

Translating Shakespeare's Jack Cade by D.V.Gundappa

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Abstract

This paper would focus on Shakespeare's Jack Cade translation in the year 1956 by D.V.Gundappa & its reception: It is a well-known fact that translation does not happen in vacuum, literary translation contributes a great deal to the cultural communication between two languages. The literary text (ST) is not a storehouse of information but with the selection of the text by the translator it gains meaning. The translator aspires to produce a certain impact on the target readers. The ST leads for a thematic motivation, a canonical selection of the ST for translation as deliberate act. The paper tries to explore the translator's political objectives behind translation, what is the process of translation? The role played by the translations and its reception of Jack Cade placing the analysis in the backdrop of other writings in the colonial context of Princely Mysore. The role played by translations in promoting the idea of Democracy and Responsible Government. Translation of Shakespeare's Jack Cade is in blank verse. It is the shortest of the later tragedies and one most concentrated. It is a competent work. Jack Cade and his men are seen in the play showing that evil kills and brings about its own destruction. This seems part of consideration for public morality that DVG has been developing more positively in prose and verse elsewhere. The study tries to identify the purpose of translating JackCade Selection of the text, Methods of translation involved, the political ideologies behind translation, and the linguistic inappropriateness.

The plays translated by D.V.Gundappa, one of the strongest proponents of democracy and responsible government in Princely Mysore State, must be read and understood as an extension of his political writings on Democracy or Responsible government. The main themes of these plays were myths, history and chronicles. DVG tries to reinterpret and gives a nationalist flavour to these dramas. Belonging to a Brahmin clan this was the only way of negotiating with the colonial idea of Hindu ideology and Western notion of democracy. Being a political visionary and a successful journalist he set out to install guidelines and parameters for Responsible Government (Democracy) during the ending years of the British rule in India. DVG's work can be assessed through the following questions:

Was DVG's idea of democracy and responsible government accepted, appreciated, and followed by the Mysoreans in the Colonial period? Why did DVG have to consistently press for the implementation of responsible government. What purpose did it have on the reading community? Was it successful or was it only a literal translation? How far was the idea of responsible government carried both in literature and journalistic writing? The idea was the same but the genre he selected was different. Did this writing serve the purpose or did it carry the idea which DVG wanted to implement? Instead of getting into the active politics he chose drama as a platform to communicate his ideas. D.V.Gundappa begins with a translation of Shakespeare's text 'Jack Cade' which is intended for the Indian readers. The purpose of translation as stated by the translator DVG, is to familiarize certain political ideologies through the act of translation of a foreign text thereby domesticating some uncommon concepts which would be difficult for the Indian readers. The translation of a text has a greater risk of losing a balance at crucial moments making the text load too great for comfortable assimilation by the receiving audience. After careful examination of the original text, the translator decides which has to be preserved and deleted.

Selection of the text

Selection of the text is essential for the construction of any piece of literature, particularly when the intended audience includes readers who are unfamiliar with the cultural subject. The use of rare or untranslated words in translation and the inclusion of unfamiliar cultural material are not necessarily defects of translated texts. Translation has a very different texture from unmarked prose in the receptor culture. It was an effort made to bring

the text to the audience. These kinds of texts make more severe demands on the audience, requiring the audience to conform to the belief, customs, language and literary structure of the source culture.

D.V.Gundappa comments that even though India is independent and enjoying the fruits of democracy, to revolt or revolution is highly impossible. Such being the situation now, how will any revolution or rebellion take place during the king's rule? 500 years ago that too by such a crude person like Jack Cade. Apart from all these, one can easily understand the perspective behind this play. We see that Shakespeare was patronized by Queen Elizabeth and under such circumstances rebellion's voice would be snubbed or it would become feeble. When Shakespeare was patronized by Queen Elizabeth the age did not recognize any rebels or revolution. It was marginalized. How will a political rebel find any voice in the Queen's regime who is totally dissatisfied by the Rule? Therefore, this kind of a rebellion did not occupy any mainstream but remained as a mockery and it ended like it was a daydream of a coward. But Jack Cade claims himself as a perfect/idealist man'-and when he dies he would be called a perfect man. In spite of all this the question remains unanswered as to why is the rebellious voice in the play not getting recognized?

Shakespeare wrote this play Henry VI in the year 1591, a beneficiary of the globe theater and in such circumstances revolutionary voices or characters that do not get any recognition is not surprising. D.V.Gundappa when he took this play for translation he had few objectives in mind- the condition of India after Independence that is the position of people how they had refused the British rule earlier. He who was a believer of the democratic rule feels dissatisfied when he looks at the state affairs. The mindset of people even after independence had not changed. They are not prepared for any change or revolution; it reminds him of Jack Cade. After Indian independence in 1947 D.V.Gundappa along with his friends had been invited for the same celebrations. The crowd was almost 3000 in number and after speeches the crowd seemed not to be affected by the speech. The crowd remained silent. All of a sudden one person got up and the crowd clapped for him and he spoke like this, *"from today onwards the government belongs to us, we had no one who used to listen to us, but now onwards the Dewans, councilors, deputy commissioner should obey us, if they do not do so they will be beaten and smashed to pulp."* In this context D.V.Gundappa finds a Jack Cade in him.

But here we find a similarity with the Indian rebel who had been imprisoned for many years –not for political reasons. The contempt with which Shakespeare's Cade receives even D.V.Gundappa's Cade also receives the same contempt. From this point certain ideals of translators are brought to light that is his contempt towards the present political affairs, and what translator expected was democratic India after Independence a Rule by people but it resulted in party rule. We know that D.V.Gundappa did not actively take part in the Freedom movement, he felt that Gandhi's "Sathyagraha" was very far-fetched and too idealistic, but DVG was a staunch follower of Gokhale's principles of Liberalism and therefore he did not believe in mad rebellion or revolution which was absolutely meaningless. DVG shows his hands as a liberal and moderate reformer when he expresses his open hostility to the ideas of kranti revolution, avidheyate-disobedience, dange-revolt, bandeya-rebellion, and pundata –goondaism.

So the relevance of the selection of this particular text for translation is to bring home the concept that if power is given to a common man without any political knowledge on how to run a government it would result in anarchy and chaos. These hungry howling wolves could be seen in every nook and corner of the street, resulting in strikes. It is a common man's desire to take law into their hands as soon as they get power. The person who occupies power would become over ambitious, greedy, tyrannical, cruel and leading to oligarchy. So his dream was to see a democratic rule in India, after independence but people in power seemed to have forgotten their duties as soon as they accepted political power. DVG expected that People's rule would exist but the elections resulted in 'party rule' with which he was highly disillusioned. He never expected the nation to be clasped under tight fists of Jack Cade which would be a nest of itchy fights and vengeance and not a home for treachery but a noble land for the good. He wanted to put an end to this anarchy, puppet show an end to the scheming ministers and demands for a right state for the rest to Live. We should read the history of England only to understand the ideologies which it followed. DVG took help of S R Ramaswamy and A N Murthy Rao for editing this text.

When we look at the political background of Jack Cade as represented by DVG, the problem of determining the proper position of royalty in a constitutionally governed country is one of the live problems of politics in the West as in the East. Where the entire business of State is entrusted to a body of ministers who would be responsible to the People through their representatives, the definition of the powers and functions of the Sovereign must necessarily be a task of the greatest delicacy, as it must be imperative that this task must be attempted in every Indian Native State

which aspires to attain constitutional government or the Representative Government in a genuine form: and no surprise need therefore be felt a side issue of the question having recently arisen in Mysore.

If we consider the political background of Jack Cade as represented by Shakespeare, England by universal assent, is the country which has carried the problem nearest to a satisfactory solution. Her throne stands on the loftiest and the most enduring foundation, while her ministers have been shouldering the responsibility of government to the fullest extent and in the most efficient manner. A study of the devices which she has adopted to maintain such a wholesome relation between the Crown and the Ministry must, therefore, be of incalculable value to those interested in the political progress of Native States. One of the fundamental maxims of the British Constitution is: *“The king can do no wrong. This attribute of ‘Perfection’ of ‘judgment’- while it sounds as if it were but a corollary to the Indian notion of the divinity of Kingship- had its origin in the call of political necessity and has been solidified into a law of considerations of practical convenience.”* Henry III reigned though still a child, and it has been worked out in its political side in such a manner as to contribute alike to the stability of the throne and the popular character of our government.

Since the King by himself can do no wrong, responsibility for any wrong is to be laid on his ministers. *“Misgovernment is more easily visited upon the officer, who advises, than upon the king who acts or authorizes action upon his advice. The servant can suffer without any such convulsion of the body politic as would ensue if the master were held liable. The maxim means that no one can plead the orders of the Crown, or indeed of any superior officer, in defense of any act not otherwise justifiable by law. Thus the maxim under discussion establishes at once the absolute supremacy of law, and the ultimate responsibility of ministers for all acts of State. The minister’s sense of responsibility is never allowed to be impaired, either by the interference of the Sovereign in ministerial deliberations or by the Sovereign taking into his confidence any one against the wishes of the responsible minister.”*

Analysis: If we compare the original text with the translation text, certain changes are evident, the first noticeable thing was that the translator has taken only the dialogues and scenes related to the tragic story of Jack Cade, this kind of selection of scenes, probably in the play is most allowed, particularly because they are in total conformity with the storyline of the text, the translator has neatly arranged the scenes of Jack Cade in a comprehensible manner. The stage details are deliberately ignored because the play is meant for the stage but for the readers only. Therefore, the translator has not given importance to the stage settings. The translator had to make hard decisions on how to communicate the political agendas behind translation.

Methods: When it comes to literary texts translation the play it is a little complicated. Here the translator is not only an ideal reader, but also an intimate reader, as he surrenders himself to the original text. Translator assumes his role as a decision maker in order to bring the flavor of democratic principles. That is how the translation process of the text originally happens. It is not enough if the ST is brought close to the TT reader proximity, it is also essential how the translator carries or prepares his readers into the alien culture through his translation. The role of the translator becomes very vital in the process of translation, should the translation bear the shadow of the original and the traces of the original text? The translator is compelled here for the selection of the right register and language that his readers would understand and expect in the translation. So what the translator is expected to do here is to transform the author of the original text, his social setting, political history, his influences, his mind and ponder over the problem as how to translate this text retaining the shape and gait of the original. The complete purpose is to make something belonging to the canonical writer to be well represented into the native language. This being the case, the translator does try to convert the original text into another text in a different language, which reads exactly like an original text but creates the same impression of the original. So the translator’s job is to represent the original author as it is, and not to create a style of his own.

Cade play offers a spectacle of the proper order reversed, demonstrating evils of rebellion. The disillusionment is that the lower strata can be as vicious and self-seeking when power falls into their hands. Jack Cade is not a fictitious character but he is a person in reality. It may have historical reference to England but the Jack Cade rebellion is a real incident which happened in India in 1950. According to the history of England when King Henry VI was ruling England similarly, Karnataka state was ruled by the Vijayanagara rulers, Mummadi Bukkraya 1422-1465. During Bukka Rayas regime the bahamani kings and other neighboring ministers schemed plots against the Vijayanagara king. But this did not affect the common man; he was quite content with his labor of building dams and growing crops and had complete faith in god. Kings were in favor of the working class. He reduced the burden of paying heavy tax. So there was no room for revolt. Therefore, D.V.Gundappa opines that there was no scope for

individual responsibility and the thought of political thinking never crept into their minds and no stimulation for the citizens to think independently. This mind set of the Mysore state's people in particular continued for centuries and the common man seemed to be laid back and least worried about his responsibilities towards the state, nation and country. D.V.Gundappa argues, "*Should the Indian society under traditional set up deprive its citizens the independence of political thinking? Or without getting entangled in the mechanics of ancient philosophy should society develop ideals of responsible citizen which is good for Indians? But when we compare Indian political growth with that of England which has a stable form of government and citizens are aware of their individual rights, duties and responsibilities towards the country. So the question is in spite of having such a strong government, why did a character like Jack Cade crop up?*" In the Indian context there was no self-governance; the king was paramount and he abided by dharma and thus the need for political governance was not felt.

Jack Cade is a clothier's son who is wearing a dress inside out. Never was England merry since the gentlemen that are the monarchs have taken up to rule. The virtues of the artisans are not recognized. And moreover the king's council members are not dutiful. They conclude that laborers should be rulers, should rule the kingdom, declare that it is a sign of a brave mind to oppose the government. "*Labour in thy vacation*" The occupations of these rebels are a tanner, a butcher, a weaver, a clothier, this indicates that this is not a peasant revolt, but a revolt dominated by the artisans and craftsmen. It is therefore characteristic of the risings of the 16th century. They find the infinite number of people being led by *Jack Cade* as their leader. There is a thorough comment on the origin of *Jack Cade's* genealogy. He is trying to mask his tyrannical ambitions, under the aristocratic name of his parents Mother Plantagenet and his father Mortimer. The scenes in *Jack Cade* offer a spectacle of proper order reversed and creating demonstrations of evils of rebellion. Maybe the translator consciously wanted to set his spectators laugh and at the same time demonstrate that this combination of noble provocation and popular rebellion is no laughing matter. *Jack Cade* himself seems to be more desperately concerned that his Plantagenet origin should be acknowledged than he is for the welfare of his rabble of underdog supporters. Thus we get the glimpses of *Jack Cade's* intention with his conversation between Dick and Smith. Later we find that he is claiming himself as the King of London and amends various laws, and amongst them are he frames the economic reforms, offering comments on the massive price rise, during that particular period, the deprived is caused by inflation, moreover coupled with the violence of the common people, which was a likely cause of the breakdown of the traditional orders of common people.

The rebels represent ideological claims that they are impatient about wrongs in the society, sustaining too much oppression and ever desirous of new change. The rebels seek reformation and liberty, they are not simply mindlessly reacting to violations of the time-hallowed order of the society, they are protective of the loss of their old/ancient freedom and thus proposing a new libertarian order. Thus *cade's* scenes can be a metaphor for the representative of popular revolts. When he talks to Dick about the court and to kill lawyers and Magistrates, these lines represent how learning and literacy could function as tools of oppression in the case of *karanika* the clerk.

It is also characteristic of the writer to arouse our sympathy where *Cade* claims to rule, caught up in the excitement of the massacres by the slaughter of *karanika* the clerk. He is executed because he could read and write. Of course it represents the horrible picture of mindless violence, it equally reflects the abuse of the benefits of the learned, the privilege which enabled them to escape the execution of death. The unruly common mob wants the lawyers and magistrates to be beheaded as they would conjure the lands of the common people and allege that the land never belonged to them which they could never enjoy. This was a common interest to the mob, which was liked by all therefore they wanted to burn and destroy all the records, evidence, court notes and other written documents monuments to be removed out of their mind, and thus they would never be challenged by anyone.

The clerk is slaughtered because he could read and write. He proves tyrannical in this scene he is mindlessly ordering for the death of the clerk. *Cade* shows his responsibility in his leadership and analyzes the need for revolt. He is instructed by the Duke of York to revolt.

Cade: "Real protector of England and doing this revolt in favor of Henry VI's father's sake. We are happy if he reigns but till then we will be the protector over him."

Dick: "Will behead Lord Say for selling the rich provinces to France. Moreover, Lord Say has maimed England and made it a eunuch, and more than that he can speak French which we conclude as a traitor therefore he is not a counselor."

Cade: "we are fighting for liberty and independence, thus he has a noble cause, then we are in order when we are most out of order. A picture of the slaughterhouse, Cade rewards Dick with "License to kill". The bodies of the Stafford's will be dragged at his horse heels till he reaches London."

Dick: "if they should act rightly the inmates of the prison should be let free, the gates of the prison should be open."

The rebels were considered filth, dirt, mindless people, rude and merciless. Their intention is to kill all the scholars, lawyers, gentleman and call them as insects (KambaliHulla) Cade has captured London Bridge, the common people are running helter skelter, the rebellion have spoiled the city and looted the royal house. He has assumed complete power and has a large number of followers and proves to be very powerful. As we have seen he claims himself to be called Lord Mortimer and anybody else calling him *Jack Cade* will be considered as a treason and punished for it. He orders that the streets should run with claret wine in his regime. A soldier is killed because he calls *Jack Cade* by name. His men get to know that the army has gathered near Smithfield, so he immediately orders they would go and fight first, but before that they would set the London bridge on fire and they would burn down the Tower. He has slain the enemy leader the king and now in victory screams that the savoy to be pulled down and orders that House of Inns of court to be pulled down; it is a house where the lawyers worked and resided. He usurps the rule and proclaims that he would burn all the records and that his words shall be the Parliament of England and henceforth all things shall belong to everyone.

Jack Cade declares that Lord Say, who had sold the provinces in France, had made people pay the tax should be slaughtered. He shows his anger by telling that his head should be beheaded 10 times and comments on his dress that it is a dead wear. He shouts at Lord Say that he deserves to be smeared with filth and dirt because he is a traitor, and had corrupted the young minds to start the grammar school. Whereas Cade's ancestors had no books or records they knew only the dots on the wall. Lord Say took the courage to start a printing paper mill. It was committing treason because he worked against the king, nation, and dignity. He had started noun and verb which a Christian ear should never hear. He also appointed justice to call poor people and asked them questions which they were unable to answer and finally sent them to jail. He hanged them because they could not read and write. *Jack cade* insist that the illiterates deserve to live, they have been worthiest to live.

BONA TERRA –mala gens

Good land –bad people.

Jack Cade shouts that Say speaks French so he should be killed and orders for his sons-in –law to be killed. Cade demands that all the richest men shall not wear a head on their shoulder unless they pay him tax. There shall be girls who have to pay her maiden tax to him only then they will be married. Jack Cade collects ransom from the market. Rebels bring Say and his Son-in law heads stuck to a stick, Jack Cade demands the stick be kissed at every corner of the streets. Buckingham shouts at Jack Cade that he is misleading the crowd and if they seek pardon they would be protected.

Cade shouts "*Countrymen, we will not yield to the King, do you find delight in slavery to the nobles, don't you need the ancient freedom, let them break your back with heaps, let them loot your houses, let them rape your wives before your eyes. But I will remain as stubborn as early, let God curse upon you all.*"

Clifford believes that he is not of a noble family, he has no house, no place to hide, he has to loot for his food, if he does not loot he has no food. How will you trust him, King Henry has money, strength and army therefore victory is definite? At this juncture he is left in a lurch; he understands the situation and makes his way through the rebels with a sword and runs away. This is the sad plight of Jack Cade who is abandoned by all his followers. He provokes Iden into attacking him. When Iden learns that the man he has killed is *Jack Cade* he shows him no sympathy and thrusts him directly to hell. Cade's ambitious political life came to an end, which represented the death of moral values and bankruptcy. *Jack Cade's* death symbolizes the death of evil values and an over ambitious person who dies due to starvation. Jack Cade in his death claims that "*he was the best gentleman that London has lost*" it is a paradox that he is a gentleman and also a savage at the same time. With the translation of *Jack Cade* as a pretext D.V.Gundappa wants to just prove the fact that these kinds of mad political upheavals will not help one to construct people's government/ democratic government. It is never possible to build a nation on such whimsical revolts and rebels.

Through this one can easily understand the political objectives in translating Jack Cade into Kannada. D.V.Gundappa very subtly tries to prove his political thoughts, neither does he agree with Gandhi's Ahimsa which is very idealistic, nor does he confirm with rebellions like *Jack Cade*. According to history the revolutions have marked political displacement in the world, when such being the condition, D.V.Gundappa does not confirm such baseless revolutions, whereas he believes in liberalism ideologies.

Conclusion: Literary text can manifest the translator's objectives, his style and purpose of selecting a particular text for translation. Now let us acknowledge that there was a serious political agenda behind the translation of Shakespeare's *Jack Cade* by D.V.Gundappa. The method used is a faithful presentation of the original, very selective in translating only the character of *Jack Cade* from the major play *Henry VI*, to highlight the problems of anarchy and goondalism by illiterate people. The translator has not deviated even a slight from the main objective and proves definitely that the need for Responsible government is the only solution to this problem. The translator ventures to explore all the best means only to achieve the objectives stated for translation. The translation strives towards the notion of clarity in theme and functional purpose of the target text. Thus the study shows that a proper interpretation of the translated text can enhance the translator's awareness towards social obligation and moral duty.

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