CHAPTER 3

Origin and Evolution of Towns

3.1 Urban Form and Urban Pattern

Every human settlement consists of certain elements. Interaction of these elements forms a pattern - the urban pattern. The urban pattern is a result of the relationships between people and their social, economic and physical environments. Buildings and spaces are created by people and quite often characterize them (Kostof, 1991). If the residents build the buildings themselves, then they reflect their lifestyles. However, if government agencies or contractors build them, they are more generic and may not represent the lifestyles of every household.

Whatever the mode of construction, residents soon influence their urban environment, changing and modifying it to suit their way of life (Lozano, 1990). Simultaneously, people adapt to the physical environment around them. The human-environment relationship is a two-way process termed as the socio-spatial dialectic (Knox, 1995). Thus, urban form is not merely the architectural form of the city (Lozano, 1990). It is also a cultural manifestation.

Land ownership patterns, technology, transportation, communication and socioeconomic relationships influence urban patterns. Intricacies in relationships have increased the complexity of the urban form over time. The pattern of spatial distribution is recognizable in most contemporary cities (Alexander, 1977). Where market forces work, income is one of the most important determinants. Education, occupation and values of housing influence the spatial character. Socioeconomic factors have a very important contribution to the pattern.

Demographics, linguistics and ethnic background also influence urban patterns. Thus urban social patterns are complex
manifestations of underlying cultural values intermingled with global economic forces (McGee, 1971).

Although details may not be identical, every city has certain elements. Doxiadis defines five elements in the study of human settlements. They are nature, human beings, society, buildings and infrastructure. Urban spatial patterns occur because of the repetitive spatial distribution of these elements. The patterns have similarities, which may be universal or local. “The typical sector represents the formal characteristics found throughout the area and thus acquires some universality” (Lozano, 1990). Since the characteristics are universal (within the frame of study) they may be studied by a spatial representative sector. This representative sector is defined as the smallest area that exhibits the characteristics of the urban settlement. In most studies this unit is the neighbourhood which displays both physical and social aspects of the whole urban development. They are the units of analysis of the morphological study (Knox, 1995). Urban patterns represent a continuity of time and space. Time and place may provide them with different characteristics making each city unique and dynamic. In the study of Navi Mumbai, the node (township) and the sector (neighbourhood) will be used as the study areas using aggregated household survey data.

### 3.2 Factors Influencing Urban Form

Many factors influence the form of cities. Traditional settlements were shaped by (Lozano, 1990):

- the way in which nature and man-made features satisfy needs for protection and defence
- the way in which physical and economic landscape allows for communication with other regions
- the way in which the topography of a site suggests the construction of a human settlement
- the way in which climate leads to building solutions
factors influence the cultural and spiritual form of the cities as well. Traditional cities have used physical forms to interpret cultural and religious beliefs (Lozano, 1990). For example, a hill top site was the utilitarian response to any important building - a fort or a religious building. These features contributed to a particular urban and social pattern.

The physical form is a variable of the social and built pattern of the city. The built form is influenced by factors as (Alexander, 1977):

- land ownership
- existing land use
- planning regulations
- street patterns
- economic considerations
- political and historical events

The physical expansion of the city is always bound and guided by land ownership, and natural and manmade obstacles. A city replaces existing land use. Thus, it is necessary to determine existing land use as a pre-condition to urban growth and form. The change of land use from rural to urban depends on the existing land use, and the ownership. Some farmers may sell their land more easily than others may. The rural land may also have been subdivided. Plots of varying sizes and shapes influence the layout of the streets and of individual buildings (Knox, 1995). Planning controls influence development to a great extent. Master plans and regional plans provide long-range strategies for development.

Various economic, social and political circumstances influence the social pattern (Scargill, 1979). While some processes are culture-specific, others are global in scope. These factors are (Alexander, 1987; Kosambi, 1986):

- ethnic composition of the city
- migration
- religion
- economic considerations
- race
- political and historical events
The housing market also influences the social pattern of the city. A household’s choice of place to live is determined by its income level, personal preferences and many institutional constraints. Owner-occupier, private rental and public sector housing operationalize the housing sectors.

A particular social pattern brings about a particular built form. Certain built forms encourage certain social patterns. The social pattern and the built form are interrelated and contribute to the urban morphology of a city.

3.3 The Evolution of the Urban Form of Indian Cities

The traditional theory of urban origin is generally attributed to Childe (Herbert, and Thomas, 1990). Childe put forth a theory that urban centres were a result of agricultural change. People as food gatherers advanced to become farmers. Domestication of animals and cultivation of land created villages. Soon, surplus food production was achieved. This allowed some of the people to develop other professions. Priests, craftsmen and merchants were born. However, other scholars contend that it is doubtful that surplus can be attributed as the single factor which caused the emergence of urban settlements (Jacobs, 1983). Reasons such as trade and defence have also been used to explain the formation of cities.

For thousands of years, cities were very simple although they rarely served single purposes. Instead, they supported a range of activities. Housing, commercial buildings, government offices and warehouses formed the built environment of the city. Pedestrian movement limited the size of the city. Clear differentiation between urban and rural existed, often because of a city wall. However, within, a city contained social distinctions in terms of class, race and religion (Vance, 1990). Urbanization took place at different chronological periods. The factors influencing urbanization were also different. The
variation in influencing factors and historical circumstance gave rise to different urban forms in different parts of the world. The evolution of the urban pattern of Indian cities is divided into the social pattern and the built form.

### 3.4 THE SOCIOCULTURAL FACTORS

India is among the most stratified of all known societies in the world (Srinivas, 1992a). The caste system of India separates and hierarchies the Hindus. The external manifestation of the separation and hierarchy through particular attributes of the castes brings about social stratification of the urban social pattern (Marriott, 1992). Clothing, language, rituals, marriage and death ceremonies distinguish one caste from another. In India, the forms of social stratification are many. Along with the caste exist occupational stratification, linguistic stratification and religious stratification. The social stratification is very deep and varied. The Indian theory of social stratification depends on caste, linguistic, religious and ethnic diversity of the country (Gupta, 1992).

Stratification implies a differentiation based on a set of criteria. The population may be stratified based on income, language, religion or occupation (Bougle, 1992). Hierarchy allows elements of the whole to be ranked with relation to each other (example: income and prestige). However, all elements can not be arranged vertically. The differences may also be placed in a horizontal system (example: language, religion). Thus, theoretically, vertical and horizontal systems of stratification exist. The real world, unfortunately, differentiates itself into only hierarchical status containing inequality (Gupta, 1992b).

The term ethnic group refers broadly to people “with some similar characteristics which go beyond their mere place in a societal division of labour” (Brass, 1974:8). Ethnic characteristics refer to language, culture, territory, diet and dress, and in the case of India, sometimes reinforced by common work roles. The characteristics
caste, class, religion and language are discussed below. Berreman (1965) says "Caste systems rank people by birth-ascribed group membership rather than by individual attributes. Class systems by contrast define the rank of their members according to their individual attributes and behavior".

3.4.1 CASTE

Castes are the hierarchical divisions of people based on professional and family membership. The spirit of the caste system is determined by the attitudes of each caste to the other. Repulsion between castes forced isolation and the creation of distinct residential enclaves (Bougle, 1992). The dominant caste legend is the Purushasukta legend whereby the Brahman, Kshatriya, Vaishya and Sudra are said to have come from the mouth, arms, thighs and feet of the Creator. Although no hierarchy is mentioned in the Sukta, a hierarchy from Brahman to Sudra has been interpreted (Bougle, 1992). However, this popular caste hierarchy is not clear throughout the Indian subcontinent (Srinivas, 1992b). Various combinations of the hierarchy have come about due to regional differentiation in certain attributes of social living. Vegetarian castes occupy higher positions. Certain occupations such as butchery and cobblerly lower the rank. Certain customs lower or raise the status of the caste. The caste system varies from village to village and is a local phenomenon.

3.4.2 CLASS

"Class refers to a system of stratification which is economic in character" (Gupta, 1992b:14). The criteria for the differentiation can normally be translated into money or wealth. However, these single criterion hierarchies can be misleading as they depend on cut-off points related to individual analysis (Gupta, 1992a). As many individual criteria are linked to other attributes, it may be better to create a composite index of education, occupation, prestige and income to form a socioeconomic status.
3.4.3 RELIGION

Religion and language have provided the motive power for nationalism in India (Brass, 1974). There are many religions in India. India is the birthplace of two major religions – Hinduism and Buddhism – and two minor religions - Jainism and Sikhism. Buddhism, Jainism and Sikhism stemmed off from Hinduism and are very similar to Hinduism. However, Islam was a religion that came to India from outside and is culturally very different from Hinduism. From the beginning Islam has been a conquering and proselytizing faith (Hodson, 1985). A certain degree of animosity between Hindus and Muslims has existed since the first Muslim ruler of 1018 AD. “In most folk-memory the Muslims of India had been ruler, not subjects” (Hodson, 1985:11). During the Mughal rule (16th to 18th century), the Muslims were in power over most of India. After the decline of the Mughal Empire and the loss of political power to the British, Muslims became apprehensive of Hindu domination. An overwhelming view of Hindu-Muslim relations in the nineteenth and twentieth centuries is that Hindus advanced due to their enthusiasm to take up western education and government employment (Kaura, 1977).

The Hindu religion has always been a pacifist and tolerant religion, absorbing other religious doctrines and never proselytizing. A Hindu revival period in the late nineteenth century to arouse enthusiasm for political action made the Muslims more insecure. At this time they felt the need for a political party of their own. In 1906 they formed the All-India Muslim League. While the Congress party represented the majority of the Indian population, the Muslim League represented only the Muslim population (Brass, 1974). The League demanded for a separate electorate and for more employment in public service. Hindus and Muslims drifted apart in the issue of independence from British rule, which culminated in the partition of united India into India and Pakistan. The wake of Independence brought with it violence and terror in the Indo-Pakistan borders in Punjab and Bengal. Anger and frustration broke out as violence as
Hindus moved from Pakistan into India and Muslims moved from India to Pakistan (Hodson, 1985).

### 3.4.4 LANGUAGE

A systematic inventory of Indian languages began in the mid-eighteenth century. The census of India 1951 (immediately after Independence) recorded a total of 179 languages and 544 dialects in India. The major languages of India are Hindi, Bengali, Tamil, Gujarati, Marathi, Malayalam, Kannada, Telugu, Urdu and Punjabi. The linguistic distribution is not only diverse but also very complex (Das Gupta, 1970). The characteristics of the population regarding bilinguals, degree of control over the language and relationship between the languages affect their social communication.

The framers of the Indian Constitution chose Hindi and English as the official languages of the government (King, 1997). Hindi was chosen because it was the language spoken by the largest percent of the population while was a result of the British legacy.

However, a demand for a national language also arose. In a multilingual society there may be a plurality of national languages. The Eighth Schedule of the Constitution of India declared the fourteen major languages listed as national language (Gumprez, 1971). However, confusion has always existed about the status of Hindi as official or national language. Writers in Hindi commonly refer to Hindi as Rashtrabasha (state language) which may signify language used by the state, a synonym for official language and like state religion, a state language with an unique status (Das Gupta, 1970). This confusion in terminology is the basis for most language-related problems in Independent India. Although a majority of the rivalry has been for and against Hindi, there also been conflict between other regional languages.
3.4.5 IMPLICATIONS OF THE SOCIO-CULTURAL FACTORS

The implications of caste and class are closely related to those of power and wealth (Dumont, 1988). Certain castes are dominant in a society. Traditionally these castes had either wealth or power. In many places, the Brahman priests had more power because it was believed that they were the representatives of the Creator on earth. In some villages, all castes looked up to the farmer caste because they were important landowners and were wealthy (Srinivas, 1992a). The inequality and economic differentiation cause conflict between the castes and classes. The separatism movements seen all over India are all based on ethnicity and inter-caste rivalry (Bose, 1989).

The partition of United India into India and Pakistan came with many problems. Pakistan officially declared itself as a Muslim state. Although a minority of Hindu leaders in India felt that India should be declared as a Hindu state, a majority of the leaders preferred a composite nationalism. This rationale of composite nationalism influenced policies related to religion and language (Das Gupta, 1970). When the ethnic groups occupy distinct neighbourhoods, ethnic conflicts are easily targeted towards these select neighbourhoods. This issue can not only be seen at the time of partition in 1947 but also was seen during the recent communal violence in 1993. The Babri Masjid in Ayodhya was broken down by Hindu fundamentalists. Repercussions were felt all over the country. Hindu-Muslim riots broke out even in Bombay which has normally been a very peaceful city. Small Muslim enclaves within a majority Hindu neighbourhood were targeted, and vice versa. This was not seen in more heterogeneous neighbourhoods, as it was difficult to isolate only one family.

Language conflicts have also occurred in India. In the early 1950s, many political leaders advocated for the use of Hindi as a national and official language. The union government declared that fifteen year deadline after Independence would be given for transition
of official language from English and Hindi to only Hindi. There was
strong opposition from non-Hindi areas in general and South India in
particular (Hindi is a Indo-Aryan language while the languages of
South India belong to the Dravidian group). The South Indian state of
Tamil Nadu was most vocal in the Anti-Hindi agitation. The Tamil
Nadu Students’ Anti-Hindi Agitation Council objected to both the
removal of English as an official language and the declaration of Hindi
as the sole official language. The better control the Tamil people had
over English, they believed, had led them to better job opportunities.
Agitation and violence broke out in many non-Hindi states over this
issue. Compromise was finally reached in 1963 under the Official
Languages Act. Despite the Act, violence sparked off by language
issues has continued to occur in India.

The ethnic segregation and conflict has existed from the
beginning of the Indian Civilization. In the initial stages it was in the
form of caste differentiation as prescribed by the Hindu/ Vedic texts.
The caste system over the next ten to fifteen centuries became deeply
rooted in the Hindu population and became a part of life. The multi-
dimensional society was soon complicated by the emergence of other
religions, both from within and without the country. Hinduism,
Buddhism, Jainism, Sikhism were born in India while Islam, Judaism
and Christianity found their way into India. Stratification of the
society had to accommodate these religious factors. The Indian
society was also stratified horizontally by language. A number of
languages coexisted in all parts of the country. Related to castes,
class, religion and language is the issue of group identity which is the
cause of most ethnic conflicts. While some groups spoke of an all-
India nationality other speaks of a regional nationality (Brass, 1974).
This does not imply that social assimilation does not occur. Social
assimilation and mobilization are a part of any evolving civilization.
However, the differentiation and assimilation in progress in a multi-
ethnic society receives a prominent place in any political conflict.
3.5 The Built Form

The historical evolution of the built form of Indian cities can be divided into three distinct phases. The earliest is the Hindu phase (3000 B.C. to 12th century AD), which contributes many elements to the urban form. These characteristics are derived from the need for defence and administration and the importance of religion (Kopardekara, 1986). The temple as the symbol of religion dominates the urban form. The temple also influences the siting of other land uses. Prime commercial and residential land was located near the temple. The science of architecture and planning, *Vastushastra*, governed the alignment of roads, orientation of buildings and arrangement of internal rooms based on astrological and religious criteria (Volwahsen, 1969). The square was used in the creation of the *vastupurusha mandala*, which was the terrestrial representation of the cosmic universe inhabited by Brahma, the creator. The *mandala* could be divided into smaller squares, *padas*.

In planning the town a *vastupurusha mandala* which was most auspicious, and which had as many *padas* as there were to be residential sectors was selected. The streets ran from north to south and from east to west. The town wall enclosed the mandala, and four gateways were situated at the cardinal points. The final shape of the town Circle and Swastika depended on the natural features of the site. If it could not be a perfect square, a perfect rectangle was accepted. Certain other shapes were also considered to be auspicious like the circle, cyclical and swastika.

The residential districts were divided among the four castes. Generally, the Brahmans worked and lived in the northern district, Kshatriyas in the eastern and south-eastern part, Vaishyas in the southern part and Sudras in the western district. There were further subdivisions within each district depending on the sub-caste. The Brahmans and Kshatriyas lived in the parts of the town which were climatically more comfortable sheltered from the hot sun, and the south-west monsoon.
Characteristics from medieval times are Islamic in nature (14th to 17th centuries A.D.). During this time, the Hindu tradition continued, and Hindu elements of this period are not distinct from earlier ones. The Islamic elements included the mosque and domestic architecture which emphasized the purdah through enclosed courtyards, jali (carved screens) and projecting balconies (Kopardekara, 1986). The residential character throughout this period was segregated. The urban segregation was based on function and occupation premises. Areas for selling of specific goods – cloth, jewellery, pottery, metalware, and wood formed niches in the urban pattern. Residential areas associated with the commercial area were contiguous or within the commercial area (Hall, 1980). In India where occupation and caste are synonyms, this has led to segregation and creation of enclaves within the city.

The colonial influence (17th to early 20th century A.D.) was the third phase of historical urban form, especially seen in the port cities associated with the East India Company (Mills and Becker, 1986). The morphological components include buildings used for trade warehouses, counting houses. This led to the development of commercial centres and zoning based on Western market principles. On the periphery of these urban centres, military establishments - the cantonment - were developed (Hall, 1980).

At the time of independence in 1947, India inherited a complex urban fabric. Diversification of professions due to industrialization in the post-independence era has resulted in further complexity (Mills and Becker, 1986). Residential segregation is no longer based only on occupation and caste, but also on socioeconomic factors (Ramachandran, 1989). Large migration of people from the rural area, and insufficient infrastructure in cities has led to the creation of slums and shantytowns (Misra, 1978). Many researchers have tried to fit Indian urban growth into a theoretical model. “In the case of India, many researchers have pointed to the lack of penetration of urban values into the countryside, and the apparent timelessness and
permanence of village life” (Hall, 1980). It has been shown that rural values have penetrated the urban philosophy due to large-scale migration.

The characteristics of the social and built form of the city contribute to its pattern. A generalization of these patterns has been made. These are the theories which pertain to the built and social form of the city. The three leading theories described below are based on the built form of the city. As the built form depends on the social characteristics portrayed by its residents, the same theories are being used to describe the social patterns as well.

3.6 Siting of Townships

3.6.1 Nainital

Nainital town is situated at 79°29’ east longitude and 29°24” north latitude occupying an area of 11.73 km² with a population of 38630 people (2001). Nainital is only 34 km away from the last NE Railway Station, Kathgodam. Therefore, it has good transport connectivity with important cities of North India. The distance from Nainital to Delhi is 386 km and to Lucknow is 399 km.

Nainital is situated in a valley of Gagar range running from east to west and is bounded on the north by the Naina Peak, which rises to a height of 8568 feet, continued by the Alma peak and Sher-ka-danda to the eastern extremity, where the ridge descends almost to the level of the lake. On the west, the rugged hill of Deopatta rises to a height of 7987 feet, and on the south, Ayarpatta gradually rises towards the east, while the intervening portion between these two hills is a mass of rocks piled up loosely together, known by the name of Handi-Bandi. The eastern boundary is the pass through which the surplus water of the lake finds an exit forming the principal source of Balia river, which falls into Gola near Ranibagh. The western end of the valley consists of a series of gentle undulations formed by the debris of the surrounding hills.
The eastern end is occupied by the lake, which gives its name to the town. The surface of the lake has an elevation of 6350 feet above the mean sea level. The greatest length is 1567 yards and the greatest breadth is 506 yards. The greatest depth is 98 feet and the least depth on a ridge running through the central part of the lake is 20 feet. The circumference by the road is 3960 yards or a little over two miles and the superficial area is 120.5 acres. The lake is very slowly, but surely, filling up from the immense quantity of debris and silt swept into it during the rains. Yet there is no perceptible diminution of its area or depth, in spite of the great landslide of 1880. In the lake there is a sulphur spring nearly opposite Smugglers Rock and another outside it near the Tallital market. The colour of the water of the lake is generally a bluish green.

The location of the lake and topography of the place has been responsible for its peculiar settlement pattern. At the two ends of the lake are found congested markets, often having 4 to 5 storied houses, the ground floor of which has shops. The lake is surrounded by a road, the northern side of which is called the “Mall Road” or “G.B. Pant Marg”. On the hilly side of this road are hotels and shops.

China Peak, the principal mountain peak that enclose the valley, raises its furrowed sides on the north almost precipitously at a distance of about one mile and a half from the lake. On the north, the crest is prolonged in a ridge covered with oak and deodar. The southern face is covered with a forest of cypress trees. The crest is formed of limestone on a basis of clay slates which dips towards the west. To the west, China Peak is connected with the ridge of Alma, which gives a fine view of the Khairna valley and the northern hills. Besides this, there is a ridge of Sher-Ka-Danda, a hill thickly covered with forest. The east and south-east extremities of Sher-Ka-Danda abruptly ends and precipices formed of clay slate. To the north-east, it is connected by a narrow ridge with Lariya-Kanta, which rises to 8144 feet. To the east of Naina or China Peak is Deopatta, which rises at a very sharp angle form the Kaladhungi gorge. The sides on this
peak and its bases are strewn with immense boulders of limestone. Beyond the Kaladhungi road rises Ayarpatta, the sides of which slope down sharply to the lake, while the eastern side curves round to enclose the valley. To the south-east of Ayarpatta, government offices are located. Nainital town, lies at a distance of 11.27 km from Bhowali, 68 km from Almora via Khairna road and 40 km from Haldwani via Kathgodam.

The administration of Nainital town by the Municipal Board is carried out by dividing the town area into a number of wards. However, this administrative unit has been more of a political convenience than of administrative utility for Nainital town. This can be seen by the manner in which the same area has been divided into a different numbers of wards in different periods of time. In 1981 the number of wards was only 9 (Map 3.1), which increased to 25 in the year 2001 (Map 3.2) but again reduced to 11 in the year 2007 (Map 3.3).
Map 3.1

Legend
1 Sher-ka-danda
2 Snow View
3 Mallital Bazaar
4 Nainital Club
5 Brooke Hill
6 Ayaarpata
7 Raj Bhawan
8 Tallital Bazaar
9 Sri Krishnapur
Map 3.2
Map 3.3
3.7.2 Haldwani-Kathgodam

Haldwani-Kathgodam is situated at 79°12'48" North latitude and 79°24'17" East longitudes and is situated on left bank of river Gaula and is the gateway to Kumaon. At the height of 437 m from the sea level, besides being the largest town of Kumaon, it is the main commercial and transport centre also. The terminal railway station was established here because of its connectivity by roads on all sides and as a result of the expansion of Rohilkhand and Kumaon Railway (North-Eastern Railway), because railway line could not be extended beyond this point. Haldwani is the main town of Nainital district and is 101 km from Bareilly (which is in plains) and is 35 km from Nainital, 61 km from the foothills town of Kumaon Ramnagar and 123 km from Tanakpur.

An ambitious British Commissioner Mr. G.W. Trail founded this town in 1834 as a commercial centre and leisure place for the residents of this hill region. The people from very cold places of the hill region used to come here during the winter season. They used to go back to their villages in the hilly region after passing the entire winter season here. About its christening it is said that there were dense forests of haldu trees in this region and for this reason it was named as Haldwani. There is a saying about Kathgodam that timber (kath) was collected here after being transported from the hill regions by the river Gaula were sent from here to other regions by rail or road transport. Many timber wood godowns are located here, hence the name Kathgodam. In the beginning the development of Haldwani and Kathgodam took place separately and independently as a result of which they came into existence as twin cities. These towns are indebted to the railways for their early development. They provide service to the entire Kumaon in the form of centres of collection and distribution, especially as the grain market (Anaj Mandi) and chief transport centre. This town has the capability of becoming the largest town of Kumaon because of its special geographical location. At present several functions have been gathered here that provide
Haldwani-Kathgodam Township (1981) MUNICIPAL WARDS

Legend
1. Ranibagh-Kathgodam
2. Damuwadhunga
3. Subash Nagar-Guru Nanakpura
4. Rajpur-Tanakpur Road, Haldwani Rly. Stn.
5. Malta Gorakhpur
6. Talla Gorakhpur
7. Railway Bazaar
8. Van Vibhaag
9. Krishi Farm
10. Bhawani Ganj
11. Bazaar Area
12. Mochitola
13. Abdul Kalaam Azaad Road
14. Banphool Pura
15. Railway Line Area

Map 3.4
services to the hill people of this region. As a result of fast development, the vacuum between Haldwani and Kathgodam has come to an end.

As in Nainital, the administration of Haldwani-Kathgodam by the Municipal Board is carried out by dividing the town area into a number of wards. In Haldwani, the division of towns into ward is based on administrative utility as it was 15 in the year 1981 (Map 3.4) and increased to 25 in the year 2001 (Map 3.5).

3.7 Evolution of towns in various periods

3.7.1 NAINITAL TOWNSHIP

The place Naini Lake the main site of Nainital town is known since ancient days for it is mentioned in the “Mansa-Khand” of the “Skanda Puran” under the name of “Tri-Rishi Sarovar” that was the spot where the three rishis - Atri, Pulastya and Pulaha were reputed to have arrived here on a penitential pilgrimage and finding no water to quench their thirst, dug a hole and siphoned water into it from Mansarovar, the sacred lake in Tibet. The ancient Hindus believed that a dip in Nainital, ‘the lesser Mansarovar’ earned merit equal to a dip in the great lake.

The important Puranic reference of Nainital is as one of the 52 ‘Shakti Peeths”, centres of powers of the Shakti cult. When Lord Shiva was carrying around Sati’s corpse in grief, it is said that the left eye (nain) of Sati fell here, and this gave rise to the patron deity of the town ‘Nainital’, the lake of the eye.

3.7.1.1 Pre-Independence and Post-Independence Periods

Nainital derives its name from the name of an old temple dedicated to Goddess Naina Devi, built near the present boat house club. A huge land slip of 1880, swept away the temple up to present place of the lake into a level tract now known as “flats”. The land-slip killed 143 people (Valdiya, 1988:123). P. Barron came first during his
hunting tour in 1838 on his way from Kaladhungi via Khurpatal. Before 1839, it was a resort of headmen of nearby hill villages and wild animals were found in abundance in this area. So this charming place remained obscured. Impressed by the scenic beauty he decided to set-up a European colony around the lake. In 1842, Barron constructed a house for himself named ‘Pilgrim Lodge’ (Atkinson, 1882), just above the present Nainital Club. When Barron came to Nainital again in November 1843, the settlement advanced. According to the earliest data available on tourists in Nainital, it had become a popular hill resort by 1847. In the same year the Commissioner of Kumaun reported to the Government that 40 houses had been built at Nainital and two were in the course of construction. On 3rd October, 1850, the Nainital Municipal Board was formally constituted; it was the second Municipal Board of the North Western Provinces. To catalyze the formation of a town, the administration transferred tracts of land, particularly to the wealthy Sah community of Almora, on condition that they build the houses on the land (Rawat, A.S. 1998).

In 1862, Nainital became the summer seat of the North Western Provinces; afterwards it was made the summer capital. A remarkable expansion of the town occurred with the growth of magnificent bungalows all around and construction of facilities such as marketing areas, rest houses, recreation centres, the Secretariat the High Court and other administrative units. It also became an important centre of education for the British who wanted to educate their children in a better climate and away from the discomforts of the hot plains, not to mention the risks of living in the south. Sherwood College, All Saints’ College, St. Mary’s Convent, Wellesley Girls High School (today the D.S.B. Campus College of Kumaun University is housed there), St. Joseph’s College are some the oldest European schools in Nainital.

The first major landslide occurred in Nainital in July 1867, when part of the hill side above the west end of the main bazaar in Mallital came down. After 1867, the next landslide occurred in Nainital, in the year 1880 near the Alma Hill on the Sher-Ka-Danda
ridge. The catastrophe which struck on September 18, 1880, will ever be etched in the annals of Nainital as the most diabolic landslide. The dead and missing numbered 151 in the catastrophe, of which 43 were Europeans or Eurasians and the rest Indians (Atkinson’s Gazetteer). After the land-slide, further erection of buildings quarrying and digging of terraces or platforms were absolutely prohibited on the hill. Steep slope were turned and planted with trees and grass cutting and grazing was absolutely banned. The landslide of 1880 had one very important beneficial effect. Before the year 1880, there was practically no drainage system in Nainital. The catastrophe of that year brought home to the authorities, the urgent need of drainage system. Accordingly, drainage schemes to drain water from the hill slopes around the lake were implemented. Nallahs 79 km in length were constructed throughout the slopes in Nainital between 1800 and 1885.

With the growth of Nainital town, tourism became a thriving business. Coincidentally, hotel industry also developed. First hotel in Nainital was built by Mr. Tom Murray between 1860 and 1870 and was first known as Mayo Hotel (Atkinson, 1882). Nainital was also a bustling and successful centre of trade. Being an important religious centre it gets a substantial if not a large Pilgrim traffic. With the establishment of the rail link to Kathgodam in 1889 and formation of the Nainital district in 1891, the importance of town further boosted (Map 3.6).

The Ramsay Hospital was completed in 1892. It was erected as a memorial to Sir Henry Ramsay, a Commissioner of Kumaon. It is now known as the Pt. Govind Ballabh Pant Hospital. The Crosthwaite Hospital was opened in 1896 by Sir Antony MacDonnell on his first visit to Nainital as Lieutenant Governor. Today the hospital is known as Pt. B.D. Pande hospital after the famous freedom fighter from the hills, Pt. Badri Dutt Pande. The most beautiful and important building is the Government House. The foundation stone was laid on April 27, 1897, and finished in March 1900.
3.7 Evolution of towns in various periods

3.7.1 NAINITAL TOWNSHIP

The place Naini Lake the main site of Nainital town is known since ancient days for it is mentioned in the “Mansa-Khand” of the “Skanda Puran” under the name of “Tri-Rishi Sarovar” that was the spot where the three rishis - Atri, Pulastya and Pulaha were reputed to have arrived here on a penitential pilgrimage and finding no water to quench their thirst, dug a hole and siphoned water into it from Mansarovar, the sacred lake in Tibet. The ancient Hindus believed that a dip in Nainital, ‘the lesser Mansarovar’ earned merit equal to a dip in the great lake.

The important Puranic reference of Nainital is as one of the 52 “Shakti Peeths”, centres of powers of the Shakti cult. When Lord Shiva was carrying around Sati’s corpse in grief, it is said that the left eye (nain) of Sati fell here, and this gave rise to the patron deity of the town ‘Nainital’, the lake of the eye.
Evolution of Nainital Town
(1841-1900)

Map 3.6
In 1905, Nainital became the headquarters of the Eastern Command and the completion of a motor road between Kathgodam and Nainital in 1915 further contributed to the growth of the town (Map 3.7).

With the enthusiastic response of the sport lovers, the Nainital Gymkhana was formed in the year 1883 by the British. The only stage available in Nainital till 1921 was in the Assembly Room, the site of the present Capitol Cinema. From 1938 to 1948, the Sharda Sangh shouldered the responsibility of reviving theatre in Nainital (Map 3.8). Sharda Sangh was originally called the Bhikka Club. One of the earliest buildings erected in Nainital was the Church of St. John-in-the Wilderness. Mr. Lushington the Commissioner of the Kumaon also planned a bazaar and public buildings. A convalescent depot for British soldiers was made as a small cantonment at Kailakhan. Nainital cantonment was part of Nainital Municipal Board up to 1931 with a population of 932 persons.

During the recent years, there has been a logarithmic increase in the built up area of the town mainly in the shape of the tourist facilities along the Mall Road. At the two ends of the lake are found congested old market with multi-storeyed old residential houses. Nainital now is an important educational centre. The affairs of settlements are managed by a municipal board.
Evolution of Nainital Town
(1900-1947)

Map 3.7
Map 3.8
3.7.2 KATHGODAM-HALDWANI TOWNSHIP

Tourists enter the Kumaun region mainly through the central route through Haldwani which has the character of commercial and transport centre rather than of a tourist complex. It is known as the “Gateway to Kumaun”. The town settled extensively in the western bank of river “Gaula”. The town gets its name from a dominant tree species of the area - Haldoo (Adina cordifolia) as indicated by Atkinson (1882). The town is in the foothills at 435 m above mean sea level. In 1815, after the British defeated Gorkhas, Gardner was appointed as the Commissioner of Kumaun. It was founded by Trail in 1834 as a market to connect hill with wider plains of U.P. Later on George William Trail took over as the Commissioner. In 1835, Trail renamed Haldu as Haldwani.

In its former shape Haldwani was composed of scattered but highly villages of Malla Bamori, Bigaria, Fatehpur, Talla Bamori that had settled during the regime of Chand dynasty. Adjoining areas were temporary shelters of the seasonal migrants from upper hills. There was no less than 30 thousand population setting for six months November to first week of May. Rest of the area was forested and had some Guava Orchards. In 1856, Henry Ramsay took over as the Commissioner of Kumaun. He connected Nainital with Kathgodam by a kuccha road in 1882. In 1883-84, the railway track between Bareilly and Kathgodam was laid. The first train arrived at Haldwani from Lucknow on April 24, 1884. Later, the railway line was extended to Kathgodam.

The Tehsil office was opened in 1899. In 1907 Haldwani got the status of town area. The Arya Samaj Bhavan was built in 1901 and Sanatan Dharam Sabha in 1902. By 1924-25 the markets had been installed at Mangal Parao - a mandi area. Haldwani-Kathgodam Municipal Council was established on September 21, 1942. Currently it is the second largest Municipal Council in the state of Uttarakhand after Haridwar.
The town expanded phenomenally after 1947 when refugees came and population from all states and hills flocked in making the modern Haldwani. The impact and role of Haldwani in arranging supplies, transport, building materials, food stuffs, caterings etc. for tourist traffic in Himalaya is great. The town receives the traffic at Haldwani Kathgodam and dispatches to different tourist routes. Generally, the traffic moves to Nainital or Ranikhet, Almora-Bageshwar route. The supplies for the catering services also follow in truck loads from Haldwani. Well connected with the Indo-Gangetic plain by road (to New Delhi-Dehradun and Lucknow) and also by rail (Delhi-Lucknow and Agra), Haldwani is an important commercial hub. It is home to one of the largest vegetable, fruit and food grains markets in Northern India.