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# Use of Dreams in Girish Karnad's the Dreams of Tipu Sultan

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# Use of Dreams in Girish Karnad's the Dreams of Tipu Sultan

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*Abstract-* Girish karnad's in his play the *The Dreams of Tipu Sultan* use the concept of dreams to indicate the downfall of Tipu Sultan through his dreams. The dreams of Tipu Sultan can be interpreted as symbol or an indication which focuses on his downfall in the future. The dreams book (Khwab-nama) was looted from Seringapatam along with other books. The book was not in library or the royal library in Seringapatam. It was discovered hidden in the bed chamber of Tipu Sultan palace Lal Mahal the ruin of which can be seen today in front of the Sri Ranganatha Swamy Temple. Tipu sultan, one of the most politically perceptive and tragic figures in modern Indian history. In the play he had four dreams but in history has 37 dreams.

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## I. Introduction

*The Dreams of Tipu Sultan* uses the concept of dreams to indicate the downfall of Tipu Sultan through his dreams. The dreams book (Khwab-nama) was looted from Seringapatam along with other books. The book was not in library or the royal library in Seringapatam. It was discovered hidden in the bed chamber of Tipu Sultan palace Lal Mahal. Tipu sultan stands apart in Karnad's oeuvre because as a play about colonialism it has to grapple with the inescapable psychodrama of east vs. west, Europe vs. the non European other, white vs. non - white, and colonize vs. colonized. Karnad's cast his protagonist in multiple and contradictory roles - as a beloved ruler, legendary warrior, loving father, and visionary dreamer, but also as the Machiavellian schemer who plot with the French against the English, the defeated soldier who enters into humiliating treaties with the enemy. Tipu was the third generation of his family to be born south of the Vindhyas. In the play he had four dreams but in history has 37 dreams. His dreams were fulfilled after one hundred and fifty years of his death.

## II. Dreams

Girish karnad's in his play the *The Dreams of Tipu Sultan* use the concept of dreams to indicate the downfall of Tipu Sultan through his dreams. The dreams of Tipu Sultan can be interpreted as symbol or an indication which focuses on his downfall in the future. The dreams book (Khwab-nama) was looted from Seringapatam along with other books. The book was not in library or the royal library in Seringapatam. It was discovered hidden in the bed chamber of Tipu Sultan palace Lal Mahal the ruin of which can be seen today in front of the Sri Ranganatha Swamy Temple. That nobody saw the book or had an occasion to read it. He kept it so well hidden the even his personal servant and body guard couldn't locate it. What makes this book unique is that it can give us a clear and unambiguous portrait of the man that Tipu was, his inner conflict and his ambition. His dream was recorded in flawless Persian, a tribute to the language skill of the Sultan. Most of the dreams are about his conflicts with British and the volatile political situation of the times. The dreams tell us that Tipu was a human as anyone like us and that the hectic life he lived was reflected in his dreams too. The dreams are inner reflection of his personality and a mirror to his unconscious self. The dreams are his own handwriting and reflect his inner most thought.

Habibullah, the munshi of Sultan, was present at the time the manuscript was discovered. But he too had only heard of the dreams and never seen it. On April 23th,1805 this book was presented in the name of the Marquis Wellesley to Hugh Inglis, Chairman of the Court of Director of the East India Company, by Major Alexander Beatson. A copy of this book is available in the Biblitheque National of Paris which was made for it in 1822.

The dreams and other notes in the book were recorded on the first thirty-two pages and again on eleven pages toward the end of it. In between, a large number of pages are left blank. The size of the register is 7 inch by 51 inches. The dreams cover thirteen (13) years of his reign-1785-1798.

After the death of Tipu Sultan on May 4th, 1799 his library was taken away to England and now part of the libraries at Cambridge and Oxford, as also the Indian Office Library in London and the Asiatic Society in Calcutta. Most of this dreams devoted to driving the British out of India and defeating the Nizam.

Karnad's has mention only four dreams in the play. And all the dreams are political allegories. But in history Tipu had recorded 37 dreams in his dreams book (Khwab-nama) which was found by Colonel Patrilk and this was recorded between the years 1785-1798. Historian Mir Hussian Ali khan Kermani says:

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It was dairy in which my master had recorded his dreams. He had kept it concealed from his closest confidants. I didn't know of its existence. None of us did. I couldn't believe my eyes when I saw the word written on its first page, in the Sultan's own hand…

*Tipu's Voice:* In the register are recorded the dreams I've had and an having

*Kirmani:* The Sultan had hidden the diary under his pillow and there it had lain his death… until that idiot Munshi stumbled on it. It was Sacred, personal.

When they saw a dairy's as an odd little book a pleasantly inconsequential conversation pieces. This dreams book was presented as an ideal gift for the Chairman of Honourable East India Company in April 1800 on behalf of Marquis Wellesley.

In history the dreams themselves, thirty seven in all, date from April 1786 to 16th January 1799, leading historian to believe that the book was compiled over that entire period. But close analysis of its contents has now revealed that the register is directly connected to the final year of Tipu life and that it dates from no earlier than 1795.

Tipu first dream in the play is dream 9 of his dream book in history. His first dream came on the 3rd day of month of Thamari, the last night of the month of Ramzan followed next morning by IDD in the year of Dalw 1213 from the birth of the prophet. He was returning with his army from farrukhi near Salamabad when he had the following dream.

*Tipu:* I had been on an elephant shikar and on my way back was walking with poornaiya, the finance minister, where we saw a big temple. It was in a dilapidated state, and I said, 'poornaiya, look at that structure. It looks quite mysterious.

*Poornaiya:* Yes, your Majesty. It does indeed.

*Tipu:* Let's go in and have a look. Poornaiya, what idols are these? Are they some god you recognize?

*Poornaiya:* No, your Majesty. I don't think they are gods.

TIPU: They don't seem to belong to any religion I know. POORNAIYA: They are strange. I have never seen such figures before.

*Tipu:* No, let's go on. Let's inspect them more closely.

*Poornaiya:* Be careful, sir. Those two. They are getting up look out! (Two woman in the last row stand up. They are wearing nine yard saris. One of them pulls her saris up between her knees).

*Tipu:* Who are you? Are you human or are you some spirits.

*Woman:* Your Majesty. We are living women. The rest of us, theses men here, are merely images. We have been here for many centuries now, praying to God and seeking our salvation.

Karnad's, second is come with the first dream. In history second dream was dream 10 out of his 37 dreams. In this Tipu saw two old men with long beards, in flowing silk gowns, approach them. Beside them are two elephants and several footmen carrying spear and guns.

*Tipu:* Greeting? Who are you? You seem to have come from a long distance.

*Old Man:* We are the envoys of the Emperor of China.

*Tipu:* Please enter… what is the object of your visit.

*Old Man:* We wish nothing but the promotion of greater friendship. The Emperor of China send you a white elephant and these horses as a token of his friendship and affection for you.

*Tipu:* The elephant and horses are indeed beautiful. I am deeply touched. I am also eager to know how you capture and train elephant in China, I know from Hadrat Nizami's book Sikandar-namah that the Emperor of China had sent a present of a white elephant, a horse and a female slave to the Great Alexander

*Old Man:* Yes indeed. The Emperor has never sent a white elephant to anyone except the Great Alexander and now to your presence.

The third dream in the play 'The woman in the Man dresses is dream XIII out of his 37 dreams. This dream come on the Sixth day of the Khusrawi month in the year of Busd, as he was preparing for a night attack on the Maratha armies with 300 men under general Hari Pant Phadke at Shahnur near Devgiri. He had a dream. A young man in turband like a Maratha enters. A handsome man, fair skinned and light-eyed, female voice approached him

*Tipu:* Thank you. Come. Come and sit by me.

*Young Man:* But I'm not telling you anything you don't already know.

*Tipu:* Well, it's always nice to be reminded when one spends as much time on horseback as I do, there's no time to look into mirror.

*Young Man:* But surely your begum tell you, specially Ruqayya Banu, your favorite queen-

*Tipu:* Beware! You are being impertinent…

*Young Man:* Will the Sarkar-e-Khudadad kindly take off my turband? (Tipu take off the turband and a cascade of long hair comes tumbling down on the shoulder of the young…)…will you unbutton my blouse, your Majesty.

(Pause)

You're blushing. You have gone red. I didn't realize your Majesty in such a shy man. Let me do



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that for you, sir…Here! (unbutton the blouse, Tipu react)…

*Tipu:* (angry) you've tricked me. You've inveigled the padshah into giving your audience, into talking to you. Get out of here? Out! …

After consulting… Marathas are dressed in male attire, they will in fact prove to be woman.

The fourth dream of Tipu came after his two son hostage he was unrest. He couldn't sleep even in the bed and decided to sleep on the bare stone floor. He had a dream and this dream he sees his father Haider. Haider said he's maimed and have no limb. He said Tipu cut off his limb and handed them over to the enemy

*Tipu:* Yes, father. I've done that, have you come to punished me?

*Haider:* What punishment would be adequate, do you think?

Further Haider said he have no arms. English are stranger now and you scared of them and think like a trader. But Tipu say he will not let them. He will restore his father limb and arms, and his dream left out.

The last dream in the play is victory over the British. Kirmani remember it vividly. But the crucial detail still eludes him. Sultan was staying in the caravanserai on the northern ramparts. He'd been there for a couple of days, with the soldiers, watching the English noose tighten. It was sweltering hot, we had been praying for a downpour, for them the moats would have been flooded and the English attack delayed. But the cloud had hung ominously, inert, neutral. We were half way through our lunch, our sweat streaming into our plates, when the skies exploded. The English had launched their assault. The Sultan washed his finger and got up. He buckled on his sword belt, took out an envelope from his pocket, sealed it and gave it to me 'Keep it till I come back,' he said. He mumbled a prayer and left. Kirmani forget about the letter. Next day he found it in his pocket. He broke the seal and inside was a paper on which he had recorded his last dream. Tipu said:

Today we celebrate, we pray and thank God, with the Marathas and the Nizam on our side, we can chase the English into the sea any day.

(Laughter)

Thank you, all. Together we have driven the English back-.

*Kirmani:* That was Tipu's last dream.

Tipu *was* killed in 4th May, 1799. In a fraction of second after identify the sultan dead body wailing of female is heard in the far distance. The British were surprised how the ladies of the palace known so soon. The palace was a mile away 'Some secret signal'. The wailing gets louder and spread. The entire city was soon wailing. The wailing of ladies washed away the dreams of Sultan. But his last dream was fulfilled after one hundred and fifty years of his death when India got Independence from British.

## III. Conclusion

*The Dreams of Tipu Sultan* uses the concept of dreams to indicate the downfall of Tipu Sultan through his dreams. Karnad describe the dreams on the factual incident of Tipu life. In historical record he had 37 dreams but in Karnad plays only four dreams are discussed. And all the dreams are political allegories and fact. Dreams book (Khwab-nama) his only soul mate which was found by Colonel Patrilk recorded between the years 1785-1798. All of his dreams were to driven out the British from the native land India to the far sea off land. His last dream was fulfilled after one hundred and fifty years of his death.

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