

The Renaissance and Shakespeare
Department of Humanities and Social Sciences
Indian Institute of Technology, Madras

Lecture - 04
William Shakespeare The merchant of Venice Performance

Hello friends, I am Manila Kohl. I teach at Shamlal College, University of Delhi. In the last few modules we have discussed the renaissance age, and the life and times of Shakespeare. From this module onwards, we will be looking at some of the well-known plays of Shakespeare, beginning with the merchant of Venice. We intend to approach this play through an enactment of the famous trial scene.

What is important about this approach of ours is that it intends to program the fact that seems obvious, but is often missed. The fact that a play is more than a text, that it is primarily meant to be performed, and that there are facets of it that come alive only during a performance. On stage, words become just one way of communicating. As meaning is also conveyed through actor's expressions and gestures, costumes, stage setting etcetera. Many of these elements are skillfully put to use in this enactment of trial scene, from the merchant of Venice by the students of Jesus and Mary college university of Delhi. This performance has been divided into 4 modules. I hope you will enjoy watching the performance of the trial scene, thank you.

What is there Antonina here?

Ready.

So, please your grace.

Go (Refer Time: 02:07) and call the Jew in the court.

May (Refer Time: 02:15) face, shylock the world phase and I takes over to (Refer Time: 02:22) to the last (Refer Time: 02:27) and that is saw the (Refer Time: 02:30) show the mercy at the most range. That is by strange by cruelty. Granting an eye pity all his gausses then have a (Refer Time: 02:41). So, huddle on his back. We all expect a gentle answer

Jew.

I possessed your grace of what I purpose and by a police (Refer Time: 02:49) to have the Jew and (Refer Time: 02:53) and 4 feet of my bond. If you deny it that the change your life upon your (Refer Time: 02:59) and your cities freedom. You will ask me why was Jews to half over (Refer Time: 03:06) carry flesh (Refer Time: 03:08) do not you see 3000 (Refer Time: 03:10). I not also that, but say it is my humor is it answered. So, can I give no reason. Now will I had more than a (Refer Time: 03:21). There are (Refer Time: 03:22) das or losing suited Gustine, are you answered.

This is not answer that I am feeling man to excuse the current of that cruelty.

I am not down to please the with my answers.

I prayed you. Think you question with the Jew. You may as well yours question with the wolf why happening (Refer Time: 03:47) for the land. I do deceived you. Make no more offers. Use no for other things (Refer Time: 03:55). Let me have judgments and Jew his will.

For that 3000 dockets here is 6.

If where re docket in 6000 dockets. What is 6 percent every for the docket (Refer Time: 04:11) draw them (Refer Time: 04:13).

How to die hopeful mercy.

(Refer Time: 04:13). What judgment shall I judge we know wrong? You have among you made your purchases, which like your (Refer Time: 04:23) and in dogs and in use. You use in (Refer Time: 04:27) let his thought because he bought that. Shall I say to you, let them be free (Refer Time: 04:32) wise let they and above things. Let there the estimate as soft as yours. And their (Refer Time: 04:40) diseases which such (Refer Time: 04:43). You will also the (Refer Time: 04:46). So, do I answer you the (Refer Time: 04:49) is (Refer Time: 04:50) will have it. If you deny it fine call your law. There is the person that (Refer Time: 05:01) Venice. I stand here for judgment. Answer shall I have it.

No.

Never.

Upon my power I may dismiss this court. Unless the (Refer Time: 05:14) a loyal doctor whom I have sent for to determine this. Come here today. Came you from that work from that are you.

From (Refer Time: 05:24) my lord bilayu greets your grace.

Why (Refer Time: 05:33). So, honestly.

To cut the forfeiture from the bank of death.

Not my soul and the soul must Jew now (Refer Time: 05:41).

No, now that the with has enough to make.

No, now that the has with enough to make.

Oh, (Refer Time: 05:57) talk and for the light like justice be accused.

Till now constrains the seal from (Refer Time: 06:06) bond (Refer Time: 06:07) the lungs to speak so, loud. Repair that you could you (Refer Time: 06:13). I stand here for my law.

This letter from the law your (Refer Time: 06:20) command or young and learn a doctor to a court. Where is he?

He attended the here (Refer Time: 06:26). To know your answer. Whether you are admitted, with own my word who given (Refer Time: 06:31) to the court.

And here I take it is the doctor come.

Can you from (Refer Time: 06:42).

I did my lord.

You are welcome take your place.

What just imagine that and which the Jew I.

Antonio and own shailok both stand for.

Is your name Shailok.

Shailok is my name. Of a strange nature is the (Refer Time: 07:01) follow (Refer Time: 07:02) proceed you stand that is danger do you not?

I slowly says.

Do you (Refer Time: 07:12). I do then must be Jew be mercible.

On what compulsion, must start tell me that?

Quality of mercy is not strange. It droplet has a gentle rain from heaven upon a place beneath. (Refer Time: 07:30) blessed it blessed him the case and (Refer Time: 07:35) test (Refer Time: 07:36) in the mind test. It becomes the (Refer Time: 07:39) better than his crown. His sector shows the force of temporal power. They attributes to or a majesty. Where in (Refer Time: 07:48) the (Refer Time: 07:50) and fear of kings, but mercy is above this (Refer Time: 07:53) way. It is (Refer Time: 07:55) in the hearts of kings. It is an attribute to god himself. And earthly power that then show like it is gods, when mercy seasons justice. Back off Jew, those are (Refer Time: 08:10) be consider this right. On the courts of justice, none of us should see salutation. We do pray for mercy. And that same prayed of teaches all to render the deeds of mercy. I must progress much to mitigate justice (Refer Time: 08:28) which is that call strict court to Venice must needs give sentence gains the margin there.

My deeds upon my head. I (Refer Time: 08:36) the law. The penalty and for pelt of my bond.

If he not able to discharge the money.

Yes. Here I think (Refer Time: 08:46) in the court. Yet, yet twice the sum. If that will not

surprise, I repeat bound to pay 10 times over. And I deceived to you. Rest once the lord (Refer Time: 08:57) quality, to do a great (Refer Time: 09:01) do a little wrong. And curve this cruel dead of his way.

It must not be. There it is no power in various can all (Refer Time: 09:07) establish it. To will be recorded for a president and make a (Refer Time: 09:11) same example, will rush into the state, it cannot be.

A (Refer Time: 09:16) come to judgment. (Refer Time: 09:18) or (Refer Time: 09:19) who wise young judge or do I honor the.

Honor.

Here, here which is (Refer Time: 09:24) doctor here it is.

Shailok, that is (Refer Time: 09:30) the money of per they.

And (Refer Time: 09:31) and (Refer Time: 09:32). I have a note in heaven shall I let go (Refer Time: 09:35) on my soul.

No, not for Venice.

Why? This bond is perfect. And lawfully by this assuming (Refer Time: 09:48) a kind of flesh to be (Refer Time: 09:49) heart. Be merciful take (Refer Time: 09:51) for me (Refer Time: 09:56) the bond.

When it is stay according to the (Refer Time: 09:58). I judge you a by the law, where of you are a well deserve (Refer Time: 10:03) judgment, but my soul has swear. There is the power in the tongue of my to atomy. I stand here by my bond.

Most heartily, I do receive the court to give judgment.

Why that (Refer Time: 10:20). You must prepare against (Refer Time: 10:23).

I digressed. So, says the bond (Refer Time: 10:28) nearest his heart. Those are the very worse.

It is so, other bonds here may be flesh.

I, I (Refer Time: 10:40) ready.

How about sergeant Shailok, (Refer Time: 10:46) stop his wounds. Let us he (Refer Time: 10:49) today.

Is this the nominated in the bond?

It is not so expressed, but what are that to a good you do so much for charity.

I cannot find it. Just not in the bond.

Your merchant, have you anything to say.

But little. I am armed and well prepared. Give me your hand besanio. Fair it well greet not. The (Refer Time: 11:14) this thing you, (Refer Time: 11:17) to the honorable wife. Tell the (Refer Time: 11:21) Antonio's death. See how I loved you. Seek me fair to death.

Antonio, I am married to a wife which is as dear to me as like itself, but life itself my wife, and all the world are not with me esteemed about their life. I could lose all, I scarifie them all. Here is this devil (Refer Time: 11:44).

Your wife is (Refer Time: 11:45) give you little thanks for that, if she (Refer Time: 11:49) make me offer.

We try for time. I prayed your persistence.

Upon the death (Refer Time: 11:57) flesh is done. The court of wants it. And the lord duck gives it.

Most lovely judge.

And you must cut this flesh among is breast. Below allows it and the court about it.

Most dry full judge a sentence, come prepared.

(Refer Time: 12:17) there is something else. This bond (Refer Time: 12:23) no judge of blood, the wells express (Refer Time: 12:26) upon the flesh. Take them thy bond take (Refer Time: 12:32) flesh, but in the coming (Refer Time: 12:35) one drop of Christian blood, by lines in (Refer Time: 12:38) and in also Venice. Come to state come to the state of Venice.

Oh afraid judge (Refer Time: 12:42) oh lovely judge.

Is that the law?

(Refer Time: 12:50) act (Refer Time: 12:51) urges justice be assured (Refer Time: 12:54) justice modern now designers to.

Oh lovely judge (Refer Time: 12:57) you a lovely judge.

I take bow after them pay the bond twice a (Refer Time: 13:04) go

Here is the money.

Stop the Jew shall have all justice soft. No haste we shall have nothing, but the penalty.

Oh Jew and afraid judge a lovely judge.

(Refer Time: 13:16) blood (Refer Time: 13:18) which is a pond of flesh if the (Refer Time: 13:20) do time, but in the estimation of the (Refer Time: 13:21) and all that (Refer Time: 13:22).

A second time (Refer Time: 13:33) a (Refer Time: 13:34) Jew now. (Refer Time: 13:36) I have you on the head.

Why that would you cause take (Refer Time: 13:40) forfeiture (Refer Time: 13:43).

Give me my principle and let me go.

I have the predict for the here it is he had defused in the open court. He shall have merely justice and his bond.

Oh (Refer Time: 13:55) still say, I a second time (Refer Time: 13:58) and cannot be Jew (Refer Time: 14:00) for treating me that word.

Shall I not have barely my principle.

(Refer Time: 14:03) not been by the forfeiture to be. So, taken at dark (Refer Time: 14:07) Jew.

Why the (Refer Time: 14:10) good of it I still (Refer Time: 14:13).

(Refer Time: 14:15) the law at another (Refer Time: 14:18) on you it is (Refer Time: 14:19) in the laws of Venice. If it disproves against an alien, that by direct or indirect attempts (Refer Time: 14:25) the life is any citizen. The party gauge which (Refer Time: 14:28) and try shall sees one half is goods the other half comes to the (Refer Time: 14:32) of the stage and (Refer Time: 14:34) the mercy of the duke only. Down (Refer Time: 14:38) and make mercy of the duke.

(Refer Time: 14:40) that the (Refer Time: 14:44) you hang that self.

The (Refer Time: 14:47) should see the difference about spirits. I got it be the in life before dynasty. Perhap (Refer Time: 14:54) it is Antonio's. The other half comes to the general state which humbleness may drive and to a (Refer Time: 15:04).

May, take my life at all (Refer Time: 15:09). You take my house can you do take the probe that (Refer Time: 15:14) my house. You take my life, when you do take the meals of (Refer Time: 15:19).

What mercy can you render him Antonio?

(Refer Time: 14:26) nothing else for god sake.

So, please my lord duke, and all court to quit the (Refer Time: 15:35) one half it is goods and protect. 2 things (Refer Time: 15:41) I that with this paper, he presently become Christian. The other that she (Refer Time: 15:49) court, of all he (Refer Time: 15:51). Until the (Refer Time: 15:54) and his daughter.

He shall do this or else, I do we cannot the pardon (Refer Time: 16:02).

(Refer Time: 16:04) Jew, what does our say?

I am content.

Good (Refer Time: 16:22).

I pray him with me, leave to go from else. I am not (Refer Time: 16:37) natural sign it.

Get the gun, but do it.

A Christian shall the have 2 god fathers, had I be judged (Refer Time: 16:49) 10 more to bring it to the gallons not the fault.