

## **CHAPTER II**

### **PUBLIC LIBRARIES - HISTORICAL PERSPECTIVE**

As a backdrop to the present study, the history of the Public Library Movement is traced in this chapter. The analysis pertains to the Library Movement in India, Andhra Pradesh in brief and to Anantapur District in detail. Many literary attempts were made earlier on the Library Movement in India and Andhra Pradesh; but there were none to spotlight on the Library Movement in Anantapur District. This maiden attempt has been made to fill the gap to trace in detail the history of Library Movement in Anantapur district.

#### **LIBRARY MOVEMENT IN INDIA**

India was the cradle of one of the earliest civilizations. As such, the Vedic Age would be a good and convenient starting point for the study of the origin and growth of Libraries in India as immortal works like the Vedas, the Upanishads and the Puranas have been presented despite the passage of time and the ravages of nature.

## MEMORY LIBRARIES IN ANCIENT INDIA - 2000 B.C.

The ancient India is known for its extraordinary ability of its people in retaining in their memory lengthy and complex texts of that age. In the absence of any script and skills of recording, contents of the Vedas, the Upanishads and the Puranas were memorised by the scholars and were passed on to the students and the subsequent generations orally. The learned teachers and scholars in the ancient India, by virtue of skill in memorising the texts of the time, became the 'Living or Ambulatory Libraries' (Sahai, 1973: 37).

Even after the advent of script and arrival of written materials, the system of memorisation and oral transmission continued to play a significant role and was regarded as a superior method over the written method. Possession of knowledge only by few individuals resulted in privatisation of knowledge; leading to misuse and exploitation. With the result, India witnessed the dawn of religious and social reforms through Buddhism and Jainism.

### GENESIS AND GROWTH OF MONASTIC LIBRARIES - 600 B.C.

Around 600 B.C., the new religions, namely Jainism and Buddhism, marked a new social and religious awakening among the people. They also undertook to encourage making recording and copying of religious manuscripts to spread and propagate their philosophy. The spread of knowledge through recorded communication and the development of Libraries are interrelated. Growing awakening, education and knowledge warrented and stimulated the practice of building up collections and the preservation of reading materials, leading to the formation of Libraries.

The manuscripts were preserved in places called "Bharati Bhandaras" and "Saraswathi Bhandaras" (Sanskrit equivalents of Libraries) attached to monasteries, temples and educational institutions. (Agarwal, J.N., 1954: 142). These manuscripts were prepared on palm leaves and "Bhojpatra birchbark". Among others, materials such as cotton and silk-cloth, stones, wood, copper plates and leather were also used as materials for recording information.

The important centres of learning such as Nalanda, Vikramasila, Odantapuri, Somapuri, Jaggadal,

Mithila, Vallabhi, Kanheri etc., had famous Libraries attached to them (Krishna Kumar, 1982: 82).

There is also mention of private Libraries during this period. The poet Bana had his own private collection. Hiuentsang mentions that the Kushana King Kanishka had a Royal Library of his own (Sahai, 1973: 39).

Thus, the history reveals that during the ancient period, Libraries existed in India and they were mostly attached to religious and academic institutions like monasteries, Mutts, Viharas and Temples. There were a few private Libraries as well.

#### **MEDIEVAL LIBRARIES**

Many rulers of medieval India displayed great taste for learning and took personal interest in the development of Libraries. During the Sultanate Period the Libraries were mostly attached to the palace mosques, maktabs, khanquah, madarassas and such other religious and educational institutions (Sahai, 1973: 39).

The Moghul emperors, right from Babar to Aurangzeb, were great lovers of books and they maintained their personal Libraries. Libraries made remarkable progress during their regime. They maintained and preserved important Government documents and State papers. Humayun's Library can be taken as the earliest travelling-Library in the country as he used to carry books even at the time of military expeditions, (Sahai, 1973: 40). Akbar maintained a large Library and collected enormous literature of extraordinary pecuniary value to which probably no parallel then existed or ever existed in the world (Barua, 1963: 55).

The rulers of many independent States like Golkonda, Bijapur, Gujarat, Khandesh, Sharui did also maintain their Libraries. The Libraries which were attached to the places of learning in Ujjain, Banaras, Madhura, Nadia, etc., received high appreciation from foreign travellers like Manucci and Bernier (Sahai, 1973: 40).

The benefits of Medieval Libraries were confined to the royal families and the nobles and the Libraries attached to the educational institutions were

open to students and their staff. These Libraries did not serve much as an instruments of mass education. Hence, these Libraries cannot be considered as 'Public Libraries' in the real sense of the term.

#### **LIBRARY MOVEMENT IN THE 19TH CENTURY**

The genesis of the Public Library Movement in India may be traced with the advent of British rule.

"They came to dominate India, but they also brought with them an ideology and literature embodying the ideals of common man with which the whole Europe was inbued at that time. They could not rid themselves in India of the ideals in which they were brought up in England. Incidentally they inspired, though they may not have actively encouraged the setting up of Public Libraries in this country", (Government of India, 1961: 1).

The year 1808 is considered as the most significant and important landmark in the history of Public Libraries in India. During this year, Government of Bombay initiated a proposal to register Libraries which were to be given copies of books published from "Funds for the encouragement of literature". The Royal Asiatic Society had established Culcutta Library in 1784; and was made open to public in the year 1820. In the year 1812, the Madras

Library Society was formed and established its Public Library. In the year 1836, the Culcutta Public Library was established to serve all classes of people. In the year 1846, Peoples' Library was established in Bombay. By the middle of 19th century, according to Sahai (1973: 42-43), the three presidency cities of Calcutta, Madras and Bombay had subscription Libraries with the active support and initiative from the British. In the year 1867, the Government of India enacted the Press and Registration of Books Act (XXV) making it obligatory for every printer of a book to deliver free, a copy of the book (or one or two more copies if so required) to the Provincial Government concerned.

By the end of the 19th century, all the Provincial capitals as well as many of the district towns, especially in the three presidencies had Public Libraries. Even princely States such as Indore and Travancore had Public Libraries in their capitals. Eventhough, there was a spectacular growth in the number of Libraries in the country, as observed by Krishna Kumar (1982: 84), the masses did not take any advantage of them and the Libraries remained the domain of a few aristocrats.

### LIBRARY MOVEMENT IN THE TWENTIETH CENTURY

The most significant event of this period was the remarkable contribution made by Maharaja Sayaji Rao Gaikwad an enlightened person to modern Library Movement in India. He invited W.A. Borden, Librarian of Young Man's Institute, New Haven, Connecticut, to organise a network of Public Library in Baroda State. Within a span of three years (1910-13), the Maharaja with the help of W.A. Borden was able to establish an elaborate and well-integrated Public Library system composed of the Central Library, Village Libraries, Travelling Libraries and Manuscript Libraries. A report of the Ministry of Education, Government of India noted:

"This was the dawn of Public Library system in the modern sense and for years to come this pioneering work of Sayaji Rao Gaikwad III stimulated the imagination of Indian Librarians and served as a beacon light to lovers of Libraries all over the country", (Government of India, 1961: 2).

A shape to the Library Movement in the country was given in the year 1914 by the formation of the First Library Association in the country, namely,

Andhra Desa Library Association. Andhras also added another first to their credit by starting 'Grandhalaya Sarvaswamu' a Library journal.

The First All India Public Library Conference took place at Madras in 1919. Immediately after this conference, All India Public Library Association was formed.

Another landmark in the development of Libraries in the country was the year 1937, when the Congress Ministry came to power in many provinces and helped to start many Libraries in rural areas. During this period, the Government encouraged the development of Libraries with emphasis on village Libraries to enlighten and encourage rural population in its social, cultural and educational uplift. By 1942, according to Sahai (1973: 44), about 13,000 village Libraries were established in the country.

After Independence, the most significant development in the field of Libraries was the enactment of the "Madras Libraries Act" (1948) which was the first of its kind in India, providing for the establishment

of Public Libraries and organisation of an elaborate Urban and Rural Library system in the State.

#### **LIBRARY MOVEMENT DURING FIVE YEAR PLANS**

Government of India took interest in the field of Public Libraries and provided a scheme of "improvement of Library services", in the First Five Year Plan (1951-56) period. The scheme envisaged a system of integrated Public Library service represented by a pyramidal structure with Village Libraries as the base and the State Library as the apex.

In 1951, Delhi Public Library was set up as a model Public Library. In 1954, Government of India passed the Delivery of Books (Public Libraries) Act. The same was amended in 1956 in order to include newspapers. According to this Act, every publisher should send, at his own cost, a copy of each book or newspaper published by him to the National Library of Calcutta as well as to each of the three Public Libraries; Delhi (Delhi Public Library), Bombay (Asiatic Library), and Madras (Connemara Library). By the end of the First Five Year Plan, Central Libraries were started in nine states in the country. Integrated Library services were

introduced in 29 geographical areas. As reported by Kaula (1964: 114), about 100 District Libraries were established in the First Five Year Plan period.

District Libraries started functioning in all the 320 Districts in the country during the Second Five Year Plan period (1956-61). Each State was also provided with a State Central Library.

During the Third Five Year Plan period, the Planning Commission appointed the Working Group on Libraries. The Group formulated over-all policies, priorities and programmes for the development of Library at a cost of Rs.30.99 crores, (Pondey, 1985:13).

During the Fourth Plan period (1969-74), the Government of India had established Raja Rammohan Roy Library Foundation in Calcutta in 1972, an autonomous body with the Union Minister of Education as its President. It aimed at vitalising the Public Libraries to work more effectively by setting up a nucleus of District Libraries. In pursuance of its aims, the Foundation gave assistance to more than 16,000 Public Libraries. It is in fact the first concerted effort to promote an integrated Public Library Service at National Level.

During the subsequent Five Year Plans the efforts were directed mainly towards strengthening of the Central, State and District Libraries. Libraries were started in many rural areas of the country.

#### **LIBRARY LEGISLATION**

The Advisory Committee on Libraries in India (1959) recommended for a comprehensive Library Law. The working Group on Libraries appointed by Planning Commission of India also favoured a common Library Legislation. However, as the Libraries come under the State List, a common law on Libraries applicable for all the States in the country could not be framed.

Only eight States in the country, Viz., Tamil Nadu (1948), Andhra Pradesh (1960), Karnataka (1965), Maharashtra (1967), West Bengal (1979), Manipur (1988), Kerala (1989), and Haryana (1989) framed Library Legislation. Even these laws are not uniform. In order to impress upon the other States and Union Territories and to bring out uniform Library Legislation, a Model Act, prepared by Velaga Venkatappaiah was adopted by Indian Library Association in 1990 and

was communicated to the Governments of all States and Union Territories, (Venkatapaiyah, 1992: 51).

Due to variations in Library laws and due to absence of any Library Legislation in majority of the States, there is no uniform structure and organisation for Libraries in India.

#### **LIBRARY MOVEMENT IN ANDHRA PRADESH**

Libraries existed in Andhra Pradesh for the past six thousand years in one form or another (Pratapa Reddy, Suravaram, 1940: 1). The Library history of Andhra Pradesh is in tune with its Indian history and there was not much difference in the Memory Libraries, Monastery Libraries, Medieval Libraries and 19th Century Libraries between Andhra and other parts of India.

During early centuries, Libraries were attached to Temples and Monasteries, Dharanikota (Amaravathi), Nagarjuna Konda, Srisailam were the best examples for Monastery Libraries. Libraries were also attached to Jain Temples at places like Penukonda, Tadipatri, and Rayadurg in Anantapur

district; Domavulapadu in Cuddapah district; Bezwada in Krishna district and Kollipaka and Gangapuram in Telangana area.

During the medieval period, Libraries had occupied important place. During the 10th century AD Madhusudana, a General under Rajanarayana the Chalukya Kings had established a residential college called Chati Kalasala and appointed six Librarians. Instead of salaries, the Librarians and teachers were given land as Inam (Donation). Eastern Chalukyas were also patrons of Libraries. Chola Kings, Reddy Kings, Vijayanagara Kings had also shown interest in education, literature and Libraries (Venkatappayya, 1987: 3).

In the year 1662, Europeans started a Public Library in Madras. It was perhaps the first Public Library in India which was used freely by Commonman, (Venkatappayya, V., 1987: 6).

In the year 1800, the Paravastu family opened their private Library to the public.

During the year 1839, justice James Thomas had established a Public Library in Rajahmundry

with mobile Library services, providing reading material to the readers in nearby villages (Letters from Madras, 1946: 117-118). This was perhaps the first Library to have mobile Library services in India. Theosophical Society had established a Public Library at Guntur during the year 1850.

During the year 1886, two friends and nationalists by name Moulvi Abdul Khayyam and Navab Emadul Mulk Moulvi Sayad Hussain Bil Grami started a Public Library in Hyderabad. In the same year, a retired school master, Manthena Adinarayana Murthy started a Public Library known as "Saraswathi Nilayam" on modern lines at Vishakapatnam. Hence, the year 1886 can be written in Golden Letters in the history of Public Library Movement in Andhra, (Venkatappayya, 1987: 6).

By 1900 A.D. about 20 Public Libraries were functioning in the Andhra Pradesh region (Ramachandra Rao, 1982: 152). They include Saraswathi Vilasamu at Pulivendula in Cuddapah District (1889), the C.V.N. Library at Ongole (1889), the Simhachalapathi Rao Library at Vijayanagaram (1894), Nauroji Grandhalayam

at Undi in West Godavari District ( 1895), Hume Granthalayam at Kopalle in West Godavari District (1895) and Sri Veresalingam Grandhalayam at Rajahmundry (1898) which was later developed into Goutami Grandhalayam, (Venkatappayya, 1987: 7). The names given to the Public Libraries mentioned above indicate the impact of the then social and political movements on Libraries.

At the beginning of 20th century, almost all Freedom Fighters of first generation in Andhra Pradesh associated themselves with Library Movement. The prominent socio-political leaders behind Library Movement include Andhra Kesary Prakasam Panthulu (1869-1957), Desa Bhakta Konda Venkatappayya Panthulu (1869 -1957), Andhra Ratna Duggirala Gopala Krishnaiah (1889-1928), Gadicharla Hari Sarvothama Rao (1863- 1960), Andhra Pitamaha Madapati Hanumantha Rao (1885-1970), and Suravaram Pratapareddy (1896-1953). As a result, the Library Movement picked up a great thrust resulting in the establishment of as many as 125 Libraries (Andhradesa Granthalaya Bhandagaram, 1915: 15). In addition to the above recorded Libraries, according to an estimate of Venkatappayya (1987: 8), there might have been 75 more unrecorded Libraries.

Some of the prominent Libraries established during this phase include the following:

- Sri Krishna Devaraya Andhra Bhasha Nilayam, Hyderabad (1901);
- Raja Raja Narendra Andhra Bhasha Nilayam, Warangal (1902);
- Stri Samajam, Machilipatnam (1904);
- Hindu Yuva Jana Sangham, Eluru (1904);
- Aryabala Samajam, Pedapalem, Guntur district (1905);
- Vivekananda pathana Mandiram, Padamati Vipparru, West Godavari District (1910);
- Ramamohana Dhrama Pustaka Bhandagaram, Vijayawada (1911);
- Mahabubia Andhra Bhasha Nilayamu, Yerupalem, Khammam district (1911);
- Vidyabhi Vardhini Sangham, Uravakonda, Anantapur district (1912);
- Andhra Yuva Jana Sangham, Secundrabad (1912);
- Sarma Pustaka Bhandagaramu, Vishakapatnam (1912); and
- Bharathi Vidhya Vilasa Nilayam, Anantapur (1913).

In the absence of any organisational support, some of the Libraries started between the years 1900 and 1913 were either discontinued or disintegrated. In order to review the situation and to revive the Libraries, a massive Conference of Library Workers and promoters was held in April 1913 at Bezawada. The conference, known popularly as 'Andhra Mahajana Sabha', was organised by Iyyanki Venkata Ramanaiah and Suri Venkata Narasimha Sastry and was presided over by Chilakamarthy Narasimham. As observed by Andhra Desa Grandha Bhandagaram (1915: 16) the conference not only took suitable steps to revive the discontinued and dying Libraries but also resulted in strengthening the Library Movement in this region by giving organisational support.

#### **ORGANISED LIBRARY MOVEMENT**

Presiding over the Andhra Mahajana Sabha, Chilakamarthi made many observations that helped to strengthen Library Movement. One of the observations reads:

"Knowledge should be available to all as universally as the air we breath, the water that quenches thirst and the sun's energy that sustains the cycle of life.", (Venkata Ramanayya, Iyyanki, 1967: 273).

Inspired by the lecture of Chilakamarthi Lakshmi Narasimham at Andhra Mahajana Sabha, the Library Workers started Andhra Desa Library Association (ADLA) in the year 1914. Thus, the First Library Association was formed in India. The Association, under the dynamic leadership of Iyyanki Venkata Ramanayya, could muster almost all the political and social leaders of the day, to associate and commit themselves to the programmes of adult education, rural uplift, spread of literacy, education of women, village sanitation, uplift of Scheduled Castes and cultural and literacy activities.

In the general context of the National Library Movement, the Andhra Pradesh Library Movement was conspicuous and significant. Because of its uniqueness, it was described as "SWAYAMBHUV" (Self-born). It was a social movement with popular participation, organised with democratic ideals, for imbibing political consciousness and spreading literacy, rather than for mere organisation of reading rooms and Libraries (Venkata Ramanaiah, 1967: 52). Running side by side with the Freedom Movement on the national scene and the struggle for

separate Andhra Province in the regional scene, the Library Movement brought out an all round impetus, inspiration and fulfilment to the national cause in general and also to the cause of Andhra in particular (Ramachandra Rao, 1982: 151).

To spread Library Movement, ADLA started "Grandhalaya Sarvasamu" a Library Journal in Telugu in the year 1915 which was the first of its kind in the field of Libraries in India (Venkatappayya, 1986:29). Other journals like Krishna Patrica (1902) and 'Andhra Patrica' (1905) also helped to spread Library movement in Andhra. Kasinadhuni Nageswara Rao Pantulu, the founder of the Andhra Patrica, used to send a copy of the newspaper freely to all the village Libraries. In Telangana area, "Golconda Patrica" (1926) did help to spread the Library Movement.

#### **PUBLICITY FOR LIBRARIES**

The most ingenious method developed by the pioneers of Library Movement in Andhra was Granthalaya Yatras (Library Pilgrimages). The strategy was to organise a tour by a batch of Library workers in a group of villages. They were organised into six sections, Viz., the Advance Information Section,

Bhajan Section, Exhibition Section, Gramaphone section, Lectures Section, and Magic Lantern Section. The Advance Information Section first used to reach the village paste posters on the walls and trees regarding Libraries and contacted the leaders and officers of the village. The Exhibition Section organised an exhibition of books, magazines, etc., at the site of public meeting. The Gramaphone Section played records of music and songs. The Bhajan Section went round the village with educational songs and announcements of public meeting. At the end of meeting, the Magic Lantern Section exhibited instructive and informative pictures on health, cooperation and Library service. The pilgrimage was terminated in each village with the establishment of new Library, or with an improvement of the existing Library. As observed by Venkata Ramanaiah (1967: 214), the Library pilgrimages helped in starting many new Libraries and in strengthening the functioning Libraries.

Another technique was "Vasanthsavalu" (Festivals of Spring) adopted for publicising the concept of Library. These festivals were held in 1920's and 30's in rural areas at a time when agricultural

operations ceased and people were at leisure. Students on summer vacation actively took part in these festivals and encouraged the rest of the community to take cognition of the Libraries.

The Association had also organised advisory and information service, through correspondence or personal visits. All these techniques were significant since the political parties had adopted them as well for their political purposes. Other two programmes - Balabhatodyamam and Adult Education Programmes stressed the Library Movement as primarily a movement for public service and enabled the Libraries to become service institutions.

Pathuri Nagabhushanam pioneered a new concept by providing Library facilities to boat-passengers. He organised Libraries in boats in Tenali Taluq for a period of 7 years (1935-42), as reported by Venkatappaiah (1987: 36). Over the years Mobile Library services were organised on a wide scale and bicycles and bullock carts were used to provide Mobile Library facilities to rural people.

Similar movements existed in Telangana with more political overtones in the Freedom Struggle

in opposition of the autocratic rule of the Nizam. In the process Libraries became centres of revolution. Persons like Madapati Hanumantha Rao, Vaman Naik, Survaram Pratapa Reddy and Kodati Narayana Rao took active part in these activities. In the later stages, the activities of Telangana Libraries were coordinated with those of Andhra Desa Library Association. This has led to the call for not only common Library Movement but also for unification of the entire Andhra region culminating into a call and demand for 'Visalandhra'. To be precise, the call was given by Burgula Ramakrishna Rao, at the Library Conference at Singarani Collieries in the year 1941.

Decades of the Library Movement finally resulted in the passage of the Public Libraries Act in 1948 by the combined Madras Government. It was the First Library Act of the country and led to similar enactments in other States. In 1956, the Hyderabad Library Association and its members had organised a movement and succeeded in forming the Hyderabad Public Libraries Act, 1955, the second piece of Legislation of its kind in India. The Movement was unified with the amalgamation of the two Associations

in Andhra and Telangana into the Andhra Pradesh Library Association in 1956, and similarly the two Legislations were amalgamated in to Andhra Pradesh Public Libraries Act, 1960.

The Andhra Pradesh Public Libraries Act, 1960, created a new institution at district level called, District Library Authority or the Zilla Grandhalaya Samstha (ZGS). The institution gave opportunities for the leaders of the Library Movement and the workers to become Chairman and members of the Library authority and thus gave a further push to the growth of Libraries in the State. However, the proliferation of Library and the contest for supremacy and control over Zilla Grandhalaya Samstha resulted in division among the workers and leaders of the Library Movement. The annual conferences conducted under the auspicious of the State Library Association became irregular and infrequent. Zilla Grandhalaya Samstha became a seat of politics and the politicization resulted in formation of different Library Associations (Narayana Rao, 1992: 12-14).

In order to rectify the problems of Libraries, Government of Andhra Pradesh appointed a Committee

in 1976 under the Chairmanship of Ecbote to review the working of the Public Libraries. A similar committee was appointed to review the private Libraries in 1978 under the leadership of Vavilala Gopala Krishnaiah. While the committees came up with many recommendations, no attempt, however, was made to improve them.

Politicisation of the Library Movement reached its peak in 1987 when the Government took a decision to fill the positions in Zilla Grandhalaya Samstha by nominations. Political contact, affiliations clouts and powers became the criteria of nomination rather than commitment and service to the Libraries, (Narayana Rao, 1992: 13).

A further blow to Library Movement occurred in August 1988 in the form of Government order Number 91. The order sealed further expenditure on Library adding to an earlier ban on recruitment in the vacancies in Libraries. The result of this Government Order was analysed very appropriately by Raju. The analysis says: "This order almost paralysed the developmental activities in Zilla Grandhalaya Samstha and effected Library services in the State. Especially the ban on expenditure came as a severe blow to the newly established Libraries ..... Many of these Libraries

suffer from want of proper furniture, equipment reading materials and building facilities. These Libraries are not able to offer minimum physical facilities and amenities to the readers", (Raju, 1992: 13).

The situation of the Libraries deteriorated further by an amendment carried to the Libraries Act in 1990. Accordingly the term of the Chairman of the Zilla Grandhalaya Samstha limited to a period of three years earlier got enlarged to an unlimited time. The amendment gave powers to the Government to continue the nominated Chairman at the pleasure of Government. Thus, the District Library Authority became centre of rehabilitation for the political leaders and their supporters.

Amidst miserable condition, a ray of hope appeared for the Libraries in early 1990 in the form of Grandhalaya Parishat (State Council for Libraries). The State Council was constituted as a principal policy-making body with the specific objective for formulating better Library services in the State. The impact of the Grandhalaya Parishat on Public Libraries in Andhra Pradesh though positive for the present, can be felt in near future only.

### **LIBRARY MOVEMENT IN ANANTAPUR DISTRICT**

Anantapur District finds a place in the history of Library Movement since 600 B.C. The early Libraries were attached to Temples and Monasteries. Evidence is available to prove that Libraries which were attached to Jain temples existed at places like Penukonda, Tadipatri and Rayadurg in Anantapur district. During medieval period, Vijayanagar Kings had shown interest in education, literature and Libraries (Pratapa Reddy, 1990: 51).

A few Libraries in the modern sense were started in this area in the last decade of 19th century. One should note that education was rare during this period in this part of area. Only four in every hundred of the total population in general and only four in every thousand among women, possessed this accomplishment (Francis, W., 1905: 99). Despite low literacy, the earliest Reading Room in the District was started in the year 1883 at Anantapur. In 1884, a Newspaper Club was started at Penukonda. Between 1883 and 1900, Reading Rooms or Newspaper Clubs were established at places like Hindupur, Gooty, Tadpatri, Dharmavaram, Kambadur, Madakasira, and Rayadurg. The Newspaper Club at Kambadur and the

Edward Coronation Reading Room of Dharmavaram, started in 1890 and 1893 respectively, are reported to continue even now. All the above mentioned Libraries were established and run by private bodies financed mostly by public subscriptions (Sivasankara Narayana, 1970: 694).

During 20th century as in the other parts of Andhra, the Library Movement in Anantapur (district) co-existed with political and social movements. Many people from different shades of life participated in the Library Movement in this area. Among others, they include Sri Hathi Sankara Rao, Sri Kalachaveedu Venkata Ramana Charyulu, Sri M. Sannappa Naidu, Sri Belgum Ramadas Naidu, Siripi Anjaneyulu, Kalluru Subba Rao, Pappuru Ramacharayulu, and Nilam Sanjeeva Reddy (Venkata Ramanaiah, 1967: 63).

Sri Sarada Library was established in Nagireddy Palle, Kadiri Taluq, in the year 1903 (Nagabhushanam, 1939: 2). During the year 1909, to commemorate the coronation of King Edward, a Library was established at Uravakonda (Subrahmanyam, V., 1985: 60). The Edward Coronation Reading Room at Dharmavaram was developed into a Public Library in 1990

(Gopinath, 1985: 40) which is still functioning. During the year 1912, three Libraries were established, at Veldurti (Sivasankaranarayana, 1970:694), Indravathi (Nagabhushanam, 1939: 3) and Varadaya Palli (Venkata Rami Reddy, 1985: 23).

In the year 1913, Libraries were also started at Lepakshi (SivasankaraNarayana, 1970: 694), Hindupur (Venkata Rami Reddy, 1985: 23).

Krishna Devaraya Library was established in the year 1914 at Penugonda (Venkata Rami Reddy, 1985: 23). In the memory of Kriyasakti Odayaru, who constructed a tank in Dharmavaram, a Library was started at Dharmavaram by Siripi Anjaneyulu and others in 1915. (Gopinath, A., 1985: 41) and another Library was established at Enumala Doddi, a remote village, in the year 1915 (Sivasankaranarayana 1970: 694). In the year 1916, a Library was established in Cholasamudram and in 1919 at Hindupur (Sivasankaranayana, 1970: 694).

By 1921 Freedom Fighter, Sri Kalluru Subba Rao had established many Libraries in surrounding villages of Hindupur (Sreeramulu, R., 1985: 15).

Under the influence of Sri Gadicherla Hari Sarvothama Rao, the Freedom Fighter, Sri Kalachaveedu Venkata Ramana Charyulu, immediately after his release from Jail in the year 1921, did yeomen service to Library Movement in Anantapur district by helping to establish many Libraries in Tadipatri Taluq. He read his book "Paschima Andhra Prabodham" in each and every village and made the people awakened and enlightened.

The decade of 1920 is golden period in the history of Library Movement in Anantapur district. Many Libraries were established, during this decade of which some prominent Libraries are listed below:

Hari Hareswara Library, Apparascheruvu, 1920,  
Dharmavaram Library, Dharmavaram, 1921.  
Madakasira Library, Madakasira, 1922,  
Library, Nagireddy Palle, 1923,  
Viveka Vidyalayam, Nallacheruvu, 1923,  
Library, Reddy Palle, 1926,  
Ravindra Pathanalayam, Madakasira, 1926,  
Krishna Vilasa Grandhalayam, Krishnapuram, 1926,  
Yogi Library, Kondakemarla, 1926.

12th Andhra Desa Library Association meeting was held in 1927 in Anantapur. Due to its impact, many Libraries were started since 1927. The prominent among them were:

Kuntimaddi Library, Kuntimaddi, 1927,  
 Manepalli Library, Manepalli, 1927,  
 Sarada Patanalayam, Hindupur, 1927,  
 Reading Room, Anantapur, 1927,  
 Somaghattu Library, Somaghattu, 1929,  
 Konkkanti Library, Kokkanti, 1929,  
 Saraswathi Library, Seshayyagari Palam, 1929,  
 Union Library, Madakasira, 1929,  
 Reading Room, Tadpatri, 1929,  
 Kurumalle Library, Kurumalle, 1929  
 Renovated Library, Kadiri, 1929,  
 Reading Room, Rayadurgam, 1929,  
 Lepakashi Library, Lepakshi, 1929.

During his visit to Kadiri Taluq in 1927, Mahatma Gandhi visited the Library at Nagireddy Palle which was started in the year 1923 by Sri Venkataswami Reddy, with the help of Konda Venkatappayya Panthulu and Desodharaka Nageswara Panthulu (Ramachandra Rao, S., 1960: 5).

On account of the intensified struggle for independence, Library Movement in Anantapur District had a temporary setback during the years 1937 to 1947. Only a few Libraries were started in this period. They include Libraries at Kalluru (1931) and Indravathi (1932). In the year 1935, Dr. Babu Rajendra Prasad opened Rayalaseema Reading Room at Anantapur, established by Peddagondi Kondappa, a native of Singanamala. Sri Ghattu Venkata Ramanappa, a prominent social worker, had established a Library in Uravakonda in the year 1938.

Sir Pappuru Ramacharyulu who was a contemporary to Gadicherla Harisarwothama Rao had rendered yeomen service to Public Library Movement in Anantapur District. During his student days, on his own, he started a Library with a collection of hundreds of books. Later on, in his life he started a journal "SADHANA", a Telugu weekly and local journal of Rayalaseema, and gave a lot of publicity to Library Movement. The services of his journal can be compared with the services of Krishna Patrica and Andhra Patrica, which were published in Circar Districts

## TECHNIQUES USED FOR THE SPREAD OF LIBRARIES

To spread Library Movement and to inculcate interest among the people in Libraries and books, scholars and prominent people in various fields of the day were invited on number of occasions particularly on festival days, and arranged lectures on very interesting topics in the Mahabharata, the Ramayana and Bhagavatam. Many a time, characters like Suyodhana, Drona, Bhishma, Rama, Ravana, Krishna were discussed openly on platforms and number of arguments and counter-arguments were put forward for and against the characters in question. It made a tremendous impact on people both literate and illiterate and number of people attended the meetings in the premises of Libraries with enthusiasm, (Pullaiah, T., 1929: 11).

Other techniques adopted to give publicity to Libraries were Bhajans, Harikathas, street-dramas, recitation of puranas and ballads which were very popular with people. They also used magic-lanterns, wall-posters, gramaphone records to reach the illiterate masses. For illiterate people, they arranged lectures, newspaper reading sessions, news announcement in villages at regular timings. They organised adult

literacy centres, night schools reading facilities for women and children. They arranged classes on rural sanitation, agriculture social reform activities, etc., in Libraries, (Nanjundappa, V., 1930: 6).

At Chilumathuru, when a Library was started in the year 1937 by "Balura Sangham", people were quite indifferent towards the Library and its activities. To get the goodwill of villagers, members of the Balura Sangham adopted a novel method. The Chilumathuru village was served by a post-office located at an adjacent village called Kodikonda. The child members of Balura Sangham started collecting the post from Kodikonda and distributed them to the concerned people of their village. While delivering the post they also started passing on the needs from newspapers and magazines and thus by made the entire village conscious of information needs and inturn of the Library (Ramacharyulu, Pappuri, 1937:8).

#### **DEEPAVALI BHIKSHA: A NEW MODE**

Finance is the most important factor to run the Libraries. The novel method adopted in

this regard was "Deepavali Bhiksha". The Library workers used to go to each and every house on Dewali festival with Bhajans and Sankeertanas for individual donations. It became a tradition for people to give donations for Libraries on Dewali festivals (Ramacharyulu, Pappuri, 1926: 1)

Another novel way was to invite prominent drama-actors to their villages to enact dramas. With the help of such Dramas, they used to raise funds for the Libraries (Nanjundappa, 1930: 6).

The Andhra Desa Library Association had its 24th meeting at Hindupur in Anantapur District in 1942. It has succeeded in reviving the spirit of Library Movement in Anantapur District.

In the post-Independence years, the Madras Public Libraries Act, 1948, provided the impetus to the development of Library Movement in the District. With the constitution of Local Library Authority at Anantapur in 1952, efforts were initiated to revive and strengthen the Libraries. Later the local Library authority was reconstituted as Zilla Grandhalaya Samstha, in 1956. The Libraries under Zilla Grandhalaya Samstha, are maintained from the proceeds of the Library

cess, Government grant, contributions and special grants sanctioned under the Andhra Pradesh Public Libraries Act 1960.

The Zilla Grandhalaya Samstha had the good spell of fortune, in having at the helm of its affairs, "an illustrious trio". Sri Raghavendra Chari, was its first Chairman. In 1952, he was succeeded by the much renowned retired Head Master Sri Pappuri Ramacharyulu, a Freedom Fighter, Scholar and Journalist of great repute. He was the contemporary to Gadicharla Hari Sarvothama Rao and did yeomen service right from his student days for Public Library Movement. In the year 1952, he became the Chairman of Zilla Grandhalaya Samstha, Anantapur. As there was no Government building to start District Central Library, he started District Central Library in his own house in June, 1952. He became a synonym for District Central Library in Anantapur. In recognition of his service, he was honoured by Andhra Desa Library Association at its 33rd Mahasabha held at Tirupati, (Prakasam, K.S., 1985: 18).

He was succeeded by Sri Kalluru Subba Rao a noted public figure, a veteran freedom fighter

and Legislator for many years. He held the post for two terms i.e. from 1955 to 1961. These dynamic personalities along with Sri Kalluri Venkatanarayana Rao, the then District Education Officer and Ex-officio Secretary of the Zilla Grandhalaya Samstha and reputed poet and scholar laid a firm foundation for the District Library System that included many branch Libraries in towns and villages in addition to District Central Library.

Sri Kalluri Subba Rao was succeeded by the following persons successively who rendered great service to their best of abilities for the development of Public Libraries in Anantapur.

1. Sri K.V. Vema Reddy,
2. Sri M.L. Narasimham,
3. Sri P.L.N. Reddy,
4. Sri B.T.L.N. Chowdary,
5. Sri Panduranga Murthy,
6. Sri S. Fakruddin.

Sri K.S. Prakasam who worked as the Secretary for a long period did a lot of service in acquiring own buildings and rent-free buildings and also in developing District Central Library

and Branch Libraries. Hassya Bharathi Sri Ammelladinne Gopinath, who worked at many Branch Libraries and retired as Grade I Librarian, by means of sustained extension activities, attracted many people and inculcated interest in Libraries and books among the people.

Library Movement in Anantapur District took a new turn with the introduction of Zilla Grandhalaya Samstha. The changes that took place in the organisation and functioning of Public Libraries in the District are discussed in detail in the subsequent chapter.

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