

Conscious and Unconscious State of Dreams in Girish Karnad's *The Dreams of Tipu Sultan*

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Abstract

Girish Karnad's in his play The Dreams of Tipu Sultan utilize the idea of dreams to demonstrate the defeat of Tipu Sultan through his fantasies. The fantasies of Tipu Sultan can be deciphered as image or a sign which centers around his destruction later on. The fantasies book (Khwab-nama) was plundered from Seringapatam alongside different books. The book was not in library or the regal library in Seringapatam. It was found covered up in the bed office of Tipu King royal residence Lal Mahal the destruction of which can be seen today before the Sri Ranganatha Swamy Temple. Tipu ruler, one of the most politically discerning and shocking figures in present day Indian history. In the play he had four dreams however in history has 37 dreams.

KEYWORDS: demonstrate, fantasies, image, dream, politically, history.

INTRODUCTION

The Dreams of Tipu Sultan utilizes the idea of dreams to show the defeat of Tipu Sultan through his fantasies. The fantasies book (Khwab- nama) was plundered from Seringapatam alongside other books. The book was not in library or the illustrious library in Seringapatam. It was found covered up in the bed office of Tipu Sultan royal residence Lal Mahal. Tipu king stands separated in Karnad's oeuvre on the grounds that as a play about expansionism it needs to think about the unpreventable psychodrama of east versus west, Europe versus the non-European other, white versus non - white, and colonize versus colonized. Karnad's cast his hero in numerous and opposing jobs - as a cherished ruler, incredible warrior, cherishing father, and visionary, yet additionally as the Machiavellian rascal who plot with the French against the English, the crushed warrior who goes into mortifying bargains with the foe. Tipu was the third age of his family to be brought into the world south of the Vindhya. In the play he had four dreams yet in history has 37 dreams. His fantasies were satisfied after one hundred and fifty years of his demise.

Girish Karnad's in his play The Dreams of Tipu Sultan utilize the idea of dreams to demonstrate the destruction of Tipu Sultan through his fantasies. The fantasies of Tipu Sultan can be deciphered as image or a sign which centers around his destruction later on. The fantasies book (Khwab-nama) was plundered from Seringapatam alongside different books. The book was not in library or the regal library in Seringapatam. It was found covered up in the bed office of Tipu Sultan castle Lal Mahal the destruction of which can be seen today in front of the Sri Ranganatha Swamy Temple. That no one saw the book or had an event to understand it. He kept it so all around shrouded the even his own worker and body monitor couldn't find it. What makes this book one of a kind is that it can give us an unmistakable and unambiguous representation of the man that Tipu was, his inward clash and his aspiration. His fantasy was recorded in faultless Persian, a tribute to the language expertise of the Sultan. A large portion of the fantasies are about his contentions with British what's more, the unpredictable political circumstance of the occasions. The dreams reveal to us that Tipu was a human as anybody like us what's more, that the feverish life he lived was reflected in his dreams as well. The fantasies are internal impression of his character and a mirror to his oblivious self. The dreams are his own penmanship and mirror his inward most idea.

Habibullah, the munshi of Sultan, was available at the time the original copy was found. Yet, he as well

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had just known about the fantasies and never observed it. On April 23th, 1805 this book was introduced for the sake of the Marquis Wellesley to Hugh Inglis, Chairman of the Court of Directors of the East India Company, by Major Alexander Beatson. A duplicate of this book is accessible in the Bibliothèque National of Paris which was made for it in 1822.

The fantasies and different notes in the book were recorded on the initial thirty-two pages and again on eleven pages close to its finish. In the middle of, an enormous number of pages are left clear. The size of the register is 7 inch by 51 inches. The fantasies spread thirteen (13) long periods of his rule 1785-1798. After the passing of Tipu Sultan on May fourth, 1799 his library was removed to England and now part of the libraries at Cambridge and Oxford, as likewise the Indian Office Library in London and the Asiatic Society in Calcutta. A large portion of these fantasies committed to driving the English out of India and crushing the Nizam. Karnad's has notice just four dreams in the play. And all the fantasies are political purposeful anecdotes. Be that as it may, in history Tipu had recorded 37 dreams in his fantasies book (Khwab-nama) which was found by Colonel Patrilk furthermore, this was recorded between the years 1785-1798. Student of history Mir Hussian Ali Khan Kermani says: It was dairy in which my lord had recorded his dreams. He had kept it hidden from his nearest comrades. I didn't know about its reality. None of us did. I was unable to accept my eyes when I saw the word composed on its first page, in the Sultan's own hand...

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

Kirman: 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.

At the point when they considered a to be as an odd little book a agreeably irrelevant discussion pieces. This dreams book was introduced as a perfect present for the Administrator of Honorable East India Company in April 1800 for the benefit of Marquis Wellesley. In history the fantasies themselves, thirty seven in all, date from April 1786 to sixteenth January 1799, driving antiquarian to accept that the book was assembled over that whole period. Be that as it may, close investigation of its substance has presently uncovered that the register is straightforwardly associated with the last year of Tipu life and that it dates from no prior than 1795.

Tipu first dream in the play is dream 9 of his dream book ever. His first dream went ahead the third day of month of Thamari, the most recent night of the long stretch of Ramzan followed next morning by IDD in the time of Dalw 1213 from the introduction of the prophet. He was coming back with his military from Farrukhi close Salamabad at the point when he had the accompanying 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, these men here, are merely images. We have been here for a many centuries now, playing to God and seeking for our salvation.

Karnad's, second is accompanied the principal dream. In history second dream was dream 10 out of his 37 dreams. In this Tipu saw two elderly people men with long facial hair, in streaming silk outfits, approach them. Next to them are two elephants and a few footmen conveying lance and weapons.

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

Old person: We are the agents of the Emperor of China.

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

Old person: We wish only the advancement of more noteworthy companionship. The Emperor of China send you a trinket and these ponies as a token of his companionship and friendship for you.

Tipu: The elephant and ponies are in fact wonderful. I am profoundly contacted. I am likewise anxious to know how you catch and train elephant in China, I know from Hadrat Nizami's book Sikandar-namah that the Ruler of China had sent a present of a white elephant, a pony and a female slave to the Great Alexander

Old person: Yes to be sure. The Emperor has never sent a trinket to anybody aside from the Great Alexander and now to your essence.

The third dream in the play 'The lady in the Man dresses is dream XIII out of his 37 dreams. This dream please the Sixth day of the Khusrawi month in the time of Busd, as he was getting ready for a night assault on the Maratha armed forces with 300 men under general Hari Gasp Phadke at Shahnur close Devgiri. He had a fantasy. A youngster in turband like a Maratha enters. A attractive man, lighter looking and light-peered toward, female voice moved toward him

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

Young man: But I'm not disclosing to you anything you don't as of now have the foggiest idea.

Tipu: Well, it's consistently ideal to be reminded when one invests as much energy in horseback as I do, there's no opportunity to investigate reflect.

Young man: But without a doubt your begum let you know, uniquely Ruqayya Banu, your preferred sovereign

Tipu: Beware! You are being insolent...

Young man: Will the Sarkar-e-Khudadad generously take off my turband? (Tipu remove the turband and a course of long hair comes tumbling down on the shoulder of the young...)...will you unfasten my shirt, your Majesty. (Respite) You're reddening. You have gone red. I didn't understand your Majesty in such a timid man. Let me do that for you, sir...Here! (unfasten the shirt, Tipu react)...

Tipu: (irate) you've deceived me. You've inveigled the padshah into giving your crowd, into conversing with you. Leave? Out! ... In the wake of counseling... Marathas are wearing male clothing, they will in actuality end up being lady.

The fourth long for Tipu came after his two child prisoner he was turmoil. He was unable to rest even in the bed and chosen to rest on the uncovered stone floor. He had a fantasy and this fantasy he sees his dad Haider. Haider said he's debilitated and have no appendage. He said Tipu remove his appendage and gave them over to the foe

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

Haider: What discipline would be sufficient, do you think?

Further Haider said he have no arms. English are more unusual now and you terrified of them and think like a merchant. Be that as it may, Tipu state he won't let them. He will reestablish his dad appendage and arms, and his fantasy forgot about.

The last dream in the play is triumph over the English. Kirmani recollect it strikingly. Yet, the essential detail still escapes him. Ruler was remaining in the caravanserai on the northern defenses. He'd been there for a couple of days, with the troopers, viewing the English noose fix. It was boiling hot, we had been appealing to God for a deluge for them the canals would have been overflowed what's more, the English assault postponed. In any case, the cloud had hung inauspiciously, dormant, impartial. We were partially through our lunch, our perspiration gushing into our plates, when the skies detonated. The Sultan washed his finger and got up. He clasped on his blade belt, took out an envelope from his pocket, fixed it and offered it to me 'keep it till I return', he said. He muttered a petition and left. Kirmani overlook about the letter. Following day he discovered it in his pocket. He broke the seal and inside was a paper on which he had recorded his last dream.

Tipu stated: Today we praise, we implore and express gratitude toward god, with the Marathas and Nizam on our side, we can pursue the English into the ocean quickly. (Chuckling) Much obliged to you, all. Together we have driven the English back-.

Kimani: That was Tipu's last dream.

Tipu was murdered in fourth May, 1799. In a small amount of second after recognize the ruler dead body crying of female is heard in the far separation. The British were Shocked how the women of the royal residence know unexpectedly early. The royal residence was a mile away 'Some mystery signal'. The moaning gets stronger and spread. The whole city was soon moaning. The moaning of women washed away the fantasies of Sultan.

CONCLUSION

The Dreams of Tipu Sultan utilizes the idea of dreams to demonstrate the destruction of Tipu Sultan through his fantasies. Karnad portray the fantasies on the real occurrence of Tipu life. In verifiable record he had 37 dreams yet in Karnad plays just four dreams are talked about. And all the fantasies are political purposeful anecdotes also, actuality. Dreams book (Khwab-nama) his solitary soul mate which was found by Colonel Patrilk recorded between the years 1785-1798. The entirety he had always wanted were to driven out the British from the local land India to the far ocean off land. His last dream was satisfied after one hundred and fifty years of his demise.

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