

CHAPTER II
THE TELUGU PRESS
ITS GROWTH AND DEVELOPMENT

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THE TELUGU PRESS
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An inscription dated 1700 B.C. in Hebrew is generally said to be the first newspaper in the world. In Italy, papers with news and announcements were displayed charging a Gazette- a coin. This type of displaying news was started for the first time in Italy. In course of time the word Gazette became a synonym for newspaper.

News sheets made their appearance in Netherlands in 1526 A.D., in Germany in 1610 and in England in 1611. The first News Book was printed on 21st September 1622. It is titled "The Post Man". Then came in 1665 "The Oxford Gazette" and "London Gazette" by 1670, the word "news book" replaced by "News Paper". The first newspaper which was a monthly was published from Boston in 1630. But it did not see even the second number. Three news papers were brought out from Vienna even before 1620. It was only in 1703 that the first news paper came out in Russia.

The first newspaper in India appeared in 1780. It was James Hickey's *BENGAL GAZETTE* published from Calcutta. In 1785, Madras Courier, the first newspaper from Madras, was published. The Bombay Herald was brought out four years later. All these were in English and for the English.

Vernacular press (News papers in Indian languages generally known as vernacular Press) were late to appear. Even though printing of Telugu Books was in vogue, No Telugu news paper was found to exist until, 1833. There was an attempt made by some Indians of Madras to publish newspaper in Telugu and Tamil in 1832. Four gentlemen of Madras jointly submitted a petition to the Governor of Madras seeking permission to start a newspaper called Madras Chronicle in the Malabar and Telugu Languages. They were Constantine. Avadi Sava, A. Visakha Parakula Ayyavarudy.T (then spelt Vesaka Parookalie Ward) and T. Samanna Perumallaiah (Spelt samana permoomlier).¹ They wanted to conduct the newspaper on the same liberal principles as those of the English journals of the Presidency. Thus they hoped to confer the privilege of communicating through the medium of a journal in their own language on the native population of Madras. The size would be English demi with three columns in each page. It would be published twice in a week-on Wednesday in Telugu and on Saturday in Tamil.²

There are no records of any Telugu Journal before 1837. We have plenty of references to a Telugu Paper Called *VRUTTANTINI* which was started by native gentlemen reputed to be very prominent and rich in 1838³. It was edited by one

Mandigula Venkata Raya Sastry, A scholar, probably from Cuddapah⁴, he was satisfied with the excellent quality of the articles published in his paper.

VRUTHANTHINI provided a varied fair with accounts of English royal life and detailed happenings at the balls given by the then Governor of Madras. Besides the news, it was publishing recent history. It had the "Letters to the Editor" column also. The Letters were critical and we find a strong desire for social reform in them. The criminal waste in expenditure in Hindu marriages and the evil practice of nautch parties were severely condemned in a letter. The correspondent advocated that some scholars (*VIDWANS*) of music might be employed to sing in such festivities instead of nautch girls to dance.⁵ *VRUTTANTHINI* had become so popular that the government required its official translator to report on The Telugu News Paper called *VRUTTANTINI*⁶. The value of translator can be found in the records of East India company preserved in India and England. It is not all that the paper received from the readers. A letter from Julia Thomas, the wife of District Judge of Rajahmundry, gives a small account of *VRUTTANTNI*.

"There is a Gentoo news paper published at Madras A.... takes it in order to please some of the court servants by lending it to them. It is very quaint. Some times,

the articles are translated from the English papers, always the most uninteresting and frivolous that can possibly be selected....for instance, a description of Queen's bed, with the very assertion that she always sleeps on hard mat with nothing over her. In the last number, there was an account of a ball given by the Governor of Madras to which many of the natives were invited."⁷

In another letter, she testified that the paper was read by many enthusiastic people of the town. In fact, Judge Thomas funded a native reading room in Rajahmundry in 1839. The room soon attracted the educated natives. The doors of the reading room were open daily before six in the morning and there were always people waiting outside ready for the first moment to step in. Twenty to thirty persons at a time sat reading there and about a hundred visited it daily.⁸

Inspite of such an interest from the readers and the fact that it had its own press *VRUTTANTHINI* had to be closed down. It ceased publication after 15th February, 1841.

After *VRUTTANTHINI* ceased publication, a person by name Syyed Rahamthulla started *VARTAMANA TARANGINI* a weekly in June, 1842. He had his own press in Madras. He explained

his reasons for starting the Journal in plain words. "Formerly, some native gentle men reputed to be very prominent and known to be rich had published an Andhra Journal named *VRITTANTINI*. For a while it ran and suddenly its last days approached. We regret to report its death. We, the proprietors and agents of this newly-dawned paper named *VARTHMANA THARANGINI*, are not very rich. We are neither very learned in Telugu, nor have we much flair for it. But with the express hope that gentlemen of this country will be helpful for the progress of this journal, and with a belief that through this paper we will be worthy of the friendship of Hindus and with the conviction that we shall attain fame and popularity, we incurred the expenses of many hundreds to gather the types and tools and caused the genesis of this newspapers".⁹

The name of the first editor of this news paper is not known. From the seventh issue, one Puvvada Venkata Rao, served as its editor for more than a decade. He vowed that the paper under his editorship will be slightly better than the old one. He had assiduously striven to see that the paper shall not give place to religious controversies, slander, scorn and praise and to accents of actors, gallants and singers and also to other evil matters.¹⁰ He was fearless and impartial and had definite ideas on how to run

the journal. The influence of English syntax is seen in his Telugu sentences. His style was plain and pleasing. He too maintained the "Letters to the Editor" column. Within a short period, *VARTHAMANA THARANGINI* became very popular and the editor of the defunct *VRITTANTINI* wrote a letter of congratulation to the Editor. The journal became so popular that the Editor was obliged to print supplements. The journal was printed in English demi size with 12 pages, each page having two colours. Advertisements were also published. The paper was priced Three Annas, about 120 paise, per column line. The journal was distributed by peons in Madras and to other places, it was sent by post.

There was much original writing in *VARTHAMANA THARANGINI*. Civic problems social evils, high-handed deeds of certain whitemen, benevolent patronage of arts and letters by understanding civil servants, the questionable practices of the missionaries in the propaganda of their faith, the affairs of the educational institutions, literary queries and solving poetical riddles are only a few subjects dealt with in the *VARTHAMANA THARANGINI*. Even the advertisements published in the early issues throw much light on the dark corners of the Telugu literary and social history. The style of the contributions in the first years was natural but changed gradually. C.P. Brown caused an

extract to be made from a later article from the pages of *VARTHAMANA THARANAGINI* (11th July 1851) and wrote this remark:

"I Preserve these to exemplify the prejudices of the Hindu and other murmurs against wise Government. Also an instance of the pedantic style which they admire, wherein the expressions and the spelling deviate as far as possible from the common colloquial dialect".¹¹

The first two telugu newspapers mentioned above were published from other Madras. Attempts were made to publish journals from other centers of Telugu speaking districts.

An Illustrated Telugu monthly by name *HITAWADI* was started in 1848 from Machalipatnam Head Quarters of Krishna District,¹² by Admard Sharke, an Anglo - Indian. He was born in Machalipatnam and made it the centre of his missionary activities. He ran the monthly for fourteen years till 1862. Since there were no proper printing presses in the Telugu districts, the paper was printed in Madras, though the place of publication was Machalipatnam. Besides editing the monthly, Sharke wrote stories and Tracts. Some copies of *HITAWADI* along with otherworks of Sharke are in the British Museum Library.¹³ While *HITAWADI* used early classical Telugu, a weekly Newspaper called *DINAVARTAMANI*,

also run by Christians used colloquial Telugu. It ceased publication in 1964. There is no other journal in Telugu after *DINAVARTHAMANI*, *SRI YAKSHINI* and *HITAWADI* have also ceased publication. These three journals are not equal to *SUJANA RANJANI*....It was a very useful journal. It is a pity that, this paper also is now defunct. It will be good, if some philanthropist revives such a highly...valued journal.¹⁴

SRI YAKSHINI and *SUJANA RANJANI* mentioned above were two journals. The former was started by Tyagayya Mudali in 1863 and in 1865 the latter started its publication under the editorship of V. Krishnamacharulu, V. Seetharamacharylu and K. Subbaraidu. The journal published articles and commentaries useful to the Telugu students. It was in *Sujana ranjani* that *NEETHICHANDRIKA* of Chinnayasuri, author of the famous Telugu Grammar *BALA VYAKARANAM* was published. *NEETHICHANDRIKA* set the standard for the Telugu prose of the time. It was a translation of the two chapters of the famous sanskrit work *PANCHATANTRAM*.

TATVABHODHINI is another important journal that was published by VedaSamaj during the years 1864-1870. VedaSamaj was the forerunner of the later day Brahmosamaj.¹⁵

Barrow, the Headmaster, District High School, Rajahmundry, started a Telugu paper called the *GODAVARI MANDALA VIDYA PRABHODINI* in 1870. Veeresalingam Kandukuri made his debut as journalist by contributing to this journal.

In the year 1869-70, there was practically no journal in Madras run by the Telugu people. This fact prompted Kokkonda Venkataratnama Panthulu, an eminent scholar of the time, to start a journal called *ANDHRA BHASHA SANJIVINI*. Some of the features that made the journal famous were: The language used was classical Telugu, Telugu equivalents of English technical terms were freely and painstakingly coined. Articles were not only literary but social and other subjects were published, books were reviewed regularly and supplements with special articles were often published.

The first number of the journal came out in 1871 and was at once acclaimed by the Telugu scholars and the enlightened public of Andhra. It was praised by Veerasalingam Kandukuri in a letter to the editor. Later on differences of opinion cropped up between Kokkonda and Kandukuri not only on matters of widow marriages, Women's education, and social reform but also on the literary front, and a regular controversy was carried on. After Kandukuri Veerasalingam started his own *VIVEKAVARDHINI* in 1874, a

royal battle was fought between the two journals. Whatever might be the bitterness involved, it served the cause of journalism by making it exciting.¹⁶

In the year 1865, an association called Divyasamajam was started in Machalipatnam chiefly to hold debates on a variety of subjects. In 1871, it decided to publish a Telugu journal and started publication of the journal entitled *DIVASAMAJ* or *PURUSHARTHA PRADAYANI* in January 1872. It was printed at the *VARTHAMANA THARANGINI Press*, Madras but the place of publication was Machalipatnam. From August, 1872, it was printed at a press in Machalipatnam itself. The title page described the nature of the journal as 'a monthly Magazine or of Facts, Fables and News, chiefly intended to be a concise Telugu Record of Science, Art, Antiquities, Agri-Horti-Flori-Culture, Folklore Literature, Religion, Theology, Mythology, Merchandise, Manufactures, Handicrafts, Natural History, Biographies, Law, History, Curiosities, Rarities, Recreations etc. Curiously the Editor wrote the introduction to the first issue in English. He wrote "Is not the general knowledge of natural and political science necessary for the formation of civilization? Is it not necessary to remove ignorance, vice, root out prejudice, and induce the fair play of practicing good? Is it not after all proper and necessary

to express ourselves boldly but impartially and faithfully to our wise rulers of the country?".¹⁷

The journal fulfilled all that was promised and faithfully served the people for more than a decade. It strove to make available to its readers modern scientific knowledge and pioneered the production of popular scientific literature in Telugu. It wrote a lengthy article on the need to produce prose works in Telugu on scientific and other subjects.¹⁸ It published translations of important pieces of English literature and paved the way for new writing in Telugu. The journal published Indian and foreign news. It gave importance to articles dealing with Andhra History and about topics of historical interest. It carried critical articles on old Telugu Classics and encouraged the publication of new poetical works. It also reviewed books and periodicals.

PURUSHARTHA PRADAYANI was a forward - looking journal in more than one respect. It displayed the fact that the precepts of the *SASTRAS*, while being observed in their externals, were violated in their spirit in actual practice by the people. It published articles on the Hindu ideals of *DHARMA*, *ARTHA*, *KAMA* and *MOKSHA* adopting them to modern conditions. Besides publishing articles on religion, law

and social problems, it carried special articles on such controversial matters as idolatry, caste system, women's education and widow marriage, and encouraged free and fearless discussion on such problems. Altogether, the journal held very liberal views on political, social and religious questions and gave ample outlet for every point of view on matters of public. No social evil escaped its vigilant eye. From time to time, it exposed the many acts of omission and commission of the administration. In the consolidated issue for the January and February, 1879, the Journal reproduced the interesting speech of Dadabhai Nowroji, the Grand Old Man of India, made in Bombay in reply to a paper read by one that Crawford belonged to the class of such bigoted people as Ward and others who wrote volumes of rubbish against Hindus, their religion and literature and their sciences. In reviewing the administration of the local fund boards in August, 1872, the journal came down heavily on the irregularities and wastage in the construction and maintenance of roads and public buildings. It criticised the Government for its negligence of education. It said "Whatever might be the state of affairs when English rulers did not consult the wishes of the people and did as they like, it is not just that they should be indifferent to education and other matters at a time when they profess to take the advice of native or Indian

representative members of the Local Fund Board". It pointed out that the system of education was intended to inculcate in Indians the idea of the superiority of European civilisation, religion and culture and keep them servile. While the English education had opened new vistas of knowledge and gave a liberal outlook, it also made Indians slavishly admire the Christian religion, imitate the manners, dress and habits of the English, take to drink and generally look down upon their own culture and religion. *PURUSHARTHA PRADAYINI* served the cause of nationalism. Kandukoori Veresalingam adopted it as a model for his famous journal, *VIVEKAVARDHINI*, when he started it in 1874. *PURUSHARTHAPRADAYANI* and *VIVEKAVARTDANI* had between them, blazed the trail of Telugu Journalism.

VIVEKAVARTHINI of Verresalingam began its glorious career, in October 1874, as a monthly journal published from Rajahmundry. It was first printed in the Sanjivini Press at Madras, then changed to another press at the same place, and finally shifted to Rajahmundry. Very soon it developed into a powerful journal in his hands for fighting his many battles against the social evils and tyranny of the officialdom.

In one of the early issues of *VIVEKAVARTDINI*, Veeresalingam wrote with full of fury. If bribery is condemned, the local official would be enraged, if dead customs and traditions are attacked, the ignorant and the bigoted would choke our throats, if the mere observance of the externals of religion while disregarding its moral tenets are denounced, the clergy would swear vengeance -- if our journal is to fulfil even a fraction of its chosen mission, it has to defy the fury of such a wide circle".

Kandukuri Veeresalingam, as V.R. Narla says in his recent monograph on him, "hit out right and left, the high and the mighty at every inequity and immorality. Neither when he was in Government service nor later he hesitated to lash out at the English officials whom he thought they were high-handed and unjust. He had to face quite a few libel suits, civil and criminal but came out unscathed through them all. It was unfortunate that Veeresalingam had to close down *VIVEKAVARTDINI* in 1890, but it had already made history. He brought out a theistic journal *SATYA SANVARTDINI* in 1891 and *SATYAVADINI* in 1905 and carried on his mission.

Another noteworthy journal of those times was the *ANDHRA PRAKASIKA* of Madras, which was started in 1885, the year of birth of the Indian National Congress. Its editor

was A.G. Parthasarathi Naidu. It was a bi-weekly and it boldly criticised the policies of the Government, pointed out lapses in administration, exposed corruption in the police and other departments and brought to light the atrocities of the soldiers. It waged many battles for justice and fair play. It had a good circulation and served the people for 45 years. Parthasarathi Naidu was a staunch Congressman and a follower of Lokamanya Tilak.

Two other papers that were started in the last decade of the Nineteenth century may be mentioned here. The first was the *SASILEKHA* edited by Gattupalli Seshacharyulu. It came out in 1894 as a weekly from Madras and soon became a bi-weekly. It commanded a good circulation. Its editor was a great scholar and was the author of many books in Telugu. And the second journal was the *DESABHIMANI* published from *BEZAWADA* (now Vijayawada) as a weekly in 1896, the editor of which was Devaguptam Seshachalapati.

This brings us to the beginnings of the present century and to more modern times. In this brief survey, it is not possible to go into the detailed history of various journals of the last century. All that one could say here is that the journals of the last century were pioneers in the field and that they laid solid foundations for the future growth of

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journalism in Telugu.¹⁹ They also established sound traditions. The journalism they pursued was not for profit or pelf. They were inspired by the noblest ideals a man could cherish, nationalism being not the least among them. They worked with a noble zeal to serve the commonfolk. They criticized the social evils, which were the bane of Indian society, fearlessly and with a rare missionary zeal and braved in the process the wrath of British officials as well as their own Indian compatriots. It is worth nothing that they brought scholarship and enlightened outlook to bear on their chosen mission.

These great traditions were further continued and consolidated in the journalistic activity of the present century and were very much in evidence during the years of freedom struggle which mainly set the guidelines for journalism in the early decades of this century.

The most noteworthy of the journals that were started approximately at the turn of the present century was the *KRISHNA PATRIKA* from Machalipatnam. It came out as a weekly in 1902 on behalf of the Krishna District Association. Venkatappaiah and Dasu Narayana Rao were its first editors. Venkatappaiah, who was to be known later as *DESABHAKTA* for his participation in the nationalist movement, took up the main responsibility and ran the journal till 1907, when he

shifted his law practice to Guntur. He advocated the cause of ryots, exposed corruption and boldly criticized the policies of the Government and vagaries of the officials. During the Vandematharam movement, his powerful articles rose to a high pitch and paved the way for riotous fervour of the public.

But it was due to the tireless and unremitting services of Mutnuri Krishna Rao, who succeeded Venkatappayya as its editor in 1907, that the *KIRISHNA PATRIKA* rose to be one of the greatest language journals in India. Krishna Rao is still remembered and considered to be the doyen of Telugu journalists. He was not only a profound scholar and literary critic, but also a great patriot, who threw himself into the national struggle with rare enthusiasm. He used his pen like a sword and attacked the oppressive policies of the alien rulers, caring nothing for the consequences. It also helped that editorials and other writings were a rage in his days. A band of talented young writers rallied round him and carved a pre-eminent place for his journals in the annals of Telugu journalism. It is now published from Hyderabad and Vijayawada under the editorship of Piratla Venkateswara Rao, a grand son of Krishna Ro, but it no longer enjoys its former prestige.

SWARAJYA came out in 1908 from Bezawada (now Vijayawada) under the editorship of Gudicherla Hrisarvothama Rao, who was also a great patriot and an eminent scholar. He was one of the founders of the 'Library Movement' in Andhra. He was rusticated, while studying for 'Teacher Training (L.T)' at Rajahmundry, for taking part in the Vandematharam Movement. Having been arrested again on 18 July, 1908, for his articles in the SWARAJYA he was convicted for sedition. The sentence was enhanced to three years by the High Court. The treatment meted out to him was similar to that of Tilak. After his release, he assisted K.V. Lakshmana Rao in editing the books of Vignana Chandrika Grandhamandali and the Telugu Encyclopedia. He edited the Andhra Patrika, Madras, for some time when it was started as a daily in 1914, by Kasinadhuni Nageswara Rao.

Kasinadhuni Nageswara Rao, who was afterwards to be honoured by the people as DESODHARAKA started the ANDHRA PATRIKA on 9th August, 1908 as a Telugu Weekly and published it from Bombay. He brought out annual supplements with plenty of illustrations and special articles of literary, cultural and political interest. Having shifted his weekly to Madras on 1st April, 1914, he expanded his journalistic activities by starting a daily, of the same name. He had to struggle in the early days to make his journals forge ahead

financially and otherwise. His was the only Telugu daily for a number of years, though it was the very first daily in Telugu. Running a daily, whose main function is the purveying of news, was not an easy job in those days. The daily was edited by a number of talented people such as Gadicherla Hari Sarvothama Rao and Challa Seshagiri Rao. It was a nationalist Journal. It did yeoman service to the people of Andhra Pradesh. It is unfortunate the paper ceased its publication recently. *ANDHRA PATRIKA* was so popular in those days that the English daily "THE HINDU" was called English *ANDHRA PATRIKA*.

The services of the *KRISHNA PATRIKA* and the *ANDHRA PATRIKA* were recognised by Telugu Public and functions were arranged in Vijayawada on 8th and 9th September, 1929 to felicitate the two editors jointly.

Kasinadhuni Nageswara Rao started a monthly named *BHARATHI* in December, 1923. It is an illustrated magazine mainly devoted to literature, art, culture and history. A band of illustrious Telugu scholars who edited it, have helped to make it a pre-eminent literary monthly.

SARADA was another high class monthly, launched and edited by Kowtha Srirama Sastry. Founded at Machalipatnam in 1922, it had a brief but meritorious career. Its closure

owing to financial troubles was greatly regretted by the public.

JANAVANI sponsored by the Maharaja of Pithapuram was edited by Tapi Dharma Rao. He wielded a powerful pen and was a progressive intellectual. The credit of introducing colloquial style called *VADUKA BHASHA* in a daily Newspaper goes to him. Unfortunately, the paper stopped publication after a few years.

Between 1909 and 1924, many Telugu Dailies, weeklies and monthlies and other periodicals sprouted up in the towns of the Telugu areas of the then Madras prsidency and they were of varied nature. Some of them were political, some literary, some cultural and some were even religious in content. Many social and political workers and some Telugu scholars started papers on their own. There were also Journals serving special interests such as caste, profession and trade. During the Non-cooperation Movement some journals were started by patriotic-minded young men, who were prosecuted for sedition and their journals were ruthlessly suppressed.

SAMADARSINI was a Journal (1938) published from Madras. it was first edited by Pinjala Subrahmanyam setty and later by Gudavalli Ramabramham. The latter was one of the front-

rank journalists of his day, under whose editorship, the weekly *PRAJAMITRA* rose to be one of the most popular journals.

When Ramanath Goenka started the *ANDHRA PRABHA* at Madras in 1938, Khasa Subba Rao, editor of the English journal *Swarajya*, took additional charge of the editorship of the Telugu daily. After few months, Nyapathi Narayana Murthy took over as editor and continued till about June, 1942. It was under the editorship of V.R. Narla that the *ANDHRA PRABHA* grew to be the premier Telugu Daily with a short time. Phenomenal indeed was its growth in terms of circulation and popularity. Narla adopted spoken Telugu and saw to it that a uniform and easily-understood style was maintained in his paper. He was especially noted for his vigorous, impressive editorials and it was these, perhaps more than anything else, that were responsible in making the *ANDHRA PRABHA* so widely read. It is recognised by all that his services to Telugu journalism were many and varied.

ANDHRA PRABHA is now simultaneously published from Bangalore, Madras, Vijayawada, Vijayanagaram and Hyderabad, under the editorship of Vasudeva Deekshitulu. The *ANDHRA PRABHA* continues to be an important Telugu daily, though it does not enjoy the pre-eminent role of the past. Like *Andhra Patrika*, *Andhra Prabha* also began publishing a weekly

of the same name. It too made a mark in periodical journalism under Narla's guidance and is still popular among weeklies.

For the next 22 years after *Andhra Prabha*, there was no daily paper worth speaking of. There were feeble attempts to start daily Newspapers. *JANMABHDOMI* of Mocherla Krishna Murthy from Vijayawada, *VIJAYA PRABHA* and *PRAJAMITRA* from Madras were a few examples but they could not survive the competition of their two elder contemporaries. Mention must be made of *PRAJAMITRA*, a weekly of the 1930s and 1940s which made an mark on the minds of the public. It was edited by Gudavalli Ramabrahman, who also made such memorable and progressive films as *MALAPILLA* and *RYTHUBIDDA*. His a fresh approach, boldly hitting out at the outdated social norms and values and his paper, attracted mostly the youth while it lasted.

Another land mark in daily journalism was *ANDHRA JYOTHI* which was started in 1960 by K.L.N. Prasad, an industrialist on behalf of Andhra Printers with the veteran of many battles, V.R.Narla at the editorial helm after he left *ANDHRA PRABHA* a year earlier. The same iconoclasm, the same unconventional approach and the same progressive values which distinguished *ANDHRA PRABHA* from others marked *ANDHRA*

JYOTHI also and soon endeared it to the reading public. It is now published from Vijayawada, Hyderabad, Tirupathi and Visakhapatnam under the editorship of Nanduri Rammohana Rao.

ANDHRA JYOTHI is also publishing a number of periodicals like a literacy weekly, a film weekly, a women's monthly and a children's monthly at present (see plates). Of these, Andhra Jyothi weekly has contributed considerably to the evolution of new trends in Telugu literature. It discovered and encouraged new talent besides publishing several works of veterans like Rachakonda Viswanatha Sastry.

The next landmark was *EENADU* of Ch. Ramoji Rao. First started as a regional daily from Visakhapatnam in 1974, it soon launched edition after edition at Hyderabad, Vijayawada, Tirupathi, Anantapuram, Kareemnagar and Rajahmundry and is known to be contemplating some more regional editions to give a better news coverage. It steadily stole a march over its contemporaries because of its shrewd business acumen and the introduction of many innovative changes in content and form. *EENADU* also publishes a film weekly and two literary monthlies (See Plates).

A notable addition to Telugu daily journalism is *UDAYAM*. It was started in 1984 by Dasari Narayana Rao, one

of the most successful Telugu film directors. *UDAYAM* unit has introduced some more changes in reporting and presentation. It is also now published from three centres Hyderabad, Vijayawada and Tirupathi. It too publishes a literary weekly and a film weekly in addition to daily (see plates).

There are two communist dailies Visalandra and Prajasakti published from Vijayawada. Of these, Visalandra was started way back in 1952 as an organ of the united communist party of India and remains so after the split. Its services to Andhra are many and varied, especially as a forum for the leftist writers and intellectuals. It fought relentless battles against rightist reaction and obscurantism. Also through its publications wing it is rendering yeoman service to the people by republishing old and forgotten works of our literary pioneers like Gurajaada Appa Rao and Kandukuri Veeresalingam. On the other hand, *PRAJASAKTI* is the official organ of the Communist Marxist party of India.

Telugu journalism had a late start in the Telangana region, as late as 1913. The *HITABODHINI* edited by Srinivasa Sarma was the earliest Telugu weekly and was published from Mahaboobnagar. But it did not survive for more than a year. The Nizam of Hyderabad was not

particularly noted for his patronage of Telugu culture and art. Many were the obstacles and ordeals which Telugu journals had to face and overcome through under the feudal regime of the Nizam. In 1920, two weeklies were started in Telengana. One was the *TELUGU PATRIKA* from Inugurthi and the other was the *NEELAGIRI* from Nalgonda both of which ceased publication after 1926. In 1925, Suravaram Prathapa Reddy founded the *GOLCONDA PATRIKA* as a weekly. After some time, it became a daily and served the Telangana people well for a number of years. After Prathapa Reddy, N. Narotham Reddi was its editor. Unfortunately it had to cease publication recently. In 1927, *SUJATHA*, a cultural monthly, was started and continued for some time. *TELUGU THALLI*, *VIBHUTI*, *DIVYA VANI*, *ANDHRA KESARI* and *ANDHRABYODDAYAM* were some of the more notable monthlies and weeklies issued from Hyderabad, but none of them could survive for a long time. In 1945, *MEEZAN* a Telugu Daily, was founded under the editorship of Adivi Bapiraju, a poet painter. *THE TELANGANA* was another daily edited by Bukkapatnam Ramanujachari. Being short-lived, neither made much of an impression. During the fifties, two more Telugu dailies had come up in Hyderabad the *ANDHRA JANATHA* and the *ANDHRA BHOOMI*. The former is published by Andhra Pradesh Congress Committee and the latter by the proprietors of the English daily, the Deccan Chronicle.

In 1956, when Andhra Pradesh came into being, there were seven Telugu dailies, fifty-seven weeklies, ninety-nine monthlies, twenty-seven fortnightlies, two-bi-weeklies, one tri-weekly and two Quarterlies. According to the figures made available by the Registrar of Newspapers for the year 1966, the number of Telugu dailies is 15, that of weeklies 72 and that of other periodicals 215.

This is the brief history of Telugu journalism and its landmarks, From its humble and obscure beginnings, it grew to be a force to reckon with today. It had its vicissitudes but had successfully carried forth through many hurdles and is blazing ever new trails. Though Tamil and Malayalam newspapers and periodicals can boast of larger circulations, Telugu press is second to none in its standards. What it had already achieved is creditable. Investigative and expository reporting has come to stay. Uncompromising independence marks many of the newspapers. It has adapted itself well to the modern technological advances like photo type-setting and offset printing. Most of the Telugu dailies now print their news photos in multicolour which is a novelty in India and the world.

The contribution of Telugu journalism to the growth and evolution of modern Telugu language and literature is

something one can be justly proud of. It has brought into everyday use hundreds of new words and Telugu equivalents of English political, Judicial, administrative and scientific terms. One peculiar feature of Telugu Journalism is, unlike in the West, most of our modern literary works - both poetry and fiction first saw the light of the day in dailies and other periodicals and only later came out in book form. It was the journals which encouraged many experimental literary works.

Telugu Journalism has a glorious past and still more a glorious future.

As it offers an opportunity and a challenge at the same time, it is for the budding journalists to avail themselves of the opportunities and to accept the challenge with true spirit.

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15. Mothukumalli Nrisimha Kari, Chennapurivilasam, a poetical work.

16. N. Venkata Rao on Kokkanda Venkataratnam, Bharati, July 1951 p. 34.
17. First issue of purushartha pradhayini, 1872 Quoted by D.V. Seshagiri Rao, Studies in the History of the Telugu Journalism, New Delhi, 1976.
18. Ibid. p. 34-35.
19. However a complete list journals published during the century is given in the appendix.