




























**Alibag: List of Heritage Properties**







Id no	District	Tehsil	Corporation / Council / Town / Village	Location	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
A 01	Raigad	Raigad	Alibag	Balaji Naka, Opp. Old Nagar Parishad	Hazrat Alishah Darbar	Alibag	Agrarkar Patil and Others	Religious	Public-Semipublic	late 19th century	A(his),A(cul),D(Bio)	<p>Alibag i.e. Ali's garden is said to be called after Ali, a rich Musalman who lived about 300 years ago. He is said to have dug many wells and gardens in and around Alibag. Ali's garden was converted into the present town towards the close of the 17th century.</p> <p>This Dargah is a reminder of Alishah from whose name the present name (previously known as 'Shribag')of Alibag (Ali's garden) is derived.</p> <p>The Dargah is a very modest ground floor structure It is a load bearing structure with brick walls and a pyramidal roof of wooden rafters covered with manglore tiles. Semicircular arches are used for openings.</p> <p>The dargah occupies a plot of almost 800 sqm and has a couple of nondescript structures near to it. It also has a well supposed to have been dug by the merchant Ali.</p> <p>The plan is a simple square with the mazar of Alishah in the centre. A verandah with ms posts and asbestos sheet covering is a recent addition.</p> <p>The Dargah is located in a central part of Alibag with a number of Heritage structures in close vicinity.</p>	IIA	
A 02	Raigad	Raigad	Alibag	Balaji Naka, Opp. Old Nagar Parishad	Well Near Hazarat Alishah Dargha	Alibag	Agrarkar Patil and Others	Utility	Public-Semipublic	The existing stonework is definately more than 100 years old but the well may have been dug much earlier.	E	<p>This well is said to be one of the wells dug by Alishah. The Dargah along with the well a is a reminder of Alishah from whose name the present name (previously known as 'Shribag')of Alibag (Ali's garden) is derived. It is therefore an important component of Alibag's cultural identity.</p> <p>Digging of wells has always been an act of religious significance. Especially in coastal town with limited fresh water resources. The well therefore has a significance in the wider cultural context of the Konkan coast.</p> <p>The well and the Dargah form a complex which was probably located on the boundary of Alibag in 18th Century.</p>	IIE	
A 03	Raigad	Raigad	Alibag		Angre Wada	Alibag		Mixed	Public-Semipublic	late 19th century CE	A (arc), A (his), A (cul)	<p>The only surviving residential structure associated with the Angre family. The wada was the Residence of Sardar Angre. (Descendants) and therefore has an associational value.</p> <p>Since it was a residence of the Angre family it has a landmark value in Alibag</p> <p>Architecturally a typical residential construction of timber frame with brick infill walls and a wooden sloping roof with probably country tiles which have been replaced with GI sheets.The building is very plain but well built and shows some evidence of colonial aesthetic tastes in the cornics above windows and the flared column capitals. The facade shows wooden columns placed equidistantly across the entire width of the building. Each of the bay has a fall size opening with a small square window placed on top. The small openings also play a part in reducing the dead land on the wooden lintels of the larger openings below. Since it was a residence of the Angre family it has a landmark value in Alibag.</p>	IIA	
A 04	Raigad	Raigad	Alibag	Balaji Naka, Ali Shah Dargah	Balaji Mandir	Alibag		Religious	Public-Semipublic	1788 CE	A(arc), A(cul), B(des)	<p>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 Raghaji Angre.</p> <p>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.</p> <p>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 tumulus period, the temple was not looked after well and remained unattended fro 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.. It is the only Balaji Temples in Alibag.</p> <p>The architectural scheme of the temple shows a well defined Ardhamandapa, Sabhamandapa and a Girbhagriha. It is also the only complete stone temple in Alibag. The ornamentation details show a gujrati influence. Multifoiled arches in the inside are also influenced by the Gujrati and Rajasthani influences rather than Peshwa Tradition.</p> <p>The temple has a simplified marathi shikhar with an all stone girbha griha and sabhamandap. The columns occur in groups and four unlike the simple wooden columns commonly seen. The sabhamandap with a dome is again a rarely in temples and marathi region. The road touches the temple and as a result the junction of entrance wall and road has kept changing it is necessary to give some space all around the temple to manage the levels and storm water disposal.</p>	IIA	








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A 05	Raigad	Raigad	Alibag	Koliwada	Dabri House (House at Khojni Naka)	Alibag	Dabri Bhagat and others	Residential	Residential	Early 20th century	A(arc)	The ground floor columns at the corner have masonry capitals. While the four central columns are of wood. The infill grills on ground floor as well as wooden lattice work on first floor show colonial influences (They are of a type similar to that seen in Hasware Houses.) The openings are spanned by segmental arches, with back infill between arch and the lintel. The openings on first floor are of full height with two sets of shutters. The house is representative of a number of similar houses. These houses have heavy masonry ground floors with a light weight first floor verandah with slender wooden columns and timber handrail. The front facade therefore is dominated by the visually heavy ground floor and a visually light first floor. This particular house has verandahs on the front as well as the rear side.	III	
A 06	Raigad	Raigad	Alibag	Hirakot Fort	Baobab Tree	Alibag	NA	Environmental	Residential	Approx. 75 years old	Environmental	Baobab Trees are an exotic specie supposedly introduced in India by the Portugese. The trees are fairly rare and hence are a part of Natural Heritage of Alibag, An environmental resource	IE	
A 07	Raigad	Raigad	Alibag	Ramnath	Birje House	Alibag		Residential	Residential	1920-1930	A(arc)	A ground floor structure with front and rear open space (wadi). A building that retains its vernacular character in the physical fabric as well as in the open space structure. It has a sloping roof with mangalore tiles. The openings are supported by segmental arches. The house has a wadi or a productive garden in its rear side.	III	
A 08	Raigad	Raigad	Alibag	Opp. Biwalkar Wada	Biwalkar Shiv Mandir	Alibag		Religious	Public-Semipublic	Early 20th century	A(arc),A(cul),B(des)	The Girbha griha is constructed from stone with a well articulated plinth. A well sculpted "Gomukh" on the side announces it as a shiv mandir. The sabhamandapa has a stone plinth with masonry walls and joins the raised ardhmandapa. The ardhmandapa is accessed by a small flight of steps. The openings of the girbha griha have brass bars shaped like balusters with steel reinforcing bars inside. The masonry shikhar ia an arrangement and arcuate modules in three layers topped by a bulbous amalaka or a guldasta finial. At the cornics level there is a band of typical floral pattern seen in Marathi temples of 18th and 19th century. A turn of the century temple showing the transition in architectural tastes and fashions. Adaptively being reused as a school. A typical Marathi temple form infused with western elements such as arches, plaster work in relief and use of cornices. The interiors show typical multifoliated marathi arch with plain square wooden columns. A landmark temple located in a prominent location.	IIA	
A 09	Raigad	Raigad	Alibag	Next to Biwalkar Shiv Temple	Biwalkar Shiv Mandir Kunda	Alibag	Mr. Biwalkar	Utility	Residential	Contemporary to Biwalkar Mandir	A(his),E	Part of Biwalkar Mandir. It is a stepped square kunda probably built over an underground water source. It is important as an example of a typology of Kundas. Part of Biwalkar Mandir. Ecological importance as a water body.	III	
A 10	Raigad	Raigad	Alibag	Manduri Mohalla	Raigad Jilha Macchimar Madhyavarti Sahakari Sangha Limited	Alibag		Commercial	Public-Semipublic	1945 CE	A(arc),A(cul)	The building is located very near to the sea coast and is under government ownership. If restored and reused the building could be a cultural asset for the neighboring fishermen community. The building is a ground floor structure dating back to 1945 CE. As seen in other similar residences it is a masonry structure with a arcaded verandah in the front. Some of the cracks are significant and run throughout the facade. They could be indicative of uneven settlement of part of the building. The walls are adorned with stucco work. the internal flooring is in mosaic and similar to that seen in a number of other structures in Alibag. The building has a good foreground which is important aspect of its significance.	IIB	
A 11	Raigad	Raigad	Alibag	Near old bhaji market, Khojni Naka	Choule Building	Alibag		Residential	Residential	Early 20th century	A(arc), G(grp)	The masonry walls are plain without any articulation. The wooden staircase which connects both the floors has a finely tuned newd post. The overall massing is typical to the region. Use of wood work in the first floor verandah staircase and wooden louvers on ground floor make it a building that is pleasant to the eye. An example of a typology seen in Alibag	III	







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A 12	Raigad	Raigad	Alibag	Israel Galli	Dabri House	Alibag		Residential	Residential	Early 20th Century	G(grp)	The house is representative of a number of similar houses. These houses have heavy masonry ground floors with a light weight first floor with slender masonry columns and timber handrail. The front facade therefore is dominated by the visually heavy ground floor and a visually light first floor. Generally they have a staircase connecting the ground and first floor verandahs. The front facade is unadorned except for the cornice band that runs in the middle. The first floor columns are also in masonry the ground floor openings are spanned by segmental arches. The wooden railing on first floor has a lattice structure which is a colonial influence seen in a number of houses from the period. Being representative of a typology the house has a significance in the town scape.	III	
A 13	Raigad	Raigad	Alibag	Near old bhaji market	Dali House	Alibag	Mr.Tukaram Kashiram Dali	Residential	Residential	Early 20th century	A(arc), G(grp)	The newel post is well articulated with caning. The configuration and shutters on the ground level indicate its use as a shop with residence on the first floor. The overall massing is typical to the region. Use of wood work in the first floor verandah staircase and wooden louvers on ground floor make it a building that is pleasant to the eye. An example of a typology seen in Alibag	III	
A 14	Raigad	Raigad	Alibag	Koliwada	Datta Mandir – Koliwada	Alibag	Mr. Anant Namdev Sartandel	Religious	Public-Semipublic	Early 20th Century	A(arc), A(cul)	It is the oldest temple in the community. The temple seems to be in worship and cared for by the community. Architecturally the temple belongs to a typology commonly seen in the area. It has a rectangular plan with a double height sabhamandapa surrounded by balcony on all four sides. The temple does not have a shikhara. Externally it is a very plain building however its uniqueness lies in the assembly of components sourced from various buildings that is observed in the interiors. located at the junction of two roads in Koliwada and has a landmark value. Above the columns are placed wooden members which seem to have come from a christian or a jewish house. There are a number of bells hung inside which could have been donated by devotes. The checker board patterns of flooring indicates its construction in late 19th or early 20th century. The openings are spanned with segmental arches with brick infill between arch and the wooden frame.	Deleted	
A 15	Raigad	Raigad	Alibag	Near Ramnath	Dharadhar Residence	Alibag		Residential	Residential		A(arc), G(grp)	The house is representative of a number of similar houses. These houses have heavy masonry ground floors with a light weight first floor with slender masonry columns and timber handrail. The front facade therefore is dominated by the visually heavy ground floor and a visually light first floor. Generally they have a staircase connecting the ground and first floor verandahs. The openings are spanned by semicircular arches. The pilasters on ground floor continue on the first floor as masonry columns. In between them is a row of balusters that seem to be a precast component assembled on site.	III	
A 16	Raigad	Raigad	Alibag	Near Old Bhaji Market	Dia Sheth House	Alibag		Other (Closed)	Commercial	Early 20th Century	A(arc), G(grp)	Variation of the local residential typology, with composite construction of brick walls and wooden columns. The balconies on first floor have been articulated with cast iron raily, curved wooden brackets and coloured glass infill pares below eares.	III	
A 17	Raigad	Raigad	Alibag	Market Street	Ganpati Temple	Alibag	Ravikiran Kashinath Naik	Religious	Residential	late 19th century	A(arc), B(des)	Presently being used as a temple. probably this is the reason for its survival. Excellent woodwork probably by Gujrati craftsmen with ornamentation schemes similar to those seen in Ahmedabad. Mosaic flooring of a very good finish and workmanship. Originally it may have been built as a residence. Its conversion into a temple could be recent. The outer verandah has niches built into walls. The external columns have railing between them indicatig its use as a place for conducting business.	IIA	

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A 18	Raigad	Raigad	Alibag	Court Road, Bazar Peth	Geomagnetic Observatory	Alibag		Other (Observatory)	Public-Semipublic	1904 CE	A(arc), A(his), A(cul)	<p>The building has a typical colonial plan type with a central masonry building surrounded on ground and first floor by an open verandah and a porch in the front. The ground floor has masonry columns with well formed capitals and a cornice which runs at the top. The first floor columns are placed as coupled columns with carved cast iron infill grill. It uses an architectural language similar to that of the residences in a much more elaborate and articulate form.</p> <p>It is a simple building with articulate first floor railings.</p> <p>At the time of construction this was one of the only laboratories dedicated to study of geomagnetism.</p> <p>The building symbolises the establishment of scientific thought in colonial Indian society.</p> <p>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.</p> <p>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.</p>	I	
A 19	Raigad	Raigad	Alibag	Ramnath	Graveyard	Alibag		Graveyard	Open Space	19th Century	A(cul)	<p>It is a Christian burial place. It is an indicator of the multi-religious character of Alibag and the religious tolerance of the community.</p> <p>A couple of grave stones are notable for the quality of craftsmanship.</p> <p>The graveyard is important part of the town since it is an open space.</p>	Deleted	
A 20	Raigad	Raigad	Alibag	Bazar Peth	Gujarati Mahajan House	Alibag		Mixed use Residential and Commercial	Residential with Shopping Line	Early 20th Century	A(arc), B(des), G(grp)	<p>The house has a richly decorated facade showing eclectic decorative influences. The columns acting as supports for entrance can still be made out however the integrity of the house is severely affected.</p> <p>It is a house located in the commercial district and belonging to a wealthy businessman.</p> <p>Ground floor verandah has been roofed over. A deteriorated strip of floral painting can be seen at the junction and wall and roof.</p> <p>The house sits on a street with a group of similarly constructed houses.</p> <p>The street is a commercial street and along with the other residences and the temples has been identified as a precinct.</p>	IIA	
A 21	Raigad	Raigad	Alibag	Gujar House	Gurjar House	Alibag	Mr. Hiralal Virji Jain	Mixed Residential & Commercial	Residential with Shopping Line	Early 20th Century	A(arc), A(his), A(cul), G(grp)	<p>The house has a richly decorated facade showing eclectic decorative influences. The columns acting as supports for entrance can still be made out however the integrity of the house is severely affected.</p> <p>It is a house located in the commercial district and belonging to a wealthy businessman. The windows have double shutters with fanlight. The fanlights have coloured glass infill, the window has an elaborate frieze on top. Together with the pilastered columns, they present an imposing facade.</p> <p>As per local lore the house is supposed to have been stayed in by Swami Vivekanand. Mahatma Gandhi stayed here during the year 1942.</p> <p>The house sits on a street with a group of similarly constructed houses.</p> <p>The street is a commercial street and along with the other residences and the temples has been identified as a precinct.</p>	IIA	
A 22	Raigad	Raigad	Alibag	Brahman Aali	Haldavanekar Kanyashala	Alibag	Koli Family	Others (Educational)	Public-Semipublic	1937 CE	A(his), A(cul)	<p>One of the early educational institutes of Alibag.</p> <p>A school meant for girls education and visited by the likes of Maharshi Annasaheb Karve, a pioneer in womens education.</p> <p>The openings are spanned by segmental arches, the arches show a pronounced keystone. It is the only ornamentation observed. The structure is spanned by king post trusses.</p> <p>A simple quadrangular building with one wing a G+1 structure. Sloping roof with verandah in front. Architecturally a nondescript structure important more for its Historical and cultural importance.</p> <p>A known landmark in Alibag town.</p>	III	

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A 23	Raigad	Raigad	Alibag	Maruti Naka	Shri Hanuman Mandir	Alibag		Religious	Public-Semipublic	late 18th century	A(arc), A(cul)	Externally the temple is a very plain structure with semi circular arched openings. The internal woodwork is much more articulate. The present structure could have been renovated by using wood work from an older temple standing on the site. The sanctum and the flooring has witnessed recent renovation in which modern materials such as tiles and oil paint have been introduced. Temple dedicated to Hanuman, a protective deity. The location Indicates boundary of old Alibag. A simple temple with articulate column brackets. Example of a local temple typology.	IIA	
A 24	Raigad	Raigad	Alibag	Israel Galli	Hasware House 1	Alibag		Residential	Residential	more than 100 years old	A (arc), A (cul)	The Bene israelis are a very small and dwindling community of jews who settled on the western coast at least a couple of centuries before. This group of three houses is located near the synagogue. The houses belonged to the Bene israeli community. They are a symbol of our cultural plurality and tolerance. The structures are modest but well built as seen form the workmanship and quality of construction. The sun breakers placed in the verandah have alternately dead and louvered panels. The sun breakers are supported by a delicate wooden bracket at both ends giving a lightness to the facade. All the houses have a patterned facia board, a dtail not seen in either houses dating from the same period. Architecturally this group of houses is constructed similar to the other residences in Alibag in a combination of timber framed structure and load bearing masonry walls. The fact that they are Jewish is revealed by the Davids star carved in wood on a small gabled porch. Located very near to the synagogue, the residences are a part of a neighborhood dominated by the Jew community and as a group is an important part of the town-scape.	IIA	
A 25	Raigad	Raigad	Alibag	Israel Galli	Hasware House 2	Alibag		Residential	Residential		A (arc), A (his)	The Bene israelis are a very small and dwindling community of jews who settled on the western coast at least a couple of centuries before. This group of three houses is located near the synagogue. The houses belonged to the Bene israeli community. They are a symbol of our cultural plurality and tolerance. The structures are modest but well built as seen form the workmanship and quality of construction. The sun breakers placed in the verandah have alternately dead and louvered panels. The sun breakers are supported by a delicate wooden bracket at both ends giving a lightness to the facade. All the houses have a patterned facia board, a dtail not seen in either houses dating from the same period. Architecturally this group of houses is constructed similar to the other residences in Alibag in a combination of timber framed structure and load bearing masonry walls. The fact that they are Jewish is revealed by the Davids star carved in wood on a small gabled porch. Located very near to the synagogue, the residences are a part of a neighborhood dominated by the Jew community and as a group is an important part of the town-scape.	IIA	
A 26	Raigad	Raigad	Alibag	Israel Galli	Hasware House 3	Alibag		Residential	Residential	Early 20th Century	A(arc),A(his),A(cul),G(grp)	The Bene israelis are a very small and dwindling community of jews who settled on the western coast at least a couple of centuries before. Architecturally this group of houses is constructed similar to the other residences in Alibag in a combination of timber framed structure and load bearing masonry walls. The fact that they are Jewish is revealed by the Davids star carved in wood on a small gabled porch. This group of three houses is located near the synagogue. The houses belonged to the Bene israeli community. They are a symbol of our cultural plurality and tolerance. Located very near to the synagogue, the residences are a part of a neighborhood dominated by the Jew community and as a group is an important part of the town-scape.	IIA	
A 27	Raigad	Raigad	Alibag		Joshi House	Alibag		Residential	Residential	Early 20th Century	A(arc)	Example of local residential typology, placed at right angles to the road if we consider the majority houses which have their verandahs fronting the road.	Deleted	




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A 28	Raigad	Raigad	Alibag	Next to Balaji Naka	Kalambika Mandir	Alibag	Mr. Gajanan Raghunath Salvi	Religious	Public-Semipublic	19th century	A(his),A(cul)	The Kalambika Devi Temple was built by Kanhoji Angre. Initially the mandir was built in the Hirakot Fort, but later when the fort was converted into a jail, a separate temple was built in the city. The present area of the temple is said to be donated by a Gujrati person. It is an old temple in terms of its existence as well as physical fabric. It is an old temple in terms of its existence as well as physical fabric. Temple dedicated to the gramadaivata of Alibag. Belongs to a type of temples seen in Konkan region without any shikhara. Has an open verandah in front which acts as the ardhmandapa. The temple has a small fragmented with a "Tulsi Vrindavan" and a "Deep Putali" the door frame is in wood with carving. The wooden columns and main beams are well formed however rest and the wooden framing is rough newn or 'unghal'. The temple has been heavily renovated. Most of the renovation is unsympathetic to the temple character.	III	
A 29	Raigad	Raigad	Alibag	Joglekar Naka, Angre Smarak	Shree Kashivishweshwar Temple	Alibag		Religious	Public-Semipublic	19th Century	A (his), A (cul)	The idol seems to be more than 200 years old. A very humble shrine worshipped by a number of people. according to oral tradition, this temple was built by Sardar Angre, and the Gurav family has traditionally been the temple priests. The temple was renovated through peoples participation in 1961 CE which is an indicator of significance. A humble shrine with a wood framed pyramidal lean to roofs organised around the central sanctum with a modest shikhara, the periphery may have been an open space as evidenced by the elaborate base stones of the columns. The entrance is highlighted by a small porch with builtin seating observed commonly in Konkan temples. The temple has some openspace in the front which has a "deep Putali" or a lamp tower. The physical fabric has been extensively changed. except for the footprint, the idols, some base stones, plinth and wooden columns, the rest has been modified. located in a central location and has a landmark value.	III	
A 30	Raigad	Raigad	Alibag	B/h Old Nagarpalika, Alishah Dargah	Kelkar Wada	Alibag		Residential	Residential	Early 20th century	A(arc), G(grp)	A G+1 residence with timber framed construction and brick infill walls. central G+1 volume surrounded on all four sides with padvi or verandah, A typical feature of Konkan region. The "Padvi" has been walled up in later times to provide more usable area. The entrance is accentuated by a small porch with 3 steps. The first floor has full height windows with two sets of wooden shutters dividing it into two. The plot has a few mature trees with a well in the backyard. An example of residential typology contributing to the town scape.	IIB	
A 31	Raigad	Raigad	Alibag	Court Road, Bazar Peth	Keluskar College	Alibag		Institutional	Public-Semipublic	mid 20th century	A(arc), A(cul)	One of the oldest educational institutes in Alibag. Important due to the educational activity that the building hosts. Its a simple 'c' shaped building built in stone with a wooden, framed verandah and a sloping roof. The external facade is in stone. The openings on ground floor have semi circular arches with a pronounced keystone. An important landmark of Alibag and a known institute building.	IIB	
A 32	Raigad	Raigad	Alibag	Bazar Peth	Laxmi Narayan Mandir	Alibag	Joshi and Pradhan	Mixed Religious and Commercial	Public-Semipublic	late 19th century	A(arc), A(cul)	A living temple still under worship. Similar to a number of other temples found in the region. Important as a variation on a typology. Internally the temple is a double heighted space with first floor balconies booking into the sabha mandapa. The wood work has been painted over and electricalconduiting has been added later. The flooring and the sanctum have been changed in recent years. Part of the Bajarpeth Precinct.	III	
A 33	Raigad	Raigad	Alibag	Lele Chowk, Opp. Old Nagar Parishad	Lele Wada	Alibag		Residential	Residential	Early 20th Century	A(arc), G(grp)	A G+1 residence with wooden frame construction with brick infill walls and openings in every module. Front and rear open verandah (now enclosed). The structure is very well built and maintained but with no articulate detailing. The residence has front an rear open spaces with a well, compound wall and a gate. Alibag region has a number of similar residences which form a typology. This residence is therefore important as an example of a typology.	III	

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A 34	Raigad	Raigad	Alibag	Near Maruti Naka	Modi Wada 1	Alibag		Mixed Ground Floor Commercial, First Floor Residential	Residential	1930 CE	B(des)	The residence is planned in a manner similar to other houses that is with a timber frame and brick infill walls. However the facade articulation combines Local, European and Gujarati influences. The plaster stucco work shows a combination of Local Arch motifs with European bands and circular openings. The woodwork is of very high standards and has a distinct Gujarati influence. This combination of influences makes it a unique example of its type. The building demonstrates a very high quality of workmanship which is unique in Alibag and is an important though unknown part of the townscape. Strap hinges at the corners is another feature not very commonly observed in the town. Efforts need to be taken to restore and make the building a visitor attraction.	IIA	
A 35	Raigad	Raigad	Alibag	Maruti Naka	Modi Wada 2	Alibag		Mixed Ground Floor Commercial, First Floor Residential	Residential	late 19th century	A(arc)	A residence that combines traditional footprint with colonial influences in the facade articulation which includes pilasters in the wall with stucco decorations and strip moulding above windows.	Deleted	
A 36	Raigad	Raigad	Alibag	Lele Chowk, Opp. Lele House	Nagar Parishad - old	Alibag		Amenity	Public-Semipublic	1931 CE	A(arc),A(his),A(cul)	The building was built in 1931 and is an important milestone in the civic history of Alibag. A rectangular building with a polygonal termination constructed out of stone and wood. Stone work on the ground floor and the plasterwork on first floor show a distinct colonial influence. The building has a small porch over the entrance. The building retains its integrity in terms of the physical character. It is important as a rare architectural typology belonging to early 20th century. The building occupies an important location in the town. Although the original use is no longer continued the space may find better use as a cultural place for citizens.	IIA	
A 37	Raigad	Raigad	Alibag	Near Old Bhaji Market	Radha Krishna Mandir	Alibag	Mandarkar and Joshi	Religious	Public-Semipublic	Early 20th Century	A(arc),A(cul),B(des)	The temple was commissioned by a businessman from the neighboring community a fact that indicates the communal spirit of the neighborhood. Externally a very plain building without any shikhara. There is a first floor verandah overlooking the sabhamandapa below. Though plain looking, on close inspection the building components have been subtly articulated. The temple is styled like a haveli temple in some ways, and indicates cultural interaction with Gujrat. Part of Bajarpeth precinct.	IIA	
A 38	Raigad	Raigad	Alibag	Ramnath	Ramwadi Tale	Alibag		Utility	Open Space	Natural water body	E	The lake does not seem to have any significance. For the town of Alibag the lake is a landmark open space. The lake drains the surrounding area and has its own ecosystem. It is also a source of water. For the town of Alibag the lake is a landmark open space.	IIE	
A 39	Raigad	Raigad	Alibag	Near Maruti Temple	Sati Asara Mandir	Alibag		Religious	Residential	18th century CE	A(his) A(cul)	The idols inside appear to be of considerable antiquity. Asaras are the lesser goddesses associated with water. Generally the shrines are found near rivers, wells or water pools. The shrine in Alibag has eight of them carved on a stone slab. The temple is located near maruti temple and indicates the extent of the original settlement.	III	
A 40	Raigad	Raigad	Alibag	Gharat Aali, Jogalekar Naka	Sindhivayak Mandir	Alibag	Kumbhar Family	Religious	Public-Semipublic	1939 CE	A(arc), B(des)	The temple was constructed by Dr. Vaidya, probably a renowned citizen of the town. The temple which belongs to early 20th century shows a dominance of colonial construction practices as well as finishes and ornamental details. Being of a recent date the temple is in a good condition. The roof has queen post trusses with planks on the inside and covered with county tiles outside the openings are rectangular with fan lights and segmental masonry arches. The sanctum is a masonry enclosure and shows colonial influences by use of fluted pilasters and cornices. A well known landmark of Alibag. An important religious place of Alibag.	IIA	
A 41	Raigad	Raigad	Alibag		Megan Aboth Synagogue	Alibag	Parekh and Shah	Religious	Public-Semipublic	1910 CE	A(Arc), A(Cul), A(his), Town	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. example of a rare typology of building. example of religious tolerance. Jewish synagogue significant as an example of cultural integration between different religions and communities.	I	





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A 42	Raigad	Raigad	Alibag		Vajanmape Vibhagh	Alibag	Shirgaonkar Family	Mixed Ground Floor Commercial and First Floor Residential	Commercial	Early 20th century	A(arc), A(cul)	Architecturally, a very simple building with stucco work in plaster on first floor and an open verandah in the front. Important mainly as a built resource that can be reused to benefit the local community. Example of a construction method prevalent in the region.	III	
A 43	Raigad	Raigad	Alibag		Varad Ganpati Mandir	Alibag	Tandel Family	Religious	Public-Semipublic	1910 CE	A(arc), B(des)	The temple is typical of the local temples in that it has a double heighted sabhamandapa with a seating gallery on three sides and a connecting wooden staircase. The structure is wooden framed with masonry walls. The floor is done in mosaic floral and geometric patterns. The traditional light fixtures (Handis) are still observed in the mandapa. The temple does not have a shikhara. The idol is enclosed in a barrel enclosure defining the sanctum, the enclosure is articulated by way of arch profile used as inserts. Use of semicircular arches indicates that the temple could be an early or mid 19th century construction. An important landmark in Alibag. The temple belongs to a type of temples and has a typological value as well. A place of worship that has remained unchanged across the century.	IIA	
A 44	Raigad	Raigad	Alibag		Shriram Mandir	Alibag	Mr. More and Mr. Pore	Mixed Religious with Pujari's Residence	Public-Semipublic	1770 CE	A(arc), A(his), I(sce)	The temple is located on the outskirts of Alibag, a part that was earlier known as Ramnath Village. The temple had seven acres of land out of which four acres was given for police lines by the trust. This temple was visited by the Angre Family before going on or while coming back from a campaign. Only one gateway remains which is threatened by road widening. The campus has the main temple with a sabhamandapa, a maruti temple in front of it, two deepamalas and a pushkarni. There are a couple of residences (more than 100 years old) where the priest stays. A full grown peepal tree lends a peaceful quality to the entire area. It is a temple with considerable integrity and architectural quality. The ensemble of the temple is very simple the workmanship and articulation of the Shikhara is very average. Four corners of the Shikhara has minarets. The sabhamandapa in wood may be of a later date. In front of the mandapa is a small kunda with tulsi vrindavans and deepamala. All the components are well proportioned and give character to the place. The temple holds celebrations from Gudipadwa to Ramnavmi. Various religious programmes are organised during these days. The temple was built by Govindshet Ratnagirikar who was a diwan of Raghaji Angre. The temple premise is an important cultural open place for Alibag. In a town that is getting crowded by the day, such places are of extreme importance.	I	
A 45	Raigad	Raigad	Alibag		Angre Smarak	Alibag	Nakhwa Family	Other Memorial	Open Space	18th Century	A(arc), A(his), A(cul), B(des), G(grp)	Funerary Memorials for Angre family members. Funerary monuments do not occur very frequently in Maharashtra. This particular group of monuments is noted for excellent workmanship in stone. A place that preserves the memory of the Angre Family of Alibag, who were responsible for its growth and prosperity. An important landmark for Alibag and a significant open space.	I	
A 46	Raigad	Raigad	Alibag		Hirakot Tale	Alibag		Amenity	Waterbody	Natural Water Body Approx. 1720	A(his), A(cul), E	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 ). Presence of a virgal (herostone) indicates a continuous Assoc. An important Natural Resource	IIE	
A 47	Raigad	Raigad	Alibag		Hirakot	Alibag		Other (Presently used as Jail)	Public-Semipublic	1720 CE	A(arc),A(his),A(cul)	The fort is built by Kanhoji Angre in 1720 CE and remained in his hands till 1840 CE. (ref. Dabu D.G, Kulabkar Angre Sarkhel). Presently used as jail. An example of a land fort built in 1720 CE when the construction of forts was loosing relevance. Hirakot is one of the last fort construction projects undertaken in this region. Though not seen from other parts of Alibag the fort still has a landmark value.	I	










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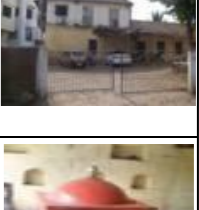









Id no	District	Tehsil	Corporation / Council / Town / Village	Location	Name of structure / precinct / Complex	Location	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
A P 1	Raigad	Raigad	Alibag		Koliwada Precinct	Alibag		Mixed Residential and Religious	Mixed, predominantly Residential		A(Arc), A(Cul), Town	<p>The housing is mostly of G and G+1 structures with front verandahs. The articulation indicates that the community is a mix of various economic strata. The better houses are G+1 with masonry verandahs on ground floor with first floor verandahs with railings. Humble ground floor dwellings have pitched roofs with open to sky masonry platforms in the front. Near to these platforms are seen the tulsi vrindavans painted using vibrant colours and with a tulsi plant.</p> <p>A cohesive community of fishermen who are still engaged in the traditional occupation of fishing. The community structure shows a mix of people with Hindu, Islamic and Jewish religious beliefs. The beliefs are many times announced by the use of specific symbols such as Tulsi vrindavans, green flags or Jewish stars.</p> <p>The community has a very human scale with narrow lanes widening, merging and forking out to form various scales of open spaces. Some of the open spaces are shared by a group of residences surrounding it and are used by the residents for various purposes while some are of a more public nature surrounding the temples.</p> <p>Presence of a number of trees and the narrowness of the lanes ensures that there is shade for the pedestrian.</p> <p>As in many of traditional settlements the vehicular and pedestrian movement is not bifurcated. The road and the other open spaces all merge into one continuous open space which allows different activities to happen during the day and across the year, a multivalency of uses which is often lost in the contemporary planning process.</p>	Precinct	
A P 2	Raigad	Raigad	Alibag		Police Quarters Precinct	Alibag	Tandel and Others	Residential	Public-Semipublic	1960	A(Arc), A(Cul)	<p>In terms of age it is of very recent origins belonging to the 1960's. This decade was the later part of the Nehru age. The housing designed and built for the police staff is based on the 'barrack' type of housing introduced by the British.</p> <p>The design of the houses and their present condition means that redevelopment needs to be the decision. However the campus still has a number of characteristics which need to be protected and enhanced in any such redevelopment.</p> <p>A campus that offers quality open space to built relation that can promote a quality of life which offers security and safety.</p> <p>Architecturally the single storied built mass is of a very human scale with small verandah in the front and a personalised paved area. The architecture stays well below the tree canopy line. The pitched roof contribute to the Human scale of the settlement.</p> <p>The amount of built is very less as compared to the open space, which is the single most important character of the campus. The open spaces have been personalised over the years by the residents by plantation and use patterns without cutting themselves off from the larger open space. the open space structure has matured over the years and has acquired a multivalent character not unlike that seen in the more organic Koliwada.</p>	Deleted	
A P 3	Raigad	Raigad	Alibag		Bazar Peth Precinct	Alibag		Religious, Residential and Commercial	Mixed, Predominantly Residential with shopping line	The Bazarpath would be between 100 and 150 years old		<p>It is likely that the area has been the commercial district of Alibag for a couple of centuries. The existing buildings seem to be from late 19th century judging from the colonial influences in their architecture.</p> <p>The community structure is dominated by Gujrati and Marwadi families. The same is also evident in the religious places like temples dedicated to Shrikrishna and a jain temple.</p> <p>The commercial activity is mostly retail and is a mix of all types of wares (grocery, hardware, medical, clothes, toys etc.) which are typically seen in towns of similar scale (In larger places such as Pune such a market would be an entire neighborhood with different streets specialising in particular goods).</p> <p>A number of structures on the street are significant for their architectural character and have been separately listed.</p> <p>The architectural character which consists of pilastered walls with stucco capitals. windows framed by plastered bands and courses of mouldings at floor junctions and roof level, does recur in a number of buildings and contributes to the integrity of the precinct.</p> <p>Most of the building are ground + 1 structures with places of trade at ground level and residences on the first floors.</p> <p>Due to the nature of activity (retail commercial) most of the traffic is pedestrian in nature mixed with vehicular traffic. It may be noted here that proper traffic management (namely pedestrianisation) can greatly enhance the experience of the pedestrian.</p> <p>The visual chaos, lack of maintenance and adhoc additions and alterations to the structures are the main issues that need to be addressed for effective regeneration.</p>	Precinct	










**Pen: List of Heritage Properties**



Id no	District	Tehsil	Corporation / Council	Location	Ward	Name of structure / precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
P - 01	Raigad	Raigad	Pen	Pen	03	Ahilya Mandal	Ghate and Others	Mixed Ground Floor Hospital and First Floor Girls Hostel	Residential	Early 20th century	A(arc),A(cul)	The building largely confirms to the large town residence typology of the region. It is a G+1 building with an additional attic floor under the double lean-to roof. From the street, it is a symmetrical building with a balcony projecting out across its entire width on the first floor. The gable end faces the street. The plinth is made of fine ashlar masonry while the superstructure is a combination of wooden frame and brick load bearing walls. Floors are made of timber beams and joists while the roof has timber purlins and rafters. Currently, the roof is a sheet roof but the balcony has a separate mangalore tile roof suggesting that the main roof too might have had tiles at some point in time. The wood work of the building is noteworthy. On the facade, the long decorative brackets supporting the balcony above form the main element. Also noteworthy are the double columns of the balcony and the wooden infill between them. There is a restrained ornament in the plaster work too. The ground floor windows have arched openings accentuated by stucco work while small floral motifs in stucco adorn the facade at specific points. Overall, it is a well made building. The building was a private residence of the Ghate family built in the early 20th century. Its occupancy subsequently changed to a mixed use property occupied presently by Ahilya Mahila Mandal which currently runs several community welfare amenities from here viz: Indira Sanskrit school, Dr Ghate health centre, Sanjeevan Senior Citizen's Home and	III	
P - 02	Raigad	Raigad	Pen	Pen	05	Ambika Temple	Mr Babulal Jain and others	Religious	Residential	Original temple built before 20th century	A(arc),A(his),A(cul)	The temple is listed as heritage for its original fabric. The original temple is now completely clad in marble, yet there are traces suggesting the old structure within. The old structure may have been a modestly sized temple with a basalt stone sanctum sanctorum. The original architectural character has been totally transformed to suit the demands of the new patron community. Continuance of religious use from one community to another. Temple now belongs to the Jain community and is in active use. The original temple seems to be more than 100 years old. An important landmark in Pen though not in its original condition. Has a sizable open space for community activities.	III	
P - 03	Raigad	Raigad	Pen	Pen	05	Asha Niwas	Mr Jhijhe, Mr Shah and others	Mixed use First Floor Residential and Ground Floor Commercial	Residential	Early 20th century	A(arc),B(des),E	Turn of the century building showing a variation on traditional residential architecture with the addition of a shop on the ground floor. The style is a hybrid of the local vernacular and colonial architectural elements. Articulate wooden elements like round timber columns in stone bases and wooden capitals, brackets, screens adorn the building. The building is an example of the colonial typology of a mixed use building mostly found on commercial streets in old towns. Mixed use typology. Typical building on a market street. Important part of the traditional street elevation of the commercial area of a town. Though it is a mixed use building, the scale and architectural disposition remains similar to the residential buildings in other parts of the town thereby maintaining the town's overall profile and scale.	III	
P - 04	Raigad	Raigad	Pen	Pen	05	Beth Haelohim Synagogue	Mr. Yashwant Ganpat Temghare	Religious	Public-Semipublic	1863 CE (Site survey) / 1844 CE (Pen Shaharacha Itihas)	A(arc), A(his), A(cul), Town	Its a rectangular shrine with sloping roof and a balcony over the entrance overlooks the large hall. The facade is very characteristically Jewish. The ground floor facade is composed of three rusticated arches and quoins on the edges. The first floor is treated with fluted pilaster columns in pairs. It is adorned with Hebrew calligraphy over the windows and the star of David over the main door. All the windows are in wood with double shutters with glass panels outside and louvred shutters inside. The gable wall has a curvilinear profile. The floors are demarcated with deep cornices on the external facade given that the community is nearly non-existent today in the area. It is a rare building type in this region. A Jew Synagogue constructed by Jew population who migrated to India, It shows confluence of two Architectural styles with western ornamentation. The synagogue was built with the support of Mr. Haskelshet, Mr. Babushet, Mr. Abrahamsheet Solomon Penkar. A cultural symbol for a dwindling Jewish population. Simchat Torah, a Jewish festival is celebrated in this Synagogue. The community is locally known as 'shanivar teli' as they were primarily engaged in the occupation of oil production. Janjira Principality was supposed to have a jewish population of 590 when the settlement originally occurred. The presence of the building in the midst of the town indicates the tolerance and plurality of the society in the town.	I	
P - 05	Raigad	Raigad	Pen	Pen	06	Bhagwat Wada	Mr. Keshav Vinayak Patankar	Residential	Residential	1855	A(Arc), A(his)	A mixture of Colonial and local vernacular architecture seen in this structure. The colonial features are more prominent and varied than other buildings. Also, this building stands at a point where the street turns and hence has a peculiarly adapted shape. House belonging to a prominent family of Pen. The Bhagwats were originally Damle of Diveagar. They used to read the Bhagwat Puran and gradually came to be known as Bhagwat. Lakshman Bhagwat built the Bhagwat wada. The wada was visited by several eminent personalities in the field of arts. Association with a family supposed to be reading the Bhagwat Puran lent the family its name. It is rather curious that such a religious family house should carry so many prominently colonial features. It may indicate the understanding and attitude of the local people to words the meanings in architecture. Articulation of a street corner.	III	



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P - 06	Raigad	Raigad	Pen	Pen	01	Bridge on river Bhogwati	Local Government	Utility		100 years old	A(his), A(arc)	A bridge of arenate construction with stone masonry arches and stone piers for stiffening. An example of contemporary engineering skill that has survival for more than 100 years. Use of local material and arcuate construction aiding in ensuring long life for the construction.	III	
P - 07	Raigad	Raigad	Pen	Pen	12	Datar Ganpati Mandir	Datar Family	Religious	Residential	1725	A(His), A(Cul), Town	It is one of the important temples in the town. Associated with the Datar Family that owns the Datar wada. The family was associated with the Peshwa rulers of Pune and wielded much power in this town. It was also a wealthy family and associated with the freedom struggle too. The temple is supposed to belong to this family.	Deleted	
P - 08	Raigad	Raigad	Pen	Pen	06	Datar Wada	Datar Family	Residential	Residential	1725	A(his), A(cul), A(arc)	An excellent example of Peshwa period architecture and perhaps the only surviving one in this region. It is grand in scale and rich in appointment displaying excellence in wood and lime stucco craft. It is a complete house thus serving as a good source of typological study of the region and period. One of the very few surviving structures in Pen dating back to the time of its establishment. The Datar family had connections with powerful Peshwa rulers and hosted the Peshwas in their journeys in this part. Also this family was active in the freedom struggle. Living witness to cultural history of Pen, almost as old as the town itself. Gives a fair idea of the lifestyle and culture of the times it was built in. 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.	I	
P - 09	Raigad	Raigad	Pen	Pen	11	Deodhar Wada	Mr. Anand and Sadanand Deodhar	Residential	Residential	no records available by age may be around a 100 to 150 years.	A(His), A(Cul), Town	The Konkani house is usually associated with a large "Wadi" or a plantation behind the house. In its diminutive form a house may have a large back garden. In urban areas like Pen this form has nearly disappeared, but Deodhar House still retain a sizable garden with a well. Large house displaying regional architectural characters and elements. One of the houses in the '11 Gharanchi Galli' Family residence of the leading sculptor family from Pen.	III	
P - 10	Raigad	Raigad	Pen	Pen	03	Despande Wada (Ziral Ali)	Mr. Deshpande, Mr. More and Mr. Pradhan	Residential	Residential	not available. But estimated age is more than 150 years.	A(arc), Town	Old wada more than 150 years in age. Wada of a well to do Brahmin family in a lane with houses of the same community. Representative of the typology of a double storey residence with lean-to roof verandas surrounding it on the ground floor. Its age is more than 150 years and it still retains a number of characters and elements from that period. Located in an area called Ziral ali with many old structures suggesting a neighbourhood of buildings with similar character.	III	
P - 11	Raigad	Raigad	Pen	Pen	05	Dharkar Wada	Dharkar Family	Residential	Residential	Probably built in 17th century by Sitaram Govind Dharkar.	A(arc), A(His), A(Cul), Town	Residence of the first family of Pen. The Dharkar family was quite active in the politics of Pen. Till today eight members of the Dharkar family are elected as the Nagaradyaksha of Pen. The interiors too survive to a large extent as per original design. The building is an interacting mix of local and colonial features. Though the overall space configuration of the house remains local, the expression in the third dimension is colonial. In keeping with the avant grade on perceived by local. This residence finds no parallel in the excise town.	IIA	
P - 12	Raigad	Raigad	Pen	Pen	11	Ganpati Temple - Chavadinaka	Bramhin Community	Religious	Public-Semipublic	1913. Deity might be older	A(Arc), A(Cul), Town	Constructed by contribution from local residents. Representative of a temple typology of a shrine enclosed in a double height hall with overlooking galleries that is specific to the region. These temples are characterised by a slooping roof without a typical temple spire. A small sanctum sanctorum with a diarunitive spire is housed inside this hall like building. Due to this feature, this type of temple has a residential visual character. Landmark value. Earlier, as the name suggests, it was near a 'naka' ie check post at the entry of the town. It thus had a landmark significance due to its location rather than its physical structure. That association continues still, even though the naka is no more operational.	IIA	
P - 13	Raigad	Raigad	Pen	Pen	12	Ghangrekar Wada	Ghangrekar Family	Residential	Residential	Early 20th Century	A(arc), Town	Representative of a typology of timber frame and brick load bearing wall G +1 structure with open or enclosed verandas around on the ground floor. Group value. The type of house in a garden is fast disappearing in the town due to urban pressures. This is one of the few surviving examples of this type that once defined the townscape.	III	
P - 14	Raigad	Raigad	Pen	Pen	03	Gosavi Datta Mandir	Datta Devsthan Trust	Mixed Religious and Residential	Residential	Early 20th Century	A(cul)	First Datta Temple of Pen. An unpretentious temple as a very basic example of the enclosed timber Mandap type. It has evolved from an existing residence to which a Mandap has been added. The temple belongs to Raghunath Waman Nene who worshipped Shri Dutta as his deity was revered as a Gosavi. The temple is most probably a conversion of his household shrine as his following must have increased.	III	

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P - 15	Raigad	Raigad	Pen	Pen	05	Goteshwar Mandir	Uttamlal Hemchand (Panch Committee)	Religious	Public-Semipublic	Around 200-300 years old	A(arc),A(his), A(Cul)	It is one of the oldest temple of Pen and given the style of stone building, it may be arguably so. It is a Shiva temple and considered as a major deity of the town. It belongs to the most prevalent types of stone temples in Maharashtra in the post Yadav period. This type is characterized by a plan showing two distinct divisions viz the garbhagriha and an open fronted veranda like half mandap. This example is quite large in size as compared to the numerous small variations of the same type. This style of building also suggests the temple's age as roughly around three hundred years.	I	
P - 16	Raigad	Raigad	Pen	Pen	05	Hanuman Mandir	Uttamlal Hemchand (Panch Committee)	Religious	Public-Semipublic	20 century	A(Arc), A(Cul), Town	It is a place of active worship. It is also a place of social gatherings especially during religious celebrations. Historically, Hanuman temples served as night shelters for travellers, but this function is no more served with the changing times. The temple is of a local typology. In this type, the shrine is contained in a hall with a double height and an upper storey overlooking it. The whole building is enclosed in walls and topped by a pitched roof. It has fenestration like that of a house and may even have a balcony on the front. The usual tall spire over the shrine is eliminated.	III	
P - 17	Raigad	Raigad	Pen	Pen	04	Hazare Wada	Hazare & Aarle family	Residential	Residential	Early 20th century	A(arc)	Belonging to a typology of G+1 houses with a sloping roof and street facade having a gallery on the first and veranda on the ground floor. As is evident from the new neighbouring building, the town is losing its scale and character which was once defined by houses like this one sitting on a large plot with a garden.	III	
P - 18	Raigad	Raigad	Pen	Pen	06	Patil House	Patil Family	Residential	Residential	Early 20th Century	A(arc)	Single family residences like these with open space around have become rare today due to demolition and redevelopment of precious urban land that they sit on. Once, these type of houses and footprints defined the character of this town as also of other similar scale towns in the region. It is an example of a large G+1 house with a pitched roof and balcony on the front. This is one of the predominant typologies of the region that is fast disappearing now.	Deleted	
P - 19	Raigad	Raigad	Pen	Pen	04	Jari Mari Aai Temple		Religious	Residential	around mid 19th century	A(cul)	The temple seems to be here since long though its location today is very awkward with respect to the surrounding development. For sure, the landscape around it has changed. It is located near the Chawadi Naka that is supposed to be the outer part of the town. The outer large room though old is not the original temple. The small shrine inside this room may be an older structure housing the deity. Architecturally, temples of these deities are not magnificent or not even sizable. But the importance of these temples is more in their cultural relevance than their architectural value. Jari Mari Aai is a folk deity that finds a place in the list of Gods and Goddesses to be worshipped in this region. Jari Mari Aai is supposed to be the guardian of the villagers against the evil of dreaded diseases. Usually, they are housed in small shrines but have festivals associated with them annually that are celebrated with fervor. It signifies the edge of the town at one point in time.	Deleted	
P - 20	Raigad	Raigad	Pen	Pen	08	Patwardhan House	Amrutlal Jain	Mixed Ground Floor Commercial and First Floor Residential	Residential	Late 19th Century	A(arc), other	It is a handsome building with large arched windows on the first floor and pilasters, window borders and capitals with stucco ornament recalling a general European feel. It is a large and prominent building on the market street with a volume and mass similar to those of other buildings of its time but different in treatment and detail indicating the preference of the community it belonged to. The Jew community must have once been a thriving community here. There is a handsome Synagogue nearby. The Jews were locally called Shanwar Telis or oil manufacturers as per their occupation. The Jew population has dwindled to almost a negligible number now.	Deleted	
P - 21	Raigad	Raigad	Pen	Pen	12	Karmarkar Wada	Sarlabai Vinayak Karmarkar	Residential	Residential	19th century	A(arc), Town.	This house is part of a historic residential neighbourhood mostly of upper class Brahmins. Example of a Typology of a G+1 house with a pitched roof and veranda on the street front. Part of Datar Ali so has a group value. Lends character to the entire area along with other similar or houses contemporary to it.	Deleted	
P - 22	Raigad	Raigad	Pen	Pen	12	Kasar Lake		Amenity	Waterbody	Approx. 1627.	A(cul), Town, Env.	This lake is said to have been built by the General of Ahmednagar's Nizan Shah, Malik Amber. New temple present in middle, lake has an active waterfront with seating and small religious shrines. Important Landmark, Waterfront of the town used for cultural, recreational and religious activities. Ecologically important	IE	





Id no	District	Tehsil	Corporation / Council	Location	Ward	Name of structure / precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
P - 23	Raigad	Raigad	Pen	Pen	12	Kelkar Wada	Mr. Kelkar, Mr. Chiplunkar and Mr. Kulkarni	Residential	Residential	Early 20th century	A(arc), Town	About 100 years old building with stucco work to ornament columns, openings etc. Datar Ali is a residential neighbourhood with many historic buildings and a low rise character. It also has a lot of open space associated with the buildings. The neighbourhood is predominantly upper caste Brahmins who were once influential and wealthy. Predominantly upper caste Brahmin neighbourhood with similar house type but variation in appointment as per individual wealth, taste and period of construction. Part of Datar Ali which is a predominantly residential neighbourhood with ground storey or G+1 houses and gardens around them. The surviving building may only be a part of a much larger house but traces of any older building do not remain.	III	
P - 24	Raigad	Raigad	Pen	Pen	05	Kolhatkar Wada	Mr. Kolhatkar, Mr. Athawale and family	Mixed use with Residential and government office	Residential	150 years old house	A(arc), A(cul)	About 150 years old house. This house is an example of a large residence of a wealthy family along with peripheral buildings, a garden and a well. It portrays the style in vogue at the time it was built and displays complete features that find a reflection in the local building vocabulary. House of a wealthy merchant's family settled in Pen. Kolhatkar Family is related to Peshwa Rulers of Pune. This family was active in Maratha confederacy and also in independence struggle. Original wada was burned in fire and this structure replaced it about 150 years ago. Well known house in the town. Minor landmark value. Its value is also in the type of a garden house that it represents. This type has become rare with urbanization and densification of Pen and hence qualifies for protection. It is designed and built for a Brahmin family and therefore displays all characteristics of a house thought socially and culturally appropriate for the community.	IIB	
P - 25	Raigad	Raigad	Pen	Pen	06	Kumbhar Tale		Amenity	Waterbody	1750	Town, Env.	Node of the town. Water edge showing the historic relationship of the town with a waterbody. Ecological Importance, Natural resource- source of water	IE	
P - 26	Raigad	Raigad	Pen	Pen	06	Kaundal Tale		Amenity	Waterbody	Early 17th century	Town, Env.	It is a natural resource. For the town, it is a large water body and open space.	IE	
P - 27	Raigad	Raigad	Pen	Pen	12	Limaye Wada	Limaye Family	Residential	Residential	Approx - 18th century	A(arc), Town	About 100 years old building with stucco work to ornament columns, openings etc. Part of Datar Ali which is a predominantly residential neighbourhood with ground storey or G+1 houses and gardens around them. Datar Ali is a residential neighbourhood with many historic buildings and a low rise character. It also has a lot of open space associated with the buildings. The neighbourhood is predominantly upper caste Brahmins who were once influential and wealthy. It is older than most of the houses in Datar Ali perhaps dating closer to the Datar wada.	IIA	
P - 28	Raigad	Raigad	Pen	Pen	12	Londhe Wada	Mr. Belsare (A), Kumbhar (B & C)	Residential	Residential	Early 20th century	A(arc), Town	Building bears relief figures of the queen even though belonging to local Indian residents. It is a large house G + 2 storied and with a market open space behind. It is built in a colonial style replace with colonial features, especially in lime stucco. These include the lion on the gate, the pilaster, keystones, parapet patterns etc., but notably the bust of the queen. About 100 years old structure, structural adjoining to Datarwada and Datar ganpati temple, both very old structures	IIA	
P - 29	Raigad	Raigad	Pen	Pen	04	Mandlik Wada	Mr. Vishwanath Vishnu Mandlik	Mixed	Residential	1840 by Balaji Moro Mandlik	A(his), A(arc)	Mandlik wada has played host to many great personalities such as Tilak, Savarkar, Senapati Bapat, Maharshi Karve etc., Late Rambhau Mandlik owner was a elected representative at Vidhansabha, Mandlik family ran a daily named "Sudhakar" from 1855 to 1916.	IIA	
P - 30	Raigad	Raigad	Pen	Pen	04	Manohar Chawl	Manohar Family	Residential	Residential	Late 1800	A(arc), Town	Multifamily chawls evolved during the nineteenth century and early twentieth century when cities and towns experienced migration from the hinterlands. People came in search of jobs and chawls provided them an affordable rental housing. Community living in chawls is hailed as an example of a close knit social group with advantages of sharing and security. Chawls are markers of the presence of a lower income group of people engaged in various jobs who have migrated to the town from hinterlands. They are also examples of a close knit community based on sharing. Chawl is a prototype that developed during the later half of the nineteenth century and the early part of the twentieth century. Typically, it is composed of single or two room apartments sharing walls and arranged linearly along a corridor or narrow court as in this case. Toilets are common, though a small half washing area may be provided inside each apartment. The arrangement most of the times results in lighting and ventilation drawn from one side- that of the access court or corridor. In few cases, the rear room/ wall may also have a window if space permits. The building has a street facade that is different than the chawl arrangement at the rear.	III	

Id no	District	Tehsil	Corporation / Council	Location	Ward	Name of structure / precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
P - 31	Raigad	Raigad	Pen	Pen	04	More Wada	Manohar Family	Residential	Residential	Record not available. Estimated date could be last decade of the 19th century or first two decades of the 20th century.	A(arc), Town	Example of a rare typology from the turn of the century of private residence and rental housing attached together. Early example of rental housing. This is especially unique since the rental housing is physically attached to the owners wada. Part of street with similar scale and type of buildings that gives the town its dominant character.	III	
P - 32	Raigad	Raigad	Pen	Pen	12	Motiram Talav		Utility	Waterbody	1876 CE	A(his), A(cul), B(per), E, H(tec), I(sce)	The dam is ideally located in the catchment area of the local hills and dug out from rocky strata. Dam wall with stone pitching for certain lengths is seen. A commemorative marble plaque with inscriptions is seen inset in a stone frame over a barrel vault with pointed keystone outlet that supplies water. The construction of the Dam (known as Motiram Talav) was funded by Seth Motiram in 1876 CE, for Pen water supply. First piped water supply scheme for Pen that was handed over to the Municipality by Motiram Seth's family.	IE	
P - 33	Raigad	Raigad	Pen	Pen	05	Parmar Wada	Pendse Patankar & Others	Residential. Meeting place of Rotary Club of Pen.	Residential	Early 20th Century	A(arc), B(per), I(sce)	Early typological example of rented housing. The plan is typical with units arranged side by side sharing walls and accessible through a veranda or balcony. The units are of two rooms each. Open space and toilets are shared. The building marks a phase when a single family residence changed to the concept of a multifamily rented group of small units that shared an open space, an access corridor and even a balcony. Toilets were also shared and were usually built on the ground floor. The owners also had their residences in the same building or compound. It maintains the streetscape of G+1 buildings most of the times sharing walls. Open areas lie inside the building while street has a continuous built edge.	Deleted	
P - 34	Raigad	Raigad	Pen	Pen	18	Tilak Wada 1	Mr. Anant Vishwanath Tilak and others	Mixed Ground Floor Library and First Floor Residential	Residential	1895 CE	A(arc)	It is a G+2 structure with a timber frame and brick loadbearing walls with a pitched roof. Large building surviving from the 20th century. Despite its modifications, it gives a good idea of the residential architecture of this period, few examples of which survive now. Represents the lifestyle of the period and the changes due to western influences in the ways of living and building. This wada was visited by Lokmanya Tilak as it was connected to his family. Landmark Value since it is well known. Important cultural Institution (Library)	IIA	
P - 35	Raigad	Raigad	Pen	Pen	04	Tilak Wada 2	Smt. Satyabhamabai Damoder Tilak	Residential	Residential	Late 19th or early 20th Century	A(arc)	It is a G+1 structure with timber frame and load bearing brick walls with a pitched roof. An example of a typical traditional typology but with features of colonial architecture. It has some excellent woodwork detailing and carving not very typical of the region. A reflection of a society in flux accepting foreign elements and practices though holding on to a general traditional way of living and building. It is a part of a coherent streetscape with houses of similar type, material and scale.	IIA	
P - 36	Raigad	Raigad	Pen	Pen	04	Tilak Wada 3	Mr. Usha Aniruddha Tilak and Others	Residential	Residential	Early 20th Century	A(arc)	A G+1 structure with timber frame verandah on ground and first floor. The main structure is constructed from brick load bearing walls. A good example of a building type that is a mixture of indigenous and colonial elements. Turn of the century house. Shows a mix of traditional house in this area and colonial influences. The street is dotted with buildings similar in age, scale and type thereby giving the streetscape a particular old age character and charm.	IIA	
P - 37	Raigad	Raigad	Pen	Pen	03	Vishweshwar Temple	Mr. Dhanraj Jain	Religious	Residential	Original date unknown. Renovated by Krishnaji Moreshwar Kolhatkar in 1837.	A(his)	Old structure from the 19th century survives. Religious value, Community temple. There are idols and built remains in the surround that indicate that the site must have been in existence for a number of years. 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). Deity supposed to be very old.	III	
P - 38	Raigad	Raigad	Pen	Pen	03	Ziral Ali Ganpati Mandir	Mr. Laxman Vinayak Kolhatkar	Religious	Residential	Late 19th Century	A(arc), A(his), A(cul)	Temple constructed from contribution of local residents. Belonging to a typology. Representative of a temple typology of a shrine enclosed in a double height hall with overlooking galleries that is specific to the region. These temples are characterised by a slooping roof without a typical temple spire. A small sanctum sanctorum with a diarunitive spire is housed inside this hall like building. Due to this feature, this type of temple has a residential visual character.	III	
P - 39	Raigad	Raigad	Pen	Pen	04	Tipecha Maruti Mandir	Mr. Jaywant Gurav	Religious	Public-Semipublic		A(arc),A(his),A(cul), G(grp)	It is a simple stone structure with a conical roof supported on arches on 4 sides of the structures. Next to the temple there is a staircase with an inscription stating saka 1820, i.e. year 1898. Part of group of temples identified as Tipecha Maruti Temple. said to have been ceremoniously installed by Samartha Ramdas. Part of Temple Triad as old as town of Pen. Usually Hanuman temple indicate the boundry of the town.	IIA	



Id no	District	Tehsil	Corporation / Council	Location	Ward	Name of structure / precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
P - 40	Raigad	Raigad	Pen	Pen	10	Rameshwar Mandir	Shree Rameshwar Devasthan Pen (Mr. Shankar Keshav Joshi)	Religious	Public-Semipublic	1758 CE	A(arc),A(his),A(cul), B(des),G(grp)	The temple is broadly divisible into two parts- one built in stone and the other that is a wooden mandap. The one in the dressed stone masonry is the older of the two. A close look at the plan and its form suggests that there is an addition to the original plan of the temple. A conventional temple plan would have the main sanctum sanctorum on the central axis of the temple. This would be topped with a spire resulting in an overall symmetrical form. But his temple shows an additional sanctum sanctorum to the right side of the main deity, complete with its own spire. This structure, though perfectly matching the original structure in material and style gives the temple a uniqueness due to the presence of a second deity inside the main temple and the resultant form of the temple. The third major phase of addition comes in the form of the wooden hall- the sabhamandap- in front of the stone structure. Though the stone temple has its own hall, this additional hall must have been built during late 19th Century CE in keeping with the trend of those times observed in many temples in this region as also some years earlier in Pune. The mandap shows all features of this period viz a wooden pillared hall with infills of panel arches, a sloping roof and a chequered Kadappah and Tandoor stone flooring . Part of group of three temples with a sizable open space in between. It makes an important landmark for the town and a public open space used for various occasions. The temple of Rameshwar has three deities viz Rameshwar, Durga and the recently installed Ram Laxman and Maruti. Durga is the Gramadaivata of Pen.	I	
P - 41	Raigad	Raigad	Pen	Pen	04	Mahakali Temple	Shree Mahakali Devasthan Panch Mr. Dwarkanath	Religious	Public-Semipublic	Most structure built in late 19th century though original temple may be older	A(arc),A(his),A(cul)	The temple belongs to the once prosperous Kasar community who specialized in the copper craft Mahakali is the community Goddess and one finds a Mahakali temple wherever there is a sizable Kasar community. The size of the temple and its appointment indicates that the community was quite prominent in the town and prosperous as well. There is a piece of an older stone shrine just outside the temple which may or may not belong to the temple. There are a few basic types of temples in the Kokan region of which this temple belongs to a type that is enclosed in a room like Mandap with double height with a gallery running around it. Its external appearance is like a domestic building especially so due to its hipped roof sans a spire usually associated with a temple. It is a part of a much larger temple complex largely called the Tipecha Maruti Complex. It also has an octagonal well in its front yard that is still full with water. It provides a setting for many social and cultural events in the town and is a part of the towns life and memory. Mahakali is the diety of the Kasar community and one finds a Mahakali temple in many towns having a sizable Kasar community. It is also the meeting place of the community for many activities and on many occasions thereby serving its purpose as a community hall. It indicates the presence of the houses of the Kasar community in the vicinity.	IIA	



PRECINCT														
P P 1	Raigad	Raigad	Pen	Pen	04	Ganpati Idols karkhana Lane		Religious	Residential	None	A(cul), A(his), Town, Other	A traditional craft of Pen. Majority of the households living on this lane are engaged in the idol making activity. The activity goes year round and Ganpati idols are stored not only inside buildings but outside on the roofs, Balconies, Verandahs and streets as well. This gives the street a very distinct look. Historically, the lane is significant since it shows a profession wise organisation of the town at that time. Tradition that has survived and strengthened through time. A cohesive community of craftsmen (Twashta Kasar Community) engaged in production of Ganpati idols	Precinct	
P P 2						Tipecha Maruti Precinct	Panch Committee	Religious	Residential	Developed over a period of 350 years	A(arc), A(his), H(tec)	The temple is broadly divisible into two parts- one built in stone and the other that is a wooden mandap. The one in the dressed stone masonry is the older of the two. A close look at the plan and its form suggests that there is an addition to the original plan of the temple. A conventional temple plan would have the main sanctum sanctorum on the central axis of the temple. This would be topped with a spire resulting in an overall symmetrical form. But his temple shows an additional sanctum sanctorum to the right side of the main deity, complete with its own spire. This structure, though perfectly matching the original structure in material and style gives the temple a uniqueness due to the presence of a second deity inside the main temple and the resultant form of the temple. The third major phase of addition comes in the form of the wooden hall- the sabhamandap- in front of the stone structure. Though the stone temple has its own hall, this additional hall must have been built during late 19th Century CE in keeping with the trend of those times observed in many temples in this region as also some years earlier in Pune. The mandap shows all features of this period viz a wooden pillared hall with infills of panel arches, a sloping roof and a chequered Kadappah and Tandoor stone flooring . Part of group of three temples with a sizable open space in between. It makes an important landmark for the town and a public open space used for various occasions. The temple of Rameshwar has three deities viz Rameshwar, Durga and the recently installed Ram Laxman and Maruti. Durga is the Gramadaivata of Pen. Temple forms a cultural center for Pen along with other two adjacent temples of Hanuman and Mahalaxmi. It is a part of Tipecha maruti group of temples. There are many occassions of religious and social significane that are publicly celebrated here. Next to the temple there is a staircase with an inscription stating saka 1820, i.e. year 1898. Part of group of temples identified as Tipecha Maruti Temple. said to have been ceremoniously installed by Samartha Ramdas.	Precinct	



**Karjat : List of Heritage Properties**



Id no	District	Tehsil	Corporation / Council / Town / Village	Location	Ward	Name of Structure / Precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
KA - 01	Raigad	Raigad	Karjat	Deccan Gymkhana, Near Railway Station	09	Bafna House	Mr. Ugale	Residential	Residential	Around 100 years old	A(arc), Town.	The residence is an example of the influence of colonial architectural features on indigenous buildings. It is also an example of a house with four separate apartments indicating the social conditions of the time. The arrangement of four separate apartments indicates that either this was rented out to different families or that one joint family stayed together in a single premises yet in separate apartments. This is an example of an indigenous house with colonial features like type design railings with the face of the Queen, paneled shutters for openings with fan lights, wooden louvers to veranda, etc. One of three residences of any character therefore important as evidence of a past that is no longer seen.	III	
KA - 02	Raigad	Raigad	Karjat	Mauje Bhisegaon, Near Railway Station	10	Datta Mandir	Mr. Balu Dagdu Hazare	Religious	Public Semipublic	Approx. 100 years old	A(cul), A(arc), Town	A good public place on a street overflowing with traffic. modest scale without an overbearing volume	Deleted	
KA - 03	Raigad	Raigad	Karjat	Near Market	15	Kale House	Mr. Govind Vishnu Kale	Residential	Residential	1930	A(arc)	The nineteenth and the early twentieth century is characterized by domestic architecture that combined indigenous and colonial elements. This house is an example of such a mixture. The architecture of the house suggests the conscious or unconscious adoption of colonial architectural elements and thereby a few colonial customs. The house thus represents a society in transition holding on to its roots and at the same time adopting to a new socio- cultural milieu. This is a well maintained example of a mix of indigenous and colonial styles of architecture typical of the late nineteenth and early twentieth centuries. It maintains the streetscape of G+1 residences with a pitched roof with a garden around.	III	
KA - 04	Raigad	Raigad	Karjat	Near Railway Station	09	Railway Station	Western Railway	Railway Station	Transport and Communications	1900, More than 100 years	A (arc), A (his), H(tec)	The first train to run ever in India was between Bombay and Thane in 1853. Soon after the train service to Pune started. The Karjat station was built on this line and was an essential stop for trains before they began ascending the Bor ghat. This route opened the Deccan plateau to Bombay by the rail route. The steel construction is of an age when riveting was the norm. The platform is covered by sheet roof supported on an array of built 'I' sections in an L shape, thickened at the bend and tapering towards the cantilever end. Small stone masonry rooms at the back of the platform serve as spaces for the station master, store, office, etc. The wooden grills of the fanlights above doors bear a motif of the earstwhile Indian Railway. This ensemble became an archetype for stations all across the country. The station is the main reason behind existence of Karjat. It marks the advent of railways in India. Railways brought about a lot of change in the country not only for the industry, but for the people. It made large parts of the country accessible to the people who had otherwise no means of public transport. Railways have not only brought people closer thereby facilitating cultural exchange, but have fostered a culture of their own by the very size and nature of their establishment.	IIA	







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KA - 05	Raigad	Raigad	Karjat	Near Railway Station	10	Shiv Mandir	Govt. Police Line	Religious	Public Semipublic		A(cul)	It is the deity that the local community worships. There is no particular significance or association with the temple or the deity, but it has long been worshiped. An active place of worship for the local community. The original shrine is a small 7 foot high structure with a domical roof. It is typical of small shrines of minor significance usually built in an open area or under a tree. Open space associated with religious structure, usually a passive recreation space or actively used for festivities or special occasions. There is a well in this plot with ample water.	Deleted	
KA - 06	Raigad	Raigad	Karjat	Bazar Peth	15	Vaidya House	Mr. Pandurang Kashinath Vaidya	Residential	Residential	1930	A (Arc)	The residence is an example of the influence of colonial architectural features on indigenous buildings. It is also an example of a house with four separate apartments indicating the social conditions of the time. The arrangement of four separate apartments indicates that either this was rented out to different families or that one joint family stayed together in a single premises yet in separate apartments. This is an example of an indigenous house of the colonial times. Though it does not show any distinct colonial features, the wooden railings and iron grills, as well as the segmental arches of openings and their paneled shutters indicate the construction practice of the late nineteenth and early twentieth century. One of three residences of any character therefore important as evidence of a past that is no longer seen.	Deleted	

Dahivali														
Id no	District	Tehsil	Corporation / Council / Town / Village	Location	Ward	Name of Structure / Precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
DH - 01	Raigad	Raigad	Karjat	Near Vithal Mandir, Dahivali	06	Medhi House		Residential	Residential	1880	A(arc), A(his), Town	There is a local legend behind the name 'Dahivali'. 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 Dahivali. 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 Dahivali. A residence of Medhi Family, traditionally gold smiths and an old family whose name occurs in history of Dahivali. A residence of Medhi Family, traditionally gold smiths and an old family whose name occurs in history of Dahivali. Presence some details that are well articulated Occupies a physically and socially prominent place in Dahivali	III	
DH - 02	Raigad	Raigad	Karjat	Dahivali	06	Mukadam House	Mr. Saraswati Ganesh Mukadam	Residential	Residential	1950	A(Arc), Town, G(grp)	The village of Dahivali is situated on the banks of river Ulhas, one mile on eastern side of Karjat. Prior to the construction of Karjat Railway station, Dahivali was the original place of settlement, later on the city of Karjat developed around the station. A typical residence (wooden frame construction, sloping roof with manglore tiles) Contributing to overall character.	III	

Id no	District	Tehsil	Corporation / Council / Town / Village	Location	Ward	Name of Structure / Precinct / Complex	Ownership	Usage	Usage as per DP	Date of Construction	Value classification	Value Significance	Grade	Photo
DH – 03	Raigad	Raigad	Karjat	Dahivali	06	Pimputkar Wada		Residential	Residential	Around 150 -200 years old	A(His), A(Cul), Town	The village of Dahivali 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 dahivali gained more importance. The Arekars of konkan also settled in Dahivali. They were the Kulopadhyayas of the Pimputkar family. A residence of the Pimputkar Family who are said to have settled the village. Their residence therefore is a very important part of the town. A landmark in Dahivali.	Deleted	
DH – 04	Raigad	Raigad	Karjat	Vithal Mandir, Dahivali	06	Sale House	Mr. Shinde and Chonkar	Residential	Residential	1885	A(arc), Town	Residence from the end of the nineteenth century. Provision of separate apartments on the ground floor indicating different families- either related or unrelated- staying together in the same building. Colonial influences on local architecture. Emergence of multi-family house type. Important to the townscape due to its scale, footprint, character and use.	IIA	

PRECINCT														
KA P 1	Raigad	Raigad	Karjat	Dahivali	07	Dahivali Precinct		Mixed	Mixed, Predominantly Residential	Approx. 19th Century	A(cul), A(arc), Town, A(his)	Settled by the Pimputkar family. A very cohesive community. The settlement has number of residences that have a group value. The entire settlement retains a scale that is human and needs to be protected. A small settlement which predates the railway town of Karjat. Dahivali has remained away from the banal development that has engulfed Karjat and retains a quaintness of character that needs to be protected.	Precinct	
KA P 2	Raigad	Raigad	Karjat	Dahivali	06 / 07	Vithal Mandir Sansthan	Shri Vitthal Sansthan Trust, Sarpanch	Religious	Residential	1792	Town, A (arc), A (cul)	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 Dahivali. Apart from that there are six other temples - Mahalakshmi, Chintamaneshwar, Ganpati, Maruti, Munjoba and Shri. Ram. All these are looked after by the Vithal mandir sansthan.. Commissioned by the Pimputkar family. A cultural node of Dahivali. Modest group of temples of a very humane scale and a lot of integrity. Important landmark of Dahivali. The Vithal mandir in Dahivali is also known as 'Tal Konkanchi Pandhari'. 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.	Precinct	

**Khopoli: List of Heritage Properties**

<b>Id no</b>	<b>District</b>	<b>Tehsil</b>	<b>Corporation / Council / Town</b>	<b>Location</b>	<b>Ward</b>	<b>Name of structure / precinct / Complex</b>	<b>Ownership</b>	<b>Usage</b>	<b>Usage as per DP</b>	<b>Date of Construction</b>	<b>Value classification</b>	<b>Value Significance</b>	<b>Grade</b>	<b>Photo</b>
KH - 01	Raigad	Raigad	Khopoli	Bazar Peth	17	Adv. Mulekar House	Mr. Pandurang Sitaram Mulekar	Residential	Residential	early 20th century	A(arc)	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. It is a G+1 house with a front verandah and rear open space. One of the few remaining residences with an architectural character.	Deleted	
KH - 02	Raigad	Raigad	Khopoli	Near Vireshwar Temple	17	Samadhi		Other Memorial	Residential	More than 200 years old	A(his),B(des)	Historical relic. Considering the size and quality of workmanship could belong to a person of importance.	IIA	
KH - 03	Raigad	Raigad	Khopoli	Bazar Peth	17	Tilak Wada 1	Mr.Vasant and Mukund Vishnu Tilak	Residential	Residential	1st May, 1939	A(arc)	A residence with composite construction and verandahs on ground and first floors. One of the few remaining residences with an architectural character.	III	
KH - 04	Raigad	Raigad	Khopoli	Khopoli Main Road	17	Tilak Wada 2	Mr. Govind and Vasant Tilak	Mixed, Residential and Commercial	Residential	Early 20th century	A(arc)	Imposing residence with cast iron brackets, carved wooden staircase and coloured glass window infill panels. A large house which shows signs of a former glory. The fabric stands in a much transformed state. landmark value.	IIA	

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KH P 1	Raigad	Raigad	Khopoli	Khopoli Main Road	16	<b>PRECINCT</b> Vireshwar Temple and Vireshwar Tank	State Government	Religious, Water Source, Recreational	Community Open Space and Waterbody	late 18th century	A(arc),A(cul),B(per),I(sce)	<p>The Vireshwar temple and the reservoir was built by the Peshwa's celebrated minister, Nana Phadnis (late 18th century). It is a modest temple dedicated to God Shiva with a large waterbody next to it. It is a typical temple of Peshwa period with a square Girbhagriha and a rectangular mandapa. The Shikhara is a plain multi-tiered shikhara with modules of rectangular niches arranged in each tier.</p> <p>The temple is enclosed in a stone wall with an entrance with 'ispindar' arch. A small rectangular opening in the west wall connects to the tanks located on the lake bank.</p> <p>The lake is oval in shape and constructed over a natural spring. The lake is edged with dressed stone and punctuated with flights of steps to access the water.</p> <p>A set of tanks on the bank indicate an evolved water management system."</p> <p>The tank and the temple are the only open spaces for the town and are therefore of Importance. A temple and tank constructed by a prominent person of the Peshwa rule in a place away from the centers of activity (Pune, Satara, Kolhapur, Nasik.)</p>	I	