

The Political Press in the Telugu Language in Madras Presidency during Colonial Period; 1874-1919

Dr.Seelam Srinivasa Rao
Assistant Professor of History
Central University of Tamil Nadu

Abstract

The press was a vital part of colonial life and played a significant role. The Telugu area has seen the effects of the press during the past few decades. However, Telugu society is being seriously impacted by such developments. Before the Gandhian era, there were several studies on the role of the press, but at a micro level, the Telugu press was not one of them. The study's research tends to concentrate on the Telugu region's press before Gandhi. The history of the contemporary press in Telegu and the many types of periodicals published throughout the colonial era will be the main topics of the essay.

Key Words: Press, Society, Printing, Telugu journals, printing press

Introduction

The British occupation of India brought about a great deal of social, political, and economic upheaval while advancing administration, education, railroads, the printing press, the postal system, the telegraph, and other fields. One of the crucial elements is the development of the press. As a result of the press, several newspapers were published in English and Indian vernacular. We cannot dismiss the contributions made by different Indian press development originations. When Joao De Busta Mante came to India with his printing press in September 1556, he introduced the printing skill to the country. In that event, the first known book in Goa would be the Dourine Christa by St. Xavier, printed in 1557.¹ Printing was used by Christian missionaries and Roman priests to promote the gospel of God throughout India's west coast. In the 16th century, missionaries such as The Tranquebar Baptist missionary began to operate. Robert de Nobili of Madurai, who headed a Jesuit mission and was identified as a Roman Brahmin, is credited with founding the Telugu language's literary canon. Having realised the usefulness of the printing machine, private individuals and missionary societies started their presses in which books, pamphlets and the like came to be printed.²

Objective

The objectives of this study include;

1. To understand the press development in India, Madras presidency and the Telugu region.
2. The roles played by the Press in National Movement and People's life.
3. To understand the Political issues the Telugu people faced, which paved the way for the establishment of the press.
4. To find out the important political journals published in the Telugu press.

Review of Literature

Rabindranath Manukonda nearly covered all elements of the Telugu press, including its patterns and diverse editor personalities, in his book "History of Telugu Journalism Print and Electronic Media." *The Role of Telugu Press in the Freedom Movement: An Analytical Study* written by Vardhan portrays the importance of the Telugu Press and their role in the freedom movement, as well as the different personalities who contributed to this crusade and the role of the Indian national congress in developing them. "The Printing Press in India- Its Beginning and Early Development", authored by Priolkar, explains not only regional aspects of the press but how the press formed national wide, its importance and spread in various presidencies, all these pieces of information collaborate in his work. Kumar's work *The Telugu Press its History and Development* focuses mainly on the development of the Telugu press from scratch, how the missionaries played a vital role in the press's development, and the press's status in Telugu region after independence.

¹Priolkar, A. K. (1958). *The Printing Press in India- It's Beginning and Early Development*. Thakurdwar, Bombay: Marathi Samshodhana Mandala., p. 08

²Somasekhara, D. G. (2018). *Telugu Press and Indian Freedom Movement*. Raleigh, North Carolina: Lulu Publication., p. 03

Data and Methodology

The research focuses on the press in Telugu areas and is primarily descriptive. It is based on historical and empirical data. The primary data sources and analytical techniques used to examine the press's beginnings, expansion, and evolution under the Madras presidency are based on historical research. The document analysis approach has been utilised to utilise the work in this field (the press) and secondary data for available books, journals, websites, and government documents to get facts and numbers.

Starting of Press in Madras Presidency

The Madras Presidency, or the Presidency of Fort St. George, also known as Madras Province, was an administrative subdivision of British India. To its greatest extent, the presidency included most of southern India,³

The credit for setting up a printing press in Madras goes to Danish Missionary Bartholemew Ziegenbalg. With his rigorous hard work, the Society for Promoting Christian Knowledge sent copies of the Bible in Portuguese, a printing press with pica type and other accessories, and a printer.⁴ He assisted in the establishment of India's first printing press at Tranquebar in 1715 and translated the Bible into Tamil, which became the first Indian language to be printed. According to Mr W. H. Warren, the commencement of printing in Madras proper occurred under certain peculiar conditions.

" In 1761, Sir Eyre Coote captured Pondicherry from the French and in the Governor's, the house was found a printing press and some types. These were brought back to Madras as part of the loot, but the Fort St. George Authorities were unable to make use of them as they had no printer. Fabric us, the great Tamil Scholar, was then living at Vepery, and the equipment was handed over to him on condition that if at any future time the Company should require any printing done, he would do it for them... It was at Vepery that Fabric us printed his hymn book and his Tamil-English Dictionary."⁵

Starting of Press in Telugu Region

As previously said, to carry out their duties effectively, East India Company officials and Christian missionaries tried to learn Indian languages. They established printing processes in these languages as well as systematised the study of these languages. The first European to learn Telugu in depth was a Danish missionary named Benzaman Sehultze.

The College of Fort St. George's press appears to have been where Telugu printing first began in the Indian city of Madras. The first journalists in Telugu were missionaries who were Christians. Due to the complexity of the Telugu alphabet, there was no appropriate type for the beginning of it. The early procedure was a difficult one for journal publishers for Telugu. The subject was calligraphed in the past. The first ever monthly journal, published in Telugu, is believed to be 'Satyadoota', initiated by the Christian Missionary Association of Bellary. Vrittanthini was a Telugu monthly published in classical Telugu, and it finds mention in Varthamanatharangini, a Journal launched in 1842⁶. After that, Telugu journalism and the press started to participate in the Indian freedom struggle and provided the people with the spirit of journalism.

The Bellary Tract Society, founded in 1815, established a printing plant in 1825. It produced many Telugu texts and tracts. Two books by A.D. Campell were printed at Madras. The first is "The Grammar of the Telugu Languages, Commonly Termed the 23 Gentoo, Peculiar to Hindoos inhabiting North Eastern Provinces of the Indian Peninsula"(1816). The Second is "A Dictionary of the Telugu language Commonly termed the Gentoo peculiar to Hindus inhabiting..." (1821).⁷ By the middle of the century, the Madras Religious Tract Society, founded in 1818, had printed more than a million Telugu tracts. Not

³Madras Presidency. (n.d.). Retrieved August 01, 2022, from Google Arts and Culture: <https://artsandculture.google.com/?hl=en>

⁴Priolkar, A. K. (1958). Op. cit., p. 42

⁵Nanamuttu, A., & Swaminathan, K. (1941). *Memoirs of the Madras Library Association*. (K. K. Aiyar, Ed.) Madras: Madras Library Association., p. 42

⁶Vardhan, P. B. (1999). *The Role of Telugu Press in the Freedom Movement: An Analytical Study*. Visakhapattinam: Andhra University. P. 25

⁷Kumar, A. P. (1994). *The Telugu Press its History and Development*. Anantapur: Sri Krishnadevaraya University., p. 23-24

alone were dictionaries, grammar books, and Christian literature created; but an effort was also made to print textbooks. C.P. Brown's creations. It was published "The Prosody of the Telugu and Sanskrit Languages Explained." in 1827.

The Andhra renaissance movement began with the arrival of Rao Bahadur Kandukuri Veeresalingam Pantulu (1840–1919), who is also credited with founding modern Telugu, Andhra journalism, and the social reform movement. His efforts were not restricted to social change alone but included other areas. In 1874, he founded the Vivekavardhini, a weekly publication in Rajahmundry that introduced and promoted literary and social change. He founded the "Satihitabodhini" and "Hasyavardhini," two distinct journals for women. In his article "Satyavadini," he spoke against societal vices such as child marriage, the caste system, and prostitution. In order to counteract the teachings of Veeresalingam, both in literary and social fields, the journals like 'Andhrabhasha Sanjeevin of Kokkonda Venkataratnampantulu and 'Purmcardha Pradayini' were started from Masulipatam in 1874. This journal criticised the attempts of the Bishops of Bombay, Madras and Calcutta, who converted the people to Christianity.⁸

As a result, early missionaries and British civil workers made substantial contributions to Telugu's early printing, creating a conducive environment for the expansion of the language's newspapers.

Indian National Congress and National Movement

The period from 1905- 1919 is often considered a landmark in the History of India, as it makes Congress a supreme entity in unifying people to battle against the Britishers. From its very beginning, the Congress was controlled by the moderates, but with the Partition of Bengal, Extremists came into power-comprising Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal. They advocated freedom by any means necessary. To arouse political consciousness in people, communication is a must, therefore, they started newspapers and journals which focused on the rising political consciousness of people. Bal Gangadhar Tilak founded the newspapers *Mahratta* and *Kesarion* in 1881. Through these papers, he advocated for people to become more courageous and self-reliant in the cause of Indian independence.

Partition of Bengal created unrest in the minds of people, they started to agitate. Public meetings were held and resolutions were passed to counter this. The boycott and Swadeshi campaigns extended throughout the nation. Numerous gatherings were held around the nation, and associations were established. Students played a significant role in the movements. The administration persisted in using all wicked and evil methods to crush the movements, including quelling actions. All forms of tyranny, however, were ineffective. At that time, the Indian Press Acts of 1908 and 1910 had just been approved. These Acts gave the government the authority to prosecute the editors of any newspaper that they believed to have published encouragement to insurrection. Several publications were outlawed. For publishing two pieces in Kesari, Tilak received a six-year jail term and was exiled to Mandale.

The government's accommodative stance and the repeal of the Vernacular Press Act caused the press to temporarily refrain from making critical remarks. However, soon there were new provocations and problems to reignite the press's former resentment and resistance. The Council Reform Act of 1892, the Age of Consent Bill of 1891, and the Ilbert Bill of 1883 were among the policies that led to dissatisfaction and resentment. The 1893 Hindu-Muslim riots furthered the public's alienation from the government. The situation was made worse by the ongoing famines in the second part of the century, the enormous death toll they caused, and the bubonic plague epidemic in 1896. All of these elements changed the tone and emphasis on press writing. Political obsession took the place of the publications' mostly religious and social reform interests, which had previously held a secondary position. Following that, politics progressively seized centre stage.

In the absence of representative institutions, the newspapers became the a for discussion and debates on the measures and policies of the government. They brought to the notice of the government what the people thought of their acts, both legislative and executive. They did not fail to praise the governor where it deserved praise for its measures intended to promote the interests of the people.⁹In addition, the press was charged with duties including polling the public on topics of national importance, planning regional and national gatherings, organising political movements, constructing public institutions, and debating all contentious problems affecting the populace. The media grew so vigilant that neither a matter of internal nor international policy escaped its attentive gaze. In newspapers, every topic that endangered India's

⁸ Ibid. p. 76

⁹Somasekhara, D. G. (2018). Op. cit. p. 23

reputation and every matter of economic wellbeing were examined in great detail. Newspaper distribution significantly expanded, and they even made it to far-off settlements. The influence spread as a result, and they started serving as the main source of political instruction for the populace.

The media also developed as a go-between for the public and the government, gathering feedback on public policy and letting the latter know what the populace needed. It gave the general people a forum for discussion. In order to prevent the genuine interests of Indians from being sacrificed for the profit of Britain, the press also took the initiative to tell the government about the public's reaction and response to government policy. The press made it quite obvious that their feeling of pride in being Americans would not tolerate long-term reliance on the British.

It was only logical that people from the middle class who had access to English-language schooling became heavily involved in the Indian press. Since the majority of newspapers were owned, controlled, and managed by this educated portion not only rose to prominence across India in matters of social, religious, and, most all, political importance, but they also had a genuine claim to speak for all of India. It seems to sense that the British monarchs would not agree with this viewpoint, thus they vehemently resisted it. However, there was unavoidably a considerable shift in the mindset and disposition of the educated middle class, which had an impact on the Indian press as well. Eventually, this transformation manifested itself in a widespread call for independence from British control. Thanks to the press's expanding power, what was essentially a solo discourse in the Indian newspaper of the 19th century became the common voice of the Indian people in the 20th century.

In this effort to bring about a national awakening and to raise national awareness, the Telugu press also collaborated with the press in the other Indian languages. It also lent its strength to the cause of the nation's freedom movement. As a foundation for a full analysis of the beginnings and growth of the Telugu Press, the history of Indian journalism in the 19th century has been briefly recounted in the preceding pages.

Political issues of Telugu People

After conquering the Madras region, the colonial government extended their power to the shores of Andhra as well. In 1766 with a treaty, the Guntur circar came under the control of the British East India Company. Bellary, Anantapur, Cuddapah, and Kumool districts that the Nizam had given to the British in 1800 were annexed by Lord Wellesley in 1802. Thus, the British gained control of all of Andhra. The British wanted to extract many resources from Andhra as well. For that reason, they imposed heavy taxation on the land and people. The zamindars were forced to heavy taxation by the government. If any manner they fail to do so, all the lands and belongings will be taken over by the government. Since the British government did not take any interest in irrigational works, the land suffered from frequent famines. Agriculture suffered from failing crops, and handicrafts saw a decrease. Both the shipbuilding and textile industries suffered greatly. In a word, the Company's reign caused the people to become poorer, and the overall state of affairs and corporate life worsened even though the Andhra region had not taken part in the revolt of 1857.

The nationalist leaders' sermons inspired the Andhra people to dedicate themselves and make sacrifices for the VandeMataram campaign. The press and students were key players in the Vande Mataram campaign. Sri G. Subramanya Iyer, the editor of the Swadtscha Mitran, led a conference of the Andhra students studying in Madras State capital in September 1905. The prominent among them include Sri Kaleswar Rao, Ramasastry Naidu, Gadicherla Harisarvothama Rao, Komarraju Lakshmana Rao, Gollapudi Sitarama Sastri and Chakriah Chetty. During the course of the meeting, the students raised a 'national fund' as support to the Swadeshi movement.¹⁰ The movement culminated on April 3, 1907, when Bipin Chandra Pal made his journey. He visited a number of leaders and students to inaugurate a number of schools and local shops in the Rayalaseema and Andhra regions. Following Pal's speech, a number of students decided to wear Vande Mataram badges to show their support for one another. Vande Mataram slogans were used as the students began to shake hands. Due to the arrest of Tilak in 1908, people began to protest which led to the killing of the district magistrate of Tamil Nadu, in return the British shot 2 Indians. Gadicharla Harisarvothama Rao in his journal 'Swarajya' editorial condemned the acts of the British harshly. The then British Indian Government treated this editorial as rebellious and imprisoned

¹⁰Shahedi, N., & Naik, P. K. (2018). A Brief History of the national movement in Ananthapuramu district from 1906- 1920. *International Journal for Applied Research*, 4(11), 209-211.

Gadicharla Harisarvothama Rao and Publisher Bodi Narayana Rao.¹¹ Sending students to Japan was one of the concrete steps done for the Vandemataram, which included Swadeshi. These instances were mentioned in the Andhra Telugu newspaper Suryodayaprakashika, which was associated to this movement. The Minto Morley reforms were implemented in 1908 as a result of the government's propensity to refer to Muslims in India as minorities. Two journals, Andhra Kesari and Krishna Patrika, opposed such prejudiced attitudes and changes.

In Madras, Annie Beasant launched the 'HomeRule' campaign. She criticised the British belief that Indians are not qualified to lead their nation. In Telugu districts, the Home League was founded for promotional purposes. Annie Beasant founded the periodicals Common Weal and New India to promote home sovereignty. Hari Sarvothama Rao has donated his journalistic knowledge by disseminating brochures that explain the benefits of the Home Rule. When Annie Beasant visited Andhra in 1916, she suggested that Home League branches be established at the village level as well. An Andhra branch of the Home Rule League was formed with Harisarvothama Rao as the Secretary. Virulent propaganda in favour of the Home Rule was carried on in Andhra by Harisarvothama Rao who declared, "Nothing can be a greater mistake than to suppose that in the case of such a great country as India self-government will not conduce to afford political training to her."¹² Meanwhile, the British government was taking measures to suppress the movement. The editor of New India Karandikar was asked to leave for Madras and the newspaper Desamatha was levied with Rs. 1000/- security payment.¹³ Poet and social reformer Chilakamarthi Lakshmi Narasimham was associated with the periodical. When the people and the media denounced the government's participation in the first world war, he garnered support. Montague, the secretary to India, believed that he should win the support of the Indian populace and thus stated on August 20, 1917, that he believed India should have an independent government.

People protested the government's 1919 introduction of constitutional amendments. The populace held up assemblies to protest the Montague changes. On August 20, 1920, Tilak passed away. Gandhi succeeded him and guided the populace to victory up until 1947.

Press Acts

With the rise of more and more newspapers and journals, which in turn, flamed up the patriotic spirit of the people, the Britishers, put forward press acts to shackle them. One such law was the Vernacular Press act of 1878. It was a pure indication that the Britishers feared newspapers because through this the people began to criticise the government and officials. To punish those who criticise the government Lord Lytton passed the Vernacular Press Act on 1878. According to this act, the editors of Indian papers had to give a bond not to publish articles prejudicial to the government or they should send a copy of their paper prior to its publication to the government for scrutiny.¹⁴ Neither the public nor the editors of newspapers were happy about it. they protested against this draconian law. They argued that these kinds of laws are senseless and illogical. They wrote petitions with the hope, that they will repel the act. In the 1880 election, the government had changed and Lord Ripon became the new Governor-General, and the Vernacular press act of 1878 was repealed in 1882. The growth of the Press in India received a boost from the Nationalist movement beginning in 1883. In actuality, it is quite challenging to separate the Press's development and significant events in this regard from the Nationalist movement's pivotal events and advancements. Various press laws and prohibitions were occasionally put into effect and added to the law book.

After the establishment of the Indian National Congress, there were sections 124A and 153A of the Penal Code enacted in 1898. There was also section 565 of the Indian Penal Code. Four new measures were enacted between 1908-1911, namely, the Newspapers (Incitement to Offences) Act of 1908, the Press Act

¹¹Ibid. p. 210

¹²Regani, D. S. (1956). *Highlights of the Freedom Movement*. Hyderabad: The Ministry of Cultural Affairs- Government of Andhra Pradesh., p. 50

¹³Vardhan, P. B. (1999)., op. cit. p. 95

¹⁴Somasekhara, D. G. (2018)., op.cit. p. 21

of 1910, the Prevention of Seditious Meetings Act of 1911 and the Criminal Law Amendment Act of 1908. There was also" the Official Secrets Act as amended in 1903.¹⁵

The Defence India Act of 1914 added more restrictions to the press. In a memorandum on the administration of the Press Act of 1910, the Press Association of India reported that nearly 1,000 papers had faced legal action. According to a different official return from 1918, the total amount of securities and forfeitures that were turned over to the government during the Act's first five years was close to Rs 5 lakhs. The Act forbade the publishing of more than 500 works. The Indian Defence Act Rules were employed not just for military goals but also for all political ones in order to carry out the government's aim of suppressing political dissent or unrestricted public criticism of its usual administrative practices in India.¹⁶

Telugu political journals during the colonial period

Most of the Telugu journals from their initial journey started to publish journals which pointed toward the issues which the Telugu society had suffered; the journals which point towards the issue are, Lokaranjani, authored by Kakarla Subbayya in 1874, who tried to portray the major issues such as Political History, Geography, Telugu poets' histories, stories of bravery and morality, and grammar. Andhra Prakasika (1885- 1928) was a political weekly written by A.C. Parthasarathi Naidu and was the first political journal in Telugu. It is a coincidence that the Indian National Congress and this publication both came into existence in the same year. For 42 years, Parthasarathi Naidu was the journal's permanent leader. They had supported the Indian National Congress and criticised the official British policy. It made corruption in government agencies public. This newspaper backed the Justice Party and the cause of non-Brahmins. This was then changed to Weekly. Another political weekly which came to the forefront was Desabhimani in 1886, by Devaguptam Seshachalathirao.

Initially, the journal was known as Krishna Vrittantini and Krishna News; later, it was published under Desabhimani in English and Telugu. Desabhimani was the first Telugu Daily. In 1893, a weekly came out that criticised the political issues of that period, and it was Desopakari, edited by Sattiraju Sitaramayya. Later on, in 1894, a phenomenal journal Sasilekha came out under the ownership of Gattupalli Seshacharyulu. For a while, Nelaturi Parthasarathi Iyengar served as an editor. This journal eventually turned into a daily one. People claimed that this publication was a Telugu translation of the English-language "Madras Standard." This journal provided information about the Boyer Wars. This journal also included book reviews.

From the beginning of the 20th century, many journals began to publish. The work published in 1901, Hindubandhavi by Chaturvedula Raghavayya, was fortnightly. Followed by that, Krishna Patrika was established in 1902 on February 01 and started as a weekly by Mutnuri Krishnarao and Avatapalli Narayanarao. This journal was started by The Krishna District Association, which was established in 1898. It aided the Vandemataram Movement. It revealed the corruption of public servants. Several nationalists were motivated by Krishna Patrika to launch Telugu periodicals to spread the concepts of nationalism. Followed by Andhrakesari (weekly) by Chilukuri Virabhadrarao, Bharatamata (monthly) by B V Nadh, Lokabandhu (fortnightly) by T Gopalakrishna Iyer, Vandemataram (weekly) by Sripada Krishnamurthi Sastri, Andhrapatrika (weekly) by Kasinadhuni Nageswararao were all published in the years of 1904, 1906, 1906, 1907, 1908 September 08 respectively. In 1914 April 1, Andhrapatrika (daily) was started by Kasinadhuni Nageswararao. The Telugu community in Madras, Bombay, Central Provinces, United Provinces, and the Princely States of Mysore and Hyderabad received copies of the periodical. Andhra Patrika first established the practice of sending unique supplements together with the magazine. Every year on the occasion of the Telugu New Year, Ugadi and Andhra Patrika used to release a special edition. The Andhra Patrika's Ugadi special edition is renowned for its scholarly essays on various topics, including history, literature, arts and culture. All of Andhra's well-known authors produced essays in Andhrapatrika. Sivalenka Shivalenka and Shambu Prasad After 1938, Radhakrishna took over as this journal's editor. Gautami (daily) was another journal by Sripada Krishnamurthi Sastri, in which there are arguments left, whether it is the first Telugu daily or not. Following that, the weekly journals, Bharatamata by Oruganti Somayajulu and Swarajya by Gadicherla Harisarvottamarao were published in 1908. While coming close to the Gandhian era, Darbaru (fortnightly) in 1912 by Palaparthi

¹⁵Chaudhuri, R. (1955, March 12). The Story of Indian Press. *The Economic Weekly*, 347-350, p. 347

¹⁶Ibid. p. 348

Ramamurthy and Andhrachandrika (weekly) in 1914 by B N Swamy were published. In 1914 VavillaVenkateswaraSastri produced a monthly called Trilinga, one of its kind. For over 40 years, this publication has been useful to readers. Apart from Andhra, this publication is popular in Burma and South Africa. This journal's silver anniversary festivities took place in 1941. He mostly talked about politics and social transformation in his diary. This publication also offered insightful articles on language and literature in addition to politics.

These journals paved way for the future growth of journals in Telugu, even against several odds. They weren't focused on profit, via these journals. They had staunch ideals and the welfare of the nation in their mind. With that in mind, they pursued their careers in journalism. They tried to inform society about the social evils which prevailed in society, and what were social injustices happening around them, also attacking the corrupt government authorities with this. With all these, they opened up a new world for the future generation to follow.

Conclusion

Before the Gandhian era in Indian nationalism, the Telugu newspaper was on the verge of sprouting. Meanwhile, with the help of the Indian national congress, they produced many worthy weeklies, and journals, which helped the Telugu press achieve an India-wide identity. Even though the missionaries did the initial publications for spreading Christianity, later newspapers and journals came into existence related to political and social issues and raised their voice against the colonial government. Along with this tendency for newspapers to use photos to illustrate stories better, advertisements for public and private issues have also started to emerge on newspaper pages. The modernisation of daily newspapers was initiated by many sections, such as sports, children, women, etc. Some newspapers even published Sunday editions and discussed numerous topical problems if later employing contemporary technology was specified. The journals were published to clearly understand their society and the colonial government's ruthless rule.

The primary goal of the research is to explain the current state of the Telugu press in relation to its professional, social, cultural, and economic circumstances. Numerous studies have been done on India's expansion and development of the press. However, there are few studies regarding India's regional growth and development. Only a few studies have been done on the beginnings and growth of the press in the area, which has produced a large number of journals, magazines, daily, and periodicals but has not attempted to expose the history of the press in the Telugu region in any systematic way. The years 1874 to 1919 were highly important to the development of Telegu journalism because they saw a huge increase in the use of simple text and social reformers. They also saw the emergence of several Telegu newspapers, such as the Andhra Patrika, Congress, and Andhra Prabha. These publications contributed significantly and helped Andhra support national movements.

The research argues that local and regional studies of the press in historical and contextual settings should be performed to understand a country's press from a particular standpoint. An academic framework to describe the nature and developments of the nation's press may be built using the findings derived from this research.

References

1. Chaudhuri, R. (1955, March 12). The Story of Indian Press. *The Economic Weekly*, 347-350
2. James, G. (2017). Chapter Three: The Advent and Influence Of The European Missionaries. In Tamil lexicography (Pp. 53-91). Berlin, Boston: De Gruyter Mouton. <https://doi.org/10.1515/9783111592008-006>
3. Kumar, A. P. (1994). *The Telugu Press its History and Development*. Anantapur: Sri Krishnadevaraya University.

4. *Madras Presidency*. (n.d.). Retrieved August 01, 2022, from Google Arts and Culture: <https://artsandculture.google.com/?hl=en>
5. Manukonda, R. (2003). *History of Telugu Journalism: Print and Electronic Media*. Kiran Publications
6. Nanamuttu, A., & Swaminathan, K. (1941). *Memoirs of the Madras Library Association*. (K. K. Aiyar, Ed.) Madras: Madras Library Association.
7. Priolkar, A. K. (1958). *The Printing Press in India- Its Beginning and Early Development*. Thakurdwar, Bombay: Marathi Samshodhana Mandala.
8. Regani, D. S. (1956). *Highlights of the Freedom Movement*. Hyderabad: The Ministry of Cultural Affairs- Government of Andhra Pradesh.
9. Sarkar, P. (2012). *The Press in India*. Delhi: Akansha Publishers.
10. Shahedi, N., & Naik, P. K. (2018). A Brief History of National Movement in Ananthapuramu district from 1906- 1920. *International Journal for Applied Research*, 4(11), 209-211.
11. Somasekhara, D. G. (2018). *Telugu Press and Indian Freedom Movement*. Raleigh, North Carolina: Lulu Publication.
12. Vardhan, P. B. (1999). *The Role of Telugu Press in the Freedom Movement: An Analytical Study*. Visakhapatnam: Andhra University.

