

Although Shylock has received a lot of insults from Antonio, he is going to lend him money. Hence, Antonio will humiliate him again and again. Nevertheless, Shylock wants to have Antonio's "love", and "forget the shames" of him. Here, though the Christian and the Jew have a materialistic interest, there will be no respect between them, so, as I think, Antonio is as deceptive and inhumane as Shylock because he needs Shylock, and is still aggressive against him. All in all, Christians have power over the Jews since the Jews have nothing to do with the assaults of the Christians, as we knew from Shylock's first aside.

Shylock agrees to lend the Jews three thousand ducats, but there is a condition that if Antonio doesn't defray the debt, Shylock will cut off a pound of Antonio's "fair flesh" and from the part that "pleaseth" Shylock. This condition, I believe, indicates the animosity of Shylock. Shylock here appears as a bloodthirsty for "A pound of man's flesh, taken from a man, is not so estimable, profitable neither". Here, Shylock search for power in order to establish his ideology. He also uses biblical references such as "O father Abram" to persuade himself that what he does is true. Shylock is a poor money-lender for he doesn't have enough money to lend, but his friend Tubal, another Jew, will give him the money. As a result, why does Shylock lend money where he borrows some from Tubal? The answer of this question is easy; according to me, Shylock needs a false step by Antonio to exhaust his hostility against Christians, and to fight the truth that Jews are weak.

Shylock treats everything from a materialistic perspective. When he learns that his daughter, Jessica, eloped with her lover, Lorenzo, he mentions what she stole rather to wish her good luck, though he described her as his "flesh and blood" (Act 3, Scene 1, Line 34). The word flesh is used many times in the play. It is used once when Shylock says that he needs a bound of Antonio's flesh, and when Shylock describes his

Shylock's description of Antonio as a "serpent" that stings implicates the seriousness of his mission at the court. Shylock argues that Antonio has stung him in the past, but now he will not sting him again for Antonio's submission to the will of the bond. Hence, "the pound of flesh" which Shylock requires is his possession, "'tis mine and I will have it". As a result, he wishes the right judgment, and hopes the Duke be fair.

Shylock is proud for Christians "canst rail the seal from off my bond"; this sentence indicates Shylock's power that no one can help and he surely will win the case, though all of the officers of the court are Christians. However, Portia, the most beautiful girl in the play, disguised as a boy in order to defend and protect her lover's friend. She seeks urgently that Shylock should show some mercy to the Christian, where Shylock refuses. With the progress of the court, Shylock is describing the lawyer as noble, excellent young man, wise, upright, and etc.. Daniel is the Jewish hero of the Book of Daniel who as an exile in Babylon interprets dreams, gives accounts of apocalyptic visions, and is divinely delivered from a den of lions (Merriam-Webster Collegiate Dictionary, 2005). Daniel symbolizes the good judge, where Portia, though at the beginning good, is not a good lawyer, for Antonio wins at the end. However, Shylock is a blood-sucker Jew for his refusal of "thrice thy money offered thee". Moreover, "there is no power in the tongue of man to alter" Shylock and he "stay[s] here on [his] bond". When asked to fetch a surgeon, Shylock claims that "'tis not in the bond", which confirms how this Jew is a utilitarian, from one hand, and on the other hand is a predator. Besides, Shylock's wishes are that if his daughter married Barbara, the thief, it is better than a Christian, which verify how this Jew hates the Christians, and this idea is confirmed when he warned his daughter not to listen to the Christian music.