The Rise of the Bhaumas and The Origin of Bhauma
Saṃvat :

In the first quarter of the 8th century A.D., history of Orissa witnessed a period of political chaos and disruption. In Koṅgoda-mandala, the Sailodbhavas were fast declining; Kaliṅga under the Eastern Gaṅgas was not so powerful; in South Kosāla the rule of the Sārabhapuriyas had come to an end and Tivaradeva, a Paṇḍuvaṃśi prince, had established the rule of his dynasty. It was during this chaotic period of Orissa that Yasovarman of Kanauj directed his whirlwind campaign towards Eastern India. Yasovarman killed Jīvitagupta II, king of Magadha and Gaṇḍa, in about 725 A.D.¹ and proceeded towards the Vindhyas through the coastal strips. We do not have any direct evidence regarding his clashes with any Orissan power. But this pyrrhic march appears to have affected tremendously the political status-quo of this region. It is during this time that the Sailodbhava dynasty finally collapsed, the power of Eastern Gaṅgas of Kaliṅga eclipsed temporarily, and

1. B.P. Sinha, Decline of the Kingdom of Magadha, p.319.
Tivaradeva, who had in the meanwhile conquered Utkala, retreated from that region. Yasovarman, no doubt, conquered vast territories, but before he could consolidate his power, he was defeated in the battle by his more powerful contemporary Muktäpīḍa alias Lalitāditya, a Karkotaka prince of Kashmir. The sudden death of Yasovarman gave rise to chaos and confusion in Eastern India. Taking advantage of this chaotic situation, Harṣadeva of Kāmarupa asserted himself as the King of Oḍra, Gauḍa, Kaliṅga and Kośala. The reign of Harṣadeva did not last long. He was assasinated by Lalitāditya as a result of which this zone was again plunged into a state of anarchy. This unfortunate state of affairs, however, soon came to an end when Unmaṭṭa Siṁha alias Sivakara I of Bhaumākara dynasty rose to prominence and established the rule of his family in Utkala in the second quarter of the 8th century A.D. To commemorate the assumption of his sovereign status, he seems to have promulgated an era which was

1. Adhavara Copper plates, E.I. XXXI, pp.219 ff.
2. B.P. Sinha; op.cit, p.319.
4. B.P. Sinha, op.cit, p.320. n.1.
subsequently used by his successors and subordinates. This family Samvat remained in vogue for more than two centuries. The earliest mention of this era is found in the Neulpur charter\textsuperscript{1} of Subhākaradeva I dated in the year 54. The last known dated record of the Bhauma family is found in a charter issued by Vakula Mahādevi in Samvat 204\textsuperscript{2} whereas this Samvat is found used up to the year 213 in the records of their Bhaṅja feudatories\textsuperscript{3}. It is interesting to note that although the Samvat is used by the Bhauma-karas in their official charters, it is nowhere mentioned as Bhauma Samvat, unlike the Gaṅga era. The nomenclature was coined by scholars and the historians because it is almost certain that this era was initiated by the Bhauma-Karas and was, found used in a continuous succession by the rulers of the family and their feudatories. Two Bhauma inscriptions draw our attention in this connection. The Dhauli cave inscription\textsuperscript{4} contains the expression "Śrī Sāntikaradeva rājya Samvat 90.3" and the Ganesa

\textsuperscript{1} E.I., XV, pp.1-8.
\textsuperscript{2} E.I., XXXVI, pp.301-12.
\textsuperscript{3} Orissa Museum plates of Nettabhanjadeva, E.I., XXVIII, pp.272-78.
\textsuperscript{4} E.I., XIX, p.263 ff.
Gurumpa inscription has also the expression "Sri Santikara Sva(raja) rJayabda Chandranaka 91. These expressions mean 'the era of the kingdom of Sri Santikaradeva in 93 and 91 respectively and thus indicates that the era was initiated by the Bhauma-Karas long before SantiKara. This Samvat was in vogue so long as the Bhauma-Karas were in power and it fell into disuse after the extinction of their rule. So it is reasonably described by scholars as Bhauma Samvat.

Fixation of the Initial Date:

As this Samvat has been used for more than two centuries in Orissa, the fixation of its initial year is a vital necessity for the chronological reconstruction of the history of medieval Orissa. This has become one of the most intricate problems of the history and the historians of this state.


The reading was amended by Pt. B. Misra in his work "Orissa under the Bhauma Kings", p.20.
R.D. Banerji regarded it to be the era of Eastern Gaṅgas which, in his opinion, started in 778 A.D. This theory does not hold good in view of the following reasons. The Bhauma-Karas were never under the suzerainty of Gaṅgas. The sphere of political influence of the early Gaṅgas had never extended to Tosali region before Rājarāja I, the father of Anantavarman Choḍaganga Deva. The Gaṅga rule, at the time of the Bhaumas, was limited to Kalinga region, lying between Risikūlyā and Nāgāvali valleys. The expression "Vaijayarāja Samvatsara," which was invariably found attached with the Gaṅga year, is conspicuously absent in the Bhauma charters. Above all, Gaṅga era was not regarded as a standard reckoning outside their kingdom. Its usage was limited to Gaṅga dominion only. So the view that the Bhaumās used the Gaṅga era in dating their charters is untenable.

While editing the Gaṅjam plates of Daṇḍimahādevī which is dated in the year 180,
Kielhorn\textsuperscript{1} ascribed it to the 13th century A.D. on

\textsuperscript{1} E.I., Vol.VI, p.134 ff.
the basis of the paleography of the charter. If we take this view into consideration, the initial year of the Bhauma era would be in 11th century A.D.

But the Imperial Ganga king Choḍaṅgadeva is known to have occupied the Puri-Cuttack region in about 1110 A.D\(^1\) and before that the Somavamsī kings Dharmaratha and Udyotakesārī had this area under their dominion. Hence, this view can not be accepted.

Later on, Kielhorn, however, changed his opinion and advanced a new theory that the Samvat used by the BhaumaCaras might have been the Harṣa Samvat which is known to have started in 606 A.D. by Harṣa of Kanauj\(^2\). Bhandarkar\(^3\) also upheld this theory and it got a wide acceptance for a long time.

But the paleography of this charter goes against this view and was proved to be its vulnerable point. Paleographically the Bhaṅja charter can not be attributed to such an early date. Bhandarkar was conscious of this difficulty and probably to establish

2. E.I., VI, p.134 f.
his theory he interpreted the symbol for '100' in some Bhauma charter as '200'. Pt. B. Misra read the symbols correctly but he accepted the Bhauma era to be the same as Harsa era without assigning any reason.

He gives the following observation on this:

"That the unspecified era used in Bhauma plates is the Harsa era, is therefore, not only probable, but there is no other alternative. There is no ground to assume that the Bhauma Kings started their own era. If any Bhauma King had started any era, he would have associated his name to it. But we find no name in association with the era found in the Bhauma plates. The forms of script found in the Bhauma plates preclude the reference to the Ganga era which started in 496 A.D."¹.

The theory that the Bhaumas had recorded their charters in Harsa era remained unchallenged for a long time. But when new data

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¹. Pt. B. Misra, Orissa Under the Bhauma Kings", p. 78
came to light, the re-examination of the problem became necessary. For the first time in 1951, Priyatosh Banerjee of Indian Museum, Calcutta, questioned the validity of the supposition of Bhauma era as Harsa era. He declared that the Samvat used by the Bhaumas can not be taken as Harsa Samvat. But unfortunately he could not find a substitute. He could not determine the epoch as there was no reliable evidence to know as to when and by whom the era was initiated.

R.C. Majumdar also was not in favour of the view that the Harsa era was used by the Bhaumas. He believes that "it is more reasonable to refer the foundation of the Kara dynasty to the middle of the 8th century A.D". "In that case, he further observes, "we can not refer the dates in their records to any known era, and must presume that it was a case reckoning of the regnal year of the first king by his successors which has given rise to so many local eras, including the Gaṅga era in Kalinga".

2. The Age of Imperial Kanauj, Bharatiya Vidyabhavan, p.65.
S.C. De basing on the Orissan expedition of Harsa, fixed the initial year of the Bhauma era, at 643 A.D. He argues that Orissa was in a state of turmoil immediately after the conquest of Harsa and this acute instability in the political arena of Eastern Orissa provided opportunities for the sudden rise of the Bhaumas. The Bhauma-Karas, after establishing their position, inaugurated an era to reckon the reign period of their dynasty. K.C. Panigrahi also adhered to this view of S.C. De in the beginning but subsequently he changed the view.

K.N. Mohapatra accepts the year 614 A.D. as the initial year of the Bhauma era on the basis of the chronology of the Somavamsi and Bhauma-Kara kings. In his discussion of chronological problem, Mahapatra altogether ignores the Sailodhava rulers of Kongodamanda. We know from the Ganjam plates of Madhavaraja II of that dynasty that Ganjam region of Orissa was under the suzerainty of Sasanka in the Gupta

1. Proceeding of Indian History Congress, 1949 Session, p. 73 f.
4. E.I., VI, pp. 143 ff.
year 300 i.e. 619 A.D. The Midnapur plate of Somadatta also reveals that north Orissan region was under this great king of Gauda in the second decade of the 7th century A.D. The rise of the Bhauma-Karas as an independent power in Tosali during that period, therefore, can not be thought of. After Sasanka, the Utkala region came under the possession of Harsa of Kanauj who conquered Kongoda (Ganjam region) in 642-43 A.D. The entire coastal region of Orissa was under this prince of Kanauj till his death in 647 A.D. After his death, the Sailodbhavas re-asserted their power in Kongoda. The Bhauma-Karas came to prominence in the political arena of Orissa only after the decline and fall of the Sailodbhavas in the first half of the eighth century A.D. The view of K.N. Mohapatra about the epoch of the Bhauma era, therefore, does not hold good.

D.C. Sircar while re-editing the Daspalla plates of Satrubhañjadeva of Vañjulvaka dated in Sāñvat 198, holds that the epoch of the Bhauma era was started in 831 A.D. He gives the following arguments in support of his view. Certain dates in the last two decades of

2. E.I., XXIX, p.139.
the second century of the Bhauma era have been expressed in numerical symbols instead of figures. The use of such symbols does not seem to have been in vogue during the closing part of the 10th century A.D. and after. Secondly the Bhauma-Karas were supplanted by the Somavamsaśis about the second quarter of the 11th century A.D. and the Bhauma-Kara dominion was included in the Somavamsa empire during the rule of Chandihāra Yayāti Mahāśivagupta (Cir. 1026-60 A.D.) and his son Udyotakesarī Mahabhadavagupta IV (Cir. 1060-80 A.D.). The Bhauma-Karas ruled for about two centuries. So the epoch of their era falls in the first half of the 9th century A.D.

Taking Svabhāvatunγa, the father of Prithvīmahādevī alias Tribhuvanamahādevī II of Baud plate dated in the year 158, as Somavamsaśi King Mahāśivagupta Yayāti I of Kosala, he argues that "supposing the queen Tribhuvanamahādevī was ruling more or less contemporaneous with her father Yayāti I, the Bhauma era may tentatively be fixed to the first half of the ninth century A.D."¹

Again the Baud plates² reveal that Prithvīmahādevī occupied the Bhauma-Kara throne ignoring the claims of her nephews (the sons of her husband's brother). She

1. E.I., XXIX, pp.189 ff.
2. Ibid, p. 220.
succeeded in this venture probably by the help of her father Yayāti I. Yayāti I is known to have made a grant of a village named Chandagrāma in the Maradvīśaya of Dākṣina Tosāla in his 9th regnal year. The village is identified with Chandgaon and the Viṣaya is with Marada Hariharapur in Cuttack district. So the ninth regnal year of Yayāti I can not be far removed from the Bhauma year 158, the date of the Baud charter. If the 9th regnal year of Yayāti I may roughly be taken as 978 A.D., the Bhauma era might have started not much later than 820 A.D. (978-158), i.e. about in the first half of the ninth century A.D.².

By calculating the astronomical combination mentioned in Daspalla charter of Satrubhaṅja-deva which refers to the year 198, Vīṣuva Saṃkrānti, Sunday, Paṅchami and Mṛgasāra nakṣatra, Sircar states that this suits only to 23rd March, 1029 A.D. (Swami Kannu Pillai, Indian Ephemeris, Vol. III, P.607) and asserts that "the above combination does not suit any other date in the period in the question"³. He, thus, comes to the conclusion that the Bhauma-Kara era commenced on 831 A.D (1029-198).

The astronomical details mentioned in the Daspalla grant of Satrubhañjadeva correspond to the following three dates according to the Indian Ephemeris of Swami Kannu Pillai and not to only one date as suggested by D.C. Sircar. The dates are

1. The 21st March, 812 A.D.
2. The 23rd March, 934 A.D.
3. The 23rd March, 1029 A.D.

So it is necessary that the date, supported by D.C. Sircar should be verified vis-a-vis the other two dates.

As discussed previously, the Bhauma era is found to be in use in the charters of their feudatory rulers like the Bhanjas, the Sulkis, the Nandodbhavas, and the Tuṅgas. It is only from the Bhanja charters that the important indications of the initial year of the Bhauma epoch could be obtained. The Daspalla plates and the Ganjam plates of Satrubhañjadeva dated in the year 198 and the Orissa Museum plates of Nettabhañjadeva dated in the year 213 are of great help to us in this respect.

2. Ibid., p. 209.
5. E.I., XXVIII, pp. 278-83.
The Daspalla grant was made on the occasion of Visuva Saṁkrāntī associated with Pañchamī (the 5th day), Ravidina (Sunday) and Mrgasirā nakṣatra; the Ganjam grant was made on Devotsava dvādāsī (the 12th day), Saumya dina (Wednesday) associated with Revatī nakṣatra whereas the Orissa Museum plate was made on the Devotsava dvādāsī, (12th day) Somasya dina (Monday) and Revatī nakṣatra. Devotsava dvādāsī is also known as Utthāna-dvādāsī or Mahādvādāsī which is identical with the 12th day of the bright fortnight of Kārttika¹. The association of Revatī nakṣatra with this auspicious occasion is significant and it helps to find out the approximate time of the grant. The most important record in this connection is the Daspalla grant, mentioned above, which contains not only the solar reckonings like Visuva Saṁkrāntī but also the lunar calculation like Pañchamī tithi and Mrgasira nakṣatra. The week day which is a Sunday, is also found mentioned in the grant. This type of astronomical combinations is rarely found in epigraphic

records. During the period from 700 A.D. to 1100 A.D., it occurs only thrice as shown below.

1. The 21st March, 812 A.D.
2. The 23rd March, 934 A.D.
3. The 23rd March, 1029 A.D.

Thus the Daspalla grant provides us very valuable indication to trace the initial year of the Bhauma era and as it was made in the year 198, the epoch must start from one of the following dates.

1. $812 - 198 = 614$ A.D.
2. $934 - 198 = 736$ A.D.
3. $1029 - 198 = 831$ A.D.

Now we have to examine the validity of each of the dates. The first one is 614 A.D. which has been upheld by K.N. Mahapatra. This view has already been discussed and discarded, too early for the epoch of the Bhauma era.

If 614 is considered to be too early, 831 A.D., upheld by D.C. Sircar, is too late a date for the initial year of the Bhauma era. If the Bhauma era started in 831 A.D., then Vakulamahādevī, the penultimate ruler of the Bhauma family, was on the
throne of Tosali in 1035 A.D. (831+204) and the Bhaumas were in power at least up to 1044 A.D. (831+213), i.e., about the middle of the 11th century A.D. The Somavamsis are known to have established their rule in Utkala after the extinction of the Bhauma line i.e. after 1050 A.D. If this theory be accepted, the conquest of Tosali was probably achieved by the Somavamsi king Dharmaratha, who in his Khandapada plates donated a village Bhilli in Antarudra višaya which was in the Bhauma Kingdom of Daḵhiṇa Tosali as revealed from the Chaurāsi copper plate grant of Bhauma king Śivakara II. It appears that after the death of the last Bhauma ruler, queen Dharmamahādevī, the Somavamsi King Dharmaratha occupied the coastal Orissa. In the Bānpur copper plates of Indraratha it is stated that Dharmaratha after conquering Kalinga and Kongoda appointed Indraratha as the Governor of that territory.

1. Grant of Vakulamahadevi dated in Saṁvat 204; E.I., XXXVI, pp. 307-12.
2. Last Known Bhauma era is 213, Orissa Museum plates of Nettabhaṅja III, E.I., XXVIII, pp. 272-78.
3. Inscriptions of Orissa, IV, pp. 280A - 280F.
Indraratha is known to have been killed in the battle by Rājendra Chola in 1022-23 A.D. as revealed by the Tirumalai inscription. Indraratha has been assigned a period of rule from Cir.1000 A.D. to Cir. 1022-23 A.D. Naghusa, his cousin and predecessor, ruled from Cir. 995 A.D. to Cir. 1000 A.D. and the latter's father Dharmaratha was on the throne from Cir.960 A.D. to Cir. 995 A.D.

Dandi Mahādevī, in her Kumurāṅg plate dated in the year 187, granted a village in Dakhina Tōsali. If we take the Bhauma epoch as 831 A.D., then Dandimahādevī must have donated that village in 1018 A.D. (831+187). But during this time, Dakhina Tōsali was under the tight grip of Somavamsi King Indraratha and the rule of Dandimahādevī in that region is chronologically untenable. So the date 831 A.D. can not be accepted as the starting point of the Bhauma era.

3. Ibid, p.182.
It is known from the Chinese record that a Buddhist king of Wu-cha (Odra) had sent an autographed manuscript of Ganda Vyūha, the last section of 'Avatamsāka', to the Chinese emperor Tse-Tsong in the 11th regnal year of the latter, which corresponds to 795 A.D. The name of the King of Wu-cha has been given in English rendering as "the fortunate monarch, who does what is pure, the Lion". This King is generally identified by most of the scholars with Subhākaradeva. If this view be accepted, then Subhākara I, who is the son and successor of Śivakara I, the first Bhauma King, was on the throne of Odra or Tosala in 795 A.D. This indicates that the Bhauma era might have started sometimes in the middle of the 8th century A.D.

Thus judging from the historical standpoint, the epochs 614 A.D. and 831 A.D. can not be

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2. Ibid.
3. Ibid.
taken as the initial year of the Bhauma Samvat. They also do not satisfactorily agree to the astronomical tests. In this connection, it is significant to verify the astronomical data of the Ganjam plates\textsuperscript{1} on the basis of the data, obtained from the Daspalla charter\textsuperscript{2} of the same Bhaña King Satrubhañjadeva. The Ganjam plates were issued in the year 198 on the occasion of Devotsavadvādāsī (12th day of the bright fortnight of Kārttika) associated with Revati nakṣatra and Saumya dina (Wednesday). Commenting on the astronomical details of this charter Rajguru observes "Devotsava dvādāsa or Kārttika Sukla dvādāsa on Wednesday must associate with Revati nakṣatra. In the year 812 A.C., the Kārttika Sukla dvādāsa occurs on Thursday when the ending moment of Revati nakṣatra is 79 and on its previous day i.e. on Wednesday, the said nakṣatra starts from midnight. Therefore, there is no possibility of the festival of Vishnu on either days of this year. In the year 1029 A.C., the 12th tithi of the bright half of Kārttika occurs on Tuesday when

\begin{itemize}
\item[1.] O.H.R.J., IV, pp. 67-76.
\item[2.] O.H.R.J., I, pp. 208-12.
\end{itemize}
Revati enters after about 8 P.M. The succeeding day (Wednesday) is a niramsa tithi and the 13th tithi starts from Thursday. A Niramsa tithi is not auspicious for any religious purpose. So this date can also be discarded. Finally the only date remains for our consideration is 934 A.C. When the 12th tithi of the bright fort night of Karttika falls on Wednesday on Revati nakṣatra which enters only a few minutes after the sun rise and remains for the whole day. (Vide the Indian Ephemeris of Swami Kannu Pillai, Vol.II, p.271")

Thus 736 A.D. (934-198) is the only date to be reckoned as the initial year of the Bhauma era. This date not only agrees to astronomical details of the grants of Satrubhañja, but also with the grant of Nettabhañja which was issued in the year 213 on the occasion of Devotsava dvādaśi associated with Revati nakṣatra and Monday. This date is quite in conformity with the following synchronisms of the historical events.

Dhenkanal copper plate grant reveals that one Tribhuvanā mahādevī was the daughter of Rājamalla, the frontal mark of the South, who was the diadem of the Nagodbhavakula i.e. Ganga family. This grant was

1. Ibid.
issued in the year 160 of Bhauma era. According to our epoch of Bhauma era, the date 160 would correspond to 896 A.D. (736+160). It is known that during this time one Rājamalla (Rājamalla II) belonging to the Gaṅga family of Mysore was ruling in the South. He is said to have ruled from 807 A.D. to 907 A.D.¹ So the Tribhuvana-mahādevī of Dhekanāl grant of 896 A.D. may be taken as the daughter Rājamalla II of Gaṅga family. K.C.Panigrahi, however, reads the date of plate as 110². Even if we accept his reading, we find that our epoch suits to that date also. The year110 corresponds to 846 A.D., according to the epoch of 736 A.D. During this period Tribhuvana-mahādevī daughter of Rājamalla I was ruling. Rājamalla I of Gaṅga dynasty of Mysore has been assigned a period of reign from 817 A.D. to 853 A.D.³. According to the reading of K.C.Panigrahi, Rājamalla of Dhekanāl plates may be taken as Rājamalla I whose daughter Tribhuvana-mahādevī issued the grant in 846 A.D.⁴ more or less contemporaneous with her father. The epoch 736 A.D. does not fail to explain the synchronisms of both the dates.

1. Imperial Kanauj, p.160 f.
2. K.C.Panigrahi, Chronology of the Bhauma-Karas and Somavamśis of Orissa, p.27.
3. Imperial Kanauj, p.160 f.
The Arab and Persian geographers of 9th/10th century A.D. left interesting accounts and valuable synchronisms which are helpful to verify the epoch of the Bhauma era. Three geographers have referred to three queens of Orissa ruling in different periods.

Ibn Khurdadhbih\(^1\) refers to a woman who was ruling over ‘Ursfin’ identified with Orissa. Khurdadhbih completed his work in 846 A.D. Taking the epoch of Bhauma era as 736, the reign period of Tribhuvana Mahādevī I can be placed in Cir. 845 A.D. to 850 A.D.\(^2\) The statement of Khurdadhbih finds corroboration, for, in about 846 A.D., the queen Tribhuvana Mahādevī I was ruling over the coastal Orissa when Khurdadhbih completed the writing of his work.

Ibn-al-Fakih\(^3\) says that "In India lies a realm called Rahma, brodering on the sea. Its ruler is a woman. It is ravaged by Plague and any man who comes from elsewhere in India and enters the country (Rahma) diest there. Yet many come by reason of great

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profits to be made". Ibn-al-Fakih's account makes it clear that during the time of the writing of his work, a queen was ruling in the "realm of Rahma bordering on the sea" which can be identified with the Bhauma Kingdom near the sea coast. The writing of the work has been finished in 902 A.D. A perusal of the chronology of Bhaumakara rulers, according to our epoch, will show that during that time Tribhuvana-Mahâdevî III was ruling over the Kingdom. She has issued the Dheknāl copper plate grant dated in Bhauma Samvat 160 i.e. 896 A.D. (160+736) according to our epoch.

Another Arab Geographer, Ibn-Rusta refers to a queen, ruling over 'Ursfin' (Orissa)\(^1\). He completed his Geography in 920 A.D.\(^2\) we know from the copper-plate grants\(^3\) of Dandimahâdevi that she was ruling at least B.E.180 to B.E.187. According to our epoch the date correspond to 916 A.D. to 923 A.D. This also agrees to our epoch.

1. Hadud-al-Alam, p.168
3. (a) Ganjam Plates dated in the year 180; E.I., VI, pp.133-40.
   (b) Kumurang Plate dated in the year 187; J.B.C.O.R.S., V, pp.564-77.
The above accounts of the foreign geographers support our epoch of Bhauma Samvat which was started in 736 A.D.

Scholars like S.N. Rajguru, K.C. Panigrahi, N.K. Sahu and J.K. Sahu strongly support this view.

Although 736 A.D. has now been generally accepted as the initial year of the Bhauma era, no attempt has yet been made to fix the exact date on which the era was inaugurated. We are, however, inclined to believe that this era also starts from Chaitra Sudi 1 because of the following reason. The Daspalla charter is dated as Samvat 198, Visuva Samkranti, Panchami, Sunday equivalent to 23rd March, 934 A.D. The Samvat here is no doubt the current Bhauma year and we get the details of the date in Christian era by adding 736 to it. In order to convert the current Bhauma year into Christian era, we add 736 if it occurs after the initial date of the Bhauma Samvat and 735 if it occurs before. This shows that the initial date of the Bhauma era in Samvat 198 occurs before the Visuva Samkranti i.e. 23rd March

934 A.D. and after 1st January of that year. The 1st day of chaitra sudi which falls on 20th March, 934 A.D. seems to be more appropriate and more suitable than any other date during this short period of less than three months. The Chaitra Sudi 1 was at that time generally regarded as the beginning of the year and it was accepted in Gāṅga, Guptā and Sāka eras. It is, therefore, not unlikely that the Bhauma era also started from Chaitra Sudi 1 i.e. on 18th March, 736 A.D.

It is observed that like the Gāṅga era, the Bhauma era is also used in both current and expired years. The Bhauma year and the Sāka year are concurrent as both the years start from Chaitra Sudi 1. So to get the equivalent year of the Bhauma year current in Christian calendar one has to add 736-37 A.D. and to get the equivalent Christian year of the Bhauma year expired, one has to add 737-38 A.D. to the Bhauma Samvat.

Dates used in the Plate of the Feudatory Chiefs:

The Sulkis of Kodālakamandala, the Tuṅgas of Yamagartta maṇḍala, the Nandodbhavas of Airāvatamandala, the Bhanjas of Khiṅjillimandala and

1. The Arual plates of Dandimahadevi records the era in expired year and the Ganjam and Daspallā charters of Satrubhanjadeva record it in current years.
and Khijjinga kota, the Gaṅgas of Svetakamandala and
the Nalas of Ganjam region were feudatories of
Bhauma-Karas. Some of the rulers of these dynasties
are known to have used the Bhauma era as shown below.

1. Dhenkanal Plates of Ranastambha

The Sulki Chief Ranastambha of
Kodālakamandala in his Dhenkanal plates recorded the
date in symbols as Saṃvat 100, 3 Kārttika vadi......"
The number of the day has not been deciphered. So the
exact date can not be ascertained. The month of
Kārttika of Bhauma year 103 corresponds to September-
October of 839 A.D. according to our epoch.

2. Dhenkanal Plates of Jayasimha

Jayasimha who probably belonged to the
Tunga dynasty issued the Dhenkanal plates in Saṃvat 128.
The Saṃvat is obviously Bhauma Saṃvat and the date
corresponds to 864-65 A.D.

3. Pāṇḍiāpathar plates of Bhimasena

Bhīmasena of Nala dynasty issued this
copper plate grant in Saṃvat 189, Māgha vadi ṛtu(yā).

It was made on the occasion of Viṣuva Samkrānti probably of the same year 189. The Bhauma year 189 starts from the 27th February 925 A.D. according to the epoch fixed by us. The grant was made on the 22nd March, 925 A.D., the Viṣuva Samkrānti day and it was issued on 17th December 925 which was the 2nd day of the dark fortnight of the month of Māgha.

4. Dasāpallā Charter of Devānanda II

Devānanda II of Nandodbhava family of Airāvatamandala dated his Dasapalla grant in Bhauma Samvat 184 Jyeṣṭha Sūdi 5. This date corresponds to the 27th April, 920 A.D. if the year was current.

5. Tālamūla grant of Dhruvānanda of Airāvatamandala

Dhruvānanda, the brother of Devānanda had issued this grant in Samvat 193 Bhādrapada Sūdi Pāñchami. The date corresponds to the 13th August, 929 A.D. according to our epoch.

6. Badakhāmedī plates of Jayavarmādeva of Svetakamandala

Jayavarmādeva made this grant in favour of Bhatta Nannata after obtaining permission from his over-lord Unmatta Kesād who is identified with Sivakara I of Bhauma

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1. E.I., XXIX, p.189.
3. I.H.Q, XII, pp.489-93.
family. The reading of the date portion of this grant is controversial. The date has been read by Pt.B. Misra as 50\textsuperscript{1}, by D.C. Sircar as 120\textsuperscript{2}, by R.C. Majumdar as 20\textsuperscript{3} and by S.C. Behera as 8\textsuperscript{4}. As it was issued with the permission of his Bhauma overlord Unmatta Kesārī alias Sivakara I, the founder of the Bhauma rule in Orissa, it appears that the date of this grant of Jayavarmādeva denotes his regnal year.

7. Pherovā grant of Sāmantavarman of Svetakamandala\textsuperscript{5}.

This grant records the date as Samvat 100.80.5 Kārttika dina 30. The Saṃvat used here is taken as Bhauma Saṃvat. The 30th day of Kārttika of the Bhauma era 185 corresponds to the 24th October, 921 A.D. The system of dating i.e. Kārttika dina 30 suggests the use of solar reckoning.

8. Bāmanagāti plates of Raṇabhanjaḍeva of Khijjingakoṭa\textsuperscript{6}.

These plates were issued in Saṃvat 188. The grant was made on the 7th day of the bright fortnight of the month of Pusya. According to our epoch this date synchronises the 6th December, 924 A.D.

\begin{enumerate}
\item Ibid.
\item J.K.H.R.S., II, No.1, p.39.
\item Imperial Kanauj, p.79.
\item Proceedings of Orissa History Congress,1977 Berhampur Session, p.8 f.
\item E.I., XXVII, pp.108-15.
\end{enumerate}
9. Ādipur copper plate grant of Narendrabhaṅja of Khijjingakota1.

This grant records the date as Samvat 193 pālaṅkuna vadi 1. The Samvat used here is Bhauma Samvat and its equivalent date in Christian calendar is 28th January 929 A.D.


This charter contains a date which is given as "Saṁva(t) 100.70.3 Vibhava, di 5. This grant is important for its mention of a cyclic year of the 60 year Jovian cycle. It is the earliest reference to Jovian cycle in Orissan epigraphs so far available to us. The Samvat, mentioned here, is sometimes wrongly taken as Gaṅga era. The Gaṅga era, as we have seen, is always found mentioned in association with the epithet "Gaṅga Vaṁsa Pravardhamāha vijayarāja Samvatsara", which is conspicuously absent here. On the other hand we usually find the word 'Saṁvat' before the mention of the date in the inscription of Bhauma-Karas and their feudatories. The Samvat with the cyclic year suits well to our epoch according to which the year

1. E.I., XXV, pp.147-57.
corresponds to 909 A.D. (736+173). According to Swami Kannu pillai's Indian Ephemeris\(^1\), the cyclic year vibhava started from 908 A.D. and ended in 909 A.D. This clearly agrees to the Bhauma Samvat of 736 A.D. The month, tithi and fortnight are not given here for the want of which the corresponding Christian date of the grant can not be calculated.

11. Ghumsar grant of Nattabhaṇja I\(^2\).

This grant is dated by a symbol which is read by N.N.Basu\(^3\) as "Om" R.D.Banerji\(^4\) interpreted it as regnal year one. But R.C.Majumdar\(^5\) and D.C.Sircar\(^6\) state that it stands for five and represents the 5th regnal year of Nettābhāṇja deva.

12. Pettasara grant of Nettabhaṇja deva I\(^7\).

The charter was issued on the 14th day of the month of Mārgasirā in the 9th regnal year of the King according to our reading. The date of the charter

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3. Ibid.
5. R.C.Majumdar, Outline of the History of Bhanja King of Orissa, (DUS), pp.30 n.
is read by S.N. Rajguru as 59 and by Dasgupta as 279. Both the readings are doubtful. We are inclined to take it as the regnal year of the King.


At the end of this charter there is a "tha" like symbol which Mrs. S. Tripathy interprets as regnal year 26 of the King. Kielhorn, the editor of the plates did not, however, give any importance on this isolated symbol because it is not accompanied by the word Samvat.


This grant also has a symbol at its end which is interpreted by Mrs. S. Tripathy as Bhauma Samvat 174 equivalent to 910 A.D. Like that of Orissa plates, this symbol is also an isolated mark without the usual word "Samvat" before the symbol. Therefore, no importance can be given to it. It can not be accepted as Bhauma Samvat.

1. E.I., IX, pp. 271-77.
3. E.I., IX, pp. 271-77.
15. Orissa Museum plates of Nettabhanjadeva II. This charter contains a date which is read by K.C. Panigrahi as 917. Further, he observes that 917 is a mistake for 197 Bhauma Samvat. He believes it to be the date of issue of the charter. Nattabhanja was probably a feudatory of Somavamshi King. In view of this, the use of Bhauma Samvat by him can not be thought of. The reading of 917 by K.C. Panigrahi seems to be erroneous if at all it denotes a number. Mrs. S. Tripathy, with the help of the plates, given in Ojha's "Indian Palaeography" (Plates no. 73 and 76), read it as either 24 or 54 which she takes as the regnal year. The symbol is not associated with the word "Samvat".

16. Dasapalla charter of Satrubhanja alias Tribhuvana Kalasa of Bhanja family. It is dated in the year 198, Visuva Samkranti, Panchami, Sunday and Mrgasira nakṣatra. This type of astronomical combination is rarely mentioned in the epigraphs of Orissa. This has already

1. O.H.R.J., XI, no. 1, pp. 9-17 (K.C.P) E.I., XXXVII, p. 257 (P.R. Srinivasan)
2. J.K. Sahu - Bhanja rule in Orissa, In the Press.
been discussed in details. The date corresponds to 23rd March, 934 A.D. Sunday.

17. Ganjām grant of Satrubhanjadeva.

This grant is also important in view of the fact that it mentions the date with astronomical details as Dasapalla charter. The record is dated in the year 198, Revati nakṣatra, Devotsava dvādashi and Wednesday which according to our era fall on 934 A.D. The date corresponds to the 24th October, 934 A.D. in the Christian calendar.

18. Orissa Museum plates of Nettabhanjadeva III.

This plates were issued in the year 213, equivalent to 949-50 A.D. The charter is dated in the Sama(va)ta 213, Devotsava dvādashi associated with Revati nakṣatra and Monday. D.C. Sircar read the date as Samvat 13 in stead of Sama 213 and held that it was the regnal year of the King. He read the figure '2'sōta'. But the letter 'ta' used in the inscription is quite different from the symbol '2'.

1. Supra, p.
2. O.H.R.J, IV, pp.67-76.
3. E.I., XXVIII, pp.272-78.
The use of the short form 'Samva' for the word Samvat is not rare in the Orissan epigraphs, even in the charters issued from Vañjulvaka. The Komandā grant of Nettabhaṅjadeva I and the Balugaon grant of Satrubhaṅjadeva II also give the short form of "Samvat" as "Saṁva". The three numerical symbols of the Orissa Museum plates are clear and distinct. It can be no other than the Bhauma Saṁvat 213. The details of the date correspond to the 7th October, 949 A.D.

Dates used in the Plates of the Bhauma Rulers:

We do not find till date the charters of the earlier Bhauma rulers i.e. of Laxmikaradeva and Kshemaṅkaradeva. It seems that they did not have sovereign status. The charters of Śivakara I, who founded the Bhauma era, have not yet been discovered. His son and successor Subhākara I is known to have issued a charter which is the earliest known record of the family and is dated in Samvat 54. Some of the Bhauma-Kara charters containing dates are discussed below.

1. E.I., XXIV, pp.172-175.
2. E.I., XXVII, pp.257 ff.
1. Neulpur charter of Subhākaradeva 1.

The earliest known use of this Samvat is found in the Neulpur charter which was issued on the 13th day of the dark half of the month Mārgasira in the year 54. The date corresponds to the 9th November, 790 A.D.

2. Chaurāṣī grant of Subhākra II.

This grant was made in the year 73 on the occasion of Kārttika Sukla Dvādaśī popularly known as Devotsava dvādaśī. The date corresponds to the 25th October, 809 A.D.

3. Ganesā Gūmphā inscription of Sāntikara I.

The date in this inscription is given in chronogram as "Saurajābā Chandraṅka". The word "Saurajabda" (Svarajyābādā) means the era of his own Kingdom. 'Chandraṅka' is interpreted as 91. (Chandra = 1 and Anka = 9) according to the tradition of chronogram. The above expression means the year 91 of the Bhauma Samvat which according to our epoch would synchronise 827-28 A.D.

4. Dhauli cave Inscription of Śāntikara I\(^1\).  
   It contains the date as "Saṃvat 90.3." without any detail. The Bhauma Saṃvat 93, mentioned here, corresponds to 829-30 A.D.

5. Terunḍiā plates of Sūbhākara II\(^2\).
   Subhākara issued this charter in "Saṃvat 100.0 Vaisākha Sūdi 5". The equivalent date in Christian calendar is the 29th March, 836 A.D. if the year is current. The date would correspond to the 15th April, 837 A.D. In the previous year, the date falls in the intercalary chaitra (mala māsa). So here the date used should be taken as expired year.

6. Hindol copper-plate grant of Sūbhākara III\(^3\).
   It records the date as "Saṃvat 100.3 Srāvana Sūdi 7" which is equivalent to the 23rd July, 839 A.D. in Christian era.

7. Dhenkanāl plates of Śubhākara III
   This charter was issued exactly one month later than the Hindol grant. The date is given here as "Saṃvat 100.3. Bhādrapada Sūdi 7". The date corresponds to 21st August 839 A.D.

1. E.I., XIX, p.
2. Ibid, XXVIII, pp.211-216.
8. Talcher copper-plates of Subhākara IV.

Subhākara IV made this grant in "Samvat 100.40.5 Bhādra vadi 2". The date of this charter would synchronise the 18th July, 881 A.D. according to our epoch.

9. Talcher plates of Sivakara III.

This charter contains the date as "Samvat 100.40.9 Pusya vadi 2". This date i.e. Pusya Krṣṇa dvitiya of the year 149, corresponds to the 28th November, 885 A.D.

10. Baud copper plate grant of Prithvīmahādevī alias Tribhuvanamahādevī II.

Tribhuvanamahādevī issued two sets of grant on the same day. The grants record the date as "Samvat 100.50.8 Kārttika Śādi 7". The grant was issued on the 7th day of the bright half of Kārttika in the year 158 which corresponds to the 11th October, 894 A.D. This grant reveals that Tribhuvanamahādevī II

was the daughter of Soma dynasty King Svabhāvatunga, who is identified with Janamejaya I of Soma dynasty. D.C. Sircar identifies him with Yayati I, son of Janamejaya I. Prthivimahādevī was proud of her lunar lineage and after her marriage with a Bhauma Prince, she showed more loyalty to the Somavamsis than to the Bhauma-Karas. Probably she could obtain the Bhauma throne by the help of her brother Yayati I after the demise of her husband Subhākara IV and her brother-in-law Sivakara III. She set aside the claims of her brother-in-law's sons to the throne though she was issueless. Probably her aim was the amalgamation of Tosali with Kosala. During her rule, Yayati I is known to have donated a village Chandragrama in Maradvisaya of South Tosali. The donation of a village in the heart of Tosali by a King of Kosala points to the Somavamsi influence over Tosali. Yayati I donated the village in his 9th regnal year. It is evidenced by the Baud charter that Tribhuvanamahādevī was ruling in Samvat 158. As Yayati I was a contemporary of his sister Prthivimahādevī alias Tribhuvanamahādevī II, the 9th regnal year of Yayati I can not be far removed from

the Samvat 158, the date of the issue of the Baud charter. In view of this fact, the death of Janamejaya I and the accession of Yayāti I may be placed in about 885 A.D. (894 - 9). The last known charter, issued by Janamejaya I, is dated in his 34th regnal year. Janamejaya might have ruled some years more after the issue of this charter. Probably he had a rule of 35 to 40 years. So his accession might have taken place sometime between 845 A.D. and 850 A.D. The Sambalpur University Museum plates of the time of Janamejaya I was issued in his 23rd regnal year on the occasion of a solar eclipse which took place sometime before 13th day of the bright half of Bhādrapada, very likely on the new moon day of Bhādrapada. (The 23rd regnal year would fall between 868 A.D. and 873 A.D.). The only solar eclipse in Bhādrapada during this period is known to have occurred on 8th August 872 A.D. Apparently, on this date the grant was made. So the accession of Janamejaya I might have been taken place in 849 A.D. (872-23). The date of Baud charter is significant from the point of view of fixing the chronology of Somavamśi rulers.

11. Dhenkanāl copper-plates grant of Tribhuvanamahādevi III.

This charter records the date as "Samvat 100.60, Kārttika Sādi 6. The reading of the date of this grant has given rise to controversy. The date here is written in symbols "Lu" and "Chu" which stand for 100 and 60 respectively. The symbols are distinct. But in spite of this, some scholars read it in different ways so as to suit their theories and genealogies of Bhauma dynasty. Both D.R. Bhandarkar and B. Misra originally read the date as "lu chu" and interpreted as 160. Later on, B. Misra, being unable to adjust Tribhuvanamahādevī in Bhauma year 160, changed his reading and took it as 110. D.C. Sircar reads the symbols as "lu tha" which he explains as 120 (100 and 20). According to his view Tribhuvanamahādevī III of Dhenkanal charter would be taken to be the wife of Sāntikara I which is highly improbable. The symbols are clearly "lu" and "chu". Even if the second symbols is taken as 'tha', the medial "U" attached to it can not be ignored. Thus the symbol can be read as "thu" and not "tha". The latter "thu" also stands of the number 60. D.C. Sircar appears to be conscious of this reading and while supporting B. Misra's theory he remarks

"the date of the Dhenkanal plates, issued as a ruling queen, by Tribhuvanamahādevī called Sindā Gaurī and represented as the daughter of Rājamalla of Southern country and the wife of Lalitahāra (bhāra) is doubtful. It may be read as 160 although 120 will not be an improbable reading. As the symbols can be no other than 160, Tribhuvanamahādevī of this grant may be taken as the widow of Śivakaradeva III alias Lalitahāra. D.C. Sircar and B. Misra interpreted the symbols as 120 and 110 in order to identify Tribhuvanamahādevī with the wife of Śāntikara I alias Gayāda I. This King, however, has not been known as Lalitahāra anywhere.

The reading of the date as 160 is verified to be correct when it is examined in the light of the genealogy of the engravers of the Tālcher plates of Śivakara III, Baud plates of Prithvimahādevī alias Tribhuvanamahādevī II and the Dhenkānāl plates of Tribhuvanamahādevī III.

1. Ibid.
from the above informations the genealogy of the engravers can be fixed as -

Rāmavardhana  
| son  
Rabhasavardhana  
| son  
Harivardhana

we have seen that Harivardhana was the engraver of the Baud plates and Dhenkanal plates issued in the year 158 and 160 respectively. But the Talcher plates dated in the year 149 had been engraved by his father Rabhasavardhana. Very likely Harivardhana had not attained the age and experience of becoming an engraver in the year 149 for which his father was engaged for the purpose. It is highly improbable, therefore, to regard Harivardhana as an engraver of the copper-plates belonging to the years 110 or 120. In this consideration Dhenkanal plates can be
taken to have been engraved in the year 160 of Bhauma Samvat. Thus the reading of the date as 160 seems to be correct. The grant was issued on the 6th day of the bright fortnight of the month of Kārttika in the year 160 which regularly corresponds to the 18th October 896 A.D. according to the epoch of 736 A.D.

12. Gañjām copper-plates of Dandimahādevī¹.

The grant is dated in "Samvat 100.80 Mārgaśīra vadi 5. The grant was made on the occasion of a Samkrānti. The name of the Samkrānti is not mentioned. It is evident that the grant was made on the Samkrānti occurred before Mārgaśīra Kṛṣṇa Pañchami. The date synchronises the 3rd November, 916 A.D. of the Christian era.

13. Santarigām plate of Dandimahādevī².

It was issued in the year 180 on the occasion of a solar eclipse. The month on which the solar eclipse occurred has not been mentioned. The year 180 corresponds to 916-17 A.D. according to our epoch. There was a solar eclipse in Vaisākha amāvasyā which fell on the 5th April, 916 A.D.

2. E.I., XXIX, pp.81-88.
This grant contains the date as "Saṃvat 100.80.7 Jēṣṭha Sūdi 12". The grant was made on the occasion of a dvādasī (dvādasī velāyām) evidently the Jyeṣṭha sukla dvādasī which is known as Champaka dvādasī and is deemed auspicious for donation. This grant seems to have been made and issued on the same day i.e. the 12th day of the bright half of the month of Jyeṣṭha in the year 187 which corresponds to the 31st May 923 A.D.

15. Arul plate of Daṇḍimahādevī.  
It is the only grant of the Bhauma rulers which supplies some astronomical details helpful for verification of the Bhauma epoch of 736 A.D. It furnishes the date as "Saṃvat 100.80.7 Jēṣṭha vadi 15" i.e. on the 15th day of the dark half or amāvāsyā of Jēṣṭha in the year 187. (line -35). In another place (line-33), it is stated that the grant was made on the occasion of a solar eclipse. It seems that the new moon day of Jyeṣṭha was the day of the solar eclipse and the donation

2. The plates are now preserved in the Department of History, Utkal University, Bhubaneswar. It has not been published.
was granted and issued on that day. The year 187, according to our epoch, corresponds to 923-924 A.D. if the year is current and to 924-925 A.D. if it is an expired year. In the former year there was no Jyestha solar eclipse. But in the latter year there occurred a solar eclipse in the month of Jyestha, on 6th May 924 A.D. So here the year, used by the Bhauma Queen Dandimahādevī, may be taken as an expired one.

16. Vakulamahādevī, the penultimate ruler of the Bhauma family issued a charter in the Saṁvat 204 on Vaisākha vadi 5, i.e. the 5th day of the dark fortnight of Vaisākha. The date regularly corresponds to the 16th April 940 A.D.

Other charters of Bhauma rulers do not mention the year. So those are not discussed here. No intercalary months are found mentioned in connection with the Bhauma Saṁvat. In almost all records of Bhauma era the scheme of Luni-solar reckoning was followed. But in some of the grants of the feudatories we find the use of solar months. The Pherovā grant of Sāmantāvarman

records the date in solar system as "Kārttika di 30". Though the imperial Bhauma records do not mention the Jovian year, one charter of their Gaṅga feudatory Sāmantavarman of Svetakamaṇḍala, found at KamāNaḷiṇaṇaḵṣapur refers to the cyclic year vibhava of the 60 year Jovian cycle. The charters of their Bhaṇja feudatories i.e. the Dasapalla charter of Sātrubhaṁjadeva contain the solar and lunar reckoning. The Daśapallā charter mentions the Mrīgasīrā nakṣatra, viṣuva Saṃkrānti, and Pañchamī. This clearly indicates the use of the dual reckoning solar and lunar.

Special tithis used in the records of the Bhauma era:

The Chaurasi grant of Śivakara II, the Gaṅjām grant of Sātrubhaṁjadeva, dated in the year 198, Orissa Museum plates grant of Nettabhaṁjadeva, dated in Saṁvat 213, are known to have been made on the occasion of Kārttika Sukla Dwādaśi. This tithi is regarded sacred for the Vaishṇavas because Lord Viṣṇu is said to have

4. O.H.R.J., IV, pp.67-76.
5. E.I., XXVIII, pp.272-78.
awaken from his slumber on its previous day. This occasion is celebrated by the Devas on this day. So it is famous in the name of Devotsava dvādaśī and also is called Provodhini dvādaśī. This tithi is considered auspicious for donations. The Kumurāṅg plate of Dandimahādevī was made on Jyestha Sukla dvādaśī. This tithi also regarded as sacred for grant. It is known as Chaṁpaka dvādaśī. Besides these, there are other three dvādaśīs which are considered holy. Those are Bhādrapada Sukla dvādaśī, popularly known as Vāmana Jayanti, Vaiśākha Sukla dvādaśī known as Papitaka dvādaśī and phālguna sukla dvādaśī associated with Pusyāṅkṣatra sometimes known as Govinda dvādaśī. These dvādaśīs are not found in the records of the Bhauma era. Antarigāṁ plates of Jayabhāṇja refers to Kāṛtтика Sukla Ekādaśī i.e. Vishnu Unchhayaya Ekādaśī, the awakening day of Lord Vishnu. The day is also considered very sacred for grant.

The day of the solar or lunar eclipse was regarded as an auspicious moment for donating grants. Two of the charters of Bhauma dynasty are known to have granted on days of eclipse. Aruāl copper plate grant

2. E.I., XIX, pp.41-45.
3. Unedited, Preserved in the Department of History, Utkal University.
and Santarigam grant of Dandimahādevī and the Antarigam plate of Jayabhānja were made on eclipsed days the first two on solar eclipse and the last one on a lunar eclipse.

We find the mentions of Saṁkrāntis in both the Bhauma records and the charters of their feudatories. Gaṅjām plates of Dandimahādevī, Angul plate of Dharmamahādevī refer to the Saṁkrānti, but the Saṁkrāntis here are not specified. The Daspallā plates of Satrubhañjadeva, the Taltali plate of Dharmamahādevi are made on the Viśuva Saṁkrānti and Uttarāyana Saṁkrānti respectively. The Pāndiāpathar grant of Bhīmasena of Nala dynasty refers to the Viśuva Saṁkrānti.

The names of the nakṣatras are not found in Bhauma inscriptions. The Bhaṅja charters mention the nakṣatras. The Daspallā grant of Satrubhañjadeva

1. E.I., XXIX, pp.81-83.
2. E.I., XIX, pp.41-45.
refers to Mṛgāśīrṣa nakṣatra. The Gaṅjām grant of the same king and the Orissa Museum plates of Nettabhaṅja mention the Revatī nakṣatra. The above three grants contain the names of the weekdays also. The Daśapallā grant refers to Ravidīna (Sunday). The Gaṅjām grant mentions Saumyadīna (Wednesday) and the Orissa Museum plates refer to Somasyadīna (Monday). The Daśapallā charter is the earliest grant which mentions a week day.

The mention of Yogas and Karanas are found conspicuously absent in charters of Bhaumas as well as of their feudatories.

Locality of the Era:

As discussed above, Bhauma era was used by the Bhauma-Karas and those who owed allegiance to them. The Bhauma rulers have issued their charters from Guhesvara pātaka of Uttarā Toṣalī. Guhesvara pātaka is generally identified with the Jajpur locality. So the original place of the era is modern Jajpur region of Cuttack district. Gradually the era was used by their feudatories in their records and it got a wide range of usage.

The later Nala rulers who were ruling over Khindirāśīnīga rājya, comprising the ex-zamindari of Dharākot, Serāgoda, Badagada, Soraḍā in the district of
Ganjam, have used the Bhauma era. It is also found used in the charters issued from Vanjulvaka of Khinjilimandala. Rulers of Khijjiṅga koṭa also have reckoned their dates in Bhauma Samvat. The Khinjili mandala and Khijjiṅgakota comprise the territories of Sonepur, Baud phulbani area and Nayurbhanja - Keonjhar area respectively. The era is known to have traversed into Kodālaka mandala which lies in the Dhenkānāl district of Orissa. After the fall of the Sulkis this mandala was divided into two zones namely - (i) Yamagartamandala comprising the territories of northern portion of Dhenkānāl district and a part of Keonjhar district, and (ii) Airāvatamandala which consists of the region of the Southern part of Dhenkanal district and Western part of Cuttack district. The Gaṅgas of Svetaka country have adopted this era in dating their records. Modern Badakhāmedī, Šāna Khimedi and Chikiṭi region together formed the Svetaka country. This era was in vogue in Kongoda mandala also as it was under the direct supervision of the Bhauma-karas upto the time of Daṇḍimahādevī. So excepting the regions of South Kosāla and Kaliṅga, this era was in continuous use in the whole of Orissa for more than two centuries i.e. from 736 A.D. to 956 A.D (736+220). But this era
could not gain the favour and popularity from the succeeding ruling dynasties and hence it became extinct with the fall of the Bhauma-Karas.