

Comedy of errors, adrianna marriage assignment

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BUSTER**

We see here that in order for Goneril to keep his marriage live he has to pay for his life and so we begin to see the trend of what one can possess in a marriage, instead of love and respect. We see this act of possessions come through most clearly in the relationship of Adrian and Antipholus of Ephesus. We see that Adrian is jealous of her husband's freedoms when she knows that he married her only because of her wealth, a fact we find out later on in the play, but as she states, "Why should their liberty than ours be more? (11, 10). When Lucian states to her sister, "because their business is out of doors" that only serves to infuriate Adrian even more and retorts that Lucian speaks without experience and that once she is married, she will have a different point of view. As they debate, Dorado of Ephesus returns and reports the bizarre behavior of his master saying that Antipholus is mad and will talk of nothing but his gold.

Furious, Adrian is thinking that yes her husband married her for her wealth, but that he should still remain faithful to her as we see saying to the man she believes to be her husband, "And from my false hand cut the wedding-ring, and break it with a peep-divorcing 137) Adrian is using the symbol of what ties her wealth to her husband to ask him to keep faithful because she has brought him wealth that he so desired.

Another incident that is relevant to the city of Ephesus, but more to the point, the sets of twins, and their belief that wealth will bring them everything and fix all their problems, is when we see the slaves and their masters with the exchange of the coins and the way in which they beat their slaves because they do not have the money that was expected, because it is the wrong twin liking to the other master with the money. Unfortunately

neither person realizes this and Dorado gets beaten by his master unnecessarily.

Later on the wrong brother is upstairs eating dinner, with Adrian, who is not his wife and Antiphonal of Ephesus returns from the marketplace, accompanied by Dorado of Ephesus, Angelo, the goldsmith, and Blathers, the merchant. When Antiphonal of Ephesus knocks at the gate, however, Dorado of Syracuse refuses to let him in. Antiphonal pounds and shouts furiously, bringing Luck, his maid to the door, and then Adrian. However, both Adrian and Luck believe that Antiphonal is already inside, and they refuse to admit the madman they believe to be knocking on the door.

In a rage, Antiphonal is about to break down the door when Blathers dissuades him, telling him that doing so will reflect badly on his wife's honor and that Adrian must have a good reason for keeping him out. Infuriated Antiphonal leads his friends away, resolving to dine with a courtesan at her house, the Proportion. He asks Angelo to go fetch a gold chain, recently made, that he had promised to his wife; Antiphonal now plans to present it to the Courtesan instead.

He does this because as we see the gold chain would have much meaning to his wife. Antiphonal was going to show her how much he loved and cared for her through the chain, but because he is mad that Adrian will not let him into the house he feels that he can just give away the necklace, because it was more than likely only to appease Adrian and keep her happy, because he had been late to dinner and didn't want her to think that he had been off cheating on her.

The end of the play brings all the pieces together, but as we go through we see that the citizens of the city believe it is magic that is creating all these problems, when in fact it is just miscommunication and missing the right people at the Wrong time. As the ending is organized and straightened out, everyone gets the things that belong to them back and we see that money really does make this city go round even if in the end the Duke lets all rules go because he is so happy, but we see that it was money and jewels that was the driving force behind all that had happened.