APPENDIX III

Pictures from the internet, online archives of the Basel missionary society housed at the
University of Southern California and my personal collections

Figure 12 is the picture of a Syrian Catholic woman in her 90s.
Figure 13 is titled “Syrian Christian girls in Malabar” from 1912 (From the online archives of the Basel mission). Note that in the missionary pictures the girls are almost completely covered up to their elbows. These girls were probably students studying in their institution and therefore having to abide by the rules of modesty and decorum expected of missionary students.
Figure 14 is titled "Muslims women (Maplas) in Malabar” taken either in 1901 or 1912 (online archives of the Basel mission). Older Muslim women in Kerala still wear this kind of clothes, though the sleeve might not be this long.
Figure 15 is titled “Malabar family” taken around 1926 (online archives of the Basel mission). The members of this family are obviously modern with the father wearing pants and the mother wearing a sari.
Figure 16 is titled “Brahmin family in Malabar” in 1902 (online archives of the Basel mission). The younger members of the family are wearing clothes in the Western style. The women on both sides could be the man’s wives.
Figure 17 is the cover page of Vanitha Kusumam. It also shows the writer, politician and activist Muthulakshmi Reddy.
Figure 18 is the cover page of Bashaposhini.

216 From: http://bmpix.usc.edu/bmpix/controller/index.htm [cited 22 December 2012].
Figure 19 is titled “Nayer girls from Malabar” taken around 1914 (online archives of the Basel mission). Some of the girls have not worn the blouse under their mundu, but they have all covered their bosom.

Figure 20 is the cover page of Indulekha published by Oxford Paperbacks Publishing. In this depiction of a Nair woman, she is wearing an upper-cloth, and minimal jewellery, much like Chandumenon’s description but every different from the Nair women in the photograph.

Figure 21 is a picture from Vanitha Kusumam (1927) titled “English Dance”. The sub-title says that though the magazine is for women’s freedom it does not condone the kind of freedom that allows this kind of singing and dancing.