Iyothee Thass Pandithar – Siddha Physician, Tamil Buddhist Revival, Oru Paisa Tamizhan (1907), Dravida Mahajana Sabha & Anti-Caste Reform | TNPSC Notes

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Iyothee Thass Pandithar (Ayothidasa Pandithar, 1845–1914), born **Kathavarayan** in Madras, was a **Siddha physician**, Tamil scholar, journalist and social reformer who worked against caste and untouchability in the Madras Presidency. He founded the **Advaitananda Sabha** in the Nilgiris (1870s), the **Dravida Mahajana Sabha** (1891) and the **Sakya Buddhist Society** (1898), led the **Tamil Buddhist revival** after embracing Buddhism in Ceylon, and started the Tamil weekly **Oru Paisa Tamizhan** (1907), later renamed **Tamilan**. He argued that the oppressed castes were the **original Tamils (Adi Tamilar)** and ancient Buddhists, and is called the **Father of Social Reform in South India**.

தமிழில் படிக்க

These notes are written for TNPSC Group 1, 2/2A and 4 aspirants and are meant to be complete on their own. Iyothee Thass is a core topic in **History, Culture, Heritage and Socio-Political Movements of Tamil Nadu** (social reform, the anti-caste movement, the roots of the Dravidian and Adi Dravidar movements). His Buddhist revival belongs with the socio-religious reform movements studied under **History, Culture of India and Indian National Movement**; the welfare scheme named after him comes under **Development Administration in Tamil Nadu**; and his journal and his books are also asked in **General Tamil**. Read each section, then use the tables, the quick revision table and the key points at the end.

Early Life, Family and Learning

- **Born: 20 May 1845** in **Madras (Chennai)**. Most accounts, including the Tamil Nadu Government's 2023 release, place his birth in the **Teynampet–Thousand Lights** area; some accounts give Royapettah, and a few give the Coimbatore region.
- **Birth name: Kathavarayan**.
- **Family:** a family of **Siddha physicians**. His grandfather **Kandappan** is said to have handed palm-leaf manuscripts, including the **Thirukkural**, to the British civil servant **Francis Whyte Ellis** (some accounts call Kandappan his father).
- **Teacher and new name:** his teacher was the Tamil scholar **Iyothee Thass Kaviraja Pandithar**, and he later took his teacher's name as his own. That is why he is known as **Iyothee Thass / Ayothidasar**.
- **Languages: Tamil, English, Sanskrit and Pali**.
- **Profession:** he practised **Siddha medicine**, the profession of his family.
- **Name forms:** Iyothee Thass, Iyothee Thassar, Ayothidasar, Ayothidasa Pandithar, Pandit Iyothee Thass.

Nilgiris Years and the Advaitananda Sabha

- He lived for many years in the **Nilgiris** (Udhagamandalam) and returned to Madras around **1893**.
- In the 1870s he organised the **Todas** and other hill tribes of the Nilgiris.

- **Advaitananda Sabha:** he founded this organisation in the Nilgiris in **1870** (some accounts give **1876**). It opposed caste discrimination and religious conversion.
- **Dravida Pandian:** with **Rev. John Rathinam** he brought out a Tamil magazine named **Dravida Pandian** (sources differ on the year; 1876 and 1885 are both given).

Census Demands: "Adi Tamilar" and "Not Hindus"

Iyothee Thass used the colonial census to raise the question of identity. His central argument was that the people kept outside the village and called "untouchable" were the **original inhabitants of the Tamil land**, and that caste had been imposed on them later.

- **1881 census:** he submitted a petition that the depressed classes of the Tamil region be recorded as **"Adi Tamilar"** (original Tamils) and **not as Hindus**.
- **1886:** he publicly declared that the so-called untouchables were **not Hindus**.
- **Casteless Dravidians:** he later urged them to record themselves in the census as **"casteless Dravidians"**.
- He went on to argue that they were **ancient Buddhists** (Poorva Bauddhar) – the base of his later Buddhist movement.

Dravida Mahajana Sabha and the Ooty Conference (1891)

- **Founded: 1891**.
- **First conference:** held at **Ooty (Udhagamandalam), Nilgiris**, on **1 December 1891**. It passed **ten resolutions**.
- **Main demands:** a law to punish the use of the word "Pariah" as an insult; schools and scholarships for depressed-class children; government jobs for the educated among them; representation in local bodies such as district and municipal boards.
- **Rettamalai Srinivasan:** the Dalit leader Rettamalai Srinivasan was his **brother-in-law**; both worked in the same years for the rights of the depressed classes, each with his own organisation.

Turning to Buddhism (1898)

Iyothee Thass came to believe that the depressed classes were descendants of Tamil Buddhists who had been pushed down when Buddhism declined. To return to that faith, he sought the help of **Colonel Henry Steel Olcott**, the American co-founder of the **Theosophical Society** at Adyar, Madras, who also ran free schools for Panchama children.

- **1898 – journey to Ceylon:** Olcott took Iyothee Thass and his associate **Krishnasamy** to **Ceylon (Sri Lanka)** as representatives of the Panchama community of Madras (some accounts give 1900).
- **Initiation:** the Sinhalese high priest **Hikkaduwe Sri Sumangala** admitted them to Buddhism.
- **Ambedkar comparison:** Iyothee Thass embraced Buddhism in 1898 – **58 years before B. R. Ambedkar** did so in 1956.

Sakya Buddhist Society (1898)

- **Founded: 1898** at **Royapettah, Madras**, after his return from Ceylon. In Tamil it is known as the **(Thennindhiya) Sakya Bouddha Sangam**.
- **Name:** "Sakya" refers to the clan of the Buddha; he presented the depressed classes as descendants of the Sakyas.
- **Branches:** Tirupattur in the Madras Presidency; **Kolar Gold Fields**, Champion Reefs and Marikuppam (near Bangalore) in Mysore State; and abroad in **Rangoon (Burma)**, **Natal (South Africa)** and Sri Lanka.

- **1911 Mysore census:** owing to the work of the society, Dalits in the Mysore census of 1911 were recorded separately as **Buddhists**.
- **Idea of Tamil Buddhism:** he drew on Tamil literature to rebuild the history of Tamil Buddhism, and the Society held regular Buddhist discourses and its own Buddhist rituals.

Oru Paisa Tamizhan / Tamilan (from 1907)

His most-asked contribution is journalism. Through a cheap weekly he took his ideas to ordinary Tamil readers.

Point	Fact
Name	**Oru Paisa Tamizhan** ("One-Paisa Tamilian")
Started	**19 June 1907**
Place	**Madras**
Type	Tamil **weekly**; the organ of the Sakya Buddhist Society
Price	One paisa (pice), as the name says – so that the poor could buy it
Renamed	**Tamilan**, about a year later, in **1908**
Editor	Iyothee Thass edited and published it until his death in **1914**
Readers	Tamil readers in India and abroad, including in Burma, Malaysia and South Africa
Contents	Caste and untouchability, Tamil Buddhism, education, politics, the meaning of Tamil classics, serialised books

- **Political views:** he questioned whether Swaraj (Home Rule) would by itself improve the lives of the depressed classes, and stressed social change, not merely a change of rulers.

Writings and Books

Work	What it is
Buddharathu Adhivedam (Poorva Tamizholiyaam Buddharathu Adhivedam)	A life of the Buddha, serialised in Tamilan from its first issue (1907)
Indhirar Desa Sarithiram	A history of India ("Indhira desam") told from the point of view of the original inhabitants and ancient Buddhists
Ayothidasar Sinthanaigal	His collected writings, edited later by Gnana Aloysius in three volumes

Death

- Iyothee Thass died on **5 May 1914**, about two weeks before his 69th birthday.
- His writings were largely forgotten for decades; they were collected and republished from the 1990s and are now studied widely.

Timeline of His Organisations and Journals

Year	Organisation / journal	Place	Key fact
1870 (some: 1876)	Advaitananda Sabha	Nilgiris	Opposed caste discrimination and religious conversion
1891	Dravida Mahajana Sabha	Ooty conference (Nilgiris)	First conference at Ooty, 1 December 1891; ten resolutions
1898	Sakya Buddhist Society	Royapettah, Madras	Founded after his Buddhist initiation in Ceylon
19 June 1907	Oru Paisa Tamizhan (weekly)	Madras	Renamed Tamilan in 1908; he edited it until his death in 1914

Titles and Descriptions

Title	Meaning / source
Pandithar	Learned man; also linked with his Siddha practice
Father of Social Reform in South India (Thennindhiya samooga seerthiruththaththin thandhai)	Used by the Tamil Nadu Government in its 2023 release
Dravida Peroli	Name used by the Tamil Nadu Government for him and his memorial hall
Precursor of the Dravidian movement	Credited by Chief Minister M. K. Stalin (2023) with making "Tamilan" and "Dravidan" political identities

Honours and Memorials

- **Postage stamp:** issued by India Post on **21 October 2005** (Rs 5).
- **Ayothidoss Pandithar Hospital:** the hospital of the **National Institute of Siddha**, Tambaram Sanatorium, Chennai, is named after him.
- **2008:** the Tamil Nadu Government **nationalised his works**, along with those of other Tamil scholars.
- **Memorial hall and statue:** announced by the Chief Minister in the Assembly on **3 September 2021** for his **175th birth anniversary**; built at the **Gandhi Mandapam campus, Guindy, Chennai**, at a cost of about **Rs 2.49 crore**; Chief Minister M. K. Stalin unveiled the statue on **1 December 2023**.
- **Iyothee Thass Pandithar Habitation Development Scheme:** announced in the Tamil Nadu budget **2023–24** – **Rs 1,000 crore over five years** to improve basic amenities in Adi Dravidar habitations.
- **181st birth anniversary (20 May 2026):** Chief Minister C. Joseph Vijay paid floral tribute at Gandhi Mandapam, Chennai.

Writing Mains Answers on Iyothee Thass (Group 1 / Group 2)

Descriptive papers ask about social reformers of Tamil Nadu, the roots of the Dravidian and Adi Dravidar movements and the role of the press. Build your answer around these points and support each with a fact from the notes above.

Contribution of Iyothee Thass to social reform in Tamil Nadu (about 150–250 words)

- **Introduction:** Siddha physician and Tamil scholar (1845–1914); called the Father of Social Reform in South India.
- **Organisation:** Advaitananda Sabha (1870s, Nilgiris); Dravida Mahajana Sabha (1891) – Ooty conference of 1 December 1891 with ten resolutions.
- **Identity:** 1881 census petition – record as Adi Tamilar, not Hindus; 1886 – untouchables are not Hindus; "casteless Dravidians".
- **Religion as reform:** Buddhism in Ceylon (1898) with Olcott's help; Sakya Buddhist Society (1898, Royapettah) with branches in KGF, Rangoon and Natal.
- **Press:** Oru Paisa Tamizhan (19 June 1907) / Tamilan (1908) – cheap weekly for the poor.
- **Demands:** a law against the insulting use of "Pariah", schools and scholarships, government jobs, representation in local bodies.
- **Legacy:** precursor of the Dravidian movement; stamp (2005), memorial at Guindy (statue unveiled 2023), habitation scheme (2023–24).

Oru Paisa Tamizhan and the role of the press in social reform (about 150 words)

- **Context:** early 1900s – most papers were costly and did not speak for the depressed classes.
- **Launch:** 19 June 1907, Madras; price one paisa; renamed Tamilan in 1908; he edited it until his death in 1914.
- **Content:** caste and untouchability, Tamil Buddhism, new readings of the Thirukkural, education and political rights; serialised Buddharathu Adhivedam.
- **Reach:** Tamil readers in India and abroad, including Burma, Malaysia and South Africa.
- **Evaluation:** it built a reading public among the oppressed; he is credited with bringing the identities "Tamilan" and "Dravidan" into public debate.

Tamil Buddhist revival under Iyothee Thass (about 100 words)

- Belief that the depressed classes were ancient Tamil Buddhists.
- 1898: initiation in Ceylon by Hikkaduwe Sri Sumangala; Sakya Buddhist Society at Royapettah.
- Use of Tamil literature to rebuild Tamil Buddhist history; regular Buddhist discourses and rituals; Buddharathu Adhivedam (life of the Buddha).
- Result: Dalits recorded separately as Buddhists in the 1911 Mysore census; an early model for later Buddhist movements.

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Practice: Match the Following

Item	Match
Kathavarayan	Birth name of Iyothee Thass
Advaitananda Sabha	Nilgiris (1870; some accounts 1876)
Dravida Mahajana Sabha	1891; first conference at Ooty
Sakya Buddhist Society	1898, Royapettah
Oru Paisa Tamizhan	19 June 1907
Tamilan	New name of the weekly from 1908
Henry Steel Olcott	Took him to Ceylon, 1898
Hikkaduwe Sri Sumangala	Monk who admitted him to Buddhism
Buddharathu Adhivedam	Life of the Buddha, serialised in Tamilan
Indhirar Desa Sarithiram	History of India from the Buddhist view
Gandhi Mandapam, Guindy	Memorial hall and statue (unveiled 1 December 2023)
Tambaram	Ayothidoss Pandithar Hospital, National Institute of Siddha

Common Mistakes to Avoid

- **Dravida Mahajana Sabha year: 1891** – its first conference was held at Ooty on 1 December 1891.
- **Oru Paisa Tamizhan vs Tamilan:** it began as Oru Paisa Tamizhan in 1907 and became Tamilan in 1908 – they are one paper, not two.
- **Date of launch:** 19 June 1907 – not 1906 or 1909.
- **Birth name:** Kathavarayan; "Iyothee Thass" was the name of his teacher, which he adopted.
- **Who took him to Ceylon:** Colonel H. S. Olcott (Theosophical Society) – not Annie Besant or Anagarika Dharmapala.
- **Sakya Buddhist Society** was founded in Madras (Royapettah), not in Ceylon.
- **Do not confuse** him with Rettamalai Srinivasan (his brother-in-law, who led his own organisation) or with M. C. Rajah.
- **Birth and death in May:** born 20 May 1845; died 5 May 1914.
- **Statue unveiled in 2023** (announced 2021, for the 175th birth anniversary) – the postage stamp is older, 2005.

Quick Revision Table

Year / date	Event
1845 (20 May)	Born in Madras as Kathavarayan
1870 (some: 1876)	Founds the Advaitananda Sabha in the Nilgiris
1881	Census petition – record depressed classes as Adi Tamilar, not Hindus
1886	Declares that the so-called untouchables are not Hindus
1891	Founds the Dravida Mahajana Sabha
1891 (1 Dec)	First conference at Ooty – ten resolutions
1898	Embraces Buddhism in Ceylon with Olcott's help; founds the Sakya Buddhist Society at Royapettah
1907 (19 Jun)	Starts the weekly Oru Paisa Tamizhan
1908	Weekly renamed Tamilan
1911	Mysore census records Dalits separately as Buddhists
1914 (5 May)	Dies
2005 (21 Oct)	Postage stamp issued
2008	Works nationalised by the Tamil Nadu Government
2021 (Sep)	Memorial announced for his 175th birth anniversary
2023	Habitation Development Scheme (budget 2023–24); statue unveiled at Gandhi Mandapam, Guindy, on 1 December
2026 (20 May)	181st birth anniversary observed by the State

TNPSC Key Points (PYQ-style facts)

- Born: 20 May 1845, Madras. Birth name: Kathavarayan. Died: 5 May 1914.
- Siddha physician; knew Tamil, English, Sanskrit and Pali.
- Took the name of his teacher Iyothee Thass Kaviraja Pandithar.
- Advaitananda Sabha – Nilgiris, 1870 (some accounts: 1876).
- 1881 census – "Adi Tamilar", not Hindus; 1886 – untouchables are not Hindus; "casteless Dravidians".
- Dravida Mahajana Sabha – 1891; first conference at Ooty on 1 December 1891; ten resolutions.
- Brother-in-law of Rettamalai Srinivasan.
- 1898 – Buddhism in Ceylon; taken by Col. H. S. Olcott; initiated by Hikkaduwe Sri Sumangala; companion Krishnasamy.
- Sakya Buddhist Society – 1898, Royapettah, Madras; branches in KGF, Rangoon, Natal (South Africa).
- Oru Paisa Tamizhan – weekly, 19 June 1907, Madras; renamed Tamilan in 1908; edited by him until his death in 1914.
- Books: Buddharathu Adhivedam (life of the Buddha), Indhirar Desa Sarithiram; collected writings – Ayothidasar Sinthanaigal (ed. Gnana Aloysius).
- Title: Father of Social Reform in South India; called Dravida Peroli by the State.

- Postage stamp: 21 October 2005. Ayothidoss Pandithar Hospital – National Institute of Siddha, Tambaram.
- Works nationalised: 2008. Memorial and statue: Gandhi Mandapam, Guindy (statue unveiled 1 December 2023, about Rs 2.49 crore).
- Iyothee Thass Pandithar Habitation Development Scheme: Rs 1,000 crore over five years (budget 2023–24) for Adi Dravidar habitations.

Frequently Asked Questions

Who was Iyothee Thass Pandithar?

Iyothee Thass Pandithar (1845–1914), born Kathavarayan in Madras, was a Siddha physician, Tamil scholar, journalist and social reformer. He founded the Advaitananda Sabha in the Nilgiris (1870s), the Dravida Mahajana Sabha (1891) and the Sakya Buddhist Society (1898), and started the Tamil weekly Oru Paisa Tamizhan in 1907. He worked against untouchability and argued that the oppressed castes were the original Tamils and ancient Buddhists.

Why is Oru Paisa Tamizhan important for TNPSC?

Oru Paisa Tamizhan was a Tamil weekly that Iyothee Thass started on 19 June 1907 in Madras. It cost one paisa, so poor readers could buy it. About a year later, in 1908, it was renamed Tamilan. It carried his writings on caste, Tamil Buddhism, politics, education and literature, reached Tamil readers in India and abroad (including Burma, Malaysia and South Africa), and he edited it until his death in 1914.

When and where did Iyothee Thass embrace Buddhism?

Most accounts say that in 1898 Colonel Henry Steel Olcott of the Theosophical Society took Iyothee Thass and Krishnasamy to Ceylon (Sri Lanka), where the monk Hikkaduwe Sri Sumangala admitted them to Buddhism (some accounts give 1900). On his return he founded the Sakya Buddhist Society at Royapettah, Madras, in 1898.

What did Iyothee Thass demand in the census?

At the time of the 1881 census he petitioned that the depressed classes of the Tamil region be recorded as 'Adi Tamilar' (original Tamils) and not as Hindus. Later he asked them to record themselves as 'casteless Dravidians'. In 1886 he declared that the so-called untouchables were not Hindus.

How has the Tamil Nadu Government honoured Iyothee Thass?

His works were nationalised in 2008. The State built a memorial hall with his statue at the Gandhi Mandapam campus, Guindy, Chennai, at a cost of about Rs 2.49 crore; Chief Minister M. K. Stalin unveiled the statue on 1 December 2023. The 2023–24 budget announced the Iyothee Thass Pandithar Habitation Development Scheme – Rs 1,000 crore over five years for basic amenities in Adi Dravidar habitations. Earlier, a postage stamp was issued on 21 October 2005, and the hospital of the National Institute of Siddha at Tambaram is named after him.

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Practice questions

1. What was the birth name of Iyothee Thass Pandithar?

A. Krishnasamy
B. Srinivasan
C. Kandappan
D. Kathavarayan

2. When was Iyothee Thass born?

A. 5 May 1845
B. 17 September 1879
C. 11 December 1882
D. 20 May 1845

3. How did he come to be called 'Iyothee Thass'?

A. It was his father's name
B. A Buddhist monk gave him the name
C. He adopted the name of his teacher
D. It was a title given by the British

4. Which system of medicine did Iyothee Thass practise?

A. Ayurveda
B. Unani
C. Siddha
D. Homoeopathy

5. Where did Iyothee Thass found the Advaitananda Sabha?

A. Madurai
B. Nilgiris
C. Thanjavur
D. Tirunelveli

6. At the time of the 1881 census, how did Iyothee Thass want the depressed classes of the Tamil region to be recorded?

A. As Hindus
B. As Adi Tamilar (original Tamils)
C. As Panchamas
D. As Adi Andhras

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7. In which year did Iyothee Thass declare that the so-called untouchables were not Hindus?

A. 1907
B. 1914
C. 1870
D. 1886

8. Where was the first conference of the Dravida Mahajana Sabha held in December 1891?

A. Madras
B. Coimbatore
C. Ooty
D. Vellore

9. How many resolutions did the first conference of the Dravida Mahajana Sabha at Ooty (1 December 1891) pass?

A. Five
B. Seven
C. Ten
D. Twelve

10. Which Dalit leader was the brother-in-law of Iyothee Thass?

A. M. C. Rajah
B. Rettamalai Srinivasan
C. N. Sivaraj
D. L. Elayaperumal

11. Who took Iyothee Thass to Ceylon in 1898 and helped him embrace Buddhism?

A. Annie Besant
B. Anagarika Dharmapala
C. Colonel Henry Steel Olcott
D. Robert Caldwell

12. Which monk admitted Iyothee Thass to Buddhism in Ceylon?

A. Dharmakirti
B. Hikkaduwe Sri Sumangala
C. Buddhaghosa
D. Nagasena

13. Where was the Sakya Buddhist Society founded in 1898?

A. Udhagamandalam
B. Colombo
C. Royapettah, Madras
D. Kolar Gold Fields

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14. Which of these places did NOT have a branch of the Sakya Buddhist Society?

A. Kolar Gold Fields
B. Rangoon
C. Natal (South Africa)
D. London

15. On which date was Oru Paisa Tamizhan launched?

A. 15 August 1906
B. 1 December 1891
C. 26 January 1910
D. 19 June 1907

16. What was Oru Paisa Tamizhan renamed in 1908?

A. Dravidan
B. Tamilan
C. Kudi Arasu
D. Swadesamitran

17. Which work of Iyothee Thass, serialised in Tamilan from its first issue, tells the life of the Buddha?

A. Silappathikaram
B. Indhirar Desa Sarithiram
C. Buddharathu Adhivedam
D. Manimekalai

18. What is Indhirar Desa Sarithiram about?

A. Notes on Siddha medicine
B. A history of India from the view of the ancient Buddhists
C. A commentary on the Thirukkural
D. A travelogue of Ceylon

19. Which title does the Tamil Nadu Government use for Iyothee Thass?

A. Tamil Thatha
B. Father of Social Reform in South India
C. Kappalottiya Tamizhan
D. Kalvi Thanthai

20. In which year was a postage stamp issued in honour of Iyothee Thass?

A. 2005
B. 2014
C. 2021
D. 1995

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21. The Ayothidoss Pandithar Hospital is part of which institution?

A. Government General Hospital, Chennai

B. National Institute of Siddha, Tambaram

C. AIIMS, Madurai

D. King Institute, Guindy

22. Where was the statue of Iyothee Thass Pandithar unveiled on 1 December 2023?

A. Royapettah

B. Marina Beach

C. Gandhi Mandapam campus, Guindy

D. Valluvar Kottam

23. Which statement about the Iyothee Thass Pandithar Habitation Development Scheme is correct?

A. A housing-loan scheme launched in 2008

B. Rs 1,000 crore over five years for basic amenities in Adi Dravidar habitations

C. A scholarship only for tribal students

D. A Union Government scheme

24. Match: (a) Dravida Mahajana Sabha (b) Sakya Buddhist Society (c) Oru Paisa Tamizhan (d) Postage stamp — (1) 1898 (2) 1907 (3) 2005 (4) 1891

A. a-4, b-1, c-2, d-3

B. a-1, b-4, c-2, d-3

C. a-4, b-2, c-1, d-3

D. a-4, b-1, c-3, d-2

25. Consider: (I) Iyothee Thass knew Tamil, English, Sanskrit and Pali. (II) He died in 1914. (III) He started Tamilan in 1920. Which are correct?

A. I only

B. I and II only

C. II and III only

D. I, II and III

Answers with explanations

1. **D) Kathavarayan** – His birth name was Kathavarayan; he later took his teacher's name.
2. **D) 20 May 1845** – He was born on 20 May 1845 in Madras; 5 May (1914) is his death date.
3. **C) He adopted the name of his teacher** – He adopted the name of his teacher, Iyothee Thass Kaviraja Pandithar.
4. **C) Siddha** – He practised Siddha medicine, the profession of his family.
5. **B) Nilgiris** – He founded it in the Nilgiris (1870; some accounts give 1876).
6. **B) As Adi Tamilar (original Tamils)** – He asked that they be recorded as Adi Tamilar, not as Hindus.
7. **D) 1886** – He made this declaration in 1886.
8. **C) Ooty** – It was held at Ooty, Nilgiris, on 1 December 1891 and passed ten resolutions.

9. **C) Ten** – Ten resolutions – demanding a law against the insulting use of 'Pariah', schools, scholarships, government jobs and representation in local bodies.

10. **B) Rettamalai Srinivasan** – Rettamalai Srinivasan was his brother-in-law.

11. **C) Colonel Henry Steel Olcott** – Colonel Henry Steel Olcott of the Theosophical Society took him to Ceylon.

12. **B) Hikkaduwe Sri Sumangala** – The Sinhalese high priest Hikkaduwe Sri Sumangala admitted him.

13. **C) Royapettah, Madras** – It was founded at Royapettah, Madras; Kolar Gold Fields had a branch.

14. **D) London** – Kolar, Rangoon and Natal had branches; London did not.

15. **D) 19 June 1907** – It was launched as a weekly in Madras on 19 June 1907.

16. **B) Tamilan** – It became Tamilan about a year later; Kudi Arasu was Periyar's journal.

17. **C) Buddharathu Adhivedam** – Buddharathu Adhivedam was serialised in Tamilan from 1907.

18. **B) A history of India from the view of the ancient Buddhists** – It is a history of India told from the view of the original inhabitants and ancient Buddhists.

19. **B) Father of Social Reform in South India** – The State calls him the Father of Social Reform in South India (and Dravida Peroli).

20. **A) 2005** – It was issued on 21 October 2005.

21. **B) National Institute of Siddha, Tambaram** – It is the hospital of the National Institute of Siddha at Tambaram Sanatorium.

22. **C) Gandhi Mandapam campus, Guindy** – The memorial hall and statue are at the Gandhi Mandapam campus, Guindy, Chennai.

23. **B) Rs 1,000 crore over five years for basic amenities in Adi Dravidar habitations** – It was announced in the Tamil Nadu budget 2023–24.

24. **A) a-4, b-1, c-2, d-3** – Dravida Mahajana Sabha 1891, Sakya Buddhist Society 1898, Oru Paisa Tamizhan 1907, postage stamp 2005.

25. **B) I and II only** – I and II are correct; the paper began in 1907 as Oru Paisa Tamizhan and became Tamilan in 1908.

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