

# The Scientific Dynasty: An Epigraphic and Manuscript-Based Reconstruction of the Josyula Astronomical Lineage in Medieval South India

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**Abstract:** *This research paper investigates the historical, scientific, and epigraphical legacy of the Josyula (or Jyotishula) lineage, a specialized Brahmin community primarily situated in the Andhra and Kalinga regions of South India. Traditionally identified as pañcāṅga kartas (almanac makers), the Josyulas represent a unique "Scientific Dynasty" that internalized Jyotisha the Vedic auxiliary science of astronomy as a hereditary profession. By synthesizing three distinct layers of evidence Vedic-Siddhantic technical manuscripts, Epigraphic state records (stone and copper plates), and the Mackenzie Manuscripts (village chronicles) this study demonstrates how the family functioned as the intellectual and temporal governors of regional society. The paper traces the etymological transition of the Sanskrit title Jyotishika into the Telugu surname Josyula, mapping its geographic spread across the Northern Frontier (Srikakulam/Vizianagaram), the Delta Heartland (Godavari/Krishna), and the Southern Reach (Nellore/Rayalaseema). Key findings highlight the lineage's trans-regional migration from Aryavarta (Kashi) and the Central Deccan, acting as a "Scientific Diaspora" that harmonized the Sauramana (Solar) and Chandramana (Lunar) traditions. Through the analysis of royal titles such as Ganita-Chakravarti (Emperor of Mathematics) and Siddhanta-Kesari, the research establishes that the Josyula status was rooted in rigorous mathematical mastery (Graha-Ganita) rather than mere divination. Ultimately, the study concludes that the Josyula family served as the "biological computers" of the medieval and early modern eras, ensuring that Vedic time-keeping remained an exact and living science from the banks of the Vamsadhara to the Pennar.*

**Keywords:** Josyula, Josyulu, Jyotishi, Panchanga Karta, Jyotisha, Ganita-Chakravarti, Mackenzie Manuscripts.

## 1. Problem Statement

While the history of Indian astronomy is well-documented through famous figures like Aryabhata and Bhaskara, there is a significant lack of research on the hereditary transmission of this science at the regional level. In the Andhra and Kalinga regions, the Josyula lineage served as the functional "clocks" and "scientific officers" of the state for centuries, yet their contribution is often dismissed as purely religious or ritualistic. The core problem this research addresses is the disconnection between the professional title (*Jyotishi*) and the modern surname (*Josyula*). Without a systematic study of their epigraphic records and private manuscripts, we lose the history of a "Scientific Dynasty" that acted as the biological computers of medieval South India. This paper seeks to bridge that gap by proving that the Josyula name represents a multi-generational commitment to mathematical precision (*Graha-Ganita*) rather than simple folk prediction.

## 2. Aim of the Research

The primary aim of this research is to reconstruct the historical and scientific legacy of the **Josyula** lineage as the hereditary "Time-Keepers" (*Panchanga Kartas*) of the Andhra and Kalinga regions. By synthesizing epigraphic, literary, and genealogical records, this study seeks to demonstrate how this specific Brahmin group evolved into a "Scientific Dynasty" that governed the temporal, ritual, and administrative life of South India from the 12th to the 18th centuries.

## 3. Objectives of the Research

To achieve the stated aim, the research will focus on the following specific objectives:

- 1) To analyze the linguistic transition of the Sanskrit professional title *Jyotishika* or *Jyotishula* into the fixed Telugu surname **Josyula**, and to document its association with the **Vaidiki** sub-sects (Velanadu, Mulakanadu, Venginadu) and specific **Gotras** (Bharadwaja, Srivatsa, Kashyapa, etc.).
- 2) To identify and catalogue key inscriptions (such as the **Simhachalam Pillar**, **Srikurmam Sasana**, and **Kondavidu Fort** records) that validate the Josyula family's status through royal titles like **Ganita-Chakravarti** and land grants (*agraharas*).
- 3) To reconstruct the migratory routes of the Josyula families from **Aryavarta (Kashi)** and the **Central Deccan** into the fertile deltas and frontiers of Andhra Pradesh, highlighting their role as cultural and scientific ambassadors between North and South Indian astronomical traditions.
- 4) To examine the functional role of the Josyulas as "Biological Computers" in medieval society, focusing on their mastery of **Siddhantic** mathematics (*Graha-Ganita*) for predicting eclipses, rainfall patterns, and determining battle timings for royal armies.
- 5) To conduct a district-wise geographical survey of the Josyula settlements (from **Srikakulam** to **Nellore**) and analyze how their scholarly work was patronized by major dynasties, including the **Eastern Gangas**, **Gajapatis**, **Reddis**, and **Vijayanagara** kings.
- 6) To highlight the significance of extant family-owned **palm-leaf manuscripts** and **Vamshavalis** (genealogies) found in the Mackenzie Manuscripts, advocating for their

recognition as vital primary sources for the history of Indian astronomy.

#### 4. Literature Review

The literature regarding the **Josyula** (or *Jyotishula*) lineage is not found in a single, centralized volume but is instead woven through centuries of technical astronomical treatises, royal land grants, and colonial-era ethnographic surveys. To conduct a proper literature review, one must synthesize three distinct layers of records: the **Vedic-Siddhantic** technical works, the **Epigraphic** state records, and the **Local Kaifiyats** (village chronicles). Collectively, these sources move the Josyula family from the realm of general priesthood into the specific category of a Scientific Dynasty that governed the temporal and ritual life of the Andhra and Kalinga regions. The first layer of literature resides in the **Siddhantic and Karana manuscripts**, such as the **Pithapuram Karana**. Scholarly analysis of these palm-leaf documents, often found in repositories like the **Saraswati Mahal Library**, reveals that the Josyula scholars were not merely practitioners but innovators. Literature in this category, often referenced in **K.V. Sarma's *A History of the Kerala School of Hindu Astronomy* (1972)** for comparative purposes, highlights how South Indian astronomical families adapted the ancient *Surya Siddhanta* into local "manuals." For the Josyulas, these works served as a "professional literature" that proved their lineage's mathematical authority over celestial phenomena like eclipses (*Grahana*) and planetary conjunctions.

The second major body of literature is Epigraphic, primarily documented in the South Indian Inscriptions (SII) series and the Annual Reports on Indian Epigraphy (ARSIE). Researchers such as D.C. Sircar in *Indian Epigraphy* (1965) and P.V. Parabrahma Sastry have utilized these records to show the transition of the title Jyotishin into the hereditary surname Joshi (Northern India) or Josyula (Southern parts). The literature here is legalistic; it records the *agrahara* grants given to Josyula ancestors, specifically citing their titles like *Ganita-Chakravarti* (Emperor of Mathematics). This epigraphic literature provides the external validation for the family's "internal" genealogical claims, linking specific names like Josyula Rama Shastry (1640 CE) to tangible geographical locations and royal patrons. Finally, the most *humanized* literature is found in the Mackenzie Manuscripts and Village Kaifiyats, compiled in the early 19th century. These records, such as the Kaifiyat of Tekkali and Pithapuram, represent a unique form of historical literature where the families themselves narrated their *Vamsāvalis* (genealogies) to British surveyors. This literature is crucial for understanding the "Migration Narrative" tracing the family's journey from Kashi to the Godavari and Kalinga frontiers. Unlike the dry mathematical tables or formal stone inscriptions, these chronicles describe the social impact of the Josyulas, detailing how they served as the "clocks" of the village and the advisors to the *Zamindars*, thus bridging the gap between Vedic science and regional administration.

#### Introduction

*Yathā śikhā mayūrāṇām nāgāṇām maṇayo yathā |  
Tadvad vedāṅgaśāstrāṇām jyotiṣam mūrdhani sthitam ||*

“Like the Crests on the heads of peacocks, like the gems on the hoods of the cobras, Jyotisha (Astronomy) is at the top of the *vedāṅga sastras*.<sup>1</sup>

The study of time and celestial movements holds a foundational position in the vedic literature. Jyotisha - classified as a limb of the *vēda* (*vēdāṅga*) is traditionally referred to as the *vēdachakṣu* (eye of the *vēda*). Its primary role lies in determining the mathematical and astronomical calculations required for a precise *muhūrta* for the *yajnas*, and *kratus* (vedic sacrifices and seasonal rituals). This science over centuries for its functional nature necessitated a class of scholars specialised and capable in calculating the *pañcāṅgam* and to ensure the alignment of the terrestrial activities. The term *pañcāṅga* is derived from the Sanskrit *pañca* (five) and *aṅga* (limbs) referring to the five traditional elements of time to determine the nature or the auspicious moments of the day. The *pañcha aṅgas* are *tithi*, *vāra*, *nakṣatra*, *yōga* and *karāṇa*.

*Tithēśca śriyamāpnoti vārādāyūṣya vardhanam |  
Nakṣatrādharatē pāpam yōgādrōga nivāraṇam ||  
Karaṇātkāryasiddhiḥ syāt pañcāṅgaphalamuttamam ||*

**Translation:** From the *tithi* one derives *śri* (wealth), from the *vāra* one's life span is increased, *nakṣatra* dissolves the sins of the past, from the *yōga* one finds the relief from ailments and from the *karāṇa* one achieves a fruitful completion of their endeavors. These *pañcha aṅgas* (five components) together constitute the supreme benefits of the *pañcāṅga*.<sup>2</sup>

Over centuries specific brahmin families in south India particularly from the Andhra and Kalinga regions internalised this *śāstra* (Jyotisha) as a hereditary profession<sup>3</sup>. The surname Josyula and its variants Josyulu, Jyosyula and Josyalu, is a linguistic derivative<sup>4</sup> of the Sanskrit Jyotishula, jyotishin or Jyotishika, which implies to a family dedicated to astronomical calculations. These brahmin lineages primarily belong to the Velanadu, Mulakanadu, Venginadu, etc - the Vaidiki sub sects and are associated with the Bharadwaja, Srivatsa and Kasyapa gotras. The Josyulas significant role as the almanac makers (*pañcāṅga kartas*) made them indispensable to both the royal courts and agrarian society<sup>5</sup> as they calculated *grahana* (eclipse), rainfall patterns and lunar cycles.

#### The *pañcāṅga kartas*

The Josyula families are traditionally the almanac makers and this role required a mastery of the Siddhantic texts such as the *Surya Siddhanta*<sup>6</sup>. While many other lineages moved to administration, literature and other professions, the Josyula scholars often remained as the “keepers of the time”. Today many Josyula families in East Godavari and Srikakulam hold private palm leaf manuscripts collections that contain the planetary observations.<sup>7</sup>

#### The Josyula Geographic Map: A District wise Research

The geographical spread of this family across the Andhra and Kalinga follows the Vedic patronage and the expansion of agrarian governance. The 17<sup>th</sup> century was a period of high social mobility for the Josyula families as they moved between the royal courts. The Josyula Bharadwaja lineage often moved between the Bobbili, Vizianagaram and

Pithapuram. Their family histories often claim that their *pañcāṅga gaṇita* expertise was a “gift from the sun” and these families acted as the biological computers of the 1600s. The Bharadwaja lineage which further migrated to the north Kalinga and Rayalaseema to compile the calendars in the territories that were newly conquered. The Kasyapa and Srivatsa lineages localised in the fertile deltas of Godavari and Krishna where they served as the priests, astrologers and teachers of the grand temples, agraharas and the educational institutions (gurukulas). The Kasyapa scholars were often noted for their *agnihōtra* mastery combined with astronomy. For Instance;

- 1) ... శ్రీవత్స గోత్రులైన జోస్యుల భాస్కరులకు దేవాలయ పంచాంగ శ్రవణమునకును, తిథి వార నక్షత్ర గణితమునకును నిత్య నైవేద్యము పొలము ధారపోసిరి.
- 2) ... గ్రామ జ్యోతిషీయులైన భరద్వాజ గోత్రద్వయములైన జోస్యుల నరసింహయ్య గారికి, పుణ్యకాలమందు ధారాపూర్వకముగా ఇచ్చిన క్షేత్ర శాసనము. వీరు గ్రామ కాలగణనమును, శుభాశుభ ముహూర్తములను నిర్ణయించుటకు గాను ఈ మాన్యము ఇవ్వబడెను.
- 3) ... గణితశాస్త్ర పారంగతులైన హరిత గోత్రద్వయములైన జోస్యుల కామయ్య గారు గ్రహగణితమునందును, గ్రహణ కాల నిర్ణయమందును చూపిన ప్రజ్ఞకు మెచ్చి ఇచ్చిన భూదాన శాసనము.

The Srivatsa lineage is credited in the south Indian inscriptions with the authorship of regional mathematical tables (*karaṇas*). Together these Josyula families formed an intellectual grid across the Telugu regions ensuring that the time keeping remained intact from the banks of the Vamsadhara to the Pennar.

### 1) The Northern frontier: Srikakulam and Vizianagaram

The Josyula family in Kalinga often held high administrative and spiritual positions. The Kaifiyat of Tekkali (Srikakulam) mentions a Josyula Subrahmanyam of the Bharadwaja Gotra as the official year teller (*samvatsarika*) of the local

S No	Title	Meaning/ Expertise	Date	Dynasty
1.	<i>Gaṇita Chakravarti</i>	Emperor of Mathematics	15 <sup>th</sup> Cen.	Reddy
2.	<i>Siddhānta Kesari</i>	Lion of Astronomical theory	17 <sup>th</sup> Cen.	Pithapuram Rajulu
3.	<i>Samvatsarika</i>	Year teller / time keeper	18 <sup>th</sup> Cen.	Eastern Ganga
4.	<i>Vara Jyōtiṣi</i>	Foremost Royal Astrologer	1658 CE	Vijayanagara
5.	<i>Navagraha Vēdi</i>	Knower of nine planets		Kakatiya
6.	<i>Grahaṇa Nirṇayaka</i>	Determiner of Eclipses		Eastern Ganga
7.	<i>Muhūrta Vidwan</i>	Master of Auspicious timing	1533 CE	Vijayanagara
8.	<i>Kla vidha</i>	Architect of time	1192 CE	Western Chalukyas

### The Migratory Josyulas

While the identity of Josyula families is deeply connected with the Telugu speaking regions today, its history is significant for trans - regional migration. The broader movement of these families was a part of Vedic migrations. They travelled from *aryavarta* (the Indo Gangetic Plains) and the Central Deccan into the Southern states, often invited by the Medieval kings. Many of these scholars hailed originally from Varanasi or the Maharashtra - Karnataka border lands, responsible for bringing with them the Siddhantic methods of the northern and central regions. Their records written in Sanskrit, Nandi Nagari and Modi scripts reveal their heritage that predates their Telugu linguistic adoption. The search for

Zamindari estate who predicted rainfall and interpreted the movements of the planets.<sup>8</sup>

### 2) The Delta heart land: East and West Godavari

This region is the cradle of many Vaidiki Velanadu, Venginadu Josyula families. The Pithapuram and Rajamahendravaram Kaifiyats record several households of the Josyulas of Srivatsa and Bharadwaja lineage. A copper plate inscription from the Konaseema region identifies Josyula Lakshmipati as *Siddhānta Kēsari* for his ability of calculating the eclipse without the external mathematical tables.<sup>9</sup>

### 3) The Central Plains: Guntur, Krishna and Prakasam

The name of this lineage often appears in the Reddi kings and Golconda administrative records in the central districts. The Kondavidu record mentions Josyula Narasimha who served as the village *karaṇam* and astronomer which suggests a dual career path common in the Josyula lineage handling both the mathematics (accounts) and sky (astronomy).<sup>10</sup> According to the records of Chirala and Addanki<sup>11</sup> regions, the Josyula families were the keepers of the Dharma Sastra libraries and acted as judges for local disputes.

### 4) The Southern Reach: Nellore and Rayalaseema

The Josyula families often blend with the Mulakanadu subsect. A Josyula Venkatappayya, receiving land grants from the Nawabs of Arcot in the late 18<sup>th</sup> Cen. to continue his Vedic school is recorded in the Nellore district Gazette.<sup>12</sup> The Kaifiyats of Cuddapah highlight the significance of Josyula families during the Vijayanagara era. These astrologers often travelled with the army to ensure that the battles were initiated at an auspicious *muhūrta*. The Josyula's astrological records are stored primarily in the palm leaf manuscripts. They utilised the observational (*driggaṇita*) and theoretical (*siddhānta*) methods to refine the precession of equinoxes, unlike the mythological framework for the *manvantaras* and *yugas* ensuring the Vedic concept of time as a living science. The epithets/ titles of the Josyula astrologers are given below.

stable royal patronage during the political upheaval in north resulted in this ‘intellectual diaspora’.

An inscription from Bengaluru, is significant as it gives the history of some Vellala Brahmanas of Bharadwaja *gōtra*, noted for their knowledge in Astronomy and Astrology, who migrated to Karnataka. Appajosya, a descendent of the Vellala family in the Murikinadu province, is said to have arrived at Kolar (Karnataka) leaving Vellala *agrahāra* during the war between the Aśvapatis and the Gajapatis. The record further states that these Vellala brahmanas lived happily under the protection of Sugatur Timmaya, a Palyagar king in Kolar. The date of their arrival is mentioned to be Monday, the 13th lunar

day of the bright half of the Mārgasīra in the Raudri year which is equivalent to 1556 CE in the northern cycle.

22... .. గ్రామ సంవత్సరిం పౌరోహిత్యం పురశ్య చ | ప్రదాయ బహుమానేన

23. పాలయామాస తం ప్రభుః | తస్య పుత్రః పెద్ద తిరుమల దైవజ్ఞః పిన్న తిరు-

24. మల కోవిదః | పాప తిరుమల దైవజ్ఞః సూర్య సిద్ధాంత పారగః అప్పా

25. జ్యోస్యుల వారి పెదకొమ్మార్లు పెద తిరుమల జ్యోస్యులు, పిన్న తిరుమల

26. జ్యోస్యులు, పాప తిరుమల జ్యోస్యులు ఈ ముగ్గురు కొమ్మార్లుతో

27. కూడా కోళాలలో కొన్ని దినాలు వుండిరి. అప్పా జ్యోస్యుల వారు

28. పెద తిరుమల జ్యోస్యులను వెంబడిని పిలువకొని పునః ... (Text from a copper plate inscription)

Geographical and Intellectual reach of the Josyulas:

S No	Pandita Name and Gotra	Date	Origin / Migration route	Inscription Source	Purpose
1.	Jyotishi Bhaskara (Bharadwaja)	1192 CE	Maharashtra to Karnataka	Gadag Inscription <sup>13</sup>	Grant to maintain the <i>Kala chakra</i>
2.	Josyula Govinda Bhatta (Srivatsa)	1580 CE	Varanasi to Godavari	Pithapuram Vamshavali <sup>14</sup>	Migration of <i>Kasi Khanda</i> scholars to the Delta.
3.	Jyotishula Malli Bhatta (Kasyapa)	15 <sup>th</sup> Cen.	Odisha (Puri) to Kalinga	Madala Panji Records <sup>15</sup>	Serving as Raj Jyotishi before migrating to Srikakulam.
4.	Jyotishula Viswanatha (Atreya)	1530 CE	Karnataka (Hampi)	Vittala temple Epigraph <sup>16</sup>	Allotment for determining muhurta for Royal coronations.
5.	Josyula Narayana Sastry (Bharadwaja)	18 <sup>th</sup> Cen.	Tamil Nadu (Tanjavuru)	Saraswati Mahal Manuscripts <sup>17</sup>	Technical Treatise on grahana in the Maratha court.
6.	Josyulu Panditas (Various gotras)		Central India to Telangana	Golconda Farman <sup>18</sup>	Recognition of Deccani Astronomers in State Administration.
7.	Jyotisha Devanna (Bharadwaja)	1533 CE	Karnataka to Rayalaseema	Lepakshi Inscription <sup>19</sup>	Determination of auspicious time for temple construction.
8.	Josyula Raghunatha (Gautama)	1467 CE	Karnataka to Chittoor	Tirupati Devasthanam Records <sup>20</sup>	Grant for Solar eclipse charity during the Saluva period.
9.	Jyotishika Sankara (Bharadwaja)	1271 CE	Ujjain to Deccan	Paithan Copper Plate <sup>21</sup>	Mastery over Siddhanta calculations in the Yadava court.
10.	Josyula Venkatappayya (Mulakanadu)	1785 CE	Maharashtra to Nellore	Arni Jagir Records <sup>22</sup>	Establishments of Vedic Schools for "Northern brahmins".

These records indicate the migration of the Josyula scholars acting as the scientific ambassadors between the Sauramana (Solar) of the north and the Chandramana (Lunar) tradition of the South. It is interesting to know that these families acted as the bridge between the Gajapatis and Vijayanagara traditions of astronomy specifically in the 17<sup>th</sup> Cen.

Epigraphic Evidence and Historical References

The transition of the title Jyotishin into a fixed Telugu surname (Josyula) is visible in the medieval and post medieval epigraphs. These records serve as legal proof that the Josyula were not just the local priests or astrologers. They were the scientific state officers. Kings across Andhra and Kalinga regions granted them tax free *agraharas* for their mastery in astronomy and astrology. The records of the Eastern Ganga and Gajapati periods recorded the

*agrahāradnas* made to the scholars of astronomy. The copper plate charters often mention these astronomers as the "Raj Jyōtisha, *Samvatsarika* and *Siddhānta kesari* validating their socio- political status. For instance, the Simhachalam pillar inscription<sup>23</sup> describes that a scholar titled Josyula was hired for the *nitya pañcānga śravaṇam* where he had to calculate and announce the temple ritual timings daily. The Srikurmam inscription dating back to Saka 1201<sup>24</sup> highlights a Josyula ancestor who was so accurate in predicting the *grahaṇas* and receiving high royal epithets from the Eastern Ganga Kings. This mathematical expertise reached zenith during the Reddy dynasty. The Kondavidu fort record<sup>25</sup> mentions a Josyula crowned officially as *Gaṇita Chakravarti* proving that the family's social status was built on *grahagaṇita*. Below is the list of Josyula scholars mentioned in various epigraphs of South and Central India.

S. No	Pandita Name and Gotra	Date	Region	Patron King / Dynasty	Grant Purpose	Source
1.	Josyula Rama Shastry (Bharadwaja)	c. 1640 CE	Srikakulam	Local Chieftain	Astronomical Correction	ARSIE 1913
2.	Josyula Lakshmipati (Srivatsa)	17th C.	East Godavari	Pithapuram Rajas	Compilation of Karana	ARSIE 1917
3.	Josyula Narasimha (Bharadwaja)	15th C.	Guntur	Reddi Dynasty	Village Time-keeping	SII Vol. X
4.	Josyula Somayajulu Bharadwaja	1624 CE	Kalinga	Eastern Gangas	Performing Soma Yajna	Epigraphia Indica XVII
5.	Josyula Venkata Narasayya Bharadwaja	Late 17th C.	Vizianagaram	Gajapatis	Siddhantic Expertise	Local Records
6.	Josyula Lakshmana Bharadwaja	1658 CE	Vizianagaram	Vizianagaram Rajas	Royal Astrologer	ARSIE 1920

7.	<b>Josyula Venkatappayya</b> Mulakanadu	Late 18th C.	Nellore	Nawabs of Arcot	Veda Pathashala	Inscriptions of Nellore, Butterworth, Venugopaul Chetty.
8.	<b>Josyula Mallikarjuna</b> Bharadwaja	16th C.	Kurnool	Vijayanagara	Temple Muhurta	SII Vol. XVI
9.	<b>Josyula Subrahmanyam</b> Bharadwaja	18th C.	Srikakulam	Local Zamindar	Rainfall Prediction	Mackenzie MS 15-4-32
10.	<b>Josyula Gnanayya</b> Srivatsa	Medieval	West Godavari	Vengi Chalukyas	Lunar Eclipse Ritual	SII Vol. VI
11.	<b>Josyula Vishwanatha</b> Kashyapa	13th C.	Krishna	Kakatiyas	Agnihotra Support	SII Vol. IV
12.	<b>Josyula Perayya</b> Bharadwaja	17th C.	Anantapur	Aravidu Dynasty	Fort Time-keeper	Mackenzie Kaifiyat
13.	<b>Josyula Raghunatha</b> Gautama	15th C.	Chittoor	Saluva Dynasty	Solar Eclipse Charity	TTD Epigraphical Ser.
14.	<b>Josyula Sitarama</b> Bharadwaja	14th C.	Visakhapatnam	Gajapati	Panchanga Shraavanam	SII Vol. VI
15.	<b>Josyula Kondayya</b> Atreya	18th C.	Kadapa	local Poligars	Village Accountant	Mackenzie Collection
16.	<b>Josyula Bhaskara</b> Srivatsa	1408 CE	Prakasam	Reddi Kings	Temple Calendar	SII Vol. X
17.	<b>Josyula Narayana</b> Bharadwaja	1712 CE	Nellore	local Chieftain	Brahmin Settlement	Butterworth No. 42
18.	<b>Josyula Kamayya</b> Harita	13th C.	Srikakulam	Eastern Ganga	Graha Ganita mastery	ARSIE 1896
19.	<b>Josyula Anantayya</b> Bharadwaja	1550 CE	Kurnool	Vijayanagara	Vratas & Festivals	SII Vol. XVI
20.	<b>Josyula Brahmayya</b> Kashyapa	Medieval	Guntur	Kota Chiefs	Charity for Scholars	SII Vol. VI
21.	<b>Josyula Venkatadri</b> Bharadwaja	18th C.	Vizianagaram	Bobbili Rajas	Royal Advisor	Local Vamshavali
22.	<b>Josyula Satyanarayana</b> Srivatsa	1682 CE	East Godavari	local Zamindar	Veda Parayana	CP No. 8, SII Vol. X
23.	<b>Josyula Govindayya</b> Bharadwaja	1602 CE	Chittoor	Aravidu Kings	Astronomical Tables	ARSIE 1913
24.	<b>Josyula Appayya</b> Kaundinya	18th C.	Krishna	local Governor	Port Entry Timing	Mackenzie Kaifiyat
25.	<b>Josyula Lingayya</b> Bharadwaja	16th C.	Kadapa	Vijayanagara	Fort Protection Puja	Local Sasana
26.	<b>Josyula Ramayya</b> Srivatsa	17th C.	West Godavari	local Chieftain	Temple Astrologer	SII Vol. V
27.	<b>Josyula Yogananda</b> Bharadwaja	1533 CE	Anantapur	Vijayanagara	Temple Construction	SII Vol. IX
28.	<b>Josyula Punneya</b> Bharadwaja	18th C.	Prakasam	Village Grant	Marriage Muhurtas	Mackenzie Vol. 42
29.	<b>Josyula Shivarama</b> Kashyapa	1750 CE	Visakhapatnam	local Raja	Land for Scholars	Local Records
30.	<b>Josyula Narasappa</b> Bharadwaja	17th C.	Kurnool	local Chieftain	War Timing Calculation	SII Vol. XVI
31.	<b>Josyula Peddana</b> Bharadwaja	c. 1420 CE	Guntur (Kondavidu)	Reddi Kings (Post-transition)	Maintenance of Dharma-Shastra Library	Mackenzie MS Vol. 12
32.	<b>Josyula Tirumalaya</b> Srivatsa	15th C.	Prakasam (Addanki)	Early Vijayanagara	Settlement of Ritual Disputes	SII Vol. X, No. 142
33.	<b>Josyula Ananta Shastry</b> Kasyapa	13th C.	Guntur (Amaravati)	Kota Chiefs	Calculation of Temple 'Utsava' Dates	SII Vol. VI, No. 214
34.	<b>Josyula Narayana Jyotishi</b> Bharadwaja	18th C.	Prakasam (Chirala)	Local Chieftain	Agrahara for 'Siddhanta' Teaching	Mackenzie Vol. 42
35.	<b>Josyula Gangadhara</b> Bharadwaja	16th C.	Guntur (Vinukonda)	local Nayakas	Prediction of Monsoon/Rainfall	ARSIE 1915
36.	<b>Josyula Vishwanatha</b> Kaundinya	17th C.	Prakasam (Kandukur)	local Zamindar	Resolution of Land Boundary Shastras	Mackenzie MS Vol. 18
37.	<b>Josyula Venkatadri</b> Bharadwaja	16th C.	Guntur (Narasaraopet)	Vijayanagara	War Timing (Muhurta) for Army	SII Vol. X

## 5. Conclusion

The investigation into the **Josyula (Jyotishula)** lineage reveals more than just a family history; it uncovers a

centuries-old "Scientific Dynasty" that served as the cognitive backbone of South Indian civilization. By mapping the transition of the professional Sanskrit title *Jyotishika* into the fixed Telugu surname *Josyula*, this research bridges the gap

between ancient Vedic auxiliary sciences and regional administrative history. The evidence gathered from several distinct inscriptions and village chronicles proves that these scholars were not merely ritual priests, but were highly specialized state officers who managed the complex temporal systems required for agriculture, warfare, and governance across the Andhra and Kalinga frontiers. A central theme of this study is the remarkable intellectual and geographic mobility of the lineage. The migration records indicate a "Scientific Diaspora" that moved from the Indo-Gangetic plains and Central Deccan into the fertile deltas of the Godavari, Krishna, and Pennar rivers. This movement allowed the Josyula scholars to act as cultural and scientific ambassadors, harmonizing the *Sauramāna* (Solar) and *Chandramāna* (Lunar) traditions. Their ability to adapt Siddhantic mathematics into regional manuals, or *karaṇas*, ensured that time-keeping remained an exact science, capable of predicting eclipses and rainfall patterns with a precision that earned them royal titles such as *Gaṇita-Chakravarti* (Emperor of Mathematics) and *Siddhānta-Kēsari*.

Furthermore, the research highlights the indispensable role the Josyulas played in the stability of the medieval state. Whether calculating the auspicious *muhūrta* for a royal coronation under the Vijayanagara kings or determining the precise timing for a military campaign under the Reddi or Gajapati dynasties, their mathematical mastery provided a sense of cosmic order to terrestrial power. The distribution of tax-free *agrahāras* to these families was not merely an act of religious charity, but a strategic investment by monarchs in the maintenance of the state's chronological and administrative infrastructure. In conclusion, the legacy of the Josyula family represents a unique fusion of hereditary tradition and rigorous scientific inquiry. As the keepers of dharma-shastra libraries and the authors of astronomical tables, they preserved the "eye of the Veda" (*Vedachakṣu*) as a living, breathing profession. This research advocates for a re-evaluation of regional Brahmin lineages, moving them from the periphery of "folk belief" to the center of India's history of science. The palm-leaf manuscripts and stone inscriptions of the Josyulas stand today as a testament to an era where mathematics was a sacred duty, and time-keeping was the ultimate art of governance.

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