

THIRTEENTH TOUR

OF

H.E. THE RIGHT HON.

THE LORD PENTLAND,

P.C., G.C.I.E.,

Governor of Madras.

CONJEEVERAM

(CHINGLEPUT DISTRICT).

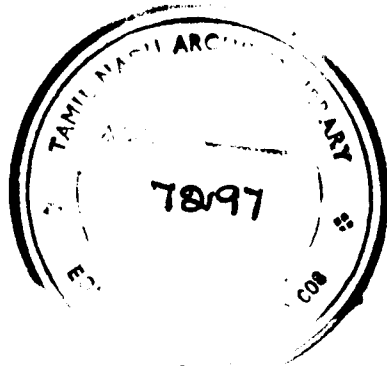
January 27th and 28th, 1916.

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MADRAS :

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1916.



PARTY.

The party accompanying His Excellency consisted of—

- (1) Her Excellency the Lady PENTLAND.
- (2) Mr. T. E. MOIR, I.C.S., *Private Secretary*.
- (3) Captain H. F. COLLINGRIDGE, *Military Secretary*.
- (4) Captain W. S. E. MONEY, *Aide-de-Camp*.
- (5) Mrs. MONEY.
- (6) Mr. L. B. GASSON, *Aide-de-Camp*.

CONJEEVERAM

Date	Day of week.	Town or village.	Place.	Arr. or Dep.	Time.	
					A.M.	P.M.
1916. Jan. 27.	Thurs.	Madras ... Conjeeveram.	Government House.	Dep.	7-30	...
			Egmore Railway Station.	Arr.	7-45	...
			Railway Station ...	Dep.	7-50	...
				Arr.	10-35	...
				Dep.	11-20	...
			Church of Scotland	Arr.	11-25	...
			Mission Hospital.	Dep.	11-40	...
			Municipal Hospital	Arr.	11-45	...
				Dep.	12-5	...
			Pachaiyappa's High School.	Arr.	12-10	...
				Dep.	12-30	...
			Railway Station ...	Arr.	12-40	...
					1-30	...
				Dep.	4-0	...
			Weavers' Union ...	Arr.	4-10	...
				Dep.	4-45	...
			Hindu Girls' School	Arr.	4-50	...
				Dep.	5-15	...
			Arcot Narayana-swami Mudaliyar's Girls' School.	Arr.	5-20	...
				Dep.	5-30	...
			Church of Scotland Mission School and Compound.	Arr.	5-35	...
				Dep.	6-5	...
			Railway Station	Arr.	6-15	...
					6-30	...
					8-0	...

TIME-TABLE

Distance in miles.	Remarks.
...	By motor.
1 $\frac{1}{2}$	
58	By special train. Departure private Breakfast in train. Arrival public. Received and replied to an address from the Conjeeveram Municipal Council.
...	
$\frac{1}{2}$	By motor.
...	
$\frac{1}{4}$	By motor.
...	
1	By motor.
...	
1 $\frac{1}{2}$	By motor.
...	
...	Lunch in train.
2	By motor.
...	
2	By motor.
...	
1	By motor.
...	
...	By motor.
$\frac{1}{8}$	Laid foundation stone of new buildings.
...	By motor.
1 $\frac{1}{2}$	
...	Interviews with—
,	(1) M.R.Ry. A. Ramaswami Sastriyar Avargal, Chairman, Municipal Council, Conjeeveram.
,	(2) M.R.Ry C. Sambasiva Chettiyar Avargal, Vice-President of the Chingleput Taluk Board
...	Dinner in train.

CONJEEVERAM

Date.	Day of week.	Town or village.	Place.	Arr. or Dep.	Time.	
					A.M.	P.M.
1916. Jan. 28.	Fri.	Conjeeveram.	Railway Station ...	Dep.	7-35	...
			Kamatchiamman temple.	Arr. Dep.	7-40 8-5	
			Ekambarauatha-swami temple.	Arr. Dep.	8-10 8-40	
			Kailasanathar temple.	Arr. Dep.	8-50 9-5	
			Varadarajaswami temple.	Arr. Dep.	9-20 9-55	
			Railway Station ...	Arr. Dep.	10-5 10-15	
		Madras ...	Egmore Railway Station.	Arr.	...	1-0

TIME-TABLE

Distance in miles.	Remarks.
...	By motor.
1	By motor.
1	By motor.
2	By motor.
3	By motor.
2	Breakfast in train.
58	By special train. Departure private.
	Arrival private.

CONJEEVERAM

Date.	Day of week.	Town or village.	Place.	Arr. or Dep.	Time.	
					A.M.	P.M.
1916. Jan. 28.	Fri.	Conjeeveram.	Railway Station ...	Dep.	7-35	...
			Kamatchiamman temple.	Arr.	7-40	...
				Dep.	8-5	...
			Ekambaranatha-swami temple.	Arr.	8-10	...
				Dep.	8-40	...
			Kailasanathar temple.	Arr.	8-50	...
				Dep.	9-5	...
			Varadarajaswami temple.	Arr.	9-20	...
				Dep.	9-55	...
		Madras ...	Railway Station ...	Arr.	10-5	...
				Dep.	10-15	...
			Egmore Railway Station.	Arr.	...	1-0

TIME-TABLE

Distance in miles.	Remarks.
...	By motor.
1	
...	By motor.
1	
...	By motor.
2	
...	By motor.
3	
...	By motor.
2	Breakfast in train.
	By special train. Departure private.
58	Arrival private.

ACCOUNT OF CONJEEVERAM.

- CONJEEVERAM, one of the seven most sacred centres of the Hindu religion, is situated in the Chingleput district about forty-five miles west-south-west of Madras. The population according to the census of 1911 was 53,864.
- The most ancient form of the name in Tamil is Kachchi, the Sanskritized form being Kānchi or Kānchipuram by the addition of a word implying town or place. This latter form was among Europeans corrupted into Conjeeveram.

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The town is of great antiquity, the earliest reference to it being in the grammar of Patanjali who is assigned to the second century B.C. That Buddha himself preached here as asserted by the Chinese traveller Hiuen Tsiang is most improbable, but northern influence penetrated here at an early date and there can be no doubt that as a result of the missionary zeal of Asoka Buddhism for a time peaceably triumphed over Hinduism and that Jainism also became strongly established.

Until the fourth century A.D. Conjeeveram belonged to the Chola kingdom but for the next five centuries it was the capital of the Pallavas who originally established themselves in the Andhra country to the north. It was during the

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time of their supremacy that it was visited by Hiuen Tsiang (A.D. 640) who refers to it as Kinchi-pu-lo and gives the following particulars:—

“The climate is hot, the character of the people courageous. They are deeply attached to the principles of honesty and truth, and highly esteem learning: in respect of their language and written characters they differ little from those of Mid-India. There are some hundreds of Sangharamas and 10,000 priests. They all study the teaching of the Sthavira school, belonging to the Great Vehicle. There are some eighty Deva temples, and many heretics called Nirgranthas.”

The Nirgranthas were the Jains. Under the head of “Deva temples” he doubtless included the Saiva and Vaishnava temples, and probably the temples of the *ammans* or mothers, whom the Dravidians worshipped before the advent of the Aryans. Thus several different forms of Hinduism were already strong, but just about this time began a remarkable revival of Hinduism, before which first Buddhism and then Jainism began to wane. Epigraphical evidence shows that the central shrine of the Kailasanatha temple was erected by the Pallava king Rajasimha (otherwise known as Narasimhavarman II) about A.D. 670 and the Vaikunta Perumal temple a few years later by his son Paramesvaravarman II. Several other temples are so similar in style that they may be placed about the same period, and the resemblance to the rock temples of Mahabalipuram (the Seven Pagodas) is very

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striking. Apart from simple excavations these temples are the oldest in South India which are known to us. Fergusson has shown that they are copied from Buddhist models, being imitations either of the *chaitya*, or hall for common worship, or of the *vihara* or monastery. The *vimana* or central tower of the Kailasanatha temple, for instance, is in the shape of a *vihara*, and consists of several stories built up of imitation *chaityas*. The *gopuram* or gate-tower (later) is in the form of a *chaitya*, and from such simple beginnings the evolution of the great *gopurams* which are such a notable feature of the Dravidian style may be traced.

This revival of Hinduism was also assisted by the compositions of remarkable groups of Saivite and Vaishnavite poets. Appar and Tirujñanasambandar in the seventh century and Sundaramurti in the eighth or ninth were the authors of the hymns in praise of Siva known as the *devaram*. The songs of the twelve Alwars or Vaishnava saints, who are placed in the sixth and three following centuries, are gathered up in the *Nalayiraprabandam*.

In the ninth century the Advaita system of the great Sankara, who is said to have visited Kanchi, was introduced alongside the Saiva Siddhanta of the Devaram poets and the Vaishnavism of the Alwars. The legend in connexion with the image of Sankara in the Kamakshi temple is referred to thereunder.

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Buddhism had greatly decayed by the time of Sankara, but the Jains with whom he carried on controversy were still of some importance in the early years of the period of the revived Chola Empire, ninth to fourteenth century A.D. The only remaining Jain temple at Tiruparuttikunram is assigned by Fergusson to the eleventh century. The Chola kings built and endowed temples on a magnificent scale and the disaster which befell the city in 1310 when Malik Kafur, general of Ala-ud-din of Delhi, plundered it on his raid to the south was only temporary in its effects.

Saiva and Vaishnava temples shared in this royal favour, but by the eleventh century Vaishnavism was gaining ground, mainly through the influence of Ramanujacharya. This remarkable teacher was born in Sriperumbudur, about twenty miles east of Kanchi. Though belonging to a Vaishnava family he was placed under an Advaita teacher in a village near Kanchi, but soon rejected the teaching of his master, and attached himself to a Vaishnava teacher in Kanchi, who is usually known as Kanchipurna. Attaching himself to the service of the god Varadaraja (Vishnu) he remained in Kanchi till he was over thirty years of age, when he was called to Srirangam to succeed Yamunacharya as head of the Vaishnava community. He became the developer and exponent of the Visistadvaita philosophy, in association with the Vaishnava religion, Vishnu being regarded as the Supreme Being. Throughout his long life he was a controversialist and

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we read of controversies with Buddhists, Jains, Advaitis, Saivas and Saktas. On Kanchi he left an impression which remains to this day. The Srivaishnavas, as his followers are called, have for about seven centuries been divided into rival sects, the Tenkalais or southern sect and the Vadakalais or northern sect. The founder of the latter was Vedantadesikar, who was born at Kanchi about the middle of the thirteenth century and taught there for several years before being called to Srirangam. The Chola period, as we see from this outline, was a period of controversy and sometimes of persecution, Ramanuja himself in his later years being persecuted by the Chola king Kulottunga I.

Under the Vijayanagar Empire, fourteenth to seventeenth century A.D., Kanchi, though no longer the capital of a kingdom, was regarded as the principal city of the province of Tondaimandalam and was the seat of a Viceroy. It was in this period that the great temples attained their present huge dimensions, older buildings being added to and adorned, and in some cases surrounded by great courtyards with high walls and lofty gopurams. The work of many of the kings can be definitely traced through the inscriptions on the temples, from which we learn that the temples were enriched with many royal gifts.

In A.D. 1481, however, it was again sacked by Muhammad Shah of Bijapur who was incited by rumours of its wealth and much booty was probably removed.

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The Vijayanagar Empire fell in A.D. 1565 with the battle of Talikot; and Chendragiri, the last refuge of its dynasty, was captured by the King of Golconda in A.D. 1646. From this date to A.D. 1751 when it was captured by the French, Kanchi was almost continuously under Muhammadan rule first as part of the Kingdom of Golconda, then conquered by generals of Aurangazib, and finally included in the dominions of the Nawab of the Carnatic. During the Carnatic and Mysore wars it changed hands many times, the great temples being used as fortresses. Much damage was done, especially by Haidar Ali, who occupied the place in A.D. 1768 and again in A.D. 1780. During this time the terror of the Hindus was so great that many of the idols were removed to Tanjore and other places, and not till A. D. 1799 was confidence sufficiently restored to allow of their return. Meanwhile the district had been granted by the Nawab to the East India Company in A.D. 1759, and apart from Haidar's occupation it has remained British territory since that date. During the Muhammadan occupation there was much friction between Muhammadans and Hindus. A number of mosques were erected, and one of the largest of these was originally a Hindu mantapam (pillared hall). The pillars remain, though many Hindu figures that may have been carved on them have been removed. This bears the date A.H. 1106 (A.D. 1700) and is said to have been the work of Razafar Ali Khan, who came to

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take vengeance on the Hindus for an outrage to the person of a Muhammadan who had dared to wash his hands in a sacred tank. The same general is credited with the completion of the largest of the mosques which commemorates a Muhammadan sage, Shah Amid Auliah, regarding whom and his contests with the representatives of Kamakshi and other deities many wonderful stories are related.

In spite of these vicissitudes the city remains essentially Hindu. The old Dravidian worship has survived and the *ammans* are still worshipped, sometimes by themselves, sometimes in connexion with the Hindu pantheon. For instance, an obscure goddess called "Elagoli amman" is regarded as the mother of Parvati, and the latter repairs to her abode every year when her marriage is to be celebrated. In one of the smaller temples, where, among others, the five Pandavas are worshipped, the principal deity, Renuka, the mother of Parasurama, is identified with Mari, the Dravidian goddess of small-pox. The majority of the gods, however, are either the great gods of the pantheon under special aspects, or deified men.

The principal divisions of the city are known as Siva Kanchi and Vishnu Kanchi. In Siva Kanchi, the principal temples are the Ekambara-natha temple and the Kamakshi temple. Siva Kanchi also contains seven tanks of special sanctity, each being specially sacred on one day of the week. The largest is the Sarvatirtam, in

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which all the Indian rivers are believed to have gathered to witness the penance of Parvati. The temples which are shown by architectural evidence to belong to the Pallava period are all in Siva Kānchi. In Vishnu Kānchi the principal temple is that of Vishnu under the name of Varadaraja.

It is a curious fact that religious rivalry is now almost entirely confined to the two sects into which the Vaishnavites or followers of Ramanuja are divided; and while the great majority of the sectarians know little or nothing of the points of difference, feeling always runs high, and law suits dealing with the position of the two sects in connexion with the temple worship go up from court to court, occasionally even reaching the Privy Council. These sects are known as Vadakalais and Tenkalais. The distinction is mainly connected with ritual, the Vadakalais using extracts from the Veda (Sanskrit), while the Tenkalais use Nalayiraprabandham (Tamil). Doctrinally, it is analogous to that between Arminianism and Calvinism. The Vadakalais hold the "monkey" doctrine, that the soul must cling to God as a monkey cub to its mother; the Tenkalais maintain the "cat" doctrine, that God takes hold of the soul as a cat does of her kitten. Further, the Vadakalais observe caste restrictions far more closely than the Tenkalais.

As a seat of learning Kānchi retains something of its ancient glory. In addition to a

Visistadvaita College there are several Sanskrit schools, and some of the *gurus* who instruct pupils privately have a wide reputation. The Tamil scriptures are also extensively studied. Education on modern lines is now becoming popular, and is represented chiefly by two large high schools; the older of these dates from 1839 and is carried on by the United Free Church of Scotland, while the other is supported by an endowment left by a wealthy native of the place.

The temples which Their Excellencies visited are separately described.

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of Conjee-
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CONJEEVERAM.

Jan. 27,
1916.
MADRAS.

Private
depar-
ture.

CONJEE-
VERAM.
Public
arrival.

HIS Excellency the Right Hon'ble the Lord Pentland, P.C., G.C.I.E., accompanied by Her Excellency the Lady Pentland, Mr. T. E. Moir, I.C.S., Private Secretary, Captain H. F. Collingridge, Military Secretary, Captain W. S. E. Money, Aide-de-Camp, Mrs. Money, and Mr. L. B. Gasson, Aide-de-Camp, left Madras by special train on the 27th January, the departure being private. Mr. F. B. M. Cardozo, Superintendent, Government Railway Police, also travelled with the party. Mr. C. S. Rowbotham, District Traffic Superintendent, was in charge of the train.

The special train arrived at Conjeeveram at 10-35 A.M., where His Excellency's arrival was public. On alighting from the train His Excellency was received by Mr. A. R. Knapp, I.C.S., Collector of Chingleput, Mr. F. L. Mullaly, District Superintendent of Police, and U. A. Abdur Rahim Sahib Bahadur, Divisional Officer, Chingleput. The reserve police furnished a guard-of-honour on the platform and presented arms as His Excellency alighted. After inspecting it, Their Excellencies were conducted to the reception pandal put up on the platform where the leading residents of the town were assembled.

After Their Excellencies had taken their seats the Collector introduced to His Excellency M.R.Ry. A. Ramaswami Sastriyar Avargal, Chairman of the Conjeeveram Municipal Council, who read the following address on behalf of the Council:—

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VERAM.

"We, the Chairman and Councillors of the Municipality of Conjeeveram, beg to offer Your Excellency and Her Excellency Lady Pentland our most cordial welcome to this ancient city of historic renown. Few places in South India can lay claim to the religious antiquity of this city which has been traditionally known as one of the seven holy cities in India.

"2. As a seat of Sanskrit learning from the earliest times, as the capital of successive Hindu dynasties and as the scene of the early labours of Hindu Apostles of Blessed Memory, Conjeeveram, the Benares of South India, had always claimed the attention of historians and scholars including the famous Chinese traveller Hiuen Tsiang. During the Carnatic and Mysore wars this city played an important part, the great temples being used as fortresses. In the fifth century it was the capital of the powerful Pallava kingdom; in the fourteenth it became the capital of Tondaimandalam. Later, in the fifteenth century this city with its surrounding country was constituted as a province of the well-known Vijayanagar line of kings and continued to be so till the fall of that dynasty. Subsequently, till the middle of the eighteenth century, the town was taken and retaken by the British and the French and finally it passed into the possession of the former. It was the Collector's headquarters from 1825 to 1830, and till 1860 the

Municipal
address.

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VERAM.
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address.

"Collector's records and treasury remained here. We look back with a feeling of pride at the striking instance of British statesmanship displayed by Robert Clive, the hero of Arcot and founder of the British Empire in the south, in presenting a diamond necklace of great value to the chief Vaishnava Deity of this place that attracts the curiosity of many a distinguished visitor even today. It is also a source of pleasure for us to state that the traditional fame of Conjeveram as a model city in regard to its lay-out has received fresh recognition at the hands of Professor Geddes, the town-planning expert, who recently visited this place.

"3. We assure Your Excellency that the citizens of this ancient city, in common with the rest of the Empire, share in the conviction that the righteous war now carried on by the Allies will end in the complete vindication of liberty and justice to which they are pledged. We pray that continued success may attend the British arms and those of the Allies.

"4. While feeling deeply grateful to Your Excellency's Government for the munificent help received in the past, we are constrained to state that, without further financial help from the Government, it may not be possible to carry on improvements in the various directions still demanding attention. Our water-works require immediate improvements, and the improvising of a scheme for drainage cannot be long postponed. We, however, refrain, for obvious reasons, from pressing the above wants at the present time on Your Excellency's Government.

"5. But we may be permitted to inform Your Excellency of the persistent demand in this town for

"an Industrial School in special reference to the improvement in the business and technical habits of the weavers who form nearly one-third of the population of this city. The opening of a Weavers' School at Conjeveram was one of the proposals accepted by the Industrial Conference at Ootacamund in 1908, but the proposal has not yet been carried into execution. The weavers themselves have started for the betterment of their condition a co-operative union under the name of the Conjeveram Urban Weavers' Union. The Council is also prepared to do what it legitimately can to further their cause, but to attain complete success the assistance of Government will be needed. The George and Mary Coronation Memorial Institute, which is now run as an elementary school though started with the ultimate object of imparting instruction in weaving also, will, under the sanction of Government already received, be taken charge of by the Council as an elementary school at the instance of its promoters. We beg that, when the scheme we are now considering has been elaborated, it may receive Your Excellency's favourable consideration.

"6. We once more welcome Your Excellency to our city and pray for Your Excellencies' long life and prosperity."

After the Municipal Chairman presented to His Excellency the other members of the Council, His Excellency replied to the address as follows:—

"GENTLEMEN OF THE CONJEEVERAM MUNICIPAL COUNCIL,—Her Excellency and I have long looked forward with pleasure to a visit to Conjeveram. Few places

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lency's
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His Excel-
lency's
reply.

"in Southern India can boast of a more interesting
"past than this ancient city of Kanchi which for over
"two thousand years has been a centre of civilization.
"Throughout the countless vicissitudes of that period
"up to the establishment of the British Empire in
"India, it has continued to be a place of political and
"strategical importance. Dynasties of which the history
"and indeed the very existence is only now being
"elucidated by the efforts of the scholar and the
"archæologist here once held sway. Cholas, Pallavas
"and Vijayanagar kings in turn issued their edicts
"from within its walls and lavishly employed their
"treasures to adorn and beautify it. Its history indeed
"is an epitome of that of Southern India and I am
"glad to see from your address that the citizens of Con-
"jeeveram take a pride in its stirring past and in the
"historical associations which centre here. But Con-
"jeeveram has other claims upon our attention. Few
"centres even in India, the mother of many religions,
"can claim more sacred memories. Here in long past
"centuries Jain and Buddhist and Hindu philosophers
"and saints searched earnestly after truth and found
"amid the shifting sands of disputation some message
"of moral guidance and spiritual comfort for mankind.
"Hinduism now alone survives but the search for
"wisdom and for a solution of the problems of life and
"death still continues and learning is still held in pious
"reverence and devoutly pursued. The arts of civili-
"sation also found a fitting home and the splendid
"shrines which still adorn Conjeeveram attract the
"admiration and patient study of the architect and the
"archæologist. It has given me therefore special
"satisfaction to find that in a city in which, if anywhere

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lency's
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"the great lessons which history teaches us should be
"realised, the vital issues involved in the struggles in
"which we are now engaged are clearly understood;
"and that in a place where for over two thousand
"years the Vedas have been chanted and orthodox
"Hindu sentiment still predominates, the spiritual
"interests now at stake are fully recognized. I thank
"you sincerely for the sentiments of loyalty and confi-
"dent hope so fittingly expressed in your address.

"Professor Geddes has, I understand, found much
"to admire in the manner in which this town has been
"planned and for the regard to the amenities of
"corporate existence which it displays. The citizens
"of this town therefore are the inheritors not merely of
"historical and religious associations of which they
"may well be proud but also of a civic tradition of
"which you, gentlemen, are now the immediate custo-
"dians. I am also aware that modern requirements
"have created new problems which are engaging your
"most anxious attention. You have not been idle and
"I am glad to think that in the last few years the
"Government have been in a position to supplement
"your own resources in a substantial manner, but much
"still remains to be done in connexion with sanitation
"and removal of congestion.

"For the present the financial resources of the
"Government are straitened and I appreciate the
"reasons which have led you on the present occasion to
"refrain from pressing for further financial assistance
"in aid of these objects, but I trust that this will not
"deter you from giving your most careful consideration
"to the schemes which have from time to time been

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"recommended to your attention, so that when more favourable conditions return, you may be in a position to support your plea for further assistance by a complete and well-considered programme.

"You make special reference to the increasing demands upon your water supply. Plans for its improvement have, I understand, been prepared and referred to you for remarks. The expenditure which they will involve is considerable and it may not be possible for some years to come to finance the scheme. It is therefore incumbent upon you to husband your existing supply, and to take all necessary steps to prevent waste of any kind and to ensure as equitable a distribution as possible. The importance of this question has recently been once more brought to your notice and I trust that in the interests of the citizens at large you will devote your earnest attention to it.

"You also bring to my notice various proposals which in your opinion would tend to the amelioration of the condition of the weavers who form an important section of the population of Conjeeveram. I hope to have an opportunity while here of becoming acquainted with the working and the aims of the Weavers' Union and with the economic problems which it seeks to solve. When the scheme for the future management of the George and Mary Coronation Memorial Institute which you have under consideration is submitted to Government, I can assure you that your proposals will receive careful consideration.

"In conclusion I thank you once more for your kind welcome and express the sincere pleasure which

"it gives both Her Excellency and myself to be present here today."

Before leaving the reception pandal the Collector introduced to His Excellency some of the principal officials and non-officials of the station who were present there.

At 11-20 A.M. His Excellency accompanied by Her Excellency and party including the Collector and the District Superintendent of Police made a round of visits. The first institution visited was the Church of Scotland Mission Hospital, where Their Excellencies were received by Dr. G. W. and Mrs. Hardie and Dr. Matilda Macphail and conducted round the wards.

The United Free Church of Scotland Mission has been carrying on medical work in the city of Conjeeveram for the past eleven years. Previous to that, the headquarters of the Medical Missionary was in Walajabad where Medical Mission work was first begun in 1889 by Dr. Wm. Walker. On Dr. Walker's retirement in 1901 Dr. G. W. Hardie took charge and continued there till 1904. In that year it was decided to make Conjeeveram the centre and Walajabad an outstation. Accordingly on the 23rd of March 1904, a dispensary was opened in Raja Street, Big Conjeeveram. The opening of this dispensary was but the first step to the building of a hospital. A site of about 2¼ acres was eventually secured near the centre of the town and on the 29th of January 1907, this hospital was opened by Sir Alexander R. Simpson of Edinburgh.

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1916.

CONJEE-
VERAM.

Church of
Scotland
Mission
Hospital.

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The hospital consists of two main buildings, one of which is reserved for the treatment of out-patients. This dispensary block consists of a large waiting room, off which are two small rooms, one a surgical dressing room for men and the other a laboratory for bacteriological work. Behind the waiting room is the consulting room with compounding and private consulting rooms on either side. Leading off from the latter there is a small room for ophthalmoscopic examinations. Within the same compound is the hospital proper. This building consists of a central administrative block with wards on either side for in-patients. In the central administrative block there are two rooms on the ground floor and two upstairs which were intended originally for the use of a nursing superintendent. At present the two rooms on the ground floor are set aside for paying patients, while the upstairs rooms are the residential quarters of Dr. Matilda Macphail who for the last three years has been in charge of women and children. On the ground floor opposite to the private wards are the consulting and treatment rooms for women, the sterilizing and napery rooms and the operating room.

For better-off patients who may wish to have more privacy than is possible in the larger wards there are six small rooms with attached kitchens. Between these rooms and the houses occupied by the compounders and dressers there is a small detached house used for septic or infectious

cases. Houses are also provided for the use of the female nurses.

Medical Statistics for 1914-15.

Medical assistants, nurses, etc.	...	...	10
Number treated in dispensaries	...	...	9,221
Number of attendances about	...	...	21,000
Number treated in hospital	...	...	458
Number treated in homes	...	...	585

RS.

Income by sale of medicines and fees	...	...	10,123
Expenditure	...	...	10,230

Before leaving His Excellency signed the visitors' book in which he expressed his hearty good wishes.

From the Mission Hospital Their Excellencies proceeded to the Municipal Hospital, where they were received by M.R.Ry. A. Ramaswami Sastriyar Avargal, Municipal Chairman, and shown round the hospital by Mr. J. Connor, Civil Apothecary, and Miss Edwards, Lady Apothecary.

The Conjeeveram Municipality has under its charge the following:—

- (1) The Hospital.
- (2) The Ramaswami Mudaliyar Maternity Hospital.
- (3) The Branch Dispensary.

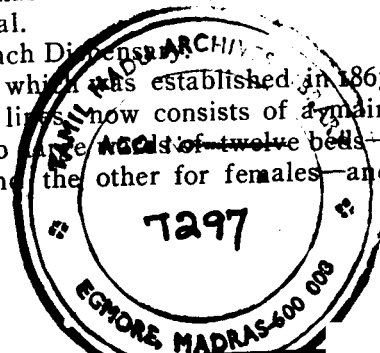
The Hospital which was established in 1863 on very modest lines now consists of a main building with two large wards of twelve beds— one for males and the other for females— and

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separate rooms for office, records, stores, operations, and dispensing, besides the necessary latrines and kitchens. There are also separate small wards for high and low caste patients, each with four beds.

Appended to the main building are two semi-permanent cholera sheds—one for males and the other for females—each accommodating four patients, and also one set of sheds for plague contacts and a separate shed for plague patients.

The institution treats annually from four to five hundred in-patients and over 20,000 out-patients. There are attached to the Hospital four trained midwives who conducted 279 cases during the year 1914.

An out-patient dispensary has been recently constructed. It is intended for both male and female patients, and has been built out of special grants amounting to Rs. 12,700 sanctioned by Government.

The Maternity Hospital was built by the late Sir Savalai Ramaswami Mudaliyar, whose name it bears, and was opened on the 4th February 1899. It has two wards of four beds each, besides two labour wards. There is also a separate septic ward.

This building is located in the compound of the Main Hospital.

The Branch Dispensary has been opened in the same compound solely for women and children, and is managed by the Lady Apothecary in charge of the Maternity Hospital.

At the 'conclusion of the inspection His Excellency signed the visitors' book.

The Pachaiyappa's High School was next visited, where Their Excellencies were received by M.R.Ry. C. P. Ramaswami Ayyar Avargal, M.R.Ry. V. Tirumalai Pillai Avargal and M.R.Ry. V. Masilamani Pillai Avargal, Trustees of Pachaiyappa's Charities, and conducted round the various classes at work by M.R.Ry. N. Paramasiva Ayyar Avargal, B.A., Headmaster.

This school owes its existence to the munificence of Pachaiyappa Mudaliyar, who was born at Conjeeveram in 1754. On the death of his father his family was thrown into poverty and Pachaiyappa was taken to Madras and there educated by a wealthy Dubash who eventually got him a post under a European merchant. Pachaiyappa rose to the influential position of a Dubash under the East India Company. His shrewdness and capacity for business were of great service to the Company during the period of the Carnatic wars. In 1788 he proceeded to Tanjore at the joint request of the Madras Government and the Raja to assume charge of the revenue collections of the Tanjore Principality and to ensure the regular payment of its tribute to the Company. In this position he made himself useful to the Raja and discharged the important duties entrusted to him with conspicuous credit. He also amassed a large fortune. Shortly before his death in 1774 Pachaiyappa

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made a will, dedicating the bulk of his property to charitable and religious objects.

The executors of his will neglected its provisions for several years. In consequence, about 1837, the Hindu public of Madras obtained a decree from the Supreme Court and recovered about 8 lakhs of rupees. In 1841, the Supreme Court passed an order that the interest from three lakhs and a half should be devoted to the religious charities mentioned in the will and that the balance of about $4\frac{1}{2}$ lakhs should be devoted to educational purposes in Madras and the mufassal. As regards the mufassal, the control of the endowments became vested by law (Regulation VII of 1817) in the Board of Revenue who under instructions from Government appointed a body of Hindu trustees to administer the whole of the charities, and this arrangement continues to the present day.

In 1846, four years after the establishment of the school (now known as the Pachaiyappa's College) in Madras, the trustees established an Elementary School at Conjeeveram, and twenty years later, it was made a High School. It was then located in an ordinary house in Raja Street. In 1872 the Central Hall and the western wing of the present building were erected and the school was removed to it. In 1891 the front hall was added at a cost of Rs. 10,000.

A branch school was established in Big Conjeeveram in 1906. This branch school has an endowment of Rs. 10,000 from a pious Hindu lady

Devalla Sundarammal and is named after her husband as Devalla Ramaswami Ayya's Secondary School. It has now a strength of 211 pupils. Another branch known as Pachaiyappa's Lower Secondary School was established in Little Conjeeveram in 1907. It has now a strength of 270 pupils.

The High School has now a strength of 575 pupils and, with the two branch schools, the total strength amounts to 1,055.

The fee-income of all the three schools during 1914-15 was Rs. 17,574 and the expenditure was Rs. 25,684.

An application for the acquisition of land to provide permanent additional accommodation and a hostel for the High School is under the consideration of Government.

The school has a library of about 3,700 volumes and a good laboratory for practical work in science. There is provision for the teaching of commercial subjects such as shorthand, type-writing and book-keeping.

At the close of the inspection, Their Excellencies were conducted into the main hall where the staff and pupils were assembled. After they had taken their seats, Mr. C. P. Ramaswami Ayyar made a short speech in which he, on behalf of the Trustees, thanked Their Excellencies for their kind visit. He touched upon the limited accommodation of the school and said that the Board of Trustees were anxious to extend the buildings. In view of the present situation they

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did not want to trouble Government for financial assistance, but hoped that when a request was made later it would be sympathetically considered by Government.

His Excellency in reply said:—

"We have been greatly interested in seeing the school at work and the substantial support it receives. Her Excellency is specially interested in being here today. Only yesterday she gave away prizes to boys of another kindred institution in the Hall of Pachaiyappa's College, Madras. I am glad to hear what Mr. C. P. Ramaswami Ayyar has told us. He is a good friend of this institution. I sincerely trust that he and his colleagues on these charities will succeed in surmounting the difficulties which they feel in regard to accommodation which is so much required. I heartily wish success to the charities, to the School, to the staff and the Headmaster in the work they are carrying on, and to the scholars when they go out into careers in the wider world beyond the school. I hope the authorities of the school will grant the boys a holiday."

The Headmaster then announced a holiday in honour of Their Excellencies' visit.

His Excellency recorded the following remarks in the visitors' book:—

"I have been greatly interested in seeing the school and trust that the governors of Pachaiyappa's Charities may presently succeed in their efforts to provide it with additional accommodation which it requires."

From the Pachiyappa's High School the party returned to the railway station.

At 4 P.M. in the afternoon Their Excellencies made a further round of visits to local institutions.

At the Urban Weavers' Union Their Excellencies were received by M.R.Ry. P. Ramachandra Sastri Avargal and shown round the institution where a number of fly-shuttle looms were at work. Specimens of manufactured cloths were also on view.

The Urban Weavers' Union, Limited, Conjeeveram, is a Co-operative Society which was started in the year 1905 with the object of spreading ideas of co-operation among the weavers. The management of its affairs is in the hands of a panchayat, the majority of whom are weavers, and a leading part is also played by two or three vakils who have interested themselves in the matter. The guiding spirit is M.R.Ry. Ramachandra Sastri, a pleader and an enthusiast on the subject. The number of members in 1915 was 299, of whom 205 were weavers. The value of the finished products turned out by the Union during the past year was close on Rs. 7,000.

The main function which the Union performs is to maintain a kind of co-operative workshop, to which its members come to work at a number of fly-shuttle looms which have been set up by the Union. The material is supplied by the Union and each member who works in the premises receives remuneration in proportion to the

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work done. The finished product is the property of the Co-operative Society which sells it to the public.

The exact aim of the Union does not appear to have been very accurately determined or defined, but it is understood that one of its principal objects is to teach the weavers the benefit of regular attention to work in place of the somewhat spasmodic methods which, it is said, now characterize this class.

His Excellency made the following remarks in the visitors' book :—

"I have been greatly interested in seeing today something of the Big Conjeeveram Weavers' Union : and I trust that the praiseworthy and devoted efforts of its Secretary Mr. Ramachandra Sastriyar and the excellent work which the Union is doing for its members and for the weavers of Conjeeveram may receive in increasing measure the encouragement and support which they so thoroughly deserve."

George
and Mary
Corona-
tion Me-
morial
Institute.

Their Excellencies next inspected the Elementary School attached to the Workshop which is named "George and Mary Coronation Memorial Institute" where the children of the weavers are given free elementary education. They are also given practical training in weaving in the workshop. This institution was started in the beginning of 1911 on a portion of the vacant premises of the Union and the present building was erected out of subscriptions and opened on the 12th December 1911 as a memorial of the Coronation of Their Imperial Majesties.

His Excellency entered the following remarks in the visitor's book :—

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"Her Excellency and I have been glad to see the George and Mary Coronation Memorial Institute today and wish it a long and successful career of usefulness to those whom it is intended to benefit."

Their Excellencies then proceeded to the Hindu Girls' School.

This institution was started in the beginning of 1904 by the late Diwan Bahadur C. Somasundara Sastri, who was its manager till his death in December 1912. For the first six months, the institution was maintained entirely by the late Rai Bahadur A. Narayanaswami Mudaliyar of Bangalore, who continued till his death in 1908 to meet one-third of the expenses of maintenance; and this contribution was continued for a year thereafter by his son, the late Rai Bahadur Maiganda Deva Mudaliyar.

Hindu
Girls'
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The institution was recognized by Government in 1905, but recognition was withdrawn in 1910, only to be restored about the beginning of 1912.

The institution is under the control of an association, called "The Conjeeveram Hindu Girls' School Union" which was registered under Act XXI of 1860 in December 1911. The first President was the late Diwan Bahadur C. Somasundara Sastri, the founder of the school.

There are now 56 members in the general body of the Union. The subscriptions from the members of the Union, supplemented annually

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by a Government grant-in-aid, constitute the entire resources of the Union for the maintenance of the school.

The aim of the institution is the education of Hindu women in accordance with ancient Hindu ideals and the conditions of advancing times. To this end, the teaching of Hindu religion and Hindu music are made important features of the work. The children are also taught first-aid and cookery. In the education of the children as well as in their amusements, Hindu modes of thinking and of life generally are sought to be preserved and nurtured.

The institution is a higher elementary school, and is one of the largest girls' schools in the Presidency. Ever since its foundation, it has maintained an average strength of about 220 pupils.

On arrival Their Excellencies were received by M.R.Ry. A. Ramaswami Sastriyar Avargal, President of the Board of Management of the School, and M.R.Ry K. M. Ramanatha Sarma, Secretary and Manager, and conducted round the classes including first-aid and cookery classes which were at work. Mr. C. P. Ramaswami Ayyar was also present. After the inspection, Their Excellencies listened with much pleasure to the recitations in English and Sanskrit by the girls.

Before leaving Mr. Ramaswami Sastriyar thanked Their Excellencies for their condescension in visiting the school.

His Excellency recorded the following remarks in the visitors' book :—

“ Greatly interested in all that we have seen of this school and wish it all success.”

The next institution visited was the Arcot Narayanaswami Mudaliyar's Girls' School, where Their Excellencies were met by M.R.Ry. P. B. Sambanda Mudaliyar Avargal, Honorary Manager, and taken round the classes at work.

The school was founded by Rai Bahadur Arcot Narayanaswami Mudaliyar of Bangalore in the year 1898, in memory of his son Kannappa Mudaliyar. It quickly developed so as to need a building of its own and the foundation stone of the present building was laid on the 25th December 1899 by Sir S. Subrahmanya Ayyar, K.C.I.E. The building was formally opened by His Excellency Lord Ampthill, Governor of Madras, on the 22nd February 1901.

The school has been recognized by the Educational Department, and the strength on the 30th November 1915 was 175. The reports of inspection made from time to time by the Educational officers have continued to be favourable.

The girls are provided with a meal daily free of charge in order to avoid their going to their houses which in most cases are situated at some distance from the school. The meal is at present served in the adjoining building, constructed by Rai Bahadur Narayanaswami Mudaliyar for use as an orphanage.

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The institution has been placed under the control and management of a committee.

At the conclusion of the inspection His Excellency made the following remarks in the visitors' book:—

"I am glad to have seen this school and to know that it is doing good work. I wish it all success."

Laying
founda-
tion
stone of
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Their Excellencies afterwards proceeded to the Church of Scotland Mission High School, where they were received by the Rev. J. H. Maclean, M.A., Principal, and conducted to a pandal erected in the school compound. After Their Excellencies had taken their seats, the Rev. W. S. Sutherland offered a prayer; then the Rev. Mr. Maclean read the following statement and requested His Excellency to lay the foundation stone of the new buildings:—

"The school which Your Excellency is honouring with a visit is one of the oldest high schools in the Presidency. It was opened on the 29th of May 1839 by the Rev. John Anderson, the pioneer missionary of the Scottish Church in South India, who had arrived in Madras two years before and founded the school which afterwards became the Madras Christian College. Mr. Anderson's strength of character is strikingly shown by the way he overcame the difficulties in the way of his enterprise. The time chosen was unfavourable, the season being at its hottest and the great festival absorbing the attention of the inhabitants. Although Mr. Anderson had the support of several eminent Government officers the only building which he could secure was a stable connected

"with the Taluk office. It is accordingly not surprising that only seven boys attended on the first day. Even when outward conditions became more favourable the growth of the school was slow, for while there was a desire on the part of many for the English education which the school offered, the distinctly missionary lines on which the work was carried on from the first made the education given unacceptable to the adherents of the traditional faith of this sacred city.

"But Mr. Anderson persevered and the school steadily grew. Through the kindness of the Government of the day the site on which the school now stands was granted in the following year, and the first building was erected a few months later. The school was left in the hands of teachers whom Mr. Anderson and his colleagues had trained in Madras, but it was regarded as a branch of the Madras institution and was visited from time to time by the missionaries. It may be noted in passing that Mr. Anderson was the pioneer of female education also. A girls' school was opened in the same premises, but afterwards removed to a separate building.

"For some years the school was the only one in the town in which English was taught. Another school was opened by the trustees of Pachaiyappa's Charities in 1846, but it has been found that in a town of the size of Conjeeveram there is room for both schools.

"The school had its ups and downs. During Mr. Anderson's lifetime it sometimes had over 200 on the roll, but in the year 1874 we find it with 133, and a staff of eight teachers. Fees ranged from As. 4 to Rs. 1-8-0 per mensem, and the fee-income in that

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" year was Rs. 1,043, the Government grant received
" being Rs. 1,169. Not much advance was made for
" about twenty years. In 1903 the roll number was
" 214 and the fee-income Rs. 2,381. From that time,
" however, a rapid increase began, and the number
" now on the roll is 535 (not including 165 pupils in
" a branch school in Little Conjeeveram). The fee-
" income for the last official year was Rs. 10,209 and the
" Government grant Rs. 1,315. The number of teachers
" employed is 30, of whom six are trained graduates.
" At the close of the official year the pupils were
" classified thus —

Brahmans	...	...	...	35 per cent.
Non-Brahman-Hindus	...	...	...	52 "
Muhammadans	...	...	...	8 "
Christians	...	...	...	5 "

The classification by departments is as follows:—

High	...	...	...	...	153
Middle	...	...	...	...	175
Primary	...	...	...	...	197

" The curriculum is on the usual lines. The
" addition of short-hand and type-writing classes about
" six years ago has added to the practical efficiency of
" the school. That the efforts of the staff to implant
" high ideals in the minds of the pupils have not been
" in vain is shown by the recent establishment of a
" Brotherhood Society for social service, the chief
" effort of which is a night school for poor boys con-
" ducted on the premises, with two paid teachers and
" about a dozen voluntary workers. Since the outbreak
" of the war the boys have been instructed regarding the
" greatness of the issues at stake, and teachers and pupils

" have combined in an effort to support the Hospital
" Ship, the total amount contributed up to date being
" Rs. 101-8-0.

" The building erected by Mr. Anderson was
" added to from time to time. Up to the present at
" least five extensions have been made, the latest, which
" was completed last year, being the expansion of the
" original building by the substitution of broad terraced
" verandahs for the old tiled verandahs. This, includ-
" ing the renovation of the central portion of the
" building, cost Rs. 5,966, of which Rs. 2,500 was
" obtained from Government. For several years, how-
" ever, it has been obvious that nothing would satisfy
" the requirements of modern education but a large
" extension. Plans were accordingly submitted to
" Government, and approved, for a new building, in the
" same compound, to be erected at a cost of Rs. 62,200,
" of which a grant of half the amount has kindly been
" promised by Government. Owing, however, to the
" necessity of a stronger foundation than was originally
" contemplated, a further expenditure of about Rupees
" 3,750 has been incurred on the advice of the officers
" of the Department of Public Works, and it is hoped
" that Government will be pleased to sanction half of
" this amount also. The total cost is thus about Rupees
" 66,000. Of this amount Rs. 22,325 has been received
" from the Foreign Missions Committee of the United
" Free Church of Scotland, and about Rs. 1,000 from
" friends in Scotland. For the balance required (about
" Rs. 9,675) we must appeal to friends in all quarters,
" including former pupils, and the parents and friends
" of those at present studying.

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"The building consists of two stories. The ground floor is occupied by a large hall, six class rooms, headmaster's room and writer's room. The upper storey contains a science room, an art room, six ordinary class rooms, and smaller rooms for the Sanskrit and Telugu classes. Above the porch is a room which is to be used as a museum. The building thus provides complete accommodation for the classes from the first form upwards, with two divisions in each class. The old building, as now renovated, will provide sufficient accommodation for the primary classes, and the other two blocks will be used for technical classes, library, reading-rooms and tiffin-rooms.

"The new building has, as will be seen, made considerable progress, and it is hoped that it will be finished in about eight months. Although Your Excellency was prevented by other engagements from visiting Conjeeveram about the time when the foundation was being laid, we bore in mind the promise so kindly made and reserved a place for the stone which is to be laid today. On behalf of the management, the teachers and the pupils, I beg to thank Your Excellencies for the signal favour you have bestowed upon the institution, and have great pleasure in asking Your Excellency to lay the stone."

After the statement was read His Excellency made the following speech and formally laid the foundation stone :—

His Excel-
lency's
speech.

"Mr. MACLEAN, LADIES AND GENTLEMEN,—The opportunity of taking part in this function and thereby expressing our sympathy with and appreciation of the

"excellent work which has for so many years been carried on in Conjeeveram by the Foreign Mission of the United Free Church of Scotland has added to those pleasurable anticipations with which Her Excellency and I found it possible to undertake a visit to Conjeeveram. The visit has indeed as Mr. Maclean has reminded us for various reasons had to be postponed so that we could not be present at that earlier stage in the construction of this building which is usually associated with the laying of a foundation stone, but I trust that the consequent reservation of a place for the stone which is to remain as a memorial of this pleasant occasion has not been a source of inconvenience to either the architect or the builder.

The history of missionary educational activities in Southern India presents to those who understand it rightly a romance of effort and of progress which is of absorbing interest, and it is clear from the statement to which we have just listened that one of its most interesting chapters centres round this institution. As Mr. Maclean has told us, from its humble beginnings in a stable with a roll of 7 pupils and in spite of difficulties and vicissitudes this institution has in three-quarters of a century developed into a High School in which over 500 boys now receive sound and efficient instruction which aims not merely at developing their intellect but also at implanting high ideals of conduct and character. The Mission and all those who devote themselves to this work may well feel proud of the results which have been achieved; and that the people of Conjeeveram

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"appreciate their work is amply evidenced by the way
"in which parents of all classes and creeds avail them-
"selves of the advantages which this High School
"offers. I appreciate greatly the anxiety which the
"Mission authorities and their friends have shown to
"meet the ever increasing requirements of modern
"education and I am glad that the Government which
"I represent have found it possible to make a substan-
"tial grant towards the construction of this building in
"which considerable progress has already been made.
"I hope that it will soon be completed and prove of
"great service in the education of many generations of
"scholars.

"You refer, Mr. Maclean, to the fact that the
"expenditure will exceed the original estimates by a
"considerable sum, and express the hope that Govern-
"ment may find it possible to bear a share of the
"additional expenditure thus incurred. I cannot at
"present commit the Government in this respect, but
"if you will submit a statement of the facts through
"the Director of Public Instruction I can assure you
"that it will receive most careful consideration.

"I will now ask all those present to join me
"in wishing most cordially success to the School and
"its new buildings, and assure you that it gives me
"great pleasure to lay this foundation stone which with
"your permission I shall now proceed to do."

After the ceremony Their Excellencies were
shown round the building which is under con-
struction. His Excellency recorded the follow-
ing remarks in the visitors' book.

"I trust that the excellent work of this school
"may be much strengthened and extended by the fine
"new buildings which will soon be included in its
"accommodation."

Before leaving M.R.Ry. V. Gnanadikkam, B.A.,
L.T., Headmaster, thanked Their Excellencies for
their kind visit.

From the Church of Scotland Mission High
School Their Excellencies returned to the Rail-
way station.

At 6-30 P.M. His Excellency accorded private
interviews in his saloon to M.R.Ry. A. Rama-
swami Sastriyar Avargal, Chairman of the
Conjeeveram Municipal Council, and M.R.Ry.
C. Sambasiva Chettiyar Avargal, Vice-President
of the Chingleput Taluk Board.

The morning of Friday the 28th January was
devoted to visits to the town and temples. The
first temple visited was that of Kāmākshī or
Kamatchiamman.

This temple ranks third in size among the
temples of the city. It was built in honour of the
wife of Siva, who is worshipped under the name
Kāmākshī, a word derived from the Sanskrit
words *Kama*, love, and *Aksha*, an eye. The proba-
ble meaning of the name is "She of the attractive
eye." It seems very probable that the deity
now worshipped under this Sanskrit name was
originally a village goddess of the usual Dravidian
type. She is still regarded by many as the local
deity of the city. Opposite her shrine is the
figure of a lion, which is commonly associated

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temple.

with village deities. If this theory be correct, this is an instance of a process which must have been common in South India—the absorption into the Brahmanical system of the Dravidian cult which prevailed in the land before the advent of the Aryans, effected in this case by giving a new name to a local deity and regarding her as the wife of Siva. This view of her origin is confirmed by the legends regarding her. It is said, for instance, that when the great Sankaracharya visited Conjeeveram early in the ninth century he found that Kāmākshī was the terror of the neighbourhood through her fondness for human blood. He dealt with her so seriously that she behaved better afterwards. The element of truth underlying the legend is probably that Sankara set himself during his stay at Conjeeveram to reform abuses in the popular worship, which possibly included human sacrifice. According to another legend, however, Kāmākshī's reformation was only temporary, and her habits brought her into conflict with the Muhammadan sage Shah 'Amīd 'Aulia (seventeenth century).

It is interesting to note that an image of Sankara stands in the inner part of the temple, and it is said that the goddess has to ask Sankara's permission before going out in procession. Another feature which is consonant with the Sankara tradition is the fact that the priests are Nambudri Brahmins, who claim to be descended from those brought by Sankara from Malabar.

The connection with Sankara may be taken as an indication that a temple existed on the site as early as the ninth century, but it does not appear that any part of the existing building can be traced so far back. The greater part of the temple as it now stands obviously belongs to the Vijayanagar period. A tower near the tank must be later still, as it is in a Muhammadan style. The paved courtyard gives an aspect of tidiness which is absent from the other large temples.

The local Jains claim that the temple at one time belonged to them, and in proof of their contention point to an image in the inner court. A competent archæologist, however, maintains that this image is a Buddha. Since Conjeeveram was a stronghold of both sects, it is quite possible that the temple belonged for a time to one or other of them, or even, at different times to both.

On arrival Their Excellencies were received by the chief temple priest Rama Sastriyar and conducted round it. The Rev. J. H. Maclean also joined the party.

Their Excellencies next proceeded to the Ekambaranathaswami temple, where they were received with due honours by M.R.Ry. C. Govindaraja Mudaliyar Avargal, Trustee, and shown round the temple. Their Excellencies also inspected the temple jewels and vahanams.

In this, the largest of the Conjeeveram temples, the principal object of worship is the Prithivi or Earth lingam.

Jan. 28.
1916.

CONJEE-
VERAM.

Kamakshi-
amman
temple.

Ekambara-
natha
swami
temple.

Jan. 28,
1916.

CONJEE-
VERAM.

Ekambara-
natha-
swami
temple.

Inscriptions dating from the end of the eleventh century A.D. show the antiquity of the temple, but it has claims to be regarded as of still earlier origin. It was referred to in the *Devaran*, a collection of hymns in praise of Siva dating from the ninth century, and is believed to have been begun in the time of the Pallava dynasty. The great gopuram, 180 feet high, was built in the sixteenth century by Krishna Devaroya Udaiyar of the Vijayanagar line. Near the central shrine is a mango tree under which Parvati is said to have done penance for putting her hands over Siva's eyes and so plunging the universe in darkness. The temple is believed to have been used as a fortress during the fighting against Haidar Ali and what are said to be marks of Haidar Ali's cannon are still shown. The restoration of the building has for many years past been in the hands of the Nattukottai Chettis, who are said to have spent 30 lakhs of rupees on this work in the last quarter of a century.

From the Ekambaranathaswami temple Their Excellencies motored to the Kailasanathar temple.

Kailasa-
nathar
temple.

Inscriptions show that the central shrine of the temple was erected by the Pallava King Rajasimha about A.D. 670, and it is thus one of the oldest known temples in Southern India. It has been partially restored by the Public Works Department: the methods of restoration were the subject of severe strictures from Professor Geddes who saw the temple last year.

Their Excellencies then visited the Varadarajaswami temple.

Jan. 28,
1916.

CONJEE-
VERAM.

Varada-
rajaswami
temple.

The temple contains many inscriptions of the Chola and Vijayanagar periods. Although it cannot be distinctly traced further back, it was already famous when Ramanuja attached himself to it early in the eleventh century. It measures about 1,200 feet in length and 800 in breadth, being unsurpassed in size in the whole city except by the Ekambaranatha temple. Although the temple is said to have been plundered by Haidar, it still has great wealth. It is said that a Brahman devotee vowed that he would not eat on any day till he had collected Rs. 10, and that he collected in all Rs. 24,000, with which valuable ornaments were purchased. Ramanuja and other great Acharyas (or Vaishnava teachers), and several of the Alwars, are worshipped within the precincts. The comprehensive nature of Hinduism is illustrated by the fact that at one end of the temple the lofty philosophy of Ramanuja is taught in a Sanskrit college, while near the other offerings are presented to a living cobra. The great festival of this temple is by far the most important of all that are connected with the city. It takes place in the month of Vaikasi (May-June), and lasts nominally for ten days; but as the car festival counts as one day, and seldom occupies less than three, the festival usually lasts at least twelve days. Except on the seventh day, when the idol is drawn in a huge car which takes a thousand people to pull, the

Jan. 28,
1916.

CONJEE-
VERAM.

Varada-
rajaswami
temple.

image is carried out morning and evening on different vehicles, adorned with the temple jewels. The procession, after passing along the narrow main street of Vishnu Kanchi, enters the broad street of Siva Kanchi (said to date from Chola time); and, after going round that portion of the city, it returns, the total distance traversed being about six miles. According to the local legends Vishnu and Siva are brothers-in-law, and the Vaishnava deity on the sixth day of the festival rests for a time in a mantapam in front of Siva's great temple. A strange relic of the Muhammadan domination is found in the fact that, when the daily procession reaches a mantapam near the tomb of Shah Amid Aulia, a representative of that sage receives tribute in the shape of two small cakes of different kinds, one in the morning and the other in the evening. On the third day of the festival, when the image is carried on the *garuda* or mythical kite which is Vishnu's special vehicle, it has to submit to the doubtful complaint of receiving a garland from the representatives of a small shrine belonging to the Pariahs. During these days large crowds, including many of the rich and educated, assemble from far and near, and men of wealth vie with one another in meeting the expenses of the fireworks and other means of popular enjoyment. At all times and especially during the festival the authorities have to be on their guard to prevent rioting between the two sects of the Vaishnavas already referred to: the Tenkalais and the Vadakalais.

On arrival Their Excellencies were received by the trustees of the temple with all temple honours and conducted round it. Their Excellencies next inspected the temple jewels and vahanams and afterwards witnessed the performance of a *homam* or oblation to the fire by the temple priests to the accompaniment of vedic hymns. At the conclusion of the *homam*, Their Excellencies were presented with fruits and flowers.

From the Varadarajaswami temple Their Excellencies returned to the Railway station and finally left Conjeeveram by special train at 10-15 A.M. for Madras, the departure being private.

Mr. A. R. Knapp, I.C.S., the Collector and Mr. F. L. Mullaly, District Superintendent of Police, took leave of Their Excellencies at the Railway station. Mr. F. B. M. Cardozo, Superintendent, Railway Police, travelled with the party in the special train which arrived at the Egmore Railway Station at 1 P.M. Here His Excellency's arrival was private. On alighting from the train Their Excellencies and party motored to Government House, Madras.

Jan. 28,
1916.

CONJEE-
VERAM.

Varada-
rajaswami
temple.

Private
departure.

Private
arrival.



APPENDIX.

LIST OF PERSONS PRESENTED TO
HIS EXCELLENCY.THURS-
DAY.Jan. 27,
1916.

10-35 A.M.

CONJEEVERAM RAILWAY STATION.

Mr. A. R. Knapp, I.C.S., Collector.
Mr. F. L. Mullaly, District Superintendent of Police.
U. A. Abdur Rahim Sahib Bahadur, Divisional Officer,
Chingleput.

RECEPTION PANDAL.

Members of the Conjeeveram Municipal Council.

M.R.Ry. A. Ramaswami Sastriyar Avargal, Chairman.
" A. Ramaswami Ayyar Avargal.
" A. Gangadhara Mudaliyar Avargal.
" S. G. Ranga Achariyar Avargal, B.A.
" M. E. Sriranga Achariyar Avargal, B.A., B.L.
K. Ibrahim Sahib Bahadur.
M.R.Ry. A. Desika Achariyar, B.A.
" A. Raghava Achariyar Avargal.
" B. Kumaraswami Mudaliyar Avargal.
" M. Tirukami Chettiyar Avargal.
" M. Kanniappa Mudaliyar Avargal.
" M. Swaminatha Mudaliyar Avargal.
" N. Seshagiri Ayyar Avargal, B.A.

M.R.Ry. A. Madhava Mudaliyar Avargal.
" C. Subrahmanya Mudaliyar Avargal.
" V. S. Somasundaram Pillai Avargal, M.A.,
Tahsildar of Conjeeveram.

THURS-
DAY.Jan. 27,
1916.

10-35 A.M.

Others.

M.R.Ry. C. Sambasiva Chettiyar Avargal, Honorary
Magistrate.
" P. B. Vijayaraghava Achariyar Avargal,
Honorary Magistrate.
" C. M. Srinivasa Achariyar Avargal, Assistant
Inspector of Schools.
" V. Venkata Achariyar Avargal, Pleader,
Secretary of the Reception Committee.
" N. Paramasiva Ayyar Avargal, B.A., Head-
master, Pachaiyappa's High School,
Secretary of the Reception Committee.
Mrs. Hardie of the United Free Church of Scotland
Mission.
Miss Macphail of the United Free Church of Scotland
Mission.
M.R.Ry. C. K. Subrahmanya Ayyar Avargal, Deputy
Superintendent of Police.
Mr. J. B. Small, District Board Engineer.
M.R.Ry. P. R. Ramakrishna Ayyar Avargal, B.A., B.L.,
District Munsif.
" C. P. Ramaswami Ayyar Avargal, B.A., B.L.,
Trustee of Pachaiyappa's Charities.
" Rai Sahib R. A. Srinivasa Ayyangar Avargal,
B.A., B.C.E.
Mr. H. A. Hart, M.A., L.T., Inspector of Schools.

THURS-
DAY,
Jan. 27,
1916. CHURCH OF SCOTLAND MISSION HOSPITAL.
Dr. G. W. Hardie.
Mrs. Hardie.
11-25 A.M. Dr. Matilda Macphail.

11-45 A.M.

MUNICIPAL HOSPITAL.

M.R.Ry. A. Ramaswami Sastriyar Avargal, Municipal
Chairman.
Mr. James Connor, Civil Apothecary.
Miss Edwards, Lady Apothecary.

10-30 P.M.

PACHAIYAPPA'S HIGH SCHOOL.

M.R.Ry. C. P. Ramaswami Ayyar Avargal B.A., B.L.
" V. Tirumalai Pillai Avargal.
" V. Masilamani Pillai Avargal.
" N. Paramasiva Ayyar Avargal, B.A., Head-
master.

4-10 P.M.

WEAVERS' UNION.

M.R.Ry. P. Ramachandra Sastri Avargal.

4-50 P.M.

HINDU GIRLS' SCHOOL.

M.R.Ry. A. Ramaswami Sastriyar Avargal, President
of the Board of Mahagement.
" K. M. Ramanatha Sarma Avargal, Secretary
and Manager.
" C. P. Ramaswami Ayyar Avargal.

5-20 P.M.

ARCOT NARAYANASWAMI MUDALIYAR'S
GIRLS' SCHOOL.

M.R.Ry. P. B. Sambrnda Mudaliyar Avargal, Honorary
Manager.

CHURCH OF SCOTLAND MISSION SCHOOL.
Rev. J. H. Maclean, M.A., Principal.
The Rev. W. S. Sutherland.
M.R.Ry. V. Gnanadikkam Avargal, B.A., L.T., Head-
master.

THURS-
DAY.Jan. 27,
1916.

5-35 P.M.

6-30 P.M.

INTERVIEWS.

M.R.Ry. A. Ramaswami Sastriyar Avargal, Chairman,
Municipal Council, Conjeeveram.
" C. Sambasiva Chettiyar Avargal, Vice-Presi-
dent, Chingleput Taluk Board.

EKAMBARANATHASWAMI TEMPLE.

M.R.Ry. C. Govindaraja Mudaliyar Avargal, Trustee.

THURS-
DAY.Jan. 27,
1916.8-10 A.M.
9-20 A.M.

VARADARAJASWAMI TEMPLE.

M.R.Ry. K. A. Viraraghava Tatachariyar Avargal,
Trustee.
" Kumara Tatachariyar Avargal, Trustee.
" T. Srinivasa Tatachariyar Avargal, Trustee.

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