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摘要(中)	<p>莎翁在此劇中再現了文藝復興女王伊利莎白時代的社會情況與文化，將其所生存的歷史世界和文本世界作了聯結，此劇的背景地點以弗所正是莎翁時期倫敦的呈現。因此，此篇論文將展現莎翁如何在此劇中再現女王伊利莎白時代中的三個力量—法律，市場與宗教，及探討這三個力量和自我定位的關係。第一章我探討了法律與自我定位的關係，如伊利莎白時代的英國法，劇中以弗所的法律呈現出他的不確定性與市場導向，也展現出了當時憲法主義與極權主義的衝突。法律的不一致性無法幫助劇中人物對自我定位的探尋。透過審視物與人的關連性，第二章著墨於市場的力量與自我定位的關係。十六世紀的資本主義與市場的興起強化</p>

	<p>了人們對錢、利益交換與買賣的觀念。然而，物質的表象卻使得自我定位更加模糊。在第三章裡，我反對傳統上任為基督教力量是自我定位的最終答案的觀點。這個劇含有伊利莎白時代強調秩序與服從的訓誡文，清教徒對伊利莎白教會的不滿，並且也展現兩種不同的伊利莎白的形象。但是基督教的力量到最後依然是被質疑的。因此，究竟什麼是可以定位自我的最終力量？莎士比亞在這個劇中，還是留下了一個懸而未決的問題。</p>
<p>摘要 (英)</p>	<p>This thesis explores Elizabethan sociopolitical culture and its relationship to self-identity, especially the ways Shakespeare represents the powers of the law, marketplace and Christianity in early modern London and how these powers influence self-identity in his early play <i>The Comedy of Errors</i>. Based on a New Historical reading, I investigate how the powers of law, marketplace and Christianity are inconsistent and unstable; thus self-identity is not achieved ultimately. Chapter One centers on the relationship between law and self-identity. Like English law in Elizabethan times, the law in Ephesus reveals its uncertainty: the law is marketed-oriented which emphasizes commercial benefits rather than legal justice, and the law echoes the conflict of legal discourses between constitutionalism and absolutism. Thus the inconsistent position of law fails to construct self-identity. Examining the relationship between "purse and person" or people and commodity, Chapter Two focuses on the power of the marketplace and self-identity. The blooming of capitalism and markets in sixteenth century England strengthened people's thoughts on money, exchange and commodity. Nevertheless, the material vision only complicates the "errors" in the play. I argue in Chapter Three that the power of Christianity is not the ultimate agent for self-identity. The play embodies and presents an Elizabethan homily about order and obedience, the puritans' discontent with the Elizabethan church, and two opposing images of Queen Elizabeth I. The power of Christianity is challenged. Therefore, the institutional power or agent help construct an individual's identity remains a question. Shakespeare leaves the issue unresolved.</p>
<p>論文 目次</p>	<p>Introduction Chapter One Self-identity and the Law Chapter Two Self-identity and the Marketplace Chapter Three Self-identity and Christianity Conclusion Works Cited</p>
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