

CHAPTER XVI.

SANDUR STATE.

GENERAL DESCRIPTION—The Narihalla river—Óbalagandi gorge—Bhímagandi gorge—General divisions of the hills—Roads—Rainfall—Floods, famines, etc.—The People—Agriculture—Industries and trade—HISTORY—ADMINISTRATION—Present system—Land revenue—Inams—Village establishment—Forests—Salt and abkári—Courts of Justice and police—Education—Medical—Finance—PLACES OF INTEREST: Sandur town—Kumárasvámi temple—Ramandrug.

THE little Native State of Sandur is bounded by Hospet taluk on all sides but the south, where it marches with Kúdligi taluk and, for some four miles, with a corner of Mysore State. In shape it is like a torpedo with its longer axis running from north-west to south-east, and it is 24 miles long and, at the broadest part, thirteen wide. The State is some 160 square miles in area, includes 20 villages, and has a population of something over 11,000 souls, of whom between one-third and one-half live in its capital, Sandur town. It consists of a long, narrow valley shut in by two nearly parallel enclosing walls of hills covered with long grass and forest. As has already been seen in the account of the geology of the district in Chapter I, these hills are formed of the Dharwar rocks which were deposited upon the older granites and then, as the earth's surface cooled, were, with the granites, subjected to enormous lateral pressure and so crumpled up into huge wrinkles. The Sandur valley is the hollow of one of these wrinkles, and the hills surrounding it are the sides of a huge trough into which the rocks have been squeezed. The strata in them stand on edge, curve gradually below the valley, and re-appear, again on edge, on the other side of it.¹ The intensity of the pressure which caused this wrinkling is illustrated by the stones in some conglomerate at the extreme northern end of the State, which have been squeezed from rounded pebbles to long, flattened cigar-like bodies!

The two enclosing lines of hill are smooth in outline, flat-topped, and very level along their summits, so that from outside the State they resemble long lines of wall shutting it in. Their highest point is at their south-east corner, above the Kumárasvámi

¹ Mr. Bruce Foote gives an illustration showing this formation in *Mem. Geol. Surv.*, vol. xxv, pl. 3.

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pagoda referred to later, where they run up to 3,400 feet. Rámanmalai, in the centre of the southern of the two lines, just above Ramandrug hill-station, is 3,256 feet and Jambunath, the conspicuous peak at the extreme northern end of the northern line, near Hospet, is 2,980 feet above the sea.

The extraordinarily rich hematites, the excellent manganese ore, the superb banded jasper rocks, the clayey pigments of various colours and the old gold mine which occur in these hills have already been referred to in the account of the geology of the District in Chapter I.¹

The
Narihalla
river.

At right angles to the longer axis of the valley, and through both the walls of hill which enclose it, runs the Narihalla, a stream which rises in Kúdligi taluk, drains almost the whole of the Sandur valley and eventually empties itself into the great tank of Daróji in Hospet taluk. It passes close by Sandur town, separating it from the village of Chikka ('little') Sandur.

The two beautiful little gorges² in the two lines of hills by which the stream first enters and then leaves the State are among the most striking geological features of the place. Lieutenant Newbold the geologist, in an account of the valley written in 1838,³ came to the conclusion that they were neither of them originated by the force of the stream—though signs of the action of the water as much as 40 feet up their sides showed that they had been much deepened by it—but that both were due to fissures in the hills caused either by volcanic action or by shrinkage. Through them, alongside the Narihalla, run the two roads which enter the valley from the west and east respectively, and in former times these were each defended by a stone barricade in which was a gateway provided with doors and guarded by a watchman.

Óbalagandi
gorge.

The western of these two gorges, that by which the stream enters the State, is called the Óbalagandi and lies about $2\frac{1}{2}$ miles from Sandur just below the road which runs, under a fine avenue of young tamarinds, to Kúdligi. A track which takes off from this road about half a mile beyond the village of Dharmapuram leads direct to the gorge.

At the bottom, where the Narihalla runs through it, it is only some 15 yards wide. On either hand the dark purple and deep red hematite rocks which form the sides of this natural gate rise precipitously to a height of perhaps 180 feet,⁴ gradually nearing

¹ A special note by Mr. Bruce Foote on the economic geology of the State is printed in G.O., No. 562, Political, dated 4th November 1889.

² Sketches of these appear in vol. xxv of *Mem. Geol. Surv.*, pls. 4 and 5 (a).

³ *Madras Journ. Lit. and Sci.*, viii, 146.

⁴ Newbold's estimate.

one another as they ascend. The manner in which the strata have been inverted by pressure and stand on edge is very noticeable. The bed of the stream is strewn with masses of rock which appear to have fallen from the sides of the gats and their rich colours form a fine contrast with the green of the woods with which the sides of the hills are here clothed. On the top of the rock on the north side of the gat is a little round fort and beneath it the ancient temple to Ahóbala Narasimha, the man-lion incarnation of Vishnu,¹ which gives its name to the gorge.²

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Óbalagandi
gorge.

The Bhímagandi, or "Bhíma's gate," as the eastern gorge by which the Narihalla leaves the valley is called, is wider but equally picturesque. The stream and the road to Tóranagallu and Bellary run through it almost side by side. Above the road, on the Sandur side of the gorge, is a commanding scarp of red rock crowned with a small fort which in olden days must have been impregnable. Below this, and close to the road, under a rock with five trees round about, is a pretty little pool known as the Bhímatírlha, or the pool of Bhíma, one of the five Pándava brothers. The story goes that he made it with a blow of his club and the prints of his feet are shown on the rock. The pool is held sacred. Bráhmans bathe in it on certain holy days and the ashes of their dead are thrown into it, the belief being that it is connected by subterranean ways with the Tungabhadra. A short distance north-west of the fort, on the top of the great bluff of red rock which is so conspicuous from Sandur itself, stands another small ruined hill-fortress known as Timmappaghar.

Bhímagandi
gorge.

East of the main gorge is another secondary gorge, where the river runs between two picturesque masses of red rock which are almost detached from the main line of hills. The road here leaves the stream and passes between one of these masses and the northern flank of the main range.

The hills in the two portions into which the Narihalla thus divides the State differ considerably in conformation. North of the stream, though both inside and outside the valley numerous outlying spurs run down from the two enclosing walls, these walls, which are known respectively as the Ramaudrug range and the North-eastern range, are the only really prominent features.

General
divisions of
the hills.

¹ At the car-festival to this god a curious ceremony takes place. A young tree is cut down and borne horizontally on men's shoulders, and on it is placed a youth who lies face downwards at full length along it, "like a lizard," as my informant put it. He is adorned with flowers, sandal paste, etc., and then, still lying along the tree, is carried to the car. The car may not start on its way until he reaches it.

² Óbalagandi is a corruption of Ahóbala-gandi or "Ahóbala's gate."

CHAP. XVI. They draw gradually closer to one another until at the Hospet end of the State they are only separated by a narrow pass. South of the Narihalla, on the other hand, the walls widen out into two considerable plateaus, united at their southern end by a third which entirely blocks up the end of the valley; and from this connecting plateau runs down into the valley, splitting it lengthwise into two, the great Dévadára spur with the little temple perched on the top of it, which stands out so boldly just east of Sandur village. The northern of the three plateaus is known as the Dónimalai plateau, the connecting link as the Kunuataravu plateau, and the southern mass may be called, after the famous temple to that god which stands upon it, the Kumárasvámi plateau. These names become of importance later in connection with the divisions of the forests of the State.

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General
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Roads.

The roads in Sandur are few. The chief of them is that already mentioned which runs alongside the Narihalla river from the direction of Kúdligi, through the Óbalagandi gorge, past Sandur town, through the Bhimagandi gorge, past Ettinahatti (where there is a travellers' bungalow) to Tóranagallu and thence to Bellary. The part of this which lies between Sandur town and the Óbalagandi gorge was made in the 1877 famine. At Sandur another road takes off from it and runs north-westwards along the bottom of the valley up to Hospet. Some of this was also made in the same famine. From this last, two ghát roads run up to Ramandrug—one from Bávihalli, about four miles down the road from Sandur, which was the usual route from Bellary to Ramandrug before the railway to Hospet was opened, and the other from the direction of Hospet, which is that generally used now by travellers from Bellary. A third road leads from Ramandrug down the western slope of the hill to Náráyanadévarakeri, connecting with the other two at a saddle just north of the station. Thus, besides sundry footpaths over the hills, there are four passes into the Sandur valley which are practicable for carts.

Rainfall.

The average rainfall of Sandur for the twenty official years 1882-83 to 1901-02 was 29·87 inches, which is higher than that of any taluk in Bellary district.¹ Ramandrug is no longer a recording station (though the Forest Department has a self-registering gauge there) but between 1870 and 1879 its rainfall averaged 39·28 inches. Its situation, however, is exceptional, as it intercepts much of the south-west monsoon.

The lightest falls recorded in Sandur were in the three bad seasons of 1884, 1891 and 1896, when the totals were 19·73, 18·67

¹ See the figures in Chapter VIII.

and 18.76 inches respectively, and the heaviest were in 1889 (41.94 inches) and 1893 (41.89 inches). The years of the largest falls are not, however, invariably the best from the ryots' point of view. The rain requires to be timely as well as plentiful. In 1889-90, when the heaviest fall on record occurred, the outturn of the crops averaged only 9 annas, as 26 inches fell in September and October just as the harvest was ready to be gathered, and did harm instead of good. In the next year the total fall was only 25 $\frac{1}{4}$ inches, but it came when it was wanted and there were bumper crops.

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Rainfall.

The State has met with few serious misfortunes. The great storm of 1851 caused the Narihalla to rise rapidly, but little loss of life or property occurred.

Floods,
famines, etc.

The famine of 1877 affected the inhabitants as severely as those of the rest of the district, and completely emptied the State coffers. The Madras Government advanced money to meet the emergency. The total amount expended was Rs. 1,27,000, or two and a half times the present gross income of the State. Succeeding scarcities were, however, met without difficulty.

The natural conformation of the State has enabled its officers to keep the plague at bay by guarding the passes, and while the surrounding villages were suffering severely the inhabitants of Sandur remained secure within their happy valley.

Of the eleven thousand people in the State, over two thousand are Musalmans, which is a large proportion, even for the Deccan districts. Of the Hindus, the most numerous body are the Lingáyats, who are over 2,000 strong. They are closely followed by the Bédars, the old fighting caste of this part of the country.

The People.

Next come the various castes of Maráthas, who number over 1,000. The unusually high proportion they bear to the total population is a noteworthy point. Three families of them are Bráhmans who came to Sandur as officials with Siddoji Rao when (see below) he took the State from the Jaramali poligar. The others are grouped into three local divisions, namely, (1) Khásgi, (2) Kumbi and (3) Lékávali. The first of these consists of only some eight families and constitutes the aristocracy of the State. Some of them came to Sandur from the Marátha country with Siva Rao and other rulers of the State, and they take the chief seats at durbars and on other public occasions and are permitted to dine and intermarry with the Rájá's family. They wear the sacred thread of the Kshatriyas, belong to the orthodox Bráhmanical gótras, have Bráhmans as their puróhīts, observe many of the Bráhmanical ceremonies, burn their dead, forbid widow re-marriage and keep

CJAP. XVI. their womenkind gosha. On the other hand they do not object to drinking alcohol or to smoking, and they eat meat—though not beef. Their family god is the same as that of the Rájá's family, namely, Mártánda-Manimallári, or the Siva who destroyed the demon Mallásura,¹ and they worship him in the temple in his honour which is in the Rájá's palace and make pilgrimages to his shrine at Jejuri, near Poona. At their marriages an unusual custom, called Vira Pájá, or the worship of warriors, is observed. Before the ceremony the men form themselves into two parties, each under a leader, and march to the banks of the Narihalla, engaging in mock combats as they go. At the river an offering is made to Siva in his form as the warrior Mártánda, and his blessing is invoked. The goddess Gangá is also worshipped and then both parties march back, indulging on the way in more pretended fighting.

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The second division of the Maráthas, the Kunbis, are generally agriculturists, though some are servants to the first division. They cannot intermarry with the Khásgis, nor dine with them except in separate rows, and their women-folk are not gosha; but they have Bráhmical gótras and Bráhma puróhita. Some of them use the Rájá's family name of Ghórpade, but this is only because they are servants in his household.

The third division, the Lókávalis, are said to be the offspring of irregular unions among other Maráthas and are many of them servants in the Rájá's palace. Whence they are also called Manimakkalu. They have no divisions, and all call themselves Ghórpades and members of the Rájá's (the Kausika) gótra. They thus cannot intermarry among themselves, but occasionally their girls are married to Kunbis. Their women are in no way gosha.

Next after these various divisions of Maráthas, the most numerous castes are the agriculturist Sálars and Mádigas and the shepherd Kurubas, and then come the Bráhmans, nearly all of whom are Canarese Bráhmans. In proportion to the total population they are between two and three times as numerous as in Bellary district as a whole, and large numbers of them hold inam lands in the State.

Agriculture.

The soil of the State is a rich heavy loam which compares favourably with that of the adjoining areas. There is practically no black cotton-soil, and consequently no late (hingári) crops, such as cotton, are grown. By far the most important staple is cholam and it is followed by korra and sajjá. Pulses, oil-seeds, betel and

¹ For the legend, see Mouier-Williams' *Brahmanism and Hinduism*, (1891) page 266. It is there stated that this deity is also the family god of Holkar. Compare also the account of Mailár in the last chapter, p. 243.

tobacco are also grown. Betel, tobacco and a few other garden crops are raised under wells, there being at present no irrigation by direct flow from either tanks or channels anywhere in Sandur. There are some 150 of these wells, most of which are temporary affairs without proper revetment, and the ayacut under them is about 400 acres, on most of which two crops are raised annually. Sugar-cane used to be a profitable crop, but it is now rarely grown as it cannot compete with that cultivated under the Tungabhadra channels. Dry crops are sown from the early part of June to the middle of July and reaped in October. If the rains are late and sowing cannot be carried out until the end of July, the outturn is invariably inferior. Only one crop is usually obtained from the dry land, though if good rain falls in November or December a second crop of Bengal gram is sometimes raised. The systems of cultivation are similar to those followed in the Bellary district, though perhaps manuring is more common. The agricultural implements employed are also the same. Cattle are chiefly bought, as in the rest of the district, from drovers from Nellore on the instalment system.

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Agriculture.

The industries of Sandur are of small importance. Up to 1902 the softer iron ores used to be quarried in a number of mines on the Kumárasvámi plateau, and near Ramandrug and elsewhere, and smelted by the usual primitive native processes. The chief smelting centre was Kanivehalli, a village just south of the Óbalagandi gorge on the road to Kúdligi. But the cheaper English iron has now (1904) entirely ousted the native product and the industry is quite dead. Two years' produce is lying unsold at Kanivehalli. The soigniorage fee for the ore used to be two annas a cart-load and portions of the State forests were sold to the smelters for charcoal-making on condition that they left a certain percentage of the trees standing to allow of reproduction.

Industries
and trade.

In one village the Kurubas make the usual woollen blankets, but the supply is not much more than sufficient for the local demand and the quantities exported are inconsiderable.

Sandur is no trading centre. The people merely export their surplus grain and the minor produce of the forests and import in return such articles as rice, cloths, salt, petrolcum and so on which are not produced in the State itself.

Sandur has an interesting history. After the destruction of the empire of Vijayanagar by the united Muhammadan kings of the Deccan at the battle of Talikóta in 1565, the country round about it fell under the nominal sovereignty of one of the victors, the Sultan of Bijápur. All real authority, however, lay in the hands of a number of semi-independent chiefs. One of these, the

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CHAP. XVI. poligar of Jaramali in Kúdligi taluk, made himself master of
 HISTORY. Sandur about 1700, but about 1728¹ was turned out by a Marátha
 named Siddoji Rao of the Ghórpade family. This Siddoji was the
 ancestor of the present Rája of Sandur and, except for two short
 intervals, his descendants have held the State ever since.

The Ghórpade² family claimed to be connected with the well-known Bhonslas of Sátára, from whom the famous Marátha chief Sivaji was descended, and greatly distinguished itself under Sivaji, his son Sambhaji, and his grandson Sháhu.

Siddoji Ghórpade's grandfather (see the genealogical table below) was one Málóji Rao, who had been in the service of the Sultan of Bijápur. His three sons joined the Maráthas in their revolt against Bijápur and prospered in consequence. The exploits of the eldest of them, Santáji Rao, are frequently mentioned by Duff, who says³ he "was one of the best officers of whom the "Mahratta annals can boast, and his eulogy is best recorded when "we say he was the terror of the Moghul detachments for seven "years." He held the jaghir of Kapsi in Kolhápur State, and was given the title of Sénápati, or generalissimo.

Málóji Rao's third son was granted the title of Amir-ul-Umra and the jaghir of Datwád in Kolhápur State.

The second son, Bahirji Rao, was the father of the Siddoji who took Sandur from the poligar of Jaramali. He was given⁴ the hereditary titles of Hindu Rao and Mámalikát Madár ("centre of the State") which, with that of Sénápati and the family name of Ghórpade, still appear in the full style and title of the present Rájas of Sandur.

Siddoji Rao had four sons, namely, Morári Rao, the eldest, who followed his father as ruler of Sandur and who afterwards became so famous as the chief of Gooty⁵; Daulat Rao, the second, who succeeded to a family jaghir at Gajendragad in

¹ Munro's letter of 20th March 1802 to the Board of Revenue, printed at Bellary Collectorate Press, 1892. Duff, however (*Hist. of Mahrattas*, i, 432), gives the date as 1713.

² According to the family legend this name was earned by an ancestor who scaled an almost impregnable fort in the Konkan by holding on to the tail of an iguana (called in Maráthi *ghorpad*) which was crawling up the side of it.

³ *Hist. of Mahrattas*, i, 389.

⁴ This statement is based on the family history and pedigree referred to below, but other accounts differ and it is not possible to reconcile them. Duff (i, 370) says these titles were conferred on Santáji Rao. He is not, however, always consistent in his accounts of the family, and the history of it by Mr. Thackeray which he says (i, 389, note) he lodged with the Bombay Literary Society has disappeared.

⁵ See Orme, i, *passim*.

Bijápur district; Bhujanga Rao, who died in childhood; and Subhán Rao *alias* Gópál Rao, the youngest, who died without issue.¹ CHAP. XVI.
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Morári Rao was granted by the Peshwa² the hereditary title of Sénápati which his descendants still bear. In the campaign of 1775-76 Haidar Ali, after getting possession of Bellary, took Gooty from him, and sent him to Kopaldrug, where he died soon afterwards. Haidar annexed the whole of his territory, including Sandur, and began the fort of Krishnánagar which is still standing there. It was finished and garrisoned by his son Tipu.

Morári Rao had two sons, but they both died in childhood and before his death he had adopted Siva Rao, the son of a distant cousin named Yeswanta Rao. This Siva Rao fell about 1785 in a vain attempt to turn Tipu's troops out of Sandur and was succeeded by his son Siddoji Rao, then two years old.³ Siddoji

¹ Several accounts place these sons in other orders and some of them say that Gópál Rao succeeded to Sandur and that Siva Rao, the next chief of the place, was his son. All of these may, it is believed, be traced back to a passage in the original edition of this Gazetteer which was itself copied from some genealogical notes included in Lieutenant Newbold's paper on Sandur above referred to. In making Morári Rao the eldest son and the holder of Sandur, and showing Siva Rao as the son of Yeswanta Rao and the adopted son and successor of Morári Rao, I have followed two Maráthi manuscripts. The first of these is a history of the family, now in the possession of the Bombay Branch of the Royal Asiatic Society, which appears from internal evidence to have been written about 1803 by Bhujanga Rao, grandson of Daulat Rao (see the genealogical table above). The second is a Maráthi pedigree marked as having been drawn up in 1817 (the year Munro was sent to take the State) for the information of Mr. Chaplin, Collector of Bellary, by the secretary to the then Sandur chief, and which is now in the possession of this secretary's great-grandson in Sandur. That Siva Rao was the son of Yeswanta Rao and was adopted by Morári Rao is also confirmed by Mr. Chaplin's letter of 9th September 1822 to the Bombay Government and by a pedigree marked as having been drawn up in the Sandur Agent's office for the information of Government at the end of 1875 on the occasion of the Prince of Wales' visit to India and just before the hereditary title of Rája was conferred on the Chiefs of the State. Munro's report to Elphinstone, dated 1st November 1817, regarding the surrender of the State (see Gleig's *Life of Munro*, iii, 288-292) also says that Sandur formed part of the principality of Morári Rao, and that he adopted Siva Rao. Tradition in Sandur, moreover, makes Morári Rao succeed to the State, and knows nothing of Gópál Rao. The pedigree of 1817 explains Morári Rao's adoption of a distant relative instead of one of the two sons of his half-brother Daulat Rao by saying that Daulat Rao refused to give him either of these.

² Duff (ii, 180) and the pedigree of 1817 here agree. Duff says, however, (i, 432) that Siddoji also had this same title, and the 1875 pedigree supports him.

³ This and the next few sentences are based on Munro's report of 1st November 1817, above referred to.

CHAP. XVI. was put under the guardianship of his uncle Venkata Rao who
 HISTORY. in 1790, on his ward's behalf, attacked and drove out Tipu's
 garrison, and gained possession of the place.

After the peace with Tipu in 1792 the Ghórpades were allowed to retain Sandur as part of the ancient inheritance of the family, but none of them ventured to reside there as long as Tipu was alive. Siddoji died in 1796, aged 13, and at the suggestion of Venkata Rao, his widow asked Morári Rao's half-brother, Daulat Rao, to give her one of the boys of his family in adoption. He refused her request, just as he had before refused the similar proposal of Morári Rao. The widow then asked Yeswanta Rao the son of Málóji Rao for one of his sons. He also refused, but referred her to his brother Khande Rao,¹ who gave her his eldest son Siva Rao. On the death of Tipu at the fall of Sríngapatam in 1799 this Siva Rao went with Venkata Rao to Sandur and he was jaghirdar there when Bellary district was ceded to the Company.

About this time the Peshwa, Báji Rao, granted a sanad for the State to the Yeswanta Rao above mentioned, who was a distinguished officer in Scindia's army. No prominence was given to this document until some years after, when Yeswanta Rao sent a copy of it to Venkata Rao with a letter saying that he wished to avoid dissensions in their families. Venkata Rao therefore, in 1804, sent for Narasinga Rao, the second son of Yeswanta Rao, and gave him a monthly allowance of 100 pagodas. But as he attempted to form a party of his own he was dismissed in 1808, and Siva Rao continued to hold the estate. The Peshwa, however, regarded the latter as a rebellious vassal and in 1815 endeavoured to gain possession of Sandur by marching thither with troops under the pretence of making a pilgrimage to the shrine of Kumárasvámi. Siva Rao blocked the passes and Báji Rao was only allowed to go to the temple with a few attendants by the footpaths over the hills.

The treaty of Bassein, however, bound the Company to assist the Maráthas in reducing refractory vassals and Báji Rao accordingly asked that the English would take Sandur from Siva Rao. Munro was therefore detached from Dharwar with a force to demand the surrender of the valley. He approached it from the south, crossing the Tungabhadra at Hampáságaram, and on the 18th October 1817 he wrote to Siva Rao to tell him the object of his march and to offer him in exchange for his valley a jaghir worth

¹ Elphinstone's letter of 2nd June 1818 to the Madras Government says that Yeswanta Rao afterwards denied this adoption.

Rs. 8,000 in any other part of the Company's territory he might choose. Siva Rao replied expressing in general terms his wish to conform to the desires of the British and afterwards sent two "vakils" to arrange with Munro the conditions of surrender. These were sent back with orders to tell Siva Rao that the value of the jaghir would be raised to Rs. 9,000 and that if he intended to submit he should meet Munro's detachment outside the Óbalagandi pass.

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What followed is best described in Munro's own words¹:—

"On the 27th October the detachment, on approaching near the pass, was met by Siva Rao, attended by a few horsemen and peons. He conducted it through the defile and barrier which defends the entrance into the valley of Sandur. On reaching the glacis of the fort he drew up his party, and as he delivered the keys he said that he threw himself entirely on the protection of the British Government. He then asked leave to go away, and having obtained it, he called out to me, so as to be heard by all his followers, 'Think of my situation, have some consideration for us all.' He went through all the ceremony of surrendering his fort and abdicating the government of his little valley with a great deal of firmness and propriety; but next day when he came to my tent with his brother and a number of his old servants and dependants, to solicit some provision for them, and to make some arrangements for the removal of his family to the Company's territory, he was so agitated and distressed, that he was obliged to let his brother speak for him. It was finally settled that the two vakils should each have an allowance of fifteen pagodas, and that his jaghir, instead of nine thousand, should be ten thousand rupees, from which he should make such allowance as he chose to his relations and followers, and that the pensions and jaghirs should be granted in whatever part of the Company's possessions they might be required. Though I deemed it advisable to limit myself in promising a jaghir to a thousand rupees, yet, when I consider what Siva Rao has lost, that he was as much a sovereign in his own valley as any prince in India, that it contained a regular fort built by Haidar and Tipu Sultan at a great expense, that it was besides so strong by nature that no Mahratta power could have taken it from him, and that he had ruled over it from his infancy for the space of twenty-one years without interruption, I cannot think that even the twelve thousand rupees which he has demanded would be more than a very inadequate compensation for the sacrifice which he has been compelled to make."

Sandur was incorporated with British territory and Siva Rao was granted as his jaghir Hiréhála and eight other villages he had selected. Almost immediately afterwards, however, the Peshwa

¹ Report of 1st November 1817 already referred to.

GENEALOGICAL TREE OF THE

[Rájas of Sandur are]

MÁLÓJI RAO *alias* MA

Served under t

SANTÁJI RAO.

Greatly distinguished himself under Sivaji and Sambhaji. Was granted the title of Sénápati. Held the jaghir of Kapsi in Kolhápur State, still in possession of his descendants. Assassinated in 1688.

BAHIRJI OR
Was granted the
and Mám

SAYAJI RAO.
Died in childhood.

MORARI RAO.
Fell in battle.

Took Sandur
and wa

(By his First Wife.)
MORARI RAO.

The famous Chief of Gooty. Haider Ali took Sandur from him in 1776. Had two sons who both died in childhood, so adopted Siva Rao, son of Yoswanta Rao. Died a prisoner in Kopaldrug about 1779.

(By Second DAULAT. Succeeded to jaghir of Gaje in Bijápur di Died 179

BAHIRJI RAO.
Succeeded to Gajendragud.
Died 1803.

SANTÁJI *alias*
SUBHÁNJI RAO.
Died without issue.

SIVA RAO.
Killed about 1785 in an attempt
to recover Sandur from Tipu.

As guardian of hi
troops out of Sand

BHJANGA RAO.
Succeeded to Gajendragud,
which is still held by his
descendants.

SUBBA RAO.

ÁNANDA RAO.

SIDDOJI RAO.
Born 1783. Died 1796
without issue. His widow
adopted Siva Rao, son
of Khande Rao.

First Wife, NÁNI SAHIB = Second Wife, MANA BAYI = Third Wife, KRISTNA BAYI *alias* DADI BAYI =

SUBBA BAYI
alias
AMMA BAYI.
Married Nilkanta
Rao Sahib, Déssyi of
Atpede near
Pandharpur.

AKKU BAYI.
Married Vitthala Rao
Sahib Sinde of
Bannur in Belgaum.
No issue.

SIVASHANMUKHA RAO.
Born 17th October 1847.
Granted Sanad for the State in
1863. Granted title of Rája in 1876.
Married Sundara Bayi (born 13th
September 1851 and still living).
Died 3rd May 1878
without issue.

KHANDE RAO.
BÁPU SAHIB. Born
25th January 1851.
Died 30th July 1880
unmarried.

YESA BAYI.
Married Dada
Sahib,
Jaghirdar of
Bannur.

AMRA BAYI.
Married Yewwanta
Rao Bhavn Sahib,
Jaghirdar of Patan
in Sétára.

SHARA BAYI.
Died
unmarried.

BÁLÁ SAHIB.

NÁNÁ SAHIB.
Died without issue.

APPA SAHIB.
Died without issue.

BÁBÁ SAHIB.

DHANI RAO.

BÁBÁ SA

RADE FAMILY OF SANDUR

[Antique type.]

on MAHÁJI RAO.
of Bijápur.

II RAO.
Hindu Rao
isar.

OJI RAO.
Poligar of Jaramali in 1728,
of the family to hold it.

SAGUNA BAYI.

MÁLÓJI RAO.

Was granted the title of Amir-ul-Umara. Held
the jaghir of Datwád in Kolhápur State,
still in the possession of his
descendants.

SIVA RAO.

Succeeded to Datwád.

(By Third Wife.)
BHUJANGA RAO.
Died in childhood.

(By Fourth Wife.)
GÓPÁL RAO
alias
SUBHÁN RAO.
Died without issue.

YESWANTA RAO.
Killed in a plundering
raid. (*Asiat.*
Quart. Rev.,
N.S., iii, 200.)

MÁLÓJI RAO.
Joined Morári Rao
and was killed
at Gooty by Haider's
troops. (*Asiat.*
Quart. Rev.,
N.S., iii, 200.)

RAO.
Siddóji, tamed Tipu's
Q. Died without issue.

YESWANTA RAO.
Received Sanad for Sandur from the
Peshwa, but did not press his claims.

KHANDE RAO.

BÁLÁ SAHIB. NARASINGA RAO.

SIVA RAO.
Took possession of Sandur on Tipu's death in 1799.
Surrendered it to Munro in 1817. Restored by
the Company and granted Sanad in 1826.
Died 2nd May 1840 without male issue.
Adopted his nephew Venkata Rao.

BHUJANGA RAO.

ATA RAO = Fourth Wife, ABÁI SAHIB = Fifth Wife, NÁNI BAYI = Sixth Wife, RÁNI SAHIB.

GA RAO
SAHIB.
Died
August

HOUSA BAYI.
Married Bálá
Sahib
Nimbalkar,
Sirdar of
Sávantwádi.
No issue.

BAJA BAYI.
Married
Yeswanta Rao
Bhava Sahib,
Désáyi of
Jámboóti in
Belgaam.
No issue.

LAKSHMI
BAYI.
First wife,
daughter
of Désáyi
of Jámboóti.
Still living.

RÁMACHANDRA
VITTHALA
RAO SAHIB.
Born 29th March 1850.
Recognised as Rája,
5th Feb. 1879. Made
a C.E. in July 1892.
Died at Bellary 3rd
Dec. 1892.

BUKMA BAYI.
Second wife,
grandniece of the
first wife of
Ganapati Rao,
Gáokwár of
Baroda. Still
living.

RÁKÁ
BAYI.
Married
Bálá
Sahib,
Désáyi of
Sákalí in
Goa.

MÁLÓJI RAO
BÁLÁ SAHIB.
Born 28th July 1857.
Married 1st Párvati Bayi,
who died 16th May 1899,
and 2nd Bádhsabai Jagatap
alias Párvati Bayi.
No issue.

A son who
died in his
eighth
month.

GOZU BAYI.

SHÁBÁ BAYI.
Married Govinda Rao
Bápu Sahib Sinde,
brother of Jaghirdar of
Toragal in Belgaam.

VENKATA RAO
RAO SAHIB.
(present minor Rája).
Born 10th July 1892.
Recognised as Rája
in 1893.

VITTHALA RAO
BÁBÁ SAHIB.

PRITHA BAYI.
Born 23rd April 1891.

TÁNI BAYI.
Born 4th March 1896.

Venkata Rao had six wives and fourteen children, among whom were six sons. He died in 1861 and was succeeded by Sivashanmukha Rao, who was born in 1847 and was the eldest of the five sons who were then living. He was a minor at the time, but on his coming of age in 1863 the sanad granted to his father was renewed in his favour.¹ In 1876 he received the title of "Rája" as an hereditary distinction, and it was at the same time ruled that the title might be assumed by his successors on their succession to the State being formally recognised by the British Government. A sanad granting the chiefs of Sandur the privilege of adoption had been granted in 1862.²

CHAP. XVI.
HISTORY.

When Sivashanmukha Rao came into possession of Sandur he appointed Mr. J. Macartney, who had been connected with the London Mission in Bellary, to be his agent and adviser. For the next 22 years this gentleman's name was associated with many progressive measures in the administration of the State, and when, in 1885, he proceeded to England and his connection with the place terminated, the Government communicated to him the appreciation it entertained of the benefit which the State and its rulers had derived from his efforts.

Sivashanmukha Rao died on 3rd May 1878 after a lingering illness. He had no sons, and was succeeded by his eldest brother, Rámachandra Vitthala Rao Sahib, who was formally designated as Rája on the 5th February 1879, the sanad being again renewed in his favour. It was during his time (in 1882) that the 40,000 acres of the forests of the State, referred to below, were leased to the Madras Government. In September 1885, Mr. J. G. Firth, a retired Tahsildar of Bellary, succeeded Mr. Macartney as agent to the Rája. He was styled Diwán.

Rámachandra Vitthala Rao was made a C.I.E. in July 1892 and died at Bellary, whither he had gone for medical treatment, in December of the same year. He left one son, Venkata Rao Rao Sahib, the present minor Rája, who was born on 10th July 1892 and whose mother is connected by marriage with the family of the Gáekwár of Baroda. Venkata Rao (or to give him his full style and title, Rája Venkata Rao Rao Sahib Hindu Rao Ghórpade Sénápati Mámalikat Madár, Rája of Sandur), was recognised as Rája in 1893 and is being educated at the Wardlaw College at Bellary.

For some years after Venkata Rao's succession to Sandur his uncle Srimant Málóji Rao Bálá Sahib, his father's only surviving

ADMINISTRATION.

¹ Aitchison's *Treaties*, viii, 107.

² *Ibid.* viii, 100.

CHAP. XVI.
ADMINISTRATION.

Present
system.

brother, managed the State under the designation of Administrator, with Mr. Firth as Diwán. Mr. Firth vacated his office in April 1897 and was followed in June of the same year by the present Diwán, M.R. By. T. Kodandarama Naidu, a Tahsildar of Bellary district, whose services have been lent to the State. In 1901, under the orders of Government, Srimant Bálá Sahib relinquished his control, and the administration is now in the hands of the Diwán, subject to the general authority of the Collector of Bellary, who is *ex-officio* Political Agent for the State. The Diwán is something of a pluralist, having the powers of a Divisional Officer, first-class magistrate, Additional Sessions Judge and District Munsif, while the original, appellate and revisional powers of a Collector, District Magistrate and District and Sessions Judge vest, in matters relating to the State, in the Political Agent. No legislation is undertaken in Sandur. Such of the Acts of the Legislative Councils of the Governments of India and Madras as appear to the administration to be suited to the State are brought into force by the simple process of publicly notifying that they have been adopted. Many of the executive powers exercised have no other legal basis than old custom and long practice held to have the force of law.

Land
revenue.

Of the 160 square miles of which the State consists only 12,500 acres, or some 19 square miles, are cultivable, the rest being forest or unfit for tilling. Of this 19 square miles only some 15 square miles (9,500 acres) are at present cropped, the remainder, owing often to its distance from the villages, being waste. A field survey under the direction of the Madras Survey Department is in progress. When it is complete, a settlement on the general principles followed in British territory will be carried out. In the old days the accounts showed the fields by their names and their dimensions in "huggas" or ropes, but the length of the rope was nowhere laid down. Between 1865 and 1871 Mr. Macartney carried out a rough survey with the aid of the kurnams and the records so obtained, which are called "the painmásh chittas," are the existing guides. They do not, however, show particulars of assessments.

Until very recently the assessment payable was fixed on a rack-renting system, each field being put up to auction and leased for five (or sometimes ten) years to the highest bidder. At the end of this lease the field was again put up to auction and its former tenant was thus often ousted. The uncertainty which this system involved checked any effort to permanently improve the land by fencing it, constructing wells, planting trees and so on, and

consequently it is in contemplation, as soon as the survey and settlement are completed and the rates of assessment in accordance with them are prescribed, to give the ryots the same occupancy rights as they have in British territory. Meanwhile they are allowed to go on holding their fields at the rates fixed by the last auction which was held and are not disturbed in their occupation by fresh auctions. In addition to the assessment, the land is subject to *méra* fees in grain, which were originally intended to serve as remuneration to the village establishment. They vary from 2 to 256 Rája seers (= $1\frac{7}{6}$ Government seers of 80 tolas) per field, according to the size of the field. The money rent is collected in two kists—two-thirds in December and one-third in February.

CHAP. XVI.
ADMINISTRATION.

Land
revenue.

Of the 9,500 acres which are cropped, very nearly 3,500 acres are held on inam tenures of various kinds and pay a quit-rent of only two annas (with road-cess of half an anna) per acre. The thirteen villages which form the endowment of the Kumárasvámi temple do not pay road-cess and the inams held by some of the Rája's relations do not pay anything at all. How all this large area came to be granted on inam is not now clear. The village accounts give no clue, merely showing them as inams in the name of such and such a person. Except the village officers and servants, the holders hardly ever do any service in return for this grant. A settlement of these inams on the principles in force in British territory was begun in 1880-81 but was not persevered with. The whole question of their resumption and enfranchisement is to be taken up when the survey and settlement are complete.

Inams

Every village has its *reddi* (who has the same powers as a village head in British territory), its *karnam* and its *talaiyári*, all of whom are remunerated by inam lands, and its *Mádiga*, who does miscellaneous duties in return for the carcasses of such cattle as die in the village. Certain of the village and taluk accounts in use in British territory have been recently adopted. The *talaiyáris* perform their service in a curious manner. They never do the work of the post themselves, but each year, on the Telugu New Year's Day, they appoint a substitute to do it for them during the next twelve months, making a fresh appointment when New Year's Day comes round again.

Village
establishment.

The forests of Sandur are some 87,000 acres, or about 136 square miles, in extent. Of this area, 40,000 acres have been leased to the British Government for 25 years from 1882 at an annual rental of Rs. 10,000 and are administered by the Forest Department of Bellary district. These "leased forests," as they are usually called, comprise the growth on the whole of the Ramandrug and North-eastern ranges from the Narihalla river westwards and also that on

Forests.

CHAP. XVII.
ADMINISTRA-
TION.
Forests.

the Dónimalai plateau. They have already been referred to in the account of the forests of the district in Chapter V. The remaining 47,000 acres consist of the forest round the foot of the above three ranges and that on the Kummataravu and Kumárasvámi plateaus. Part of this (some 4,900 acres) belongs to various inam villages, and the rest is worked by the State, and is known as "the Amáni forest." In its growth and general characteristics it resembles the leased forests already described. The average net profit from it in the five years ending 1902-03 was only some Rs. 2,200 and even this figure was abnormally enhanced by the profits from the felling of a considerable number of sandal-wood trees in the two last of the five years, which, as the trees now remaining are few and small, is a source of income which cannot be regularly relied upon. The revenue is usually derived chiefly from fees for permits for the removal of dead wood and the proceeds of the sale of the right to collect jungle fruit and other minor produce. Timber is only cut for local consumption and not exported, as there is a desire not to compete with the leased forests in this direction. In certain portions of the forests Sandur ryots are allowed to cut wood, etc., for domestic consumption free of charge. Cattle belonging to British villages are charged fees for grazing, but those of Sandur ryots are allowed in free. Goats and sheep belonging to the latter are however made to pay. The heavy grass with which so much of the forest is covered is invaluable in bad seasons. In 1891-92 and 1896-97 thousands of cart-loads of it were exported to distant taluks and even to the Nizam's Dominions and to Uravakonda in Anantapur district. As in the leased forests, so in those worked by the State, fires are a constant source of trouble and loss.

Salt and
abkári.

The State contains no natural salt or salt-earth and so no complications arise with the Salt Department in British territory. It grows no opium and the little ganja which is raised is cultivated and harvested under official supervision.

The system for the supply of liquor is simple. The exclusive right of manufacturing and selling both arrack and toddy is sold to the same person. He distils arrack in Sandur from imported jaggery and imports from Kúdligi (there being hardly any date-trees in the State) such toddy as is required. The Kúdligi toddy also passes through Sandur to Bellary taluk. In both cases it is transported in large bags, each made of the whole hide of a buffalo, which are lashed on to country carts. Sandur arrack is held in much favour, being reputed to be considerably more potent than that sold in British territory. Smuggling it from the State into British territory is however punishable under section 58 of the Abkári Act, since it has not paid duty to the British Government.

As has been stated above, the present Diwán has the powers of a first-class magistrate and District Munsif, and appeals from his decisions as such lie to the Political Agent. Under the sanads, sentences of death cannot be passed or carried out without the sanction of the Government of Madras. The special rules regarding criminal jurisdiction which are in force in the sanitarium of Ramandrug are referred to in the account of that place below. Under the Government of India's notification of 29th May 1894¹ the Political Agent for the time being is a Justice of the Peace within the State. Extradition from the State is arranged through the Political Agent. Extradition to it is usually only sanctioned when the offence is of a minor description. In the case of more serious crimes—those triable only by a Court of Session—the Political Agent proceeds against the offender as though the offence had been committed in British India.²

CHAP. XVI.
ADMINISTRATION.

Courts of
Justice and
police.

There is a jail in which both short- and long-term prisoners are confined. Their number—the average is about fifteen, many of whom are short-sentence convicts—is too small to allow of the organisation of jail manufactures and they are usually employed in repairing the roads. The Police force consists of an Inspector, four head constables and 25 constables, and there are police stations at Sandur, Ramandrug, Kanivechalli and Ettinahatti and two ghát stations on the road from Sandur to Hospet. Beat-constables meet the British beat-constables at the limits of the State.

Sandur possesses a lower secondary school, seven pial-schools and a girls' school. The first of these was opened at the end of 1882, but the present building was put up in 1887–88, and the institution is consequently known as "the Jubilee School." Neither the Muhammadans nor the Lingáyats of Sandur place much value on education and progress is slow. The girls' school was started by the London Mission in 1898–99, and is still managed by that body.

Education.

The Sandur dispensary was opened in 1881 and is very popular, many patients coming to it from adjoining villages in British territory.

Medical.

The gross income of the State averages something over Rs. 50,000, of which about Rs. 20,000 is derived from land revenue and the moturfa (an old-established tax which is levied according to no very fixed principles on professions, trades, and, in

Finance.

¹ Under section 6 of the Foreign Jurisdiction and Extradition Act (XXI of 1879), see p. 24 of Macpherson's *British Enactments in force in Native States* (Government Press, Calcutta, 1900).

² For further particulars, see "The Extradition Manual."

CHAP. XVI. some cases, on houses); some Rs. 14,000 from contracts for abkári,
 ADMINISTRATION. minor forest produce, etc.; and Rs. 10,000 from the forests
 Finance. leased to the Madras Government. On the expenditure side the
 chief items are the Rájá's Civil List, some Rs. 14,000; the charges
 of administration, Rs. 13,000; and a sum of Rs. 7,576 which
 since 1885-86 has been yearly set aside for the repayment of the
 principal and interest of the debts incurred by former Rájás. The
 amount is so calculated as to pay off the whole of these by 1907.

PLACES OF
 INTEREST.

The only places in the State which are deserving of separate
 notice are Sandur town, the Kumárasvámí temple and the sanita-
 rium of Ramandrug.

Sandur
 town.

As has already been seen, Sandur town lies on the road run-
 ning between the two gorges and is separated by the Narihalla from
 the adjoining village of Chikka ("little") Sandur. It was appa-
 rently fortified in some fashion in days gone by, as there are still
 signs of a ditch round it. Part of this was filled up in 1888-89.
 Haidar, however, built his fort altogether outside it, west of the
 road leading to the Bhímagandi. It is called the Krishnánagar fort,
 and is a quadrangular erection with stone curtains some 20 feet
 high, topped with a brickwork parapet pierced by embrasures,
 protected by frequent bastions and backed by a terre-pleine inside.
 Round it runs a dry ditch and glacis. There is only one entrance.
 On decrepit carriages on one of the bastions are two old iron guns
 which until a few years ago used to be discharged on great
 occasions, and in one of the magazines are a number of the stone
 cannon balls which were used in the days of yore. The fort
 contains a considerable population, mainly Lingáyats, Kurubas and
 Musalmans.

The Vithoba temple in Sandur possesses a shrine containing
 some finely carved stone pillars, and an even finer ceiling, purloined
 from the Hampi ruins some years ago. The Rájá's palace is in the
 middle of the town and is built in the style usual in the better class
 of native houses. Within its enclosure is the Diwán's office. The
 travellers' bungalow is nearly a mile from the town on the road to
 Hospet. The building was originally erected as a residence for
 Mr. Macartney when he was Agent to the Rájá.

A house-tax is collected in Sandur and applied to the sanitary
 and other needs of the town, the Diwán administering matters
 without the intervention of any pancháyat or council. A contri-
 bution of varying amount is annually made from State funds to
 supplement the income realized by the tax.

Kumárasvámí
 temple.

The Kumárasvámí temple is picturesquely situated in a natural
 amphitheatre of wooded slopes at the head of a ravine near the top
 of the hills almost due south of Sandur. It is between six and

seven miles from the town, four miles of the way being along the level and the remainder up a ghát of which one mile is practicable for carts. The views of the valley from this part of the road make an expedition to the temple a pleasant morning ride, but architecturally the building itself is disappointing. Towards the end of the ascent a path which takes off from the right side of the road leads through the jungle for about a hundred yards to the little temple of Harishankar which lies in a picturesque glen under fine shady trees. A perennial mineral spring in the hill side behind it pours through the mouth of a cow, rudely fashioned in stone, into a small square basin, and the spot is a restful halting-place for weary pilgrims to Kumárasvámi's temple. A dozen yards behind the shrine is a cave in the lateritoid rock which is declared to run for a fabulous distance into the hill. Any one armed with a torch and a sufficient disregard of the hundreds of bats which live in it can, however, satisfy himself that it ends in a few yards.¹

Kumárasvámi, the Mars of the Hindu pantheon, was the child of Siva and Párvati. The legend runs (the sthala purána of the temple gives it in full), that a ferocious demon named T'arakásura who dwelt in this part of the Sandur hills² so harassed the Dévas that they entreated Siva to send his warrior son Kumárasvámi to rid them of the monster. Kumárasvámi came and slew him and cut off his head. The foundation of the temple commemorates the happy event. An inscription on a detached stone inside the central shrine says that in 1205 A.D. a feudatory of the Hoysala king Vira Ballála II (1191-1212 A.D.) directed the revival of an endowment to the temple which had been made in the time of the Ráshtrakúta king Krishna III (940-956) but had been discontinued, so the building can boast a very respectable antiquity.³

The general appearance of the temple as a whole is not improved by the chattrams for pilgrims which stand within its outer wall. Over the eastern entrance is a gópuram of

CHAP. XVI.
PLACES OF
INTEREST.

Kumára-
svámi
temple.

¹ There are several other caves in this division of the Sandur hills. In two of them, known respectively as the Kupatasvámi and Guptasvámi caves, are said to be images of black stone.

² It is called Lóháchala, "the iron-hill." The *Lóháchala Mhátmya* of the Mackenzie collection is one of the manuscripts which have been removed to the India Office Library and so cannot be referred to.

³ Newbold says that in the enclosure before the temple is a Hale Kannada sásanam recording an even older endowment in S. 641 (A.D. 719) "by a king of the Marsale dynasty named Bijala Naicanu." No such king is known to history, and as the inscription referred to seems to be the one which has recently been partly built into the wall during structural alterations it is not now possible to see what it really says.

CHAP. XVI.
PLACES OF
INTEREST.

Kumára-
svámi
temple.

the ordinary kind. Facing this, inside the enclosure, is the central shrine to Kumárasvámi, and hard by these are also shrines to his parents, Siva and Párvati. In front of Kumárasvámi's shrine¹ is a sati-stone, and another is built into the steps leading up to the shrine. There are inscriptions on and about these steps. The doorway is a splendid example of the skill of the Bellary wood-carvers. The god is fashioned in black stone and stands within the usual frame, which is also made of black stone well carved. He holds the silver mounted club with which he killed Táarakásura and beside him stands a peacock, his usual *váhana* or vehicle. Women are never allowed to see him.

In front of the gópuram, outside the temple, is an oblong tank, with stone steps on all four sides leading down to the water, which is called the Agastya tirtham. Round it are several small shrines and broken images (some of the latter appear to be Jain in origin) each with a story of its own. The tank and the gópuram are said to have both been built by a poligar of Gudékóta. On one of the stone steps of the tank, to the left hand as one descends the main flight leading down to the water, is a big stone with two or three lingams by it which is called the "Báji Rao stone." In 1815, as already related, the Peshwa, Báji Rao, came with a large force towards Sandur under the pretence of visiting this temple, but intending if possible to capture the State. He found the passes into the valley barred and defended by Siva Rao, and was obliged to go to the temple with only a few attendants through by-paths over the hills. The story goes that as he was sitting on the steps of the Agastya tirtham, this stone was precipitated from above and fell close to him. Either because he regarded this as a bad omen or because he was afraid of further attacks upon his person he speedily returned to Poona. Until comparatively recently pújá was regularly offered to the stone which thus saved the State.

A festival takes place at the temple in the month of Kártigai (October-November) every three years, but of late the risk of plague has led to the prohibition of any gathering at it. Formerly it was usually attended by as many as 10,000 people, who came mainly from Northern India and the Marátha country. Admission to the temple on these occasions was by ticket at so much a head and the receipts varied from Rs. 10,000 to sometimes nearly Rs. 20,000. Since the advent of the plague the temple has consequently suffered severely in its finances, the ordinary yearly income of some Rs. 6,000 which it derives from land, etc., being barely

¹ This and what immediately follows is second-hand information. Europeans are not allowed to enter the enclosure.

sufficient for the daily worship and the free rations to the stream of pilgrims who constantly visit it. At each festival a pit is dug on the hill which lies east of the temple, and from this is extracted a whitish clay which when dry and powdered resembles the ordinary *vibhāti* or holy ashes. The pilgrims employ it to make the usual holy marks on their foreheads and persons, for the priests say that it is the milk which flowed from the breasts of Párvati when she came to the place to see her son and has the miraculous power of renewing itself however often it is removed. The neighbourhood of the temple is very feverish and there are consequently three priests who do the worship by turns, each for three months at a time.

At the foot of the hills on which the temple stands, on the Kúdligi side and just within the boundary of the State, is another temple to Kumárasvámī known as the Navulusvámī ("peacock-god") temple. Outside its gate to the south, is an inscription in old Canarese on a detached stone headed with the usual representations of the linga, the sun and the moon, and another in Dévanágari cut on a stone lying on the ground near the two stone wells there.

The sanitarium of Ramandrug is a small plateau $1\frac{1}{4}$ miles long and half a mile wide on the top of the southernmost of the two ranges of hill which enclose the valley of Sandur. It lies about half-way between the Óbalagandi gorge and the northern end of this range. The Great Trigonometrical Station there is 3,256 feet above the sea. The similar station in Sandur itself is 1,815 feet, so the sanitarium is some 1,400 feet above the bottom of the valley. On all sides of it the ground falls sharply away, and this characteristic, though it affords numerous excellent views into the Sandur valley on the one side and over the western taluks as far as the Tungabhadra on the other, gives the place a cramped air which the various paths cut along the hill sides do not serve to remove. The place is called after the village and fort of the same name which stand at the southern end of the plateau. Remains of the old defences, in the shape of a considerable wall of enormous blocks of stone, are still visible. Local tradition says they were built by, and named after, a poligar called Komára Ráma, who is still a popular hero. A favourite play in Sandur is one in which his step-mother treats him as Potiphar's wife did Joseph, but in which his innocence is ultimately established. Not far from the fort is the Rámasvámī temple, which seems to be of great age and has an inscription on a detached stone in front of it. The buildings on the plateau include barracks, a hospital, etc., built in 1855 and designed to accommodate about 70 soldiers; and some fifteen bungalows

CHAP. XVI.

PLACES OF
INTEREST.Kumára-
svámī
temple.

Ramandrug.

CHAP. XVI. belonging to various residents of Bellary. The cemetery contains
 PLACES OF among others the grave of Arthur Hathaway, Collector of the
 INTEREST. district from 1859 to 1866, who died at Ettanahatti during the
 famine of the latter year.¹ Two carriage roads run along the
 Ramandrug. whole length of the plateau. There are several mineral springs
 on it. A short distance down the cliff on the southern side is a
 cave leading into a passage which has been followed a long distance
 into the hill. The annual rainfall, as stated above, is 39 inches.
 The temperature is some 13° cooler than that of Bellary; and the
 mean for April and May is about 80°, and the highest figure on
 record in the hottest months is 87°, in the shade. During the
 south-west monsoon the chilly fogs which wrap the place about from
 sunset to 10 A.M., and often later, make fires almost a necessity.

Three roads lead to the station, one from Bávihalli, a village on
 the road between Sandur and Hospet; a second from Hospet; and
 the third from Náráyanadévarakeri. They are all practicable for
 carts. The first was the usual route from Bellary before the rail-
 way line was extended to Hospet. The ghát portion of this was
 constructed, principally from private contributions, on a trace made
 by Lieutenant Walker of the Madras Engineers.² The second
 road, that from Hospet, is now the usual route to Ramandrug.
 The distance from Hospet railway station is 14 miles.

Europeans only reside in the station in the hotter months from
 March to June. A sub-magistrate is sent up there for this period.
 For the rest of the year the place is deserted except by the inhabi-
 tants of the village of Ramandrug.

The right to occupy the land on which the station stands was
 granted to the Government in 1847 by Rája Venkata Rao on cer-
 tain conditions. He stipulated³ that the ownership of the land
 should remain with him; that he should be paid a yearly assess-
 ment for such portions of it as should be occupied by Government
 and by the bungalows of its officers; and that the produce of the
 forest round about and the exclusive right to the abkári revenue,
 the tax on merchants, and all treasure trove should continue to be
 his. The yearly assessment (Rs. 139, at the rate of Re. 1 per acre)
 is still paid by Government, but the forest forms part of the leased
 forests. The Rája further agreed that the criminal jurisdiction

¹ Particulars of the other graves are given in the list of European tombs in
 the district printed at the Collectorate Press in 1901.

² See Report on Important Public Works for 1852. *Pharoah's Gazetteer*, 118,
 says that the bridle paths round about the station were similarly made from
 private contributions.

³ The *Tahanamah*, or engagement, is printed in full in Aitchison's *Treatise*,
etc. (1892), viii, 106.

over Europeans who should reside in the station and over their servants and following should be relinquished to the Madras Government, but he retained jurisdiction over subjects of his own on the plateau. The exact effect of the clause dealing with the question of jurisdiction which occurs in the Tahanamah, or agreement with the Rájá regarding the grant of the plateau, was the subject of discussion by the High Court in 1867 in the case of *Queen v. Vencanna* (3 Mad. H.C.R., p. 354). The High Court described the position as follows:—

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“Under the concession, then, we are of opinion that persons, not Native subjects of the Rájá, committing offences on the plateau, for which they are amenable to our criminal law, are protected from the Rájá’s power over offenders; and they alone can be apprehended, committed and tried by the Magistrates or Justices of the Peace and the Courts within Her Majesty’s Indian Territories, or by a Judicial Officer empowered to exercise jurisdiction on the plateau. Offences committed by the subjects of another Prince or State, not made amenable to our criminal law, must be dealt with, if at all, by the Government, under the Tahanamah, as an international question.”

The jurisdiction so conceded is exercised by the criminal courts of Bellary district under the Government of India’s notification of the 5th March 1891 under sections 4 and 5 of the Foreign Jurisdiction and Extradition Act, XXI of 1879. This provides¹ that the sub-magistrate of Ramandrug shall exercise over residents in the land granted by the Rájá, other than European British subjects and subjects of the Rájá, all the powers with which he is vested; that the criminal courts of Bellary district shall have jurisdiction over similar persons within the same area—except that the Government, and not the High Court, shall exercise the powers of a High Court; and that the criminal law of India shall apply to these persons within this area. By another notification of the Government of India of the same date it is ordered² that the Collector and Head Assistant Collector of Bellary for the time being, provided they are European British subjects, shall be Justices of the Peace for Ramandrug.

¹ It is printed in *extenso* on p. 30 of Macpherson’s *British Enactments in force in Native States* (Government Press, Calcutta, 1900).

² The full text of this is also given in Macpherson.

