

1. Significance of the gold chain: (Biblical) Representing sovereignty; (metaphoric) symbolic of ownership, property
[http://www.jstor.org/stable/2868761?seq=1#page_scan_tab_contents]; SparkNotes has this to say: “The gold chain must be commented on, since it represents the only object which has any significance within the play. The chain is a symbol of a negative sign of possession. It is first promised to Adriana, then to the Courtesan, neither of whom receives it. Antipholus and Angelo are both arrested because of the fact that they no longer have the chain, since it was incorrectly given to Antipholus of Syracuse. The chain also functions as a sign of money, because it holds the ability to produce pardon. Its value is enough to pardon Egeon, and Antipholus of Ephesus could also have been pardoned immediately if he had had the chain.”
2. Morris Pike: Possible Anglicization/bastardization of “Moorish” Pike;

In a word, Shakspeare wrote,

— a Maurice-pike.

i. e. a pikeman of prince Maurice's army. He was the greatest general of that age, and the conductor of the Low-country wars against Spain, under whom all the English gentry and nobility were bred to the service. Hence the pikes of his army became famous for their military exploits.

WARBURTON.

This conjecture is very ingenious, yet the commentator talks unnecessarily of the *rest of a musket*, by which he makes the hero of the speech set up the *rest of a musket*, to do exploits with a *pike*. The *rest of a pike* was a common term, and signified, I believe, the manner in which it was fixed to receive the rush of the enemy. A *morris-pike* was a *pike* used in a *morris* or a military dance, and with which great exploits were done, that is, great feats of dexterity were shown. There is no need of change.

JOHNSON.

A *morris-pike* is mentioned by the old writers as a formidable *weapon*; and therefore Dr. Warburton's notion is deficient in first principles. “*Morespikes* (says Langley in his translation of *Polydore Vergil*) were used first in the siege of Capua.” And in *Reynard's Deliverance of certain Christians from the Turks*, “the English mariners laid about them with brown bills, halberts, and *morrice-pikes*.” FARMER.

Polydore Vergil does not mention *morris-pikes* at the siege of Capua, though Langley's translation of him advances their antiquity so high.

Morris pikes, or the pikes of the Moors, were excellent formerly; and since, the Spanish pikes have been equally famous. See Hartlib's Legacy, p. 48. TOLLET.

3. Adriana – Plautus equivalent: There is no real corresponding character in Plautus' *Menaechmi*. Instead, Menaechmus of Epidamnus (Antipholous of Ephesus) is married to a wife of no name; his servant is Messenio (whom Shakespeare split into the two Dromios for additional hilarity) and is unmarried. Shakespeare's Adriana is by far more sympathetic than Plautus's character, who conforms to the comedic Roman stock character of the domineering or shrewish wife.

Menaechmus of Epidamnus = Antipholous of Ephesus

Dramaturge Report – J.K. Rogers

Menaechmus of Syracuse (orig. Sosicles) = Antipholous of Syracuse

Messenio (of Syracuse) = (both) Dromio

Wife of M or E = Adriana

Erotium = Courtesan

Moschus = Egeon

Doctor = Dr. Pinch

Peniculus = assorted merchants/Dromio

4. “I buy a thousand pound a year! I buy a rope”: Possible meanings – “Antipholus of Ephesus enters and tells his Dromio to go buy a rope so he can go after and whip his wife and her associates. Dromio goes off saying to himself, "I buy a thousand pound a year! I buy a rope!" (IV.i.20-21). Hank Whittemore has pointed out the implications here of Oxford's £1000 annuity and "office" ["A Year in the Life: 1586." *Shakespeare Matters* 2.4 (Summer 2003): 27-33]. Dromio may be implying that he is purchasing an annuity of a thousand poundings or beatings.”