Review Of "The Marriage" By W. Gombrowicz And Performed By La Comédie Française

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The Marriage (review)

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piece were stunning and sensitive, with the minimalist set and stark lighting matching the Wyoming landscape and the vast starry Laramie sky (set design by Robert Brill, lighting design by Betsy Adams). The set felt very accurate, she said, except for the inclusion of rows of sagebrush, not that sagebrush is absent in the Wyoming landscape, but that it evoked a clichéd version of the Western wasteland. The theatrical equivalents, for me, were the visual references to Our Town. During the funeral and trial scenes, characters held black umbrellas, creating an image that was visually stunning but also felt imposed. The sagebrush and umbrellas encapsulate, for me, the recalcitrance of small-town Western clichés amidst a sincere attempt to represent the possibility of a true west.

But an even more powerful image for The Laramie Project, which came out in the talkback and which shadows the title, is The Names Project, the vast patchwork quilt (too big now to ever be shown whole) commemorating the lives of the many and various people who have died of AIDS. What the Names Project does for the gay/AIDS community, The Laramie Project does for the Laramie community. Its strategy of sewing together fragments captures the community’s unresolved struggles, the variety of its individual personalities, and, finally, its ultimate resistance to ever being wholly contained within any representation.

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Polish playwright Witold Gombrowicz (1904–1969) was a French and Argentinian émigré whose work was largely banned in communist Poland during his lifetime. The Marriage (1944), Gombrowicz’s most ambitious and difficult play, has found appropriate theatrical proponents at the Comédie Française in director Jacques Rosner (an admirer of Brecht and the child of Polish Jews who emigrated to France in the 1930s) and Andrzejo
Seweryn (a Polish actor who joined the Comédie Française after several years with the Peter Brook company and is currently their lead actor). In the production, Seweryn plays Henry, the lead and tacit self-portrait in Gombrowicz’s play.

The Comédie Française production belatedly fulfills Gombrowicz’s wish for his works to be staged by established classical companies before more avant-garde ones—although the production history of The Marriage in France and Poland has been exactly the reverse. The Marriage can be understood as a theatrical jazz riff on characters, plots, and themes from Hamlet, Richard III, Othello, Faust, and Calderón’s Life is a Dream played in counterpoint with Jarry’s Ubu Roi. Like Hamlet, Gombrowicz’s drama begins with Henry’s home-coming, which is also the dream of the exiled Gombrowicz in Buenos Aires in 1944. The play is ultimately both a black mass and an exorcism, a potentially cathartic confrontation with the darkest aspects of the self and a degraded and corrupted social order.

Rosner’s boldest directorial choice is the casting of Seweryn in the leading role. Henry is supposed to be in his twenties, a Polish soldier on the front in Northern France at the end of World War II, dreaming of his return to Poland. Seweryn, already in his fifties, instead plays Henry as Gombrowicz the middle-aged exile in Argentina at the time that he wrote the play. One price for this apt but high-concept approach is the potential confusion of any audience not already familiar with both the play and Gombrowicz’s biography. The other is the diluting of the play’s ending and its implications for the character of Henry. Seweryn’s otherwise bold and passionate performance (for example, he fully exploits a passage in act 3 to stage a tour de force assault upon the etiquette, decorum, and propriety of the actor/audience relationship of the elegant Salle Richelieu) is ultimately blunted by his choice at the end to step out of the play and back into the persona of the dreaming—but ultimately detached—Gombrowicz in exile. This loss is one no program note can correct.
Rosner and Seweryn, however, do engage the play’s charged and complex erotic dimension. Woven throughout the play are classic Oedipal conflicts (Henry’s violent displacement of his father and symbolic rape of his mother) and an inverted version of the story of Goethe’s Faust and Gretchen. Henry’s sexuality reflects his protean and ambiguous sense of identity and Seweryn’s performance clearly embodies the character’s implied bisexuality. One of the iconic moments of the production is a three-way embrace of Henry, his fiancée Molly, and his youthful companion Johnny, with each of the characters in turn being sandwiched by the other two.

In spite of her few lines, the character of Molly is the ethical and erotic crux of the play. Céline Samie plays the character as a robust and rather dim blond bombshell straight out of a Feydeau farce. Such an interpretation, however, flies in the face of Molly’s apparent design to make Molly a grotesque in the face of Gombrowicz’s work. His staging pointedly references the work of Tadeusz Kantor (e.g., goose-stepping soldiers in oversized uniforms, Molly’s grotesque transformation into Henry’s bride, a landscape dominated by a broken wooden cross). Designer Thierry Leproust’s flat and monochrome painted backdrops recall the work of Polish artist Franciszek Starowieyski, whose exquisite and cruel images in turn evoke the annotated anatomical drawings of da Vinci.

While the combination of Gombrowicz’s text with Rosner’s staging is certainly a stretch for the Comédie Française and its audience, apart from the prestigious venue the production ultimately breaks no new ground for the play that wasn’t explored in the 1970s. Rosner’s “establishment” production on the one hand reaffirms Gombrowicz’s place in the contemporary theatrical canon alongside the likes of Genet and Pinter (who are also part of the company’s season this year) and on the other belies his ongoing appeal to a variety of innovative young directors across Europe. Based on the audience’s response at the two early performances I attended, however, the production’s provocations seemed as welcome as they were overdue.

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LE BOURGEOIS GENTILHOMME. By Molière. La Comédie Française (Salle Richelieu), Paris. 19 December 2000.

The centerpiece at the Comédie Française this past season was Jean-Louis Benoît’s production of Molière’s Le Bourgeois gentilhomme, the acknowledged masterpiece of that “total theatre” genre of the seventeenth-century, the comédie-ballet. A forerunner of the modern musical comedy, but quickly supplanted by the Lully/Quinault operatic repertoire, the genre of comédie-ballet effectively died with its creator, leaving Le Bourgeois gentilhomme subject to scholarly and critical distortion that for centuries erroneously considered it flawed as dramatic art, while all the while acknowledging its popularity. One of the company’s most produced works, the play has seen no fewer than four productions at the Comédie Française since the Second World War, those directed by Jean Meyer, Jean-