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**INTRODUCTION TO MODERN INDIAN DRAMA**

**BY**

**DR. KIRAN KESHAVAMURTHY**

**DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES  
IIT GUWAHATI**

Good morning, let us today discuss another historical play by Girish Karnad called The Dreams of Tipu Sultan, like the previous play we discussed on Tughlaq, again Girish Karnad uses the historical life of the Tipu Sultan as his raw material for the play The Dreams of Tipu Sultan.

Before we discuss the play let us first provide us with a historical context in which Tipu Sultan is being discussed and debated about even today.

Tipu Sultan was born Sultan Fateh Ali Sahab Tipu in 1750, right, who was also known as Tipu Saheb, was the ruler of the kingdom of Mysore which was princely state, he was the elder son of Sultan Hyder Ali of Mysore, and there are interesting details we know about his life which distinguish him from his father Hyder Ali in terms of the rule, so unlike his father who was focused more on the modernization of the military of the army, Tipu Sultan focused a lot more on trade and commerce, so he was, he struck many international trade links with France and several other countries, he turned to France for their latest technology on rockets and war fare, and that really shows even in the cannons and the rockets that he used which has to be present today in the Tipu museum in Mysore.

The capital of Mysore was Srirangapatna, and Srirangapatna was also known for its impregnable fortress, the fortress which could not be easily penetrated by enemies and that still exists today, and Hyder Ali had put an end to the ost while Hindu rulers of Mysore which was the Wadiyar family, which was of course reinstated once Tipu Sultan was defeated and killed by the British.

Tipu Sultan had also tried to strike alliance with Napoleon Bonaparte, and he had even sent an invite to Mauritius with the hope that Napoleon as promised would meet him in Mauritius after he had doughted the Europeans and would come and meet him and sent forces to reinforce his own army against the British, but that never happened, so the area of the Mysore kingdom the princely state included Malabar and Tipu Sultan's father Hyder Ali roas to per capturing Mysore and Tipu Sultan succeeded his father Hyder Ali in 1782 following his father's death from cancer.

There were many important victories that Tipu Sultan won against the British across the four wars, especially the first two wars that he fought against British, the fourth was that ended in Tipu Sultan's death were called the Anglo-Mysore wars which were fought from 1782 to 1799 when Tipu Sultan was killed, he succeeded Mysore upon his father's death in 1782, he won important victories against British in the second Mysore, Anglo-Mysore war, and he also negotiated the treaty of Mangalore in 1784 after his father's death.

And Tipu Sultan also have make conflicts with his neighbors which included the Marathas and the Nizam of Hyderabad, and so he also had to assign a treaty, the treaty of Gajendragad with at the end of the Maratha Mysore war where which required Tipu Sultan to pay several million rupees as a onetime war cost to the Marathas, and annual tribute of 1.2 million rupees in addition to returning all the territory that his father Hyder Ali had captured. Tipu Sultan took to the very adverse, life remained an implacable enemy of the British East India Company and he also spark conflict with his attach on British allied Travancore rather which was also princely state in 1789.

In the third Anglo-Mysore war he was forced into the treaty of Srirangapatnam or Srirangapatnam where he lost a number of previously concurred territories including Malabar and Mangalore. He also sent many amnesties to foreign states including the autominium part Afghanistan and France in an attempt to rally opposition against the British, and it was in the fourth Anglo-Mysore war where the British East India Company with the help of the Nizam of Hyderabad defeated Tipu Sultan who was killed on 4<sup>th</sup> of May 1799 while defending his Fort of Srirangapatna.

The interesting thing about Tipu Sultan is that he was one of the few South Indian kings who actually provided stiff resistance to British imperialism along with his father Hyder Ali, he was in historical accounts and plotted as a ruler who fought against British colonialism, but he was also seen as a very controversial figure who repressed Hindus and Christians.

Now we need to go into the debates, in fact even today the right wing the BJP and the RSS along with other leaders and parties are actually debating over the celebration of Tipu Jayanti in Karnataka, and so it would be interesting to see what kinds of historical and official records they rely on to make this arguments for against Tipu Sultan.

Now the main record that we see and one of the main histories that many of these or right wing activist and others is you know rely on is Mir Hussain Ali Khan Kirmani's history of Tipu Sultan, right, Mir Hussain Ali Khan Kirmani also constitutes a character in the play, Dreams of Tipu Sultan, and in this history of Tipu Sultan he concludes that Tipu was a Muslim fanatic, but there have been many debates qualifying to this claim that he was rather support of Islam and he needed Islam to actually rally people against the British.

It has lots of evidence and information to suggest that you know he wasn't, one cannot just easily call him a Muslim fanatic, so for instance Mysore was called Musalman territory in the history, when a majority if it's inhabitance where actually Hindu, and this information, many of these debates around Tipu Sultan can be read, can be found in certain few articles on JS total EPW, one of them is called Tipu Sultan giving the devil in courts his due by Bhupendra Yadav

and then this also review of the historian Irfan Habib's attitude collection called confronting colonialism, resistance and modernization under Hyder Ali and Tipu Sultan which was published by Tulika in 1999 and you also have another important article which explores a debates and the controversies around Tipu Sultan which was called Sultan and the Saffron by Alex George, so these all articles that you can easily find on EPW on Economic and Political Weekly as well as G store.

Now for example in Bhupendra Yadav's article, Yadav argues that there were lots of piece of information and evidence to show that, that one cannot simply dismiss Tipu Sultan as a Muslim fanatic, so for one there was the fact that Mysore was Hindu majoritarian state and there is also evidence to suggest that Tipu Sultan patronized several important Hindu monasteries and mutts, one of course is the Sringeri mutt to whom he was known to have given them many land grants and a lot of money and wealth to support the mutt and this activities, he also protective the mutt against the attacks by the Marathas to vandalize the idols in the mutt.

You know one needs to also qualify the claims that have been made to prove that Tipu was a fanatic and a bigot, right, because there is a instance where he was set of exiles 60,000 granaries Christians right, and some scholars argue that the exiling of this granaries Christians was apparently because they help the British conquer Mangalore during the second Anglo-Mysore war, which is something that Tipu Sultan could not tolerate, right, so but on the other hand Bhupendra Yadav argues that if Tipu Sultan were actually Anti-Christian then he would not have treated the same Christian of his kingdom well, now he would have encourage Armenian merchants to settle in Mysore, right, so it's one has to look at the nuances of this man's history to understand the basis for his actions, so when he decided to actually patronize someone or an institution or take care of certain communities which were under his rule as opposed to you know attacking or exiling certain other people who belong to same community, then there were very clear a military and strategic reasons for doing so.

So this is not to suggest that Tipu Sultan did not carry out forced conversions to Islam especially from territories that were succeeded to him or the territories that he actually conquered, but it's also important to qualify the numbers that are, that official histories record of the number of people who actually converted and to Islam.

There are other instances of how Tipu Sultan requested the arch special of Goa to send catholic priest for his Christian's subjects who are neglecting their religious duties, so it was actually Tipu's own official court chronicles who had a passion for Islamization, it's so Bhupendra Yadav makes a very interesting point when he says that this chroniclers who wanted their ruler to be perceived as followers as adent intolerant followers of Islam.

Of course another very important instance who suggest that Tipu Sultan's also patronized Hindus is where the presence of upper caste Hindus in his own court, one of course is Prime Minister Purnia, who is also character the play, then he also have Krishna Rao Shama Iyengar who occupied very high positions in the court, and also were his greatest confidence, so it's not easy to just dismiss Tipu Sultan as someone who was anti-Hindu, anti-Christian.

He also gave a gifted land to temples and Brahmins including those in Malabar, against whose Nair's Tipu took revenge, he also paid, he also patronized and sponsored the construction of the Gokul Temple in Kanchipuram, and even the temples within the Srirangapatna Fort flourished including the Ranganatha temple which flourished under his rule.

He also made war on the rulers of Savanur, Kurnool, Adoni, Hyderabad and Carnatic who were all Muslims, so again this suggest that one cannot equate him as a simply as a Muslim fanatic who was against Hindus and Christians, because he does punished, he does wage war against fellow Muslims, just as he also rewards and patronizes Hindu Brahmins and institutions.

The play Dreams of Tipu Sultan also portrays the ways in which Tipu Sultan could actually foresee the growing threat of the British empire from its early days as a trading and mercantile agency to our administrative power, so he was very patient in trying to pursue alliances with the Marathas and the Nizam of Hyderabad to actually fight against the British in United fashion, but there of course fails because the British are very clever they also realize that Tipu Sultan is a growing threat to their own monopoly in trade and power, and economics that they decide to suppress Tipu Sultan, they try to isolate him, they try to of course divide and rule, so even though the princess of India had signed treaties among themselves to keep of each of this territories, in fact the Marathas had signed a treaty of perpetual peace with Tipu Sultan, and so they was an attempt to try and retain semblance of peace and noninterference between the different princely states, but the British took advantage of this, the exploit took the fact that they could be potential conflict between these different princely states and powers, and so they also saw the ways in which Tipu Sultan was growing as trading power and rather wealthy state which hosted of one of the highest living life standards, living standards in the world.

And so they actually wanted to suppress him partly because he was striking alliances both for strategic as well as economical alliances with many other powers including France, actually drew a lot from the latest technology warfare technology from France, he also tried to you know strike alliances, sent letters to Arabia to Persia to Muscat to Delhi to Oudh to Hyderabad and Pune, he also sent proposals to Jodhpur, Jaipur and Kashmir and he sent embassies to all this places in order to actually create a united front against the British, but obviously all his attempts to try and create and united opposition to the British failed and even the European traders in fact could not succeed in asserting or inserting a favorable provision on trade monopoly in the treaties with Tipu Sultan, so all the foreign merchants, the British merchants and businessman could not really flourish under the treaties with Tipu Sultan, so he was very particular to impose duties and taxes of an these European merchants, British merchants, so he was finally defeated and killed in 1799 in the, at the end of the fourth Anglo-Mysore war after which he was you know he had to sign a treaty and he had to seed half of his territory to the British, but he continued his resistance which culminated in a further confrontation in which he had to face the combined mite of the British, the Marathas and the Nizam.

So as we discussed earlier there are many several pieces of information and data to suggest that the Sultan was not you know purely Muslim fanatic or somebody who was against Hindus and Christians, because for example whenever imposed the jazia as Aurangzeb did on Non-Muslims, he also had a close relationship with the Sringeri mutt and he was known to actually donate tax free, rent free land to temples and mosques and religious in South Malabar and

Cochin, in fact most of his religious land grants are to Hindu temples and Hindu religious person more than Muslim mosques and Muslim religious institutions and leaders, he also made a huge grant of 669 acres this is from Alan George's article, Sultan and the Saffron of huge grant of 669 acres to the Guruvayur temple of Kerala, and later on the Sultan's introduction of land tax in antagonist the land road cost of Malabar and Nambudiris, the Nambudiri Brahmins of Kerala in particular.

And with the ascendancy the Nair's who were predominantly a military caste and had certain rights and land as well, they could no longer serve in the military, and or in force privileges and he also for example introduced the dresses which would cover the Muslims of females and he also disapproved the polyandry among the Nair women which endurance the Nair's and it was under him that the other lower caste flourished, the lower caste who worked under the upper caste flourished their own ways, many of them were military caste, many of them were also agriculture caste groups, so there has been an attempt in contemporary times to try and tarnish the, if the complex in concretely image of Tipu Sultan and reduce him to be in someone who was a Muslim bidet who was against Hindus and Christians, but it's important to also understand Tipu Sultan in a much wider and larger picture as someone who was also interested in keen and trade and commerce as someone who granted, he was very generous with his money and land to Hindu and Christian religious organizations and leaders, and also as someone who was not interested in only the modernizing the military as his father was, but also was in interested in striking collaborations and alliances with both foreign as well as other Indian princely states.

So to turn to the play now, let's look at the some of the characters, who were the major characters in the play, right, so you have Colin Mackenzie who was an important oriental mysterious caller, who was responsible for collecting and preserving money, important manuscripts from the South. You have Hussain Ali Kirmani who was the Tipu Sultan's official chronicler, you have Mark Wills, you have Zafar, you have Arthur Weasley who's the younger brother of the second successive governor general, the earl of Mornington, Robert Weasley the earl of Mornington, you have Nadeem Khan, you have Tipu Sultan, you have Purnia who was his Hindu Chief Minister, and you have several other nobles from the court who end up betraying Tipu Sultan towards the end of his life in the fourth Anglo-Mysore war, so you have Mir Sadiq of Ghulam Ali Khan, Usman Khan, Iffat Haider who was his older son, Moizuddin, Abdul Khaliq, you have the representative of the first governor general Lord Cornwallis, Charles Malloy, you have Nana Fadnavis the ruler of the state of Pune, the Marathas state of Pune, and you have Rukaiya Banu, Haseena, Lord Cornwallis, Qamaruddin, Hyder Ali his father, but he was in a dream Haripant and the Colonel William Kirkpatrick.

The first act is set in the house of the historian Mir Hussain Ali Khan Kirmani and like the previous play Tughlaq, this place also about what means to write history, what are the politics of writing history? How does one interpret, and utilize official histories? What is the relationship between official history and let's say a certain memory, or certain personal memory of Tipu Sultan, and in fact the first act is really about the very fraught relationship between memory and history, because Mackenzie represents a certain objective school of colonial machinery you know history writing which keeps away emotion and its objective shoot claims about history, while Kirmani is someone who is, who personally knew Tipu Sultan as his

official chronicler and but unfortunately he's not able to remember what Tipu Sultan's face look like on the day he fell to the British and the Marathas, and the Nizam, so it's really about the kind of battle between memory and history, so where official history ends that's exactly where Kirmani's memory of Tipu Sultan begins, but it is a memory that is incomplete, it's pillared, he is unable to capture all the details of Tipu Sultan's personality, his bearing, his emotions and his face, his facial expressions on the day he was killed.

Kirmani also is unable to actually write complete list of Tipu Sultan because he feels terribly saddened by the fact that the Tipu Sultan was betrayed by his own nobles on the day he died, and the play console which was back in forth between conversations between Kirmani and Mackenzie who then become commentators in the background to the action that he is taking place, that took place in the past, right, so you have the play being framed initially by a conversation between Mackenzie and Kirmani and then you have actual scenes that go, that flash backs to actual scenes of the rest set, for example in the fort of Srirangapatna, and to the time when after the war they are trying to look for Tipu Sultan's body and unable to find it until one of the British Indian soldiers trying to torch on one of the bodies which is undoubtedly Tipu Sultan's body, and the soldiers of course are completely shocked and saddened and so lamenting the lost of the Sultan.

So for instance in the initial debate between objective history and a certain affective emotional memory of Tipu Sultan, Mackenzie says to Kirmani that's understandable it has not healing, Kirmani says is no healing truth of blood and the tears dried up a long time ago, but the wounds remains fresh, Mackenzie replies that's understandable I mean you were close to him but he also historian, you need to develop a certain objectivity. Kirmani, yes that's what you keep telling me Mackenzie sahib objectivity, dispassionate distance is that even possible, is it possible to write an absolutely objective emotionless history of a person of a ruler, and Kirmani is unable to acknowledge overcome the way in which Tipu Sultan was destroyed through betrayal. Mackenzie says you've been melodramatic, every bit of evidence we've gathered troves he had asked for it. Kirmani yes, for you he is made up of bits of evidence, bits of arguments that prove that your side was right, and that's what I don't understand, you have your version of history own worked out, why do you want my side, and why do you care?

Mackenzie, I'm interesting in the other side, you could say that's how we Europeans are brought up to be interested in the other side as well, that has supposes our strength, right, so he seems to be making claims of objectivity because he is interested in what the other side has to say, but then as Kirmani says it's a British who have won ultimately, and it's there version of official history which would be embraced as the only version, and received as the only version, Mackenzie says our loyalty is to history Kirmani ji, but Kirmani is very upset that he's now having to work for the very people who betrayed and killed Tipu Sultan, that he now has to work as their official historian.

Mackenzie says our loyalties to history Kirmani ji, keep emotion out, stick to the facts. Kirmani, you mean memories, but that's where the real betrayal lies, do you know I was just trying to remember what he look like on the last day and I just couldn't, and then later on Kirmani reveals a letter that Tipu Sultan had given him just on the day of the war when he died, and it was a letter of his dream, right, so the dream that he gets just before he dies is a dream

that also recurs towards the end of the play, nicely entirely play is framed by Tipu Sultan's last dream, a dream of absolute victory and that is the last thing that he remembers about Tipu Sultan his dream.

When of course the body is discovered, Tipu Sultan's corpse is discovered, the soldiers completely lose respect, they have no respect for the corpse and one of them chops one of Tipu Sultan's moustaches as a memento in his memory, so they can now despoil his body, and the entire kingdom of Mysore is looted after the war, right, women are raped, jewelry is stolen, the soldiers who have ransacked the entire city have looted it and pillage the entire city, so nothing is left, there is also a reference to Tipu Sultan's attempt to try and seek Napoleon Bonaparte support, when he sends an embassy to Mauritius to the French ambassador Malotie, and that the British get to know the intercept him and the intercept supplies and they make sure that Napoleon never reaches the ghost of India.

Kirmani also believes the dream that the diary where Tipu Sultan had recorded and preserved his dreams should have been destroyed because it was personal, it was private, but for Mackenzie even those diary of dreams is an objective evidence of Tipu Sultan's territory of Tipu Sultan's plans to secure united opposition against the British, so nothing of that belongs to Tipu Sultan's left as a private object, everything is appropriated by the British, so for Kirmani Tipu Sultan's diary was secret and personal, right, it was only until Munshi Habibullah discovered the diary and gave it to the British that they discovered all of Tipu Sultan's dreams which were, which symbolize his own ambitions of a power.

There are also descriptions towards the middle of act 1 which described Tipu Sultan's trade connections with the emperor of China, who sends him a white elephant and horses as a token of the friendship and affection, he also has a dream, one of Tipu Sultan's first dream is about how he dreams his, he is as powerful as Alexander right, and this is of course a reference to the fact that the emperor of China had only given gifted a white elephant to the Alexander the great, and the only second person now was Tipu Sultan, so he cannot identify himself with the supremacy, the territorial sovereignty of Alexander the great.

We also get information of how Tipu Sultan was well informed of the technological innovations and other empires, so he learns of a paper and currency being produced in China, he also discovers, he learns of how they've been using silk worms to produce silk, so he import silk worms from China to start his own silk industry. He also wants to consolidate his empire his princely state as a trading, major trading power, right, so he makes a very difficult for the government for traders from Abroad to actually flourish, or carry out even their business in his own princely state, because of the high taxes that he imposes on these traders, so he patronizes and sponsors only the government shops and warehouses which completely scare of the other traders from outside, the private traders, small traders who have come to carry out trade, they are completely intimidated by Tipu Sultan's government shops and warehouses.

Tipu Sultan is also very keen on modernizing his own warfare technologies, so he wants to import a lot of glass, he wants to import guns, he wants to import cannons, so he says on 195 that we need glass, we need guns, we need cannons, shall we keep buying them from Abroad, so this emphasize that we should now try and produce our own, I mean military technology in

order to flourish, and for which they need money, right, so even for that we need money and shall we beat content with the pittens, we get maximum of businessman when we have ivory and sandalwood freely available, cannon individual trader deal sandalwood, for centuries we begged and borrowed steel from the Chinese and everyone predicted disaster, when I got a few eggs from China, and now we have a flourishing industry of our own.

Shall we sit back like the stupid Nizam and the Marathas who continued as a English never existed, in deed as though the Europeans never existed, in other mail so he is very aware of the necessity of developing his own internal trade and commerce in order to become a formidable power that could potentially keep stem in British power and authority, and so he justices, he dreads and braids the other princely state as a Nizam of Hyderabad, but the Marathas who seem to not acknowledge the threatening or presence of the British.

He also tutors he has a portion tutor, who teaches his sons portion, so he's also very concerned that they should learn portion and probably keep away from English which is the language of the colonizer, he's also arranges for raw and delegation of Mysore to go to France through Pondicherry, right, which then becomes a French outpost, in order to actually secure the support of Napoleon Bonaparte to his own opposition against the British.

He also realizes that the French have access to superior military technology, so he tells one of his noble of Usman Khan to be a messenger and embassy to the French court, he tells Usman Khan I'll give you letter for King Louis the 16<sup>th</sup>, but a letter is no substitute for direct persuasion, you must convinced the King that if the French don't wake up the English will gobble up the whole of India, the French whoever have become list less, the King must thought them kick them if necessary into activity, Louis and I could treat, could sign a treaty of perpetual alliance, then if 10,000 French soldiers could march underneath, under me make that clear, no separate treaties with the British or the Indian princess, I'll give the orders, if the king could give me that little, we could change the face of India, right, so he has lot of force at in seeking the French support or to drive the British out of India, and he tells his other messenger Ghulam Ali Khan, when you return bring with you not just a 10,000 soldiers but French craftsmen who could make guns, cannons, pistols, right, so even if he is keen on making his state economically viable and independent, he also seeks the support of foreign powers like the French and their own craftsmen who can produce the best guns, cannons and pistols, he is also looking for opportunities for business with the Imam of Muscat so who needs to Mir Sadiq says he is fall in love with the sandalwood and species of land and permitted us to build a factory for our products there, so he is keen on furthering business opportunities for trade industry.

He also makes a list of professionals that they would need, so he asks his Chief Minister Purnia to prepare a list which includes a doctor a surgeon, a smelter, a carpenter, a viva, a blacksmith and locksmith, a cutter and so on, and also a watch maker or dyer, and even a gardener who was then responsible for making designing a beautiful garden of Lalbagh which still exists in Bangalore, and for which Tipu Sultan and his father Hyder Ali had also imported many seeds and saplings from all across the world, so he wanted to actually design Lalbagh on the garden of Versailles in France, so obviously Tipu Sultan is actually drawing from Europe much as he detest the British as a formidable European power, he also draws a lot from the latest inventions in Europe, in the field of warfares as well as aesthetics, as well as gardening, painting, art and



so on, so he says, he tells Usman Khan that you should bring in varieties of trees and flowers and bushes and he said that's what makes Europe so wonderful, it's full of new ideas inventions, all kinds of machines bursting with energy.

Why don't we in our country think like that? And then he also discovers a new invention called the thermometer which is supposed to actually measure body temperatures, especially when one has fever, so they're completely amazed and struck by all these new inventions and obviously Tipu Sultan wants to borrow and imitate these new European inventions.

Unlike some of the other princely kings of the Marathas empire or the Nizam, Tipu Sultan is not intimidated by the British in either seeks they support nor easy intimidated by them, right, for that matter even the first governor general Lord Cornwallis who was, who initially led the British troops against the, in the American war of independence, and was miserably defeated in that war, and was that late governor general of India, so Tipu Sultan was very aware of the fact that the British and the French are Arch enemies and that even though they have signed the treaty of Versailles where there will not interfere in the local affairs of each other's colonies, Tipu Sultan realizes that he can still exploit the differences because he knows that the French in English can never remain a friends forever, so he does want to actually exploit the differences that they already have, their rivalry, so he is completely contemptuous of Cornwallis for having lost the American war of independence against George Washington, who was just a farmer, so he does not think of him as a threat or even as a rival worth considering.

He is convinced that if he is able to strike alliances and put up a united opposition to the British that he will be able to drive them out of the country, then there is another scene between encounter between Nana Fadnavis of the Maratha court and Charles Malloy who was the representative of Lord Cornwallis.

So in principle the East India Company supposed to be adopted a very pacific attitude of non-interference against the Indian princely states, right, so he has no, they have no intention of entering into confrontation with any of the Indian princess, and Charles Malloy claims that the allies the British which include the Sindhis, the Maratha Chief, the Nizam of Hyderabad, and the Nawabs of Carnatic and Oudh, and Rajas of Travancore and Cochin, right, or supporters of the British, right, but he perceive Tipu Sultan as a growing threat to the British monopoly and supremacy in finance and commerce, and so even though the Nana, the Maratha empires signed treaty of perpetual peace with Tipu Sultan that Charles Malloy is unwilling to actually accept that as a sacrosanct agreement and he tries to win over the Nana support in order to fight Tipu Sultan, but Nana Fadnavis is certain to actually own the treaty that he signed with Tipu Sultan to not interfere with each other, right, there is also reference to the second Anglo-Mysore war where the treaty of Mangalore was forced upon the British who were defeated by Tipu Sultan and you know basically under Lord Cornwallis nothing can be done above Tipu Sultan's growing power.

So even though Lord Cornwallis's plan is to make the Marathas and the Nizam joint powers with the British East India Company that they are unable to actually manage the war against Tipu Sultan, they decide to actually declare war on Tipu Sultan independently of each other, attacking him from 3 directions but that never happens, because Tipu Sultan and his father

having himself, they've been responsible for actually fighting the Marathas and the Nizam of the past, and taking away disposing them of a considerable part of their territory, so the Marathas know they have no hope of facing Tipu Sultan and defeating him single handedly which is why we need Napoleon, they need the support of Nizam and British, and with the French military support of Tipu Sultan he has become a indeed formidable opponent that no one can hope to defeat single handedly.

Later on in towards the end of act 1 Tipu Sultan again acknowledges the contribution of the British who have taught and trade, he says my father taught me more in the British, the English taught me trade, they taught me the era of the camp is over and it is now the age of the sailing ship, right, so obviously Tipu Sultan has learnt a lot, enjoys a lot from the superior technology of the British which is why he needs access to the sea, right, and sea trade and to ships which for him would be the greatest source of power, because it would ensure he's alliance with Napoleon and the reinforcements of arms and weapons and craftsman through the sea, but towards the end of the third Mysore British war when Lord Cornwallis attacked or invited Mysore in 1790, the Nizam of Marathas also launched parallel attacks and there is a war and by the end of which Cornwallis enters the foot of fort of Srirangapatna but he's unable to attack it or capture it because it's such an impregnable fort, and so he is unable to actually defeat the Tipu Sultan, and there return journey the English forces run in to the Marathas with their abundance supplies and the two forces again attack Srirangapatna, so Tipu Sultan is finally forced to sue for peace for which Lord Cornwallis has 4 conditions, one of course is that all the English prisoners who had taken by Tipu Sultan had to be released unconditionally considering that the British prisoners of war had been ill-treated, maltreated ill-treated by Tipu, while they claim that the Indian prisoners of war that had been captured by the British they had not been ill-treated, that's still be treated with a certain degree of respect, they had not been tortured.

The second condition of course is that the Tipu Sultan would have to succeed seed half of his domain, which is adjacent to the territories of the English, the Marathas and the Nizam, right, so lot of the land that became part of the Mysore Empire or the Mysore state had been conquered and captured by his father Hyder Ali, right, so a lot of this territories had to be given back to the Marathas and the Nizam and the British, and he also, the other condition of course is that he pay an indemnity of 6 crores, 6 crore rupees as an indemnity as the cost for war.

And the last condition is that he sent two hostages to the British to be kept under them until the terms they treaty or duly fulfilled, right, so he sends two of his older sons to the British, so that the British could ensure that Tipu Sultan honors the 4 conditions of the treaty.

The four conditions being that he release all the British, English prisoners of war that he seed or give up half the domain, half of his domain to which are, there are territories adjacent to the English the Marathas and the Nizam, and that he also pay an indemnity of 6 crores and finally that he give 2 hostages namely as 2 sons as hostages to the British until the conditions of the treaty are honored, so Tipu Sultan has no choice but to send father Hyder and his second son to the British because he has faith in the English that they will not harm the children, they will not poison them or kill them for there is no financial profit in it, right, so he is convinced that they will not harm his children, but the greatest danger that he fears is that the British will teach his children English which is exactly what he doesn't want, he doesn't want his children to learn

English or to imitate the technological marvels of the British, of a seduced by the magic of their technology.

Tipu Sultan is not willing to give up so easily to the British even though he seems to honor all the conditions, he fights them till the tooth and nail to the very end, and he has a dream, one more dream about his father Hyder Ali who appears and the conversation is like this, he says, Tipu says where are you father? And Hyder says here, under this tree. Tipu, under this, father why you're lying there, what's happened to you? Hyder, I'm lamed Tipu I have no limbs, so Hyder Ali in the dream is limbless, but never lost the limb, you have made me Tipu, Hyder says you have cut off my limbs and handed them over the enemy. Tipu, yes father I have done that, have you come to punish me? Hyder, what punishment would be adequate do you think? Tipu, I don't know father, you remember once I messed up your campaign and you gave me a lashing almost skim me alive, my body is still bares those welts, such scars I'm ashamed to undress in front of anyone, this crime is much worsen that, so obviously it's a dream which expresses Tipu Sultan's guilt, severe guilt for having given up his sons as hostages to the British. I can't do that now, I have no arms Hyder Ali says. Tipu, should I lash myself for you? Hyder, no melodrama I tell you, no hysterics please, you have gone soft, you've spent too much time with your account books. Tipu, you spent too much time with your account books. Tipu, you spend your life on horseback making conquers, I have to consolidate your gains that can't beat down on horseback, the English are stronger now, so the dream also expresses the differences between Hyder Ali and Tipu Sultan, that during Hyder Ali's time he was more keen on modernizing the military and he did not have the access to the kind of technology that Tipu Sultan later had, so lot of the conquers that Hyder Ali made, were made on horseback, while now Tipu Sultan is thinking about ships for instance.

And the English who are now a much stronger power and they have ever, and whose fault is it Hyder Ali asked that the English are stronger? Tipu I hate them and they returned the compliment. Hyder, then why did you let Cornwallis escape, when he was treating from Srirangapatna in shame and desperation, your Amirs and Khans bent you attack, you still on the ramp parts and did nothing. Tipu, I was paralyzed. Hyder, you let Cornwallis go. Tipu, you would have made means meat of him I know, but I vacillated. Hyder, you are scared of him? Tipu, no I am not, if I was scared I would have ordered a slaughter, but father often suddenly I see myself in them, I see these white skins swimming all over the land and I wonder what makes them so relentless, desperate, most of them are no older Fateh Hyder, what drives this young lads to such distance lands through fever, dysentery, alcohol, so often to death, wave after wave they don't give up nor would I, sometimes I feel more confident of them then my own people, what makes them so inspiring towards themselves, is it only money? Hyder, you're beginning to think like a trader. Tipu, angrily no if it was only for money they would betray each other, but this never any touchily against their own kind, no backstabbing, they believe in the destiny of the race, why can't we?

When our fort was busy by Cornwallis I knew several of my officers had already started secret negotiations with him, I even knew who they were, my trusted officers yet I couldn't expose them without bringing the whole edifice out, I had to keep saying they were the true pillars of my kingdom that I depended on their loyalty to me and my family, and hope for the best.

Hope that when the moment came they would stack me in back, but the English fight for something called England, what is it? It's not a religion that sustains them, nor a land that feeds them, they wouldn't be here if they did, it just a dream for which they are willing to kill and die, children of England they have conquered our land, plunder the switches, and now they have started taking away my children, so Tipu admires the British for their loyalty to their own country and towards each other. They never seem to backstab each other, they never betray each other like Tipu Sultan's own officers or like the other princely states of India who are unable to actually unite with him in their opposition against the British, many of them are bought over and bribed by the British and their power, and the riches, and their hopes for jobs and employment in the British empire.

So Tipu Sultan here admires and emerges a very principle man who will not compromise his rule and his people, in his encounter with Haripant who was in the Maratha camp, again we see the difference in the responses between Tipu Sultan who was indignant and enriched by the British and their threat, while Haripant believes he's not, he doesn't seem to have Tipu Sultan's sense of indignation and courage, and that he would rather support the British like the Nizam then fight them because they don't have the supplies, the forces or the courage to actually stand up to the British, in fact the Maratha empires only interested in ensuring that they get their lost territories back from Tipu Sultan, and so including Province of Cadogan, so they are not really interested in uniting with Tipu Sultan.

And Tipu says so while Haripant believes the Lord Cornwallis has been honest in re-disputing the territory which Hyder Ali had once captured from the Marathas, Tipu says in response he laughs and he says you have what? Haripant, how can you say that without blushing? Because Haripant says that we have a third share of our joint conquest, and Tipu says that the shared that you have been given is what my father had won from you Marathas 40 years ago, what you have got is only a restitution of your earlier positions, and in return you have given the English new territories Salem, Dindigul, the Malabar Coast with his coconuts and peppers as magnificent ports, you are back where you were, what the English now have the entire coast land of India, so he resends Haripant for giving up certain very important territories which has strategically located along the coast, giving the British access to the coast and to sea trade.

And remember they are a seafaring power, minus land blocking them so I thirst for the sea, for today the sea is the key to power, to prosperity, you have the whole of the Western Coast, and instead of keeping the English out you have permitted the shock into your waters and they are trying to swim along with it, so Tipu Sultan realizes the importance of the sea, and considering his own state is landlocked, but he needs access to the sea to actually get replenishments and forces from the French and also to carry out his several trade agreement, so he is absolutely contentious of the Marathas lack of courage and for honoring the treaties of the British instead of fighting them.

And of course the second governor general Richard Wellesley who was the second all of Mornington as a far more severe and determined governor general than Cornwallis, he and his brother and the Colonel William Kirkpatrick ensure that Tipu Sultan is finally vanquished, so the earl of Mornington Robert Wellesley is determined to defeat Tipu Sultan because he realizes that Tipu Sultan has grown stronger ever since Lord Cornwallis left by building a trading

empire on European model which becomes an immense success, so considering the British have managed to keep the French and Dutch out of India and they have also contained the Portuguese that they cannot tolerate the native prince you know forming or value or no revolt against them.

So even though Tipu has had a peaceful relationships with the East India company for 7 years, Mornington decides that now is a time to attack him, precisely when he's least prepared for an attack or war on him, so ultimately they do find end up entering the fort with the help of some of Tipu Sultan's officers who betray him and they do end up killing Tipu Sultan towards the end, and he's descendants or basically doled out on a pension and they sent off to Calcutta where they kept under the surveillance of the British, so while the other British I mean princely states or given as a rich amount of money from the British, colonial state after independence, the British reinstate the Wadiyars in Mysore and they exile Tipu's descendants to Calcutta where they kept under surveillance, and so the entire play revolves around that one dream of Tipu Sultan that he has on just before he sets out for his last war which is, which seems to suggest that and he in fact consults the astrologer one of the important astrologer which Srirangapatna who predicts that he will win the war, which he ironically does not, so the play actually ends on a very ironic note where Tipu Sultan's dream of absolute power and glory is not fulfilled and he ends up being killed and descendants while the other royal princely states are royally rewarded by the British Indian state after independence for the loyalty, it's the descendants of Tipu Sultan who are left to riot in poverty in the slums of Calcutta, right, so that's it. Thank you.

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