

MERCHANT OF VENICE QUESTION ANSWERS

“All that glitters is not gold; Often have you heard that told: Many a man his life has sold But my outside to behold:

Gilded tombs do worms enfold Had you been as wise as bold, Your in limbs, in judgment old, Your answer had not been inscrolled Fare you well: your suit is cold.' Cold, indeed, and labour lost: Then, farewell, heat and welcome, frost!”

Q: State the context when the above remark is made?

Q: Explain: Gilded tombs do worms enfold.

Q: What eternal truth is expressed by the remark: Many a man his life hath sold...But my outside to behold

“The quality of mercy is not strained. It droppeth as the gentle rain from heaven Upon the place beneath. It is twice blessed: It blesseth him that gives and him that takes. 'Tis mightiest in the mightiest. It becomes The thronèd monarch better than his crown. His scepter shows the force of temporal power, The attribute to awe and majesty Wherein doth sit the dread and fear of kings, But mercy is above this sceptered sway. It is enthronèd in the hearts of kings. It is an attribute to God himself. And earthly power doth then show likest God's When mercy seasons justice. Therefore, Jew, though justice be thy plea, consider this- That in the course of justice none of us Should see salvation. We do pray for mercy, And that same prayer doth teach us all to render The deeds of mercy. I have spoke thus much To mitigate the justice of thy plea, Which if thou follow, this strict court of Venice Must needs give sentence 'gainst the merchant there.”

Q: Who makes the above remark, when?

Q: Whose and which action causes him to remark the above?

Q: Explain how the gentle rain can twice bless?

Q: What allusion is drawn between a material king and the mercy in the above lines?

Q: Why is mercy an essential benign element for justice?

“love is blind and lovers cannot see the pretty follies that themselves commit”

Q: Explain the above extract with reference to its context.

“To bait fish withal: if it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?

If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrongs a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge.

The villainy you teach me, I will execute, and it shall go hard but I will better the instruction.”

Q: Who makes the above comment, to whom and when?

Q: What nature of the speaker is evident from the above remark?

Q: Whom does the speaker hold his grudge against? Why?

“The devil can cite Scripture for his purpose. An evil soul producing holy witness Is like a villain with a smiling cheek,

A goodly apple rotten at the heart. O, what a goodly outside falsehood hath!”

Q: Who makes the above remark, when?

Q: Explain: O, what a goodly outside falsehood hath!”

“If to do were as easy as to know what were good to do, chapels had been churches, and poor men’s cottages princes’ palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.”

Q: Who makes the above remark, when?

Q: What makes the speaker comment in the above manner?

Q: To do and to know bears a gulf of difference- How has it been alluded in the above?

Q: What does the speaker mean by: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching.”

“One half of me is yours, the other half is yours, Mine own, I would say; but if mine, then yours, And so all yours.”

Q: Who makes the above remark, when?

Q: What makes the speaker make the above comment?

“So may the outward shows be least themselves: The world is still deceived with ornament. In law, what plea so tainted and corrupt, But, being seasoned with a gracious voice, Obscures the show of evil? In religion, What damned error, but some sober brow Will bless it and approve it with a text, Hiding the grossness with fair ornament? There is no vice so simple but assumes Some mark of virtue on his outward parts.”

Q: Who makes the above remark, when?

Q: How, according to the speaker, the law and religion deceive?

Q: Explain: Hiding the grossness with fair ornament?

“By the sweet power of music: therefore the poet did feign that Orpheus drew trees, stones and floods; since nought so stockish, hard and full of rage, but music for the time doth change his nature. The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils; The motions of his spirit are dull as night and his affections dark as Erebus: Let no such man be trusted. Mark the music.”

Q: Who makes the above remark, when?

Q: Which quality of music is talked about in the above extract?

“I never heard a passion so confused, So strange, outrageous, and so variable, As the dog Jew did utter in the streets:

'My daughter! O my ducats! O my daughter! Fled with a Christian! O my Christian ducats! Justice! The law! My ducats, and my daughter! A sealed bag, two sealed bags of ducats, Of double ducats, stolen from me by my daughter!

And jewels, two stones, two rich and precious stones, Stolen by my daughter! Justice! Find the girl; She hath the stones upon her, and the ducats.”

Q: Who is the speaker, to whom is he speaking?

Q: Who cries out - My ducats, and my daughter? Why?

Q: Where has the person reportedly come? What is his plea?

“Signior Antonio, many a time and oft In the Rialto you have rated me About my moneys and my usances; Still have I borne it with a patient shrug, For suff'rance is the badge of all our tribe; You call me misbeliever, cut-throat dog, And spet upon my Jewish gaberdine, And all for use of that which is mine own. Well then, it now appears you need my help; Go to, then; you come to me, and you say ‘Shylock, we would have moneys.’ You say so: You that did void your rheum upon my beard, and foot me as you spurn a stranger cur over your threshold; money is your suit. What should I say to you? Should I not say ‘Hath a dog money? Is it possible A cur can lend three thousand ducats?’ Or Shall I bend low and, in a bondman’s key, With bated breath and

whisp'ring humbleness, Say this:— 'Fair sir, you spit on me on Wednesday last; You spurn'd me such a day; another time You call'd me dog; and for these courtesies I'll lend you thus much moneys?

Q: Who makes the above comment? When?

Q: What plea has the listener made before the speaker, why?

“Look on beauty, And you shall see 'tis purchased by the weight; Which therein works a miracle in nature, Making them lightest that wear most of it: So are those crisped snaky golden locks Which make such wanton gambols with the wind,

Upon supposed fairness, often known To be the dowry of a second head, The skull that bred them in the sepulchre.

Thus ornament is but the guiled shore To a most dangerous sea; the beauteous scarf Veiling an Indian beauty; in a word, The seeming truth which cunning times put on To entrap the wisest.”

Q: What is the context of the above remark?

Q: Who makes the above remark, when?

Q: Explain: 1) 'tis purchased by the weight

2) dowry of a second head

The skull that bred them in the sepulcher

3) the beauteous scarf

Veiling an Indian beauty

Q: Why is the time called cunning in the above extract?

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