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TNPSC GROUP 1 MAINS - 2023

தமிழக வரலாறு பண்பாடு - FULL

Section - A

விரிவாக விடையளிக்கும் வினாவகை

Detailed answer type question

ஒவ்வொன்றிற்கும் 150 சொற்களுக்கு மிகாமல் விடையளிக்கவும்

Answer not exceeding 150 words each

ஒவ்வொரு வினாவிற்கும் 10 மதிப்பெண்கள்

Each Question carries 10 marks

Answer any 10 questions out of 13 questions.

கொடுக்கப்பட்டுள்ள 13 வினாக்களில் எவையேனும் 10 வினாக்களுக்கு விடையளிக்கவும்

1. Tamilnadu has rich Cultural Heritage - Illustrate With Examples

தமிழ்நாடு வளமான கலாச்சார பாரம்பரியத்தை கொண்டுள்ளது - எடுத்துக்காட்டுகளுடன் விளக்குக.

2. Compile and write ancient Tamil beliefs known through Sangha literature

சங்க இலக்கியங்கள் மூலம் அறியலாகும் பண்டைத் தமிழர் நம்பிக்கைகளை தொகுத்து எழுது

3. Elaborate the Contribution of Islam in Tamil development.

தமிழ் வளர்ச்சியில் இஸ்லாத்தின் பங்களிப்பை விரிவாகக் கூறுக.

4. Explain the development of painting in the Chola period.

சோழர் கால ஓவியத்தின் வளர்ச்சியை விளக்குக.

5. Give a brief account of the architectural features of Thanjavur Big Temple

தஞ்சாவூர் பெரிய கோவிலின் கட்டிடக்கலை அம்சங்களை சுருக்கமாக தருக.

6. Critically discuss the main religious trends prevalent from AD 6th Century to 11th Century in Tamilnadu



கி.பி. 6 ஆம் நூற்றாண்டு முதல் 11 ஆம் நூற்றாண்டு வரை தமிழ்நாட்டில் நிலவிய முக்கிய மதப் போக்குகளை விமர்சன ரீதியாக விவாதிக்க.

7. Trace the various stages in the development of the rock-cut architecture of Pallavas.

பல்லவர்களின் குடைவரைக் கட்டிடக்கலையின் வளர்ச்சியின் பல்வேறு நிலைகளைக் கண்டறியவும்.

8. Mention any one of the Tamil festivals where our culture has been reflected.

நமது கலாச்சாரம் பிரதிபலிக்கும் தமிழர் பண்டிகைகளில் ஏதேனும் ஒன்றைக் குறிப்பிடுக.

9. Tamil cinema has become the vehicle for raising a wide range of concerns ranging from caste, class and gender and state/nation politics. Do you Agree? Explain with Examples

தமிழ் சினிமா சாதி, வர்க்கம் மற்றும் பாலினம் மற்றும் மாநில/தேச அரசியலில் இருந்து பரவலான கவலைகளை எழுப்புவதற்கான வாகனமாக மாறியுள்ளது. நீங்கள் ஒப்புக்கொள்கிறீர்களா? எடுத்துக்காட்டுகளுடன் விளக்குக.

10. Throw light on various facets of the Sangam trade with special reference to ancient ports in Tamilnadu

தமிழ்நாட்டின் பழங்காலத் துறைமுகங்களைப் பற்றிய சிறப்புக் குறிப்புடன் சங்க வணிகத்தின் பல்வேறு அம்சங்களைப் பற்றி சுட்டிக் காட்டுக.

11. Vettuvan Koil, is a monolithic temple is sculptor's paradise -state your opinion with Justification

வெட்டுவான் கோயில், ஒரு ஒற்றைக்கல் கோயில் என்பது சிற்பிகளின் சொர்க்கம் - உங்கள் கருத்துக்களை நியாயப் படுத்துக.

12. Discuss the political , social, religious conditions of Pallava's.

பல்லவரின் அரசியல், சமூக, மத நிலைமைகளைப் பற்றி விவாதி.

13. Bring out the social and religious life of people reflected in Irattai Kappiyangal.

இரட்டைக் காப்பியங்களில் பிரதிபலிக்கும் மக்களின் சமூக மற்றும் சமய வாழ்க்கையை வெளிக்கொணர்.

Section - B

விரிவாக விடையளிக்கும் வினாவகை



Detailed answer type question

ஓவ்வொன்றிற்கும் 250 சொற்களுக்கு மிகாமல் விடையளிக்கவும்

Answer not exceeding 250 words each

ஓவ்வொரு வினாவிற்கும் 15 மதிப்பெண்கள்

Each Question carries 15marks

Answer any 13 questions out of 12 questions.

கொடுக்கப்பட்டுள்ள 13 வினாக்களில் எவையேனும் 10 வினாக்களுக்கு விடையளிக்கவும்

1. **Discuss the significance of river Tamirabarani and Cauvery for the historic and prehistoric period of Tamilnadu.**

தமிழ்நாட்டின் வரலாற்று மற்றும் வரலாற்றுக்கு முந்தைய காலத்திற்கான தாமிரபரணி நதி மற்றும் காவிரியின் முக்கியத்துவத்தைப் பற்றி விவாதிக்க.

2. **Identify the urban traits of Keezhadi with special reference to town planning.**

கீழடியின் நகர்ப்புறப் பண்புகளை நகரத் திட்டமிடல் தொடர்பாக சுட்டிக் காட்டுக.

3. **Explain the various theories on the origin of Tamils.**

தமிழர்களின் தோற்றம் பற்றிய பல்வேறு கோட்பாடுகளை விளக்குக.

4. **Do you agree that the origin of Dravidian Movement was a political and a socio-economic process? Comment.**

திராவிட இயக்கத்தின் தோற்றம் ஒரு அரசியல் மற்றும் சமூக-பொருளாதார செயல்முறை என்பதை நீங்கள் ஒப்புக்கொள்கிறீர்களா? கருத்திடுக.

5. **Devadasi System is an Exploitation of Women and Children in the name. Do you agree? Explain the role of Dr Muthulaskhmi Reddy on abolition of Devadasi System.**

"தேவதாசி முறை என்ற பெயரில் பெண்கள் மற்றும் குழந்தைகளை சுரண்டுவது". நீங்கள் ஒப்புக்கொள்கிறீர்களா? தேவதாசி முறையை ஒழிப்பதில் டாக்டர் முத்துலட்சுமி ரெட்டியின் பங்கை விளக்குக.

6. **Access the contribution of P Theagaraya Chetty to the Non Brahmin Movement in Madras Presidency**

மெட்ராஸ் மகானத்தில் பிராமணரல்லாத இயக்கத்திற்கு பி தியாகராய செட்டியின் பங்களிப்பை மதிப்பிடுக



7. Examine the impact of Dravidian Movement on Tamilnadu's social System, religious reformation , scientific outlook and economic life.

தமிழ்நாட்டின் சமூக அமைப்பு, மதச் சீர்திருத்தம், அறிவியல் கண்ணோட்டம் மற்றும் பொருளாதார வாழ்வில் திராவிட இயக்கத்தின் தாக்கத்தை ஆராய்க.

8. Focus light on the contribution of vallalar as a social reformer.

சமூக சீர்திருத்தவாதியாக வள்ளலாரின் பங்களிப்பில் கவனம் செலுத்தி விளக்குக.

9. Explain the significant achievements in the field of industrialization in Tamilnadu.

தமிழ்நாட்டின் தொழில்மயமாக்கல் துறையில் குறிப்பிடத்தக்க சாதனைகளை விளக்குக.

10. Analyse the cultural contribution of Cholas and explain their contribution for the cultural expansion in Southeast Asia

சோழர்களின் கலாச்சார பங்களிப்பை பகுப்பாய்வு செய்து தென்கிழக்கு ஆசியாவில் கலாச்சார விரிவாக்கத்திற்கான அவர்களின் பங்களிப்பை விளக்குக.

11. How far have the oppressed caste movements and their leaders helped the downtrodden people for their upliftment?

தாழ்த்தப்பட்ட மக்களின் முன்னேற்றத்திற்காக ஒடுக்கப்பட்ட சாதி இயக்கங்களும் அவற்றின் தலைவர்களும் எவ்வளவு தூரம் உதவியிருக்கிறார்கள்?

12. Comment on the contribution of literary works of Subramanya Bharathi in social reform.

சமூக சீர்திருத்தத்தில் சுப்ரமணிய பாரதியின் இலக்கியப் படைப்புகளின் பங்களிப்பு பற்றி கருத்திடுக

13. Describe the current trends in Tamil novels

தற்கால தமிழ் நாவல்களின் தற்போதைய போக்கினை விவரி.



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TNPSC GROUP 1 MAINS - 2023- REVISION

தமிழக வரலாறு பண்பாடு

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| Question | Tamilnadu has rich Cultural Heritage - Illustrate With Examples தமிழ்நாடு வளமான கலாச்சார பாரம்பரியத்தை கொண்டுள்ளது - எடுத்துக்காட்டுகளுடன் விளக்குக. |
| Introduction | Tamilnadu has a rich cultural heritage that spans thousands of years. The state has a unique blend of history, language, art, architecture, music, dance, literature, and festivals that are deeply rooted in its traditions and customs. |
| Approaching the answer | <ul style="list-style-type: none">✓ Tamil Language: Tamil is one of the oldest classical languages in the world, with a history dating back over 2,000 years. It has a vast literature consisting of Sangam literature, ancient epics, devotional poems, and modern works. Tamil is also the official language of the state.✓ Classical Music and Dance: Tamil Nadu is renowned for its classical music and dance forms. Carnatic music, with its intricate melodies and rhythmic patterns, originated in this region. Bharatanatyam, a classical dance form, also finds its roots in Tamil Nadu. These art forms are deeply ingrained in religious and cultural practices.✓ Temples and Architecture: Tamil Nadu is famous for its magnificent temples, some of which date back to ancient times. The state's architecture is characterized by towering gopurams (gateways), intricately carved sculptures, and detailed frescoes. The temples of Meenakshi Amman in Madurai, Brihadeeswarar Temple in Thanjavur, and the Shore Temple in Mahabalipuram are notable examples.✓ Festivals: Tamil Nadu celebrates a plethora of colorful festivals throughout the year. Pongal, the harvest festival, is one of the most important celebrations. Other festivals like Diwali, Navratri, and Tamil New Year (Puthandu) are also enthusiastically observed by the people. |



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| | <ul style="list-style-type: none">✓ Traditional Arts and Crafts: Tamil Nadu has a vibrant tradition of arts and crafts. Tanjore paintings, Kanchipuram silk sarees, Chola bronze statues, stone carvings, and traditional handicrafts are some of the well-known artistic expressions of the region.✓ Cuisine: Tamil Nadu's cuisine is diverse and flavorsome, with a wide range of vegetarian and non-vegetarian dishes. The state is known for its unique use of spices and traditional cooking techniques. Idli, dosa, sambhar, rasam, and biryani are some popular Tamil Nadu delicacies.✓ Literature: Tamil literature has a rich heritage, and the Sangam literature from the ancient period is highly regarded. Renowned poets like Thiruvalluvar, Subramanya Bharathi, and Bharathidasan have contributed significantly to Tamil literature.✓ Folk Arts: Tamil Nadu has a variety of vibrant folk art forms that vary from region to region. Therukoothu, a street play tradition, Villu Pattu (bow song), Karagattam (folk dance with pots), and Oyilattam (stick dance) are among the prominent folk arts.✓ Martial Arts: Tamil Nadu has a long history of martial arts, with some traditional styles like Silambam (stick fighting) and Varma Kalai (pressure point combat) dating back centuries.✓ Film Industry: Tamil Nadu has a thriving film industry known as "Kollywood," producing a significant number of movies each year. Tamil cinema has a massive following not only in India but also among the Tamil diaspora worldwide. |
| Conclusion | The cultural heritage of Tamil Nadu is a treasure trove of ancient wisdom, artistic expressions, and social values, making it a significant contributor to India's diverse cultural landscape. |

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| Question | Compile and write ancient Tamil beliefs known through Sangha literature சங்க இலக்கியங்கள் மூலம் அறியலாகும் பண்டைத் தமிழர் நம்பிக்கைகளை தொகுத்து எழுது |
| Introduction | The Sangam literature reflects a range of beliefs and values that were prevalent in ancient Tamil society during the Sangam period (3rd century |



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| | <p>BCE to 3rd century CE). These beliefs are reflected in the poetry and literature composed by various poets of that era.</p> |
| <p>Approaching the answer</p> | <p>Sangam beliefs reflected in the literature.</p> <ul style="list-style-type: none">✓ The belief in a supreme being: The Sangam literature mentions a supreme being who is called "Murugan" or "Kartikeya." Murugan is depicted as a young god who is armed with a spear and a lotus flower. He is also known as the god of war and victory.✓ The belief in a pantheon of gods and goddesses: The Sangam literature also mentions a pantheon of gods and goddesses, including Vishnu, Shiva, Indra, and Lakshmi. These gods and goddesses are worshipped for different reasons, such as for protection, prosperity, and fertility. In the Sangam poem <i>Ainkurunuru</i>, the poet praises the gods and goddesses for their many blessings. He says that they are the source of all that is good in the world.✓ The belief in the importance of ancestor worship: The Sangam literature also mentions the importance of ancestor worship. Ancestors are believed to be able to influence the lives of their descendants, and offerings are made to them to ensure their blessings. In the Sangam poem <i>Tirukkural</i>, the sage Valluvar says that it is important to honor one's ancestors. He says that doing so will bring good luck and prosperity.✓ The belief in the importance of nature: The Sangam literature shows a deep appreciation for nature. The natural world is seen as a source of beauty, sustenance, and inspiration. In the Sangam poem <i>Kuruntokai</i>, the poet describes the beauty of the natural world in great detail. He says that the mountains, rivers, and trees are all a source of joy and wonder.✓ The belief in the importance of dharma: Dharma is a complex concept that can be translated as "righteousness" or "duty." In the Sangam literature, dharma is seen as the foundation of a good society. It is the code of conduct that guides people's actions and |



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| | <p>relationships. In the Sangam poem <i>Ainkurunuru</i>, the poet says that dharma is the most important thing in life. He says that it is the only thing that can bring true happiness.</p> <p>✓ The belief in the importance of art and music: The Sangam literature shows a great appreciation for art and music. These are seen as ways to express the beauty of the world and the human spirit. In the Sangam poem <i>Pattuppattu</i>, the poet describes the beauty of a dance performance. He says that the dancers are like living sculptures, and that their movements are a source of great joy.</p> |
| Conclusion | <p>Overall, Sangam literature serves as a valuable historical and cultural resource, offering a glimpse into the beliefs, emotions, and societal norms of ancient Tamil civilization. It continues to be treasured for its timeless themes and artistic expressions, making it an integral part of Tamil cultural heritage.</p> |

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| Question | <p>Elaborate the Contribution of Islam in Tamil development.</p> <p>தமிழ் வளர்ச்சியில் இஸ்லாத்தின் பங்களிப்பை விரிவாகக் கூறுக.</p> |
| Introduction | <p>இலக்கிய வரலாற்றாசிரியர்கள் பல்லவர் காலம், சோழர் காலம், நாயக்கர் காலம் என்று காலவாரியாக வரலாறு எழுதுவதைப் போன்று 16-ஆம் நூற்றாண்டிற்கும் 19-ம் நூற்றாண்டிற்கும் இடைப்பட்ட காவத்தை "இஸ்லாமியர் காலம்" என்று குறிப்பிட்டெழுதினால் அது பொருத்தமுடையதாகவே விளங்கும்.</p> |
| Approaching the answer | <p>தொடக்கக் கால இலக்கியங்கள்</p> <p>இஸ்லாமியத் தமிழ் இலக்கிய வரலாற்றில் காணக் கிடைக்கும் முதல் நூல் பல்சந்தமாலையாகும். இதன் காலம் கி.பி 12ஆம் நூற்றாண்டின் பிற்பகுதியாகும். பல்சந்தமாலைக் காலம் முதல் சீறாப்புராணம் (கி.பி 1703) தாண்டி முப்பது அல்லது நாற்பது ஆண்டுகள் வரையுள்ள இலக்கியங்களைத் தொடக்க கால இலக்கியங்கள் என்பர். குறிப்பாக ஜவ்வாதும் புலவரின் பிறப்பு (1745) வரை எனலாம். இக்காலத்தில் காப்பியங்களும், சிற்றிலக்கியங்களும், பள்ளு முதலான மக்கட் பிரபந்தங்களும் பல்கிப் பெருகியுள்ளன. இவ்வகை இலக்கியங்கள் யாவும் நபிகள் பெருமானாரையும் நபிக் குடும்பத்தவர்களையும் பாடுபொருளாகக் கொண்டுள்ளன. இஸ்லாமியப் பார்வையில் நபிபிரானும் நபிகளார் குடும்பமும் கண்ணியத்திற்கு உரியவர்கள் ஆவர்.</p> |



இடைக்கால இலக்கியங்கள்

கி.பி 17,18ஆம் நூற்றாண்டுகளில் வெளிவந்த இலக்கியங்களை இடைக்கால இலக்கியங்கள் என்பர். இஸ்லாம் சமயச் சான்றோர்களையும் பாடும் வகையில் இஸ்லாமியத் தமிழ் இலக்கிய வரலாறு ஒரு திருப்புமுனையைக் கண்டது. இத்திருப்புமுனையைக் காட்டியவர் முகியித்தீன் பிள்ளைத் தமிழ் படைத்த ஜவ்வாதூப் புலவர் ஆவார். இந்நூல் ஆர்க்காடு வாலாஜா முகம்மது அலிகான் (கி.பி 1723 - 1795) அவையில் அரங்கேறியது.

கி.பி 1807 - 1827 வரையுள்ள 20 ஆண்டுக் கால இடைவெளிக்குள் 9 காப்பியங்களை இஸ்லாமியத் தமிழ்ப் புலவர்கள் தமிழ் கூறும் நல்லுலகிற்குத் தந்துள்ளனர்.

இக்கால இலக்கியங்கள்

கி.பி 19ஆம் நூற்றாண்டு முதல் இன்றைய நாள் வரை வந்துள்ள இஸ்லாமியத் தமிழ் இலக்கியங்கள் இக்கால இலக்கியங்கள் என வகைப்படுத்தப்படுகின்றன.

இக்காலம் என்பது நீண்ட நெடுங்காலக்கட்டத்தை உள்ளடக்கியது என்பதால், நம்நாடு தன்னாட்சி (1950) பெற்ற காலம் வரை வந்துள்ள இலக்கியங்களை ஐரோப்பியர் ஆட்சிக்கால இலக்கியங்கள் அல்லது விடுதலை வேள்விக் கால இலக்கியங்கள் என்றும் இதற்குப்பின் உள்ள காலங்களில் காணும் இலக்கியங்களை மறுமலர்ச்சிக் கால இலக்கியங்கள் என்றும் பாகுபாடு செய்து கொண்டு மிக நுணுக்கமாகவும் விரிவாகவும் காண்பர்.

Conclusion

Question

Explain the development of painting in the Chola period.

சோழர் கால ஓவியத்தின் வளர்ச்சியை விளக்குக

Introduction

பல்லவர்க்குப் பிற்பட ஓவியங்களுள் இன்று நாம் வந்த சோழர் காணாமாறு இருப்பவை தஞ்சைப் பெரிய கோவில் ஓவியங்களேயாகும். அவை தஞ்சைப் பெரிய கோவில் கருவறையின் புறச் சுவர்கள் மீது எழுதப்பட்டுள்ளன. சோழர் கால ஓவியங்கள் கி.பி.11-ஆம் நூற்றாண்டில் வரையப் பெற்றவை

Approaching the answer

கயிலைக் காட்சி



சிவபெருமான் தட்சிணா மூர்த்தியாக அமர்ந்த நிலையில் தீட்டப்பட்டுள்ளார். அவருக்கு முன்னே நாட்டிய மகளிர் நடனம் ஆடுகின்றனர். சிவபெருமான் அந்நடனத்தைக் கண்டு ரசிப்பது போல் புன்முறுவல் பூக்கிறார். சிவகணங்கள், திருமால் போன்றோர் இசைக் கருவிகளால் இசை எழுப்புகின்றனர்.

இக்காட்சிக்கு அருகில் பைரவர் தம் வாகனமான நாயுடன் தீட்டப்பட்டுள்ளார். இதன் கீழே சேர மன்னரான சேரமான் பெருமாள் நாயனார் வெண்குதிரையிலும் சுந்தரமூர்த்தி நாயனார் வெள்ளை யானை மீதும் கயிலைக்கு விரையும் காட்சி வரையப்பட்டு உள்ளது. கயிலாயத்திற்கு வரும் இவர்களை வரவேற்கப் பலர் காத்திருக்கின்றனர். அரசு பரம்பரையைச் சேர்ந்த பக்தர்கள் அமர்ந்திருப்பது போலும் வரையப்பட்டுள்ளது. கைலாயத்தை அடைந்து சுந்தரரும் அவரது தோழர் சேரமானாரும் இறைவனைக் கைகூப்பித் தொழுகின்றனர். சிவபெருமானும் பார்வதி தேவியும் தம் அடியவர்களான அவ்விருவரையும் கண்டு மகிழ்கின்றனர்.

சேரமான் பெருமாள் நாயனார் சிவனை வழிபடல்

சிதம்பரம் நடராசர் கோயிலின் தோற்றமும், அதில் நடராசரது திருவுருவமும் காணப்படுகின்றன. இருபுறமும் நடராசரின் அர்ச்சகரும் மற்றும் அரசர் அவரது மனைவியர் மூவர் ஆகியோருடன் மக்களும் காட்சிப் படுத்தப்பட்டு உள்ளனர். இதன் கண் இடம்பெறும் அரசர் மற்றும் அரசியர் உருவங்கள் சேரமான் பெருமாள் நாயனாரும் அவர்தம் மனைவியரும் ஆவர் என்று கருதப்படுகிறது. இவ்வோவியம் சேரமான் பெருமாள் நாயனார் தில்லை வந்து நடராசரை வழிபட்ட வரலாற்றை அடிப்படையாகக் கொண்டதாகக் கருதலாம்.

திரிபுரங்களின் வீழ்ச்சி

வடக்குச் சுவரில் முழுவதுமாகச் சிவபெருமான் முப்புரங்களையும் எரித்த கதை சித்திரிக்கப்பட்டு உள்ளது. சிவபெருமான் தேரின் மீது கம்பீரமாக நின்று வரும் காட்சி அழகுறச் சித்திரிக்கப்பட்டு உள்ளது. இத்தேரினைப் படைப்புக் கடவுளான பிரம்மா தேரோட்டியாக அமர்ந்து செலுத்துகிறார். சிவபெருமான் தேரில் ஒரு காலைத் தூக்கிச் சற்று உயரமான இடத்தில் வைத்துத் தன் கையில் உள்ள மேருவாகிய வில்லில் வாசுகியாகிய பாம்பெனும் நாணினை ஏற்றுகிறார். இக்காட்சியைக் கண்ட மூன்று அசுரர்களும் நடுங்கி நிற்பது போல் காட்டப்பட்டு உள்ளனர். இவ்வசுரர்களின் மனைவியர் கண்ணீரோடும் சோகத்தோடும் தீட்டப்பட்டு உள்ளனர்.

Conclusion

தமிழகத்தில் கலைஞர் பாகுபடுத்தி வரையறையுடன் வகுத்துள்ள ஓவியக் கலைக்கமைந்த மரபுப் பெயர்கள் பலவாகும். அவற்றுள், தஞ்சைப் பெரிய கோயிலில்



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| | உள்ள சோழர் கால ஓவியங்கள், 'தஞ்சை ஓவியங்கள்' என்று தனிப்பெயரைப் பெற்றுள்ளன. |
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| Question | Give a brief account of the architectural features of Thanjavur Big Temple தஞ்சாவூர் பெரிய கோவிலின் கட்டிடக்கலை அம்சங்களை சுருக்கமாக தருக. |
| Introduction | The Brihadeeswarar Temple, also known as the Thanjavur Big Temple or Periya Kovil, is a magnificent example of Dravidian architecture located in Thanjavur, Tamil Nadu, India. It was built during the reign of the Chola emperor Rajaraja Chola I in the 11th century AD and stands as a UNESCO World Heritage Site. The temple is dedicated to Lord Shiva and is renowned for its grandeur, intricate carvings, and towering vimana (temple tower). |
| Approaching the answer | Architecture feature of Tanjore Big Temple <ul style="list-style-type: none">✓ Vimana (Temple Tower): The main attraction of the temple is its massive vimana, a pyramid-shaped tower that rises to a height of about 216 feet (66 meters). The vimana is constructed entirely of granite stones and is a remarkable feat of engineering from that era.✓ Shikhara (Dome): At the top of the vimana is a massive stone dome (shikhara) that adds to the temple's majestic appearance. The dome is a distinctive feature of Dravidian temple architecture.✓ Nandi Mandapam: In front of the main entrance to the sanctum stands a separate mandapam (hall) housing a giant monolithic Nandi (bull), the sacred mount of Lord Shiva. The Nandi is carved out of a single block of granite and is one of the largest in India.✓ Gopurams (Gateway Towers): The temple complex is enclosed by walls with gopurams (ornate gateway towers) at the cardinal points. The eastern gopuram, in particular, is a magnificent structure adorned with intricate sculptures.✓ Maha Mandapam (Great Hall): Inside the temple, there is a spacious hall known as the Maha Mandapam or Ardha |



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| | <p>Mandapam. It has intricately carved pillars featuring various mythological and religious motifs.</p> <ul style="list-style-type: none">✓ Kalyana Mandapam: The temple also includes a separate marriage hall called the Kalyana Mandapam, which was used for conducting ceremonial marriages in ancient times.✓ Frescoes and Carvings: The temple's walls and ceilings are adorned with exquisite frescoes and intricate carvings depicting various scenes from Hindu mythology, including episodes from the Ramayana and the Mahabharata.✓ Temple Tanks: The temple complex includes several temple tanks, the most notable of which is the Sivaganga Tank, used for sacred rituals and ceremonies.✓ Granite Foundations: The entire temple, including the vimana and other structures, is built using granite stones. The precision of the stone-cutting and the careful assembly of the stones without the use of mortar is a testament to the architectural brilliance of the Chola dynasty. |
| Conclusion | <p>The Thanjavur Big Temple stands as a marvel of architectural and engineering excellence, showcasing the skill and artistic vision of the Chola dynasty. It remains a significant cultural and religious landmark and continues to attract visitors and devotees from around the world</p> |

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| Question | <p>Critically discuss the main religious trends prevalent from AD 6th Century to 11th Century in Tamilnadu</p> <p>கி.பி. 6 ஆம் நூற்றாண்டு முதல் 11 ஆம் நூற்றாண்டு வரை தமிழ்நாட்டில் நிலவிய முக்கிய மதப் போக்குகளை விமர்சன ரீதியாக விவாதிக்க.</p> |
| Introduction | <p>During the period of the Pallavas to the Cholas in Tamil Nadu, there were significant religious trends and developments that shaped the cultural and spiritual landscape of the region. The Pallavas (3rd to 9th centuries CE) and the Cholas (9th to 13th centuries CE) were powerful dynasties that made significant contributions to the growth and spread of Hinduism and other religious traditions in Tamil Nadu.</p> |
| Approaching the answer | <p>Religious Trends in Tamilnadu</p> |



1. **Hinduism - Bhakti Movement:** The Bhakti movement gained prominence during this period, emphasizing personal devotion and emotional attachment to the divine. Tamil saints known as Alvars and Nayanars played a significant role in popularizing Bhakti in Tamil Nadu. The Alvars composed devotional hymns in praise of Lord Vishnu, while the Nayanars did the same for Lord Shiva.
2. **Saivism and Vaishnavism:** The worship of Lord Shiva (Saivism) and Lord Vishnu (Vaishnavism) continued to be the dominant forms of Hindu worship during this period. The devotional songs and hymns composed by the Nayanars and Alvars contributed to the growth and popularity of these sects.
3. **Shaivism - Nayanars:** The Nayanars, a group of 63 Tamil Shaivite saints, were instrumental in propagating Shaivism during this period. They composed devotional hymns known as Thevarams, which played a vital role in promoting Shaivite ideals and practices.
4. **Vaishnavism - Alvars:** The Alvars, a group of 12 Vaishnavite saints, were proponents of Vaishnavism and composed devotional hymns known as Divya Prabandhams. Their poems were collected and preserved as part of the sacred texts in Vaishnavism.
5. **Jainism:** Jainism also had a significant presence in Tamil Nadu during this period. Many Jain temples and sculptures were constructed, particularly in regions like Shravanabelagola and Kanchipuram. Jain monks and scholars contributed to the growth of Jain philosophy and literature.
6. **Buddhism:** While Buddhism was on the decline in Tamil Nadu during this period, its influence was still evident in certain regions. Buddhist monuments and inscriptions from earlier periods were still present in some places.
7. **Religious Syncretism:** The period witnessed a degree of religious harmony and syncretism, with multiple religious traditions coexisting peacefully. Some temples were dedicated to both Shiva and Vishnu, reflecting the spirit of inclusivity and tolerance.



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| | <p>8. Temple Architecture: The construction of elaborate temples with intricate carvings and sculptures continued to be a prominent feature of this period. The Chola dynasty, in particular, made significant contributions to temple architecture.</p> <p>9. Literature and Religious Texts: Tamil literature during this time was deeply influenced by religious themes. The Thevarams, Divya Prabandhams, and other religious texts became an integral part of Tamil literary and cultural heritage.</p> <p>10. Social and Cultural Influence: Religion played a crucial role in shaping social norms, customs, and rituals during this period. Temples served as centers of cultural and educational activities, contributing to the overall development of society.</p> |
| Conclusion | The religious trends during the 6th to 11th centuries in Tamil Nadu laid the foundation for the enduring religious practices and traditions that continue to thrive in the region to this day. The Bhakti movement, in particular, left a profound impact on the spiritual and cultural life of the people, fostering a deep sense of devotion and piety. |

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| Question | <p>Trace the various stages in the development of the rock-cut architecture of Pallavas.</p> <p>பல்லவர்களின் குடைவரைக் கட்டிடக்கலையின் வளர்ச்சியின் பல்வேறு நிலைகளைக் கண்டறியவும்</p> |
| Introduction | The rock-cut architecture of the Pallavas is a distinctive style of architecture that developed in Tamil Nadu, India, during the 6th to 9th centuries CE. The Pallavas were patrons of both Hinduism and Buddhism, and they built many rock-cut temples and monasteries dedicated to these religions. Rock-cut architecture refers to the creation of structural elements by carving directly into the face of solid rock, typically in hillsides or cave formations. |
| Approaching the answer | <p>stages of development:</p> <p>Stage 1 (6th century CE):</p> |



The earliest Pallava rock-cut temples are simple structures with plain walls and few decorations. Examples of this stage include the Mahendravadi Caves and the Mandapam Caves.

Stage 2 (7th century CE):

The rock-cut temples of the 7th century CE are more elaborate than those of the 6th century CE. They have more complex plans, and they are decorated with more intricate carvings. Examples of this stage include the Bhairava Cave and the Varaha Cave at Mahabalipuram.

Stage 3 (8th century CE):

The rock-cut temples of the 8th century CE are the most impressive of all Pallava rock-cut temples. They are large and complex structures, and they are decorated with some of the finest carvings in India. Examples of this stage include the Kailasanatha Temple at Kanchipuram

Stage 4 (9th century CE):

The rock-cut temples of the 9th century CE are smaller and simpler than those of the 8th century CE. They are also less decorated. This is probably because the Pallava dynasty was in decline during this period. Examples of this stage include the Krishna Mandapam Cave and the Lakshmi Narayana Cave at Mahabalipuram.

key features of the rock-cut architecture of the Pallavas:

- ✓ Cave Temples: The Pallavas carved magnificent cave temples out of natural rock formations. These caves served as sanctuaries for worship and were dedicated to various Hindu deities like Lord Shiva, Lord Vishnu, and goddesses like Durga.
- ✓ Monolithic Rathas: The rock-cut architecture of the Pallavas also includes monolithic rathas, which are freestanding stone chariots or temple-shaped monuments. These rathas are carved from a



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| | <p>single rock and are named after the Pandavas from the Hindu epic Mahabharata.</p> <ul style="list-style-type: none">✓ Intricate Carvings: The cave temples and rathas are adorned with intricate carvings, depicting various mythological stories, deities, celestial beings, and scenes from daily life. The attention to detail and artistic finesse are remarkable.✓ Varaha Cave Temple: One of the notable rock-cut monuments of the Pallavas is the Varaha Cave Temple in Mahabalipuram. It features a rock-cut relief of Lord Vishnu in his Varaha (boar) incarnation rescuing Goddess Earth from the depths of the ocean.✓ Mahishasuramardini Cave: Another significant cave temple is the Mahishasuramardini Cave, which depicts the fierce form of Goddess Durga slaying the buffalo demon Mahishasura.✓ Pancha Rathas: The Pancha Rathas (Five Rathas) are five monolithic rathas, each representing different architectural styles. They are dedicated to the Pandavas and Draupadi from the Mahabharata.✓ Kailasanatha Temple: Though not entirely rock-cut, the Kailasanatha Temple in Kanchipuram showcases a fusion of rock-cut and structural architecture. The temple is dedicated to Lord Shiva and is adorned with intricate carvings.✓ Sculptural Marvels: The rock-cut architecture of the Pallavas exemplifies their mastery in sculpting. The sculptures are not only aesthetically pleasing but also portray the socio-religious beliefs and cultural practices of the time. |
| Conclusion | The rock-cut monuments of the Pallavas are not only architectural marvels but also serve as a significant historical and cultural heritage of Tamil Nadu. They provide valuable insights into the artistic and religious achievements of the Pallava dynasty and continue to be a source of fascination for visitors and historians alike. |

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| Question | Mention any one of the Tamil festivals where our culture has been reflected. |
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| | நமது கலாச்சாரம் பிரதிபலிக்கும் தமிழர் பண்டிகைகளில் ஏதேனும் ஒன்றைக் குறிப்பிடுக. |
| Introduction | <p>One of the Tamil festivals where the rich cultural heritage and traditions of Tamil Nadu are prominently reflected is "Pongal." Pongal is a harvest festival celebrated with great enthusiasm and joy by the Tamil community, primarily in Tamil Nadu, as well as in other parts of South India. It is one of the most significant festivals in the Tamil calendar and holds cultural, social, and religious significance. Pongal is typically celebrated for four days during the month of Thai (January-February), and each day has its unique rituals and customs.</p> |
| Approaching the answer | <p>how Pongal reflects Tamil culture:</p> <ul style="list-style-type: none">✓ Celebration of Harvest: Pongal is a harvest festival dedicated to expressing gratitude to the Sun God and nature for a bountiful harvest. It reflects the agrarian culture of Tamil Nadu, where agriculture has been a primary occupation for centuries. The festival celebrates the prosperity brought by a successful harvest, and farmers express their gratitude to the gods for a good yield.✓ Traditional Cuisine: Pongal is known for its delectable traditional dishes, especially the sweet rice dish of the same name, "Pongal." It is made using freshly harvested rice, jaggery (unrefined cane sugar), and milk, symbolizing abundance and prosperity. Another popular dish is "Sakkarai Pongal," a sweet dish made with rice and jaggery.✓ Kolam (Rangoli): During Pongal, households adorn their doorsteps with colorful patterns known as Kolam or Rangoli. Kolams are traditionally made using rice flour, and their intricate designs showcase the artistic skills of women in the community. These decorative patterns are an integral part of Tamil culture and signify welcoming and auspiciousness.✓ Bull Taming: As part of Pongal celebrations, "Jallikattu," a traditional bull-taming sport, is organized in some regions. Jallikattu has deep cultural roots in Tamil Nadu and is believed |



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| | <p>to symbolize bravery and valor. It reflects the cultural significance of cattle and their role in agriculture.</p> <ul style="list-style-type: none">✓ Folk Dances and Music: Pongal festivities include various folk dances and music performances, such as "Kummi," "Kolattam," and "Karagattam." These folk art forms are integral to Tamil culture and add a vibrant and joyous atmosphere to the celebrations.✓ Community Bonding: Pongal is a time for families and communities to come together and celebrate. People visit each other's homes, exchange greetings, and share the festive spirit. It reflects the strong sense of community bonding and togetherness that is deeply ingrained in Tamil culture.✓ Traditional Attire: During Pongal, people dress up in traditional attire, with women wearing colorful silk sarees and men donning traditional dhotis and veshtis. This display of traditional clothing reflects the cultural pride and identity of the Tamil community. |
| Conclusion | <p>Pongal is a vibrant and colorful festival that reflects the rich culture and tradition of Tamil Nadu. It is a time for people to come together and celebrate the harvest, the sun god, cattle, and the bond of friendship.</p> |

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| Question | <p>Tamil cinema has become the vehicle for raising a wide range of concerns ranging from caste, class and gender and state/nation politics. Do you Agree? Explain with Examples</p> <p>தமிழ் சினிமா சாதி, வர்க்கம் மற்றும் பாலினம் மற்றும் மாநில/தேச அரசியலில் இருந்து பரவலான கவலைகளை எழுப்புவதற்கான வாகனமாக மாறியுள்ளது. நீங்கள் ஒப்புக்கொள்கிறீர்களா? எடுத்துக்காட்டுகளுடன் விளக்குக.</p> |
| Introduction | <p>Tamil cinema has become a powerful vehicle for raising a wide range of concerns, including issues related to caste, class, gender, and state/nation politics. Over the years, Tamil cinema has evolved beyond being just a source of entertainment and has taken on a significant role in addressing social, political, and cultural issues.</p> |
| Approaching the answer | <p>Tamil cinema wide range of Issues</p> |



- ✓ Caste Issues: Tamil cinema has often portrayed the harsh realities of caste-based discrimination and social inequalities prevalent in society. Movies like "Aadukalam" (2011), directed by Vetrimaaran, shed light on the brutal world of cockfighting and how caste dynamics influence the lives of the characters.
- ✓ Class Divide: Tamil cinema has also explored the disparities between different social classes. Films like "Kaakka Muttai" (2014), directed by Manikandan, tell the story of two slum-dwelling brothers who dream of eating pizza, highlighting the economic disparities and the dreams of marginalized communities.
- ✓ Gender Concerns: Tamil cinema has contributed significantly to discussions about gender issues and women's empowerment. Films like "Kuttram Kadithal" (2015), directed by Brama, tackle themes of gender inequality and the importance of women's education.
- ✓ Political Satire: Tamil cinema has been known for its political satires that comment on the state and national politics. Movies like "Mudhalvan" (1999), directed by Shankar, explore the power dynamics between media and politics, and "Ko" (2011), directed by K. V. Anand, addresses corruption in politics.
- ✓ Social Justice: Films like "Kabali" (2016), directed by Pa. Ranjith, touch upon the struggles faced by marginalized communities and advocate for social justice. Recent film is Mamannan.
- ✓ National Issues: Tamil cinema has also dealt with national issues, including the Sri Lankan civil war and its impact on Tamil people. Movies like "Kaatru Veliyidai" (2017), directed by Mani Ratnam, bring to light the emotional toll of war and its consequences on individuals and families.
- ✓ Environmental Concerns: Tamil cinema has also delved into environmental issues. For example, "Kaala" (2018), directed by Pa. Ranjith, addresses the displacement of slum dwellers due to land development projects and the importance of environmental preservation.



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| | <p>✓ LGBTQ+ Representation: In recent years, Tamil cinema has started to explore LGBTQ+ themes and representation. Films like "Super Deluxe" (2019), directed by Thiagarajan Kumararaja, break stereotypes and advocate for LGBTQ+ rights and acceptance.</p> |
| Conclusion | <p>Tamil cinema has proved to be an influential medium in shaping public opinion and discourse on various societal concerns. It has the power to reach a wide audience, sparking conversations and promoting awareness about critical issues.</p> |

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| Question | <p>Throw light on various facets of the Sangam trade with special reference to ancient ports in Tamilnadu</p> <p>தமிழ்நாட்டின் பழங்காலத் துறைமுகங்களைப் பற்றிய சிறப்புக் குறிப்புடன் சங்க வணிகத்தின் பல்வேறு அம்சங்களைப் பற்றி சுட்டிக் காட்டுக</p> |
| Introduction | <p>The Sangam period in ancient Tamil Nadu (3rd century BCE to 3rd century CE) was characterized by extensive trade and maritime activities. Tamil Nadu, with its strategic location along the Indian Ocean, served as an important hub for international trade. Several ancient ports in Tamil Nadu played a crucial role in facilitating trade and cultural exchange with other regions.</p> |
| Approaching the answer | <p>various facets of the Sangam trade, with special reference to ancient ports</p> <p>✓ Maritime Trade: The Sangam period witnessed a flourishing maritime trade network. Tamil merchants engaged in overseas trade, connecting with various regions in Southeast Asia, the Mediterranean, and the Middle East. They traded in spices, textiles, precious stones, pearls, ivory, perfumes, and other valuable commodities.</p> <p>✓ Ports in Tamil Nadu: Several ancient ports in Tamil Nadu were instrumental in facilitating trade. Some of the prominent ports include Puhar (modern-day Kaveripattinam), Mamallapuram (Mahabalipuram), Korkai, Musiri, Marakkanam, and Tondi. These</p> |



ports were strategically located along the east and west coasts of Tamil Nadu, providing access to sea routes for trade.

- ✓ Puhar (Kaveripattinam): Puhar was one of the most important ports during the Sangam period. It was a major center for maritime trade, connecting with Southeast Asia and other regions. Puhar's mention in Sangam literature highlights its significance as a bustling port city.
- ✓ Mamallapuram (Mahabalipuram): Mamallapuram was another significant port known for its trade links and cultural exchange with Southeast Asian countries. The famous shore temple and other monuments in Mamallapuram stand as a testament to the maritime activities of the time.
- ✓ Korkai: Korkai, located in present-day Thoothukudi district, was a significant port on the east coast of Tamil Nadu. It was a bustling center for trade with the Roman Empire and played a crucial role in the exchange of goods and ideas.
- ✓ Trade Guilds: Trade guilds or associations known as "Nakaram" were formed by merchants to regulate trade, resolve disputes, and safeguard the interests of traders engaged in overseas commerce.
- ✓ Roman and Greek Trade: Sangam literature refers to the presence of Roman and Greek traders in the Tamil ports. The Roman and Greek coins found in Tamil Nadu attest to the extent of trade and cultural interactions between these civilizations.
- ✓ Maritime Safety Measures: The Tamil Sangam texts mention the establishment of "Kadavul Aayar Sevai" or a guild for maritime safety and welfare, indicating the importance given to ensuring safe and secure trade routes.
- ✓ Cultural Exchange: Along with goods, the Sangam trade facilitated the exchange of ideas, languages, and cultures. Tamil Nadu had cultural interactions with various regions, which influenced art, architecture, literature, and religious practices.

goods traded in the Sangam period



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| | <ul style="list-style-type: none">• Spices: Spices were a major export from Tamilnadu. They were traded to other parts of India and the world.• Textiles: Textiles were also a major export from Tamilnadu. They were traded to other parts of India and the world.• Gems and precious stones: Gems and precious stones were also traded from Tamilnadu. They were traded to other parts of India and the world.• Metals: Metals were also traded from Tamilnadu. They were traded to other parts of India and the world. |
| Conclusion | The Sangam trade and the ancient ports in Tamil Nadu played a pivotal role in shaping the cultural, economic, and political landscape of the region. The maritime activities during this period were instrumental in connecting Tamil Nadu with the broader Indian Ocean trade network and fostering cultural exchange with distant lands. |

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| Question | Vettuvan Koil, is a monolithic temple is sculptor's paradise -state your opinion with Justification வெட்டுவான் கோயில், ஒரு ஒற்றைக்கல் கோயில் என்பது சிற்பிகளின் சொர்க்கம் - உங்கள் கருத்துக்களை நியாயப் படுத்துக. |
| Introduction | Among South Indian architectural edifices, Vettuvan Koil, a monolithic temple in Tamil Nadu's Kazhugumalai, deserves special mention. A sculptor's paradise, it is a monolithic temple like the Pancha Rathas in Mamallapuram and the Kailasanatha temple in Ellora. |
| Approaching the answer | Vettuvan Koil in Tamil means the heaven of sculptors. The Vettuvan Koil, dedicated to Lord Siva, is a small yet remarkable monument with a rectangular plan, excavated about 7.5 meters deep into the rock. Dated to 760-800 CE, it features a Dravida vimana emerging from the rock, showcasing intricate sculptural embellishments. Unique Shikhara and Sculptural Freedom <ul style="list-style-type: none">• The temple's shikhara is an eka-tala vimana with frontal projected lions at its base, and it emerges directly from the kapota (canopy). |



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| PYQ Test | 10 |
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| | <ul style="list-style-type: none">• The shikhara is adorned with a beautifully carved shala panjara, followed by karna kutas featuring frontally projected chaitya niches with graceful divinities seated in asana postures. <p>Exceptional Sculptures of Gods</p> <ul style="list-style-type: none">• The outer face of the shikhara displays sculptures of Gods, gana, apsara, and gandharva-yaksha figures, adorning the abode of Lord Siva and forming part of the main divinities' retinue.• The sculptural program follows established traditions but showcases the artists' maximum freedom in expressions. <p>Fascinating Dakshinamurthy Sculpture</p> <ul style="list-style-type: none">• One of the most intriguing sculptures is that of Dakshinamurthy, depicting Siva playing the mridangam.• This rare portrayal of Siva as Dakshinamurthy in a seated posture while playing a percussion instrument is unique in entire peninsular India. <p>Graceful Seated Postures</p> <ul style="list-style-type: none">• The sculptures in Vettuvan Koil defy the norm of samabhanga (straight frontal) postures, featuring divinities in casual and comfortable seated (asana) postures.• The sculptures of Siva, Vishnu, Skanda, and Parvati in seated postures exude a serene and youthful look. <p>Exquisite Sculptures on the Shikhara</p> <ul style="list-style-type: none">• The shikhara's sculptures, including those of Vishnu, Skanda, Parvati, Narasimha, and Brahma, showcase a great sense of beauty and creativity, making the temple an artist's heaven. |
| Conclusion | The Vettuvan Koil stands as a masterpiece of sculptural expressions, with its unique iconography, artistic freedom, and exceptional portrayal of divinities in seated postures, making it an awe-inspiring gem of Tamil Nadu's architectural and cultural heritage. |
| Question | Discuss the political , social, religious conditions of Pallava's. பல்லவரின் அரசியல், சமூக, மத நிலைமைகளைப் பற்றி விவாதி. |



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| Introduction | <p>The Pallava rule had witnessed a drastic change in the social and economic life of the people. The emergence of the Bakhti Movement had significantly changed their way of life. It was further stimulated by the temple-building activity of the Pallava kings. There was also a remarkable growth of economy during this period. In general, there was a tremendous change in the society and culture during the Pallava rule.</p> |
| Approaching the answer | <p>Political conditions</p> <ul style="list-style-type: none">✓ The Pallavas were a powerful dynasty that ruled over large parts of South India from the 4th to the 9th centuries CE.✓ They were based in the region around Kanchipuram, which is now in the state of Tamil Nadu.✓ The Pallavas were initially vassals of the Satavahanas, but they eventually gained independence and became a major power in their own right.✓ They were skilled warriors and expanded their territory through a series of conquests.✓ They fought against the Chalukyas, the Cholas, and the Pandyas, and they were able to maintain their independence for several centuries.✓ The Pallavas were also known for their strong military infrastructure, which included a well-trained army and a navy.✓ In addition to their military prowess, the Pallavas were also skilled administrators.✓ They divided their kingdom into provinces, which were each ruled by a governor.✓ The governors were responsible for collecting taxes, maintaining law and order, and overseeing the administration of justice.✓ The Pallavas also built a network of roads and canals, which helped to improve trade and communication within their kingdom. <p>Social conditions</p> |



- ✓ The Pallavas were a Hindu dynasty, and they promoted Hinduism as the official religion of their kingdom.
- ✓ However, they were also tolerant of other religions, such as Buddhism and Jainism.
- ✓ The Pallavas built temples dedicated to both Hindu and Buddhist deities, and they also supported the work of Buddhist monks and Jain teachers.
- ✓ The Pallava period was a time of great religious ferment in South India.
- ✓ The Bhakti movement, which emphasized personal devotion to God, emerged during this period.
- ✓ The Pallavas were patrons of the Bhakti movement, and they welcomed the teachings of Bhakti saints such as Nammalvar and Andal.
- ✓ The Pallava period was also a time of great social change.
- ✓ The caste system was still in place, but the Pallavas took steps to reduce its rigidity.
- ✓ They encouraged intermarriage between different castes, and they abolished certain discriminatory practices.

Religious conditions

- ✓ The Pallavas were patrons of both Hinduism and Buddhism.
- ✓ They built temples and monasteries for both religions, and they supported the work of both Hindu and Buddhist scholars and artists.
- ✓ The Pallavas were particularly interested in the development of Dravidian architecture.
- ✓ They commissioned the construction of many impressive temples, including the Shore Temple at Mamallapuram.
- ✓ These temples were built in a distinctive style that featured large monolithic sculptures and intricate carvings.
- ✓ The Pallavas also made significant contributions to the development of Dravidian art.



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| | <ul style="list-style-type: none">✓ They commissioned the creation of many beautiful sculptures and paintings, which depict Hindu and Buddhist deities, scenes from mythology, and everyday life.✓ The Pallava period was a golden age for art and architecture in South India.✓ The Pallavas left a lasting legacy in the form of their magnificent temples and sculptures. |
| Conclusion | Pallava period was marked by political expansion, cultural patronage, and religious diversity. Their architectural achievements and contributions to literature and art continue to be significant aspects of Tamilnadu cultural heritage. |

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| Question | Bring out the social and religious life of people reflected in Irattai Kappiyangal. இரட்டைக் காப்பியங்களில் பிரதிபலிக்கும் மக்களின் சமூக மற்றும் சமய வாழ்க்கையை வெளிக்கொணர். |
| Introduction | "Irattai Kappiyangal," also known as "The Twin Epics," refers to two ancient Tamil literary works, "Silappatikaram" and "Manimekalai." Both epics were composed during the Sangam period (3rd to 5th century CE) and provide valuable insights into the social and religious life of the people of that era. |
| Approaching the answer | social and religious life of people is reflected in the Silappatikaram and Manimekalai: <ul style="list-style-type: none">✓ The Silappatikaram mentions the different castes and occupations of people, as well as the different social customs and traditions. For example, the epic mentions that Kovalan was a merchant, which was a common occupation for Vellalas, the highest caste in Tamil society. The epic also mentions that Madhavi was a courtesan, who were often looked down upon by society. |



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| | <ul style="list-style-type: none">✓ The epics also provide a glimpse into the family life of people during the Pallava period. Kovalan and Kannagi were very much in love, and they were devastated when Kovalan was executed. The epics also mention the importance of marriage and family in Tamil society. For example, Manimekalai eventually renounced the world and achieved nirvana, but she did so after first fulfilling her duties as a daughter and a sister.✓ The epics also mention the different religions that were practiced in Tamil Nadu during that time, including Hinduism, Buddhism, and Jainism. The Silapathikaram mentions that Kovalan was a Hindu, while the Manimekalai mentions that Manimekalai was a Buddhist. Both epics also mention the importance of temples in the lives of people. For example, the Silapathikaram mentions that Kovalan and Kannagi visited many temples on their journey, and they prayed to the gods for help.✓ The epics also mention the importance of festivals and celebrations in the lives of people. For example, the Silapathikaram mentions that Kovalan and Kannagi participated in the Indira vizha. |
| Conclusion | The epics are rich in detail and provide insights into the caste system, the role of women, the importance of marriage and family, the practice of religion, and the importance of festivals and celebrations. |

PART-B

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| Question | Discuss the significance of river Tamirabarani and Cauvery for the historic and prehistoric period of Tamilnadu. தமிழ்நாட்டின் வரலாற்று மற்றும் வரலாற்றுக்கு முந்தைய காலத்திற்கான தாமிரபரணி நதி மற்றும் காவிரியின் முக்கியத்துவத்தைப் பற்றி விவாதிக்க |
| Introduction | Tamirabarani and Cauvery are two of the most important rivers in Tamil Nadu. They have played a significant role in the history and prehistory |



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| | <p>of the region. The Porunai civilization is a recently discovered civilization that flourished along the Tamirabarani River in the present-day state of Tamil Nadu, India, from the 3rd to the 6th centuries CE.</p> |
| Approaching the answer | <p>Sivakalai</p> <p>A carbon dating analysis of rice with soil, found in a burial urn at Sivakalai in Thoothukudi district of Tamil Nadu, by the Miami-based Beta Analytic Testing Laboratory has yielded the date of 1155 BC, indicating that the Thamirabarani civilisation dates back to 3,200 years.</p> <p>Korkai</p> <p>Korkai is an ancient port town situated on the banks of the Tamirabarani River in Tamil Nadu. It is considered one of the oldest ports in India and played a crucial role in maritime trade during the Sangam period. Korkai is mentioned in ancient Tamil literature, including the "Pattinapalai" and "Maduraikkanci" poems of the Sangam era.</p> <p>Archaeological excavations at Korkai have been conducted to unearth the remains of the ancient port city and understand its layout, structures, and economic activities. The excavations have yielded artifacts such as pottery, beads, coins, and other objects that provide valuable information about the trade and cultural connections of Korkai with other regions.</p> <p>Cauvery River</p> <p>The Cauvery River is the longest river in Tamil Nadu. It originates in the Western Ghats and flows through the states of Karnataka, Tamil Nadu, and Kerala. The river is a major source of irrigation and drinking water for the people of these states. It is also an important source of hydroelectric power.</p> <p>The Cauvery River has been mentioned in Tamil literature from a very early period. The Sangam literature, which dates from the 3rd to the 6th centuries CE, refers to the river as the "Kaveri" or "Kaveripattinam." The</p> |



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| | <p>river is also mentioned in the epics Silapathikaram and Manimekalai, which were written in the 6th and 7th centuries CE, respectively.</p> <p>The Cauvery River has played a significant role in the history of Tamil Nadu. The early Chola kings, who ruled from the 9th to the 12th centuries CE, built many temples along the river. The river has also been a major transportation route for centuries.</p> |
| Conclusion | <p>Tamirabarani and Cauvery Rivers have been integral to the history, culture, and socio-economic life of Tamil Nadu. They have nurtured civilizations, facilitated trade and connectivity, and continue to hold a significant place in the hearts of the people in the region.</p> |

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| Question | <p>Identify the urban traits of Keezhadi with special reference to town planning.</p> <p>கீழடியின் நகர்ப்புறப் பண்புகளை நகரத் திட்டமிடல் தொடர்பாக சுட்டிக் காட்டுக.</p> |
| Introduction | <p>Tamil Nadu Archaeological Department report known as Keeladi-An Urban Settlement of Sangam Age on the Banks of River Vaigai, the cultural findings belong sometime between the 6th century BCE and the 1st century CE. The artefacts could belong as far back as 580 BCE.</p> |
| Approaching the answer | <p>urban traits of Keezhadi</p> <p>Planned settlement:</p> <p>Keezhadi was a planned settlement with a grid-like layout. The streets were laid out in straight lines, and the houses were built on either side of the streets. The streets were wide enough for two bullock carts to pass each other.</p> <p>Regular layout:</p> <p>The houses in Keezhadi were built in a regular layout, with each house having a courtyard in the center. The houses were made of mud bricks</p> |



and had thatched roofs. The courtyard was used for cooking, bathing, and other household activities.

Water supply system:

Keezhadi had a well-developed water supply system. The houses had wells and tanks for storing water. The wells were used for drinking water, and the tanks were used for bathing and other household activities.

Drainage system:

Keezhadi had a well-developed drainage system. The streets were lined with drains that carried rainwater and wastewater away from the houses. The drains were made of bricks and were covered with slabs to prevent them from clogging.

Public buildings:

Keezhadi had a number of public buildings, including a temple, a market, and a granary. The temple was a large and impressive structure that was built of brick and stone. The market was a place where people could buy and sell goods. The granary was used for storing grain.

Trade and commerce:

Keezhadi was a major center of trade and commerce. The town was located on the banks of the Vaigai River, which was an important trade route. The people of Keezhadi traded with other parts of India and with the Roman Empire.

Conclusion

The urban traits of Keezhadi provide valuable insights into the early history of Tamil Nadu. The town was a prosperous and vibrant center of trade and commerce, and it was home to a diverse population of people. The people of Keezhadi were skilled farmers, traders, artisans, and artists, and they made significant contributions to the development of Tamil culture and society.



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| Question | Explain the various theories on the origin of Tamils. தமிழர்களின் தோற்றம் பற்றிய பல்வேறு கோட்பாடுகளை விளக்குக. |
| Introduction | The origin of the Tamil people is a subject of ongoing scholarly research and debate. Several theories have been proposed to explain the origins of the Tamils, each offering different perspectives based on linguistic, archaeological, genetic, and historical evidence. |
| Approaching the answer | various theories on the origin of Tamils The Early Aryan Theory: Like the Celts and Cymri in Ireland, the Tamils were supposed by some to be the representatives of the earliest band of the Aryan immigrants in India. So far as we are aware this theory was never seriously advanced or advocated by any ethnologist. Dr. Caldwell traces some affinity between Tamil and the Indo-European languages, even though their grammar and vocabulary are radically different. Further it was believed for a long time that the megalithic tombs found in some parts of India and England belonged to the ancient Gauls or Celts, which had led to a mistaken idea that the original inhabitants of India, to whom these monuments (dolmens) were attributed, were Aryans akin to the Celts of Europe. But the fact remains that the Tamils themselves called the Aryans Mlechchas or foreigners (மிலேச்சர்கள்) in spite of any social, linguistic and other influences each might have received from the other. The Lemurian Theory: According to this theory the original home of the Dravidians was the now submerged continent of Lemuria, which was somewhere in the Indian Ocean before the formation of the Himalaya Mountains. This continent is supposed to have extended from Madagascar in the west to the Malay Archipelago the east, connecting Southern India with Africa on the one side and Australia on the other. If so, the Dravidians must have entered India from the south long before the submergence of this continent. In support of this theory the following arguments have been adduced:- |



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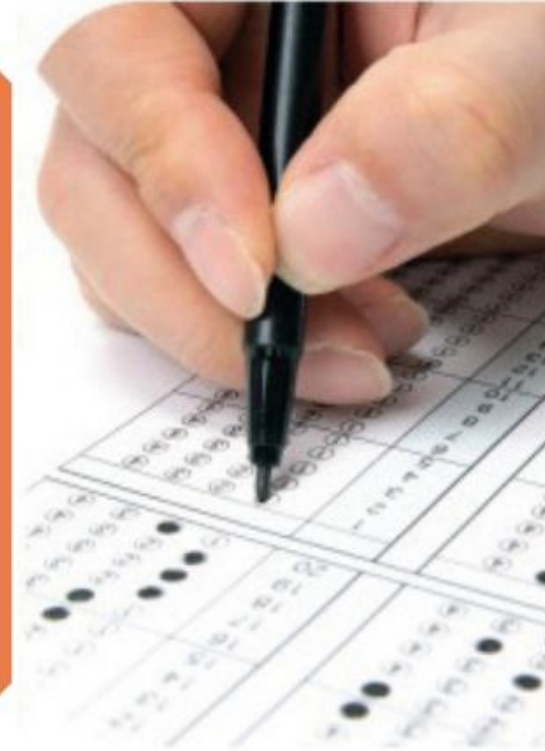
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Ethnology:

The system of totems prevailing among the half-civilized castes and tribes of India, and the use of the boomerang by the Kallans of South India are found nowhere except among certain Australian tribes; Dr. R. Wallace's description of tree climbing by the Dyaks of Borneo applies equally well to the Kadars of the Anamalai hills; and the chipping of all or some of the incisor teeth by the Kadars and Mala-Vedans may be found among the Jakuns of the Malay Peninsula.

Philology:

Linguistic affinities, especially some doubtful resemblance between the numerals in Mundari and in certain Australian dialects have been noticed by Bishop Caldwell and Sir H. Risley. But it may be pointed out that the Munda language is quite independent of the Dravidian tongue, and it may be doubted whether the poor similarity in respect of the numerals alone will be enough to establish the theory under discussion.

Geography:

The argument under this head has already been stated and more will be said about it further on. However, it may not be out of place to mention here in support of it a tradition which had currency among the early Tamils and has been preserved in their literature. That is, -

பஃறுளி யாற்றுடன் பன்மலை யடுக்கத்துக்

குமரிக்கோடில் கொடுங்கடல் கொள்ள”

The Mongolian Theory:



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| | <p>According to this theory the Dravidians had lived somewhere on the plateau of Central Asia along with the Mongolians before they entered India by the North-eastern passes from Tibet or Nepal, or by the way of Assam and the Tenneserim provinces. This theory has been very strongly supported by Mr.Kanakasabhai in his Tamils Eighteen Hundred years ago.</p> |
| Conclusion | <p>The history of the Tamil people is likely the result of a combination of factors, including migration, cultural exchange, language evolution, and interactions with various neighboring regions and civilizations. As research and archaeological findings continue to evolve, our understanding of the origins of the Tamil people will likely become more nuanced and refined.</p> |

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| Question | <p>Do you agree that the origin of Dravidian Movement was a political and a socio-economic process? Comment.</p> <p>திராவிட இயக்கத்தின் தோற்றம் ஒரு அரசியல் மற்றும் சமூக-பொருளாதார செயல்முறை என்பதை நீங்கள் ஒப்புக்கொள்கிறீர்களா? கருத்திடுக</p> |
| Introduction | <p>Origin of the Dravidian Movement was indeed a political and socio-economic process. The Dravidian Movement emerged in South India during the early 20th century and sought to assert the cultural, linguistic, and socio-economic rights of the Dravidian-speaking people, who primarily inhabit the states of Tamil Nadu, Kerala, Karnataka, and Andhra Pradesh.</p> |
| Approaching the answer | <p>Factor's Responsible Growth Dravidian Movement</p> <ul style="list-style-type: none">✓ The Rise of Tamil Nationalism: The 19th century witnessed the rise of a sense of Tamil nationalism, which was fueled by the growing awareness of the Tamil language and culture. This led to the formation of several Tamil associations and organizations, which campaigned for the rights of the Tamil people. |



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| | <ul style="list-style-type: none">✓ Economic Disparities: The Tamil people were economically marginalized and were often exploited by the Indo-Aryan people. This led to resentment and anger among the Tamil people, which provided the impetus for the formation of the Justice Party.✓ Social Discrimination: The Tamil people were discriminated against in terms of education, employment, and social status. This led to the feeling of injustice and inequality among the Tamil people, which contributed to the formation of the Justice Party.✓ Political Marginalization: The Tamil people were not represented in the political system, and they had little say in the decisions that affected their lives. This led to the feeling of frustration and alienation among the Tamil people, which was one of the factors that led to the formation of the Justice Party.✓ Anti-Brahminism and Social Reforms: The movement emerged as a response to perceived Brahminical dominance in religious, social, and cultural spheres. The call for social reforms and the rejection of Brahminical practices resonated with the marginalized and lower-caste communities, gaining their support for the movement. |
| Conclusion | It played a major role in the promotion of the rights of the Tamil people and in the development of the Dravidian movement. The Justice Party is still remembered today as one of the most important political parties in the history of Tamil Nadu. |

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| Question | <p>Devadasi System is an Exploitation of Women and Children in the name God and Culture Do you agree? Explain the role of Dr Muthulaskhmi Reddy on abolition of Devadasi System.</p> <p>"தேவதாசி முறை என்ற பெயரில் பெண்கள் மற்றும் குழந்தைகளை சுரண்டுவது". நீங்கள் ஒப்புக்கொள்கிறீர்களா? தேவதாசி முறையை ஒழிப்பதில் டாக்டர் முத்துலட்சுமி ரெட்டியின் பங்கை விளக்குக.</p> |
| Introduction | Yes, I agree that the Devadasi system is an exploitation of women and children in the name of god and culture. The Devadasi system or Pottu Kattuthal is a centuries-old practice in South India where young girls are |



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| | <p>dedicated to a temple or deity and then forced into a life of prostitution. The system is rooted in the belief that the girls are married to the god or deity and are therefore supposed to serve the temple and its patrons sexually.</p> |
| <p>Approaching the answer</p> | <p>Devadasi system is an exploitation of women and children:</p> <ul style="list-style-type: none">• The girls are often forced into the system against their will. They may be given to the temple by their parents, or they may be tricked or coerced into it.• The girls are then subjected to sexual abuse by temple priests and patrons. They may be raped, beaten, and forced to perform sexual acts.• The system perpetuates the idea that women are objects to be used and discarded. It teaches girls that their only value is in their sexuality. <p>Role of Dr Muthulaskhmi Reddy on abolition of Devadasi System</p> <p>Dr. Muthulakshmi Reddy, a social reformer and the first woman to be elected to the Madras Legislative Council, played a key role in the abolition of the Devadasi system.</p> <ul style="list-style-type: none">✓ Social awareness: Dr. Reddy campaigned to raise awareness about the Devadasi system and its harmful effects on women and children. She gave speeches, wrote articles, and organized protests to highlight the issue and raise public support for its abolition.✓ Legislative action: Dr. Reddy introduced the Devadasi (Prohibition of Dedication) Act in 1947. The Act made it illegal to dedicate young girls to temples or deities, and it provided for the rehabilitation of former Devadasis.✓ Social work: Dr. Reddy also worked to provide social and economic support to former Devadasis. She established homes and schools |



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| | <p>for them, and she helped them to find jobs and reintegrate into society.</p> <ul style="list-style-type: none">✓ Public education: Dr. Reddy believed that education was essential for the empowerment of women and girls. She established schools and colleges for women, and she campaigned for the expansion of educational opportunities for girls.✓ Advocacy: Dr. Reddy was a strong advocate for the rights of women and children. She spoke out against injustice and discrimination, and she worked to create a more just and equitable society. |
| Conclusion | <p>Dr. Muthulakshmi Reddy's efforts and activism were instrumental in bringing attention to the exploitative nature of the Devadasi system and advocating for its abolition. Her work had a lasting impact on the rights and dignity of women and children in India and remains an inspiration for ongoing efforts towards gender equality and social justice.</p> |
| Question | <p>Access the contribution of P Theagaraya Chetty to the Non Brahmin Movement in Madras Presidency</p> <p>மெட்ராஸ் மகானத்தில் பிராமணரல்லாத இயக்கத்திற்கு பி தியாகராய செட்டியின் பங்களிப்பை மதிப்பிடுக</p> |
| Introduction | <p>P. Theagaraya Chetty Known as Velludai Vendhar was a Tamil social reformer and politician who played a significant role in the Non-Brahmin Movement in Madras Presidency. He was the founder of the South Indian Liberal Federation (SILF), which was a political party that represented the interests of the non-Brahmin community.</p> |
| Approaching the answer | <p>contributions of P. Theagaraya Chetty</p> <ul style="list-style-type: none">✓ Founded the South Indian Liberal Federation (SILF): The SILF was a political party that represented the interests of the non-Brahmin community. The party advocated for social and economic reform, and it sought to increase the political representation of the non-Brahmin community.✓ Campaigned for the abolition of the Devadasi system: The Devadasi system was a practice in which young girls were |



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| | <p>dedicated to temples and were then forced into a life of prostitution. Chetty campaigned for the abolition of this system, and his efforts eventually led to the passage of the Devadasi (Prohibition of Dedication) Act in 1947.</p> <ul style="list-style-type: none">✓ Advocated for reservation for non-Brahmins in government jobs: Chetty believed that the non-Brahmin community was being discriminated against in the government job market.✓ Was a strong advocate for the rights of the non-Brahmin community: Chetty was a lifelong champion of the rights of the non-Brahmin community. He fought against discrimination and injustice, and he worked tirelessly to improve the lives of the non-Brahmin community. |
| Conclusion | <p>P. Theagaraya Chetty's leadership and efforts in the Non-Brahmin Movement were crucial in advancing the cause of social reform and political representation for non-Brahmin communities in the Madras Presidency. His contributions laid the foundation for the Dravidian Movement, which later played a significant role in shaping the socio-political landscape of Tamil Nadu.</p> |

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| Question | <p>Examine the impact of Dravidian Movement on Tamilnadu's social System, religious reformation , scientific outlook and economic life.</p> <p>தமிழ்நாட்டின் சமூக அமைப்பு, மதச் சீர்திருத்தம், அறிவியல் கண்ணோட்டம் மற்றும் பொருளாதார வாழ்வில் திராவிட இயக்கத்தின் தாக்கத்தை ஆராய்க.</p> |
| Introduction | <p>Tamil Nadu continues to be ranked among the best states in the country in human development indicators. Dravidian movement must be celebrated for being the first backward class mobilisation in the country which has created historic social change and political empowerment.</p> |
| Approaching the answer | <p>Social reform:</p> <p>The Dravidian movement played a key role in the abolition of the Devadasi system. The Devadasi system was a practice in which young</p> |



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girls were dedicated to temples and were then forced into a life of prostitution. The movement campaigned for the eradication of untouchability and for the empowerment of women. The movement's efforts have helped to improve the lives of millions of people in Tamil Nadu. For example, the Devadasi system was abolished in 1947 with the passage of the Devadasi (Prohibition of Dedication) Act. This was a major achievement of the Dravidian movement, and it helped to liberate thousands of women from a life of exploitation.

Economic development:

The Dravidian movement played a role in the economic development of Tamil Nadu. The movement supported land reform and the development of industries. The movement has also promoted self-reliance and economic independence. The movement's efforts have helped to create jobs and improve the standard of living for many people in Tamil Nadu. For example, the Dravidian movement supported the land reform measures that were implemented in Tamil Nadu in the 1950s and 1960s. These measures helped to redistribute land from the wealthy to the poor, and they helped to improve the lives of many farmers.

Political empowerment:

The Dravidian movement has helped to empower the people of Tamil Nadu. The movement has fought for social justice and equality for all. The movement has also helped to promote the growth of democracy in Tamil Nadu.

Dravidian model of development has been successful in achieving a number of goals, including:

- High literacy rate: Tamil Nadu has one of the highest literacy rates in India, at 80.3%. This is due in part to the state's focus on education, which includes free and compulsory education for all children up to the age of 14.



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| | <ul style="list-style-type: none">• Low poverty rate: Tamil Nadu has one of the lowest poverty rates in India, at 10.9%. This is due in part to the state's focus on social welfare programs, which provide financial assistance to the poor and marginalized.• High economic growth: Tamil Nadu has one of the highest economic growth rates in India, averaging 8% per year over the past decade. This is due in part to the state's focus on industrialization and infrastructure development.• Environmental sustainability: Tamil Nadu is one of the few states in India that has adopted a comprehensive environmental policy. The state has set ambitious targets for reducing greenhouse gas emissions and for promoting renewable energy. |
| Conclusion | Dravidian movement has had a significant impact on Tamil Nadu. The movement has helped to bring about social reform, economic development, political empowerment, and Tamil nationalism. The movement's legacy continues to shape Tamil Nadu's society, culture, and politics. |

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| Question | Focus light on the contribution of vallalar as a social reformer. சமூக சீர்திருத்தவாதியாக வள்ளலாரின் பங்களிப்பில் கவனம் செலுத்தி விளக்குக. |
| Introduction | Vallalar, also known as Ramalinga Swamikal or Saint Ramalingam, was a significant social reformer whose contributions had a profound impact on Tamil Nadu society during the 19th century. |
| Approaching the answer | vallalar as a social reformer <ul style="list-style-type: none">• Opposition to caste system: Vallalar was a strong opponent of the caste system, which is a Hindu social hierarchy that divides people into different groups based on their birth. He opened a public dining hall called "Sathya Gnana Sabai" where people from all castes and communities were invited to dine together, breaking the barriers of caste-based dining restrictions.• Promotion of education: Vallalar was a strong advocate for education, and he believed that education was essential for social |



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| | <p>progress. He founded several schools and colleges, and he also encouraged women to get an education. Vallalar's work helped to improve the literacy rate in Tamil Nadu and to empower women.</p> <ul style="list-style-type: none">• Opposition to superstition and ritualism: Vallalar was a rationalist who believed in the power of reason and logic. He opposed superstition and ritualism, which he believed were harmful to society. Vallalar's ideas helped to challenge traditional beliefs and practices and to promote a more rational and scientific approach to life.• Advocacy for vegetarianism: Vallalar was a vegetarian who believed that eating meat was cruel and unnecessary. He advocated for vegetarianism as a way to promote compassion for animals and to improve human health. Vallalar's work helped to popularize vegetarianism in Tamil Nadu.• Promoting of women empowerment: Vallalar was a strong advocate for women's rights and he believed that women should have the same opportunities as men. He opposed child marriage and the practice of sati, which is the self-immolation of widows. Vallalar's work helped to improve the status of women in Tamil Nadu.• Promotion of universal brotherhood: Vallalar believed in the equality of all people, regardless of their caste, religion, or gender. He preached the message of universal brotherhood and he called on people to live together in peace and harmony. Vallalar's work helped to promote a more tolerant and inclusive society. |
| Conclusion | Vallalar's contributions as a social reformer were deeply rooted in the principles of compassion, equality, and selfless service. His teachings and actions continue to inspire people towards building a more inclusive and harmonious society in Tamil Nadu. |



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| Question | <p>Explain the significant achievements in the field of industrialization in Tamilnadu.</p> <p>தமிழ்நாட்டின் தொழில்மயமாக்கல் துறையில் குறிப்பிடத்தக்க சாதனைகளை விளக்குக.</p> |
| Introduction | <p>Tamil Nadu, India's second-largest economy in the country and has the second-highest GSPD. Experiencing a growth rate of 8.03% in the year 2019-2020, which was almost double the national average, despite the pandemic, the state prides itself in driving the growth story of India by being the most industrialized state in the country.</p> |
| Approaching the answer | <ol style="list-style-type: none">1. Automobile Industry:<ul style="list-style-type: none">• Example: Tamil Nadu is a major automobile manufacturing hub in India. Companies like Hyundai, Ford, Renault-Nissan, and BMW have established manufacturing plants in the state. For instance, Hyundai's production facility in Sriperumbudur is one of the largest car manufacturing plants in the country. Chennai, the state capital, is known as the "Detroit of South Asia"2. Information Technology (IT) and Software Services:<p>Several IT parks, such as the Tidel Park and DLF IT Park, house numerous IT and software companies. Companies like Tata Consultancy Services (TCS) and Infosys have significant operations in Tamil Nadu.</p>3. Textile Industry:<p>Coimbatore and Tiruppur are major textile manufacturing hubs in Tamil Nadu. Tiruppur is known as the "Knitwear Capital of India" and is a major exporter of textiles and garments. The state's cotton mills and textile clusters have been instrumental in driving industrial growth.</p>4. Renewable Energy:<p>Tamil Nadu is a pioneer in harnessing wind energy. The state's wind farms and wind turbines generate a substantial portion of India's wind power capacity. For example, Muppandal Wind Farm in Kanyakumari district is one of the largest wind farms in Asia.</p>5. Electronics and Hardware Manufacturing: |



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| | <p>Tamil Nadu has attracted investments in electronics manufacturing, particularly in consumer electronics and mobile phones. Companies like Foxconn, Samsung, and Nokia have established manufacturing units in the state.</p> <p>6. Pharmaceutical Industry:</p> <p>Tamil Nadu has a strong presence in the pharmaceutical industry. The state has a significant number of pharmaceutical companies, including Sun Pharmaceuticals and Orchid Pharma, contributing to the production and export of medicines.</p> <p>7. Aerospace and Defense:</p> <p>Tamil Nadu is emerging as a hub for aerospace and defense industries. The establishment of aerospace parks and defense manufacturing units has attracted investments and created employment opportunities.</p> <p>8. Food Processing Industry:</p> <p>Tamil Nadu's food processing industry is diverse and dynamic. Companies like Britannia Industries, Hatsun Agro Product Ltd., and Parle Products have a significant presence in the state.</p> |
| Conclusion | Tamil Nadu had set a target to achieve a trillion-dollar economy by the year 2030. This ambitious goal aimed to position Tamil Nadu as one of the leading economies in India and accelerate the state's growth and development. |

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| Question | <p>Analyse the cultural contribution of Cholas and explain their contribution for the cultural expansion in Southeast Asia</p> <p>சோழர்களின் கலாச்சார பங்களிப்பை பகுப்பாய்வு செய்து தென்கிழக்கு ஆசியாவில் கலாச்சார விரிவாக்கத்திற்கான அவர்களின் பங்களிப்பை விளக்குக.</p> |
| Introduction | The Chola dynasty was a Tamil dynasty that ruled over much of southern India from the 9th to the 13th centuries CE. The Cholas were great |



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| | <p>patrons of art, architecture, and literature, and their contributions helped to shape the cultural landscape of Southeast Asia.</p> |
| <p>Approaching the answer</p> | <p>Architecture and Temple Building:</p> <ul style="list-style-type: none">• The Cholas were prolific temple builders, and their architecture was characterized by grand structures with intricate carvings and sculptures. Their temples served as centers of religious, cultural, and social life.• The Brihadeeswarar Temple in Thanjavur, built by Rajaraja Chola I, is a UNESCO World Heritage Site and a testament to Chola temple architecture. Its influence can be seen in temple construction in Southeast Asian countries like Cambodia, Thailand, and Indonesia. <p>2. Maritime Trade and Cultural Exchange:</p> <ul style="list-style-type: none">• The Cholas were maritime pioneers, with a robust naval force and extensive trade networks. They facilitated cultural exchange through trade routes, allowing the spread of Indian culture to Southeast Asian countries.• Tamil traders and artisans had a significant presence in Southeast Asia, and Chola inscriptions found in places like Sumatra (Indonesia) and Cambodia suggest their cultural influence in the region. <p>3. Literature and Language:</p> <ul style="list-style-type: none">• The Chola period witnessed a golden age of Tamil literature. Literature flourished under royal patronage, and several works in Tamil, including epics, poems, and devotional literature, were composed.• Tamil literary works, along with religious texts, spread to Southeast Asia and influenced the cultural and literary traditions of countries like Cambodia and Indonesia. <p>4. Dance and Music:</p> <ul style="list-style-type: none">• The Chola dynasty was a patron of arts and culture, including dance and music. They supported temple dances and musical performances that enriched the cultural landscape. |



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| | <ul style="list-style-type: none">Indian classical dance forms like Bharatanatyam, which flourished during the Chola era, had an enduring influence in Southeast Asia, where dance forms like Cambodian Apsara dance exhibit similarities with Bharatanatyam. <p>5. Religion and Spiritual Practices:</p> <ul style="list-style-type: none">The Cholas promoted Hinduism as the dominant religion, and their religious practices, rituals, and festivals contributed to the cultural fabric of South India.Hinduism spread to Southeast Asia, and Chola influence is evident in the construction of Hindu temples like the Prambanan temple complex in Indonesia and Angkor Wat in Cambodia. <p>6. Iconography and Sculpture:</p> <ul style="list-style-type: none">Chola art is renowned for its intricate and expressive sculptures. They developed distinct iconography, showcasing deities, celestial beings, and mythological scenes in temples.Southeast Asian temples, such as those in Angkor, show Chola influence in their sculptures and iconography. |
| Conclusion | The Cholas' cultural contributions played a crucial role in establishing Tamil and Indian culture in Southeast Asia, fostering cultural ties, and facilitating the exchange of ideas and practices. Their legacy continues to be celebrated both in South India and various Southeast Asian nations, making the Chola era a significant chapter in the history of cultural expansion and interaction in the region. |

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| Question | <p>How far have the oppressed caste movements and their leaders helped the downtrodden people for their upliftment?</p> <p>தாழ்த்தப்பட்ட மக்களின் முன்னேற்றத்திற்காக ஒடுக்கப்பட்ட சாதி இயக்கங்களும் அவற்றின் தலைவர்களும் எவ்வளவு தூரம் உதவியிருக்கிறார்கள்?</p> |
| Introduction | In Tamil Nadu, various oppressed caste movements and their leaders have played a crucial role in advocating for the rights and upliftment of marginalized and downtrodden communities. These movements emerged to challenge social injustices, caste-based discrimination, and economic disparities prevalent in the state. |



**Approaching
the answer**

Iyothee Thass Pandithar

- ✓ He was a trailblazer in the Dalit movement and played a significant role in advocating for social justice and equality for oppressed communities.
- ✓ he established Advaidananda Sabha in 1876. He launched a magazine called Dravida Pandian along with Rev John Rathinam in 1885. In 1886, Thass issued a statement, almost half-a-century before Ambedkar, saying that the so-called untouchables were not Hindus
- ✓ During the time of the 1901 Census, he urged the untouchables to register themselves as casteless Dravidians.

Rettamalai Srinivasan

- ✓ Rettamalai Srinivasan established the Paraiyar Mahajana Sabha in 1891 which later became Adi-Dravida Mahajana Sabha in 1893. In October 1893 he founded a Tamil newspaper at the age of 32, called 'Paraiyan', which highlighted the sufferings of the Depressed Classes.
- ✓ He was also instrumental in the formation of a Labour Welfare Department in 1919 by the British government to ameliorate the sufferings of the Depressed Classes.
- ✓ He was the President of the first Adi Dravidars Provincial Conference held at Pachaiyappan College of Chennai in 1928.
- ✓ Rettamalai Srinivasan represented the Paraiyars in the first two Round Table Conferences in London (1930 and 1931) along with B. R. Ambedkar.

MC Rajah

- ✓ MC Rajah, was himself an untouchable and the first-ever legislator in British India from those who were officially labelled the Depressed Classes.



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| | <ul style="list-style-type: none">✓ M.C. Rajah was the Secretary of the Adi Dravida Mahajan Society in Madras province and had established himself as the leader of the Dalit classes.✓ In 1922, he was conferred the title of 'Rai Bahadur'. <p>Self-Respect Movement - E.V. Ramasamy Periyar:</p> <p>Periyar, also known as "Thanthai Periyar," was a social reformer and the leader of the Self-Respect Movement. He vehemently opposed the caste system, Brahminical dominance, and advocated for social equality and rationalism.</p> |
| Conclusion | These movements and leaders have significantly contributed to social transformation and the empowerment of oppressed castes in Tamil Nadu. Their efforts have led to increased awareness of social injustices, challenging discriminatory practices, and demanding equitable opportunities for all sections of society. |

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| Question | <p>Comment on the contribution of literary works of Subramanya Bharathi in social reform.</p> <p>சமூக சீர்திருத்தத்தில் சுப்ரமணிய பாரதியின் இலக்கியப் படைப்புகளின் பங்களிப்பு பற்றி கருத்திடுக</p> |
| Introduction | பாரதியின் படைப்புகள் அனைத்தும் அவர் கண்ட சமூகத்தையும் அவர்காண விரும்பிய சமூகத்தையும் யதார்த்தமாக, உண்மையாக வெளிப்படுத்துகின்றன. பாரதி எடுத்துக்கொண்ட பாடுபொருளின் அடிப்படையில் இருபதாம் நூற்றாண்டின் இணையற்ற கவிஞன்' என்று பாரதியை வர்ணித்தாலும், தொடக்ககாலம் முதல் இன்றுவரையிலான தமிழ் இலக்கிய உலகில் பாரதியின் பங்களிப்பு தனித்துவம் வாய்ந்தது. |
| Approaching the answer | பாரதியின் சமூக சீர்திருத்தக் கருத்துக்கள் சாதி அவர்காலத்தில், மனிதர்களில் மட்டும் அல்லாமல் விலங்குகளில் கூடச் சாதி வேற்றுமைகள் பாராட்டிக் கொண்டிருந்தனர்.. இதனைக் கண்டிக்கும் வகையில் |



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"வெள்ளை நிறத்தொரு பூனை" என்ற பாடலை எழுதினார்.

பெண் முன்னேற்றச் சிந்தனை

தமிழிலக்கியத்தில் பெண் விடுதலை, பெண்கள் முன்னேற்றம் என்று பேசும் எவரும் பாரதியைப் புறந்தள்ளிவிட்டுப் பேசிவிட முடியாது.

"பட்டங்கள் ஆள்வதும் சட்டங்கள் செய்வதும்
பாரினில் பெண்கள் நடத்த வந்தோம்"

கல்வி

பாரதி காணவிரும்பிய சமுதாயத்தில் கல்விக்கென்று தனித்த இடமுண்டு. பாப்பா வயதில் இருந்தே கல்விப்பணி தொடங்குகின்றது. ஓடி விளையாடு பாப்பா என்று தொடங்குபவர்,

"காலை எழுந்தவுடன் படிப்பு பின்பு
கனிவு கொடுக்கும் நல்ல பாட்டு

மாலை முழுதும் விளையாட்டு என்று

வழக்கப்படுத்திக் கொள்ளு பாப்பா"

மொழிச்சிந்தனை

நாடும் மொழியும் தமதிரு கண்கள்" என்று பாடுபட்ட பாரதி, தமிழ் மொழியின் உயரிய தன்மை கண்டதால் பிறமொழிகளைவிடத் தமிழே சிறந்த மொழி என்று திட நம்பிக்கை கொண்டிருந்தார்.

"யாமறிந்த மொழிகளிலே தமிழ் மொழிபோல்

இனிதாவ தெங்கும் காணோம்"

Conclusion



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| Question | Describe the current trends in Tamil novels தற்கால தமிழ் நாவல்களின் தற்போதைய போக்கினை விவரி. |
| Introduction | Tamil literature boasts a rich tradition of novels that date back to the 19th century and continue to flourish today. Tamil novels encompass a wide range of themes, styles, and genres, reflecting the diverse cultural, social, and political landscape of Tamil Nadu and beyond. |
| Approaching the answer | <ul style="list-style-type: none">✓ Historical fiction: Historical fiction is a genre of fiction that tells stories that are set in the past. Historical fiction novels are often based on real events and people, but they are also infused with the author's imagination. Some of the most popular historical fiction novels in Tamil include "Ponniyin Selvan" by Kalki Krishnamurthy, "Vazhkai" by Jeyamohan, and "Vikraman" by Ashokamitran.✓ Mystery and thriller: Mystery and thriller novels are a genre of fiction that tells stories that involve crime, suspense, and intrigue. Mystery and thriller novels often feature a detective or investigator who is trying to solve a crime. Some of the most popular mystery and thriller novels in Tamil include "Agni Natchathiram" by Sujatha, "Mugazh" by Balakumaran, and "Nandhakumaraswamy" by V. C. George.✓ Romance: Romance novels are a genre of fiction that tells stories about love and relationships. Romance novels often feature a love triangle or a forbidden love. Some of the most popular romance novels in Tamil include "Karthavyam" by Kalki Krishnamurthy, "Unnaipol Oruvan" by Sivasankari, and "Agni Sakshi" by Jayalakshmi.✓ Social realism: Social realism is a genre of fiction that tells stories about the everyday lives of ordinary people. Social realism novels often deal with social issues such as poverty, discrimination, and social injustice. Some of the most popular social realism novels in Tamil include "Mathoru Manam" by Jayakanthan, "Virasam" by Cho Ramaswamy, and "Nallathambi" by Jeyamohan. <p>Mathorubhagan (One Part Woman) by Perumal Murugan:</p> |



- ✓ Contemporary fiction: Contemporary fiction is a genre of fiction that tells stories that are set in the present day. Contemporary fiction novels often deal with issues that are relevant to the modern world such as globalization, technology, and social media. Some of the most popular contemporary fiction novels in Tamil include "Vikramadityan" by Sujatha, "Agni Natchathiram" by Sujatha, and "Mugazh" by Balakumaran.
- ✓ Self-help: Self-help novels are a genre of fiction that tells stories about personal development and self-improvement. Self-help novels often offer advice on how to overcome challenges, achieve goals, and live a better life. Some of the most popular self-help novels in Tamil include "Ungalil Oru Naan" by Kalki Krishnamurthy, "Uyir" by Sivasankari, and "Agni Sakshi" by Jayalakshmi.

