Appendix No.: I-A

Women and Tamil Literature
(Listed from Tamizh Ilakkiya Varalatru Kalanjiyam)

Some well known women poets and writers.

Poetry

Name of Authors. | Well known work
2. Soundaram Kailasam | on Jesus –
3. Sarala Rajagopalan | Megaththin Thagam
4. Arasu Manimekhalai | Oru Vanampadi Vai Thirakkirathu
5. Nirmala Suresh | Mannil Padiyum Padangal
6. Selvi Chitra | Velukka Parkum Kizhakku
7. Thangam A. Valli –

Prose Poem (Pudukkavithai)

1. Ponmani Vairamuthu
2. E. Ra Anandhi
3. Aruna Ponnuswami | Penmai

Prose/Essay

1. Pandithai S. Krishnaveni Ammal | Mangayir Manbu
   | Sri Villipputhur Vilakku
2. Pandithai Achalambikai Ammaiayar | Essayist and poet.
   | Gandhi Puranam
   | Thilakar Puranam
3. E. Ta. Erujeswari Ammaiayar | Suriyan
   | Dharma Adinam
4. Nilambikai Ammaiayar | Thanitamizh Katturaigal
## Short Story/Novel

**A.D. 1895 - 1914**

1. Rajathi Ammal  
   Pen Name: Gnanaprakasan
2. Pandithai Visalakshi Ammal  
   (Sujatha, Vanasudha)
3. Meenakshi Sundarammal  
   (Jayaseelan)
4. Devakunjari Ammal  
   (Vijayalakshmi)

## After 1920

<table>
<thead>
<tr>
<th>Name</th>
<th>Wellknown Works</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Guhappriyai (Swarnambal)</td>
<td>Editor of magazines Mangai and &quot;Pudumai Pen&quot; Chandrika (Novel) Jeevakalai (anthology of stories)</td>
</tr>
<tr>
<td>3. Kumudini (Ranganayaki Thatham)</td>
<td>Diwan Magal (Novel) Nanduvin Piranthanai (Short Story)</td>
</tr>
<tr>
<td>4. K. Savitri Ammal</td>
<td>Translation of English novels into Tamil</td>
</tr>
<tr>
<td>5. K. Subbulakshmi Ammal</td>
<td>Hemalathai (Novel)</td>
</tr>
<tr>
<td>9. Vasumathi Ramaswamy</td>
<td>Captain Kalyanam (Novel) Kaveryil Kalanda Kadal (Short story) Deivyin Kadithangal (Essay) Ullam Kavar Illam (Scientific Work) Esan Arul Pettra Illankanrgal (Religion) Sivan Soththu (Literary Thought - Prize Won)</td>
</tr>
</tbody>
</table>
10. 'Lakshmi' (Dr. Tiripurasundari) 1,000 Short Stories
110 Novels
Pennmanam (Novel)
Nithila Vilas (Novel)
Kanchanaiyin Kanavu (Novel)
Oru Kaveryiyai Pol (Won Sahitya Academy Award)

11. Saroja Ramamurthy  Anthology of Short Stories - Tru Kadaigal etc.
Muthu Sippi (Novel)
Latchyavadam (Novel)
Malavika (Historical Novel)

12. M.S. Kamala  Kannik Deivam etc. (Anthology of Short Stories)
Manida Deivam etc. (Novels)

13. Anuththama  Angayarkkami (Short Story)
20 (Novels) - Kettavaran,
Premageetham etc.

14. Saraswathi Ramanath  Translations from works of Bankim Chandra, Sarath Chandra,
Translations from Hindi to Tamil and Tamil to Hindi.

15. Hepzibah Jesudasan  Regional (Vattara) Novels.
(Nagerkoil)
Puttham Veedu (Novel)
Dr. Chellappa (Novel)

16. Gomathi Subramanian  - Won Prizes for Short Stories
Mana Kannadi
Ore Kudumbam (Novel)

17. Rajam Krishnan  Novels on Anthropological and psychological themes.
Kurunji Then on Padugas
Karippu Manigal set in salt manufactur plant
Verrukku Neer. Written with an Indian Independence as background.
(Sahitya Academy Prize)
Dr. Rangachari's Biography

18. K. Jayalakshmi  Kuththu Vilaku (Anthology of Short Stories)
Anbin Valimai (Novel for Children)
Ndavvill Thodakkam (Novel)

19. Choodamani  Short Stories, Novels, Drama
Oliyin Mun (Short Story)
Kannamma En Sahodari (Novel)
Aazh Kadal etc.
10. 'Lakshmi' (Dr. Tiripurasundari)  
   1,000 Short Stories  
   110 Novels  
   Pennanam (Novel)  
   Mithila Vilas (Novel)  
   Kanchanaiyiyan Kanavu (Novel)  
   Oru Kaveriyai Pol (Won Sahitya Academy Award)  

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   Anthology of Short Stories - Iru Kadaigal etc.  
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   Anbin Valimai (Novel for Children)  
   Mudivil Thodakkam (Novel)  

19. Choodamani  
   Short Stories. Novels, Drama  
   Oliyin Mun (Short Story)  
   Kannamma En Sahodari (Novel)  
   Aazh Kadal etc.
20. Kasturi Panju
   400 Radio Plays
   (Mullil Roja, Kaveri, etc)

21. Lakshmi Subramanyam
   Ediroli (Anthology of Short Stories)
   Vasanatham Varum (Novel)
   Nenjin Kural (Novel) etc.

22. Komagal (Rajalakshmi)
   Well known for Short Stories/ Novels
   on family life
   500 Short Stories like Manasannadhi,
   Chitra Thiruppavai, Kanai Neer,
   Anmai Bhoomi (Novel)
   based on India- Pakistan War,
   Sandana Malar (Novel)
   Story of love of a college girl.

23. Kuyili Rajeswari
   20 Novels, 200 Short stories, Radio-
   plays 10,
   Inniva Illam, Samuga Panpadu
   (Essays)

24. Kriththika
   Vaseswaram - village setting
   (Novel)
   Dharmakshetrt Sarvameva [Falsehood
   in Society and Political field.
   (Novel)]

25. C.R. Rajamma
   20 Novels - Puratam, vairappu,
   Kodimalargal, sollathan Ninaikkiren

26. Vimala Romani
   100 Short Stories, 100 Novel, 100
   Radio-plays, 15 Dramas, Orator
   and Feminist writer.

26. Jothirlatha Giriya
   Short Stories, Novels
   Mammadanai Tedi (Novel)
   Kattundum Porithioppom Novel etc.

27. Kamala Sadagopan
   65 Short Stories, 4 Short Novels,
   5 Novels
   (Kadavu, Padigal, Varisu etc.
   Novels)

28. Vaasanthi
   22 Novels, 20 Short Novels, 250
   Short Stories
   Akasa Vedugal - Acclaimed all over
   the world.

29. Sivasankari
   Anthology, 40 Short Stories -
   Soliriar, Ammapukkaa Poi etc.
   Palangal, Navithin Vegathodu
   (Novel)
   Travelogues (Malaysia) Biography of
   G.T. Naidu, Appa.
30. Indumathi

50 Novels, 50 Short Stories, Travelogues (London)
Nerruppu Malar, Taraiyal Irangum Vimanangal (Novels)

31. Amurdha Ramanan

300 Poems, 260 Short Stories – 100 Novels.
Moodi Kidakkiruthu Oru Menju, Sirai (Won Vikatan Golden Jubilee Prize).

MUSIC TAMIL

1. K.P. Sundarambal
(Kalai Mamani – Title)

Actress and Singer of great fame – Won recognition through her songs depicting love for the Country – and devotional songs.

DRAMA (TAMIL)

1. Natak Arasi.
Balasubramani Ammayiayar

Manager of a drama company, Musician/Dancer
(Special trains were arranged to see her company's plays).
Manokaran, Rajambal, Dambachari etc.

DANCE DREMA (Keeping alive traditional culture).

1. Rukmini Devei
(Kalashetra)

Meenakshi Vijayam, Kurma Vataram, Krishnamari Kuravanji, Geetha Govindar.

2. Nataraj Sakunthala

Thiruvalluvar, Panchali Sabadam, Mamannan Matchi.

3. Kumari Padma Subramanyam

Krishna Leela, Viralimalai Kuravanji.

4. Vijayanthi Mala

Azhagar Kuravanji, Thiruppavai.

5. Dr. Saraswathi Ramanathan

Author of Seetha Kalyanam dance drama.
Appendix No: II-A

Sati Stone Worship

Laws and social customs laid down that a woman looked upon her marriage partner as a partner for life and that she should not even think of another man in his place. It was this characteristic that constituted chastity; and, a wife to whom a husband is both a husband and master (pati) and a life-long vow (tiratha) is called a pativratha. In Hindu society in the past, a woman's life virtually ended at her husband's death; she could not marry again and she was expected to lead a life of penance and self-negation. She was even expected to give up her life on the funeral pyre of her husband, and such a practice was called Sati. Many willingly and voluntarily gave up their lives but a social custom became rigid, at some stage in the evolution of civilization. Coercion came in and the widow, whether she liked it or not was compulsorily forced to get into the flames and die. What is meant by Sati here is the self-immolation of a woman on the death of a husband usually on the funeral pyre. Mr. M. Arunachalam in his article on "the Sati cult in Tamil Nadu" opines that "the Sati cult is alien to Tamil Nadu, although we have even many historical instances of such self-immolation.

The word Sati ordinarily means a true good and faithful wife. In the context of a married man's death, Sati has come to mean the self-immolation of his wife on the funeral pyre of her husband. In Tamil this is called 'Udayakattai Erulai' meaning 'mounting the (burning) logs (of the funeral pyre) along with the husband's body'. This is also known as 'tee-p-paydal', jumping into the fire. The term Sati came to be spelt as Suttee in the eighteenth and nineteenth centuries.

Sati was widely prevalent in North India no doubt but it does not appear to have been coercive but was only a voluntary action of the woman in the early period. In A.D.510, the wife of king Bhanu Gupta ascended her husband's funeral pyre. King Harshavardhana's mother Yasomathi (first half of the seventh century) gave up her life by force of will. Harsha prevented his sister Rajyasri from entering the funeral flames of her husband Grahavarman. In the eighth century, queens in Kashmir and Nepal did the same rites. In the tenth century Gundambe, wife of Chalukya Satyashrava committed Sati. With the advent of Muslims, Rajput women in order to avoid captivity committed Jauhar. This happened wherever the Rajputs lived. The Senji Fort is in South Arcot district in the heart of Tamil Nadu, and when the ruler Desingu Rajan (Tej Singh according to history) fell in battle in A.D. 1713 all the women folk entered the fire and immolated themselves says the famous Desingu Raja Ballad. The place of Sati was commemorated in stone as Maha sati stone and there are many such monuments in Chittoor and Udaipur. Some times the Ma-sati stones would refer to the mothers who died with their son. The Ma-sati stones have been mentioned in Tamil Puram Gramam.

From a description of the Chakkaravalak Kottam given in Manimakelai, we learn that there were temples constructed on the burial places of women who
gave up their lives with their husbands.

The terms Pattini and Sati though Sanskrit words have great significance in the Tamil Language. Both mean a true good and faithful wife. A pattini is a Pativrata. Illango Adigal defining the purpose to which he wrote the great classic Silappadhikaram gives three purposes of which one is "the glorification of the Pattini by the noble persons." Manimakalai goes a step further and declares that the Pattini woman would enter the fire and perform Sati, to use a later day language, on the death of their husbands "when her husband dies, her very breathing will be hot like the furnace and unable to contain her grief, she would immediately give up her life, if this is not done, she would enter the fire as though she were entering the waters of a cool spring. If she is unable to do this she would adopt the austere life of widowhood praying for union with her husband in the next birth." (Manimakhali 2:42 -- 47). So we find the entering the fire, the later day Sati has been prescribed as a solution for widowhood.

According to Mr. Arunchalam the practice of Sati was prevalent in the period ninth to eleventh centuries -- and continued up to fourteenth century in Tamil Nadu. He records that "the performance of Sati was not a regular custom practiced in Tamil Nadu ... it was practiced by individual widows who gave up their lives on the death of their husbands. This was out of extreme love and not out of any social or family compulsion. However, in the later centuries we come across instances of petty princes and chieftains arranging for the mass immolation of their women folk when faced with certain defeat in a battle and consequent capture by the enemy."

Commemorating heroism of soldiers through 'Veerak Kal' is quite well known in Tamil society. Pattini worship (i.e. Sati worship) came to Tamil land with deifying Kannagi. Glorification of Sati is evident from literature. So it is only logical that chaste women who died on the funeral pyre of their husbands were glorified and Sati stones were implanted to commemorate their action.
RITUALISTIC SYMBOLS IN A MARRIAGE PAVILION

a. Kamatchi Amman Lamp
b. Ammai Appar Pots
c. Mortar with a Lamp
d. Branched Lamps
e. All Pots with Sprouting Seeds
Appendix No: III-C

Marriage of an expensive type:

Marriage of the Ayira Vysia Community. They are called Ayira Vysias (one thousand business people) because they have one thousand gotras. Some marry within their division (sect). Some are vegetarians. They do not allow widow remarriage. As they took to commerce, they are called Beri Vysias.

Mr. Alalasundaram comments in his article one marriage of the expensive type quoting the Ayira Vysia Community "A number of Ayira Vysias (also called Chettiyars) incurred debts to celebrate marriage due to vain and luxurious expenditure."

Apparently the proverb, "Chettiyar's (actual status) will be known only after his death," refer to this, improvident habit. Before the marriage a function called "Getti Tambaam" (firm contract) takes place. In this, close relatives of the couple take part. After this there is a formal betrothal at which the bride-groom's party have to bring 21 plates of presents, one of which will contain a doll and varieties of sweets. These 21 plates will be brought in procession with music, and dummy horse dance, etc. and it is then the betrothal takes place after which there will be a big feast. After this there will be a full day function for worship of Pillayar (Vinayagar) at which offerings of parched gram, sweet balls etc. will be made and all those who visit the house that day will be fed with sweets, savouries and coffee. After this both in the brides and bride-groom's houses there will be a number of poojas (worships) to deities like Perumal etc. The marriage is performed by the bride-groom's party, but in some places the bride's party celebrates the marriage as a Kannika Dhanam. The marriage will be celebrated in a grand manner for five days after which the bridal couple will be taken round in a grand procession with fire works in display. The bride-groom incurred a heavy debt; even after begetting two children, he will find it difficult to clear the debt proving the adage "'celebrate a marriage and build a house -- then you will know what it is.' There are number of families thus ruined by pompous weddings. After the war with China, there was rationing and as a consequence, the marriages of five days and three days became a single day marriage and so there was atleast one good effect on account of introduction of rationing.

Among the Ayira Vysia five persons will have to go round to invite for the wedding, a male and one female each of the bride's party and bride-groom's party and a common relative who knows all invitees. They have to go to each house with betel leaves, nuts and printed invitation and for this alone and expenditure of ________ will be incurred ________; if the ladies are not specially invited, only the males will attend the wedding and hence both men and women have to be invited ________. It is better to avoid wasteful expenditure in all functions, auspicious and otherwise and spend according to one's means and live happily."
Appendix III-D

Epigraphic evidence of some rules regarding marriage in Tamil Nadu of the Nagaraththars.

According to an epigraph found in 1936 at Pillaiyarpatti in Chettinadu recorded in the Pillayarpatti Tala Varalaru by S. Ganesan (given in the appendix of the work "Chetti Nadum Tamizhum").

Title of the Epigraph:

"Poonkonraivelakkudi Epigraph"

"As followed in ancient days"

"Poonkonraivelakkudi Nagarathar"

Decided (by them)

"Caste rules -"

"Descriptions "

To mention the relevant details "Do not marry in the same Gotra" (Gotram means - temples, and inner sections) Adopting sons from their own Gotra" is allowed "In marriages the bridegroom will touch and give thirumangalya: (thali) to the elder among us for tying (it)

"Announcement regarding the wedding should be made in the front of temple doors with betel leaves and nuts, before the wedding"

"Iraniyur and Pillaiyarpatti temple adherents as they as brother-families, they cannot marry among themselves. They can marry in other temple adherents"
Appendix III-E

The following is the agreement written and agreed between the bride's and groom's parties. It mentions the agreement on the part of the boy's father to give certain golden ornaments and gold. It is also followed by the statement of the bride's father that he would give Sridhana consisting of gold, silver and further gold ornaments weighing such and such. The document is to be signed by the boy's father followed by a member, of the boy's house as well as a person from the bride's house, besides adding the name of their family and hometown. The weight measure mentioned is a Kalanju which was about 68 grams in Rajaraja's time. It is a gold Kasu (Coin) apparently being described by its weight.
தலைப்பு

சுருக்கப் பற்றிய உருவாக்கல்

2. குன்று மாடிய விளக்கம் குறிப்பிட்டது

தொகுதியும் குறிப்பிட்டது மறுமலர் செய்தது ெ, மேற்குதளம்.

வெளிப்புறத்தில் பிற்புறத் தலைமை வார்த்தை புதிய நூற்றாண்டு குறிப்பிட்டது தற்கால அறிக்கைகள் குறிப்பிட்டது.

தம் மக்கள்

பொருளியலில் இருவர் என அளிக்கவும் பல்வேறு பல்வேறு பல்வேறு பல்வேறு பல்வேறு;

பல் விளக்க

சுருக்கம் வெளி கூறுகிறது: குறிப்பிட்டது;

இயற்கைமையும் குறிப்பிட்டது:

புனரையும் குறிப்பிட்டது;

சுருக்கங்களை வெளியேற்றுகிறது: சுருக்கங்களை வெளியேற்றுகிறது. வெளியேற்றுகிறது வெளியேற்றுகிறது.

ஒவ்வொரு பெயரிலும் சுருங்கை வெளியேற்றுகிறது;

சுருக்கங்கள் வெளியேற்றுகிறது;

சுருக்கங்கள் வெளியேற்றுகிறது;

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இது சுருக்கங்கள் வெளியேற்றுகிறது இன்னும் இன்னும் இன்னும் இன்னும் இலக்கணம்.
Appendix No: III-F

Horoscope matching for weddings.

"Astrology is a limb of the Veda, it is called Jyotir Veda, it is India's glorious heritage. It rose out of a far flung ferment of intellect attuned to an extraordinary temper of scientific enquiry ... Astrology is indissolubly interwoven with the life of the Hindus nay, most Indians" records Kalangudi Dr. (Mrs.) K.N. Saraswathi in her article on Hindu astrology. Ancient Hindu savants combined intuitions with observation using mathematical tools; they speculated on the Universe, its age the dimensions of galaxies. They fashioned astrology as a tool for observing the beyond in time, and to examine man's kinship with cosmos. They pressed scientific investigation into service for determining the place and meaning of human beings and for utilization of the knowledge for improving the lot of human beings.

Man is the microcosm; the Universe with all the Planets is the macrocosm. Astrology seeks to correlate astronomical facts with terrestrial events, seeks to study this high drama of cosmic terrestrial interaction its constellations, Planets, their mutual configurations since and distances. Astrology was indeed the calculus of this immensely complex but fascinating kinship of men and space. Space explorations have today banished the concept that the space is empty, but is an inter-planetary world filled with subtle and complex forces and radiations. The impact of these complex combinations of radiations could be mathematically deduced with respect to any individual from his natal chart called horoscope. The chief features of a man's life are always in accordance with the constellation he is born under or with the characteristics of its animating principles or the deity that presides over it.

The Zodiac of 12 houses are in Hindu astrology called 'Bhavas'; Broadly and roughly they respectively indicate the following.

Astrological guidance and counselling for marriage:

As is widely known, astrology enjoys a special position in India, it is integrated into Indian social life. In India astrologists are approached for marriage guidance and counselling.

Parents/elders are very particular to see if the horoscope of the boy and the girl to be married match astrologically, so that marriage will be stable and harmonious. Compatibility or agreement between the bride and the bride-groom will not only ensure that the marriage is not wrecked but it fulfills some social and spiritual objectives. Staying married is considered an extraordinarily great phenomenon, a notable land mark and achievement. When a husband is sixty and a wife is alive, the jubilee called 'Sasti-abda-purthi' is celebrated. When past eighty one, the jubilee called 'Sata-abhiseka' is celebrated. This is mainly to felicitate them on their marvelous record of having stayed married.
In selecting horoscopes for marriage purposes three factors have to be carefully considered.

They are:-

a. The longevity of the bride and the bride-groom.
b. The larger strength of the seventh and eighth houses.
c. Agreeability in regard to the kutas commonly designated as poruththam.

The poruththas are the units of agreement should be considered only when there is general sympathy between the horoscopes of the parties to be brought together. It is very essential to examine, to start with, the general strength of the charts, and when good longevity is indicated in both the horoscopes and they are free from the afflictions in regard to 7th and 8th houses, further agreements should be judged. When Mars and Venus, are in the seventh the boy or girl concerned will be highly sexed and such an individual should be mated to one who has similar instincts and not to a person having Mercury or Jupiter in the seventh as this makes one under-sexed. When sexual incompatibility sets in marriage, life proves charmless and friction arises between the couple. Therefore it is bounden duty of the parents to consult learned astrologers.

There are twelve factors to be considered in order to judge the suitability for a proposed matrimonial alliance out of which eight are supremely important.

1. **Dina Kuta:**- count the constellation of the boy from that of the girl and divide the number by 9. If the reminder is 2, 4, 6, 8 or 0 it is good. The number of units of compatibility assigned to this kuta is 3 in case agreement is found.

2. **Gana Kuta:**- This seems to have an important bearing on the temperament and characteristics of the couple concerned. Compatibility of temperament is indicated by this poruththam.

3. **Mahendra:**- This indicates well being and increases longevity if in agreement.

4. **Stree Deergha:**- The boy's constellation should be preferably beyond the ninth from that of the girl.

5. **Yoni Kuta:**- Implies sexual compatibility. Hostile pairs should be avoided with regard to constellation.

6. **Rasi Kuta:**- The place of moon is very important for general welfare and prosperity. So this is important for example if the boy's rasi, falls in the fourth from that of the girl's, there will be great, but if the rasi of the girl happens to fall in the fourth from the boy's there will be great wealth.

7. **Rasyadhpathi or Graha Maitram:**- Deals with the psychological disposition of the couple. For example

<table>
<thead>
<tr>
<th>The Sun</th>
<th>Neutral Energy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon, Mars, Mercury, Saturn and Venus and Jupiter.</td>
<td></td>
</tr>
</tbody>
</table>

So agreement or neutrality, of birth Rasis are needed.
8. Vasya Kuta:—indicates the degree of magnetic control or amenability the wife or husband would be able to exercise on the other. Example for Aries -- Leo and Scorpio are amenable.

9. Rajju:—Indicates the strength or duration of married life and therefore it merits special attention. The birth stars of the couple should not fall in the same rajju.

10. Vedha:—This means affliction. Certain constellations are capable of affecting or afflicting certain other constellations situated at particular distances from them. If a pair of constellations affect each other no marriage should be brought about between the boy and the girl.

11. Varna:—This seem to signify the degree of spiritual or ego development of the marrying partners.

Pisces, Scorpio and Cancer represents the highest development.
Leo, Sagittarius and Libra -- second grade.
Aries, Gemini and Aquarius -- third.
Taurus, Virgo, Capricorn -- last grade.
A higher grade should not be matched with the lower

12. Nadi Kuta:—It signifies pulse or nervous energy indicating the physiological and to a certain extent hereditary factors. The nadies or humours are three wind, bile and phlegm. A boy with predominantly windy or phlegmatic or bilious constitution should not marry a girl of the same type.
(Reference -- Muhurtha or Electoral Astrology -- by B.V. Raman).

Horoscopes do play a very important role even today. Many girls with certain types of horoscopes (especially with the position of Mars) remain unmarried or their marriages get delayed in order to find a suitable match. There are even certain birth stars which are considered inauspicious for girls in the marriage market. For e.g. Woolam star is not good for the father-in-law, Ayilyam for mother-in-law and Pooradham for the husband. Girls with such stars have to go for houses without a father-in-law or mother-in-law, whereas in the last case the girl is boycotted.

Arranged marriages are placing more importance on economic status now — but still horoscope matching continues even though people are satisfied with five or six kutas in agreement.
Appendix III-G

In the Kongu Vellala marriage, it is the barber from Palani who sings the auspicious blessing song.

He invokes Ganesa, the remover of obstacles; he asks the gods to witness the wedding from the Heavens and calls upon goddess Saraswathi to bless the performance of wedding to be without any mistakes. The three rulers of Tamil Kingdom, Chera, Chola, and Pandya are mentioned. Then he describes how a Brahmin is consulted about wedding horoscopes to be matched; for the engagement and the date of wedding. Then invitations are sent, pavilion decorated — he describes the rituals of the wedding the special presents in the wedding, the wedding procession and how guests are honoured and given good food — He concludes that the couple, so united should lead a long and loving life enjoying various types of prosperity.

The Leader of the ceremony known as cheenkarar also blesses the boy and the girl — advising them and wishing them well in the name of Lord Krishna.
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பாதுகாப்புப் பதின் பாது 

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துரையின் துருக்கி 

பொருளாதியின் சுருக்கிய 

மலையாளம் மாணிக்கின் 

வரலாற்று சார்க்கின் 

உலகப் பல்லவரின் 

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தேர்த்தி

கதைகள்

க.ப.மூல்

(புது பெட்டியின்)

க.ப.வழி
(1) குறுநிலை மருவிகுளர் வாம அப்பா வருதலை அவச்சில் தாயில் தானியமடை குல்லாலே அழுக்கியதில் சின்னாரத்தில் கிட்டமை
கிளைப்படி நோன்கியது.

(2) அவர் தாயிற்றுச்சேர்க்கிலே மற்றும் இயல்பு ராக்கிய கூறு நான் கூறின் நீட்சியுடைய காலினால் என்று
நான் மற்றும் அண்டான் வாத்து.
Appendix III-H

Marriage patterns among the Hill tribes as described by A.M. Paramasivanandan in his book "Malaivazh Makkal Manbu"

1. Among the Kothas of Udhamamandalam the boy selects the mate, approaches the girl's father, gives him four annas in hand and begs catching the former's legs. The wedding is decided after consulting the girl. The boys people give the girl ornaments and pay the bride price. When the girl is sent to the boy's house, the parents also give items useful for her new life including a cow. During wedding, the first worship is to the parents and then their deities.

2. The Badagas of Ooty prefer arranged marriages. The bridegroom's family pays a bride price of Rs.100/- to the girl. Tying of the tali is important. Earlier it was the eldest sister of the bridegroom who tied the tali. Such a ceremony was repeated for the ritual on the eighth month of pregnancy. The wedding is followed by a purely vegetarian feast.

3. The Baniyas of Ooty follow the arranged marriage pattern after seeing the girl. The expenses of the wedding is borne by the girl's parents. Mostly the wedding takes place after harvest. Though the ritual is simple it is a custom to invite all the relatives and hence the marriage becomes expensive.

4. Among the Kurumbas of Nilgiris the eldest in the community 'Moopar' is highly respected and the marriage ceremony takes place under his direction.

5. Among the Kurumbas of Manjumalai, Dharmapuri district, it is the girl's maternal uncle who has the first right to marry a girl. If he declines, another alliance is arranged, for the girl. Their tali contains the figure of Virabhadra. The bride-price is usually Rs.15/- and the groom's people also contribute towards marriage expenses. Some interesting songs are sung at the time when tali is tied. Divorce is possible under the judgement of the council consisting of important members of the community. The person who asks for divorce must pay Rs.100/- to the partner as well as Rs.50 to 200 to the Panchayat. The children are the responsibility of the husband. The man can remarry any number of times but for the girl the 2nd marriage will not be a marriage but only getting together (Gerthu Kolluthal). But if a man marries a girl of
another caste, it will not be a marriage but getting together only and unless he gives up the girl and accepts the punishment of the community he will not be taken into his community. But if a girl takes up with a boy of another caste, even if she gives him up, she will not be taken back into the community. Thus we find double standards for men and women here.

6. Among the Irulas of Nilgiris, the marriage which is arranged is performed under the direction of the most respected among the community referred to as Guru. They do not believe in love marriages and they believe that their system paves the way for stability in married life.

7. But among the Irulas of Coimbatore love marriage is very popular. But the boy prior to marriage should live 6 months in the vicinity of the girl’s house. The girl’s parents will observe his activities and then finalise the marriage. What is interesting is that they do have couples living together without marriage, begetting children and then marrying. They may not even marry and even change partners, but everyone should undergo the ritual of marriage before death. Even the dead body of an unmarried person has to undergo the ritual of marriage before it is buried.

8. Among the Basthas of Okkanakkal (which was a part of Tamilnadu till independence) arranged marriages are common. They also follow the system of planting the Arasanikal and marry in front of it. They utilise the services of an ‘Iyer’ who is of a different caste for performing the ceremony even though the leader of the community supervises the function.

Appendix III-I

Marriages are also arranged after advertising under matrimonial columns in newspapers, Weeklies, Magazines, etc.,

To give a few examples.

The Hindu – Sunday March 11th 1990

Bride grooms wanted

Suitable alliance for Hindu Tamil graduate girl of 27/150 cms Central Government employed in Bangalore medium colour, well mannered girl. Reply with Bio-data Box No. BA-7216, C/o. The Hindu.

Brides Wanted.

Vanniar Chettiar 30, Reserve Bank, employed Madras wants graduate bride Reply Box No. 7362 C/o. The Hindu.

Unemployed S.S.L.C. Iyer bride for Moudhgalya Gothram, Uthirratathi, Bachelor 56/180/Rs.5000. Send Horoscopes to Box No. 7442 C/o. The Hindu.

'Thirumana Malar' column in Mangaiyar Malai, Nov '89.

Bride wanted.

Hindu Kavarai Naidu of makam star born on 26-1-1959, with Automobile Engineering Degree earning Rs.3500/- needs a beautiful girl from a good family. Apply with details regarding family. Box No. 1337

Bridegroom wanted.

Isai Vellalar - age 31 - Height 5'4" - fair M.A. B.Ed., employed as Teacher - home loving type wants a boy below 35 years with a good job. Other castes can also apply. Apply with horoscope. Box No. 2383.

Pen Koduthu Pen Vanguvathu or Both Bride and Bridegroom wanted.

Wanted Non-Shadamarshana Iyengar bride for a bachelor boy aged 49 doing Turmeric Business proprietor. Also alliance for younger sister aged 38 unemployed fair complexioned mutual only preferred Contact V.R. Srinivasa Iyengar, Turmeric Merchant, 12/1 Ottukara Chinniah Gounder Street, Erode-3.

Appendix No: IV-A

Marumakkathaya System.

This system is followed by Nairs in Kerala who follow the matrilineal system. The inheritance rights to property devolves to the female line (The words marumakkal refers to sisters' Children).

A Nair family or tarwad consists of a woman and her sons, and daughters, the Children of those Daughters and son. The sons' children do not belong to the tarwad but are affiliated to the tarwads of their consorts. The property belonging to the tarwad is the property of all the males and females that compose it. But as the property of a tarwad is impartible and as the individual members are not entitled to enforce partition, the eldest male member of the tarwad is entrusted with the management of its property and affairs and he is known as Karnavan. If the most senior is incapable of holding the office due to ill-health or senility, the man next senior to him becomes the Karnavan. On his death he is succeeded by the next senior male irrespective of the branch of the family to which he belongs. Theoretically, partition may be effected by common consent: but as any member can resist partition, the tarwad continues to be joint and no member can claim division as a matter of right. The rights of junior members of the tarwad are in practice the rights of maintenance. They are co-owners however, with a right to see that the tarwad property is duly conserved and they can therefore object to any alteration of it, by the manager, Karnavan, not made with the consent expressed or implied, of all the member women, as well as men. But this right of maintenance is regulated by one important fact namely joint-living. To qualify for maintenance when they live separately they must prove that it was misconduct or ill-treatment by the Karnavan that forced them to live outside the tarwad house. If it is inconvenient for all the members to live together in the same house, separate living with the consent of the Karnavan entitles a person to maintenance. The Karnavan commands such great authority on the management of the tarwad that he may in effect be called the absolute ruler. Unless he acts mala-fide or with recklessness or utter incompetency he cannot be removed from the management. The scale of expenditure to be adopted and its distribution among the different members is a matter wholly within discretion. An absolute discretion in this respect invested in the manager so much so that 'Other members of the family have rights out of the property than rights to the property'.

When a tarwad grows unwieldy it often splits into smaller family units called tavazhis, the number of which depends on the main female lines with the consent of the members of the tarwad. A tavazhi in relation to a woman is the group of persons consisting of a female
her children and all her descendants in the female line. The property of the tarwad is divided equally among the tavazhis per stripes. The tavazhis so formed are thus family units with community in property while the members of a tavazhi thus cease to have legal rights to the property of the parent tarwad, their kinship ties with it continue. All members of a tavazhi retain their tarwad names. As members of the tarwad they observe the rules of exogamy and marry outside the tarwad. Similarly they observe the rules of pollution and consider themselves impure for fourteen days on the death of any member of the tarwad. A partition made in this manner for the sake of convenience thus does not affect the right of the individual member to his tarwad or lead to the severance of his kinship ties with the paternal tarwad.

A member of a tarwad may make separate acquisitions and dispose of them as he pleases during his lifetime. Anything that remains undisposed of at the time of his death used to form part of the tarwad property. Of late, however, there has been a tendency of the courts to declare such property to lapse to the nearest line in preference to the joint property. The tavazhi is thus becoming more firmly entrenched creating conditions for the disintegration of the tarwad.

Ref : The Matrilineal Family – PP 334 – 354 in Marriage and Family in India by K.M. KAPADIA.
Appendix IV-B

A model of Joint Family in the rural area at the end of nineteenth century.

Reference: En Caritiram (My Story) by Dr. U.Ve. Swaminatha Iyer.

(A) His family at Uttramadhanapuram, consisting of three generations supported by his father.

Grand [father and grand mother. Venkatachala Iyer + Chellammal

<table>
<thead>
<tr>
<th>Father</th>
<th>Venkatasubiyer</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>Supporting</td>
</tr>
<tr>
<td>Mother</td>
<td>Saraswathi</td>
</tr>
</tbody>
</table>

Younger brother Chinnaswami Iyer + Lakshmi (wife)

Son + daughter (died early)
Swaminathan Thayalnayaki

(B) A Joint Family living together with separate hearths.

Place: Kalathur

Chidambara Udayar
Wife

Four sons and their families in one wing

Four daughters and Sons-in-law and their families in another wing.

Ref. En Caritiram -- p.118.
(C) Model of Joint Family in an Urban area.

Reference: Uttamar Varadachariar. by Chellammal.

Place: Madras/Mylapore 1905 - 1930

Srinivasacharier + Jambakalakshmi
(hailed from Perunkadanbnur village)

Mother's mother
Komalavalli.

Parents

Mother's sister
Sanamama

Three brothers & Children
(helped to) (establish) (themselves)
Varadhachariar + Wife Rukmini supporting Son & Family

Ragunathan

Ranganathan

Soundararajan

His children
5 sons and 5 daughters

(D) Model of Joint Family in Rural Areas as given in "Muthumeenakshi" by Madavaiyan. A.

No: of Persons in a family.

2. Elder brother with wife and four children.
3. Younger brother with three children through the first wife remarried.
5. Three younger brothers.

The entire family is supported by meagre land income and some times, payments through performing religious rituals.
Appendix No; V-A

Social legislation to improve the status of woman in India.

The Indian Constitution has equality of the sexes as one of its objectives as evident from the following:

Article 14 of the Constitution of India states that the state shall not deny to any person equality before the law or the equal protection under law within the territory of India.

Article 15 prohibits discrimination on grounds of religion, race, caste, sex or place of birth.

Article 16 provides equality of opportunity in matters of public employment.

Article 33 prohibits traffic in human beings and forced labour.

Article 38 paves way for an egalitarian and just, social order to men and women

Article 39 lays down certain principles to be followed by the state so that the citizens, men and women equally have the right to an adequate means of livelihood and equal pay.

Article 42 provides for just and humane conditions of work and maternity relief for woman.

Article 326 provides the right to be elected to the House of the People and to the Legislative Assemblies of the States based on universal adult suffrage.

The Constitution guarantees freedom and equality to all persons regardless of sex, class, caste or other social and economic differences that are bound to pervade any society, particularly one with as vast geographcial extent and cultural diversity as in India. However the disparity of status between men and women in society and relative economic status belies this idealistic statement.

The efforts to improve the status of women through legislation had started in the nineteenth century and the list of laws that have been passed since then, outline various problems faced by women. Social awareness and social change have been brought about by these laws to a certain extent.
Legislation regarding Women in the Nineteenth and Twentieth Centuries.

(The most important section of the legislation enacted to elevate the position of women relates to marriage laws).

Laws relating to Marriage.

Act of 1829 XVII declared Sati as a culpable homicide.

The Widow Remarriage Act XV, validated the marriage of widows, was passed in 1856.

To protect young married girls from harassment of husbands the Indian Penal Code in 1860 declared that it "included the offence under rape and prescribed the punishment which might extend to transportation for life for the husband who consummated the marriage when the wife was below 10 years.

Age of Consent Act 1890 which raised the age of consent to 12 years.

1925 act made distinction between marital and extra marital sexual consumption. It also raised the age of consent to 13 in the case of former and 14 in the case of the latter.

The Sarda Act of 1928 or The Child Marriage Restraint Act XIX of 1928 marriage to 14 years for the girl and 18 years for the boy.

The Hindu Marriage Act of 1955 raised the minimum age of marriage to 15 for a girl and 18 for the boy and bigamy became an offence. The Hindu Marriage Act of 1955 also permits the dissolution of marriage i.e. right to divorce on grounds of adultery, change of religion lunacy, incurable disease, desertion and others.

Under the Special Marriage Act 1954, child marriages are void. It also provides for a civil marriage without any religious significance.

Divorce by mutual consent is accepted by the Act of 1954.

Restitution of Conjugal Rights i.e. the right of a husband or wife to demand the return of an absent spouse.

Judicial separation is a decree whereby a husband and wife are not required to cohabit. A year of judicial separation is enough basis on which to file for divorce.
The Dowry Prohibition Act of 1961 under which both the giving and receiving of dowry is prohibited.

The Dowry Prohibition Amendment Act 1986 has placed a ban on advertisement by any person of any share in his property or of any money as consideration for the marriage of his son or daughter or any other relative. Punishment would be imprisonment or fine.

There are also laws regarding offences relating to violence or cruelty to a married woman by her husband or in-laws. In the event of dissolution of a marriage, the woman have some rights to support. She can get a maintenance and alimony. A woman can sue for support under Section 125 of Criminal Procedure Code on the event of a divorce. The father is regarded as the natural guardian of the children and in case he is incompetent, guardianship devolves on the mother. But in any case visiting rights are always granted to the mother.

Property Rights.

1 Married women's Property Act of 1874 widened the scope of Stridhanam.

2 The Hindu Women's Right to Property Act 1937 provided better rights to widows in respect of property.

3 Daughters have equal rights as some to their fathers property. They also have a share in the mother's property. They have a share in the ancestral property under the Hindu Succession Act of 1956 under certain circumstances. When unmarried they have rights to shelter in the parental home, maintenance according to the income and status of their family and the right to have their marriage expenses paid out of the assets of the joint family. A married daughter has a right of residence if she is deserted, divorced or widowed. A woman has full rights over any property that she has earned of that has been gifted or willed to her provided she has attained majority. A married woman has exclusive rights over her individual property, besides she is entitled to maintenance, support and shelter from her husband. She shares equally as any other person in partition of joint family estate and upon the death of her husband she is entitled to an equal share of his portion, together with her children and his mother. Mothers are entitled to maintenance from children who are not dependent. In case she dies intestate her children inherit equally regardless of their sex.
Adoption by Hindu Female:

A Hindu unmarried woman, widow or divorcée has the right to adopt. But a married woman cannot adopt if her husband has ceased to be a Hindu or has renounced the world or is of unsound mind.

Labour Laws

Maternity Benefit Act 1961 provides six weeks paid leave at the time of delivery etc.:

Equal Remuneration Act 1976 in work of equal value, skill and effort women have to be paid as much as men.

Special laws to protect woman's life and dignity.

Obscenity Laws: Any action, word or gesture that insults the modesty of a woman is illegal. Eve teasing comes under this. There are also laws against obscene literature or graphics.

The Commission of Sati (Prevention) Act 1877 by which the law seeks not only to prevent and punish the commission of the act itself but also makes an offence any glorification of the act of Sati.

Family Courts Act 1984: Every dispute between a man and woman relating either to marriage or the obligation of marriage, or to their offsprings has to been brought under the purview of these courts.

The Indecent Representation of Woman (Prohibition) Act 1986: Which prohibits indecent representation of women in any form.

Offences relating to minor girls are declared criminal actions punishable by law conveying a penalty upto ten years and fine.

Violence against woman (rape) has been covered by different sections of the Criminal Procedure Code and the Indian Penal Code.

Prostitution and Trafficking in women have been declared illegal. There are special laws regarding rights of women when taken into police custody.

The Medical Termination of Pregnancy Act 1971 legalises Abortion to protect women's interests.
List of Criminal laws:

Section 125 -- maintenance of wife, parents, legitimate or illegitimate children.
Section 292 -- obscenity laws
" 312 -- causing miscarriage
" 366 -- kidnap with intent of sexual violence
" 366A -- procuration of minor girl
" 372 -- sexually exploiting a minor girl
" 373 -- for commercial gain
" 376 -- rape
" 376A -- By husband
" 376 BCD -- by public servants and persons in authority
" 493 -- causing a woman to believe she was married
" 494 -- Bigamy
" 495 -- Bigamy without knowledge of second spouse
" 496 -- Defrauding by false marriage
" 497 -- Adultery
" 498 -- Enticing a married woman
" 498A -- Cruelty by husband or in-laws


1 Equal Rights for women in ancestral property. The Tamil Nadu Government has enforced the law pertaining to Equal Rights for women in ancestral properties with effect from March 25th, 1989.

2 30% reservation for women in employment. It has been decided to reserve 30% for woman candidates in Government Organisations, Public Sector and State Government Organisations. Regarding educational institutions only female teachers should be recruited for classes I and II.

3 Free education for the poor women: under EVR Nagammaiyyar Memorial Scheme, free education will be provided to economically weaker women upto graduation.

4 Financial assistance for marriage of educated poor women: under Moovaloor Ramamirtham Ammaiyyar Memorial Marriage Scheme, girls who have studied upto the 8th standard or more are eligible for Rs.5,000/- as financial assistance for marriage expenses.

5 Under Dr. Muthulakshmi Reddi Memorial Maternity Scheme, poor women are eligible for Rs.200/- per month from the 8th month of pregnancy and upto the 2nd month of post-natal period.
Appendix No V-3

Perumaikuriya Magalir (Women who deserve Honour) in Tamilnadu.
To mention a few, according to Pulavar Rajagopalan.

Political field

Muthulakshmi Reddy (Member of the Legislative Assembly)
Unnamulai Ammal (Participated in anti-Hindi agitation)
Nagammal EVR (Connected with Self-Respect movement which was at first essentially a social revolution, later became identified with the politics of Tamil Nadu)
Saraswathi Pandurangam (Participated in freedom struggle and went to jail)
Smt. Satyavanimuthu (Minister for Adi-Dravida Welfare and Communication in the DMK Ministry)

Literary field i.e. women who dedicated themselves to the cause of Tamil.
V.P. Thamaraikanni Ammayar (short story writer, orator, musician)
Pandithai Krishnaveni (Service as a teacher, social worker and lover of Tamil literature)
Nilambikai Ammaiayar: (supported pure Tamil movement, orator and writer)
Vasumathi Ramaswami: Writer of novels, stories and a social worker.

Medicine
Muthulakshmi Reddy: (Specialised in mother and child care)
Dhanambal (Siddha vaidya medicine)

Social service
Muthulakshmi Reddy: Establishment of orphanage.
Leelavathi Ramasubramanyam: Fought against caste system, untouchability, separatism etc.
Vasumathi Ramaswami: Marriage for poor girls.
Smt Ambujam Krishnan: Organiser of Srinivasa Gandhi Nilayam (womens association for social service)
Sister Subbulakshmi: Services in cause of education.
Sarojini Varadappan: Member of Indian Women's conference.

Cultural field:

Selvi Bharati : Villisai, villupattu
K.T. Rukmini : Drama, film
K.B. Sundarambal : Music, Drama
Rukmini Devi Arundale : Dance.
Appendix VI-A

The journals run exclusively by women for women

1909  *Hitakarini* by Pandit Visalakshmi Ammal—subjects of general interest for women

1912  *Penkalvi* by Thiru Thagaramma dealt with questions like women's education, evils of early marriage, bride-price etc

1924  *Chintamani* by sister Balambal

1924  *Jagan Mohini* by Vai. Mu. Kodainayaki Ammal

1936  *Maadhar Marumanam* by Maragatavalli Ammal, Karaikudi

1944  *Nandavanam Ladies Special*

1940s and 1950s  *Mangai* and *Pudumai Penn* by Guhapriyai

Male edited journals for women

1981  *Pennmati Bodhini*

1905  *Chakravartini*

Columns for women were published on the 1920s referred to as *Anthapura Pechchu* (inner apartment talk)
ERECTION OF THE PAVILION POLE - MUDALIARS
SWIRLING OF HARATHI - ACHARIS

EXCHANGE OF GARLANDS - NAYAKARS
TYING OF MARRIAGE CORD – NAYAKARS

TYING OF CORD – BRAHMINS
TYING OF TALI - NAYAKARS

TYING OF TALI - CHETTIARS
BLESSINGS WITH POURING OF RICE - NAYAKARS

TREADING THE MORTAR STONE - NAYAKARS