakhoji won this war and brought down the losing party along with their captain at Kulaba. Kanhoji even issued his own currency in the form of a silver coin called the Alibagi rupaiya. Alibag is declared as the Taluka place in 1852.

3.2 Pen

The name ‘PEN’ has originated from the word ‘Pene’- meaning hauling place.

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

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

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

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

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

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

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

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

Vinayak Limaye, Yamuna Mukund Limaye, Durga Mukund Limaye, Leela Vinayak Manohar, Prabhavati Vasant Varkhedkar were arrested during this rally. Every strata in the society in Pen, from students to merchants to women, played an important role in the freedom struggle.

3.3 Khopoli

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

Khopoli has a Temple and a reservoir built by Nana Phadnavis around 1790 CE. Other than this the place does not have any significant architectural remains other than a couple of residences.

3.4 Karjat and Dahiwali

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

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

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

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

Parvatibai Pimputkar built the vithal mandir in the year 1792. The Peshwa had granted a Sanad to the temple in which the collection at the village naka was granted to the temple and later in 1851, the British granted another Sanad. Till 1848, Pimputkar were incharge of tax collection but later it was stopped. The Pimputkar family faced downfall and had to sell a major part of their wada. Later Subhedar Nagopant Pimputkar granted the rights of the Vithal temple to a committee of five Brahmins. The Vithal temple is the main temple in Dahiwali. Apart from that there are six other temples – Mahalakshmi, Chintamaneshwar, Ganpati, Maruti, Munjoba and Shri. Ram. All these are looked after by the Vithalmandirsanthan.

3.5 A note on the Bene Israel Community of Western India

The largest Jewish community of Indian Jews is that of the Bene Israel. Earlier the Bene Israel lived in the villages of west Maharashtra in the Konkan coast. In the nineteenth century they started moving to the cities, mainly to Bombay (now called Mumbai) and to other cities among them Pune, Ahmadabad and Karachi which is now part of Pakistan. From 1950 onwards they started immigrating to Israel. The Bene Israel community was completely isolated from most of the other Jewish communities of the world. They are known as Bene Israel because that's how they called themselves. The Bene Israel believe that their forefathers arrived in India before the destruction of the second temple. The accepted version is that their forefathers were sailing in a commercial ship from the Land of Israel to India. The ship wrecked near the coast of Konkan. From the ship survived 14 people, seven men and seven women. They swam towards the land and arrived at the village called Navgaon. All their belongings drowned in the sea. The dead bodies of the others from the ship were buried in the village. The survivors somehow managed to settle in the village and started working in agriculture and oil producing which later on became their main profession. As time passed the descendants of the survivors forgot Hebrew and their religious tradition. But they carried out some of the Israeli tradition.

The Bene Israel community grew and they became a guild or an Indian caste with the profession of oil pressers. They left their first village, Navgaon, and dispersed to other villages and towns in the coast of Konkan becoming the oil producers and oil pressers of their respective villages. From the names of the villages and towns; like Roha, Pen, Pali or Ashtam; they derived their surnames like Rohekar; Penkar; Palkar; Ashtamkar and such others. The Bene Israels used to abstain from any work on Saturday (which wasn't an acceptable feature in India) and were therefore called 'ShenwarTeli' meaning 'Saturday oil pressers'.

Source: <http://adaniel.tripod.com/beneisrael.htm>

CHAPTER 3

Historical background of the Heritage Properties

3.6 Historical notes on various historical buildings from the towns listed

Alibag

➤ Balaji temple:

The ancient temple of Lord Shri Balaji or Shri Venkateshwar (an avatar of lord Shri Vishnu) was built by Gopalsheth Dalal in 1788, during the period of Raghoji Angre.

The architecture of the temple, both inside and outside, as well as the sculpture of the idols are in Hemadpanthi system and presents a picture of the great Indian art and culture of those days.

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

➤ Geomagnetic Observatory:

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

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

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

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

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

➤ Synagogue:

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

➤ Siddhivinayak Temple:

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

➤ Kalambika Devi Temple:

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

➤ Hirakot lake:

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

➤ Angre Smarak:

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

Pen

➤ Kasar lake :

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

➤ Datar Wada:

This wada belonged to the Datar family and was originally built in c.1725. Pen was the stockyard of the region of konkan. Goods from Pune, Satara, Khopoli were transited through Pen. Jungle wood, Sagwan (*Tectona grandis*), mangoes, jamun (*Syzygium cumini*) were traded. The Datars were the tax collectors. One of the Datars of the Datar family was involved in the conspiracy of the murder of Jackson. Hence the British arrested him and burnt down all the important documents, destroying the history of the wada. Thus no trace of the history of the wada is available. (Cultural significance: the wada which was originally used by the Datar joint family had one kitchen, but now has six brothers each having an independent kitchen and deoghar. Three generations of women observed purdah but the women of the present generation are educated and working. Marriages used to be conservative, but not any more and intercaste marriages have become acceptable. The present generation belongs to the service background. Ganeshotsav and kojagiri are celebrated very enthusiastically and the wada comes alive during these celebrations with every member participating.) (ref. Gupta Rupa Raje, The wada of Maharashtra, an Indian courtyard house form, unpublished Ph.D. Thesis, Welsh school of Architecture, Cardiff)

➤ Limaye wada:

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

as a residence by 3 Limaye families) (ref. Gupta Rupa Raje, The wada of Maharashtra, an Indian courtyard house form, unpublished Ph.D. Thesis, Welsh school of Architecture, Cardiff)

➤ Dharkar wada:

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

➤ Ziral Ali Ganpati temple:

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

➤ Gosavi Datta mandir:

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

➤ Rameshwar temple:

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

➤ Tipecha maruti:

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

➤ Vishweshwar temple:

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

➤ Motiram talav:

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

Khopoli

- Vireshwar temple:

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

Karjat and Dahiwali

➤ Vithal Mandir :

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