

# An Inner World of Insight in Girish Karnad's: The Dreams of Tipu Sultan

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**Abstract:** Tipu Sultan, often known as the Mysore Tiger is one of the important rulers in South India who stood valiantly against the British and kept the foreign forces away from conquest. Tipu's inner world of instinct against the British extended till Anglo Mysore wars and he was undefeated consecutively for three times. No surprise the powerful Tipu Sahib, as he was referred as by the British, and his father Hyder Ali resisted the invading invaders. Karnad provides a plethora of fascinating personalities: the serendipitousThe narrative chronicles Tipu Sultan's final important moments as they become historical in the life of the king of Mysore. Through the perspective of Mir Hussain Ali Khan Kirmani, an Indian court historian, and Colin Mackenzie, a British oriental scholar. The current paper, An Inner World of Insight in Girish Karnad's "The Dreams of Tipu Sultan," explores the inner anguish of a ruler who has been betrayed by his people, as well as his dreams to have a high vibrant patriotic sensation as well as an inner enigmatic consciousness through his dreams and to build a powerful kingdom.

**Keywords:** British, Dreams, Girish, India, Karnad, Mysore, Sultan, Tipu.

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## 1. INTRODUCTION

The 1997 Kanna play by a well-known Indian dramatist, Girish Karnad. Tipuina Kanasugalu (English: the Dreams of a Tipu Sultan) Mostly in subcontinental Pakistan and India, various groups have played the play numerous times across the world. It may be regarded as a historic play, long awaited and connected with the pre-colonial history of India[1]. In the vital early stage of military development, Karnad fights British colonialism. Its paradox is about the invitation of the British and implementing its rule directly after the third Mysore war but also for the celebration of Indian independence. Girish Karnad adds that he had 'obtained' Tipu from A.K. Ramanujan, a work on that subject that had been written, but left unfinished, and told him about Tipu's Secret Journal of dream.

A copy of the diary was found in 1987 at the Regenstein Library at the University of Chicago. The historical symbolism of the play was realized brilliantly in 1999 when C.Basavalingaiah staged it in the precincts of Tipu seasonal palace, Daria Daulat in Srirangapatna, to commemorate the two hundredth anniversary of the sultan's death. Dreams of Tipu Sultan is an account to commemorate the fiftieth Indian Independence as it was commissioned by British Broadcasting Corporation (BBC). His immediate choice was Tipu Sultan (1749-1799), the Muslim ruler of Mysore, son and successor of Haidar Ali (1722-1782) who valiantly stood against the British Empire. His dream and vision are to create a vast empire and his inner instinct is to become great like Alexander.

Girish Karnad used the notion of dreams in his dreams of Tipu Sultan to show the rise and collapse of Tipu Sultan. Tipu

Sultan's dreams might be seen as symbolism and as an indicator that would focus on his eventual demise. The caps of the British rule were so powerful that the weak and dominated[5] were silenced by authority. Dreams are the incomprehensible combination of secret dream meanings and symbols, as they are immersed in the subconscious mind. The narrative follows TIPu Sultan's final important time in life as the Indian Court history historian, Mir Hussain Ali Khan Kirmani and British Oriental scholar, Colin Mackenzie, become historic in the life of Mysore's monarch [6].

The play is taken as an account of Tipu's history. He fought like a tiger against the great empire that withstood time for more than two hundred years in colonial domination around the globe. Tipu's inner world of instinct against the British extended till Anglo Mysore wars and he was undefeated consecutively for three times[3], [7]. No wonder, as addressed by (British) the powerful Tipu Sahib and his father Hyder Ali overcame foreign invaders in the Anglo-Mysore wars. Karnad develops an intriguing smorgasbord of characters: the serendipitous. India and British imagination have been dominated by Tipu Sultan for more than two hundred years. In his expansion of territory, he is an innovator on the war front and a naturalist who loved nature carving the frontier[8], [9].

This article investigates the warrior's inner existence as a visionary and dreamer. Tipu Sultan, often known as the Tiger of Mysore, was a powerful king in South India who fought the British courageously and held foreign armies at bay. The British were powerful; the empire was broadened under imperialism and explorations. He was one of the few monarchs who dared to stand up to the British government. In the first, second, and third Anglo-Mysore wars, he beat the British and even dictated conditions to them in the treaties of Madras and Mangalore, respectively. Many rockets were delivered to England in 1801 at the end of the Mysore war. Col (later sir) William Congreve investigated it in the Royal Arsenal Lab for R & D, and Tipu Sultan and Hyder Ali used this technique[10], [11].

Britisher's could make use of it in Napoleonic wars and also in the war of 1812. In 1814 the Baltimore battle was won mainly due to these rockets. The Indian pioneer's Tipu and Hyder Ali has to be honoured and glorified for these military artilleries but it was just a manifestation of the technology used by the great warrior[12]. Congreve rockets were not, according to popular belief, the invention of William Congreve, but rather a modified version of Mysore rockets. The British colonialism in India was struck to the mightiest warrior of the south Tipu Sultan. He valiantly stood against the British and made headlines in the London Chronicle.

#### 1.1. The inner world of Instinct, Dream one:

In the first dream Tip Sultan and Poornaiya (one of the Hindu Minister) witness a strange thing that is happening inside the temple. The idols move their eyes and the darkness have malevolence. They inspect the statues but it is not so. The women are humans but not spirits and the men are of mere images. These women are here as mere images[13]. These ladies have been praying to God and seeking salvation for ages. Tipu's political acumen reflects his religious tolerance. "We'll restore the temple and rebuild the wall so that these God-seekers aren't disturbed".

The 2 old men, with long beards in flowing silk gowns, approached the majesty and besides them, they had 2 elephant and numerous footmen carrying spears and guns. They greet the king saying we have come from a long distance and they are called to be the envy of the Emperor of China. They came to promote great friendship, and the Chinese emperor brought a white elephant and horses as a sign of friendship and devotion. Tipu recalls receiving Chinese presents from the big realm, and he recalls receiving similar things from Alexander the Great. He describes the experience as follows: "Meanwhile, the morning had arrived, and I had awoken. God Almighty and our Prophet will create me another Alexander, according to my

interpretation of the dream”.

As a powerful king in the south, he had a profound religious tolerance by he failed to bring amity with Hindus because the Marathas were against the kingdom. The Nawabs and Marathas became the allies to the British troops in the fourth Mysore war. The western passion for these allies was just a mirage later it was a trap stray. Tipu's inner world of instinct was so clear that his visionary dream about India to save from slavery he gave a letter for King Louis the xvi. But the letter is of substitute for direct persuasion. The letter was just to convince the French government that if they don't wake up the whole of India would be gobbled by the British. But to his astonishment, the English and the French have signed a treaty in Versailles, by which neither is allowed to enter into the local affairs of India. His dream of becoming another Alexander was fruitless.

As the dreamer passes from the manifest to the latent content, the enigmas of the dream life evaporate abruptly and more completely than any other. The individual does not need to be concerned with the conundrum because it no longer exists.

### 1.2. Inner World of Instinct, Dream Two:

Tipu had a dream on the sixth day of the Kushrawi month in the year of Busd, while he was preparing for a night attack against Hari Pant Phadke's Maratha forces at Shahnur near Devagiri. A young man in a Maratha turban arrives. A fair-skinned, light-eyed young guy approached him and complemented him, saying he was extremely attractive; the monarch thanked him and remarked, "Well, it's always wonderful to be remembered". When one spends as much time on horseback as I do, there's no time look into mirrors". Tipu blushes when he turns the turban and unbuttons the blouse pins and witnesses as a woman in disguise. She has tricked him but later she runs and disappears from the dream. Tipu's dream interpretation to the audience is it "After speaking with my closest advisors, I came up with the following interpretation of the dream. These Marathas, may God bless them, are disguised as men, but they will reveal themselves to be women."

Sigmund Freud interprets that in case of a physical complex that has come under the influence of the censorship imposed by resistance, the effects are the constituent which is least influenced and which alone can give us a pioneer as to how we should fill in the missing thoughts.

### 1.3. Inner World of Instinct, Dream Three:

This dream appeared to Tipu when his sons were taken as hostages, unless and until the treaties negotiation would favour the British. Tipu realises that he was blocked by his people; even he wrote a letter to the Nizam that "The benefits of unity and harmony among the followers of Islam are known to you. How can we increase the splendour of our faith? I shall do as you guide me". Until the treaty is duly fulfilled the two sons of Tipu, Abdul Khaliq who is eight years old and Muizuddin only a few months younger were taken by the British as royal hostages. His inner anguish and temper rose to that level of horror, anger, revulsion and then a slow silence. He realises how this city could remain safe while the lives of our princess are in danger. His inner anguish is all about the danger that engulfs by learning the language of the British. He is too worried that his children would think in those English terms. Tipu is hurried to conclude the treaty as he knows that the British will not harm his children, poison them or kill them. As for John company gold and silver are more profitable than this mean act.

The princes were received with twenty-one gun salute. The princes presented Lord Cornwallis a Persian sword; he inspected it and praised the craftsmanship. And then Lord Cornwallis gave both a gold watch. They had a glance and passed it to the attendants. When they came to the tent they asked for it and laughed at it and busily examining their mechanism. Tipu

recollects his punishment in adjoint to his father Hyder Ali and in this connotation, he recollects his dream. Despite his weakness and his defeat, he recalls his strength to rejuvenate. He praises the English army and their patriotic fervour for the motherland. A stream of thought that has been started in the preconscious may either stop or continue on its own. As a result, the energy that reaches the stream of thought is dispersed, as is the association route that emanates from it. Tipu has that thought to radiate his energy to bring his sons back and to glorify their presence in his kingdom. His spontaneity was also shown in accepting the treaty and signing it to bring them back.

#### 1.4. Inner World of Instinct, Dream Four:

In the last and final dream of Tipu Sultan, he dreams of unity and self-portrayal as one of the greatest warriors in India. The dreadful fate of the fallen ruler could not be contemplated without pain and regret. Poornaiya predicts that the stars are not propitious and the victory would have not been in their favour. The Mysore warrior's dependent on the French cannons and militants but it's too late for them. The Nizam fears that even with their support if Tipu is lost then the next target will be Nizam. "Today, I am the lone Indian who refuses to bow and scrape in front of them. As a result, they intended to crush me. I've heard that rumours about what a monster I am and how I deserve to be punished are circulating in England." As the vulture has exited its endeavour, predictions have come true.

The English bounded the fort of Seringapatnam on 4<sup>th</sup> May 1799 broke on its ramparts. "To live like a Tiger is far better than to die a Jackal". After twenty years the region of the Marathas was occupied by the British. The families of Maharaja bowed and scratched before the British rulers were afforded luxuriant privacy by the government of India when India was independence in 1947, whereas Tipu Sultan's descendants were left to perish in the Calcutta slums.

## 2. LITERATURE REVIEW

Malas & Abhinandan [14] studied the Girish Karnad's dreams of the Tipu Sultans' & the broken image on the human unconscious. They explored the different aspects of the human characters into the lights of the history and the culture. His treatment for human unconscious into the relation for the history of India. They looked at the many characteristics of human characteristics in the context of history and culture. His analysis of the human unconscious in connection to India's history.

Anand & Taruna [15] studied the duality into the Girish Karnad fire and rain. Girish Karnad composed the number of the play to tackles the contemporary issue. He liked to splits the personas, presently conflicts and the urges on the confrontation among the dualities. This is dense, intellectual and most ambitious autumnal plays. The play's number was written by Girish Karnad to address a current subject. He enjoyed dividing the identities, current tensions, and the desire to confront the dualities. This is one of the most rich, intelligent, and ambitious fall plays I've seen.

S.Rjarajeswari [16] studied the cyberflaneurs life into Girish Karnad wedding albums. He's multi-faceted personalities who discussed social, political & culture problems of the Indian into his play. She's about for getting married for Ashwin by whom that called by the e-mails & vedio conferences. He's a multi-faceted character who included social, political, and cultural issues affecting Indians into his play. She's set to marry Ashwin, whom she's been communicating with via e-mails and video chats.

### 3. DISCUSSION

#### 3.1. The virtuous man dreams what the evil man does in actual life (Freud, Sigmund). Dreams interpretation.

The unconscious is the actual psyche and its inner nature is indefinite to us as the reality of the external world. The imagination and vision of consciousness are being indicated to every human through the indications of his sense organs. The major encounter to a dream is a mere solution for all the problems faced in real life. Tipu Sulthan's dreams rejuvenated the progress of his frontier progress. The dreams had an outcome of his ambition, far-fetched thought and the unparallel emotions and anger towards the foreign rule. In all the four dreams Girish Karnad brings the inner world of Tipu and his instinct is questioned by his subconscious mind whether it could come in reality or it remains an illusion. The illustrated images in his dreams are the submerged fossilization of his western knowledge. His broad vision and mission lead him as a great warrior and one who made the British's to turn their back in continuous battles and a man who spent his time on horseback. In Tipu Sultan's dreams, Girish Karnad delivers to his closest friends an inner realm of knowledge and records of his dreams. As Sigmund Freud says: "The dream is to free the spirit, a separation of the soul and the fetters of matter, from the pressure of the exterior nature."

Tippuvina Kanasugalu (English: Tipu Sultan's Dreams) is a 1997 Kannada drama written by Girish Karnad, a well-known Indian dramatist. The drama has been performed by many organizations all over the world, but it is most popular in the subcontinent, particularly in Pakistan and India. It's been described as a long-awaited historical play that separates pre-colonial Indian history from colonial history. Karnad faces British colonialism at a critical juncture in its military development. Its contradiction is the British invitation and immediate implementation of their authority following the third Mysore war, as well as the celebration of Indian freedom. Girish Karnad says he inherited his 'obsession' with Tipu from A.K. Ramanujan, who had started but never finished an English novel on the subject and told him about Tipu's secret diary in which he had recorded his dreams.

In his book *Dreams of Tipu Sultan*, Girish Karnad employs the notion of dreams to depict Tipu Sultan's rise and demise. Tipu Sultan's dreams might be viewed as symbols and foreshadowings of his demise in the future. The British control was so powerful that the weak and oppressed were suppressed and subjugated. Because they are buried in the subconscious mind, dreams are an incoherent combination of hidden meanings and secret symbols. The narrative recounts the ultimate events of Tipu Sultan's historic life as they became historical in the life of the monarch, from the perspective of an Indian court historian, Mir Hussain Ali Khan Kirmani, and a British Eastern scholar, Colin Mackenzie.

The drama is interpreted as a biography of Tipu Sultan. He fought like a tiger against a mighty empire that had lasted over two centuries in colonial dominance over the world. Tipu's instincts against the British lasted until the Anglo-Mysore wars, when he remained unbeaten for three years in a row. No surprise, the powerful Tipu Sahib (British) and his father Hyder Ali vanquished the foreign attackers in the Anglo Mysore wars. The fortuitous is a buffet of intriguing characters created by Karnad. For nearly two centuries, the figure of Tipu Sultan has dominated India's and Britain's imaginations. He is a war innovator and a naturalist who loved nature cutting the boundary in his development of territory.

This study investigates the warrior's inner existence as a visionary and dreamer. Tipu Sultan, often known as the Tiger of Mysore, was a powerful monarch in South India who fought the British fiercely and held foreign armies at bay. The British were powerful, and imperialism and expeditions helped to expand the empire. He was one of the few monarchs who dared to stand up to the British government. In the first, second, and third Anglo-Mysore wars, he vanquished the British and even

dictated conditions to them in the treaties of Madras and Mangalore, respectively. Many rockets were brought to England in 1801 at the end of the Mysore war. He was one of the few monarchs who dared to stand up to the British government. In the first, second, and third Anglo-Mysore wars, he vanquished the British and even dictated conditions to them in the treaties of Madras and Mangalore, respectively. Many rockets were brought to England in 1801 at the end of the Mysore war.

Col (later sir) Willam Congreve investigated it in the Royal Arsenal Lab for R & D, and Tipu Sultan and Hyder Ali used the technique. It might be used by British troops in Napoleonic battles and the War of 1812. These rockets were largely responsible for the victory in the Battle of Baltimore in 1814. The Indian pioneers Tipu Sultan and Hyder Ali must be acknowledged and honored for these military artilleries, although they were only a manifestation of the great warrior's technology. Congreve rockets were not, according to popular belief, the creation of William Congreve, but rather a modified version of Mysore rockets. The mightiest warrior of the south, Tipu Sultan, was struck by British colonization in India. He bravely fought the British and reached the front pages of the London Chronicle.

In the first dream, Tip Sultan and Poornaiya (a Hindu minister) see something weird going on within the temple. The idols' eyes move, and the darkness seems malevolent. They examine the statues, but this is not the case. The ladies are human, but not souls, while the males are only representations of themselves. These women are only representations of themselves. These ladies have been praying to God and seeking salvation for decades. Tipu's political acumen displays his religious tolerance. "We'll restore the temple and rebuild the wall so that these God-seekers aren't disturbed." The two ancient men approached the majesty with long beards and flowing silk garments, accompanied by two elephants and numerous footmen wielding spears and firearms. They welcome the king by claiming that they have traveled a long way and that they have been dubbed the Emperor of China's envy.

They came to promote great friendship, and the Chinese emperor brought a white elephant and horses as a gift of friendship and devotion. Tipu recalls receiving Chinese presents from the huge realm, and he recalls receiving similar things from Alexander the Great. "In the meanwhile, the morning came, I awakened; my interpretation of the dream is that God Almighty and our Prophet would create me another Alexander," he said of the occurrence. He had a great religious tolerance as a great monarch in the south, but he was unable to gather Hindus together since the Marathas were opposed to the kingdom. In the fourth Mysore war, the British forces found friends in the Nawabs and Marathas. The Western allegiance to these friends was an illusion that turned out to be a wayward trap.

Tipu's instinctive inner world was so obvious that he sent a letter to King Louis the xvi about his prophetic desire of freeing India from slavery. However, the letter does not serve as a substitute for direct persuasion. The letter's sole purpose was to persuade the French authorities that if they do not wake up, the British will eat up all of India. But, to his surprise, the English and the French had signed a pact in Versailles prohibiting them from interfering in the internal affairs of India. His ambition to be the next Alexander was dashed. As the dreamer passes from the manifest to the latent content, the enigmas of the dream life dissolve immediately and more completely than any other. The individual does not need to be concerned with the mystery because it no longer exists.

Tipu had a dream on the sixth day of the Kushrawi month in the year of Busd, when he was preparing for a night attack against Hari Pant Phadke's Maratha army at Shahnur near Devagiri. A young man in a Maratha turban arrives. A fair-skinned, light-eyed young guy approached him and complemented him, saying he was quite attractive; the monarch thanked him. Tipu blushes as a lady in disguise as he unbuttons the blouse pins and twists the turban. She had deceived him, but she then

flees and vanishes from the dream. "After contacting my closest counselors, I interpreted this dream in the following method," Tipu says to the audience. In the instance of a physical complex that has been impacted by the censorship imposed by resistance, Sigmund Freud interprets that the effects are the element that has been least altered and that alone may offer us a pioneer as to how we can fill in the missing ideas.

When Tipu's boys were kidnapped and held as hostages, he had a dream that his boys would be seized as hostages until and until the treaties were negotiated in favor of the British. Tipu recognizes that he is being held back by his people; in fact, he wrote to the Nizam, "The benefits of unity and peace among Muslims are well recognized to you." How can we make our faith more beautiful? I'll follow your instructions". The British took Tipu's two sons, Abdul Khaliq, who was eight years old at the time, and Muizuddin, who was just a few months younger, as royal hostages until the treaty was fully implemented. His inner turmoil and rage reached the point of horror, rage, and revulsion.

He sees how this city can stay safe when our princess's life is in jeopardy. His inner turmoil stems from the risk he faces as a result of mastering the British language. He's excessively concerned that his children will think in English terms. Tipu is rushing to finish the deal because he knows the British will not injure, poison, or murder his children. Gold and silver, on the other hand, are more profitable for John's firm than this heinous deed. The princes were saluted with a 21-gun salute. Lord Cornwallis was gifted with a Persian sword by the princes, which he examined and complimented for its quality. Then Lord Cornwallis presented both of them with a gold watch. They gave it a quick glance before passing it on to the attendants. When they arrived in the tent, they asked for it, laughed at it, and went straight to work inspecting their mechanism.

Tipu remembers his punishment in relation to his father, Hyder Ali, and his dream in this context. Despite his frailty and failure, he remembers his strength and uses it to re-energize. He lauds the English troops for its patriotism and devotion to the nation. The stream of thought that has been started in the preconscious may either stop or continue on its own. As a result, the energy that reaches the stream of thought is spread, as is the association route that emanates from it. Tipu has the idea to channel his energy in order to resurrect his sons and honor their presence in his realm. His impulsiveness was also shown in his acceptance of the pact and signing it in order to bring them back.

Tipu Sultan's penultimate and last dream is one of unification and self-portraiture as one of India's finest warriors. The terrible fate of the fallen ruler could hardly be imagined without anguish and remorse. Poornaiya prophesies that the stars aren't on their side, and that they won't be victorious. The Mysore warriors are reliant on French artillery and militants, but they are too late. Even with their assistance, the Nizam is concerned that if Tipu is defeated, Nizam will be the next target. "Today, I am the lone Indian who refuses to bow and scrape in front of them. As a result, they intended to crush me. I've heard that reports about what a monster I am and how I deserve to be punished are circulating in England." As the vulture has exited its endeavor, predictions have come true. On the 4th of May 1799, the English encircled the fort of Seringapatnam and smashed through its defenses. "It's far better to live like a Tiger than to die like a Jackal." The Marathas' area was overrun by the British after twenty years. When India became independent in 1947, the Indian Government gave the Maharajas family wealthy private bags, which fell under British masters while the descendants of Tipu Sultan were permitted to settle in Calcutta's neighbourhoods.

#### 4. CONCLUSION

Tipu Sultan, often known as the Tiger of Mysore, was a powerful monarch in South India who fought the British fiercely and held foreign armies at bay. Tipu's instincts against the British lasted until the Anglo-Mysore wars, when he remained

unbeaten for three years in a row. No surprise the magnificent Tipu Sahib, as he was referred as by the British, and his father Hyder Ali fought the invading invaders. The fortuitous is a buffet of intriguing characters created by Karnad. The narrative chronicles Tipu Sultan's final vital moments as they become historical in the life of the king of Mysore. Through the perspective of Mir Hussain Ali Khan Kirmani, an Indian court historian, and Colin Mackenzie, a British oriental scholar. The current study, *An Inner World of Insight in Girish Karnad's "The Dreams of Tipu Sultan,"* depicts the inner sorrow of a king who has been deceived by his people, as well as the inner enigmatic consciousness of a king who has been deceived by his people.

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