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CATALOGUE OF
THE GUPTA GOLD COINS
IN THE BAYANA HOARD

By

DR. ANANT SADASHIV ALTEKAR, M.A., LL.B., D.LITT.

*Professor of Ancient Indian History and Culture, Patna University,
Hon. Director, K. P. Jayaswal Research Institute, Patna, and
Chairman, Numismatic Society of India*

WITH FORTY EIGHT PLATES

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holding a lotus in the left hand and an uncertain object in the right in front of a peacock standing behind her. The legend is seen partly on the left and partly on the right, which is quite an unusual feature on the reverse of gold Gupta coins. It begins at X and reads *Siñbānihantā Mahendragajah*, 'The elephant of the king Mahendra, the destroyer of lions.'

(ix) RHINOCEROS-SLAYER TYPE

(Pl. XXX. 5-8)

§ 212. The Rhinoceros-slayer type represents another effort at originality made by the mint-masters of Kumāragupta; it was unknown before the discovery of the Bayana hoard.¹ We have only four coins of this type (Pl. XXX. 5-8); they are artistically very beautiful. So far we had Lion-slayer and Tiger-slayer types; Kumāragupta is seen adding the Rhinoceros-slayer type to them. On the present type, however, the king is not shown hunting the animal on foot; here we find him riding a horse. The type is thus a combination type like the Elephant-rider-Lion-slayer type.

§ 213. The obverse shows the king riding a caparisoned horse to right and leaning forward to attack the rhinoceros by the sword. Suddenly confronted by the wild beast, the horse raises its head slightly frightened. The rhinoceros bravely stands at bay, turning back its head to attack the king. The animal is skilfully engraved, its single horn on the head, left eye, two ears and the circular spots on the body being all clearly shown. The legend on this beautiful type is naturally in poetry. The king is attacking the rhinoceros by sword or *khadga*, which Sanskrit word also means a rhinoceros. The unknown author of the metrical legend makes a pun on the word *khadga* and describes the emperor as '*Bhartā khadgatrātā Kumāragupto jayatyanīsam*', 'Ever victorious is the lord Kumāragupta, who is *khadgatrātā*, protector by the sword (*khadgena trātā*), as well as protector from rhinoceroses (*khadgebhyastrātā*).' The metre is Upagīti. The reverse of this type is quite unique; it shows the goddess Gaṅgā standing three-fourths to left on a crocodile, and holding a lotus with the

¹ One coin has since been acquired by the Provincial Museum, Lucknow, and published in *J. N. S. I.*, XI, p. 9.

long stalk in her right hand. The left hand of the goddess is hanging by her side, and she is pointing at something by the forefinger of the right hand. Behind the goddess is a female attendant holding a parasol over her head, which is also quite a novel feature on the reverse. The reverse legend is on the left and probably reads *Sri-Mahendrakhadgaḥ*, 'Rhinoceros (killed by) Mahendra.'

(x) AŚVAMEDHA TYPE

(Pl. XXX. 9-12)


§ 214. Only two coins of the Aśvamedha type, lying in the cabinet of the British Museum, were known before the discovery of the Bayana hoard. The type is undoubtedly a scarce one; the Bayana hoard contains only four of its specimens. One more was recently acquired by the Provincial Museum, Lucknow. Samudragupta had issued a large number of coins of the Aśvamedha type; one wonders why Kumāragupta should apparently have issued only a few of them.

§ 215. The two coins in the British Museum showed marked departure from the Aśvamedha type of Samudragupta; their obverse showed not a bare but a caparisoned horse, and standing to right and not to left. Our hoard has two coins of this type (Pl. XXX. 9-10). But it shows a new variety showing a closer imitation of the prototype. It is represented by two specimens (Pl. XXX. 11-12), where we have a bare horse standing to left as on the coins of Samudragupta. The reverse is the same as that of the Aśvamedha type of Samudragupta. It shows the queen standing to left, holding a towel in her left hand and a *chouri* in her right, resting over her right shoulder; there is the *sūchi* or sacrificial needle in her front.


§ 216. The Aśvamedha coins of Kumāragupta, known so far, showed a very fragmentary legend on the obverse; they were attributed to Kumāragupta because of the reverse legend *Aśvamedha-Mahendraḥ*. The obverse legend on the coins of the Bayana hoard is much better preserved and we can distinctly read *Kumāragupta* on one specimen under the horse (Pl. XXX. 11). The reading of some of the words is still uncertain; but most probably the legend read as *Devo iitāśatruḥ Kumāraguptodhvirājaḥ*, 'King



RHINOCEROS-SLAYER TYPE : 4 COINS

No.	Wt.	Size	Obverse	Reverse
1799	127.1	.75	<p>King bare-headed, with flowing frizzled locks (<i>alaka</i>) on head, riding on caparisoned horse to r., wearing buttoned coat, waist-band and trousers, leaning forward and attacking a rhinoceros with the sword in r. hand. Horse raises up its head, slightly frightened. Rhinoceros stands at bay, turning back its head to attack, mouth being open. Rhinoceros is engraved realistically and beautifully, the horn on the head, two ears, l. eye, circular spots on the body, the tail and the four feet being all clear.</p> <p>Circular legend is (XII) (<i>Bhartā ?</i>) <i>khadgatrātā Kumāragupto jayatyanisam.</i></p> <p>(भर्ता ?) खड्गत्राता कुमारगुप्तो जयत्यनिशम् ।</p> <p>Pl. XXXV. 36. Metre, Upagīti.</p>	<p>Within dotted border goddess Gaṅgā, not nimbate, standing to l. on an elephant-headed crocodile, holding lotus with long stalk in its trunk. R. hand of the goddess is extended, forefinger pointing out at some object, not visible on the coin, l. hand hanging down by the side empty. Hair on the head of the goddess is tied in a knot behind and she wears earrings, necklace and bangles. Behind the goddess a female attendant holding in her r. hand a <i>chhatra</i> (umbrella), without fillet, its staff being denoted by a dotted line; her l. hand is on the waist. Symbol to r.</p> <p>Legend on the l., <i>Srī-Mahendrakhadga(h)</i> श्रीमहेन्द्रखड्गः ।</p> <p>Pl. XXXVII. 63.</p> <p>Stalk of the lotus partly visible.</p> <p>Symbol on r., </p> <p>[<i>Srī-Mabe</i>] <i>ndrakhadga</i> Pl. XXX. 5.</p>



	Wt.	Size	Obverse	Reverse
1800	125.4	.78	<p>... (1) <i>ta Kumāragupta jayatya</i> (<i>tā Kumāragupto jayatya</i>)</p> <p>Letters in sharp relief. Good condition.</p> <p>The buttons of the coat are very clear. Legs of the rhinoceros are just visible.</p> <p>(X).. <i>khagatrata Kumāragupta ja</i>, (...<i>khagatrātā Kumāragupto ja</i>), slightly blurred. Normal condition.</p>	<p>As above, but the feet of the goddess are turned, as if she was about to face to r., though actually she is facing l. The pointing forefinger of the r. hand is not clear on this specimen. The elephant-headed crocodile holding the lotus in its snout is fully visible. The lotus can be clearly seen above the r. hand of the goddess. Female attendant is rather tall and blurred, but her breasts are prominently visible.</p> <p><i>Sra-Mahandrakbaga</i>, blurred, but the letters <i>khaga</i> are fairly distinct.</p> <p>Symbol on the r.,  Pl. XXX. 6.</p> <p>Goddess is turned slightly to r., though she is actually looking to l. Crocodile is fully visible, as also the lotus stalk in its</p>
1801	128.1	.78	<p>Buttons of the king's coat are not clear on this specimen. The feet and part of the lower part of the body of the rhinoceros are</p>	<p>Goddess is turned slightly to r., though she is actually looking to l. Crocodile is fully visible, as also the lotus stalk in its</p>



1



2



3



4



5



6



7



8



9



10



11



12



✓ Kumāragupta I: Elephant-Rider—Lion-Slayer (1-4), Rhinoceros-Slayer (5-8) and Asvamedha (9-12) Types