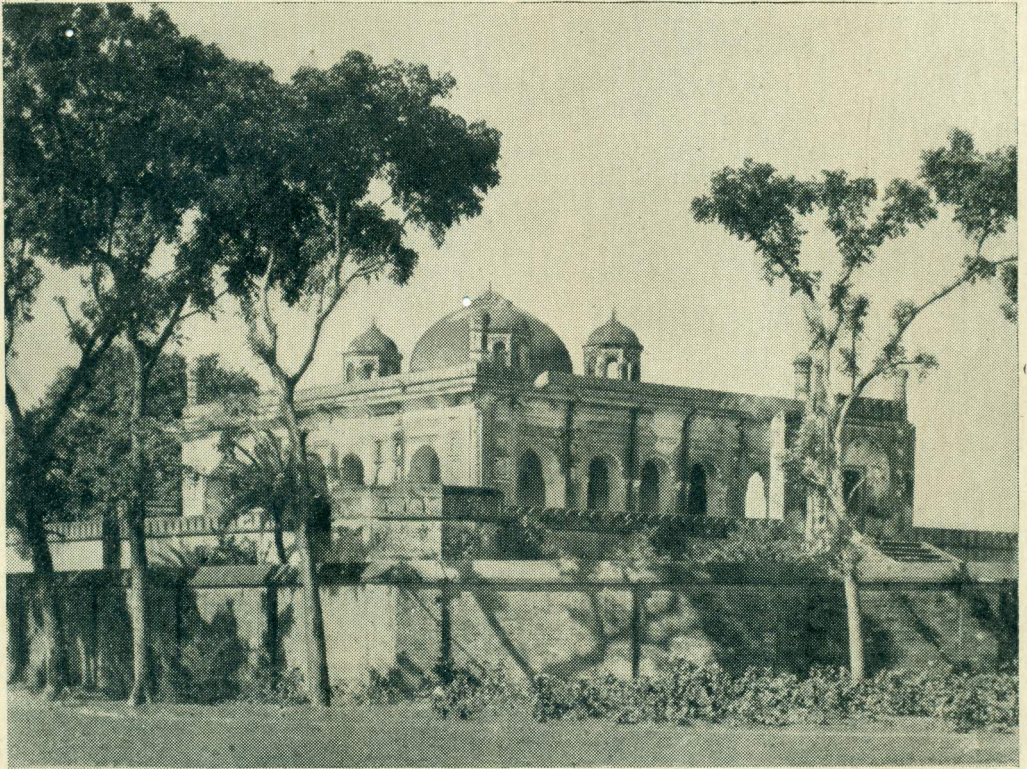
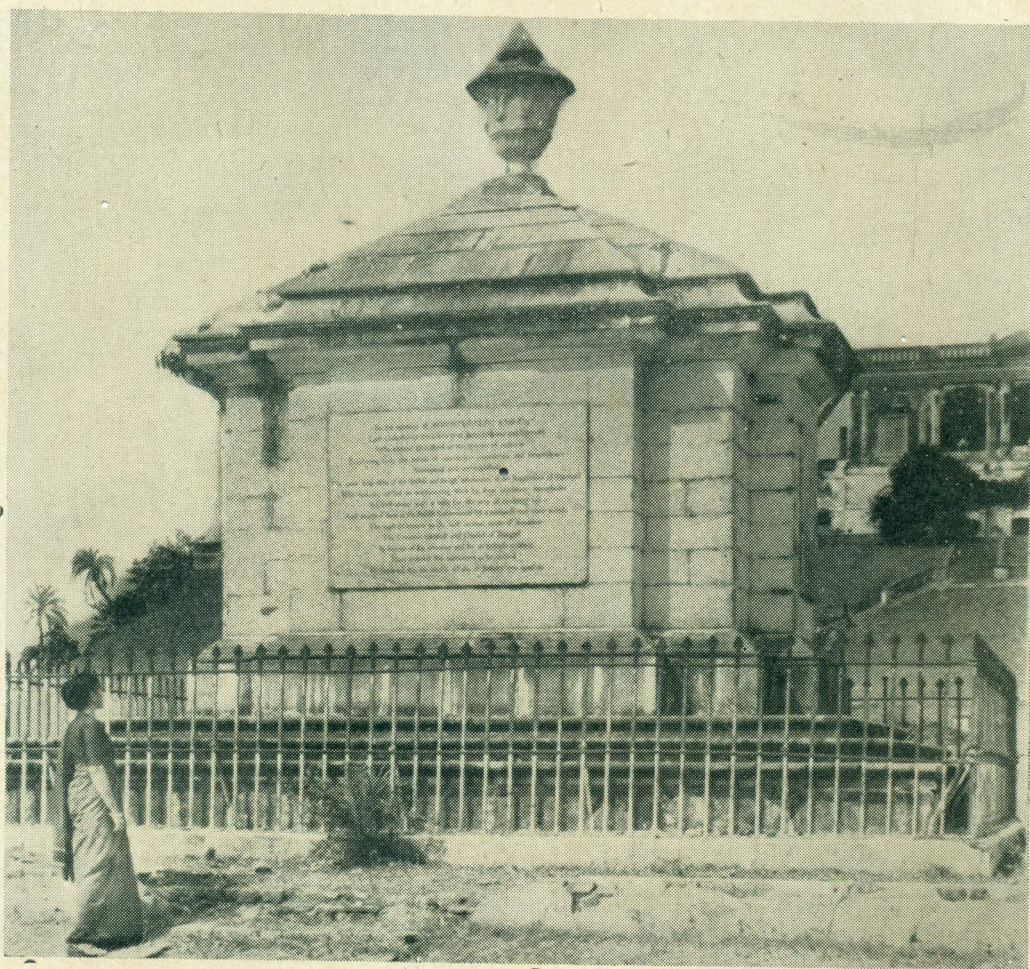




No. 1

Situated at Khanjarpore in Bhagalpur City this was built in the 17th century A.D. It is a square building roofed by five neat domes. The style is simple and graceful and the execution proportionate.



No. 2

Augustus Cleveland, Collector of the district of Bhagalpur and Raj Mahal (1779—83) had done great work in conciliating the hill tribes of his district. He died on the 13th January 1784. In honour of his memory the Governor-General in Council ordered a public monument. This was erected in 1788 in front of the house of Cleveland known as *Tilha-Kothi*. The marble tablet was brought from Lucknow.



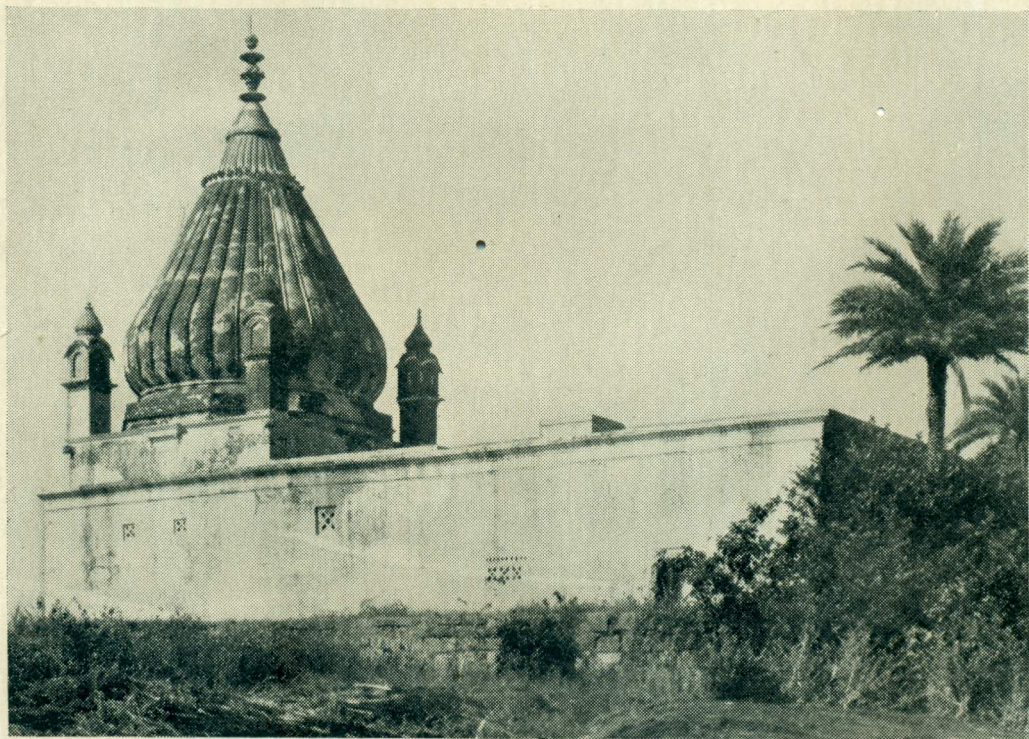
No. 3

Details will be found in the text on 'Places of Interest'.



No. 4

An image of about 15th century A.D. discovered in Amarpur by one of the ancestors of Barari estate. It is now kept in a temple in the compound of Keshav Mohan Thakur.



No. 5

It is situated on the highest peak of the Mandar Hill. The dome is bulbous and conical and built of stone and mortar.



No. 6

It is a unique image of Vishnu, probably the only sculpture in Bihar where Vishnu in his man-lion incarnation has not been shown as tearing Hirana Kasyapa. The image is 34" high of black stone and belongs to Gupta period. It was discovered in 1928-29 while a mound was being dug.



No. 7

This temple, which has undergone additions and alterations during the last century, contains a much-worshipped *Shiva-Linga*. There are unique specimens of rock sculpture and some ancient inscriptions. The temple is located in the bed of Ganga river. Attracts thousands of visitors.



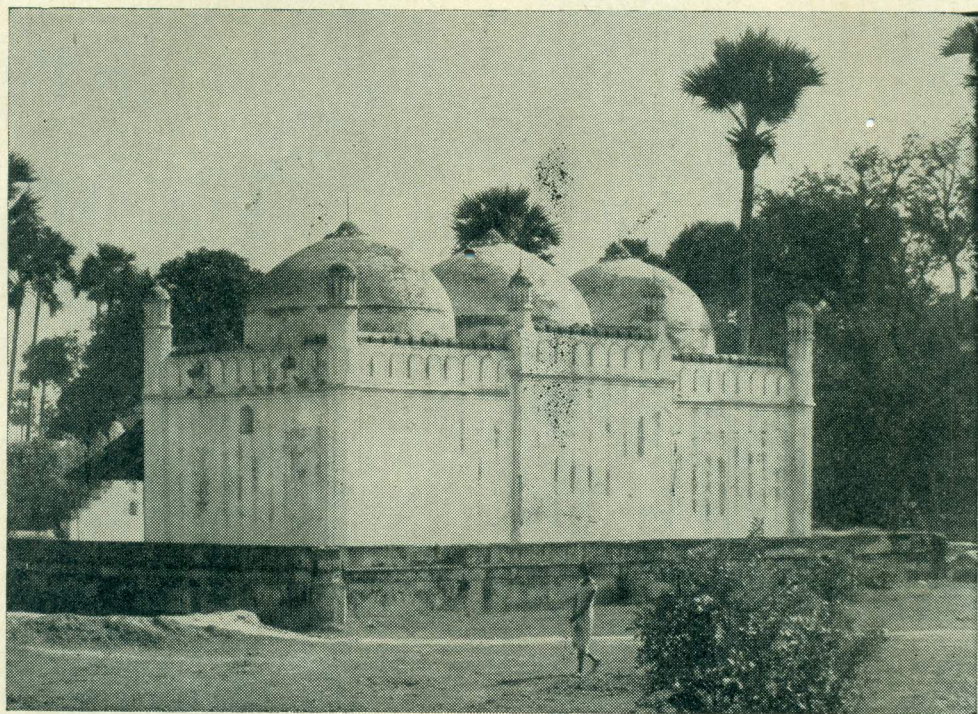
No. 8

This image was recovered from the neighbourhood of the *Tilha-Kothi* at Bhagalpur.
Worshipped as *Batuk Bhairab* in one of the temples of Champanagar.
The image appears Buddhistic.



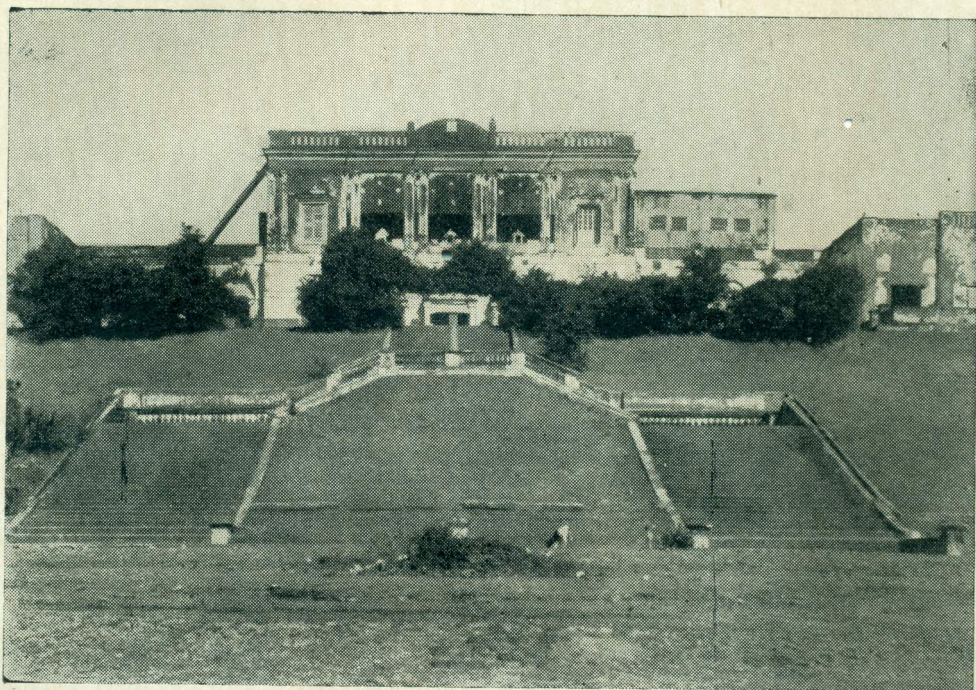
No. 9

It is a stone image recovered from the well on the top of Shahkund Hill near Bhagalpur. It belongs to 11th-12th century A.D. The images found there, are fine specimens of the Mediaeval School of Eastern Art in its last phase.



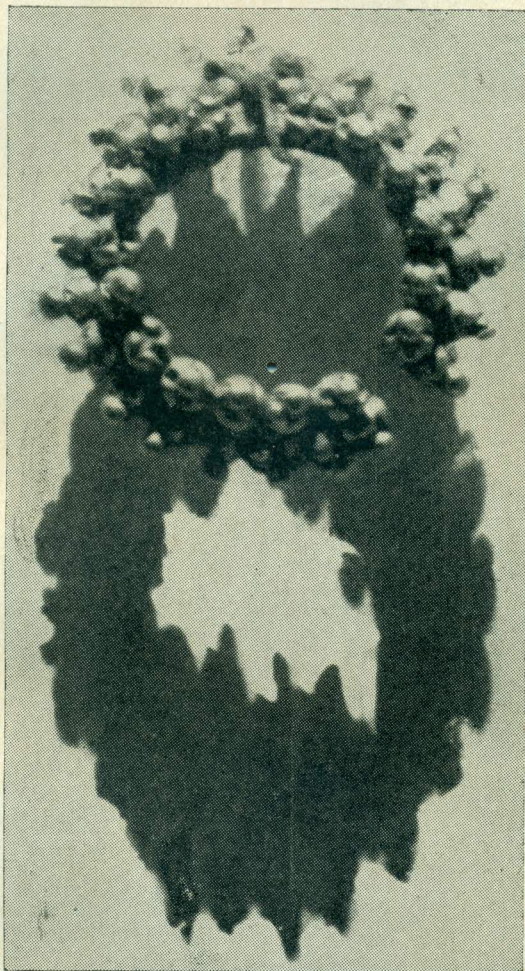
No. 10

An attractive mosque built of *Gadari* and *Lahouri* bricks in the 17th century A.D.



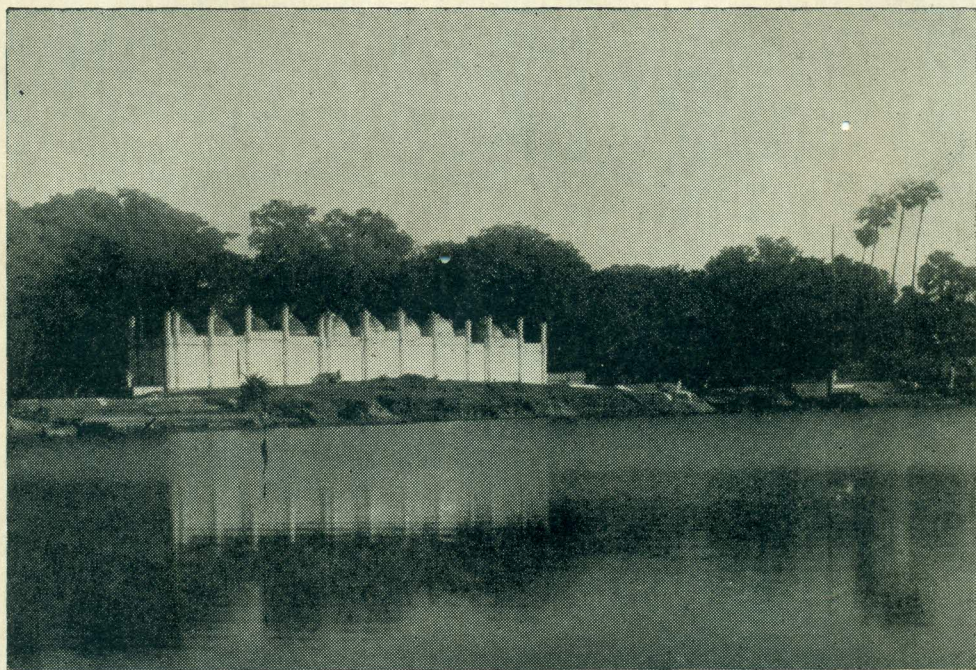
No. 11

Mr. Augustus Cleveland, Collector of the district of Bhagalpur and Rajmahal (1778—1783) received a grant of 281 *bighas* and 7 *Kathas* of land from the Governor-General in Council in 1782. He built this house also known as *Tilha-Kothi*.



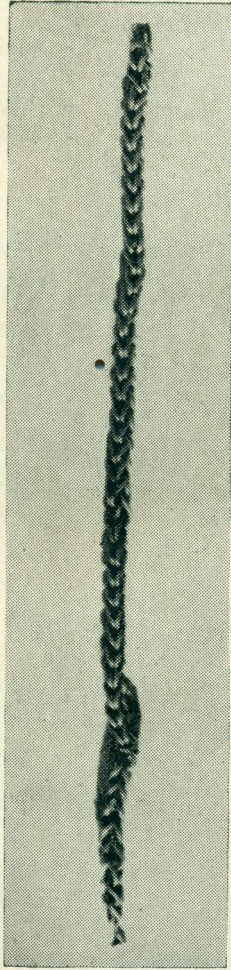
No. 12

One gold ear-ring wt.51 grains (Patna Museum)
(Arch. No. 11073).



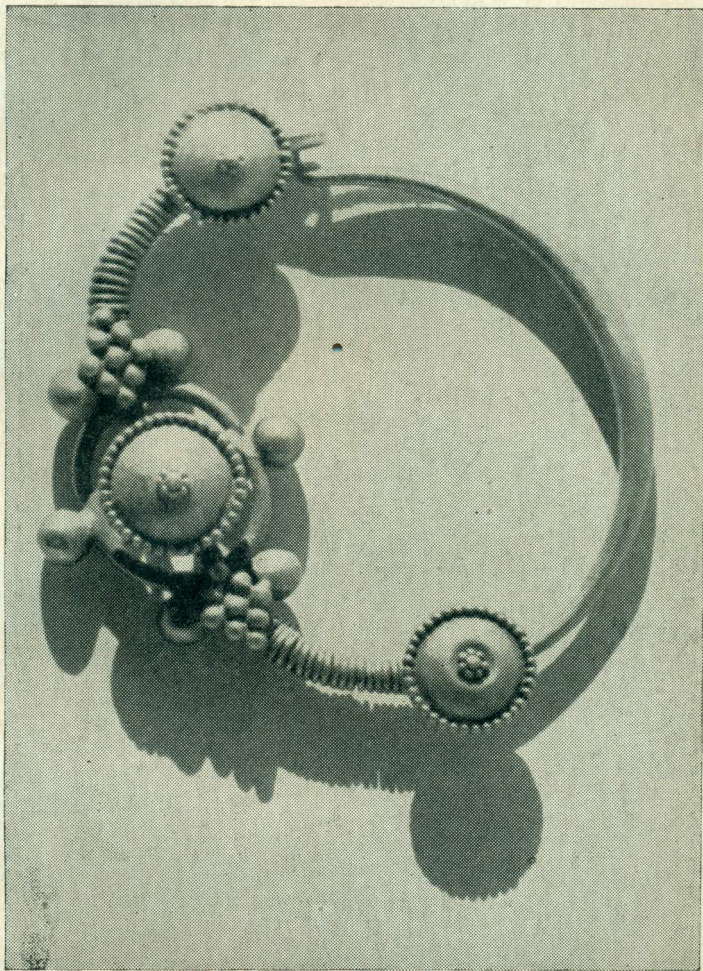
No. 13

This is delicately executed mosque in the 17th century A.D. About two and half miles from Bhagalpur town.



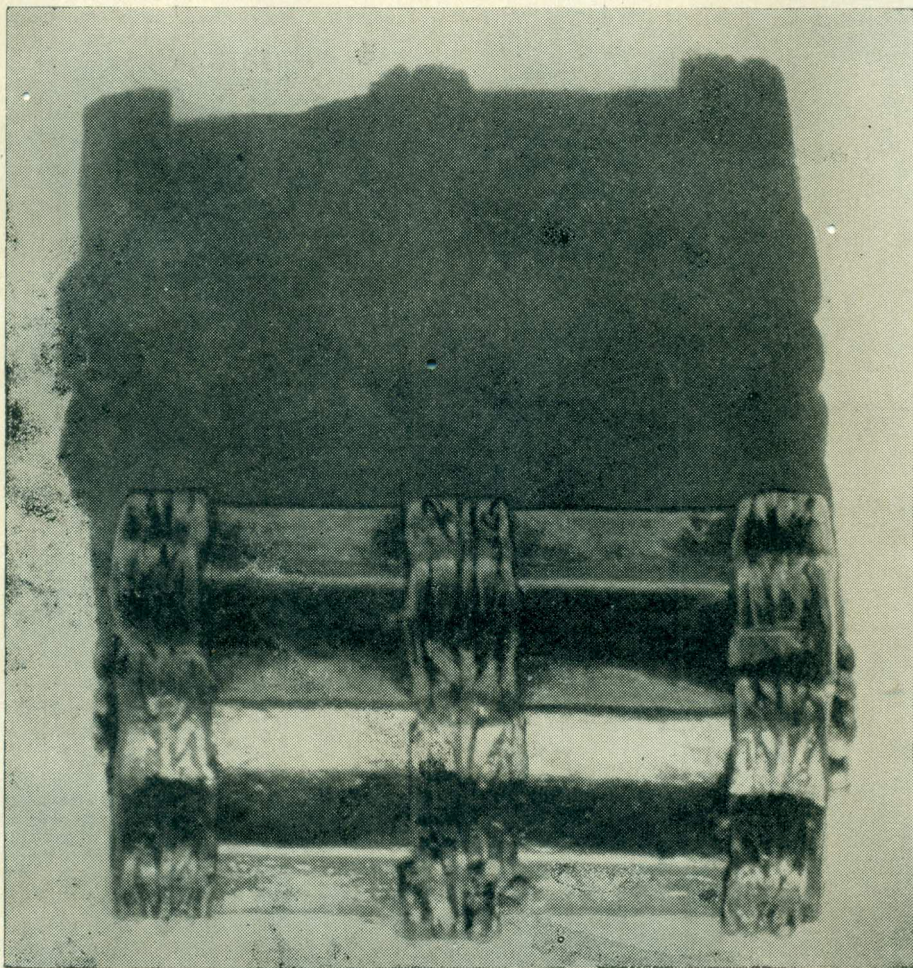
No. 14

Two pieces of gold chain. Wt. 155 grains. (Patna
Museum.) (Arch. No. 11070.)



No. 15

One gold nose ornament with ornamental design. Wt. 173 grains.
(Patna Museum.) (Arch. No. 11067.)



No. 16

One gold ornamental 'dholna' with central pole (neck ornament). Wt. 76 grains.
(Patna Museum.) (Arch. No. 11069.)



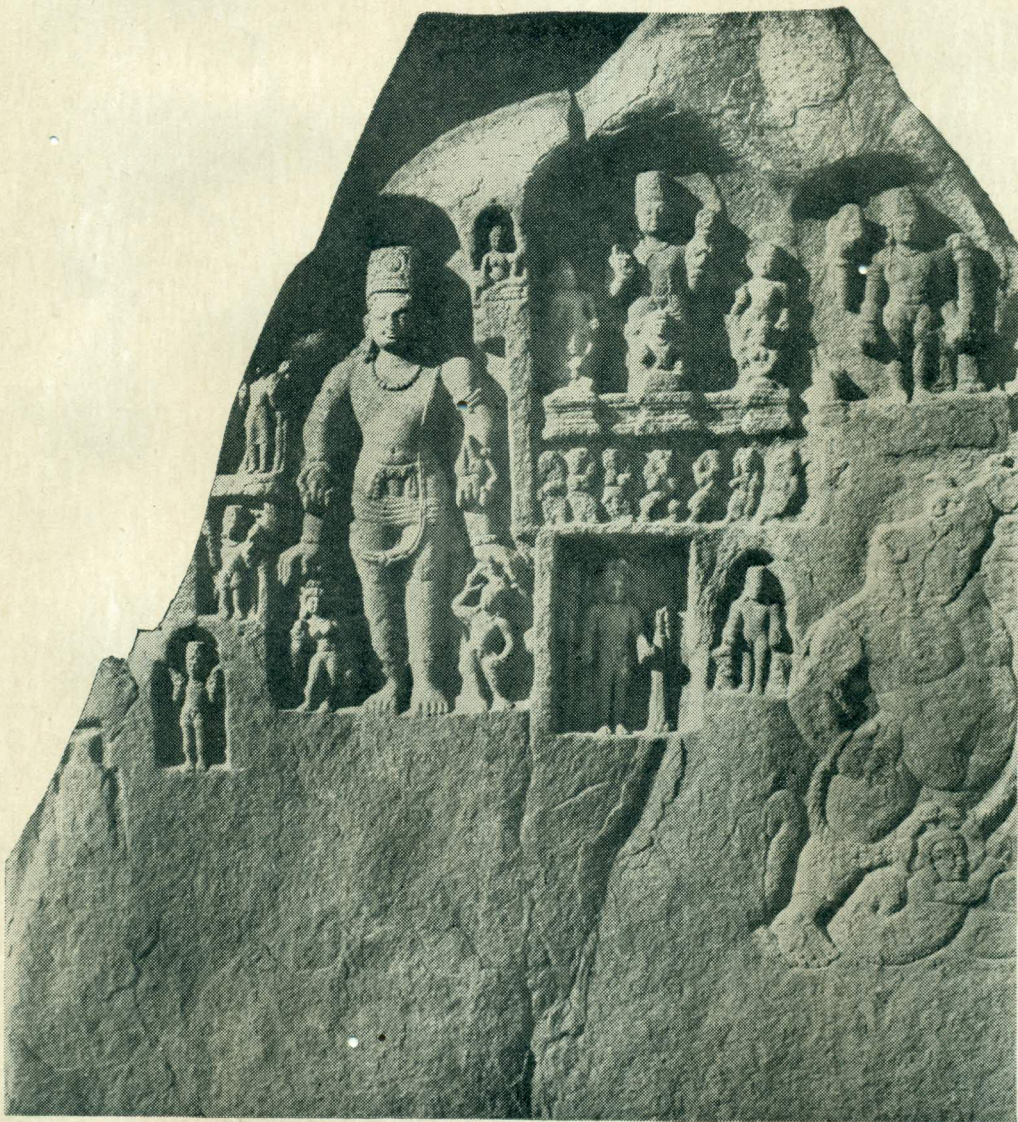
• • No. 17

A gold standing female Figure with right hand on her waist
in repose. Size $2\frac{7}{8}'' \times 1\frac{3}{4}''$ Wt. 92 grains. (Patna
Museum.) (Arch. No. 11071.)



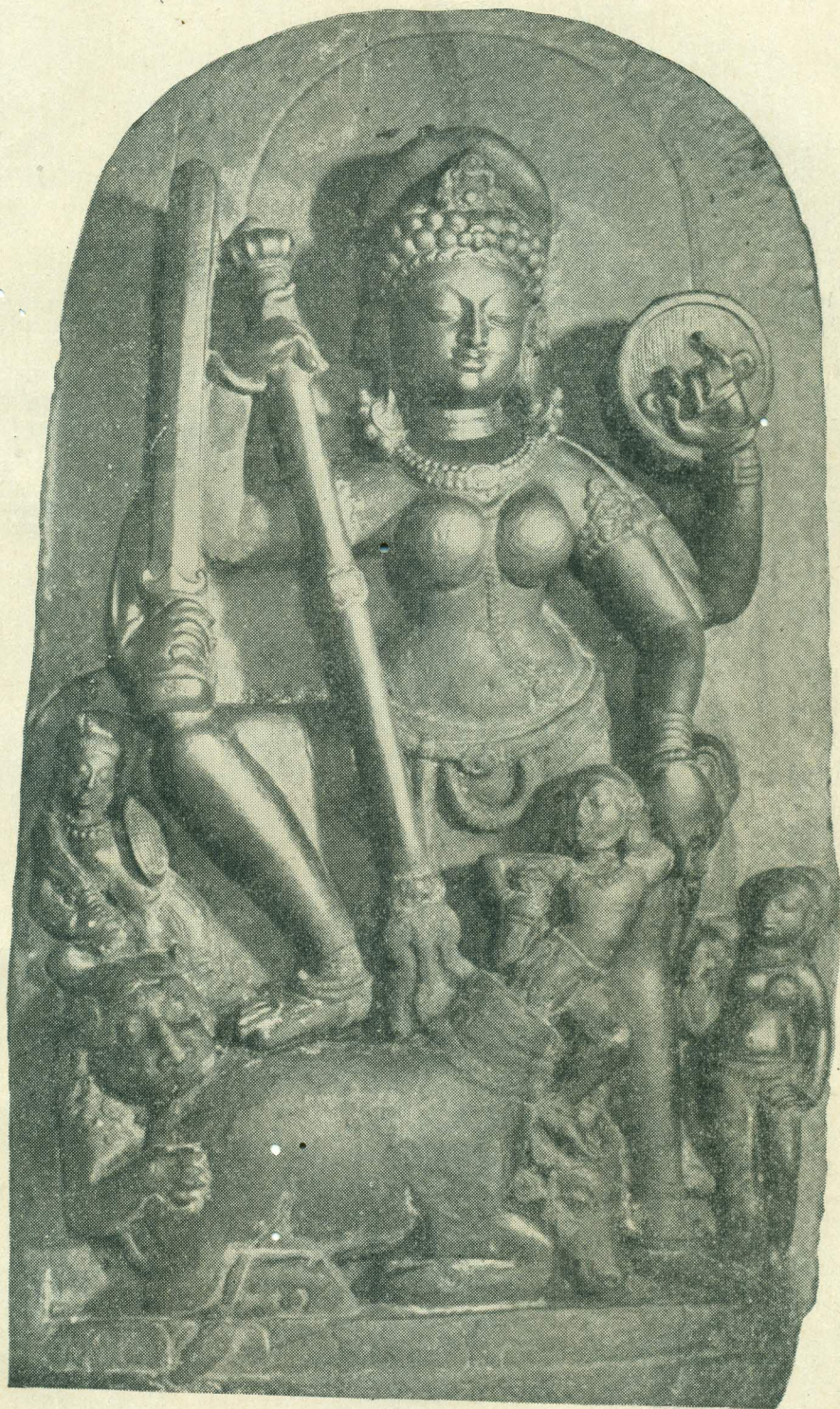
No. 18

Details will be found in the text on 'Places of Interest'.



No. 19

This panel of rock sculpture along with many other specimens at Ajgaibinath temple of Sultanganj attracts many visitors.



We need not enter into the different views regarding the significance of the Sakti deity. The Sakti can be conceived to be the personification of the universal energy in the abstract. There are various types of Mahishasuramardini figures in different manifestations of the image. In this sculpture the Sakti deity has been shown dismounted from her mount. The Demon, likewise has variations. Here his demonic self is emerging from the slashed head of the buffalo.

The sculpture portrays the combat of the Devi with the buffalo headed Demon. It depicts the Devi in her protecting aspect as upholding the universe from the evil. The sculpture is important from many angles. Firstly, it has not received the iconoclasm of the Muslims. Secondly, it is an inscribed image. The inscription reads "Siddin Rudekena Deva Dharmoya Gayadhara Sutana Karita". The language is corrupt sanskrit and mentions that the image is made by Rudeka who was the son of Gayadara. The script is written in the characters of 9th-10th century A.D. This makes the image more than thousand years old, and therefore, it is one of the oldest Sakti image in Bihar.

Thirdly, the image has also iconographic interest having four hands and fighting with the Asura dismounted. It was recovered from village Douna not very far from Shahkund police-station of Sajar subdivision by one of the ancestors of the old Thakur family of Barari estate. The image at present is installed in a temple inside the compound of the house of Keshav Mohan Thakur one of the ex-landlords of Barari estate.