

**HISTORY AND INSCRIPTIONS OF
KAZA VILLAGE**
(Temples & Sculptures)



Dr. Emani Sivanagi Reddy - *Sthapati*
Dr. Pagadam Nagaraju

Editor
Simhadri Venkata Rama Reddy

Kaza Village History Committee
2025

History And Inscriptions of Kaza Village

(Temples & Sculptures)

Dr. Emani Sivanagi Reddy-*Sthapati*

Dr. Pagadam Nagaraju

Editor

Simhadri Venkata Rama Reddy

Copies: 1000

Price: Rs.100/-

Face Portrait:

Agasthyeswara Temple, Kaza

For Copies:

All Branches of Visalandhra Book House

Layout & Cover:

A.C.K. Sreehari

Printing:

Karshak Printers,

Vidyanagar, Hyderabad.

Contents



1.	Foreword: <i>Mandali Buddha Prasad</i>	V
2.	History of Kaza Village	7
3.	Pre-Historic Period	8
4.	Early Historical Period	9
5.	Satavahana period	10
6.	Ikshwaku period	10
7.	Post-Ikshwaku Period	11
8.	Early Pallava period	11
9.	Anandagotrin period	11
10.	Vishnukundin period	12
11.	Eastern or Vengi Chalukyan Period	12
12.	Velanati Chola period	12
13.	Kakatiya period	13

14.	Reddy period	13
15.	Gajapati period	14
16.	Vijayanagara period	14
17.	Qutb Shahi period	14
18.	Mughal period	15
19.	Asaf Jahi period	15
20.	British period	15
21.	Temples	16
22.	Historical Personages From Kaja Village	42
23.	A Brief History of The Simhadri Family	47
24.	Developmental Works taken up in Kaza village	53
25.	Eruvaka Festival (Festival of Farmers)	62
26.	Inscriptions Of Kaza Village now in a temple at Srikakulam, Krishna District	69
27.	Another Inscription at Srikakulam of the Temple	71
28.	References to Kaza village in the inscriptions of other Temples	78
29.	Annexures	86
30.	Map of Kaza village	104



Gandhi Kshetram,
Avanigadda,
Krishna district.

Dr. Mandali Buddha Prasad
(*Ex-Deputy Speaker*)
M.L.A., Avanigadda.

Ideal Village – Kaza

As told by the Father of the Nation Mahatma Gandhi, Villages are the sound basis of our country. Villages are the repositories of the great culture of India. Every village represents a mini India. Villages used to shine like a universal family with different castes and categories living harmoniously and unitedly. Our villages used to excel in agriculture, education, practice of medicine, profound scholarly knowledge and arts. Kaza is one such village which belongs to that category.

Kaza Toll Gate is located on Guntur – Vijayawada National Highway after crossing Mangalagiri. Kaza village is bustling with traffic/thousands of people travelling through the village every day.

When we talk of Kaza we remember the famous vocalist Narayana Teerthulu and famous literary personality Tallavajhula Siva Sankara Sastry. Not only that, we also remember Sri Simhadri Venkata Ranga Reddy who always stood as the backbone of that village and was popular as the Head and Chief of the village. It is appreciable

that his son Sri Simhadri Venkata Rama Reddy who has inherited the great qualities of his father, has initiated to bring out the history of his native place under the name “History and Inscriptions of Kaza Village” treating the village as his mother land.

I congratulate heartily, the famous historians Dr. Emani Sivanagi Reddy and Dr. Pagadam Nagaraju for having written this book which contains invaluable information about historical matters, temples, inscriptions, sculptures, village Chiefs/Heads, festivals, Eruvaka (Farmers’ festival) etc. I wish the younger generation to come forward to compile the history of the villages in the state drawing inspiration from Sri Simhadri Venkata Rama Reddy and hope that this book will be received by the readers fraternity.

Mandali Buddha Prasad

21-06-2025

Avanigadda

History of Kaza Village

Kaza

Kaza village is situated in Mangalagiri Mandal, Guntur district on Vijayawada – Guntur National Highway on the South-Eastern side of Mangalagiri. There is a Toll Gate on the National Highway at Kaza village and the same is called “Kaza Toll Gate”. Kaza village has a great history. The details of reference to Kaza village and historical Kaza village are available in the village, inscriptions in the temples of Srikakulam of Krishna district and some other places. As per the inscriptions Kaza village is known as Kranza town and Kranza Mahadevapuram.

While Chamana Peggadlu’s 1156 CE inscription was the first one in Kaza village, Vijayanagara Emperor Srikrishna Devaraya’s 1519 CE inscription was the last one. Not only that, the famous Vocalist Narayana Teerthulu was the resident of Kaza village.

Considering the history of indirect references to archaeology and literature concerning Kaza village, apart from the inscriptions which are historical, Kaza village has a great history. It can not be said that the history of the village started in 12th century CE simply because the first inscription of Kaza village was of the year 1156 CE. The entire history of Kaza village can be reconstructed by



taking into consideration the historical roots traced in the village, surroundings and neighbouring villages.

History can be broadly divided into Pre-historic period and historic period. Pre-historic period can be again divided into Old Stone Age, New Stone Age and Iron Age. Historic incidents that occurred in Kaza village have to be known starting from the Mauryan period and later on during the local kings who ruled Coastal Andhra like Sada dynasty, Satavahanas, Ikshwakus, Ananda gotrinās, Salankayanas, Vishnukundin, Vengi (East) Chalukyas, Velanati Cholas, Chalukya Cholas, Kakatiyas, Reddy Kings, Gajapathis, Vijayanagara emperors, Qutb Shahis, Mughals, East India Company, British-India (Madras Presidency) and Amaravathi Jamindari period.

Pre-Historic Period

Primitive man used to fulfill his daily necessities with stone instruments and as there were no written documents during this period the same was called “Pre-historic period”. This Period/Age was divided into lower Paleolithic, middle Paleolithic and upper Paleolithic. There were no clues available about human life in the neighborhood of Kaza during Paleolithic Age (40000-12500 BCE). The period of selection of best quality raw material of stone, sharpening of the forepart of stone axes and also the entire axe and making it smooth while manufacturing the stone instruments was called Neolithic Age. During this period revolutionary changes occurred in the life style living at a place constantly, rearing of animals, agriculture, pot making, transporting on a wheeled cart etc.

Though stone implements of Neolithic Age (4000-1750 BCE) were not found in Kaza village Stone axes, throw stones, sharpening stones and broken pieces of pots of New Stone Age were found in the neighbouring villages view, Peda Konduru, Godavarru, Nidumukkala, Lamu, Amaravathi and Chebrolu. During this period though settling down at a place started wandering life

also continued. In this background there was no need to doubt that during New Stone Age itself human beings started making temporary shelters for the first time in Kaza village.

The Last phase of the Neolithic Age was called Chalcolithic Age (1750-1100 BCE). Along with sharpened/polished stone axes technical knowl edge/ expertise to utilize the copper metal by melting the same and use it as implements came to light. Therefore this period was called as Chalcolithic Age. As traces of this age were available in the nearby village Chebrolu, Based on this we can assume that human beings of this age must have wandered/roamed in Kaza village also.

After the Chalcolithic Age, another metal “Iron” was invented. Iron brought revolutionary changes in the society. This Age was called as “Iron Age” (1100-500 BCE) and also “Megalithic Age” as the dead were buried and huge stones were placed around the burial. It was the custom to bury the iron anpluments, black, red, black and red ware and ornaments made of other metal used by the dead persons in the same place. Though this type of clues were not available in Kaza village, it can be said that it was a human habitation during the Iron Age as there were traces/clues of Iron Age in the neighbouring areas/ villages like Tenali - Itanagaram, Pinapadu, Lamu and Konakondla.

Early Historical Period (3rd BCE - 5th Century CE)

After the writing (script) and coins came into existence, the villages grevinte as towns, towns formed as market places and cities, and the period in which civilization developed is called the historical era. In the north, the Mahajanapadas were the first inhabitants of this age. In the south, traces of this era have been found since the time of the Mauryas, Satavahana, Ikshwaku, Anandagotrana, Salankayana and Vishnukundindynasties belonging to this era. Evidences of Maurya and contemporary kings have been found in the nearby villages of Kaja village such as Vaddamanu, Amaravati and Bhattiprolu. Ashoka’s inscription at Amaravati, the stone inscription

of Raja Somaka at Vaddamanu, and the inscription of Raja Kubiraka on the Buddha's casket at Bhattiprolu stand as evidences for this. Based on these evidences, Kaja village was under the rule of Raja Kubiraka a little earlier than the Maurya Emperor Asoka, and it is understood that later in the 3rd century BCE and after that Asoka ruled this area.

After the Mauryas, this region came to the hands of the Coastal Madhyandhra rulers called 'Sada Chiefs'. Coins of Mahasada and Sivamakasada of the Sada family were found at Velpuru, Amaravati and Vaddamanu, located west of Kaja village indicate that this region was under the rule of the Sada Chiefs before the advent of the Satavahanas.

Satavahana Period

(1st century BCE - 2nd century CE)

Coins found at Amaravati, Vaddamanu, Chebrolu, Tenali etc. prove that Coastal Andhra was under the rule of Satavahanas from 1st Century BCE to 2nd Century CE. It can be said that Kaja village became a small village during the time of Satavahanas as bricks, earthen pots, shell and terracotta beads were found on the mound in the outskirts of Kaja village.

Ikshwaku Period (3rd century CE)

After the Satavahanas, the region came under the rule of the Ikshwakus who ruled from Nagarjunakonda, known as Sripurvata-Vijayapuri. In the surrounding villages of Kaja, Chebrolu, Tenali and Pedakondur, Buddhist buildings, coins and fragments of limestone Buddhist sculptures of the time of Ikshwaku have been found. Moreover, in 1978, while a wall was being built around the Nagarjuna University campus whose boundary is shared by the villages Kaja and Nambur, limestone Buddha sculptures of the Ikshwaku period came to light. Based on these, it is known that the villages of Kaja

and Nambur existed during the time of the Ikshwakus during the 3rd century CE.

Post-Ikshwaku Period (4th-6th centuries CE)

Jayavarma of Brihatpalayana clan, a vassal of the Ikshwakus ruled the present Tenali, Repalle, Gudivada and Machilipatnam from Kodur situated near Avanigadda. As a copper plate inscription of Jayavarma was found at Kondamudi near Tenali, it can be said that Kaza village in that area was also under his control. In that inscription, Jayavarma is said to have donated the village of Panthur (Prathur near Tadepalli) in Kudurahara (district) to eight Brahmins as Brahmadeya. Kaja is the nearest village to Pratur.

Early Pallava period (4th century CE)

Simhavarma, the first Pallava vassal who was a vassal of Ikshwaku, made Dhanyakataka (Amaravati) as his capital in 4th century CE. He ruled the coastal region comprising the present Guntur, Bapatla and Prakasam districts around 300 CE. It is known from the Maidavolu inscription of Sivaskandha Varma and Chebrolu inscription of Vijayaskandha varma that Kaja village was under the control of the Pallavas.

Ananda Gotrin Period (4th century CE)

It can be said with certainty that the Kaja village came under the rule of the Anandagottrins. The Anandagottrins, the vassals of the Ikshwakus, became independent at the end of the 3rd century and ruled from the Chejarla in the Guntur district and the Kantheru near Kaja. The earliest Ardhnari sculpture of our country, carved on a limestone Siva linga in Pedakondur, a village close to Kaja village, has brought a special identity to this area.

Vishnukundin Period (4th-6th century CE)

The Vishnukundin dynasty ruled coastal Andhra, who conquered the southern and northern parts of the Krishna river from the early Pallavas and Brihatpalayanans, from 375 to 612 CE. As the inscription issued by the Vikramendravarma-II of the same dynasty was found at Eepur village near Tenali, it can be said that the Kaja village which is a part of this region was under the rule of the Vishnukundins.

Eastern or Vengi Chalukyan Period

(7th-11th centuries CE)

Pulakesi II, the king of Badami Chalukya, conquered the coastal Andhra in 616 CE which was under the rule of Vishnukundin and Durjayas, during his eastern expedition. The Eastern Chalukya kingdom was established by his younger brother Kubjavishnu vardhana in 624 CE. They ruled till 1076 CE. The entire coastal Andhra was under the control of the Eastern (Vengi) Chalukyas.

Tadikonda inscription of Ammaraja II indicates that there was a Simhaparishad, the headquarters of Kalamukha Saivism, in Tadikonda and Amaravati. Based on this, it can be said that Kaja village was under the rule of Vengi Chalukyas. According to the Bejawada inscription of the Yuddhamalla II, he ruled from Chebrolu, a village near Kaja. The inscription states that he used to take Kartikeya's idol in a procession from Chebrolu to Bejawada via Kaja village and return to Chebrolu via Kaja village which indicates that Kaja village was under the rule of the Vengi Chalukyas.

Velanati Chola period (11th-13th centuries CE)

The Telugu Cholas ruled the southern part of the Krishna River as vassals of the Chalukya-Cholas with Chandolu in the erstwhile Guntur district, today's Bapatla district as their capital. The first ruler was Gonkaraja, born of Velanati clan, ruled this region from 1076 to

1106 CE. It can be said that Kaja village, the nearest village of Chebrolu, also came under his rule as his first inscription dated 1076 CE is in Chebrolu. Further, the Bhattiprolu inscription of Chodaraja-I (1107-32 CE) of Amritalur and the Rajendra-II (1162-1181 CE) show that the Kaja village was under the rule of the Velanati Cholas.

Inscriptions of Velanati Chola Period

There are stone inscriptions in the village of Kaja issued by Chamenapeggada (1156 AD), Kolluri Dudiyanayaka (1156 CE), Gokanaboyu (1157 CE), Chamena (1157 CE), Navana Gondyaboyudu (1163 CE), King Kulottunga Rajendra Chodamanmachoda (1164 AD) and Chodayaboyudu (1172 CE) of the Velanati Chola period.

Kakatiya Period (13-14th centuries CE)

From the time of Kakatiya Prola II, Coastal Andhra Country came under the rule of the Kakatiyas. The inscriptions of Kakatiya Ganapathideva (1214 CE) at Chilumuru; of Jayapasenani (1235 CE) at Chebrolu; of Rudramadevi (1276 CE) at Duggirala and (1279 CE) Kolluru; of Kakatiya Pratapa Rudra (1318 CE) at Kolakaluru indicate the Kakatiya rule in the region. Two Stone inscriptions dated CE 1255, of the Ganapathideva's period, Chamana Peggada inscription dated 1269 CE of Rudramadevi's period indicate that the Kaja Village was under the direct rule of the Kakatiyas.

Reddy Period (14th century CE)

After the Kakatiya, i.e. from 1325 CE, the entire southern coast area of the Krishna River came under the control of the Reddys who ruled from Addanki and Kondaveedu. Doddareddy Vemareddy's inscription of 14th century located in the premises of Agasthyaswara Temple in Kaja village indicates the authority of the Reddys in the area in which the Kaja village was part of it.

Gajapati Period (15th-16th centuries CE)

After the death of Rachavema Reddy, the last ruler of Kondaveedu in 1424 CE, the Kondaveedu region was taken over by the Gajapathis (also known as the Odhra Gajapathis) of Odisha region. Until the conquest of the region by Sri Krishnadevaraya in 1515 CE, the Kondaveedu area was under the rule of Langula Gajapati (1425-31 CE), Kapilesvara, Veerapratapa Purushottama Gajapati and Veerabhadragajapati, while Kaja village in this area was under the rule of Gajapatis.

Vijayanagara Period (16th-17th centuries CE)

Sri Krishna Devaraya who conquered the forts of Kondaveedu and Kondapalli in 1515 CE, annexed coastal Andhra into the Vijayanagara Empire. Since then this area has been under their rule. An inscription dated 1519 CE of Sri Krishna Devaraya is in Kaja village. After that the region was for a short period under the rule of Ibrahim Qutbshah (1530 CE).

Qutb Shahi Period (16th-17th centuries CE)

After the Vijayanagar Kings, the region came under the control of the Qutb Shahis who ruled with Golconda as their capital. Their inscriptions in nearby villages Mangalagiri and Aminabad attest this. Seetapati (Shitabkhan), who was a vassal of the Gajapathis during the reign of Sultan Quli Qutb Shah, was the ruler of Kondaveedu region. After defeating him, Sultan Quli Qutb Shah occupied that area and Velanadu of coastal Andhra also fell under their control. Thus Kaja village of Velanadu area was bought under the rule of the Qutub Shahis. After the Battle of Tallikota in 1565 CE, Kondaveedu was captured by Ibrahim Qutb Shah and appointed his representative Murtuza Khan as the ruler of Kondaveedu. He ruled Kondaveedu naming it as Murtujanagar. During this period Kaja village was under their control.

Mughal Period (17th century CE)

The rule of the Qutb Shahis ended due to seizure to Golconda by Aurangzeb in 1687 CE and the areas of Kondaveedu-Kondapalli came under control of the Mughals. Consequently, Kaja village also came under the regime of Mughals from October 1687 CE until September 1724.

Asaf Jahi Period (18th century CE)

Nizam Ulmulk, who was the Subedar of the Deccan, during the reign of the Mughal Emperor Muhammad. In 1724 CE, he declared independence in Hyderabad and established the Asaf dynasty, the Guntur Circar area came under the control of the Nizams. Since then, this area remained under their rule until it was handed over to the British. In this order, Kaja village was also under the control of Asaf Jahis.

British Period (19th-20th centuries CE)

Amid dramatic developments, the Nizam's representative Salabat Jung was appointed as the new Subedar. In 1751 CE, area from Ganjam to Guntur was gifted to the French officer Bussi who helped in conquering and later, Kondaveedu also gifted to Bussi. After that he handed over the Kondaveedu and Circars to the British as per the treaty between Britishers and Salabat Jung on 14.5.1759. Between 1788-94, the region was divided into 14 Samantas and Kaja village also came under the control of Britishers as given by Vasireddy, the rulers of Chintapalli-Amaravati. From 1849 AD Until 1947 CE, this area was under the rule of British Madras Presidency.

Temples

In Kaja village, there are many temples dedicated of Agastyeswara, Srikodandaram (Kalyana Kesava Swamy), Anjaneya, Ratnagarbha Ganapati, Poleramma, Ganganamma, Padamata Desamma and Kanakadurgamma. The Kranja Narendreswara Mahadevara and Venugopalswamy temples mentioned in the inscriptions of above temples and the mandapa pillars of the Srikakulam temple which do not exist in Kaja at present. The remnants of Narendraswara temple are seen at Avanigadda, Hamsaladeevi and Srikakulam temples. During the renovation of these temples, the Kranja Narendrashwara temple was demolished and used in the above temples.

An interesting story is circulating about the idol in the Venugopalswamy temple in Kranja (Kaja). “Kaja” Venugopala Swamy idol is located in Salapadu of Chebrolu Mandal.

During the 17th century Salapadu villagers of Chebrolu mandal namely Bejjanki Vereshu, whose relatives and friends went to Mangalagiri Sri Panakala Lakshmi Narasimhaswamy Mukkoti by walk to Ekadashi Tirunallu as a bhajan group. On the return journey in the early morning, they are coming through the village of Kaja, when they got down in the pond of the village for washing his face, Vereshu felt as if something

hit his leg. On close examination, he saw the statue of a Venu Gopala. When he told his colleagues, they said, 'Aha Swamy's idol is so beautiful' and we have to take Swamy's Idol to our village in any cost' and immediately decorated Swamy's Idol with clothes and quickly reached their village. Later, in the center of the Kummaripalem in Salapadu, established a canopy with palm trees on a high ground and the Lord was placed there, worshiped and offerings were made.

The next day, the villagers of Kaja, who wanted to build a temple to Venu Gopalaswamy in their village could not find the idol. They searched in Salapadu village to locate the idol.



*Venu Gopala Swami was found in
Kaja village and flourishing in
Salapadu village*

Lord Venugopala

Swamy was already set up a mound and arranged a huge lamp at Salapadu. Unable to do anything they saw the Swamy and broken the coconuts and returned to Kaza Village. Even today some villagers of Salapadu call the Idol "Arey! Eeyana Kaja Venugopalaswami ra".



Agastyeswara Temple

The sanctum with arthamandapam and mahamandapam, has an entrance towards south and a three-storied structure over the sanctum sanctorum. The platform above the Padavargam (wall) decorated with Adhithana, Pillars and Kosthas. The Sikhara above the roof is newly built. The Koshtas and stone windows on the walls and the pillars in the mandapa reflect the Kakatiya style of Art.

Siva Linga, small Nandi, idols of Mahishasuramardhini, Saraswati, Devasena along with Kartikeya, Brahma, Chandikesa, Surya and Anjaneya are seen on the right side of the wall of the temple. There is a temple of Lord Ganapati called Ratna Garbha Ganapati in the same premises and a pond in the north-east. The sword and bow symbols carved on the temple wall indicate that the temple was renovated during the Vijayanagara period.



Family Members of Sri Simbadri Venkata Rama Reddy in front of Agastyeswara Temple before renovation.



Door frames of the Agastyeswara Temple

Kodanda Ramalayam (Kalyana Kesava Swamy Temple)

The temple was called Kalyana Kesava Swamy Temple in the inscriptions and later on it was called Kodanda Ramalayam. This temple is having Garbhalaya (Sanctum), Artha mantapa, Mahamantapa, inscription on right side and Kalyana Mandapa with four pillars on the left side. Three storied sanctuary is there on the sanctum. Statues of different manifestations of Lord Vishnu are therein the Koshtas on the walls.



Kodanda Ramalayam before Renovation



*Sri Seetarama Laxmana's in
Kodanda Ramalayam Temple*

SCULPTURES OF KAZA VILLAGE

1. Mahishasura Mardhini

Standing with the right leg on the ground and the left leg on Mahishasura, she pierces the neck of the bow-necked Mahisha with a spear held in her right hand and kills Mahisha with her left hand. She wears a sword, conch and arrows in her right hand and a wheel, bow and bells in her left hand. A beautiful crown on the head, top ornaments like, wearing a sari around the waist symbolizes the power of a woman. The lion, the vehicle of the Deity, also expresses joy at the slaying of the demon. This idol is carved on black stone and dates back to the 13th century CE(Kakatiya period).



2. Head part of a deity

Carved in red sandstone, this head piece represents Surya, with a fine crown and jewels on it, and two hands (different), probably with lotuses. 16th century CE sculpture.



3. Saraswati

Red Sandstone sculpture of Saraswati is seen seated in Padmasana, holding Akshamala, Ankusa on right side and book, Veena on left with crown on head etc. datable to 13th century CE (Kakatiya period).



4. Kartikeya (Kumaraswamy)

Standing in Samupada Sthanakam with Kukkuta Dhwaja in right hand, Kartikeya wearing top ornaments such as Velayudham and crown on head, Devasena wearing padma in right hand and hairstyle and Mayura vehicle behind them are seen. This red sandstone sculpture is datable to the 13th Century CE (Kakatiya period).



5. Brahma

A Four-faced Brahma sculpture in red sandstone is portrayed standing in Samapada Sthanaka holding Akshamala and Sruk on right, Gindi and Shruvason left, Karandamakutas on all four heads and ornaments on waist, datable to the 13th century CE (Kakatiya period).



6. Chandikeswara

The red sandstone statue of Chandikeswara at the Somasutra of Siva temple, with Parashu in right hand, Chinmudra in left hand, seated on padmasana, karandamakutam on head and ornaments on waist, dating back to 13th century CE (Kakatiya period).



7. Satptamatrukas

There are sculptures of seven goddesses called as Saptamatrukas namely, Brahmi, Maheshwari, Kaumari, Vaishnavi, Varahi, Indrani and Chamundi near the Ganganamma temple. These



red sandstone sculptures reflect the Vengichalukya style of the 10th century CE.

8. Anjaneya

Statue of Bhaktanjaneya standing in Samapada Sthanaka, is holding a small locket on forehead, Rudraksha ornaments on the body, both hands with Anjali mudra, tail pointing right. There is an inscription on a red sandstone sculptured pedestal (16th century CE).



9. Royal Insignia of Vijayanagara Empire

The sword and Varaha symbols were carved on the wall by Nadendla Gopaya, an officer of Sri Krishnadevaraya during the expansion of the Agastyeswara temple. Idols of Gangaparvati, Veerabhadra, Ratnagarbha Ganapati, Kodandarama, Sitalakshmana and Kesava datable to the 16th Century CE are also seen on the walls.





*Sivanagi Reddy, Venkata Rama Reddy and Simbadri Srinivasa Reddy
examining the sculptures in the Agastyeswara Temple.*



*Sivanagi Reddy and Venkata
Rama Reddy examining the
inscription in the Kodanda Rama
Temple.*

Shri Ratnagarbha Ganapati Temple

This temple is located in the heart of the village, facing south to the west of the Agastyeswara temple. Eruvaka festival is organized from this temple every year on Jyeshtha Poornami day. The temple was renovated in the year 1996

*An inscription in front of
Ratnagarbha Ganapati Temple*



Ratnagarbha Ganapati Temple

Agastyeswara Temple

Among all the temples in the village, this is the oldest temple. This is also the Kranja Narendrasvara temple mentioned in inscriptions. Historians believe that this temple got its name because it was rebuilt by Raja Raja Narendra. This existing temple has an inscription donated by Kulottunga Rajendrachola in 1156 CE. This temple is known as Agastyeswara Temple and Kranja Aitheswara Mahadevara as well as Kranja Mulastana Mahamaheswara Srimahadevara.



*An entrance inscription of
Agastyeswara Temple*



Agastyeswara Temple after renovation



Village Deities (Grama Devatas)

There are Sripoleramma and Ganganamma temples in the southern direction of the village. These were renovated in 2009. Similarly, there is a Padamati Desamma temple in the western direction of the village. The Toorpu Desamma temple on the eastern side is not in existence. There is a Kanaka Durgamma temple on the northern outskirts of the village.

Kodanda Ramalayam



*Dhwajasthambha inscription at
Sri Kodanda Ramaswamy*

Sanctum Sanctorum, arthamandapam, Mahamandapams, an Inscription on right side, four pillars Kalyana Mandapam on left side are existing. A three storied newly built Sikhara is on the sanctum sanctorum. Koshtas on the walls, in which, idols of Vishnu Avatars.

There is a temple of Sri Anjaneyaswamy in this premises. Sri Rama Navami celebrations are held here every year on a grand scale.

There is also an idol of Kalyana Kesava Devara in the Ramalayam. The idols of Sita Rama and Lakshmana were installed in the Kalyana Kesava Devara temple during the reign of Sri Krishna Devaraya. This temple is renovated in 2023.



Sri Kodanda Ramalayam

This temple was originally built by Kulottunga Chola *Sri Kodanda Ramalayama* Rajendrachoda Kings have done charity in 1164 CE. Kakatiya Rudradeva Maharaja has donated land (Ten puttis) in 1269 CE.



Sri Kodanda Ramalayam after renovation : 2023

Gopala Krishna Temple

This temple is known from an inscription issued by Dodda Reddy Vemareddy in the 14th Century CE. It is said that the idol of Gopalakrishna was taken by the villagers of Selapadu of Chebrolu Mandal and enshrined in their village.



*Installation of Kodanda Ramalayam kalasa – Hon'ble Y.V. Subba Reddy
Chairman Tirumala Thirupathi Devasthanam*



*Installation of Sri Agastyeswaralaya Shikhar
by Sri Simhadri Venkata Rama Reddy & Swathy in 2016*



*Kumbhabhishekam of Sri Agasthyeswaralaya
by Sri Simhadri Venkata Rama Reddy & Swathy in 2016*



*Installation of Sri Anjaneyaswamy Shikharā
by Sri Simbadri Venkata Rama Reddy couple in 2023*



*Installation of Nandi Idol in Sri Agasthyeswara Temple
by Sri Simbadri Venkata Rama Reddy in 2016*

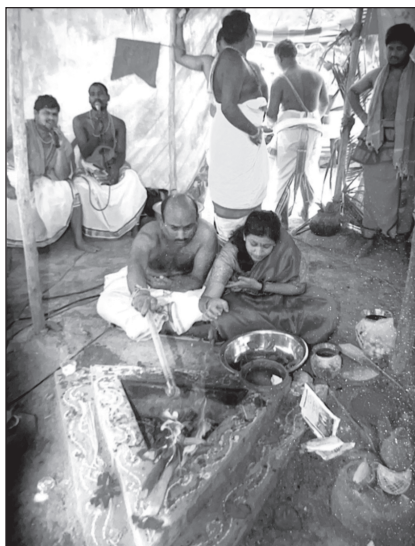


*Laying of Foundation Stone for
Poleramma and Gangamma Temples by
Sri Simhadri Venkata Rama Reddy couple*





Village deities' idols before installation



*Santi Homam of village deities
performed by Sri Simbadri
Venkata Rama Reddy couple*



*Installation of village deities and
Abhishekam by Sri Simbadri
Venkata Rama Reddy couple*



*Installation of Poleramma
and Gangamma temples
by Sri Simbadri
Venkata Rama Reddy
couple*



*Installation of village deities
on 1st May 2009*



*Inaugurating the staircase way by MLC M. Hanumantha Rao
& Sri Alla Ramakrishna Reddy on 11th March 2024*



Inaugurating the staircase way by Sri Alla Ramakrishna Reddy, local MLA leading to Gandalaya Swamy temple situated at the end of Panakala Narasimha Swamy Hill, Mangalagiri, and MLC M. Hanumantha Rao, donor Simbadri Venkata Rama Reddy are seen.





Sri Agastyeswara Swamy Temple stone plaque, Kaja Village

Guntur Drought of 1833

The drought of 1833 in Guntur Mandal was recognized as the most severe one in India. This drought which came all over South India and most of the people died in Guntur Region and it was called Guntur Famine. Half of the population and 90 percent of the cattle died during that period.

According to a report in the Madras Presidency Manual, 2 lakhs people died in Guntur and the government lost a revenue of Rs. 2.27 crore. Officials who visited villages like Kaja and sent a report to London about the dire conditions led to the construction of a dam at Bejawada on the Krishna River. The dam was started on 5th January 1853 under Captain Orr and completed in August 1855 at a cost of 6 crores 62 lakhs 536 rupees.

Bodhi (Peepal) trees

At the heart of the village, there were two Bodhi trees near the Agastyeswara and Vigneswara temples. Narayana Tirthulu used to meditate under these ancient Bodhi (Peepal) trees. During heavy cyclone in 1977, these two heavy trees fell down. Because of these Bodhi trees and mound (patidibba), Kaja village seems to be Buddhist temple like Nambur. Narayana Tirthulu used to meditate under these trees.

Terracotta Ganesa Sculptures

Two small terracotta Ganesa idols were found in the clay fields of Simhadri family. In Kaja there were two small hamlets namely Venkata gopalapuram and Padamata Munnangi. No longer exist now. It can be said that these idols belong to the period of the Anandagotrins of the 4th century CE.



Water wells in the village



Ramalayam Bavi / Well



Big Well Pedda Bavi



Nagula Bavi / Snakes Well



Jodu Bavi / Twin Well

There are wells dug by elders in the past, to meet drinking water needs which were named as Ramalayambavi, big well, Nagulabavi, and jodubavi.

Ancient stone grinder

An ancient stone pounder/grinder near the Palapa Bavi on the banks of the canal on eastern side of the village fields indicates that the area was once inhabited.



Pati Dibba (Ancient mound)

In the heart of the village there was an earthen next to the house of Sri Simhadri Varu. If you stood on this mound, Nambur village can be seen. Elders used to say that a necklace of gold and emeralds was found on the mound. This mound dates back to the time of the Satavahanas.

Active Role of Kaja Villagers in Guntur District Communist Movement

After the formation of the first Communist Party cell in Tenali in Guntur district in 1935, the same year on 17th of April, a district meeting of the Communist Party was held at Devil's building (Dayyala Meda), which is located on the second line in Bradypet, Guntur. After that, in many movements, public struggles and peasant struggles made and participated by Simhadri Siva Reddy, Simhadri SivaRamareddy, Simhadri Vasudeva Reddy, Simhadri Pedda Subba Reddy, Satyamareddy, Edanagendra Reddy, Gade Narasimha Reddy, Simhadri Subbareddy, Simhadri Nagireddy, Syamalapullareddy, TallaKotireddy, Dontha Peddarangaiah of Kaja village etc. prominent Farmers played the main role.

Celebrities who visited Kaja village

Kaja village is known as an ideal village and has drawn the attention of celebrities. Many prominent people visited the village when Simhadri Ramareddy and Venkatarangareddy of the village were village munsiffs. Among them, the then Chief Minister Sri Neelam Sanjiva Reddy visited Kaja village. Even though the Chief Minister of the state, who belongs to a Peasant family, simply sat on a wooden chair in front of a simple table in the house of Sri. Simhadri Venkata Rangareddy without observing protocols and formalities.

Similarly, prominent political leaders & Chief Ministers namely Sri Kasu Brahmananda Reddy, Mr. Bhawanam Venkatarama Reddy, and the then Ministers Mr. Uppunutala Purushottamareddy, Mr. Gauthu Lacchanna, and Mr. Vardineni Venkateswara Rao visited Kaja village.

The village of Perakalapudi in Duggirala mandal was known as Kajavari Palem. Those who migrated from Kaja village built that village. The village is now called Perakalapudi because of the presence of Perakal caste in that village.

Sri Gouthu Lacchanna Electricity Minister inaugurated electric lamps in Kaja village, on 2nd January 1956. Panchayat Board President Mr. R. Suryanarayana welcomed the Minister. Sri Simhadri Venkata Rangareddy presented a garland to the minister and welcomed him. Member of Legislative Assembly Mr. Meka Kotireddy presided over the meeting. President of the Panchayat Board offered thanks giving of the meeting.



Sri Neelam Sanjiva Reddy attended the meeting as a Chief Minister and sat on the floor and had meals in Simbadri Venkataranga Reddy house

HISTORICAL PERSONAGES FROM KAZA VILLAGE

Sadguru Narayana Tirtha

Narayana Tirthulu, the Vaggeyakara who pioneered the new genre of kirtanas called ‘Tarangamu’ in South Indian music and published the Taranga volume ‘Krishnalilatarangini’, Narayana Thirtha was born in Kaja village in 1675 CE to Tallavajhula Nilakantha Sastry and Parvathamma.

Narayana Theerthawas also known as Govinda Sastry. It is known from the writings of Puccha Venkata Subrahmana Sastry who researched on Narayana Tirtha that Tallavajhala Ramakrishna Sastry was the progenitor of their clan. Their ancestors worked as court musicians in Amaravati Samsthanam. It is customary for all these clans to add the word ‘Tirthulu’ at the end of their names. Another scholar Natarajan



who has done special work on Narayana Theertha, concluded that Narayana Theerthawas born in 1675 CE and died in 1745 CE. Eminent scholars belonging to the same lineage of Kaja villager Sri Tallavajhula Sivashankara Sastry did further research and confirmed that Narayana Theertha was born on Ashadha Suddha Ekadashi.

Narayana Theertha studied all the sciences under Vasudeva Pandit in his childhood. Elders say that Tirthulu, known as Govindu, used to sing divine hymns, and that fellow students complained to their teacher about his lack of interest in studies, and that the teacher reprimanded him.

As the Guru instructed not to sing songs, the Teerthulu used to get up early in the morning and sit under the Ravi tree (Bodhi tree) behind the Agastyeswara temple and sing kirtans and then go to school. The students, who noticed, went to the teacher and complained again that the Theerthulu had not stopped singing and were singing Kirtans under a tree situated at the end of the village. To know the truth, the Guru went to the spot prior to Teerthulu and sat on the top of tree where he was singing. As usual, the Theertha came and started singing in ecstasy and after noticing the same, the teacher identified that he was not an ordinary student, but a great devotee, came down from the tree, prostrated to the disciple and said that hereafter you are my teacher. When the Guru told this to his fellow students, from then on, they all started respecting the Theerthulu.

Govindu (Teerthulu) when he became a teenager was married to a maiden from Vedadri on the banks of Krishna. Once to go to Vedadri, they left Kaja and travel through the banks of Krishna and crossing the Krishna to reach Vedadri on the other side bank. On the way, suddenly flooded in the river Krishna and was in danger of dying, took athurasanyasa, and on that occasion a raft fell on him, and with its help he crossed the river and reached his mother-in-law's house in Vedadri.



When his wife went to fetch water to wash her husband's feet, his wife saw him as a hermit, and she called to her mother, 'Mother!' He is a monk. She said he is not my husband. She asked the Terthulu and he said that he was a monk and that he had become a monk while crossing the river. Moreover, he told his wife that he wanted to become a monk forever, got her permission and returned to the village of Kaja, went to Kashi and took asceticism there with Sri RamananduYatiswara.

When he was in Kashi, Teerthulu, receiving alms from seven houses every day, and went to his house and meditated on Lord Krishna by chanting and dancing. On that occasion Lord Balakrishna used to dance with him.

While the Theerthulu was singing and Krishna was also dancing, the deities composed music, and the people around who heard the sounds thought that the Tirthulu was spending time with women and stopped giving him alms. While the Thirtulu was spending time inside the house chanting for Krishna, but he was not coming out, when they made a hole to the house, they saw a mother feeding him rice. Since then they have been serving the Tirthulu with great respect.

While the Tirthulu going to bath in the Ganges, the fragrance of sandalwood emanated from his body, and some wanted to know this secret, some people saw from the roof of the house, while the Tirthulu was singing, Lord Krishna was seen dancing with the gopikas. Govinda added the word 'Tirthulu' to his birth name of his ascetic and became known as Narayana Tirthulu. Brahmananda Kashmira Sadananda and Andhra Maheshwara Tirthulu were his disciples in Kashi.

Narayana Tirthulu as a great scholar a singer and pandit, he wrote SriKrishna Lilatarangini, Parijatapaharanam, Bhakti sudhartaveeri, Sandilya, Bhavyadikaranamala, Sankhyakarika

Commentary, Sankhya Tattva Kaumudivyakhya, Nyaya Kusumanjali Tika, Nyayamuktavali Tika, Bhatta Bhasha Prakasika, Yogasutra Commentary, Siddhantabindu, Laghuchandrika, Vedaspatika, Vedanta Vibhava Natika, explanation Deepika. Their comments were called Chandrika and Guru Chandrika.

Narayana Tirthulu wrote Srikrishnalilatarangini in verse and prose, the story of Rukmini Kalyanam in Srimad Bhagavata Damaskandha. Each part of this book is called Taranga. That is why his Kirtan sare called **Tarangas**. There are total 152 **Tarangas** in Sri Krishna Leela Tarangini. These were sung by Tirtha in 36 ragas.

As a famous orator Sri Narayana Tirtha went from Kasi to Puri to visit Lord Jagannath and spent three years in their agrahara at Kuchimanchi in Konaseema, East Godavari district. After that he visited Agiripalli, Srikakulam, Vedadri, Addanki and Singarayakonda. There are so many musicians in Addanki still who sing tarangas.

As part of his wanderings, he visited Tirupati, there from he reached Bhupathirajapuram and settled there. Knowing about his devotion, the King built the Sri Krishna Temple and the Narayana Tirthaha installed the idol of Krishna personally. After that, he went and lived in Tiruvidai Marudarai. According to the advice of Sachidananda Swamy there, Theerthulu reached Tiruvayyur and spent some time and then reached Nadukkaveri by crossing Kolladam river and stayed in a temple, when Swami appeared in the form of Varaha.

Later he visited Appar at Kollanothurithiye village, reached Tirupundulli and performed penance. While he was staying there, a Brahmin who was serving him asked him for some money, then Narayana Theertulu told him that Amarasimha, the ruler of Thanjavur, was suffering from an injury by putting a herb in the hands of Brahmin and advised him give this herb and he will give you the money whatever you want. The Brahmin who did so was given a huge amount of money by Amarasimha, who was cured of the wound. Knowing that the

Tirthulu had given this herb, Amarasimha visited him, donated some land in that village and dug a pond.

Knowing that the Tirtha was about to die, they told the king and the villagers of Tirupandurthi. While everyone was watching the Tirtha, on Thursday, 1745 CE, Masinela, Sukla Ashtami, Krittika Nakshatra, a Jyoti came out from the body of the Tirtha and went into the sky. Since then, singings continue to take place at the living tombs of Tirtha, till today.

Sadguru Sri Narayana Teerthulu Trust has been established and a mandir has been built in the village of Kaja where the great Shri Narayana Teerthulu was born, and the birth and death days of the Teerthulu are being solemnly celebrated.

A BRIEF HISTORY OF THE SIMHADRI FAMILY

Sri Simhadri Appireddy, the progenitor of the Simhadri family, was the Mirasidar of the village in 1795. After him, his son Mr. Simhadri Subbareddy took charge as the head of the village. After that, Sri Simhadri Chinna Kotireddy, the son of Sri Simhadri Subbareddy continued as Village Pradhan (Village Headman) till 30-11-1877 in that post.

The District Collector vide orders No. 1600, dt. 30-11-1877 Shri Simhadri Chinna Kotireddy was removed from the post because he rejected to take responsibility to collect the revenue (Taxes/revenue etc) on behalf of the British Government. Guntur district was hit by a severe drought from 1871 to 1881. It was also called 'South Indian Famine'. At that time, the British government ordered Sri Simhadri Chinna Kotireddy, son of Sri Simhadri Subbareddy, to collect taxes from the village and pay them to the government. Shri Chinna Kotireddy was unable to take up the responsibility of collecting taxes when there was a severe drought and the villagers were in dire straits and did not even have proper food. The British officers who came with their team on horses and ordered Sri Simhadri Chinna Kotireddy to collect the taxes and confiscate the properties of those who did



not pay taxes. Mr. Chinna Kotireddy was threatened with dismissal from his post if the taxes were not collected. He replied them that I will not collect the taxes from the public and I do not want this position and my son will not take-up that position, if the next generation wants to take it up, it will be left to them, Mr. Chinna Kotireddy wrote on the resignation letter given to the British Collector.

It is pertinent to state that during the lifetime of Sri Simhadri Chinna Kotireddy, the government did not attempt to appoint any other person as permanent head of the village. For 29 years (from 1877 to 1906) only temporary appointments were made. No permanent appointments were made.

The post of 'Grama Munasabu' (Village Chief) was not filled on a permanent basis until one member of Sri Chinna Kotireddy's family came (as stated in the order of 1908), the village institutions were revised once in 1878 and again in 1902.

N.S. Brody, ICS, the Collector, Guntur District restored the inheritance rights of the family of Sri Simhadri Chinna Kotireddy vide orders dated 2-3-1909.

According to the orders of the Collector, Sri Simhadri Ramareddy, S/o. Simhadri Peda Subbareddy and the grandson of Sri Simhadri Chinna Kotireddy, has been entrusted with the office of village munasabu on a permanent basis as a hereditary right. He died suddenly while serving as President of Sitarama Co-operative Society in Kaja. After that Sri Simhadri Ramareddy's son Sri Simhadri Venkata Rangareddy held the post of village Pradhan/Munasabu till 1983. He has also served as the Director of Guntur District Central Co-operative Bank, President of Mangalagiri Co-operative Society and Managing Director of Ganga Kalpataru Co-operative Super Bazaar. Their only son was Sri Simhadri Venkata Rama Reddy. He also followed in the footsteps of their father (Sri Simhadri Venkata Rangareddy) and successfully completed many programs for the

development of the village. In addition, he worked hard to make Kaja village the best village in the district to carry out many more works. Sri Venkatarama Reddy's son Sri Simhadri Venkata Rangareddy is also following the same tradition.

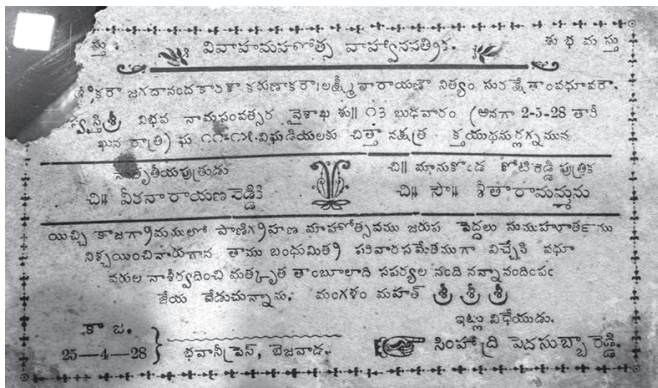


*Sri Simhadri Venkata Ranga Reddy - Village Munasabu (Munsiff)
1924- 1985 -Statue Unveiled by Sri Alla Rama Krishna Reddy MLA*





Sri Simbadri Rami Reddy
Village Munasabu



Telugu Wedding Invitation CERTIFICATE

1,308-11-17

CERTIFICATE. Regd No. 214

Given to the Munsiff at Guntur on 19th April 1909.

This is to certify that the undermentioned individual has passed

the ~~Karnam's~~ **Munsiff's** **Examination** (Social Test)

Held at Guntur on **19th April 1909.**

Name **Subbarao Subbarao**

Father's name **Peda Subbarao**

Personal description sufficient to establish his identity. **Am. Lakshmi in the left hand the marks on the eye brows: Small face black marks all over the face. Colour Black**

Fixed place of residence showing Taluk **Kaza;**

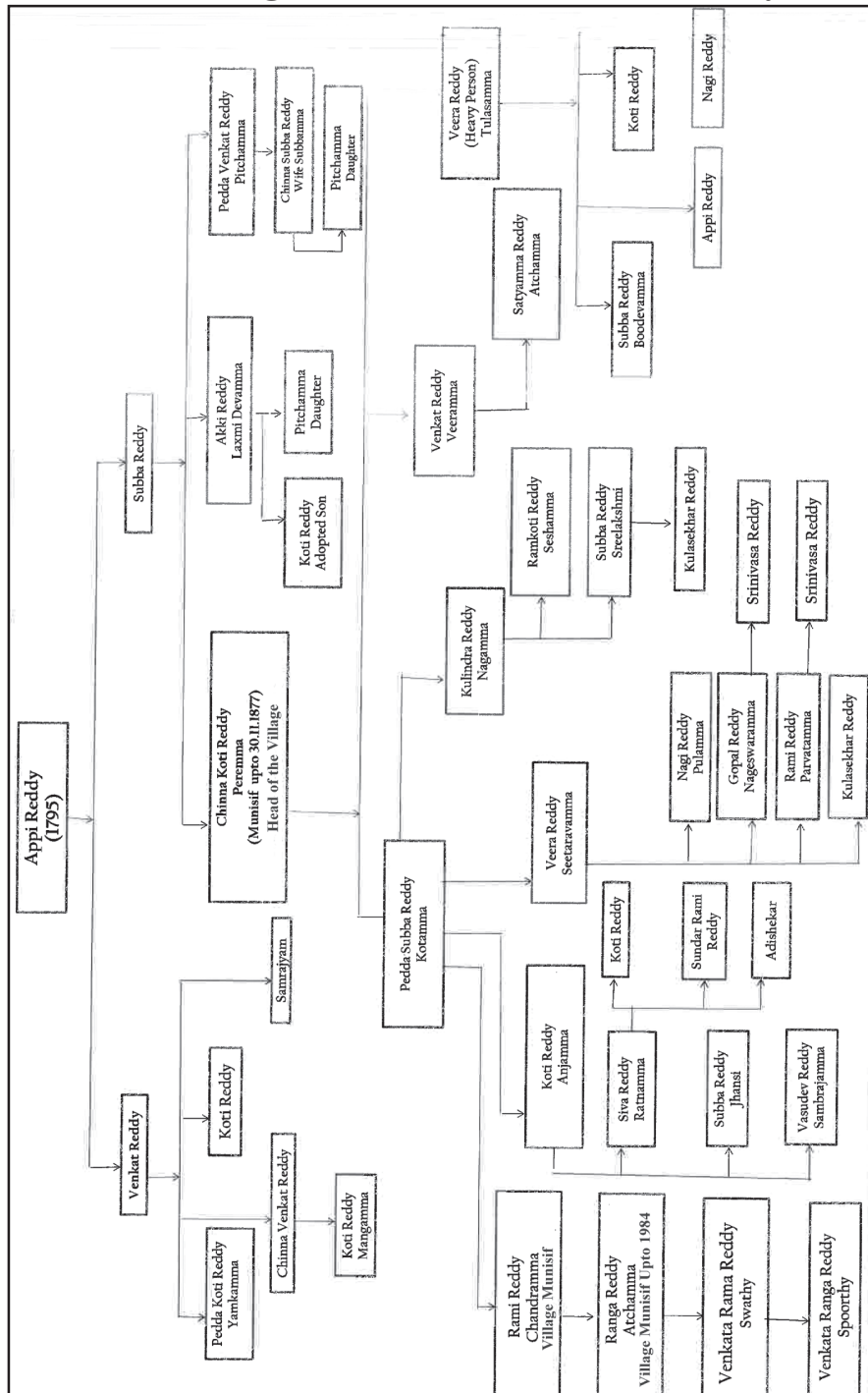
Town or village **Subbarao**

Dated **19th April 1909.**

Subbarao
Divisional Officer
8-371
22/4/1909

Certificate of 1909 Munisiff exam pass certificate

Genealogical Tree of Simhadri family



Development works undertaken in Kaja village under the leadership of **Mr. Simhadri Venkata Rama Reddy**

In January 1987, while he was a student of Reddy College in Guntur, he ran the NSS camp for two weeks, laid roads and dug sewage canals in Pullaiah Nagar in the village. In 1993 he played an active role in the construction of NH16 road over bridge at Venkatareddypalem in collaboration with Mr. Raghavaswamy, Engineer-in-Chief, R&B Department.

On the 1st of May 2009, installation ceremony of the new idol of Sri Ganganamma, Poleramma and Poturaju was organized along with the village elders.

In 2010, he played an active role in providing compensation to the Dalits who lost their habitats and houses during the expansion of the National Highway in collaboration with Shri A. Samuel, the then Principal Secretary, Revenue Department.

In 2010, Gangadharam the then R&B Engineer-in-Chief sent a proposal to the concerned NABARD, Mumbai office to convert the Chilumuru bypass into a road and gave his contribution.



In 2012, he assisted Appikatla Srinivasa Rao, Sarpanch to get special funds for the construction of a bridge over the Guntur Canal going east of the village, with the help of the then Engineer-in-Chief-Irrigation Shri BSN Reddy.

Development works at temples

Since 1988, he got completed development works and installation of idols at the Ratnagarbha Vigneswaralaya compound wall. In 2016, the dilapidated Agasthyeswara Temple was solidified, a new Vimana Sikhara, Kalasa, Nandi, Salagaram Installation, and laying of new tiles work completed with the help of the village people on 21st April 2016. It was completed with the cooperation of Mr. C. Ramachandraiah, the then Minister of Endowments Dept.

In 2023, the dilapidated Sri Kodandaramalayam was renovated and made very beautiful. Sri Kodandarama Swamy, Sri Anjaneya Swamy, Kalasa installation on the peaks of Rama Kalyana Mandapam and Maha Kumbhabhishekam was performed with the help of the village elders.

The reconstruction work was carried out with the support of Mr. Alla Ramakrishna Reddy, MLA, Mangalagiri, who built Viman Shikharas and compounds. Sri Y. V. Subbareddy, T.T.D. Chairman has visited (on 24th of March 2023) to Maha Kumbhabhishekam and performed pooja programs.

In 2009 Mr. Reddy played a leading role in constructing Poleramma and Ganganamma temples with the most beautiful and spacious Mahamandapam. Pongalla Mandapam was built near Poleramma and Gangamma temple. Sri Nara Chandrababu Naidu, Telugu Desam President also addressed a meeting in this mandapam.

Sri Alla Ramakrishna Reddy, MLA and M. Hanumatha Rao, MLC jointly inaugurated the stairway to enable devotees to reach the

Gandalayaswamy Temple on the hilltop of Mangalagiri Sri Panakala Narasimhaswamy on foot. It was started on 11th of March 2024.

Tallavajhala Sivasankara Sastry

Sivasankara Sastry, popularly known as Swamy Sivasankara Sastry, was also a descendant of Narayana Teertha. Their parents were Lakshmi Devi and Krishna Sastry. He was born in Kaja but settled in Ongole. He is an emotional poet and multilingual expert and pen scholar. Participated in the freedom movement and served imprisonment. He is a Buddhist fan.

Among his many works Kavyavali, Rajamata, Avedana, Kavitha Priya, Kaviraju, Jeevan Sandhya, Kanchanamala etc. are priceless poems, plays and novels. Horoscope stories and his Buddhist writings for Bhikshak. Founded Sahitya Samiti and ran Sahitya Patrika. Subrahmanya Sastry, who is distinguished by his writings, wrote the English book 'The Mind and Art of 'Siva Sankara Sastry', while Rachakonda Narasimha Murthy wrote 'Siva Sankara Kavya Darsana' in Hindi.

PONDS / TANKS

A New pond in Survey No. 310 (Ac. 89-74 cents) of Kaja village, East pond in survey No. 344 (Ac. 33-46 cents); Thiruvedhula Basavanna pond in Survey No.09, among the ponds dug by farmers, new pond, Ratnala pond, Kondai Kunta, Palapa pond in Survey No. 8, Sundarayya Sagaram Koneti Kunta is important.

CANALS

Kaja High Level Canal was dug in 1937 with the efforts of people like Simhadri China Subbareddy. Due to the lift irrigation facility established on it in 1940, it is called Karentu Kalva.

600 village farmers registered a Lift Irrigation Company in 1940 to cultivate 1250 acres of land. They collected money per acre and managed it themselves. In 1947, the peasants could not run this



company and they were concerned that the government should take it over. This current canal is not present.

Another canal constructed in 1972 is called Guntur Channel. On the 1st of January 1982, with the efforts of Eda Nagendra Reddy and some others, the Kaja-China Kakani Lift irrigation scheme was started on this canal. Shrivardhineni Venkateswara Rao, Head of State Groundwater and Irrigation Development Corporation inaugurated the event.

CULTURAL PROGRAMMES & ARTISTS

Singing bhajans, songs, kirtans, harikatha, telling burrakathas, dramas and poetic dramas are good examples of village art. They used to perform dramas and dramas like Battle of Ramanjaneya, Battle of Krishnarjuna, Shri Krishna Rayabaram, Paduka Pattabhishekam, Lavakusa, Brahmamgari Natakam, Telugu Talli, Pattimpu. Apart from that, many plays were performed to sensitize the people during the Quit India Moment.

Kolipaka Ranga Rao, Tiruveedhula Bhaskara Rao, Valiveti Suramma, Ramanatham, Satyanarayana, Uddanti Vamadasu, Kagitala Suryanarayana, Neeli Venkateswarlu, Panchumurthi Satyanarayana, Ramanatham, Mallikarjuna Rao, Avvaru Venkata Ratnam, Cherukuri Sambaiah and Eda Nagendra Reddy are prominent among the dramatists of the village.

MEDICAL FACILITIES

By the 1800 year, a local ayurveda doctor named Guthikonda Basavachari from Kaja village used to conduct proper medical checkups and treat the people. It is pertinent to say that there are still nearly 20 abraded spots on the rock where he prepared the ayurvedic medicine. After him, Chavali Palayaya not only treated the people of the village but also the surrounding villages as local ayurvedic doctor. Near his house one Herbal vendor used to be there.

Machiraju Appiah, who belongs to the village, not only provides good treatment for snakebite in the village, but also blows into the ear of the snake bitten person until he regains consciousness. Doddaka Pedarangaiah used to treat the patients of the same village by chewing the leaf and put its pulp in the eyes of the patient.



VETERINARY CARE

Medical Facilities

When the cattle of the village and surrounding villages fell ill, the sons of Simhadri Peda Subbareddy, Simhadri Kotireddy, Veera Reddy and Kulindra Reddy respectively, provided the necessary treatment.

SCHOOLS & EDUCATIONAL INSTITUTES

In the days when there were no government schools, there were Papachari's School, Chandramouli's School, Ramanatham Sankar's School, Enduri Anjaiah's School and Krishnaiah's School in the village.

ENTERTAINMENTS & AMUSEMENTS

Relatives in the village were called for auspicious activities in their homes and arrange meals with various cooking recipes. The dishes varied according to the occasion.

For weddings and other programs held in a villager's house, from every house, everyone in the house (preventing cooking rice), sometimes one man or one woman was invited for dinner. Names to be called, those who remember well who to call in the house were selected and sent to each house. They used to gift clothes.



On the occasion of such feasts, relatives of those celebrating the feast used to send milk or curd, and vegetables. In case of marriages, the relatives used to come voluntarily to lay the canopy and also to prepare the food, everyone comes and works together and it gives a different feeling of a festival.

And after coming to meals, they used to sit on the line. Two adults used to sit one side and the other used to sit on other end. If the waiters are in a row, they serve Gongura, Joru (sago), Milk talikalu, Lemon rice serves more and more even they rejected by talking humorously. There were one or two special people in the village to spread ghee in meals.

They used to let thumb finger in the ghee bowl and makes fall less ghee, and gets compliments. In those days, bowls and glasses were brought from home for meals. Those who don't eat sweets put them in the side plate. One person may get 4,5 sweets like that.

ENTERTAINMENT ACTIVITIES

In the evenings when people from daily agriculture and other professions had no work, people used to have fun, singing poems, performing bhajans, playing Kolatam, Kabaddi, Chedugudu, Harikatha, Burrakatha, Sleeping scene with pressing harmonium, Mayala fakir, monologues and Puranic prophecies. The artisans were given rice from every house.

When the harvest is ready, Ganta Saibu, Budabukkalawalas, Masabattulu, Katikappers/gravekeepers, in their respective guises, perform their education and receive gifts. They used to compete in Shivratri and shape Prabha. During the dry season, lifting shells, pulling stones with bullocks, organizing competitions and giving prizes are customary. On the day of the eclipse, the rules were enforced not to look directly at the sun and not to stay for sometime in the house where the owl had entered.

Weddings used to be a lot of fun. If anybody married bridegroom or bride of another village, they used to arrange 'Vididi' / short stay in the houses of their relatives in the village. From there they go to Ram's temple with sweet juice pots and then go to the wedding house with band and drums. In some cases, the bridegroom was taken in procession on horses.

When a wedding is taking place, the pouring of talambras is a strange process. Later in the gift giving, those who lined up used to put small items like chillies in big packets and wave them with pandit and laughs.

After marriage, they make sit both facing each other on a bed and play like a ball with a gold chain. After that, when the new bride came to their house, everybody stands on the main entrance demands to say her husband's name, it is a practice to recover new bride from shy. On the 16th day of the marriage, the canopy was removed, the block erected at the place of marriage was removed and a sixteen-day festival was held and meals were arranged for all the relatives.

If a young boy asks for chappals in those days, elders in the house used to tell "why do you require chappals now, they will be given to you at the time of your wedding". Thus he used to get first pair of chappals at the time of his wedding.

The married family used to spread yarns all over the village to share the joy of the arrival of the new daughter-in-law. Five or six young women, thin and slender, used to distribute six kinds of sweets, bundi and banana fruits in small steel buckets to the entire village. By doing that, those who are not married and those who are not in the village will know this.

FESTIVALS & COMMON DINING

They wait for the festival to be celebrated when the whole house is full of children. Each festival is unique and different. It is a



ceremony to go along the fields and ridges to Vinayaka Chavithi to bring patri/a type of leaves. It is a ritual to come home with a bag of 'PATRI' by drowning in the canal. Atla Tadde it is the duty of uncles to cradle their nieces and remove their fear. Somebody spread itchy leaf on other's skin and enjoys by laughing at the victims.

On Dussehra, giving some food items to Brahmin pantulu, children going around the village, spinning flower pots on Diwali, lighting divinities with gogu sticks, earthen pots, lighting snake crackers, during Sankranthi festivals, putting drawings and gobbemmalu, putting each chariot in another chariot muggulu, adding to another muggu. Haridasas comes to every house singing kirtans and bhajans on the occasion of Sankranti. It was customary for the male cows play to come to every house with a Sannai Melam, thereby doubling the festive atmosphere.

Shravan Friday was celebrated by all the women in the house very fondly, and in the month of Kartika they used to celebrate going outside on green field and have food and sea bathing very smartly.

Records of local history

As part of the collection of local history in the early days of the nineteenth century, around 1816 the then Surveyor General **Colonel Colin Mackenzie** visited the Kaja village with his team and took copies of inscriptions which are historical monuments. These copies in Dasturi of that time are called village Kaifiyattu. Also in 1872 the then collector Robert Sewell also recorded the history of the village. In this way, the history of Kaja village was recorded to the next generations because of those two English nobles. All the villagers are indebted to both of them.

Agriculture – Crops raised

After the construction of the dam at Vijayawada, the first rainwater source, there were changes in the agricultural practices and

crops in the village due to irrigation water sources. Before the canals, korralu, sorghum, maize sorghum, ragu, sajja, kandu were the groundnut crops. Then came the rice harvest. In the dry land orange and sapota gardens used to be there.

Handicrafts

In the village there were artisans of handlooms, carpenters, Goldsmith and blacksmiths with excellent artistic skills.

Kaja Railway Station

In the month of May 1952, the site of Kaja Railway Halt was decided. The place is identified at post number 502/18 between Mangalagiri-Nambur stations. It is said to have started between the years 1955-1960.

To have a railway station in a village, there must be passengers. Otherwise there was a campaign that the station would be removed. So there was a campaign in the village. As a rule in the village, don't board the bus, board the train, most of the passengers used to go to the train station and board the train. Now that railway station has been removed due to less number of passengers.

Kaja as a junction

People and traders from the south and west used to stay at the inn of Kaja village in their carts and by foot they go to Bejawada and Krishna district. They used to stop the carts with grain near the Kaja Rama temple to night. The pond next to them was very useful. It was the same on the return journey, at Kaja junction, the villagers used to arrange meals for the traders and their helpers who came there. They provide free fodder and water to the cows. That was the beauty of the village life of those days.

Eruvaka is a big festival

- Sri Ramoju Haragopal

Convener,

Kotha Telangana Charitra Brundam,

Hyderabad.

Eruvaka is a big festival for farmers. This festival comes on the full moon day during the rainy season, month of Jyeshtha. This festival is known as 'Krishi Poornima'. Many festivals are related to agriculture. If we analyze the festivals, they are mostly related to the seasons and agriculture.

In the Buddhist stories, Eruvaka is said to be the "Vassamangala Day". Gautama Buddha's father Suddhodana started Eruvaka on this day and gave golden ploughs to the farmers. Eruvaka is mentioned in Hala's 'Gadha Saptasati'. It is written in inscriptions that during the reign of Ikshwakulu Vijayapuri (Nagarjuna Konda) was the capital, the Emperor Chantamula donated one lakh ploughs (Satasahasra Hala) to farmers.

Eru means plough, a plough driven by oxen. Eru+poka or Eru+woka = Eruvaka, a plough prepared for ploughing hard by oxen. Eru means Selayeru and also means river. Vaka means flow. Eruvaka is also known as cool current. 'Vrishabhapuja' is one of the important

festival activities performed on this day. The bulls are washed, their horns painted, decorated with neck rings and anklets. It is customary to worship bulls with incense, lamp and offerings just like worshipping gods. Cattle, especially bulls, are fed sweets, pongali and bhaksya. They are taken to the fields in procession with bands and drums. The ground/mud/soil is also worshiped at fields. After that, they start ploughing the field with a plough for the first time. The agricultural year also starts from this day for agricultural wage earners. In fact, the year also begins with Jyeshtha Shuddha Padyami.

On the same day in the North, farmers are worshiped under the name 'UdvishabhaYagnam'. In Jaimini's 'Nyayamala' this subject of bull worship and bull racing appears. On the day of Eruwaka, competitions like bullock cart dragging and stone dragging are held in some places.

The lands should be wet by the day of Eruvaka. The ground trembles when it starts to rain. Sita (Ploughs lines) stored with water will produce like milk every year (Rigveda 4.57.7).

Farmers start the festival of 'Polalananni Halala Dunni, IlatalamoHemamPadaga'. There is no big festival for mankind. The plough was a great tool in the cultural evolution of human life. It has changed the whole man's way of living. Archeological evidence has been found that man started farming in Neolithic Age. Plough-making and herding were the main factors in the evolution of man from the hunter-gatherer stage to the agricultural stage.

Farmers worship the fields that give them food, the bullocks that work for ploughing, and the agricultural implements as the giver of rice/food. In addition to praying the plough and prayed starting the ploughing. The rain god Indra was also prayed. There are mythological stories that Moon is the ruler of medicines and crops.



Yeruvaka festival in Kaja village

– *Simhadri Venkata RamaReddy*

Eruvaka Pournami is a traditional festival celebrated on Jyeshtha Poornami every year during the rainy season. It is customary for the farmers of the village to celebrate the big Eruvaka festival with great enthusiasm and joy at Sri Ratnagarbha Vighneswara Swamy temple located in the heart of Kaja village. On this day, Kaja village will be glittering with relatives as villagers and women who have settled in other places come to Kaja village to participate in the festival.

It is a deep belief of the villagers that if they receive prasadam/undrallu distributed by the four main leaders (Peda Kapulu) from the four pillars on the four sides of Vighneswara temple, they will get all good things and good health and their troubles will vanish. On the occasion of Eruvaka, the farmers bring the beautifully decorated Arakas and tractors to the Vigneswara temple, perform pooja to them, go to the fields and start ploughing and agricultural work. They pray to God that this year's agriculture will be done without any disruptions and the dairy crops will be abundant and the work will be started by praying the ploughing instruments.

Eruvaka is the only festival in our country that cheers up the farmer. This festival is organized with the good will that the country will be good only if the farmer and the farmer's labor are good. Eruwaka is a festival celebrated by farmers across caste and religion. Eru means plough, Vaka means auspicious. Eruvaka, a farmers' festival celebrated with renewed hope when the soil is suitable for ploughing. Cultural programs are organized by various artists on this day. Agriculture is the cornerstone of Indian culture and way of life. The first tool for it is the plough. The main resource is rain. 'Krishipurnima' is a festival celebrated by the farmers when the rainy season begins. It has the names Pulapurnima and EruvakaPunnami. 'Eru' means plough and 'Eruvaka' means beginning of sowing. Worshiping Lord Indra, who is believed to bring rain for agriculture, worshipping the plough and starting agricultural work are the highlights of Jyeshtha Poornima. If we look at the reason why farmers celebrate this festival, Astrology says that Jyeshtha is a good star to plough and start work. Jyeshtha Purnima is the day when the moon is in conjunction with that star. Due to all the above reasons this festival is celebrated on Jyeshtha Purnima.

Do you lift the plough or wish to board corpse stretcher?

Farmers rear bullocks and crops with more love than their sons. They are also taught some tasks for fun. A bullock puts his own cart or yoke on his neck, is freed again, goes out from the house and stops in the field, goes out in the field and stops at home. Some oxen also lift sacks of grain with their horns and drop them on the cart. The farmer we are talking about is teaching his ox to yoke and put it on his neck. He says as a warning, "Do you board corpse stretcher?". He keeps threatening!

At last one day the ox will lift the yoke on his shoulder. The farmer feels very happy.



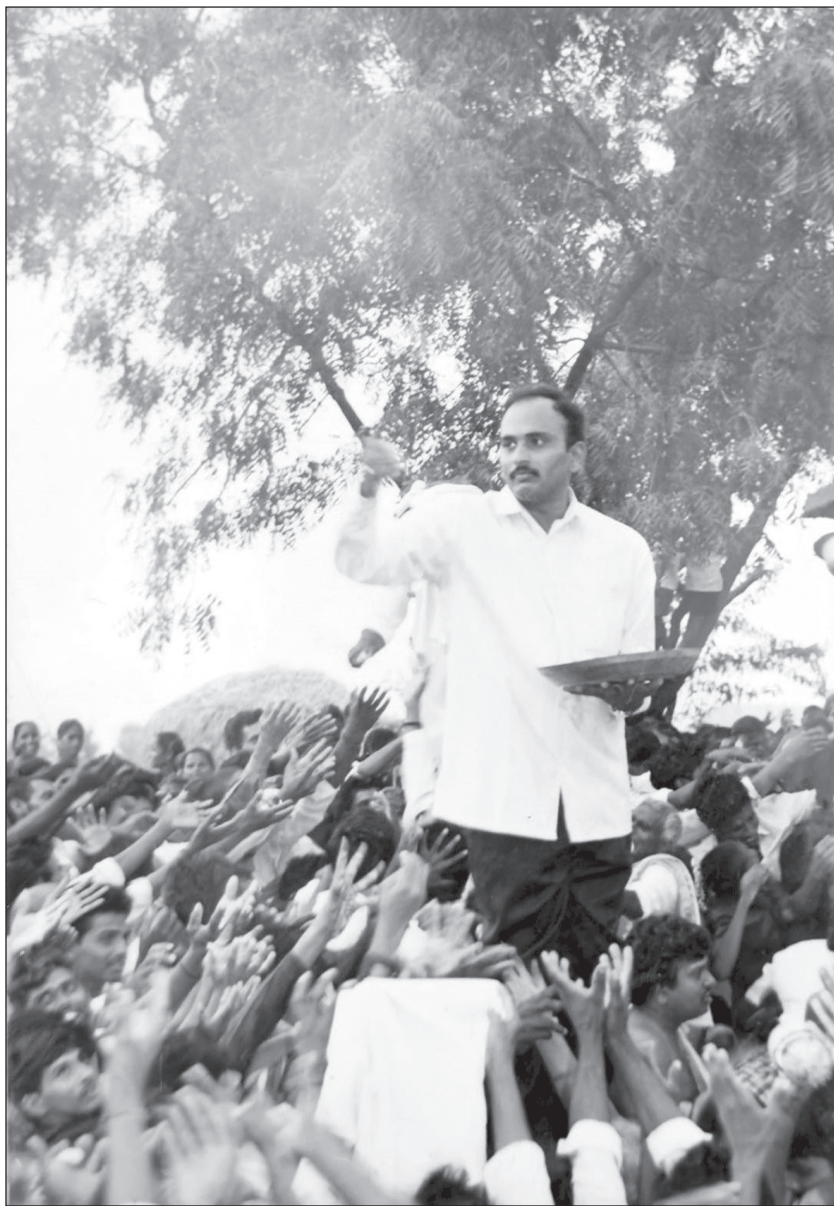
A long time passed and the farmer grew old and died. He has all assets and debts. The three sons left the dead body as it is and clamored for shares - making the dead body an orphan. Then this bull, named Sarabhudu by the farmer, got up and lifted the dead body with its horns and put it safely on the cart. After that, the yoke of the cart was put on its neck and it walked solemnly into the farmer's field. The big Sagar water channel, where the bullock and farmer used to sit, stopped under a neem tree next to it. An attempt was made to move the farmer's body to the cemetery, thinking that some space would be wasted if the body was buried in the field. The bull resisted the attempt by throwing its horns. Finally, the farmer's body was buried under that old tree. Sarabha realized the last wish of his master, the farmer, and made it come true. After that, Sarabha dived into the water canal as if he was going to take a bath. He fell into the stream of the canal, drowned, floated, went far away from anyone's sight and disappeared in one turn. This is the relationship between the farmer and the cattle. They take the decorated Arakas (Ploughs) and tractors with band and drums and perform puja and start the agricultural work.

Festival leaders, Simhadri Venkatarama Reddy, Kukkala Koteswara Rao, Chennam Srinivasa Rao, Bommu Picchi Reddy, stand on the pillars on the four sides of the Vighneswara Swamy temple and distribute undralla prasadam to all the devotees. It is the deep belief of the devotees that those who receive this prasadam will get rid of their sufferings and attain longevity and health.



Yeruvakafestival in Kaza village





Festival leader Simbadri Venkatarama Reddy distribute Undralla Prasadam

Inscriptions of Kaja village now in a temple at Srikakulam, Krishna district.

1. (AR.No.171/1894; No.996/SII.IV.P.326)

An inscription dated to 1155 CE (Pushyamasa, Suddha Panchami, Guruvara) during the 7th regnal year of Sri Rajaraja Darapanayakudu, Chamena Peggada officers of Tribhuvana Chakravarthi, Sriman Mahamandaleswara Kulothunga Choda Gonkaraju have donated Ten Kulothunga gadyas (coins) towards the supply of ghee to the perpetual lamp of Kranja Narendreswaradeva and kept the money at the disposal of 12 maidens for the purpose.

1. (...) స్వస్తి సకవషన్ంబులు 1077 అగు (నేం)-
2. టి పౌష్యశుద్ధ పంచాదసియ గురు-
3. వారమునను 'రాజరాజదేవర దివ్య
4. రాజ్యసంవత్సరంబులు యేనగు శ్రా
5. హి+శ్రీమత్రిభువనచక్రవత్తి+శ్రీను
6. స్మహామణ్డలేశ్వర కులోతుంగ చోడ
7. గొంక్కరాజుల ముదిసెడ్లు దారపనాయ
8. కుండునుం జామెన పెగ్గడయును శ్రీ



9. మన్మహామణ్డలేశ్వర కులోతుంగ
10. చోడ గొంక్కరాజులకు ధమ్మన్పుగాంగా
11. ను క్రాంజ నరేంద్రీశ్వర మహాదేవర
12. కు అఖండ దీపమునకుం బెట్టిన కులో
13. తుంగ గద్యలు యేను ఇందుల సాని
14. కాంపు(లు) వన్నిద్దఱుం గొని సానిన
15. అ మానిక నిత్య మానెండు నెయి
16. పుత్రానుపౌత్రిక
17. ముగా నాచంద్రా
18. క్కన్ ముం బోయ
- 19.ంగలవారు || స్వ
20. దత్తం పరదత్తం
21. వా ఓ హరేతి వ
22. సుస్థర (I..) షష్టింవ
23. షన్ సహస్రాణి
24. విష్ణాయాం జా
25. యతే క్రిమి (§II...)

2. **Another inscription at Srikakulam of the temple (AR.No.165/1893; No.990/ SII.IV.P.324).**

An inscription on a pillar at Srikakulandhradeva temple, Srikakulam dated to 1155 CE, records that certain Ullaya, son of Muppasani of Bhimapuram has donated 10 Rukas for the perpetual lamps of Narendreswaradevara, and kept the money with the temple maidens Narabhadara and Tikkabhadara for the purpose.

1. ||...|| స్వస్తి సకవషన్ంబులు 1080 అగు (నే)
2. ంటి రిషభమాసమున సుక్లపక్షమున పాడ్య
3. మియు గురువారమునాండు (భీ).. మాపు
4. రమున ముప్పసాని కొడుకు యుల్లయ
5. దనకు ధమ్మన్వుగాం గ్రాంజనరేంద్రేశ్వ
6. రదేవరకు సంధ్యదీపమునకుం బెట్టి
7. న పద్ధిరూకలు వీనిం జేకొని యీ గుడిమా
8. నియైన నారభడర సంతతిక్రమంబున నా
9. చంద్రాక్క..ము నడపంగలవాండు । తిక్కభ
10. డరయు నడపంగలవాండు (||..)

3. **Another inscription on the same pillar, Sriakulam (AR No.169/1894; 994/SII.IV.P.325).**

An inscription on the above pillar dated 1156 CE records that certain Kolluri Dudipaya Nayaka has donated 10 Rukas for the evening lamp of Kranja Narendreswara Mahadevdra and kept the money with the temple maidens Vemabhadara and Tikka Bhadara for the purpose.

1. ...స్వస్తి (..)సకవరుషలు 1078 నేంటి జేష్ఠ
2. శుద్ధ త్రితియ్యయు గురువారమున కొ
3. ల్లూరి దుడియవనాయకుండు క్రాంజ న
4. రేండ్రిశ్వరమహాదేవరకు సంధ్యదీపమునకుం
5. బెట్టిన బిరుదు రూకలు వది వీనిం గొని ఆచంద్ర
6. స్థాయిగా నిందుల మానులు వేమభద
7. రయు తిక్కభదరయు పుత్రానుపౌ
8. త్రికముగా నడపంగలవారు య
9. యథో ధమన్స్తథోజయం (||...)

4. **An inspection on a pillar at the entrance of the temple, Srikakulam (AR.No.167/1893, 992/SII.IV,P.324).**

An inscription dated 1156 records that Chamana and Mettuna Pregaradu (ministers) have donated 10 Biruda rukas for the Sandhya deepa of Kranja Narendreswara Mahadevara and kept the money with the temple maidens Vemabhada and Tikkabhada for the purpose.

1. స్వస్తి (I..) సకవష..ంబులు 1078 నేంటి జేష్ఠవు
2. ధృతితియ్యయు గురువారమున మెట్టున
3. చామెనపెగ్గడ్లు తమకు ధమ్మున్వుగా
4. ంగ్రాంజ నరేంద్రేశ్వరమహాదేవరకు సంధ్యదీ
5. పమునకుం బెట్టిన బిరుదురూకలు పది
6. వీనిం గొని ఇందుల మానులు వేమభద
7. యు తిక్కభదయు పుత్రానుపౌ
8. కరతికముగా నడపంగలవారు(II..)

5. Another inscription on the same pillar (AR.No.168/1893; No.993/SII.IV.P.325).

An inscription dated 1157 CE records that Gokana Boya (carrier of the palanquin of Rajendra Chodaraja of the Velanati Choda family) has donated some amount of money for the Sandhya deepa (Evening lamp) and kept the money with the temple maidens Vemabhadara and Tikka Bhadara for the purpose.

1. స్వస్తి (I..)శ్రీమతు సకవషన్బులు 1079 గునే(ంట్టి)
2. శ్రౌహి ఆషాడ శుద్ధ సప్తమియు శనై
3. శ్చరవారమున శ్రీమద్రాజేంద్రచోడె
4. రాజుల బోయుండు గోకనబోయు
5. ండు తమకు ధమున్వగాను క్రాంజ
6. శ్రీమతు నరేంద్రేశ్వరమహాదేవరకు సంధ్య
7. దీపమునకుం బెట్టిన రూకలు వది వీనిం జే
8. కొని ఇందుల వేమభదరయం దిక్కుభదర
9. యు పుత్రానుపౌత్రికముగా నడపంగల
10. వారు (I..) యథో ధమన్స్తథోజం(II...)

6. Another inscription on the same pillar (AR.No.170/1894; No.995/SII.IV.P.325).

An inscription dated 1157 CE records that Chamena, son of the temple maiden Muduvama has donated 10 Rukas for the evening lamp and kept the money at the disposal of the temple maid for the purpose.

1. ...స్వస్తి(ఓ..)సకవషన్ం
2. బులు 1079 నేంటి
3. పౌష్య బహుల అ
4. ష్టమియు బు
5. ధవారమునా
6. ండు ఇందుల సా
7. ని ముదువమ
8. కొడుకు చామె
9. న తమకు ధమ్మన్(వు)
10. గాను సంధ్య దీ
11. పానకుం బెట్టిన బి
12. రుదురూకలు ప
13. ది వీనిం గొని ఇం

7. **An inscription on a pillar near the Gopura of Srikakulam Temple. (AR.No.164/1893; No.980/SII.IV.P.323).**

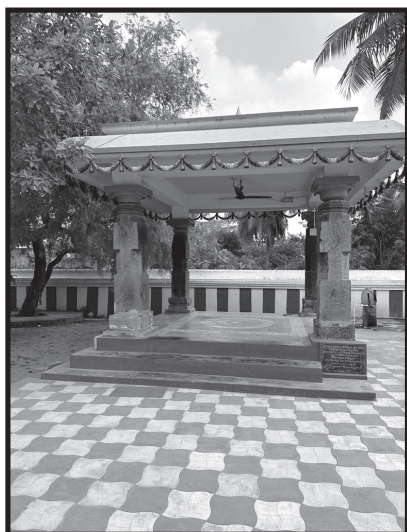
An inscription dated 1163 CE records that Navanaboya and Kondyaboya donated some money for the evening lamp of Kramja Narendreswara Mahadevara towards the merit of Kulothunga Rajendra Choda and kept the money at the disposal of Sanimunnuru for the purpose. The imprecatory verses mention that whomsoever interrupt the system would accrue the sin of killing 1000 cows at Varanasi.

1. స్వస్తి శ్రీశకవషన్బులు 1085 నేంటి
2. మాఘ శు బుధవారమున శ్రీమ
3. త్ములోతుంగరాజేంద్రచోడరాజు
4. లకు ధమ్మున్పుగా నావనబోయు
5. ండునుం గొండ్యబోయుండు
6. ను శ్రీనరేంద్రేశ్వరమహాదేవరకు
7. సంధ్యదీపమునకు సానివాడ వలయు
8. చుట్టిన బింద్య సానిమున్నూవ్వన్ర వసము
9. న నాచంద్రతారకముగా నిచ్చె దీనికి
10. విలంబము పుట్టించిన వాం(డు)
11. గంగకత్త వేయి గవిలల బొడిచిన
12. వాండు వారణాసి ప్రచ్చివాండు॥

**8. An Another inscription at the same temple at Srikakulam.
(AR.No.166/1893; No.991/SII.IV.P.324).**

An inscription dated 1172 CE records that Chodaya son of Kasavanaboya donated some money for the evening lamps Kranja Narendreswaradevara towards the merit of his parents and kept the money at the disposal of Jaruvana son of Tikkabhadara and Sureya son of Vemabhadara for the purpose.

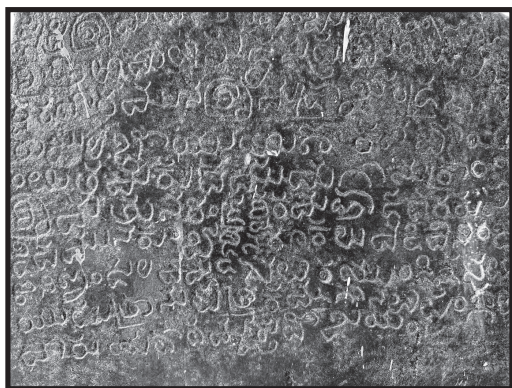
1. స్వస్తి (..) శకవరుషంబులు 1094 నే
2. ంట్టి ఉత్తరాయనసంక్రాంతినిమిత్త్య
3. మున క్రాంజి శ్రీనరేంద్రేశ్వర
4. మహాదేవరకు కసవబోయిన కొడుకు చో
5. డయ తమ తల్లిదండ్రులకు ధమున్పుగాం బెట్టిన
6. సంధ్యదీపములు రెండు వీనిం జేకొని ఇందుల (మా)
7. ని తి(క్ర)భడర కొడుకు (జ)రువనయు వేమ
8. భడర కొడుకు సూరెయు ఆచంద్రాక్క...
9. ము పుత్రానుపౌత్రికముగా
10. నడవంగలవారు(..)



*Mandapam in
Srikakulam*



*Anjaneya Sculpture inscription at
Agasteswaralayam, Kaza*



*Inscription on
Mandapam Pillor*



*Inscription on
Mandapam Pillor*

9. **Mallinayaka inscription dated 1257 CE @ Kaja
(on the eastern wall of Agasthyeswara temple).**

Mahadandanayaka (Chief of the army) Mallinayaka has donated 50 goats for the merit of his mother Komaradevi for the perpetual lamp of Itiswara Mahadevara of Kranja.

(దీని తరువాత గొన్న యక్షరములు భూమిలోఁ గప్పవడిపోయినవి.)

సీ. సుతనిధిశరరుద్రమితశకసమపువ్య

సితవసుతిధి సూర్యున్ సుతదినమున

మకరసంక్రమవేల సకలధరాధినా

ధుండగుచోడని దండనాధుం

డనఘుండు మల్లన దనమాతగౌమరమాం

బికకు ధమ్మన్ వుగాంగం బ్రీతితోడ

కనకాద్రిదైయ్యున్ (డ)ఖండ్జవల్లిన్ కి సప్త¹

వింశతిగౌరుల వెలయనిచ్చి

అచల (పుత్రి)పతికి నైతీశ్వరాంకున

కమరగణనమద్భదాంబు(జు)నకు

వరదునకుం ద్రిలోకవంద్యున కెత్తించె

దీప మఖిలలోక దీపకముగ.

10. Kaja was mentioned in the inscription of Gunaga Vijayaditya the Vengi Chalukya Chief (9th Century CE).

An inscription of 9th century issued by Gunaga Vijayaditya, the Vengi Chalukya dynasty records that he has donated the village Vuturu near Pamaru in Krishna district to 14 pandits out of which one Sivasarma was from Kaja village. The merchants of the village of Kaja appealed to the king that they were facing draught due to lack of rains.

గుణగ విజయాదిత్యుడు (9వ శతాబ్ది) కృష్ణాజిల్లా పామర్రు సమీపంలోని ఉరుటూరు గ్రామాన్ని 14గురికి దానం చేశాడు. వీరిలో గోవిందశర్మ, ద్రోణశర్మ, నందిశర్మ, కన్దడి శర్మ (వంగిపంతులు గ్రామం), శివశరమ (కాజుగ్రామం) గుంటూరు మండలంవారు, మిగిలినవారిలో కుద్దశర్మ (ఉప్పుటూరు గ్రామం), చేటువశర్మ, కేశవశర్మ, ఈశ్వరశర్మ, భీమశర్మ (కారంచేడుగ్రామం), గనేశ్వరశర్మ (యినగల్లు గ్రామం) ప్రకాశం జిల్లావారు. తూర్పు చాళుక్యులకాలంలో కారంచేడు (శాసనంలోని స్పెల్లింగ్ కార ఇచ్చుడు) ఒక ప్రసిద్ధగ్రామం. రాజరాజుకు, అతని తండ్రికి మంత్రి అయిన వజ్జయప్రెగ్గడ కారంచేడు గ్రామస్తుడు. ఇతనికి విమలాదిత్యుడు రణస్థిపూడి గ్రామాన్ని అగ్రహారంగా ఇచ్చాడు.

వర్షాలు లేక కరువొచ్చిందని క్రాంజశెట్ల విన్నపం..

11. Kraja/Kaja mentioned in the inscriptions at various places. Chinakakani inscription dated 1324 CE.

Kranja Agasthyeswara temple was mentioned in an inscription dated 1518 CE, at the Govardhana temple, Tenali.

1518 CE inscription of Mangalagiri.

1546 CE Inscription of Kondaveedu.

క్రీ.శ. 1518 నాటి తెనాలి గోవర్ధనాలయశాసనం

శ్లోకం: శాకాభ్యేగగనాబ్ధి వేదధరణీగణ్యే చ సంవత్సరే
విఖ్యాతే బహుధాన్య నామనిమహా న్నాదెండ్ల యప్పు ప్రభుః
క్రాంజగస్త్య మహేశ్వరాలయం విపులం రమ్యం మహామండపం
లక్ష్మీనాయక సాఖ్య తిమ్మ పుణ్యాయ కృత్యాదిశత్

- క్రీ.శ. 1546 నాటి కొండవీడు శాసనం
- క్రీ.శ. 1518 నాటి మంగళగిరి శాసనం
- క్రీ.శ. 1324 నాటి చినకాకాని శాసనం
- క్రీ.శ. 1518 నాటి పెదకాకాని శాసనంలో క్రాంజ తెర్వు (బాట) గురించి చెప్పబడింది

Pedakakani inscription of 1518 CE which mentions a road leading to Kranja.

- క్రీ.శ. 1518 నాటి మంగళగిరి శాసనం

170. సాళువ తిమ్మవిభవే నాదిండ్ల యప్పు ప్రభుః

శాకాభ్యే గగనాబ్ధి వేదధరణీ గణ్యేచ

సంవత్సరే విఖ్యాతే బహు

ధాన్య నామని మహాన్నాదిండ్ల యప్పు ప్రభుః

క్రాంజాగస్త్య మహేశ్వరాయ విపులం

రమ్యం మహామండప లక్ష్మీనాయక సాళ్వ తిమ్మ విభవే పుణ్యాయ కృత్వాంశత్||

- క్రీ.శ. 9వ శతాబ్దిలో వేంగీ చాళుక్యరాజు గుణగ విజయాదిత్యుడు కృష్ణాజిల్లా పామర్రు సమీపంలోని ఉరుటూరు గ్రామాన్ని 14 మంది బ్రాహ్మణ పండితులకు దానం చేశాడు. వారిలో కాజగ్రామానికి చెందిన శివశర్మ ఒకరు.

An inscription dated to 1315 CE from Attili in West Godavari district mentions that Attili Devayaraddi has donated some land to Kranja Kommanaboya towards the supply of ghee for the temple lamp.

- పశ్చిమగోదావరి జిల్లా క్రీ.శ. 1315 నాటి మోగల్లు అత్తిలి దేవయరడ్డి స్థానిక ఆలయంలో దీపానికి కావలసిన నేయి కోసం, క్రాంజ కొమ్మనబోయునికి కొంత భూమిని దానం చేసిన వివరాలున్నాయి.

An inscription from Pedakallepalli of 17th century records that Kranja Linga Reddy, Kranja Boviseti and Timruni Setti appealed to the local Muslim ruler that they cannot pay the lease amount due to the famine.

- క్రీ.శ. 17వ శతాబ్ది పెదకల్లేపల్లి శాసనం కొండపల్లి దండుబాటలోని.. కోటస్థలం ప్రజలు క్రాంజ లింగారెడ్డి, క్రాంజ బోవిశెట్టి, తిమ్మిశెట్టి, స్థానిక పాలకుడైన ముస్లిం అధికారికి తాము వ్యవసాయం చేయనందున కౌలు మానుకోమని చేసిన విజ్ఞప్తి వివరాలున్నాయి.

12. Kaja inscriptions on a pillar in front of the Kodanda Rama Temple at Kaza. (AR.No.253 of 1892)

An inscription dated to 1164 CE records that Pinnamma, queen of Kulothunga Choda Rajendra has donated 12 putties of land under the Erra Cheruvu towards the rituals and Prasadas of Kranja Kalyana Kesavadevara.

1. స్వస్తి (I*) శ్రీ శకవరుష
2. ంబులు 1086 గునేంటి
3. యుత్తరాయణ సంక్రా
4. ంత్రినిమిత్తమునందు
5. శ్రీమన్మహామండలేశ్వర
6. కులత్తుంగ రాజేంద్రచోడ
7. మన్మచోద్రాజులు యనవరథ
8. కల్యాణాభ్యుదయసహస్రభ
9. లభోగభాగిణి ద్వితీయ్యల
10. క్షీసమాసులైన శ్రీమతు పిన్నమ్మ
11. జియ్యంగారు తమ యేలికలగు
12. చున్న క్రా(జ.) కల్యాణ కేశవదే
13. వర అచ్చో(నతి) మదుపదుల
14. కు ఖ 3 ఎఱ్ఱంజెఱువు
15. వెనక నీరు నేల మఱుతురు
16. లు ర దీపము చేను ఖ్ తో
17. ంటW అంగరంగ భోగాలకు
18. ఖ W (I*)
19. స్వదత్తం పరదత్తం వా యో హ రేతి వసు
20. ంధరా (O*) పష్టి వ్వ రుషసహస్రం విష్ణయా
21. ం జాయతే క్రిమి (ః)
22. నాదిండ్ల గం (గ్గ) రాజు తిమ్మ
23. య్య కుమారుడు రఘుపతి (II*)



13. Another inscription on the same pillar (AR.No.254 of 1892).

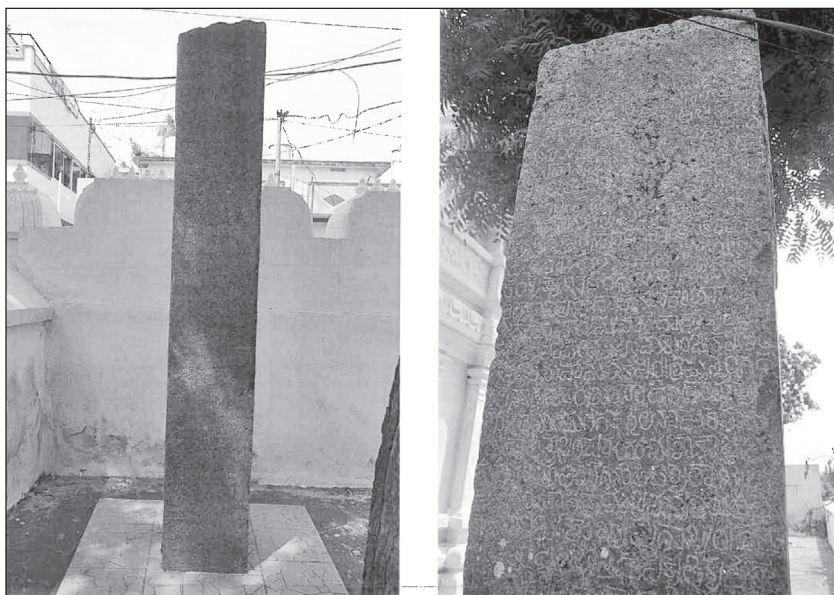
An inscription dated 1269 CE records that the body guard of Rani Rudramadevi namely Bollinayaka has donated 10 puttis of land to the maidens attached to Kalyana Kesavadevara.

మొదటి ఫేస్

1. స్వస్తి (I*) శ్రీశఖవరుషం (బు)-
2. లు 1191 అగునేంటి
3. పౌష్య శుద్ధ ౩ సో (I*)
4. ఉత్తరాయణ సం-
5. (క్రా)ంతినిమిత్తంబు-
6. స శ్రీమన్మహామండలే-
7. స్వర (కా) కతియ్య రుద్ర-
8. దేవమహారాజుల చ -
9. పురమువాకిటి అంగర -
- 10 క్ష బొల్లి నాయంకు -
11. లు తమ నిజశ్యామి-
- 12 యైన రుద్రదేవమ(హా)-
- 13 రాజులకు ధమ్మ -

రెండో వైపు

14. పుగాను తమ నాయంకఱ-
15. ములోన క్రాం(జ) కల్యాణకే-
16. శవదేవర సానిమాన్యని-
17. బం(ధ)ములకు బెట్టిన క్షే-
18. త్రము ఖ10 (II*)



*Inscription of Sri Krishnadevaraya
in Kodanda Rama Temple*



14. Another inscription of Bollinayaka in Agasthyeswara temple (AR.No.256 of 1892).

An inscription dated 1269 CE issued by Bollinayaka, the body guard of Kakatiya Rudramadevi records that he has donated 10 puttis of land to the maidens of Mulasthana Malleswara of Kranja for their maintenance.

మొదటి వైపు

1. స్వస్తి (I*) శ్రీశకవరు-
2. పంబులు 1191 అ-
3. గునేంటి పౌష్య శు 3
4. సో । ఉత్తరాయణ సం-
5. క్రాంతి నిమిత్తంబు-
6. న శ్రీమన్మ(హా) మండ-
7. లేశ్వర కాకతియ్య రు-
8. ద్రదేవమ(హా)రాజుల చ-
9. పురవాకిటి అంగరక్ష
10. బొల్లినాయంకులు త-
11. మనిజస్వామి (యైన)

సెకండ్ ఫేస్

12.
13. (క్రా)జ మూ-
14. లస్తానమ(హా)మల్లేశ్వ-
15. రశ్రీమ(హా)దేవర సా(ని)-
16. మాన్యనిబంధమునకు (బె)-
17. ట్టిని క్షేత్ర(ము)ఖ ౦
18. అఖండదీపాలకు । ఖ్త (II*)

**15. Doddareddy Vemareddy inscription (14th Century CE)
(AR.No.254 of 1892)**

An inscription of 14th century CE records that Doddareddy Vemareddy and Kotaraju Rayavinodi Veera Kondaya has donated some lands towards the food offerings to Kranja Agasthyeswara and Gopala Krishna for the merit of Meesaraganda Lakkapa Nayaka Machiraju, Lingamaneni Madanendu and 24 castes etc.,

1. శ్రీ శుభమస్తు || సవ^౯జితుసంవత్స-
2. ర భాద్రవద బం (గు) క్రాంజ పట్టమ-
3. హాదేవిపుర (పు) ఆగస్తేశ్వరునికిన్నగో-
4. పా(ళా) క్రిష్ణమ్మకున్న అమృతవల్లకు చో-
5. మీసరగండండు
6. లక్కవనాయని మాచిరాజు లింగమనే-
7. ని మాదానేండు వీరు మొదలైన ఇ-
8. రువై(న)ల్లు కులాలవారికిన్ని పుణ్య-
9. ముగాను దొడ్డారెడ్డి వేమారె(ం)-
10. డ్డిన్ని కోటరాజు రాయవినోది వీర(ప)
11. (కొ)ండయ ధం(మ్మ^౯) వ్రాలు ||

16. Inscription of Nadindla Gopaya Mantri dated 1519 CE
(*Epignahia Indica*. Vol.VI, PP.108-32)

English version.

Records that Appayamatya son of Nadindla Gopaya has built an elaborate mandapa to God Agasthyeswara of Kaja.

మొదటి వైపు

1. శుభమస్తు । అహ్యదాది వరహౌ వస్సరస ము
2. ద్వుహన్ మహీమ్ । నిజాంగ సంగ సంజాత సాంద్రస్వేదో ।-
3. దయామివ । కళ్యాణ మాకలయతా దయ మాది -
4. పోత్రీ ధాత్రీ ముదరహ్య సరమాం స రసాతిరేకాత్ ।
5. సంక్షేష సంభ్రమ వశాత్సహసా నిగ్మంహ్య దంతేన
6. కించి దదునో దధరం ధరాయాః । ఉరసి నిహిత ల
7. క్షీ బాహు వల్లీ యుగేన స్వకర యుగళ మేకీకృత్య కేలి -
8. వినోదే । కువలయ దళదామా నద్ధ మందారమా -
9. రాం దధదివ వితనోతు శ్రీకళాం కాకుళేశః । శ్రీరా-
10. మ శ్రియ మాతనోతు జగతాం వేదాంత వేద్యో హ-
11. రి రాజునానంత సదాత్మకోపి మగవత్ కార్యాయ మా -
12. యా తనుః ! యం దృష్ట్వా రిపవోపి రావణ ముఖాః కా -
13. లావసానే దివం యాతాః శ్రీ హనుమ ద్విభీషణము -
14. ఖా జాతాః కృతార్థా భువి । ప్రహ్వేంద్రాది శిరోమ -
15. ణి చ్చని రవి ప్రాతర్మయూఖారుణం భూషా వృత్ర-
16. భిదస్మిరస్మి లహరీ భృంగాళి శృంగారితం । మంజీర -
17. క్షణితైర్మరాళ వనితా మంజు స్వనైరంచితం వందే
18. రామ పదార వింద మనఘం వందారు కల్ప ద్రుమం ।
19. అస్తి శ్రీకృష్ణరాయా భ్యో నరనాథ శిరోమణిః రాజ-
20. న్య చూళి కారత్ననీ । రాజిత పదాంబుజః । శ్రీకృష్ణక్షితి

21. పాలదత్త మణి భిర్విద్వ త్కవీనాం గృహ నానారత్న -
22. విచిత్ర కుట్టి మభువో రత్నాకరత్వం గతాః । పృథ్విః ।
23. కేవల నీరపూర నిలయ స్సంభావ్యతే సజ్జనై । రం
24. బోధిర్జలధిః పయోధిరుదధిర్వారాం నిధిర్వారిధి
25. ఆలాపనం రిపుదంతి నామ రిపశోర్యూపస్సమీకా
26. ధ్వరే వైరి స్వాంత నిఖాత శంకు పదితో దీప్తః ప్రతా
27. పాంకురః । పాతాళాద్ధరణీ వరాహ వపుషో దం -
28. ప్రా విభిద్యోగ్ధతా శ్రీకృష్ణ క్షితివస్య భాతి విజయ
29. స్థంభః కలింగాంగణే మహాప్రధాన శ్రీ సాళ్వతి
30. మ్మ స్సచివశేఖరః । శ్రీకృష్ణరాయ నృపతే స్సామ్రాజ్య
31. మధి తిష్ఠతి శ్రీ సాళ్వ తిమ్మ సచివః కౌండిన్య కుల
32. శేఖరః వేమయామాత్య తనయ రాచయా మాత్య
33. నందనః । విద్యోనైకం విశేషం వితరణ విభవైర్విద్వదతే
34. సరాణాం పద్మావాణీ విలాసైః ప్రగుణ మణిగణైః
35. పక్ష్య లాక్షో సహస్రైః రమ్య ప్రాసాద హర్షైః రతుల
36. పరికరైర శ్వదోస్త్యా దియానై స్సమ్యక్తేభ్యో విశేషం
37. సమర విజయ తస్సాళ్వతిమ్మ న్యనూనం । పంకప్రవే
38. శ పరిమార్జన లజ్జయా కిం పంకేరు హాలయమ
39. ఫాస్య భవన్ముఖాబ్జం పద్మాధితిష్ఠతి సహస్నుషయా
40. చవాణ్యా చౌహత్త మల్ల చతురానన సాళ్వతి
41. మ్మ సప్తాంగో పేత శక్తి త్రితయ చతురుపాయై
42. క మంత్రీశ సాళ్వే తిమ్మాభ్యే కొండవీట్యాం గజప
43. తినిహితాన్ రాజహంసాన్ గృహీత్యా ధాటీ
44. మాటీ కమానే పరస్పరతి ఖగాః క్షుత్తిపా సాతి
45. భిన్నాః శాకాబ్దాన్ మార్గయాతే గిరిపుర జలధి

46. క్షామ గూఢం ప్రలీనాః । ౪౩6 శతాబ్దాలు సుగూ
47. ధం ప్రలీనాః అక్షర సంజ్ఞ సాళ్వాక శక వత్సరగ
48. ణ్యాపాథ శుద్ధ హరి వాసర సౌరౌ సాళ్వ తిమ్మ సచి
49. వేన గృహీతం కొండవీటి నగరం నగరాజం సా
50. కువాంక అక్షర సంజ్ఞ ౪౪౩౭ శక వర్షాలు పు
51. త్రా రామ తటాక దేవ సదన బ్రహ్మ ప్రతిష్ఠా నిధి కా
52. వ్యం చేహ పవరత్ర సౌఖ్య జనకా స్సంతాన కాస్స
53. వృతాన్ ఆవృతాన్ గణనాతి వర్తి కృతవానా సేతు
54. శీతాచలం శ్రీకృష్ణక్షితి పాలమౌళి సచివ శ్రీ సా
55. క్షతిమ్మ ప్రభుః కౌశికాన్యాయ సంభూతో నా
56. దిండ్ర కులశేఖరః అస్తి తిమ్మయ మంత్రీ శశ్వన్మ
57. మాతృ వివేకధీః కృష్ణాం బారుంధతీ ఖ్యాతా
58. భర్త వాక్య మరుంధతీ అనసూయేవ సర్వ
59. త్ర సానసూయేతి గణ్యతే
60. నాదిండ్ర తిమ్మయా మాత్యః కళ త్రీ
61. కృష్ణ మాంబ్బయా తత్పుత్రా వపు
62. యా మాత్య గోపయా మాత్య శేఖరౌ
63. శ్రీ సాళ్వ తిమ్మ సచివ భాగినే యౌ కు
64. లోద్వహౌ నాదిండ్ర యప్ప యా మా
65. త్య గోపయా మాత్య శేఖరౌ అప్రో
66. నాదిండ్ర యప్పస్తా వాప్య మూర్తి
67. ప్రచేతసౌ పశ్చిమోదన్వ దీ శానద
68. క్షిణో దన్వ దీశ్వరౌ శ్రీకృష్ణ క్షితిసా
69. చ్చ తిమ్మ స్సచివాత్పల్యం కికా చామ
70. రే ఛత్రం యౌ వినికొండ గుత్తి కనక

71. క్షా భృత్పరా ధ్యక్షతాం మత్తే భాశ్వ
72. పదాతి సంకుల మహా సేనాధి పత్యం
73. మహత్తద్రాజ్యైక దురంధర త్వ మగ
74. మన్నాదిండ్ల యప్ప ప్రభుః జంభ
75. ద్విట్ కుంభి కుంభ ద్వయ సచివశచీ
76. చారువక్ష్మేజ కుంభ వ్యక్త వ్యాప్తాను
77. లిప్త ప్రస్వ మర మస్మణ క్షోద కర్నూ
78. రపూరః యతీర్తిః కార్తికేందుం ప
79. రి హసతి నిజైః శ్వేత మాద్వైత వాదై
80. సోయం నాదిండ్ల యప్ప ప్రభు మ
81. ణి రఖిల స్తుత్య కీర్తి ప్రతాపః య
82. ద్ధాటీ ఘోట కోటీ ఖర ఖుర దళిత
83. క్షాత లోద్ధూత ధూళీ పాళీ పాతా
84. శకేళీకృత ధరణి తలే ఖడ్గ యుగ్మస్య
85. బాహుః జిహ్వ లాభీల భూభృ
86. ధ్వు జగపతిరివ ప్రేక్ష్యతే యుద్ధరం
87. గే సోయం నాదిండ్ల యప్ప ప్రభు
88. ర వని భరా క్రాంత బాహు ప్రతిష్ఠ
89. గోపో నాదిండ్ల గోవశ్చ తుల్యావి
90. తి కథం స్తుమః ఏక సంతాన వా
91. న్ పూర్వ స్సప్త సంతాన వాన్ పరః ఏ
92. కే చాద్యా వితాయే వితరణ నిగమా
93. న్ వేధసా సింధు చంద్ర ప్రాయా జా
94. ద్యం ప్రపన్నాః కతి చ పశు దృష ద్దారు
95. జాత్యాతి మూఢాః ధత్తే చాద్యాప

96. యం స్తాన్వి తరణ నిగమాన్ గోప
97. యార్కః కరేబ్ధిం కల్పద్భం కామధే
98. నుం హృది వదన దృశోశ్చంద్ర చింతా
99. మణీ చ యద్వైరి క్షోణి పాల ప్రకర
100. పుర మహా చంద్ర శాలా గృహంత
101. శ్రీఖండ స్తంభ కుంభ ద్భుజగపతి వృ
102. ధా లీధ దేహార్కవాహః మూర్ధ్న
103. న్యోహ స్థలంతః సపది గతవిషా
104. వైసతేయేన సద్యో ద్యోమార్గం యాం
105. తిసోయం దిన మణి వినుతో భాతి
106. తి నాదిండ్ల గోపః । శ్రీకృష్ణ క్షితి పా
107. ల మౌళి సచివ శ్రీ సాళ్వ తిమ్మ ప్రభు
108. ర్జా మాతర్య వరే ద్యురంధుర వహే శ్రీ
109. గోప మంత్రీశ్వరే ప్రాధత్తాఖిల కోం
110. ద వీటి నగరీ సామ్రాజ్య రౌరేయ
111. కాం మత్తేభాశ్వ పదాతి సైన్యకలితాం
112. పల్లంకికాం చామరే శ్రీకృష్ణ రా
113. యనర నాథ శిరః ప్రతాన శ్రీ సాళ్వ
114. తిమ్మ సచివేశ్వర భాగినేయః । నా
115. దిండ్ల గోప సచివో నయ తత్పవే
116. దీ శ్రీకొండవీటి నగరైక ధురంధరో
117. (భూ) త్ రాఘవాయ గణితే శకవ
118. (ర్షే) రాఘవాయ రచితా చల పుర్యాం
119. వప్రగోపుర మయైర్నవ (హ) ర్వై ర్గో
120. పమంత్రి తిలకేన సపర్యాః

మూడో వైపు

121. రాఘవాయ 1436 అక్షర సంజ్ఞ శాకాబ్దేపు
122. రవేద పార్థి శశిభిర్గణ్యే వృషే వత్సరే ఫాల్గు న్యాయ
123. విభువాసరే శుభదినే శ్రీకొండవీటి పురే నాదిం
124. ధ్వాన్వయ గోప మంత్రి తిలకః శ్రీ సాళ్వ తిమ్మ ప్రభోర్ణా
125. మాతా రఘు నాయకస్య కృతవాన్ సమ్యక్ ప్రతిష్ఠాని
126. ధిం సుగ్రీవ లక్ష్మణ విభీషణ జాంబవద్భి శృత్రుఘ్న
127. యుక్త భరతేన హనుమాతాచ సీతాపతిం సపరి
128. వార కమం గదేన రామం చ గోప సచివీకృత సు
129. ప్రతిష్ఠం సీతారామ సమన్వితా సభరతా చైషా
130. హ్యయోధ్యా తతా శత్రుఘ్నాధి క లక్ష్మణా విజయ
131. తేశ్రీ కొండవీటి పురీ సుగ్రీవో హనుమాన్విభీష
132. ణ ఇహ శ్రీ జాంబ వత్సం గదో రామం సావరణం ప్ర
133. తిష్ఠి తమతా న్నాదిండ్ల గోప ప్రభుః । శ్రీ కొండవీటి
134. పురి నాయక రామచంద్రః కిం చంద్రకాం సమధి
135. గత్య శశః కళంకః ఆయాతి యావదితి సాఽవ
136. కేతనత్వం ధత్సే న చేత్కుత ఇదం గరుడ ద్వజస్య । ద్వా
137. సప్త త్యధికాం నియోగ కలనాం కర్తుం బుధ గ్రా
138. మిణీః శ్రీమత్సాకువ రాఘవాయ మహితో నా
139. దిండ్ల గోప ప్రభుః । ప్రాదా దున్నవ నామకం సు
140. ఫలితం సీమా చతుష్కాన్వితం । సర్వాక్రాంతతయా
141. సమస్త మాసమాష్టేశ్వర్య భోగాన్విత సాలివా
142. హన శకాంత యువాబ్దే సాలివాహన సమోష్ణ
143. య మంత్రి సాళ్వ తిమ్మ సచివాదుద వావత్సోం
144. డ వీటి నగరాధిప లక్ష్మీం శాకాబ్దే నవవహ్నివా

145. ర్థి వసుధా గణ్యేశ్వరే వత్సరే । సుక్షేత్రం వినికొండ
146. కుంతి సరితోర్మధ్యే కియన్మాతతః । కృత్వాగ్రామ
147. వరం తాటాకకలితం చాప్పాపురా ఖ్యాన్వితం । ప్రా
148. దా దంగడి గోపినాథ హరయే నాదిండ్ల యప్ప
149. ప్రభుః । అనంత గోపినాథాయ రొంపిచర్ల నివా
150. సినే! ప్రాదాద్గోపవరం గ్రామం నాదిండ్లాప్పయ
151. మంత్రిరాట్ మద్దేరేల పురమాధ విదేవ్యై వప్రమిం
152. ద్ర జలదీందుగ శాకీ పైణిమ త్తి మది శత్పుం పూ
153. ర్ణ గ్రామ మావ సుధ మప్పయ మంత్రి! బ్రహ్మ
154. గ్నివేద శశి గణ్యశక్రేశ్వరేభ్యే నాదిండ్ల యప్ప సచివో వి
155. ని కొండ దుర్గే రామేశ్వరాయ ఘన మంటప వప్ర
156. సౌధారమ్యాలయం! సమతనోత్స మతార సజ్జః
157. శాకేశ వహ్ని నిగమేం దుగ దాతృవర్షే నాదిండ్ల తి
158. మ్మ సచివాత్మ భవాప్పయార్యః । ఓం కార నామ స
159. రి దంతి కనంది పాటి గ్రామే. శివాలయ మనర్హ్య
160. మసావ కార్షీత్ స్వచ్ఛ స్వచ్ఛ సఖావళి చ్చ విశిఖాకే
161. శీ మరాళీ వృతం భూషోంగాసి భుజంగ పుంగవల
162. లన్నాకౌ మృణాళా న్వితం వైరి వ్రాత శిరోమిళింద
163. వనితా సందోహ సంద్వానితం వందే దక్ష మఖా
164. రిపాదకమలా బృందార బృందార్చితం దక్ష ప్ర
165. జా పతి ర్మూర్ధా మేష మూర్ధా యతే క్షణాత్ యద్వీర కరుణా
166. వేశాత్స వో వీరేశ్వరోవతం శాకాభ్యే నిధిరామవేద ధ
167. రణీ గణ్యేశ్వరే వత్సరే శ్రావణ్యాం వినికొండ శీమని సు
168. థా లిప్తం శిలా మంటపం గ్రామే నూతుల పాటి
169. నామని మహా వీరేశ్వరాయా దిశత్ లక్ష్మీనాయక సా

170. శ్వ తిమ్మ విభవే నాదిండ్ల యప్ప ప్రభుః శాకాబ్దే గగ
171. నాబ్ది వేద ధరణీ గణ్యే చ సంవత్సరే విఖ్యాతే బహు
172. దాన్య నామని మా న్నా దిండ్ల యప్ప ప్రభుః క్రాం
173. జాగస్త్య మహేశ్వరాయ విపులం రమ్యం మహామం
174. టపం లక్ష్మీ నాయకసాళవ తిమ్మ విభవే పుణ్యాయ కృ
175. త్వాదిశత్ నిధి శుచి నిగమ క్షాగణ్య శాకేశ్వరాబ్దే ప్రభు
176. వర వినికొండా దీశనాదిండ్ల యప్పుః । నిజ జనక జన
177. న్యోర్నిత్య వైకుంఠ సిద్ధ్యై కరణికకరమేరాన్ సర్వ మాన్యా
178. నకార్షీత్ శాకాబ్దే నిధి వహ్ని వేద ధరణీ గణ్యేశ్వరే వత్స
179. రే శ్రావణ్యాం విధు వాసరే శుభ దినే నాదిండ్ల యప్ప ప్ర
180. భుః ప్రాదాన్మల్ల వరాగ్రహార మచలం సర్వ సంపూ
181. రితం తద్రామాధి పచంన కేశ్వర మానాధాయ బో
182. ధాత్రనే శాకాబ్దే నిధి వహ్నివేద ధరణీ గణ్యేశ్వరే వత్స
183. రే వైశాఖ్యాం వినికొండ నామని పురే రమ్యం మహా

నాలుగో వైపు

184. మంటపం ప్రాదాదంగ పిగోపినాథ
185. హరయే ప్రాకార మత్సున్నతం లక్ష్మీం నా
186. యక సాళ్వ తిమ్మ విభవే నాదిండ్ల య
187. ప్ప ప్రభుః మద్దేరాల పురమాధ వదేవ్యై ప్ర
188. మున్నత తరం ప్రవిధాయ నాగ వహ్నిజ
189. లధీం దుగశాకే వర్షే ఎనమది తోప్పయ
190. మంత్రీ శాకాబ్దే వసువహ్ని వేదశశిగే వర్షే
191. చ దాత్రాహ్వయే నాదిండ్లోప పదాతు కూ
192. రు మఖీలం కృత్వా స్వయం విప్రసాత్ సం
193. ధ్యా స్నాన జపాంకికాది విధయే తుభ్య

194. మ్మటాకం మహత్ శాల్యారామ పరేక్షు సా
195. ధన మదాన్నా దిండ్ల యప్ప ప్రభుః ఉ-
196. త్పుల్లో ల్లోల వేల్ల త్మమల వన మిళ ద్రా జహం
197. సావతంసం క్రేంకారి క్రౌంచ చక్రక్రమ
198. గతి మిధున క్రోడ భేలా మనోజ్ఞం పా
199. రా వారాంక కారం తటపుట ఘటితోత్తా
200. లతాలం తటాకం కృత్వా నాదిండ్ల యప్ప ప్ర
201. భురకృత తరాం విప్రసాదాతుకూరౌః
202. శాకాబ్దే గజరామ వార్ధి మహిగే దాత్రా
203. ఖ్యవర్షే ఘనం ప్రాసాదం నవహేమ కుం
204. భ కలితం రమ్యం మహా మంటపం । శ్రీమన్ మం
205. గళ శైలనాథ హరయే నాదిండ్ల యప్ప ప్రభు
206. గ్రామం మంగళ శైల నాయకమపి ప్రాదాత్
207. నృసింహాయచ/ శాకాబ్దే బ్రహ్మ వహ్ని శృ
208. తిశశి గణితే చేశ్వరాఖ్యే వర్షే రేటూరి గ్రామ
209. నీమన్యవయుతి కలనా నిర్మితా ప్పా పురా
210. ఖ్యం దత్వా గ్రామం ద్విజేభ్యస్త దుపకృతి కృతే శా
211. లి సస్యాది సిద్ధ్యై ప్రాదాన్నా దిండ్ల యప్ప ప్రభుమణి
212. రుదధి ప్రఖ్యమేకం తటాకం అప్పాపురే వార్ధి సమ
213. స్తటాక పద్మాకరోయం ద్విజరాజవాసః యజ్ఞేవనం
214. చాచ్యుత శాలిధామ గ్రీష్మే పయః పూర్ణత
215. యా నదీక నాదిండ్ల సీమ్నిక్రియతోమవ
216. యుత్య భూమి మప్పాపురం చ విరచా
217. య్య తటాక యుక్తం నాదిండ్ల యప్ప న
218. (చి) వోదిత తద్విజేభ్యో బ్రహ్మగ్ని వార్ధి

219. శశిశాక గుణేశ్వరేభ్యే శాకాభ్యే నిధిరా
220. మవేద ధరణీ గణ్యేశ్వరే వత్సరే యేర్పు
221. రాదవయుత్య భూమి ముచితాం వ
222. ద్యా కరాలంకృతం గ్రామం కేసరి పాటి
223. పుటి దశక ప్రాయం విధాయా దిశద్యే
224. (ర్పు) ర్యో భళనార సింహ హరయే నా
225. (దిం)ద్ల యప్ప ప్రభుః అనంత గోపినా
226. (ధా) య రొంప్పిచర్ల నివాసినే ప్రాదాద్గో
227. పవరం గ్రామం నాదింద్ల యప్ప మంత్రీ
228. రాట్ శాకాభ్యే వసువహ్ని వేద ధరణీ గ
229. జ్యే చ దాత్రబక్తే వైశాఖ్యాం వినికొండ సో
230. పుని సుధీనాదింద్ల యప్ప ప్రభుః - వా
231. (శి) ప్పాయ చ భర్త పూండి మఖిలం గ్రామం
232. స్వనామాంకితం ప్రాదాద్రాయణ
233. భాస్కరాయ నిధుషేష్టేశ్వర్య భోగాన్వితం
234. శాకాభ్యే గజ వహ్ని వేద శశిగే వర్షే చ దా
235. త్రా హ్వాయ శ్రావణ్యాం వినికొండ సోమ్మి
236. కృత ధీర్నాదింద్ల యప్ప ప్రభుః యేర్పు
237. రావవయుత్య గోపపుర మిత్యాఖ్యం (ద్వి)
238. జే భ్యాదిశ గ్రామం కేసరి పాటి పుటి దశ (క)
239. ప్రాయం తటాకో జ్వలం శాకాభ్యే నిధిరా
240. మవర్గ ధరణీ గణ్యేశ్వరే వత్సరే కార్తిక్యాం
241. వినికొండ సోమ్మి సుకృతీ నాదింద్ల యప్ప
242. ప్రభుః ప్రాదాధన్న వరాభిదం చ సకలం
243. గ్రామం స్వనాంమాంక్రితం కౌండిన్యాన్య

244. యయూర దేచ విదుషేష్టేశ్వర్య భోగాన్వితం
245. యావజ్జ హ్నుసుతా త్రియంబక సుతా
246. శ్రీ సంహ్య పుత్రీ పయ (ః) పూరాస్తే పునతే భు
247. వంచ సకలాం శ్రీకొండవీటి పురీం యా
248. వత్కావ్య సుధాంబురా శిలహరీ హేలాం
249. విధత్తే కవిస్తా వత్సాకువ తిమ్మ కీర్తి లతి
250. తికా పుష్పత్వ జస్రం భువి శ్రీకృష్ణ క్షోణిపా
251. లప్రచుర తరమ హారాజ్య ధారేయసీ
252. తిప్రాగల్భ్య స్సాళ్వతిమ్మ ప్రభు వరతి
253. లకో రాచయా మాత్య సూనుః ఆచం
254. ద్రాదిత్య తార స్థిర తరమ దిశత్కోం
255. ధ్వ కావూరి నామ ఖ్యాత గ్రామం త్రి
256. కూటేశ్వర నిటలదృశే విశ్వలోకేశ్వరా
257. య॥ శ్రీ శ్రీ శ్రీం జేయును॥

17. Gunaga Vijayaditya, the Vengi Chalukya King has issued copper plate grant at Satuluru dated 844 CE mentions that he has donated the village Upputuru to 24 Brahmins in which Sivasarma from Kaja village was one among them.

వేంగీ చాళుక్య రాజు గుణగ విజయాదిత్యుని

క్రీ.శ. 844 నాటి సాతులూరు శాసనం

భారతి

అయిదవ రేకు : మొదటి ప్రక్క

- 1) సవ్య శమ్మణే ఏకోభాగా కున్దిశమ్మణే ఏకోభాగా వగిపత్వాస్తన్యాయ కతేగోత్రయంబు
- 2) దడి శమ్మణే ద్వౌభాగా వెన్నశమ్మణే అద్ధశం హరీతగోత్రాయ రేవశమ్మణే ద్వౌభాగాదోణ
- 3) శమ్మణే అద్భుద్ధకోభాగః కోణ్ణిన్ద గోత్రాయ శ్రీధరశమ్మణే త్రయోభాగా, దమశమ్మణే ఏకో (భా)
- 4) గా॥ కేశవశమ్మణే ఏకోభాగః త్రివిక్రమశమ్మణే అద్దం ఉపూటూరు వస్తన్యాయకౌ
- 5) శిశగోత్రాయ కొణ్ణిశమ్మణే ద్వౌభాగా కాశ్యపగోత్రాయ ఋఉద్వశమ్మణే ఏకోభాగఃగో
- 6) శ శమ్మణే అద్దాకాంశః అంద్వ శమ్మణే అద్భుద్ధకో గోళకమ్మణే ఏక (కో), భాగః ఎఱకమ్మణేఏ
- 7) కోభాగః క్రంజవాస్తవ్యాయ కాశ్యపగోత్రాయ మహాబందకమ్మణే ద్వౌభాగా (దోణ) మశ (మ్మణ)

ఇతర శాసనాలలో “కాజ” ప్రస్తావన

1. చినకాకాని (మంగళగిరి మండలం) శాసనం (క్రీ.శ. 1324)లో ‘క్రాంజ నాగిశెట్టి’ ప్రస్తావన. SIIX NO.534
2. తెనాలి గోవర్ధన ఆలయ శాసనం (నాదెండ్ల అప్పయ్య), గుంటూరు జిల్లా శాసనాలు,



- పుటలు, 33,175 (క్రీ.శ.1518)
3. పెద కాకానిలోని క్రీ.శ.1518 నాటి శాసనంలో క్రాంజ తెర్వు (బాట) ప్రస్తావన (SII.IV. VO.702)
 4. కొండవీటి శాసనం SII.IV, శాసన నెంబరు, 699, క్రీ.శ.1546)
 5. మంగళగిరి శాసనం EI పేజీలు 108-132 (170-175 లైన్లు) నాదెండ్ల అప్పయ్య తెనాలి శాసనంలోని విషయమే.
 6. గుంటూరు జిల్లా శాసనాలు (మెకంజీ కలెక్షన్) పుస్తకంలో 175, 176 పేజీలలో కాజ శాసనాలున్నాయి.
 7. దుగ్గిరాల మండలం పెరికలపూడి వద్ద పూర్వం ఈ ఊరు నుంచి వెళ్ళిపోయినవారు కొందరు 'కాజావారిపాలెం' నిర్మించుకున్నారని వినికీడి.
 8. రాబర్ట్ సివెల్, లిస్ట్ ఆఫ్ ది యాంటి క్వేరియన్ రిమైన్స్ ఇన్ ప్రెసిడెన్సీ ఆఫ్ మద్రాస్ వా.1, మద్రాసు, 1882, పే.లో కాజగ్రామంలో గల 5 శాసనాల గురించి ఉంది.
 9. కాజ గ్రామంలోని రుద్రమదేవి శాసనం గురించి ఇండియన్ యాంటిక్వరీ పుస్తకం వా.21లో పే.199లో ఉంది.
 10. గార్డెన్ మెకంజీ కృష్ణాజిల్లా మాన్యువల్ పే.180లో కాజగ్రామ శాసనాలగురించి ఉంది.
 11. వి. రంగాచార్య, ఏటోపోగ్రఫికల్ లిస్ట్ ఆఫ్ ఇన్స్క్రిప్షన్స్ ఆఫ్ ది మద్రాస్ ప్రెసిడెన్సీ (కలెక్షన్డ్ అప్టూ 1915) విత్ నోట్స్ అండ్ రిఫరెన్సెస్, వా.2, మద్రాస్ 1919 పే.764లో కాజ గ్రామ శాసన వివరాలున్నాయి.
 12. తూర్పు చాళుక్య రాజు గుణగ విజయాదిత్యుని (క్రీ.శ.844) నాటి సాతులూరు శాసనం (భారతిలో ప్రచురించబడింది)లో క్రంజ గ్రామానికి చెందిన కాశ్యపగోత్రానికి చెందిన మహా కాళశర్మకు ఇచ్చిన దాన వివరాలున్నాయి. (చూ. యార్లగడ్డ రామమూర్తి, కారం చేడు గ్రామ ప్రాశస్త్యం, శాసనాధారాలు, పే.18).

No. 80.

(A.R. No. 125-A of 1897)

(ON THE PILLAR TO THE RIGHT OF THE SAME ENTRANCE)

1. నేంటి వికృతినం(వృ)త్సర శ్రా
2. వణ శు(మ) రుద్ర
3. గి ఆనతికనము అజరత్ భా
4. న్ భో (ఉ) వండ్లు ఆజుముర (జమ)
5. ని (మి)ఖాస్ అజంపరఖానమ (హ)
6. దుమ్మరహూవొడయరుంగారు
7. కొండ్లపల్లి దండపాటలోనిది
- 8.ంగోటస్థలం ప్రజలు (క్రా)ంజలింగా
9. రెడ్డి క్రొసూరిపూసడపు క్రాంజ
10. ం శెట్టి బోవి శెట్టి తిమ్మిశెట్టి ప్రాంగో
11. లి కల్యాణంనాయడు³ శ్రీకాకొల్లి (వా)
12. గి శెట్టిం జుక్కలగడ్డ నాగినేండు వీరు
13. మొదలైన ప్రజలు మాస (మొ)ఖా(ను)
14. కు వచ్చి వి(ం)న్నపం చేశిన వివరాలు
15. సర్వము(ం)న్న వింట్టిమి కొండ్ల (ప)
16. ల్లి దండపాటకల్లాను అంట్టి...
17. వెవసాయాలకల్లా (నూ)ను...
18. ంట్టిచేత సుంఖం మానితిమి న(ం)మ్మి
19. వెవసాయం విరివిగాను
20. ది యీ కౌవులు తప్పక న(డ)
21. పువారము (1) యీ కౌవులు య
22. వ్వరు తప్పి నడ్చినాను తురు(క)
23. వారాయనా వండ్లని తి(ం)న్న(దో)

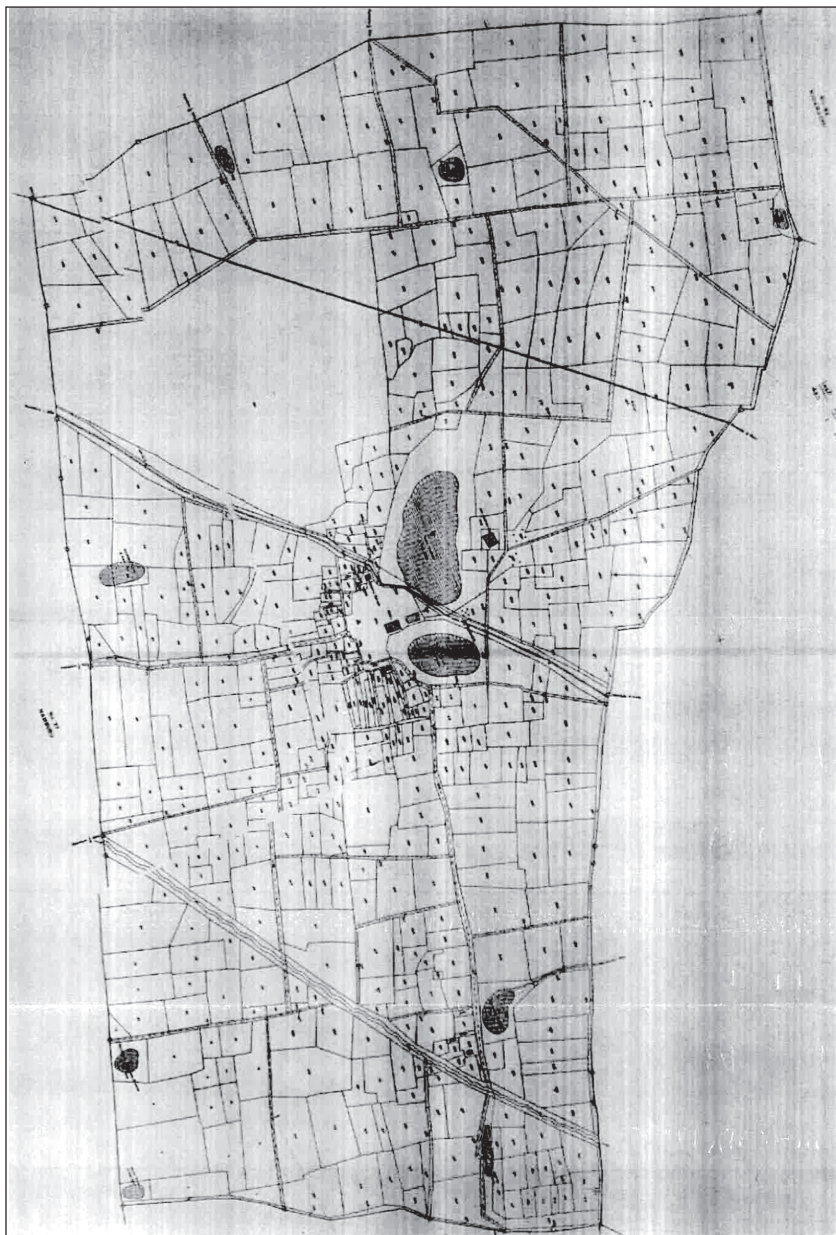
24. షానం బోవువారు । కమ
25. సాలఅంట్టి శేత సుంక్కుమును
26. మానితిమి॥ వా(ం)డ్డెవారైరా గో
27. బ్రాహ్మణవధ శేశిన దోషా
28. న పోవువారు ॥ శ్రీ

అనుబంధం

కాజగ్రామ శాసనాలు

1. చామనపెగ్గడ శ్రీ.శ.1156 నాటి శాసనం
2. కొల్లూరి దుడియప నాయకుని శ్రీ.శ. 1156 నాటి శాసనం
3. గోకనబోయుని శ్రీ.శ. 1157 నాటి శాసనం
4. చామన శ్రీ.శ. 1157 నాటి శాసనం
5. నావన, గొండ్లబోయుల శ్రీ.శ. 1163 నాటి శాసనం
6. కులోత్తుంగ రాజేంద్ర చోడమన్మచోద్రాజుల శ్రీ.శ. 1164 నాటి శాసనం
7. కనవనబోయుని కొడుకు చోడయ బోయుని శ్రీ.శ. 1172 నాటి శాసనం
8. చామన పెగ్గడ శ్రీ.శ. 1255 నాటి శాసనం
9. రుద్రమదేవి శ్రీ.శ. 1269 నాటి శాసనం
10. రుద్రమదేవి శ్రీ.శ. 1269 నాటి శాసనం
11. దొడ్డారెడ్డి వేమారెడ్డి శ్రీ.శ. 14వ శతాబ్ది శాసనం
12. శ్రీకృష్ణదేవరాయని శ్రీ.శ. 1519 నాటి శాసనం





Village Map