

<< 《威尼斯商人》 解读 >>

图书基本信息

书名：<< 《威尼斯商人》 解读 >>

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作者：杰伊·L·哈利奥

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前言

When Barbara Rader first invited me to do this casebook on *The Merchant of Venice*, I was not sure I could or should accept her kind invitation. Although I had written and edited many books, including conventional casebooks——collections of essays by modern critics—I had never done the kind of book she proposed, especially one for high school students and teachers. But the more I thought about it, the more I found the invitation appealing. High schools, after all, are where many more students study and learn than in colleges and universities, where I have spent all of my professional life. It seemed like an opportunity to make a real difference in the way students and their teachers approach Shakespeare's most controversial play. Although I had done a scholarly edition of *The Merchant of Venice* in 1993, I found—as scholars inevitably do when they reread one of Shakespeare's plays—that there was still a good deal more to learn. I am grateful to the Folger Shakespeare Library in Washington, DC, where most of the basic research was carried on, for once again affording me the use of their excellent resources and for the many kindnesses of their incomparable staff. I am grateful, too, to the University of Delaware for granting me a leave of absence to continue my research.

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内容概要

《解读》 introduces students to the many issues in the play with a Literary and Dramatic Analysis chapter. Six topic chapters examine the play in its historical context, combining expert discussion and primary documents, making this ideal for interdisciplinary study. The Merchant of Venice, even in its own time, was considered Shakespeare ' s most controversial play. Now, one of the most popularly read and performed works, the play raises even more important issues for our day, particularly anti-Semitism and the treatment of Jews. Shakespeare scholar Jay Halio brings together his fascinating literary insights and his considerable knowledge of Shakespeare ' s world to this student casebook. His analysis of the play helps students interpret Shakespeare ' s plot and interwoven subplots, the sources that helped shape the play and the characters, and the thematic issues relating to justice, mercy and the myriad bonds of human relationships. This casebook also considers contemporary applications, with essays and editorials on current hate groups in the United States, the treatment of women, and male bonding.

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作者简介

作者：(美国)杰伊·L·哈利奥 (Jay L.Halio) AY · L · HALIO ,is Professor of English at the University of Delaware. He is author or editor of more than 20 books on Shakespeare and his contemporaries and also on modern American and British literature.

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The third sign is her speech, or rather her silence; for the ornament of a woman is silence. And therefore the law was given to the man rather than to the woman, to show that he should be the teacher and she the hearer. As the echo answereth but one word for many which are spoken to her, so a maid's answer should be a word, as though she sold her breath. The eye and the speech are the mind's glasses [i.e., mirrors]; "for out of the abundance of the heart," saith Christ ( Matt. 12.34-36 ) , "the mouth speaketh"; as though by the speech we might know what aboundeth in the heart. And therefore he saith, "By thy words thou shalt be condemned." That is, thou shalt be justified to be wise, or thou shalt be condemned to be foolish; thou shalt be justified to be humble, or thou shalt be condemned to be proud; thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore Solomon saith, "A fool's lips are a snare to his own soul" ( Prov. 18.7 ) . Snares are made for other, but this snare catcheth a man's self, because it betrayeth his folly and causeth his trouble and bringeth him into discredit. Contrariwise, "The heart of the wise," saith Solomon ( Prov. 17.23; Eccles. 12.10 ) , "guideth his mouth wisely, and the words of his mouth have grace." Now, to show that this should be one mark in the choice of a wife, Solomon saith, "She openeth her mouth with wisdom, and the law of grace is in her tongue" ( Prov. 19.15 ) The fourth sign is the apparel. For as the pride of the glutton is noted, in that he went in purple every day, so the humility of John is noted in that he went in haircloth every day. A modest woman is known by her sober attire, as the Prophet Elijah was known by his rough garment ( 2Kings 1.8 ) . Look not for better within than thou seest without; for every one seemeth better than he is, if the face be vanity, the heart is pride. He which biddeth thee abstain from the show of evil would have thee to abstain from those wives which have the shows of evil; for it is hard to come in the fashion and not to be in the abuse. And therefore Paul saith, "Fashion not yourselves like unto this world" ( Rom. 12.2 ) , as though the fashions of men did declare of what side they are.

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