

## Chapter 1 : Mathurā ; a district memoir. - CORE

*So "Mathura -- A District Memoir" is a truly unique and rare book fully documenting in an encyclopedic way the district of Mathura / Vrindavan in the 's. The stock of these books is very strictly limited and the books we have are printed in and are exact replicas of the Third Edition form*

This emancipation, however, is not the highest perfectional stage. After attaining this liberated stage, one has to become engaged in devotional service to the Lord. After attainment of the brahma-bhuta [liberation] stage, one can further advance to engagement in devotional service. So this attainment of transcendental loving devotional service to the Lord is the goal of life, and it can be achieved very easily for one who lives in Mathura-mandala even for a few seconds. Padma Purana Who is that person who will not agree to worship the land of Mathura? Mathura can deliver all the desires and ambitions of the fruitive workers and of the salvationists, who desire to become one with the Supreme Brahman. Certainly Mathura will deliver the desires of the devotees, who simply aspire to be engaged in the devotional service of the Lord. Its roof is high like aspirations of love; its court-yard is wide like the arena of thought. Reproduced and translated into English by F. Growse in his Mathura: A District Memoir, third edition reprinted from Ahmadabad in , pp. Quoted in Shourie, A. What happened to them. Glutted with the blood of three thousand men, SardAr JahAn Khan laid a contribution of one lakh on what remained of the population and marched away from the smoking ruins the same night. But for those of their sisters who survived there was no escape from a fate worse than death. A Muslim eyewitness thus describes the scene in the ruined city a fortnight later. Many buildings had been knocked down. The water of the JamunA flowing past was of a yellowish color, as if polluted by blood. The man [a Muslim jeweller of the city, robbed of his all and fasting for several days] said that for seven days following the general slaughter the water had turned yellow. At the edge of the stream I saw a number of huts of vairAgis and sannyAsis [i. VrindAvan, seven miles north of MathurA could not escape, as its wealth was indicated by its many temples. As the same Muhammadan diarist records after a visit to VrindAvan: At one place that we reached we saw about two hundred dead children lying in a heap. He had stormed Ballabgarh on 3rd March and halted there for two days. On 15th March he arrived near MathurA, and wisely avoiding that reeking human shambles crossed over to the eastern bank of the Jamuna and encamped at MahAvan, six miles south-east of the city Elliot and Dowson, Vol. De, Calcutta, , Vol. Ranking, Patna Reprint , Vol. He broke down or burned all the idols, and amassed a vast quantity of gold and silver, of which the idols were mostly composed. He would have destroyed the temples also, but he found the labour would have been excessive; while some say that he was averted from his purpose by their admirable beauty. He certainly extravagantly extolled the magnificence of the buildings and city in a letter to the governor of Ghizny, in which the following passage occurs: At length he continued his march along the course of a stream on whose banks were seven strong fortifications, all of which fell in succession: Quotes about Sikandar Lodi in Mathura[ edit ] He got the temples of the infidels destroyed. If a Hindu went there for bathing even by mistake, he was made to lose his limbs and punished severely. No Hindu could get shaved at that place. No barber would go near a Hindu, whatever be the payment offered. Rizvi, 2 Volumes, Aligarh, He got all temples of the infidels demolished, and did not allow even a trace of them to remain. I, In Goel, S. Eliot and Dowson, Vol. In the city of Mutra he caused musjids and bazars to be built opposite the bathing-stairs leading to the river and ordered that no Hindoos should be allowed to bathe there. He forbade the barbers to shave the beards and beads of the inhabitants, in order to prevent the Hindoos following their usual practices at such pilgrimages Sikandar Lodi. That is how he completely curtailed the public celebration of infidel customs Hindu Temples What Happened to them.

**Chapter 2 : - Mathura: A District Memoir by F.S. Growse**

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Every sin, whether of body or seal, is put away by union with the Creator; of whatever kind the sin may be whether 1st, original; 2nd, accidental i. No one of these is to be accounted any longer existent; but when there is no union with the Creator there is no putting away of sin. Therefore, one should abstain from anything that has not been consecrated; but when once a thing has been dedicated, the offerer may do with it what he likes: The God of gods will not accept any offering which has already been used by the owner. Therefore, at the outset of every action there should be unreserved offering. Precisely the same in our case. The idea intended is that as servants [6] use what remains of that which they have prepared for their masters, so what we offer to God we may afterwards use for ourselves; and as dirty water flowing into the Ganges becomes assimilated with the sacred stream, so vile humanity becomes purified by union with God. The practice of the sect has been modelled strictly in accordance with these instructions. This oblation of tan, man, dhan, as it is popularly expressedâ€”that is, of body, soul, and substanceâ€”is couched in the following terms: The God Krishna is my refuge. Distracted by the infinite pain and torment caused by the separation from Krishna, which has extended over a space of time measured by thousands of years, I now, to the holy Krishna, do dedicate my bodily faculties, my life, my soul, and its belongings, with my wife, my house, my children, my whole substance, and my own self. But though there may be some slight doubt as to his own views, there can be none as to those entertained by his most immediate succes sors and transmitted by them to his disciples at the present day. When to this it is added that the Gosain obtains his position solely by birth, and that no defect, moral or intellectual, can impair his hereditary claim to the adoration of his followers, who are exhorted to close their eyes and ears to anything that tends to his discredit [10] it is obvious that a door is opened to scandal of a most intolerable description. The work commences with reference to the Revelation of the Siddhanta Rahasya, preceded by a brief colloquy between the Deity and the Gosain, of which the following words are the most important: Yon will give your name to them, and all their sins shall be put away. Such being the revolting character of their theological literature, it is easy to understand why the Vallabhacharyas have always shown a great reluctance to submit it to the criticism of the outer world of unbelievers, who might not be prepared to accept such advanced doctrines. However, as in many other forms of religion, and happily so in this case, practice is not always in accordance with doctrine. He is the head of the temple of Navanit-Priya, popularly called by way of pre-eminence, Raja Thakur [11] and is the proprietor of the whole of the township of Gokul. The latter, according to inva liable custom, was married to a Bhatt, and by him had two sons by name Ran-chor Lal and Gop Ji. The adoption was disputed by the two sons, who carried their suit in appeal even up to the Privy Council, and there were finally defeated. Thus the two princi pal endowments have both come into one branch of the family, and the Gosain is one of the very largest landowners and wealthiest residents in the district; while he wields, at the same time, in virtue of his religious character, an influence which is absolutely unbounded among his own people, and very considerable in all classes of Hindu society. In the official worlds however, he is barely known even by name, as his estates are too well managed to bring him before the Courts, and he is still so far fettered by the traditions of his order that he declines all social intercourse with Europeans, even of the highest rank: He has since converted it into a permanent endowment. In the same spirit, though he makes no claim to any high degree of scholarship himself, he has maintained for some years past in the city of Mathura a Sanskrit school, which is attended by a large number of adults as well as boys, for whom he has secured very competent teachers. He has also contributed freely to the Gokul new school andâ€”as a further proof of the liberality of his sentimentsâ€”he gave Rs. At all the Vallabhacharya temples, the daily services are eight in numberâ€”viz. Upon all these occasions the ritual concerns only the priests, and the lay worshipper is simply a spectator, who evinces his reverence by any of the ordinary forms with which he would approach a human superior. On the full moon of Asarh there is a curious annual ceremony for the pur pose of ascertaining the agricultural prospects of the year. The priests place little packets of the ashes of different staples, after weighing them, in the sanctuary. The temple is then closed, but the night

is spent in worship. In the morning the packets are examined. Should any of the packets have increased in weight, that particular article of produce will yield a good harvest; and should they decrease, the harvest will be proportionately scanty. As has already been mentioned, none of the buildings present a very imposing appearance. The three oldest, dedicated respectively to Gokulnath, Madan Mohan, and Bitthalnath, are ascribed to the year A. It is quite uncared for and is rapidly falling into irreparable ruin. The most notable of the remainder are Dwaraka Nath, dating from A. The Trina vart mela is also held, Kartik badi 4th, when paper figures of the demon are first paraded and then torn to pieces. The principal gate of the town is that called the Gandipura Darwaza. It is of stone with two corner turrets, but has never been completely finished. From it a road, about half a mile or so in length, runs between some very fine tamarind trees, which seem specially to affect the soil in this neighbourhood, down to Gandipura on the bank of the river, where is a baoli and a large house built by Manohar Lal, a Bhattia, now personal assistant at the Rewa Court. Below it is Ballabh ghat, with Koila immediately opposite on the right bank of the stream. This road is much frequented by pilgrims in the rains, and I had caused it to be widened and straightened, and the trustees of the Gokulnath temple had promised to metal it; but probably this has not been done. One small speciality of Gokul is the manufacture of silver toys and ornaments—figures of peacocks, cows, and other animals and devices—which are principally purchased as souvenirs by pilgrims. The designs are very conventional, and the work roughly finished; but some little taste is often displayed, and when better models are supplied, they are copied with much readiness and ingenuity. The articles being of pure silver, are sold for their weight in rupees with the addition of two anas in the rupee for the work; unless it is exceptionally well finished, when a somewhat higher rate is demanded. The original village was called Rirha, and still exists, but only as a mean suburb occupied by the labouring classes. It is in a dilapidated condition, and the surface of the water is always covered with a repulsive thick green scum, which, however, does not deter the pilgrims either from drinking or bathing in it. Here it is said that Gosain Gokulnath was warned in a vision that a god lay concealed. Immediate search was made, and the statue of Baladeva, that has ever since been regarded as the tutelary divinity of the place, was revealed to the adoring gaze of the assembled multitude. Attempts were made to remove it to Gokul; but as every cart broke down, either from the weight of the stone, or the reluctance of the God to change his abode, a shrine was erected for his reception on the spot, and an Ahivasi of Bhartiya, by name Kalyan, constituted guardian. From his two sons, Jamuna Das and Musiya, or Sukadeva, are descended the whole horde of Pandas, who now find the God a very valuable property. Of this area, 79 bighas are occupied by buildings, while the remainder is either waste or orchard. As the township has no arable land attached to it, the name Baladeva does not appear at all in the district rent-roll, and are also considerable landowners in six other villages—viz. This estate, which was for the most part a grant from Sindhia, forms, however, but a small part of their wealth, as the offerings made at the shrine in the course of the year are estimated to yield a net profit of Rs. The Kshir-Sugar and all the fees paid by pilgrims bathing in it belong not to the temple Pandas, but to a community of Sanadh Brahmans. The temple, despite its popularity, is neither handsome nor well appointed. Its precincts include as many as eleven cloistered quadrangles, where accommodation is provided for the pilgrims and resident priests. No definite charge is levied on the former, but they are expected to make a voluntary donation to their means. Each court, or kunj, as it is called, bears the name according to its founder as follows: The actual temple, built by Seth Syam Das, of Delhi, towards the end of last century, has on each of these three sides a door gives access to the cella, which is surmounted by a squat pyramidal tower. In addition to the principal figure, Baladeva, who is generally very richly dressed and bedizened, with jewels, it contains another life sized statue, supposed to represent his spouse Revati. Apparently she was an after thought, as she is put away in a corner, off the dais. In an adjoining court shown the small vaulted chamber which served the God as a residence for the century after his epiphany. Near the tank is a shrine dedicated by Bihari Lal, Bohra, of Mursan, in 1812, to the honour of the god Harideva, and two stone chhatris in memory of the Pandas, Harideva and Jagannath. Two annual melas are held at Baladeva, the one Bhadon sudi 6th commonly called Deo Chath, the other on the full moon of Agahn; but there is probably not a single day in the course of the whole year in which the temple courts are not occupied by at least as many as a hundred pilgrims, who come from all parts of Northern India. The cost of the religious ceremonial cannot be much, but a charitable

dole of an ana piece is given to every applicant; and as the Parades with their families now number between and persons, the annual cost of their maintenance must be very considerable. After reasonable deductions on these three heads—viz. There is ordinarily a division among the shareholders at the end of every three months, when they make an allotment into twelve equal portions, that being the number of the principal sub-divisions of the clan, and then each sub-division makes a separate distribution among its own members. The votive offerings in the vast majority of cases are individually of very trifling amount; but even so, their collective value is not altogether to be despised. Thus, poorer pilgrims, in addition to a few copper coins, often present a piece of sugar; and the heap of sugar accumulated in three or four days has been sold by auction for as much as Rs. The shrine is a very popular one among all classes; scarcely ever is an important venture made without a vow that the God shall receive a fixed share of the profits, if he bring it to a successful issue; and even casual votaries, who have no special boon to beg, are often most lavish in their donations, either of money, horned cattle, carriages, horses, or other property. For example, a few years ago, Surajbhan, a wealthy merchant of Agra, gave Rs. It is unfortunate that the hereditary guardians of so wealthy a shrine should be such a low and thriftless set as the Ahivasis are. The temple-garden occupies 52 bighas of land and was once a well-planted grove. It is now a dirty, unsightly waste, as the Pandes have gradually cut down all the trees for firewood, without a thought of replacing them. They have thus not only deteriorated the value of their property, but also forfeited a grant that used to be made by the Maharaja of Bharat-pur for its maintenance. It is also asserted to be a common practice for the younger members of the clan, when they see any devotees prostrate in devotion before the god, to be very forward in assisting them to rise and leading them away, and to take the opportunity of despoiling them of any loose cash or valuable ornaments that they can lay their hands upon. It is believed that thefts of this kind are frequent; though the victim generally prefers to accept the loss in silence, rather than incur the odium of bringing a charge, that there might not be legal evidence to substantiate, against a professedly religious community. It appears in every way desirable that some extra police should be maintained at the expense of the Pandes, and a constable or two kept permanently on duty in the inner court of the temple. As an illustration of the esteem in which learning is held in this large and wealthy Brahmanical town, it may be mentioned that the school is not only merely a primary one, but is also about the smallest and worst of its class in the whole district. Sanskrit works ascribed to the founder himself, divided into two classes: First, commentaries of considerable length on older writings of authority, being four in number, viz. None of these have I seen. Of all of these, except the last, I have obtained copies from Gokul. These also are, for the most part, very short. The principal are as follows: Works in the modern vernacular, i. Though written some two hundred years ago, it might, for all internal evidence to the contrary, have been taken down only yesterday, word for word, from the mouth of a village gossip. It does not contain a single archaic term, and in its unartificial style and rustic phraseology is an exact representation of the colloquial idiom of middle-class Hindus of the present century; yet it has absolutely nothing in common with the language officially designated the vernacular of the country, either as regards the arrangement of the sentence or the choice of words; the latter being all taken from the Hindi vocabulary, with the exception of three only—viz. As to its purport, the eulogy which it bestows, on the extraordinary sacrifice of personal decency and honour, merely for the sake of procuring the Gosains a good dinner, is so revolting to the principles of natural morality that it condemns the whole tenour of Vallabhacharya doctrine more strongly than any argument that could be adduced by an opponent. The style of the narrative is so easy and perspicuous that it can present no difficulty to the student, who alone will take an interest in the matter, and therefore I have not considered it necessary to add a translation: The total area is 6, big has and 10 biswas, distributed as follows: The 11 biswa Thok Chaudhariyan

**Chapter 3 : Mathura - Wikipedia**

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Language[ edit ] People in Mathura and nearby areas speak Braj. In fact, it is usually considered to be a dialect of Western Hindi, and along with Awadhi a variety of Eastern Hindi was one of the two predominant literary languages of North-Central India before the switch to Hindustani Khariboli in the 19th century. It is spoken by some , people, primarily in India. Its purest forms are spoken in the cities of Mathura, Agra, Etah, and Aligarh. Most speakers of Braj Bhasha worship the Hindu deity Krishna. Administration[ edit ] Region of Mathura was added to British territory in A. D, when Mathura was recognised as district, the region was partly administered from Agra and partly from Sadabad. Corps I is primarily responsible for western borders of India. In during Exercise Ashwamedha, all the armoured, artillery and infantry divisions performed a simulation of an overall NBC nuclear-chemical-biological environment. Member of Parliament[ edit ] This section needs additional citations for verification. Usage of any modern method, though, is higher in Mathura The percentage of birth of order 3 and above is quite high at Mathura has lesser percentage of girls marrying before 18 years of age, which is Public infrastructure[ edit ] Economy and industry[ edit ] One of the major contributors in the economy of Uttar Pradesh are Mathura Industries. It is also a hub for production of milk based sweet meats, prominent among them being mathura Pedas and burfis. Renowned as the place where rivers of milk flowed, Mathura till today boasts of Milk trading centres where you can buy any amount of fresh milk where rates vary every few minutes and are notified on a black board akin to stock prices. Culture and religion[ edit ] Temple in Barsana, near Mathura, dedicated to the worship of Radha and Krishna. Being the birthplace of Lord Krishna , Mathura is an important Hindu pilgrimage site. The ethos of Mathura, and in fact the whole of Braj mandal is centered on Krishna and his tales. Mathura sees heightened activities during the major festivities dedicated to Krishna. The residents or natives of Mathura are called Brijwasi. Mathura is famous for its sweets and Chaat. Language[ edit ] The language spoken in the Braj mandal is mainly Hindi which is spoken in a different dialect. This dialect is characteristic with the Braj and known as Brajbhasha. Before Hindi and until past few centuries, Brajbhasha used to be the dominant dialect in literature. Dance[ edit ] Raaslilas of Mathura have become an integral part of Indian Folklore. According to popular belief, Krshnaji had danced the Raas with gopis on banks of Yamuna river. Charkula is a traditional folk dance of the Braj. In this dance, a woman balances a column of deepikas on her head and dances to the accompaniment of Rasiya songs by the menfolk. Art[ edit ] Mathura School of Art, style of Buddhist visual art that flourished in the Mathura, from the 2nd century bc to the 12th century A. D; its most distinctive contributions were made during the Kushan and Gupta periods 1stâ€”6th century A. In these, and in the more representative seated Buddhas, the overall effect is one of enormous energy. The shoulders are broad, the chest swells, and the legs are firmly planted with feet spaced apart. Wall hangings have the gods and goddesses in highly embellished form, marking the highpoints of the Mathura School of Paintings. Once the brush work is over, the figures are adorned with colourful stars and mica pieces to make them attractive. One of the most brilliant art works of Mathura School of Paintings is Goddess Lakshmi in the midst of lotus flowers. It is the tradition of folk-songs that describe the love of the divine couple Radha and Krshnaji. It is an inseparable part of the Holi celebrations and all other festive occasions at Mathura. Dhulendi â€” Holi with drums dholak , colours, etc. Sports[ edit ] Traditional sports like kabbadi, gilli danda, etc. Active participation in state level cricket. Other sports like netball, hockey and swimming are also popular.

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IN this, the concluding chapter of the general narrative, I propose to investigate the principles upon which the local nomenclature of Upper India has been and still is being unconsciously constructed. Many points of detail will possibly demand future rectification; but the general outline of the subject, the fixed limits within which it is contained and some of its more characteristic features of interior development have, it is hoped, been satisfactorily ascertained and delineated with a fair amount of precision. It is not to be inferred from this prelude that a subject of such obvious interest has hitherto been totally neglected. On the contrary, it has given rise to a vast number of speculations, but all of the most haphazard description. And this from two causes; the first being a perverse misconception as to the vernacular language of the country; and the second, the absence up to the present time of any list of names sufficiently complete to supply a basis for a really thorough induction. It seems a very obvious truism, and one that requires no elaborate defence to maintain, that the names of a country and of the places in it should prima facie, and in default of any direct evidence to the contrary, be referred to the language of the people who inhabit them rather than to any foreign source. This, however, is the very point which most writers on the subject have failed to see. In order to explain why the founder of an Indian village gave his infant settlement the name, by which it is still known among his descendants, our laborious philologists have ransacked vocabularies of all the obscurest dialects of Europe, but have left their Sanskrit and Hindi dictionaries absolutely unopened. A more curious illustration of a deliberate resolve to ignore obvious facts for the sake of introducing a startling theory based on some obscure and utterly problematical analogy could scarcely be found than is afforded by Dr. Hunter in his Dissertation on non-Aryan languages. Yet as certainly as Anglo-Saxon was once the language of England, so was Sanskrit of Upper India; and it seems as reasonable to deny the relationship between grama and ganw as between the English affix bury or borough and the Saxon burg. For in Hindi as in Sanskrit a nasal can always be inserted at pleasure, according to the memorial line—“Savindukavindukayoh syad abhede na kalpanam: If speculation is allowed to run riot with regard to the paternity of such a word as ganw, every step in the descent of which is capable of the clearest proof, then philology is still a science of the future, and the whole history of language must be rewritten from the very commencement. Perhaps of all countries in the world, northern India is the one which for an investigation of this kind is the most self-contained and the least in need of alien analogies. Its literary records date from a very remote period; are, in fact, far more ancient than any architectural remains, or even than any well-authenticated site, or definitely established era, and they form a continuous and unbroken chain down to this very day. From the Sanskrit of the Vedas to the more polished language of the Epic poems, and through the Prakrit of the dramatists, the old Hindi of Chand and the Braj Bhasha of Tulsi Das, down to the current speech of the rural population of Mathura at the present time, the transitions are never violent, and at most points are all but imperceptible. The language, as we clearly see from the specimens which we have of it in all its successive phases, is uniform and governed throughout by the same phonetic laws. And thus, neither from the intrinsic evidence of indigenous literature, nor from the facts recorded by history, is it permissible to infer the simultaneous existence in the country of an alien-speaking race at any period, to which it is reasonable to refer the foundation of places that still bear a distinctive name, prior to the Muhammadan invasion. The existence of such a race is simply assumed by those who find it convenient to represent as non-Aryan any formation which their acquaintance with unwritten Aryan speech in its growth and decay is too superficial to enable them at once to identify. As local etymology is a subject which can only be investigated on the spot, and therefore lies beyond the range of European scholars, its study is necessarily affected by the prejudices peculiar to Anglo-Indian officials, who are so accustomed to communicate with their subordinates only through the medium of Urdu that most of them regard that lingua franca as being really what it is called in official parlance, the vernacular of the country. This familiarity with the speech of the small Muhammadan section of the community, rather than with that of the Hindu masses, causes attention to

be mainly directed to the study of Persian and Arabic, which are considered proper to the country, while Sanskrit is thought to be utterly dead, of no interest save to professional scholars and of no more practical import in determining the value of current phrases than Greek or Hebrew. The prejudice is to be regretted, as it frequently leads writers, even in the best informed London periodicals, to speak of India as if it were a purely Muhammadan country, and to urge upon the Government, as highly conciliatory, measures which "if taken" would most effectually alienate the sympathies of the vast majority. Neither Urdu, Persian, nor Arabic, is of much service in tracing the derivation of local names, and it is hastily concluded that words which are unintelligible when referred to those recognized sources must therefore be non-Indian, and may with as much probability be traced up to one foreign language as another. Any distortion of the name of a town or village which makes it bear some resemblance to a Persian or Arabic root is ordinarily accepted as a plausible explanation; thus Khanpur is substituted for Kanhpur and Ghazipur for Gadhipur, Gadhi, the father. They are further fostered by a wide-spread idea as to the character the people and the country, which in itself is perfectly correct and wrong y in the particular application. The Hindus are an eminently conservative race, and their civilization dates from an extremely remote period. It is therefore, inferred that most of their existing towns and villages are of very ancient foundation and, if so, may bear names to which no parallel can be expected in the modern vernacular. This hypothesis is disproved by what has been said above as to the continuity of Indian speech it is further at variance with all local traditions. The present centres of population, as any one can ascertain for himself, if he will only visit the spots instead of speculating about them in his study, are almost all subsequent in origin to the Muhammadan invasion. When they were founded, the language of the new settlers, whatever it may have been in pre-historic times, was certainly not Turanian, but Aryan, as it is now; and though any place, which had previously been inhabited, must already have borne some name, the cases in which that old name was retained would be very rare. Thus, it may be remarked in passing, the present discussion supplies no ethnical argument with regard to the original population of the country. The names, once regarded as barbarous, but now recognized as Aryan, must be abandoned as evidence of the existence of a non-Aryan race; but, at the same time, since they are essentially modern, they cannot be taken as supporting the counter-theory. The names of the rivers, however, which also are mostly Aryan, may fairly be quoted as bearing on, the point for of all local names these are the least liable to change, as we see in America and our Colonies, where it is as exceptional to find a river with an English name as it is to find a town with an Indian one. And a still stronger and more numerous attested proof is afforded by the indigenous trees, nearly all of which as may be seen from the list given in an appendix to this volume have names that are unmistakably of Sanskrit origin. Moreover, Hindu conservatism, though it doubtless exists, is developed in a very different way from the principle known by the same name in Europe. Least of all is it shown in any regard for ancient buildings, whether temples or homesteads. Though Christianity is a modern faith as compared with Hinduism, and though the history of English civilization begins only from a time when the brightest period of Indian history had already closed, the material evidences of either fact are found in inverse order in the two countries. There is not a single English county which does not contain a longer and more venerable series of secular and ecclesiastical edifices than can be supplied by an Indian district or it might even be said by an entire Presidency. The same also with MSS. The Hindus had a voluminous literature while the English were still unable to write; but at the present day in India a MS years old is more of a rarity than one five times that age in England. This complete disappearance from the surface of all material records of antiquity is no doubt attributable in great measure to the operation of the two most destructive forces in the known world, viz. As if from a reminiscence of their nomadic origin, with all their modern superstitious dislike to a move far from home, is combined an inveterate tendency to slip away gradually from the old landmarks. The movement is not necessitated by growth of population, which, as in London, for instance, can no longer be contained within the original city bounds, but is a result of the Oriental idiosyncrasy that makes every man desire, not "in accordance with European ideas" to found a family or restore an old ancestral residence, but rather to leave some building exclusively comme morative of himself, and to touch nothing that his predecessors have commenced, lest they should have all the credit of it with posterity. The history of England, which runs all in one cycle from the time of its first civilization, affords no ground for comparison; but in

mediaeval Italy the course of events was somewhat parallel, and, as in India, a second empire was built up on the ruins of a former one of equal or greater grandeur and extent. In it we find the modern cities retaining under some slight dialectical disguises the very same names as of old and occupying the same ground: Again, to pass from political to merely local disturbances: When a similar calamity befell an Indian city, as it often did, the position of the old shrines was generally marked by rude commemorative stones, but the people made no difficulty about abandoning the exact sites of their old homes, if equally eligible spots offered themselves in the neighbourhood. The same diversity of conservative ideas runs through the whole character: The former he prizes only for their connexion with the sect to which he himself belongs; whatever is illustrative of an alien faith he consigns to destruction without any regard for its history or artistic significance; and in an ancient building, if it has fallen into disuse, he sees no beauty and can take no interest; though this can scarcely be from the feeling that he can easily replace it with a better, a conviction which led our mediaeval architects to destroy without compunction any part of an earlier cathedral, however beautiful in itself, which had become decayed or too small for later requirements. In all these matters England is far more critically conservative; believing in nothing, we tolerate everything; and profoundly distrusting our own creative faculties, we preserve as models whatever we can rescue from the past, either in art or literature. These reflections may seem to wander rather far from the mark; but they explain the curious equipoise that prevails in the Indian mind between a profound contempt for antiquity and an equally profound veneration for it. In consequence of the tendency to shift the centre of population, these seldom afford information as to the comparative area and importance of the two villages so distinguished: The foregoing considerations will, I trust, be accepted as sufficiently demonstrating the reasonableness of my general position that local names in Upper India are, as a rule, of no very remote antiquity, and are prima facie referable to Sanskrit and Hindi rather than to any other language. Their formation has certainly been regulated by the same principles that we see underlying the local nomenclature of other civilized countries, and we may therefore expect to find them falling into three main groups, as follows: Names compounded with an affix denoting place. Names compounded with an affix denoting possession. A more indefinite class, including all names without any affix at all; such words being for the most part either the name of the founder, or an epithet descriptive of some striking local feature. Running the eye over the list of villages in the Mathura district, we can at a glance detect abundant illustrations of each of these three classes. Thus under Class I. In all these instances the local affix is easy to be recognized as also the word to which it is attached. But we certainly should not expect to find so large a proportion unmistakably modern, with the former part of the compound commemorating either a Muhammadan or a Hindu with a Persian name, or one who can be proved in some other way to have lived only a few generations ago, and with scarcely a single instance of a name that can with any probability be referred to a really ancient date. As this fact is one of considerable importance to my argument, I must proceed to establish it beyond all possibility of cavil by passing in review the entire series of names in which the ending occurs in each of the six parganas of the district. Six of these are unmistakably post-Muhammadan, one is apparently so, and two are of quite uncertain date. In the Chhata pargana there are villages, and 16 of them have the pur ending; viz. Of these 16 names, 12 are unquestionably modern, and of the remaining 4, nothing can be said with certainty either one way or the other. Of the villages in the Mathura pargana, as many as 32 have the pur ending; viz. Of these 32 names, there are only five as to which any doubt can be entertained; all the remainder are clearly modern. As to the foundation of 6 out of these 41 villages nothing is known; the remaining 35 are distinctly ascertained to be modern. Of the villages in the Maha-ban pargana, 43 have the ending pur; viz. Of these 43 villages, 35 are certainly quite modern: Of these 31 names, 5 are doubtful; the other 26 are proved to be modern. Adding up the results thus obtained, we find that there are in the whole district villages that exhibit the termination pur, and of these as many as are either obviously of modern origin, or are declared to be so by local tradition. It is also worthy of notice that in the above lists there has frequently been occasion to mention the name of the parent settlement from which a more recent colony has been derived; but in no single instance does the older name show the pur ending. Yet pura or puri is no new word, nor is its use as a local affix new; on the contrary we have the clearest literary proof that it has been very largely so employed from the very commencement of the Aryan occupation of India. What, then, has become

of all the older names in which it once appeared? It is inconceivable that both name and place should in every instance have been so utterly destroyed as not to leave a trace behind; and we are thus forced to accept the alternative conclusion that the affix has in course of time so coalesced with the former part of the compound, that it ceases to be readily distinguishable from it. Now of names that are presumably ancient, it will be found that a considerable proportion terminate in oli, auli, aur, auri, or aula. Thus, deducting from the 61 villages in the Kosi pargana, the nine that have the modern termination puri, we have 52 left, and among that number 7 are of this character; viz. Again, of the 95 villages that remain in the Chhata pargana after deduction of the 16 ending in puri, 15 have the oli affix; viz. Without continuing the list in wearisome detail through the other four parganas of the district, it will probably be admitted that, in earlier times, oli was as common a local affix as puri in modern times, and must represent some term of equally general and equally familiar signification. To proceed with the argument; these names, though as a rule older than those ending in puri, are still many of them of no great antiquity and can be proved to belong to an Aryan period, when the language of the country was in essentials the same as it is now and the people inhabiting it bore much the same names as they do still. Thus Sanchauli is derived from Sanchi Devi, who has a temple there; Sujauli from a founder Sujan, whose descendants are still the proprietors; and Parsoli and Taroli from founders named respectively Parsa and Tura. It may be presumed with absolute certainty that these people, bearing such purely Indian names, whether they lived 5, 10, or 15 generations ago, knew no language but their own vernacular, and could not borrow from any foreign tongue the titles by which they chose to designate their new settlements. The misconception, as already observed, has risen from the erroneous idea that all village names are of remote antiquity, and may therefore be illustrated by philological analogies collected from all parts and ages of the world. In truth, uli or uri is simply puri with the initial consonant elided. Such an elision, removing as it does the most distinctive element in the word, may appear at first sight highly improbable: The text stands thus: And as a convincing proof that this is no mere grammatical figment, but a practical rule of very extensive application, take the following familiar words, in which its influence is so obvious as to be undeniable. In my own mind it was so firmly established as an indisputable fact, and possessed in its extreme simplicity at least one of the great merits of all genuine discoveries, that I stated it very briefly and thought it unnecessary to bring forward any collateral arguments in its support. But I find that I much under-rated the strength of inveterate prejudices; for with the exception of one reviewer in a London scientific journal, all other critics seemed to regard my theory as the mere outcome of unpractical pedantry. I have therefore on the present occasion taken great pains to omit nothing, and I cannot believe that anyone, who will submit to the trouble of following my argument as I have now stated it, will still maintain that the direct derivation from the Turanian roots aul, ur, uri, is more probable than the forced and far-fetched Sanskrit derivation from one single root supported only by the theory of a grammarian, which may or may not have been put in practice in an unlettered age. Both in Kusumokhar and Bhanokhar it is evident that the latter part of the compound was originally pokhar, and in the same way as the initial p has been there elided, so also has it been in Sujauli and Maholi. On the site of the captured stronghold the hero is said to have built a city, called indiscriminately in Sanskrit literature Mathura or Madhu-puri: In course of time the capital, like most Indian cities, gradually shifted its site, probably in order to follow the receding river; while Madhu-puri itself, fixed by the locality of the wood that formed its centre, became first a suburb and finally an entirely distinct village. Simultaneously with these changes, the name of the country at large was attached par excellence to its chief city, and Madhu puri in its obscurity became a prey to phonetic decay and was corrupted into Maholi. The transition is a simple one; the h being substituted for dh by the rule II. Thus an easy solution is found for the difficulty raised by the same critic I have before quoted, who objects, "If it is possible in the lapse of time to elide the p of puri, why have not the oldest towns in India like Hastina-pur yielded to the change? And in the case of more modern towns why do we not find the change half-effected, some middle place in the transition stage?"

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### Chapter 7 : Mathura district - Wikipedia

*THE town of Maha-banâ€”population 6,â€”is some five or six miles from Mathura, lower down the stream and on the opposite bank of the Jamuna.*

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