



Rulers interested in literature and art established libraries in the fort. The books of the subjects of good and interest were kept in the libraries by making copies of the books. In Samthar, Datia, Jhansi, Panna etc., the evidence of books is found in Durga. After the victory over Jhansi, the British set fire to the library located in the garden in front of Ranimhal and this fire kept burning for three days. The rulers who gave patronage to poets have also been the patrons of books. And he showed interest in libraries even before the invention of printing and its use in India.

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**(B) Treasury** - Treasury was compulsorily constructed in each residential fort. the treasury used to be a part of the palaces. The treasury was divided into several parts. Originally a treasury belonged to the personal property of the king in which his precious gems, jewelery and money were safe and the other was a state treasury in which the money collected from the state was kept. It was spent in public welfare, military expenditure, defense, donations and disaster management. The state treasury was run by a chief and his assistants. The king's personal treasury was under his own and no information and keys were available to him.

Among the various types of buildings built in the fortifications, myths and stories regarding treasuries have become a matter of public curiosity. This is the reason that presently there is no such fort of Bundelkhand, where there are no misconceptions and discussions about the buried treasures. Forts that are now lying vacant and where no one has any protection and control have been dug continuously by the Dafinabas who dig the treasury. In relation to the treasures of various fortifications, stories of invoices and copper sheets have also been the subject of public discussion. Lakhpatram Sharma, author of the book 'Gems and Treasures of India', has written a book on such secret treasures, which mentions many leaflets and invoices<sup>9</sup>. It is noteworthy that most of this book is dedicated to the treasures of the fortifications of Bundelkhand. Treasure hunters have dug amazingly in many fortifications like Bhuragarh, Garh Kundar, Rungarh, Sinhuda, Jaitpur, Kanhargarh, Mahoba etc.

**(C) Arsenal** - During the construction of the fortification, fixed construction was made for safe storage of weapons. It was also confidential and often underground construction. Although the army had its regular weapons, but to protect the fort, a special collection of weapons was secured in the armory. In ancient times, weapons like *Tomar, Chakra, Parshu, Gada, Moosal* were changed from time to time, but the bow arrow was such an important weapon that was the basis of Indian wars for a long time. Chandela often fought with the bow arrow. That the whole science of weapon operation came to be called archery. In history, many bows have not only earned the name, but also various types of arrows have also been produced under the names *Venu, Sir, Salak, Dandasar, and Narach. Shakti, Tomar, Parshu, Kunt, Shul, Gada, Mushtik* and various types of swords in Durga's armories started to suit the changing forms of *Khanda, Shamsheer, Sirohi, Gurj, Axes Neja, Katar* etc<sup>10</sup>. Firearms in Arsenals And after the arrival of ammunition, a miraculous change took place and their collection is very safe, leaving underground and main fortifications and now it is difficult to identify them.

**(D) Archives and libraries** - In important fortifications, space was also prescribed for the archives and library. The important archives related to the state, state and inter-state correspondence, decrees and coronations were stored in the archives. *Amatya, Sandhivigrihaka, Diwane Insha, Meerbakshi, Dabir*, etc. were the heads of state writing in various governance systems for their regulation. The importance of these heads of account remained in later government periods, because important information related to dynasties and their achievements was preserved in them. Most of their parts have been destroyed and the remaining valuable portion has gone to museums and state property. Many records of Bundelas and Marathas were taken by the British. At the time of survey, the researchers also got information about selling these valuable records in the scrap by some royals<sup>11</sup>.



known as the Wazir Treasure. The king had got many sources of tax. Various rulers kept increasing and decreasing these sources. As a result, there were several other subdivisions below the Tax and Economy Department. In Indian tradition, the words Bhag, Bhoga, Hiranya etc. have been used for tax. Taxes were often levied on excise, trade and agriculture. One-sixth of the produce was stored in the treasury in the form of cash, grain, oil, fuel etc. Treasuries were filled with sales tax and octroi from traders and construction tax from producers and manufacturers, etc. The corpus was also obtained from the fine imposed by the courts. In the Chandel period, references to taxes such as *Kutka*, *Dasayandha*, *Vishayaprastha*, *Akshapatlikaprastha*, *Pratihaprastha*, *Aakarsa*, *Turushkandand*, *Varavajjha* etc. are received, but it is difficult to get a precise introduction<sup>6</sup>.

There were two specific places in the fort related to tax and economy, coin mint and treasury.

**(A) Mint:** The circulation of coins in India for trade regulation started long ago. The history of ancient coins found in Bundelkhand begins with the Panchamakraad Maurya coins received from Eran. The Brahmi script coins of Raja Mukhmukh, obtained from Erach, date back to the coins received from Aran (300 BC). Similarly near Sumerpur. Indo-Bactrian coins from Pachkhura are dated to 155 BC. Apart from this, coins of Indo-Sasanian, Kalchuri, Nag, Gupta kings have also been received. Chandels issued silver coins of 15 grains weighing 63 grains and 'Devi' type gold coins weighing 63 grains<sup>7</sup>.

In the medieval and modern times, the prevailing coins of Bundelkhand were either Islamic coins or coins issued from the local mints by the kings of Bundelkhand. The coins of the native kings in Bundelkhand continued until the British '*Kaldar*' drove them out of exchange.

The prevailing coins of Bundelkhand include Gajshahi of the state, Jarashahi of Datia, Naldar of Panna, Gopal Shahi of Chhatarpur, Joint Valid Monarchy of Chhatarpur-Panna, Trisuli of Charkhari, Srinagar of Jaitpur, Ratanshahi of Bijawar, Alipuri of Alipur, Narushankari of Jhansi and Nanshahi, Balashahi of Sagar, NanaShahi of Jalaun, Tauranshahi of Tarauha and Gauharshahi of Nawab of Banda were prominent. These coins were of silver round and 14 to 12 in weight and used to move in one rupee<sup>8</sup>. All these coins used to run in the prevailing tradition in one rupee. All these coins were minted in the mints of the native kings, enhancing the customary tradition. Initially they were supported by the British. All the mint minting coins were open halls with some strong chambers in which the coins were made in a very secure manner. In addition to important gold and silver coins, copper coins were made in large quantities in these mints. In Bundelkhand, especially the Tejshahi of Datia, Srinagar of Charkhari (marking of Trishul), Rajshahi of Tikamgarh, Balashahi of Sagar, Subedarshahi in Jhansi, were minted. Chanderi's money was called Damaria. There was no difference between the money of Gwalior and Banda. The year 1826 proved to be heavy on the existence of these mints located in the fortifications of Bundelkhand when the mints of Srinagar, Jalaun, Kalpi, Jhansi, Taraunha, Banda etc. were closed. Probably due to the increasing influence of the British in this period from the kings of Bundelkhand. The auxiliary treaties were the result. The mints of Datia, Orchha, Panna, Bijawar etc. continued to work till the time of independence. The importance of mint in the fort can be known from the fact that the name of the residence of those working in Jhansi is still mint. Balwantnagar mint of Jhansi used to issue 7 types of later Mughal coins.



appeals in the Hindu justice system was not great. The person who lost in the lower courts presented his case here. The king judged the case innovatively when considered appropriate. This form was in the era of Peshwas. Whenever there was a questionable commentary of the legislation or a complex prosecution came to a decision, a board of conscience-rich Brahmins would get the right to give the final decision. During the Chandel period, the priests of the Raj Bhavan directed justice. Yashodhar was a famous judge of his time<sup>4</sup>.

In Bundelkhand, this method of justice has always been working. Dissatisfied with the decision of the panchayat or small landlords, the Garhidars, the defendants presented their views here in the citadel of the Chief Justice. Alberuni informs that, "The plaintiff has to present the application and the paper in the court. If there is no written evidence, witnesses are presented. Witnesses are required to have at least 4. The witness's perspective (cross-examination) is not allowed". Since there were no lawyers at that time, witnesses were not cross-examined. Questions from the plaintiff defendant were answered by Judge Gan. The witness had to take an oath before giving his statement in court. There were also many types of oaths, of which the divine oath was the most harsh. But this method was more helpful in bringing it towards the truth.

Penalty was imposed on the loser in civil and criminal cases, while there were laws for imprisonment, disgrace and capital punishment for serious offenses. Since this process of justice was finally executed in the courts located in the forts, the public was convinced of the effect of fortifications and was assured of quick decision. Often these decisions were taken publicly in the court or in the building called Diwane Aam. Somewhere a separate building was built for the judge, such as a small marble judicial building in Samthar fort.

Punishment system- Punishment has an important place to establish peace in any society. According to Mahabharata, many people do not become fatal towards each other due to fear of punishment. Punishment is like a keeper. Brahmachari, Vanaprastha, Grihastha and Sannyasi also remain on their path in fear of punishment. In Indian literature almost all the Smritikars and Kautilya etc. have given extensive interpretation of the punishment legislation. He is convinced that there is no indisposition before the law<sup>5</sup>. Yajnavalkya says that if the king's brother, son, teacher, honorable person, brother or maternal uncle deviates from religion, it is not indestructible to the king.

It is clear from the fort survey of Bundelkhand that the prison for the persons receiving the punishment was built inside the fort. These were often very inconvenient, dark, underground cellars and their structure was available from small fortifications to large fortifications. Perhaps one reason for their importance was that in addition to the criminals who were punished, enemies were also banned in them. Generally, the hangings in the fort were built in the courtyard, which had a deep pit under the two pillars. In some fortifications, there is evidence of very close construction of their residential buildings, such as Jhansi, Baruasagar, Rahatgarh etc. The mutiny and slaughter sites were often outside the park but adjacent to it.

Kautilya is of the opinion that the sovereignty of the state can be assessed only with its two parts - Army and Fund. Money used to come to the king's treasury through tax and plunder, but some money was also received from gifts. The head of the treasury was known as the 'fiscal' in Hindu states, '*Mahaakshapatikalik*' in Chandelakal and 'treasurer' in later periods. With Mughal influence, it came to be



## Administrative Role of forts in Fort Towns of Bundelkhand

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After fortification, it would be appropriate to keep the editing of the administrative tasks of the fortress in another important role. In fact, the heads of all the organs of the erstwhile administrative system used to be fortified. Thus there was a fortification in the then administrative role. Thus the fortification in the erstwhile administrative role can be compared to the modern secretariats, where the highest office of each part of the government is located. There has been a change in the names, posts, numbers, rights etc. of ministers and secretaries appointed for administrative structure in Indian history<sup>1</sup>. Manu, Kautilya etc. have rendered this subject. In Shukraniti, the fixed number of ministers is said to be 8.

The Chandel rule of Bundelkhand had partially accepted the tradition of the ancient cabinet and the posts of Sumant, Amantya, Mantri, Principal, Secretary, Representative etc. were accepted by the Chandels as less changed. Used to work as an assistant. References are made to the Secretary, Dharmadhikarin, Bhagandapati, Mahapratihar, Durgadhip etc<sup>2</sup>. In the context of Ajaygarh and Kalinjar Durg, references to three important posts Durgadhip, Visis, Pratiharas are received. These posts related to the governance system later changed with Mughal influence. Gone. Their number and authority also changed accordingly. At the time of the Bundela rule, big states like Huzur Durbar, Deodhi, Makhrukhan, Butas, Jerkhana, Tamirat, Jakhirat, Mother ul Muhami, Fielkhana and Risala etc. departments were functioning and their officials sat in the fort and governed the administration. They had responsibility for the system. Their number was more in big states and forts, while their number was limited in small states and strongholds.

From the point of view of construction in the fortifications of Bundelkhand, a separate construction or location was decided for operation. In these, in addition to judicial system, penal system, tax and salary system, money making (mint) armory, archives and library were the main ones. They were definitely located under the strong fortification of the fort. The following are brief descriptions of these sites in the fortifications of Bundelkhand.

In almost all the government systems, the king was the highest official of the Department of Justice. 81 there were posts of Dharmadhikari or Judge to assist him. In various regimes, these Supreme Courts came to be known as Bhavanikhana, Spot Majlis, Dharmasana etc. There was no definite difference between Vedic and moral legislation in Hindu rule, and the ruler was not empowered to make valid laws. There were rules from all the scriptures and there was no distinction between secular laws, religious rules, moral conduct laws. Everyone was expected to organize their activities in the best manner according to them. The Hindu era, be it the Mauryan period or the Chandel period or the Bundela and Maratha period, has been the fundamental of the justice system<sup>3</sup>.

Knowledge of memories was essential for the judges. This is the reason that the priests were sometimes distinguished, because they were also fully knowledgeable of the scriptures. This happened during the reign of Dhangadeva. The smallest unit of court was the panchayat and the highest appeal was made to the king. The glory of