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THE DIVINA COMMEDIA

OF

DANTE ALIGHIERI

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# THE DIVINA COMMEDIA

OF

## DANTE ALIGHIERI

TRANSLATED LINE FOR LINE IN THE TERZA RIMA  
OF THE ORIGINAL

*WITH NOTES*

BY

FREDERICK K. H. HASELFOOT, M.A.

“Mihi bis senos multum vigilata per annos.”  
STATIUS, *Theb.* xii. 811



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## INTRODUCTION.

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MY friend, the late Dr. Barlow, once remarked to me that he had served Dante faithfully for forty years. *Longo intervallo*, I have myself been in the same service for twenty-six years: for I first began the study of the great poet in 1860, and I have pursued it ever since. Soon after I had completed my first perusal of the *Divina Commedia*, I began the practice of learning a Canto here and there by heart. I well remember that the first of these was *Purg. iii.* Little by little I was led on to acquire Canto after Canto; and ended by mastering the whole poem; learning the last Canto of the *Paradiso*, as I find from a note now before me, on the 17th of November, 1865. Since that date I have never allowed any portion to fade out of my memory:—

“ Si come cera da suggello,  
Che la figura impressa non transmuta,  
Segnato è or da” lui “ lo mio cervello.”

*Purg. xxxiii. 79–81.*

The intimate knowledge which this labour of love has given me, not only of the whole scope, but also of the minutest details, of the poem, I have found of the greatest assistance: at first in elucidating the meaning of

obscure passages and in explaining one part by another ; and, later, in pursuing the arduous task of translation.

“ Che non fa scienza,  
Senza lo ritenere, avere inteso.”

Par. v. 41, 42.

I did not, however, commit the *Divina Commedia* to memory with any intention of adding yet another to the already large number of translators. The idea of making an attempt at translation first occurred to me in 1872, when I had the pleasure of forming the acquaintance of the American translator of the *Inferno*, Mr. T. W. Parsons, who was then in England. He had published his *Inferno* some years before, and was now proceeding to translate the *Purgatorio*. He lent me for perusal several of the early Cantos ; in going through which, and also his *Inferno*, I was struck with what I could not but think his unfortunate choice of a metre. In lieu of the original *terza rima* he employed quatrains, in which the alternate lines rhymed. By this means he avoided the third rhyme, which a translator into English *terza rima* has to find as best he may : but this advantage was, in my opinion, dearly bought by the obligation to make each Canto conclude with a fully completed quatrain. This, of course, precluded the possibility of a line for line translation. It also involved, in fitting the text to the Procrustes bed of a stanza of four lines in lieu of two *terzine* of three each, weakening expansion in some instances, and undue compression in others. A further blemish arose from the introduction of two new rhymes by the opening lines of each quatrain ; whereas there is but one change of rhyme in every six lines of *terza rima*, viz. in the fifth. By this means the continuity and smooth flow of the original became converted into an aggregation of unconnected stanzas without any bond of cohesion. Excellent, therefore, as was Mr.

Parsons's version, I could not think that he had cast it in the right mould. These considerations led me to try my own hand upon some of the Purgatory—always my favourite Cantica—in a line for line terza rima translation; and I found the pursuit so interesting that I continued it until I had completed my version of that third of the poem. I then laid it aside for several years, with no thought of proceeding further. Circumstances, however, afterwards caused me to resume and finish the work, which I now publish in the hope that the result of so much pains and study may be found worthy of favourable acceptance.

In carrying out this undertaking, I have ever kept in mind that the original text is “quella materia ond' io son fatto scriba;” that the work I had to do was to write it out in another language: as far as possible without adding thereto, diminishing from, or substituting for, it. Difficult as it is to adhere to this high standard of literal accuracy, I am convinced that it is only by doing so to the utmost of his power, in the original metre, and in a line for line version, that a translator can hope to produce anything approximating to such “a true photograph of the original” as, according to a recent pronouncement of the Bishop of Ripon, has never yet been taken.\* Dante's style is so terse, and his *terzine* are so interwoven, that in transferring the poem into any other mould we have but the “*disjecti membra poetæ*.”

I am prepared for the animadversion of those critics who see in every rhymed translation of the *Divina Commedia*, and, most of all, in one composed in *terza rima*,

\* “Neither from those who have adopted the triple rhyme, nor from any previous translator choosing his own rhyme, have we ever received a true photograph of the original.”—The Bishop of Ripon on Dean Plumtre's Translation: *Contemporary Review* for December, 1886, at p. 85.

nothing but an unmeaning jingle, and another attempt to perform the impossible. If the impossibility to reproduce in English the sweet cadences of the polysyllabic rhymes of the Italian were all that was meant by this trenchant condemnation, I should readily agree that any one who professed to have accomplished this would deserve the censure. But I have seen enough of the criticisms passed upon my predecessors to know that fault has been found with the assumed presumption of employing rhyme at all. Dante's great work must be rendered, we are told, in prose only. A blank verse translation may perhaps be tolerated, but a rhymed one is anathema. I can but enter my protest against such a dictum. The comparative poverty of our language in sweet sounds and rhythmic effect is surely no reason why its resources in those respects, such as they are, should be tabooed altogether. Granting, further, that one who was about to write an original English poem would not be likely to select terza rima; I fail to see why it should be more culpable to interpret Dante in the metre which he has chosen, than, for instance, to follow in the translation his notions of the immovability of the Earth and the limited extent of its inhabited portion. The form of the poem seems to me to be part of its very essence. I have therefore adhered to it; though I freely admit that I have found "ciò che potea la lingua nostra" severely taxed in the performance.

He who translates Dante into English rhyme of any sort must frequently exclaim, "Chi poria mai, pur con parole sciolte?" *A fortiori* must he do so, who has to find three rhymes, yet preserve the literal sense. He is at one time tempted to sacrifice the sense to the rhyme, at another the rhyme to the sense. I consider the latter of those faults by far the worse. Spurious rhymes *pro tanto* substitute blank verse for the terza rima, and

make the work belie itself. I trust that I have not succumbed to either temptation; but I feel warranted in saying that I have not offended in this matter of rhyme. I have spared no pains in order to exclude every rhyme which was not thoroughly legitimate. Indeed, I have taken less license in this respect than Dante himself. Thus, I have never employed the same word, used in a different sense, as a rhyme to itself (see in the original, Par. ix. 104, 108; and 121, 123); still less have I ever repeated the same word, in the same sense, as a rhyme (as Dante does in Par. xxx. 95, 97, 99).<sup>\*</sup> Nor have I ever split a word in two at the end of a line, carrying the last part of it into the next line; as occurs in one passage of the original (Par. xxiv. 16, 17). I may add that in cases where the rhymes may seem somewhat lax; *e.g.* Inf. ii. 17, 19, 21; xxxii. 8, 10, 12; they are Dante's own. Before parting with this subject of rhyme, I should notice that, as I have invariably left the Latin quotations in the poem untranslated, I have frequently been constrained to find rhymes for Latin words, and in doing so have adopted our English pronunciation of them. Otherwise, "sarei ben vinto." If in some instances these rhymes savour of Byronic artifice, I pray in excuse Dante's own example of such a rhyme, in Inf. xxx. 85, 87.

Wherever it has been possible I have used Dante's own words, and I have throughout endeavoured, while avoiding obscurity, to preserve the downright terse simplicity of his style; no easy task in an uninflected language such as ours, but at the same time a matter of

\* The apparent exception to this, in such passages as Par. xii. 71, 73, 75, where "Christ" occurs at the end of each line, is only an adherence to Dante's usage, who never employs another word to rhyme with that name. In the sole other exception, Purg. xx. 65, 67, 69, "for amends" is reiterated to emphasize its irony.

the highest importance. Nor have I thought it allowable to imitate Cary in the introduction into the text of an alias in substitution for a proper name ; as, for instance, " Rome's historian " for " Livy " ; " The Hebrew youth " for " Joseph " ; " The great Coan " for " Hippocrates " : or to interpolate anything not mentioned in the original, and which is mere comment, the proper place for which is in a note ; as where the same translator, in Purg. xxix. 101, adds to Dante's allusion to Ezekiel's vision of the four beasts, that it took place " by Chebar's flood."

Cary's and Longfellow's are the only translations to which I referred while composing my own. I made a point, during that time, of not reading any rhymed translation, lest I should inadvertently appropriate anything that was another's. I had previously, as before stated, read Mr. Parsons's *Inferno*, but I did not look at it again until my own had passed through the Press. After I had finally completed the *Inferno* and *Purgatory* I read with interest Mr. Minchin's version of those *Cantiche*, then just published, which he kindly lent me ; but to this day I have not looked at his *Paradise*. I also read the late Mr. Warburton Pike's *Inferno*, after sending mine to Press. Wright, Cayley, Sibbald, I know by name only, and have never read a line of them, save the few which I have seen quoted in Reviews. While passing my translation through the Press I have also looked at Dr. Carlyle's and Mr. Butler's excellent prose versions of the *Inferno*, and *Purgatory* and *Paradise*, respectively.

Cary's work will probably always remain an English classic.

" Neque enim illi detrudere ausim  
Hærentem capiti multâ cum laude coronam."

But I have always regarded it, as I see that the Bishop of Ripon does in the Article from which I have before

quoted,\* as a thoroughly Miltonic poem. It in no way recalls Dante. Its periphrastic and redundant diction is indeed the very antithesis of his style. It envelops him, not in a radiance of his own, like the blessed in his Paradise, but in a "sembianza non sua in che disparve." At the same time I must acknowledge the *curiosa felicitas* with which Cary ever and anon selects the most appropriate word, and for which I have been not seldom indebted to him.

Though I have referred to other editions of the original text, I have used mainly that of Bianchi, supplemented by Blanc's invaluable Dizionario. Both of these are, in my judgment, very trustworthy guides.

I have prefixed an Itinerary and a Diary to the Inferno and to Purgatory, and to Paradise an Itinerary and a Note on the time supposed to be embraced in that Cantica. These, together with the heading to each Canto, throughout, will enable the reader to see at a glance what particular place in the general scheme of the poem is held by any Canto at which the book may be opened. In these headings I have called the Terraces of the Mountain of Purgatory "Circles," for the sake of uniformity of nomenclature with those of the Inferno. Dante often styles them "Cornices."

All my allusions to the time references in the Divina Commedia, with the exception of the Diary of the Inferno, but including the notes, were in print before the delivery of Dr. Moore's two lectures on that subject, at University College, London, in November last, which I had the pleasure of attending, and am now glad to possess in print.† It is satisfactory to me to find myself

\* See p. vii.

† "The Time References in The Divina Commedia, and their bearing on the assumed date and duration of the Vision." By the Rev. Edward Moore, D.D., Principal of S. Edmund Hall, Oxford,

substantially in agreement with him upon most of the propositions which he maintains. He has so exhaustively treated the question as to what was the year and the opening day of the Vision, that he has rendered it superfluous for me to discuss the subject ; as I otherwise had intended to do. I will now content myself with saying that I see no reason to doubt that the poem opens with Dante's loss in the *selva oscura*, on the night of Thursday, the 7th of April, 1300 ; being that of the Calendar Paschal Full Moon, and of the day immediately preceding the Calendar (not the ideal) Good Friday of that year, April the 8th. I recommend the reader to peruse these lectures for himself. They further explain, with much greater detail and precision than I have attempted, the exact hour from time to time referred to by Dante, especially with regard to his allusions to the Moon's age and position. I venture still, however, to differ from Dr. Moore's conclusion that a Lunar, not Solar, Aurora is referred to at the beginning of Purg. ix. But I do not stop to discuss this question, as I have something to say upon the far more important one, upon which also I differ, viz. whether the surface of the Purgatorial Hemisphere is reached by Virgil and Dante on the dawn of Easter Sunday, or on that of Easter Monday. It will be seen from my Diary of Purgatory that I have taken the latter view, to which I adhere. Dr. Moore adopts the former. I admit that there is nothing absolutely inconsistent with anything which Dante says, in supposing that the clock is to be put back, not forward, twelve hours, in passing from the Northern Hemisphere to the Southern ; and that many sentimental considerations may be urged against the supposition that the poet would have devoted Easter and Barlow Lecturer on Dante in University College, London (David Nutt and Co., 270, Strand, W.C., 1887).



Day to the dreary and toilsome ascent from the centre of the Earth to its surface at the Mountain of Purgatory. But, on the other hand, it grates upon all my impressions of Dante's method to think that he would make the same day, Easter Eve, which down to 6 p.m. had been spent in the descent of the Inferno, recur again, though in the opposite Hemisphere; or that, if he had intended to do this, he would not have explicitly said so. Moreover, such a contrivance would be contrary to the spirit, though not to the letter, of Virgil's precept: "Il perder tempo a chi più sa più spiace." I must continue to think of this Easter Eve that it "mai non raggiorna." I am quite aware that, so far, I have nothing but one opinion to set against another. Dr. Moore, however (at pp. 58, 59, and in a supplemental note at p. 126), urges, as another consideration in favour of his view, the assumed fact that it makes the Vision end with the evening of Thursday, April 14th; the whole having occupied precisely seven days: whereas, "If we suppose Purgatory to be entered on Easter Monday, we have the unmeaning period of eight days for the Vision." Now, I am unable to see how the duration of the Vision differs, whichever of the two views be adopted; or how it can be estimated, in either case, at any other period than eight days, ending on the evening of Friday, April 15th. We start with the undisputed facts (1) That, down to the time indicated in Inf. xxxiv. 96, the Vision had lasted for two days, *i.e.* from the evening of Thursday, April 7th, to that of Easter Eve, April 9th; (2) That the time so indicated is 7.30 p.m. of April 9th by the time of our Hemisphere; and (3) That from that time to the end of the Vision, six days of twenty-four hours each—less the time by which the ascent from the bowels of the Earth to daylight, on the first of those days, falls short of twenty-four hours' duration—are

b

passed through. One day is spent in that ascent ; four more in climbing the Mountain of Purgatory ; and the sixth in the transit from its summit through Paradise. It follows that the Vision ends, according to the time of our Hemisphere, on the evening of Friday, April 15th, say at 6 p.m. ; and that its total duration has been eight days. It is evident that this conclusion remains unaltered, whether we put the clock forward or backward twelve hours, to ascertain the time of the Southern Hemisphere. For in either case we must, at the end, reduce this time to that of our own Hemisphere. Thus : Let us suppose (*a*), with Dr. Moore, that 7.30 p.m. of Easter Eve, by the time of our Hemisphere, is 7.30 a.m. of the same day, Easter Eve, by the time of the Southern, or Purgatorial, Hemisphere. Add six days for the further duration of the Vision, and we find that it ends at, say, 6 a.m. by Purgatorial time, on Friday, April 15th. But, *ex hypothesi*, this time is twelve hours behind that of our Hemisphere ; by which the hour is therefore 6 p.m. of the same day. Now assume (*b*), that 7.30 p.m. of Easter Eve in our Hemisphere is 7.30 a.m. of Easter Sunday in the Hemisphere of Purgatory. Adding six days for the further duration of the Vision, it ends at, say, 6 a.m. by Purgatorial time, on Saturday, April 16th. But, *ex hypothesi*, this time is twelve hours before that of our Hemisphere ; by which the hour is therefore 6 p.m. of Friday, April 15th, as in case (*a*). If so, the argument founded on the propriety of assuming a duration of seven days only for the whole Vision falls to the ground ; since that duration is shown to be eight days. Nor can I think that eight days is an unmeaning period. On the contrary, it gives the mystical number seven as that of the days spent in the actual passage through the Inferno, Purgatory and Paradise ; the day preceding them being occupied in the loss of Dante in

the *selva oscura*, his rencontre with the *tre fiere*, and his rescue and consolation by Virgil. This introductory day is surely no more superfluous than is the introductory Canto I. of the Inferno, which makes that Cantica, alone of the three, contain the unsymmetrical number of thirty-four, instead of thirty-three, Cantos.

I regret that Dr. Moore did not consider the difficult passage in Par. xxvii. 79-87, as illustrated by Par. xxii. 151-153, to be a time reference at all; and therefore excluded it from the range of his inquiry. To me, I confess, it appears that Dante, by referring, in Par. xxvii. 79-81, to the *hour* at which he had before looked down; and to the arc of the first clime which he had passed through since then; and, in ll. 85-87, to the position of the Sun, which prevented his seeing any part of the Earth to the east of Phœnicia; intends to furnish data for the calculation of the time which had elapsed, not only between the two occasions of his looking down, but also since he had left the Terrestrial Paradise on his ascent through the different Heavens. But for this passage, indeed, we could not even guess at the time which was occupied in the ascent through Paradise. In my note *ad locum* I have contributed my mite to the discussion of it: but have been unable to arrive at any satisfactory conclusion.

Not to interfere with the uniform proportions of my pages, I have printed such notes as seemed called for at the end of each Canto, instead of as footnotes. Bearing in mind that mine is not a commentary, but a translation, I have made these notes explanatory rather than critical or philological. The student of Dante will see at once what reading or interpretation of the text I have followed in disputed passages; but I have not thought it necessary to cite and discuss the different variants or renderings, except in one or two instances. I have



It will be observed that I have numbered the lines of each Canto by multiples of 6 instead of 5, as is usually done. I have found great advantage in this arrangement, which enables the reader to group together the two consecutive connected *terzine*, throughout, and to look for the change of rhyme in the line immediately preceding one which is numbered. I prefer this numeration to that of Lombardi, who places a number against the first line of each *terzina*, thus unduly crowding the pages with figures, and nevertheless failing to show which two *terzine* are in combination.

I will not repeat here anything that I have said in the notes as to the structure and arrangement of the poem; but this seems the proper place in which to point out some salient instances of the "*fren dell'arte*" (*Purg.* xxxiii. 141) which Dante imposed upon himself. We may suppose, for instance, that he not only assigned thirty-three Cantos to each of the three *Cantiche* of the Work,—in addition to Canto I. of the *Inferno*, which is introductory to the whole—see *Purg.* xxxiii. 139–141; but that before he began to write he had allotted its subject-matter to each Canto (see *Inf.* xix. 5, 6; xx. 1–3; *Par.* v. 16, 139). This accounts for the exhaustive descriptions which he puts into the mouth of Virgil in *Inf.* xi. 16–66, and in *Purg.* xvii. 88–139, of the contents of the Circles of the *Inferno* and of Purgatory, respectively, which remained to be explored; also for the frequent instances in which, when about to enter on a new scene,

Temperet a lacrymis?

Sed si tantus amor casus cognoscere nostros,

Quamquam animus meminisse horret, luctuque refugit,  
Incipiam."

The first of these lines is reproduced literally in *Inf.* xxxiii. 4, 5.

he mentions by anticipation what he will find there. See the vivid ground-plan of Malebolge which he draws for us, when on the threshold of the first Bolgia, in *Inf.* xviii. 1-18; *Inf.* xxvii. 134-136; xxxi. 142, 143; xxxiii. 91-93. Another thing to be noticed is his reverence for the name of Christ: which is never once mentioned throughout the *Inferno*, though Christianity once is (*Inf.* iv. 37); is sparingly introduced in Purgatory; and when it occurs at the end of a line in Paradise is invariably repeated as a rhyme to itself in the two lines which are to rhyme with the other (*Par.* xii. 71, 73, 75; xiv. 104, 106, 108; xix. 104, 106, 108; xxxii. 83, 85, 87). The full name Jesus Christ occurs but once (*Par.* xxxi. 107), and Jesus, alone, also but once (*Par.* xxv. 33). Again, while Dante is within the gloomy precincts of the *Inferno*, "dove il Sol tace" and "d'ogni luce muto," he invariably indicates even sunrise and the hours of daylight by allusion to the position of the Moon, "la donna che qui regge," and never by reference to the Sun; although just before the *Inferno* is entered, and immediately after it is quitted, the time is marked by mention of the Sun (*Inf.* i. 38; xxxiv. 96).\*

We next notice that each *Cantica* ends with the word "Stars"; expressive of aspiration heavenwards. Moreover, as the sight of the Sun and Stars first gives the poet occasion for good hope, after the night spent in the terrible wood; so the end of the Vision leaves him in ecstasy under the sway of the divine love which moves, as it in the beginning created, those "things of beauty" (*Inf.* i. 37-43; *Par.* xxxiii. 143-145). Dr. Moore specifies several further instances of the symmetrical design so conspicuous in the Purgatory, besides those which I have

\* See the excellent remarks of Dr. Moore on this point, and on Dante's frequent references to both Sun and Moon in Purgatory, at pp. 61-63 of "The Time References in the *Divina Commedia*."

mentioned in the notes to it as occasion arose.\* The most noteworthy of these is, that whenever a virtue is held up to admiration as the Poets enter a fresh Circle (see my note to *Purg.* x. 7), some incident in the life of the Blessed Virgin is invariably the first instance adduced of it.

In the Paradise, we admire the art by which the progress of Dante and his heavenly Guide from one sphere of bliss to another is denoted for us by her ever-increasing loveliness. Also the felicitous conception of the poet in making the brilliant radiancy of a spirit in bliss tantamount to a smile among mortals. The light shed by these glorified beings resembles the beauty of Beatrice in becoming greater the higher the ascent is. Beginning with the pale glimmer of Piccarda, it culminates in the blinding splendour of St. John. Moreover, in the lower Spheres they are shrouded from sight by their enveloping sheen; but they stand forth undisguised in that of the Empyrean, where, in God's immediate presence, they know even as also they are known.

I offer no apology for not having written a biography of Dante. That has been done so frequently that I credit the reader with sufficient knowledge of the events of the poet's life and times to enable him to dispense with more information respecting them than he will find in my notes. This can, if required, be easily supplemented by reference to the Life and Chronological View prefixed to Cary's Translation.

Such as it is—*S'io merita assai o poco*—I now submit my work to the reader.

FREDERICK K. H. HASELFOOT.

LONDON,  
*February, 1887.*

\* See Supplementary Note X., at pp. 132-134 of "The Time References in the Divina Commedia;" and Table VII. at the end.





# INFERNO.



## ITINERARY OF THE INFERNO.

THE Inferno consists of nine concentric Circles, extending from the surface to the centre of the Earth, and lessening in circumference the lower they are situated, until Lucifer is reached, who is frozen in eternal ice at the centre of the ninth and lowest of them.

There are three main Divisions in it, containing, respectively, sinners through Incontinence, Malice, and Bestiality, the "three dispositions of which Heaven wills none" (Canto xi. 81-84).

DIVISION I. : SINS OF INCONTINENCE.

„ II. : SINS OF MALICE.

„ III. : SINS OF BESTIALITY.

The Inferno is not entered until Canto III.

Cantos I. and II. describe how Dante was lost in a terrible wood where he passed the night ; was at dawn of the next morning terrified by a panther, a lion, and a wolf ; and was then comforted by the appearance of the Shade of Virgil, and its account of Beatrice's intercession with it for his protection and guidance on the journey through the Inferno, Purgatory, and Paradise, which awaited him.

In Canto III. Dante, conducted by Virgil, enters the gate of the Inferno ; reaches Acheron ; sees Charon ferrying souls across ; and is himself transported across in some mysterious manner.

In Canto IV. Limbo is traversed. Here are the souls of the Unbaptized. They suffer no punishment except the hopeless desire for unattainable bliss. This is Circle I.

## DIVISION I.

## SINS OF INCONTINENCE (Cantos v-x.).

## CIRCLES II.-VI.

- CIRCLE II. : *The Sensual*. Canto v.  
 „ III. : *The Gluttonous*. Canto vi.  
 „ IV. : *The Avaricious and The Prodigal*. Canto vii.  
 „ V. : *The Angry and The Sullen*. Cantos vii. 100—  
 ix. 105.  
 „ VI. : *Heretics*. Cantos ix. 106—x.

In Canto XI. Circle VI. is quitted, and Virgil explains to Dante the structure and contents of Circles VII., VIII., and IX. See the notes to Canto XI.

## DIVISION II.

## SINS OF MALICE (Cantos xii.-xvii.).

## CIRCLE VII. : THE VIOLENT.

Subdivided into three Rounds.

- Round* (i.) : *The Violent against their Neighbours' Persons and Goods*. Canto xii.  
 „ (ii.) : *The Violent against themselves and their Goods*. Canto xiii.  
 „ (iii.) : *The Violent against—*  
 (a) *God*. Canto xiv.  
 (b) *Nature*. Cantos xv., xvi.  
 (c) *Art*. Canto xvii. 35-78.

From the extreme verge of Circle VII. the Poets descend, on the back of Geryon, a deep chasm at the bottom of which is Circle VIII.

## DIVISION III.

## SINS OF BESTIALITY (A) (Cantos xviii.-xxx.).

## THE FRAUDULENT WITHOUT BREACH OF FAITH.

## CIRCLE VIII. : MALEBOLGE.

Subdivided into ten concentric *Bolgias*, converging to a central Well (Canto xviii. 1-18).

- Borgia* (i.): *Seducers and Panders*. Canto xviii. 21-99.
- ” (ii.): *Flatterers*. Canto xviii. 100-136.
- ” (iii.): *Simoniacs*. Canto xix.
- ” (iv.): *Soothsayers*. Canto xx.
- ” (v.): *Barterers or Peculators*. Cantos xxi., xxii.
- ” (vi.): *Hypocrites*. Canto xxiii.
- ” (vii.): *Thieves*. Cantos xxiv., xxv.
- ” (viii.): *Evil Counsellors*. Cantos xxvi., xxvii.
- ” (ix.): *Schismatics*. Cantos xxviii., xxix. to l. 36.
- ” (x.): *Counterfeiters*. Cantos xxix. 37-xxx.

In Canto XXXI. Malebolge is quitted; the central Well of the *Bolgias* is reached; and Antæus, one of the Giants in it, at Virgil's prayer takes the Poets in his grasp, stoops, and deposits them at the bottom of it, at the entrance to Circle IX.

## SINS OF BESTIALITY (B) (Cantos xxxii.-xxxiv.)

## THE FRAUDULENT WITH BREACH OF FAITH: TRAITORS.

## CIRCLE IX.

Subdivided into four concentric Rings.

- Ring* (i.): *Caina: Traitors to their Kindred*. Canto xxxii. 1-69.
- ” (ii.): *Antenora: Traitors to their Country*. Cantos xxxii. 70-xxxiii. 90.
- ” (iii.): *Ptolomæa: Traitors to their Friends*. Cantos xxxiii. 91-xxxiv. 9.
- ” (iv.): *Judecca: Traitors to their Lords and Benefactors*. Canto xxxiv. 10-69.

In Canto xxxiv. 70-139, Virgil carries Dante down the side of Lucifer, past the centre of the Earth into the Hemisphere antipodal to that of Jerusalem; and they ascend through a dark, narrow pass to its surface, where they emerge into daylight.

## DIARY OF THE INFERNO.

THE time included in this first Cantica of the Poem, from the opening Canto to the moment when Virgil and Dante quit the Inferno by descending Lucifer's side, is two nights and two days, viz. the night before Good Friday; Good Friday; Good Friday night; and Saturday before Easter, to 6 p.m. But the Inferno itself is not entered until 6 p.m. on Good Friday. Consequently, twenty-four hours only are spent in it.

### *The Night before Good Friday.*

Dante is lost in the terrible wood, and spends the night in it. The Moon is full; Cantos i. 21; xx. 127-129; Purg. xxiii. 118-121.

### *Good Friday.*

The three beasts appear to him at sunrise; Canto i. 37-40. Virgil, later on; ll. 61-63.  
The rest of the day, down to 6 p.m. (Canto ii. 1-3), passes before they enter the Inferno.

### *Good Friday night.*

The Inferno is entered shortly after 6 p.m.; Canto iii. 19-21.  
Four Circles are passed through, down to midnight. The Fifth is entered just past midnight; Canto vii. 98, 99.  
The Fifth and Sixth Circles are explored between this time and the dawn of Saturday.

### *Saturday before Easter.*

The Seventh Circle is entered about two hours before sunrise; Canto xi. 113.

The three Rounds of this Circle, and four of the ten Bolgias of the Eighth Circle have been visited by the time that the Sun has risen about an hour ; Canto xx. 124-126.

The fifth Bolgia is then entered, and Malacoda sends the Poets, under escort, to explore it, at 7 a.m. (See Canto xxi. 112-114 and note there).

By the time that the fifth, sixth, seventh, eighth, and ninth Bolgias have been explored, and the tenth is about to be entered, it is mid-day ; Canto xxix. 10.

The tenth Bolgia is left and the Well of the Giants reached, as evening twilight sets in :—

“Here less than night and less than day was found.”  
Canto xxxi. 10.

The lowest depth of the Ninth and last Circle is quitted, and the descent down Lucifer's side towards the Antipodes begins, at 6 p.m. ; Canto xxxiv. 68.

After the Inferno is left, the opposite side of the sphere of Judecca is reached at 7.30 p.m. by the time of our Hemisphere, or 7.30 a.m. of Easter Sunday by that of the Southern, Antipodal, Hemisphere ; Canto xxxiv. 96 (note).

### *Easter Sunday.*

From 7.30 a.m. of this day (in the Southern Hemisphere) till about an hour and a half before sunrise on *Easter Monday* (see note to Purg. i. 19-21) is taken up in the laborious ascent from the depths of the Earth to daylight at the foot of the Mountain of Purgatory.





# I N F E R N O.



## CANTO I.

### DANTE LOST IN A TERRIBLE WOOD.

THE PANTHER, THE LION, AND THE WOLF. VIRGIL.

*Dante loses himself in a dark and terrible wood, in which he passes the night. At daybreak he finds himself at the foot of a hill, but is driven back from it by the appearance of a panther, a lion, and a wolf. The Shade of Virgil then discovers itself to him, and undertakes to conduct him through the Inferno and Purgatory, and to leave him there with Beatrice for the ascent to Paradise.*

WITH half the pathway of our lifetime crossed  
I found myself in a dark wood astray,  
Because the right way was entirely lost.  
Ah me ! how hard a thing it is to say  
How savage was that wood, and rough and sore,  
Which at the thought of it renews dismay ! 6  
So bitter is it, death is little more :  
But, of the good I found therein to treat,  
I'll tell what other sights for me it bore.  
How I went in, skill fails me to repeat,  
So drowsy in that instant was my case  
When I abandoned the way right and meet. 12  
But when I reached a hill that had its base  
Just where that valley's termination lay  
Which on my heart had graved fear's piercing trace,  
I looked on high and saw its shoulders gay  
Already with that planet's mantling rays  
Which leads men right, along whatever way. 18

24

B

At this the fear took somewhat calmer phase  
 Which in my heart's lake had endured the night  
 That I had passed through with such dire amaze.  
 And as a man with breath that fails him quite  
 Emerged from out the sea upon the shore  
 Turns to the perilous wave with straining sight,      24  
 So did my soul whose flight was not yet o'er  
 Turn back to gaze upon the pass again  
 Which no one ever left, alive, before.  
 Soon as my wearied limbs repose had ta'en,  
 My path resuming o'er the desert's side  
 I let the firm foot lowest aye remain.      30  
 And lo, at outset of the steep descried,  
 A panther very fleet of foot and light  
 That for its covering had a spotted hide,  
 And never vanished from before my sight ;  
 Yea, hindered so the path I would have gone  
 That I turned oft as meditating flight.      36  
 The time was at beginning of the morn  
 And the Sun with those stars was mounting high  
 That were with him when by divine love drawn  
 Those things of beauty first went rolling by ;  
 So that for an assurance of good hope  
 Anent that beast with skin of varied dye      42  
 The hour of time and season sweet gave scope.  
 Yet not so but that I was struck with fear  
 Seeing a lion come with me to cope.  
 He rushed against me, as it did appear,  
 With head erect and in a hungry rage,  
 So that the air seemed awed as he drew near.      48  
 And a she-wolf who burdened to assuage  
 A host of cravings in her leanness seemed,  
 And has made folk live sadly, many an age.  
 By fear that from the vision of her streamed  
 She laid upon me such a weight of pain  
 That the ascent now past all hope I deemed ;      54  
 And as is he who fondly piles up gain,  
 When the time comes for him to lose its sum,  
 Who weeps in all his thoughts and grieves amain,

Such did the restless beast make me become,  
 Which, coming at me, forced me back to go  
 Little by little where the Sun is dumb. 60  
 While I was stumbling in that region low,  
 Before my eyes one came in sight displayed  
 Who through long silence made a feeble show.  
 Him in that desert vast when I surveyed  
 "Have pity on me," unto him I cried,  
 "Whoe'er thou art, or real man or shade." 66  
 "Not now man I was once man," he replied ;  
 "My parents natives of the Lombard State  
 And Mantuans were by country on each side.  
*Sub Julio* I was born, though that was late,  
 And lived at Rome 'neath good Augustus' sway,  
 When false and lying gods were still in date. 72  
 Poet was I, and wrote that just one's lay,  
 Anchises' son, who came away from Troy  
 When haughty Ilium fell to flames a prey.  
 But thou, why hauntest scenes that so annoy ?  
 Why climbest not up the delightful Mount  
 That source and reason is of every joy ?" 78  
 "O art thou then that Virgil and that fount  
 Which sheds abroad so large a stream of lore ?"  
 With bashful front I answered his account ;  
 "O light and honour of all poets more,  
 Let keen love and long study serve me now,  
 Since they have made me search thy volume o'er. 84  
 Thou art my Master and my Author thou ;  
 Thou art alone the one from whom I take  
 The graceful style to which men honour vow.  
 Behold the beast through whom retreat I make ;  
 Deliver me from her, O famous sage,  
 Because she makes my veins and pulses quake." 90  
 "Needs must thy journey take a different stage,"  
 He answered when he saw me melt to tears,  
 "If thou would'st go free from this savage cage.  
 Because that beast which stirs thy plaintive fears  
 Lets not another on her road pass o'er,  
 But with him murderously interferes. 96

And has a nature so corrupt at core  
 That she ne'er satisfies her greedy will  
 And after food is hungrier than before.  
 Many the creatures are she weds with still,  
 And will be more yet till the greyhound's day,  
 Whose advent will with grief the monster kill. 102  
 Nor land nor pelf shall he for food essay,  
 But be on wisdom, love, and virtue fed,  
 And tracts from Feltro unto Feltro sway.  
 Through him shall this low Italy make head  
 For whom Camilla as a virgin died,  
 Nisus, Euryalus, and Turnus bled. 108  
 He will pursue her through towns far and wide  
 Until he shall have sent her back to hell,  
 Whence envy first enabled her to glide.  
 I take thought for thy good, then, and see well  
 That I should guide, thou follow in my trace,  
 And draw thee hence to listen to the yell 114  
 Wrung from despair in the eternal place ;  
 To hear the ancient spirits in their grief  
 Who each invoke the second death's embrace ;  
 And to behold those who in fire are lief  
 To sojourn, since they hope to come to share,  
 Whenever that may be, the blest ones' fief. 120  
 And should'st thou then desire to mount up there,  
 A worthier soul than I for that shall rise :  
 Departing, I will leave thee in her care.  
 Because that Emperor who rules those skies  
 In that I rebel was to His decree  
 Access through me to His abode denies. 126  
 In every part He reigns, where governs He,  
 There is His city and His lofty seat ;  
 O what bliss those whom He elects there see !"  
 And I to him, " Thee, Poet, I entreat  
 By that same God whom thou hast never known,  
 So may I 'scape this ill, nor worse one meet, 132  
 That thou wouldst lead me where thy words have shown,  
 So that my eyes St. Peter's gate may find  
 And those thou makest to such sorrow prone."  
 Thereat he moved, and I went on behind.

## NOTES TO CANTO I.

l. 1.—The poem opens on the eve of Good Friday, A.D. 1300 (see Introduction), when Dante, who was born in May, 1265, had nearly completed his thirty-fifth year, and was thus half-way through the threescore years and ten allotted by the Psalmist to human life.

l. 2.—The dark wood is the depraved world. There is, doubtless, also a reference to the troubled state of the times in Italy and elsewhere. Contrast this gloomy wood, and Dante's horror of it, with his glowing description of, and his eagerness to explore, that other wood of the terrestrial paradise, wherein human nature was perfect (Purg. xxviii.).

l. 13.—The hill is Christianity.

l. 17.—The planet is the Sun, which in Dante's time was supposed to be one, and in Par. xxxiii. 145 is spoken of as one of the stars.

l. 20.—The night preceding Good Friday. It is now dawn on Good Friday morning.

l. 30.—The meaning is that he climbed, resting most on the foot that was lowest.

l. 32.—No doubt the apparition of the three beasts to him was suggested to the poet by Jeremiah v. 6: "Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities." This first beast, the panther, represents Pleasure. Its nimbleness and its spotted hide may be intended as a figure of fickle Florence and its Bianchi and Neri factions.

l. 38.—The stars of Aries. The Sun was supposed to have started in Aries at the time of the Creation.

l. 42.—I adopt the reading, "alla gaietta pelle," which not only seems to me to make better sense than that of "la gaietta pelle," but is supported by the mention of the panther as "la lonza alla pelle dipinta," in Inf. xvi. 108.

l. 45.—The lion represents Pride or Ambition. Politically, it refers to the royal house of France.

l. 49.—The wolf is Avarice. Politically, the temporal power of the Popes, the great object of Dante's abhorrence.

l. 60.—"Where the Sun is dumb." This attribution of silence to light is repeated in Inf. v. 28: "I reach a place mute of light's every ray." The figure may have been suggested by Virgil's "tacitæ per amica silentia lunæ" (*Æn.* ii. 255); and see *Æn.* vi. 264, 265: "Umbræque silentes, Et Chaos, et Phlegethon, loca nocte silentia late." See also the next note.

l. 63.—Mr. Parsons translates this—

"As obscure he seemed  
In the long silence of that desert glade."

If this is correct, "lúngo silenzio" is exactly equivalent to Virgil's "loca

silentia late." But I think that meaning inadmissible, as "silenzio" is used without the article. The "silence" alluded to is generally supposed to be the neglect of the study of Virgil. The *Vocab. della Crusca* explains "fioco" by "hoarse," but I take the meaning to be, here as in all other passages where the word occurs, "feeble" or "weak."

l. 70.—Virgil's meaning seems to be that he was born in the time of Julius Cæsar, but too late to enter on the work of life till after the accession of Augustus. He was about twenty-five years old at the death of Julius.

l. 87.—This claim of Dante's to an already assured literary reputation is in contrast with his statement to Guido del Duca (*Purg.* xiv. 20, 21)—

"To tell you who I am were speech in vain,  
For my name sounds as yet with little ring."

He is here thinking probably of his "Canzoni," upon which he makes Buonagiunta of Lucca compliment him in *Purg.* xxiv. 49–60.

l. 101.—I agree with those who do not seek to find in the *Veltro* (greyhound) here mentioned any particular person, but regard the poet's announcement of his coming as the expression of a prophetic wish for the appearance of one who should free Italy from the temporal power of the Pope and be her mighty ruler himself. I regard this hoped-for saviour as identical with the *Dux*, or *Leader*, of *Purg.* xxxiii. 43–45, who is to slay the shameless woman (the wolf under another name) and her paramour the giant (the power of France); that is to say, who is to abolish the Pope's temporal power and rid Italy of France who supports it. The prophecy may therefore have found a singularly exact fulfilment when Rome became the capital of an Italy united under Victor Emmanuel and the French garrison was withdrawn from the Castle of St. Angelo.

In favour of the opinion that the *Veltro* is "Can Grande della scala" of Verona, there are, no doubt, the two facts—(1) that "can" (cane) means "dog," and (2) that the *Veltro* is said to come from between two *Feltros*, which may be supposed to be *Feltro* in the *Marca Trivigiana* and *Montefeltro* in *Romagna*, Verona being between those places. But I believe the first of these facts to be an accidental coincidence; and that Dante's localization of the *Veltro* means nothing more than his hope that Italy's deliverer would be a born Italian, rather than a German Emperor.

The theory that Dante had no actual person in his mind as being the *Veltro*, finds confirmation, I think, from the passage in *Purg.* xx. 10–15. See the note there.

l. 106.—Compare Virgil, *Æn.* iii. 522: "Procul obscuros colles humilemque videmus Italiam."

l. 118.—See *Purg.* xxvii.

l. 122.—The worthier soul is Beatrice, who appears in Canto xxx. of *Purg.*

## CANTO II.

## DANTE'S FEARS APPEASED.

## VIRGIL'S ACCOUNT OF HIS MISSION OF SUCCOUR.

*Virgil appeases Dante's fears that his powers are inadequate for the proposed journey. He relates how Beatrice at the instigation of two other ladies in Heaven had descended into Limbo and sent him thence to Dante's rescue.*

THE day was going, and the browning air  
 Released the animals earth's bounds contain  
 From their fatigues, and I had to prepare,  
 Alone of all, the warfare to sustain  
 As of the path, so of the sorrowing drear  
 Which my unerring mind shall trace again. 6  
 Aid, Muses ! aid me lofty genius here :  
 O mind that wrotest that which I descried,  
 In this shall thy nobility appear.  
 "O Poet," I began, " who art my guide,  
 See first if thou canst trust my powers to bear  
 The arduous pass, nor until then decide. 12  
 The sire of Silvius—so thou dost declare—  
 While yet corruptible, to realms of time  
 Immortal went, and was in body there.  
 If then the adversary of all crime  
 Was courteous, thinking of the high effect  
 To spring from him ; what race, and how sublime ; 18  
 This seems not wrong to men of intellect ;  
 For father of great Rome and of her sway  
 Was he in the Empyrean heaven elect,  
 Both she and it—truth willingly to say—  
 Being established as the sacred spot  
 Where sits prince Peter's follower of to-day. 24  
 This journey, which thou mak'st his vaunted lot,  
 Gave him to know things which the reason wot  
 That he his triumph, Popes the mantle got.

The chosen vessel afterwards went there  
 To bring back comfort for that true faith's need,  
 Whence starting, on salvation's road we fare. 30  
 But I—why go there? who doth this concede?  
 I no Æneas am, no Paul am I;  
 Nor I nor others deem me worth such meed.  
 If then I, yielding, go my fate to try,  
 I fear me lest the going prove unskilled:  
 "Thou art wise and betterest what my words imply." 36  
 And as is he who unwilling what he willed,  
 Whom second thoughts on changed intent decide,  
 So that his first resolve is wholly stilled,  
 Such I became on that obscure hill-side;  
 Because my zeal for the emprise, so keen  
 At first, now dwindled in my thoughts and died. 42  
 "If I judge rightly what thy words must mean,"  
 That shade of the great-souled one made reply,  
 "Thy soul by cowardice assailed has been,  
 Which oft encumbers and so turns awry  
 A man from enterprise of high degree,  
 As false sight does a beast when he is shy. 48  
 That from this terror thou mayst set thee free  
 Learn from me why I came, and what I heard  
 At the first moment that I grieved for thee.  
 I was 'mid those to pendent state referred,  
 When, called by a fair lady come afar  
 From bliss, I prayed her to put wish in word. 54  
 Her eyes were shining brighter than the star,  
 And the words that with voice angelic low  
 And sweet she spoke in her own language are—  
 'O Mantuan soul, whose courtesy I know,  
 Whose fame still lasts on earth and still shall last  
 Long as the future of the world shall go; 60  
 My friend, not Fortune's, on a bare slope cast  
 Is so beset and hindered on his way  
 That, panic-struck, he has turned back aghast,  
 And has I fear now gone so far astray  
 That I too late come to his succour, told  
 In heaven that which concerning him they say. 66



Up then! and with thy speech ornate in mould,  
 And with whate'er he needs to set him free,  
 Give him such aid that I may be consoled.  
 Beatrice am I who thus am speeding thee,  
 I come from where I long to be restored,  
 Love sent me here, and love inspires my plea. 72  
 When I shall be in presence of my Lord  
 To Him I will oft make thy praises known.'  
 With this she ceased, and I took up the word :  
 'O lady virtuous, through whom alone  
 The human race doth all contents excel  
 Of the heaven that hath least orbits for its own, 78  
 With thy commandment I am pleased so well  
 That, though now paid, obedience would be slow ;  
 Thou hast no farther need thy wish to tell.  
 But say why thou dost no misgiving show  
 To come down where this centre hems us in  
 From the ample place where thou long'st back to go.' 84  
 'Since 'tis thy wish such inner lore to win,  
 I will tell briefly,' she made answer here,  
 'Why I thus dauntlessly come here within.  
 Of those things only should one go in fear  
 Which have the power to wreak upon him ill,  
 Of others not, which are from terror clear. 90  
 I am so made by God, thanks to His will,  
 That of your misery naught touches me,  
 'Gainst me these fiery flames' assault is still.  
 In heaven a lady is who weeps to see  
 This hindrance which I send thee to withstand,  
 And, on high, bends doom from its stern decree. 96  
 She proffered to Lucia her demand  
 And said, "Thy faithful one is now in need  
 Of thee, and I commend him to thy hand."  
 Lucia, the foe of every cruel deed,  
 Rose up and came to where I had my place  
 In seat at ancient Rachel's side decreed, 102  
 And said, "O Beatrice, true praise of God's grace,  
 Dost thou not succour him who loves thee so,  
 That for thy sake he left the ignoble race ?

Hear'st not how piteously he weeps for woe ;  
 Seest not the death that puts him so to shift  
 On the flood that outvaunts the Ocean's flow ? " 108  
 Never were any in the world so swift  
 To gain their weal and from their woe retreat,  
 As I on making out this speech's drift  
 Came down here from my beatific seat,  
 Trust in thy honourable discourse to show ;  
 Which honoureth thee and those whom it may greet.'  
 After that she had reasoned with me so 115  
 She turned her eyes, though weeping radiant still,  
 So that she made me readier to go.  
 And I came unto thee as was her will,  
 Took thee from presence of that beast away  
 Which barred thy short course up the beauteous hill.  
 What is it then? Why, why dost thou delay ; 121  
 Why nurse at heart such cowardice as this ?  
 Why not let courage and frank trust have way,  
 Since three such ladies, denizens of bliss,  
 Keep in the court of heaven thy weal in sight,  
 And my speech full of such good promise is ? " 126  
 As flowerets bowed and closed by frost of night,  
 Soon as the Sun's white beams upon them steal  
 All on their stems uprising ope to light,  
 So with my wearied virtue did I deal,  
 And such good courage rushed into my heart  
 That I began as one to boldness leal— 132  
 " O blessed she, who succouring took my part,  
 And courteous thou, who did'st so soon obey  
 The truthful words thou heardest her impart ;  
 Thou hast disposed my heart so for the way  
 With craving prompted by these words of thine,  
 That in my first resolve I put fresh stay. 138  
 On then ! for both in one sole will combine ;  
 Thou Leader, Master thou, and Lord in turn : "  
 Thus spake I him ; he moved ; and at the sign  
 I entered on the pathway wild and stern.

## NOTES TO CANTO II.

l. 1.—It is growing dark on the evening of Good Friday; and as it is the vernal equinox, the time is about 6 o'clock. See the Diary prefixed to the *Inferno*.

l. 13.—Silvius, according to Virgil, is the son of Æneas, to whom Anchises points him out among the Shades of his yet unborn descendants (*Æn.* vi. 763-765)—

“Silvius, Albanum nomen, tua postuma proles,  
Quem tibi longævo serum Lavinia conjux  
Educet silvis regem, regumque parentem.”

l. 21.—The Empyrean is the tenth and loftiest heaven, the seat of God's visible presence. Dante reaches it in Par. xxx.

l. 27.—“The grand mantle” is, with Dante, the badge of the Papal dignity (*Inf.* xix. 69; *Purg.* xix. 104).

l. 28.—The chosen vessel is St. Paul. “He is a chosen vessel unto me” (*Acts* ix. 15). In 2 *Cor.* xii. 3, 4, St. Paul refers to his having been caught up to Paradise.

l. 48.—Or, “Like a beast seeing false when night is nigh,” if “*ombrare*” means “to grow dark.”

l. 52.—The reference is to Limbo, the outer rim of the *Inferno*, the souls in which are neither in doom nor in bliss. Compare *Inf.* iv. 45.

l. 55.—Some suppose the star in question to be Venus; others that it is the Sun. I agree with Blanc that it is a collective expression for “the stars.”

l. 57.—I think that Boccaccio rightly considers Beatrice's “own language” to be the Florentine vernacular, not the language of heaven, which Virgil would not have understood. This Florentine or Tuscan tongue is the same in which Dante is recognized as speaking in *Inf.* x. 22-27; xxiii. 76; *Purg.* xvi. 137. In the same way, Virgil speaks Lombard (*Inf.* xxvii. 20).

l. 70.—Beatrice Portinari, Dante's lost first love, in a secondary sense represents Theology. In Par. iv. 118 he apostrophizes her as a goddess.

ll. 77, 78.—The heaven of least orbits is the Moon, the nearest of those which, according to the Ptolemaic system, followed by Dante, revolve round the Earth, which remains fixed. By the “contents” of this heaven, therefore, is meant the Earth itself.

l. 94.—This second lady of heaven seems to be, primarily, the Virgin Mary; and, secondarily, Divine Clemency.

l. 97.—Lucia, the third lady, is, primarily, the martyr saint of that name; secondarily, Enlightening Grace.

l. 102.—Beatrice sits in Paradise beside Rachel (*Par.* xxxii. 7-9) because the latter is the type of the contemplative life which is the bliss of Theology (see *Par.* xxxi. 110, 111). In Dante's dream of Leah and Rachel (*Purg.* xxvii. 97-108), Leah tells him that hers is the active life, Rachel's the contemplative.

## CANTO III.

## ENTRANCE INTO THE INFERNO.

## ACHERON. CHARON AND THE SHADES.

*The inscription over the gate of the Inferno. The poets enter and hear the sighs, shrieks, and lamentations of those who in life incurred neither infamy nor praise. They reach the banks of Acheron. Charon appears, bids Dante begone, but is appeased by Virgil. He drives the souls collected upon the bank into his boat, and ferries them over. An earthquake with wind and lightning throws Dante into a swoon.*

“THROUGH me is reached the dolorous abode ;  
 Through me is reached eternity of woe ;  
 Through me to reach the lost folk lies the road.  
 Justice inclined my lofty Maker so ;  
 From Power divine, from highest Wisdom’s spring,  
 And from Love’s first source did my fabric grow. 6  
 Before me there was no created thing  
 Save those eternal, and eterne last I ;  
 Away all hope, O ye who enter, fling.”  
 These words in colour of a gloomy dye  
 I saw inscribed at summit of a gate,  
 And said, “ Their sense is, Master, hard to spy.” 12  
 And he, as one who had made proof of fate,  
 “ Here all suspicion laid aside must be ;  
 All cowardice here perishing abate.  
 We now have reached the place where thou shalt see,  
 As I have told thee, folk who grieving pine,  
 And have lost intellect’s best faculty.” 18  
 And after he had placed his hand in mine  
 With cheerful look that brought me comfort nigh,  
 He led me into secret things’ dark shrine.  
 Here sighs and sobbings, wails shrieked loud and high,  
 Resounded through the air that star ne’er sees,  
 So that I first was moved to tears thereby. 24

Tongues different, appalling utterances,  
 Words of grief, accents that from anger rise,  
 Loud and low voices, sound of hands with these,  
 Made up a tumult that in eddying wise  
 Rolls ceaseless through that time-void murky air,  
 As when sand on the breath of whirlwind flies. 30  
 I, who my head begirt with error bare,  
 Exclaimed, " O Master, what is this I hear,  
 And who are these whom such grief seems to tear ?"  
 And he to me, " This miserable cheer  
 Their sad souls have, who in the living land  
 From infamy and praise alike were clear. 36  
 They are commingled with the caitiff band  
 Of angels such as chose not to rebel  
 Nor clove to God, but were for their own hand.  
 Heaven, not to be less fair, did these expel,  
 Nor will the deep Inferno them receive,  
 For they would cause some boast to those in Hell." 42  
 And I, " O Master, what doth them aggrieve  
 So much, that their lamenting is so dread ?"  
 " Brief speech," he answered, " shall thy doubt relieve :  
 These have not any hope of being dead ;  
 And their blind life has brought them down so low  
 That they can envy any lot instead. 48  
 The world permits no fame of theirs to grow,  
 Mercy and Justice hold them in disdain ;  
 Speak not of them, but glance and past them go."  
 And I, who looked, beheld a banner plain,  
 Which whirled on in such rapid course displayed  
 That it seemed prone never to rest again. 54  
 And in its rear came such a long parade  
 Of souls, that I could ne'er have thought it true  
 That death had such a multitude unmade.  
 When I had recognized of these some few  
 I looked and found his shade whom base fear lured  
 To make the great refusal, now in view. 60  
 At once I understood and felt assured  
 That this the sect was of those caitiffs who  
 Displease God, nor are by His foes endured.

These wretched ones who real life ne'er knew  
 Were naked, and with many a sting pursued  
 By wasps and huge flies that around them flew. 66  
 By these their faces were with blood bedewed  
 Which, with their tears commingled, at their feet  
 To loathsome worms as portion fit accrued.  
 And when I let my glances further fleet  
 I saw folk on the bank of a great stream ;  
 Whence I, "O Master, grant me I entreat 72  
 To know who these may be and why they seem  
 Accustomed with such swiftness to pass o'er,  
 As I discern through the faint-shining gleam."  
 And he to me, "Thou shalt know this and more  
 Soon as our steps shall have so far attained  
 As to make halt on Acheron's sad shore." 78  
 I then with bashful eyes and looks down-trained,  
 Fearing my talk might draw on me his blame,  
 Far as the river from fresh speech refrained.  
 And lo ! towards us in a boat there came  
 An old man whitened by the hair of eld  
 Crying, "Woe unto you, ye souls of shame ! 84  
 Ne'er hope that heaven shall be by you beheld.  
 I come to lead you to the other bank,  
 In heat and frost where gloom is ne'er dispelled ;  
 Thou living soul, that standest in their rank,  
 Get thee away from these, for they are dead."  
 But when he saw that I went not nor shrank, 90  
 "By other ways, by other ports," he said,  
 "Not here, shalt thou find passage to the shore ;  
 Thou in a lighter vessel must be sped."  
 To whom the guide, "Charon, give chafing o'er,  
 Thus is it willed where joined with Will's behest  
 Is power to wreak it ; so demand no more." 96  
 Then were the fleecy cheeks calmed into rest  
 Of that grim pilot of the livid lake,  
 Who round his eyes had wheels of flame impressed.  
 But those tired souls who naked there did quake,  
 Gnashed teeth and colour changed to colour's dearth  
 Soon as they heard the cruel words he spake. 102

They cursed God and their parents upon earth,  
 The human race, the place, the time, the seed,  
 Of both their first begetting and their birth.  
 Then massed together did they all recede  
 Loud weeping, to the baneful shore of woe  
 That waits all who to fear God take no heed. 108  
 Charon the fiend, with eyes of live coal's glow,  
 Strong beckoning collects them every one,  
 Beats with his oar whoever lingers slow.  
 As leaves detach themselves in Autumn dun,  
 One close upon another, till the bough  
 Yields to the earth what spoils soe'er it won, 114  
 So does the evil seed of Adam now :  
 They one by one from that shore cast them down  
 At signs, as birds the lure's control allow.  
 Thus they depart upon the waters brown,  
 And ere they land upon the further side  
 A new troop comes, the hither marge to crown. 120  
 " My son," to me the courteous Master cried,  
 " All those who in the wrath of God expire  
 Unite here from all countries far and wide.  
 Nor from prompt passage o'er the stream retire,  
 Since divine justice spurs them on their course,  
 So that their fear is turned into desire. 126  
 Ne'er doth a righteous soul by this way cross ;  
 If therefore Charon doth of thee complain  
 Thou now canst well know what his words enforce."  
 When this was finished all the darksome plain  
 So greatly quaked that when I call to mind  
 My dread thereat, I bathe in sweat again. 132  
 The tearful land gave forth a blast of wind  
 Whence came the flash of a vermilion light,  
 Which put to rout my senses all combined,  
 And I fell, like a man whom sleep doth smite.

## NOTES TO CANTO III.

ll. 5, 6.—The “Lofty Maker” of the entrance-gate is the Trinity.

l. 15.—Virgil had already said (*Inf.* ii. 45-48) that cowardice is destructive of enterprise. Dante, however, will be found suffering from it later on (*Inf.* ix. 1).

l. 18.—“Intellect’s best faculty” is the knowledge of God.

l. 27.—“Loud and low voices.” The word which I translate as “low” is “*fioche*,” which I cannot think means “hoarse” here, any more than in *Inf.* i. 63. See note there. I believe Dante had in his mind the lines in Virgil (*Æn.* vi. 492, 493)—

“*Pars tollere vocem*

*Exiguam ; inceptus clamor frustratur hiantes.*”

l. 42.—I believe those to be wrong who think that here, and in *Inf.* xii. 9, “*alcuno*” has the sense of “no.” It always means “some.”

l. 60.—Pope Celestine V.’s abdication of the Papacy in 1294 is generally supposed to be the “great refusal.” It was brought about by the persuasion and artifices of Cardinal Benedetto Gaetano, who succeeded him as Boniface VIII., and is made by Dante to refer contemptuously to his predecessor’s indifference to the custody of the keys, in *Inf.* xxvii. 104, 105. Celestine’s conduct must have appeared all the more heinous to Dante because it made way for the accession of Boniface, his bitter enemy.

l. 93.—So Charon says to *Æneas* (*Æn.* vi. 391), “*Corpora viva nefas Stygiâ vectare carinâ.*”

ll. 97-120.—Compare this description with that in *Æn.* vi. 296-316, from which it is taken.



## CANTO IV.

## THE CIRCLES OF THE INFERNO BEGIN.

## CIRCLE I. : LIMBO OF THE UNBAPTIZED.

*Dante, awakened by a thunderclap, finds himself on the verge of the First Circle of the infernal abyss. Virgil leads him into this circle, which is tenanted by the Unbaptized, whose sole punishment is a hopeless desire for bliss. Virgil explains that he is himself one of these, and tells of Christ's descent among them. The poets join company with Homer, Horace, Ovid, and Lucan, who lead them to a fair meadow at the foot of a castle, in which numerous worthies are seen.*

THERE broke up the deep slumber in my head  
 A heavy thunder, so that at the sound  
 I roused like one by force awakenèd ;  
 And turned my eye, fresh from repose, around ;  
 Rose up erect, and looked with steadfast sight  
 To find out where I was, and know the ground.      6  
 In truth I found me on the margin's height  
 Of the sad valley woefully abyssed,  
 Which gathers tone of wailings infinite.  
 Obscure, profound it was, so wrapt in mist  
 That when I gazed down where its depths extend  
 I could see nought of what might there subsist.      12  
 "Now let us into the blind world descend,"  
 Began the Master, turning deadly pale ;  
 "I will be first, and thou shalt second wend."  
 And I, who had perceived his colour fail,  
 Said, "How shall I go, when thy dread is clear  
 Who art wont to comfort me when doubts assail ?"      18  
 And he to me, "The anguish of those here  
 Beneath enthralled depicts upon my face  
 That pity which thou takest to be fear.  
 But let us on : long journey must we trace."  
 Thus entered he, thus entrance to me lent,  
 Where the first circle girds the abyss's space.      24

c

There was not there, as far as listening went,  
 A sound of weeping, but alone of sighs  
 Which through the eternal air a trembling sent.  
 Grief without martyrdoms to these gave rise,  
 Felt by the throngs which many were and great,  
 And infants, men, and women did comprise. 30  
 Said the good Master, "Dost not bid me state  
 What spirits these are, to thy sight now brought?  
 Know now, ere thou dost further penetrate,  
 That these sinned not; and their desert, if aught,  
 Is not enough, since baptism they had none,  
 Which is the portal of the faith thou'rt taught. 36  
 Living ere Christian times began to run  
 They gave not God the adoration due:  
 Such they; and of them I myself am one.  
 For such defects, and none of blacker hue  
 Lost are we, and in this alone distressed  
 That without hope we live and long anew." 42  
 Great grief at hearing him my heart oppressed,  
 Because folk of much worth I knew full well  
 Who were suspended in that Limbo's breast.  
 "Tell me, my Master, my Lord pry'thee tell,"  
 Began I, wishing to be sure indeed  
 Of that faith which o'ercomes all error's spell, 48  
 "Came any ever hence through his own meed  
 Or through another's, and then gained blest fate?"  
 And he, who gave my covert speech due heed,  
 Replied, "I was a novice in this state,  
 When One of might came hither in descent,  
 With sign of victory incoronate. 54  
 With the first parent's shade from hence he went,  
 And his son Abel's, Noah's in their train,  
 Moses the lawgiver obedient,  
 Abraham the patriarch, David sovereign,  
 Israel with his sons and with his sire,  
 And Rachel whom he did so much to gain, 60  
 And many more, and gave them bliss entire;  
 And I would have thee know that, until they,  
 No human spirits joined the saved ones' choir."

We paused not for his speaking on the way,  
 But ne'ertheless kept passing through the glade,  
 The glade thronged by the spirit crowds, I say. 66  
 Our way had not as yet much progress made  
 This side the summit, when I saw a glare  
 Which overcame the hemisphere of shade.  
 A little distant from it still we were,  
 Yet not so but that I discerned in part  
 That honoured folk were in possession there. 72  
 "O thou that honourest all science and art,  
 Say who are these the honour of whose fame  
 Keeps them from fashion of the rest apart?"  
 And he to me, "Through their well honoured name  
 Resounding in your upper world of sense  
 They gain Heaven's grace and such advancement claim."  
 Meanwhile a voice fell on my ear from thence, 79  
 "Due honour to the loftiest poet pay :  
 His shade returns which had departed hence."  
 Soon as the voice was stilled and died away  
 I saw approach four shades of high degree ;  
 They wore a semblance neither sad nor gay. 84  
 The Master good began to say to me,  
 "Look well at that one with a sword in hand,  
 Who as their lord goes on before the three.  
 'Tis Homer, sovereign of the poet band ;  
 The Satirist Horace is the next in sight ;  
 Ovid is third, and Lucan last is scanned. 90  
 Since in that title they and I unite,  
 Which was now uttered by one voice alone,  
 They do me honour, and in that do right."  
 Thus saw I the fair school united shown  
 Of that confessed lord of the loftiest lay,  
 Whose flight o'er the others is the eagle's own. 96  
 When with each other they had had some say,  
 They turned towards me with a welcoming sign,  
 At which my Master's face with smiles was gay.  
 And they made still more ample honour mine  
 In that they made me comrade of their band,  
 So that I came sixth of that gifted line. 102

Thus on we went, far as the illumined land,  
 Speaking of things for reticence here fit  
 As for discourse there they were fitly planned.  
 Upon a noble castle's base we lit,  
 By sevenfold lofty walls encircled round, 108  
 And a fair streamlet girt and guarded it.  
 We passed o'er this as though it were firm ground :  
 Through seven gates with those sages entered I,  
 And there a meadow of fresh verdure found.  
 There folk with slow and earnest eyes were nigh,  
 Each one of great authority in look,  
 Who in soft voice made rare speech and reply. 114  
 So we withdrew aside into a nook,  
 An open lofty place and bright with sheen,  
 Such that the whole of them in sight we took.  
 There right before me on the enamel green  
 The mighty spirits were identified  
 Whom 'tis my exaltation to have seen. 120  
 I saw Electra, many at her side,  
 'Mongst whom both Hector and Æneas were,  
 Cæsar in armour clad and falcon-eyed.  
 Camilla and Penthesilea there  
 Opposite I saw, and King Latinus, he  
 Sat with Lavinia, his daughter fair. 126  
 I saw that Brutus who made Tarquin flee,  
 Lucrece, Cornelia, Marcia's, Julia's face,  
 And Saladin in lonely privacy.  
 When I had raised my brows slight further space  
 I saw the Master Sage of those who know  
 Sitting amid the philosophic race. 132  
 All gaze on him, all honour to him show.  
 Both Socrates and Plato in advance  
 Of all the rest I saw more near him go.  
 Democritus who puts the world on chance,  
 Anaxagoras, Thales, and Diogenes,  
 Empedocles, Heraclitus, caught my glance ; 138  
 Zeno, the culler good of qualities  
 Dioscorides called, and Orpheus I could see,  
 Tully, Linus, moral Seneca with these,

Geometrician Euclid, Ptolemy,  
 Hippocrates, Avicenna, Galien,  
 Averroes,—the great comment's author he. 144  
 I cannot fully treat of all seen then  
 Since my long theme so presses on my care  
 That oft the fact is too much for the pen.  
 The band of six now dwindles to a pair ;  
 The sapient leader by a different way  
 Takes me from tranquil into trembling air, 150  
 And I arrive where no light sheds a ray.

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 NOTES TO CANTO IV.

ll. 23, 24.—The poets now enter Limbo, the margin or rim of the Inferno, in which are the souls of those who, for want of baptism, cannot be saved, though they are not damned, and therefore are in this neutral position.

ll. 25-30.—Compare Virgil's description of Limbo to Sordello, in *Purg.* vii. 28-30.

l. 36.—“The portal of the faith.” The reading “*porta*,” which I have adopted, is not the most generally received one, which is “*parte*.” With that reading, the line may be rendered—

“Which is part doctrine of the faith thou'rt taught.”

The objection to the reading appears to me to be that unless the sense is merely that baptism is a part of the faith—which is a mere truism—we must take the meaning to be that the doctrine that merit without baptism is not enough for salvation is a part of the faith; and that this meaning does violence to the language.

l. 53.—The mighty comer is Christ, whose descent into Hell is alluded to. In l. 37, the word “Christian” has occurred, but the name “Christ” never occurs in the whole Inferno.

ll. 88-90.—Horace, Ovid, and Lucan hardly deserve this pre-eminent mention. Dante, however, draws largely upon Ovid and Lucan, though in *Inf.* xxv. 94-102 he asserts his own superiority to both of them. Observe that he passes by in silence the Odes, for which Horace is most famed.

l. 131.—The Master Sage is Aristotle.

l. 131.—Democritus held that the world was formed by the fortuitous concurrence of atoms.

l. 139.—Dioscorides culled the qualities of herbs and plants. He was a naturalist of the time of Nero.

l. 143.—“Galien” is the Italian form of “Galen.”

l. 144.—The great comment of Averroes, the Arabian philosopher, was upon Aristotle's works, which he translated.

ll. 145-147.—Following Dante's example, I have not fully treated of all those whose names he here mentions, but have contented myself with explaining the allusions regarding some of them. It has been no easy task to include, as I have done, every name which occurs in the original text.

## CANTO V.

## SINS OF INCONTINENCE.

## CIRCLE II : THE SENSUAL.

*At the entrance of the Second Circle stands Minos, judging sinners. Disregarding his caution against entrance, the poets pass in and find Carnal sinners whirled about by furious winds in gloomy air. Among these float together Francesca da Rimini and her lover Paolo Malatesta. Through pity at her story of their fate Dante falls down fainting.*

FROM the first circle I thus made descent  
 Down to the second which surrounds less space,  
 But so much greater grief as stirs lament.  
 There Minos stands and snarls with dire grimace ;  
 Tries each offender at the entrance in,  
 Judges, and by his coiling dooms the case. 6  
 I say that when a soul for evil kin  
 Comes in his presence, it confesses all,  
 And that discerns between sin and sin  
 Perceives what place in hell is its fit stall ;  
 Girds his tail round him times as oft as show  
 How many grades beneath he wills its fall. 12  
 Many before his presence ever go ;  
 Each in turn to the judgment passes by ;  
 They speak and hear and then are turned below.  
 "O thou that to grief's hospice drawest nigh,"  
 Called aloud Minos to me when descried,  
 Ceasing from action in his office high, 18  
 "Think how to enter, and in whom confide.  
 Be not deceived by the wide entrance door."  
 To whom my Master, "Why dost thou too chide ?  
 Check not the course fate has for him in store.  
 Thus it is willed where will's behest is kin  
 With power to wreak it ; so demand no more." 24

Now do the sorrowing notes of woe begin  
 To make me hear them : now I find my way  
 Where I am smitten by much tearful din.  
 I reach a place mute of light's every ray,  
 Which bellows like the sea by tempest pressed  
 When winds opposing meet with it in fray. 30  
 The infernal storm blast that is ne'er at rest  
 Bears on the spirits in its vortex drawn,  
 Whom, whirled around, its buffetings molest.  
 When they before the broken steep are borne,  
 There shrieks arise and plaining and lament,  
 They there, blaspheming, divine virtue scorn. 36  
 I understood that pains thus schemed torment  
 The carnal sinners doomed to suffer there  
 For subjecting their reason to their bent.  
 And as their wings on flight the starlings bear  
 In time of cold, a large and swelling train ;  
 So on that blast the evil spirits fare, 42  
 Blown hither, thither, up, and down again.  
 Never the comfort of a hope have they,  
 I say not of repose, but of less pain.  
 And as the cranes in going chant their lay,  
 Making a long line of themselves in air,  
 So I saw come with wailings on their way 48  
 Shades whom the aforesaid torments onwards bear.  
 Whence I, " My Master, who are those who so  
 Severely the black air's chastisings share ?"  
 " The first of those of whom thou wouldest know  
 The tidings I can give," then answered he,  
 " Many-tongued races 'neath her sway could show. 54  
 Steeped in the vice of wantonness was she,  
 Whence in her code she lust for law decreed,  
 Herself from blame she had incurred to free.  
 She is Semiramis, of whom we read  
 That she, succeeding Ninus, was his spouse ;  
 Now Soldans in her land her sway succeed. 60  
 The next is she who broke, through love, her vows  
 To dead Sichæus, and who self-slain died.  
 Next, Cleopatra, with her sensual brows."



Helen I saw, through whom so long a tide  
 Of ill time rolled ; saw great Achilles too,  
 Who at the last with Love in combat vied. 66  
 Saw Paris, Tristan ; and he made me view  
 Shades o'er a thousand pointed out by name,  
 Whose severance from our life to love was due.  
 At hearing by my Master dame by dame  
 And cavaliers of old by name defined,  
 Through dint of pity I nigh dazed became. 72  
 I began, " Master, with a willing mind  
 Would I address those jointly moving twain  
 Who seem to be so light upon the wind."  
 And he to me, " Thou'lt see when they are ta'en  
 More near to us ; then by that love them pray  
 Which brings them, and to come they will be fain." 78  
 Soon as the wind towards us wafts their way  
 I lift my voice, " O souls in weary plight,  
 Come to discourse with us, if none says nay."  
 As doves impelled by longing for delight  
 On open and firm wings to the sweet nest  
 Come through the air, will bearing up their flight ; 84  
 Such from the band where Dido is they pressed,  
 Coming towards us through the air malign,  
 So strong a power my loving call possessed.  
 " O living creature, gracious and benign,  
 Who visiting comest through the glooming air  
 Us who stained earth with an ensanguined sign ; 90  
 If but the Universe's ruler were  
 Our friend, we for thy peace to him would pray,  
 Since thou canst pity the harsh ills we bear.  
 Of what it pleases thee to hear and say  
 We will both hear and also speak with thee  
 While the wind's blasts as now in silence stay. 96  
 My native land is seated by the sea  
 Upon that shore to which the Po descends  
 To be at peace, his followers and he.  
 Love, that to gentle heart swift teaching lends,  
 Seized this man for the form once mine so fair,  
 Now stripped from me, whom still the mode offends. 102

Love, that from loving will no loved one spare,  
     Seized me with pleasure from this man so strong  
     That, as thou seest, my heart still feels it there.  
 Love brought us to endure one same death's wrong :  
     Caina waits him who our life-blood shed."  
     These words from them were borne to us along.      108  
 Soon as I heard those souls in torment dread  
     I bowed my visage and still held it low  
     Until the Poet "What art thinking" said.  
 When I made answer I commenced, "Ah woe !  
     How many sweet thoughts, how much loving pain  
     Brought these the lamentable pass to know !"      114  
 Then turning to them I began again  
     And spoke : "Francesca, these thy agonies  
     Make me for sad and piteous weeping fain.  
 But tell me, in the time of your sweet sighs  
     By what and how did love concede you this,  
     To learn what gave your dubious longings rise ?"      120  
 And she to me, "No greater grief there is,  
     As knows thy Teacher, than in misery's hour  
     For memory to recall the time of bliss.  
 But if thou hast a craving of such power  
     To know the root whence first our love took spray,  
     I'll do as one who speaks though tears down-shower.  
 We for delight were reading on a day      127  
     Of Lancelot, how Love of him made prize.  
     Alone we were, suspicion far away.  
 For many times that reading tranced our eyes  
     And made the colour from our faces flee ;  
     But one sole instant took us by surprise.      132  
 When we read how the smile he yearned to see  
     Was by the kiss of such a lover sought,  
     This one, who never shall be torn from me,  
 His own kiss to my lips all-trembling brought.  
     A Galeot was the book, its writer too !  
     That day we read not further in it aught."      138  
 While the one spirit with these words went through,  
     The other wept so, that at pity's call  
     I swooned away as though my death were due ;  
 And I fell, as with a dead body's fall.

## NOTES TO CANTO V.

ll. 7-12.—The grotesqueness of this procedure on the part of Minos is heightened in the instance given of it in Inf. xxvii. 124-127, where he is made not only to gird his tail round him, but to bite it in his rage at a heinous sinner.

l. 21.—“Thou too,” *i.e.* in addition to Charon (see Inf. iii. 91-96).

l. 28.—See note to Inf. i. 60.

l. 34.—I follow Blanc in taking “ruina” to mean the gap in the rocks which surround this circle, through which entrance is gained to it. Compare the description of the entrance to Purgatory (Purg. ix. 74, 75).

l. 66.—The allusion is, I believe, to Achilles’ love for Polyxena.

l. 97.—The speaker is Francesca, daughter of Guido da Polenta, lord of Ravenna, who was married to Gianciotto, son of Malatesta da Verruchio, lord of the neighbouring city of Rimini. The husband, soon after the marriage, discovered her amour with his brother Paolo, and stabbed them both to death. See Longfellow’s note to line 116 of this canto.

l. 107.—Caina is the first subdivision of the Ninth Circle in the Inferno—that in which Traitors are punished—and is allotted to Traitors to their kindred.

l. 126.—See the same idea in Inf. xxxiii. 9.

l. 128.—The loves of Lancelot and Guinevere, the queen of King Arthur, so familiar to us from Lord Tennyson’s “*Idylls of the King*,” are again alluded to in Par. xvi. 13-15.

l. 137.—Galeotto, or Galeot, was the go-between in the loves of Lancelot and Guinevere, and his name appears to have been used as a designation for such characters.

In Purgatory, the Sensual and the Violent against Nature (see Inf. xv.) are purified by sojourn in fire of the fiercest heat (Purg. xxvi.).

## CANTO VI.

## SINS OF INCONTINENCE.

## CIRCLE III. : THE GLUTTONOUS.

*Dante comes to himself in the Third Circle, where the gluttonous lie under drenching and filthy rain, barked at and tormented by Cerberus. Ciaccio discovers himself; predicts the strife of factions about to happen in Florence; and relates the doom of some dead fellow-citizens. At the end of the Circle, Dante and Virgil come upon Plutus.*

WHEN my mind's powers returned, awhile disused  
 By dint of pity for the kinsfolk twain,  
 Which made me sorrowful and all confused,  
 New torments and a fresh tormented train  
 I see around me, wheresoe'er I move,  
 And wheresoe'er I turn and gaze amain. 6  
 I now have entered the third circle's groove,  
 Of rain accurst, eternal, heavy, chill,  
 Whose mode and quality ne'er varying prove.  
 Thick hail, dark water, snow, downpouring fill  
 The air o'erspread with density of shade;  
 The earth receiving them has odour ill. 12  
 Cerberus, a cruel beast and strangely made,  
 Barks out of his three throats in dog-like wise,  
 Over the folk who there submerged are laid.  
 His beard is black and unctuous, red his eyes,  
 His belly large, his hands with claws abound;  
 He tears, flays, quarters, those at whom he flies. 18  
 The rain sets each one howling like a hound;  
 They make the one protect the other side;  
 Profane and wretched, they oft turn them round.  
 When Cerberus, the great worm, us espied,  
 He oped his mouths, and brought his tusks in view,  
 He had no member which he left unplied. 24

My Leader then within his span's grasp drew  
 Some earth, and when the handful was complete,  
 Into the greedy throats the morsel threw.  
 As is that dog which, barking, craves for meat,  
 And becomes quiet when the food he gnaws,  
 Since he is only keen, and fights, to eat, 30  
 E'en such as his became those filthy jaws  
 Of demon Cerberus, who stuns the swarms  
 Of souls who covet deafness for that cause.  
 We passed on o'er the shadows which the storms  
 Of fierce rain prostrate, and a footing found  
 Upon the emptiness that seems their forms. 36  
 They all of them were lying on the ground,  
 Save one who into sitting posture swayed  
 Soon as he saw us in his front pass round.  
 "O thou that through this Hell art now conveyed,"  
 He said, "Tell if thou canst my name of yore,  
 For thou before I was unmade wast made." 42  
 And I to him, "Perchance thy anguish sore  
 Is that which from my memory takes all trace  
 Of thee as of one ever seen before.  
 But tell me who thou art, set in a place  
 So grievous, and in such a punishment,  
 The most displeasing if not the most base?" 48  
 And he to me, "Thy city, where is pent  
 Such envy as has now the sack outgrown,  
 In serene life had me for resident.  
 Among you citizens as Ciaccio known,  
 For gluttony, the sin so hard to mend,  
 I, as thou seest, by rain here stricken moan. 54  
 And I, sad soul, am not alone here penned,  
 For all of these in like pain expiate  
 A like offence." And here his speech made end.  
 I answered him, "Ciaccio, thy weary fate  
 So galls me that it bids my tears flow down ;  
 But tell me, if thou canst, what fortunes wait 60  
 The citizens of the distracted town :  
 If any there is just ; the cause too say  
 Why discord has so troubled its renown."

And he to me, "After long strife will they  
 To bloodshed come, the forest sect prevail  
 And drive the other, with much loss, away. 66  
 Next it behoves that this in turn should fail,  
 Within three suns, and 'neath the other lie,  
 By force of one who now is trimming sail.  
 The victor long will hold its forehead high,  
 Keeping the other under burdens sore  
 How much soe'er 'tis grieved and chafed thereby. 72  
 Two there are just, but not esteemed therefor :  
 Pride, Envy, Avarice, are the sparks three  
 Which have enkindled all at the heart's core."  
 With this he closed his mournful augury.  
 And I to him, "I'd have thee once again  
 Instruct me, and impart me speech more free. 78  
 Farinata and Tegghiaio, worthy twain,  
 Arrigo, Mosca, Rusticucci ; graced,  
 With others, by kind hearts for good deeds fain ;  
 Tell me how I may know them and where placed :  
 For great desire impels me to be told  
 If they cull Heaven's sweets or Hell's poison taste." 84  
 And he, "They are with blackest souls in fold,  
 By different fault weighed down on deepening track :  
 Descending there thou canst their fate behold.  
 But when to the sweet world thou shalt go back,  
 I pray thee see that I am kept in mind :  
 My further speech and answer thou must lack." 90  
 His glance, before direct, askance inclined,  
 He briefly gazed at me, then bowed his head,  
 Fell with it level with the other blind.  
 "No more shall he awake," the Master said,  
 "This side of the angelic trumpet's sound.  
 When shall arrive the Foe whose power they dread 96  
 Each shall regain his sad sepulchral mound,  
 Resume the flesh and shape there lying numb,  
 Hear what through eternal echoes shall rebound."  
 So we passed on, across the foul mixed scum  
 Of shades and rain, with lingering steps and slow,  
 Touching a little on the life to come. 102

Whence I said, "Master, will these torments grow  
 When the great Sentence follows in their train,  
 Or become less, or burn with equal glow?"  
 And to me, "Turn to thy Science again,  
 Which wills that the more perfect a thing is  
 The keener is its sense of weal or pain. 108  
 Albeit this folk for ever barred from bliss,  
 Can never reach perfection's utmost bound,  
 They look for more on that side than on this."  
 We in a circle on that road went round,  
 In full discourse which I do not repeat;  
 Came to the point where a descent is found; 114  
 There Plutus, the great enemy, we meet.

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 NOTES TO CANTO VI.

l. 22.—"Worm" appears a strange name to apply to Cerberus. It is used also of Lucifer, in *Inf.* xxxiv. 108.

ll. 25-32.—These lines are a close imitation of Virgil's (*Æn.* vi. 419-423), where, however, the Sibyl gives Cerberus a cake instead of mere earth.

l. 42.—The comparison of birth to a making, and death to an unmaking, is a favourite one with Dante. Compare *Inf.* iii. 57; *Purg.* v. 134.

l. 52.—"Ciaccio" means "Hog;" but it may have been a real name, and not a nickname. He was a notorious Florentine glutton.

ll. 65, 66.—"The forest sect" are the Bianchi, or "White" party; the appellation being derived from the forest lands of Accone, in the Val di Sieve, from which came its leaders, the Cerchi (see *Par.* xvi. 65). The "other" party is the Neri, or "Black" one, which was led by the Donati. These party names had their origin in Pistoia, in the year 1300—that of the action of the Divine Comedy—and thence spread to Florence. Dante himself belonged to neither until after his banishment. When Prior, in 1300, he had the leaders of both banished. After his exile he joined the Bianchi.

l. 68.—Three Suns here mean three revolutions of the Sun, *i.e.* three years. The triumph at Florence of the Neri over the Bianchi took place at the beginning of 1302, and caused Dante's banishment (see *Inf.* xxiv. 143, 144).

l. 69.—The primary meaning of "piaggia"—here translated "is trimming sail"—is "hugs the coast;" its secondary sense being "gives in to another's humour," "wheedles;" just as one who hugs the coast must follow its windings. I have rendered it by an expression which will suit either signification. If the primary meaning is the right one here, the

person alluded to must be Charles de Valois, brother of Philip the Fair, King of France, whose approaching arrival on the shores of Italy is intended. If the secondary meaning is accepted, I should say that the person in question is Pope Boniface VIII., who was now cajoling Florence, though he afterwards sent Charles de Valois to help the Neri to overthrow the Bianchi.

l. 73.—There is no authentic explanation as to who these two just persons are. Some think that Dante means himself and his friend Guido Cavalcanti; but I cannot believe that he would glorify himself in this fashion. Nor would he in that case have asked (l. 62) if there were any just.

ll. 79-87.—Dante meets the persons concerning whom he here inquires, with the exception of Arrigo, who is not mentioned again, as follows, viz. : Farinata in the Sixth Circle, among the Heretics (Inf. x.) ; Tegghiaio and Rusticucci in Round Three of the Seventh Circle, among the Violent against Nature (Inf. xvi.) ; and Mosca in the Ninth Bolgia of the Eighth Circle, among the Schismatics (Inf. xxviii. 106).

l. 106.—The Science referred to is Aristotle's Moral Science, which in Inf. xi. 80, Virgil again speaks of to Dante as "Thy Ethics."

l. 115.—Plutus, the god of riches among the ancients.

In Purgatory, the Gluttonous are purified by hunger and thirst reducing them to mere skin and bone (Purg. xxiii.)



## CANTO VII.

## SINS OF INCONTINENCE.

CIRCLE IV. : THE AVARICIOUS AND THE PRODIGAL.

CIRCLE V. : THE ANGRY AND THE SULLEN.

*At the entrance of the Fourth Circle Plutus is silenced by Virgil. In this Circle the Avaricious and the Prodigal are pushing heavy weights before them on a circular track. Starting from the same point in different directions, they meet at the end of the semicircle, then turn and retrace their course till they meet again and begin anew. Virgil explains who they are, and that many clerical sinners are among the Avaricious. He enlightens Dante upon the nature and office of Fortune. They descend by a stream to Styx in the Fifth Circle, where the Angry and the Sullen are naked in and under a muddy swamp, fighting with each other, and half choked. The poets ultimately reach the foot of a tower.*

“ PAPE Satan, aleppe, Pape Satan ! ”  
 Plutus began with clucking voice to cry :  
 And that kind Sage who could all secrets scan  
 Said for my comfort, “ Harm from fear defy ;  
 He, far as power is his to intervene,  
 Thy passage down this rock shall not deny.” 6  
 Then he turned round to that inflated mien  
 And said, “ Thou wolf accursèd, silent keep ;  
 Consume thyself within thee with thy spleen.  
 Not without reason go we to the deep ;  
 It is so willed on high, where rebels proud  
 Felt Michael’s vengeance o’er their lewdness sweep.” 12  
 As sails inflated when the wind blows loud  
 Drop tangled at the falling of the mast,  
 So to the earth the cruel beast fell cowed.  
 Thus into the fourth chasm down we passed,  
 More probing the bank’s garner dolorous,  
 Where sin from the whole Universe is cast. 18

D

Justice of God, ah ! what can crowd up thus  
 Such novel toils and pains as met my gaze,  
 And wherefore does our fault so ravage us ?  
 As at Charybdis waves flow different ways  
 And one falls broken on the other's crest,  
 So here the folk must dance in rounding maze.      24  
 Here far more folk than elsewhere met my quest  
 Who upon this and that side with loud shout  
 Were rolling weights along by force of breast.  
 They struck encountering, then each turned about  
 At that same spot, and set to rolling back,  
 Crying, " Why hoardest ? " and " Why layest out ? "      30  
 So did they turn through their dark circle's track  
 From either hand to the opposing bound,  
 In shouting their vile measure never slack.  
 Then, soon as there arrived, each turned him round  
 Through his half-circle to another tilt ;  
 And I who in my heart compunction found,      36  
 Said, " O my Master, show me if thou wilt  
 What folk are these, and if all clerks were they  
 On our left hand, whose tonsure brands their guilt."  
 And he, " They each and all went so astray  
 In the first life from a right-seeing mind,  
 That they spent nothing in a moderate way.      42  
 They bark this clearly out in voice defined  
 When they attain the two points on their round  
 Where sunders them sin contrary in kind.  
 These on whose heads no covering hair is found  
 Were clerks of Popes' and Cardinals' degrees,  
 In whom doth avarice in excess abound."      48  
 And I, " O Master, amid such as these  
 There should be some whom I can recognize  
 Who were polluted by those maladies."  
 And he to me, " Thine is a vain surmise :  
 The unknowing life whence their defilement rose  
 Now shrouds them from the knowledge of all eyes.      54  
 They will meet ever the two butting blows ;  
 These from the sepulchre will rise again  
 With their fists clenched, and with their hair shorn those.

Ill-giving and ill-hoarding both have ta'en  
 The fair world from them and to this strife brought :  
 Nor do I use smooth words to make it plain. 60  
 Now, son, thou may'st behold the short-lived sport  
 Of goods that are in Fortune's trust as prize  
 For which the human race has ever fought.  
 Since all the gold beneath the moon that lies,  
 Or e'er did lie, could not give one alone  
 Of these tired souls rest from its miseries." 66  
 "Master," I said, "let furthermore be shown  
 Who is this Fortune whom thou mentionest,  
 Into whose clutch the world's goods are thus thrown."  
 And he to me, "O creatures silliest,  
 What ignorance is that to which ye cling !  
 Hear thou now what I judge of her professed. 72  
 He who in knowledge transcends everything,  
 The heavens creating gave them one for guide,  
 So that each part to each may splendour bring,  
 Diffusing equal light on every side.  
 So for the splendours of the world did He  
 Ordain a general mistress and guide, 78  
 By whom its vain goods changed at times might be  
 From one to other blood, from race to race,  
 Beyond defence from human sapiency.  
 Whence one race rules, another wanes apace,  
 According to the judgment she may mete,  
 Who like a snake in grass is hid from trace. 84  
 Your knowledge cannot against hers compete ;  
 She foresees, judges, and pursues her reign,  
 As other gods maintain their sovereign seat.  
 Her permutations without truce remain ;  
 Necessity compels her to be swift,  
 So oft comes one who doth his turn obtain. 90  
 This is she whom those very ones so lift  
 Upon the cross, who ought to give her praise,  
 But make wrong blame and bad repute their gift.  
 But she is blest and no attention pays ;  
 With other primal creatures joyously  
 She rolls her sphere and in blest rapture stays. 96

Descend we now to greater misery ;  
 Already sinks each star that made ascent  
 When I set out, nor may we loitering be."  
 Straight to the circle's other bank we went  
 Above a fount that boils and pours its stream  
 Along a runlet from it effluent. 102  
 Than sable darker far its waters gleam ;  
 And in the dusk waves' company we came  
 By a strange path into a lower seam.  
 This mournful streamlet makes a marsh whose name  
 Is Styx, when it has come in its descent  
 To foot of the grey slopes of evil fame. 108  
 And I, who stood on gazing there intent,  
 Saw folk mud-covered in the mid pool shown,  
 All naked and of semblance malcontent.  
 These struck each other not with hand alone,  
 But with the head and with the breast and feet,  
 And with their teeth tore piecemeal flesh from bone. 114  
 Said the good Master, " Here, son, thou dost meet  
 Their souls who still a prey to anger lie ;  
 And I would have thee too as certain treat  
 That 'neath the water there are folk who sigh,  
 And make its surface all those bubbles bear,  
 As thy eye tells, wherever it may fly. 120  
 Fixed in the mud they say, ' Morose we were  
 In the sweet air made glad by the Sun's ray,  
 Carrying the fumes of sloth within us there ;  
 Now here in the black mire morose we stay.'  
 This hymn, which chokes their throats with gurglings  
 curt,  
 In fully uttered words they cannot say." 126  
 We, circling round the filthy pool we skirt,  
 Through a great arc 'twixt swamp and dry land passed,  
 With our eyes fixed on those who gulp the dirt :  
 And at a tower's foot we arrived at last.

## NOTES TO CANTO VII.

l. 1.—No certain meaning has been given to these words. They seem as unintelligible as Nimrod's cry in *Inf.* xxxi. 67. Plutus, the god of riches, is an appropriate warder for this prison,

l. 57.—Compare *Purg.* xxii. 43-48.

ll. 97, 98.—When Virgil first met Dante it was dawn, and the stars as well as the sun were visible (*Inf.* i. 37-40). When they started on their way to the *Inferno* it was evening—6 p.m.—(*Inf.* ii. 1). It is now past midnight of the same day, Good Friday. See the *Diary* prefixed to the *Inferno*.

l. 108.—The Fifth Circle, in which are the Angry and the Sullen, is now reached.

In *Purgatory*, the Avaricious and the Prodigal are purified by lying face downwards, thus expiating the grovelling character of their sin (*Purg.* xix.). The Angry are shrouded in blackest darkness (*Purg.* xvi.).

## CANTO VIII.

## SINS OF INCONTINENCE.

## CIRCLE V. : THE ANGRY AND THE SULLEN.

*In answer to a signal displayed from the top of the tower, Phlegyas, the ferryman of the Stygian marsh, comes to carry Virgil and Dante across it. On the passage they meet Filippo Argenti, foul with mire, whom Dante reviles, and who is set upon by the other spirits. The poets reach the city of Dis, the gates of which are, however, shut in their faces by a legion of fiends. Virgil comforts Dante with the assurance that this resistance will be overcome.*

I SAY, continuing, that for some time past,  
 Before that at the high tower's foot we were,  
 Our eyes went upward, on its summit cast,  
 Because we saw two flamelets put forth there,  
 And one in countersign so far-off lit  
 That the eye scarce could be of it aware. 6  
 And I, turned to the sea of shrewdest wit,  
 Said, "What says this, and what is now replied  
 By that fresh fire, and who enkindled it?"  
 And he to me, "Upon the greasy tide  
 Thou canst e'en now see that which we await,  
 Unless mist from the pool its presence hide." 12  
 String ne'er drove shaft from it at such a rate  
 That it could run so swiftly through the air,  
 As I then saw a bark of slender freight  
 Come o'er the water and towards us bear,  
 With one sole pilot to direct its prow,  
 Who cried, "O soul depraved, art thou now there?" 18  
 "Phlegyas, Phlegyas, thou criest idly now,"  
 My Master said. "This once expect defeat;  
 Thou'lt have us only while we pass the slough."  
 As one who, when he hears of great deceit  
 Upon him practised, gives his rancour vent,  
 Such Phlegyas grew, as his wrath gathered heat. 24

And down into the bark my Leader went,  
 Then made me enter next him, and thereby  
 Alone, when I was in, it seemed down-bent.  
 When we were in the bark, my Guide and I,  
 The ancient prow goes cleaving on its way  
 More water than when others in it ply. 30  
 While o'er that dead canal our passage lay,  
 One came before me, with mud covered deep,  
 And said, "Who art thou, come before thy day?"  
 And I, "Here though I come I do not keep;  
 But who art thou, brought into foulness so?"  
 Said he, "Thou see'st me one constrained to weep." 36  
 And I to him, "With weeping and with woe,  
 Spirit accursed, remain; for understand  
 That thee, albeit so all-befouled, I know."  
 Then to the bark he stretched out either hand;  
 Wherefore my Leader pushed him back apace,  
 Saying, "Be off to the other mongrels' band!" 42  
 He clasped my neck then in his arms' embrace,  
 Kissed my face and exclaimed, "Disdainful soul,  
 Blessed be she in whose womb thou hadst place.  
 This one was arrogant his lifetime whole;  
 No goodness doth his memory adorn;  
 Thus his shade cannot here its rage control. 48  
 How many there above are great kings born  
 Who shall be here like wallowing swine in mire,  
 Leaving repute exposed to direful scorn!"  
 And I, "My Master, I could much desire  
 To see him into this broth sousing sent,  
 Before we, landing, from the lake retire." 54  
 And he to me, "The shore shall not content  
 Thy sight before thou shalt be satisfied;  
 To such a wish enjoyment should be lent."  
 A little after that I saw him bide  
 Such outrage from the folk in muddy thrall  
 As I still praise and thank God did betide. 60  
 "Have at Filippo Argenti," cried they all.  
 That spirit Florentine infuriate  
 Turned, on himself with his own teeth to fall.

Of him, here left, I can no more narrate ;  
 But on my ear there struck a note of woe ;  
 Wherefore with forward open gaze I wait. 66  
 Said the good Master, " Now, son, thou must know  
 The city, Dis by name, is drawing near,  
 With its grave citizens and crowded show."  
 And I, " Its mosques already, Master, clear  
 Within there in the valley I discern :  
 As sprung from fire, vermilion they appear." 72  
 And he replied to me, " The fire eterne  
 Which kindles them within displays them red,  
 As in this nether Hell thou seest them burn."  
 Into the deep moats we in fine were sped  
 By which that cheerless land is fortified ;  
 Round walls that seemed to me of iron they spread. 78  
 Not without making first a circuit wide,  
 We reached a point where " Go forth to your fates ;  
 Entrance lies here : " the pilot loudly cried.  
 I saw more than a thousand at the gates  
 Rained down from Heaven, who passionately said,  
 " Who is he who while death for him still waits 84  
 Is going through the kingdom of the dead ? "  
 And my wise Leader by a sign made plain  
 That for a secret talk with them he pled.  
 At this they somewhat checked their great disdain,  
 And said, " Come thou alone, and he begone  
 Who has so boldly entered this domain. 90  
 Let him by his mad road returning lorn  
 Try if he knows it ; for thou here shalt stay  
 Who through so dark a tract his steps hast drawn."  
 Think, reader, if I filled not with dismay  
 At this accursèd utterance's sound :  
 For I ne'er thought to find the backward way. 96  
 " O my sweet Leader, more than seven times found  
 Able to give me safety and to shun  
 Each peril deep that in my pathway frowned,"  
 I said, " O do not leave me thus undone ;  
 Or, if my forward journey is denied,  
 Back on our steps let us together run." 102



But that Lord who had thither been my guide  
 Said, "Cease from fear ; the path that is our lot  
 None can cut short : such He who takes our side.  
 But here await me, and abate no jot  
 Of comfort and good hope, thy faint heart's food ;  
 For in this nether world I'll leave thee not." 108  
 Thus onward goes and leaves me in a mood  
 Of doubt, abandoned there, the Father sweet ;  
 For No and Yes in my head struggling brood.  
 I could not hear him when they came to meet :  
 But scarcely for his stopping did they wait  
 Ere they vied each with other in retreat. 114  
 Then these our adversaries closed each gate  
 Upon my Leader's breast, left out forlorn :  
 Who turned and came to me at lingering rate.  
 With eyes fixed on the ground, and with brows shorn  
 Of all his confidence, he said, 'midst sighs,  
 "Who has denied me the abodes that mourn?" 120  
 Then said to me, "Albeit my anger rise  
 Do not despond, for I shall win the test  
 Whate'er they for defence within devise.  
 This arrogance of theirs is no new pest,  
 But practised erst at a less secret door,  
 Which neither bolts nor bars as yet arrest. 126  
 Thou sawest the dead inscription that it bore,  
 And now this side of it descends the steep,  
 Without an escort the rounds passing o'er,  
 One who shall cause the opening of the keep."

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 NOTES TO CANTO VIII.

I. 1.—Some commentators think that the "continuation" of the poem here mentioned refers to its continuation after an interval ; and that the first seven Cantos were written before, and the work resumed after, Dante's banishment.

II. 4, 5.—The two lights are a signal given to the city of Dis that two souls have arrived, to be ferried to it. The answering light is kindled there.

l. 19.—Phlegyas, here turned into a second Charon, was the king of the Lapithæ.

l. 27.—So Charon, in Virg. *Æn.* vi. 412-414:—

“Accipit alveo

Ingentem *Æneam*. Gemuit sub pondere cymba  
Sutilis, et multam accepit rimosa paludem.”

l. 61.—Boccaccio relates that Filippo Argenti, a Florentine, was a wealthy man of large proportions, vast strength, and most irascible temper. He was of great wealth, and had his horse shod with silver, whence he got his nickname of “Argenti,” his own family being the Adimari.

l. 70.—Mosques are fit buildings for the city of Heresy.

l. 125.—The less secret door is that at the entrance of the Inferno.

## CANTO IX.

## SINS OF INCONTINENCE.

## CIRCLE V : THE ANGRY AND THE SULLEN.

## CIRCLE VI : HERETICS.

*As Virgil is relating how he had descended hither once before, the three furies appear on the top of the tower. Virgil shields Dante from their threats. An angel approaches across Styx, throws open the gates of the city of Dis, and departs. The poets enter and find themselves among tombs made red hot, from which cries of anguish are heard. Virgil explains that heretics are tormented within them.*

THAT hue which cowardice brought out on me,  
 Seeing my Leader turn away dismissed,  
 Made his new colour sooner inward flee.  
 He stopped attentive, as in act to list,  
 Because his eye could not lead far his sight  
 Through the black air and through the thickening mist.  
 "Still it is meet for us to win the fight," 7  
 Began he ; " If not ; such an one lend aid ;—  
 Ah, how I long that some one here should light !"  
 I well perceived, when he had overlaid  
 With what came last that which had gone before,  
 That these were different words from those first said. 12  
 But ne'ertheless his talk brought fear the more,  
 Because I twisted his disjointed speech  
 Perhaps to a worse meaning than it bore.  
 "Far as this depth of the sad shell to reach  
 Comes any ever down from the first grade,  
 Who for sole penalty endures hope's breach ?" 18  
 I put this question, and he answer made :  
 " It seldom haps that any of us go  
 Upon the journey which I have essayed.  
 'Tis true that I before have come below,  
 Conjured by pitiless Erichtho here,  
 Who made the shades again in body show. 24

Hardly had I left bare my fleshly gear  
 When, forced by her, I went within this wall  
 To draw a soul from Judas' circle clear.  
 This is the lowest place, of darkest pall,  
 And most remote from Heaven's all-circling pales.  
 Be reassured ; I well the way recall. 30  
 This marsh, which an excess of stench exhales,  
 Doth round about the doleful city wind  
 Where now our entrance without anger fails."  
 And more he said which I have not in mind ;  
 Because my eye drew all my senses keen  
 Towards the high tower with top aglow defined. 36  
 There at one point uprisen quick were seen  
 Infernal Furies three, with blood imbrued,  
 Who had the limbs of women and their mien,  
 And were begirt with hydras greenest-hued.  
 Small serpents and cerastes formed their hair,  
 Round their dire temples in bound tresses strewed. 42  
 And he who recognized the handmaids there  
 Of her who reigns where tears are never dried,  
 Said to me, " See the fierce Erinnyes glare ?  
 This is Megæra on the left hand side ;  
 The next Alecto, weeping on the right ;  
 Tisiphone is midst." Here ceased my Guide. 48  
 Each with her nails did to her breast despite ;  
 Their own palms smote them, and their shrieks' high tone  
 Drove me to clasp the poet in affright.  
 " Let but Medusa come, we'll make him stone : "  
 They all cried, looking downward. " We did ill  
 In letting Theseus, when he stormed, alone." 54  
 " Turn thyself back and keep thy closed eyes still ;  
 For, should the Gorgon shown in sight be found,  
 No return upward wouldst thou e'er fulfil."  
 Thus spake the Master, and he turned me round  
 Himself, nor trusted to my screening hand  
 Till with his own hands too my eyes were bound. 60  
 O ye who can sound intellects command,  
 Discern the doctrine 'neath the veil concealed  
 Of these my verses strange to understand.

And now across the turbid waves there pealed  
 The tumult of a sound instinct with fear,  
 By which both marges set a-trembling reeled : 66  
 Of such a sort as from a wind we hear,  
 Impetuous owing to opposing heats,  
 Which strikes the woods and from all hindrance clear  
 Snaps and whirls off the branches that it beats ;  
 Dust-laden hurries onward in its pride,  
 While every shepherd flies and beast retreats. 72  
 He loosed my eyes and said to me, " Now guide  
 Thy nerve of vision o'er that ancient froth  
 To where that smoke is most intense descried."  
 As frogs before the hostile serpent's wrath  
 Disperse them through the water, every one,  
 Till each to swell the heap on land leaps forth ; 78  
 I saw more than a thousand lost souls run,  
 Like them, before one who the passage there  
 On foot with dry soles across Styx had won.  
 He waved off from his face that stifling air,  
 Advancing oft his left hand as he went,  
 Nor seemed fatigued save by that irksome care. 84  
 I well perceived that he from Heaven was sent ;  
 And to the poet turned, who by sign made plain  
 'That I should calmly stand before him bent.  
 Ah me ! how full his look was of disdain :  
 He reached the gate and threw it open wide  
 With a small rod, for all defence was vain. 90  
 " O chased from Heaven, race to be spurned aside,"  
 Began he at the dreadful threshold's site,  
 " Whence doth this arrogance within you bide ?  
 Why do you kick against that Will whose might  
 Must always end whate'er it may begin,  
 And which has oft increased your woeful plight ? 96  
 Butting the Fates what profit can you win ?  
 Your Cerberus—as must in your memory stay—  
 Carries still peeled thereby his throat and chin."  
 Then he turned back upon the loathsome way,  
 And spoke no word to us, but seemed to pace  
 Like one whom other cares devour and sway 102

Than that for him who is before his face :  
 And towards the land we moved our feet at last  
 Secure, after those words of holy grace.  
 Exempt from any strife we inwards passed ;  
 And I, who was desirous to behold  
 The state of those held in that fortress fast,                   108  
 When once within, my gaze around it rolled.  
 And see a spacious plain on every hand,  
 Filled with dire torment and grief manifold.  
 Even as at Arles by the Rhone's stagnant strand,  
 Even as at Pola to Quarnaro near,  
 Which hems and laves the Italian border-land,                   114  
 Whole regions rough with sepulchres appear ;  
 So was it also here in every part,  
 Save that the manner was more bitter here ;  
 For flames among the tombs were seen to dart,  
 By which they to such pitch of heat were strung  
 That more in iron is asked for by no art.                   120  
 All of their coverings above them hung,  
 And from them issued forth such mournful cries  
 As well appeared from tortured wretches wrung.  
 And I, "O Master, what is these folks' wise,  
 Who here in burial laid within each tomb  
 Make themselves audible with doleful sighs ?"                   126  
 And he, "The Heresiarchs are here, with whom  
 Their followers are, of every sect ; far more  
 Than thou believest in the tombs have room.  
 Here like with like share sepulture ; moreo'er  
 The monuments with more and less heat glow."  
 And, after that he to the right hand bore,                   132  
 We 'twixt the high wall and the tortures go.

## NOTES TO CANTO IX.

ll. 17, 18.—The “first grade” is Limbo, where the only punishment suffered is that of unsatisfied hope (Inf. iv. 41, 42).

l. 23.—Erichtho, the Thessalian sorceress. Sextus, the son of Pompey the Great, made use of her divinations to conjure up a spirit to tell him what would be the result of the civil war between his father and Cæsar.

l. 27.—Guidecca, or the circle of Judas, is the lowest depth of the Inferno, in which betrayers of their lords and benefactors are tormented. It is described in Inf. xxxiv. 10-69; and takes its name from Judas Iscariot, who suffers the greatest torture in it.

l. 42.—Proserpine is referred to, as in Inf. x. 80.

l. 54.—The allusion is to the attempt of Theseus and Pirithous to rescue Proserpine from Hades—

“Dominam Ditis thalamo deducere adorti.”

Virg. *Æn.* vi. 397.

ll. 61-63.—The hidden doctrine seems to refer to the allegorical meaning given by Dante to the Medusa’s head, which turned men to stone. Some think that false pleasure is symbolized by it; others that it figures unbelief—a more probable opinion, as the head is located in the city of Heretics. A similar exhortation to the reader to go behind the veil and discover the true meaning of the poet’s words occurs in Purg. viii. 19-21.

ll. 98, 99.—The reference is to the rough treatment which Cerberus met with from Hercules when endeavouring to oppose his entrance into Hades (Virg. *Æn.* vi. 395, 396)—

“Tartareum ille manu custodem in vincla petivit,  
Ipsius a solio regis traxitque trementem.”

## CANTO X.

## SINS OF INCONTINENCE.

## CIRCLE VI. : HERETICS.

*Virgil explains that the tombs before them contain the Epicureans. Farinata degli Uberti rises out of one. He and Dante discourse. Cavalcante Cavalcanti rises beside him, asks Dante why his (the speaker's) son is not with him, and falls back out of sight, supposing, from a delay in the answer, that his son is dead. Farinata predicts to Dante his impending exile from Florence. He sinks back into his tomb. Virgil tells Dante that Beatrice will explain the prediction. The poets then follow a path into a valley from whence a stench exhales.*

Now onward goes along a narrow track  
 Between the land's wall and the sufferings  
 My Master, and I follow at his back.  
 "O virtue chief, that round the impious rings  
 Art at thy pleasure taking me," said I,  
 "Speak and content the wish that in me springs.      6  
 The folk within the sepulchres who lie,  
 Can they be seen? The lids for them designed  
 Are all now lifted, and no guard is by."  
 And he to me, "All will be fast confined  
 When from Jehoshaphat they bring back here  
 The bodies which above they left behind.      12  
 On this side have their cemetery near  
 With Epicurus all his sect besides,  
 Who deem the soul dead on the body's bier.  
 Moreo'er the answer which thy question bides  
 Shall there within be speedily supplied :  
 The wish, too, granted, that thy silence hides."      18  
 And I, "Good Leader, if my heart I hide  
 From thee, 'tis that brief speech is my desire.  
 Not now alone thou mak'st me thus decide."



"O Tuscan, going through the realm of fire  
 Alive, and speaking with such reverent heart,  
 Be pleased to halt awhile at this my pyre. 24  
 Thy dialect reveals thee that thou art  
 By birth to that great fatherland allied,  
 To which perhaps I played too harsh a part."  
 This sound came issuing, suddenly outcried  
 From one among the tombs, whence timidly  
 I pressed a little closer to my Guide. 30  
 And he said, "Turn thee round, what aileth thee?  
 See Farinata rising there upright:  
 Him from his girdle upwards thou shalt see."  
 Full on his face I now had fixed my sight,  
 And he with brow and front uprisen stands,  
 As though he treated Hell with great despite. 36  
 And my Guide's ready and courageous hands  
 Pushed me to him through the sepulchral gloom,  
 Saying, "Speak to the point in thy demands."  
 Soon as at foot I halted of his tomb,  
 After short glance at me, as in disdain  
 He asked, "For ancestors thou claimest—whom?" 42  
 And I who to comply with him was fain  
 Hid nothing, but told all at his desire.  
 He slightly raised his brows, when it was plain.  
 Then said he, "They as adversaries dire  
 Made me, my ancestors, and party smart.  
 Whence I twice forced them, routed, to retire." 48  
 "If they were banished, they from every part  
 Returned," I answered him, "once and again,  
 But your adherents learnt not well that art."  
 Then uprose into sight discovered plain  
 A shade beside him, far as to the chin;  
 Who seemed by kneeling thus much height to gain. 54  
 He looked around me as though bent to win  
 Sight of some other who might be with me;  
 But when his longing gaze took nothing in,  
 Weeping he said, "If thou com'st here to see  
 This prison's gloom, through genius high inborn,  
 Where is my son, and wherefore not with thee?" 60

And I to him, " I do not come self-drawn ;  
 He who waits there is as my Leader ta'en,  
 One whom perchance thy Guido held in scorn."  
 His words, joined with the manner of his pain,  
 Had made me read his name aright by now ;  
 Whence my reply was in so full a strain. 66  
 Risen suddenly erect, he shouted, " How  
 Saidst thou, ' He held ; ' is he not living yet ?  
 Does not the sweet light strike upon his brow ?"  
 When he perceived that with some pause I met  
 His question, ere I any answer made,  
 He fell back, nor again in sight was set. 72  
 But he through whom I stopped, that other shade  
 Magnanimous, no change of aspect bred,  
 Nor moved his neck, nor his side's posture swayed.  
 " And if," continuing his first words, he said,  
 " They in that art have but poor learners been,  
 That gives me greater torment than this bed. 78  
 But ere rekindled fifty times is seen  
 That lady's face who is the ruler here,  
 Thou too shalt feel how that art's weight is keen.  
 And—wouldst thou in the sweet world reappear—  
 Say why that people is in all its laws  
 Against my friends so ruthlessly severe ? " 84  
 And I, " The slaughterous havoc by whose cause  
 The Arbia's waters were all coloured red  
 Such orisons forth from our Temple draws."  
 He sighed at hearing this and shook his head :  
 " I was not there alone, nor in that field  
 Joined with the rest without sure cause," he said. 90  
 " But I was there alone where all would yield  
 To sweep fair Florence from the earth away,  
 He who with open face for her appealed."  
 " So may your seed obtain repose one day,"  
 I prayed him, " as you shall a knot undo  
 Tangled in which my wits already stray. 96  
 It seems that you can see, if I hear true,  
 Beforehand that which time brings with its flight,  
 But to the present have not the same clue."

"We see like one who has imperfect sight  
 The things," he said, "to come at far-off date ;  
 So much still shines on us the Lord of might. 102  
 When they approach or happen, we abate  
 All our perception and, save what is said  
 By others, know nought of your human state.  
 Whence thou canst see that wholly will be dead  
 Our knowledge, when the moment shall arrive  
 To close the gate that to the future led." 108  
 And I, who felt compunction with me strive,  
 For my fault, said, "Then tell that fallen one  
 That his son still is joined with those alive.  
 And if I in reply was mute anon,  
 Give him to know 'twas since I had in thought  
 Already the mistake thou hast undone." 114  
 And now my Master to recall me sought ;  
 Wherefore I pressed the spirit more with my  
 Request to name those who with him consort.  
 He said, "With o'er a thousand here I lie ;  
 The second Frederick is within this hold,  
 The Cardinal, and others I pass by." 120  
 Then hid himself ; and towards the Poet old  
 I turned my steps, with thoughts by this time bent  
 On what seemed from no friendship for me told.  
 He moved along, and then as thus he went  
 Said, "Wherefore art by such confusion stirred ?"  
 And I afforded his demand content. 126  
 "See that thou keep in mind what thou hast heard  
 Against thee"—so that Sage went on to say—  
 "Now mark !"—he raised his finger at the word.  
 "When thou shalt have in presence her sweet ray  
 Whose fair eye's vision all things comprehends,  
 Thou shalt from her learn thy life's destined way." 132  
 Forthwith he turns his foot and leftwards wends.  
 We left the wall and towards the centre thrust  
 Along a path which down a valley trends,  
 The stench wherefrom gave even up there disgust.

## NOTES TO CANTO X.

l. 11.—There was a tradition that the last Judgment would be held in the valley of Jehoshaphat to the east of Jerusalem. Its origin is to be traced to two verses in the prophet Joel, chap. iii. ; viz. verse 2 : “ I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land ; ” and verse 12 : “ Let the heathen be wakened, and come up to the valley of Jehoshaphat : for there will I sit to judge all the heathen round about.”

l. 18.—The wish Dante had suppressed was to speak with the entombed spirits.

l. 32.—Farinata degli Uberti was the chief of the Ghibelline party in Florence. He died in 1264, the year before Dante's birth. He is placed in this Circle for his Epicurean tenets.

ll. 46-48.—It must be remembered that Dante's ancestors, and he himself until after his banishment from Florence, were of the Guelph faction, which espoused the cause of the Pope, in opposition to the Ghibelline, which sided with the Emperor against the Pope, and of which Farinata was at the head in Florence.

l. 48.—The first time that the Guelphs were driven out from Florence was in 1248, by Frederic the Second. The second time was in 1260, when they were defeated by the Ghibellines under Farinata at the battle of Mont' Aperti (see note to ll. 85, 86).

ll. 52, 53.—The Shade which now rises is that of Cavalcante Cavalcanti, father of Dante's great friend, Guido Cavalcanti, the poet (see Purg. xi. 97).

ll. 79-81.—The lady is the Moon. The allusion is to the unsuccessful attack upon Florence by the exiled Bianchi—Dante among them—in 1304. They thus failed in the “ art of return ” (ll. 49-51).

ll. 85, 86.—The havoc alluded to is that at the battle of Mont' Aperti, on the river Arbia, near Siena, fought in 1260, in which the Ghibellines who had been banished from Florence, led by Farinata, conquered the Florentine Guelphs. The Guelphs lost the day through the treachery of Bocca degli Abati, who will be found in Antenora, the second division of the Ninth Circle of the Inferno, where Traitors to their country are punished (Inf. xxxii. 106).

l. 87.—Public councils were at this time held in the churches, at Florence.

ll. 91-93.—The allusion is to the council held at Empoli after the battle, at which Farinata resisted and overruled the proposal of the other Ghibelline leaders to raze Florence to the ground.

l. 119.—The second Frederick was the third and last of the three Suabian emperors, the first being the great Frederick Barbarossa ; the second, Henry VI., called “ The second blast of Suabia ” in Par. iii. 119 ; whose son by Constance, daughter of Roger I., King of Sicily, was this

second Frederick (Par. iii. 118-120). He reigned for the thirty years from 1220-1250, both as Emperor of Germany and as King of Naples and Sicily. His chancellor, Piero delle Vigne, is among the Suicides (Inf. xiii. 58), and the wizard, Michael Scott, his astrologer, is with the Soothsayers (Inf. xx. 116).

l. 120.—The Cardinal is Ottaviano degli Ubaldini, a Florentine, to whom the saying (here fulfilled) is attributed, that if there was such a thing as a human soul he had lost his for the Ghibellines.

## CANTO XI.

## THE VERGE OF CIRCLE VII.

## VIRGIL'S ACCOUNT OF CIRCLES VII., VIII., AND IX.

*While the poets halt on the verge of the rocks enclosing the Seventh Circle, Virgil explains its construction and that of the two remaining Circles, the Eighth and the Ninth, and with what manner of sinners they are filled respectively. After clearing up some difficulties raised by Dante, he points out to him the steep descent into the Circle.*

WHEN to a high bank's verge we passed along,  
 Which great rocks broken in a circle made,  
 We came upon a still more cruel throng.  
 And there by the horrible excess dismayed  
 Of stench upcast by the profound abyss,  
 We stood aside behind a covering laid 6  
 On a great tomb, where I saw written this  
 Announcement : " I Pope Anastasius guard,  
 Him whom Photinus made the right way miss."  
 "'Tis fit that we should our descent retard,  
 So that we first may somewhat steel our sense  
 To the sad blast, then thought of it discard." 12  
 The Master thus ; and I, " Some recompense"  
 Said to him, " find, that the time go not past  
 As lost." And he, " My thought of that learn hence.  
 My son, within the space these rocks shut fast,"  
 Thus he began to say, " three circlets fall  
 From grade to grade, like those which left thou hast. 18  
 Full of accursèd spirits are they all ;  
 But, that sight may sate henceforth thy desires,  
 Hear how and wherefore they are kept in thrall.  
 All malice which with hatred Heaven inspires  
 Has injury for end, and each such end  
 By force or fraud for others' grief conspires. 24

But since man only can by fraud offend,  
 It more displeases God ; whence lowest stand  
 The fraudulent, and 'neath more anguish bend.  
 The whole first circle holds the violent band,  
 But those being three to whom force may be done,  
 Into three rounds divided 'tis and planned. 30  
 To God, his neighbour, and himself can one  
 Do force—to them and things of theirs I mean—  
 As thou shalt hear my reasoning clearly run.  
 A violent death, and wounds of anguish keen  
 Are dealt to a neighbour, and to goods of his,  
 Fire, ruin, and levies which his substance glean. 36  
 Whence homicides and all who smite amiss,  
 Spoilers and plunderers, in different bands  
 Feel in the first round what its torment is.  
 A man can on himself lay violent hands,  
 And on his goods ; whence in the second round  
 In vain repentance, as is fitting, stands 42  
 Who deprives himself of your world's bound,  
 Gambles and squanders all his means away,  
 And weeps where he should be rejoicing found.  
 Use force against the Deity we may,  
 At heart denying and blaspheming it,  
 And saying Nature and her goodness nay. 48  
 Hence the least round seals up in durance fit  
 Cahors and Sodom also with its seal,  
 And him whose heart prompts against God his wit.  
 Fraud, by which every conscience stung must feel,  
 Man may employ on one who gives his trust,  
 And on one who to trust makes no appeal. 54  
 This latter mode it seems deals mortal thrust  
 At the mere bond of love by Nature due :  
 Whence in the second circle nestle must  
 Hypocrites, flatterers, magicians too,  
 Falsehood and robbery and simony,  
 Panders and cheats and such-like filthy crew. 60  
 The other mode forgets that love which we  
 From Nature draw, and that which added grows,  
 Whence special confidence begins to be.

Thus in the lesser circle, that which shows  
 The point of the Universe, where Dis has seat,  
 Whoe'er betrays wastes in eternal woes." 66  
 And I, "O Master, on with progress meet  
 Thy reasoning goes, and with distinction clear  
 Doth of this gulf and its possessors treat.  
 But tell me : those who people the fat mere,  
 Those whom the wind drives, whom the rainfalls smite,  
 And who encounter with tongues so severe— 72  
 Wherefore within the city ruddy-bright  
 Are they not punished, if God bears them ire ?  
 And if He does not, why is such their plight ?"  
 And he to me, "Why doth delirium fire  
 Thy genius more than it of wont has done ?  
 Or whither elsewhere doth thy mind aspire ? 78  
 Rememberest thou not how those words run  
 Wherewith thy Ethics in discussion treat  
 Three dispositions, of which Heaven wills none :  
 Malice, Incontinence, and (reason's cheat)  
 Bestiality ? and how Incontinence  
 Less offends God and has less blame to meet ? 84  
 If thou look'st well at this conclusion's sense,  
 And call'st to mind what kind of sinners stand  
 Up yonder there, enduring penitence,  
 Thou wilt perceive why from this felon band  
 They are divided ; why, less roused to smite,  
 Justice Divine strikes them with gentler hand." 90  
 "O Sun that healest every turbid sight,  
 Thou so contentest me when thou mak'st plain,  
 That doubt and knowledge yield me like delight.  
 A little backward turn thyself again,"  
 I said, "to where thou say'st that usury  
 Offends God's goodness ; and unknot the skein." 96  
 "Philosophy, to him who heeds," said he,  
 "Notes, and not only in one single part,  
 How Nature moulds her course in harmony  
 With Intellect Divine and with its Art,  
 And if thou read'st thy Physics with due care,  
 Thou'lt find, not many pages from the start, 102



That your Art's utmost efforts follow where  
 She leads, as pupil's after master's feet,  
 So that your Art God's grandchild is as 'twere.  
 By these two, if thou let'st thy mind repeat  
 Genesis at the beginning, men should sway  
 Their lives and from them their advancement meet. 108  
 And since the usurer holds a different way,  
 Nature herself and in her follower  
 He scorns, because his hope has other stay.  
 But follow now, for I would further stir :  
 Since the Fish quiver, on the horizon pent ;  
 The Wain and all its team o'er Caurus spur, 114  
 And far beyond there lies the crag's descent."

## NOTES TO CANTO XI.

ll. 8, 9.—The Pope seems to be Anastasius II., who became Pope A. D. 496. Some think Dante here confounds him with the Emperor Anastasius I. Photinus was a deacon of Thessalonica, who held unsound views of the doctrine of the Trinity.

ll. 16-66.—The six first Circles of the Inferno have now been traversed, which make up the first main division, that, namely, in which the least heinous sins, those of Incontinence, are punished (see ll. 82-84). Virgil therefore proceeds to explain the configuration and contents of the remaining three Circles. Of these, the Seventh is allotted to the second main division, that of Sins of Malice. It is tenanted by the Violent, and subdivided into three Rounds or "Gironi," containing (1) The Violent against their neighbours; (2) The Violent against themselves; (3) The Violent against (a) God, (b) Nature, (c) Art. This Circle is described in Cantos xii.-xvii. The Eighth and Ninth Circles embrace the third main division of the Inferno, that allotted to Sins of Bestiality. In these two Circles the Fraudulent are punished. Circle VIII. contains the Fraudulent who have not broken Faith; Circle IX. the Fraudulent who have broken Faith. Circle VIII., or Malebolge, contains ten concentric pits or *Bolgias*, each of which holds a separate class of sinners, and which are bridged over by continuous ridges of rock down to a Well, in which this Circle terminates. It is described in Cantos xviii.-xxx. At the bottom of the Well (described in Canto xxxi.) is Circle IX., containing the Fraudulent who have broken Faith, or Traitors, who are in four separate divisions: (1) Traitors to their kindred; (2) Traitors to their country; (3) Traitors to their friends; and (4) Traitors to their lords and benefactors. It is described in Cantos xxxii.-xxxiv.

Lines 28-51 of the present Canto relate to the Seventh Circle ; lines 55-60 to the Eighth Circle ; and lines 61-66 to the Ninth.

For fuller details the Itinerary prefixed to the Inferno should be consulted.

l. 17.—“ Circlets ” because of less diameter than the former ones ; and “ from grade to grade ” because they grow smaller.

l. 49.—The “ least ” Round is the third.

l. 50.—Cahors, a city in the south of France, was, at this time, a nest of usurers.

l. 70.—“ Those who people the fat mere ” are the Angry and the Sullen (Inf. vii. viii.).

l. 71.—“ Those whom the wind drives ” are the Sensual (Inf. v.) ; “ those whom the rainfalls smite ” the Gluttonous (Inf. vi.).

l. 72.—“ Those who encounter with tongues so severe ” are the Avaricious and the Prodigal (Inf. vii.).

l. 73.—“ The city ruddy-bright ” is the city of Dis.

l. 80.—By “ thy Ethics,” are meant Aristotle’s (see note to Inf. vi. 106).

l. 101.—So “ thy Physics,” are Aristotle’s.

ll. 97-105. If God is the parent of Nature, and Nature the parent of Art, Art is God’s grandchild.

ll. 106-111.—At the beginning of Genesis man’s doom is that he shall live by the sweat of his brow. To do this he must follow Nature and Art ; but the usurer despises both of them, because he lives in idleness upon the interest of his wealth.

ll. 113, 114.—This is the first notice of the passage of time which has occurred since Inf. vii. 98, when it was midnight on Good Friday. As the constellation Pisces is now on the horizon, and is the one which precedes Aries, in which the Sun is, it is about two hours before sunrise on the morning of the Saturday before Easter (see the Diary prefixed to the Inferno). The “ Wain ” is Charles’s Wain ; “ Caurus ” the North-west. It is the Latin name for the North-west wind.

“ Semper hyems, semper spirantes frigora Cauri.”

Virg. Georg. iii. 356.

## CANTO XII.

## SINS OF MALICE.

## CIRCLE VII. : THE VIOLENT.

*Round (i.) : The Violent against their neighbours' persons and goods.*

*The precipitous descent into the Seventh Circle is guarded by the Minotaur; whom Virgil overawes. At the bottom is a valley, the first Round of the Circle, through which runs a boiling river of blood, in which are steeped tyrants and others guilty of violence against their neighbours. Centaurs on the banks prevent any of these from emerging. Chiron, their chief, deputed Nessus to guide the poets. He points out many sinners to them, and ultimately leads them across a ford.*

THE place we came to for the bank's descent  
 Was Alpine, and moreover of a sort  
 To make all sight shrink with astonishment.  
 E'en as that ruin on the stream's flank wrought,  
 So smote the Adige on this side of Trent,  
 Either from earthquake or from lost support, 6  
 That from the mountain's top from whence it went,  
 Down to the plain, the rock so hurled has been  
 As some path from its summit to present ;  
 Such was the slope of that abrupt ravine.  
 And on the broken chasm's topmost brow  
 The Cretan's infamy outstretched was seen 12  
 Who was conceived in the pretended cow :  
 And, when he saw us, on himself he preyed,  
 Like one whose acts 'neath inward anger bow.  
 "Perchance," my Sage towards him shouting said,  
 "Thou thinks't the Duke of Athens to be here,  
 Who in the world above in death thee laid. 18

Get thee gone, beast, for this one draws not near,  
 Taught by thy sister, but his way he takes  
 To see your punishments before him clear.  
 As is that bull who from the halter breaks  
 The instant he receives the fatal blow,  
 Who cannot walk, but random side-bounds makes, 24  
 I saw the Minotaur do even so ;  
 And cried the wary one, " Run for the road ;  
 While he is raging, thou shouldst downwards go."

Thus o'er those stones' unladen mass we strode,  
 Descending, which gave way repeatedly  
 Beneath my feet, an unaccustomed load. 30

I was now thinking, and he said, " Maybe  
 This ruin, by that angry beast watched o'er  
 Whom I just quenched, gives rise to thought in thee.  
 I'd have thee know now that when once before  
 I made descent into this nether Hell,  
 This rock still stood unfallen as of yore. 36

But sooth not long before, if I judge well,  
 He came who mighty spoil from Dis did sweep  
 Of those who in the upper circle dwell,  
 Through every part the loathsome valley deep  
 So trembled that the Universe methought  
 Felt love, through which as some in credence keep 42

The world has oft been into Chaos brought ;  
 And at that instant this old rock fell low  
 Both here and with like ruin elsewhere wrought.  
 But gaze down on the vale, for near doth flow  
 The river of blood, whose boiling streams contain  
 Whom e'er by violence works another's woe." 48

O blind cupidity, O wrath insane,  
 Which in the transient life impels us so,  
 And in the eternal steeps us in such bane !  
 I saw an ample moat curved in a bow,  
 Like that which holds the whole plain in embrace,  
 Even as my Guide had given me to know. 54

And in a file 'twixt this and the bank's base  
 Ran Centaurs with shafts ready to the hand,  
 As in the world they used to go on chase.

Perceiving us descend each made a stand ;  
 And three first chose out bows and shafts, and so  
 Equipped came in detachment from the band. 60  
 And one cried from afar, " To what doomed woe  
 Are ye now coming who descend the side ?  
 Tell it from thence ; if not, I draw the bow."  
 My Leader answered, " That shall be replied  
 To Chiron by us, who doth near thee tread :  
 Thy hasty will made ever harm betide." 66  
 He touched me then and, " This is Nessus," said—  
 " Whose death fair Deianira's fame redressed,  
 And served himself in an avenger's stead.  
 He in the middle, gazing at his breast,  
 Great Chiron is, Achilles' nurturing guide.  
 Pholus the other, whom such wrath possessed. 72  
 In thousands round about the moat they stride,  
 Shooting whatever soul is more upreared  
 Than his sin grants, above the gory tide."  
 Our footsteps now these rapid monsters neared :  
 Chiron, when he had drawn an arrow clear,  
 With the notch set back on his jaws his beard. 78  
 When he had made his bared great mouth appear,  
 He said to his companions, " Are you ware  
 That things move at his touch who goes in rear ?  
 Feet of the dead are not wont thus to fare."  
 My Leader, who was now where, at the height  
 Of his breast, the two natures in him pair, 84  
 Answered, " In truth he lives, and it is right  
 To show him the dark valley thus alone ;  
 Necessity compels us, not delight.  
 One, ceasing hallelujahs to intone,  
 Our trustiness by this new duty tried :  
 He is no thief, no thievish soul my own. 90  
 But for that virtue's sake by which I guide  
 My steps in passing through so wild a lair,  
 Give us of thine one who may at our side  
 Point out where to the ford we can repair,  
 And who may carry this one on his back,  
 Who is no spirit that can go through air." 96

Chiron swayed on his right breast in the track,  
 And said to Nessus, " Turn and guide them so,  
 Nor let another troop, if met, attack."  
 We with our trusty escort moved to go  
 Along the margin of the boiling red,  
 Wherein the boiled were crying loud in woe. 102  
 Sunk to the brows I saw there many a head,  
 And the great Centaur said, " Here tyrants boil,  
 Who grasped at gain, and blood in torrents shed.  
 Here they bewail their ruthless deeds of spoil ;  
 Dionysius fierce meets Alexander there  
 For making Sicily through sad years toil. 108  
 That forehead yonder with such raven hair  
 Is Azzolino ; that blond other one  
 Este's Obizzo who, truth to declare,  
 Up in the world was slain by his step-son."  
 I turned then to the poet, and he said,  
 " Let his behests first, and mine next be done." 114  
 A little further on the Centaur led,  
 Then stopped o'er folk who far as to the throat  
 Seemed to emerge from that stream's seething bed.  
 He showed us a shade lonely and remote,  
 Saying, " This one's steel pierced, in God's bosom,  
 through  
 The heart still by the Thames in honoured note." 120  
 Then I saw folk who from the stream out-drew  
 The head and all the chest with it moreo'er ;  
 And among these I recognized not few.  
 The blood became thus shallow more and more,  
 And let the feet scarce covered by it gleam :  
 And thither from the moat our passage bore. 126  
 " Even as thou dost see the boiling stream  
 Becoming upon this side ever less,"  
 The Centaur said, " so I would have thee deem  
 That on this other it doth lower press  
 Its bed until it joins the point again  
 Where tyranny is doomed to mournful stress. 132  
 On this side Divine Justice puts to pain  
 That Attila who was a scourge on earth,

Pyrrhus and Sextus ; and doth ever strain  
 The tears which, through the boiling, come to birth  
 In Rinier da Corneto, Pazzo too,  
 Whose warfare brought the highways to such dearth."  
 Then he turned back and crossed the ford anew. 139

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 NOTES TO CANTO XII.

The second main division of the Inferno, allotted to Sins of Malice (which consist in different forms of Violence), and comprised in the Seventh Circle, is now entered. It is subdivided into three Rounds, the first of which, containing the Violent against their neighbours' persons and goods, is the subject of this Canto :—

“ A violent death, and wounds of anguish keen  
 Are dealt to a neighbour, and to goods of his,  
 Fire, ruin, and levies which his substance glean.  
 Whence homicides and all who smite amiss,  
 Spoilers and plunderers, in different bands  
 Feel in the first round what its torment is.”

Inf. xi. 34-39.

- l. 9.—“Some” (alcuno) “path” (see note to Inf. iii. 42).  
 l. 12.—The Cretan's Infamy is the Minotaur.  
 l. 17.—The Duke of Athens is Theseus. Shakespeare gives him the same title in “A Midsummer Night's Dream.”  
 l. 20.—Ariadne was the sister of the Minotaur. She gave Theseus the clue to escape from the labyrinth after slaying the monster.  
 ll. 34, 35.—Virgil has mentioned his previous descent, in Inf. ix. 22-27.  
 ll. 38-45.—Christ's descent into Limbo, before mentioned (Inf. iv. 52-55), and the earthquake at the Crucifixion are here alluded to.  
 ll. 42, 43.—This is the doctrine held by Empedocles.  
 l. 45.—In the Bolgia of the Hypocrites (Inf. xxiii. 136).  
 l. 56.—The Centaurs are appropriate gaolers of the Violent.  
 l. 69.—The allusion is to the shirt which was stained with the blood of Nessus flowing from the wound made by Hercules' poisoned arrow, and which avenged the Centaur's death afterwards by causing that of Hercules.  
 l. 84.—The two natures are the human and the equine, making up the Centaur.  
 l. 107.—Dionysius of Syracuse and Alexander of Thessaly.  
 l. 110.—Azzolino da Romano was the cruel tyrant of Padua.  
 ll. 111, 112.—Obizzo da Este was Marquis of Ferrara. He was killed by his own son, Azzo VIII., whom for that unnatural act Dante here calls

his step-son. Obizzo was an ardent Guelph, and aided Charles of Anjou to defeat King Manfredi of Naples (Purg. iii. 112).

ll. 119, 120.—The allusion is to the murder, in 1272, of Prince Henry, son of Richard, Duke of Cornwall, brother of Henry III. of England. He was slain at the high altar of a church in Viterbo ("in God's bosom") by Guy de Montfort, in revenge for the death of the murderer's father, Simon de Montfort, Earl of Leicester, at the battle of Evesham. His heart was brought to London, and preserved, some say in Westminster Abbey, others on London Bridge.



## CANTO XIII.

## SINS OF MALICE.

## CIRCLE VII. : THE VIOLENT.

*Round (ii.) : The Violent against themselves and their goods.*

*The Second Round of the Seventh Circle, now entered, consists of a wood of gnarled and knotted trees, in which the Harpies have their nest, and into which Suicides have been changed, as one of these, Piero delle Vigne, explains to Dante. The Violent against their goods, or Spendthrifts, are chased through this wood by black mastiff-bitches. Dante recognizes two of them. A Florentine Suicide, changed into a bush, tells him the cause of his country's disasters.*

Not yet had Nessus reached the other side  
 Ere we within a wood's enclosure drew,  
 Wherein no sign of path could be descried.  
 No green leaves there, but all of dusky hue,  
 No branches smooth, but knotty and entwined,  
 No apple trees, but thorns with poison grew.         6  
 No thickets of so rough, so dense a kind  
 Those savage beasts who cultured tracts detest  
 Between Cecina and Corneto find.  
 The loathsome Harpies here have made their nest,  
 Who chased the Trojans from the Strophades  
 By augury of coming harm distressed.         12  
 Broad wings and human necks and visages  
 Have they, clawed feet, and belly fledged and vast ;  
 They make laments on the outlandish trees.  
 The Master, " Ere thou further in hast passed,  
 Know that thou in the second round dost stand,"  
 Began to say to me, " and that 'twill last         18  
 Until thou comest to the dreadful sand.  
 Wherefore look well and thou shalt see, beside,  
 Things that will make my words belief command."

F

I heard prolonged laments on every side,  
 But none who might have made them could be seen ;  
 Wherefore I halted, wholly mystified. 24

I think he thought that my thought might have been  
 That from those trees so many voices came  
 From folk who, through us, hid behind that screen.  
 Therefore the Master said, " If thou dost maim  
 One of these trees by breaking off a spray,  
 The thoughts thou hast will all prove wrong in aim." 30

I then advanced my hand a little way  
 And plucked a small branch from a mighty thorn :  
 And its trunk cried, " Why dost thou me thus flay ? "

When with brown welling blood it stood forlorn  
 Its cry began anew, " Why stripp'st thou me ?  
 Is all thy spirit of compassion gone ? 36

We once were men, now each is made a tree :  
 Thy hand should be more pitiful by right  
 If souls of serpents we had proved to be."

As when a green brand has one end alight  
 A moaning from the other end is sped,  
 And hissing, as the air from it takes flight, 42

So from that splinter were together shed  
 Both words and blood ; whence I let fall the spray  
 That was its tip, and stood as one in dread.  
 " Could he have credited before this day,  
 O wounded soul," my Sage replied, " what he  
 Has heard related only in my lay, 48

He would not have stretched out his hand at thee.  
 But, by a thing so past believing led,  
 I steeled him to an act that troubles me.  
 But tell him who thou art, that he instead  
 Of some amends may stir thy fame again  
 In the upper world, which he again may tread." 54

And the trunk, " Thy sweet words so ease my pain  
 That I must speak ; nor let it you displease  
 If for discourse I prove a little fain.  
 I am the one who held both of the keys  
 To Frederick's heart, and he who turned them so,  
 By locking and unlocking with smooth ease, 60

That I let almost none his secrets know.  
 Such faith I to my glorious office bore  
 As veins and pulses for it to forego.  
 The harlot who ne'er from the palace door  
 Of Cæsar turned aside her wanton eyes,  
 A general death, and vice at the Court's core, 66  
 Inflamed all minds and made them 'gainst me rise ;  
 And those inflamed inflamed Augustus so  
 That my glad honours turned to mournful sighs.  
 My soul, disdainingly to avert the blow,  
 Thinking by dying from disdain to flee,  
 Made me against my just self unjust grow. 72  
 I swear by the new roots of this my tree  
 That in true fealty I was never slack  
 Towards my Lord revered so worthily :  
 And should one of you to the world go back,  
 Let him console my memory, smitten sore  
 And prostrate still from Envy's fierce attack." 78  
 Waited awhile, then, "Since his speech is o'er,"  
 The Master said to me, "Let not time wane,  
 But speak and ask him, if thou pleasest, more."  
 And I to him, "Do thou demand again  
 That which thou thinkest may suffice for me ;  
 For I cannot, I feel such pitying pain." 84  
 Then he began, "So may this man for thee  
 Do freely that for which thy speech makes prayer,  
 Imprisoned spirit, as thou pleased shalt be  
 To further say how the soul comes in snare  
 Within these knots ; and if thou canst too say  
 If any ever cease such limbs to wear." 90  
 Then from the trunk a deep breath took its way,  
 And that wind changed to such a voice anon ;—  
 "Brief answer shall your questionings repay.  
 When the ferocious soul has parting gone  
 From the corporeal frame whence 'twas self-torn,  
 Minos to the seventh circle sends it on. 96  
 It falls into the wood, nor has fixed bourne,  
 But there where Fortune hurls it fitfully  
 It puts out shoots as does a grain of corn.

It springs a sapling and a woodland tree ;  
 Then feeding on its leaves the Harpy kind  
 Cause pain and give the pain an outlet free. 102  
 We, like the rest, shall come our spoils to find ;  
 But none shall be again in them arrayed,  
 For none may justly have what he resigned.  
 Here we shall drag them, and along the glade  
 Of sadness shall our bodies pendent be,  
 Each at the thorn of his molesting shade." 108  
 We still were in attention to the tree,  
 Thinking it might be willing to say more,  
 When such an uproar roused us suddenly  
 As startles him who sees the hunted boar  
 Approach his post with all the chasing crew,  
 And hears the beasts and branches crash and roar. 114  
 And lo, appearing on the left hand, two  
 Naked and clawed, who fled away so fleet  
 That they broke every fan the whole wood through.  
 He in front, " Help, Death ! help now I entreat !"  
 And the other one who seemed to lag too slow,  
 Said, " Lano, not so nimble did thy feet 120  
 When thou wast at the Toppo's joustings grow."  
 And since perchance his breath had failed him here  
 He made a bush in one group with him show.  
 Black ravenous mastiff-bitches in their rear  
 Through all the wood were swarming in a run,  
 Like greyhounds from the chain let loose and clear. 126  
 They fixed their teeth upon that crouching one,  
 And lacerated him and piecemeal tore,  
 Then bore away those quivering limbs undone.  
 My escort took me by the hand, this o'er ;  
 And led me to the bush which as it bled  
 Was vainly through its fractures weeping sore. 132  
 " O Jacopo da Sant' Andrea," it said,  
 " What profit from my shelter hast thou found,  
 What fault have I for thy life foully led ?"  
 When close to it the Master took up ground,  
 He said, " Who wast thou who with gore dost breathe,  
 Through wounds so grievous, words so sad in sound ?"

And he to us, "O souls that here beneath  
 Are come to see the havoc of disgrace  
 That has so stripped from me my leafy wreath,  
 Gather it up at the sad bush's base.  
 That town was mine which for new patron chose  
 The Baptist; whence the first, deposed from place, 144  
 Will always with his art enhance its woes:  
 And were it not that at the Arno's ford  
 Some glimpse, remaining, what he was still shows,  
 Those citizens who afterwards restored  
 Its walls by Attila in ashes laid,  
 Would have had all their toil for no reward: 150  
 Of my own house I my own gibbet made."

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 NOTES TO CANTO XIII.

The Second Round of the Seventh Circle consists of the Wood of the Suicides—the Violent against themselves. Here also are those who did violence to their goods—

"A man can on himself lay violent hands,  
 And on his goods; whence in the second round  
 In vain repentance, as is fitting, stands  
 Whoso deprives himself of your world's bound,  
 Gambles and squanders all his means away,  
 And weeps where he should be rejoicing found."

Inf. xi. 40-45.

l. 9.—Cecina is a river running into the Mediterranean, south of Leghorn; Corneto, a town on the coast near Civita Vecchia. Corneto has been mentioned in l. 137 of Canto xii. The district between them is that of the Maremma (see note to Inf. xxix. 48).

ll. 10-12.—See the account in Virg. *Æn.* iii. 209-267.

ll. 13-15.—Compare Virgil's description of the Harpies (*Æn.* iii. 216-218)—

"Virginei volucrûm vultus, foedissima ventris  
 Proluvis, uncaëque manus, et pallida semper  
 Ora fame."

l. 25.—The play upon words in this line recalls Persius's—

"Scire tuum nihil est, nisi te scire hoc sciat alter?"

Pers. Sat. i. 27.

ll. 31-39.—This episode is taken from that of Æneas and Polydorus, in Virg. *Æn.* iii. 22-46.

l. 58.—The speaker is Piero delle Vigne, of Capua, the chancellor of the Emperor Frederick II. (see *Inf.* x. 119). He was accused to Frederick of having betrayed his interests to the Pope (Innocent IV.), and, according to some, of having also attempted the emperor's life. Frederick condemned him to have his eyes burnt out, which sentence was executed. He is said to have been driven by this treatment to commit suicide by dashing out his brains against a wall, in the year 1245.

l. 63.—“Veins and pulses”—*i.e.* “life.” Compare *Inf.* i. 90.

l. 64.—The harlot is Envy (see l. 78).

l. 103.—Their “spoils” are their dead bodies. Compare *Inf.* vi. 97, 98.

l. 108.—The molesting Shade is the spirit of the Suicide, which is shut within the thorn or tree. I do not think that “molesta” is here to be taken as contracted for “molestata,” which would mean “tormented.”

l. 120.—Lano was a spendthrift of Siena, who having run through his fortune, went with some Florentine troops to a skirmish, here called “joustings,” at Toppo, near Arezzo, against the Aretines, in which he deliberately threw away his life. He and the rest who are chased by the black mastiffs are those who have done violence to their goods. These dogs may symbolize Poverty and Despair.

l. 133.—Jacopo da Sant' Andrea was a Paduan who, like Lano, wasted all his patrimony.

ll. 143-147.—The first patron of Florence was the god Mars. By “his art” war is meant. In Dante's time a portion of his statue was still standing at the Ponte Vecchio bridge over the Arno (see *Par.* xvi. 145, 146), and was regarded as the Palladium of Florence.

l. 151.—The name of this obscure suicide is uncertain.

## CANTO XIV.

## SINS OF MALICE.

## CIRCLE VII. : THE VIOLENT.

*Round (iii.) : The Violent against God.*

*The Third Round of the Seventh Circle is an arid sand flat, bordered by the wood of the Second Round. Here flakes of fire fall in an incessant rain on naked sinners; the first met with being those guilty of violence against God. Virgil satisfies Dante's curiosity as to one of these, Capaneus, who utters blasphemies. The poets reach a red streamlet which, issuing from the wood, crosses the plain. Virgil explains that this is Phlegethon, and that it, with the other rivers of the Inferno, has its source in the statue of Time in Mount Ida in Crete, which he describes.*

MOVED by compassion for my native place,  
 I gathered up the leaves that strewed the ground,  
 And put them back at the now weak one's base.  
 We then came where the ending second round  
 Is parted from the third, and where in sight  
 Justice terrific in device is found. 6  
 To manifest these novel things aright,  
 I say that we arrived upon a flat  
 Within whose bed no plant can see the light.  
 The sad wood is its garland, as to that  
 The doleful moat, and round about it goes :  
 Grazing its edge we stayed our feet thereat. 12  
 Sand thick and arid did the soil compose,  
 Made in a fashion of no other guise  
 Than that once pressed by Cato's footsteps shows.  
 Vengeance of God, what fear of thee should rise  
 In each of those who from mere reading draw  
 That which was manifested to my eyes ! 18

Full many a herd of naked souls I saw,  
     Who wretchedly enough were going round,  
     And there seemed fixed for them a diverse law.  
 Some folk supine were lying on the ground,  
     Some in a group were sitting closely pent,  
     And others were on constant motion bound.                     24  
 Those were the most by far, around who went,  
     And fewer those laid in their torment low,  
     But had their tongues more free to make lament.  
 Over the whole sand in a downfall slow  
     Dilated flakes of fire were rained around,  
     As on a windless Alp fall flakes of snow.                     30  
 As Alexander in hot India found  
     A region where upon his band there fell  
     Flames all unbroken till they reached the ground ;  
 Whence he took care to tread the soil down well  
     With all his squadrons, since the vapour, ta'en  
     While it was single, easier was to quell :                     36  
 Such came down the eternal burning rain,  
     From whence the sand took fire, as tinder glows  
     Beneath the steel, to give redoubled pain.  
 The dance was evermore without repose  
     Of miserable hands, now here, now there,  
     Shaking off from them the fresh burning blows.                     42  
 I thus began ; " O Master who dost bear  
     The palm o'er all things save the demons grim  
     That came at us from the gate's thoroughfare,  
 Who, reckless of the fire and huge of limb,  
     Is he who lies crouched in disdainful pride,  
     So that the rain seems not to ripen him ? "                     48  
 And that same one, who saw that of my Guide  
     I questioned who he was thus braving doom,  
     " I dead, am what I, living, was," replied.  
 " Were Jove to weary out his smith from whom  
     He took in anger the sharp lightning's brand  
     Whose stroke closed my last day in deathful gloom,                     54  
 And in turn weary out the other band  
     Who the black forge in Mongibello keep,  
     Crying, ' Good Vulcan, help, lend helping hand ! '



- As when on Phlegra's fight his bolts fell deep ;  
 And shoot at me with all his might and main,  
 He could not thence a joyous vengeance reap." 60
- My Leader spoke then in so loud a strain  
 As I had never heard him use before ;  
 "O Capaneus, in that thou dost retain  
 Thy deathless pride, thy punishment is more :  
 No martyrdom save thine own rage alone  
 Would mete out to thy fury pain's full score." 66
- He turned then to me with a gentler tone,  
 And said, "He of the seven kings was one  
 Who besieged Thebes, and owned and seems to own  
 No reverence for God, and yields Him none ;  
 But, as I said to him, his own disdain  
 Is for his heart adornment fitly won. 72
- Now come behind me and still care maintain  
 No step upon the burning sand to set,  
 But ever to the wood thy feet restrain."  
 Silent we came where a small rivulet  
 Springs from the wood, which by its ruddy gleam  
 Made my hair stand on end, and makes it yet. 78
- As from the Bulicame leaps the stream  
 Which afterwards the harlots 'twixt them share,  
 Such, through the sand down-wending, did this seem.  
 Its bottom was, and both its sloped backs were  
 Of stone, the margins also at the side,  
 Whence I perceived that passage must lie there. 84
- "Midst all that I have shown thee far and wide  
 Since we made entrance through the portal door  
 Whose threshold to no comer is denied,  
 Thine eyes have seen no other thing before  
 So notable as the stream here displayed  
 Which quenches all the flamelets passing o'er." 90
- Such were my Leader's words ; I therefore prayed  
 That he would make me gift of the repast,  
 Gift of desire for which he thus had made.  
 "There is," he then rejoined, "a country vast,  
 Crete is its name, the mid sea is its site,  
 Under whose king the world still pure was classed. 96

There is a mountain there that once was bright  
 With stream and leaf, but like a thing decayed  
 Is now deserted, and is Ida hight.  
 Rhea in this as a sure cradle laid  
 Her son, whom to conceal with safer plan,  
 Whene'er he cried she had loud clamours made. 102  
 Within the mount stands straight a huge old man,  
 Who towards Damietta doth his shoulders hold,  
 And whose eyes Rome, as his own mirror, scan.  
 His head is a formation of fine gold,  
 Pure silver are his arms and is his breast,  
 Thence to the fork he is of brazen mould, 108  
 Thence downward iron alone, all choice and best,  
 Save his right foot of baked clay formed, whereon  
 He more than on the other rears his crest.  
 Through every part except the gold has gone  
 A fissure from which drops a stream of tears  
 Which when collected pierce that cave anon. 114  
 Their course adown the rocks this valley nears ;  
 Phlegethon and Lethe, Acheron, they make ;  
 Then downwards through a narrow sluice it veers  
 To where there is no more descent to take.  
 They make Cocytus ; what that pool may be  
 Thou shalt behold ; that theme I here forsake." 120  
 And I, " O Master, if the rill we see  
 Has thus a source that in our world is found,  
 Why shows it only in this boundary ?"  
 And he to me, " The place thou know'st is round,  
 And albeit thou hast traversed much of space,  
 Aye sinking leftwards to its lowest bound, 126  
 Thou art not yet through the whole circle's trace.  
 If then a thing appears of novel kind,  
 It ought not to bring wonder on thy face."  
 And I again, " Where, Master, shall we find  
 Phlegethon and Lethe, since thou hast said nought  
 Of one, the other to this rain assigned ?" 132  
 " Thy questions all are with sure pleasure fraught,  
 But the red water's boiling," answered he,  
 " May well solve one of those which thou hast brought.

Lethe, but outside this moat, thou shalt see,  
 Where go the souls that for their cleansing yearn  
 When sin repented has remission free." 138  
 Then said he, "Now 'tis time for us to turn  
 Off from the wood; do thou behind me go;  
 The margins make a way, that do not burn,  
 And o'er them quenched is every vapour's glow."

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 NOTES TO CANTO XIV.

The Third Round of the Seventh Circle is tenanted by the Violent against God, Nature, and Art. The Violent against God are dealt with in this Canto—

"Use force against the Deity we may,  
 At heart denying and blaspheming it."

Inf. xi. 46, 47.

l. 31.—See Longfellow's note as to the sources of this story of Alexander's Indian campaign.

ll. 43, 44.—See Inf. viii. 115.

ll. 56, 57.—The Cyclopes aided Vulcan in forging Jove's thunderbolts under Mount Etna. Mongibello is the modern Italian name for the mountain.

l. 68.—The fate of Capaneus, one of the "Seven against Thebes," is described by Euripides in the "Phoenissæ." Jove struck him dead with his thunderbolt as he was scaling the walls.

l. 79.—The Bulicame was a hot spring, rising near Viterbo, of great medical repute.

ll. 94-99.—Compare Virg. *Æn.* iii. 104, 105—

"Creta Jovis magni medio jacet insula ponto;  
 Mons Idæus ubi, et gentis cunabula nostræ."

ll. 100-102.—Rhea, wife of Saturn, caused the Corybantes to clash their cymbals to drown the cries of her infant son, Jupiter; lest Saturn, his father, should discover and devour him, as he had his other children.

l. 103.—The statue of Time is the huge old man. The description of it is practically the same as in Daniel ii. 3.

l. 116.—Phlegethon is the river now arrived at. Acheron has been seen in Inf. iii. Lethe is in the Terrestrial Paradise at the top of the Mount of Purgatory (*Purg.* xxviii. 130).

ll. 119, 120.—Cocytus is in the lowest depth of the Inferno, in which Lucifer is frozen (*Inf.* xxxiv. 52).

ll. 133, 134.—The allusion to the meaning of the Greek word "Phlegethon" contained in these lines, suggests the inference that Dante was acquainted with that language. So in the *Convito* (ii. 4), speaking of the Emyrean, he says that "It is not in space, but was formed solely in the primal mind, which the Greeks call Protonoe." But on the other hand, in the *Convito* (ii. 15), he says that "what Aristotle said upon" the subject of the Galaxy "cannot be exactly known, because his opinion is not the same in one translation as in the other." If then he was obliged to trust to a translation for his knowledge of Aristotle, he must have derived his information as to Greek etymology from the same source.

## CANTO XV.

## SINS OF MALICE.

## CIRCLE VII.: THE VIOLENT.

*Round (iii): The Violent against Nature.*

*Continuing in the Third Round of the Seventh Circle, the poets pass along the stone dike that borders the stream, until they lose sight of the wood from which it issues. A crowd of spirits on the sand below approach them; one of whom, Brunetto Latini, recognizes his old pupil Dante, and talks with him, predicting his renown, and warning him to expect the hostility of the Florentines, against whom he inveighs. He mentions the names of others who are here punished like himself for violence against Nature.*

Now one of the hard margins carries us,  
 And vapour from the brooklet shadowing o'er  
 Saves from the fire the banks and water thus.  
 E'en as the Flemings between Cadsand's shore  
 And Bruges, in fear of the on-surfing tide,  
 Make bulwarks which the sea may flee before :       6  
 And as the Paduans by the Brenta's side,  
 To guard their towns and castles from its raid  
 Ere Chiarentana by the heat is tried ;  
 In such presentment were those here displayed ;  
 Except that not so lofty nor so stout  
 Were they, by whatsoever Master made.       12  
 Removing from the wood we had come out  
 So far that it would not have been in view  
 If I had rearwards turned myself about,  
 When nigh the bank there met with us a crew  
 Of souls who each, beside it coming by,  
 Looked full at us as 'neath the moon when new       18  
 Men through the night-gloom at each other spy ;  
 And sharpened sight at us with gaze as keen  
 As an old tailor's at his needle's eye.

When I by such a family had been  
 Thus eyed, one recognized me, and he caught  
 My hem and cried, "What marvel have I seen?" 24  
 And when his outstretched arm to grasp me sought,  
 I fixed my eyes upon his aspect sere,  
 So that my intellect was not distraught  
 By his burnt visage from discernment clear.  
 And when my face to his had homage done,  
 I cried, "O Ser Brunetto, are you here?" 30  
 And he to me, "Be not displeased, my Son,  
 If turning back with thee a little way,  
 Brunetto Latini lets the file pass on."  
 And I, "With all my heart for that I pray;  
 And if you wish that I should sit with you,  
 I will, if he I go with says I may." 36  
 "O Son," he said, "whoever of this crew  
 An instant stops, a hundred years must lie  
 Not fanning off the strokes of fiery dew.  
 Move onwards then, I'll to thy skirts keep nigh,  
 And afterwards rejoin my troop's array,  
 Which in eternal woe goes weeping by." 42  
 I did not dare to step down from the way  
 To go upon his level, but I bent  
 My head, as one going reverently may.  
 "What fortune," he began, "or doomed event  
 Before the last day brings thee here below,  
 And who is this, who points out the descent?" 48  
 "Up there above, in the serene life's glow,"  
 I answered, "in a vale I went astray,  
 Before my age could to completeness grow.  
 I turned back but the morn of yesterday;  
 Yet was returning, when he came in sight  
 Who homewards by this path leads back my way." 54  
 And he to me, "By following thy star's light  
 Thou canst not fail to reach a glorious port,  
 If in the fair life I discerned aright.  
 And if Death had not cut my time so short,  
 Seeing that Heaven was to thee so benign,  
 I would have given thee in thy work support. 60

But that ungrateful people and malign  
 From Fiesole which came down long ago,  
 And of the mount and granite still bears sign,  
 Will for thy good deeds make itself thy foe.  
 With reason too, for harsh sorb-apples find  
 The sweet fig's fruit unfit with them to grow. 66  
 An old tale in the world has dubbed them blind ;  
 An envious, proud, and avaricious race ;  
 Keep thyself clean from customs of their kind.  
 Thy fortune keeps for thee such honoured place  
 That either side shall hunger after thee,  
 But far 'twixt goat and grass shall be the space. 72  
 Let of themselves the beasts of Fiesole  
 Their litter make, and should a plant still thrive  
 Upon their dunghill, untouched let it be,  
 In which the holy seed is kept alive  
 Of those staunch Romans who remained there when  
 For so much malice it became a hive." 78  
 "If all I asked were fully granted ; then,"  
 I answered him, "you should not be as yet  
 In banishment from human nature's ken.  
 For melts my heart, and in my mind is set  
 Your dear good mien, such as a father shows,  
 When in the world from hour to hour we met, 84  
 You teaching me how man eternal grows :  
 And with what life-long thanks I this requite  
 'Tis fitting that my converse should disclose.  
 That which you tell me of my course I write,  
 And for a gloss with other text retain  
 By a skilled Lady, if I reach her sight. 90  
 This only would I render to thee plain,  
 If but my conscience finds nought to upbraid,  
 I am for whatsoever fortune fain."  
 "Not newly to my ears such pledge is made :  
 Let Fortune turn her wheel then as the freak  
 Inclines her pleasure ; and the churl his spade." 96  
 My Master turned then with his dexter cheek  
 To rearward, full gaze on me to bestow :  
 Then said, "Good listeners note what wise lips speak."

But not the less for this I talking go  
 With Ser Brunetto, and who with him come  
 Chiefest in note and rank demand to know. 102  
 He answered me, "'Tis good to speak of some ;  
 Of the others 'twill be laudable—since time  
 Would for such speech suffice not—to be dumb.  
 In sum, know they were clerks all, in the prime  
 Of literary greatness and of fame,  
 Defiled on earth by one same sinful crime. 108  
 Priscian goes there amid that crowd of shame,  
 Francesco of Accorso too ; and there  
 Thou couldst, did thy desire at such scurf aim,  
 See him who by the servants' servant's care  
 From Arno's changed to Bacchiglione's stream,  
 Where lie the sin-strung nerves he ceased to wear. 114  
 More would I say, but neither time nor theme  
 May longer be, because I can discern  
 On the sand yonder new smoke's rising steam.  
 Such folk approach, to be with whom I spurn ;  
 Commended be my Treasure unto thee,  
 Wherein I live still ;—for nought more I yearn." 120  
 With this he turned, and seemed of those to be  
 Who o'er Verona's plain competing run  
 For the green mantle ; and of these seemed he  
 To be the winning, not the losing one.

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 NOTES TO CANTO XV.

The second group of sinners who are in the Third Round of the Seventh Circle are now reached. These are those who have done violence to Nature. Their sin involves that of violence against God, whose child Nature is, according to the fanciful genealogy in *Inf.* xi. 98.

" Use force against the Deity we may,  
 At heart denying and blaspheming it,  
 And saying Nature and her goodness nay."

*Inf.* xi. 46-48.

1. 9.—The Brenta rises in the part of the Alps called Chiarentana, and when the heat melts the snow there, is much swollen.



ll. 18, 19.—Compare Virg. *Æn.* vi. 270–272—

“ Quale per incertam Lunam sub luce malignâ  
Est iter in silvis : ubi cœlum condidit umbrâ  
Jupiter, et rebus nox abstatit atra colorem.”

l. 30.—Ser Brunetto Latini, a Florentine, and secretary and notary of the city, was Dante's teacher. He wrote an Italian poem in short jingling rhymes, called “*Tesoretto*” (little Treasure), and a more pretentious work in French, “*Le Trésor*,” or, Italicè, “*Il Tesoro*,” as he himself calls it in l. 119 of this canto. From the former of these Dante has borrowed several ideas. One, noticed by Cary, may be instanced. Latini says—

“ Un altro, che non cura  
Di Dio, ne di Natura  
Si diventa usuriere.”

(Another, who cares for neither God nor Nature, becomes a usurer.)  
Compare Dante's—

“ Nature moulds her course in harmony  
With Intellect Divine and with its Art.

And since the usurer holds a different way,  
Nature herself and in her follower  
He scorns, because his hope has other stay.”

*Inf.* xi. 98, 99, 109–111.

Brunetto Latini died in 1294.

l. 52.—See *Inf.* i. 37.

l. 62.—Florence is said to have been first founded by the Romans, and its inhabitants to have ultimately made those of the neighbouring city of Fiesole come down from their heights and unite with them.

l. 67.—The act which earned the Florentines the name of blind was probably their opening the gates of the city to Attila, who razed it (*Inf.* xiii. 149). This happened in A.D. 450. Others have it that the blindness here alluded to was that of accepting as a present from the Pisans some columns of porphyry which had been cracked by fire, but were covered with crimson cloth to conceal it. This, however, happened in 1100, hardly far back enough to be called “an old tale in the world” in 1300.

l. 68.—“Pride, Envy, Avarice, are the sparks three,  
Which have enkindled all at the heart's core.”

*Inf.* vi. 74, 75.

l. 71.—By “either side” the Neri and Bianchi factions are meant (see note to *Inf.* vi. 65, 66).

l. 72.—“Becco,” which I translate “goat,” also means “a bird's beak.” The allusion to the “beasts” of Fiesole in the next line seems to me to make it clear that the first is the meaning here.

l. 89.—The “other text” is the prediction of Farinata (see *Inf.* x. 107–112).

l. 109.—Priscian the grammarian, of Cæsarea.

l. 110.—Francesco d'Accorso was a professor of law at Bologna in the thirteenth century.

l. 113.—Andrea de' Mozzi was Bishop of Florence, and of such bad repute there that the Pope (*servus servorum Christi*) translated him to the see of Vicenza, which city is on the river Bacchiglione. Dante frequently alludes to places by the names of their rivers.

l. 119.—“My Treasure.” His book called “*Le Trésor*” (see note to l. 30).

l. 122.—The race at Verona here alluded to, was called the “*Corso del Palio*,” the prize being a green mantle (*palio*). The competitors ran naked. It may be remembered that the sinners here tormented are in a state of nudity (*Inf. xiv. 19*).

## CANTO XVI.

## SINS OF MALICE.

## CIRCLE VII. : THE VIOLENT.

*Round (iii.): The Violent against Nature.*

*Continuing their way along the dike, the poets approach the end of it. Three fellow-countrymen of Dante—Guidoguerra, Tegghiaio Aldobrandi, and Jacopo Rusticucci—converse with him. Arrived at the end of the dike, where the stream which it borders falls down a precipice into the Eighth Circle, Virgil throws into the abyss a cord with which Dante had been girt; whereupon a monstrous shape is beheld rising from the depths.*

I NOW was where the echoing noise was heard  
 Of water falling in the other round,  
 Like to the hum of bees in hives upstirred ;  
 When issuing forth together at a bound  
 Three Shades ran from a bevy passing by  
 Beneath the rain in martyrdom profound. 6  
 They came towards us, and each raised the cry,  
 "Halt, thou, who seemest to us by thy dress  
 To be of our depraved land's progeny."  
 Ah me! what wounds I saw their limbs impress,  
 Recent and old, where the flames' brand had been.  
 The mere remembrance gives me still distress. 12  
 My Teacher listened to their outcries keen,  
 Fixed his gaze on me, and "Attend now," said :  
 "These should be greeted with a courteous mien.  
 And, saving for the shafts of fire here sped  
 By this grim place's nature, I should say  
 That haste in thee than them were fitter bred." 18  
 They, as we stopped, renewed their ancient lay,  
 And soon as they had reached us in their run  
 They all three formed into a wheel's array,

As is of wont by nude oiled champions done,  
 On grip and vantage watchfully intent,  
 Ere blows and thrusts between them are begun,      24  
 So each revolving kept his visage bent  
 Upon me, so that going counterwise  
 His neck and feet a constant journey went.  
 "And should this soft place lead thee to despise  
 Us and our prayers, where we in misery dwell,"  
 Said one, "and our peeled aspects' sordid dyes,      30  
 Let, ne'ertheless, our fame thy mind impel  
 To tell us who thou art, so safely sped  
 In moving with thy living feet through Hell.  
 He in whose footprints thou behold'st me tread,  
 Although he naked goes along and flayed,  
 Was in rank higher than thou thinkest bred.      36  
 He was the grandson of the good Gualdrade ;  
 Had for name Guidoguerra, and with brand  
 And wit he in his life great deeds essayed.  
 The other who treads next to me the sand  
 Is Tegghiaio Aldobrandi, and his fame  
 Should in the upper world in favour stand.      42  
 And I, who bear with them this cross's shame,  
 Was Jacopo Rusticucci, and I ween  
 None so much hurts me as my own fierce dame."  
 If I had from the fire been under screen,  
 I should have cast myself midst them below,  
 And think my Teacher would content have been.      48  
 But, since I should have burnt and baked me, so,  
 Fear conquered the good will that made me fain  
 A fond embrace upon them to bestow.  
 I began, "It was grief and not disdain  
 That your condition planted in my breast  
 So deep that 'twill be slow to wholly wane,      54  
 Soon as the words by this my Lord expressed,  
 Led me to think that those approaching o'er  
 The plain were such as you are now confessed.  
 Of your land am I, and have evermore  
 Affectionately told and heard repeat  
 Your deeds and the distinguished names you bore.      60

I leave the gall and seek the apples sweet,  
 By the true Leader promised me for mine ;  
 But far as to the centre first must fleet."  
 "So may thy soul conduct these limbs of thine  
 Through lengthened age," then did he answering say,  
 "And so may, after thee, thy fair fame shine ;       66  
 Tell us if courtesy and valour stay  
 Still as of yore within our city's gate,  
 Or if they are entirely cast away.  
 For Guglielmo Borsiere, of late  
 Who shares our woe, and there with comrades goes,  
 Much grieves us when his words thereof debate."       72  
 "New inmates and the gain that swiftly grows,  
 Have gendered in thee recklessness and pride,  
 O Florence, causing thee already woes."  
 Thus with uplifted face I loudly cried.  
 And the three, who took that for my reply,  
 As those who see the truth, each other eyed.       78  
 "If thou at such small cost canst satisfy  
 A questioner another time," said all,  
 "Happy thou, speaking so advisedly.  
 If then thou scap'st from these dark places' thrall  
 And of the beauteous stars regainest sight,  
 When to say, 'I was there,' will joy recall,       84  
 See that thou tellest in men's ears our plight."  
 Then they broke up the wheel, and as they fled  
 Their legs seemed wings to speed them on their flight.  
 Sooner than an "Amen" could have been said  
 Their disappearance had outstripped the word ;  
 Wherefore the Master our departure sped.       90  
 I followed him, and not far had we stirred  
 When water made by sound so close a sign  
 That had we spoken we had scarce been heard.  
 As the stream holding its own course in line  
 At first from Monte Viso towards the east,  
 Adown the left slope of the Apennine,       96  
 Called Acquacheta, ere from heights released  
 It has descended to a lowly bed,  
 Which appellation has at Forlì ceased,

Thunders above San Benedetto's head  
     Down Alps to fall where the descent is clear,  
     And shelter for a thousand might be spread,— 102  
 Thus downwards from a rock of outline sheer  
     We found that dark-stained water sounding wide,  
     Which in a short time would have stunned the ear.  
 I had a cord girt on around me tied,  
     And with it once upon a time had planned  
     To catch the panther of the spotted hide. 108  
 When, as I loosed it from me, all this band  
     Was, as the Leader had enjoined, unwound,  
     I gave its gathered coils into his hand.  
 Wherefore he to the right side turned him round,  
     And standing with the brink not far beyond  
     Cast it down into that abyss profound. 114  
 "In sooth, some strange thing fitly would respond,"  
     I said within myself, "to the new sign  
     Thus followed by the Master's eye and conned."  
 Ah, to what wariness should men incline  
     Before those who not only see the deed,  
     But by their sense the inward thought divine! 120  
 He began, "That will shortly upwards speed  
     Which I await; that which thy thought's dreams trace  
     Must soon, discovered, into sight proceed."  
 Ever to that truth which wears falsehood's face  
     A man should close his lips most stringently,  
     Since shame without his fault there finds a place. 126  
 But here I must break silence, and to thee  
     I by this Comedy's notes, reader, swear,  
     So may they not void of long favour be,  
 That I saw through that gross and murky air  
     A figure swimming upwards into show,  
     Enough to make each staunch heart marvel share. 132  
 As he returns who sometimes goes below  
     To loose an anchor which a reef has caught  
     Or other thing o'er which the sea's waves flow;  
 Who upwards stretches with his feet drawn short.

## NOTES TO CANTO XVI.

l. 2.—The “other round” is the Eighth Circle.

ll. 37-45.—The good Gualdrade, or Gualdrada, was daughter of Bellincion Berti, one of the Florentine nobility, who is commended for his unostentatious simplicity in Par. xv. 112. She married Guido del Vecchio, and from this marriage descended the Conti Guidi, lords of Casentino (Par. xvi. 97-99). Gualdrada's son, Ruggeri, was the father of Guidoguerra (l. 38), who aided Charles of Anjou in the battle at Benevento in 1265, where he defeated King Manfred of Naples (Purg. iii. 118). Tegghiaio Aldobrandi, who was of the Adimari family in Florence, counselled the Florentines against the war with Siena which led to their defeat at Mont' Aperti (Inf. x. 86). Jacopo Rusticucci (l. 44) was also a Florentine. In making him here allude to his conjugal unhappiness, Dante may have had in mind his own with his wife Gemma Donati. Guidoguerra, Aldobrandi, and Rusticucci were all of the Guelph party. Dante had inquired of Ciacco the doom of the two latter (Inf. vi. 79, 80).

l. 41.—“His fame.” I think that “voce” here, as in Inf. xxxiii. 85, means “reputation.” Some would take it literally as “voice,” and refer it to the advice which Tegghiaio gave the Florentines not to fight with Siena (see the last preceding note). But this would hardly be singled out as enough to secure him the good opinion of the world.

l. 70.—Guglielmo Borsiere was a Florentine, praised by Boccaccio for his good breeding and manners.

l. 94.—The stream in question is the river Montone, which alone of all that fall from the left slope of the Apennines, has a course of its own to the sea; all the others being affluents of the Po.

l. 102.—I follow the interpretation which takes “mille” as referring to a thousand persons. In this view the meaning is either that the monastery of San Benedetto might hold a thousand instead of the few actual monks; or, that there is space enough at the place of the descent for housing a population of a thousand. I agree with Longfellow that the passage would present a far more vivid picture if the contrast was between one descent and a thousand; if, that is, the meaning was “that the river plunged at one bound over a precipice high enough for a thousand cascades.” But in that case “ricetto” must mean “room”—room enough for a thousand cascades; a sense which I think the word cannot bear. Its signification is “refuge,” “shelter,” “retreat.” Unfortunately it does not occur again in the poem; so that no light from another passage can be thrown upon this.

l. 106.—I do not pretend to decide what the allegorical meaning of this “cord” is; but incline to think it is the good faith with which Dante had hoped to win the Florentines (here intended by the panther); a prospect which, after the vaticinations of misfortune that he had since heard, he had now given up.

l. 112.—Observe that Virgil here, as in *Inf.* ix. 132, turns to the right. With these two exceptions, the poets have hitherto descended the Inferno towards the left (see *Inf.* xiv. 126), as they continue to do in the Eighth Circle, while they explore its ten *Bolgias* (*Inf.* xviii. 21 ; xix. 41 ; xxi. 136 ; xxix. 53).

In Purgatory, the Violent against Nature are purified by sojourn in fire of the fiercest heat (*Purg.* xxvi.).



## CANTO XVII.

## SINS OF MALICE.

## CIRCLE VII. : THE VIOLENT.

*Round (iii.) : The Violent against Art : Usurers.*

*The monstrous shape soars up to the edge of the precipice. It is Geryon, the impersonation of Fraud, come from the Circle of the Fraudulent. Its form is described. While Virgil is inducing it to carry Dante and himself down, he sends Dante a few paces along the rim, where are seated the Usurers, the last class of sinners in the Seventh Circle. They carry their armorial bearings hung round their necks. Returning from them, Dante mounts Geryon with Virgil behind him, and they thus fly through the air to the bottom of the abyss.*

“BEHOLD the monster with the pointed tail,  
 That can pass mountains, walls and weapons break ;  
 Behold the one which makes the whole world ail.”  
 My Master thus to me commencing spake,  
 And beckoned to it to approach the shore  
 Near the end which the traversed marbles make.      6  
 And that foul creature, which Fraud’s image wore,  
 Came on, arriving with its neck and bust,  
 But from the bank aloof its tail it bore.  
 Its face was as a man’s face who is just ;  
 Its skin in outward seeming was so fair ;  
 But serpent’s scales all else of it encrust.      12  
 Up to the armpits grew its two paws’ hair ;  
 The back and breast, this and the other side  
 With nooses and with shields bepainted were.  
 Groundwork and laid-on work more brightly dyed  
 Ne’er Turks nor Tartars on a banner made ;  
 Never were such webs by Arachne plied.      18  
 As barks are sometimes on the shore arrayed  
 Which part on land and part in water are,  
 And as in realms by glutton Germans swayed

The beaver sets himself to wage his war,  
 So stood the vile beast at the margin there  
 Which hems the sand in with a rocky bar. 24  
 Its whole tail quivered in the empty air,  
 Giving the envenomed fork an upward play,  
 Which armed the point as though a scorpion's 'twere.  
 The Leader said, "'Tis meet now that our way  
 Should turn aside a little and extend  
 To that curst beast which crouches there at bay." 30  
 So towards the right we started to descend,  
 And made ten steps upon the outer base,  
 To shun the sand and safe from flames to wend.  
 And soon as our way up to him we trace,  
 I see a little further on the sand  
 Folk sit near where the ground wanes into space. 36  
 The Master good, "To fully have at hand  
 Experience of this round to carry thence,"  
 Said, "Now go see how fares it with that band.  
 Let your discourses there be brief in sense.  
 Till thou returnest I will ask this thing  
 To grant us its strong shoulders to go hence." 42  
 Thus up again, along the outmost ring  
 Of that seventh circle, utterly alone,  
 I went, where sat the people sorrowing.  
 Outwelling from their eyes their grief was shown ;  
 Against the vapours and hot soil they beat  
 With hands now hither and now thither thrown. 48  
 Not otherwise do dogs in summer heat,  
 When by fleas, flies, or gadflies they are bit ;  
 Anon with muzzles and anon with feet.  
 After my eyes on certain faces lit  
 Midst those on whom falls down the mournful rain,  
 They recognized not one of them, but hit 54  
 Upon a pouch from each neck hanging, plain  
 In colour, plain moreover in design,  
 Whereon those seem to feast their sight amain.  
 And as I gazing move along their line,  
 I saw blue, on a pouch with yellow bright,  
 The face and posture of a lion define. 60

Then, as rolled on the chariot of my sight,  
 Another, more than blood-red, saw I now  
 Display a goose more than is butter white.  
 And one who had a blue and pregnant sow  
 On his white satchel for a blazon set,  
 Said to me, "In this moat what doest thou?" 66  
 Now go thy way, and since thou livest yet,  
 Know that Vitaliano will sit here  
 On my left side, again as neighbour met.  
 I, Paduan, 'mid these Florentines appear;  
 Their clamour in my ears oft deafening grows,  
 Shouting, 'Let come the sovereign cavalier, 72  
 He who will bring the pouch which three goats shows.'"  
 He made his tongue then from his screwed mouth play  
 In fashion of an ox that licks his nose.  
 And I, through fear to vex by further stay  
 Him who had warned me brief stay to allow,  
 Back from those weary souls retraced my way. 78  
 I found my Leader who was mounted now  
 Upon the back by the fierce creature lent,  
 And said to me, "Now strong and bold be thou.  
 Down stairs thus fashioned lies now the descent.  
 Mount thou in front, for I will middle sit,  
 That the tail may for harm be impotent." 84  
 As one who is so near the ague fit  
 In quartan fever that his nails turn blue,  
 All quakes at shade if he but looks at it,  
 So did I at the words he uttered do;  
 But at his threats shame seized me, which keeps fast  
 A servant's courage in his good lord's view. 90  
 I sat myself upon those shoulders vast;  
 I would have said, but that no voice obeyed  
 My thought, "See that thy arms are round me cast."  
 But he who other times had been my aid  
 In other peril, soon as I was on  
 With his encircling arms my weakness stayed. 96  
 Then said, "'Tis time to move thee, Geryon;  
 Large be thy wheelings, thy descent be slow,  
 Consider the new burden thou hast won."

As from its moorings a bark moves to go  
 Backwards and backwards, so he stirred from rest ;  
 And when he felt himself at full play so 102  
 He turned his tail round where had been his breast,  
 And stretched it out, and moved it like an eel,  
 And with his paws the air towards him pressed.  
 There was, methinks, no greater fear to feel  
 When Phaeton's grasp had let the reins slip through,  
 Whence Heaven was scorched as its scars still reveal ; 108  
 Or when, as the wax melted, Icarus knew  
 That his doomed flanks were left of feathers bare,  
 His father shouting, " Thy course is not true ;"  
 Than was my own when I perceived mere air  
 On all sides round me, and naught left to stay  
 My sight upon except the monster there. 114  
 It swimming gently, gently holds its way ;  
 Wheels and descends ;—my sole note of its flight  
 That breezes fan my face and 'neath me play.  
 I now perceived the whirlpool on the right  
 Making beneath us an appalling roar ;  
 Whence I stretch forth my head with downcast sight. 120  
 My fear of the abyss then waxed more sore,  
 Since I saw fires and heard plaints echoing wide ;  
 Wherefore, all trembling, I cling fast the more.  
 And then I saw—not until then descried—  
 Our circling and descent ; for now to sight  
 Dire scenes of ill approached on every side. 126  
 As when a falcon has long winged its flight  
 Without a glimpse of either lure or bird,  
 It makes the falconer say, " Ah ! thou dost light !"  
 It wearily descends whence swift it stirred  
 In hundred wheelings, and at distant space  
 Its Master shuns, by scorn and rage deterred : 132  
 So to the bottom, at the very base  
 Of the sheer rock, did Geryon us bring ;  
 And, casting off our burdensome embrace,  
 Sped away like an arrow from the string.

## NOTES TO CANTO XVII.

The third group of sinners in the Third Round of the Seventh Circle, who are now reached, are those who have done violence to Art. These are the Usurers.

“ And since the usurer holds a different way,  
Nature herself and in her follower  
He scorns, because his hope has other stay.”

Inf. xi. 109-112.

l. 6.—Near the end of the dike or causeway.

l. 7.—The monster which now appears as the impersonation of Fraud is Geryon (l. 97). The Geryon of the ancients, though also a monster, was of a different stamp to this one; being fabled to have three bodies and three heads. He kept numerous flocks and herds in Spain, where Hercules slew him and drove them off.

l. 18.—Arachne, a woman of Colophon, was changed into a spider by Minerva, for presuming to compete with her in weaving (see *Purg.* xii. 43).

ll. 23, 24.—“The sand,” *i.e.* the sandy plain which has now been all traversed. “The margin” is the verge of the abyss at the bottom of which is the Eighth Circle from which Geryon has mounted.

l. 43.—Dante goes by himself to see the Usurers, the last inmates of the Seventh Circle.

l. 60.—The arms of the Gianfigliacci of Florence.

l. 63.—The arms of the Ubbriachi of Florence.

l. 64.—The sow (*scrofa*) was the blazon of the Scrovigni of Padua.

l. 68.—Vitaliano del Dente, of Padua.

ll. 72, 73.—This cavalier is Giovanni Buimonte of Florence, called here “sovereign” in irony, as he was reputed to be the most infamous usurer of the day.

l. 92.—This is Virgil’s “*vox faucibus hæsit.*”

l. 108.—The Pythagoreans solved the doubts (*Par.* xiv. 99) as to the cause of the Galaxy or Milky Way by accounting for it in the manner stated in the text.

## CANTO XVIII.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Bolgia (i.): Seducers and Panders. Bolgia (ii.): Flatterers.*

*At the bottom of the abyss, Malebolge (the Eighth Circle) is entered. It contains Fraudulent Sinners who have not broken faith. Dante describes its structure and subdivision into ten concentric Bologias, with a central well to which their banks converge, and with which craggy bridges connect them all. The poets explore Bolgia (i.) containing Seducers and Panders, and Bolgia (ii.) containing Flatterers.*

HELL has a region, Malebolge named,  
 All rock and coloured with an iron stain,  
 As is the circle round about it framed.  
 Right in the midst of the malignant plain  
 There yawns a spacious well of depth profound,  
 Whose structure shall have due place in my strain. 6  
 The circuit, therefore, which remains is round,  
 'Twixt well and foot of the bank tall and hard ;  
 And marked out in ten valleys is its ground.  
 Such figure as, where keeping walls in ward  
 More and more moats around the castles wind,  
 The space they fill presents to men's regard, 12  
 Those here presented, in like form designed ;  
 And, as slight bridges from such strongholds fal  
 Their thresholds with the bank beyond to bind,  
 So from the bottom of the rocky wall  
 Across the dikes and moats crags trended sheer,  
 Down to the well that cuts and groups them all. 18  
 When shaken off from Geryon's back, 'twas here  
 We found ourselves, the poet making way  
 Towards the left, I moving in his rear.

New woes in sight upon the right hand lay,  
 New scourgers and new torments brought to bear,  
 Which filled up the first Bolgia's array. 24  
 Down in the bottom naked sinners were ;  
 They came, this side the middle, towards our face,  
 Beyond it with us, but outpaced us there.  
 Even as the Romans when crowds throng the place,  
 The year of Jubilee, have planned it so  
 That passers o'er the bridge have room and space : 30  
 For all on one side towards the Castle show  
 Their front, and to St. Peter's precincts flock ;  
 On the other side towards the Mount they go.  
 Hither and thither, up on the grim rock  
 I saw horned demons whose great scourges whirred  
 And smote upon their backs with cruel shock. 36  
 Ah ! to what nimbleness their shanks were stirred  
 As the first strokes fell on them, so that none  
 Waited to feel the second nor the third.  
 As I went on my eyes encountered one ;  
 Whereat I promptly said, " I did not fast  
 From sight of this man in the days now done." 42  
 A searching look at him I therefore cast ;  
 And the sweet leader stopped too, in assent  
 To my retracing some of the ground passed.  
 And though that scourged one thought with visage bent  
 To hide himself, he little gained thereby ;  
 For I said, " Thou whose gaze to earth is sent, 48  
 Unless the features which thou bearest lie,  
 Venedico Caccianemico art,  
 Into such pungent sauces brought—but why ?"  
 And he to me, " With ill will I impart  
 The cause thy clear speech drives me to aver,  
 Which makes me take my old world deeds to heart. 54  
 I am he who induced fair Ghisola  
 To let the Marquis do as he was prone ;  
 Howe'er men tell that shameful tale of her.  
 Nor mourn I from Bologna here alone ;  
 Rather, this place contains us in such store  
 That ' *sipa* ' is to fewer tongues now known 60

Between Savena and the Reno's shore :  
     Whereof to give thee proof and warrant strong  
     Recall to mind our avaricious core."  
 As he thus spoke a demon with his thong  
     Struck him, and said, "Go, pander, get thee hence  
     No women bought for money here belong." 66  
 I now rejoined my escort, and from thence  
     After few steps we found the bank present  
     A crag that jutted into prominence.  
 Nimble enough we mounted this ascent,  
     And turning on its ridge towards the right  
     Forth from those everlasting circles went. 72  
 When we had come to where beneath this height  
     A gap to let the scourged ones pass is torn,  
     The Leader said, "Attend, and let the sight  
 Strike on thee of these other evil born,  
     View of whose faces thou as yet dost lack  
     Because they have together with us gone." 78  
 From the old bridge we gazed upon the pack  
     Which came towards us from the other hand,  
     And which the scourge puts likewise to the rack.  
 Said the good Master, ere I could demand,  
     "Upon that mighty comer fix thine eyes  
     Who does not seem by pain to tears unmanned. 84  
 What kingly grace still in his aspect lies !  
     Jason is he, whose valour and whose wile  
     Deprived the Colchians of their fleecy prize.  
 He passed, upon his road, by Lemnos' isle,  
     After the women's bold and impious race  
     Had made of all their males a slaughtered pile. 90  
 There with devices and words' polished grace  
     Did he beguile the young Hypsipyle,  
     Who first beguiled all women in the place.  
 Pregnant and all alone there left her he.  
     Such fault condemns him to such martyr woe,  
     And vengeance for Medea too there must be. 96  
 Together with him like deceivers go.  
     Let this suffice of the first valley's rack  
     And of those held within its jaws to know."



We now had come to where the narrow track  
 Meeting the second bank across is thrown,  
 And makes it lend another arch its back. 102  
 From thence we could distinguish folk who moan  
 In the next Bolgia, who with muzzles snort,  
 And who smite with their palms themselves alone.  
 The banks were with a mould encrusted, caught  
 As vapour clinging there from depths ascends,  
 Which both with eyes and nose a combat fought. 108  
 The bottom is so dark that no place lends  
 Sufficient view of it unless one cross  
 The arch's ridge, where the crag most impends.  
 Thither we came, and thence low in the foss  
 I saw folk smothered up in excrement  
 Which seemed from human privies to have source. 114  
 And while my searching gaze below is sent  
 I saw one's face which through its filthy plight  
 Was not for clerk's or layman's evident.  
 He cried to me, "Why thus with greedy sight  
 Of me, most of the filthy ones, make quest?"  
 And I, "Because, if I remember right, 120  
 I have beheld thee heretofore dry-tressed:  
 Lucca's Alessio Interminei art thou;  
 Wherefore I eye thee more than all the rest."  
 And he to me, smiting his pumpkin brow,  
 "The flatteries have sunk me to this bane,  
 Of which my tongue could never have enow." 126  
 Next after this my Leader said, "Be fain  
 Thy visage somewhat further to project,  
 So that thine eyes may insight full attain  
 And that foul draggled slut by face detect,  
 Now with begrimed nails self-injurious,  
 Now crouching, now upon her feet erect. 132  
 This the harlot 'tis, who answered thus  
 Her paramour, when he said, 'Have I great  
 Thanks at thy hands?' 'Nay, rather, marvellous!'  
 And let our eyes with this be satiate."

## NOTES TO CANTO XVIII.

With this Canto begins the Third and last of the three main divisions of the Inferno; devoted to Sins of Bestiality. It comprises the Eighth and Ninth Circles, in which the Fraudulent are punished. In the Eighth Circle are those who have been fraudulent without breach of Faith: in the Ninth, those whose fraud has involved that breach. Cantos xviii.—xxx. relate to the Eighth Circle, the sinners contained in which are described in general terms in *Inf. xi. 57–60*, and are now treated of in detail. See the Itinerary prefixed to the Inferno.

l. 1.—Malebolge, “evil budgets,” or “pouches.” This is another name for the Eighth Circle. Of the ten “Bolgia” —called “valleys” in l. 9—into which it is divided (and which are concentric pits, bridged over from the rocks of the circumference to the well which is the centre of the Circle, as described in the opening lines), two are reached in this Canto.

l. 6.—The “due place” is Canto xxxi.

l. 24.—The first of the ten Bolgias. It is filled with Seducers and Panders. I retain the name “Bolgia” for the sake of distinctness.

ll. 25, 26.—The sinners who were moving along the Bolgia in the longitudinal half nearest to the poets were advancing towards them; those in the further half were going in their direction, but faster.

l. 29.—The year of Jubilee was 1300, that of the action of the *Divina Commedia*. The Pope, Boniface VIII., had proclaimed it for that year.

ll. 31–33.—The castle is the Castle of St. Angelo: the mount, either Monte Giordano or a part of the Janiculan Hill.

l. 35.—The “horned” demons are appropriate tormentors of these particular sinners.

ll. 41, 42.—“Fasting” sight is again alluded to in *Inf. xxviii. 87*.

l. 50.—Venedico Caccianemico was a Bolognese, who sold his sister Ghisola to the Marquis (l. 56) of Este, the Azzo who killed his father Obizzo, and is called by Dante his “step-son” in consequence (*Inf. xii. 112*).

l. 52.—“Sauces” (salse). This, according to Benvenuto da Imola, was the name given to a hollow place in the neighbourhood of Bologna, into which the bodies of infamous persons were thrown. It is here appropriately used in speaking to a sinner born in Bologna.

ll. 60, 61.—Bologna is between the rivers Savena and Reno. Dante elsewhere (*e.g. Inf. xv. 113; xxvii. 49, 52*) refers to towns by naming the rivers on which they are situated. “Sipa” is the Bolognese for “si,” or “yes.” Compare *Inf. xxxiii. 80*.

l. 66.—“Bought for money,” or, it may be, “sold for money.”

ll. 71, 72.—They cross the bridge which spans the first Bolgia, but halt on the top of it (ll. 79, 80) to look at the other sinners below, who were going in their own direction. They had entered the Eighth Circle towards the left (l. 20), but now go towards its centre to the right. The general course, however, is still leftwards.

- l. 87.—The fleecy prize is the golden fleece.  
l. 91.—“Words’ polished grace.” Compare *Inf. ii. 67*.  
l. 92, 93.—Hypsipyle having agreed with the other women of Lesbos to kill all the males, deceived them by concealing and saving her father Thoas.  
l. 104.—In the second Bolgia, now reached, are Flatterers.  
l. 117.—The filth hid the tonsure, if any.  
l. 122.—According to Benvenuto da Imola this Alessio was a most inveterate flatterer of men of all sorts and conditions.  
ll. 133-135.—In the “Eunuchus” of Terence (*act iii. sc. 1*), this answer is made not by Thais, but by Gnatho—

“*Thr.* Magnas vero agere gratias Thais mihi?  
*Gna.* Ingentes!”

## CANTO XIX.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.*Bolgia (iii.) : Simoniacs.*

*The Third Bolgia, now reached, contains Simoniacs, who are planted head downwards in narrow round holes on the sides and at the bottom of the rock, with nothing more of them appearing than the feet and part of the legs. Flames play backwards and forwards along their soles, making them quiver with anguish. Virgil carries Dante down the side, where he talks with Pope Nicholas III., one of the imprisoned sinners ; after which Virgil carries him up again to the arch which leads to the next Bolgia.*

O SIMON MAGUS, thy sad followers too !  
 By whom the things of God, that should be wed  
 To good, are—such rapacity have you—  
 For gold and silver to adultery led :  
 For you 'tis fit the trumpet now should sound  
 Since you in the third Bolgia are bested. 6  
 We had now mounted on the next tomb's round,  
 And on the o'erhanging crag had reached the part  
 Which in true plumb with the mid foss is found.  
 Wisdom Supreme, how consummate an art  
 Dost thou in earth, heaven, and the ill world show ;  
 What just awards thy virtue doth impart ! 12  
 I saw the livid rock, above, below,  
 With perforations full in sides and base,  
 All of a size, and each was rounded so  
 That they seemed not of less or larger space  
 Than those which are within my fair St. John  
 Fashioned to serve for the baptizers' place, 18

One of the which not many years agoe  
 I broke for one who would have drowned therein.  
 Let this seal undeceive men thereupon.  
 Out of the mouth of each a man of sin  
 Thrust feet and legs far as the calf, the rest  
 Remaining in imprisonment within. 24  
 Both soles of all in kindled fire were dressed,  
 Which made their joints in such fierce quiverings sway  
 That wythes and strands had snapped at such a test.  
 As flames when upon unctuous things they prey  
 Along the outer surface only skim,  
 So here from heel to point they grazed their way. 30  
 "Who is he, Master, who from torment grim  
 Is quivering more than all his mates in woe?"  
 Said I; "and ruddier flame is sapping him?"  
 And he to me, "If thou wilt that I go  
 And bear thee down that bank with lowest sides,  
 Thou from himself him and his torts shalt know." 36  
 And I, "What pleases thee my good provides;  
 Thou art my Lord, and know'st I do not stray  
 From thy behest; know'st too what silence hides."  
 Thus on to the fourth bank we made our way;  
 Turned and, descending to the left hand, set  
 Our feet where the pierced narrow bottom lay. 42  
 And the good Master from his haunch as yet  
 Put me not down till to the crevice brought  
 Of him who with his shank made such a fret.  
 "Whoe'er thou art thus upside downward caught,  
 Sad spirit, set as stake in palisade,"  
 I began saying, "Speak, if thou canst aught." 48  
 I stood as does the friar to whom is made  
 The treacherous murderer's confession, who  
 When fixed recalls him, wherefore death is stayed.  
 And he cried out, "Art there, and upright too!  
 Already, Boniface: art there erect?  
 The scripture has by some years proved untrue. 54  
 Sates thee so soon that wealth thou didst collect,  
 For which thy wiles, unscrupulously planned,  
 Seized the fair lady, then her fortunes wrecked?"

I stood as those who hear an answer stand,  
 When they discern not what its sense may be,  
 As if bemocked, with no reply at hand. 60  
 Then Virgil said, " Say to him speedily,  
 ' I am not he, not he thou think'st to greet ; ' "  
 Wherefore I answered as was ordered me.  
 At which the spirit writhed with both his feet :  
 Then with a sigh and with a voice of woe  
 Replied, " What dost thou then from me entreat ? 66  
 If to know who I am weighs with thee so  
 That thou for that did'st down the bank repair ;  
 That I was robed in the great mantle know,  
 And verily was son of the she-bear :  
 So greedy to advance the cubs that I  
 Here purse myself as I pursed wealth up there. 72  
 Dragged underneath my head the others lie  
 Who, before me, made simony their sin ;  
 Implanted in the rocky cavity.  
 I shall hereafter fall down there within,  
 When he shall come whom I imagined thee  
 When in such haste my question to begin. 78  
 But my scorched feet have longer tortured me  
 Already, in this upside downward meed,  
 Than he with feet ablaze shall planted be ;  
 For after him shall come, more foul in deed,  
 A lawless shepherd from a western fold,  
 Who must, to cover him and me, succeed. 84  
 He shall be a new Jason who, as told  
 In Maccabees, had favour with his king,  
 As France's ruler shall with this one hold."  
 I know not if I did too bold a thing  
 In answering him simply in this strain :  
 " Ah ! tell me now how rich an offering 90  
 Our Lord sought from St. Peter first to gain  
 Before He gave the keys into his hold ?  
 In truth He said but ' Follow in my train.'  
 Nor Peter nor the others asked for gold  
 Or silver from Matthias when the lot  
 Him in the felon soul's lost place enrolled. 96

Stay then in punishment full rightly got ;  
 And guard the money well, filched evilly,  
 Which made thy courage against Charles wax hot.  
 And were it not that still forbids it me  
 The reverence due to the supremest keys  
 Which in the joyous life were held by thee, 102  
 I would use words severer still than these :  
 Because your avarice afflicts mankind,  
 Trampling the good, to lift the base to ease.  
 The Evangelist had you shepherds in his mind  
 When she who o'er the waters has her site  
 Was seen by him in lust with kings combined. 108  
 She who at birth with seven heads saw the light,  
 And from ten horns had warrant for her sway,  
 Whilst her spouse still in virtue took delight.  
 In gold and silver you your God obey,  
 Unlike the idolater in what but this—  
 That he to one, you to a hundred pray? 114  
 Ah ! Constantine, to how much of amiss  
 Not thy conversion but the dower gave spring  
 The first rich Father took from thee as his ! ”  
 Whilst in notes thus attuned he heard me sing,  
 Whether by anger or by conscience teased,  
 He made both feet in strong convulsions wring. 120  
 I well believe that this my Leader pleased ;  
 He evermore with such contented mien  
 The sound of my truth-telling accents seized.  
 Then stretched his arms and took my neck between,  
 And when he had me wholly on his breast  
 Re-climbed the way where his descent had been : 126  
 Nor tired of holding me thus to him pressed  
 Till with me to the arch's top he strode  
 Which from the fourth leads to the fifth bank's crest.  
 Here he laid gently down his gentle load,  
 On the precipitous and rugged height  
 Where goats would scarcely find themselves a road. 132  
 Thence a fresh valley opened to my sight.

## NOTES TO CANTO XIX.

l. 6.—The third Bolgia contains Simoniacs, or, followers of Simon Magus in trafficking in spiritual things (see Acts viii. 18).

l. 9.—The centre of the bridge over a Bolgia is a favourite halting-place with Dante, commanding as it does the fullest view below.

l. 18.—Little wells ("pozzetti") were made round the central font in the baptistry of the Duomo at Florence (dedicated to St. John the Baptist, the patron saint), in which the baptising priests stood. From what follows it should seem that these were sometimes filled with water.

l. 21.—Dante means that he formally attests the truth of his version of the occurrence.

l. 35.—The bank with lowest sides is the one nearest to the central well, down towards which the surfaces of the Bologias converge, as explained in *Inf.* xxiv. 37-40.

l. 43.—This being the first occasion on which Virgil carries Dante, it may be observed once for all that there is a singular inconsistency in representing a spirit as possessed of bodily strength and powers.

ll. 49-51.—The allusion is to the way in which assassins were then executed, viz. by being placed head downwards in a deep hole dug in the ground, and so buried alive. This punishment is again alluded to in *Purg.* xxvii. 15.

l. 53.—Dante is taken to be Pope Boniface VIII.

l. 54.—Boniface died in 1303, three years later than this.

l. 57.—The fair lady is the Church. The allusion is to the devices by which Boniface procured the abdication of his predecessor Celestine and his own election as Pope (*Inf.* iii. 60, note).

l. 69.—See note to *Inf.* ii. 27.

ll. 70, 71.—The speaker is Pope Nicholas III., Pope from 1277-1281. He was of the noble Roman house of the Orsini (Bears), whence his allusion here to the she-bear and the cubs, or relatives, whom his simony enriched.

ll. 79-81.—Nicholas, having died in 1281, had been in his present plight for nineteen years. Boniface, dying in 1303, would suffer it for eleven years, his successor, Clement V., dying in 1314.

ll. 83-87.—The allusion is to the French Pope, Clement V., who was elected in 1305 to succeed Boniface VIII., by the influence of the French king, Philip the Fair. The "western fold" is Avignon, to which he transferred the Papal See.

Jason purchased the high priesthood from Antiochus Epiphanes, and profaned it as recorded in 2 *Maccab.* iv. 9-13.

l. 96.—See Acts i. 25.

l. 99.—Charles I., King of Sicily (Charles of Anjou). Pope Nicholas III., in dudgeon because Charles refused to allow his nephew to marry the Pope's niece, encouraged the rebellion in Sicily against him which broke out in 1282 in the Sicilian vespers (*Par.* viii. 75).



ll. 107-111.—Rev. xvii. 1-3: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."

Dante interprets this woman to mean the Church of Rome, and her spouse (l. 111) is the Pope.

The seven heads are the Seven Sacraments; the ten horns the Ten Commandments. We hear of the Church, under the similitude of a chariot, putting forth seven heads, three with two horns and four with one horn each, in *Purg.* xxxii. 142-146.

ll. 115-117.—The allusion is to the supposed cession of the temporal power over Rome and the patrimony of St. Peter by the Emperor Constantine to Pope Silvester; when Constantine transferred the seat of the Roman Empire to Byzantium, as mentioned in *Par.* xx. 55-57, where, as in *Purg.* xxxii. 137, 138, this generosity is spoken of as well-intentioned but disastrous.

## CANTO XX.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Bolgia (iv.): Soothsayers.*

*In the Fourth Bolgia are the Soothsayers, who, in punishment for their pretension of power to look into futurity, have their heads twisted round so that the face looks backwards, and they are thus compelled also to walk backwards. Virgil points out Amphiaraus, Tiresias, Aruns, and Manto, daughter of Tiresias, and relates how she founded his native Mantua. He names several more among the sinners, and shows the women who are among them. The poets then hasten onwards.*

To tell of novel pain my verse is urged,  
 And give material to the twentieth strain  
 Of the first chant, which is of the submerged.  
 I now with all my faculties was fain  
 To gaze down into the discovered deep  
 Whose anguish bathed it in a tearful rain ; 6  
 And saw folk through the rounded valley creep  
 Silent and weeping, at no greater pace  
 Than Litanies in this world marching keep.  
 As, lower glancing, I discerned their case,  
 Each to a strange distortion seemed a prey  
 From the chin to the trunk's commencing place ; 12  
 For from the reins the face was turned away,  
 And they were fain with backward steps to go,  
 Since to look forwards no more in them lay.  
 Perchance ere now from paralytic blow  
 Some one has changed thus wholly side for side,  
 But I ne'er saw it nor believe it so. 18

So may God, reader, let some fruit betide  
 From what thou readest—Question thy own mind  
 How I could keep my countenance dry-eyed  
 When I saw close the semblance of our kind  
 In such distortion that the tears' descent  
 Adown the fissure bathed the parts behind. 24  
 In truth, I wept as on a rock I leant  
 Of the high crag, so that my Escort said,  
 " Art thou, like others, now on folly bent ?  
 Here pity lives when it is justly dead.  
 Who is of greater wickedness than he  
 Who sorrows at God's retribution dread ? 30  
 Lift up, lift up thy head, and that one see  
 For whom earth opened in the Thebans' sight,  
 So that all shouted, ' Whither dost thou flee,  
 Amphiaras, wherefore leav'st the fight ?'  
 Nor had his fall to ruin any breaks  
 As far as Minos of all-grasping might. 36  
 See how he for a breast his shoulders takes ;  
 Because he too far forwards wished to look  
 He looks behind and his path backward makes.  
 Behold Tiresias, who changed semblance took  
 When from a male a woman he became,  
 And for new members all his old forsook. 42  
 But he had first another blow to aim  
 At the two twisted serpents with his rod  
 Ere he could plumage masculine reclaim.  
 He who has next him, back to belly, trod,  
 Is Aruns, who in Luni's mountains, where  
 Far down Carrara's dweller turns the sod, 48  
 Amid white marbles had a cave for lair,  
 And over the expanse of stars and sea  
 Had an uninterrupted prospect there.  
 And she who veils the breasts unseen by thee,  
 With unbound tresses covering them o'er,  
 And has on that side all her hair, is she 54  
 Who, Manto named, did many lands explore,  
 Then settled in the place where I was born :  
 Wherefore I'd have thee hear me somewhat more.

Soon as her father out of life had gone,  
 And Bacchus' city was in slavery tamed,  
 She roamed the world in wanderings long outdrawn. 60  
 Up in fair Italy a lake lies framed  
 At foot of Germany's Alp-border line  
 Above Tyrol, and is Benaco named.  
 From thousand founts and more, as I opine,  
 'Twixt Val Camonica and Garda blent,  
 Do that lake's waters bathe the Apennine. 66  
 A place is in the midst there, where from Trent,  
 Brescia, and Verona, each of bishops three  
 Might give his blessing, if that road he went.  
 Peschiera sits, fair in strong panoply,  
 Brescians and Bergamasques to keep at bay,  
 Where the bank slopes around in most degree. 72  
 Thither 'tis fit that all that cannot stay  
 Within Benaco's bosom should be sped,  
 And in a stream down through green pastures stray.  
 Soon as the water in its course makes head  
 Benaco's name is lost and Mincio's ta'en,  
 Down to Governo, where in Po 'tis shed. 78  
 It has not run far when it finds a plain  
 And turns it to a marsh, expanding there,  
 And sometimes taints the summer air with bane.  
 The fierce maid, chancing thither to repair,  
 Beheld land in the middle of the fen  
 Uncultivated, and of dwellers bare. 84  
 There she, to shun all intercourse with men,  
 Stayed with her slaves and lived ; her arts there plied ;  
 There left her body void of denizen.  
 The men then who around were scattered wide  
 Collected at that place, whose strength was shown  
 By the marsh which it had on every side. 90  
 O'er those dead bones a city soon had grown,  
 And, from her who selected first the spot,  
 Without more omen was as Mantua known.  
 The people in it had more numerous got  
 Ere Pinamonte had by his deceit  
 Made downfall foolish Casalodi's lot. 96

Wherefore I warn thee, shouldst thou hear repeat  
     A different tale of my land's origin,  
     Suffer no falsehood the plain truth to cheat."  
 And I, " Thy reasonings, Master, from me win  
     Such certainty and faith that all beside  
     Would be to me coals with heat quenched therein. 102  
 But tell me if of those who pass descried  
     Thou canst of any, as noteworthy, speak ;  
     For to that only is my mind applied."  
 Then he said, " He whose beard sweeps from his cheek  
     O'er his brown shoulders was, when Greece bereft  
     Of males became from want of them so weak 108  
 That scarcely were those in their cradles left,  
     An augur, and with Calchas gave the sign  
     In Aulis, when the first rope should be cleft.  
 Of him in that high tragic lay of mine—  
     Euripilus his name—I somewhere write ;  
     Thou know'st it well, who know'st its every line. 114  
 He who is in his flanks of mould so slight  
     Was Michael Scott, and was in verity  
     In trick of magic frauds a practised wight.  
 Guido Bonatti and Asdente see,  
     Who now could wish to have attended more  
     To hide and thread ; too late repentant he. 120  
 See the sad women who gave needle o'er,  
     Shuttle and spindle, for diviners' lives ;  
     With herbs and image practised magic lore.  
 But come, for now Cain and the thorns arrives  
     Upon both hemispheres' confining bound,  
     And below Seville into Ocean dives. 126  
 The moon was yesternight already round ;  
     Thou took'st no harm, remember, from her ray  
     At any time within the wood profound."  
 So he discoursed ; meanwhile we went our way.

## NOTES TO CANTO XX.

l. 3.—The first “chant” (“canzone”) is the Inferno. In Purg. xxxiii. 140, each of the three divisions of the Divina Commedia is called a “Cantica.”

l. 28.—Compare Par. iv. 105.

l. 34.—Amphiarus is the second of the seven kings who besieged Thebes who has been met with; the other, Capaneus, being among the Violent against God (Inf. xiv. 63).

Amphiarus foresaw his fate should he go to the war, and therefore went into hiding; but his wife, Eriphyle, bribed by a necklace, betrayed him. For this she was slain by her son, Alcmaeon (Purg. xii. 49–51).

In the thick of the fight the earth opened and swallowed Amphiarus.

l. 40.—Tiresias, the famous ancient soothsayer of Thebes, upon striking two serpents with a stick, which he found on Mount Cyllene, was transformed into a woman. He remained one for seven years, when he saw the serpents again, and, on giving them another blow, became once more a man.

l. 47.—Aruns was an Etruscan soothsayer in the time of Cæsar.

l. 55.—Manto was the daughter of Tiresias, and assisted him in his divinations. The daughter of Tiresias mentioned by Virgil, in Purg. xxii. 113, as being in Limbo, must be another one.

l. 59.—The allusion is to Creon’s usurpation of the throne of Thebes on the death of his nephews, Eteocles and Polynices. Bacchus was the tutelary god of Thebes. Compare Purg. xviii. 93.

l. 63.—Benaco, the ancient Benacus, is the Lago di Garda.

“Fluctibus et fremitu assurgens, Benace, marino.”

Virg. Georg. ii. 160.

l. 69.—*i.e.* the place in question is in all the three dioceses.

l. 87.—Compare Inf. ix. 25; Purg. v. 102.

ll. 95, 96.—Pinamonte de’ Buonacossi of Mantua, after craftily persuading Alberto da Casalodi, the lord of the city, to banish the most powerful among the nobles to their castles, seized the opportunity to make himself master of the place, depose Casalodi, kill or exile the other leaders, and destroy their houses. This happened not many years before.

l. 113.—The passage in the Æneid to which Virgil refers is Æn. ii. 114—

“Suspensi Eurypyllum scitatum oracula Phœbi  
Mittimus.”

l. 116.—Michael Scott, the famous Scotch wizard, commemorated in Sir Walter Scott’s “Lay of the Last Minstrel,” was astrologer to the Emperor Frederick II. (Inf. x. 119).

l. 118.—Guido Bonatti was an astrologer of Forlì, much consulted by the lord of that place, Guido da Montefeltro (who is met with in Inf. xxvii.). Asdente was a shoemaker of Parma.

l. 119.—*Ne sutor ultra crepidam.*

l. 124.—Cain and the thorns are the Italian equivalent for the Man in the moon. Compare *Par. ii. 51*. Cain was supposed to be seen on the face of the moon, carrying a bundle of thorns. The Moon itself is here meant.

l. 127.—As it is the time of the equinox, and the moon was at the full “yesternight,” it then set exactly as the sun rose, and is now setting about an hour after the sunrise of the next (Saturday) morning. About three hours have therefore been occupied in going through the Seventh Circle and four of the *Bolgias* of the Eighth. See note to *Inf. xi. 113*, and the *Diary* prefixed to the *Inferno*.

ll. 127-129.—Notice that Dante in alluding to the night which he passed in such dire dismay in the terrible wood (*Inf. i. 21*) did not then mention that he had had the full moon to cheer him there. That would have taken away from the horror of the picture.

## CANTO XXI.

## SINS OF BESTIALITY.

CIRCLE VII., OR MALEBOLGE: THE FRAUDULENT WITHOUT  
BREACH OF FAITH.*Bolgia (v.): Barterers, or Peculators.*

*Looking down into the Fifth Bolgia from the bridge over it, Dante sees in it a lake of boiling pitch, but cannot distinguish anything else. A demon comes up behind him carrying on his shoulders a Lucchese barterer (or peculator) whom he hurls into the lake, calling on the demons who guard it, Malebranche by name, to plunge him below. Virgil bids Dante take shelter under a crag: he himself crossing to the other side of the Bolgia, where Malacoda, one of the Malebranche, at first threatens him, but afterwards permits the poets to advance, assigning ten demons as their escort, with whom they proceed along the edge of the Bolgia.*

THUS we with other talk from bridge to bridge,  
 My Comedy cares not to sing of, went ;  
 And were upon the summit of the ridge  
 When we stopped short to view another rent  
 In Malebolge—more griefs, bootless all ;  
 And I saw wondrous darkness in it pent. 6  
 As boils in the Venetians' arsenal,  
 Tenacious pitch in winter, to be laid  
 Where their unsound ships for fresh smearing call,  
 That cannot navigate ; and thus delayed  
 One builds his ship anew, one stops again  
 The ribs of his that many a voyage has made, 12  
 One's blows on prow, on poop another's rain ;  
 One fashions oars, one gets him cords to twine,  
 One mends the mizen sail and eke the main ;  
 Thus, not by means of fire but art divine,  
 Boiled there below a thick and pitchy tide  
 Which everywhere belimed the bank's whole line. 18



I looked at it, and nought therein descried  
 Except the bubbles that the boiling raised,  
 And saw all heave up and compressed subside.  
 While fixedly into those depths I gazed,  
 My Leader crying, "Wary, wary go,"  
 Drew me to him from where I stood amazed. 24  
 I turned myself as one who finds time slow,  
 Until he sees that which he needs must shun,  
 And in whom sudden fear brings courage low,  
 Nor stays departure till his gaze is done :  
 And saw behind us a black devil fleet  
 Along the rock approaching at a run. 30  
 Ah me ! how fierce his aspect was to meet ;  
 What bitterness seemed in his act to lie ;  
 With open wings, and light upon his feet !  
 Lading his shoulder, that was sharp and high,  
 A sinner with both haunches sat astride,  
 Whose feet he held clasped where the tendons ply. 36  
 "O Malebranche," from our bridge he cried,  
 "This for a Santa Zita's Elder know ;  
 Send him beneath, for to that land supplied  
 Full well with such ones I returning go ;  
 There, save Bonturo, barterers are all ;  
 For money there, a 'yes' is made of 'no.'" 42  
 He dashed him down, and o'er the rock's hard wall  
 Turned back, and ne'er did mastiff slipped in chase  
 Of thief make so much haste on him to fall.  
 The other sank and rose in writhing case ;  
 But covered by the bridge the demons grim  
 Cried, "Here the sacred visage has no place, 48  
 Here not as in the Serchio men swim.  
 Wherefore, if thou wouldst have none of our crooks,  
 Above the pitch be careful not to skim."  
 Then grappling him with o'er a hundred hooks  
 They said, "Thou must dance covered in this moat,  
 To pilfer if thou canst in secret nooks." 54  
 Not otherwise cooks make their minions note  
 How in mid caldron with their hooks to glean  
 And sink the flesh, so that it may not float,

The Leader said, "That thou may'st not be seen  
 Here present, seek a crag to crouch behind,  
 So that thou may'st have some defensive screen. 60  
 And by no violence for me designed  
 Be thou alarmed: I in these things am read,  
 Versed before now in frays of such a kind."  
 Thereon he passed beyond the bridge's head,  
 And when he reached the sixth bank no default  
 In a firm bearing would have served his stead. 66  
 With all that rage and tempest of assault  
 That dogs rush out, a needy wretch to quell,  
 Who on a sudden begs as he makes halt,  
 Rushed from beneath the bridge those fiends of hell,  
 And all their grappling irons against him bent;  
 But he cried out, "Let none of you be fell. 72  
 Or ever I have by your hook been rent,  
 Let one of you advance to list to me,  
 Then be on plans for grappling me intent."  
 They all cried, "Let it Malacoda be!"  
 Wherefore one moved, while the rest kept their ground,  
 And came to him and said, "What boots it thee?" 78  
 "Believest thou that I should here be found,  
 Come, Malacoda," thus my Master said,  
 "From all your fencings thus far safe and sound,  
 Unless by will divine and kind fate led?  
 Let me go on, for Heaven wills that I show  
 Another how this savage path to tread." 84  
 At this he—so tamed did his anger grow—  
 Letting his hook fall, dropped it at his feet,  
 And to the others said, "Deal him no blow."  
 To me the Master, "Thou, who in a seat  
 Among the splinters of the rock dost hide,  
 Rejoin me now, for we may safely meet." 90  
 Wherefore I moved and swiftly reached his side;  
 And as the mass of devils made advance,  
 I feared they would not by the pact abide.  
 So I once saw the soldiers trembling glance  
 Who came forth from Caprona under plight,  
 Seeing what hosts of foes they had to chance. 96

With my whole body closely as I might  
   I pressed my Leader, nor turned eyes aside  
   From their demeanour, no good-boding sight.  
 They lowered their hooks, and, "Wilt thou that he bide  
   My touch upon his hip?" said each to each;  
   " Yes, see thou notch it on him," they replied.     102  
 But that same demon who was holding speech  
   With him who led me, turned himself apace,  
   And said, " Cease, Scarmiglione, cease thy screech."  
 Then said to us, " A further course to trace  
   Along this rock you will in vain essay;  
   For all the sixth arch, shattered, strews its base.     108  
 If therefore you are fain to further stray,  
   Go upward where this bank permits ascent:  
   Another rock is near, which makes a way.  
 When, yesterday, five hours past this were spent,  
   Twelve hundred sixty and six years had end  
   Full and complete, since here the road was rent.     114  
 Of these my followers thitherwards I send  
   Some to keep any who emerge in ken:  
   Go ye with them, for they will not offend.  
 Forth Alichino!" he began, " and then  
   Come Calcabrina; thou Cagnazzo swell  
   The number; Barbariccia guide the ten.     120  
 Libicocco, Draghignazzo, come as well;  
   Fanged Ciriatto, Graffiacane, speed;  
   Mad Rubicante too, and Farfarel.  
 Around the boiling pitch in search proceed;  
   Let these to the next rock safe guarded be,  
   Which all unbroken o'er the dens doth lead."     126  
 " Ah me! O Master, what is this I see?"  
   Said I. " Aloof from escort let us go  
   If thou know'st how, for I ask none for me.  
 If thou art, as of wont, still prompt to know,  
   See'st thou not how they gnash their teeth and peer  
   With brows that threaten us with coming woe?"     132  
 And he to me, " I would not have thee fear;  
   Let them gnash on at will, for they confine  
   Their anger to the wretches boiling here."

Along the left bank they deployed their line,  
 But each one first between his teeth had ground  
 His tongue towards their leader for a sign ; 138  
 And he had made his breech, as trumpet, sound.

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 NOTES TO CANTO XXI.

l. 20, 21.—Observe the accurate description of the bubbling and of its subsidence under the pressure of the air.

l. 37.—Malebranche : “ Evil-claws.” This is the name of the demons who are warders in the fifth Bolgia.

l. 38.—Santa Zita was revered in Lucca ; where her relics were preserved in the church of San Frediano. The magistrates at Lucca were styled Elders. The one now brought is said to have been named Martino Botaio.

l. 41.—The exception of Bonturo is ironical, he being one of the most inveterate barterers in Lucca. I should have retained the Italian word “ barrator,” because there is no exact English equivalent for it, had it not been that “ barratry ” has in our language a legal meaning, which is confined to the misconduct of sea captains and crews. I therefore reluctantly follow Cary in translating it by “ barterer.” Mere “ barter,” however, is not a sin. As Cary says : “ By ‘ barterers ’ are meant peculators of every description ; all who traffic the interests of the public for their own private advantage.”

l. 48.—The sacred visage, Santo Volto, was an ancient crucifix in the cathedral at Lucca.

l. 49.—The river Serchio flows near Lucca.

l. 63.—See *Inf.* ix. 22–24.

l. 76.—Malacoda : “ Evil-tail.”

l. 81.—Fencings : “ schermi.” The word may mean either “ weapons ” or “ defences ; ” and “ fencings ” may in like manner refer either to attack or to defence.

ll. 95, 96.—Caprona was a fortress on the Arno, belonging to Pisa. It capitulated to the troops of Lucca and Florence in 1289, and as the garrison marched out, the crowd that had come to see the evacuation terrified them by shouting, “ Hang them ! hang them ! ” This scene appears to have made a great impression upon Dante, who, then only twenty-four, was among the spectators.

l. 105.—Scarmiglione : “ Great Dishevelled One.”

l. 111.—The statement here made is false (see *Inf.* xxiii. 140–144).

l. 112–114.—The allusion is to the time of the Crucifixion, when the earth quaked and the rocks were rent. In *Inf.* xii. 40–45, it has already been stated that the shock was felt in the Inferno, among the Violent. The time of day being now one hour after sunrise at the equinox (*Inf.* xx. 127,

and Note there), five hours later would be noon, which is the hour at which Dante understood that Christ died. The "yesterday" of the day now reached was Good Friday (Inf. i. 37), and the Good Friday of the Crucifixion was just 1266 years before it; adding our Saviour's age, thirty-four, to that number, and thus arriving at A.D. 1300 (see the Diary prefixed to the Inferno). The statement here that the exact number of 1266 years was completed on the "yesterday," lends some colour to the theory that the opening Friday of the Divina Commedia was not the Good Friday of A.D. 1300 (which was on the 8th of April), but Friday, the 25th of March, the exact traditional anniversary of the Good Friday of the Crucifixion.

l. 118.—Dr. Carlyle's note to this line contains the fanciful meanings that have been attributed to the names of the fiends now summoned. The only ones that appear to be probable are: "Alichino" (ali china) "Bends his wings" (perhaps the name was chosen with reference to what he says in Inf. xxii. 115); "Cagnazzo" "Dogface"—a true Italian word which occurs in Inf. xxxii. 70; "Barbariccia" (barba riccia) "Frizzled beard;" and "Graffiacane" "Dog scratcher." "Ciriatto" is said to be derived from χοῖρος, "pig," and perhaps may be so, having regard to the description of him in Inf. xxii. 55, 56.

l. 126.—The "dens" are the Bolgias. The line of bridges over them is not, however, unbroken, as here and in l. 111 alleged (see note to that line).

l. 139.—Compare Aristophanes, "Clouds," 165—

“Σάλπιγγξ ὁ πρωκτός ἐστιν ἕρα τῶν ἐμπίδων.”

## CANTO XXII.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Borgia (v.) : Barterers, or Peculators.*

*As the poets proceed with the ten demons they see the sinners in the pitch coming for an instant to the surface, or to the edge, but diving again at their approach. The demon Graffiacane captures one of these, Ciampolo of Navarre, and draws him ashore, where others maltreat him. Virgil ascertains from him that he has an Italian companion, Fra Gomita, below. The sinner by promising to entice others out of the pitch, induces the demons to withdraw a little, and takes that opportunity to leap in again. He is in vain pursued by the demon Alichino, who had persuaded the rest to believe him. Another, Cagnazzo, flies after and grapples with Alichino in the air. They both fall into the pitch, and the poets depart as their comrades go to their rescue.*

I HAVE ere now seen cavalry move camp,  
 Begin attack and muster their array,  
 And sometimes in their flight departing tramp ;  
 Seen skirmishers upon your land in fray,  
 O Aretines ! seen foragers advance,  
 And tourneys struck, and joustings set at play,                   6  
 With trumpets or with bells as it might chance,  
 With tabors and with signs from castles shown,  
 And things of home and foreign circumstance ;  
 But ne'er before to such strange bagpipes' drone  
 Did foot or horse move on within my ken,  
 Or ship at sign from sea or starry zone.                   12  
 We went together with the demons ten ;  
 Ah, direful company ! but in the fane  
 With saints, with gluttons in the tavern's den.

I ceased not gazing on the pitch amain  
 To see whate'er the Bolgia might confine,  
 And what folk were therein in burning pain. 18  
 Even as the dolphins when they make a sign  
 To mariners, by arching of the back,  
 To plan to save their vessel from the brine ;  
 So, now and then, to make the pain more slack,  
 A sinner showed his back above the surge,  
 And hid it swifter than the lightning's track. 24  
 And as in a moat's water at its verge  
 With but the muzzle out frogs take their stand,  
 And feet and all else of the trunk submerge,  
 So stood the sinners upon every hand.  
 But soon as Barbariccia came near  
 They quitted for the seething depths the strand. 30  
 I saw, and still it haunts my heart with fear,  
 One waiting, as it sometimes will befall  
 That one frog stays behind and one springs clear,  
 And Graffiacan, the nearest him of all,  
 Grappling him by his pitch-entangled hair,  
 A seeming otter, drew him up in haul. 36  
 I now was of the names of all aware,  
 So did I note them when they were elect,  
 And listened how they called each other there.  
 "O Rubicante, see thou so direct  
 Thy talons at him as his hide to flay ;"  
 Cried all together the accursed sect. 42  
 And I, "Contrive, O Master, if thou may,  
 To be informed who is the wretch forlorn  
 Thus fallen in his adversaries' way."  
 When to his side my Leader close had drawn,  
 He asked him who he was ; then answered he,  
 "I in the kingdom of Navarre was born. 48  
 My mother placed me a lord's serf to be ;  
 For she had borne me to a ribald sire  
 Destroyer of himself and property.  
 Then I became the good king Thibault's squire ;  
 With barterers I there made fellowship,  
 For which I give account in heat so dire." 54

And Ciriatto, from beneath whose lip  
 On each side sprung a tusk for wild boar fit,  
 Now made him feel how one of them could rip.  
 The hapless mouse on evil cats had lit ;  
 But Barbariccia held him in embrace,  
 And said, " Stand off, while by my fork he's hit." 60  
 Towards my Master he then turned his face ;  
 " Ask him," he said, " what further thou wouldst know,  
 Before another puts him in worse case."  
 The Leader, " Speak then of the rest in woe :  
 Beneath the pitch does any Latian share  
 The torment ? " He replied, " Not long ago 66  
 I quitted one who was a borderer there ;  
 Would I were covered up with him again,  
 That I no more for claw or hook might care."  
 Said Libicocco, " We too much refrain ;"  
 And fastened in his arm his grappling hook,  
 And therewith tore off from it nerve and vein. 72  
 Eke Draghignazzo thought to smite him took,  
 Low in the legs, whence their decurion  
 Turned round about with menace in his look.  
 When they were somewhat pacified anon,  
 To him who still was gazing at his smart  
 The Leader without any pause went on : 78  
 " Who was the one from whom thou didst depart  
 Untowardly, thou say'st, to come to shore ?"  
 " Gallura's friar Gomita 'twas, in heart "  
 Said he, " a vessel full of fraud's whole store,  
 Who having his lord's enemies in hand  
 So treated them that praise from all he bore ; 84  
 Took money from and then let off the band—  
 So says he—and in all he had to tend  
 A barterer not puny was, but grand.  
 Don Michel Zanche is his constant friend,  
 From Logodoro ; when they take for theme  
 Sardinia, their untiring tongues ne'er end. 90  
 Ah me ! see how that other's teeth there gleam ;  
 More would I say, but dread that his intent  
 Is making ready my parched flesh to seam."



Towards Farfarello the great captain bent,  
 Whose eyes in mood to strike were rolling glum;  
 And said, "Stay there, thou bird malevolent." 96  
 "If you desire to see or speak with some,"  
 Resumed the wretch, whose terror was complete,  
 "Tuscans or Lombards, I will make them come.  
 But let the Malebranche in retreat  
 Stand somewhat, lest they should their vengeance fear;  
 And I, in this same place retaining seat 102  
 Will for my single self make seven come here  
 When I shall whistle, as our usage is  
 To do when any one emerges clear."  
 Cagnazzo at these words raised up his phiz,  
 Shaking his head, and said, "The malice heed  
 That prompts this plan for leaping down of his." 108  
 And he who had great wealth of snares at need,  
 Said, "Of a truth my malice is too keen  
 When greater sorrow for my friends I breed."  
 No more restraining himself, Alichin  
 Against the others said, "Should'st thou take flight  
 I shall not gallop after thee, but mean 114  
 To flap above the pitch my pinions light:  
 Leave we the hill, and be the bank a shield  
 To see if thy sole power outdoes our might."  
 O reader, thou shalt hear new sport revealed!  
 Each let his eyes the other way incline;  
 He first, who was the most averse to yield. 120  
 The Navarrese chose well a time benign,  
 Planted his feet on earth and with a leap  
 'Scaped in a moment free from their design.  
 This struck them, each one, with compunction deep,  
 Him most, to whom they might the failure trace:  
 Who moved, and shouted, "Fast to thee I keep!" 126  
 But little gained, for wings could not outrace  
 The speed of fear; one went away below,  
 The other, breasting air, flew off the chase.  
 Not otherwise the duck makes haste to go  
 Beneath the surface at the falcon's sight,  
 And he returns aloft, incensed and slow. 132

Then Calcabrina, furious at the slight,  
 Flew after and pursued him closely, cheered  
 To find in this escape a cause for fight.  
 And when the barterer had disappeared  
 He turned his claws in his companion's wake,  
 And grappling with him o'er the moat careered. 138  
 The other, though, was of good spar-hawk make  
 To claw him well, and both in one embrace  
 Fell in the middle of the boiling lake.  
 The heat was a swift solver of the case ;  
 But yet their power to raise themselves was naught,  
 So thickly did the slime their wings enlase. 144  
 Barbariccia with the rest in mournful sort  
 Made four of them fly to the other side  
 With all their gaffs, and they as quick as thought  
 This way and that down to their station hied.  
 They stretched their hooks to those caught in the pitch,  
 Who now within the crust were being fried : 150  
 And we, departing, left them in that hitch.

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 NOTES TO CANTO XXII.

ll. 4, 5.—The allusion is to the battle of Campaldino, in which the Aretines were defeated by the Florentines in 1289. Dante was present at it. Buonconte da Montefeltro, who tells the story of his death in *Purg.* v., fell in it, fighting on the side of the Aretines.

l. 20.—When dolphins show their backs out of water it is a token of a coming storm.

l. 48.—The commentators agree that the name of this hapless speculator is Ciampolo.

l. 52.—Probably the King Thibault II. of Navarre, who died in 1270, while on his return from Tunis with the body of St. Louis IX. of France, his father-in-law.

l. 65.—“Latian,” here and frequently in the poem, is equivalent to “Italian.”

l. 74.—Barbariccia is the decurion, being captain of the ten demons.

l. 81.—Frate Gomita was made by Nino de' Visconti (*Purg.* viii. 53), governor of Gallura, one of the four jurisdictions into which the island of Sardinia was divided. He allowed himself to be bribed by his lord's enemies and let them escape him.

ll. 88, 89.—Don Michel Zanche, on the death of Enzo, King of Sardinia, to whom he was seneschal, wheedled his widow, Adelasia, into marriage, and so became lord of Logodoro, another of the jurisdictions of Sardinia. He was himself murdered by his son-in-law, Branco d'Oria, a Genoese, whom for this crime Dante supposes to have been sunk, in soul, into one of the lowest of the Circles of the Inferno, among Traitors to their friends, while a devil took his place in his still living body (Inf. xxxiii. 137).

l. 94.—The great captain, or decurion (l. 74), is Barbariccia.

## CANTO XXIII.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Borgia (vi.) : Hypocrites.*

*Dante fears that the demons will vent their rage at the disaster to their comrades upon Virgil and himself ; and in fact they are seen coming in pursuit. Virgil bears Dante down the slope leading into the Sixth Borgia, whither the demons cannot follow. Here are found the Hypocrites, who pace along in slow procession, wearing hooded cloaks of lead, gilded externally. Catalano and Loderingo, two of the Jovial Friars of Bologna, and who had jointly held the office of chief magistrate at Florence, make themselves known. Caiaphas the high priest is seen stretched crucified across the path, and passed over by all who go by. The Friars relate that the rest of the Sanhedrim are similarly punished. They direct the poets how to quit the Borgia.*

SILENT, alone, from company astray,  
 We went, one in advance and one behind,  
 As go the lesser Friars upon the way :  
 To Æsop's fable I had turned my mind,  
 Because the present strife suggested it,  
 Where frog and mouse are in his tale combined.      6  
 For " Mo " and " Issa " not more closely fit  
 Than one does with the other, if the end  
 And outset coupled well engross the wit ;  
 And as one to another thought will tend,  
 So was another then from this one born,  
 Redoubled force to my first fear to lend.      12  
 I thus considered : These are put to scorn  
 Through us, with loss and mocking such as cause  
 Annoyance, which I know must in them dawn.

If their ill-will support from anger draws,  
 They will more cruelly behind us steal  
 Than a dog snaps a leveret in his jaws. 18  
 Hair all on end with fright I now could feel,  
 As I stood glancing keenly to the rear ;  
 Wherefore I said, " If thou dost not conceal,  
 Master, thyself and me forthwith, I fear  
 The Malebranche who come on behind ;  
 In fancy I can e'en now feel them here." 24  
 And he, " Were I of leaded glass designed  
 I should not draw thy outward look to light  
 So quickly as I gauge thy inner mind.  
 Thy thoughts just now joined mine, so apposite  
 Alike in action and alike in face,  
 That I made both in one sole plan unite. 30  
 If the right slope so lies that we can trace  
 Our way for the next Bolgia's descent,  
 We shall escape the apprehended chase."  
 He had not made his whole plan evident  
 Before I saw them come with wings outspread  
 Distant not far, on seizing us intent. 36  
 My Leader hastily to seize me sped ;  
 Even as a mother, who at noise awakes  
 And sees enkindled flames towards her spread,  
 Snatches her boy and flees, nor tarrying makes,  
 Since care for him o'er thought of self must rank,  
 So long as putting but a shift on takes. 42  
 And downwards from the top of the hard bank  
 Supine he flung him where the rock hangs sheer,  
 Which hems on one side the next Bolgia's flank.  
 Never did water through a sluice's gear  
 To turn a land-mill's wheel so swiftly run,  
 When to the whirling spokes it comes most near, 48  
 As o'er that verge his way my Master won,  
 Bearing me off upon his breast held fast  
 Not as a mere companion but a son.  
 His feet had scarcely reached the bed at last  
 Of the low depth, before those reached the hill  
 Above us, but all cause for fear was past ; 54

For the same lofty Providence whose will  
     Gave them as ministers the fifth moat's care,  
     Put power to go thence beyond all their skill.  
 Below we found a painted people there,  
     Who went around with steps exceeding slow,  
     Weeping and with a cowed and weary air.      60  
 They had on cloaks with hoods that came down low  
     O'ershadowing their eyes, and seemed to draw  
     Their cut from those in which Cologne's monks go.  
 Gilded without, they dazzled all who saw ;  
     All lead within, their weight was of excess  
     So great that Frederick's were but loads of straw.      66  
 O mantle of eternal weariness !  
     We turned ourselves still to the left again  
     Together with them, noting their distress ;  
 But through the weight those weary folk sustain,  
     They came so slowly that, at each hip stride  
     We made, we had fresh company in train.      72  
 Wherefore, " Discover," said I to my Guide,  
     " Some one who may be known by deed or name  
     And while so going cast thy glances wide."  
 One to whose ear my Tuscan accents came,  
     Cried out aloud behind us, " Stay your feet  
     Ye whose swift course this dark air fails to tame.      78  
 I can perchance give what thou dost entreat."  
 Wherefore the Leader turned, exclaiming, " Wait,  
     And then proceed as for his pace is meet."  
 I stopped, and saw two show soul-yearning great  
     To be with me, as in their looks I read ;  
     But the cramped road and burden clogged their gait.      84  
 When they came up, with glances sidelong shed,  
     They gazed at me not uttering a word ;  
     Then to each other turned themselves and said,  
 " Life's pulses seem in this one's throat still stirred ;  
     And be they dead, what privilege sets free  
     The limbs that with no heavy stole they gird ?"      90  
 Then said to me, " O Tuscan, who to see  
     The College of sad hypocrites draw'st nigh,  
     Think it not scorn to say who thou may'st be."

"Born was I and grew up," was my reply,  
 "In the great city on fair Arno's stream ;  
 And in the flesh I ever wore am I. 96  
 But who are you, whose cheeks so sadly teem  
 With tears adown them trickling in my view ;  
 What punishment sheds o'er you such a gleam ?"  
 One answered me, "The cloaks of orange hue  
 Are formed of lead, and to their massive weight  
 The creaking in their balances is due. 102  
 We jovial Friars were, of Bologna late,  
 I Catalano, Loderingo he  
 Named ; and, together taken by your State,  
 As a man singly is more wont to be,  
 To keep its peace, were of such mettle found  
 As round Gardingo there is still to see." 108  
 I began, "Friars, the ills that hem you round——"  
 But said no more, because there came in view  
 One crucified with three stakes on the ground.  
 He, when he saw me, all distorted grew,  
 And breathed into his beard with many a sigh ;  
 And the friar Catalan, who saw that too, 114  
 Said, "That pierced wretch whose plight has caught thine  
 eye  
 Counsell'd the Pharisees that it was fit  
 To let one martyred for the people die.  
 Transverse the road, and naked every whit  
 As thou perceivest him, he cannot choose  
 But feel each passer's weight ere set on it. 120  
 And in this foss his father-in-law rues  
 Like torment, with the others who comprise  
 The Council that proved ill seed for the Jews."  
 Then I saw Virgil gaze with wondering eyes  
 At him who was distended on the cross,  
 Exiled for ever in such abject wise. 126  
 Next he addressed the Friar with this discourse ;  
 "Be not displeas'd, if lawful 'tis, to say  
 If on the right hand, for our joint resource,  
 There lies some outlet whence go forth we may,  
 Without constraining the black angels' band  
 To come and take us from this depth away." 132

He answered, "Nearer than thou hop'st at hand  
 A rock descends from the great circle's bound ;  
 The direful valleys all by it are spanned,  
 Save that 'tis here no bridge but broken ground :  
 Its ruins will avail you for ascent,  
 Whose slant sides at the bottom make a mound." 138

The Leader stood awhile with head down bent,  
 Then said, "He ill told what the facts require  
 By whose hook sinners yonder there are rent."  
 "I've heard tell in Bologna," said the Friar,  
 "Of this, the Devil's many faults among,  
 That he of lies is father and a liar." 144

The Leader then with great strides went along  
 Somewhat perturbed by anger in his look ;  
 And I, departing from the laden throng,  
 My way behind in his dear footsteps took.

## NOTES TO CANTO XXIII.

l. 6.—The fable, here attributed to Æsop, but not found among his, is that of the frog who was carrying a mouse across a ditch, intending to drown him, when a kite pounced upon and carried off both of them.

l. 7.—"Mo" and "issa" both mean "now;" "mo" being the Latin "modo," and "issa" the Latin "ipsa," *i.e.* "hâc ipsâ horâ," which occurs in Juvenal, Sat. x. 74-77—

"populus si Nursia Tusco  
 Favisset . . . . . hâc ipsâ Sejanum diceret horâ  
 Augustum."

"Issa" was used by the Lombards (Inf. xxvii. 20, 21): "Mo" is said to have been Tuscan. Dante himself uses it in Inf. x. 21. Both words occur frequently elsewhere.

l. 8.—The application of the fable is that the demon (Cagnazzo) who sought to injure the other (Alichin) fell into the same disaster with him in consequence.

l. 25.—*i.e.* "Were I a mirror."

l. 42.—Cary quite misses the meaning of this line, which he translates: "That but a single vest clings round her limbs." Longfellow follows him: "So that she clothes her only with a shift." The mother is in such haste that she has no time to put on *even* a shift, but flees unclothed.



l. 66.—The Emperor Frederick II. is said to have punished those guilty of high treason by burning them alive, wrapped in lead.

l. 76.—See note to Inf. ii. 57.

l. 95.—Here, as so often elsewhere (see note to Inf. xviii. 61), the name of a river is given as indicating that of the city—here Florence—upon its banks.

ll. 103, etc.—The “Jovial Friars” were an order who were allowed to retain their goods on condition that they defended widows and orphans and acted as mediators. They were established by Pope Urban IV. in 1261, and called “Knights of St. Mary.” The Loderingo here mentioned was their founder. After the defeat of King Manfred of Naples at Benevento, in 1265, by Charles of Anjou (Purg. iii.), the Ghibellines at Florence, alarmed at this blow to their party, chose Catalano and Loderingo, one a Guelph, the other a Ghibelline, to exercise jointly the office of Podestà: instead of having a single one. These Friars, however, far from acting impartially, as was expected of them, hypocritically combined to promote their own private ends at the expense of the commonwealth.

Another of these “Jovial Friars”—Frate Alberigo—will be found in even a lower depth, among the Traitors (Inf. xxxiii. 118).

l. 108.—Gardingo was the name of a street in Florence in which dwelt the great Ghibelline family of the Uberti (see Inf. x. 32). It was laid waste by Catalano and Loderingo.

ll. 111–117.—This is Caiaphas the high priest (see St. John xi. 50).

l. 121.—This is Annas (St. John xviii. 13, 24).

l. 134.—The great Circle is that whose circumference goes round the whole of Malebolge. The Friar means that one of the bridges reaching from the circumference to the central well (Inf. xviii. 16–18) is near at hand.

## CANTO XXIV.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Bolgia (vii.) : Thieves.*

*After a steep ascent up the slope of the sixth Bolgia, the bridge over it being broken, the poets reach the arch above the seventh, crossing which they see the Bolgia filled with naked sinners pursued and bitten by serpents. These are the Thieves. Vanni Fucci is among them. Being bitten by a serpent, he consumes to ashes, which then take his shape again. He confesses to Dante his robbery of the Sacristy, and predicts the disasters about to befall the Bianchi faction of Florence.*

IN that part of the year's youth when the Sun  
 Tempers his locks within Aquarius bound,  
 And nights now tend through half of day to run ;  
 What time the hoar frost copies on the ground  
 The outward semblance of her sister white,  
 But not for long her pen continues sound ; 6  
 The countryman whose store is waxing slight,  
 Rises and looks, and when he sees the plain  
 All whitened, smites his hip at such a plight ;  
 Homeward returns, vents here and there his pain  
 Like a poor wretch who knows not what to do ;  
 Then goes forth and finds hope revive again, 12  
 Seeing that the world has changed its face's hue  
 In little time ; and takes his shepherd's crook,  
 And drives his sheep to roam the pastures through :  
 So was I frightened by the Master's look  
 When I beheld him of such ruffled mien,  
 And remedy as swift the hurt o'ertook ; 18

For when we came where the spoil bridge had been  
 The Leader faced me with that aspect sweet  
 Which at the mountain's foot I first had seen.  
 His arms he opened—after choice discreet  
 Of self-held counsel, when his gaze had caught  
 The ruin well—and let them round me meet. 24  
 And as a man whose work is done with thought  
 Seems ever forward to anticipate,  
 So while he, lifting me, the summit sought  
 Of a huge rock, he marked a fresh crag's state,  
 Saying, "Upon this one be thy hold next stayed,  
 But first make sure that it can bear thy weight." 30  
 The way was not for one in cloak arrayed,  
 Which we from ledge to ledge so hardly scaled,  
 Though he was light and I was upwards swayed.  
 And but that in the precinct we assailed  
 The side less high than in the other rose,  
 Not he, perhaps, but I should quite have failed. 36  
 But since all Malebolge slanting goes  
 Tow'rds the well's mouth in which the vast depth ends,  
 Each valley's site such conformation shows  
 That one side rises and that one descends ;  
 So we went on, till at the point we were  
 From whence the last stone on its downfall wends. 42  
 The climb had left my lungs of breath so bare  
 When I was up, that I could go no more ;  
 Nay, I sat down on first arriving there.  
 "It now behoves thee thus to give sloth o'er,"  
 The Master said, "For not reclined on plumes  
 Nor under canopy to fame we soar ; 48  
 Without which whosoe'er his life consumes  
 Lets upon earth such trace of him remain  
 As foam in water, or in air as fumes :  
 Up with thee then, and overcome thy pain  
 By force of soul which wins in every fight,  
 Unless borne down by its gross body's strain. 54  
 Behoves thee mount a stair of longer flight ;  
 'Tis not enough to have bid these good-bye ;  
 Let this avail thee if divined aright."

Then I rose up and showed that my supply  
 Of breath was less exhausted than I thought :  
 And said, " Go on, for strong and bold am I." 60  
 Up and along the rock our way we wrought ;  
 Which was a rugged, narrow, awkward peak,  
 And far more steep than that of first resort.  
 Talking I went, that I might not seem weak ;  
 And a voice came from where the next foss lay  
 Ill fitted in connected words to speak. 66  
 I know not what it said, though on my way  
 I now had reached the spanning arch's height ;  
 But he who spoke seemed under anger's sway.  
 I was bent downward, but my living sight  
 Was impotent to pierce the depth's thick pall ;  
 Wherefore I said, " Haste, Master, to alight 72  
 On the next round, and go we down the wall ;"  
 For as I hear words hence and catch not one,  
 So I look down and make out naught at all."  
 " Other response," he said, " I yield thee none  
 Except the doing ; for with nothing said  
 On fair request should follow the act done." 78  
 We from the bridge descended at its head  
 Where with the eighth bank it conjunction makes,  
 And then the Bolgia was before me spread.  
 I saw within it a dire swarm of snakes,  
 And serpents of a so portentous sort  
 That my blood still at the remembrance quakes. 84  
 Let Libya's vaunts of sand now come to naught,  
 Though she is with chelyders, jaculi,  
 Phareas, cencri, amphisbæna, fraught ;  
 For pests so many or of such fell dye  
 Ne'er did she with all Æthiopia show,  
 Nor with the lands that o'er the red sea lie. 90  
 Amid this cruel plenitude of woe  
 Ran frightened naked folk, past hope to find  
 Or heliotrope or hole whereto to go.  
 They had their hands with serpents bound behind,  
 Who tail and head through their transfixed reins plied,  
 And were in front of them in folds entwined. 96

And lo! at one who was upon our side  
 A serpent darted with a piercing aim  
 Just where the neck is to the shoulders tied.  
 Ne'er did pen O or I so quickly frame  
 As he caught fire, and falling while he burned  
 All ashes, as befitting was, became. 102  
 And when thus mouldering on the earth discerned,  
 The ashes of themselves came to cohere  
 And to the same form suddenly returned.  
 So by great sages is it rendered clear  
 That thus the Phoenix dies and is remade  
 When he approaches his five hundredth year. 108  
 In life he takes for food nor herb nor blade  
 But, with amomum, incense' tears alone ;  
 And for last shroud in myrrh and nard is laid.  
 And as a man who falls from cause unknown,  
 By demon's force that drags him to the ground,  
 Or other stoppage whose bonds man must own, 114  
 When he arises casts his gaze around  
 Bewildered wholly by the grievous pain  
 He has endured, and stares with sighs profound ;  
 So was the sinner when he rose again.  
 Justice of God, ah, how it is severe  
 Whose vengeance in such showering blows is ta'en! 120  
 The Leader sought from him his name to hear :  
 He answered him, " From Tuscany I rained  
 Short while ago down in this gullet drear.  
 Me bestial life, not human, entertained,  
 Mule that I was, and Vanni Fucci hight ;  
 Beast whom a worthy den, Pistoia, trained." 126  
 I to the Leader, " Bid him keep from flight,  
 And ask what fault has pushed thus low his lot :  
 Whom I have seen in blood and wrath delight."  
 The sinner, who had heard, dissembled not,  
 But turned direct to me both face and thought,  
 And with the hue of dismal shame flushed hot. 132  
 Then said, " I feel more grief that thou hast caught  
 Sight of the misery in which I lie,  
 Then when my other-world days came to nought.

I have no power thy wishes to deny :  
 Sent thus low am I for the theft I made  
 Of the fair trappings of the sacristy, 138  
 Which falsely to another's charge was laid.  
 But that thou may'st not in such sight find cheer  
 If thou shalt e'er from these dark haunts have strayed,  
 Open thine ears and my announcement hear.  
 Pistoia first the Neri from her flings,  
 Then Florence holds new men and manners dear. 144  
 From Val di Magra Mars a vapour brings,  
 Which turbid mists enveloping contain,  
 And with a sharp storm's eager buffetings  
 Strife shall be waged above Piceno's plain :  
 Whence it shall suddenly the cloud-rack cleave  
 So that its stroke shall deal each Bianco pain ; 150  
 And I have told thee this to make thee grieve."

## NOTES TO CANTO XXIV.

ll. 1, 2.—The latter part of January is referred to, when the Sun enters Aquarius and the Equinox is approaching.

l. 3.—"Day" in the sense of a period of twenty-four hours.

ll. 5, 6.—The hoar frost copies the snow in appearance, but not in duration.

l. 17.—See Inf. xxiii. 146.

ll. 37-40.—Compare Inf. xix. 35.

l. 42.—The last broken fragment of the ruined bridge.

ll. 53, 54.—So Horace, Sat. ii. 2, l. 77-99—

"Corpus onustum

Hesternis vitiis animum quoque prægravat una,

Atque affigit humo divinæ particulam auræ."

l. 55.—*i.e.* Purgatory has to be ascended.

l. 66.—Like the Sullen in the mire (Inf. vii. 126).

ll. 86, 87.—The names of these serpents are taken from Lucan, Phars. ix. 711, etc.

l. 93.—The heliotrope here meant is not the flower, but a precious stone supposed to render the bearer of it invisible.

ll. 106-111.—This description of the death and resurrection of the Phoenix is from Ovid, Metam. xv. 392, etc.

l. 114.—"Stoppage," *i.e.* obstruction of vital powers. The original word is "oppilazione"—"oppilation."

l. 125.—Vanni Fucci was an illegitimate son of Fuccio de' Lazzari of Pistoia. The story of his robbery of the jewels of the sacristy of San Giacomo, and of his causing one Rampino to be put to the torture, and a notary, Vanni della Nona, to be hanged for it, is related by Benvenuto da Imola. It happened in 1293.

l. 126.—He calls himself "mule" because illegitimate.

l. 139.—See note to l. 125 *supra*.

l. 143.—In May, 1301, the Bianchi of Pistoia, aided by the Bianchi of Florence, drove out the Neri.

l. 144.—Then Florence got rid of the Bianchi. This was done by the Neri of Florence, aided by Charles de Valois, in 1302 (see *Inf.* vi. 69).

ll. 145-150.—The commentators explain the "vapour" brought by Mars from Val di Magra to be the Marquis Moroello Malaspina, and the "turbid mists" to be the Neri at whose head he put himself and defeated the Bianchi in the Campo Piceno, near Pistoia, in 1304. This Marquis kindly received Dante himself when in exile, in 1307, as is prophesied to the poet by Conrado Malaspina (probably his cousin), in *Purg.* viii. 133-139.

## CANTO XXV.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE: THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Borgia (vii.): Thieves.*

*Vanni Fucci departs, blaspheming. The Centaur Cacus, covered with serpents, is seen going in pursuit of him. Three Florentine spirits—Agnello Brunelleschi, Buoso degli Abati, and Puccio Sciancato—come in sight. A six-footed serpent into which another Florentine—Cianfa Donati—has been transformed, fastens on Agnello Brunelleschi, and the two are blended into one indescribable shape. A small black serpent next clings round Buoso degli Abati, and a wonderful transformation ensues: Buoso taking the form of the serpent, and the serpent resuming its own original human form, that of yet another Florentine—Guercio Cavalcante.*

THE robber, soon as ceased his words to me,  
Lifted his hands with both the figs displayed,  
Saying, "Take these, I square them, God, at thee!"  
The serpents thenceforth gave me friendly aid,  
For one then round his neck began to glide  
As if to say, "I will not have more said." 6  
And round his arms another, which it tied,  
Clinching itself in front with such a will  
That all his power to shake them was defied.  
Pistoia, ah! Pistoia, why dost still  
Endure? Why not thyself in ashes quell,  
Since thou outdoest thy seed in doing ill? 12  
Through all the gloomy circles found in Hell  
I saw no spirit treat God with such scorn,  
Not he who down from Thebes' walls headlong fell.  
He fled away, of further utterance shorn;  
And I beheld a centaur furious  
Come shouting, "Where, where, has the rebel gone?" 18



Maremma hath not snakes so numerous,  
 Methinks, as on his crupper made array  
 Down to the part where he grows shaped like us.  
 Behind the nape and on his shoulders lay  
 A dragon with its pinions widely spread ;  
 And this breathes fire on all who cross its way.      24  
 " This one is Cacus,"—thus the Master said,  
 " Through whom Mount Aventine's rock oft-times  
   showed  
   A lake beneath it of the blood he shed.  
 He goes not with his brothers on one road,  
 Debarred from it by his fraud practised, when  
 He stole the great herd neighbouring his abode ;      30  
 For which his crooked deeds ended there and then,  
   As Hercules with club at him let fly  
   Some hundred blows, whereof he felt not ten."  
 Whilst he was speaking thus, this one went by,  
   And down below three spirits came in view  
   Whom we at first perceived not, he nor I,      36  
 Save when they shouted at us, " Who are you ? "  
   Wherefore we ceased upon our theme to dwell,  
   And then to them alone attentive grew.  
 I recognized them not, but it befell,  
   As befalls oft-times by some chance ordained,  
   That one had need another's name to tell,      42  
 Exclaiming, " Where can Cianfa have remained ? "  
   Whence I, to make the Leader stand intent,  
   My finger stretched from nose to chin retained.  
 If, Reader, thy belief is slowly lent  
   To what I shall relate, 'tis no surprise ;  
   Since I, who saw it, scarce thereto assent.      48  
 While I kept raised to them my steadfast eyes,  
   Lo, a six-footed serpent with a spring  
   Its whole self to the front of one applies.  
 It made its mid-feet round his belly cling,  
   And with the fore-feet on his arms laid hold,  
   Then gave one and the other cheek a sting.      54  
 With hind-feet stretched it took his thighs in fold,  
   And introduced its tail between the two,  
   Upwards along the reins behind unrolled.

Ivy to tree so rooted never grew  
 As o'er another's limbs the monster dire  
 The clasp of its own members closely drew. 60  
 Then as though formed of wax that feels the fire  
 They joined ; a mingled hue in them took rise ;  
 Nor one nor the other kept its guise entire.  
 O'er burning paper thus there upward plies  
 In fore-front of the flame a colour dun  
 That is not black as yet, and the white dies. 66  
 The other two gazed, and in unison  
 Exclaimed, " O me, Agnel, how changest thou !  
 See that thou now art neither two nor one."  
 The two heads were to one converted now,  
 When there appeared two figures with one mien,  
 Where two were lost, blent in a single brow. 72  
 Two arms took shape where erst four strips had been ;  
 Thighs and legs, chest and belly, ceding place,  
 Became such members as were never seen.  
 All former aspect had left there no trace ;  
 As two yet none the monstrous phantom showed ;  
 So seeming moved away at leisure pace. 78  
 As lizard seeking fresh hedge for abode  
 When days are by the dog-star scourged amain  
 Seems lightning if it traverses the road :  
 Such, towards the paunches of the other twain  
 Approaching, seemed a fiery serpent small,  
 Livid and black as is a pepper grain. 84  
 And in that part whence we take first of all  
 Our aliment, it one of them impaled,  
 Then let itself outstretched before him fall.  
 The pierced one gazed at it, but his speech failed ;  
 Rather, he yawned, and stayed his feet as yet  
 As though by fever or by sleep assailed. 90  
 He eyed the serpent, eyes on him it set ;  
 From the one's mouth, the other's wound, arose  
 Thick clouds of smoke which in encounter met.  
 Let Lucan now keep silent on the woes  
 That ou Sabellus and Nasidius fell,  
 And wait to hear what shaft now speeding goes. 96

Ovid of Cadmus, Arethusa, tell  
 No more ; changed, she to fountain, he to snake ;  
 I envy him not his poetic spell :

For ne'er did he such transformation make  
 In two confronted natures that each guise  
 Should readily the other's substance take. 102

They answered to each other in this wise :  
 Its tail into a fork the serpent split ;  
 The wounded one drew his feet close ; his thighs  
 And legs grew of themselves so firmly knit  
 That in short time their junction left behind  
 No sign that offered any trace of it. 108

In the split tail the figure grew defined  
 That from the other faded, and its skin  
 Became as soft as hard the other's rind.

I saw the arms go through the armpits in,  
 And the two feet which in the beast were short  
 As much of length as those had dwindled win. 114

The hind-feet then, together twisted brought,  
 Became the member which a man conceals,  
 And of his own the wretch had two feet wrought.

While o'er them each with novel colour steals  
 The mantling smoke, and upon one makes grow  
 Such hair as from the other one it peels ; 120

One raised itself, the other fell down low,  
 Yet turning not the impious lamps askew  
 Which shed on each exchanging face a glow.

The upright one towards the temples drew  
 His face, and from the substance it could spare  
 Sprang ears which from the smooth and bare cheeks grew ;  
 That which from backward progress halted there, 127  
 Made of that superfluity a nose,  
 And gave the lips expansion in due share.

The prostrate one his visage forwards throws,  
 And draws within his head his shrinking ears,  
 As does a snail whose horns collapsing close ; 132

His tongue, erst joined and prompt to speak, appears  
 Now cleft ; that of the other which before  
 Was forked, now closes up and the smoke clears.

Takes flight along the valley, hissing sore,  
 The spirit now become a reptile black ;  
 The other follows, with talk sputtering o'er. 138  
 Then, having turned on him his new-made back,  
 Said to the other, " I'll have Buoso run  
 As I myself did, four-foot on this track."  
 Thus I saw shifting and re-shifting done  
 By the seventh ballast ; let the strange display  
 Excuse my pen if here a rambling one. 144  
 And though my mind was somewhat in dismay,  
 And in my eyes there was confusion slight,  
 Those could not flee so stealthily away  
 But I could Puccio Sciancato sight ;  
 And he alone of all the comrades three  
 Who came at first, was still in unchanged plight ; 150  
 The third, Gaville, is bewailed by thee.

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 NOTES TO CANTO XXV.

l. 2.—"The fig" was a gesture of contempt, made by thrusting the thumb between the first and middle fingers, and clenching the fist. On the rock of Carmignano in the territory of Pistoia there was a tower on the top of which were two marble arms, with hands making the figs towards Florence.

l. 12.—Pistoia was said to have been founded by the soldiers of Catiline. "Seed" here means "ancestry," as in *Inf.* xxvi. 60.

l. 15.—Capaneus (*Inf.* xiv. 63).

l. 19.—Maremma, a malarious tract on the coast of Tuscany (see *Purg.* v. 134).

l. 25.—See the story of Cacus in *Virg. Æn.* viii. 194, etc. Virgil does not make him a Centaur, but a half-human monster—"Semihominis Caci facies," which Dante may have supposed to mean a Centaur.

l. 28.—The other Centaurs keep guard over the tyrants boiling in the river of blood (*Inf.* xii. 56).

l. 43.—Cianfa is said to have been of the Donati family in Florence, to which Dante's wife, Gemma, belonged. He has been turned into a six-footed serpent, and in l. 50 appears in that shape, fastening upon one of the three who are talking together.

l. 51.—The serpent is Cianfa (see the last note), and the man on whom it fastens is Agnello Brunelleschi (l. 68).

l. 73.—The four strips “liste” are the man’s arms and the serpent’s fore-feet.

l. 81.—Mrs. Browning, in “Aurora Leigh,” calls lizards “the green lightnings of the wall.”

l. 83.—This small black serpent is Guercio Cavalcante ; he upon whom it fixes and with whom it changes form is Buoso degli Abati (l. 140).

l. 85.—The navel.

ll. 94, 95.—Lucan, Phars. ix. 766, 793.

l. 97.—Ovid, Metam., Books iv. and v.

l. 122.—Their evil eyes.

l. 143.—The seventh ballast ; *i.e.* those who shift their shape and place in the seventh Bolgia.

l. 144.—I adopt the reading “penna” as preferable to “lingua.” “If here a rambling one ;” literally, “If it here goes aught (fior) astray.” “Fior” is here an adverb, meaning “aught,” as also in Inf. xxxiv. 26 ; Purg. iii. 135.

l. 148.—Puccio Sciancato is said to have been of the Galigai family in Florence. “Sciancato” means “lame.”

l. 151.—Guercio Cavalcante was killed at Gaville, a village in the Val d’Arno, which had to lament the vengeance taken by his family for the murder.

## CANTO XXVI.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Bolgia (viii.): Evil Counsellors.*

*Mounting a steep ascent to the bridge over the Eighth Bolgia, Dante looks down into it and sees flames moving about. Virgil confirms his surmise that sinners are imprisoned in them, and requests Ulysses, who is shut up in the same flame with Diomed, to relate the story of his death; which he does.*

FLORENCE, rejoice, because thou art so grand,  
Dost beat thy wings o'er land and over sea,  
And Hell itself sees thy renown expand.  
Among the thieves five such were found by me,  
Thy citizens, whence shame on me is brought,  
And no great honour rises up for thee. 6  
But, if dreams near the morn with truth are fraught,  
Thou shalt in little time from hence endure  
What Prato if none else craves on thee wrought.  
Were it now here 'twould not be premature ;  
Would it were come, since it must needs ensue ; 12  
Because, the more I age, more grief is sure.  
We went from thence, and up the stairs anew  
That first had served as bounds for our descent,  
The Leader mounted and me with him drew.  
And as our solitary way we went  
Between the cliff's rocks and its splinters ta'en,  
The foot without the hand proved impotent. 18  
I sorrowed then, and sorrow now again  
When I direct my mind to what I saw,  
And more than I am wont my genius rein,

That it may not run loose from virtue's law ;  
 If some kind star or better source bestows  
 Good on me, let not this my own grudge draw. 24  
 As peasant on the hillside in repose  
 What time he who upon the world doth shine  
 His face to us with least concealment shows,  
 When gnats assume the place that flies resign,  
 Down in the vale sees fire-flies darting through,  
 There, perchance, where he ploughs and culls the vine ;  
 So many flames o'er the eighth Bolgia threw 31  
 Pervading radiance, as I perceived  
 Soon as I came where the depth was in view.  
 And as he whose revenge the bears achieved  
 Beheld Elijah's chariot depart,  
 By erect coursers heavenwards upheaved, 36  
 With eyes unable to pursue its start  
 So as to see aught save alone the flame  
 In fashion of a cloudlet upwards dart ;  
 So, as each moving through the moat's gorge came,  
 No single flame displayed the theft to sight,  
 Though each had made theft of a sinner's frame. 42  
 I rose so, on the bridge, to look aright,  
 That had I not upon a strong rock leant  
 I should, unhurled, have fallen from the height.  
 The Leader, who perceived me thus intent,  
 Said, " All those fires hold spirits pent inside,  
 Each burnt and swathed in one same element." 48  
 " My Master, when I hear thee," I replied,  
 " I grow more certain ; but already thought  
 That so it was, and would be certified  
 Who in that flame so cleft at top is caught  
 That it seems rising from the pyre that bare  
 Eteocles, there with his brother brought." 54  
 And he, " With Diomed, Ulysses there  
 Within is martyred ; thus upon their course  
 To vengeance, as of old to wrath, they pair.  
 And in their flame the ambush of the horse  
 Is rued, that made the gate through which was sped  
 The noble seed that gave the Romans source. 60

The craft through which Deidamia dead  
 Still mourns Achilles there draws tears from each ;  
 There the Palladium's theft is punishèd."  
 "If they within those sparks have power of speech,  
 "Master," I said, "I keenly supplicate,  
 And with repeated thousand prayers beseech,           66  
 That thou wouldst not deny me leave to wait  
 Till the horned flame shall to this point attain ;  
 See how I bend to it with longing great."  
 And he to me, "Thy speech deserves to gain  
 Much praise, and therefore has acceptance earned ;  
 But let thy tongue from utterance refrain :           72  
 Leave speech to me, because I have discerned  
 What thou desirest ; for since Greeks were they  
 Thy words might possibly by them be spurned."  
 Soon as the flame had come upon its way  
 To where my Teacher thought fit time and place,  
 I heard him speaking after this wise say :           78  
 "O ye two held within one flame's embrace,  
 If while I lived I did aught to commend  
 My merits much or little to your grace,  
 When in the world my lofty verse I penned ;  
 Move not away till one of you has told  
 Whither he wandered lost, his life to end."           84  
 The larger horn that curled that flame so old  
 Began to shake and give a murmur vent  
 Like to a flame on which the wind lays hold.  
 Then with its top now this now that way bent,  
 As though it were a tongue for speaking prone,  
 It threw a voice out and said, "When I went           90  
 From Circe, who in her seclusion lone  
 Me near Gaeta kept, beyond a year,  
 Before Æneas made that name its own,  
 Nor cherished son, nor aged father dear  
 To filial heart, nor love to consort due,  
 That should have brought Penelope good cheer,           96  
 Could quell the longing that within me grew,  
 Experienced in the world's concerns to be ;  
 The vices and the virtues men pursue ;



And I launched forth on the deep open sea  
 With but one bark and the attendant train  
 Of those few who had not deserted me. 102  
 I saw this shore and that, as far as Spain,  
 Morocco, and the isle Sardinian show,  
 And the other isles laved by that girding main.  
 Age had made me and my companions slow  
 When to that narrow strait we came that bore  
 The landmarks Hercules set up, that so 108  
 Men might not seek beyond them to explore ;  
 I now left Seville lying on the right,  
 And had passed Ceuta on the left before.  
 'Brothers,' I said, ' who have arrived in spite  
 Of hundred thousand perils at the west,  
 Let the remaining vigil's so swift flight 114  
 To which your faculties are still addressed  
 Not have denied to it experience,  
 Sun-guided to the world by none possessed.  
 Ye spring from worthy seed, remember whence ;  
 Ye were not made to live as does the brute,  
 But to seek virtue and intelligence.' 120  
 With this short speech I rendered so acute  
 The zeal of my companions for the way,  
 That I could scarce have checked then its pursuit.  
 And having turned our poop on dawning day,  
 We of our oars made wings for our mad flight,  
 While ever to the left our progress lay. 126  
 The other pole displayed now to the night  
 Its every star, and ours had sunk so low  
 That 'twas not above Ocean's floor in sight ;  
 Five times was kindled, as oft ceased to glow  
 The light that gave the moon her nether sheen,  
 Since we began that arduous course to go ; 132  
 When, hazy through the space that lay between,  
 Appeared a mountain, of such height methought,  
 As I had never in another seen.  
 This sight first cheered us, but soon sorrow brought,  
 Because a whirlwind from the new land rose,  
 In which the vessel by the forepart caught 138

Whirled thrice with all the waves beneath its blows ;  
 At the fourth impact the poop upwards flew  
 And down the prow sank, as Another chose,  
 Until the sea had closed o'er all our crew."

## NOTES TO CANTO XXVI.

l. 7.—The belief that dreams come true which are dreamt near the dawn, again expressed in *Purg.* ix. 13-18, was derived from the ancients.

" Namque sub Auroram, jam dormitante lucernâ,  
 Somnia quo cerni tempore vera solent."

Ovid, *Heroid.* xix. 195.

" Vetuit tali me voce Quirinus  
 Post mediam noctem visus quum somnia vera."

Horace, *Sat.* i. 10. ll. 32, 33.

l. 9.—The disasters which came upon Florence in 1304 are prophetically referred to, viz. the contests between the Bianchi and the Neri; the great fire which destroyed nineteen hundred houses, among them that of the Cavalcanti; and the fall of the Carraia, a wooden bridge over the Arno, by which many were drowned. These may be supposed to have rejoiced the jealous neighbouring town, Prato, not to mention others more distant.

l. 18.—Compare *Purg.* iv. 33.

ll. 26, 27.—In the summer, when there is most sunshine.

l. 34.—Elisha (2 Kings ii.).

l. 42.—The sinners shut in these flames are Evil Counsellors.

ll. 53, 54.—The flame of the funeral pile on which Eteocles and Polynices were burnt is said to have divided, as if in token of their enmity while living.

ll. 58-60.—The ambush in the wooden horse caused Troy to be taken, and Æneas to go forth from it to become the ancestor of the Romans.

l. 61.—Achilles was in hiding at Scyros, disguised in woman's dress, at the court of Lycomedes, father of Deidamia; when Ulysses found him and enticed him away to the siege of Troy, by telling him of an oracle that the city could not be taken without him, but omitting the conclusion of it, which was that he would die there (see *Purg.* ix. 37-39).

l. 63.—Ulysses and Diomed (Tydides) together stole the Palladium, or statue of Pallas, from Troy:—

" Tydides sedenim, scelerumque inventor Ulysses,  
 Fatale aggressi sacrato avellere templo  
 Palladium, cæsis summæ custodibus arcis,  
 Corripuere sacram effigiem."

Virg. *Æn.* ii. 164-167.

- l. 82.—The *Æneid*.
- l. 93.—*Æneas* named the place after his nurse *Caieta* (*Virg. Æn. vii. 1, 2*).
- l. 107.—The Straits of Gibraltar, with the Pillars of Hercules.
- l. 117.—The southern hemisphere, supposed in Dante's time to be covered with water.
- l. 127-129.—They were past the Equator.
- l. 133.—This was the Mountain of Purgatory, at the exact antipodes of Jerusalem (*Inf. xxxiv. 112-115; Purg. iv. 68-71*).
- l. 141.—“ Another ” (“ *altrui* ”) is God.

## CANTO XXVII.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE: THE FRAUDULENT WITHOUT  
BREACH OF FAITH.*Borgia (viii.): Evil Counsellors.*

*Another Spirit, addressing Virgil from the midst of its enveloping flame, inquires if its country, Romagna, is at peace or at war. After informing it as to this, Virgil asks it to say who it is. It acknowledges itself to be Guido da Montefeltro, and relates that his evil counsel to Pope Boniface VIII. is the cause that he is punished here, notwithstanding that Pope's absolution.*

THE flame now pointed upwards, straight and still  
 Through ceasing speech, and on its way now went,  
 Parting from us with the sweet poet's will ;  
 When a confused noise, from another sent,  
 That came behind us, made us turn our eyes  
 To where the pointed summit gave it vent. 6  
 As the Sicilian bull's first bellowing cries  
 Rose from the wail of him—and this was right—  
 Who moulded with his file its shape and size ;  
 Its roar the voice of the afflicted wight,  
 So that albeit 'twas but a brazen show,  
 Pain in right earnest seemed through it to smite : 12  
 Thus as they found not any way to go,  
 Or outlet where the flame's crest towering glowed,  
 Into its language changed the words of woe.  
 But after that they had achieved their road  
 Up through the point by that vibration stirred  
 Which the tongue in their passage had bestowed, 13  
 "O thou at whom I aim my voice," we heard  
 Pronounced, "and who but now in Lombard speech  
 Didst say, ' Now go, I ask no further word,'

Though haply somewhat late thy side I reach,  
 Be thou not irked for talk with me to wait,  
 Whom thou seest burn, yet irked not to beseech. 24  
 If into this blind world thou just of late  
 Art fallen from that Latian country bright  
 From whence I reckon all my sinful state,  
 Say if Romagna's sons keep peace or fight ;  
 For I was of the mountains there, between  
 Urbino and where Tiber cleaves the height." 30  
 I still stood downwards bent, for listening keen,  
 When, as my Leader touched me on the side,  
 He said, "Speak thou, a Latian here is seen."  
 I had a ready answer to provide,  
 And therefore without pause began to say ;  
 "O soul that here below art doomed to bide, 36  
 Ne'er thy Romagna was, nor is to-day  
 Without war in her tyrants' ponderings,  
 But I have left there now no open fray.  
 Its long years' fortune to Ravenna clings ;  
 The eagle of Polenta brooding there  
 Covers Cervia with his ample wings. 42  
 The land that erst had the long proof to bear,  
 And in ensanguined heaps the Frenchmen slew,  
 Again is found in the green clutches' care.  
 Verruchio's old mastiff and the new  
 Who gave Montagna cause to rue their sway  
 Make their teeth augers where they use to do. 48  
 Lamone's and Santerno's towns obey  
 The white-laired lion ; he who changes sides  
 And says his summer friends in winter nay.  
 And she whose flank is bathed by Savio's tides  
 E'en as she 'twixt the plain and mount doth dwell  
 'Twixt tyranny and a free state abides. 54  
 I now entreat thee who thou art to tell ;  
 Be not more harsh than others were before,  
 So may thy name still in the world stand well."  
 After the flame had made awhile a roar  
 As wont, its sharp point here and there it swayed,  
 And then in this wise let its speech outpour : 60

" If I believed that my reply was made  
     To one who e'er could to the world return,  
     This flame without more flickerings had stayed.  
 But since none from this deep, if truth I learn,  
     Ever returned alive, at thy desire  
     I answer, nor fear infamy to earn. 66  
 A man of arms, and then a corded friar  
     Was I, and thought to make amends thus girt ;  
     And that thought would have had effect entire,  
 Save for the grand priest—may he come to hurt—  
     Who sent me back to sins I would resign ;  
     How so and wherefore, hear me now assert. 72  
 While I made in a living form combine  
     The bones and flesh I from my mother drew,  
     The fox's not the lion's deeds were mine.  
 All stratagems and covert ways I knew,  
     And made such deft employment of their art  
     That fame thereof far as the world's end flew. 78  
 When I perceived that I had reached that part  
     In my life's course when each on lowering sail  
     And drawing in the ropes should set his heart ;  
 What pleased me first, then made my pleasure fail,  
     And, to repentance and confession brought,  
     I should, poor wretch, have found it of avail. 84  
 The prince of the new Pharisees who sought  
     The chance of war close to the Lateran,  
     Which with no Saracens or Jews was fought ;  
 For each one of his foes was Christian,  
     At Acre's conquest none of them was nigh,  
     Nor traded in the Soldan's land a man ; 90  
 His sacred orders and his office high  
     Not in his own case heeded, nor in mine  
     That cord, whose wearers grew more lean thereby :  
 But, as begged of Silvester Constantine  
     To cure him, leprous on Soracte's side,  
     So from my skill asked this one medicine 96  
 To cure him of the fever of his pride :  
     Besought my counsel, and I held my tongue,  
     For drunkenness seemed from his words implied ;

Then said, 'Let not thy heart by doubt be wrung.  
 I up to now absolve thee : let me hear  
 How Penestrino may to earth be flung. 102  
 I can close Heaven and set its entrance clear,  
 As thou dost know ; each with a separate key,  
 Both which my predecessor held not dear.'  
 These weighty arguments persuading me  
 That silence would be my worst course of all,  
 I said, 'Since, Father, I am cleansed by thee 108  
 Of that sin into which I now must fall,  
 Long promise coupled with performance short  
 Shall make thee triumph in thy lofty stall.'  
 Me, when I died, St. Francis came and sought :  
 But one of the black cherubs said 'Forbear  
 To take him, nor let wrong on me be wrought. 114  
 Down 'mid my servitors he must repair,  
 Because he gave the counsel fraudulent,  
 From whenceforth I have kept close at his hair.  
 For none can be absolved save he repent ;  
 Nor can repentance and desire agree  
 Because their contradiction mars consent.' 120  
 O how I shook myself, ah, woe is me !  
 When seizing me he said, 'It scaped thy mind,  
 Perchance, that I might a logician be.'  
 To Minos he then carried me, who twined  
 Eight times around his stubborn back his tail,  
 And biting it in fury said, 'This kind 126  
 Of sinner is of those the fire must hale.'  
 Whence, where thou seest me, to perdition drawn  
 Am I, and going in such garb bewail."  
 When he had thus through his narration gone  
 The dolorous flame in parting motion swayed,  
 Twisting and brandishing its sharpened horn. 132  
 I and my Leader passing onwards made  
 O'er the rock up to a fresh arch our road ;  
 That spans the foss wherein the wage is paid  
 To those who, sowing discord, earn their load.

## NOTES TO CANTO XXVII.

l. 7.—The brazen bull made by Perillus for Phalaris, the tyrant of Sicily, and which was so constructed that the cries of a victim within it, as it was made red hot, resembled the bellowsings of a real bull. Phalaris made his first experiment with it upon Perillus himself :—

“ Neque enim lex aequior ulla  
Quam necis artifices arte perire suã ? ”

Ovid, *De Arte Amandi*. i. 655-656.

l. 20.—“ With Lombard speech ” (see note to *Inf.* ii. 57.)

l. 21.—“ Now, ” “ issa ” (see note to *Inf.* xxiii. 7.)

l. 29.—The speaker is Count Guido of Montefeltro.

ll. 40-42.—Guido da Polenta, lord of Ravenna and Cervia, one of Dante's chief protectors in his exile, bore an eagle for his coat of arms. Cervia is about fifteen miles from Ravenna.

ll. 43, 44.—The town of Forlì, which in 1282 stood a long siege by the French, and ultimately defeated them with great slaughter. This was done under the sway of the Guido da Montefeltro to whom Dante is speaking. In 1300, Forlì was under the rule of Sinibaldo Ortolaffi, whose crest was a lion vert—the “ green clutches ” of l. 45.

ll. 46-48.—The “ mastiffs ” are the Malatestas of Rimini, who took their title from Verruchio, a castle of theirs. The father Malatesta is the old mastiff, his son Malatestino the young one. They murdered Montagna de' Parcitati, the leader of the Ghibellines at Rimini. Malatestino had but one eye, as is mentioned in *Inf.* xxviii. 85.

ll. 49-51.—Faenza is the city of the river Lamone ; Imola that of the river Santerno (see note to *Inf.* xviii. 61). They were under the sway of Machinarado Pagani, whose arms were a lion azure on a field argent. He was nicknamed “ Il Demonio ” (see *Purg.* xiv. 118).

l. 52.—Cesena is the town upon the river Savio.

l. 67.—“ A corded friar ”—that is to say, a Cordelier, one of the order of St. Francis.

l. 70.—“ The grand priest, ” Pope Boniface VIII.

ll. 79-81.—See the passage in the *Convito* (iv. 28), cited in Cary's note here, which contains the same metaphor as to the duty of man on the approach of old age.

l. 85.—Pope Boniface VIII. was at war with the Colonna family at Rome, and in 1297 laid waste their houses near the Lateran. In the following year, he followed the advice of Guido da Montefeltro, as mentioned in the text, and so got possession of and razed their stronghold, Penestrino (Palestrina).

l. 89.—Acre had been retaken from the Christians by the Sultan in 1291, not without help from some of them trading there.

ll. 94, 95.—Silvester was the first Pope (see *Inf.* xix. 117 ; *Par.* xx. 57). Mount Soracte is north of Rome, and now called Monte San Silvestro.



l. 105.—This is a sarcastic allusion to the abdication of the Papacy by Boniface's predecessor, Celestine V. (see *Inf.* iii. 60).

ll. 112-114.—The contest between St. Francis and the "black cherub" for the soul of Guido finds a parallel in that of the good and bad angels over the body of his son Buonconte (*Purg.* v. 104-108).

ll. 124-126.—See *Inf.* v. 9-12.



Never did cask so huge a rift present  
 From loss of mid or side stave, as had sprung  
 In one I saw from chin to hind parts rent. 24  
 Dangling between his legs his entrails hung ;  
 I saw the midriff show, the foul bag yawn,  
 Which turns whate'er is eaten into dung.  
 While all my looks to gaze at him were drawn,  
 He eyed me, baring with his hands his breast,  
 Then said, "Now see in what wise I am torn ; 30  
 See Mahomet, how maimed he stands confessed.  
 Ali goes weeping—I am in his rear—  
 With his face cloven through from chin to crest.  
 And all the others whom thou seest here  
 Made seeds of scandals and of schism grow,  
 While living, and are therefore cleft so sheer. 36  
 A devil is behind, who cleaves us so  
 With cruel stroke ; the cutting of whose blade  
 Each of this ream again must undergo  
 When we have circuit of the sad way made ;  
 Because the wounds close up ere he renews  
 His blows on each repassing in parade. 42  
 But who art thou, that on the rock dost muse,  
 Perchance to put off going to the pain  
 Judged thee in measure as thy sins accuse ?"  
 "Death hath not reached him yet, nor is he ta'en  
 By sin to torment,"—thus my Master said ;  
 "But, to make full experience his gain, 48  
 'Tis fit that I should be his guide, though dead,  
 Downwards throughout this Hell from round to round :  
 And these my words to thee of truth are bred."  
 More than a thousand at this speech's sound :  
 Halted within the moat to gaze at me,  
 Forgetting torture ; so did he astound. 54  
 "Tell Fra Dolcino then, thou who wilt see  
 Perchance in a brief space the sun's bright glow,  
 If he would not soon here my follower be,  
 To arm himself with food, that stress of snow  
 Cause not the Novarese to win the day,  
 Which would not easily be gained, save so." 60

When he had poised one foot to go his way  
 Mahomet addressed me in the words I quote ;  
 Then put it to the ground to end his stay.  
 Another who was pierced through in the throat,  
 And had his nose shorn right up to the eyes,  
 And who had but one sole ear left to note, 66  
 Halting to gaze, like others, with surprise,  
 Was first with open gullet to begin,  
 Which was all crimson in its outward guise ;  
 And said, " O thou who art not doomed by sin,  
 And whom above in Latian land I've seen,  
 If too great likeness cheats me not herein, 72  
 Keep Pier da Medicina's memory green  
 Shouldst thou return where the sweet sloping plain  
 To Marcabò doth from Vercelli lean ;  
 And being there, to Fano's worthiest twain,  
 Guido and Angiolello too, make known  
 That if prevision here be not in vain, 78  
 Forth from their vessel they will both be thrown ;  
 And, near Cattolica, for trust in guile  
 Of a fell tyrant with their lives atone.  
 Far as from Cyprus to Majorca's isle  
 Neptune ne'er had so foul a crime in sight,  
 Wrought by Argolic race or pirates vile. 84  
 That traitor, with but one eye's vision bright,  
 Who sways the land on which one with me now  
 Could wish his eyes had never chanced to light,  
 Shall lure them to a parley, then know how  
 To so contrive that at Focara's wind  
 They shall not need to put up prayer or vow." 90  
 And I to him, " Point out to me defined  
 If thou wouldst have me take up news of thee,  
 Who is the one with a sight-saddened mind."  
 Then to one's jaw who bore him company  
 He stretched his hand, and opened his mouth wide :  
 " This one," he said, " who does not speak, is he. 96  
 He, exiled, set all Cæsar's doubts aside,  
 Affirming that the man who is prepared  
 Ever with loss waits for what may betide."

Ah! how bewildered in his looks and scared,  
 With tongue dis severed from his throat clean gone,  
 Was Curio, who in speech so greatly dared. 102  
 And one, from whom both of his hands were shorn,  
 Lifting the stumps athwart the murky air,  
 So that the blood made his face all forlorn,  
 Said, "In remembrance Mosca too thou'lt bear,  
 Who said, alas! 'A thing done has a head;'  
 Words that an ill seed for men Tuscan were." 108  
 "And through which," added I, "thy sect is dead."  
 Whence he, accumulating woe on woe,  
 Like one whom sorrow has demented fled.  
 But I remained to look at the troop go,  
 And saw a thing of which I should have fear  
 Merely to tell, without more proof to show; 114  
 If it were not that conscience gives me cheer,  
 The good companion that emboldens man,  
 Beneath the mail of feeling itself clear.  
 I saw, in sooth, and still I seem to scan  
 A bust without a head advancing there,  
 As did the others of the mournful clan. 120  
 It held the severed head grasped by the hair,  
 From the hand swinging, as a lantern might,  
 Which gazed at us and said, "Ah! how I fare."  
 It of itself made to itself a light,  
 And two in one and one in two were they;  
 How this can be He knows who wills that plight. 126  
 Right to the bridge's foot it took its way,  
 Then raised the arm with the whole head on high,  
 Closer to bring the words that it would say;  
 Which were, "Now see what grievous doom have I,  
 Thou who goest, breathing still, to view the dead!  
 See if aught other with its pains can vie. 132  
 And that thou mayst with news of me be sped,  
 Know I am Bertram de Born named, and he  
 By whose bad counsels the young king was led.  
 Father and son were set at strife by me.  
 Ahitophel's vile goads made not more wide  
 A breach 'twixt Absolom and David be. 138

Because I parted persons so allied,  
 I carry parted my own brain, alas !  
 From its life's springs, which in this trunk abide.  
 Thus retribution comes in me to pass."

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NOTES TO CANTO XXVIII.

l. 1.—"Words from trammels free," *i.e.* prose.

l. 8.—"Fateful soil." So called because of the vicissitudes of fortune which it experienced. This is Landino's interpretation, and I think that both in this passage and in Inf. xxxi. 115, it is the right one.

ll. 10-12.—Two wars are probably referred to: first, that waged by P. Decius and the Romans against the Apulians, as described in Liv. x. 15, when two thousand of them were slain at the battle of Maleventum; secondly, the second Punic war, in which, at the battle of Cannæ in Apulia, Hannibal defeated the Romans with enormous slaughter, and gathered from the dead bodies, according to some accounts, three-and-a-half bushels of gold rings (Liv. xxiii. 12). Hannibal ultimately ended his life by taking poison which he kept concealed in his own ring, which Juvenal fitly calls (Sat. x. 165)—

"Cannarum vindex ac tanti sanguinis ultor  
 Annulus."

The reading "Trojani," instead of "Romani," in l. 10 seems to me inadmissible.

ll. 13, 14.—Robert Guiscard, the Norman conqueror of Southern Italy, died in 1110. Dante sees his glorified spirit in Paradise (Par. xviii. 48).

l. 16.—In the battles, first at Ceperano, and then at Benevento, a few days later, Charles of Anjou defeated Manfredi, King of Naples, in 1265, through the treachery of the Apulians. Manfredi was slain. This disaster is related by himself in Purg. iii.

l. 17.—The battle of Tagliacozzo in the Abruzzi was fought in 1268 by Charles of Anjou against Manfredi's nephew, Curradino, or Conradino, a mere stripling. Charles gained the victory by the strategy of Count Alardo di Valleri, in causing him to keep a portion of his forces in reserve till Conradino's troops had defeated and were scattered in pursuit of the rest. Charles put young Conradino to death and became king of Naples (Purg. xx. 68).

l. 21.—The ninth Bolgia contains Schismatics in religion, and such as had sown strife between those whom Nature meant for friends. These are here split up, rent, and wounded, themselves.

l. 32.—Ali was the son-in-law, nephew, and successor of Mahomet.

l. 39.—To call the company of sinners a "ream" is a bold metaphor. Compare I Sam. xxv. 29, where Abigail says to David: "The soul of my lord shall be bound in the bundle of life with the Lord thy God."

ll. 55-60.—Fra Dolcino in 1305 went about in Piedmont preaching community of goods and of wives, and declaring that he ought himself to be Pope, while he reviled the Pope and the cardinals and prelates of the Church. He got together about three thousand followers of both sexes, but after two years was in 1307 pursued and defeated by the men of Novara, as here predicted, and taken prisoner, together with his companion, Margaret of Trent. They were both burnt at the stake at Vercelli, Dolcino having first been mangled by red hot pincers.

l. 73.—Medicina is a town in the territory of Bologna. The Pier here mentioned stirred up dissensions between his own citizens, and also between Guido da Polenta of Ravenna and Malatestino of Rimini.

l. 75.—The plain of Lombardy stretches for two hundred miles from Vercelli to Marcabò near the mouth of the Po.

ll. 76-90.—Guido del Cassero and Angioiello da Cagnano, of Fano, were invited by the one-eyed tyrant Malatestino da Verruchio (*Inf.* xxvii. 46) to meet him at Cattolica, a place on the Adriatic between Rimini and Pesaro; and were by his orders thrown by the sailors out of their vessel and drowned as they were approaching the shore.

l. 89.—Focara was a mountain near Cattolica, feared for the dangerous winds that blew from it.

l. 102.—Curio, a banished Roman tribune, joined Cæsar in his camp on the Rubicon, and persuaded him to cross the river and thus declare war upon Rome. Lucan (*Phars.* i. 281) makes him say—

“Tolle moras, semper nocuit differre paratis.”

Rimini, the ancient Ariminum, was the first place reached on the other side of the river.

l. 106.—Mosca, of the Uberti or the Lamberti family of Florence, counselled the Amidei to avenge the slight put upon them by Buondelmonte in breaking his promise of marriage to a lady of their family, by murdering him; saying, “The thing once done, there is an end of it” (see *Par.* xvi. 140-147). This gave rise to the Guelph and Ghibelline struggles in Florence. It took place in 1215.

ll. 115-117.—Compare Milton, “Comus,” 210, 211 :—

“The virtuous mind that ever walks attended  
By a strong-siding champion Conscience.”

ll. 134, 135.—Bertram de Born, lord of Hautefort in Guienne, was both a warrior and a troubadour. He was always at war with his neighbours, including Richard Cœur de Lion when he was Count of Poitou. The “young king” is Prince Henry, son of King Henry II. of England, whom Bertram aided to rebel against his father, in which rebellion he lost his life.

The reading “Re Giovane,” “young king,” instead of “Re Giovanni,” “King John,” is undoubtedly right (see Longfellow’s note to l. 135).

ll. 137, 138.—See 2 Sam. xvii. 1, 2.

## CANTO XXIX.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Bolgia (ix.): Schismatics. Bolgia (x.): Counterfeiters.*

*Dante justifies himself to Virgil for casting lingering looks on the Ninth Bolgia, having recognized in it a kinsman, Geri del Bello. Virgil leads him onwards to the arch from which the Tenth and last Bolgia is descried. It is filled with wretches in every stage of disease and loathsomeness. These are the Counterfeiters—those who occupied their lives in shams, or falsehood; the first to present themselves being two alchemists, Griffolino of Arezzo and Capocchio of Siena, afflicted with leprosy.*

THE many folk and various wounds they bore  
 Had put my eyes in such inebriate plight  
 As made them long to stay while tears ran o'er;  
 But Virgil said, "What now attracts thy sight?  
 Why does thy vision ever there below  
 On the sad mutilated shades alight? 6  
 In other Bolgias thou didst not so.  
 Think, if thou look'st their counting to complete,  
 That twenty-two miles round the valley go;  
 The moon already is beneath our feet,  
 The time conceded us is now not great,  
 And thou hast other sights than this to meet." 12  
 "If thou hadst borne in mind," I answered straight,  
 "The reason why my looks were thither bent,  
 Perchance thou wouldst have let me longer wait."  
 Meanwhile upon his way my Leader went,  
 I after him, now making my reply,  
 And further adding, "In that cavern pent 18



On which I kept so vigilant an eye  
 Methinks a spirit of my blood is fain  
 To mourn the sin which down there costs so high."  
 Then said the Master, " Henceforth ne'er again  
 Let thy thought glance on him ; be thy heed claimed  
 By other things, and let him there remain ; 24  
 For from the bridge's foot I saw he aimed  
 Strong threats at thee with pointing finger cast,  
 And heard him Geri, son to Il Bello, named.  
 Thou wast then all absorbed in thought kept fast  
 On him who once held Altaforte ; hence  
 Thou didst not look that way, and so he passed." 30  
 "O leader mine, the death by violence  
 That is not yet avenged for him," I said,  
 " By any partner in the shame from thence,  
 Made him disdainful ; therefore off he sped  
 Without addressing me, as I suppose ;  
 And so more pity for him in me bred." 36  
 Thus we talked on, to where the cliff first shows  
 The other valley ; if but the light's ray  
 Were brighter, 'twould its utmost depth disclose.  
 Arrived o'er the last cloister on our way  
 Through Malebolge, so that well in view  
 There could appear to us its brethren lay, 42  
 Shafts of diverse lamentings at me flew,  
 Which had their barbs steeled with compassion's thrill ;  
 Whence o'er my ears my shielding hands I drew.  
 Such pain as there would be, should all the ill  
 That Valdichiana's hospitals supply,  
 With all Maremma's and Sardinia's fill 48  
 A moat down to September from July,  
 Such was there here ; whence came a stench as rank  
 As comes of wont from limbs that mortify.  
 We now descended to the furthest bank,  
 Still leftwards moving, of the crag's long pier.  
 And then my sight more penetrating sank 54  
 Into the depths where from all error clear  
 Justice, the handmaid of the Lord on high,  
 Tortures the counterfeiters she notes here.

I think no greater sorrow met the eye  
 From all Ægina's populace infirm  
 When the air teemed with such malignity 60  
 That living things, down to the little worm,  
 All fell, and then the ancient people's breed—  
 So runs the tale to which the bards hold firm—  
 Renewed itself by means of emmets' seed ;  
 Than 'twas to see within that valley black  
 Heaps of wan spirits upon heaps succeed. 66  
 This on the belly, that upon the back,  
 They lay, one of the other, and a third  
 Shuffled on all-fours o'er the mournful track.  
 We went on step by step without a word,  
 Gazing and listening to the sickly crew  
 Who could not raise the limbs they vainly stirred. 72  
 I saw sit leaning on each other two,  
 As pan is leant to warm upon pan's side,  
 From head to foot with scabs bespotted through.  
 And never saw I currycomb so plied  
 By groom for whom his lord waits, or by one  
 Who much against his will awake must bide, 78  
 As each among them let his nails' bite run  
 Oft o'er him ; so the mighty rage prevails  
 Of that itch which relief save this has none.  
 And the scabs were as down-drawn by the nails  
 As a knife strips a bream of its array,  
 Or other fish which has still larger scales. 84  
 "O thou who dost thyself with fingers flay,"  
 My master preluded to one of those,  
 "And mak'st them oft the part of pincers play,  
 Tell me if any Latian shares their woes  
 Who are in here ; so may thy nail keep fit  
 For this its work through ages without close." 90  
 "Latians are we who both thus wasted sit  
 Here as thou seest," one weeping made reply.  
 "But who art thou that askest us of it ?"  
 And he to him, "From rock to rock do I  
 This living man as I descend escort,  
 And mean to show him what in Hell may lie." 96

Then they broke up their mutual support,  
 And each turned trembling where I was descried,  
 As others did who the words' echo caught.  
 While the good Master closely pressed my side,  
 He said, "Speak that to them which thou wouldst say."  
 And I, beginning, with his wish complied : 102  
 "So may your memory not steal away  
 Out of men's minds in the world yours of yore,  
 But still be living after many a day,  
 Say who you are, what country's name you bore ;  
 Let not your foul and loathsome pain decide  
 Your fears against revealing yourselves more." 108  
 "I, who was of Arezzo," one replied,  
 "To fire through Albergo of Siena ta'en,  
 Am not brought here by that for which I died.  
 True 'tis I said to him in jesting vein  
 That I the skill to fly through air had won ;  
 Whence he whose sense was small and will was fain 114  
 Wished the art shown him, and for reason none  
 Save that no Dædalus I made him then,  
 He made one burn me who had him for son.  
 But of the final Bolgia of the ten,  
 Since I made alchemy my life's affair,  
 Unerring Minos doomed me denizen." 120  
 And I said to the poet, "Was there e'er  
 A race so vain as is Siena's bred ?  
 With whom in sooth the French may not compare."  
 The other leper heard me speak, and said  
 In answer, "Except Stricca, who took care  
 To keep his outlay duly limited ; 126  
 And Niccolò, who, in that garden where  
 Such seed luxuriates, discovered first  
 The sumptuous use of the clove growing there :  
 Except the troop, too, 'midst whom were dispersed  
 All Caccia d' Ascian's vines and noble trees,  
 And where Abbagliato's wit was versed. 132  
 But, to know who against the Sienese  
 Thus seconds thee, fix on me thy sharp eye,  
 So that my answering face may give it ease ;

Thou'lt see thus that Capocchio's shade am I,  
 Who metals falsified by alchemy :  
 Thou shouldst know, if thee rightly I descry,      138  
 How good an ape of Nature I could be."

## NOTES TO CANTO XXIX.

l. 2.—The same idea of inebriety affecting sight (and hearing also) is to be found in Par. xxvii. 3, 5, and 6.

l. 9.—This Bolgia is just double the circumference of the next and last one (see Inf. xxx. 86).

l. 10.—The moon being now under their feet, the sun was over their heads; and the time is about midday of the Saturday before Easter. In Inf. xx. 124–126, the time then indicated by the position of the moon was about an hour after sunrise of the same morning (see the Diary prefixed to the Inferno).

l. 19.—"So vigilant an eye," literally, "an eye so at its post" ("a posta"). The same expression is used of a Shade in Purgatory, which stands watching the poets (Purg. vi. 58).

l. 27.—Geri was the son of Dante's grand-uncle, Alighieri, styled "Il Bello," "the comely;" and was, therefore, Dante's first-cousin once removed. Geri was murdered by one of the Sacchetti family.

l. 29.—"Altaforte" is "Hautefort." Bertram de Born (Canto xxviii. 134) is referred to.

l. 32.—Geri's death is said to have been afterwards avenged by his relatives by slaying one of the Sacchetti.

l. 40.—The Tenth and last Bolgia is now reached, containing Counterfeiters of every description.

l. 42.—The mention of "cloister" in l. 40 suggests to Dante to call the inmates of the Bolgia its "lay brothers."

l. 47.—The valley of the Chiana, so called from the stream of that name, was near Arezzo, and was rendered unwholesome in the summer heats by the stagnant nature of the water, the river flowing very sluggishly (Par. xiii. 23).

l. 48.—Maremma was the unwholesome marshy tract on the sea-coast of Tuscany, whose undrained swamps were the haunts of serpents (Inf. xxv. 19) and wild beasts (Inf. xiii. 8, 9). See the few pathetic words of La Pia in Purg. v. 133–136; who was taken there to die.

l. 53.—"Long" pier because it crossed all the Bolgias from the circumference of the Eighth Circle to the central Well. "To the left hand" (see note to Inf. xvi. 112).

l. 57.—"Counterfeiters" seems to me the nearest English equivalent to "Falsatori." Not Forgers only, but Coiners, Alchemists, Liars, Per-

sonators, and False Accusers of others, are included in the meaning of the word. "Here" means "here on earth."

l. 59-64.—The allusion is to the depopulation of Ægina by pestilence, and the fable of its re-peopling by ants changed into Myrmidons, as related in Ovid, *Metam.* vii.

l. 88.—"Latian," *i.e.* "Italian," as elsewhere.

l. 109.—Griffolino of Arezzo was an alchemist, and therefore (ll. 118-120) here. But he was denounced by Albero, the natural son of the Bishop of Siena, as a dealer in magic, because he failed to keep his promise of teaching him to fly; and was burnt alive on that charge.

l. 122.—The Sieneſe are again alluded to as "gente vana," in *Purg.* xiii. 151.

ll. 125-132.—The exception of Stricca from the charge of extravagance is ironical, he having been one of the greatest spendthrifts in Siena (see a similar instance of irony in *Inf.* xxi. 41). He, Niccolò de' Salimbeni, Caccia of Asciano, and Abbagliato de' Folcacchieri, belonged to a club (the "troop" of l. 130) of twelve young nobles at Siena, called the "brigata spendereccia" ("spending club"), which is said to have squandered more than 200,000 florins in the ten months that it lasted.

l. 129.—"The sumptuous use of the clove" is variously interpreted to mean either the roasting of pheasants at a fire made with cloves, or the stuffing them with cloves.

Caccia d' Ascian sold his lands to raise funds for his extravagance. Abbagliato, perhaps, contributed more wit than money to the revels.

l. 134.—Compare *Inf.* xv. 20.

l. 136.—Capocchio, a Sieneſe, is said to have been a fellow-student in natural philosophy with Dante. He was burnt at the stake for alchemy.

## CANTO XXX.

## SINS OF BESTIALITY.

CIRCLE VIII., OR MALEBOLGE : THE FRAUDULENT WITHOUT  
BREACH OF FAITH.

*Borgia (x.) : Counterfeiters.*

*The next Counterfeiters met with here are those who personated others for base purposes. Gianni Schicci and Myrrha represent them. After these, Adamo of Brescia, a counterfeiter of genuine coin, afflicted with a terrible dropsy, tells his story. He points out Potiphar's wife and Sinon—counterfeiters of the truth. Sinon strikes him in resentment. He returns the blow, and they wrangle together, till Virgil rebukes Dante for listening to them.*

WHEN Juno on account of Semele  
 For wrath against the Theban blood was fain,  
 As more than once before she let them see,  
 Athamas became so grievously insane,  
 That when he saw his wife approaching, fraught  
 On each hand with the load of children twain,                   6  
 He cried, "Spread me the nets, till I have caught  
 Lioness and whelps as through the pass they bound."  
 And then with outstretched claws un pitying sought  
 One of them named Learchus, and whirled round  
 The child, and dashed him down upon a stone ;  
 And she herself and other burden drowned.                   12  
 So, too, when Fortune made Troy's pride atone  
 In dust for daring that had ventured all,  
 So that the king was with the realm o'erthrown ;  
 Sad Hecuba in misery and thrall,  
 When she had seen Polyxena lie dead,  
 And on the sea-shore had the woe befall                   18  
 To find her Polydorus where he bled,  
 Barked like a hound, so grief deranged her mind,  
 With all her sense and understanding fled.

But ne'er did Thebes or Troy their furies find  
 So fierce in onslaught upon any one  
 In goading beasts, nay, limbs of human kind, 24  
 As I beheld two naked, pale shades run  
 In such wise as with snapping jaws agape  
 A boar from stye excluded would have done.  
 One reached Capocchio, and in his neck's nape  
 Fastened its fangs, so that in dragging him  
 It made his belly on the hard ground scrape. 30  
 And the Aretine, left trembling in each limb,  
 Said, "Gianni Schicchi is that madcap sprite  
 Who raving on puts others in such trim."  
 "So may'st thou 'scape," said I, "the other's bite,  
 Let it not weary thee to tell its name  
 Before it hence betakes itself to flight." 36  
 And he, "She, wicked Myrrha's soul, became  
 Her father's lover, in long bygone days,  
 In measure more than rightful love might claim.  
 She came to sin with him in the like phase,  
 Making her form another's counterfeit,  
 As by the other's hand, who yonder strays— 42  
 The lady of the troop for his to greet—  
 Buoso Donati's testament was drawn  
 In his feigned person, legally complete."  
 When the two raving ones had passed and gone  
 To whom my steadfast eye had been applied,  
 I turned it on the other evil-born. 48  
 One made in a lute's fashion I descried,  
 If only he had had the groin cut short  
 On that which is in man the forkèd side.  
 The grievous dropsy that doth so distort  
 The limbs with humours which it turns to bane  
 That face and belly do not well assort, 54  
 Forced him to let his lips unclosed remain,  
 As doth the hectic man consumed by thirst  
 One towards his chin the other upwards strain.  
 "O ye who in no penalty amerced  
 Are in the mournful world, I know not why,"  
 Said he to us ; "behold, and hear rehearsed 60

The tale of Master Adam's misery.  
 I who, alive, of what I wished had fill,  
 Now, alas ! for one drop of water sigh.  
 The streamlets that adown each verdant hill  
 Of Casentino into Arno drain,  
 Through channels which they render moist and chill, 66  
 Are evermore before me, nor in vain,  
 Because their image my sap far more dries  
 Than the ill which makes flesh from my visage wane.  
 The rigid Justice that doth me chastise,  
 Draws from the place where my sin's craft was plied  
 Means whereby to set more at large my sighs. 72  
 There is Romena, where I falsified  
 The coinage with the Baptist's impress dight,  
 For which on earth burnt at the stake I died.  
 But could I see the sad soul here alight  
 Of Guido, Alessandro, or their brother,  
 For Branda's fount I would not give the sight. 78  
 Already is within there one or other,  
 If the mad souls tell truth who go around ;  
 But what avails it me whose limbs cramps smother !  
 If I were still e'en so far nimble found  
 As in a hundred years to go an inch,  
 I should already on the way be bound, 84  
 Seeking him through this ugly folk, nor flinch  
 Though for eleven miles round it winds, nor less  
 Than half a mile would cross it at a pinch.  
 Through them I share such family's distress ;  
 They led me on to strike those florins base,  
 Which had three carats, weight of spuriousness." 90  
 And I, "Who are those two in abject case  
 Who smoke, as a hand dipped in winter keen,  
 Lying outstretched where thy right confines face ?"  
 "I found them here, who motionless have been,"  
 He answered, "since into this group I rained,  
 And will be through Eternity, I ween. 96  
 This, the false quean who Joseph erst arraigned ;  
 That, Sinon the false Greek, betrayed Troy's trust ;  
 They cast such reek, by their sharp fever pained."



And one of them, who haply took disgust  
 At being so obscurely mentioned there,  
 With smiting fist at his hard belly thrust. 102  
 It made a sound as though a drum it were ;  
 And Master Adam struck him on the face  
 With his arm, seeming not less thews to share,  
 Saying to him, " Although to move a pace  
 I am forbidden by my limbs' bulk dire,  
 I have my arm still free for such a case." 108  
 He answered, " When thou wentest to the fire  
 Thou didst not have it in such readiness ;  
 But, coining, hadst its skill as great and higher."  
 The dropsical, " Herein thou mak'st true guess ;  
 But thine was evidence from truth more wide,  
 When urged at Troy the whole truth to confess." 114  
 " If I spoke false, thy coin was falsified,"  
 Said Sinon ; " I for but one fault am here,  
 But thou for more than any fiend beside."  
 " Keep the horse, perjurer, in memory clear,"  
 He of the inflated paunch to this replies,  
 " And rue that it has reached the whole world's ear." 120  
 " Rue thou the thirst wherewith thy cracked tongue dries,"  
 Said the Greek, " and the putrid water rue  
 Hedging thy belly thus before thy eyes."  
 The coiner then, " As it is wont to do,  
 Thy mouth is gaping for ill talk again ;  
 For if I thirst, and moisture swells me through, 126  
 Thou hast a burning heat and head in pain,  
 And to lick up Narcissus' mirror thou  
 At few words' invitation would'st be fain."  
 I was entirely bent to hear them now,  
 When said the Master, " Look on still, but know  
 That I almost a strife with thee avow." 132  
 When I perceived him in speech angered so,  
 I turned to him with shame so keenly hot  
 As through my memory still sends haunting glow.  
 As one who dreams of his own harmful lot,  
 And while he dreams makes dreaming on his care,  
 Since he would have what is as though 'twere not, 138

Such I became, because speech failed me there ;  
 Desiring to excuse me, and withal  
 Gaining excuse, though of it unaware.  
 "Less shame would for a sin's ablution call,"  
 The Master said, "than thine more deeply dyed ;  
 Rid then thyself of sorrow's every thrall, 144  
 And note that I am ever at thy side  
 Should Fortune chance again to bring thee near  
 Where folk in similar contention chide ;  
 For 'tis a low wish to wish this to hear."

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 NOTES TO CANTO XXX.

l. 1.—Semele, who became the mother of Bacchus by Jupiter, thereby exciting the wrath of Juno, was a Theban, the daughter of Cadmus.

l. 4, etc.—Athamas was the king of Thebes ; his wife, Ino, the daughter of Cadmus ; their two children, Learchus and Melicerta. The story, as told by Dante, is closely taken from Ovid, *Metam.* iv. 416–561.

l. 16.—See the story of Hecuba in Euripides's play of that name.

l. 31.—"The Aretine," Griffolino (*Inf.* xxix. 109).

l. 32.—Gianni Schicchi, one of the Cavalcanti of Florence, was wonderfully skilled in counterfeiting the expression of other people. He was employed on this account by Simon Donati to assume the character of the latter's uncle Buoso, who had died, and, being placed in the dead man's bed, dictated, in his supposed person, a will leaving all his property to Simon. For this he was rewarded by Simon by the present of a valuable mare, "the lady of the troop," which had belonged to Buoso, and is said to have been named "Madonna Tonina" (see ll. 42–45). Others say that Schicchi left himself the mare by the will. "Gianni" here, and "Vanni" in *Inf.* xxiv. 125, are abbreviations of Giovanni—John.

l. 37.—The story of the illicit love of Myrrha for her father, Cinyras, is to be found in Ovid, *Metam.* x.

l. 60.—Master Adam of Brescia, a coiner, at the instance of the brothers Guido, Alessandro, and Aghinolfo, counts of Romena, made spurious coins to imitate the florins of Florence ; and, being detected, was burnt there (ll. 73–78).

l. 65.—Casentino is in the upper valley of the Arno. It is again mentioned in *Purg.* v. 94, not, however, for its streamlets, but for its impetuous river, Archiano.

l. 72.—Compare *Purg.* xv. 51. The florin bore the giglio, or lily, on one side, and St. John the Baptist, Florence's patron saint, on the other. The genuine coin contained twenty-four carats of pure gold. They were first coined in 1252. In *Par.* xviii. 133–136, Dante makes Pope Boniface

VIII. express his devotion to the Baptist, meaning thereby the florins which bore his image.

l. 78.—The Fonte Branda at Siena was a fountain well-known throughout Italy. Some, however, think that Dante here alludes to a small fountain of the same name, near the town of Romena mentioned in l. 73.

l. 86.—See note to *Inf.* xxix. 9.

l. 97.—Potiphar's wife.

l. 98.—Sinon the Greek who beguiled the Trojans into admitting the wooden horse, filled with armed men, into the city, by a false story that it was an expiatory offering for the theft of the Palladium.

l. 105.—I take the sense to be that Adamo's arm was no less strong than Sinon's; for in l. 108 he boasts that he has the full use of it. Dr. Carlyle explains it, "'Not less hard' and swollen than his (Adamo's) rigid paunch."

l. 126.—Narcissus' mirror is "water." The allusion is to the story that Narcissus fell in love with his own reflection in the water, into which he jumped after it and was drowned (see *Par.* iii. 17, 18).

## CANTO XXXI.

## THE WELL OF THE GIANTS.

NIMROD. EPHIALTES. ANTÆUS.

*The journey through Malebolge ends at the Well in its centre ; in and around which Giants are seen towering. Virgil points out Nimrod, Ephialtes, and Antæus, who at his request takes the poets in his arms, stoops with them, and sets them at the bottom of the Well.*

ONE and the self-same tongue first bit me through,  
 So that it tinged one and the other cheek,  
 And then afforded me the medicine due.  
 So had the spear, as I have heard men speak,  
 Borne by Achilles and his sire, the knack  
 First sad, and then good recompense to wreak. 6  
 Upon the wretched vale we turned the back,  
 Up by the bank that girdeth it around,  
 Traversing without any speech the track.  
 Here less than night and less than day was found,  
 So that my sight but little forwards passed,  
 But I heard blown a horn whose piercing sound 12  
 Would have made feeble any thunder-blast,  
 Which, as I followed counterwise its course,  
 Caused my whole gaze to be on one spot cast.  
 After the dolorous rout whereby the loss  
 Of Charlemagne's holy enterprise was wrought,  
 Orlando sounded not with such dread force. 18  
 My head was thither turned for time but short  
 When, seeming many lofty towers to view,  
 "Master," I said, "what land doth this import?"  
 And he to me, "Since thy glance passes through  
 The glooms for greater space than it can bear,  
 It haps that then thy fancy holds not true. 24

Thou wilt see well if thou arrivest there,  
 What cheat from distance the sense has to brook ;  
 Spur then thyself and quicker onwards fare.”  
 Then, as endearingly my hand he took,  
 He said, “ Ere we go further, that to thee  
 The fact may seem to wear a less strange look,       30  
 Know thou that giants and not towers they be ;  
 And, in the well, sunk to the navel, crowd  
 The bank around with their full company.”  
 As when a fog dissolves its misty cloud,  
 Little by little the sight shapes anew  
 That which the air-engrossing vapours shroud,       36  
 So as I pierced the thick obscure air through,  
 Still nearing more and more the margin's bound,  
 My error fled and fear within me grew.  
 For just as Montereccion is crowned  
 With turrets wherewith its round walls are dowered,  
 So o'er the marge that girds the well around       42  
 With half their height emergent from it towered  
 The dreadful giants, the still threatened race,  
 Whene'er Jove's thunderbolts from Heaven are showered.  
 And I already had in view one's face,  
 His shoulders, breast, and belly in great part,  
 And low down by the sides his arms could trace.       48  
 Nature in truth in leaving off the art  
 Which formed such animals did as was meet  
 To keep such ministers from Mars apart.  
 And if with whales she loses not conceit,  
 And elephants, those subtly who reflect  
 Hold her more just therein and more discreet ;       54  
 For when the reasoning force of intellect.  
 With power and ill-will happens to combine,  
 Nought men devise can against these protect.  
 His face seemed long as is St. Peter's pine  
 At Rome, and large as it ; his limbs all were  
 In fit proportion to that vast design.       60  
 So that the bank, girt round about him there  
 From middle downwards, left so much in show  
 Of him above it, that to reach his hair

Three Frieslanders would vainly boast to go :  
 For thirty great palms of him I could see  
 Down from the mantle's clasp-place stretching low. 66  
*"Rafel maï amech zabi almi."*  
 Thus did the savage mouth begin to bawl,  
 For which no sweeter psalm would fit psalm be.  
 My Master, "Soul whose wits are wandering all,  
 Keep to thy horn ; and should thy anger rise,  
 Or other passion, vent it therewithal. 72  
 Search at thy neck, thou'lt find the thong that ties  
 And keeps it fastened on, O soul confused,  
 And see how on thy mighty breast it lies."  
 Then said he to me, "He is self-accused ;  
 This Nimrod is, through whose device ill done,  
 The world has not one single language used. 78  
 Leave we him here nor into vain talk run ;  
 For every language has for him the sound  
 His has for others, which is known to none."  
 We therefore made a longer journey round,  
 Turned to the left, and in a bow-shot's space  
 Another far more fierce and larger found. 84  
 What master put him in such bonds' embrace  
 I cannot tell, but he held fettered fast  
 One arm in front, the right in rearward place,  
 By a chain's windings round about him cast  
 From the neck downwards over all in sight,  
 Round which in number up to five they passed. 90  
 "This arrogant one wished to try his might,"  
 My Leader said, "against the supreme Jove,  
 Whence he has merited his present plight ;  
 Ephialtes named : great did his efforts prove  
 What time the giants put the gods in fear ;  
 His arms then brandished he no more may move." 96  
 And I to him, "I'd fain, if means are clear,  
 That of immeasurable Briaréus  
 My eyes should come to have experience here."  
 And he to me, "Thou shalt behold Antéus  
 Near here, who speaks and whom no bonds enlace ;  
 He will to all guilt's lowest depth convey us. 102

He thou wouldst see has far more yon his place,  
 And he is bound and made in this one's mould,  
 Save that he more ferocious seems in face."  
 Earthquake ne'er seized in such impetuous hold  
 A tower, to shake it with a force so sore  
 As his own swift shock through Ephialtes rolled. 108  
 I then feared death above all fear before,  
 And fear alone would have made death my lot  
 If I had not beheld the strands he wore.  
 We then made further progress on, and got  
 To where Antéus full five ells could boast,  
 Without the head, emerging from the grot. 114  
 "O thou that in the vale proved fateful most,  
 Which dowered with glory Scipio on the day  
 That Hannibal fled routed with his host,  
 Of thousand lions hast ere now made prey ;  
 And of whom, had'st thou shared the warfare hard  
 Thy brethren waged, some still believe and say 120  
 That Earth's sons then victoriously had warred ;  
 Place us below, nor to disdain give ear,  
 There where Cocytus is by cold embarred.  
 From Tityus and Typhœus keep us clear ;  
 This one can give that at which here you aim ;  
 Then stoop nor curl thy lip up with a sneer. 126  
 He in the world can still enhance thy fame ;  
 For he lives and may still long life possess  
 Unless grace calls him by untimely claim."  
 So said the Master ; he with hastiness  
 Stretched out those hands and grasped with them my  
 Guide  
 Whence Hercules had once felt grievous stress. 132  
 When Virgil felt that he was grasped he cried  
 To me, " That I may grasp thee, hither light ;"  
 Then of himself and me one bundle tied.  
 As looms the Carisenda on the sight  
 Beneath the slant, when over it a cloud  
 Gives it, in passing, a list opposite ; 138  
 So, as I watched to see Antéus bowed,  
 Did he appear to me, and in that hour  
 I could have wished another road allowed.

But lightly to the depth whose jaws devour  
 With Judas Lucifer he made us dip ;  
 Nor longer stayed thus bent down there to cower, 144  
 And rose as a mast rises in a ship.

## NOTES TO CANTO XXXI.

ll. 4-6.—

“Vulnus in Herculeo quæ quondam fecerat hoste  
 Vulneris auxilium Pelias hasta fuit.”

Ovid, Rem. Amor. 47.

So Chaucer, in his “Squier’s Tale” :—

“And fell in spech of Telephus the king,  
 And of Achilles for his queint spere,  
 For he couth with it both heale and dere.”

And Shakespeare, “Henry VI.,” part II. act v. sc. 1 :—

“Whose smile and frown like to Achilles’ spear  
 Is able with the change to kill and cure.”

l. 12.—Or, “But I heard blown on high a horn whose sound.” “Alto” may refer to the sound or to the place where the horn was blown.

ll. 16-18.—The battle of Roncesvalles, in the Pyrenees, A.D. 778, in which Charlemagne’s host was defeated by the Saracens, in his “holy enterprise” of attempting to drive them from Spain.

The paladin, Orlando, in despair, blew so loud a blast on his horn that he burst the veins and sinews of his neck. Charlemagne is said to have heard it eight miles off, but was dissuaded by the traitor Ganellon (Inf. xxxii. 122) from going to his assistance ; he representing that the horn was sounded for Orlando’s amusement only. Sir Walter Scott, in “Marmion,” Canto VI. xxxiii., thus alludes to the story :—

“O for a blast of that dread horn  
 On Fontarabian echoes borne  
 That to King Charles did come,  
 When Rowland brave and Olivier,  
 And every Paladin and peer  
 On Roncesvalles died !”

l. 19.—Some editions read “alta” instead of “volta.” If so, “raised” would be substituted for “turned” in this line.

l. 40.—Monteregione is a castle near Siena.

l. 58.—The bronze pine cone, eleven feet high, from the mausoleum of Hadrian, which in Dante’s time stood in front of St. Peter’s, is now in the gardens of the Vatican.



l. 64.—The meaning is that three Frieslanders would not, by standing one upon another, have reached his hair. Compare *Purg.* x. 22–24, where it is said that three times the length of a human body would measure the width of the terrace there mentioned.

l. 67.—Gibberish from Babel.

l. 77.—The building of the tower of Babel.

l. 89.—The chains were wound in five coils round so much of the giant as was visible above the well.

l. 94.—The giants piled the mountains one on another in the endeavour to reach the gods in heaven :—

“Ter sunt conati imponere Pelio Ossam  
Scilicet, atque Ossæ frondosum involvere Olympum.”

*Virg. Georg.* i. 281, 282.

l. 98.—The “Centum geminus Briareus” of *Virg. Æn.* vi. 287.

The exigencies of rhyme must here be my excuse for adopting the Italian forms and pronunciation of the names “Antéus” and “Briaréus” (four syllables), instead of the Latin “Antæus” and “Briareus” (three syllables).

Dante’s wish to see Briareus himself is not gratified, but in *Purg.* xii. 28 he sees a sculptured effigy of him.

l. 101.—Antæus is not chained because he did not join in the war against the gods (ll. 119–121).

l. 115.—See note to *Inf.* xxviii. 8.

l. 115–117.—The valley of the Bagrada, which flows by Zama, near Carthage, where Scipio defeated Hannibal and gained his surname of “Africanus;” where also Antæus had his cave.

l. 132.—Antæus was the son of Neptune and Terra (the Earth). When attacked by Hercules he derived fresh strength every time he was thrown down, from contact with his mother; so that Hercules, to overcome him, was obliged to hold him in the air and there squeeze him to death (*Lucan, Phars.* iv. 598).

ll. 131, 133, 134.—The repetition “grasped” and “grasp” makes the rapidity of the action more vivid. There is no time for a choice of language.

l. 136.—The Carisenda is one of the two leaning towers of Bologna. It is more out of the perpendicular than the other, the Asinelli, but less lofty. I have often watched it in vain to observe the effect of the passing cloud in making it appear to stoop. It was, however, much higher in Dante’s time than now; some of it having since fallen.

## CANTO XXXII.

## SINS OF BESTIALITY.

CIRCLE IX. : THE FRAUDULENT WITH BREACH OF FAITH.

*Ring (i.) Caina : Traitors to their Kindred. Ring (ii.)  
Antenora : Traitors to their Country.*

*The Ninth and last Circle of the Inferno, at the bottom of the Universe, is filled with a sheet of thickly frozen ice. It is divided into four concentric rings, in each of which are Traitors fixed in the ice. Ring (i.) Caina (named from Cain) contains Traitors to their Kindred. Camicion de' Pazzi, one of them, names others who are with him. In Ring (ii.) Antenora (named from Antenor of Troy) are Traitors to their Country, amongst them Bocca degli Abati, whom Dante treats roughly. Two sinners are seen, frozen in the same hole, one of whom is devouring the other's skull.*

HAD I of rough and strident rhymes a stock,  
Such as would for the dismal hole be meet  
Down upon which thrusts every other rock,  
I would press out the juice of my conceit  
More fully ; but because of none possessed,  
I come not without fear the theme to treat. 6  
For 'tis no enterprize to take in jest,  
To limn the depth of all the Universe,  
Nor for a tongue that babbles at the best.  
But may those ladies help me in my verse,  
Who helped Amphion to build Thebes a wall ;  
That the word be not from the fact diverse. 12  
O rabble ill-created most of all,  
Set in the place whereof 'tis hard to tell,  
As sheep or goats you had borne milder thrall.  
When we were down inside the gloomy well,  
Beneath the giant's feet, and far more low,  
And my looks still upon the high wall fell ; 18

I heard said to me, "Look how thou dost go ;  
 So move as not to trample with thy feet  
 The heads of brethren weary in their woe."  
 Wherefore I turned and found my glances meet  
 A lake in front and underfoot, which cold  
 Made seem not water but a glassy sheet. 24  
 Never did Danube in such thick veil fold  
 His course through Austria in winter bleak,  
 Or Tanais under his sky's chilling hold ;  
 As there was here ; so that if Tabernich  
 Had fallen down on it, or Pietrapane,  
 Not e'en the edge had sounded with a "cricch." 30  
 And as the frog pursues its croaking strain  
 With muzzle out of water, when in dreams  
 The village girl oft thinks she gleams again ;  
 So, livid up to where the shame-flush gleams,  
 The doleful shades had in the ice their place,  
 Setting their teeth to what a stork's note seems. 36  
 They each of them kept downwards turned the face ;  
 Cold from their mouth, from their eyes sad heart's care,  
 Drew proof of their benumbed and mournful case.  
 When I had somewhat gazed about me there,  
 I sought my feet and saw two so close pressed  
 That they commingled on their heads their hair. 42  
 "Tell me, ye who so each to other's breast  
 Are strained, who are ye ?" And their necks they bent,  
 And letting their raised looks upon me rest,  
 Their eyes, in which mere moisture first was pent,  
 Brimmed over at the lids, and the frost bound  
 The tears between them, and denied them vent. 48  
 Ne'er did a clamp's grip wood with wood surround  
 So strongly ; like two goats did they appear,  
 Butting each other in their rage profound.  
 And one, who through the cold had lost each ear,  
 Still hanging down his face, cried out to me,  
 "Why thus at us as at a mirror peer ? 54  
 If thou wouldst find out who these two may be,  
 The valley whence Bisenzio's waters wend  
 Was their and erst their father Albert's fee.

They from one body sprang ; from end to end  
     Caina search, and thou wilt find no shade  
     More worthy in congealment to be penned. 60  
 Not he in whom the hand of Arthur made  
     A rent through breast and shadow at a blow ;  
     Focaccia not ; not he whose head is laid  
 Baulking my sight which can no further go,  
     And who was Sassol Mascheroni late :  
     If Tuscan thou, thou who he was must know. 66  
 But that thou mayst not make me further prate,  
     Know I was Camicion de' Pazzi, who,  
     Here for Carlino to absolve me, wait."  
 I saw a thousand faces then that grew  
     Doggish with cold : whence shudders me pervade,  
     And ever will when frozen pools I view. 72  
 And as we onwards for the middle made,  
     Which is the meeting point of every weight,  
     And I was trembling in the eternal shade ;  
 Whether 'twere will, or destiny, or fate,  
     I know not ; but as through the heads I pressed  
     I with my foot struck hard against one pate. 78  
 Weeping he cried, " Why feet on me thus test ?  
     If thou with increased vengeance draw'st not near,  
     For Mont 'Aperti, wherefore me molest ?"  
 Whence I, " O Master mine, now wait me here,  
     Until my doubt of this one is allayed ;  
     Then to what haste thou wilt I will give ear." 84  
 The Leader stopped, and I addressed the shade,  
     Who still blasphemed as roughly as before ;  
     " Who art thou, that dost others thus upbraid ?"  
 " Now who art thou, that goest through Antenore,  
     Dealing at others' cheeks blows so severe,"  
     He said, " as, didst thou live, would be too sore ?" 90  
 " Alive I am ; it may to thee be dear,"  
     Was my reply, " if thou demandest fame,  
     That thy name should among my notes appear."  
 And he to me, " The contrary I claim :  
     Get hence, and let me further troubling 'scape ;  
     Thy flatterer's skill in this vale misses aim." 96

I seized him by the scalp then, at the nape,  
 And said, " Befits it thee thy name to say,  
 Or undergo thy very last hair's rape."  
 And he to me, " Tear all my hair away ;  
 I'll neither tell thee who I am, nor show,  
 Should my head bear a thousand times thy fray." 102  
 I had twined his hair now round my hand, and so  
 Had plucked more than a tuft of it, while he  
 Continued barking, with his eyes held low ;  
 When one cried, " Bocca, what can thy plight be ?  
 Art not content with sounding with thy jaws,  
 But must bark too ? What devil trounces thee ?" 108  
 " Now," said I, " for thy speech I have no cause,  
 Accursèd traitor ; for to shame thy fate  
 I'll carry tidings of thee that truth draws."  
 " Away," said he, " and what thou wilt relate ;  
 But keep not silent, shouldst thou scape this hold,  
 Of him whose tongue just moved at such glib rate. 114  
 He is bewailing here the Frenchman's gold :  
 ' I saw him of Duera,' thou canst say,  
 ' There where the sinners feel the pinch of cold.'  
 To know who else was there, should any pray ;  
 Thou hast beside thee Becchería ; he  
 Who lost his head by Florence cut away. 120  
 Gianni del Soldanier I think must be  
 More yon with Ganellone and Tribaldel,  
 Who while men slumbered turned Faenza's key."  
 We had now gone away from him a spell,  
 When I saw two so frozen in one hole  
 That, as a hood, one head on the other fell. 126  
 As men glut bread, whom hunger's pangs control,  
 So had the top one's teeth the other ta'en  
 Where with the nape the brain unites the poll.  
 Not otherwise did Tydeus with disdain  
 Gnaw Menalippus' temples, than, in fact,  
 This one the skull and things that there pertain. 132  
 " O thou that show'st by such a bestial act  
 Thy hate for him on whom I see thee feed,  
 Tell me," said I, " the cause ; upon this pact,

That if thy sorrows happened through his deed,  
 I, hearing who you are, and his sin what,  
 May still in the upper world requite thy meed,      138  
 If that wherewith I parley drieth not."

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NOTES TO CANTO XXXII.

l. 1.—The Ninth and last Circle of the Inferno is now reached: that allotted to the Fraudulent who have broken faith, *i.e.* Traitors. This, the basest kind of Fraud—

" ' Forgets that love which we  
 From Nature draw, and that which added grows,  
 Whence special confidence begins to be.  
 Thus in the lesser circle, that which shows  
 The point of the Universe, where Dis has seat,  
 Whoe'er betrays wastes in eternal woes.' "

Inf. xi. 61-66.

The Traitors are in four divisions, as to which see note to Inf. xi. 16-66, and the Itinerary prefixed to the Inferno.

ll. 10, 11.—The Muses:—

" Movit Amphion lapides canendo. "

Hor. Carm. iii. Od. xi. 2.

l. 27.—"Tanais," the Don.

l. 28.—Tabernich, a mountain in Sclavonia; Pietrapana, one near Lucca.

l. 30.—I retain Dante's expressive word "cricch;" nearly akin to our "creak."

ll. 31, 32.—This simile of the frog with muzzle out of water has occurred before in Inf. xxii. 25-27. It is used to indicate a time of heat, during which the frogs thus cool themselves. Here, it is a summer night that is referred to.

l. 34.—Shame is shown in the face. The Shades are in the ice up to their necks.

ll. 55-60.—These two brothers are Alessandro and Napoleone, sons of Alberto degli Alberti, lord of Falterona, in the upper valley of the Bisenzio, a stream flowing into the Arno about six miles below Florence. One of them slew the other.

l. 59.—Caina is the first of the four concentric rings of the Ninth Circle. It is the one in which Dante now stands, and is allotted to Traitors to their kindred; therefore taking its name from the first of such traitors, Cain.

ll. 61, 62.—Mordrec, or, Modred, the natural son of King Arthur, turned traitor to his father, who, according to the romance of "Lancelot of

the Lake," pierced him through with such a stroke of his lance that a ray of the Sun passed through the wound and penetrated the shadow of his body.

l. 63.—Focaccia de' Cancellieri of Pistoia, whose murder of his uncle gave rise to the Neri and Bianchi factions there, in 1300; whence they spread to Florence.

l. 66.—Sassol Mascheroni, a Florentine of the Toschi family, murdered his nephew for the sake of his inheritance.

l. 68.—Camiccione de' Pazzi, of Val d'Arno, murdered his kinsman Ubertino. Carlino, also de' Pazzi, in 1302 betrayed the castle of Piano Trevigne in Val d'Arno to the Florentines, after the banished Bianchi and Ghibellines had defended it for twenty-nine days.

l. 69.—The second division, Antenora, is now reached. It contains Traitors to their country; and is named from Antenor the Trojan, who was said to have betrayed Troy.

l. 74.—This line and Inf. xxxiv. 110, 111, show that the law of gravity, so far as the attraction of the earth upon things on its surface is concerned, was known long before Newton, though it was reserved for him to discover that the same law pervades the whole Universe.

l. 81.—The speaker is Bocca degli Abati, the traitor through whom the Guelphs of Florence were defeated at Mont 'Aperti, in 1260 (see Inf. x. 85). In the thick of the battle he cut off the hand of Jacopo de' Pazzi, the Florentine standard-bearer, and the fall of the flag disheartened the troops, who were then put to rout.

ll. 115-117.—Buoso da Duera of Cremona was bribed by Guy de Montfort in 1265 to let the French army of Charles of Anjou pass a strong position near Parma, with the defence of which he had been entrusted by the Ghibellines, on its way to the south, where it ultimately defeated King Manfredi. The people of Cremona were so enraged at this, that they extirpated the whole of the traitor's family, though he made his escape.

l. 119.—Beccheria of Pavia was abbot of Vallambrosa and legate at Florence of Pope Alexander IV. The Florentines beheaded him in 1258 for treachery in plotting to bring back the exiled Ghibellines; for which act of theirs the Pope put the city under ban.

l. 121.—Gianni del Soldanier, a Florentine Ghibelline, is said to have plotted against his party, and sought to bring himself into power in 1266.

l. 122.—Canellone was the traitor who prevented Charlemagne from going to the aid of Orlando at Roncesvalles (note to Inf. xxxi. 18).

Tribaldello de' Manfredi was himself of Faenza, which he treacherously opened to the French at night, in 1282.

ll. 130, 131.—Tydeus (the father of Diomed) is the third of the "Seven against Thebes," of whom mention has been made; the others being Capaneus (Inf. xiv. 63) and Amphiarus (Inf. xx. 34). He was mortally wounded by Menalippus, but had strength left to wound him mortally also. Menalippus having died first, Tydeus had his head cut off and began tearing out the brains with his teeth; which so disgusted Minerva, who was coming to make him immortal, that she left him to die.

## CANTO XXXIII.

## SINS OF BESTIALITY.

CIRCLE IX. : THE FRAUDULENT WITH BREACH OF FAITH.

*Ring (ii.) Antenora : Traitors to their Country. Ring (iii.)  
Ptolomæa : Traitors to their Friends.*

*Count Ugolino of Pisa, the sinner who is devouring the skull of another, tells Dante the story of the imprisonment and death by starvation undergone by himself and his four sons at the hands of that other, who is the Archbishop Ruggieri of Pisa. The poets pass from them into Ring (iii.) of the Ninth Circle, Ptolomæa (named from the Jewish murderer of his father-in-law), in which are Traitors to their Friends. Frate Alberigo, one of them, informs Dante that he and Branco D'Orta are here already, though their bodies are alive and possessed by demons.*

THAT sinner raised his mouth from its dire taste  
 Of that repast, and wiped it on the hair  
 Of the head which he had behind laid waste.  
 Then he began, "Thou'dst have me afresh bear  
 The desperate grief that overwhelms my heart  
 By the mere thought, ere I the tale declare. 6  
 "But if the traitor whom I gnaw may smart  
 From infamy, the fruit of my words' seed,  
 My speech and tears shall jointly do their part.  
 I know not who thou art, nor how indeed  
 Thou art come here below, but Florentine  
 Thou truly seemest as thy talk I heed. 12  
 In me Count Ugolino now divine ;  
 Ruggieri's, the Archbishop's shade is this :  
 Now learn what prompts such neighbour acts of mine.  
 That, owing to those evil thoughts of his,  
 I, who had trusted in him, was first ta'en,  
 Then put to death, no need to tell there is. 18



But that which thou canst not have had made plain,  
 That is, how cruel a death I had to rue,  
 Hear, and then judge if he has wrought me bane.  
 A slender aperture within the mew  
 Which bears, through me, a title famine-stained,  
 And in which others must be shut up too, 24  
 Had oft now shown me moons that came and waned  
 Seen through its cleft, when an ill dream to me  
 Unveiled what in futurity remained.  
 This one, as lord and master, seemed to be  
 Chasing a wolf and wolf-cubs to the hill  
 For which the Pisans cannot Lucca see. 30  
 With hounds, lean, eager, and of practised skill,  
 Gualandi and Sismondi in his front  
 Were with Lanfranchi sent to work his will.  
 Father and sons bore but a brief run's brunt,  
 When they seemed tired out, and I saw in thought  
 Their flanks ripped by the sharp fangs of the hunt. 36  
 When morn's precursor my awakening brought,  
 I heard my sons all sobbing in their sleep,  
 Who were with me, and they for bread besought.  
 Cruel thou art, if thou from grief canst keep  
 At thought of that which my heart bid me fear,  
 And,—weep'st thou not, at what art wont to weep? 42  
 They were awake now, and the hour drew near  
 At which our food was wont to be conferred ;  
 And, through his dream, each was of doubtful cheer,  
 When, down below, the outlet locked I heard  
 Of the dire tower ; for which cause I set eye  
 On my sons' faces, saying not a word. 48  
 I did not weep, such stone within was I ;  
 But they did weep ; my Anselmuccio too,  
 ' Father what ails thee?' said ; ' thus gazing why ?'  
 Still I wept not, nor gave him answer through  
 That livelong day and the ensuing night,  
 Until the sun came forth in Heaven anew. 54  
 Soon as a scanty ray had shed its light  
 Into the dolorous prison, and I saw  
 In those four faces my own aspect quite,

On both my hands for grief I set my jaw.  
 And they upraised themselves with suddenness,  
 Thinking I did this with intent to gnaw ; 60  
 And said, ' Our pain will, Father, be far less  
 If thou dost eat of us ; through thee we have worn,  
 And do thou strip off, this poor fleshly dress.'  
 I calmed then, not to make them more forlorn ;  
 All dumb through that day and the next we stayed :  
 Ah ! cruel earth, why didst not open yawn ? 66  
 Soon as the fourth day's light upon us rayed,  
 My Gaddo at my feet fell stiff and stark,  
 Crying, ' Why, Father, giv'st thou me no aid ?'  
 With this he died ; and as thou dost me mark,  
 So saw I the three fall down one by one  
 Between the fifth and sixth day. Blind and dark 72  
 I then went groping over every son,  
 And called them three days after life had flown ;  
 Then grief's force was by hunger's force undone."

Having thus said, with eyes distorted grown,  
 He seized again the poor skull with his teeth,  
 Which like a dog's were strong upon the bone. 78  
 Ah ! Pisa, shame of those who dwell beneath  
 That fair land's sky where " *si* " is wont to sound ;  
 Since neighbour none thy punishment decreeth,  
 To make at Arno's mouth a barrier mound  
 Let both Capraia and Gorgona stir,  
 That every person in thee may be drowned. 84  
 For if Count Ugolino bore the slur  
 That he had of thy castles thee betrayed,  
 Thou shouldst not have been his sons' torturer.  
 Their tender age of all crime guiltless made,  
 Thou modern Thebes, Brigata, Uguccion,  
 And the other two whose names the song erst said. 90  
 Onwards we passed, where in the ice are shown  
 Another folk in rugged swathes enwound,  
 Not downwards turned, but wholly backwards thrown.  
 There weeping's self will have no weeping found,  
 And grief, that finds a barrier in the eyes,  
 Turns inwards, to make anguish more abound ; 96

For the first tears into a cluster rise,  
 And like a visor made of crystal fill  
 'Neath the brow all the socket's cavities.  
 And although, as in callous flesh it will,  
 All feeling, owing to the cold's extent,  
 Had ceased to hold stall in my visage still,                   102  
 I now appeared to feel some wind have vent ;  
 Whence I, " What, Master, stirs that motion there?  
 Is not all vapour down below here spent ? "  
 And he to me, " Thou shortly shalt be where  
 Thy eye will answer this, when into view  
 Is brought the cause that rains the breeze of air."           108  
 And one of those who in the cold crust rue,  
 Cried out to us, " O souls of cruelty,  
 Such that the lowest place is given to you,  
 My sight from the hard veil that shrouds it free,  
 That I may vent the grief which swells my heart,  
 A little, ere the tears refrozen be."                           114  
 And I, " If wishful for my help thou art,  
 Tell thy name, and unless I free thy sight  
 May I to bottom of the ice depart."  
 Said he, " I was Friar Alberigo hight ;  
 He of the fruits from an ill garden's bed,  
 Whom for my fig a date doth here requite."               120  
 " O," said I to him " now art thou too dead ? "  
 " I have no knowledge how my body fares  
 Up in the world," he answering me said.  
 " This Ptolomæa such advantage shares  
 That oftentimes the soul down hither strays  
 Ere Atropos impels the form it wears.                       126  
 And, that thou mayst more willingly erase  
 The tears that are as glass upon my face,  
 Know that as soon as any soul betrays  
 As I have done, a demon takes its place,  
 And steals and rules its body, till unfurled  
 Is all the course of its time's after-space.               132  
 Itself is into such-like cistern hurled ;  
 And still perchance the body of the Shade  
 Behind me wintering here, shows in the world ;

Thou shouldst know this, if down here just conveyed ;  
 He is Ser Branco D'Oria. Many those  
 Years are since he was thus in durance laid." 138  
 "I think," said I, "thy speech deceptive grows ;  
 For Branco D'Oria has not yet died,  
 But eats, and drinks, and sleeps, and puts on clothes."  
 "Not yet had Michel Zanche," he replied,  
 "To Malebranche's moat above been sped,  
 Where boils the pitch in a tenacious tide, 144  
 Ere this one left a devil in his stead  
 In his own body and a kinsman's too,  
 Who with him brought the treachery to head.  
 But stretch thy hand out here and, as I sue,  
 Open my eyes ;" and them I opened not,—  
 Rudeness was all the courtesy his due. 150  
 O Genoese, men without part or lot  
 In any virtue, and in all vice nursed,  
 Why are you still upon the world a blot ?  
 For with the spirit of Romagna worst  
 I saw one of you such that his deeds drive  
 His soul into Cocytus, there immersed 156  
 Whilst still, above, his body seems alive.

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 NOTES TO CANTO XXXIII.

l. 9.—Compare *Inf.* v. 126.

ll. 13, 14.—Count Ugolino de' Gherardeschi was the chief of the Guelphs in Pisa ; the Archbishop Ruggieri degli Ubaldini being the chief of the Ghibellines. In 1288, Nino de' Visconti, Judge of Gallura, in Sardinia, and grandson of Ugolino, with part of the Guelphs, was competing for the lead in Pisa with him, who had the rest of the Guelphs on his side, and with the Archbishop, who led the Ghibellines. Ugolino made a compact with the Archbishop, who aided him to expel Nino from the city, Ugolino being made lord of it. But the Archbishop soon turned the people against him, alleging that he had betrayed their castles to the Florentines and Lucchese who had now leagued with Nino. He was attacked in his palace, and with two sons and two grandsons (or three, according to Villani) was taken prisoner. They were confined in a tower in the Piazza degli Anziani ("Place of the Elders") and there, in the following year, 1289, starved to death as related in this Canto.

l. 23.—The tower gained from this tragedy the name “Torre della Fame,” “Tower of Famine.”

l. 25.—He was in prison from July, 1288, to March, 1289.

l. 29.—The wolf and cubs are Ugolino and his sons.

l. 30.—The mountain between Pisa and Lucca, Monte San Giuliano.

l. 31.—The hounds are the populace.

l. 32.—Names of Ghibelline nobles in Pisa.

l. 75.—It is doubtful whether the meaning is that Ugolino then died; or that his hunger forced him first to devour the dead, as they had invited him to do.

l. 80.—Italy is the land of “si,” as Bologna is that of “sipa” (Inf. xviii. 61).

l. 82.—Capraia and Gorgona are small islands at the mouth of the Arno, which flows through Pisa.

l. 91.—The poets now arrive at the third Ring of the Ninth Circle of the Inferno, called Ptolomæa, from the Ptolemy, the captain of Jericho, who (1 Maccabees xvi. 11, etc.) invited his father-in-law, Simon the high priest, with his two sons to a banquet, and when they had drunk largely slew them. Some think that the Ptolemy who gives the name to this Ring is the king of Egypt who betrayed Pompey the Great after Pharsalia.

The Ring contains Traitors to their Friends.

ll. 115, 116.—This is a pretended deprecation, for Dante knew well that he would have to go to the bottom (see Inf. xvi. 63).

l. 118.—Friar Alberigo, of the Manfredi family of Faenza, was one of the Jovial Friars (see note to Inf. xxiii. 103). He was still living at the date of the Poem, as appears and is explained in the sequel. Having quarrelled with some of his Brotherhood, or some say with his brother and his son, he invited them to a banquet, having stationed armed men in readiness to murder them when he gave the signal by ordering the fruit to be brought in; which they did. The “fruit of Friar Alberigo” became proverbial. It is this to which he refers in l. 119, and the “ill garden” is Faenza.

l. 120.—That is, “I am served out.”

l. 126.—Atropos is the Fate who cuts the thread of life:—

“Clotho colum retinet, Lachesis net, et Atropos occat.”

Ancient verse, cited Lemp. Class. Dict. sub-tit “Parcæ.”

“Comes the blind Fury with the abhorred shears,  
And slits the thin-spun life.”

Milton, Lycidas, 75, 76.

And see Purg. xxi. 25-27.

l. 137.—Branco d’Oria, of the Doria family of Genoa, aided by his nephew, murdered his father-in-law, Michel Zancha of Logodoro (l. 144, and Inf. xxii. 98), at a banquet which he gave him.

ll. 142, 143.—Inf. xxi. 7, etc.

l. 154.—The worst spirit of Romagna is Friar Alberigo.

## CANTO XXXIV.

## SINS OF BESTIALITY.

CIRCLE IX. : THE FRAUDULENT WITH BREACH OF FAITH.

*Ring (iv.) Judecca : Traitors to their Lords and Benefactors.*

*In Ring (iv.) of the Ninth Circle, Judecca (named from Judas Iscariot), Lucifer is seen fixed in the centre of the ice. His appearance is described; his three faces; and his torture of Judas, Brutus, and Cassius. Dante is carried by Virgil down his shaggy sides, past the centre of the earth; and thence by a steep ascent they reach the surface of the southern hemisphere and regain sight of Heaven.*

“*Vexilla regis prodeunt inferni*

Towards us, therefore cast thy gaze in front,”

The Master said, “if thou canst him discern nigh.”

As when a dense fog breathes on us its brunt,

Or night begins our hemisphere to hide,

A windmill shows afar its outline blunt,

6

I then thought such an edifice descried;

Whereat the wind constrained me back to draw,

Since refuge else was none, behind my Guide.

I was now, as I put in verse with awe,

Where from the covering ice no Shades project,

But shine within it, as in glass a straw.

12

Some are in lying posture, some erect;

One on his soles, another on his hair;

One, like a bow, doth face to feet deflect.

When we had made such onward progress there,

As that it pleased my Master to display

The creature to me, once of semblance fair,

18

He went from front of me and made me stay;

Saying, “Behold Dis, and the place behold

Where fortitude must arm thee as it may.”

How weak I then became and icy cold,  
 Ask me not, reader, for I cannot write  
 What in no words soever could be told. 24  
 I did not die, nor was left living quite ;  
 Think for thyself, dost thou some genius share,  
 What I became, deprived of either plight.  
 The Emperor of the dolorous realm was there,  
 Emerging from the ice with half his breast ;  
 And I can with a giant more compare 30  
 Than giant's length can with his arm's contest.  
 Judge from this one part's mould how vast must be  
 The due proportions that make up the rest.  
 Were he so fair as hideous now is he,  
 When he against his Maker raised his eyes,  
 'Tis fit that he should all woe's author be. 36  
 O, how it seemed to me a great surprise  
 When his head showed three faces to my sight :  
 One in the front, and of vermilion dyes ;  
 The other two, with this one that unite,  
 Just o'er the middle of each shoulder grew,  
 And they were joined where the crest raised its height. 42  
 The right appeared 'twixt white and yellow hue ;  
 The left was such to look upon as those  
 That come from where Nile flows the lowlands through.  
 From beneath each two mighty pinions rose,  
 Well fit for such a vast bird to unfold ;  
 Sails such as these I ne'er saw sea disclose. 48  
 No feathers had they, but their form and mould  
 Were as a bat's, and these he waved around  
 So that three winds forth from his presence rolled.  
 Thence all Cocytus was in frost hard bound.  
 He wept with six eyes ; down three chins in wake  
 Of tears came trickling driv'el blood-embrowned. 54  
 With every mouth in manner of a brake  
 He mangled with his teeth a sinner's frame,  
 And thus made three of them with torture ache.  
 On him in front the biting was but tame  
 Beside the clawing, for at times the back  
 Denuded utterly of skin became. 60

"That soul up there who bears the fiercest rack,  
 Judas Iscariot is" the Master said,  
 "Who thrusts out legs and head within doth pack.  
 Of the other two, who downwards have the head,  
 Brutus is he from the black mouth suspended ;  
 See how he speaks not ; how his writhings spread. 66  
 The other, Cassius, with limbs stoutly blended.  
 But night remounts ; for our departure, too,  
 'Tis time, since all we had to see is ended."  
 I clasped his neck, as he would have me do,  
 And he took note what time and place to trust ;  
 And when the wings enough wide open flew 72  
 His grasp into the shaggy sides he thrust ;  
 Then down from fell to fell descending sank  
 Between the thick hair and the frozen crust.  
 When we had reached the swelling of the flank  
 Just where the socket of the thigh is found,  
 The Leader with fatigue and labour rank 78  
 Into his leg's place turning his head round,  
 Close grappled, as a man who climbs, the hair ;  
 So that I thought us for Hell once more bound.  
 "Keep fast thy hold, for by such fashioned stair,"  
 The Master, panting like a tired man, said,  
 "'Tis fit for us to leave so ill a lair." 84  
 Then through a rocky tunnel forth he sped,  
 And on the margin of it seated me :  
 Then moved towards me with a wary tread.  
 I lifted up my eyes and thought to see  
 Lucifer as he had been beheld before,  
 And saw him holding his legs upwardly. 90  
 If the distress that I then felt was sore,  
 Let dull wits think whose eyes have not been led  
 To see what kind of point I had passed o'er.  
 "Rise up and gain thy feet," the Master said,  
 "The way is long, the path is hard withal,  
 And now the Sun to middle tierce hath sped." 96  
 We now were in no spacious palace hall ;  
 A natural dungeon with rough floor was this,  
 And where the light shone faintly if at all.



" Before I tear myself from the abyss,  
 O Master mine " said I, when risen at last,  
 " Let thy brief speech clear up the truth I miss. 102  
 Where is the ice? and what keeps this one fast  
 Thus upside down? and how in time so short  
 From eve to morn has the Sun's transit passed?"  
 And he to me, " Thou fanciest still in thought  
 That thou'rt beyond the centre, the spot where  
 The fell world-piercing worm by the hair I caught. 108  
 So long as I descended, thou wast there;  
 When I turned over thou didst pass the site  
 Towards which all weights from every quarter bear;  
 And 'neath the hemisphere dost now alight  
 Opposed to that by which the vast dry earth  
 Is canopied, and 'neath whose topmost height 114  
 Was slain the man of sinless life and birth.  
 Thou hast thy feet upon the little sphere  
 On its face opposite Judecca's girth.  
 When it is night there it is morning here;  
 And he who lent his hair for us to scale  
 Is fixed still as thou saw'st him first appear. 120  
 On this side he fell down from Heaven's high pale;  
 And the earth which theretofore had here emerged,  
 Through fear of him made of the sea a veil,  
 And came into our hemisphere and, urged  
 Perchance to flee from him, what here appears  
 Left this an empty space and upwards surged." 126  
 There is a place down there, that as far veers  
 From Beelzebub as the vast tomb extends;  
 Which is not known by sight but by the ears  
 That catch a brooklet's sound which there descends  
 A rocky hole worn by its course away  
 In winding down a slope that gently trends. 132  
 My Guide and I upon that hidden way  
 Made entrance, for the bright world once more bound;  
 And without care for any rest or stay,  
 He first, I second, our way upwards wound,  
 Till a round aperture that pierced those bars  
 Showed me the fair things wherewith Heaven is crowned;  
 And issuing thence we saw again the stars. 139

## NOTES TO CANTO XXXIV.

l. 10.—Here begins Judecca, the fourth and last Ring of the Ninth Circle, in the midst of which sits Lucifer, devouring together with Brutus and Cassius the traitor Judas, who gives the name to this lowest torture-pit of Traitors to their lords and benefactors—the most heinous of all sinners.

l. 38.—The three faces are explained by Vellutello to represent (1) Anger—the red face; (2) Envy—the face between white and yellow; and (3) Gloomy Despair—the black face. Cary reasonably conjectures that Milton had this passage in his mind, when writing of Satan in “Paradise Lost” (iv. 114, 115):—

“ Each passion dimmed his face  
Thrice changed with pale ire, envy, and despair.”

This explanation of the faces is more probable than Lombardi's, who takes them to signify the three then-known parts of the globe: the red, Europe; yellow-white, Asia; and the black, Africa.

ll. 65-67.—Next in infamy to treachery to God, in Dante's opinion, came treachery to Cæsar.

l. 68.—Night is rising; it is the sunset of Saturday. The last mention of time was in Inf. xxix. 10, when it was mid-day (see the Note there).

l. 93.—The point passed was the centre of the Earth and, according to Dante's belief, of the Universe.

l. 96.—The day from sunrise to sunset was divided into four equal parts, called in Italian, Terza, Sesta, Nona, and Vespro. It being now middle tierce, or “half of terza,” and the time being that of the Equinox, it is 7.30 a.m. of Easter Sunday:—but with reference to the hemisphere antipodal to that of the Inferno. For as the Sun was setting when the descent down Lucifer's side began, it was then rising in the opposite hemisphere, so that it is morning there, and the descent has occupied an hour and a half. It is to be noticed that the Sun is not yet visible to the poets from the point they have reached (see l. 99), which is the other side of the sphere of Judecca (l. 117). The way up to the daylight is still long and difficult (l. 95).

l. 108.—See note to Inf. vi. 22.

ll. 110, 111.—See note to Inf. xxxii. 74. In Par. xxix. 57, Lucifer is said to feel the pressure of all these weights; and Dante must be supposed to imply here that he too did so.

ll. 112-118.—As will be seen from the note to l. 96, the poets have now passed the centre of the earth, reached the opposite side of the sphere of Judecca which surrounds it, and are in the southern hemisphere, which was believed in Dante's time to be covered with water, the northern being that of “the vast dry earth,” and Jerusalem being supposed to occupy its exact centre.

l. 120.—Dante had supposed that Lucifer had been turned head downwards (ll. 103, 104).

l. 125.—The Mountain of Purgatory is the land that here appears.

l. 127, etc.—The meaning is that the ascent from Beelzebub to the surface of the southern hemisphere is as long as the extent from Beelzebub, through his vast tomb, Inferno, to the surface of the northern.

l. 139.—The ascent has occupied the whole of Sunday and the following night, and it is now about an hour and a half before sunrise on Easter Monday, as will appear from *Purg.* i. 19–21.

From the opening of the Poem to this point, four nights and three days have elapsed. The first night, that preceding Good Friday, was spent by Dante in the dreadful wood in which he was lost; the three following days and nights were passed in the journey through the Inferno (see the Diary prefixed to it).



# PURGATORY.



## ITINERARY OF PURGATORY.

THE Mountain of Purgatory is situated on an island, supposed to be the only land in the southern hemisphere. It is exceedingly lofty, conical in form, and truncated at the top. There are in it three main Divisions :

- I. The Ante-Purgatorial Region, extending from the sea-shore to the gate of Purgatory.
- II. Purgatory.
- III. The Terrestrial Paradise.

### DIVISION I.

#### ANTE-PURGATORY.

Cantos i.—viii.

The shore of the island reached. Cato of Utica its warder. The Angel who brings the souls to Purgatory over the ocean. Cantos i. ii.

The Foot of the Mountain. The Repentant Excommunicate. Cantos iii.—iv. 18.

The Ascent to the Ante-Purgatorial Circle. The Circle itself. Those who put off repentance to the last. The Negligent. Those who met a violent death. The valley of Princes. Cantos iv. 19—viii.

Dante's first dream : An Eagle seems to swoop and carry him to heaven. Lucia in fact descends and carries him up to the entrance-gate of Purgatory. The Angel Warder. The admission into Purgatory. The seven P's marked on Dante's forehead. Canto ix.

Purgatory consists of seven circles, called Cato's Seven Realms in *Purg.* i. 82. They go round the Mountain, each of them being reached by a stairway leading from the one below it, and guarded by an Angel who gives absolution from the sin purified in the Circle about to be left, and erases a P from Dante's forehead. In each Circle one of the seven deadly sins is purified.

## DIVISION II.

## PURGATORY.

Cantos x.—xxvii.

The First Stairway, leading to the First Circle. Canto x. 7-16.

(A) *Sins caused by love for a neighbour's ill* (Canto xvii. 113-125).

CIRCLE I.: THE PROUD. Cantos x. 17—xii. 99.

The Second Stairway, leading to the Second Circle. The first absolving Angel. Canto xii. 100-136.

CIRCLE II.: THE ENVIOUS. Cantos xiii. xiv.

The Third Stairway, leading to the Third Circle. The second absolving Angel. Canto xv. 1-82.

CIRCLE III.: THE ANGRY. Cantos xv. 83—xvii. 45.

The Fourth Stairway, leading to the Fourth Circle. The third absolving Angel. Canto xvii. 46-75.

(B) *Sin caused by remissness in love for God* (Canto xvii. 125-132).

CIRCLE IV.: THE SLOTHFUL. Cantos xvii. 76—xix. 42.

Dante's Second Dream: the Siren. Canto xix. 1-33.

(C) *Sins caused by excessive love for earthly good* (Canto xvii. 133-139).

The Fifth Stairway, leading to the Fifth Circle. The fourth absolving Angel. Canto xix. 43-69.

CIRCLE V.: THE AVARICIOUS AND THE PRODIGAL.

Cantos xix. 70—xxi.

The Sixth Stairway, leading to the Sixth Circle. The fifth absolving Angel. Canto xxii. 1-117.



CIRCLE VI. : THE GLUTTONOUS. Cantos xxii. 118—xxiv. 132.

The Seventh Stairway, leading to the  
Seventh Circle. The sixth absolving Angel.  
Cantos xxiv. 133—xxv. 108.

CIRCLE VII. : THE SENSUAL, AND THE VIOLENT AGAINST  
NATURE. Cantos xxv. 109—xxvii. 57.

Ascent from the Circles of Purgatory to the Terrestrial Paradise.  
Dante's Third Dream : Rachel and Leah. Canto xxvii. 58—123.

DIVISION III.

THE TERRESTRIAL PARADISE.

The Terrestrial Paradise, at the summit  
of the Mountain. Cantos xxvii. 124—xxxiii.

## DIARY OF PURGATORY.

Four days are spent in Purgatory: the Monday, Tuesday, Wednesday, and Thursday of Easter week.

### FIRST DAY.—*Easter Monday.*

Venus is seen in Pisces, about an hour and a half before sunrise; Canto i. 19-21, note.

Dawn begins; ll. 115, 116.

The Sun rises; Canto ii. 1. Is about three hours high at the beginning of the ascent of the Mountain; Canto iv. 15.

Midday is reached on the Ante-Purgatorial Circle; Canto iv. 137-140.

The Sun nears the west; Canto vi. 49-57.

And sets on the Valley of Princes; Canto viii. 1-6, 49.

Night passes before Canto ix. begins.

### SECOND DAY.—*Easter Tuesday.*

Dante, before dawn, dreams of the Eagle which carries him to heaven; Canto ix. 13-33.

The Sun is two hours high when he awakes; l. 44. Purgatory is entered; Canto x. 1.

The ascent of the First Stairway occupies two hours; Canto x. 13-16.

The First Circle is left at midday; Canto xii. 80, 81.

The ascent of the Third Stairway is begun at 3 p.m.; Canto xv. 1-6.

The Third Circle is left at sunset; Canto xvii. 9. And the Fourth Circle reached as the Stars come out; *ibid.*, 70-72.

Midnight arrives; Canto xviii. 76-78.

Dante falls asleep ; *ibid.*, 144, 145.

And, a little before dawn, has his second dream—  
that of the Siren ; Canto xix. 1-33.

THIRD DAY.—*Wednesday in Easter week.*

Day breaks during Dante's dream. When he awakes, the Sun has fully risen ; Canto xix. 37-39.

The Sixth Circle is reached between 10 and 11 a.m. ; Canto xxii. 118-120.

It is about 2 p.m. when the Seventh Stairway is mounted ; Canto xxv. 1-9.

Day is on the wane when the fire guarding the ascent to the Terrestrial Paradise is entered ; Canto xxvii. 1-6.

And, during the ascent, the Sun sets ; *ibid.*, 65-69.

Dante falls asleep, and dreams his third dream, of Leah and Rachel ; ll. 94-108.

FOURTH DAY.—*Thursday in Easter week.*

Day dawns as Dante wakes ; Canto xxvii. 109-114.

The Sun is fully risen when he reaches the Terrestrial Paradise (*ibid.*, 133), in which the rest of the day is passed.



# PURGATORY.



## CANTO I.

### THE ISLE OF PURGATORY REACHED.

#### CATO OF UTICA, ITS WARDER. HIS INJUNCTIONS.

*Virgil and Dante issue from the infernal regions into the pure air of the isle of Purgatory. Four bright stars are seen. Cato of Utica, the guardian, appears, and at his bidding Virgil cleanses Dante's face with dew and girds him with a reed.*

THE little vessel of my genius now  
Hoists sail a course o'er better waves to greet,  
Leaving so cruel a sea behind her prow ;  
And of that second realm my song shall treat,  
In which the human spirit purifies,  
And for ascent to heaven is rendered meet. 6  
But here may Poesy from death arise,  
O holy Muses, since I am your own ;  
And here Calliope in loftier wise  
Follow my chant with that resistless tone  
Whose stroke the wretched magpies felt so true  
That they despaired of pardon to be shown. 12  
Sweet sheen of Oriental sapphire hue,  
That, mantling in the aspect calm and bright  
Of the pure air, to the prime circle grew,  
Began afresh to give my eyes delight  
Soon as I issued from the deathful air  
That had cast sadness o'er my mind and sight. 18

The beauteous planet that for love takes care  
 Was making the East laugh through all its span,  
 Veiling the Fish, that in its escort were.  
 Turned to the right I set my mind to scan  
 The other pole ; and four stars met my gaze  
 Ne'er seen before, except by primal man. 24  
 Heaven seemed rejoicing in their flaming rays :  
 Widowed, O Northern Hemisphere, thy lot,  
 Which ne'er to thee that beauteous sight displays !  
 When my gaze roving from them left that spot  
 And sought the other pole a little space,  
 Where, vanished now from sight, the Wain was not ; 30  
 Near me I saw a lone old man whose face  
 Looked worthy of such reverence that no son  
 Owes to his father greater love and grace.  
 A beard long and with white hairs overrun,  
 He wore, like to his locks that took their ways  
 Adown his breast into two tresses spun. 36  
 His face by the four holy stars' bright rays  
 Was so bedecked with light that the Sun's glow  
 Seemed, as I looked, in front of me to blaze.  
 " Who are ye, that against the blind stream's flow  
 Have from the eternal dungeon taken flight ?"—  
 Moving those honoured plumes he spake us so. 42  
 " Who guided ye ? whose lantern gave ye light  
 When ye were forth from that profound night brought  
 With whose black gloom Hell's vale is ever dight ?  
 Are the Abyss's laws thus set at nought ?  
 Or have new counsels altered Heaven's decree,  
 That ye, being damned, to these my crags resort ?" 48  
 At this my Master laid his grasp on me,  
 And with words, hands, and signs gave me to know  
 That I must bend in reverence brow and knee.  
 Then answered him : " Not of myself I go ;  
 There came from heaven a lady at whose prayer  
 My company on this man I bestow. 54  
 But since it is thy will that I declare  
 More plainly what is our true state and plight,  
 To say thee nay I nor desire nor dare.

This man has never seen life's closing night,  
 But through his folly was so nigh thereto  
 That the time left him still was very slight. 60  
 As I have told thee I was sent with view  
 To rescue him, nor was there other way  
 Than this, by which my journey I pursue.  
 I have shown him Hell with all its guilt's array ;  
 And now would show him other Spirits ; those  
 Who purify themselves beneath thy sway. 66  
 'Twere a long tale how, led by me, he goes :  
 That he is brought to see thee and to hear,  
 To heaven-sent virtue, aiding me, he owes.  
 Deign now to favour him in coming near :  
 He seeks for Liberty : the man knows right,  
 Who throws up life for her, how she is dear. 72  
 Thou know'st, whom death for her could not affright  
 In Utica, where thou didst lay aside  
 The vesture the great day shall make so bright.  
 The eternal edicts we have not belied,  
 For this man lives, and Minos binds not me ;  
 Who in that circle with thy Marcia bide 78  
 Where her chaste eyes in look still pray to thee,  
 O sainted breast, to hold her for thine own.  
 Then, for her love, propitious to us be :  
 Let thy seven realms be open to us thrown ;  
 If thou brook'st mention of thee there below,  
 I'll take her back thanks for thy favour shown." 84  
 " My eyes by Marcia were delighted so  
 While I was yet on earth," then answered he,  
 " That I would favours at her will bestow.  
 Beyond the evil stream now dwelling, she  
 No more can move me, for to that says nay  
 The law made when from thence I issued free. 90  
 But if a heaven-sent dame, as thou dost say,  
 Thy movements guides, of flattery is no need ;  
 Suffice it thee through her to me to pray.  
 Go then and see that thou with a smooth reed  
 Do gird this man, and that thou wash his face,  
 So that from every stain thou set it freed ; 96

For ill would any mist in eyes have place  
 That go before him who will first be found  
 Of Paradise's ministers of grace.  
 This little isle about its lowest bound,  
 Down where its shores the wave's assault oppose,  
 Bears reeds that spring on the soft slimy ground. 102  
 No other plant that into foliage grows  
 Or hardens in its stem can have life there,  
 Because it does not bend itself to blows.  
 Afterwards, do not here again repair ;  
 The Sun will show ye, now in act to rise,  
 How up the Mount more easily to fare." 108  
 On this he vanished, and in mute surprise  
 I rose and pressed close to my guiding One,  
 And turned towards him my expectant eyes.  
 He began : " Follow in my steps, my son :  
 Let us turn back, for sloping downwardly  
 This plain doth here towards its low bounds run." 114  
 The matin hour was now constrained to flee  
 Before the conquering dawn, whence I could gain  
 Sight afar of the twinkling of the sea.  
 We went our way along the lonely plain  
 As one who turns to seek a lost path's clue,  
 And till he finds it seems to go in vain. 120  
 When we had gone as far as where the dew  
 Fights with the Sun and, since 'tis in the shade,  
 The drops that wane away from it are few ;  
 My Master on the herbage gently laid  
 Both hands outstretched ; whence I, who was aware  
 What art of his it was that he displayed, 126  
 Stretched forth my tearful cheeks to seek his care.  
 There he made all my colour reappear  
 Which had been shrouded by Hell's murky air.  
 Then to the desert shore we drew anear,  
 Which ne'er yet saw man sailing o'er its sea  
 Who had skill a returning course to steer. 132  
 There, as the other pleased, he girded me :  
 O marvel ! when the humble plant was ta'en,  
 Another like it sprang up instantly,  
 And where he plucked it the gap closed again.



## NOTES TO CANTO I.

l. 4.—The poets are now on the island from which rises the Mountain of Purgatory.

ll. 11, 12.—The daughters of Pierus, King of Macedonia, were changed by the Muses into magpies, for challenging them to sing (Ovid, *Metam.* v.).

l. 15.—“The prime circle.” Whatever this may mean,—the moon, or the highest circle of the stars, or the extreme horizon (as Bianchi thinks)—I consider it improbable that the reference is to the remote “*primum mobile*,” or highest heaven but one in Paradise.

ll. 19–21.—The planet is Venus, and as it is said to be in the constellation Pisces, which immediately precedes Aries, in which the Sun now was; and as Pisces was now rising; the time is fixed as about an hour and a half before sunrise. And as I understand it, this is the sunrise not of Easter Day, as some take it to be, but of Easter Monday. In *Inf.* xxxiv. 96, when the centre of the earth has been passed and the opposite side of the sphere of Judecca reached, Virgil says that it is 7.30 a.m. of what must be Easter Sunday (see note there). From that point to the surface of the opposite hemisphere, the way is long and the path difficult (*Inf.* xxxiv. 95), the distance being as great as that of the whole depth of the *Inferno* (same Canto, ll. 127, 128). That way has now been surmounted, and the poets reach daylight at about an hour and a half before sunrise. But as they did not begin the long ascent till 7.30 a.m., this must be the sunrise of the next day, *i.e.* of Easter Monday.

ll. 23, 24.—The “other pole” is the South Pole; and the four stars in all probability are the Southern Cross. Bianchi thinks that Dante may have heard of it from Marco Polo; but is of opinion that the four stars merely symbolize the four cardinal virtues, and are not also to be taken as real. “Primal man” probably refers to the early inhabitants of the world, to whom the constellations of the southern hemisphere were visible in the far north (see Longfellow’s note to l. 24). It must be remembered that Dante believed that the whole habitable world was situated in the northern hemisphere, the southern being all covered with water.

l. 31.—The old man is Cato the younger, of Utica. Compare *Virg. Æn.* viii. 670:—

“*Secretosque pios, his dantem jura Catonem.*”

Cato’s devotion to the cause of Liberty probably moved Dante to promote him to this “second realm;” and this line of Virgil suggested the making him its warder, just as two lines of praise from Virgil won Ripheus the Trojan a place in Paradise (*Par.* xx. 68).

l. 40.—See *Inf.* xxxiv. 130.

l. 42.—The “honoured plumes” are those of the beard. Compare—

“*Insuperata tuæ quum veniet pluma superbiæ.*”

Hor. *Carm.* iv. ode x. 2.

P

l. 78.—Marcia is in Limbo.

l. 82.—The seven realms are the seven circles of the Mount of Purgatory, the first of which is not reached till Canto X.

ll. 85-90.—In the *Convito* (iv. 28), Dante speaks of Cato as god-like, and of Marcia's return to him, related by Lucan, as symbolizing the soul's return to God.

l. 99.—The angel guarding the entrance to Purgatory (*Purg.* ix. 103-105).

l. 133.—I think the "other" refers to Cato, not to God, though *Inf.* xxvi. 141 lends some support to the latter supposition. Virgil is carrying out Cato's express directions.

ll. 134-136.—Compare *Virg. Æn.* vi. 143, 144, where it is said of the golden bough, that—

"Primo avulso non deficit alter  
Aureus, et simili frondescit virga metallo."

## CANTO II.

## THE ANGEL AND THE SOULS.

## CASELLA'S SONG. CATO'S REBUKE.

*It is now sunrise. The poets, lingering on the shore, see a boat, guided by an Angel, arrive laden with souls who land, and among whom is Casella, who at Dante's request begins to sing. Cato stops the song by rebuking the spirits for delay; and they all hurry on to the mountain.*

THE Sun had now reached that horizon's bound  
 Which has directly o'er Jerusalem's site  
 The highest point of its meridian's round :  
 And circling opposite to him the Night  
 Came forth from Ganges with the Scales in hand  
 That, when she lengthens, from her grasp take flight : 6  
 So that, as seen from where I had my stand,  
 Aurora's white and red fair cheeks were made  
 By too much age to take an orange brand.  
 We still beside the sea our footsteps stayed,  
 Even as do folk who think upon their way,  
 And go in heart, in body though delayed. 12  
 And lo, as at the near approach of day  
 Down in the west above the ocean floor  
 Mars through thick vapours looms in red array,  
 So I beheld—oh ! may I see once more—  
 Approach so quickly o'er the sea a light,  
 That no wing could with such swift motion soar. 18  
 From which when I had slightly turned my sight  
 Away to question of my leader, lo  
 I saw it next grown larger and more bright.  
 Then on each side of it began to show  
 Something, I knew not what, of white, and then  
 Little by little more came forth below. 24

As yet my Master spoke no word, but when  
 The first white could as pinions be descried,  
 And he knew well what pilot was in ken,  
 "See, see that thou bend low thy knees," he cried :  
 "Behold God's angel ; fold thy hands, for now  
 Such officers before thy sight will glide. 30  
 See how he scorns men's artifices ; how  
 He seeks no oar, and save his wings no sail  
 To waft between such distant shores his prow.  
 See how he points them up towards heaven's high pale ;  
 Fanning with those eternal plumes the air  
 That do not change as mortal tresses fail." 36  
 Then, as came near and nearer to us there  
 The bird divine, he brightened more and more ;  
 Nor could my eye his closer presence bear,  
 But drooped before it. Soon he touched the shore  
 With bark so light and with such swiftness plied  
 That nought-immersed it skimmed the waters o'er. 42  
 The heavenly pilot at the stern descried  
 Stood in his bliss and seemed inscribed with it ;  
 More than a hundred spirits sat inside.  
 "*In exitu Israel* from Egypt quit,"  
 They sang with their united voices' force,  
 With all that in that psalm is after writ. 48  
 He then made sign on them of holy cross ;  
 Which done, they all leapt forth upon the shore,  
 And he, swift as he came, retraced his course.  
 The people who remained a semblance wore  
 Of strangeness to the place, and gazed about  
 Like one essaying things untried before. 54  
 The Sun on every side was darting out  
 The day, and with his ready shafts had now  
 From the mid-heaven put Capricorn to rout :  
 When the new-comers lifted up the brow  
 Towards us, and said to us, "The way disclose  
 For going to the mount, if ye know how." 60  
 And Virgil answered, "You perchance suppose  
 That we have had experience of this place :  
 But strange to us as to yourselves it shows.

We came before you but a little space,  
 Along another way so rough and stern  
 That now in climbing we mere sport shall trace." 66  
 The souls, who could concerning me discern,  
 Seeing me breathe, that I was still alive,  
 Pallid from wonder were constrained to turn.  
 And as, to see a messenger arrive  
 Who bears the olive, and his news to share,  
 Folk throng, and none to keep from trampling strive ; 72  
 So at the sight of me stood rooted there  
 Those fortunate souls one and all, as though  
 Oblivious to go and make them fair.  
 I beheld one among them forwards go  
 As to embrace me, with such loving zest  
 That it impelled me to do even so. 78  
 O shadows save in aspect emptiest !  
 Behind it thrice my clasping hands I sent,  
 And brought them back as often to my breast.  
 Methinks my looks with wonder's hue were blent ;  
 Wherefore the shade smiled and drew back again ;  
 And I, pursuing it, on further went. 84  
 In gentle tones it bid me to refrain ;  
 I then knew who it was, and made it prayer  
 That 'twould for speech with me awhile remain.  
 It answered me, " Like love to thee I bear,  
 Now loosed, as I in mortal body bore ;  
 Wherefore I halt : but thou—why going there ?" 90  
 " Casella mine, to come again once more  
 Where now I am, I on this journey steer,"  
 Said I ; " but why is thy time's loss so sore ?"  
 And he to me, " From outrage I am clear  
 If he who when and whom he wills takes in  
 Has many times denied me passage here ; 96  
 For his will to a righteous will is kin.  
 'Tis true that he for three months past has ta'en  
 In all peace whosoe'er would entrance win.  
 Whence I, then on the shore which to the main  
 Where Tiber's stream grows salt is bordering,  
 Found him a kind reception to me deign. 102

He to that outlet now directs his wing ;  
 For thither ever are collecting they  
 Who are not Acheron-wards hastening."  
 And I, "If new law hath not ta'en away  
 Thy memory and use of the amorous strain  
 That was wont all my wishes to allay, 108  
 Be pleased with solace from it to sustain  
 Somewhat my soul, which coming to this hill  
 Clogged by its body feels such weary pain."  
*Love that with his discourse my mind doth fill*  
 He thereon in sweet melody began,  
 Such that the sweetness sounds within me still. 114  
 My Master, I myself, and all the clan  
 That were with him, seemed to be so content  
 That our minds on no other subject ran.  
 We all were firmly on his notes intent,  
 When lo, the noble elder's loud behest :—  
 "What is this, O ye spirits indolent ? 120  
 Wherefore this negligence, this taking rest ?  
 Run to the mount, to cast the slough each wears,  
 Which lets not God to you be manifest."  
 Even as when, to pick up grain or tares,  
 The doves together at their pasture met,  
 Quiet, nor showing their pride's wonted airs, 126  
 If aught appears, their timid breasts to fret,  
 Let suddenly the food unheeded stay,  
 Because they are by greater care beset ;  
 So I beheld that newly-come array  
 Desert the song and towards the hillside press,  
 As one who goes but whither cannot say ; 132  
 Nor was the speed of our departure less.

## NOTES TO CANTO II.

ll. 1-6.—Purgatory being at the antipodes of Jerusalem, the Sun which was then setting on Jerusalem was rising on Purgatory, the two having a common horizon but different hemispheres (Purg. iv. 68-71). And as the Sun was setting, so the Night was rising upon Jerusalem, being just opposite to the Sun and emerging from the eastern horizon in the sign Libra, which is opposite that of Aries in which the Sun now was. The "Scales" (Libra), fall from her hand as she lengthens, *i.e.* after the summer solstice, when that sign is not above the horizon at night.

l. 12.—Compare Horace, Epist. I. xii. 13—

"Cum peregre est animus sine corpore velox."

l. 26.—I adopt the reading "apparser."

l. 46.—It should be remembered that the season (Easter) is the same as that when Israel came out of Egypt.

l. 57.—Capricorn, being ninety degrees distant from Aries in which the Sun now was (Aquarius and Pisces intervening between the two signs) would just touch the meridian as Aries began to show above the horizon. The Sun being now said to have chased it from the meridian, it may be supposed to have completely passed meridian. Aries, therefore, is now completely above the horizon. The Sun's height above it depends upon his position in Aries, and at this time would be about nine degrees. It is therefore rather more than half an hour after sunrise; as the Sun mounts fifteen degrees per hour.

ll. 79-81.—This is Virgil's :—

"Ter conatus ibi collo dare brachia circum,  
Ter frustra compressa manus effugit imago  
Par levibus ventis volucrique simillima somno."

Æn. ii. 792-794.

l. 91.—Casella was a Florentine musician.

ll. 98, 99.—The three first months of the year of Jubilee, A.D. 1300 (Inf. xviii. 29).

ll. 100, 101.—The shore of Ostia, where the spirits of those who were to be saved waited after death for the heavenly pilot.

"And on the sandy bar  
The fresh waves and the salt waves were at war."

Morris, "Life and Death of Jason," bk. ii. 681, 682.

l. 112.—This is the first line of a canzone in Dante's Convito.

## CANTO III.

DANTE AND HIS SHADOW. FOOT OF THE  
MOUNTAIN.

## THE REPENTANT EXCOMMUNICATE : MANFREDI.

*Dante fears that Virgil has abandoned him, as he sees his own shadow only. Virgil explains why he himself casts none. Arrived at the foot of the Mountain of Purgatory, they meet a troop of souls who point out where the ascent begins. These died excommunicate but repentant. King Manfredi begs Dante to tell his daughter Constance the true story of his death and ask her prayers for the shortening of his penance.*

ALBEIT the sudden nature of their flight  
 Had scattered all that band across the plain,  
 Turned, whither reason spurs us, to the height,  
 I sought my tried companion's side again.  
 Without him how should I have held my course ?  
 By whom else up the mountain have been ta'en ? 6  
 He seemed to me oppressed by self-remorse.  
 O Conscience, in thy dignity unstained,  
 How small a fault has on thee rankling force !  
 Soon as his feet had from the haste refrained  
 That strips each action of its proper grace,  
 My mind, that had been hitherto restrained, 12  
 With zest allowed a larger impulse place ;  
 And I confronted with my glance the height  
 That from the wave soars loftiest into space.  
 The Sun, who flamed behind me ruddy bright,  
 In front of me was broken, where he made  
 The form appear, traced where I stopped his light. 18  
 I turned me sideways, for I was afraid  
 I was deserted, when I saw the ground  
 O'erspread in front of me alone with shade :  
 Whereat my Comfort turning wholly round  
 Began, " Why is not thy distrust yet gone ?  
 Believ'st not me thy guide and with thee found ? 24



'Tis evening now where to the tomb was borne  
 'The form in which I cast a shade ; it lies  
 In Naples, and was from Brundusium torn.  
 If then no shadow marks in front my guise,  
 Marvel not more than that thou dost behold  
 No sky's ray hindered by another sky's. 30  
 To suffer torments both of heat and cold  
 Bodies like this are by that Power made fit  
 Which will not to us how it works unfold.  
 Insane is he who thinks that we have wit  
 To traverse the illimitable way  
 Held by one Substance in three Persons knit. 36  
 O men, contented with the 'quia' stay ;  
 For had you known how sight of all to gain,  
 There was no need for Mary's child-birth day.  
 And ye have seen desiring, but in vain,  
 Those who would else have set at rest their sore  
 Desire, now given them as eternal pain. 42  
 Of Aristotle, Plato, and far more  
 Besides I speak : " and here he bowed his head,  
 Ceased further speech and troubled aspect wore.  
 Meanwhile we to the mountain's foot had sped ;  
 And when we reached it found the rock so sheer  
 That legs would all in vain there nimbly tread. 48  
 The most secluded pathway and most drear  
 'Twixt Lerici and Turbia is but a stair,  
 Compared with that, accessible and clear.  
 " Now who knows whitherward the hill slants fair,"  
 Exclaimed my Master, as he checked his pace,  
 " That one who wingless goes may climb it there ? " 54  
 While he examined, holding low his face,  
 The meaning of the pathway, and while I  
 Was gazing up about the rocky place,  
 Soul-folk appearing on our left drew nigh,  
 Moving their feet towards us, but as though  
 They moved them not, so slowly came they by. 60  
 " Master, lift up thy eyes," I said, " for lo,  
 See who will give us counsel if perchance  
 Thou hast none on thy own part to bestow."

He looked at me with frankness in his glance,  
 And said, "Let us go there; they come not fast;  
 And do thou, sweet son, in sure hope advance." 66  
 That folk were still as far, when we had passed  
 I say a thousand paces measured out,  
 As a good thrower with his hand could cast;  
 When all at the hard masses turned about  
 Of the high bank, and serried stood and checked,  
 As he stands still to look who goes in doubt. 72  
 "O happy-ended spirits, now elect,"  
 Virgil began, "so may that peace be yours  
 Which I believe that ye may all expect,  
 Say where the Mountain such a slope ensures  
 That climbers may to go on high make bold;  
 For he who knows most, least time's loss endures." 78  
 As sheep are wont to come forth from the fold  
 By ones and twos and threes, while timid stand  
 The rest, and eye and muzzle downwards hold;  
 And what the first does that do all the band,  
 Close huddling to her if she stops to wait;  
 Quiet simple ones, nor wherefore understand: 84  
 Thus saw I move, at such a coming rate,  
 Those of that blissful flock who foremost wound,  
 Modest in face and dignified in gait.  
 Soon as the front ones saw that on the ground  
 To right of me there was of light a lack,  
 So that my shadow reached the rocky bound, 90  
 They halted and a little way drew back;  
 As likewise, though they wist not wherefore so,  
 Did all the rest who followed in their track.  
 "Without your asking I would have ye know  
 This is a human body which ye see,  
 Whence on the ground the Sun's rays parted show. 96  
 Marvel not at it, but believe that he  
 Not without help by virtue from on high  
 Seeks to surmount this wall's acclivity."  
 The Master thus, to whom thus in reply  
 That worthy folk, "Turn then and lead our van;"  
 With bent hands signing to us to draw nigh. 102

And one of them "Whoe'er thou art," began,  
 "Thus going turn thy face and tax thy brain  
 If thou e'er sawest me while I was man."  
 I turned to him, and gazed and gazed again.  
 Blond was he, fair, of aspect nobly framed,  
 But a sharp stroke had cleft one brow in twain. 108  
 When I had with humility disclaimed  
 Having e'er seen him, he said, "Now then see;"  
 And showed me where his breast, high up, was maimed.  
 Then smiling said, "I am Manfredi, he  
 To Empress Constance as son's son allied;  
 Go then when back and, I entreat of thee, 114  
 To my fair daughter, mother of the pride  
 Of Sicily and Arragon, disclose  
 The truth that may have been to her belied.  
 After my body by two mortal blows  
 Was rent, I yielded me in tearful plight  
 To Him who pardon willingly bestows. 120  
 Dread were my sins, but goodness infinite  
 Has arms so ample that in their embrace  
 They enfold all who turn to it aright.  
 Had but Cosenza's pastor, who in chase  
 Of me was sent by Clement, rightly read,  
 In holy writ, God aiding him, that place, 126  
 My bones would still be resting in their bed  
 Beneath the heavy guardian cairn entrenched  
 Near Benevento at the bridge's head.  
 Now they are whirled by wind, by rain bedrenched,  
 Beyond the realm, and hard by Verde cast,  
 Where he transported them with tapers quenched. 132  
 Yet does their malediction not so blast  
 But that eternal love, though then it flies,  
 May come back, should aught of hope's verdure last.  
 Whoso, 'tis true, in contumacy dies  
 Of holy Church, though he at last repent,  
 Outside this slope must linger ten times thrice 138  
 The term that he in his presumption spent,  
 Unless some shortening of that decree  
 Be wrought by prayers that can make Heaven relent.

See now if thou hast power to give me glee,  
 If thou to my good Constance wilt reveal  
 How thou hast seen me, and this ban on me ;      144  
 For here through those on earth much grows our weal."

## NOTES TO CANTO III.

l. 15.—Compare Par. xxvi. 139. This exceeding loftiness of the Mount of Purgatory was also noticed by Ulysses in his account of his fate (Inf. xxvi. 133-135).

ll. 26, 27.—Virgil's own epitaph on himself was—

"Mantua me genuit, Calabri rapuère, tenet nunc  
 Parthenope ; cecini pascua, rura, duces."

l. 32.—Bodies like that which Virgil now wears.

l. 37.—"Quia," the Greek  $\delta\tau\iota$ , "the fact;" as distinguished from  $\delta\iota\delta\tau\iota$ , "the cause."

l. 42.—Hopeless desire is the sole punishment of the souls in Limbo (Inf. iv. 41, 42).

l. 50.—Lerici and Turbla were then the two extremities, east and west respectively, of the sea-coast of the Genoese Republic : Lerici on the east of the Gulf of Spezia, between Genoa and Pisa ; and Turbla near Nice and immediately above Monaco.

l. 112.—King Manfredi of Naples, the natural son of the Emperor Frederick II., who was himself the son of the Empress Constance by the Emperor Henry VI. (see Inf. x. 119). He was killed in the battle near Benevento, fought by him against the Guelphs under Charles of Anjou, in 1265. Dante, of course, could never have seen him, being born in the year of his death ; but would respect his memory as that of an ardent Ghibelline. The battle is alluded to in Inf. xxviii. 15-17.

l. 115.—Manfredi's daughter, another Constance, was married to Peter III., King of Arragon, and was mother of Frederick, King of Sicily, and James, King of Arragon ; Dante's own opinion of whom was less flattering than that of their grandfather (see Purg. vii. 119, 120).

l. 124.—Manfredi having been excommunicated, Charles of Anjou would not give him Christian burial ; but he was interred at the head of the bridge at Benevento, each one of the army throwing a stone upon his grave, and thus making "the heavy guardian cairn" (l. 128). The bishop of Cosenza is said to have afterwards, by order of Pope Clement IV., taken his body up and cast it beyond the bounds of "the realm" (of Naples), because it was church land, by the banks of the river Verde.

l. 130.—He was taken away with quenched tapers because he died excommunicate, and therefore was not honoured with lighted candles at his funeral.

## CANTO IV.

THE ASCENT BEGUN. THE ANTE-PURGATORIAL  
CIRCLE.

## THOSE WHO PUT OFF REPENTANCE TO THE LAST : BELACQUA.

*The ascent is up a steep, narrow path, shut in by rocks on each side. At the top of it is a circular ledge winding round the mountain. Sitting down to rest, with his face to the east, Dante is surprised to see the Sun on his left. Virgil explains the cause of this, and the motion of the Sun in this region antipodal to Jerusalem. One of several spirits behind a rock addresses them, and proves to be Belacqua, who relates that this is the first place of probation for those who deferred repentance to the last.*

WHENE'ER by reason of delight or pain  
 Conceived by any faculty of ours  
 The soul is well absorbed therein, 'tis plain  
 That it no longer heeds its other powers :  
 A warning towards that error not to lean,  
 Which with soul kindled upon soul us dowers.                   6  
 So then, when anything is heard or seen  
 That keeps a man's soul strongly fixed thereon,  
 He lets time all unheeded intervene ;  
 Because the power that listeneth is one,  
 And other that which the soul keeps entire ;  
 This is in bonds as 'twere, and that in none.                   12  
 No truer test of this could I desire  
 Than as I, wondering, gave that spirit ear ;  
 For fifty full degrees the Sun was higher  
 And I perceived it not, when we came near  
 A spot where all those souls with voice combined  
 Cried out to us, " What you demand is here."                   18  
 A larger hedge-gap oft the village hind  
 Stops up with a small forkful of his thorn,  
 What time the grape puts on a browner rind,

Than was the path within whose narrow bourn  
 My Leader and I close behind him went,  
 Climbing alone, for now that troop was gone. 24  
 San Leo's height and Noli's sheer descent,  
 And e'en Bismantua's summit, are to feet  
 Accessible ; but wings must here be bent.  
 Here man must wave the plumes and pinions fleet  
 Of strong desire ; here follow the sure guide  
 Who made my light and gave me hope so sweet. 30  
 The border hemmed us in on every side  
 In climbing through the fissured rock ; the ground  
 Beneath demanded feet and hands beside.  
 When we had come upon the topmost bound  
 Of the high bank, where open slopes extend,  
 " Master," said I, " where will our course be found ?"  
 And he to me, " No step of thine descend ; 37  
 Behind me up the Mount still progress gain,  
 Till some sage escort hitherwards shall wend."  
 The summit was too high for sight to strain ;  
 And the hill-side more steep in every way,  
 Than line to centre from mid quadrant ta'en. 42  
 Wearied was I, when I began to say,  
 " Sweet Father, turn and see that here bested  
 I must remain alone, unless thou stay."  
 " Drag thyself up thus far, my son," he said ;  
 And pointed to a ledge which, somewhat higher,  
 Round all that side the hill its windings spread. 48  
 These words of his so spurred on my desire,  
 That till that circle was beneath my feet  
 In scrambling after him I would not tire.  
 There both of us made for ourselves a seat,  
 Turned to the east, whence our ascent was won ;  
 For looking back is found by most men sweet. 54  
 I first cast eyes the lowly shores upon ;  
 Then raised them to the Sun and saw, amazed,  
 That on the left he smote us as he shone.  
 The Poet could perceive me linger dazed  
 With wonder at the chariot of the light,  
 Where between Aquilo and us it blazed. 60

Whence he to me, "If with that mirror bright  
     Castor and Pollux were in company  
     Which lightens all the depth and all the height,  
 Thou wouldest then the ruddy Zodiac see  
     Still wheeling round more closely to the Bears,  
     Unless from its old path it wandered free.                     66  
 If thou wouldst grasp in thought how thus it fares,  
     Imagine, inly rapt, that Sion stands  
     So placed on earth that with this Mount it shares  
 One sole horizon, but that the two lands  
     Have different hemispheres; whence thou wilt see  
     That the road Phaeton's unskilful hands                     72  
 To his hurt drove on, must in coming be  
     To this on one, to that on the other side,  
     If with clear intellect thou heedest me."  
 "Certainly, Master; never," I replied,  
     "Saw I so clearly as I now discern  
     Where my perception seemed to fail as guide,                     78  
 That the mid round of all that moves supern,  
     Called the Equator in a certain art,  
     And that must aye 'twixt Sun and Winter turn,  
 Takes, for the reason that thou say'st, a start  
     Hence towards the North, far as 'twas wont to show,  
     As the Jews saw it, towards the warmer part.                     84  
 But if it please thee, I would gladly know  
     How far we have to journey; for the hill  
     Rises more than my eyes can upwards go."  
 And he to me, "Such is this Mount that still  
     'Tis hard below for a beginner's feet,  
     And as one higher goes one fares less ill.                     90  
 When therefore it shall seem to thee so sweet  
     That going up shall be as light to thee  
     As in a vessel down the tide to fleet,  
 Then shalt thou at the end of this path be;  
     There look to give thy weariness repose;  
     I say no more: take this for truth from me."                     96  
 When he had brought his utterance to a close,  
     A voice exclaimed near by, "Thou wilt perchance  
     Be first constrained to sit." As this sound rose

Each of us turned, on hearing it, askance,  
 And saw upon our left a massive stone,  
 At which nor he nor I had chanced to glance. 102  
 We thither drew, and there found phantoms shown  
 Who stood behind the stone within the shade,  
 As is his wont who indolent has grown.  
 And one of them, whom languor seemed to jade,  
 Was sitting with hands clasped about his knees,  
 Holding his face low down between them stayed. 108  
 "O my sweet Lord," I said, "cast eyes midst these  
 On him who, with a mien more indolent  
 Than if Sloth were his sister, takes his ease."  
 He turned towards us then and grew intent,  
 Letting his face above his thigh just press,  
 And said, "Go up, for thou canst bide the bent." 114  
 I knew then who he was, and that distress  
 Which slightly made me still with quick breath strive,  
 Left me strength to approach him ne'ertheless.  
 With head scarce raised on finding me arrive,  
 He said, "Hast thou seen clearly why the Sun  
 By thy left shoulder doth his chariot drive?" 120  
 His lazy actions and his words soon done  
 Prompted my lips to a slight laughing jeer;  
 And I began, "Grief henceforth have I none  
 For thee, Belacqua; but why seated here?  
 Say, dost thou for an escort's coming wait,  
 Or simply in thy custom'd mood appear?" 126  
 And he, "Would climbing, Brother, mend my state?  
 God's bird would not allow me yet to wend  
 To martyrdom, who sitteth at the gate.  
 Heaven must first round me, exiled from it, bend  
 In circlings long as through my life it made,  
 Because I put true sighs off till the end. 132  
 Unless such prayer should ere then give me aid  
 As goes up from a heart that lives in grace:  
 Heaven hears no others; they in vain are made."  
 The Poet strode before me now apace,  
 And said, "Come on, for see the Sun is o'er  
 Meridian, and Morocco bears the trace 138  
 Of Night's obscuring foot upon its shore."



## NOTES TO CANTO IV.

l. 6.—The allusion is to the Platonic doctrine of separate souls. If we had separate souls they would be able to attend, separately, to different things at the same time.

ll. 10-12.—It appears to me that the meaning is: "The power that listens is one, and the power which the soul keeps entire—*i.e.* which exists in the soul, but is in no way brought into exercise—is another. One (the power that is in abeyance) is in bonds; the other (the power that listens) is free from bonds, because it is in full activity." This is Bianchi's explanation. Cary translates l. 11, "Another that which the whole spirit hath;" Mr. Butler, "And that which keeps the soul entire is another." The latter in a learned note explains that the power which keeps the soul entire is that which keeps the various powers duly balanced, and by which we are conscious of the flight of time. But I think the contrast is between the power that is in activity and the power that is in "entire" abeyance.

l. 15.—The Sun having mounted fifty degrees, had now been risen three hours and twenty minutes; fifteen degrees being traversed in an hour.

ll. 25, 26.—San Leo is in the duchy of Urbino; Noli, on the Riviera di Ponente, between Albenga and Savona. Bismantua is a mountain in the territory of Reggio.

l. 31.—This is the first of the many steep ascents from circle to circle up the mountain.

l. 42.—Steeper than an angle of forty-five degrees.

l. 52.—They reach the circle at the top.

l. 53.—The general course of the ascent of Purgatory is from east to west.

ll. 56, 57.—He had expected, when turning eastwards, to see the Sun on his right, forgetting that he was in the hemisphere antipodal to ours.

ll. 61, etc.—The sign of the Zodiac, Gemini (Castor and Pollux), being nearer to the Bears than Aries, in which the Sun (the "mirror bright") now was, if the Sun had been in Gemini, it, and so much of the Zodiac as it would then have made ruddy, would have been wheeling nearer to the Bears, *i.e.* more to the north.

l. 72.—The Ecliptic.

l. 80.—The "certain art" is Astronomy.

l. 81.—The Equator is always between the part where the presence of the Sun makes summer and that in which his absence causes winter.

l. 84.—The Jews "saw" it, but see it no longer since their expulsion from Palestine.

ll. 88-90.—The beginner is laden with all his sins, but they drop from him one by one as he ascends (see Purg. xii. 121-126).

l. 124.—Belacqua is said to have been an excellent master of the harp

and lute, but very slack in matters temporal and spiritual. Dante tells him that he no longer grieves for him because now assured of his salvation.

l. 128.—“God’s bird” is the angel who guards the entrance to Purgatory (see *Purg.* ix. 104). The reading “Angel,” here, is not sufficiently authenticated.

ll. 137-139.—As the Sun is in meridian over Purgatory, it is midnight at Jerusalem—the antipodes; and at Morocco, which is on the western horizon of Jerusalem, and therefore the eastern of Purgatory, night is beginning.

It is now midday of the first day—Easter Monday—spent in Purgatory. See Diary prefixed to Purgatory.

## CANTO V.

## THE ANTE-PURGATORIAL CIRCLE.

THOSE WHO PUT OFF REPENTANCE TO THE LAST: JACOPO  
DEL CASSERO, BUONCONTE DA MONTEFELTRO, LA PIA.

*Another troop of spirits approaches, who, seeing that Dante throws a shadow, ask what is the condition of the poets. Virgil having explained that Dante is alive, they implore him to stop awhile and learn who they are. All had met with a violent death. Jacopo del Cassero, Buonconte da Montefeltro, and La Pia, relate the manner of theirs.*

I HAD by this time from those Shades got clear,  
And followed in the footsteps of my Guide,  
When one with finger pointing in my rear,  
Exclaimed, "See how, as seems, on his left side  
Who is the lowest no ray's light is found,  
And how he moves like one who has not died." 6  
I turned my eyes on hearing these words sound,  
And saw them at the broken light and me,  
Me only, gazing in amazement bound.  
"Why is thy mind perplexed to such degree,"  
The Master said, "that thy gait languid grows?  
What matters what is whispered here to thee?" 12  
Come after me and let the gossips prose:  
Stand firmly as a tower that ne'er is brought  
To shake its top by any wind that blows.  
For ever he in whom thought springs on thought  
Moves his mark far from him; for one must break  
The other's force and make it come to nought." 18  
Saying "I come," what answer could I make?  
I made it, somewhat tinged with such a hue  
As sometimes wins man pardon for its sake.  
Meanwhile across the hillside came a crew  
A little in our front, and chanting low  
Verse after verse a *Miserere* through. 24

When they perceived that I was fashioned so  
 That through my body I let pass no ray,  
 They changed their song into a long hoarse "Oh!"  
 And two in guise of messengers made way  
 Towards us proffering this demand: "We fain  
 Would know what your condition is: then say." 30  
 My Master answered, "Ye can go again  
 To those who sent ye hither, and relate  
 That this man's limbs true flesh and blood retain.  
 Did they for looking at his shadow wait,  
 As I suppose, enough is this reply;  
 Honour they do him he will dearly rate." 36  
 I never saw enkindled vapours fly  
 So swift through the serene at early night,  
 Or clouds at sunset in an August sky,  
 That these returned not up in swifter flight,  
 And, with the rest, as troop that draws not rein, 41  
 Wheeled towards us when they had regained the height.  
 "Full many a spirit swells this pressing train;  
 To thee," the poet said, "they come to pray;  
 Go then and, going, be to listen fain."  
 "O soul that to seek bliss art on thy way,  
 With those same limbs that thou wast born withal,"  
 They, coming, cried, "thy pace a little stay. 48  
 Look, is there any here thou can'st recall,  
 That so thou may'st take tidings of him there?  
 Ah! why dost go; why haltest not? We all  
 Had in our time a violent death to bear,  
 And to the last let sin our acts inspire:  
 Then light from heaven aroused us to beware, 54  
 Repent us, and forgive, and so expire  
 In peace with God at ending our lives' days;  
 And He makes sight of Him our hearts' desire."  
 And I, "Howe'er I in your faces gaze,  
 None do I know; but if aught pleases you,  
 Speak, Spirits born to bliss, and what each prays, 60  
 I, should it lie within my power, will do;  
 For sake of that peace which, with such a Guide  
 To follow, I from world to world pursue."

And one began, "We each of us confide  
 In thy kind aid though by no oath made known,  
 If will to act should not have power denied. 66  
 Whence I, who speak before the rest alone,  
 Pray thee, if thou e'er chance the land to see  
 'Twixt Rome's domain and that Charles calls his own,  
 That thou wouldst courteously entreat for me  
 In Fano their effectual prayers, that so  
 I from my grave offences may get free. 72  
 Thence was I, but each deep and piercing blow  
 Whence gushed the blood in which my life had seat,  
 In midst of the Antenors laid me low,  
 Where I had thought to find most safe retreat :  
 'Twas he of Este had it done, whose ire  
 Towards me was greater far than right or meet. 78  
 But had my flight been to La Mira nigher,  
 When I at Oriaco was o'erta'en,  
 I still should be where men life's breath respire.  
 I reached the marsh, and struggling all in vain  
 With reeds and mire I fell, and there saw flow  
 The stream that from my veins o'erspread the plain." 84  
 Then said another, "May fulfilment so  
 Await the wish that urges thee on high,  
 As thou on mine shalt pitying aid bestow.  
 Buonconte, once of Montefeltro, I :  
 For me Giovanna cares not, none else care ;  
 I go midst these with brow cast down thereby." 90  
 And I to him, "What chance led thee to fare  
 So far from Campaldino, or what force,  
 That thou wast buried, none knew ever where ?"  
 "At Casentino's foot there runs across  
 A stream called Archiano," he replied ;  
 "In Apennine, o'er the Hermit's cell, its source. 96  
 There where its name has to be laid aside,  
 I came, as with pierced throat on foot I fled,  
 And on the plain my track with blood I dyed.  
 Here my sight failed, and the last words I said  
 Ended with Mary's name, and here I fell,  
 And left nought of me but a body dead. 102

Relate to living men the truth I tell :  
 God's angel seized me, but 'O thou from Heaven,  
 Why robbest me?' exclaimed the fiend of Hell.  
 'Take his eternal part; for it is shriven,  
 And for a tear's sake falls not to my share;  
 But the rest to my different sway is given.' 108  
 Thou knowest well how gathers in the air  
 That humid vapour which to water turns  
 When it ascends into a chilly layer.  
 He joined that ill-will which for ill aye yearns  
 With reason, and set mist and wind in vent,  
 Through the fell power which such a nature learns. 114  
 Then o'er the valley, as the day was spent,  
 From Pratomagno to the lofty yoke  
 Spread clouds, and lowering sky above it sent,  
 So that the pregnant air in water broke :  
 Down fell the rain, and to the gullies came  
 That of it which the gorged earth could not soak; 120  
 And, mingling there with streams more worth the name,  
 Swept towards the royal river with such force  
 Of headlong speed as nought could check or tame.  
 Rough Archiano found my frozen corse  
 Near to his mouth, and hurried it away  
 To Arno, loosing from my breast the cross 126  
 To which I shaped myself when pain gained sway;  
 Rolled me along his banks and down his bed;  
 Then covered and begirt me with his prey."  
 "Ah! when thy steps shall back to earth be led,  
 And thou shalt rest from thy long journeying,"  
 Following the second the third Spirit said, 132  
 "To memory me, who am La Pia, bring.  
 My life Siena gave, Maremma took;  
 As knows he who had with his jewelled ring  
 Espoused me ere I on that fen set look."

## NOTES TO CANTO V.

ll. 67-69.—The land between Romagna and the kingdom of Naples, ruled by Charles of Anjou, is the Marca d'Ancona. The speaker is Jacopo del Cassero, a citizen of Fano, who having thwarted Azzo of Este, Marquis of Ferrara, in his designs on Bologna, and also spoken ill of him, was by his orders assassinated at Oriaco, between Venice and Padua, near the river Brenta.

l. 75.—He says "midst of the Antenors" because Padua was alleged to have been founded by Antenor of Troy, and Oriaco is on Paduan territory. There is probably also a covert allusion to some treachery on the part of the Paduans (see l. 76). Antenora, the second of the circles of Traitors in the Inferno (Inf. xxxii. 88), is named from Antenor.

l. 79.—La Mira is on the banks of a canal joining the Brenta higher up than Oriaco, and where the fugitive would not have been hindered in his flight by the reeds and mud of the marsh, which let the assassins overtake him.

l. 88.—This Buonconte da Montefeltro is the son of Guido da Montefeltro, the Evil Counsellor of Pope Boniface VIII. (Inf. xxvii.). He fell in the battle of Campaldino in the Val d'Arno, fought on June 11, 1289, between the Ghibellines, who had been expelled from Florence and were now aided by the Aretines, and the Guelphs of Florence. Buonconte was one of the commanders of the Aretine army, which was defeated; and his dead body was never discovered. Dante was present as one of the cavalry of Florence. It must be remembered that he was at that time a Guelph (see Inf. x. 47). He probably alludes to this battle in Inf. xxii. 5.

l. 96.—The hermitage of Camaldoli.

l. 97.—The Archiano falls into the Arno between Bibbiena and Poppi.

l. 104.—There was a similar dispute between St. Francis and one of the "black cherubs" over the corpse of Guido the father (Inf. xxvii. 112, etc.).

l. 116.—Pratomagno, now called Prato Vecchio, divides the Val d'Arno from Casentino. The "lofty yoke" is the Apennine.

l. 133.—La Pia, a lady of Siena, of the Guastelloni family, married, first, one of the Tolomei, and, after his death, Nello della Pietra; who, in revenge for her supposed infidelity to him, took her to the malarious swamps of Maremma on the Tuscan coast (see Inf. xxix. 48), where, as he intended, the air proved fatal to her.

ll. 135, 136.—I adopt the reading "disposando." Bianchi prefers "disposato;" greatly, I think, to the detriment of the pathos of the passage, which would then mean:—"As he knows who had espoused with his ring me who had been wedded before." For "La Pia" to say that she was a widow when married to Nello would surely be unnecessary and out of place. All that she need tell is that it was a husband who had done her to death.

## CANTO VI.

## THE ANTE-PURGATORIAL CIRCLE.

THOSE WHO PUT OFF REPENTANCE TO THE LAST: SORDELLO.

*Others of the troop of Shades are recognized. They pray Dante to procure for them the prayers of their friends on earth for the hastening of their bliss. Virgil refers Dante to Beatrice, to clear up his doubts as to the efficacy of such prayers. Sordello, the Mantuan, hearing from Virgil that he is his townsman, embraces him. Dante inveighs against Italy, contrasting this friendly greeting with her present state of intestine strife and division. He also upbraids Florence.*

WHEN from the game of zara men depart,  
 The loser, staying dolefully behind,  
 Repeats and learns the throws with heavy heart :  
 All as the other's escort go combined ;  
 One goes in front, one grasps him from the rear,  
 One at his side recalls himself to mind. 6  
 He stops not, and lends this and that one ear ;  
 Those press no more to whom he gives his hand,  
 And thus he keeps himself from crowding clear.  
 E'en such was I amid that close-packed band,  
 Turning to them now here now there my face,  
 As to get free by promises I planned. 12  
 There was the Aretine, he whose life's space  
 Fierce Ghin di Tacco's arm cut short ; and there  
 He who was drowned while he was in the chase.  
 There Frederic Novello breathed a prayer  
 With outstretched hands, and he of Pisa who  
 Made good Marzucco show endurance rare. 18  
 I saw Count Orso, and that soul there too  
 Whose severance from its body, as it said,  
 To hate and envy and not guilt was due ;  
 Pierre de la Brosse I mean. Ere life has fled  
 Let Brabant's lady, while she can, take heed  
 Lest she for this 'mid a worse flock be led. 24



Soon as from all those Shades I had been freed,  
 Who only prayed that others too would pray,  
 So that their being sanctified might speed,  
 I thus began, "Somewhere within thy lay  
 Methinks, my Light, thou plainly dost deny  
 That any prayer can heaven's fixed purpose sway ; 30  
 Yet 'tis for this alone these spirits cry :  
 Can it be therefore that their hope is vain,  
 Or see I not well what thy words imply ?"  
 And he to me, "That writ of mine is plain,  
 Nor is their hope deceptive, if aright  
 And with sound mind thou look at it again. 36  
 For top of judgment bends not from its height,  
 Though fire of love may all at once complete  
 That which must those who are here lodged requite.  
 And there, where I affirmed the point we treat,  
 Prayer was unable to amend defect,  
 Because, disjoined from God, it met defeat. 42  
 Still, on this high theme cease not to suspect,  
 Unless she tell it thee who as a light  
 Shall beam for thee 'twixt truth and intellect.  
 I know not if thou understandest right :  
 Beatrice I mean, for thou shalt see her face  
 Above, in smiles and bliss, on this Mount's height." 48  
 And I, "Good Leader, quicken we our pace,  
 For I am not fatigued now as before ;  
 And, see, the hill casts shade now plain to trace."  
 "We will advance ere this day's light gives o'er,"  
 He answered, "far as in our power may be ;  
 But the fact has a form thy thoughts ignore. 54  
 Ere thou shalt reach the summit, thou shalt see  
 Him come back who behind the hill has flown,  
 So that his rays are broken not by thee.  
 But see where posted yonder all alone  
 A lonely Soul directs its looks our way ;  
 This will to us the quickest route make known." 60  
 We came to it : what pride didst thou display,  
 O Lombard Soul, and what disdain disclose ;  
 What dignity in thy slow glances lay !

It stood, and to its lips no utterance rose ;  
 But let us go, just glancing and no more,  
 In semblance of a lion in repose. 66  
 Virgil still drew towards it to implore  
 That it would point us out the best ascent ;  
 And answer none it made him on that score,  
 But asked us where and how our lives were spent.  
 " Mantua "—the gentle leader thus began ;  
 And the Shade, wrapt in self-absorbed intent, 72  
 Rose from where first it stood, and towards him ran :  
 " I am Sordello, O Mantuan," it cried,  
 As in embrace they met, " thy countryman."  
 O servile Italy, inn where griefs abide :  
 Ship without pilot in strong tempest, no  
 Lady of provinces, but brothel wide ! 78  
 That noble Spirit was so prompt to go  
 At the mere sound of its loved country's name,  
 All honour to its townsman here to show ;  
 And now thy living ones incur the shame  
 Of wars intestine ; one on other preys  
 Of those with guarding wall and foss the same. 84  
 Cast, wretched one, around thy coast thy gaze,  
 Then from the shore turn inwardly thine eyes,  
 And see if anywhere peace with thee stays.  
 Justinian trimmed thy bridle : vain emprise,  
 If void the saddle ! had he never striven  
 Far less would be the shame that on thee lies. 90  
 Ah ! ye, who to devotion should be given,  
 And should let Cæsar on the saddle sit,  
 Did ye well heed God's words to ye from heaven ;  
 Look at this beast, how wild and fierce is it,  
 From never having felt the chastening spur  
 Since ye laid hand upon the reins and bit. 96  
 O German Albert, who abandonest her  
 That so untamed and savage now has grown,  
 Whilst thou, bestriding not her flanks, dost err ;  
 May a just judgment from the Stars down-flown  
 Light on thy blood ; new may it be and clear  
 And fear of it to thy successor known ; 102

Since thou hast brooked, herein thy father's peer,  
 Beguiled by greed to lands beyond the fold,  
 To leave the garden of the Empire drear.  
 Come, Montagues and Capulets behold,  
 Monaldi, Filippeschi, careless man ;  
 These sad already, those with trust grown cold. 108  
 Come, cruel one, come see 'neath what a ban  
 Thy nobles lie, and heal the wounds they bear ;  
 And thou shalt Santafigiore's safeness scan.  
 Come and behold thy tearful Rome's despair :  
 Widowed and lone, she cries both day and night,  
 " My Cæsar, why dost not my fortunes share ? " 114  
 Come and behold how much men feel Love's might ;  
 And if no pity for us moves thy heart,  
 Come, that thou may'st blush for thine own fame's plight.  
 And, O great Jove, that didst endure the smart,  
 On earth for us, of the redeeming cross,  
 If I may question thee, Dost turn apart 120  
 Thy just eyes elsewhere, or dost thou give source  
 In thy design's abyss to some wise plan  
 That wholly baffles our discernment's force ?  
 For Italy swarms with the tyrant clan  
 In all her towns ; and every churl is bent  
 To turn Marcellus when a partizan. 126  
 My Florence, thou hast cause to be content  
 With this digression which concerns thee not,  
 'Thanks to thy people that is provident.  
 Many at heart have justice, but 'tis shot  
 Late, since not put to bow without design ;  
 But this thy folk on their lips' edge have got. 132  
 Many to bear the common load decline ;  
 But eager in response where none appeal,  
 Thy people shouts, " I make the burden mine."  
 Now gladden thee, for joy thou well may'st feel ;  
 Thou wealthy, though with peace and sense in store !  
 If I speak truth, the event will not conceal. 138  
 Athens and Lacedæmon who of yore  
 Framed laws and such great civil progress won,  
 In living rightly had but little lore

Compared with thee, whose codes are so fine-spun  
 That not to mid November can the thread  
 Endure that in October was begun. 144  
 How oft, in time within thy memory sped,  
 Hast thou changed laws, coin, offices ; resigned  
 Thy customs ; ta'en fresh limbs in old ones' stead.  
 Remembering well and with enlightened mind,  
 Thou'lt see thyself like her who, sick, in vain  
 Seeks on down the repose she cannot find, 150  
 But by her tossing keeps away her pain.

## NOTES TO CANTO VI.

l. 1.—The game of zara was played with three dice, and, according to Blanc, was won by the numbers from seven to fourteen turning up.

l. 13.—The Aretine is Benincasa, who, while vice podestà, or magistrate, of Siena, sentenced to death a brother of Ghino di Tacco for highway robbery in Maremma ; and was stabbed to the heart at Rome by Ghino in revenge. Ghino also was a highwayman, though of noble Sienese family.

l. 15.—Cione or Ciacco de' Tarlati of Arezzo. Whether he was chasing or being chased when he met his death is uncertain.

l. 16.—Frederic Novello was son of Count Guido Novello of Battifolle in the Casentino, and was slain by one of the Bostoli family.

ll. 17, 18.—The Pisan is Farinata, the son of "good Marzucco" de' Scornigiani. He having been slain, Marzucco showed his fortitude, according to some by revenge, but as most commentators think, by absolute forgiveness of the murderer, whose hand he is said to have kissed. Marzucco had become one of the Frati Minori or Lesser Friars (see a reference to them in *Inf.* xxiii. 3).

l. 19.—Count Orso is said to have been slain by his uncle Alberto da Mangona.

l. 22.—Pierre de la Brosse, secretary of Philip III. of France, was hung in 1276, on a false accusation by the Queen, Marie de Brabant, of having attempted her virtue.

l. 30.—The line in Virgil is *Æn.* vi. 376 :—

"Desine fata Deûm flecti sperare precando."

l. 37.—Shakespeare, "Measure for Measure," Act ii. sc. 2 :—

"How would you be  
 If He who is the top of judgment should  
 But judge you as you are?"

ll. 40-42.—The prayer was that of the Shade of Palinurus, his pilot, to Æneas, to rescue him from Hades. The answer was the Sibyl's.

ll. 54-57.—Virgil means that Dante is mistaken in thinking that he can arrive at the top of the mountain that night, or until after the Sun, now declining, has risen again. In truth, three more sunrises happen before the Terrestrial Paradise is reached (see Diary prefixed to Purgatory).

l. 74.—Sordello was a warrior and troubadour, who flourished in the first half of the thirteenth century. There are very different accounts of him, which may be found in Longfellow's note *ad loc.* Among them is a story from Benvenuto da Imola of his amour with Cunizza, who is introduced in Par. ix. 32.

l. 75.—The Shades, though impalpable to mortal touch, can embrace each other.

l. 88.—Justinian settled the law by his Code, Pandects, and Institutes; see Par. vi. 10-12. Italy is here compared to a riderless horse; the Emperor Albert absenting himself from her (l. 97).

l. 91.—The clergy.

l. 93.—St. Luke xii. 17.

l. 97.—Albert of Hapsburg, son of the Emperor Rudolph, was elected Emperor in 1298, but never crowned; and never came into Italy. In 1308, he was assassinated by his nephew—the “just judgment” of l. 100.

l. 102.—Albert's successor was Henry of Luxembourg, the “lofty Henry” of Par. xxx. 137.

l. 103.—See what is said of Rudolph in Purg. vii. 94-96.

ll. 106, 107.—The better opinion is that both the Montagues and Capulets of Verona, and the Monaldi and Filippeschi of Orvieto, were families opposing each other as Guelphs and Ghibellines respectively.

l. 111.—Santafiore is in the territory of Siena.

l. 118.—Dante may have thought “Jehovah, Jove, or Lord,” to be identical terms; but if he uses “Jove” here in its usual signification, the audacity of the present application of the word is in keeping with his putting an allusion to Cerberus as an actual personage into the mouth of an angel (Inf. ix. 98, 99).

l. 126.—Probably the M. Claudius Marcellus who opposed Cæsar is meant.

## CANTO VII.

## THE ANTE-PURGATORIAL CIRCLE.

THOSE WHO PUT OFF REPENTANCE TO THE LAST: THE  
VALLEY OF PRINCES.

*Virgil tells Sordello who he is and his doom in Limbo. Sordello promises to show the way to the entrance of Purgatory, but explains that ascent is impossible during the night, which is coming on. He therefore leads the poets to a point where they see seated and singing, in a flowery valley scooped out of the mountain side, the spirits of many illustrious princes. The Emperor Rudolph; Ottocar, King of Bohemia; Philip III. of France; Henry of Navarre; Peter III. of Arragon; Charles of Anjou; Henry III. of England; William, Marquis of Montferrat; are pointed out by Sordello.*

WHEN greetings full of joy and courtesy  
 Had been renewed by them three times and four,  
 Sordello drew back and said, "Who are ye?"  
 "Before souls worthy up to God to soar  
 Were subjected to this Mount's discipline,  
 Octavian to the tomb my ashes bore. 6  
 Virgil am I, and for no other sin  
 Lost heaven, than that I there no faith could bring."  
 Such were the words my Leader answered in.  
 As one who on a sudden sees a thing  
 Before him, now believes now doubts the case,  
 And says, "It is: it is not," wondering; 12  
 So seemed the other; then cast down his face,  
 And humbly back returning to my guide,  
 Clapsed him where an inferior makes embrace.  
 "O thou," he said, "who art the Latins' pride,  
 Through whom our tongue let all its power appear,  
 And whose praise in my land shall aye abide, 18

What grace or merit shows thee to me near ?  
 If I deserve thy words, I fain would know  
 If from Hell, and which cloister, thou com'st here ?”  
 “ Through all the circles of the realm of woe,”  
 Said Virgil, “ have I come these haunts amid ;  
 By heaven-sent virtue urged I with it go. 24  
 For what I did not, not for what I did,  
 The lofty Sun I learnt too late to prize,  
 And which thou long'st for, from my sight is hid.  
 A place by martyrdoms not saddened lies  
 Down there below, but by mere gloom, and where  
 Laments sound not as wailings, but are sighs. 30  
 With those poor innocents abide I there,  
 Who by the teeth of Death were seized upon  
 Ere made exempt from the sin all men share.  
 There I abide with those who put not on  
 The holy virtues three, but faultless knew  
 The others all, and in their practice shone. 36  
 But if thou know'st and can'st, give us some clue  
 By which we may ascend with speedier pace  
 Where Purgatory has commencement true.”  
 He answered, “ We are bound to no fixed place :  
 I am allowed up and around to stray,  
 And, far as I can go, thy way will trace. 42  
 But see already how declines the day ;  
 Since we are powerless to climb by night  
 In some fair sojourn we should think to stay.  
 Here are souls in retirement on the right ;  
 If thou consent, I'll bring thee to them nigher,  
 And make thee know them, not without delight.” 48  
 “ How is this ? ” was replied. “ Should one desire  
 To climb by night, would others the wish foil,  
 Or lack of power debar his going higher ? ”  
 And good Sordello pressed upon the soil  
 His finger, saying, “ Past this line alone  
 Know that thou couldst not after sunset toil. 54  
 Not that aught other hindrance would be shown  
 To going upwards than the shades of night :  
 These check the will, made powerless though prone.

Downwards we might go with the waning light,  
 Wandering around the hillside as we went,  
 While the horizon shuts the day from sight." 60  
 Then said my Lord, as if in wonderment,  
 "Lead us then thither where thou dost declare  
 That some delay may with delight be spent."  
 When we had gone a little space from there,  
 I saw the Mount was hollowed out and bore  
 Such aspect as Earth's hollow valleys bear. 66  
 "Thither," that shade exclaimed, "will we go o'er,  
 Where in the hillside is a lap self-made,  
 And there wait till the dawn shall day restore."  
 A winding path, half steep, half smooth displayed,  
 Conducted us to the dell's flank, a site  
 Where more than half the border had decayed. 72  
 Gold and fine silver, cochineal, pearl-white,  
 Wood from the Indies lucid and serene,  
 Fresh emeralds at their breaking moment bright,  
 By grass and flowers in that lap placed, had been  
 In colour each and all of them outdone,  
 As the less yields, beside its greater seen. 78  
 There Nature not alone to tints had run,  
 But had made of a thousand odours sweet  
 An unknown and inseparable one.  
*Salve Regina* singing from their seat,  
 I there saw souls 'mid green and flowers at rest,  
 Not visible beyond that vale's retreat. 84  
 "Before the scanty Sun has reached his nest,"  
 Began our Mantuan guide, "midst these to go  
 By me conducted do not make request.  
 Stationed on this ledge ye will better know  
 The acts and visages of all of those,  
 Than mingling with them in the dale below. 90  
 He who sits highest, and the semblance shows  
 Of being by neglect 'gainst duty steeled,  
 Nor doth his lips, while others sing, uncloze,  
 Was Emperor Rudolph, he who could have healed  
 Wounds from which Italy has death to fear,  
 And which to other's balms too slowly yield. 96



The other, whose look bids him be of cheer,  
 Ruled o'er the land where springs the stream that flows  
 With Mold to Elbe, with Elbe to sea draws near :  
 Ottocar by name he in his swaddling-clothes  
 Was better far than is his bearded son  
 Wincelas, who fat with ease and luxury grows.      102  
 He of small nose who in close talk with one  
 Appears, who has so kind a look expressed,  
 Died in flight when the Lily was undone.  
 See him there, how he smites upon his breast.  
 Ye see the other, sighing, of his palm  
 Has made a bed whereon his cheek may rest.      108  
 Father and father-in-law of France's harm  
 Are they : they know his life is foul and flawed ;  
 Whence comes the grief that deals them such a qualm.  
 He who so large-limbed seems, and in accord  
 With him of manly nose uplifts his song,  
 Wore girt on him all excellence's cord.      114  
 And had the youth behind him lived so long  
 As, after him, to have kept kingly sway,  
 Vase after vase had in desert been strong.  
 This of his other heirs I cannot say :  
 His realms are Frederick's and Jacomo's ;  
 Naught of his better heritage have they.      120  
 Rarely into the branches upwards grows  
 The probity of man : thus wills He who  
 Must for this boon be asked, which He bestows.  
 My words are not less of the large-nosed true  
 Than Peter, whose song is with his agreed ;  
 Wherefore Apulia and Provence now rue.      126  
 The plant is as inferior to its seed  
 As, more than Beatrice or Margaret,  
 Constance still glories in her husband's meed.  
 Behold where from the rest apart is set  
 Henry of England, king of simple ways :  
 He in his scions has better issue met.      132  
 The lowest of them on the ground, with gaze  
 Uplifted, Marquis William is, through whom  
 The war that Alessandria set ablaze  
 Makes Canavese share Montferrat's gloom."

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## NOTES TO CANTO VII.

l. 6.—“Octavian” is the Emperor Augustus.

l. 26.—“The Lofty Sun” is God.

ll. 27-30.—Compare the description given of Limbo in *Inf. iv.* 26, etc.

l. 33.—*i.e.* before baptism.

ll. 35, 36.—The three holy virtues are the theological—Faith, Hope, and Charity. The “others” are the four cardinal virtues—Prudence, Justice, Fortitude, and Temperance.

l. 40.—So Musæus answers the Sibyl’s inquiry where Anchises is to be found—

“Nulli certa domus.”

Virg. *Æn. vi.* 673.

ll. 54-60.—God being the Sun (*supra* line 26), man without His guidance cannot aspire to higher things.

l. 74.—Mr. Parsons reads “*lucido sereno*,” and translates this line—

“India’s rich wood, heaven’s lucid blue serene.”

And Mr. Butler, independently of him, came to the conclusion that perhaps “*lucido sereno*” might bear the meaning “the blue of heaven.” There can be no doubt that something of a blue colour is wanted to complete the category, and that it is doubtful whether “*Indico legno*” can mean “indigo.” Suppose, however, that it cannot; the difficulty as to what colour it indicates will still remain, even if “*lucido sereno*” is regarded as something distinct from it; although that reading and interpretation gets rid of the inappropriateness of the epithets “*lucido e sereno*” to wood of a dark colour, such as “ebony,” which may possibly be the “*Indico legno*.” It appears to me, however, that it is quite contrary to Dante’s accurate style to include “heaven’s lucid blue serene” among a list of material objects such as gold, silver, etc.

l. 82.—The hymn beginning—

“Salve, Regina, mater misericordie,  
Vita, dulcedo et spes nostra, salve.”

l. 94.—Rudolph of Hapsburg was the first emperor of the house of Austria; from 1273-1291. He was the father of the “German Albert” of *Purg. vi.* 97, and, like him, would not go to Rome to be crowned—the neglect of duty referred to in l. 92.

l. 96.—The “other” is Henry of Luxembourg, who succeeded Albert (*Purg. vi.* 102).

l. 97.—Ottocar, King of Bohemia, revolted against Rudolph, and was killed in battle in 1278. Here they are friends again.

l. 101.—Wincelas II., son and successor of Ottocar, died in 1305. His luxury and effeminacy are again referred to in *Par. xix.* 125.

l. 103.—The small-nosed one is Philip III. of France. He died at Perpignan in 1285, on his retreat from Catalonia, which he had invaded in a war against Peter III. of Arragon (l. 112).

l. 104.—He of the kind look is Henry III. of Navarre.

l. 109.—Philip III. of France was the father of Philip IV. (Philip the Fair), who married Henry of Navarre's daughter Jane. Dante calls Philip IV. "France's harm."

l. 112.—The large-limbed monarch is Peter III. of Arragon, who was in constant feud with Charles of Anjou, King of Naples, and stirred up the revolt against him in Sicily which resulted in the Sicilian vespers in 1282 (Par. viii. 75), by which Peter became king of Sicily. He was the son-in-law of King Manfredi whom Charles of Anjou defeated and succeeded as king of Naples (Purg. iii. 112). Peter reigned from 1276-1285, dying in the same year as his enemy Philip III. of France (l. 103).

l. 113.—The one "of manly nose," in contrast to the small-nosed Philip III. (l. 103), who is singing in accord with Peter, is his enemy in life, Charles of Anjou, brother of St. Louis of France, and conqueror of King Manfredi (last note). He too died in 1285.

l. 114.—Peter of Arragon had four sons, Alphonso, James, Frederick, and Peter. Venturi thinks that Peter, the youngest of these, is the youth here mentioned, but the better opinion is that it is Alphonso; who, though he succeeded his father as king of Arragon in 1285, died in 1291, aged only twenty-nine. I read l. 116 as implying that "the youth" did succeed to the throne, but did not live to retain it.

l. 119.—Jacom (James) at the death of his father succeeded him as king of Sicily, but on his brother Alphonso's death (see last note) became king of Arragon, resigning the throne of Sicily to Frederick. These monarchs have been mentioned before, by their grandfather, King Manfredi (Purg. iii. 115, 116).

ll. 124-126.—The words used as to the degeneracy of the sons of great fathers apply to Charles of Anjou equally as to Peter of Arragon. The reference is to Charles II., son of Charles of Anjou, who became on his father's death king of Apulia (or Naples) and Count of Provence.

ll. 128, 129.—Beatrice and Margaret were two of the four daughters of Raimond Berenger, Count of Provence, each of whom became a queen (Par. vi. 133, 134). Beatrice married Charles of Anjou; Margaret, his brother, St. Louis, King of France. Constance, daughter of King Manfredi, married Peter III. of Arragon, whom Dante here exalts at the expense of the hated French house.

l. 131.—Henry III. of England. His "better issue" is King Edward I. (Longshanks).

ll. 133-136.—William, Marquis of Montferrat and the district of Canavese, was taken prisoner by the men of Alessandria, the Piedmontese stronghold, in 1290, and exhibited in public confined in a cage. He died in 1292. His provinces went to war with Alessandria to avenge him.

## CANTO VIII.

## THE ANTE-PURGATORIAL CIRCLE.

THOSE WHO PUT OFF REPENTANCE TO THE LAST : THE  
VALLEY OF PRINCES. NINO VISCONTI, CONRAD MALASPINA.

*As the Spirits join in a hymn, two angels with flaming swords descend from heaven to guard the valley. Sordello leads the poets down into it, where Nino Visconti of Gallura speaks with Dante. Three bright stars appear near the Pole. A serpent glides into the valley, but is put to flight by the angels. Conrad Malaspina makes himself known to Dante and predicts his banishment.*

'T'WAS now the hour that stirs desire anew  
 In those who sail the sea, and melts their heart  
 The day that they have bid sweet friends adieu :  
 And thrills with love the pilgrim on his start  
 Who hears a far-off bell peal o'er the land  
 With seeming grief from dying day to part ;                   6  
 When I began to cease from listening, and  
 On one among the souls to fix my eye,  
 Which, risen up, claimed attention with its hand.  
 It joined both palms and lifted them on high,  
 Fixing its eyes towards the Orient  
 As though to tell God "For naught else care I."           12  
*Te lucis ante*, in such sweet notes blent  
 Poured from its mouth, and so devout a strain,  
 As witch'd me from my mind with ravishment.  
 And then the others followed its refrain  
 Throughout the whole hymn, in notes devout and sweet,  
 Having their eyes on heaven's revolving train.           18  
 Here, reader, sharpen well thy eyes to greet  
 The truth ; for now the veil becomes so fine  
 That to pass through is sooth an easy feat.

I saw that gathered host of noble line  
 Next silently their glances upwards send,  
 Lowly and pale, as waiting for a sign. 24  
 And saw two angels from on high descend,  
 Who thence with two swords flaming fire came out,  
 But which were clipped short and with pointless end.  
 Green as are new-born leaflets when they sprout  
 The raiment was which, as it trailed behind,  
 Their green wings smote upon and blew about. 30  
 One somewhat o'er us took his post assigned,  
 The other lighted on the further bank,  
 So that the folk were in the midst confined.  
 My eye discerned their blond heads well, but sank  
 Dazed by their faces, as a faculty  
 That, overwrought, becomes confused and blank. 36  
 "Both these from Mary's bosom come, to be,"  
 Sordello said, "the guardians of the vale  
 Against the snake which will come speedily."  
 Whence I, who knew not where would be its trail,  
 Turned me about and to the shoulders tried  
 Pressed closely, with alarm all icy pale. 42  
 Once more Sordello, "Down the valley's side  
 Let us now go, and with each mighty Shade  
 Hold talk ; they will in seeing ye take pride."  
 Three downward steps alone, I think, I made,  
 When, come below, I saw one solely gaze  
 On me, as by a wish to know me swayed. 48  
 The air at this time was in darkening phase,  
 But not so much that 'twixt his eyes and mine  
 It cleared not up what it first shut in haze.  
 He made towards me and I towards him in fine :  
 Gentle Judge Nino, what delight I gained  
 To see thee not doomed midst the lost to pine. 54  
 No fair salute unsaid by us remained :  
 Then he began, "How long cam'st thou ago  
 To the Mount's foot, o'er the far waves attained ?"  
 "O," I replied, "from 'mid the haunts of woe  
 I came this morn, and in first life am I,  
 Albeit to gain the other I thus go." 60

As soon as they had heard this my reply,  
 He and Sordello both drew back a pace,  
 Like folk who under sudden stupor lie.  
 To Virgil one, the other turned his face  
 To one there seated, and cried, "Up and speed,  
 Conrad, to see what God has willed of grace." 66  
 Then turned to me, "By that especial meed  
 Of thanks thou owest Him who so doth hide  
 His own first Cause that no fords thither lead,  
 When thou shalt be beyond the waters wide,  
 Bid my Giovanna for me there implore  
 Where innocents' requests are not denied. 72  
 Her mother loves me, as I think, no more,  
 Since she has laid aside the wimples white  
 That, wretched, she must needs wish she still wore.  
 Through her we learn, and sooth the task is light,  
 How long in woman Love's fire keeps astir  
 If not rekindled oft by touch or sight. 78  
 Less fair a sepulture shall make for her  
 The viper he of Milan bears for crest,  
 Than that Gallura's cock had to confer."  
 As he thus spoke his aspect bore impressed  
 The stamp upon it of that righteous zeal  
 Which burns with measured ardour in the breast. 84  
 I let my greedy eyes still heavenwards steal ;  
 Still to the point where the stars move most slow,  
 As nearest to the axle does a wheel.  
 "At what on high, Son, art thou gazing so ?"  
 My Leader said ; and I, "Those torches three  
 With which this hither pole is all aglow." 90  
 "The four bright stars thou saw'st this morn," said he,  
 "Have gone, in yonder depths to disappear,  
 And these have risen up, where those used to be."  
 While he thus spoke, Sordello drew him near,  
 And said, "Behold our adversary there !"  
 With finger pointing whither he should peer. 96  
 On that side where the little vale was bare  
 Of rampart was a serpent, such perchance  
 As did Eve with the bitter food ensnare.

Through herbs and flowers the dire snake made advance,  
 And, as a beast is wont that smooths its fell,  
 Oft turned, to lick its back, its head askance. 102  
 I did not see and therefore cannot tell  
 How the celestial hawks their stations left ;  
 But that both were in motion I saw well.  
 Hearing the air by their green pinions cleft  
 The serpent fled, and to their posts again  
 The angels wheeled, in even flying deft. 108  
 The Shade that by the Judge its place had ta'en,  
 When he had called it, all through that affray  
 No instant ceased to look at me amain.  
 "So may the lamp that lights thy upward way  
 Find wax sufficient in thy free-will stored,  
 Far as the enamelled height to feed its ray ;"— 114  
 It began, "if thou canst true news record  
 Of Val di Magra and the district nigh,  
 Tell it me, who was in my time there lord.  
 Once by name Conrad Malaspina, I  
 Descend from but am not the Ancient ;  
 I bore mine love, which here I purify." 120  
 "Through your domains," said I, "I never went ;  
 But where lives any one, all Europe through,  
 To whom their glory is not evident ?  
 The fame that gives your house the honour due  
 Proclaims the nobles and proclaims the land,  
 Which thus he knows who ne'er yet thither drew. 126  
 I swear—so may I on the summit stand—  
 Your honoured race does not a whit abate  
 The estimation of its purse and brand.  
 Nature and use so privilege its state,  
 That, though a bad head turns the world aside,  
 It alone scorns the wrong path and goes straight." 132  
 And he, "Now go ; for the Sun shall not glide  
 Seven times below, to rest upon the bed  
 Which the Ram's four feet cover and bestride,  
 Before that in the middle of thy head  
 This courteous opinion shall be nailed  
 With greater nails than words by others said : 138  
 Unless the course of judgment shall have failed."

## NOTES TO CANTO VIII.

l. 13.—“Te lucis ante,” the first words of the Compline hymn :—

“Te lucis ante terminum  
Rerum Creator, poscimus,  
Ut pro tuâ clementiâ  
Sis præsul et custodia.”

The rest of it is given by Longfellow.

ll. 19–21.—A similar exhortation to the reader to pierce the veil and discover the hidden meaning of what is said, is found in *Inf.* ix. 61–63, *q.v.* What that meaning is in the present instance is hard to say. Lombardi’s explanation, for which see Cary’s note, appears too far fetched.

ll. 28–30.—Green is the colour of hope. Compare *Purg.* iii. 135.

l. 53.—Nino de’ Visconti of Padua was nephew of Count Ugolino (*Inf.* xxxiii. 13, see note there). He was judge of the division of the island of Sardinia called Gallura (*Inf.* xxii. 82).

l. 62.—Sordello was equally ignorant, up till now, that Dante was alive, as Nino was ; for before they met it had become too dark for Dante to cast a shadow (*Purg.* vi. 57).

ll. 68, 69.—Compare *Par.* xx. 118–120.

ll. 73–75.—Beatrice of Este, Nino’s widow, married Galeazzo de’ Visconti of Milan. The white wimples were the signs of widowhood.

ll. 79–81.—This is the reading “Il Melanese accampa,” which makes better sense than “I Melanesi.” The crest of the Visconti of Milan was a viper ; that of the Visconti of Gallura a cock (*gallo*).

l. 89.—It is doubtful whether any, and if so what, actual three stars are here meant. Whatever else they may be, they denote the three theological virtues, as the four seen at the outset (*Purg.* i. 23) denoted the four cardinal virtues (see note to *Purg.* vii. 35, 36). The cardinal, or active, virtues set at night ; when the theological, or contemplative, rise.

l. 114.—The enamelled height is either the Terrestrial Paradise at the top of the Mountain, or heaven itself. The lamp that lights Dante up is divine grace.

l. 116.—Val di Magra ; see note to *Inf.* xxiv. 145. The Conrad Malaspina, here speaking ; seems to have been the cousin of the Marquis Moroello Malaspina, there called the “Vapor di Val di Magra.”

l. 131.—The “bad head” is generally understood to be Pope Boniface VIII.

ll. 133–139.—A prophecy that before seven more vernal equinoxes, at which time the Sun is in Arics, had passed, Dante should be hospitably received in his exile, as he was in 1306, by the Malaspinas.



## CANTO IX.

## DANTE'S DREAM OF THE EAGLE INTERPRETED.

ENTRANCE INTO PURGATORY GRANTED BY THE  
GUARDIAN ANGEL.

*Near daybreak, Dante falls asleep, and dreams that he is carried up to the Empyrean by an eagle. He wakes at the entrance gate of Purgatory, whither he has in fact been carried in his sleep by Lucia. It is approached by three steps of different kinds of stone, and guarded by an angel with a drawn sword, who at Virgil's prayer opens the gate and admits the poets, first marking seven P's on Dante's forehead with the sword's point.*

THE old Tithonus' concubine now shed  
 Upon the Orient's verge her paly light,  
 Forth from the arms of her sweet lover sped.  
 Her forehead with resplendent gems was bright,  
 Placed in the figure of the creature who  
 With cold tail smites the peoples ; and the Night     6  
 Had of the steps wherewith she climbs made two  
 Already, in the place at which we were,  
 And now the third with wings down-drooping flew,  
 When I, who had my Adam's flesh to bear,  
 Sank on the grass, by slumber overborne,  
 Where all the five of us were seated there.     12  
 'Twas in the hour when, close upon the morn,  
 The swallow is commencing her sad lays,  
 Remembering, haply, her first woes forlorn ;  
 When too our mind most from the body strays,  
 And in its visions, less by thought swayed there,  
 Possesses an almost divining gaze ;     18  
 That I in sleep saw poised high up in air  
 A gold-plumed eagle, as it seemed to me,  
 With wings outspread for swooping to prepare.

And in that region it appeared to be  
 Where Ganymede deserting his own race  
 Was snatched up to the high consistory. 24  
 Perchance this bird from habit strikes the chase  
 Here only, was my thought, and scorns to soar,  
 Perchance, with prey clutched from another place.  
 Then it appeared that, wheeling slightly more,  
 It swooped as lightning terrible in aim,  
 And far as to the fire me upwards bore. 30  
 There it and I appeared to be aflame ;  
 And so sore was the fancied heat to bear,  
 That my sleep to an end abruptly came.  
 Not otherwise did roused Achilles glare,  
 Rolling his newly wakened eyes around  
 And seeing that he was he knew not where, 36  
 When in his mother's arms and sleeping sound  
 He came from Chiron to the refuge place  
 Sciros ;—thence taken by the Greeks when found,—  
 Than I aroused me, soon as from my face  
 Sleep fled and left it of all colour drained,  
 Like his who freezes in fear's chill embrace. 42  
 Only my Comfort at my side remained,  
 And more than two hours high the Sun had soared,  
 And my looks were upon the seashore strained.  
 " Put fear away from thee," exclaimed my Lord ;  
 " Assure thyself that prosperous is our state ;  
 Be all thy vigour without stint outpoured. 48  
 To Purgatory thou art come, though late ;  
 See there the girdling ledge around it drawn ;  
 See, where it seems disjoined, the entrance gate.  
 Heretofore, in the day-preceding dawn,  
 When thy soul slept within thee on the tier  
 That lies beneath us now, which flowers adorn, 54  
 A lady came and said, ' I am Lucia ;  
 Let not this sleeper my grasp's succour lack ;  
 So will I make his journey less severe.'  
 Sordello and the other noble forms kept back :  
 She lifted thee, and as the day grew clear  
 Mounted aloft, and I upon her track. 60

She showed me first, before she laid thee here,  
 That open entrance with her beauteous eyes,  
 Then she and sleep combined to disappear."  
 As one who changes doubts to certainties  
 And in fear's stead to comfort turns his mind,  
 When truth, discovered, clear before him lies, 66  
 So did I change ; and when my Guide divined  
 That I was free from care, up toward the height  
 Along the ledge he moved, and I behind.  
 Reader, thou seest well how as I write  
 I raise my theme ; and therefore marvel not  
 If with more art I give it added might. 72  
 We approached thither, and now reached a spot  
 Such that, where first a breach appeared, e'en so  
 As in a wall a fissure makes a blot,  
 I saw a portal and three steps below  
 To go up thither, differing in hue,  
 And one, who spoke not yet, as warder show. 78  
 And as my eyes still more enlarged their view,  
 I saw him seated on the topmost stair,  
 Such in face that my gaze perforce withdrew.  
 And in his hand a naked sword he bare,  
 Which so reflected towards us ray on ray  
 That oft in vain I cast my glances there. 84  
 " From where ye now are what your will is say ;"  
 Thus he began ; " Where doth your escort wait ?  
 Take heed lest to your harm you climb this way."  
 " A heavenly lady, who hath knowledge great,"  
 Replied my Master, " of these things, but now  
 Said to us, ' Thither go, there is the gate.' " 90  
 " And may she with all good your steps endow,"  
 Rejoined the courteous keeper of the door ;  
 " Draw near our stairs ; your access I allow."  
 We came there, and so smooth and polished o'er  
 Was the first stair, of whitest marble wrought,  
 That I saw mirrored there the form I bore. 96  
 The second, that a deeper tint had caught  
 Than perse, was rock of scorched and rugged grain,  
 Split into cracks both lengthwise and athwart.

The third, massed high above the other twain,  
 Seemed to me porphyry, in ruddy glare  
 Such as the blood that leaps forth from a vein. 102  
 With both feet planted on this topmost stair  
 God's Angel on the threshold sat, which shed  
 What seemed a diamond stone's effulgence there.  
 My guide with goodwill drew me as he led  
 Up the three stairs, and "Humbly now entreat  
 That he will loose the fastening," he said. 108  
 Devout I threw me at the holy feet ;  
 Prayed him to pity and unlock to me ;  
 But first upon my breast three times I beat.  
 He with his sword's point seven times marked a P  
 Upon my brow, and "To these wounds apply  
 A cleansing stream when come within," said he. 114  
 Ashes or earth when excavated dry  
 Would with his raiment, from beneath whose fold  
 He drew two keys, in colour closely vie.  
 Of silver one, the other was of gold ;  
 He first the white and then the yellow plied,  
 Taking the gate to my content in hold. 120  
 "Whenever either key is vainly tried  
 And placed in the lock's wards turns right in none,"  
 Said he to us, "this gate is not thrown wide.  
 One is more precious, but the other one  
 Needs greater art and intellect, before  
 Unlocking, for this brings the knot undone. 126  
 Peter, from whom I hold them, bid me more  
 In opening than in keeping fast to err,  
 Should suppliants prostrate at my feet implore."  
 Then as he made the sacred portals stir,  
 "Enter," he said, "but exile is his fate  
 Who looks behind : be warned what you incur." 132  
 And when the swivels of that sacred gate,  
 That are of metal resonant and strong,  
 Turned on their hinges were constrained to grate,  
 Tarpeia roared less harshly, nor so long,  
 When good Metellus forth from her was sent,  
 And she was left to pine upon her wrong. 138

At the first sound I turned to it intent,  
 And seemed to hear *Te Deum laudamus* rise  
 Sung in a voice with dulcet cadence blent.  
 What I heard wrought on me in just the wise  
 Of the effect familiar to the ear  
 When men sing to an organ's harmonies,                   144  
 And we now hear the words, now do not hear.

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 NOTES TO CANTO IX.

ll. 1-9.—I agree with those who take the time indicated by these lines to be that preceding the dawn of day, not the rise of the moon. I cannot think that Dante would speak of a lunar Aurora, familiar as he was with Virgil's references to her as leaving the bed of Tithonus at dawn. The lines—

“ Et jam prima novo spargebat lumine terras  
 Tithoni croceum linquens Aurora cubile.”

occur twice in the *Æneid*: iv. 584, 585, and ix. 439, 440.

l. 5.—The cold animal is the constellation “Scorpio;” whose position in the sky at this time has caused the doubt to be felt whether Dante did not mean to describe a lunar Aurora.

l. 7.—Bianchi's interpretation of the “steps”—*passi*—of the Night seems the most probable; viz. that the signs of the Zodiac with which she rises at the vernal equinox are meant, *i.e.* Libra (Purg. ii. 5), Scorpio, and Sagittarius. Libra and Scorpio had already passed the meridian, westwards, and Sagittarius was now passing it (see note to l. 44).

l. 10.—Compare Purg. xi. 43-45.

l. 12.—The five were Dante, Virgil, Sordello, Nino, and Conrad.

l. 15.—The allusion is to the story of Procne, who was changed into a swallow after her revenge upon her husband Tereus for the wrong he had done her (Ovid, *Metam.* vi.).

ll. 16-18.—Compare note to Inf. xxvi. 7. This is the beginning of the morn of the second day spent in Purgatory, Easter Tuesday. See the Diary prefixed.

l. 24.—Ganymede was carried up by an eagle to heaven to be Jupiter's cup-bearer.

l. 30.—The “fire” is the Emyrean.

l. 44.—At the time when Dante fell asleep, Sagittarius was passing the meridian (*ante*, l. 7). Between that sign of the Zodiac, and Aries in which the Sun now was, Capricorn, Aquarius, and Pisces, covering between them an arc of ninety degrees, intervene. When, therefore, Sagittarius had gone

below the meridian, Pisces had risen above the horizon. Similarly, when Capricorn had gone below the meridian, the whole of Aries, in which the Sun was, would be above the horizon. At that instant the Sun, owing to his position in Aries at this time of year, would be about nine degrees above the horizon, *i.e.* would have risen rather more than half an hour (see note to Purg. ii. 57). Since he is now more than two hours high, about an hour and a half has elapsed since Aries fully rose.

l. 55.—“Lucia;” see Inf. ii. 97.

ll. 94–102.—The three stairs symbolize, respectively—confession; contrition; and the fervour of repentance.

l. 98.—“Perse,” according to Dante himself in the Convito (iv. 20), is a colour blended of purple and black, but the black prevailing. The word occurs also in Inf. v. 89; vii. 103.

l. 112.—P for “Peccato” (sin). The seven P’s stand for the seven deadly sins; which are purified in Purgatory.

l. 117.—The silver key denotes the learning needed for discharging the office of absolution; the golden, the divine authority for its discharge.

ll. 136–138. The reference is to Lucan’s description of the plunder of the Temple of Saturn on the Tarpeian hill by Cæsar, in spite of the attempt of the tribune Metellus to defend it (Lucan, Phars. iii. 115–168).

## CANTO X.

## THE CIRCLES OF PURGATORY.

SINS CAUSED BY LOVE FOR A NEIGHBOUR'S ILL.  
STAIRWAY I. CIRCLE I: THE PROUD.

*Inside the gate a steep winding path leads up to the first Circle in Purgatory itself, which surrounds the mountain, and on the steep bank bounding its inner side is sculptured with stories of humility cut in white marble. While Dante is admiring these, souls approach bent double by heavy stones laid upon them in expiation of their sin of Pride.*

WHEN we were past the threshold of the gate  
 From use whereof ill love makes souls abstain,  
 By causing the crooked way to seem the straight,  
 I heard it sounding as it closed again.  
 And had I turned my eyes towards the sound  
 What meet excuse could such a fault obtain? 6  
 We mounted through a fissured rock that wound  
 Now to the one, now to the other side,  
 Just like a wave's retreat and its rebound.  
 "A little art may here be fitly tried,"  
 Began my Leader, "as now here, now there  
 Our course along the side that winds we guide." 12  
 And this it was that made our steps so rare  
 That the Moon's darkened limb had gone to lie  
 Again upon her couch, before we were  
 Outside of and beyond that needle's eye.  
 But when we freed ourselves and had come out  
 Where the Mount closes up behind on high; 18  
 I weary, and both equally in doubt  
 As to our way; we reached a level place  
 More desolate than paths through desert drought.  
 From where its rim adjoins the void, to base  
 Of the bank on the sheerly rising side,  
 Thrice a man's length would measure out the space. 24

And far as my eyes' wings their flight could guide,  
 Whether they turned to left hand or to right,  
 This cornice seemed of the like width descried.  
 Our feet had not yet moved upon that height,  
 When I saw that the bank around, which warned  
 A climber that he there could have no right, 30  
 Was marble white, with sculptures so adorned  
 That Polycletus, and not only he  
 But Nature's own self would have there been scorned.  
 The Angel who to earth brought the decree  
 Of the peace tearfully for years besought,  
 Which set Heaven from long prohibition free, 36  
 Appeared before us in such living sort  
 'There in sweet sculptured attitude pourtrayed,  
 That he appeared not a mere dumb shape wrought.  
 One could have sworn that he then *Ave* said,  
 Because she also had there imaged been,  
 Who turned the key to unlock high love's aid. 42  
 And *Ecce ancilla Dei* on her mien  
 Was as expressively in utterance scored  
 As a seal's figure upon wax is seen.  
 "Keep not thy mind one place alone toward,"  
 Said my sweet Master, who upon the side  
 On which men's hearts are had me. In accord, 48  
 I set my sight in motion and descried  
 In rear of Mary, on that side of me  
 Where he stood who was of my movements guide,  
 Graved on the rock another history.  
 Wherefore I passed by Virgil and drew near,  
 To have it well set out for me to see. 54  
 There on the marble's self was sculptured clear  
 The sacred ark which car and oxen drew,  
 Whence men an office not assigned them fear.  
 Before it folk appeared ; and all the crew  
 In seven choirs parted made two senses say  
 Within me, one "they sing not ;" one "they do." 60  
 So too, as fragrance seemed to float away  
 From incense imaged there, my eyes and nose  
 Became discordant between "yea" and "nay."



The Psalmist there, as one who dancing goes,  
 Girded before the blessèd vessel went,  
 Lowly and more and less than king in pose ; 66  
 While Michal, imaged opposite, who leant  
 From a grand palace-window, in despite  
 Was gazing, like a lady ill content.  
 To bring another story close in sight  
 I moved my feet from where I stood, and came  
 To where in Michal's rear it glimmered white. 72  
 This told the Roman prince's lofty fame  
 Whose great worth stirred up Gregory to seek  
 The victory that so extolled his name.  
 'Tis of the Emperor Trajan that I speak ;  
 And a poor widow stood beside his rein  
 In sorrowing attitude with tearful cheek. 78  
 Around him seemed to press a swelling train  
 Of cavaliers ; and moving in the breeze  
 Eagles of gold above in sight were plain.  
 The hapless woman amidst all of these  
 Seemed to be saying, " Vengeance, Sire, I pray  
 My son is dead, my heart can find no ease." 84  
 And he to answer her, " At present stay  
 Till I return ;" and she " O Sire,"—as one  
 In whom impatient grief will have its way—  
 " If thou return not ?" And he, "'Twill be done  
 By him who shall be where I am." And she,  
 " What boots thee other's good deed if thou shun 90  
 Thy own ?" And he, " Take comfort, for 't must be  
 That I discharge my duty ere I go ;  
 Justice so wills, and pity hinders me."  
 He who ne'er saw a thing He did not know  
 Produced this visible speaking, strange and new 96  
 To us, because 'tis not found here below.  
 Whilst I was still delighting me to view  
 Forms dear to look at for their Sculptor's sake,  
 Where such humility was imaged true,  
 " Lo, on this side, but rare the steps they make,"  
 Murmured the poet, " throng those who will tell  
 What way to reach the high stairs we must take." 102

My eyes that were intent to gaze and dwell  
 On the strange sights by which their zest is swayed,  
 Turned, and not slowly where he bade them fell.  
 Yet, Reader, I would have thee not dismayed  
 From thy good purpose, now that thou must know  
 How God has willed it that the debt be paid. 108  
 Heed not the fashion of the martyr's woe ;  
 Think on what follows ; think that at the worst  
 Beyond the mighty doom it cannot go.  
 " Master, those whom I see," began I first,  
 " Move towards us, seem not persons ; and my sight  
 So wavers that my doubt is not dispersed." 114  
 And he to me, " Their torment's grievous plight  
 Keeps them bent down to earth, so that my eyes  
 Were strained at first to make them out aright.  
 But fix thy looks there, till thy sight descries  
 And singles out what 'neath these stones comes bowed ;  
 Thou now can'st see what stroke on each one lies." 120  
 O wretched, weary Christians, because proud ;  
 Who, infirm in the vision of the mind,  
 Confidingly to backward steps are vowed !  
 Perceive ye not that we are worms in kind,  
 Born to become the angelic butterfly  
 That flies to Justice, leaving screens behind ? 126  
 Why does your soul float buoyantly on high ?  
 Ye are as insects that in growth fall short,  
 Like a worm, which is formed defectively.  
 As for a ceiling's or a roof's support  
 A figure sometimes in a corbel's place  
 Is seen with knees and breast in contact brought, 132  
 Which with real grief for its unreal case  
 Fills the beholder ; placed in such a stress  
 Were those whose forms I now by care could trace.  
 In truth they were contracted more or less,  
 As they had more or less upon their back ;  
 And he whose acts showed most submissiveness 138  
 Seemed to say, weeping, " Further strength I lack."

## NOTES TO CANTO X.

l. 7.—The first of the seven stairways or “passes of pardon” (Purg. xiii. 42), within the confines of Purgatory, which lead respectively to the seven circles of the mountain. This is the fitting place to call attention to one or two points connected with them. First, they are less steep in proportion as they are higher up from the entrance (see note to ll. 14–16). In the next place, each stairway is guarded by an Angel. There is no special Angel warder to this first one, because it is close to the entrance where sits the Angel of the threshold. Again, with the exception of this first one, each stairway leads from one circle of purgation to another. Save therefore in the present instance, the entrance upon each is accompanied either by the sound of voices or by the words of its Angel, emphasizing the virtue opposite to the sin which is purified in the circle from which it leads, and implying the absolution from that sin of those who are about to go up. Lastly, the Angels of the two stairways next after the present, use words of encouragement to induce Dante to mount them; but the others simply point the way; for the reasons given in the note to Purg. xv. ll. 31–36. The reader who will be at the pains to compare the description of the different Angels will appreciate the beautiful variety with which the poet treats of them. The passages are Purg. xii. 88–96; xv. 25–36; xvii. 40–60; xix. 43–51; xxii. 1–6; xxiv. 133–154. The last is the most exquisite of all.

ll. 14–16.—The part of the Moon that is in shadow reaches the horizon first as she sets. Having been full on the previous Thursday night (see note to Inf. xx. 127), and it being now the following Tuesday, she would set about four hours after sunrise; so that about two hours have passed since Dante woke from his dream (Purg. ix. 44). This first stairway of Purgatory is one of the steepest, bearing out Virgil’s description of the difficulties presented by the mountain to one beginning to climb it (Purg. iv. 88–90).

l. 20.—The first Circle of Purgatory, on which the Proud are purified.

ll. 40, 43.—The words of the Angel Gabriel and of the Virgin at the Annunciation (St. Luke i. 28, 38).

l. 57.—Alluding to the death of Uzzah, inflicted because he put out his hand, unbidden, to touch the ark (2 Sam. vi. 6, 7).

ll. 64, 65.—2 Sam. vi. 14: “And David danced before the Lord with all his might; and David was girded with a linen ephod.” This text seems conclusive to show that “alzato” means “girded,”—for which meaning compare Par. xxi. 132—and not, as Bianchi takes it, “leaping.”

ll. 67–69.—2 Sam. vi. 16: “And as the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.”

ll. 73, etc.—St. Gregory is said to have been moved by the story here related of the Emperor Trajan to pray successfully for the delivery of his soul from Hell. Dante finds Trajan in the heaven of Jupiter, in consequence of this intercession (Par. xx. 44, 45, 106–111).

l. 125.—The butterfly was among the ancients an emblem of the soul.

## CANTO XI.

## THE CIRCLES OF PURGATORY.

SINS CAUSED BY LOVE FOR A NEIGHBOUR'S ILL. CIRCLE I. :  
THE PROUD. OMBERTO AND ODERISI. PROVENZAN SALVANI.

*The burdened souls recite the Lord's Prayer.  
Virgil converses with Omberto Aldobrandeschi, and  
Dante with Oderisi of Agobbio, who points out to  
him Provenzan Salvani.*

“OUR FATHER, Thou that art in Heaven above,  
Not circumscribed, but for that Thou dost bear  
The first effects on high a greater love :  
May Thy name and Thy mightiness have share  
Of praise from every creature ; as 'tis right  
To render Thy sweet effluence grateful prayer. 6  
May the peace of Thy kingdom on us light ;  
For if it comes not to us we in vain  
Strive after it ourselves with all our might.  
As with Hosannas Thine own angel train  
Make unto Thee an offering of their will,  
May men with theirs the self-same part sustain. 12  
Give us this day of daily manna fill ;  
Without which he who struggles most alert  
Through this rough wilderness goes backward still.  
As we follow to each one all the hurt  
That we have suffered, in forgiveness be  
Thou, too, benign, and scan not our desert. 18  
Put not to proof with the old Enemy  
Our virtue that so soon is undermined,  
But from his strong temptation set it free.  
This last prayer is not now, dear Lord, designed  
For our own sakes, because there is no need ;  
But for their sakes whom we have left behind.” 24

Thus praying for their own and our good speed,  
 Those Shades were going on beneath a weight  
 Like that which dreamers' fancies sometimes breed ;  
 With differing anguish and with flagging gait,  
 All pacing the first cornice round and round ;  
 Purging the darkness of their earthly state. 30  
 If, there, good words for us so much abound,  
 What can be done and uttered for them here,  
 By those who have the root of their will sound ?  
 In sooth they ought to aid them to wash clear  
 The stains they carried hence, that clean and light  
 They forth may issue to the starry sphere. 36  
 " May Justice and Compassion soon unite  
 To ease your burden, so that you may sweep  
 Aloft on wings that make the wished-for flight,  
 If ye point out to which hand we must keep,  
 To gain the stairway soonest ; and, if more  
 Than one pass leads there, teach us the least steep. 42  
 For this one who comes with me, burdened sore  
 By Adam's flesh which is his raiment yet,  
 Power short of will in climbing must deplore."

These words to them of him I followed met  
 This answer, though from which one of their band,  
 I could no certain indication get : 48  
 " Come on the bank with us to the right hand ;  
 There ye shall find the pass that ye wish shown,  
 Whereon a living climber's foot can stand.  
 And were I not impeded by the stone  
 That bows my neck, its arrogance to tame,  
 So that my gaze perforce is downwards thrown, 54  
 At this one who still lives, nor tells his name,  
 I'd look, to see if he is known to me,  
 And his compassion for this load to claim.  
 Me Latian, born of a grand Tuscan, see :  
 His name perhaps has reached you by report ;  
 Guglielmo Aldobrandeschi light was he. 60  
 The ancient blood and deeds with prowess wrought  
 Of my forefathers, bred in me such pride  
 That, giving not the common mother thought,

I scorned all men so greatly that I died  
 Therefrom, as to the Sienese is known  
 And to each Campagnatic child beside. 66

I am Umberto, nor to me alone  
 Has pride brought harm, but with it all my race  
 Has been into disastrous fortune thrown ;  
 And for it I must bear about this place,  
 Till God be satisfied, among the dead,  
 This weight to bear which I in life lacked grace." 72

In listening to him I bent down my head ;  
 And one of them, but who was not the same  
 Who thus discoursed, turned in his hampered tread,  
 Beneath his weight ; looked, knew, and called my name ;  
 Keeping his eyes with difficulty aimed  
 At me as, wholly bowed, I with them came. 78

" Art thou not Oderisi ? " I exclaimed,  
 " Agobbio's honour and that art's delight  
 Which Paris has ' *Illuminating* ' named ? "  
 " Brother," he said, " the parchments shine more bright  
 Pencilled by Franco of Bologna's touch ;  
 His all the honour now, though part my right. 84

'Tis true my courtesy had not been such  
 While I yet lived, thanks to the keen desire  
 Of excellence which swayed my heart so much.  
 Here for such pride we pay the forfeit dire :  
 Nor yet should I be here, but that I sought  
 God's grace, while sin could still my acts inspire. 90

O human power, with empty glory fraught !  
 How brief a verdure can your summit own,  
 Unless the next times are of poor report.  
 Cimabue thought to hold the field alone  
 In painting ; now the cry is Giotto's gain,  
 So that the other's fame obscured has grown. 96

Thus has one Guido from the other ta'en  
 The glory of the tongue ; and they may find  
 One born who from the nest will drive the twain.  
 Earthly renown is but a blast of wind,  
 That now from hence and now from thence is blown,  
 With shifting name to shifting side assigned. 102

What more fame will be thine if, hoary grown,  
 Thou lay'st aside thy flesh, than if thy case  
 Had been to die a prattler ; ere have flown  
 A thousand years : time briefer to the space  
 Eternal than a movement of the eye  
 To the sphere last in the celestial race. 108  
 His fame, throughout all Tuscany once high,  
 Who in my front so feebly takes his way,  
 Siena now lets in faint whispers die ;  
 Where he was lord when in destruction lay  
 The insane arrogance of Florence, who  
 Was then as proud as she is base to-day. 114  
 Your renown is but as the grass's hue,  
 Which comes and goes, and is bereft of tint  
 By him through whom unripe from earth it grew."  
 And I to him, " Through thy true speech's dint  
 My heart grows meek, great surgings calm in me ;  
 But who is he, at whom thou just didst hint ? " 120  
 " This is Provenzan Salvani," answered he ;  
 Who is here since he through presumption chose  
 That all Siena in his hands should be.  
 Thus has he gone since death, and thus he goes  
 Unresting ; whoso in his daring went  
 Too far on earth, such coin as payment owes." 126  
 And I, " If they who wait ere they repent  
 Until their span of life has all but waned,  
 Tarry down there, nor hither make ascent,  
 Unless some earlier aid from prayer be gained,  
 Till time long as they lived has taken flight ;  
 By what boon was his coming here attained ? " 132  
 " While he was at his glory's utmost height  
 He freely set him in Siena's plain,"  
 He answered, " putting all shame out of sight.  
 And there, to extricate his friend from pain  
 Which Charles's dungeon made him undergo,  
 He brought himself to tremble in each vein. 138  
 I'll say no more, and darkly speak, I know ;  
 But short time shall have gone by ere to thee  
 Thy neighbours' acts shall the solution show.  
 This action from those confines set him free."

## NOTES TO CANTO XI.

l. 1.—Pride, purified upon Circle I., is the first of the three sins caused by love for a neighbour's ill (see note to Purg. xvii. 91-139)—

“ There is, who by his neighbour's overthrow  
 Hopes to excel ; and for this cause alone  
 Longs that from grandeur he may be brought low.”

Purg. xvii. 115-117.

l. 3.—The “ first effects ” are Heaven and the Angels.

ll. 22-24.—Compare Purg. xxvi. 130-132.

l. 44.—Compare Purg. ix. 10.

l. 58.—The Aldobrandeschi were counts of Santafiore in the Siense Maremma, where also Campagnatico is (l. 66). They were constantly at war with the Siense. Omberto was murdered at Campagnatico in 1259, by some of them, in revenge for his arrogance.

l. 63.—The “ common mother ” is either Earth or, perhaps, Eve.

l. 79-84.—Oderisi was an illuminator of manuscripts, mentioned, by Franco of Bologna, by Vasari as having been, both of them, employed by Pope Boniface VIII. to illuminate books for the Vatican Library. Some say that Franco was a pupil of Oderisi. The Italian name for illuminating was “ *miniare*,” whence our word “ *miniature*.”

ll. 92, 93.—That is, human renown soon fades unless the succeeding age is destitute of eminent men.

ll. 94-96.—Cimabue was born at Florence in 1240, and according to Vasari died in 1300, later, we must suppose, than the month of April, in which the action of the Divine Comedy passes. Giotto was born at Vespignano, fourteen miles from Florence, in 1276. Cimabue was the first to discover his merit. He took him to Florence and instructed him in painting. He afterwards surpassed his master. He painted the well-known portrait of Dante on the wall of the Bargello at Florence.

ll. 97-99.—It is generally supposed that these two Guidos are Guido Cavalcanti, Dante's great friend (Inf. x. 63), and Guido Guinicelli, met with in Purg. xxvi. 92, who is the one surpassed by the other. If so, I think it hardly likely that Dante can refer to himself in l. 99, as superior to Cavalcanti.

ll. 100-102.—On visiting the tomb of Dante at Ravenna, in 1872, I found the original of these lines inscribed in the visitors' book there by Pope Pio IX.

l. 108.—The reference is to the Eighth Heaven, that of the fixed Stars, whose revolution occupied, according to the Ptolemaic theory followed by Dante, thirty-six thousand years.

l. 113.—The allusion is to the Florentine defeat at Mont' Aperti (Inf. xxxii. 81), in 1260.

l. 121.—Provenzan Salvani was a nobleman of Siena, and one of its



leaders at the battle of Mont' Aperti. He was taken prisoner in a later war between the Florentines and Siense, at the battle of Colle in the Val d'Elsa (see Purg. xiii. 115) in 1269, and his head was cut off.

ll. 127-131.—Compare Purg. iv. 130-135.

ll. 133-138.—Salvani raised the ransom demanded by Charles of Anjou for his friend Vigna, captured at Tagliacozzo (Inf. xxviii. 17), by begging it of passers-by in the public square at Siena.

ll. 140, 141.—Another prophecy of Dante's exile and misfortunes.

## CANTO XII.

## THE CIRCLES OF PURGATORY.

SINS CAUSED BY LOVE FOR A NEIGHBOUR'S ILL. CIRCLE I. :  
THE PROUD. THE FIGURED ROAD. STAIRWAY II.

*Virgil bids Dante leave Oderisi and hasten onward. He then shows him how the road is wrought over with representations of daring acts of pride and their punishment. Many of these are described. An angel approaches, and sets them upon the stairway leading up to the next Circle. He beats his wings on Dante's forehead, who then finds that one of the P's has disappeared from it, and feels relieved of a great burden in consequence.*

ABREAST, like oxen going in a yoke,  
With that beladen soul I went my way,  
While the sweet teacher suffered it nor spoke.  
But when he said, " Pass on from him away ;  
For here 'tis well alike with sail and oar  
That each should urge his boat far as he may ;" 6  
I made myself as upright as of yore  
For walking's needs ; albeit my thoughts remained  
As bowed down and as humble as before.  
I had moved on, and willingly regained  
My Master's track, and now we both displayed  
What nimbleness of foot we had attained : 12  
When he exclaimed, " Cast down thy eyes ; 'twill aid  
In solacing the labour of the way,  
To see what bed beneath thy feet is laid."  
As, that their memory with men may stay,  
Tombs o'er the buried, level with the ground,  
Bear sculptured what they looked like in their day ; 18  
Sad spots where tears, renewed afresh, abound,  
When sorrows wakened by remembrance rise,  
Whose stings in piteous hearts alone are found :

- So saw I here, but shaped in better wise—  
 Such skilful craft had graved it in relief—  
 All that for path from the Mount jutting lies. 24
- I saw on one side the created chief  
 Of every creature headlong from the sky  
 Descend with fall as lightning's bright and brief.
- Saw on the opposite side Briareus lie,  
 Pierced by celestial shaft, a burden sore  
 To earth, and stiffening in death's agony. 30
- I saw Thymbraeus, Pallas, Mars, who wore  
 Their armour still, stand by their father's side  
 Viewing the ground with giants' limbs strewn o'er.
- Saw Nimrod at his vast pile's foot descried  
 As though distraught, and looking at the folk  
 Who shared with him in Sennaar his pride. 36
- O Niobe, what grief thy eyes bespoke,  
 Where on the path I saw thee imaged plain,  
 Midst twice seven children murdered at a stroke !
- O Saul, how didst thou here appear as slain  
 By thine own sword upon Gilboa's height,  
 That never afterwards felt dew nor rain ! 42
- O fond Arachne, thou too wast in sight,  
 Half spider now, sad clinger to each shred  
 Left of the work that caused thy woeful plight !
- O Rehoboam, thy shape full of dread  
 Seems here to wear a threatening mien no more,  
 But, ere pursued, has in a chariot fled ! 48
- Shown too there was, on the hard pavement's floor,  
 How Alcmæon made the luckless ornament  
 Seem to his mother to have cost her sore.
- Shown how his sons with murderous intent  
 Fell on Sennacherib within the shrine,  
 And, after he was dead, forth from it went. 54
- Shown was the havoc, slaughterous and condign,  
 Which Tomyris made when she to Cyrus said,  
 "With blood I sate that thirst for blood of thine."
- Shown how the Assyrian legions broke and fled  
 At Holofernes' death ; the relics too  
 Of those who in that massacre were sped. 60

I saw Troy sunk in caves and ashes rue :  
 O Ilium, in what low and abject guise  
 Shown wast thou in the image there in view !  
 Of pencil or of pen what Master wise  
 Was he, who traced the shades and traits which here  
 Would cause each subtle intellect surprise ? 66  
 Alive the living, dead the dead appear :  
 Who saw the truth, no better saw than I  
 All that, as I went bowed, my tread came near.  
 Now swell with pride, and on with visage high,  
 Ye sons of Eve : and look not at the ground  
 To see your evil path with downcast eye. 72  
 More of the Mount we now had compassed round ;  
 And more by far of the Sun's course was spent  
 Than could be noted by thoughts elsewhere bound ;  
 When he who, ever watchful, foremost went,  
 Began, " Lift up thy head, the time is past  
 For going thus in meditation bent. 78  
 See there an Angel who is hastening fast  
 To come to us ; from service, see, has gone  
 She who is sixth among day's handmaids classed.  
 With reverence thy acts and face adorn,  
 That he may gladly aid our upward way :  
 Think that this day ne'er has another dawn." 84  
 I was so used to hear him chide delay,  
 And warn against time's loss, that on this head  
 He could not anything obscurely say.  
 The beauteous creature now towards us sped.  
 White were his robes ; sheen tremulous as springs  
 From morning star, that which his visage shed. 90  
 He opened first his arms and then his wings,  
 Exclaiming, " Come, the steps are nigh you here,  
 And henceforth climbing no more labour brings.  
 Too few are they who at this call draw near :  
 O human race, born heavenward wings to spread,  
 Why droop ye thus, if the least breeze appear ? " 96  
 To where the rock was hewn he onwards led :  
 Here with his wings upon my forehead beat ;  
 Then promised me a pathway safe for tread.

As, on the right, to mount up to the seat  
 Held by the church which from the towering height  
 O'er Rubaconte tops the town discreet, 102  
 The bold ascent is made of easier flight,  
 By stairs constructed in an age sincere,  
 While yet the register and stave were right ;  
 Even so the bank has gentler slope which here  
 Falls sheerly down from the next circle's bound ;  
 But the high rock on either hand is near. 108  
 As thitherward we turned our persons round,  
*Beati pauperes spiritu* voices so  
 Sang that no speech could reproduce the sound.  
 Ah, how unlike to those in Hell below  
 These passes are ; here chants greet entrance, there  
 Ferocious sounds of lamentation grow. 114  
 We mounted up now by the holy stair,  
 And as it seemed a far more easy road  
 Than level ground had seemed, o'er which to fare ;  
 " Master," I cried, " say of what heavy load  
 I have been lightened, so that as I haste  
 I scarce feel the fatigue that I forebode ? " 120  
 And he, " Soon as the P's that still are traced  
 Upon thy visage, though nigh smoothed away,  
 Shall be completely, as one is, erased,  
 Good will shall o'er thy feet hold such a sway,  
 That they not only no fatigue shall know,  
 But, upwards urged, shall with delight obey." 126  
 Then I behaved as those behave who go  
 With something on the head to them unknown,  
 Till other's signs make them suspect 'tis so ;  
 Wherefore the hand lends aid till doubt has flown ;  
 Searches and finds ; and in the eyesight's stead  
 Performs the part which past sight's power has grown ;  
 And, with the fingers of my right hand spread, 133  
 Found of those letters only six which he  
 Who bore the keys had carved upon my head.  
 A sight it made my Leader smile to see.

## NOTES TO CANTO XII.

l. 1.—Dante has a fellow feeling for one punished for Pride, and falls into the same attitude ; which he fears will be his own hereafter (see *Purg.* xiii. 136-138).

ll. 25, etc.—In Canto X. instances of humility were seen wrought upon the vertical bank. In this Canto, representations of pride are found designed upon the pavement, and trampled under foot. Thus the proud are abased and the humble exalted. The symmetrical order of the passage from ll. 25-63 is to be observed. The first four *terzine* begin with "I saw" (ll. 25-36). The next four commence with "O" (ll. 37-48). Then follow four beginning with "Shown" (ll. 49-60). The three lines of the concluding *terzina* (61-63) begin respectively with "I saw," "O," and "Shown," thus summarizing the whole. The different subjects represented are so well-known that most of them require no comment.

l. 31.—Thymbræus—Apollo, so called from his temple at Thymbra in the Troad.

"Si modo, quem perhibes, pater est Thymbræus Apollo."

Virg., *Georg.* iv. 323.

l. 33.—The allusion is to the war of the giants against the gods (see *Inf.* xxxi. 95).

l. 34.—It will be remembered that Nimrod himself, as also Briareus, is in the Well of Giants in the *Inferno* (*Inf.* xxxi. 77, 98). His vast pile is the tower of Babel.

ll. 43-45.—See note to *Inf.* xvii. 18.

ll. 46-48.—I Kings xii. 18: "Then king Rehoboam sent Adoram, who was over the tribute ; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem."

ll. 50, 51.—Alcmæon, the son of the soothsayer Amphiaraus, by his father's injunctions killed his mother Eriphyle for having been bribed by a necklace to betray the hiding-place of Amphiaraus, which he had sought in order to avoid taking part in the war of the Seven against Thebes ; foreseeing that, if he joined it, he would be killed. Compare *Par.* iv. 103-105. In the *Æneid*, Æneas sees Eriphyle among the Shades—

"Mæstamque Eriphylen

Crudelis nati monstrantem vulnera cernit."

Virg. *Æn.* vi. 445, 446.

ll. 56, 57.—Tomyris caused Cyrus's head to be cast into a skin filled with blood ; making the remark here attributed to her.

l. 68.—*i. e.* those who actually witnessed the events here represented had no more vivid sight of them than Dante now obtained.

ll. 80, 81.—The sixth hour of the day, reckoning from sunrise, is passed. It is past noon, that is. Compare *Purg.* xxii. 118, 119.

l. 88.—The Angel of the Stairway leading to the second Circle. See the note upon these Angels, at *Purg.* x. 7.

ll. 100-103.—The church of San Miniato, at the summit of the hill on the further side of the Arno above the bridge called Rubaconte. Florence is ironically called "the town discreet." The bridge was named from the Podestà who laid its first stone. Its modern name is "Ponte alle Grazie."

l. 105.—The allusion is to the tearing out of a leaf from the public records of Florence by Niccolò Acciaiuoli and Baldo d'Aguglione, in 1299, to destroy evidence of malpractices by them; and to the abstraction of a stave from the public standard of measure by Durante de' Chiaramontesi. These acts are again referred to in *Par.* xvi. 56, 105.

l. 110.—St. Matthew v. 3. The Poor in spirit are the opposite of the Proud (see note to *Purg.* xv. 38).

l. 115.—The Stairway to the second Circle of Purgatory.

l. 123.—The P which has been erased is that which represented Pride; the circle in which that sin is purged being now quitted. It was erased, as the others will be, by the fanning of the Angel's wing (l. 98).

## CANTO XIII.

## THE CIRCLES OF PURGATORY.

SINS CAUSED BY LOVE FOR A NEIGHBOUR'S ILL. CIRCLE II. :  
THE ENVIOUS. SAPIA.

*Arriving at the second Circle, the poets proceed along it for a mile ; when cries from invisible spirits are heard, inciting to charity by the rehearsal of famous instances of that virtue. They then reach the Envious, whose sin is here purged, and who sit leaning on one another, supported by the bank ; clad in sackcloth of livid hue, and with their eyes sewn up by iron threads. Sapia of Siena reveals herself and tells her story.*

WE had attained the summit of the stair  
 Where in that Mount a second cleft is found  
 Which, by ascending it, turns foul to fair.  
 A cornice here girds all the hill around,  
 In manner like the first, save that its arc  
 Bends in a curve within a narrower bound. 6  
 Shade there is none, nor image there to mark ;  
 As seems the bank, so doth the road appear,  
 Smooth, with the rock from livid colour dark.  
 " If to inquire we wait for others here,"  
 The Poet said, " too much delay perchance  
 Will be attendant on our choice, I fear." 12  
 Then, fixing on the Sun no wavering glance,  
 He made his right side serve a centre's stead  
 For moving round, and turned his left askance.  
 " Sweet light, through confidence in whom I tread  
 On entering this new path, be thou our guide  
 As we need guidance here within," he said. 18  
 " To thee the world owes light and warmth supplied ;  
 Thy beams should be guides ever, save in case  
 Of reason urgent on the other side."



As much as here would count a mile of space,  
 We now in little time had traversed there,  
 Since ready will gave swiftness to our pace ; 24  
 When spirits though unseen, were heard in air  
 Flying towards us ; each with courteous word  
 Unto Love's table bidding us repair.  
 The first voice that went flying past was heard  
*Vinum non habent* in loud tones to cry,  
 Which as it passed behind us oft recurred. 30  
 And ere its cadences could wholly die  
 In distance, passed another one that cried,  
 " I am Orestes ; " and this too went by.  
 " These voices, Father, what do they betide ? "  
 Was my demand ; when lo a third exclaimed,  
 " Love those who have wronged you." The good Sage 36  
 replied,  
 " The sin of Envy by the scourge is tamed  
 Within this circle ; therefore are the strands  
 Which form the scourge by Love's devices framed.  
 Far different is the tone the rein demands ;  
 Which thou wilt hear, I think, if I am right,  
 Ere thy foot on the pass of pardon stands. 42  
 But if thou pierce the air with steadfast sight,  
 Before us thou wilt see a seated band,  
 Who sit along the cliff in equal plight.  
 At this, with eyes more ope than erst I scanned  
 The space before me, and saw Shades that wore  
 Mantles like-coloured with the rock at hand. 48  
 And when we had advanced a little more,  
 I heard cry, " Mary, pray for us ! " and then  
 Heard Michael, Peter, all the saints, called o'er.  
 None walks the earth, I think, of living men,  
 So hard as not to feel compassionate  
 At sight of that which I next had in ken. 54  
 For when I drew so near them that their state  
 Was by their actions rendered to me clear,  
 Tears drained my eyes, because my grief was great.  
 All were with common sackcloth covered here ;  
 And one to other with the shoulder lent  
 Support, the bank supporting all in rear. 60

Thus do the blind, whose substance is all spent,  
 At pardon places stand to beg their need ;  
 One with his head against another bent,  
 That men may quickly give them pitying heed,  
 Not through the words alone which tell their plight,  
 But through their looks, which no less keenly plead. 66  
 And as the Sun comes not to blinded sight ;  
 So to the Shades just named here doth befall,  
 That heaven denies them largess of its light.  
 An iron-thread bores the eyelids of them all  
 And sews them up, as to a spar-hawk pent  
 Men do, which keeps not quiet under thrall. 72  
 Methought I did an outrage as I went,  
 In seeing others while myself unseen ;  
 And therefore eyes on my sage Counsel bent.  
 He knew well what the mute's speech would have been ;  
 Wherefore he waited not for my demand,  
 But said, " Speak ; let thy words be brief and keen." 78  
 Where Virgil went the cornice was so planned  
 That one might fall from it, since round about  
 Its edge there was not any girdling band ;  
 Upon my other side the Shades devout  
 Were forcing through the dire seam many a tear,  
 Bathing their cheeks in streams that would well out. 84  
 I turned to them, and " O ye who will cheer  
 Your eyes, I doubt not, with the lofty light  
 To which alone your thoughts are pointed here,"  
 Thus I began—" so may grace quickly blight  
 The scum upon your consciences, that so  
 The river of the mind may there run bright, 90  
 As ye tell what I dearly long to know ;  
 If there be with you here a Latian soul,  
 To whom some good from knowing me may flow."  
 " O brother mine, on one true city's roll  
 We all are entered ; but thou fain wouldst say  
 Did any one through life as pilgrim stroll 96  
 In Italy ?" This seemed to come, by way  
 Of answer, from in front of where I stood ;  
 Wherefore I made my voice more thither sway.

I saw among the rest a Shade whose mood  
 Showed expectation ; asketh any " How ? " —  
 It raised its chin up as a blind man would. 102  
 " O Spirit taming thee for rise, if thou,"  
 I said, " art that one who didst answer me,  
 By place or name thy history avow."  
 It answered, " I was Sieneſe, and we—  
 I and the reſt—our ſinful lives purge here,  
 Weeping to Him, that He with us may be. 108  
 Sapient I was not, although called Sapia ;  
 And far more glad when others had to grieve,  
 Than when I found my own good fortune near.  
 And that thou mayſt not think that I deceive,  
 Hear if I was as fooliſh as I ſay.  
 As my years' arch was waning towards their eve, 114  
 My townſfolk ſet their battle in array  
 Near Colle, cloſing with their foemen there ;  
 And I prayed God for what He willed that day.  
 They were there routed and compelled to bear  
 Flight's bitter ſtraits ; and when I ſaw the chaſe  
 There was no joy that could with mine compare. 120  
 "Twas ſuch that I upraiſed my daring face,  
 Crying to God, ' I fear Thee hence no more !'  
 As did the merle through brief fine weather ſpace.  
 I wiſhed for peace with God, life nearly o'er,—  
 Nor would the penance to my ſin aſſigned  
 Have become yet, through penitence, leſs ſore, 126  
 But that Pier Pettinagno kept in mind  
 Entreaty for me in his holy prayers,  
 Whom charity to pity me inclined.  
 But who art thou, that aſkeſt our affairs  
 As thou doſt go, and haſt thine eyes left free,  
 As I believe, and in whoſe ſpeech breath ſhares ?" 132  
 " My eyes," I ſaid, " will yet here ceaſe to ſee ;  
 But not for long ; for ſmall is the offence  
 Incurred by them in looking enviously.  
 The torment down below keeps in ſuſpence  
 My ſoul with a far more exceeding fear :  
 That nether load e'en now weighs down my ſenſe." 138

And she to me, "Who then hath led thee here  
 On high to us, if thou think'st there to be?"  
 And I, "'Tis he who silently stands near.  
 I am alive; and therefore ask of me,  
 Spirit elect, if thou wouldst have me move  
 Again on earth my mortal feet for thee." 144  
 "This sounds a thing so out of custom's groove,"  
 She answered, "that it is a cogent sign  
 God loves thee; then with prayer my helper prove.  
 And by that which thou cravest most for thine  
 I pray, if thou shouldst e'er tread Tuscan ground,  
 Make sure good fame among my kindred mine. 150  
 Amid that empty folk they will be found  
 Who waste on Talamone hope more vain  
 Than that to find where the Diana wound:  
 But the Admirals there will greater loss sustain."

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NOTES TO CANTO XIII.

l. 1.—Envy, purified upon Circle II., is the second of the three sins caused by love for a neighbour's ill—

"There is, who fearing lest he lose his own  
 Power, grace, fame, honour, by another's rise,  
 Grows sad, and for the contrary is prone."

Purg. xvii. 118–120.

l. 7.—The commentators differ as to whether *ombra* ("shade") means here, as usual, "an apparition," or bears the unusual sense of "picture." I think the latter is the meaning, as well on the principle of construing a word by those with which it is found connected—*noscitur a sociis*—as because ll. 8 and 9 expressly state that both bank and road here are smooth. *Ombra* is coupled with *segno* ("image"), and may therefore be expected to mean something *ejusdem generis*; and the bank (Purg. x. 29) and road (Purg. xii. 24) are the places on which pictures had been found before. *Ombra* bears this same sense in Purg. xii. 65.

l. 9.—Livid is the colour of Envy (see Purg. xiv. 82–84). Hence, the Envious are also clad in mantles of that colour (*post*, l. 48).

l. 25–27.—The cries heard are in connection with instances of Charity, the opposite virtue to Envy, which is here punished. It need hardly be said that they are not uttered by the persons whose words are rehearsed.

l. 29.—*Vinum non habent*—"They have no wine," are the words of the Virgin Mary at the marriage at Cana of Galilee (St. John ii. 3).

l. 33.—"I am Orestes" are the words of Pylades, who tried to pass himself off as Orestes in order to be put to death in his stead.

l. 36.—From the Sermon on the Mount (St. Matt. v. 44).

ll. 38, 39.—The strands of the scourge are the cries which have just been heard, inciting or goading the hearers to the virtue of Charity or Love.

l. 40.—The rein is composed of the cries which will be heard afterwards (Canto xiv. 131-139), and are attributed to well-known sinners through Envy. These cries are deterrent from that vice.

l. 42.—The pass of pardon is the stairway leading up from the present circle to the third. This is reached at l. 34 of Canto xv., after the cries which constitute the "rein" have been heard. An Angel is found on this stairway, as on the others throughout Purgatory, ready to give absolution to the sin which has last been purged away (see note to Purg. x. 7).

l. 61.—"Whose substance is all spent." These words have occurred in Inf. xxiv. 7.

l. 62.—Pardon places are church doors and places where indulgences are to be procured.

l. 67.—"Comes not"—*non approda*—literally, "comes not to shore." This seems to be the sense of *approda* here; which in Inf. xxi. 78 has the meaning "it profits."

l. 92.—"Latian," *i. e.* "Italian," as *passim*.

l. 109.—"Sapia," but not "savia" (sapient). A similar play upon words occurs in Par. iii. 57. This Sienese lady was living in exile at Colle at the time of the battle there between her fellow-citizens and the Florentines, in which the latter were victorious, and in which Provenzan Salvani (Purg. xi. 121) was captured and killed. According to some commentators, she was of his family. Her exile seems to have caused her bitter animosity to her country.

l. 123.—There was a popular story that the merle or blackbird mistook a gleam of sunshine at the close of January for the commencement of spring, and flew off chirping, "Pìu non ti curo Domine, che uscito son del verno"—"Lord, I fear thee no more; I have come out of the winter."

l. 127.—Pettinagno, or Pettinaio (meaning "comb-maker"), is said to have been a hermit of Florentine birth, but living in great sanctity near Siena.

ll. 136-138.—Dante was aware that his besetting sin was pride. The torment alluded to is that of the Proud (Purg. x. 136-139).

ll. 151-154.—The Sienese are "the empty folk." Compare Inf. xxix. 122. Talamone was a seaport in the Maremma, which they hoped to turn into a strong naval station; but the malaria prevented them and killed off their admirals. The Diana was fabled to be a subterraneous river running under Siena; and in fruitless search for it much cost was incurred.

## CANTO XIV.

## THE CIRCLES OF PURGATORY.

SINS CAUSED BY LOVE FOR A NEIGHBOUR'S ILL. CIRCLE II. :  
THE ENVIOUS. GUIDO DEL DUCA, AND RINIER DA CALBOLI.

*The shades of Guido del Duca and Rinier da Calboli perceive that Dante is alive. The former, learning from him that he comes from the banks of the Arno, first inveighs against that river and its countrymen, then deplores the degeneracy of the families of Romagna. Proceeding, the poets hear voices which recall instances of the commission of the sin of Envy, and their punishment.*

“WHO may this be, who wends about our hill  
Ere death has made the power of flight his own,  
And whose eyes shut and open at his will ?”  
“I know not who, but know he is not alone ;  
Ask him, thou, who art more within his reach ;  
And, to win answer, speak in gentle tone.” 6  
Thus did two spirits, leaning each on each,  
Discourse about me on the right hand there ;  
Then turned their faces up, to make me speech.  
And said the one, “O soul that still dost wear  
Thy body, going on thy heavenward course,  
For charity console us and declare 12  
Who thou art and whence comest ; for perforce  
Our marvel at thy grace as keenly grows  
As at a thing of unexampled source.”  
And I, “Through midst of Tuscany there flows  
A stream which has in Falterona spring,  
And through a hundred miles not sated goes. 18  
Reared on its banks, this body thence I bring ;  
To tell you who I am were speech in vain,  
For my name sounds as yet with little ring.”

" If with my intellect I well attain  
 Thy meaning," answered he who spoke before,  
 "'Tis of the Arno that it must be ta'en." 24  
 Then said the other, " Why did he veil o'er  
 In secrecy from us that river's name,  
 Just as men do with things of import sore ?"  
 Whereat the Shade on whom was made that claim  
 Discharged it thus : " I know not, but well deem  
 That valley worthy to be lost to fame. 30  
 For from its fountain-head, where so doth teem  
 The Alpine Mount whence is Pèlorus cleft,  
 That in few places hath it fuller stream ;  
 To where it comes to give back what is reft  
 By sky from sea, and sucked up to supply  
 Their streams to rivers from the watery theft, 36  
 All drive out virtue like an enemy  
 Or serpent, whether that the place is cursed,  
 Or that ill custom turns men's ways awry.  
 Whence nature changes so from worse to worst  
 In dwellers in that wretched vale, that they  
 In Circe's pastures seem to have been nursed. 42  
 Midst brutish swine, who should on acorns prey  
 Rather than food for human use designed,  
 Its puny stream first starts upon its way.  
 Next it finds curs, as lower it doth wind,  
 More prompt to snarl than strong to come to blows ;  
 And turns its face from them in scornful kind. 48  
 Holding its downward course, the more it grows  
 The cursed and ill-starred ditch so much the more  
 Finds dogs becoming wolves. Next, when it flows  
 Down hollow gulfs not few, upon its shore  
 Foxes, a race so full of fraud, are found,  
 That they in cunning fear no master lore. 54  
 Nor shall my voice be mute, because its sound  
 Reaches another. Should his mind recall  
 What a true spirit has to me unwound,  
 Good will it do him. This I see befall :  
 On the fierce river's bank thy grandson drives  
 Those wolves before him, and affrights them all. 60

He sells their flesh ere he has quenched their lives,  
 Then slays them as an aged beast is slain ;  
 Many of life, himself of praise deprives.  
 From the sad wood he bears a bloody stain ;  
 Leaving it such that, hence a thousand years,  
 It grows not to its primal state again." 66  
 As, when the news of coming woe he hears,  
 A listener's face becomes perturbed in mood,  
 From whate'er side the peril stirs his fears ;  
 So did I see the other soul imbued  
 With grief and trouble as, while listening there,  
 It had begun upon these words to brood. 72  
 The speech of one, the other's look and air,  
 Made me desire to hear their names rehearsed ;  
 And I demanded this of them, with prayer.  
 Wherefore the spirit that addressed me first,  
 Began again, " Thou'dst have me in this case  
 Tell thee a thing thou wouldst not tell me erst. 78  
 But since God wills such measure of His grace  
 To shine in thee, I will not stint thy claim ;  
 See then in mine Guido del Duca's face.  
 My blood was so by envy set aflame,  
 That if I had beheld a man made glad  
 Thou wouldst have seen how livid I became. 84  
 From my own sowing I reap straw so bad :  
 O human race, why is thy heart so tied  
 To things wherein no partner may be had !  
 This is Rinier ; this is the boast and pride  
 Of the house of Calboli, where his repute  
 Has found no heir to claim it since he died. 90  
 Nor is his blood alone made destitute,  
 'Twixt Po, the mount, the Reno, and the shore,  
 Of good that truth and pastime crave for fruit ;  
 But in those bounds there has sprung up full store  
 Of venomous roots, that need long toil and slow  
 Ere cultivation thins their growth of yore. 96  
 Arrigo Manardi and good Lizio,  
 Carpigna, Traversaro, where are they ?  
 O Romagnols who into bastards grow !



When will a Fabro in Faenza sway ?  
 And when a Bernardin di Fosco in  
 Bologna ; from low stem a noble spray ? 102  
 Marvel not, Tuscan, if my tears begin,  
 When I remember Guy da Prata and  
 Him who lived with us, Azzo's Ugolin :  
 Frederick Tignoso and his chosen band :  
 Traversaro's house, the Anastagi too,  
 One and the other perished from the land ; 108  
 The dames, the knights, the toils, the ease we knew,  
 That filled our breasts with love and courtesy,  
 Ere hearts to such a pitch of malice grew.  
 O Brettinoro, why dost thou not flee,  
 Now that thy family, and many a one,  
 To keep themselves from guilt, have gone from thee ? 114  
 Bagnacaval does well to have no son ;  
 Bad Castrocaro's, worse is Conio's case,  
 Who care to breed such Counts as they have done.  
 It shall be well for the Pagani's race  
 When shall have gone from them their Devil ; though  
 No good report shall ever do them grace. 120  
 Thou, Ugolin de' Fantoli, mayst know  
 Thy name is safe, since 'twill leave none behind  
 Who, recreant to his line, might bring it low.  
 But, Tuscan, go thy way : far less inclined  
 For speech am I, than upon weeping bent,  
 So much has our discourse distressed my mind." 126  
 We knew those dear souls heard us as we went :  
 Wherefore by keeping silence at our tread  
 They made us of the way feel confident.  
 When we became alone as on we sped,  
 Seemed lightning, when it cleaves the air amain,  
 A voice which came to meet us and which said, 132  
 " By whoso findeth me I shall be slain."  
 Then fled like thunder, scattering diffuse  
 When suddenly the cloud is rent in twain.  
 Scarce had this voice allowed our ears a truce,  
 When lo, another, with a crushing tone,  
 As of the peal which rapidly ensues : 138

"I am Aglauros, who became a stone."  
 Whereat, to draw close to the poet's breast,  
 I stepped back, fain to let advance alone.  
 The air was now on every side at rest ;  
 And he said, "This is the hard curb that ought  
 To keep man within proper bounds repressed. 144  
 But ye devour the bait and so are caught  
 Upon the hook that the old Foeman plies :  
 Whence rein or call avail you next to naught.  
 Heaven calls, and turning round you with its skies  
 Shows their eternal beauties to your view ;  
 But ye fix upon earth alone your eyes ; 150  
 Whence He who seeth all things chastens you."

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 NOTES TO CANTO XIV.

l. 7.—The two are Guido del Duca (l. 81) and Rinier da Calboli (ll. 88, 89).

l. 9.—This action, so natural to the blind, is the same that Sapia had exhibited (Purg. xiii. 102).

l. 17.—Falterona is a mountain in the Apennine in which the river Arno takes its rise, and from the summit of which its course can be traced.

l. 18.—Villani says that the Arno has a course of one hundred and twenty miles.

ll. 20, 21.—See note to Inf. i. 87.

l. 32.—The Alpine mount is the Apennine, from which Pelorus, a promontory in Sicily, is cut off by the straits of Messina flowing between them. Virgil (*Æn.* iii. 411) calls these straits "Angusti claustra Pelori."

l. 33.—The Tiber is among other rivers which rise near Falterona.

ll. 35, 36.—A similar reference to the source of the water supply of rivers is found in Purg. xxviii. 121-123.

l. 43.—The swine are the men of the Casentino. There is a covert reference to the Conti Guidi lords of Romena (Inf. xxx. 77), to whom Porciano (from "porco"—a hog) belonged. The mention of Circe in l. 42, as the nurse of the inhabitants of Valdarno, fitly prefaces this designation of the Casentines ; Circe having changed so many men into swine.

l. 46.—The curs are the Aretines.

l. 48.—The Arno makes a sharp bend at Arezzo.

l. 51.—The wolves are the Florentines, and specially the Guelphs—derived from "wolf." Compare Par. xxv. 6. Avarice (symbolized by the wolf, Inf. i. 49) is mentioned in Inf. vi. 74, as one of the three besetting sins of Florence.

l. 53.—The foxes are the Pisans. Compare what Guido da Montefeltro says of fox-like qualities in *Inf.* xxvii. 73-78.

ll. 59, 60.—The person addressed is Rinier da Calboli, whose grandson Fulcieri was Podestà of Florence in 1302, and a great persecutor of the Bianchi faction (*Inf.* xxiv. 150).

ll. 61, 62.—There is no satisfactory explanation of the acts here alluded to.

l. 64.—The sad wood is Florence (see note to *Inf.* i. 2).

l. 78.—Dante had refused to tell his own name (ll. 20, 21).

l. 81.—Guido del Duca. All that is known of this personage is that he was of the town of Brettinoro (l. 112) near Forlì, in Romagna.

ll. 86, 87.—Virgil gives Dante an explanation of the meaning of these lines in the following Canto (*Purg.* xv. 43-75).

l. 88.—Rinier da Calboli. The Calboli were an illustrious family of Forlì.

l. 90.—Compare *Purg.* vii. 120.

l. 92.—The boundaries of Romagna—the Po, the Apennines, the Adriatic, and the river Reno (*Inf.* xviii. 61) near Bologna.

ll. 97, etc.—Little is known to the commentators of the obscure personages here enumerated, beyond what can be gathered from Dante's praise of them. I think Bianchi is right in putting notes of interrogation after ll. 100 and 102, and in regarding the persons alluded to in ll. 100, 101, as really and not ironically commended by the poet.

ll. 112, 113.—Brettinoro, near Forlì, was the native place of the speaker (l. 81), who here alludes to his own family as having left it.

ll. 115, 116.—Towns in Romagna.

l. 118.—The Pagani were lords of Faenza. "Their Devil" was Mainardo Pagani, who has been referred to in *Inf.* xxvii. 50, and who was styled "Il Demonio."

ll. 128, 129.—See an expression of confidence in the way taken, based upon similar grounds, in *Purg.* xxii. 125, 126.

l. 133.—The words of Cain (*Gen.* iv. 13, 14).

l. 139.—Aglauros, daughter of Cecrops, King of Athens, was changed to stone by Mercury for having, through envy, divulged his amour with her sister Hecce (*Ovid, Met.* ii. 800 sqq.).

l. 143.—These cries have constituted the "rein" which Dante had been told that he should hear before mounting to another circle (see notes to *Purg.* xiii. 40, 42).

l. 146.—"The old Foeman." Compare *Purg.* xi. 20.

## CANTO XV.

## THE CIRCLES OF PURGATORY.

STAIRWAY III. CIRCLE III. : THE ANGRY.  
DANTE DREAMS OF INSTANCES OF PATIENCE.

*The poets, invited by an Angel, ascend the stairway to the Third Circle. Virgil clears up Dante's doubts as to the meaning of a saying of Guido del Duca's. Reaching the Circle, Dante falls into a trance, and dreams of notable instances of Patience. When he comes to himself, a dense smoke envelopes him and Virgil.*

As much as twixt the third hour's close and day's  
 Beginning is apparent of the sphere  
 That after a child's fashion ever plays,  
 So much seemed left then for the Sun to clear,  
 Of his course in descending towards the night ;  
 'Twas evening there and it was midnight here. 6  
 Full on our faces did the sunbeams smite ;  
 Because the mount was rounded by us so  
 That towards the sunset we now journeyed right.  
 When I perceived that at the radiant glow  
 My forehead drooped far lower than before ;  
 And the unknown cause made my wonder grow. 12  
 Wherefore I raised my hands to place them o'er  
 My brows, and with them made for me the screen  
 Which somewhat softens light's excessive store.  
 As when from water or a mirror's sheen  
 A sunbeam flashes to the further side,  
 Like mannered in ascent as it had been 18  
 In falling, and in equal distance wide  
 From a stone's track when in true plumb dropped right,  
 As art has shown and practice verified ;  
 So seemed I to be smitten by a light  
 That was reflected there in front of me ;  
 Wherefore my gaze was swift to take to flight. 24

Said I, "Sweet Father, what may this thing be,  
 Whose beams my power to shield my sight defy,  
 And which seems moving towards us?" Answered he,  
 "Marvel not if the children of the sky  
 Still make thy dazzled eyes feel ill at ease :  
 One comes, sent to invite men up on high. 30  
 Soon shall it be that sight of things like these  
 Will be no grievance to thee, but delight  
 As great as Nature grants thy faculties."  
 When we were full in the blest Angel's sight,  
 He said, with joyful voice, "Come, enter here  
 Stairs far less steep than any former flight." 36  
 We were ascending, having thence gone clear,  
 And *Beati misericordes* and "Rejoice  
 Thou that o'ercom'st," were chanted in our rear.  
 We two, my Guide and I, without a choice  
 Of more companions, went up, and I thought  
 In going to gain profit from his voice. 42  
 Wherefore I turned to him and thus besought :  
 "When he discoursed of partnership denied,  
 What willed Romagna's spirit to import?"  
 Whence he to me, "He knows what ills betide  
 From his own own chief defect : cease then surprise  
 That he, to make us rue it less, should chide. 48  
 Since your desires point where such fortune lies  
 As loses part if shared with a compeer,  
 Envy inflates the bellows to your sighs.  
 But if the love of the supernal sphere  
 Could give your aspiration heavenward aim,  
 Your breast would not be troubled by that fear. 54  
 For, there, the more a thing is 'ours' by name,  
 The more good each possesses, and the more  
 That cloister is with charity aflame."  
 "My hunger for content had been less sore"  
 I said, "had I kept mute, and in my mind  
 More doubt is put together than before. 60  
 How can a good to common use assigned  
 Make its possessors, many though they be,  
 More rich in it than if to few confined?"

"Because thy mind is fixed"—thus he to me—  
 "On earthly things alone, e'en from true light  
 Thou gatherest darkness and obscurity. 66  
 That good, ineffable and infinite,  
 Which dwelleth there above, as swiftly darts  
 To love as rays a lucid body smite.  
 It as much ardour as it finds imparts ;  
 So that as far as charity extends  
 Eternal worth spreads over loving hearts. 72  
 The more that each on high each comprehends,  
 More are there to love well ; more love has sway ;  
 And, mirror-like, one to another lends.  
 Should not my reasoning thy hunger stay,  
 Thou wilt see Beatrice hereafter, who  
 Will take this and all cravings else away. 78  
 Only bestir thee, so that, e'en as two  
 Already are, the five wounds may be spent  
 Full soon, whose cure is to their smarting due."  
 Wistful to say "Thou givest me content,"  
 I saw that I had reached another zone ;  
 So that my keen eyes made me reticent. 84  
 There I seemed on a sudden to be thrown  
 Into a dream ecstatic, and to see  
 A group of persons in a temple shown.  
 A woman at the entrance seemed to be,  
 Who with a mother's sweet mien said, "My son,  
 Why hast thou dealt thus with thy sire and me ? 90  
 In sorrow we have sought till thou wast won."  
 That which had first appeared dispersed and fled  
 So soon as silence followed hereupon.  
 Another woman then appeared, who shed  
 Those waters down her cheeks by grief outpoured  
 When 'tis by great scorn for another bred. 96  
 And she said, "If thou of the town art lord  
 Which caused the gods such strife about its name,  
 And whence each science radiates abroad,  
 Avenge thyself, Pisistratus, and shame  
 Those arms that dared our daughter to embrace."  
 And the benign and mild lord made the dame, 102

Meseemed, this answer with unruffled face ;  
 " How shall we treat him who desires our ill,  
 If we condemn the man who loves our race ?"  
 Then I saw folk with hot rage burning kill  
 A youth with stones, while each the other bade  
 " Slay, slay him ! " in loud shouts repeated still ; 108  
 And him I saw bend, 'neath the death that weighed  
 Already on him, downwards to the ground ;  
 But of his eyes he still heaven's portals made,  
 Praying to the high Lord in that strife profound,  
 His persecutors' pardon to obtain,  
 With looks by which compassion is unbound. 114  
 When my mind from its wanderings turned again  
 To things external to it which are true,  
 Discernment made my not false errors plain.  
 My watchful Leader, who could see me do  
 As does a man who rouses him from sleep,  
 Exclaimed, " What ails thee, that thou totterest through  
 A half league's space and more, while thou dost creep 121  
 With veiled eyes and with legs bent under thee,  
 Like one who slumbers sound or has drunk deep ?"  
 " O my sweet Father, if thou heedest me  
 I will explain," I said, " by what a sight  
 My legs were brought to such infirmity." 126  
 And he, " Should e'en a hundred masks unite  
 To veil thy face, yet mask there would be none  
 To hide from me thy thoughts, however slight.  
 That which thou saw'st was that thou mayst not shun  
 Setting thy heart to peace's waters free,  
 Whose streams from the eternal fountain run. 132  
 I did not ask what ails thee, as doth he  
 Whose is the eye that when the body lies  
 Abandoned by the soul can no more see ;  
 But asked to brace thy feet for exercise.  
 Thus is it fit to urge the laggards, slow  
 To make use of their re-awakened eyes." 138  
 Thus onward through the evening did we go  
 Gazing intent, far as the eye could stray,  
 Against the sunbeams' late and radiant glow.

And lo, by slow degrees a smoke made way  
 Towards us, as obscure as is the night ;  
 Nor was there any place where refuge lay. 144  
 This took from us the pure air and our sight.

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 NOTES TO CANTO XV.

ll. 1-6.—We have here the same allusion to the division of the day into four equal parts—Terza, Sesta, Nona, and Vespro, counting from sunrise to sunset—which occurred in *Inf.* xxxiv. 95. See the note there. From the day's beginning—sunrise—to the close of the third hour, the Terza period, the Sun traverses forty-five degrees of the heavenly sphere—which is here said to play constantly like a child because, according to the Ptolemaic system, it was always revolving. Dante says that the Sun now had an equal distance to pass through before his setting. This indicates the time as three hours before sunset, *i.e.* at the time of the Equinox, 3 p.m. And it was evening (Vespro), because that part of the day was commencing. Reference to *Purg.* xii. 80, 81, will show that three hours—the whole of Nona—have elapsed since the ascent to the second Circle was begun at the end of Sesta.

It being 3 p.m. on Purgatory, it was 3 a.m. at Jerusalem, its antipodes. And it was midnight in Italy, which Dante regards as forty-five degrees west of Jerusalem.

ll. 17-20.—By a stone's falling track is meant the perpendicular. The angle of incidence of the sunbeam is equal to the angle of reflection. Compare with ll. 16-21, *Virg. Æn.* viii. 25-28.

l. 23.—“Reflected.” The literal meaning is “refracted ;” but reflection, not refraction, is clearly meant.

ll. 28, 29.—Dante has hitherto seen five Angels in Purgatory, *viz.*, the celestial pilot (*Purg.* ii. 29) ; the two guardian Angels of the Valley of Princes (*Purg.* viii. 25) ; the Warder of the entrance gate which admitted to the first stairway (*Purg.* ix. 80) ; and the Angel of the second stairway (*Purg.* xii. 79-99). He had been as dazzled by each of these, except the fifth, as he now is by the sixth (see *Purg.* ii. 39 ; viii. 35 ; ix. 84). The Angel of the second stairway had described it as of easy ascent (*Purg.* xii. 92, 93). The Angel who now speaks promises that the third will be far less steep. Encouragement is likewise held out by the Angels of the fifth (*Purg.* xix. 43-48), the sixth (*Purg.* xxii. 2), and the seventh and last stairway (*Purg.* xxiv. 139-141). The Angel of the fourth stairway merely indicates where it is (*Purg.* xvii. 47). In proportion as his awe at the sight of them diminishes, Dante is enabled to dispense with their reassurances.

l. 38.—Another of the beatitudes from the Sermon on the Mount (*St. Matt.* v. 38). “*Beati pauperes spiritu*” had been chanted, as the Proud, the



opposite to the Poor in spirit, were left. Now the Envious, the opposite to the Merciful, are left.

ll. 44, 45.—Alluding to the words of Guido del Duca in *Purg.* xiv. 86, 87.

l. 73.—I have followed Bianchi's explanation of this line. Cary's—

“ The more aspirants to that bliss  
Are multiplied,”

has, however, much to recommend it.

ll. 79-81.—The Angel at the entrance of Purgatory had inscribed seven P's with his sword point on Dante's forehead (*Purg.* ix. 112). One of these, representing Pride, had been purged from it by the Angel of the stairway leading from the Circle of the Proud (*Purg.* xii. 133-135). Another has now been erased, representing Envy, as the Circle of the Envious is left behind. Line 81 implies that the more remorse for sin is felt, the sooner it is repented of.

l. 83.—The third Circle of Purgatory, upon which are the Angry; who, however, are not met with until, in the next Canto, they are found enveloped in dark, impenetrable fog. In the *Inferno*, they are set in the muddy marsh of Styx (*Inf.* vii. 106-116).

ll. 85, 86.—This and the following visions, contain instances of Patience, the virtue opposed to Anger; just as the voices heard in the air in *Purg.* xiii. 28, etc., rehearsed examples of the virtue opposed to Envy. In each case other means than sight are employed to bring the virtue inculcated home to the senses of the sinners undergoing purification; and for the same reason, viz., that both the Envious and the Angry are, as part of their expiation, debarred from using their sight.

ll. 89-91.—The words of the Virgin Mary to the Saviour when he is discovered in the Temple (*St. Luke* ii. 48).

l. 94.—The wife of Pisistratus, tyrant of Athens.

ll. 97, 98.—There was a strife between Poseidon and Athene which should give name to Athens. Poseidon, to support his claim, struck the rock with his trident, when a horse sprang from it. Athene struck the earth with her lance, and an olive appeared. Hers was deemed the most valuable production, and the city was named from her.

ll. 100-105.—Pisistratus made his wife this answer, when she urged him to inflict death on a youth who had kissed their daughter in public.

ll. 106, etc.—The stoning of St. Stephen (*Acts* vii.).

l. 117.—The visions were unreal; but their moral true.



- "O Master, are those spirits which I hear?"  
 Said I: and he to me, "Thy thoughts are true:  
 They go to set the knot of anger clear." 24
- "Now who art thou that cleavest our smoke, and who  
 Talkest of us alone, as if for thee  
 Time's measurement to Calends still is due?"  
 Such were the words a voice addressed to me;  
 Wherefore my Master said to me, "Reply,  
 And ask if this way the road upwards be." 30
- "O creature that art growing pure," said I,  
 "To come back to thy Maker fair and bright,  
 Thou shalt hear marvels if thou followest nigh."  
 "Thee will I follow, far as I have right;"  
 He answered; "If smoke will not let us see,  
 Hearing shall keep us joined in lieu of sight." 36
- Then I began; "With that band swathing me  
 Which death unwinds, I run my upward race,  
 And have come hither through Hell's agony.  
 And if God has so fenced me with His grace,  
 That 'tis His will that I by method wide  
 Of modern use should see His sovereign place; 42  
 Conceal not who thou wast ere thou hadst died,  
 But tell, and tell me if aright I go  
 To find the pass; and be thy words our guide."  
 "A Lombard, Mark by name, I learnt to know  
 The world, and loved that worth now ranked so light  
 That 'tis no more the mark of any bow. 48  
 For mounting upward thou art going right."  
 He answered thus, and added, "Pray for me  
 I pray thee, when thou shalt have reached the height."  
 And I to him, "I pledge my faith to thee  
 To do what thou demandest; but I burst  
 With inward doubt, unless I set it free. 54
- 'Tis doubled now, though simple 'twas at first,  
 By thy opinion, which I couple here  
 With one that it makes sure, elsewhere rehearsed.  
 The world in very truth is wholly drear  
 Of every virtue, even as thou say'st,  
 And teems with spreading evil far and near. 60

But tell, I pray, to what cause this is traced,  
 That I may see it and to others show ;  
 Which some in Heaven and some in Earth have placed."

A deep sigh, which grief forced to sound of woe,  
 Escaped him first ; then, " Brother," he began,  
 " Thou com'st from a blind world, and fitly so. 66

You who yet live trace all causation's plan  
 To Heaven alone, as though necessity  
 Made it move all things with its moving span.  
 Were this so, free-will would be crushed in ye ;  
 And joy for good and woe for evil deed  
 Would not in consonance with justice be. 72

Your movements from a source in heaven proceed :  
 I say not all ; but, granted I so say,  
 For good and evil you have light at need ;  
 And have free-will, which though in its first fray  
 With heaven it wearies of the toil of fight,  
 Triumphs at last, if nourished the right way. 78

A greater force, a better nature's might  
 Sways you though free, and that creates in you  
 The mind where the heavens have no controlling right.  
 Whence, if the present world's right paths are few,  
 In you the reason lies, in you 'tis sought ;  
 As I will spy for thee and prove it true. 84

Forth from His hand who, ere to life 'tis brought,  
 With fondness views it, like a girl who goes  
 Weeping and laughing in her childish sport,  
 Comes in simplicity the soul which knows  
 Only that, a glad Maker's work, 'tis fain  
 To turn to that whence pleasure for it grows. 90

First of a slight good's savour it makes gain ;  
 And hastens after that in judgment's spite,  
 Unless its love be checked by guide or rein.  
 To frame laws therefore as a rein was right :  
 To have a king was right, who should by proof  
 Keep at least the true city's tower in sight. 96

Laws there are ; but who stirs in their behoof ?  
 No one : because the shepherd who precedes  
 Can chew the cud, but has not parted hoof.

Wherefore the people, seeing him who leads  
 Aim only at the good themselves pursue,  
 Feed upon that, and feel no further needs. 102

That evil guidance is the cause which drew  
 The world to wrong, is now well in thy ken ;  
 And not corrupted nature formed in you.

Rome once was wont—she made the world good then—  
 To have two Suns, which brought both roads in sight,  
 The way of God as well as that of men. 108

The one has now put out the other's light :  
 Crosier joins sword, and thus together thrown  
 They must perforce untowardly unite ;  
 Since one fears not the other, co-mate grown.  
 If thou believ'st me not, think on the grain ;  
 For every herb may by its seed be known. 114

Throughout the land which Po and Adige drain,  
 Men's breasts with courtesy and valour glowed,  
 Ere Frederick had his warfare to maintain.

Now any one may safely pass that road,  
 Who has for shame's sake left off holding speech  
 With good men, or approaching their abode. 120

Three veterans still are there, such that in each  
 The old age chides the new ; and to their mood  
 Time lags till better life, through God, they reach.

Conrad, Palazzo's lord, Gherardo good,  
 And Guy of Castel, whom men better name  
 The simple Lombard, as French fashion would. 126

Lay henceforth on the Church of Rome the blame,  
 That she, by making her two sways confound,  
 Soils in the mire her own and burden's fame."

" My Mark," I said, " thy argument is sound ;  
 And now I can discern why Levi's sons  
 Were cut off from inheriting the ground. 132

But say of what Gherardo thy tale runs,  
 Left as a sample of a bygone race  
 In reproof of an age of savage ones ? "

" Deceit or tempting in thy speech I trace,"  
 He answered, " since thou, Tuscan though it be,  
 Seem'st to know nought of good Gherardo's case. 138

No other surname that I know hath he,  
 Unless I took it from his daughter Gaia.  
 God be with you ; I go no more with ye.  
 See brightness through the smoke with rays afire  
 Whitening already : I must go, before  
 The Angel who is close at hand draws nigher." 144  
 Thus having said, he would not hear me more.

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 NOTES TO CANTO XVI.

l. 1. — Anger, purified upon Circle III., is the third and last of the three sins caused by love for a neighbour's ill:—

“ There is too, who chafes over injuries,  
 And so becomes upon revenge intent ;  
 And such must needs another's harm devise.”

Purg. xvii. 121-123.

l. 27.—As if still an inhabitant of the world of time. In eternity time passes unmeasured.

l. 46.—This Mark is said to have been a Venetian, and therefore not strictly speaking a Lombard. Hence, some take “ Lombard ” as his family name, calling him “ Marco Lombardo.” I have, however, translated the passage according to the grammatical construction. Others think that “ Lombard ” here is equivalent to “ Italian,” according to the French fashion of styling all Italians “ Lombards ” (see l. 126). This person is said to have been a friend of Dante's. If so, we might have supposed that the latter would have recognized him by his voice, as he afterwards does Forese (Purg. xxiii. 43-45).

l. 57.—The opinion “ elsewhere rehearsed ” is that of Guido del Duca concerning the degeneracy of his countrymen (Purg. xiv. 91-96), and which agreed with what Mark has said in ll. 47, 48.

l. 63.—“ Heaven ” here, and in the following lines of the passage, means the influence of the Stars ; the movement of the heavens ; not the sanctity of heaven (see ll. 67-69).

l. 66.—Fityly—because thou art thyself blind to the truth.

l. 76.—Compare Par. v. 19-24, in which Beatrice declares that free-will is the greatest gift of God, and has been bestowed on all His intelligent creatures.

ll. 79-81.—The Deity is the better nature. Though He controls, He allows men free-will, and Himself creates in them the mind which is not subject to the starry influences because it comes direct from Himself. Compare Par. vii. 142-144.

l. 96.—The true city may be Paradise (as in Purg. xiii. 95). But the tower of the true city is generally supposed to mean Justice.

ll. 98, 99.—That is to say, the Pope unites the spiritual and temporal powers, which ought to be kept distinct (see ll. 98, 99, 127-129).

l. 101.—Worldly good.

ll. 103, 104.—Compare Purg. viii. 131.

l. 107.—The two Suns were the Emperor and the Pope.

l. 115.—Lombardy. This line supports the opinion that the speaker is a Lombard (*ante* l. 46).

l. 117.—The Emperor Frederick II.'s war with the Lombard towns.

l. 124.—Conrad da Palazzo was a gentleman of Brescia. "Good" Gherardo da Camino was of Treviso. One of his sons married a daughter of the "gentle judge Nino" of Purg. viii. 53. Guido (Guy) da Castel was of Reggio, and is recorded to have been very hospitable to French travellers (see l. 126).

l. 129.—The burden of the two sways.

ll. 131, 132.—See Deut. xviii. 1, 2.

l. 140.—Very opposite opinions as to the merits or demerits of this Gaia have been expressed by different early commentators.

## CANTO XVII.

## THE CIRCLES OF PURGATORY.

SIN CAUSED BY REMISSNESS IN LOVE FOR GOD. STAIRWAY IV.  
CIRCLE IV. : THE SLOTHFUL OR LUKEWARM.

*Emerging from the smoke as the Sun is about to set, Dante falls into a trance, during which he sees visions of examples of Anger and its punishment. The Angel of the stairway leading to the fourth Circle appears, as the poets begin to mount it. Virgil expounds how the sins purified in Purgatory are all caused by perverted or ill-regulated love.*

BETHINK thee, Reader, if thou e'er wast trapped,  
 Upon an Alp, in mist through which thy sight  
 No more pierced than a mole's in membrane wrapped :  
 How when the moist dense vapours taking flight  
 Begin to melt and scatter, the Sun's sphere  
 Enters amongst them with a feeble light ; 6  
 And thy imagination will be near  
 Swift insight into how I saw again  
 The Sun at first, who now was setting here.  
 Steps level with my Master's sure ones ta'en  
 Forth from that cloud thus led me into rays  
 Already dead upon the low shores' plain. 12  
 O Fancy ! thou whose power at times so sways  
 Our thoughts from outward things that, all unheard,  
 Sound from a thousand trumpets round us brays ;  
 What moves thee, if not by the senses stirred ?  
 Light moves thee, formed in Heaven through power its  
 own,  
 Or by the Will that sends it down conferred. 18  
 Her impious deeds who changed, her first form flown,  
 Into the bird that most delights to sing,  
 In my imagination traced were shown.



And here my mind was so constrained to cling  
 Within itself, that nothing from outside  
 Then came to it, which could acceptance bring. 24  
 Next, one upon a cross, with looks of pride  
 And scorn, rained on my fantasy profound ;  
 And with such looks still on his visage died.  
 With great Ahasuerus stood around  
 Esther his spouse, and the just Mordecai  
 Who both in speech and action was so sound. 30  
 And when the scene thus imaged had passed by  
 Self-dissipated, as a bubble goes  
 Soon as the water casing it runs dry ;  
 A maiden's likeness in my vision rose,  
 Who, weeping sore, cried, " Wherefore wast thou fain  
 To come to naught, O Queen, as anger chose ? 36  
 Thou, not to lose Lavinia, art self-slain ;  
 Now thou hast lost me ; her who has to mourn  
 Before another's fate a mother's bane."  
 As sleep, dispelled when, on a sudden, dawn  
 Of new light strikes closed eyes, with broken sway  
 Quivers in dying ere 'tis wholly gone : 42  
 So did my fancy fade and droop away,  
 Soon as my eyes were smitten by a light  
 Of greater far than our accustomed ray.  
 I turned to have my whereabouts in sight ;  
 When a voice crying, " Here is the ascent,"  
 Put all my other purposes to flight ; 48  
 And made my will with eagerness so bent  
 To see who spoke, that not until my gaze  
 Met what I sought could it repose content.  
 But as at the Sun's presence, who down-weighs  
 Our sight, and veils his figure in excess,  
 So here fell short all power that I could raise. 54  
 " This is a Spirit divine, who without stress  
 Of prayer points out to us the road on high,  
 And whose own light is his disguising dress.  
 His care for us with man's self-care may vie ;  
 For he who waits for prayer, beholding need,  
 Is harshly steeled already to deny. 60



But when with more or less care than it should  
 It runs to good ; or when to ill gives heed ;  
 The Maker by His own work is withstood. 102  
 Hence canst thou learn how love must be the seed  
 Of every virtue in you and, beside,  
 Of every punishment-deserving deed.  
 Now, since love cannot turn its eyes aside  
 From watching for the loved's prosperity ;  
 All things secure from hate of self abide. 108  
 And since no being can be thought to be  
 Dissevered from the First ; nor its own stay ;  
 To hate that First One no desire is free.  
 If I distinguish well, 'tis left to say  
 That the ill which men love is their neighbour's woe ;  
 Which love is born in three modes in your clay. 114  
 There is, who by his neighbour's overthrow  
 Hopes to excel ; and for this cause alone  
 Longs that from grandeur he may be brought low.  
 There is, who fearing lest he lose his own  
 Power, grace, fame, honour, by another's rise,  
 Grows sad, and for the contrary is prone. 120  
 There is too, who chafes over injuries,  
 And so becomes upon revenge intent ;  
 And such must needs another's harm devise.  
 This threefold love those here below lament ;  
 Now will I make the other understood,  
 Which seeks good with ill-regulated bent. 126  
 Each has a vague perception of a good  
 In which the soul may rest ; for this he sighs ;  
 Wherefore each fain would reach it if he could.  
 If languid love draws thitherward your eyes  
 Or efforts, after just remorse for this  
 Your torture for it on this cornice lies. 132  
 Another good there is, which gives not bliss ;  
 'Tis not felicity, 'tis not the true  
 Essence, which fruit and root of all good is.  
 The love to this more yielded than is due,  
 Above us is bewailed in circles three :  
 But why discoursed of in a threefold view, 138  
 I say not, that thou for thyself mayst see."

## NOTES TO CANTO XVII.

l. 9.—It being now sunset, three hours have elapsed since the poets came to the stairway leading to the third Circle (Purg. xv. 1-6).

ll. 19-21.—The impious deeds referred to are those of Procne. According to the story, she was changed, for them, into a swallow (Purg. ix. 13-15); but here Dante follows another version, making her a nightingale, instead of her sister Philomela. This and the following visions exemplify the retribution dealt to Anger.

l. 25.—Haman; who, however, was not crucified, but hanged (Esther vii. 9, 10).

ll. 32, 33.—Another instance of Dante's very accurate description of natural phenomena. For others, see *Inf.* vii. 118, 119; xiii. 40-42; xxi. 20, 21.

ll. 34-39.—Lavinia, lamenting the suicide of her mother Amata (*Virg. Æn.* xii. 593-607). The other's fate (l. 39) is the death of Turnus.

ll. 40, 41.—Compare *Par.* xxvi. 70-75.

l. 47.—The Angel of the fourth stairway (see note to *Purg.* x. 7).

ll. 59, 60.—Compare *Par.* xvii. 73-75; xxxiii. 16-18.

l. 67.—The Angel's wing effaces from Dante another P. Compare *Purg.* xii. 98, 121-123; xv. 79-81.

ll. 68, 69.—Another of the beatitudes from the Sermon on the Mount (*St. Matthew* v. 9). This is the third which has been uttered (see *Purg.* xii. 110; xv. 38). Others will be heard at the entrances to the remaining stairways (*Purg.* xix. 50; xxii. 4-6; xxiv. 151-154). In each case the ejaculation brings appropriately to mind the virtue opposite to the sin which has just been absolved—in the present instance, Anger.

ll. 76-78.—The fourth Circle, where Sloth is purified, is now reached.

l. 86.—The "good" here alluded to is the chief good, *i.e.* God.

ll. 91-139.—This discourse by Virgil is a counterpart to that in *Inf.* xi. 16-111. In each case a part of the journey has been made, when he takes the opportunity of a halt to instruct Dante upon what has been, and what still has to be seen. The subject here is simpler than on the other occasion. There, Incontinence, Malice, Bestiality, and their sub-divisions, formed the theme. Here, Love alone is treated of. The sins purified in Purgatory are those which result either from the direction of Love to an evil object, or from failure to regulate it properly in the pursuit of a good one. The evil object is the desire for the harm of one's neighbour. Love, directed to this, causes Pride, Envy, and Anger; the sins which are purified in the three circles which have been passed already (ll. 112-124). The first good object is God, who is the chief good (l. 97). Love which is remiss in the pursuit of this, degenerates into Sloth—or Lukewarmness—which sin is purified on the fourth Circle, in which the poets now are (ll. 127-132). Secondary good objects (l. 98) are temporal blessings; which, though they cannot give true happiness (ll. 133-135), may yet be loved in moderation without sin

(ll. 98, 99). Excessive love for them, however, becomes Avarice, Gluttony, or Lust, according to the particular object of its pursuit. These sins are purified in the three circles still left to be explored (ll. 136-139). See, further, the Itinerary prefixed to Purgatory.

ll. 106-113.—Hatred of self and of God are impossible. There remains only Hatred of one's neighbour. The scope of Hatred is more limited than that of Violence, which can be practised against all the three (Inf. xi. 31, 32).

ll. 115-117.—The Proud.

ll. 118-120.—The Envious.

ll. 121-123.—The Angry.

ll. 138, 139.—Virgil leaves Dante to find out for himself the threefold division of the perverted love of earthly things, viz. Avarice, Gluttony, and Lust.

## CANTO XVIII.

## THE CIRCLES OF PURGATORY.

SIN CAUSED BY REMISSNESS IN LOVE FOR GOD. CIRCLE IV. :  
THE SLOTHFUL OR LUKEWARM.

*Virgil further explains how Love affects the soul, and how the soul is responsible for following it ; also the nature of free-will and morality. A multitude of spirits rush past, crying out instances of Diligence. One, the Abbot of San Zeno in Verona, appealed to by Virgil to show the way to the next ascent, reveals himself. Other spirits follow, shouting out instances of Sloth. Dante falls asleep.*

THE lofty Teacher to his argument  
 Had put an end, and scanned with intent look  
 My face, to see if I appeared content  
 And I, whom a new thirst still overtook,  
 Kept outward silence, but said inwardly,  
 "Perchance I ask him more than he can brook." 6  
 But that true Father, who perceived in me  
 Such timid will as undivulged remains,  
 By speaking made me bold to speak out free.  
 "Master," I said, "my sight such fresh life gains  
 From thy effulgence, that I now see clear  
 All that thy reasoning purports and explains. 12  
 Wherefore I pray of thee, sweet Father dear,  
 Show me Love, whence thou mak'st all acts arise,  
 Both good, and such as contrary appear."  
 "Direct," he said, "towards me the keen eyes  
 Of intellect, and thou wilt plainly know  
 The error of the blind in leaders' guise. 18  
 The soul, created prompt to feel Love's glow,  
 Is prone to move to aught that pleases, when,  
 At pleasure's call, its dreams to actions grow.  
 From a real object your conception's ken  
 Derives the image which it plants in you,  
 And thus makes the soul turn to it. If then 24

The soul, thus turned, becomes inclined thereto,  
 Love is this inclination ; 'tis, besides,  
 Nature which pleasure binds in ye anew.  
 Then even as fire in motion upwards glides,  
 Because 'tis formed to thitherwards aspire,  
 Where in its matter it the most abides ; 30  
 So the soul, captured, enters on desire ;  
 A spirit motion which at rest ne'er stays  
 Until rejoiced the loved thing to acquire.  
 Thou now canst understand how dense a haze  
 Conceals the truth from those folk who protest  
 That each Love in itself is worthy praise ; 36  
 Perchance, because its matter has a zest  
 Of goodness ever ; but not every seal  
 Is good, albeit on good wax impressed."  
 " Thy words, as followed by my mind, reveal,"  
 I answered him, " Love's character to me ;  
 But have increased the teeming doubt I feel. 42  
 For, if Love comes to us externally,  
 And the soul on no other footing wends,  
 If it goes right or wrong, 'tis merit-free."  
 " That to which reason's insight here extends,"  
 He answered, " I can tell ; beyond, for aid  
 To Beatrice look : that task on Faith depends. 48  
 Every substantial form which, separate made  
 From matter, is in union with it brought,  
 Is stored with virtue of specific grade,  
 Which till it operates is felt in naught,  
 Nor demonstrates itself save by effect,  
 As green leaves on a plant its life import. 54  
 And so man knows not whence his intellect  
 Of earliest notions first becomes possessed ;  
 What promptings his first appetites direct ;  
 Which are in you, as in a bee the zest  
 For making honey ; and this earliest bent  
 Has no desert for praise or blame to test. 60  
 Now, that all others may with this be blent,  
 The counselling virtue is innate in you,  
 And ought to keep the threshold of assent.

This is the origin to which is due  
 The cause of merit in you, consequent  
 On how it gleans and sifts loves false and true. 66  
 They who to utmost depths in reasoning went,  
 Perceived this innate liberty, and so  
 Left the world rules for moral government.  
 All Love then, wherewithal you inly glow,  
 Springs—let us lay down—from necessity :  
 The power to curb it to yourselves you owe. 72  
 Free-will is deemed by Beatrice to be  
 The noble virtue ; see thou bear in mind  
 That 'tis so, should she talk of it with thee.”  
 The Moon that till near midnight lagged behind,  
 Now made more scarce the stars that we could scan ;  
 Shaped like a bucket all by flames entwined ; 78  
 And counter to the heaven through those paths ran,  
 Which the Sun fires when seen from Rome's great town  
 To set 'twixt Sardinian isle and Corsican.  
 And that illustrious Shade through whom renown  
 More greets Pietola's than Mantua's name,  
 Had put the load I laid upon him down : 84  
 Whence I, whose questions had achieved their aim  
 In reasoned answers evident and plain,  
 Like one in drowsy musings rapt became.  
 But suddenly this drowsiness was ta'en  
 Away from me by folk who, mustering strong  
 Behind our backs, now made for us amain. 90  
 And as of old, at night, their banks along,  
 If only Thebes of Bacchus' aid had need,  
 Ismenus and Asopus saw a throng  
 And furious rush ; so round that circle speed  
 Those, as I saw them coming, whom goodwill  
 And right love spur, as rider spurs his steed. 96  
 They soon were on us, since the pace was still  
 A run, at which moved all of that vast train ;  
 And two in front cried, weeping, loud and shrill,  
 “ Mary in haste ran to the mountain chain :  
 And Cæsar, to subdue Ilerda bent,  
 Pushed at Marseilles and then ran into Spain.” 102



"Quick! quick! that time may not in vain be spent  
 For lack of love:" the others forthwith cried,  
 "That zeal to do well may give grace fresh vent."  
 "O folk, whose fervour now intensified  
 Perchance cures the neglect and the delay  
 Which turned ye, lukewarm, from good deeds aside, 108  
 This one, of whom I lie not when I say  
 He lives, craves, if the Sun but shine anew,  
 To mount; then tell what near cleft makes a way."  
 So spoke my Leader, and this answer drew  
 From one among those spirits; "Come behind  
 Our ranks, and thou wilt find the rock pierced through.  
 Desire for moving on so fills our mind, 115  
 That halt we cannot; let us pardon gain,  
 If in our justice churlishness thou find.  
 I at Verona in Saint Zeno's fane  
 Was Abbot, 'neath good Barbarossa's sway,  
 Whom Milan speaks of still with grief and pain. 120  
 And he has one foot in the grave this day,  
 Who soon shall for that monastery mourn,  
 And sorrow that his will had there its way:  
 Since he has put his son, ignobly born,  
 Ailing in all his body, worse in mind,  
 To fill the post from its true pastor torn." 126  
 If he ceased here or further speech designed,  
 I know not, so far past us had he gone;  
 But this I heard, and to retain inclined.  
 And he from whom my help in need was drawn  
 Said, "Hither turn, where two may be descried  
 Who, coming on, chide Sloth with biting scorn." 132  
 Behind them all they shouted; "Those had died  
 For whom the bed of Ocean was laid bare,  
 Ere Jordan saw his heirs stand by his side;  
 Those too who had not hardihood to share  
 The toils, till ended, of Anchises' son,  
 Elected an inglorious life to bear." 138  
 And when those Shades had to such distance run  
 Beyond us, that they could be seen no more;  
 A new thought entered me, and many a one

Sprang from it, different each from that before.  
 And I from one to other idly ranged,  
 Till pleasure closed my eyes and I gave o'er  
 My meditation, which to dreaming changed. 144

## NOTES TO CANTO XVIII.

l. 1.—Slothfulness or Lukewarmness in love for God, the chief good, is purified upon Circle IV. :—

“ Each has a vague perception of a good  
 In which the soul may rest ; for this he sighs ;  
 Wherefore each fain would reach it if he could.  
 If languid love draws thitherward your eyes  
 Or efforts ; after just remorse for this  
 Your torture for it on this cornice lies.”

Purg. xvii. 127-132.

ll. 14, 15.—Dante alludes to what Virgil had said in Purg. xvii. 103-105.

ll. 19-21.—Compare Purg. xvi. 90.

ll. 29, 30.—The ancients supposed that the sphere of fire was contained in the heaven of the Moon. Compare Par. i. 115.

l. 37.—The “matter” or “material” on which love works, is the soul.

ll. 43-45.—That is to say, if the soul is influenced by love solely by means of impressions derived from without, it cannot be held responsible for the character of these impressions and of the love which they excite in it. This objection is answered in ll. 49-75.

ll. 46-48.—Virgil represents pure reason ; Beatrice personifies reason enlightened by Theology.

ll. 49, 50.—“Substantial Form” in the Schoolmen’s language is that which makes a thing what it is. Thus, the soul is the substantial form of a human being as distinct from a brute. This substantial form is in itself separate from matter, but is united with it to make up the sentient being : *e.g.* the soul is joined to the human body, thus giving it form (see Par. iv. 52-54 ; xxix. 22).

l. 61.—“This” is the “earliest bent” of l. 59.

l. 67.—Such philosophers as Aristotle and Plato.

l. 69.—The reference is to the science of Ethics.

ll. 73-75.—Beatrice never in so many words calls Free-will “the noble virtue.” She, however, dilates upon it as the chief gift of God, in Par. v. 19-24.

l. 76.—Midnight of the second day in Purgatory.

ll. 79-81.—The path which the Sun fires when seen from Rome to set between Sardinia and Corsica lies through the stars of Scorpio.

l. 83.—Pietola, a village near Mantua, and Virgil's birthplace.

l. 84.—The load laid by Dante on Virgil was the solution of his doubts.

l. 93.—Ismenus and Asopus were the two rivers of Thebes, the city of Bacchus (Inf. xx. 59). The Thebans were accustomed to invoke his aid by torchlight processions at night along the river-banks.

l. 100.—St. Luke i. 39: "And Mary arose in those days, and went into the hill country with haste." This, and the following exclamations, are uttered as incentives to Diligence; the opposite virtue to Sloth, which the speakers are here purifying.

ll. 101, 102.—This rapid campaign of Cæsar is described in Lucan's Phars. Books III. and IV., and by Cæsar himself—*De Bello Civili* I. "Ilerda" is now "Lerida."

ll. 118, 119.—This Abbot is said by some commentators to have been named Alberto; but that personage seems to have been Abbot of San Zeno in the reign of Frederick II., and not of Barbarossa; in whose time one Gherardo filled the post.

l. 119.—Barbarossa, the Emperor Frederick I. The commentators disagree as to whether the epithet "good" here given him is or is not ironical. The Emperor destroyed Milan in 1162; but Verona, to which the present speaker belonged, did not join the league of the Lombard towns against him until two years afterwards.

l. 121.—Alberto della Scala, lord of Verona and father of Dante's patron Can Grande. He died in 1301. In 1292, he made his deformed bastard son Joseph Abbot of San Zeno.

ll. 133-138.—The exclamations now uttered are in reproach of noted instances of Sloth. As was the case with those heard in the Circle of the Envious (Purg. xiii. 25-36; xiv. 130-139), the opposite virtue has been first lauded (ll. 100-105 *supra*).

ll. 133-135. See Numbers xxxii. 11, 12.

ll. 136-138.—Virg. *Æn.* v. 713-718, 750, etc.

## CANTO XIX.

## THE CIRCLES OF PURGATORY.

SINS OF EXCESSIVE LOVE FOR EARTHLY GOOD. STAIRWAY V.  
CIRCLE V. : THE AVARICIOUS AND THE PRODIGAL. POPE  
ADRIAN V.

*Dante dreams of the Siren. The Angel of the Fifth Stairway appears. The poets mount it, and reach the Fifth Circle, upon which the Avaricious and the Prodigal are lying face downward. Pope Adrian V. explains why they are thus treated.*

'Twas in the hour when the diurnal heat,  
Able no more to warm the moonlight's cold,  
From Earth or sometimes Saturn meets defeat ;  
When geomancers ere the dawn behold  
Their Greater Fortune in the Orient rise,  
While transient glooms the way it takes enfold ;           6  
That in my dream there stood before my eyes  
A woman, stammering, squinting, and with feet  
Distorted, severed hands and sallow guise.  
I looked at her, and as the Sun's rays greet  
Limbs dull and heavy from the chills of night ;  
So my gaze made her tongue for utterance meet,           12  
And then in brief while raised her all upright,  
And lent a colour to her aspect blurred,  
Of such hue as is pleasing in Love's sight.  
When speech in her was thus to freedom stirred,  
She began singing so as to well nigh  
Keep my attention fixed while she was heard.           18  
"The Siren sweet am I," she sang, "am I,  
Who in mid-sea lead mariners astray ;  
Such full delights in listening to me lie.  
I drew Ulysses wandering from his way  
Unto my song ; and he who dwells with me  
Seldom departs, full well content to stay."           24

Her mouth was not yet closed, when I could see  
 A lady saintly and alert appear  
 Beside me, to confound her sophistry.  
 "O Virgil, Virgil, answer, who is here?"  
 Sternly she said, and he, with his eyes bent  
 Upon that virtuous one alone, drew near. 30  
 He seized and stripped in front the other, rent  
 Her garments, and her belly showed to me.  
 This woke me with the ill odour from it sent.  
 I turned my eyes, and "I have called to thee  
 At least thrice," said good Virgil: "rise! away!  
 Let us find where the entrance gap may be." 36  
 I raised me up; and full of the high day  
 Were all the sacred mountain's circles now;  
 And on our backs we felt the new Sun's ray.  
 In following after him I bore my brow  
 As one who, having it weighed down by thought,  
 Makes himself like a bridge's half arch bow. 42  
 When I heard, "Come; the pass must here be sought;"  
 Uttered in cadence gentle and benign,  
 Whose sound this mortal region ne'er has caught.  
 With spread wings like a swan's he made a sign,  
 Who spoke us thus, to motion us on high  
 Between the granite walls' strong double line. 48  
 Then fanned us as he made his pinions ply,  
 Affirming those *qui lugent* to be blest,  
 Who shall with comfort their souls satisfy.  
 "What ails thee, still with gaze to earth addressed?"  
 My Guide began to ask me, when we twain  
 Had somewhat past the Angel upwards pressed. 54  
 And I, "I go, for such suspicion fain,  
 Through dint of a new vision, which so sways  
 My thoughts that they may not from it refrain."  
 "Has that old sorceress met," said he, "thy gaze,  
 Through whom alone wails over us resound?  
 Hast seen how from her spells man frees his ways? 60  
 Suffice it thee: smite with thy heels the ground;  
 Look up, and let the lure thy glances meet,  
 Which with vast wheels the eternal king turns round."

E'en as the falcon looks first at his feet,  
 Then heeds the call and stretches for the chase,  
 Through the desire, which draws him there, of meat ; 66  
 Such I became ; such, through the rock's cleft face  
 Far as a way for one to climb up wound,  
 I went, until for circling there was space.  
 When I emerged on the fifth circle's round,  
 I saw throughout it weeping folk appear,  
 All downward turned and lying on the ground. 72  
 "*Adhæsit pavimento anima mea,*"  
 I heard them say ; while they so deeply sighed  
 That I could scarcely what they uttered hear.  
 "O ye elect of God, by sufferings tried,  
 Which Hope and Justice soften in degree,  
 Towards the high ascents our footsteps guide." 78  
 "If from this prostrate state ye journey free,  
 And wish to find most speedily the way,  
 Let your right hands the outside ever be."  
 Such was the Poet's prayer, so answered they  
 A little in our front ; whence I discerned,  
 From hearing speech, what further hidden lay. 84  
 And to my Lord's eyes then my own eyes turned ;  
 Whence he by cheerful token gave assent  
 To that for which my wistful glances yearned.  
 When I was free to act upon my bent,  
 I drew above that creature who before  
 Had by its utterance rendered me intent : 90  
 And said, "O spirit, in whom tears so sore  
 Mature what none can turn to God without,  
 Awhile for me thy greater care give o'er.  
 Tell me who wast thou ; wherefore turned about  
 Back upward ; and dost wish that I for thee try  
 To gain aught there, whence living I set out." 96  
 And he to me, "With knowledge thou shalt meet, why  
 Heaven turns our backs up towards it ; but, ere so,  
*Scias quod ego fui successor Petri.*  
 'Twixt Sestri and Chiavari flows low  
 A beauteous river : named as is that stream  
 The title of my blood thence famed doth grow. 102

A month—scarce more—I proved the weight extreme  
 Of the grand mantle guarded from the mire ;  
 So that all other loads mere feathers seem.  
 Brought late, alas ! conversion to desire ;  
 As soon as I had been Rome's pastor made,  
 I thus discovered life to be a liar. 108  
 I saw that there the heart was never stayed,  
 Nor could a man in that life rise more high ;  
 And so became by love of this one swayed.  
 Up to that point a wretched soul was I,  
 Severed from God, to Avarice a prey :  
 Now punished here for this, thou see'st, I lie. 114  
 What Avarice does is shown here in the way  
 That these converted souls are purified :  
 No bitterer penance can the Mount display.  
 As our eye sought not things on high desried,  
 Being fixed on things of earth ; so Justice here  
 Has sunk it down to earth ; to there abide. 120  
 As Avarice caused our love to disappear  
 For every good, whence action ceased to be ;  
 So Justice holds us, with restraint severe,  
 Bound hand and foot in this captivity :  
 And, for as long as the just Sire shall please,  
 We shall remain stretched out immovably." 126  
 I wished to speak, having fallen upon my knees :  
 But soon as I began, and he could know  
 By ear alone my reverent purposes,  
 "What cause," he said, "has bent thee down so low ?"  
 And I to him, "Such dignity was thine,  
 That conscience stung me and did rightly so." 132  
 "Straighten thy legs and rise up, brother mine,"  
 He answered ; "err not. I, thou and the rest,  
 In service all to one same Power combine.  
 If e'er that Evangelic utterance blest  
 Which declares *Neque nubent* thou hast read,  
 Thou canst see why my speech is thus expressed. 138  
 I will not have thee linger more : be sped ;  
 Because thy stay disturbs me as I cry,  
 With tears which ripen that which thou hast said.

A niece on earth, Alagia named, have I :  
 Good in herself, unless seduced to ill  
 By the example of our family.  
 And she alone is left to me there still."

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## NOTES TO CANTO XIX.

l. 1.—This is the second of Dante's three dreams while in Purgatory. The first was of the eagle carrying him up to heaven (Purg. ix. 13-33); this second one is of the Siren, who personifies the pleasures of the flesh; and the third and last is of Leah and Rachel (Purg. xxvii. 94-108). Each of these dreams begins with the same words, "'Twas in the hour;" each is dreamt just before dawn, when dreams come true; and each is prefatory to what is to happen in the day which ensues. Thus, the eagle's flight is symbolical of Lucia's conveyance of Dante up to the threshold of Purgatory; the present vision of Carnal Pleasure prepares for the ascent to the three circles where different sins arising from it are purified; the vision of Leah heralds the appearance of Matilda in Canto xxviii.

ll. 4, 5.—The "Greater Fortune" of the Geomancers was a figure consisting of marks, which were supposed to be grouped in the pattern of a combination of the last stars of Aquarius and the first of Pisces.

l. 6.—"Transient glooms" because the Sun is on the point of rising.

l. 8.—The woman typifies the pleasures of the flesh. See first note.

l. 26.—The saintly lady has been variously understood to be Philosophy, Truth, Prudence, or Reason. I think that most likely Lucia is again intended by her.

l. 31.—"He seized," etc. Some render this, "She seized," etc., making it the action of the virtuous lady. Line 60, however, seems to indicate that it was Virgil's.

l. 37.—It is the morning of the third day spent in Purgatory—the Wednesday after Easter. See the Diary prefixed to Purgatory.

l. 46.—The Angel of the Stairway from the fourth to the fifth Circle of Purgatory.

l. 49.—Another P must be supposed to be erased from Dante's forehead by the fanning of the Angel's wings (see note to Purg. xii. 123).

l. 50.—Another of the beatitudes from the Sermon on the Mount (St. Matt. v. 4). See note to Purg. xvii. 68, 69.

l. 59.—Virgil refers to the sins purified in the three circles which have still to be ascended—Avarice, Gluttony, and Sensuality—all of which are caused by the "old sorceress."

l. 60.—See note to l. 31.

l. 62.—The beauties of heaven are "the lure" (see Purg. xiv. 148, 149).



ll. 64-66.—Dante is never tired of allusions to falconry. Compare *Inf.* xvii. 127-132; *Par.* xviii. 45; *xix.* 34-36.

l. 70.—Avarice and Prodigality, purified upon Circle V., are the first of the three classes of sin caused by excessive love for earthly good.

“Another good there is which gives not bliss ;  
 ’Tis not felicity ; ’tis not the true  
 Essence, which fruit and root of all good is.  
 The love to this more yielded than is due,  
 Above us is bewailed in circles three.”

*Purg.* xvii. 133-137.

In the *Inferno* the Avaricious and the Prodigal are condemned to roll heavy weights before them on a circular track (*Inf.* vii.).

l. 73.—From *Psalms* cxix. 25.

l. 81.—Virgil remembers this advice afterwards (*Purg.* xxii. 121-123).

l. 84.—The meaning of this line is much disputed. Some take it as, “I discerned from the speech the rest that the speaker concealed”—“the rest” being the speaker’s knowledge that Dante was alive. Another interpretation makes “the rest” refer to the speaker’s doubt as to whether Virgil and Dante were alive; a doubt arising from their being free from the penalty of prostration. Another translates “*l’altro nascosto*” as “the other who was hidden.” “I gave heed in their speaking to the other who was hidden;” *i.e.* in contrast to Virgil, the other party to the conversation, who was not hidden. Upon the whole, however, it seems to me that the sense is that Dante, hearing words spoken, discerned that there was something further to discover; viz. from whom they proceeded.

l. 99.—The speaker is Pope Adrian V., who, before his election as Pope was Cardinal Ottobuono de’ Fieschi; a Genoese family.

ll. 100-105.—He became Pope on the 12th of July, 1276, and died thirty-nine days afterwards. The Fieschi were Counts of Lavagna, taking their title from the river of that name which flows into the sea close to Chiavari on the Riviera di Levante.

l. 104.—The grand mantle is the symbol of the Papacy (see note to *Inf.* ii. 27).

l. 115.—Though Avarice only is here spoken of, Prodigality also is purified with it on this Circle (see *Purg.* xxii. 49-54).

ll. 134, 135.—See *Rev.* xix. 10; xxii. 9.

l. 137.—*St. Matt.* xxii. 30. He means that even as there is no marrying or giving in marriage in the other world, so also there is no distinction of persons.

l. 142.—Alagia was married to the Marquis Moroello Malaspina, who hospitably received Dante, in his exile, in 1307 (see *Purg.* viii. 136). The Pope must be supposed to desire that Dante should request Alagia to pray for him.

## CANTO XX.

## THE CIRCLES OF PURGATORY.

SINS OF EXCESSIVE LOVE FOR EARTHLY GOOD. CIRCLE V. :  
THE AVARICIOUS AND THE PRODIGAL. HUGH CAPET.

*As the poets move away from Pope Adrian V., a voice is heard recounting illustrious examples of virtuous poverty and contempt for wealth. This is Hugh Capet, who dilates upon the evil effects of Avarice upon his descendants the kings of France. He instances various cases of Avarice against which the spirits declaim at nightfall. The Mountain suddenly quakes from top to bottom, and all the spirits sing "Gloria in excelsis Deo."*

ILL strives the will against a better will :  
Hence, for his pleasure but against my own,  
I drew from water the sponge thirsty still.  
I moved, as by my moving Leader shown,  
Through vacant places, still the rock beside ;  
As on a wall men hug the embattled stone. 6  
For they whose eyes shed drop by drop the wide  
Infection that through all the world is spread,  
Elsewhere approach too near the outer side.  
Curst be thou, ancient she-wolf, that art fed  
More largely than all other beasts with prey,  
By thy unending ravenous hunger led ! 12  
O heaven, whose revolutions, as some say  
And fancy, change conditions here below,  
When will he come, through whom she must away ?  
We went along with footsteps scant and slow ;  
I listening to the Shades who weep and sigh  
With piteous lamentation o'er their woe ; 18  
When I by chance heard one, "Sweet Mary," cry  
In front of us, amid its weeping, e'en  
As does a woman when to childbirth nigh.

And following this, "How poor thou wast is seen  
 From that mean hostelry where thou laid'st down  
 The holy thing that had thy burden been." 24  
 "Fabricius," next I heard, "of good renown,  
 Thou didst prefer scant means by virtue blessed,  
 Than with vast wealth by vice thy lot to crown."  
 These words so pleased me that I onwards pressed,  
 To gain a knowledge of that spirit's name  
 By whom it seemed that they had been expressed. 30  
 Next in its speech talk of the largess came,  
 Which Nicholas upon the maids bestowed,  
 To bring their tender youth to honoured fame.  
 "O soul," I said, "that speak'st in such good mode,  
 Say who thou wast, and why alone by thee  
 These praises are renewed where rightly owed. 36  
 Not without recompense thy speech shall be,  
 If I return the shortening path to tread  
 Of that life which is swift to close and flee."  
 And he, "I will inform thee, though not led  
 By comfort hoped from earth; but on the score  
 That such grace shines in thee ere thou art dead. 42  
 I was the root of the ill plant that o'er  
 The Christian world casts shade on every hand,  
 So that good fruit from it makes scanty store.  
 But if Douai, Ghent, Lille, and Bruges could band  
 Their powers, soon vengeance on it would be shown:  
 And this I from the Judge of all demand. 48  
 I was on earth by name Hugh Capet known:  
 The Philips and the Louis take descent  
 From me; who lately filled in France the throne.  
 I was a Paris butcher's son, when spent  
 Was all the old kings' line; nor did remain  
 One of them save a grey-clad penitent. 54  
 I found within my hand's firm grasp the rein  
 Of the realm's government, and power so dread  
 Of new acquirement, and so full a train  
 Of friends, that on my son's exalted head  
 Was placed the widowed crown; and he became  
 First of anointed rulers from him bred. 60

Before my blood was of the sense of shame  
 By the grand dowry of Provence bereft,  
 It had small power, but still no evil aim.  
 Thenceforth with force and lies it took to theft ;  
 And seized upon thereafter, for amends,  
 Norman and Gascon land ; nor Ponthieu left. 66  
 Charles came to Italy, and for amends  
 Made Conradin a victim, not alone ;  
 But back to heaven sent Thomas, for amends.  
 I see a time, ere much more time has flown,  
 Which draws another Charles abroad from France,  
 To make both him and his the better known. 72  
 He sallies forth unarmed, save with the lance  
 That Judas tilted with ; and thrusts it so  
 That Florence feels it through her vitals glance.  
 Not land, but sin and shame, from this shall grow ;  
 And bring him to as much more grievous state  
 As he counts light such harm as thence will flow. 78  
 I see the other, from his ship who late  
 Stepped captive, sell his daughter for a price,  
 As corsairs for their slaves a value rate.  
 What more canst thou do with us, Avarice,  
 Since, drawn by thee, my blood has come at last  
 All care for its own flesh to sacrifice ? 84  
 That less may seem ill future and ill past,  
 I see, to Alagna brought, the fleur-de-lis  
 Enter, and Christ held in his Vicar fast.  
 I see him put once more to mockery ;  
 I see the vinegar and gall renewed,  
 And between living thieves him murdered see. 90  
 See the new Pilate with such ruth imbued  
 That, sated not by this, his sails of greed  
 Within the Temple lawlessly intrude.  
 O my Lord, when will gladness be my meed,  
 To see the vengeance, which while thou dost hide,  
 Thy wrath in secret glories o'er the deed ? 96  
 That which I said concerning the one bride  
 Of the Holy Spirit, and which prompted thee  
 To turn to me to have some gloss supplied,

The theme of all our prayers so long must be,  
 As the day lasts ; but, when the night gains hold,  
 Instead thereof we take sounds contrary. 102  
 Pygmalion's story then again is told ;  
 Who traitor, thief, and parricide became  
 Through his insatiate desire for gold.  
 And all the misery his greedy claim  
 Brought avaricious Midas in its train,  
 Whence evermore derision greets his name. 108  
 Next each of us makes Achan's folly plain,  
 In thieving from the spoils, so that the ire  
 Of Joshua seems to sting him here again.  
 We blame Sapphira with her husband liar ;  
 Then praise the kicks which Heliodorus bore ;  
 And infamy around the Mount entire 114  
 Greets Polymnestor who slew Polydore.  
 Lastly we cry, ' Say, Crassus, who dost know  
 The taste of gold, what flavour hath the ore ?'  
 At times one speaks in high note, one in low,  
 As impulse prompts our utterance to tread  
 A pace at one time quick, another slow. 120  
 Hence in the good which here by day is said  
 I was not erewhile single ; but, near by,  
 No other to uplift his voice was led."  
 We now had left him, and began to try  
 How far our efforts could o'ercome the way,  
 With all the strength that in our power might lie ; 126  
 When I perceived the mountain rock and sway  
 Like a thing falling ; whence I felt chill fright,  
 Such as on one who goes to death will prey.  
 Delos in truth was shaken with less might,  
 Ere to Latona for a nest supplied,  
 Where she might bring forth heaven's twain orbs of sight.  
 A cry was then begun on every side ; 133  
 Such that my Master drew himself to me,  
 Saying, " Have no fear while I remain thy guide."  
 "*Gloria in excelsis Deo* be,"  
 All were exclaiming, as I caught the sense,  
 Where close at hand the cry rose audibly. 138

We stood immovable and in suspense,  
 Even as the shepherds who first heard that strain ;  
 Till the song closed, and trembling ceased from thence.  
 Then we resumed our holy path again ;  
 Watching the prostrate shades, who had returned  
 Already to their wonted sad refrain. 144  
 Never had struggling ignorance so burned  
 Within me, with desire of knowledge sought,  
 If memory errs not while with this concerned,  
 As then appeared to occupy my thought :  
 Questions in such a haste I dared not press,  
 Nor could I of myself there witness aught ; 150  
 So on I went, in timid pensiveness.

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NOTES TO CANTO XX.

l. 10.—Here, as in *Inf. i. 49*, the wolf is *Avarice* ; and there is a secondary reference to the temporal power of the Popes.

l. 15.—I understand this line as the expression of a hope for the speedy appearance of the *Veltro* of *Inf. i. 101*. See the note there.

l. 19, etc.—These exclamations are in honour of the virtue opposed to *Avarice*, viz., Contempt for earthly riches, and the love of honourable poverty in preference.

ll. 25-27.—The consul *Caius Fabricius* refused the bribes offered him by *Pyrrhus* to betray his country ; saying that Rome had not gold, but ruled those who had it.

“ *Parvoque potentem*

*Fabricium.*”

Virg. *Æn. vi. 843, 844.*

ll. 31-33.—The allusion is to the dowry given by *St. Nicholas*, Bishop of *Myra*, to save three sisters from an immoral life, to which their poverty would have reduced them.

l. 43.—The speaker is *Hugh Capet*, Count of Paris and father of the King *Hugh Capet* (ll. 58-60). “The ill plant” of whom he speaks is *Philip IV.* (*Philip the Fair*).

ll. 46-48.—*Philip IV.* had recently seized the places mentioned. There is a prophetic allusion to his defeat and death in the battle of *Courtrai* in 1302.

l. 52.—It was a current belief in Italy in Dante's time that the *Capets* were descended from a butcher.

l. 54.—It is quite uncertain who this last of the *Carlovingians* was.

l. 59.—Hugh Capet was crowned king in 987, in succession to Louis V. the last Carolingian king.

l. 62.—The grand dowry of Provence was gained by the marriages of King Louis IX. (St. Louis) and his brother, Charles of Anjou, afterwards King of Naples, with Blanche and Beatrice, daughters of Raymond Berenger, Count of Provence (Par. vi. 133, 134).

ll. 65, 67, 69.—“For amends” is ironical. One fault was atoned for by the commission of another.

l. 66.—The chronology of the acquisition of these provinces is here confused. See Cary’s note to the passage.

ll. 67–69.—Charles of Anjou came into Italy in 1265 at the invitation of Popes Urban IV. and Clement IV. He overthrew King Manfredi (Purg. iii.) and became king of Apulia and Naples. Afterwards, in 1268, he conquered at Tagliacozzo, and put to death, Manfredi’s young nephew Conradin (see Inf. xxviii. 17).

l. 69.—“Thomas” is St. Thomas Aquinas, whom Charles of Anjou was popularly supposed to have had poisoned.

l. 71.—The other Charles is Charles de Valois, who was summoned into Italy in 1300 by Pope Boniface VIII., and entered Florence in 1301.

l. 73.—He had with him only five hundred cavaliers. The lance that Judas tilted with was Treason.

l. 74.—He pretended to come to Florence as a peace-maker, but took the side of the Neri against the Bianchi (Dante’s party), who were driven out of the city in 1302 (see Inf. vi. 64–72).

l. 76.—Charles gained the nickname of “Senza Terra” “Lack-land” from the Italians.

l. 79.—This “other” Charles is Charles II., son of Charles of Anjou. After the revolt of Sicily from his father in 1282 (Par. viii. 75), he was defeated in a naval engagement off Naples by Ruggieri d’Oria, or Lauria, the admiral of Peter III. of Arragon (in June, 1284). He was taken prisoner and kept four years in captivity in Arragon. He is mentioned again in Par. xix. 127. He married his daughter to Azzo VIII. da Este, Marquis of Ferrara. The commentators assume that he was paid a large sum of money by the bridegroom; to explain the allusion in l. 80.

ll. 86, 87.—The fleur-de-lis is the standard of France. Compare Purg. vii. 105. The allusion is to the seizure, at Alagna, in 1303, of Pope Boniface VIII. by order of King Philip IV. of France. See the account in Milman’s *Hist. Lat. Christ.*, Book xi. chap. 9.

ll. 88–90.—Boniface was treated with the utmost indignity. Among other things, he was set upon a vicious horse with his face to the tail, and so taken to prison through the town. He was jeered at and insulted; his life threatened; and his palace plundered. The French at last retired, and the Pope returned to Rome: but died there of grief in the following month. According to Villani he became half mad and gnawed himself in his last hours.

ll. 91–93.—These lines refer to the suppression by Philip IV. (the new Pilate) of the Order of the Knights Templars, in 1307–1312.





## CANTO XXI.

## THE CIRCLES OF PURGATORY.

SINS OF EXCESSIVE LOVE FOR EARTHLY GOOD. CIRCLE V. :  
THE AVARICIOUS AND THE PRODIGAL. STATIUS.

*A spirit overtakes the poets from behind. It has been fully purified, and is about to ascend to the summit. This is the poet Statius. He explains that the completion of his penance was the cause of the shaking of the Mountain, and of the hymn sung by the spirits. He is overjoyed when Dante informs him who Virgil is.*

THE natural thirst that never is allayed  
Save only by the water for whose grace  
The suppliant woman of Samaria prayed,  
Tormented me ; and, goaded on by haste,  
I trod the cumbered path behind my Guide,  
Pitying the justly repaid spirits' case. 6  
And lo, even as Luke writes that to the side  
Of two who walked together Christ drew near,  
When, risen, He threw the cave-tomb's portals wide ;  
A Shade appeared, and came on in our rear,  
Viewing the crowd laid prostrate at its feet ;  
Nor wot we of it till it gave us cheer :— 12  
"God's peace for you, my brethren, I entreat."  
We turned us suddenly, and, thus addressed,  
Virgil returned it salutation meet.  
Then began, "In the council of the blest  
May the veracious Court in peace place thee,  
Which exiles me for ever from its rest." 18  
We meanwhile hastening onwards, "How," said he,  
"If you are Shades whose rise God doth not deign,  
Who thus far up His stair has guided ye ?"  
My Teacher, "If the marks to thee are plain  
Which this one carries, by the Angel drawn,  
Thou'lt see 'tis fit he with the good should reign. 24

Y

But because she who spinneth night and morn  
 Had on that distaff still for him some line,  
 Which Clotho lays and fills for each one born,  
 His soul, which is thy sister as 'tis mine,  
 In coming upwards could not come alone,  
 Since its eyes see not as do mine and thine. 30  
 Whence, that he might by me his way be shown,  
 I from Hell's ample throat was drawn, and still  
 Will show him, far as to my school is known.  
 But tell us, if thou knowest, why the hill  
 Erewhile so trembled, and that one-voiced cry  
 From all, down to its moist feet, echoed shrill." 36  
 In asking he so pierced the needle's eye  
 Of my desire, that through mere hope alone  
 My thirst became less keen to satisfy.  
 That one began, " Disorder is unknown  
 To aught that by the Mount is sanctified ;  
 Nought has beyond the bounds of usage grown. 42  
 Things here in freedom from all change abide ;  
 Which by what heaven's self to itself supplies  
 Can be produced, but by no cause beside.  
 Since neither rain, nor hail, nor snow-flakes rise,  
 Nor dew, nor hoar frost, to a higher grade  
 Than the brief stairway which three steps comprise. 48  
 Clouds dense or rare are ne'er to us displayed ;  
 Nor lightning, nor she who in earthly sky  
 Oft shifts her region, the Thaumantian maid.  
 Dry vapour, rising, can no further fly  
 Than the three steps' top of the which I spake,  
 That 'neath the feet of Peter's vicar lie. 54  
 The Mount, down lower, more or less may shake ;  
 But such a wind as lurks on earth unseen  
 Ne'er (why I know not) caused these heights to quake.  
 They tremble when a soul perceives 'tis clean,  
 So as to rise, or move to climb the hill ;  
 And then 'tis followed by a cry thus keen. 60  
 Its cleanliness is proved by the mere will  
 That, wholly free to change environment,  
 Seizes the soul and aids it to fulfil

The wish, erst felt, but hindered by the bent  
 Which divine Justice, against will again,  
 On torment sets, as once on sin, intent. 66  
 And I, who have been prostrate in this pain  
 Five hundred years and more, felt but just now  
 Will free to be for better sojourn fain.  
 Hence didst thou feel the earthquake ; this is how  
 The pious spirits through the Mount gave praise  
 To that Lord who may soon their rise allow." 72  
 So spake he him ; and e'en as drink will raise  
 The most delight where greatest thirst is met,  
 I know not how my gain from him to phrase.  
 And the wise Leader, " Now I see the net  
 That keeps ye here ; how loosed from it ye go ;  
 Whence the ground shakes ; why all on joy are set. 78  
 Now who thou wast, be pleased to let me know ;  
 And why thou for such ages here wast laid,  
 In words that may be comprehended show."  
 " It was when from good Titus, with the aid  
 Of the most high King, those wounds vengeance found,  
 Whence streamed the blood which Judas had betrayed,  
 That the most lasting name and most renowned 85  
 Was mine on earth," that Spirit made reply ;  
 " With fame enough, but not with faith yet crowned.  
 My vocal spirit was so sweet that I  
 Was drawn from my Toulouse by Rome, and there  
 Deserved that myrtle on my brows should lie. 90  
 Those upon earth still name me Statius ; where  
 I sang of Thebes, then of Achilles' might ;  
 But fell down with that second load in care.  
 The sparks that were the seeds whence I grew bright,  
 Warmed me with glow from that immortal flame  
 To which more than a thousand owe their light. 96  
 I mean the Æneid, which to me became  
 Mother and nurse of my poetic lay ;  
 Without it, not a drachm's weight could I claim.  
 And to have lived on earth in Virgil's day,  
 I would consent the space of a whole sun  
 More than my due, in banishment to stay." 102

These words turned Virgil towards me, e'en as one  
 Whose looks by silence said, "Be silent too."  
 But all things cannot by will's power be done.  
 For tears and laughter with such speed pursue  
 The passion from which each one takes its rise,  
 That they least follow will in those most true. 108  
 I smiled as one whose wink a hint implies ;  
 Wherefore the shade grew mute, and looked to see  
 My semblance, where fixed plainest, in my eyes.  
 And "So may thy great toil end well," said he ;  
 "Why did thy face as even now descried  
 Display the lightning of a smile to me ?" 114  
 Now am I caught on this and on that side :  
 One keeps me dumb, by one my speech is prayed ;  
 Wherefore I sigh, nor falls my meaning wide.  
 "Speak," said my Master ; "be not thou afraid  
 To speak, but speak, and let the keen desire  
 With which he asks be by thy words allayed. 120  
 And I, "Perchance thy marvel I inspire,  
 O ancient spirit, at my smile's design ;  
 But I would have thy wonder rise yet higher.  
 This one, who guides aloft these eyes of mine,  
 Is that same Virgil, by whose aid thy force  
 Grew strong to sing of men and gods divine. 126  
 If thou didst deem my smile had other source,  
 Leave that as false, and its occasion trace  
 To the words used of him in thy discourse."  
 Already he was stooping to embrace  
 My Teacher's feet, but, "Brother, hold," said he ;  
 "For, Shade thyself, thou look'st a Shade in face." 132  
 And he, uprising, "Now can the degree  
 Of love that warms me to thee be divined ;  
 When I forget what empty things are we,  
 And treat a Shade as though of solid kind."

## NOTES TO CANTO XXI,

- ll. 2, 3.—St. John iv. 14, 15.  
 l. 7.—St. Luke xxiv. 13-15.  
 ll. 22, 23.—The remaining P's on Dante's forehead (Purg. ix. 112, 113).  
 l. 19.—“*Parte andavam forte*” is no doubt the true reading. “*Parte*”  
 “*meanwhile,*” as in Inf. xxix. 16.  
 ll. 25-27.—See note to Inf. xxxiii. 126. The Fate who spins is Lachesis  
 (Purg. xxv. 79).  
 l. 33.—As far as reason can be a guide. Compare Purg. xviii. 46, 47.  
 And Beatrice's words as to the immeasurable distance between the human  
 school and the divine (Purg. xxxiii. 85-90).  
 ll. 43-45.—Upon the whole, I think that Bianchi's interpretation of  
 these lines is right, viz., that whatever change is seen from Purgatory in  
 the heavens, is caused by them, and not by anything upon the Mount itself.  
 He considers that the change referred to is the different aspect which the  
 heavens present as they revolve. Venturi thinks that light is meant.  
 l. 48.—See Purg. ix. 76, 77.  
 l. 51.—The Thaumantian maid is Iris, the rainbow; who was daughter  
 of Thaumias.  
 ll. 61-66.—The meaning is that the complete purification of the soul is  
 proved by its ability to put in practice the desire for ascending to the  
 Terrestrial Paradise; a desire which it feels before, but cannot until then  
 gratify, because divine justice keeps it as intent upon working out its  
 penance as it was, in life, upon sinning.  
 l. 72.—Longfellow translates this line:—  
 “Unto the Lord, that soon He speed them upwards.”  
 But “*quel Signor, che*” must mean “*that Lord who.*” The construction  
 is the same as in “*quel Greco Che le Muse lattar*” (Purg. xxii. 101, 102).  
 l. 76.—The net is the power of divine justice (ll. 65, 66).  
 ll. 82-84.—*i.e.* at the time of the siege of Jerusalem by Titus, A.D. 70.  
 l. 85.—The name of poet.  
 l. 89.—Stattius was born at Naples, not Toulouse. Dante confounds  
 him with a rhetorician of the same name.  
 ll. 92, 93.—He alludes to his works, *The Thebaid* and *The Achilleid*,  
 the latter of which he left unfinished.  
 ll. 97-99.—These are Stattius's own sentiments:—  
 “*O mihi bis senos multum vigilata per annos*  
*Thebai!*  
*Vive, precor: nec tu divinam Æneida tenta,*  
*Sed longe sequere, et vestigia semper adora.”*  
 Stat. Theb. xii. 811, 812, 816, 817.  
 l. 101.—A whole Sun, *i.e.* a year; as in Inf. vi. 68.  
 ll. 130-132.—Compare Pope Adrian V.'s refusal of the homage of  
 Dante (Purg. xix. 133-135).

## CANTO XXII.

## THE CIRCLES OF PURGATORY.

SINS OF EXCESSIVE LOVE FOR EARTHLY GOOD. STAIRWAY VI.

CIRCLE VI. : THE GLUTTONOUS.

*The poets pass the Angel of the Sixth Stairway. As they ascend it Statius explains to Virgil that the sin which he has purified on the Fifth Circle is not Avarice, but Prodigality. He relates his conversion to Christianity, owing to a passage in Virgil's Eclogues. Virgil satisfies his inquiries as to the ancients who are in Limbo. Reaching the Sixth Circle, upon which are the Gluttonous (met with in the next Canto), they find an apple-tree laden with fruit beyond reach, and watered by a clear stream from the rock. From this come voices extolling illustrious examples of Abstinence.*

THE Angel had remained behind us now :  
 He who to the sixth round had turned our way,  
 Having erased one scar from off my brow,  
 And had pronounced *Beati* those who stay  
 On justice their desire ; and *Sitiunt*,  
 Without more, furnished what he had to say. 6  
 And I, who found more light that pass's brunt  
 Than the others', went in such wise that untired  
 I followed upward the swift souls in front ;  
 When Virgil thus began, " By virtue fired  
 Love aye is wont to kindle love again,  
 If but its flame has outwardly transpired. 12  
 Whence from the hour that down in Hell's domain  
 Juvenal to limbo came midst us to be,  
 Who made the affection thou hadst for me plain,  
 My good-will has been as sincere for thee,  
 As ever could to one unseen extend ;  
 So that these stairs will now seem short to me. 18

But tell me, and forgive me as a friend  
 If confidence allows me too much rein ;  
 And now to friendly converse condescend ;  
 How Avarice could in thy breast obtain  
 A place, amid the wisdom's ample store  
 That diligence enabled thee to gain ? " 24

These words made Statius somewhat laugh, before  
 He answered, " Every word that thou dost say  
 Is a dear sign that speaks thy love still more.  
 Things of a truth oft put on such array  
 That they false matter to our doubts supply,  
 Through their true causes being hid away. 30

Thy question proves that thou believ'st that I  
 Was in the other life by Avarice drawn,  
 Perchance since in that circle doomed to lie.  
 Know then that my aversion held in scorn  
 Avarice too much ; to punish which excess  
 Thousands of moons have o'er me come and gone. 36

And were it not that I with careful stress  
 Pondered that passage where thou dost exclaim,  
 As grieved at human nature's frowardness,  
 ' O cursed greed of gold, to what base aim  
 Is mortal's appetite not led by thee ? '  
 I should roll in the dismal jousts of shame. 42

I understood then that the hands might be  
 Too open-winged in lavishing, and so  
 Of this, like other sins, repented me.  
 How many when they rise again shall show  
 Clipped locks, through ignorance that lives and dies  
 Repenting not this sin it doth not know ! 48

And learn thou that the fault which counter lies  
 In opposition strict to any sin,  
 Together with it here its verdure dries.  
 If, therefore, I have been among that kin  
 Who bewail Avarice, to be purified ;  
 Its contrary has shaped my lot herein." 54

" Now when thou sangest of the fierce war's tide  
 That raged between Jocasta's twofold pain,"  
 The singer of bucolic songs replied ;

" So far as Clio sounds with thee that strain,  
 It does not seem that thou as yet hadst won  
 The faith apart from which good works are vain. 60  
 If this be so, what candles or what sun  
 Chased gloom thereafter from thy sails away,  
 And made them straight behind the Fisher run ? "  
 And he to him, " Thou first didst point my way  
 To drink in grotts upon Parnassus' height :  
 Then I was lightened Godwards by thy ray. 66  
 Thou didst as he who, walking in the night,  
 Carries a light behind him and so lends  
 Himself no aid, but leads his followers right ;  
 When thou didst say, ' The age its nature mends ;  
 Justice returns, and the first time of man ;  
 And a new progeny from heaven descends.' 72  
 Through thee I poet was, and Christian ;  
 But, that thou mayst see better what I trace,  
 My hand shall spread some colour on the plan.  
 The world already teemed in every place  
 With the new creed, sown wide by those who bore  
 The message of the eternal realm of grace : 78  
 And thy word, touched upon by me before,  
 Was consonant with the new preachers' theme ;  
 Wherefore I visited them more and more.  
 At last so holy did they come to seem,  
 That when Domitian their affliction wrought,  
 At their laments my tears were fain to stream. 84  
 And while the earth continued my resort,  
 I lent them succour, and their ways sincere  
 Made me esteem all other sects as naught.  
 And ere the Greeks drew in my poem near  
 The streams of Thebes, I was baptized ; although  
 I was a secret Christian through my fear, 90  
 And for a long time made a Pagan show ;  
 Which lukewarmness round the fourth circle more  
 Than the fourth century has made me go.  
 Thou therefore who didst lift the covering o'er  
 The good I speak of, which it hid from me ;  
 Whilst time to mount is ours in ample store, 96



Tell me of ancient Terence, where is he ?  
     Cæcilius, Plautus, Varro, if thou know'st ;  
 Say are they damned, and in what boundary ?”  
 “These, Persius, I, and others in a host,”  
     Replied my Guide, “are with that Greek confined,  
     Whom of all men the Muses suckled most,                   102  
 In the first circle of the prison blind.  
     Oft-times we reason of the Mount whereon  
     Our nurses ever love their home to find.  
 Euripides is with us, Antiphon,  
     Simonides, Agatho, and Greeks not few  
     Besides, whose brows of old with laurel shone.                   108  
 There certain of thy own folk are in view ;  
     Antigone, Deiphile, and Argia,  
     And, mournful as of yore, Ismene too.  
 There she is seen who pointed out Langia ;  
     Tiresias' daughter there ; and Thetis there ;  
     And with her sisters there Deidamia.”                   114  
 Already both the poets silent were,  
     With gaze to look around them freshly drawn,  
     Since the path, level now, of walls was bare ;  
 And now four of the handmaids of the morn  
     Were left behind, and, still the pole beside,  
     The fifth was pointing up its glowing horn ;                   120  
 When “I believe 'tis fitting,” said my Guide,  
     “That our right shoulders towards the verge be bent,  
     Circling the Mount, as wont has justified.”  
 Thus custom being our ensign there, we went  
     With less suspicion on the way defined,  
     By reason of that worthy soul's assent.                   126  
 They went in front, and I alone behind,  
     And listened to their talk, from which I caught  
     Due intellect for a poetic mind.  
 But soon that sweet discourse was broken short,  
     When midway in the road we found a tree  
     With apples of sweet, wholesome, fragrant sort.                   132  
 And as a fir grows tapering upwardly  
     From branch to branch, so doth this downwards grow ;  
     That none may climb up, as it seems to me.

On that side where our fenced path could not go,  
 Fell from the lofty rock a liquid clear,  
 And over all the leaves spread wide its flow. 138  
 As the two poets to the tree drew near,  
 A voice from 'mid the leaves that decked each bough  
 Cried, "Of this food ye shall have scarceness here."  
 Then—"Mary took more thought for planning how  
 The nuptials' fair completeness might not shrink,  
 Than for her mouth, which answers for ye now. 144  
 And Roman women were of old, for drink,  
 Content with water; Daniel too laid hold  
 Of knowledge, while of food he scorned to think.  
 The first age was as beautiful as gold;  
 When hunger e'en to acorns savour lent,  
 And, through thirst, every brook with nectar rolled. 150  
 Honey and locusts were the nutriment  
 Which for his desert food the Baptist took;  
 Whence he is glorious and so eminent  
 As you find set forth in the Gospel book."

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 NOTES TO CANTO XXII.

ll. 1-9.—The poets are ushered upon the Sixth Stairway, leading to the Sixth Circle, by the fifth absolving Angel, who removes from Dante's brow the P denoting Avarice. As usual, he utters a beatitude (see note to Purg. xvii. 68, 69). In this instance, the beatitude is only in part enounced. *Beati qui sitiunt* justitiam (ll. 4-6). Those who *hunger* after—*esuriunt*—righteousness are commended by the next Angel, at the end of the Sixth Circle—that of the Gluttonous (Purg. xxiv. 151-154). The thirst after righteousness is intended in contrast to Avarice, the thirst for gold. The beatitude is from St. Matt. v. 6. I follow the reading "avea" in l. 5, and "*sitiunt*" in l. 6.

ll. 13-15.—Juvenal was a contemporary of Statius, of whom he says (Sat. vii. 82-86):—

"Curritur ad vocem jucundam et carmen amicæ  
 Thebaidos, lactam fecit quum Statius urbem,  
 Promisitque diem: tantâ dulcedine captos  
 Afficit ille animos, tantâque libidine vulgi  
 Auditur."

ll. 34-36.—Status is here for Prodigality, not Avarice.

ll. 40, 41.—

“Quid non mortalia pectora cogis  
Auri sacra fames?”

Virg. *Æn.* iii. 56, 57.

l. 42.—That is, I should be among the Avaricious and the Prodigal in the Inferno (*Inf.* vii. 25-28).

ll. 46, 47.—*i. e.* how many of the Prodigal will rise from the Inferno at the resurrection (*Inf.* vii. 58).

ll. 49-51.—The Avaricious and the Prodigal, guilty of diametrically opposite sins, are here brought together, as they were in the Inferno (*Inf.* vii. 44, 45).

l. 56.—Jocasta's twofold pain were her sons, Eteocles and Polynices.

l. 57.—Virgil.

ll. 58-60.—This is in allusion to Statius's invocation of the muse Clio at the beginning of the Thebaid—

“Quem prius heroum Clio dabis?”

Stat. *Theb.* i. 42.

Judged by this standard, Dante must be written down a pagan himself. See his invocation of the Muses (*Purg.* i. 7-12); and of Apollo (*Par.* i. 13-36).

l. 63.—The Fisher is St. Peter; as in *Par.* xviii. 136.

ll. 70-72.—

“Magnus ab integro sæclorum nascitur ordo.  
Jam redit et Virgo, redeunt Saturnia regna;  
Jam nova progenies cœlo demittitur alto.”

Virg. *Ecl.* iv. 5-7.

ll. 83, 84.—Status died in the last year of Domitian's reign, A.D. 96.

ll. 92, 93.—See *Purg.* xxi. 67, 68.

ll. 97, 98.—Terence, Cæcilius, and Plautus, are mentioned together by Horace (*II. Epist.* i. 58, 59):—

“Plautus ad exemplar Siculi properare Epicharmi;  
Vincere Cæcilius gravitate, Terentius arte.”

The Varro of l. 98 is probably the Varro Atacinus of Horace *I. Sat.* x. 46. But Blanc may be right in his conjecture that “Vario,” not “Varro,” is the right reading. He cites in support of it—

“Quid autem?  
Cæcilio Plautoque debit Romanus, ademptum  
Virgilio Varioque?”

Horace, *Ars Poet.* 53-55.

l. 101.—The Greek is Homer. Compare *Inf.* iv. 95, 96.

ll. 104, 105.—Mount Parnassus (*II.* 64, 65).

ll. 106, 107.—Antiphon was an Attic tragedian; Simonides the poet of Cos; Agatho an Athenian dramatist.

l. 109.—That is to say, persons mentioned in the Thebaid and the Achilleid.

ll. 110, 111.—Antigone and Ismene were daughters of Œdipus and sisters of Eteocles and Polynices. Deiphile and Argia were sisters, daughters of Adrastus. Deiphile married Tydeus, and Argia Polynices.

l. 112.—Hypsipile, who pointed out to Adrastus the fountain of Langia, as he was marching with his army upon Thebes, and suffering from thirst (see Purg. xxvi. 94, 95).

l. 113.—The daughter of Tiresias here mentioned is supposed to be Daphne. His best-known daughter, Manto, is among the diviners in the Inferno (Inf. xx. 55). Some say that she was an only daughter, and that Dante had forgotten that he had put her in the Inferno.

ll. 113, 114.—Thetis, the mother of Achilles, and Deidamia, daughter of Lycomedes, King of Scyros, are characters in the Achilleid. Deidamia was mother of Pyrrhus by Achilles (see Inf. xxvi. 62).

ll. 118-120.—It is between 10 and 11 a.m.; sunrise (6 a.m.) being taken as the beginning of the day.

l. 122.—Virgil remembers the advice which had been given him in Purg. xix. 81.

ll. 125, 126.—Compare Purg. xiv. 127-129. The worthy soul is Statius.

ll. 131, 132.—This tree, with its fruit far out of reach, was probably suggested to Dante by the fabled tortures of Tantalus. It is not to be confounded with the tree of knowledge (Purg. xxiv. 116, 117).

ll. 142, 143.—A reference to the marriage at Cana of Galilee, when "The mother of Jesus saith unto him, they have no wine" (St. John ii. 3). Compare Purg. xiii. 28, 29.

ll. 145, 146.—Val Max. II. i. § 5: "Vini usus olim Romanis feminis ignotus fuit."

l. 146.—See Daniel i. 11, 12.

## CANTO XXIII.

## THE CIRCLES OF PURGATORY.

SINS OF EXCESSIVE LOVE FOR EARTHLY GOOD. CIRCLE VI. :  
THE GLUTTONOUS. FORESE,

*The Gluttonous are seen approaching. They are shrunk to mere skin and bone, and with eyes sunk deep in their heads. Forese Donati, one of them, addresses Dante, who recognizes him by his voice alone. He explains the cause of their emaciation; and inveighs against the wantonness of the Florentine women, contrasting with them his virtuous widow. Dante informs him how he has been guided, still living, by Virgil through the Inferno and Purgatory.*

WHILST through the verdant leaves I fixed my gaze,  
 In such wise as the usage is of one  
 Who following a birdling wastes his days,  
 My more than Father said to me, "My son,  
 Come on now, for the time to us decreed  
 In portions put to better use should run." 6  
 I turned my face, and steps with no less speed,  
 Towards the sages, who held such discourse  
 As made it cost me nothing to proceed.  
 And lo a song, with tears of sad remorse,  
*Labia mea, Domine*, was heard, whose sound  
 Was such as to delight and grief gave source. 12  
 "Sweet Father, that which I now hear expound :"  
 Began I; and he, "Shades perchance are they,  
 Who go to loose the knot by duty bound."  
 As pensive pilgrims, when upon their way  
 O'ertaking other folk of unknown face,  
 Turn round to look at them but do not stay; 18  
 So, moving in our rear at quicker pace,  
 Coming and passing viewed us with surprise  
 A mute devout crowd of the spirit race.

Each was obscure and hollow in the eyes,  
 Pallid in face, and of such mcagre kind  
 That from the bones their skin took shape and size. 24  
 I do not think that to such utter rind  
 Erisichthon by famine was decayed,  
 When fear of it most weighed upon his mind.  
 Thinking within myself, "Behold," I said,  
 "The folk from whom Jerusalem was reft,  
 When Mary's jaws upon her own son preyed." 30  
 Their eye-sockets appeared rings gemless left ;  
 Whoe'er reads "omo" in the human face  
 To find the "m" there might well have been deft.  
 Who would believe that such could be their case,  
 Through longing by an apple's smell begot,  
 And water's ; with no clue the cause to trace? 36  
 I still was wondering at their famished lot,  
 'Through the still hidden cause that shrunk them so,  
 And peeled their skin, marred with so sad a blot ;  
 When from his head's deep-sunk recesses, lo,  
 A Shade turned eyes whose fixed gaze caught my own ;  
 Then cried aloud, "From whence can this grace flow?"  
 Ne'er from his face could he have been re-known ; 43  
 But from his voice that became plain to me  
 Which in his aspect all subdued had grown.  
 This spark lit up again in full degree  
 My recognition of those lips so marred ;  
 And made me in that face Forese's see. 48  
 "Ah ! pay not this dry leprosy regard,"  
 Entreated he, "which makes my skin change hue,  
 Nor look on how I am of flesh debarred :  
 But tell me truly of thyself, and who  
 Are those two souls that there thine escort make ;  
 Stay not, but speak as I would have thee do." 54  
 "Thy face, my tears once fell for whose dead sake,  
 Now gives me no less cause for tearful woe,"  
 I answered, "seeing it such blemish take.  
 Then tell me, in God's name, what strips ye so ;  
 Make me not speak while I am wonder-tied,  
 For speech, when other wishes rise, comes slow." 60

"From the eternal counsel," he replied,  
 "Falls virtue on the water and the tree  
 Behind us, whence I am thus shrunk and dried.  
 All these whose song you hear, whose tears you see,  
 For following beyond measure appetite  
 Here starve and thirst, regaining sanctity. 66  
 Our zest for food and drink is set alight  
 By odour from the apple and the spray  
 Which spreads upon the leaves with verdure bright.  
 And not once only, as we round this way,  
 Is our pain given us in renewed degree ;  
 I say 'our pain' and should 'our solace' say : 72  
 For that propension leads us to the tree,  
 Which led Christ gladly Eli's name to say,  
 When with his streaming veins he set us free."  
 And I to him, "Forese, from that day  
 When thou for better life didst give earth o'er,  
 Five years have up till now not rolled away. 78  
 If power was ended in thee to sin more,  
 Ere supervened the hour of grief sincere  
 Which weds us to God closely as before,  
 How hast thou come thus high already here ?  
 I thought to meet with thee down there below,  
 Where time restores what time left in arrear." 84  
 And he to me, "The tears' unmeasured flow  
 My Nella sheds has thus soon guided me  
 To drink of the sweet wormwood of this woe.  
 By devout prayers and sighs it is that she  
 Has drawn me from the coast where souls must wait,  
 And from the other circles set me free. 90  
 Dearer is God's regard, His love more great,  
 For my sweet widow whom I loved so well,  
 As in good works she is more isolate.  
 For the Barbagia where Sardinians dwell  
 Has women far more modest than are they  
 In the Barbagia where I left my Nell. 96  
 What wouldst thou have me, O sweet brother, say ?  
 E'en now I see time future manifest,  
 From which this hour will not be far away,

In which the pulpit's interdict expressed  
 Shall bid the unblushing women Florentine  
 Not go about exposing paps and breast. 102  
 What dames of Saracen or barbarian line  
 E'er needed, to constrain them draped to go,  
 Or spiritual or other discipline ?  
 But if the shameless women could but know  
 What heaven's swift course is bringing to their lot,  
 They would e'en now be open-mouthed for woe. 108  
 For if prevision here deceives me not,  
 They will be sad before his cheeks grow hair  
 Who now is soothed with 'nanna' in his cot.  
 Now, Brother, to keep hid from me forbear :  
 See, not I only, but all these combined,  
 As thou dost veil the Sun are gazing there." 114  
 And I to him, " If thou recall'st to mind  
 What thou with me wast and what I with thee,  
 Thy memory still a present grief will find.  
 From that life he who leads me rescued me  
 The other day, when full in orb and round  
 Yonder orb's sister was observed to be." 120  
 And here I showed the Sun. " Through night profound  
 He to the truly dead has brought me nigh,  
 With this true flesh, which after him has wound.  
 His cheering aid has drawn me thence on high,  
 Climbing and circling round the mountain's side,  
 That makes you straight, whom the world made awry.  
 He says that he will be so long my guide 127  
 Till I shall be where Beatrice will be ;  
 'Tis fit that there without him I abide.  
 Virgil it is who thus declares to me"—  
 I pointed to him—" and this other Shade  
 Is he for whom your realm that sets him free 132  
 Just now to quake through every slope was made."



## NOTES TO CANTO XXIII.

ll. 10-12.—The Gluttonous are heard singing Psalm li. 15: "O Lord, open thou my lips; and my mouth shall shew forth thy praise."

ll. 22-24.—The Gluttonous, here reduced by hunger and thirst to mere skin and bone, in the Inferno lie under drenching and filthy rain, barked at and tormented by Cerberus (Inf. vi.).

l. 26.—Erisichthon, a Thessalian, was afflicted by Ceres with perpetual hunger which no food could satisfy; in punishment for his having derided her and cut down her groves (Ovid. Met. viii. 738).

l. 30.—Josephus relates how, during the siege of Jerusalem, a woman named Mary was forced by hunger to kill and eat her own child.

l. 31.—Shakspeare, King Lear, Act v. sc. 3:

" And in this habit  
Met I my father with his bleeding rings,  
Their precious stones new lost."

ll. 32, 33.—"Omo," equivalent to "homo." The eyes make the "o's," the nose and the sides of the face the "m."

l. 48.—Forese Donati, brother of Corso Donati (Purg. xxiv. 82) and of Piccarda (Par. iii. 49), was a kinsman of Dante's wife Gemma.

ll. 74, 75.—St. Matthew xxvii. 46.

l. 79.—The cessation of the power to sin does not here refer to death (as in Purg. xxvi. 131, 132), but to the decay of bodily powers.

ll. 83, 84.—See Purg. iv. 130-132.

l. 94.—Barbagia is an Alpine district in the south of the island of Sardinia, the inhabitants of which were in Dante's time half savages.

l. 96.—Florence is meant.

l. 100.—There is no satisfactory record of any such interdict from the pulpit in Dante's time as is here prophesied.

l. 111.—The Florentine women are said to have lulled their infants to sleep by the sound of "nanna."

l. 112.—A renewal of the request to Dante to reveal his true condition, which Forese had made in l. 52, and which Dante had evaded in l. 59. It must not be supposed that Forese had not recognized him. The doubt he felt was how he could be in Purgatory alive; and this Dante proceeds to dispel.

ll. 119, 120.—See Inf. xx. 126.

ll. 127-129.—See Inf. i. 121-123.

## CANTO XXIV.

## THE CIRCLES OF PURGATORY.

SINS OF EXCESSIVE LOVE FOR EARTHLY GOOD. CIRCLE VI. :  
THE GLUTTONOUS. STAIRWAY VII.

*Forese tells that his sister Piccarda is in Paradise. He points out by name many of the Shades. Buongiumta of Lucca, one of them, extols Dante's poetic style. Forese, having prophesied the death of Corso Donati, departs. The poets reach an apple tree laden with fruit; a voice from which records noted instances of gluttony. The Angel of the Seventh Stairway appears; points out the ascent to it; and pronounces those blessed who hunger after righteousness.*

SPEECH made not our pace lag, nor lagged behind  
Our pace; but we, discoursing, swiftly sped  
Like a ship urged on by a favouring wind.  
And those Shades, who appeared things doubly dead,  
Drew through the deep recesses of their eyes  
The wonder which in them my living bred. 6  
And I, continuing with my replies,  
Said, "He goes up with step perchance more slow,  
For the other's sake, than he would otherwise.  
But say where is Piccarda, if dost know;  
If I see any one of note, declare,  
Among this people who observe me so." 12  
"My sister, who 'twixt virtuous and fair  
I know not which was most, in triumph now  
On high Olympus crowned is joyful there."  
So said he first; and then, "We here allow  
That each one's name be told; so drained out quite  
Our semblance is; witness our diet how. 18  
This Bonagiunta is, of Lucca hight,"—  
He pointed with his finger—"and that face  
Beyond him, than the rest in leaner plight,

Has held the holy Church in his embrace :  
 Of Tours, he expiates by fasting done,  
 Eels from Bolsena's lake, and wine vernace." 24  
 He showed me many others one by one ;  
 And all at being named appeared content,  
 So that in sooth dark gesture saw I none.  
 I saw Ubaldin dalla Pila, spent  
 With hunger, fix his teeth on emptiness ;  
 And Boniface, 'neath whose crook much flock went. 30  
 I saw Master Marchese who with less  
 Dryness could once at Forlì drink at ease ;  
 And was ne'er sated, e'en with that excess.  
 But as he who esteems, of those he sees,  
 One more than other, him of Lucca so  
 Did I, who seemed to note me most of these. 36  
 "Gentucca" came from him, in murmur low  
 Thence uttered, as I know not how I heard,  
 Where he, so stripped by Justice, felt her blow.  
 "O soul," said I, "whose longing seems so stirred  
 To speak with me, thy meaning let me share,  
 And satisfy thyself and me in word." 42  
 "A woman is born, nor yet doth wimple wear,"  
 He began, "who shall pleasant make to thee  
 My city, let men blame it howsoe'er.  
 This shalt thou, going on thy way, foresee :  
 If from my murmuring thou hast error caught,  
 True things shall yet expounders of it be. 48  
 But tell me if I see him here who brought  
 The novel rhymes to light which thus begin,  
 'O ladies, ye who in Love's lore are taught.'  
 And I to him, "I am of such a kin  
 That when Love breathes I note him, and my strain  
 Proceeds as he dictates to me within." 54  
 "Brother," he said, "I see the knot now plain,  
 Through which Guittone, I, and the notary,  
 Could not the sweet new style I hear attain.  
 Your pens move closely, as I clearly see,  
 Behind him who dictates ; which ne'er befell  
 To ours, as must be owned assuredly. 60

And he who would in pleasing more excel,  
 From the one cannot sight the other style."  
 And here he ceased, as though contented well.  
 Even as the birds that winter by the Nile  
 At one time form a squadron in their flight,  
 Then fly in greater haste, and go in file ; 66  
 So all of those whom I saw there unite,  
 Turning their faces hastened in their gait,  
 Through leanness and of purpose moving light.  
 And as a man who tires of trotting rate,  
 Walks, letting his companions onwards go,  
 Until the heaving of his chest abate ; 72  
 Forese let the holy flock pass so ;  
 And said, as he came on behind with me,  
 " When shall I see thee next ? " " I nothing know,"  
 I answered, " how much life I yet may see ;  
 But my return will not be with such speed  
 As wish would bring me on the shore to be : 78  
 Because the place in which my life I lead  
 From day to day more dwindles in good name,  
 And to sad ruin seems to be decreed."  
 And he, " Now go ; for I see him whose blame  
 Is chief for this, dragged at a beast's tail haste  
 Towards the vale where sin is past reclaim. 84  
 The beast at every stride grows swifter-paced,  
 Ever increasing, till at length its blow  
 Leaves him a corpse and shamefully defaced.  
 These wheels shall not much further rolling go "—  
 He looked to heaven—" ere shall to thee be clear  
 That which my speech more clearly cannot show. 90  
 Do thou now stay ; for in this realm so dear  
 Is time, that I incur too great a loss  
 In going thus on level with thee here."  
 As sometimes from a riding troop of horse  
 A cavalier will at a gallop dart,  
 To gain first honour in the onslaught's course, 96  
 So, but with greater strides, did he depart ;  
 And left me with those twain the road to tread,  
 Who in the world played such great marshals' part.

When he so far in front of us had sped,  
 That my eyes followed him as much as, when  
 He spoke, my mind had followed what he said, 102  
 The laden living boughs appeared in ken  
 Of a fresh apple tree, not far from gaze,  
 Because I had turned thitherward just then.  
 I saw beneath it folk their hands upraise,  
 And cry towards the leaves I know not what,  
 Like children in their eager futile ways ; 108  
 Who pray, and he they pray to answers not,  
 But, to excite their will to keener greed,  
 Holds up, nor hides, what they would fain have got.  
 Then as if undeceived, did they recede ;  
 And now we came up to the mighty tree,  
 Which gives so many prayers and tears no heed. 114  
 "Pass onwards, and no nearer seek to be ;  
 The tree Eve ate of is on higher ground,  
 And this plant is of that the progeny."  
 A voice unknown thus made the branches sound ;  
 Whence Virgil, Statius, and I, close-pressed,  
 Went onwards on the side which upwards wound. 120  
 "Remember," it exclaimed, "the race unblest  
 Formed in the clouds, which in besotted clan  
 Fought against Theseus with its double breast :  
 The Jews too, who drank on so soft a plan,  
 That they as Gideon's comrades were not ta'en,  
 When he came down the hills on Midian." 126  
 Thus hugging close one of the borders twain,  
 We passed on, hearing sins of Gluttony,  
 All followed now by miserable gain.  
 Then, on the lonely road at large and free,  
 A thousand steps and more we onwards went,  
 Each one without a word, in reverie. 132  
 "On what thoughts go ye three alone thus bent ?"—  
 I started, as a sudden voice so said ;  
 As do beasts frightened and with courage spent.  
 To see who it might be I raised my head ;  
 And never in a furnace were there seen  
 Metals or glass so glowing and so red, 138

As I saw one who said, " If ye are keen  
 To mount on high, here it behoves to turn ;  
 This way he goes who fain his peace would glean."  
 His aspect baffled sight's strength to discern ;  
 Wherefore I to my teachers turned me back,  
 Like one who goes by what his ears can learn.      144  
 And as, announcing the morn's dawning track,  
 In balmy fragrance moves the air of May,  
 Teeming with herbs and flowers that nowise lack,  
 I felt a like breeze on my mid brow play ;  
 And well I felt the moving of the plumes  
 That made the breath felt of ambrosia ;      150  
 And I heard said, " Blest they whom grace illumines  
 So much that the desires of appetite  
 Fill not their breast with too excessive fumes  
 Of longing, hungering ever as is right."

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NOTES TO CANTO XXIV.

l. 7.—Continuing the explanations with which the preceding Canto ended.

ll. 8, 9.—*i.e.* Staius perhaps goes up slower than he otherwise would do, for the sake of Virgil's society.

l. 10.—Piccarda, the sister of Forese, a nun of the Order of Santa Clara, will be found in the first heaven of Paradise—that of the Moon (Par. iii. 49).

l. 19.—Buonagiunta of the Orbisani family of Lucca, was a minor Italian poet, and a contemporary of Dante. He wrote in the Tuscan vernacular.

ll. 23, 24.—Pope Martin IV., of Tours (Pope from 1281 to 1284), drowned eels from the lake of Bolsena, near Viterbo, in vernaccia wine, in which they were then cooked. Cary cites the jingling Latin epitaph upon him:—

"Gaudent anguillæ, quod mortuus hic jacet ille,  
 Qui quasi morte reas excoriebat eas."

The vernaccia was a rough flavoured red wine, grown in Tuscany and elsewhere in Italy.

ll. 28-30.—Ubaldin, of Pila, a castle in the Val di Sieve in Tuscany, is said to have been brother of the Cardinal Ottaviano degli Ubaldini (Inf. x. 120), and father of the Archbishop Ruggieri of Pisa, who had Count

Ugolino and his sons starved to death (Inf. xxxiii.). The Boniface here mentioned was Archbishop of Ravenna. According to Vellutello he was the son of Ubaldino. Venturi makes him a Genoese, of the Fieschi family—that of Pope Adrian V. (Purg. xix. 100–102); while Landino calls him a Frenchman.

l. 30.—I think there can be no doubt that “rocco” here means the pastoral crook, and not the bishop’s rochet. It is equivalent to the “pasturale” of Purg. xvi. 110.

l. 31.—Marchese, of the Rigogliosi family of Forlì. It is related of him that when his butler told him that men said of him that he was always drinking, he answered, “And why do you not tell them that I am always thirsty?”

l. 37.—Gentucca. Opinions differ as to whether this is a proper name—that of a Lucchese lady of whom Dante is supposed to have become enamoured during his exile—or, is equivalent to “gentuccia,” “low or common folk,” implying that Dante had regarded the people of Lucca as such. The former is far the most probable explanation, having regard to the mention in ll. 43–45 of a maiden as yet unmarried, who should make Lucca pleasant to him. The other interpretation requires us to treat this maiden as an allegorical impersonation of the whole people of Lucca—but if so, what becomes of the reference to her unmarried condition? The Ottimo considers the lady to be the Alagia of Purg. xix. 142, who was married to Dante’s patron the Marquis Moroello Malaspina. Others identify the Lucchese maiden with a lady who was afterwards the wife of Bernardo Alluchingi, and with whom, they say, Dante fell in love in 1314.

ll. 38, 39.—*i.e.* uttered from his throat, in which he felt the hunger and thirst inflicted on him by justice.

l. 43.—The wimple was not worn till a woman was grown up.

l. 51.—The beginning of the first canzone in Dante’s Vita Nuova.

l. 56.—Guittone of Arezzo was one of the Frati Godenti (Inf. xxiii. 103). He excelled in sonnet writing. The notary is Jacopo da Lentino, a Sicilian poet, who lived about the middle of the thirteenth century.

l. 59.—He who dictates is Love (l. 54).

ll. 61, 62.—The meaning of these lines is much disputed. They seem to me to imply that, hard as the inferior poet may strive to improve his style, the higher style still remains beyond his sight; being so far above the limited range of his own.

l. 70.—“Trotting rate;” *i.e.* on foot, not on horseback.

ll. 82–87.—The reference is to Corso Donati, the speaker’s own brother, the head of the Neri faction in Florence. Having lost his popularity and fled from the city, he was pursued by those sent to capture him, and, thrown from his horse, fell into their hands and was killed by some Catalonian soldiers near San Salvi, a mile off Florence. Dante here represents him as dying from the kicks of his horse.

l. 84.—The vale where sin is past reclaim—in contrast to Purgatory—is the Inferno.

l. 88.—Corso Donati’s death happened on September 15, 1308.

ll. 101, 102.—*i.e.* I could see him no better than I could understand his words.

l. 104.—A “fresh” apple tree, because one had been seen already (Purg. xxii. 131, 132).

l. 105.—The tree was near at hand, but only became visible as the bend in the mountain was turned.

l. 116.—The tree of knowledge (see Purg. xxxii. 38).

ll. 121, 122.—The Centaurs, offspring of Ixion and the Cloud, who became drunk at the marriage of Pirithous and Hippodamia, and attempted to carry off the women, but were defeated by Theseus and the Lapithæ.

ll. 124–126.—See Judges vii. 5–7.

l. 128.—Noted instances of Gluttony have now been mentioned, to deter from the vice; just as similar examples of Abstinence were lauded, at the beginning of this Circle, in order to incite to that virtue (Purg. xxii. 142–154).

l. 133.—It is the Angel of the Seventh Stairway who speaks.

l. 149.—The sixth P is erased from Dante’s forehead (see note to Purg. xix. 49).

ll. 151–154.—The second half of the beatitude, “Blessed are they who hunger and thirst after righteousness.” The Angel of the Sixth Stairway had uttered the first half of it (Purg. xxii. 4–6). Dante rather departs here from the original words: “hungering ever as is right,” being equivalent to “hungering ever in moderation,” and not to “hungering ever for what is right.” The latter rendering would make “quanto” tantamount to “ciò che;” which seems to me inadmissible.



## CANTO XXV.

## THE CIRCLES OF PURGATORY.

THE ASCENT TO CIRCLE VII. DISCOURSE BY STATIUS ON THE GENESIS OF MAN'S BODY AND SOUL, AND ON THE SOUL'S POWER AFTER DEATH. CIRCLE VII. : THE SENSUAL.

*During the ascent to the Seventh Circle, Statius solves Dante's doubt as to the possibility of emaciation being caused in spirits which need no nourishment. He further explains the formation of the soul and body in the embryo ; and the soul's power, after death, to surround itself with the semblance of a body which reflects its own emotions. The Seventh Circle is reached. Here the Sensual, in the midst of flames, are heard singing a hymn, and recalling examples of chastity.*

'Twas the hour for mounting without check the height ;  
 Since the meridian's round was by the Sun  
 To Taurus left, to Scorpio by the Night.  
 Whence, like a man resolved all halt to shun,  
 Who goes his way, whatever he may see,  
 Whene'er the sting of need through him has run ;      6  
 So, one before another, entered we  
 The breach, and took the stair which keeps apart  
 The climbers through its narrow boundary.  
 And as the young stork that in air would dart,  
 Moves longingly its wing, and droops it low,  
 Because to quit the nest it has not heart :      12  
 So was I, with desire to ask aglow  
 And quenched, arriving at the gesture made  
 By one who sets himself to give speech flow.  
 My Father sweet, from utterance not stayed  
 By our swift pace, said, " Loose the bow of speech  
 Which far as the shaft's point thou hast essayed."      18  
 Learning the confidence which he would teach,  
 My lips unclosed with, " How can those grow lean  
 Whom want of nourishment can no more reach ? "

"Could Meleager in thy mind be seen  
 Consumed at the consuming of a brand,  
 So harsh to thee," he said, "this had not been. 24  
 And hadst thou thought how, in a mirror scanned,  
 Your image there will at your motion move,  
 That which seems hard would then for easy stand.  
 But, that thy inner wish content may prove,  
 Lo, Statius here ; and him I ask and pray,  
 The smarting from your wounds now to remove." 30  
 "If I the eternal plan to him display,"  
 Statius replied, "in presence such as thine,  
 My plea is that I cannot say thee nay."  
 Then he began, "If, Son, these words of mine  
 Are by thy mind regarded and received,  
 Light through them on the 'How' thou say'st will shine.  
 The perfect blood, ne'er by the veins achieved 37  
 As drink to slake their thirst, and which remains  
 Like food of which thy table is relieved,  
 Within the heart a forming power attains  
 For all the human limbs ; for this is it  
 Which, to become them, passes through the veins. 42  
 Again, digested, thither where more fit  
 Is silence than description it descends ;  
 Whence when its drops on other's blood have lit  
 In natural vessel, one with the other blends ;  
 One prone for passive, one for active state,  
 Thanks to the perfect place from which it wends ; 48  
 And being conjoined begins to operate,  
 Quickening the first-coagulated whole  
 For its material made consolidate.  
 The active virtue being made a soul,  
 Like to a plant's, with thus much difference,  
 That this is on its way, that at its goal ; 54  
 Next works so that it moves now and has sense,  
 Like a sea-fungus, and no effort bates  
 To organize the powers whose germ is thence.  
 Now, Son, the virtue spreads and now dilates  
 That from the generator's heart began,  
 Where Nature's care on all the members waits. 60

But how from animal it turns to man,  
 Thou dost not see as yet ; on this point one  
 More wise than thou once into error ran ;  
 Whence in his doctrine severance was done  
 Between the soul and possible intellect,  
 Since organ used by this last he saw none. 66  
 With open breast the coming truth expect,  
 And know that, soon as in the embryo  
 The brain's articulation grows correct,  
 The primal Mover turns, and gladly so,  
 To so great art of nature, and inspires  
 A spirit new with virtue in full glow, 72  
 Which drawing into its own substance fires  
 What it finds active there, and makes one soul  
 That lives, feels, and self-impetus acquires.  
 Thy wonder at my words more to control,  
 Consider the Sun's heat which becomes wine,  
 When joined to juices from the vine that roll. 78  
 And soon as Lachesis has no more line,  
 Loosed from the flesh it on its virtue's score  
 Bears with itself the human and divine :  
 All other powers in exercise no more ;  
 The memory, intelligence, and will,  
 In action far acuter than before. 84  
 Self-falling wondrously it rests not till  
 On one or other shore it touches ground ;  
 There it first learns the ways it must fulfil.  
 As soon as place there compasses it round,  
 The forming virtue's radiance round it plays,  
 As and as much as in live members found. 90  
 And as the air when charged with rain, through rays  
 Shed by another, which in it reflect,  
 Adornment shows of many coloured haze ;  
 E'en so the air here neighbouring is decked  
 In that form sealed on it potentially  
 By the soul that arriving here is checked. 96  
 Then just as 'tis the flamelet's destiny  
 To follow on the fire where'er its flight,  
 Its new form must the spirit's follower be.

Since afterwards 'tis thence with semblance dight,  
 'Tis called a shade, and organizes thence  
 Thereafter every sense, even to the sight. 102  
 This is the source we speak and laugh from whence ;  
 Thence is it that we form the tears and sighs  
 Which thou perchance hast heard the mount dispense.  
 On the desires that in our bosoms rise,  
 And other feelings, the Shade's form depends ;  
 And this it is which causes thy surprise." 108  
 Now at the point where the last turning wends  
 Had we arrived, and towards the right inclined,  
 On other care intent. The bank here sends  
 Flames outwards flashed, and from the cornice wind  
 Is upwards blown, which drives them back, and so  
 Sequesters them far from its marge confined. 114  
 Whence it behoved us one by one to go  
 Upon the open side ; and I felt dread  
 Here of the fire, there of a fall below.  
 " While we are in this place," my Leader said,  
 " We ought to hold our eyes with a tight rein,  
 Since we might by a little be misled." 120  
*Summæ Deus clementiæ*—this strain  
 Sung mid the great heat to my ear then came,  
 And made me to turn thither not less fain.  
 Then I saw spirits going through the flame ;  
 Wherefore I looked at their steps and at mine,  
 Changing from time to time my gaze's aim. 126  
 Soon as they came to that hymn's closing line,  
 They loudly *Virum non cognosco* cried,  
 Then in low tones renewed the song divine.  
 This ended, " To the wood Diana hied,"  
 They shouted, " and drove out thence Helice,  
 Who had by Venus been with poison plied." 132  
 Then they returned to song, and strenuously  
 Proclaimed the wives and husbands who were chaste,  
 As virtue and as marriage bid them be.  
 This mode I think suffices them, retraced  
 Through all their time in flames and burning passed :  
 Such must their care be ; such food must they taste, 138  
 That the wound may close up, which is the last.

## NOTES TO CANTO XXV.

ll. 2 3.—The Sun, in Aries, having passed the meridian, Taurus, the following sign, was now upon it, and the time was about 2 p.m. The Night, in Libra, in like manner had passed the antipodal meridian; which was now occupied by Scorpio, which follows Libra.

ll. 7-9.—They begin the ascent of the Seventh Stairway.

ll. 10-12.—See another simile taken from the habits of storks, in Par. xix. 91-93.

ll. 22, 23.—Alluding to the brand which at Meleager's birth the Fates snatched from the fire, decreeing that he should live as long as it remained unconsumed. His mother Althæa, when he had grown to manhood, enraged at his killing her brothers, threw it into the flames; and as it was burnt he died. The force of the allusion is that a man may dwindle away from a cause external to him; without want of nourishment.

ll. 25-27.—The meaning is that as the movement of an image in a mirror depends on that of the form reflected, so the soul, after separation from the body, makes the image of that body express its own disposition.

l. 36.—The "How." See l. 20.

ll. 37, etc.—This dissertation on the generation of the soul and body of man is in accord with Dante's prose account of it in the Convito (iv. 21).

l. 48.—By "the perfect place" the heart of the generator (ll. 58-60) seems meant.

ll. 53, 54.—The plant's soul is complete while in a vegetative state; but the man's is, in that stage, only on its way to completion.

ll. 62, 63.—The "wiser one" is said to be Averroes, the commentator on Aristotle (Inf. iv. 144).

ll. 64-66.—Dante here represents Averroes (if he is the philosopher referred to) as regarding the Intellectus Possibilis as one and indivisible, and distinct from the soul; whereas he assigned that character to the Intellectus Agens, or active intellect: the former being the faculty which receives impressions from the senses, the latter that which draws conclusions from them. The opinion that the Intellectus Agens is distinct from the soul arose from its operations, unlike those of the soul, not requiring the use of bodily organs, *e.g.* the eye or the ear.

l. 70.—The gladness felt by the Creator in creating the soul is also referred to in Purg. xvi. 89.

l. 79.—Lachesis. See note to Inf. xxxiii. 126.

l. 82.—The human powers.

l. 83.—The divine powers.

l. 86.—Either the shore of Tiber, or that of Acheron (Purg. ii. 100-105).

l. 92.—Another. The Sun.

l. 109.—The seventh and last Circle—that of the Sensual—is reached.

l. 121.—The beginning of the hymn sung at mattins on Saturday; appropriate here, as containing a prayer for purity.

l. 128.—St. Luke i. 34. This, and the cries which follow, recall instances of Purity.

l. 131.—Helice, or Callisto, was one of the nymphs of Diana, who discarded her for her amour with Jupiter. She became the mother of Arcas, and she and he were ultimately changed by Jupiter into the constellations of the Great and Little Bear (see Par. xxxi. 32, 33).

l. 139.—The last wound is that of the last of the seven P's; which denotes carnal sin.

In the Inferno the Sensual are whirled about by furious winds in gloomy air (Inf. v.).

## CANTO XXVI.

## THE CIRCLES OF PURGATORY.

CIRCLE VII. : THE SENSUAL, AND THE VIOLENT AGAINST  
NATURE.

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*Passing along the Seventh Circle, outside of the fire, Dante excites the curiosity of the spirits within it, when they perceive his shadow cast by the Sun upon the flames. He sees the Violent against Nature meet the Sensual from the opposite direction, embrace them, and pass on. They each utter cries recalling instances of their respective lusts. Dante, at the request of Guido Guinicelli, tells who he is and how he is there alive. Guinicelli deprecates Dante's praise of his poetry, and points out, as his superior, Arnald Daniel, who addresses Dante in the Provençal language.*

WHILST one before another we thus went  
 Along the brink, oft the good Master said,  
 "Heed thou my warning for thy profit meant."  
 The Sun on my right shoulder struck, who shed  
 His rays around, that now changed all the west  
 To a white aspect, as the azure fled. 6  
 And as my shadow made more manifest  
 The redness of the flame, full many a Shade  
 I saw by this sign only go impressed.  
 This cause a first occasion for them made  
 To speak of me ; and they began to say,  
 "That seems no body in feigned shape arrayed." 12  
 Then certain of them, far as in them lay,  
 Made towards me, heeding ever not to go  
 Where they might outside of the burning stray.  
 "O thou who goest, not as one more slow,  
 But reverent, perhaps, the rest behind ;  
 Reply to me, in thirst and fire who glow. 18

Nor I alone need of thy answer find ;  
 For all these thirst more for it than for cold  
 Water thirsts Æthiop or man of Ind.  
 How thou dost make thyself, let us be told,  
 A wall to keep the Sun away, as though  
 Death's net had not yet meshed thee in its fold." 24  
 Forthwith, as one of them addressed me so,  
 Had I revealed myself, but for amaze  
 As next appeared another novel show.  
 For midmost of the road that was ablaze  
 Came people, these encountering face to face ;  
 Who made me in suspense upon them gaze. 30  
 I see on each side there with hastening pace  
 Each Shade approach and, kissing one with one,  
 Halt not, content with that short greeting space.  
 Thus in the middle of their phalanx dun  
 Muzzle to muzzle ant with ant will meet,  
 Perchance to spy their luck and where to run. 36  
 Soon as they part from where as friends they greet,  
 Before the first step onward has passed by,  
 Each strives the other in loud shouts to beat.  
 The new folk " Sodom and Gomorrah " cry ;  
 The other, " In the cow Pasiphae  
 Beguiles the bull her lust to satisfy." 42  
 Then as the cranes whose flight would partly be  
 To mounts Rhiphæan, partly towards the sands,  
 If these from frost, and those from Sun should flee ;  
 One goes away, one comes on, of the bands ;  
 And they turn weeping to their songs once more,  
 And to the cry that their case most demands ; 48  
 And to my side there drew near, as before,  
 Those very same who had entreated me,  
 With aspects that a listening semblance wore.  
 I, who had twice seen what would give them glee,  
 Began, " O souls of peaceful state secure,  
 Whene'er your time for having it may be, 54  
 Not upon earth, unripe or yet mature,  
 My members have remained, but they and I  
 Are here in blood and joints that still endure.



To be no more blind I go here on high ;  
 Above, a lady wins this grace for me,  
 Whence through your world I carry what must die. 60  
 But—so may satisfaction speedily  
 Crown your chief wish, that ye for home may find  
 That heaven which teems with love and spreads most  
 free,—  
 Say, that to writing it may be consigned,  
 Who are ye, and what is that multitude  
 Which goes upon its way, your backs behind? 66  
 Not otherwise, bewildered and subdued,  
 The mountaineer in dumb show stares around,  
 When rough and rustic in the city mewed,  
 Than wonder was in each Shade's semblance found.  
 But when they were disburdened of amaze  
 Which in grand hearts soon ceases to astound ; 72  
 "Blest thou, whose bark from these our bounds conveys"  
 He recommenced who first had question made,  
 "Experience for a life of better phase.  
 The sin to those who come not with us laid,  
 Is that for which once Cæsar, triumph-borne,  
 Heard cries of 'Queen' his fair repute invade : 78  
 Wherefore, as thou hast heard them, in self-scorn  
 They as they leave us Sodom's name recite ;  
 Made, by their shame, in burning more forlorn.  
 Our sin committed was hermaphrodite ;  
 And since to human law we paid no heed,  
 Following like beasts the call of appetite, 84  
 Our lot, for our opprobrium, is to read,  
 As we depart, her name who did begrime  
 Her fame in bestial wood by bestial deed.  
 Thou knowest now our acts, and what our crime ;  
 If thou perchance wouldst know the names we bear,  
 I could not tell thee them, nor is there time. 90  
 As to myself, I will indulge thee there :  
 I am Guido Guinicelli who, through due  
 Repentance ere my end, this purging share."  
 Such, in Lycurgus' sorrow, as the two  
 Sons who again their mother saw became,  
 Such I became, but not to that pitch grew ; 96

When I heard uttered by himself the name  
 Of him who was my and my better's sire,  
 Who e'er used Love's sweet graceful rhymes to frame :  
 And—speech and hearing merged in my desire  
 To look on him—I long time pensive went,  
 But drew not nearer, owing to the fire. 102

When I had fed my gaze to its content,  
 I offered all prompt aid to do him grace,  
 With affirmation that wins trust's assent.  
 And he to me, "Thou leavest such a trace  
 From what I hear, in me, and one so clear,  
 That Lethe cannot dim it or efface. 108

But, if thy words just sworn to are sincere,  
 Tell me what cause impels thee to display  
 In speech and look that thou dost hold me dear."  
 And I to him, "The words of thy sweet lay,  
 Which, long as modern use shall lasting be,  
 Will make their very ink as dear as they." 114

"Brother," he said, "he I point out to thee"—  
 And to a foremost spirit turned my glance—  
 "In mother-tongue craft had skill over me.  
 Verses of love and proses of romance  
 He mastered all; and lets the noodles prate  
 Who think he of Limoges makes more advance. 120

To rumour more than truth their looks go straight;  
 And thus they to a firm opinion hold,  
 Ere they have heard what art and reason state.  
 Thus with Guittone many did of old,  
 Whose praises first one then another bawled,  
 Till truth prevailed with most when it was told. 126

Now if thou to such privilege art called,  
 That to the cloister thou mayst make thy way  
 Where Christ as college Abbot is installed;  
 To Him for me a paternoster say,  
 So far as we of this world stand in need,  
 Where we no more have power to go astray." 132

Then, haply that another might succeed  
 Whom he had near, he vanished through the fire,  
 As fish through water to the bottom speed.

Drawing somewhat to the pointed out one nigher,  
 I said that for the name he bore as man  
 I kept an honoured place in my desire. 138  
 He thus with freedom of discourse began ;  
 " Your courteous demand delights me so  
 That I nor wish to hide from thee, nor can.  
 I am Arnald, who weep and singing go ;  
 Contrite I keep past folly in my sight,  
 And see with joy the bliss I hope to know. 144  
 Therefore I pray thee by that potent might  
 Which leads thee, free from heat and cold, up higher,  
 Remember to assuage my suffering plight."  
 Then hid him in their purifying fire.

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 NOTES TO CANTO XXVI.

ll. 4-6.—It is drawing towards sunset of the Third day in Purgatory. The radiance of the Sun in the west overpowers there the azure hue of the sky.

ll. 7, 8.—Dante's shadow is thrown by the Sun on his right upon the flame at his left.

ll. 10-12.—As has so often happened before, the Shades perceive from his casting a shadow that Dante is alive.

l. 29.—These are the Violent against Nature ; who in the Inferno are placed naked in an arid sand flat, and tormented by flakes of fire raining down incessantly upon them (Inf. xv.).

ll. 32, 33.—This brief and pure embrace contrasts with their impure earthly affection.

l. 41.—Pasiphae, the mother of the Minotaur (Inf. xii. 12, 13).

ll. 43-45.—The separate flight of the cranes is not asserted as a fact, but hypothetically. Cranes are said, as a fact, to fly all together in the same direction.

l. 48.—*i.e.* to one or the other of the cries in ll. 40-42. These are cries deterring from the respective sins of the utterers. They are explained in ll. 76-87.

l. 52.—This is the second time that the Shades had come as close up to Dante as they could without leaving the fire (see ll. 13-15), in their anxiety to know how he could be alive. He has, therefore, twice seen that they would be pleased by the information.

l. 63.—The Emyrean (Par. xxx.).

ll. 77, 78.—See Suetonius, Julius Cæsar, cap. 49.

ll. 86, 87.—Pasiphae (see ll. 41, 42).

l. 92.—Guido Guinicelli, a poet of Bologna, died in 1276. See note to Purg. xi. 97.

ll. 94, 95.—Hypsipyle, in charge of Archemorus, the child of Lycurgus, king of Nemea, was playing with him, when Adrastus, in command of the Argive army marching to besiege Thebes, passed by and prayed her to show him water to quench his and his troops' thirst. She put down the child while she led them to the fountain Langia (Purg. xxii. 112). On her return the child was found dead from a serpent's bite. Lycurgus in his grief would have put her to death, but she was rescued from him; according to one account by her sons Eumenius and Thoas, who were with the Argive army and recognized her; according to another, by Tydeus. Her earlier history is referred to in Inf. xviii. 91-94.

l. 120.—Gerault de Borneuil, born of poor parents in Limoges, was one of the most famous of the Provençal poets, and was called "The Master of the Troubadours." He died about 1278.

l. 124.—Guittone. See note to Purg. xxiv. 56.

l. 129.—See Par. xxii. 98, where a company of beatified spirits is designated as "a college."

ll. 130-132.—See Purg. xi. 22-24.

ll. 140-148.—These lines are in the Provençal language, and in many parts the true reading of them is much disputed. I have followed that of Raynouard, adopted by Bianchi, and which I subjoin:—

*"Tan m' abelhis vostre cortes deman,  
Qu' ieu no m puese ni m voill a vos cobrire.  
Ieu sui Arnautz, que plor e vai chantan :  
Consiros vei la passada folor,  
E vei jauzen lo joi qu' esper denan.  
Ara us prec per aquella valor,  
Que us guida al som sens freich e sens calina,  
Sovenha us atemprar ma dolor."*

l. 142.—Arnald Daniel, another Provençal poet, is said to have been born in Perigord, Tarascon, or Montpellier, and to have died in 1189. Dante is thought to have rated his merits too high.

## CANTO XXVII.

## THE CIRCLES OF PURGATORY.

THE ASCENT TO THE TERRESTRIAL PARADISE THROUGH THE  
FIRE OF CIRCLE VII.

## DANTE'S THIRD DREAM.

*An Angel bids the poets enter the fire. Virgil with difficulty persuades Dante to obey. The intense heat is described. Emerging on the other side, they begin the ascent to the Terrestrial Paradise at sunset. Virgil, Statius, and Dante, rest upon a stair. Dante sleeps, and dreams of Leah and Rachel. He awakes at daybreak; the ascent is continued, and the Terrestrial Paradise reached. Virgil announces the end of his own guidance and the impending appearance of Beatrice; giving Dante full liberty to roam at his will while awaiting her.*

As when he sends forth his first quivering rays  
 On the land where his Maker shed His blood,  
 While o'er the Ebro lofty Libra sways,  
 And noon-tide heats burn up the Ganges' flood ;  
 So stood the Sun, whence day was on the wane,  
 When God's glad angel, who in sight now stood 6  
 Upon the marge outside the flame's domain,  
*Beati mundo corde* sang, with art  
 Of living cadence far beyond our gain.  
 Then, " Holy souls, till from the fire ye smart  
 Ye go no further ; here your entrance make,  
 And to the song beyond act no deaf part." 12  
 Thus, when we had come close to him, he spake ;  
 I therefore, at the import his words bore,  
 Began like one set in a grave to quake.  
 I stretched forth clasped hands upwards, to explore  
 The fire, while fancy pictured vividly  
 Men's bodies which I had seen burnt before. 18

My worthy escorts turned themselves to me ;  
 And Virgil said, " My Son, up here on high  
 There may be torment, death there cannot be.  
 Remember thee, remember ; and if I  
 Saved thee on Geryon's self with guiding care,  
 What shall I do now, when to God more nigh? 24  
 Think thou for certain, that if thou shouldst bear  
 A thousand years this fire's most central heat,  
 It could not make thee balder by a hair.  
 And if perchance thou thinkest that I cheat,  
 Make thy belief assured by drawing near  
 With hands on thy robes' hem, the flame to meet. 30  
 Lay aside henceforth, lay aside all fear ;  
 Come on securely, turning hitherward : "  
 And I still firm, and not with conscience clear.  
 When he beheld me stand still firm and hard,  
 Somewhat disturbed, " See now, my Son," he said,  
 "' Twixt Beatrice and thee this wall keeps guard." 36  
 Ever as at Thisbe's name, though all but dead,  
 Pyramus oped eyes and gazed upon her, when  
 The mulberry became vermilion red ;  
 So, with my obduracy softened then,  
 I turned at hearing my wise Leader tell  
 That name which aye is fresh in my mind's ken. 42  
 At this he shook his head, exclaiming, " Well !  
 Must we stay here ? " then smiled as men deride  
 A child who yields before the apple's spell.  
 Then entered in advance the fiery tide,  
 Beseeching Statius in rear to pass,  
 Who heretofore had kept us Sundered wide. 48  
 When I was in it, into molten glass  
 I would have leapt to cool me ; the degree  
 Of heat was there of such unmeasured class.  
 And my sweet Father, prompt to comfort me,  
 Ever of Beatrice discoursing went,  
 Saying, " E'en now I seem her eyes to see." 54  
 A voice whose chant was from the far side sent  
 Led us ; to which attentive as was he, I  
 Came forth with him to where was the ascent.

*Venite benedicti patris mei,*

Sounded within a light so dazzling clear,  
 That it o'ercame my turning there a free eye. 60  
 "The Sun," it added, "goes, and night draws near ;  
 Hasten your pace, nor let your footsteps stay,  
 While the west is not yet with darkness drear."  
 Right through the rock went upward the straight way,  
 In such direction that the Sun, now low,  
 Lost in my front his intercepted ray. 66  
 And up few stairs had we essayed to go,  
 When the quenched shadow let my seers and me  
 The setting of the Sun behind us know.  
 And ere throughout its wide immensity  
 The horizon had been made one look to wear,  
 And night was spread on all sides thoroughly, 72  
 We each of us took for his bed a stair ;  
 Since the Mount's nature made in us abate  
 The power to climb more than the zest to dare.  
 E'en as the goats stand still to ruminate,  
 That swift and wanton on each rocky height  
 Before they had been fed were seen of late ; 78  
 Silent in shadow, while the Sun glares bright ;  
 Watched by the shepherd on his staff reclined  
 And, while reclining, heedful of their plight ;  
 And as the herdsman, leaving home behind,  
 Spends the night quietly, his flock beside,  
 Warding their rout off, by wild beast designed ; 84  
 Such did we then all three of us abide,  
 I like a goat, and like the shepherds they,  
 Encompassed by the rock on either side.  
 Little could there be seen that outwards lay ;  
 But through that little the stars dawned on me  
 Larger than wont and with a brighter ray. 90  
 Thus ruminating, and with these to see,  
 Sleep seized upon me ; sleep that many a time  
 Has learnt the news ere yet the fact can be.  
 I think in Cytherea's hour of prime,  
 When on the mountain from the East she beamed,  
 Who aye seems kindled by love's fiery clime, 96

I saw go through a meadow, as I dreamed,  
 A lady young and fair with beauty's glow,  
 Who, gathering flowers, thus sung and said, meseemed :  
 " Let whoso asks my name be given to know  
 That I who move my fair hands round am Leah,  
 And thus to make myself a garland go. 102  
 To please me at the glass I deck me here ;  
 But never does my sister Rachel flee  
 Her mirror, and sits all the day long near.  
 As keen to view her beauteous eyes is she,  
 As I am with my hands to make me gay ;  
 Sight is enough for her, and work for me." 108  
 And now, through splendours that precede the day,  
 Which rising, give to pilgrims more delight  
 As they, returning, lodge less far away ;  
 On every side the darkness took to flight,  
 And my dream with it ; wherefore I arose,  
 With the great Masters, now arisen, in sight. 114  
 " From that sweet apple which mid branches grows  
 So many, searched for it by mortals' care,  
 Thy hunger shall to-day obtain repose."  
 To such effect the words of Virgil were ;  
 And never were there guerdons of degree  
 That could in pleasantness with these compare. 120  
 Such wish on wish came over me to be  
 Above, that at each further step I made  
 I felt wings growing strong for flight in me.  
 When all the stairway 'neath our feet was laid,  
 And we were on the step than all else higher,  
 Virgil his steadfast eyes upon me stayed, 126  
 And said, " The temporal and the eternal fire,  
 Son, thou hast seen, and to the place come near,  
 Where I may not to further sight aspire.  
 By intellect and art I brought thee here :  
 Take thine own pleasure for thy guidance now ;  
 Forth art thou of the close ways and the sheer. 132  
 Behold the Sun there shining on thy brow ;  
 Behold the herbage and the shrubs and flowers  
 With which this land teems, it alone knows how.



Till the fair eyes come joyous, that by showers  
 Of tears prevailed on me to come to thee,  
 Thou canst sit, and canst go among these bowers. 138  
 Await no more a word or sign from me ;  
 Thy judgment is unchecked, upright and sound ;  
 And not to heed its promptings, wrong would be ;  
 Be mitred therefore o'er thyself and crowned."

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 NOTES TO CANTO XXVII.

ll. 1-5.—It was sunrise at Jerusalem, midnight in Spain (the Night being in Libra opposite to the Sun in Aries), noon in India, and sunset in Purgatory. The Sun actually sets at ll. 68, 69.

l. 4.—"Noon-tide," *i.e.* the beginning of Nona, one of the canonical divisions of the day (see note to Purg. xv. 1).

l. 8.—Another of the beatitudes from the Sermon on the Mount (St. Matt. v. 8). It indicates the departure from the Circle of the Impure (see note to Purg. x. 7).

l. 15.—An allusion to the punishment of being buried alive, inflicted on assassins (Inf. xix. 49-51).

l. 18.—Dante recalls the sight of criminals burnt at the stake.

l. 23.—See Inf. xvii. 94-99.

ll. 37, 38.—

"Ad nomen Thisbes oculos jam morte gravatos  
 Pyramus erexit."

Ovid. Met. iv. 145, 146.

l. 39.—The mulberry was dyed by the life-blood of Pyramus. Compare Purg. xxxiii. 69.

l. 45.—Compare Purg. xxiv. 108-111.

ll. 47, 48.—Virgil and Statius had hitherto both gone in advance of Dante (Purg. xxii. 127, 128).

l. 57.—The stairway leading from Purgatory to the Terrestrial Paradise.

l. 58.—St. Matt. xxv. 34.

l. 68.—Sunset of the third day spent in Purgatory. See the Diary prefixed.

l. 94.—Dante's third dream, that of Leah and Rachel (see note to Purg. xix. 1). Leah symbolizes the active life, and Rachel the contemplative (l. 108); as do Matilda and Beatrice respectively, whose appearance the dream foreshadows. The time of the dream is that of the rising of the planet Venus, now in Pisces; and preceding sunrise. Compare Purg. i. 19-21.

- ll. 109-114.—The dawn of the fourth day spent in Purgatory.
- l. 115.—The sweet apple is Happiness.
- l. 123.—Compare Par. xxv. 49, 50.
- l. 125.—The Terrestrial Paradise begins.
- l. 130.—The limits attainable by human reason, symbolized by Virgil, have been now reached.
- ll. 134, 135.—Compare Purg. xxviii. 118-120.
- ll. 136, 137.—*i.e.* till the arrival of Beatrice.
- l. 142.—Be master of thyself in things both spiritual and temporal.

## CANTO XXVIII.

## THE TERRESTRIAL PARADISE.

## THE DIVINE FOREST : LETHE. MATILDA.

*Dante takes his way, unguided, through the forest of the Terrestrial Paradise, enlivened by a gentle breeze and the songs of birds. He is stopped by a limpid stream, on the other side of which he sees a lady, Matilda, singing and gathering flowers. He addresses her. She explains to him where he is ; the nature of the soil and climate of the place ; and that the stream which he sees is here called Lethe, but in another part Eunoë.*

EAGER now to explore within, around,  
 The divine forest's dense and live-green lair,  
 Which tempered to the eyes the day new found,  
 I left the bank, no longer halting there,  
 But taking to the plain with slow slow pace,  
 O'er the soil, which shed fragrance everywhere.                   6  
 A gentle air, in which no change had place,  
 Encountering me with no heavier blow  
 Than of a soft wind, struck upon my face ;  
 And through the leaves made a swift trembling go,  
 Inclining one and all towards the part  
 Which feels the holy Mount its first shade throw ;           12  
 Yet from their straight growth not so driven to start,  
 As that the birds upon their tops sublime  
 Should cease to put in practice all their art ;  
 But they received with song the hours of prime  
 In plenitude of joy within the leaves  
 That kept responsive tenour to their rhyme ;               18  
 As branch from branch the gathering sound receives  
 In the pine forest on Chiassi's shore,  
 When Æolus Sirocco's fetters cleaves.

My steps, though slow, had now conveyed me o'er  
 Such space within the ancient wood that I  
 Could see where I had entered it no more ;                    24  
 When lo, a brook, more progress to deny ;  
 Which flowing leftwards with its puny tide  
 Bent down the grass that sprang its margin by.  
 All waters upon earth most purified  
 Would seem some mixture in them to combine,  
 Compared with that one, which doth nothing hide ;    30  
 Although it traces out a brown brown line  
 'Neath the perpetual shade that ne'er lets ray  
 Of Sun or Moon there penetrate and shine.  
 Though my feet stayed, my eyes passed on their way  
 Beyond the stream, before my gaze to bring  
 The great variety of the fresh may ;                    36  
 And there appeared to me, e'en as a thing  
 At whose appearance on a sudden sent  
 All other thought gives way to wondering,  
 A lady all alone, who singing went,  
 And culling flower on flower from the bright maze  
 Of colour painting all her path's extent.                    42  
 " Ah ! beauteous lady, who with love's own rays  
 Dost glow, if I may upon looks rely,  
 That are wont to be proofs of the heart's ways,  
 May inclination prompt thee to draw nigh  
 This stream," said I to her, " as thou dost sing,  
 That I may hear what thy words signify.                    48  
 Thou settest me upon remembering  
 Where and what Proserpine appeared, when chance,  
 Reft from her mother her, from her the Spring."  
 As turns herself a lady in the dance,  
 With feet close to the ground and intertwined,  
 And scarce sets foot before foot in advance ;                    54  
 O'er flowers of yellow and ver milion kind,  
 She turned to me not otherwise than would  
 A virgin whose chaste eyes are low declined ;  
 And made the prayer of my petition good,  
 So near approaching that the melody  
 Came to me with its meaning understood.                    60

As soon as she was where the grassy lea  
 Is bathed now by the waves of the fair brook,  
 She deigned to raise her eyes in boon to me.  
 I think not that such light flashed in the look  
 'Neath Venus' lids, transfixed by her son's hand,  
 Who all his usage in that deed forsook. 66  
 She smiled erect upon the other strand,  
 And with her fingers many colours plied,  
 Produced without seed by that lofty land.  
 The river kept us by three paces wide ;  
 But Hellespont, where Xerxes passed the spot  
 That is a curb still to all human pride, 72  
 No greater hatred from Leander got,  
 For surge 'twixt Sestos and Abydos rolled,  
 Than that from me, since it then opened not.  
 "Ye are new come, and haply feel the hold  
 Of wonder and suspicion," she began,  
 "Because I smile in this the nest of old 78  
 Selected for the nature formed in man :  
 But the Psalm *Delectasti* sheds a light  
 That should uncloud your intellect, and can.  
 And thou in front, who didst my grace invite,  
 Speak, wouldst hear more ; for I came prompt to ease  
 Thy doubts, and solve thy every question right." 84  
 "The water and the forest's rustling trees  
 Impugn," I said, "within me the new creed  
 Inspired by things I heard, opposed to these."  
 Whence she, "I will declare how doth proceed  
 From its cause, what for wonder makes thee prone ;  
 And from the assailing cloud will set thee freed. 90  
 The Supreme Good, pleased by itself alone,  
 Gave man, created good, this pure resort  
 As pledge of peace eternal, for his own.  
 Through his default his sojourn here was short ;  
 Through his default he changed to tears and woe  
 His honest laughter and his cheerful sport. 96  
 That the disturbance which is caused below  
 By vapours from the water and the land,  
 Which follow heat as far as they can go,

Might not in any war against man band,  
 This mount made heavenwards such a mighty stride,  
 Free upward from where its barred portals stand. 102  
 Now since the air in circuit far and wide  
 Turns with the primal motion everywhere,  
 Unless its circle breaks on any side,  
 On this height all exposed in living air  
 That motion strikes, and makes the wood resound  
 Because its foliage grows densely there. 108  
 And such power in the stricken plant is found,  
 That with its virtue it imbues the breeze,  
 Which then, revolving, scatters it around ;  
 And the other land conceives and brings forth trees,  
 According to its own or its clime's worth,  
 Of divers kinds and divers qualities. 114  
 It should not seem a wonder then on earth,  
 This being heard, when any plant takes root  
 Without apparent seed to give it birth.  
 And thou shouldst know that all the blades that shoot  
 From every seed teem in this holy plain,  
 And that earth plucks no equal to its fruit. 120  
 The water which thou seest springs not from vein  
 Restored by vapour that is changed by cold,  
 As rivers' streams flow on with loss and gain ;  
 But from a fountain sound and sure is rolled,  
 That by the will of God takes back as much  
 As its streams gushing on two sides unfold. 126  
 On this side it descends with virtue such  
 As lets no memory of sin abide ;  
 On that, wakes each good deed at memory's touch.  
 'Tis here called Lethe, on the other side  
 'Tis Eunoe ; and does not work its charm  
 Till its taste has on each hand first been tried. 132  
 To this all other savours yield the palm ;  
 And though thy thirst, slaked to satiety,  
 Should I disclose no more may well be calm,  
 One corollary more my boon shall be ;  
 Nor will my speech, I think, lose aught of grace,  
 If it beyond my promise goes with thee. 138

They who of old bid poetry retrace  
 The age of gold and its so blissful time,  
 Dreamed perchance in Parnassus of this place.  
 The human race had here no taint of crime ;  
 Here Spring and every fruit were ever found ;  
 Nectar is this, in talk whereof all chime." 144  
 On this I turned me backwards wholly round  
 Unto my Poets, who, as I discerned,  
 Had listened smiling to the last words' sound ;  
 Then to the Lady fair my looks returned.

## NOTES TO CANTO XXVIII.

- l. 1.—See note to Inf. i. 2.  
 l. 4.—Dante no longer waits for Virgil's guidance, but himself goes in advance (l. 82).  
 ll. 11, 12.—*i.e.* towards the west.  
 l. 20.—Chiassi, the site of the Classis of the Romans—their harbour on the Adriatic near Ravenna—is now covered by the well-known pine forest.  
 l. 25.—The brook is Lethe (l. 130).  
 l. 40.—The lady is Matilda, and the older commentators agree in supposing that Dante so names her after the famous Countess Matilda of Tuscany, daughter of the Margrave Boniface, who was born in 1046 and died in 1115. She was the staunch ally of Pope Gregory VII. and endowed the Church with vast possessions. Like Leah, she symbolizes the active life.  
 l. 51.—By "the Spring" may be intended either the Spring flowers which Proserpine had gathered and let fall when seized by Pluto, or the Spring sights and scenes from which she was snatched by him.  
 ll. 64-66.—The allusion is to the wound accidentally inflicted by Cupid on Venus with one of his arrows, as he was kissing her ; the effect of which was that she became enamoured of Adonis. This wound differed from others caused by Cupid in being unpremeditated.  
 l. 72.—In allusion to the re-crossing of the Hellespont by Xerxes in a small fishing-boat, after his defeat by the Greeks ; whereas he had crossed it into Greece with a vast army, and over a bridge of boats.  
 l. 80.—Psalm xcii. 4.  
 ll. 86, 87.—The reference is to the statement by Statius, in *Purg.* xxi. 46-48, that there was no rain, hail, snow, dew, or hoar frost upon the higher portions of the Mountain of Purgatory.  
 l. 90.—The cloud upon his intellect (l. 81).

l. 94.—Adam (Par. xxvi. 139-142) says that he was only six hours in the Terrestrial Paradise.

l. 102.—The Mount, from the entrance gates upwards, is free from atmospheric disturbances ; as Statius had said in the passage quoted above.

ll. 103-108.—But below that level the air revolves round the earth, as elsewhere, with the movement of the Universe. And this motion of the air spreads upwards beyond the gate of Purgatory through the pure ether, and thus rustles the leaves of the forest of the Terrestrial Paradise.

l. 112.—The other land is the opposite hemisphere, which constituted the whole habitable earth, according to the belief in Dante's time.

l. 132.—Dante is himself immersed both in Lethe (Purg. xxxi. 94-102), and in Eunoe (Purg. xxxiii. 127-145).

l. 141.—Compare Persius, Prolog. 2, 3 :—

“ Neque in bicipiti somniasse Parnasso  
Memini, ut repente sic poeta prodirem.”



## CANTO XXIX.

## THE TERRESTRIAL PARADISE.

## THE MYSTICAL PROCESSION OF THE CHURCH TRIUMPHANT.

*Dante on one side of the stream keeps even pace  
with Matilda on the other, walking against the  
current. After they have passed a bend in the banks,  
a strange and wonderful procession displays itself.*

SINGING in tones of an inamorata  
She thus went on, and then her words were done ;  
*Beati quorum tecta sunt peccata.*  
And like nymphs who were wont alone to run  
Through sylvan shades, according to their bent,  
One to escape, one to behold the Sun ; 6  
Against the stream's course she then moving went  
Up by the bank, and I abreast in line  
Matching with small steps her small steps' extent.  
Not yet a hundred were her steps with mine,  
When the banks trended equally away  
And made me towards the east again incline. 12  
Nor had we thus gone over much more way,  
Before the lady turned quite round to me  
And said, " My brother, look and list, I pray."  
And lo, a lustre darted suddenly  
Through the vast forest upon every side ;  
Such, that I doubted if 't might lightning be. 18  
But since the lightnings as they come subside,  
And this, enduring, brightened more and more,  
I in my thought said, " What can this betide ?"  
And a sweet melody ran spreading o'er  
The luminous air ; at which a righteous zeal  
Set me reproaching Eve's presumption sore ; 24  
For there, where Earth and Heaven alike were leal,  
She only, woman and but lately made,  
Endured not any veil's restraint to feel ;

Beneath which had she but devoutly stayed,  
 My taste of these ineffable delights  
 Had lasted long, nor been till now delayed. 30  
 While I went midst so many primal flights  
 Of the eternal pleasure, all amaze,  
 And still desirous of fresh joyous sights,  
 Like fire before us kindled into blaze  
 The air beneath the green boughs grew to be,  
 And the sweet sound was known now for a lay's. 36  
 O saintly Virgins, if I e'er for ye  
 Felt hunger's pangs, or cold or vigils bore,  
 Now cause to claim my guerdon urges me.  
 Now Helicon its streams for me must pour,  
 And with her choir Urania lend me grace  
 To put in verse things hard to ponder o'er. 42  
 A little further on, the middle space,  
 Which still prolonged 'twixt us and them remained,  
 Of seven gold trees presented a false trace.  
 But when such nearness to them I attained,  
 As that the common object, which leads wrong  
 The sense, from no right trait through distance waned,  
 The power that gives to reason warrant strong 49  
 Knew them for candelabra as they were,  
 And for Hosannah knew the voiceful song.  
 Above, there flamed on high the harness fair,  
 Far clearer than the Moon, her month half spent,  
 At midnight beams upon the tranquil air. 54  
 My glances, full of admiration, went  
 To seek good Virgil, and he answered me  
 With looks no less charged with bewilderment.  
 Then viewed again those things of high degree,  
 Which moved towards us at a pace so slow  
 As would yield new-made brides the victory. 60  
 The lady cried to me, " Why thus dost glow  
 With fondness for the living lights alone,  
 And at what follows them no glance dost throw ?"  
 Then I saw folk, who seemed their lead to own,  
 Come on behind them, clad in garments white ;  
 And ne'er in this world was such whiteness known. 66

The water on the left flank glittered bright,  
 And gave my left side's image back to me,  
 Doing a mirror's office to my sight.  
 When I held such post on my bank that we  
 Were parted only by the river's tide,  
 I stayed my steps that I might better see. 72  
 And I beheld the flamelets onwards glide,  
 Leaving their painted track upon the air,  
 While they like trailing pencils were descried.  
 So that above remained imprinted there  
 Seven bands of colour, all like those in hue  
 Which the Sun's bow, and Delia's girdle bear. 78  
 These standards rearwards stretched beyond my view,  
 And in so far as I could estimate  
 Ten paces kept apart the outer two.  
 Beneath so fair a sky, as I relate,  
 Twenty-four elders, two and two abreast  
 Came on, with flower de luce incoronate. 84  
 They all of them were singing, "Thou art blest  
 'Mongst Adam's daughters, and with beauty decked  
 On which may endless benediction rest."  
 Soon as the flowers and the fresh herbs that flecked  
 The opposite margin of the other shore  
 Had grown clear of that race of the elect, 90  
 Even as in heaven light after light doth soar,  
 Four living creatures next their place assumed,  
 Each one of whom a crown of green leaves wore.  
 Each one among them with six wings was plumed ;  
 The plumage full of eyes ; and, did they live,  
 The eyes of Argus would be thus illumed. 96  
 Reader, I have no further rhymes to give,  
 To tell their forms ; for payment elsewhere due  
 Is against largess here imperative.  
 But read Ezekiel, who their picture drew,  
 As, from the region of the cold, with wind  
 And cloud and fire he saw them come in view ; 102  
 And such as in his pages thou wilt find,  
 Were they here, saving that upon the score  
 Of the wings, John parts from him, with me combined.

There occupied the space between these four  
 A two-wheeled chariot meet for triumphing,  
 Whose yoke a Gryphon's neck, that drew it, bore. 108  
 And he stretched up one and the other wing  
 Between the mid band and the three and three,  
 So that he injured none by sundering.  
 They soared beyond the power of eyes to see ;  
 Gold limbs he had, so far as he was bird,  
 The rest of white and red promiscuously. 114  
 So fair a chariot ne'er, by Rome conferred,  
 Joyed Africanus or Augustus ; nay,  
 That of the Sun beside it would look blurred ;  
 That of the Sun, burnt when it went astray,  
 Through prayers that Earth devoutly made resound,  
 When Jove did justice in a secret way. 120  
 Three ladies at the right wheel circling round  
 Came dancing on ; in one such redness shown  
 That, placed in fire, her form would scarce be found ;  
 The second was as though her flesh and bone  
 Had been composed of emerald ; as snow  
 The third appeared, that is but just down-flown. 126  
 And now where the white led they seemed to go,  
 Now where the red ; in keeping with whose song  
 The others moved in pace or swift or slow.  
 Four at the left wheel made a festive throng,  
 In purple vesture ; one of whom, a maid  
 With three eyes in her head, led them along. 132  
 In rear of the whole group I have pourtrayed  
 I saw two old men, not in garb a pair,  
 But paired in action dignified and staid.  
 One bore about him a disciple's air  
 Of great Hippocrates, whom Nature reared  
 To serve the creatures who are her chief care. 138  
 The other's function contrary appeared,  
 Who bore a sword so shining and so keen,  
 That, though on this side of the stream, I feared.  
 Then four appeared in sight, of humble mien ;  
 And in the rear of all a lone man hoar,  
 Walking in sleep, with a shrewd face was seen. 144

These seven were like the band that went before  
 In their apparel, but around the head  
 A garland not of lilies twined they wore ;  
 Of roses rather, and of flowers as red ;  
 The sight at little distance would have sworn  
 That flames above the brows of all were spread ;   150  
 And when the car was o'er against me drawn,  
 Thunder was heard : and that illustrious clan  
 Appeared to be from further progress shorn,  
 Halting there with the ensigns of their van.

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 NOTES TO CANTO XXIX.

- l. 3.—This beatitude is from Psalm xxxii. 1.  
 l. 10.—*i. e.* neither of them had made fifty steps.  
 l. 41.—As Landino points out, Urania is here invoked because Dante is about to sing of heavenly things.  
 l. 47.—The “common object” is that which gives a similar appearance to different objects. In the present instance, trees and the candelabra would both appear, at a distance, tall and straight.  
 l. 49.—The faculty of apprehension, which by the perception of objects gives reason the material on which to work. Compare *Purg.* xviii. 22–24.  
 l. 50.—Commentators differ as to the meaning of these seven Candelabra. They have been variously explained as the Seven Churches (see *Rev.* i. 12, 20); the Seven Sacraments of the Church; and the Seven Gifts of the Holy Spirit. The last is probably the right interpretation.  
 l. 52.—The “harness” is the light of the candles; the “living lights” of l. 62.  
 l. 60.—The retiring modesty of a new-made bride is again used as a simile in *Par.* xxv. III.  
 l. 67.—The water shone with the light from the candles.  
 l. 78.—The Sun’s bow is the rainbow; Delia’s girdle the lunar halo, as to which see *Par.* x. 67–69; xxviii. 23, 24.  
 l. 81.—The ten paces are supposed to refer to the Ten Commandments.  
 ll. 83, 84.—The twenty-four elders represent the twenty-four books of the Old Testament. The name and number both concur with *Rev.* iv. 4.  
 l. 85.—*St. Luke* i. 28. The allusion, here, is probably to Beatrice.  
 ll. 92, 93.—These four creatures are the four Evangelists, representing the four Gospels. Their crown of green indicates hope (*Purg.* iii. 135), or, perhaps, the perpetual freshness of their doctrine.  
 ll. 94, 95.—This description is taken from that of the four beasts in *Rev.* iv. 8.

l. 100.—Ezekiel i. 4-6: "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings."

l. 101.—The region of the cold—the North.

ll. 103-105.—Ezekiel, in the passage above quoted, says that each of the living creatures had four wings: St. John (Rev. iv. 8) agrees with Dante in assigning six to each.

ll. 107, 108.—The chariot figures the Church. By the Gryphon, a fabulous animal, half eagle and half lion, the union of the divine and human natures in Christ is symbolized. Compare Purg. xxxi. 80, 81. The two wheels of the chariot probably refer to St. Dominic and St. Francis (Par. xii. 106-111).

ll. 109-111.—The wings had on either side of them three of the bands of colour thrown by the candelabra; and the central one was between them. Thus they intersected none.

ll. 113, 114.—The union in Christ of the divine and human natures. The gold wings symbolize the divine; the red and white body, human flesh and blood.

ll. 118-120.—In allusion to the story of Phaeton. Line 120 refers to his being struck by lightning by Jupiter. The secrecy of the divine vengeance is a favourite topic with Dante. Compare Purg. vi. 121-123; xx. 94-96.

l. 121.—These three ladies are the three Theological Virtues—Faith, Hope, and Charity.

l. 122.—Charity.

l. 124.—Hope.

l. 126.—Faith.

l. 130.—The four Cardinal Virtues—Prudence, Justice, Fortitude, and Temperance.

l. 132.—The three-eyed leader is Prudence, who looks at the past, the present, and the future.

l. 134.—St. Luke and St. Paul: who represent respectively the Acts of the Apostles and St. Paul's Epistles.

l. 136.—St. Luke was a physician.

ll. 139, 140.—St. Paul is always represented with a sword; the symbol of destruction as opposed to the healing art of the physician.

l. 142.—I think there can be no doubt but that Venturi is wrong in supposing these four to be the four principal doctors of the Church—St. Gregory the Great, St. Jerome, St. Augustine, and St. Ambrose. The only consistent explanation is that given by Landino and Vellutello; viz., that they are St. James, St. Peter, St. John, and St. Jude, the authors of the four canonical Epistles.

ll. 143, 144.—St. John ; here representing the Book of Revelations ; which describes things seen by him in a vision.

l. 145.—The seven are St. Luke, St. Paul, St. James, St. Peter, St. John, St. Jude, and St. John again as author of a different book.

l. 148.—The garland of red flowers is said to denote martyrdom. It may, however, together with the white garments of the wearers, typify Love and Faith (see ll. 122, 125).

l. 154.—The “ensigns” are the candelabra.

## CANTO XXX.

## THE TERRESTRIAL PARADISE.

## THE MANIFESTATION OF BEATRICE. VIRGIL DISAPPEARS.

*The procession having halted, Angels rise up in the chariot. They sing and scatter flowers around. Beatrice appears, and Dante is filled with love and awe at her presence. He weeps at finding that Virgil has vanished. Beatrice reproaches him for his forgetfulness of her, and his infidelity to her memory. She describes to the Angels his delinquencies since her death; and how she has caused him to make this journey for his salvation.*

WHEN the Septentrion of heaven's first vault,  
 Which ne'er of setting or of rise knew aught,  
 Nor veil from other cloud than sinful fault,  
 And which to each one there his duty taught,  
 Even as the lower one doth to the hand  
 Of him who turns the helm to come to port, 6  
 Had firmly halted; the veracious band,  
 That first between it and the Gryphon pressed,  
 Took by the car, as by their peace, their stand.  
 And one of them, as sent on heaven's behest,  
*Veni, sponsa, de Libano*, thrice singing,  
 Was followed in loud tones by all the rest. 12  
 As, when the last call sounds, the blest upspringing  
 Shall promptly rise, each from his cave's repose,  
 With re-clothed voice in hallelujahs ringing;  
 So on the car divine a hundred rose,  
 Lifting themselves *ad vocem tanti senis*,  
 Ministers and envoys of life ne'er to close. 18  
 They all were singing *Benedictus qui venis*;  
 And, scattering flowers above and round their way,  
*Manibus o date lilia plenis*.  
 I have beheld ere now at dawn of day  
 The eastern part suffused with rosy red,  
 And heaven with fair sereneness elsewhere gay; 24



And the Sun's rising face with shade o'erspread,  
 So that through the attempering mists the eye  
 Sustained for length of time the beams he shed ;  
 Thus, in a cloud of flowers that flew on high  
 From the hands angelic, and then downwards came  
 In and without the chariot to lie, 30  
 With olive bound on her white veil a dame  
 Appeared to me, beneath a mantle green  
 Arrayed in colour as of living flame.  
 And in my spirit, which so long had been  
 Without the trembling of o'erpowering awe,  
 Felt when in earthly presence she was seen, 36  
 Though by my eyes I knew not whom I saw,  
 Virtue that moved from her in hidden ways  
 Made the old love assert its potent law.  
 Soon as the lofty virtue smote my gaze,  
 Which had transfixed me ere I yet was clear  
 Emancipated from my boyhood's days, 42  
 I turned me leftwards with that trust sincere  
 With which a child, its mother's aid to claim,  
 Runs to her in affliction or in fear,  
 To say to Virgil, " Not in all my frame  
 Stays one whole drachm of blood that trembles not ;  
 I know the tokens of the ancient flame." 48  
 But Virgil had left void of him the spot ;  
 Virgil, my sweetest father, Virgil, he  
 To whom I trusted to preserve my lot ;  
 Nor could all lost by the ancient mother be  
 Enough to keep my cheeks, erst cleared of dew,  
 From stain of fresh-recurring weeping free. 54  
 " Dante, for Virgil gone now from thy view  
 Weep not as yet, let not the tears yet fall  
 That at another sword must flow anew."  
 As upon poop and prow an Admiral  
 Comes to behold the crews that serve on board  
 The other ships, and to brave deeds cheers all ; 60  
 Upon the chariot, its left rim toward,  
 When I turned, summoned by the name I bore,  
 Which of necessity I here record,

I saw the lady, who appeared before,  
     Veiled 'neath the festive pomp by angels spread,  
     Bend eyes across the stream to gaze me o'er.                     66  
 Although the veil descending from her head,  
     Round which the foliage of Minerva passed,  
     An indistinctness o'er her presence shed ;  
 With haughty mien befitting queenly caste,  
     She went on as a speaker's usage is  
     Who keeps his keenest saying till the last :                     72  
 " Look at me well, I am, am Beatrice ;  
     How didst thou deign to come unto the Mount ?  
     Didst thou not know that man is here in bliss ?"  
 My downcast eyes were dropped on the clear fount,  
     Seeing me in which, I made them grassward turn ;  
     So weighed down was my brow on shame's account.             78  
 Even as a mother to a son seems stern,  
     Seemed she to me ; for bitter is the taste  
     Of harshness mixed with pitying concern.  
 She ended ; and the Angels, who in haste  
     Chanted *In te speravi, Domine,*  
     Bounds to the song at *pedes meos* placed.                     84  
 As snow mid living rafters of the tree  
     Upon the back of Italy congeals,  
     When winds Slavonian, piling it, blow free ;  
 Then through itself in drops dissolving steals,  
     Breathes but the land whence shadow disappears,  
     As fire to taper swift consumption deals :                     90  
 E'en so was I, with neither sighs nor tears,  
     Before the chant of those who aye repeat  
     The tuneful notes of the eternal spheres.  
 But when I gathered from the concord sweet  
     Their pity for me, more than had they said,  
     " O Lady, wherefore dost him thus maltreat ?"             96  
 The ice, that round my heart congealed was spread,  
     Made itself breath and water, and with pain  
     Through mouth and eyes forth from my bosom sped.  
 She, speaking from the car's same side again,  
     Where she still firmly stood, next turned to say  
     These words to the devout celestial train :                     102

"Ye keep your watch in the eternal day,  
 So that nor night nor sleep can from ye pare  
 One step of those the age makes on its way ;  
 Wherefore my answer is with greater care,  
 That it to yonder weeper may be known,  
 So that his grief may his fault's measure share. 108  
 Not through the work of the vast wheels alone,  
 Which direct each seed to some destined end,  
 According to the stars with which 'tis thrown ;  
 But through the graces that divine boons lend,  
 Which have such lofty vapours to their rain  
 That our sight cannot near to them ascend ; 114  
 This man in his new life had power to gain  
 Such virtue, that all practice of the right  
 Should have been in him marvellously plain.  
 But to so much more wild and evil plight  
 Ground with bad seed and left untilled decays,  
 The more its soil has of good fertile might. 120  
 I for a time sustained him with my gaze ;  
 Beaming upon him with my youthful eyes,  
 I led him with me turned to rightful ways.  
 Soon as I came to where the threshold lies  
 Of second age, and changed it for life here,  
 He broke from me to be another's prize. 126  
 From flesh to spirit when I had soared clear,  
 And both in virtue and in beauty grew,  
 I was less pleasing to him and less dear ;  
 And, as he turned his steps to ways untrue,  
 After false images of good he strayed,  
 That give no promise its fulfilment due. 132  
 Nor did the gain of inspirations aid,  
 With which in sleep and otherwise I sought  
 To call him back ; so light of them he made.  
 So low he fell that now all means came short  
 Of his salvation, except showing him  
 The doom of sinners to perdition brought : 138  
 For this I visited death's portal grim ;  
 And to him, who thus high has been his guide,  
 Preferred my prayers with eyes from weeping dim.

God's lofty purpose would be set aside,  
 If he should pass through Lethe, and such cheer  
 Be tasted, without some scot satisfied 144  
 By penitence shown in the welling tear."

## NOTES TO CANTO XXX.

l. 1.—The ancients called Ursa Major—Charles's Wain—"Septentrio," because its seven stars are arranged in the fashion of oxen drawing a plough:—"Boves autem *triones* antiquis dicti sunt: quòd arando vel terram terant, juxtà Varronem, quasi *teriones*; vel strias in terrà excavent, juxtà Scaligerum, quasi *striones*." Note to Virg. *Æn.* i. 744, in the Delphin edition.

"Hyperboreo septem subjecta trioni  
 Gens effræna virùm."

Virg. *Georg.* iii. 381, 382.

Dante here gives the name to the cluster of seven lights which headed the procession described in the preceding Canto. By "heaven's first vault" is meant, I think, the Empyrean; which, though the tenth in order of distance, is the first or chief in importance, as being that of God's visible presence.

l. 3.—The cloud of sinful fault refers to the fall of man, which excluded Adam and Eve from the Terrestrial Paradise, and lost them the sight of this heavenly Septentrio.

l. 4.—This line supports the interpretation of the seven lights as the seven gifts of the Spirit.

l. 5.—"The lower one," *i.e.* Ursa Major.

l. 7.—The twenty-four elders.

l. 11.—From the Song of Solomon (iv. 8).

l. 15.—I follow the reading "La rivestita voce alleluando," as far more suitable and Dantesque than "La rivestita carne alleviando," though the latter derives some support from Par. xiv. 43, 44.

l. 17.—*i.e.* at the voice of the elder who sang the verse from the Song of Solomon (l. 11).

l. 19.—St. Matthew xxi. 9. This is addressed to Dante.

l. 21.—From Virg. *Æn.* vi. 833. The "o" is an interpolation.

ll. 31-33.—This is Beatrice Portinari, Dante's first love. In a secondary sense she represents Theology; and, as such, is fitly arrayed in the colours of the three Theological Virtues—red, white, and green (*Purg.* xxix. 121-126).

ll. 41, 42.—Dante was not quite nine years old when he first met and was struck with love for Beatrice.

ll. 43-45.—Compare Par. xxii. 2, 3.

l. 48.—Virgil's "Agnosco veteris vestigia flammæ" (*Æn.* iv. 23).

l. 49.—Reason gives place to Theology.

l. 52.—All the delights of the Terrestrial Paradise.

l. 55.—This is the only passage in the *Divina Commedia* where Dante's own name occurs, and he apologizes for its necessary mention (l. 63). The reading of "Dante" for "Da te," in *Par.* xxvi. 104, is undoubtedly spurious.

l. 57.—"The other sword" refers to the reproaches which Beatrice is about to utter. The metaphor is pursued in *Purg.* xxxi. 2, 3.

ll. 82-84.—The Angels sang Psalm xxxi. to the end of verse 9, beyond which it would be inappropriate here.

ll. 85, 86.—In allusion to the magnificent pine-trees on the Apennines—the back or spine of Italy.

l. 87.—"Winds Slavonian." Those blowing from Dalmatia.

l. 89.—*i.e.* if the wind blows from Africa, where, when the Sun is vertically overhead, no shadow is cast. This is tantamount to saying, "If the wind is in the south."

ll. 100, 101.—Observe that Theology speaks from the Church.

l. 109.—Compare *Purg.* xix. 63.

l. 111.—Compare *Inf.* xv. 55.

l. 115.—By "new life" is here meant the season of youth, extending to the age of twenty-five.

ll. 124, 125.—Beatrice died on the 9th June, 1290, being then in her twenty-fifth year, at the end of which the "second age," following "new life" (l. 115), begins.

l. 125.—Compare *Purg.* xxiii. 77.

l. 126.—This may refer to Dante's marriage with Gemma Donati, which took place in 1291, the year after the death of Beatrice. But it is more probably an allusion to some amour. Compare *Purg.* xxxi. 59. The reproaches contained in the following lines are probably founded on other unknown facts in the poet's history, and not merely on his desertion of the life of contemplation.

l. 143.—By the passing through Lethe he would taste of oblivion and lose all recollection of his sins (*Purg.* xxviii. 127, 128).

## CANTO XXXI.

## THE TERRESTRIAL PARADISE.

BEATRICE REPROACHES DANTE. MATILDA DRAWS HIM  
THROUGH LETHE.

*Beatrice now directs her reproaches to Dante himself, who confesses his transgressions. Raising his face at her bidding, he sees her gazing at the Gryphon. He swoons, and on recovering is drawn by Matilda through Lethe. On its further side the four Cardinal Virtues lead him close to Beatrice, and bid him look at her eyes. At the prayer of the three Theological Virtues she displays to him her full face, which dazzles him by its beauty.*

“O THOU beyond the sacred stream that art ;”  
 Turning the point of her discourse to me,  
 E'en from whose edge I felt so keen a smart,  
 Without pause recommencing went on she,  
 “Say, say, if this be true : to such a charge  
 Thine own confession needs conjoined must be.” 6  
 My powers were so upon confusion's marge,  
 That the voice moved, but sooner came to nought  
 Than by its organs it was set at large.  
 She stayed awhile, then said, “What is thy thought?  
 Answer me ; for to thy sad memories  
 The waters have not yet oblivion brought.” 12  
 Fear and confusion blent in like degrees  
 Forced from my mouth a “yes” that but for sight  
 Had lacked a meaning that the ear could seize.  
 As breaks a cross-bow, shot when drawn too tight  
 For the endurance of the string and bow,  
 And to the mark the shaft wings feebler flight ; 18  
 I burst beneath that heavy load e'en so,  
 As there broke forth from me both tears and sighs,  
 And the voice in its passage lingered slow.

Whence she to me, " In my endearing ties,  
 Which rendered thee to love that Good inclined,  
 Beyond which nought for aspiration lies, 24  
 What transverse fosses or what chains didst find ;  
 Such that the hope of passing further on  
 Should have been so put from thee and resigned ?  
 And what allurements or what profit shone  
 So plainly on the forehead of the rest,  
 As that thy steps should after them have gone ?" 30  
 After a bitter sigh had left my breast,  
 I had scarce voice sufficient to reply  
 In utterance hardly by my lips expressed.  
 Weeping I said, " The things that still were nigh  
 By their false pleasure led my steps astray,  
 Soon as thy face was hidden from my eye." 36  
 And she, " Shouldst thou keep silence or say nay  
 To thy confession, not less would be known  
 Thy fault ; to such a Judge 'tis clear as day.  
 But when the prompt tongue is the sinner's own,  
 That charges him with sin, then in our Court  
 The wheel to turn against the edge is prone. 42  
 Still, that thou for thine error mayst be taught  
 More shame ; and, when thou once again dost hear  
 The Sirens, mayst with greater strength be fraught ;  
 Lay down the seed of weeping and give ear ;  
 So shalt thou learn in what a different way  
 Thou shouldst have walked had I, entombed, been dear.  
 Never did Nature, never Art, display 49  
 Such pleasure to thee as the members fair  
 That once enclosed me, now are scattered clay.  
 And if my death was felt to so impair  
 Thy highest pleasure, then what mortal thing  
 Should after that have made thee for it care ? 54  
 When things fallacious dealt their first shaft's sting,  
 Thou shouldst in sooth have lifted thee on high  
 To me, from whom deceit no more could spring.  
 Thou shouldst not have kept down wings apt to fly ;  
 Waiting for further blows, or damsel slight,  
 Or other such soon done with vanity. 60

A young bird waits two strokes or three ; in sight  
 Of the full fledged, the net is spread in vain,  
 In vain the arrow sped upon its flight."  
 As children, who in silent shame remain,  
 With eyes bent earthward stand attentively,  
 Conscious of fault, and for repentance fain ;                   66  
 So stood I ; and " Since thou art pained," said she,  
 " Through hearing, lift thy beard and thou shalt know  
 What greater pain sight has in store for thee."  
 With less resistance a strong holm lies low,  
 Uprooted by a wind of our own land,  
 Or one that from Iarbas's may blow,                               72  
 Than I upraised my chin at her command :  
 And when she for the face asked for the beard  
 I could the allusion's venom understand.  
 But when my face was as she bade upreared,  
 My glance, upon those primal creatures thrown,  
 Saw that to rest from sprinkling they appeared ;               78  
 And my eyes, to scant confidence yet grown,  
 Saw Beatrice turned towards the beast whose mien  
 Unites two natures in one form alone.  
 'Neath her veil, and beyond the margin green,  
 She seemed to more her ancient self outgo,  
 Than she, while here, was of all others queen.                   84  
 The nettle of remorse here pricked me so,  
 That of all other things the one most fit  
 To win my love became the most my foe.  
 Such consciousness upon my heartstrings bit,  
 That I fell vanquished ; and what then became  
 My state she knows who gave me cause for it.                   90  
 But when my heart sent strength back to my frame,  
 O'er me I saw the lady I had found  
 Alone, and heard her, " Hold me, hold ! " exclaim.  
 She had led me in until the stream flowed round  
 My throat ; and, drawing me behind, swept o'er  
 The water lightly as a shuttle's bound.                           96  
 When I had come near to the blessed shore,  
 I heard *Asperges me* so sweetly cried,  
 That memory fails me, and description more.



The lovely lady, her arms opening wide,  
 Embraced and whelmed my head to such degree,  
 That I perforce drank somewhat of the tide ; 102  
 Then drew me forth, and from the bath set free,  
 To join within their dance the beauteous four ;  
 And each of them with her arm covered me.  
 " Here are we Nymphs, as stars in heaven we soar ;  
 When Beatrice to the world descended, we  
 Had for her handmaids been ordained before. 108  
 We will conduct thee to her eyes ; yon three,  
 Who deeper insight than our own command,  
 Will point thine, the glad light in them to see."  
 Such prelude made they in their singing, and  
 Then led me with them to the Gryphon's breast,  
 Where Beatrice, turned towards us, had her stand. 114  
 They said, " See that thou give thy sight no rest ;  
 Which to those emeralds' presence we have brought,  
 Whence love did erst on thee his weapons test."  
 Thousand desires with more than flame's heat fraught  
 Bound my eyes on the lucent eyes whose gaze,  
 Firm set, had now the Gryphon only sought. 120  
 As gleam within a mirror the Sun's rays,  
 E'en so the twofold creature in those eyes  
 Was beaming now in one, now other phase.  
 Bethink thee, Reader, what was my surprise,  
 When I beheld the thing itself at rest,  
 And in its image changing in its guise. 126  
 While my soul, with amaze and joy possessed,  
 Tasted that food which, satiate though it may,  
 Ever gives thirst for it increasing zest,  
 The other three, proof in whose gestures lay  
 Of their most lofty race, advanced their train,  
 Dancing to their angelic roundelay. 132  
 " Turn, Beatrice, O turn "—was their refrain—  
 " Thy holy eyes on this thy follower leal,  
 Who has, to see thee, steps so many ta'en.  
 Of grace do us the grace that thou reveal  
 Thy mouth to him, so that he may discern  
 The second beauty which thou dost conceal." 138

O splendour of the living light eterne !  
 Who is he, who beneath Parnassus' shade  
 Has grown so pale, or drunk so of its urn,  
 That would not seem his mind to overlade,  
 Striving to render how thou didst appear,  
 Where, as thou wast in open air displayed, 144  
 Heaven shadowed thee with its harmonious sphere !

## NOTES TO CANTO XXXI.

ll. 2, 3.—Comparing Beatrice's reproaches to a sword (Purg. xxx. 57), Dante says that he had hitherto felt only its edge, but now its point. That is, having before addressed her discourse concerning him to the Angels, she now speaks to him direct.

ll. 14, 15.—But for observation of the movement of his lips, the word would have been unintelligible. This is an altogether different kind of "visible speaking" to that mentioned in Purg. x. 95.

ll. 23, 24.—*i. e.* to love God.

l. 25.—A metaphor from the defensive works of a fortification.

l. 42.—*i. e.* the grindstone blunts the edge of the weapon which it is sharpening for the punishment of the sinner.

l. 45.—The "Sirens." This word probably implies a reference to the allurements of carnal pleasure. Compare Dante's dream of the Siren (Purg. xix. 7-33).

l. 59.—See note to Purg. xxx. 126. This damsel is by some commentators supposed to be the Gentucca of Purg. xxiv. 37: but they are clearly wrong; for Beatrice here refers to a past transgression of Dante's; whereas he had not even heard of this Gentucca till told in that Canto that he should meet her hereafter.

ll. 62, 63.—"Surely in vain the net is spread in the sight of any bird" (Prov. i. 17).

l. 72.—A south wind. The land of Iarbas is Africa (Virg. Æn. iv. 196).

l. 75.—The venom of the allusion consisted in the implied sarcasm that a bearded man ought not to have transgressed as Dante had done. Compare Purg. vii. 100-102. There was a similar allusion in ll. 61-63 *supra*.

l. 78.—The sprinkling of flowers (Purg. xxx. 20).

ll. 80, 81.—The Gryphon, typifying the union of the two natures in Christ.

l. 82.—I think that "riviera" must here mean "bank" or "margin," and not "stream," as it frequently does. For the stream was not green, but brown (Purg. xxviii. 31).

- l. 92.—Matilda (Purg. xxviii. 40).  
l. 94.—He is immersed in Lethe.  
l. 98.—Psalm li. 7 : “ Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.”  
l. 104.—The four Cardinal Virtues (Purg. xxix. 130).  
l. 109.—The three Theological Virtues (Purg. xxix. 121).  
l. 114.—Beatrice is still standing on the chariot.  
l. 116.—The eyes of Beatrice are probably called emeralds to denote their perfection of colour. Compare Purg. vii. 75.  
l. 123.—*i.e.* in the divine and in the human phase (see ll. 80, 81).  
ll. 128, 129.—Compare Par. ii. 10–12.  
l. 132.—Roundelay. The original is “ caribo ; ” which, if, as I think, “ Danzando ”—not “ Cantando ”—is the true reading for the first word of this line, must mean a song used to accompany the dance.  
l. 137.—Next to the eyes, the mouth is the most expressive feature of the face. Dante has already seen Beatrice’s eyes (ll. 118–120). In his ascent through Paradise, he learns his progress by the increased beauty of her glance and smile (see Par. xxi. 4–12).

## CANTO XXXII.

## THE TERRESTRIAL PARADISE.

FINAL MOVEMENT OF THE PROCESSION. THE CHARIOT  
FASTENED TO A STRANGE TREE. ITS SUBSEQUENT FORTUNES.

*The triumphal procession turns to the right through the forest ; Matilda, Statius, and Dante following behind the chariot's right wheel. The Gryphon fastens the chariot, from which Beatrice descends, to a strange, lofty tree, destitute of foliage ; which thereupon begins to blossom. Dante falls asleep, and on awaking sees Beatrice seated by the chariot on the root of the tree, surrounded by the seven nymphs, who alone remain of the procession. She directs him to look at the chariot, and he sees strange things befall to and in it.*

So firmly set my eyes were, and intent  
 To slake the longing of their ten years' thirst,  
 That the other senses in me were all spent.  
 And walls on this side and on that coerced  
 Those eyes to heed not ; the smile's sanctity  
 So drew them to it with its net, as erst : 6  
 When my sight was towards the left of me  
 Perforce diverted by those goddesses ;  
 Because I heard from them, " Too steadfastly."  
 And that state of the visual faculties  
 Which is in eyes fresh struck by the Sun's ray,  
 Reft my sight somewhat : but when it could seize 12  
 Once more on the less object ;—less, I say,  
 Compared with that, felt so exceeding bright,  
 Whence I was forced to turn my looks away ;—  
 I saw wheel on its flank towards the right  
 That glorious army, and a turning make,  
 To face the Sun and the seven flames of light. 18  
 As 'neath its bucklers, for its safety's sake  
 A squadron moves, and with its banner veers,  
 Ere it can wholly changed formation take ;

That soldiery of the celestial spheres  
 Which led the way, passed on with all its train,  
 Ere the car swayèd the pole its front uprears. 24  
 Then to the wheels the ladies turned again ;  
 The Gryphon moved his load with blessings stored ;  
 Nor did a feather shake beneath the strain.  
 The lady fair who drew me to the ford,  
 Stadius, and I, on that wheel following came,  
 Whose orbit with the lesser arc was scored. 30  
 Thus traversing the high wood, through her blame  
 Who trusted to the serpent, now so lone,  
 Angelic music kept our steps in frame.  
 A loosened arrow in three flights had flown  
 Perchance, as far as we had moved away,  
 When Beatrice stepped down. In murmured tone 36  
 I heard them, all uniting, " Adam " say ;  
 Then they encircled a plant destitute  
 Of flowers and foliage throughout every spray.  
 Its tresses, which the more expanding shoot  
 The higher up they are, in groves of Ind  
 Would for their height be counted of repute. 42  
 " Blest art thou, Gryphon, since thou hast not thinned  
 With thy beak this wood pleasant to the taste ;  
 Since the appetite by this perverted sinned."  
 Thus cried the rest, around the stout tree placed ;  
 And the two-natured creature, " Thus we do,  
 To keep the seed of all right surely based." 48  
 And turning to the pole he thither drew,  
 He dragged it 'neath the plant of widowed plight,  
 And left that which was of it bound thereto.  
 Even as our own plants, when the mighty light  
 Falls downward, mixed with that which in the rear  
 Of the celestial Roach sheds radiance bright, 54  
 Begin to swell ; and then each reappear  
 Decked in their proper hues, ere the Sun yet  
 Harness his coursers 'neath a fresh star's sphere ;  
 Hues less than rose and more than violet  
 Spread out upon the now reviving tree,  
 Whose boughs such desolation erst beset. 60

I knew not, nor sung here below can be,  
 The hymn which from that folk began to rise ;  
 Nor did I bear, throughout, the melody.  
 If I could picture how the pitiless eyes,  
 Hearing of Syrinx, yielded to sleep's sway ;  
 Eyes which at such cost kept too wakeful wise ;      66  
 As one who, painting from a model, may,  
 Would I sketch how I put on slumber's yoke :  
 But let him try, who can well sleep portray.  
 I pass on, therefore, to when I awoke ;  
 And say a splendour rent sleep's veil from me,  
 As a call, " Rise, what dost thou ? " through it broke. 72  
 As, at the flowering of the apple tree,  
 Which makes the angels for its fruit athirst,  
 And nuptials makes in Heaven perpetually,  
 In sight of Peter, James, and John rehearsed,  
 They, overcome, recovered at the word  
 By which still greater slumbers had been burst ;      78  
 And saw their school by dwindled number scored,  
 Both Moses and Elias having gone,  
 And change in the apparel of their Lord ;  
 So I, recovering, saw that kindly one  
 Over me standing, who before as guide  
 Had led my steps the river's bank upon.      84  
 All doubtful, " Where is Beatrice ? " I cried :  
 And she, " Behold her, 'neath the new-leaved tree,  
 In seated posture on its root abide.  
 The company that is around her see :  
 The rest behind the Gryphon go on high,  
 With sweeter and profounder melody."      90  
 And if she spoke in more diffuse reply,  
 I know not ; for she now in sight was found  
 Who made me pass all else unheeded by.  
 Alone she sat upon the very ground,  
 As though left there to be the chariot's guard,  
 Which I saw by the two-formed creature bound.      96  
 There circled her, as with a cloister's ward,  
 The seven nymphs, having in their hands those lights  
 From Aquilo and Auster safely barred.

"Here thou shalt pass brief time in silvan sights,  
 And endlessly be citizen with me  
 Of that Rome where Christ has a Roman's rights. 102  
 Then, for the world's good, which lives evilly,  
 Set eyes now on the car, nor fail to treat,  
 When back on earth, of that which thou dost see."  
 So Beatrice ; and I, who to the feet  
 Of her commands was vowed with all my might,  
 Bestowed my mind and eyes where she thought meet. 108  
 Never descended with so swift a flight  
 Fire from a cloud which streams of rain distend,  
 Showered from the confine of remotest site,  
 As I beheld the bird of Jove descend  
 Full on the tree, and in his downward course  
 Not bark alone, but flowers and new leaves rend : 114  
 And smite the chariot with his utmost force ;  
 Whence it reeled, like a ship in evil case,  
 Which waves now starboard and now larboard toss.  
 Then I saw leap into the central space  
 Of the triumphal car a fox, no whit  
 Nurtured, as seemed, on any food of grace. 120  
 But, for its ugly sins upbraiding it,  
 My Lady made it turn to such a flight  
 As for bones destitute of flesh was fit.  
 Then, by the course whence he first came in sight,  
 I saw the eagle into the car's chest  
 Descend, and leave it with his feathers dight. 126  
 And such as issues from a heart distressed,  
 A voice came out of heaven, and thus it spake :  
 "How ill a freight doth thee, my bark, infest !"  
 Then, as it seemed, the earth asunder brake,  
 'Twixt both wheels ; and a dragon thence I saw  
 Dart up, and with his tail the chariot rake. 132  
 And, as a wasp will its sting backward draw,  
 He dragged the floor out with his tail malign,  
 In part ; and went off joyful at the flaw.  
 That which remained, as earth with herbage (sign  
 Of soil prolific), with the plumage (gift  
 Perchance from chaste intention and benign) 138

Covered itself, and in a time so swift  
 The covering o'er both wheels and pole had run,  
 That 'twixt the lips a sigh keeps longer rift.  
 The holy structure—this transforming done—  
 Throughout the parts of it put heads forth, three  
 Above the pole, and in each corner one. 144  
 The first had horns such as might oxen's be ;  
 But on their front one sole horn had the four :  
 Never did eye yet such a monster see.  
 Secure as is a fortress seated o'er  
 A lofty mount, I saw sit on it, fain  
 To cast quick glances round, a shameless whore. 150  
 And, so that she might not from him be ta'en,  
 I saw a giant at her side stand nigh.  
 These kissed each other ever and again.  
 But she no sooner turned her lustful eye  
 Roving on me, than that fierce paramour  
 His blows on her from head to feet let fly. 156  
 Then with suspicion filled, with anger sore,  
 He loosed and drew the monster through the wood,  
 So far, that this alone, against the whore  
 And the new beast, as buckler to me stood.

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 NOTES TO CANTO XXXII.

l. 2.—Beatrice died in 1290 (see note to *Purg.* xxx. 124).

ll. 3-6.—His eyes could not be drawn off from the direct contemplation of Beatrice.

ll. 8, 9.—The “goddesses” are the three Theological Virtues, who, being on the right of the car, were on Dante's left as he faced it. They exclaim that he is looking too steadfastly at Beatrice.

l. 13.—The “less object” is the procession illuminated by the light from the seven candles, which was small in comparison to the exceeding brightness of Beatrice.

ll. 29, 30.—They followed the right wheel of the car, which described a less orbit than the left, as the procession was moving toward the right (l. 16).

l. 36.—Beatrice now descends from the car.

l. 38.—This is the tree of the knowledge of good and evil (see *Purg.*



xxiv. 116). Secondly, it figures the Roman Empire. In this and the following Canto the two meanings are often mixed up.

ll. 41, 42.—

“Quos Oceano propior gerit India lucos,  
Extremi sinus orbis : ubi aera vincere summum  
Arboris haud ullæ jactu potuere sagittæ.”

Virg. Georg. ii. 122-124.

ll. 43, 44.—This is probably an allusion to Christ's obedience to the Roman Empire ; as indicated by His command to render unto Cæsar the things that were Cæsar's.

ll. 49-51.—The pole of the chariot probably represents the cross of Christ, which according to an old legend was made of the wood of the tree of knowledge. In a secondary sense, the chariot, left bound to the tree, represents the union of the Church, which the chariot symbolizes, and the Empire.

ll. 52-54.—The mighty light is that of the Sun ; the light in rear of the celestial Roach is that of Aries. The meaning, therefore, is, “When the Sun is in Aries.” The roach, as being a shiny fish, is here used to represent the constellation Pisces.

l. 58.—These hues perhaps represent the blood of martyrs.

ll. 64-66.—“The pitiless eyes” are those of Argus, who had a hundred, two only of which were asleep at one time. On this account Juno set him to keep watch over Io, whom Jupiter had changed into a heifer. Jupiter, however, sent Mercury to kill him ; which he did, after first lulling all his eyes to sleep by chanting to the lyre the story of the amour of Pan and Syrinx.

ll. 73.—The apple tree is our Saviour. “As the apple tree among the trees of the wood, so is my beloved among the sons” (Song of Solomon ii. 3). By its flowering is meant the Transfiguration.

l. 78.—By “greater slumbers” the sleep of death is meant. The allusion is to the raising to life of Lazarus and the daughter of the ruler of the synagogue.

l. 82.—The kindly one is Matilda.

ll. 86-90.—Christ, at His departure, leaves the Church, protected by Theology, under the shadow and care of the Empire.

ll. 97, 98.—Theology is aided by the Cardinal and the Theological Virtues, in whose hands are now placed the seven gifts of the Spirit (Purg. xxix. 50, note).

l. 99.—Aquila and Auster. Latin names for the north and the south wind, respectively.

l. 102.—Compare Purg. xxvi. 128, 129.

ll. 112-117.—The eagle's assault upon the chariot symbolizes the persecution of the Church by the Roman Emperors before Constantine.

l. 119.—The fox denotes the early heretics.

ll. 124-126.—This refers to the dotation of the Church by Constantine (see note to Inf. xix. 115-117).

ll. 128, 129.—The voice is that of St. Peter. It is a common figure to speak of the Church as his bark (see Par. xi. 119, 120); which here, however, is a somewhat inappropriate designation for the chariot.

ll. 131-135.—The dragon is generally interpreted to be Mahomet.

ll. 137-141.—The further plumage, with which the chariot covers itself, refers to the gifts of Constantine's successors to the Church. Dante was strongly opposed to this aggrandizement of the Church in things temporal. Compare, with l. 138, Inf. xix. 115-117; Par. xx. 55-57.

ll. 143-147.—The meaning of these heads and horns is very doubtful. Some, as Bianchi, think that the seven heads are the seven deadly sins; the three with two horns apiece being Pride, Anger, and Avarice, which are injurious both to the sinner himself and to his neighbour; and the four with a single horn each, Gluttony, Envy, Sloth, and Lust, which injure himself only. Others regard the seven heads as the seven sacraments, and the horns, which are ten in all, as the ten commandments. This interpretation makes the present passage tally with Inf. xix. 109, 110 (see the note there). On the other hand, Dr. Barlow ("Study of the Div. Com." p. 301) says, "We may well understand by these heads and horns, not the seven deadly sins, much less the seven sacraments, but the States and Provinces which the Curia Romana, or the Lupa" (Inf. i. 49) "took to itself." The territorial aggrandizement of the Church has already, however, been symbolized by the plumage of the chariot.

In this conflict of opinions, nothing seems certain except that the number of the heads and of the horns was evidently suggested to Dante by Rev. xvii. 3.

ll. 148-153.—The Giant is undoubtedly King Philip IV. of France (Philip the Fair). The whore is generally explained to be Pope Boniface VIII. Apart, however, from the probability that Dante's reverence for the Keys (Inf. xix. 100, 101) would have deterred him from subjecting any individual Pope to such a comparison, I think that Bianchi's reasoning is conclusive to show that this interpretation is erroneous. He points out that in l. 158 the Giant is said to draw the chariot, with the whore in it (l. 160), through the wood. All the commentators rightly refer this action to the transfer of the Papal See from Rome to Avignon; which, however, did not happen till 1305, two years after the death of Boniface, and in the time of his successor, Clement V. Moreover, the cudgelling given by the Giant to the whore cannot refer to the maltreatment of Boniface by Philip IV. at Alagna, in 1303, which caused the Pope's death; for Dante has already dealt with, and censured, that deed, in Purg. xx. 85-96. Lastly, in Purg. xxxiii. 43-45, the death of the whore is prophesied, as to come from some heaven-sent DUX, or Leader, who will slay the Giant also. This is inconsistent with the explanation that the Giant's attack caused her death. I, therefore, am entirely of Bianchi's opinion that another meaning must be sought for the whore; and that the most probable is that she stands for the Curia Romana, *i.e.* the temporal authority of the Popes; the same which in a secondary sense was figured by the wolf of Inf. i. 49 (see the note there).

ll. 154-156.—These lines will therefore refer to the rough treatment of the Curia Romana by Philip IV. when he suspected it of preferring other alliances to his.

l. 158.—This alludes to the transfer of the Papal See to Avignon (see the note, *supra*, to ll. 148-153). It took place at the instigation of Philip IV., to whom Pope Clement V. owed his election (Inf. xix. 83-87).

## CANTO XXXIII.

## THE TERRESTRIAL PARADISE.

BEATRICE INTERPRETS THE EVENTS JUST WITNESSED. DANTE,  
LED BY MATILDA, DRINKS OF EUNOE.

*Beatrice moves on, preceded by the seven Virtues, and followed by Matilda, Dante, and Statius. She explains the meaning of the sights just witnessed. At midday they reach a fountain, the common source of Lethe and Eunoe; which are seen to issue from it. Matilda, at Beatrice's command, leads Dante and Statius to drink of Eunoe. Dante then feels himself purified, and fitted for ascent to heaven.*

*Deus, venerunt gentes* ; now the three,  
Now the four ladies in alternate course,  
Weeping began this dulcet psalmody.  
And Beatrice, sighing from compassion's force,  
At hearing them showed such emotion's trace,  
That Mary hardly changed more at the cross. 6  
But when the other virgins gave her place  
For speech, upon her feet uprisen she  
Replied, with fire's hue mantling in her face,  
*Modicum et non videbitis me ;*  
*Et iterum*, loved sisters, I aver,  
*Modicum et vos videbitis me.* 12  
Then she sent all the seven in front of her ;  
And after her, by merely beckoning, set  
Me, the sage still left, and the dame astir.  
So she moved on, and her tenth step not yet,  
As I believe, had on the ground been traced,  
Before her glances with my glances met. 18  
And with calm aspect, "Come in such more haste,"  
She said, "that, if I hold discourse with thee,  
Thou mayst for listening to me be well placed."

When I was at her side, as bound to be,  
 "Brother," she said, "why dost not nerve thee for  
 "Inquiry now, in coming on with me?" 24  
 As befalls those in whom too reverent awe,  
 When they before their betters speak, is found ;  
 Who to their teeth no living accents draw ;  
 It happed to me, that without perfect sound  
 I commenced, "Lady, you my need have read,  
 And know that which may to its good redound." 30  
 And she to me, "Of bashfulness and dread  
 I will that thou from henceforth riddance make ;  
 And no more speak words like a dreamer's said.  
 Know that the vessel which the serpent brake  
 Was, and is not ; but let him, whose the blame,  
 Think that God's vengeance at no sop can quake. 36  
 The eagle shall not have an heirless name  
 For aye, who left his plumes upon the car,  
 Whence it first monster and then prey became.  
 For, surely seeing them, I say there are  
 Stars near already, bringing on the day,  
 Secure from every shock and every bar ; 42  
 When a Five Hundred, Ten, and Five, shall slay,  
 Godsent, the thievish wanton one and him,  
 The giant, who with her is gone astray.  
 And if my speech, dark and devoid of glim,  
 Like Sphinx and Themis, should thee less persuade,  
 Rendering the intellect, as they did, dim ; 48  
 Yet shall the facts soon, like the Naiads, aid  
 In solving this enigma hard to read,  
 Without harm done to either flock or blade.  
 Note thou, and even as from me proceed  
 These words, teach them to those who, living, share  
 That life wherein they do but deathward speed. 54  
 And make it, when thou writest them, thy care  
 Not to conceal in what plight thou wast shown  
 The plant that here has been now twice stripped bare.  
 Whoever plucks or robs this of its own,  
 By blasphemy of deed does God despite,  
 Who made it holy for His use alone. 60

For biting that, in pain and yearning plight  
 The first soul, upwards of five thousand years,  
 Craved Him who punished on Himself the bite.  
 Thy reason slumbers if this plant appears  
 So high, without some special cause assigned  
 For this and the inverted crest it rears. 66  
 And had not thy vain thoughts been, round thy mind,  
 As Elsa's waters, and their pleasure grown  
 Like Pyramus to the mulberry tree in kind ;  
 By circumstances such as these alone  
 God's justice in prohibiting the tree  
 Would unto thee have morally been known. 72  
 But since thine intellect is, as I see,  
 Turned into stone and with stone's colour dyed,  
 So that the light of my speech dazzles thee ;  
 I will that, if not written, it may bide  
 Painted and borne within thee, for the cause  
 Men bring a staff back with palm round it tied." 78  
 And I, "As wax from a seal's impress draws  
 A figure that it changes not, so I  
 Have my brain moulded now to all thy laws.  
 But wherefore soars thy longed-for speech so high  
 Beyond my sight, that I but lose it more,  
 The more that to attain to it I try ?" 84  
 "That thou mayst know the school which thou of yore,"  
 She said, "hast followed, and mayst see how far  
 Its doctrine can pursue my speech's lore :  
 And see that your and the divine path are  
 As widely severed as Earth's distant lot  
 From the heaven that loftiest whirls its rapid car." 90  
 Wherefore I answered, "I remember not  
 That ever I estranged thyself from thee ;  
 Nor am I conscience-stung for such a blot."  
 "If thou art lacking in thy memory,"  
 Smiling she answered, "call back to thy mind  
 How thou hast drunk of Lethe recently. 96  
 And if smoke proves that there is fire behind,  
 'Tis clear from such oblivion to conclude  
 That fault had made thy will elsewhere inclined.

My words shall of a truth be henceforth nude,  
 So far as shall be fitting that I show  
 Their import to thy vision still so crude." 102  
 And more refulgent and with steps more slow  
 The Sun held the meridian circle's span,  
 Which varies with the aspects to and fro ;  
 When halted, as one halts who in the van  
 Before a squadron for its escort goes,  
 If in his track his eyes some new thing scan, 108  
 The ladies seven at a pale shadow's close ;  
 Such as, 'neath branches black and leafage green,  
 An Alp upon its frigid waters shows.  
 In their front Tigris and Euphrates seen  
 Seemed issuing from one fount, and then to part  
 Reluctantly, as though they friends had been. 114  
 "O thou that mankind's light and glory art,  
 What stream is this whose waters from one source  
 Here flowing, on self-sundering courses start ?"  
 To such prayer I was answered, "For discourse  
 Of this, entreat Matilda." Here replied,  
 As one who seeks to take from blame its force, 120  
 The lady fair, "This, and more things beside,  
 I told him ; and am sure that such they were  
 As Lethe's waters had not power to hide."  
 And Beatrice, "Perchance a greater care,  
 That oft-times can of memory deprive,  
 Has tended his mind's vision to impair. 126  
 But see where Eunoe's streams their source derive.  
 Lead him thereto ; and, as thou hast the use,  
 The virtue now half-dead in him revive."  
 E'en as a noble soul makes no excuse,  
 But forms its own will to another's mould,  
 When signs divulge to what it would induce ; 132  
 So, when she grasped and had me in her hold,  
 The lady fair moved and to Staius said,  
 With lady-like grace, "Come where he is told."  
 Reader, were longer space before me spread,  
 For writing, I would sing if but in part  
 The sweet drink which would ne'er have surfeited. 138

But since the whole pages destined to impart  
 This second Canticle, with fulness teem,  
 No further lets me go the rein of art.  
 I came again from the most holy stream,  
 Remade like plants, ere time their newness mars,  
 Renewed with foliage of the freshest gleam, 144  
 Pure and disposed for mounting to the stars.

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 NOTES TO CANTO XXXIII.

ll. 1-3.—The Cardinal and the Theological Virtues chant, in alternate verses, Psalm lxxix., applying it to the misfortunes of the chariot, *i.e.* the Church.

ll. 10-12.—The words of Christ to the disciples: "A little while, and ye shall not see me: and again, a little while, and ye shall see me" (St. John xvi. 16).

l. 15.—The sage still left is Statius; the dame, Matilda.

ll. 34, 35.—Taken from Rev. xvii. 8: "The beast that thou sawest was, and is not." The allusion probably is to the enfeebled condition of the Papal See after its translation to Avignon (Purg. xxxii. 158). The "serpent" is the "dragon" of l. 131 of that Canto.

l. 36.—No human device can baffle the vengeance of God. The allusion is to the belief then current in Florence, that if a murderer could within nine days after his crime eat a sop dipped in wine upon the grave of his victim, he would be safe from the vengeance of his family, which in the Middle Ages was regarded as a duty on their part (*sec.* as to this, Inf. xxix. 31-33). The dead man's relatives used to keep watch over his grave, to prevent the murderer from performing this expiatory rite.

l. 37.—Dante regarded the then Emperor, the "German Albert" of Purg. vi. 97, as no emperor at all, because he had abandoned Italy. The eagle was, in that view, heirless, at the time of the action of the Poem.

ll. 43-45.—Five Hundred, Ten, and Five, in Roman numerals are DXV; and the general interpretation is, that these letters are to be transposed into DUX = Leader. Who this Leader is, who is to be the slayer of the whore and the Giant, is, however, very doubtful. Some think that they find him in Can Grande della Scala of Verona; others that he is Henry of Luxemburg, the Emperor who succeeded Albert, and is glorified by Dante in Par. xxx. 133-138. But Dante there says of him (ll. 137, 138) that Italy was not disposed to avail herself of his good offices. I have expressed my own opinion on this subject in the note to Inf. i. 101, *q.v.* Dante no doubt takes this style of prophecy from that of the Number of the Beast, in Rev. xiii. 18.



ll. 46-51.—These lines were evidently suggested by the following, from Ovid. *Metam.* vii. 759-762 :—

“ Carmina Laiades non intellecta priorum  
 Solverat ingeniis ; et præcipitata jacebat,  
 Immemor ambagum vates obscura suarum,  
 Scilicet alma Themis ; nec talia liquit inulta.  
 Protinus Aoniis immissa est bellua Thebis ;  
 Cessit et exitio multis : pecorique, sibique,  
 Ruricolæ pavere feram.”

“Laiades” in the first of these lines, and “Solverat” in the second, are emendations by Heinsius for “Naiades” and “solvunt” respectively ; the old erroneous readings which misled Dante. “Laiades” is Œdipus, the son of Laius. The Naiades were nymphs of the woods, not solvers of enigmas ; and the commentators who assert that they were the latter do not prove their case.

l. 57.—The tree was stripped, first, by the Eagle, and secondly by the Giant (*Purg.* xxxii. 112-114, 158).

ll. 61-63.—Adam’s punishment for eating of the tree of knowledge is adduced as a warning against intermeddling with the tree of Empire (see note to *Purg.* xxxii. 38). The time here stated to have passed between the fall of Adam and the Redemption, agrees with Adam’s own statement to Dante, in *Par.* xxvi. 118-123, that it was 5232 years.

ll. 65, 66.—See the description of the tree in *Purg.* xxxii. 38-42.

ll. 67-72.—The waters of the Elsa, a little stream in Tuscany, were said to petrify anything steeped in them. And the mulberry was white until the blood of Pyramus stained it vermilion red (*Purg.* xxvii. 37-39). The meaning, therefore, is that Dante would have perceived God’s justice in interdicting the tree of knowledge, had not his vain thoughts hardened his mind, and by their indulgence destroyed its purity.

l. 74.—I adopt the reading “in petrato tinto.” It is more probable that Dante would follow up the allusion to a transformation into stone, by making it include the assumption of a stone’s colour, than that he would have mentioned such an abstract notion as the colour of sin—the variant being, “in peccato tinto.” There is, however, this to be said for that reading ; that he has just referred to a change of colour from white to red, and that this may have suggested to him the words of Isaiah (i. 18) : “Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.”

ll. 76-78.—*i.e.* I will that thy memory may retain my words, for the same reason that palmers bring back their staff bound with palm : viz., to show that thou hast been here ; just as they thus show that they have been in the holy land.

ll. 79, 80.—Compare *Purg.* x. 45 ; xviii. 38, 39 ; *Par.* i. 41, 42.

ll. 88-90.—Compare Isaiah lv. 8, 9.

ll. 98, 99.—As Dante, after drinking of Lethe, had forgotten the estrangement of his mind from Beatrice, this oblivion proved that such

estrangement was a fault ; since Lethe takes away the recollection of faults only (Purg. xxviii. 128).

ll. 103, 104.—The Sun in the meridian is at the height of his splendour, and appears to move more slowly than when lower in the sky, as the shadows which he then causes do not perceptibly vary in length for some time. It is now midday on the fourth and last day spent in Purgatory.

ll. 112, 113.—Euphrates and Tigris, two of the rivers which watered the Terrestrial Paradise, are here used for Lethe and Eunoe.

l. 119.—Matilda (see note to Purg. xxviii. 40) had not been mentioned by name before.

ll. 121, 122.—Matilda had told Dante of, among other things, both Lethe and Eunoe, and that they sprang from one source (Purg. xxviii. 121-132).

l. 124.—The "greater care" was his meeting with Beatrice and undergoing her reproaches. For the expression, compare Purg. xix. 93.

ll. 139-141.—Each Canticle, or Division of the poem, was to consist of thirty-three Cantos—for the first Canto of the *Inferno* is to be regarded as prefatory to all the three Divisions ; and the end of the thirty-third Canto of this second Canticle being now reached, Dante's art compels him to conclude.

l. 145.—His art also constrained him to end each Canticle with the word "stars."

PARADISE.



## ITINERARY OF PARADISE.

DANTE supposes the Earth to be fixed and immovable, and surrounded by the spheres of Air and Fire ; beyond which, nine heavens go round it in circular and concentric orbits ; the orbits increasing in size, and the heavens in swiftness of motion, the further they are from the Earth, and consequently the nearer to the Empyrean—a tenth heaven, covering all the rest, and itself immovable, which is that of God's visible presence. Soaring with Beatrice from the Terrestrial Paradise, he ascends from one to the other of these heavens, beginning with that of the Moon, by an imperceptible flight ; their progress being indicated by the increasing loveliness of his guide. In each he is shown blessed spirits, who appear to him in the respective planets which influenced their dispositions and conduct during life ; but all of whom have the same fruition of happiness as the greatest Saints. And, finally, in the Empyrean, he catches a glimpse of the glory of the Eternal Trinity.

The ten heavens, and the Spirits seen in them, are as set forth on the next page.

To complete Dante's system, the correspondences which he traces between the different Sciences and the several heavens are added, from his *Convito* (ii. 14).

THE HEAVENS.	THE SPIRITS.	THE CORRESPONDING SCIENCES.
		(A) <i>Sciences of the Trivium.</i>
I. THE MOON. Cantos ii. 31 to v. 90.	I. Defaulters in keeping holy vows.	I. Grammar.
II. MERCURY. Cantos v. 91 to end of vii.	II. Active pursuers of Fame and Honour.	II. Dialectics.
III. VENUS. Cantos viii., ix.	III. Lovers.	III. Rhetoric.
		(B) <i>Sciences of the Quadrivium.</i>
IV. THE SUN. Cantos x. to xiv. 81.	IV. Theologians and Fathers of the Church.	IV. Arithmetic.
V. MARS. Cantos xiv. 82 to xviii. 57.	V. Christian Warriors.	V. Music.
VI. JUPITER. Cantos xviii. 58 to end of xx.	VI. Righteous Rulers.	VI. Geometry.
VII. SATURN. Cantos xxi. to xxii. 105.	VII. Contemplative Spirits.	VII. Astrology.
		(End of Sciences of the Quadrivium.)
VIII. THE FIXED STARS —GEMINI. Cantos xxii. 106 to xxvii. 96.	VIII. The Host of the Triumph of Christ.	VIII. Physics and Metaphysics.
IX. THE PRIMUM MOBILE. Cantos xxvii. 97 to end of xxix.	IX. The Angelic Hierarchies.	IX. Ethics.
X. THE EMPYREAN. Cantos xxx. to xxxiii.	X. God's visible presence; and all the Redeemed.	X. Theology.

## NOTE ON THE TIME SUPPOSED TO BE SPENT BY DANTE IN PARADISE.

THE last mention of time in Purgatory is in Canto xxxiii. 103, 104. It was then midday, just as Dante arrived at the common source of Lethe and Eunoe. In Paradise, there is scarcely any reference at all to the passage of time ; probably because such considerations would be out of place in it. However, in Canto i. 43, it is said that the Sun had just risen upon the Terrestrial Paradise when Beatrice and Dante began their ascent from it. The ascent from heaven to heaven is described as being of inconceivable rapidity. Upon reaching the Eighth Heaven—that of the fixed Stars — Beatrice bids him look down upon those which he has already traversed. He does so, and describes their appearance as thus seen, and that of the Earth ; which, he says, was fully in his sight (Canto xxii. 127-154). In Canto xxvii. Beatrice again tells him to look down. He proceeds to describe the parts of the Earth which were now visible to him, and (ll. 85-87) says that he should have seen more of it towards the East than the shore of Phœnicia, but that the Sun had set there. This is practically the same thing as saying that it was then sunset at Jerusalem. Consequently, it must have been sunrise at the Terrestrial Paradise—the antipodes of Jerusalem. The time of day, therefore, was the same as that at which he began his ascent to Paradise. In other words, either a complete day of twenty-four hours, or two or more such days, had elapsed since then. I think we must assume that but one day had passed—for the various ascents are described as occupying no time at all (Canto x. 37-39) ; and rapid progress is the key-note of the whole narrative. Two more heavens still remained to be visited after this ; but we may assume that the further time thus occupied was inappreciable.





# PARADISE.



## CANTO I.

### THE ASCENT TO PARADISE BEGUN.

#### BEATRICE EXPLAINS IT.

*Beatrice, whom Dante imitates, looks steadfastly at the Sun. He then turns his gaze upon her. They begin to ascend through the air and the sphere of fire towards the first heaven. Beatrice explains how this ascent is possible for him.*

His glory, who moves all things, penetrates  
The Universe, and with more splendour bright  
In one part shines ; and elsewhere less dilates.  
In the heaven which takes most largely of His light,  
Was I, and saw things to recount which o'er  
Power and skill fail one come down from that height ; 6  
For, nearing that which its desires adore,  
Our intellect sounds depths which memory  
Cannot by any retrospect explore.  
Yet so much of the realm of sanctity,  
As I could treasure up within my mind,  
Shall now be matter for my poesy. 12  
For this last labour, O Apollo kind,  
Make me such vessel of thy worth as thou  
For boon of thy loved laurel fit mayst find.  
Thus far Parnassus with a single brow  
Sufficed for me ; but here I need the two,  
For entering on the lists that wait me now. 18

Plant in my breast thy inspiration true ;  
 As when thou off from Marsyas didst rend  
 The covering sheath wherein his members grew.  
 Virtue Divine, thyself to me so lend,  
 As that the shadowy impress in my head  
 Of the blest realm may in clear words be penned. 24  
 Then shalt thou see me to thy loved tree led,  
 And crown myself with those leaves therewithal,  
 My worth for which thou and the theme have bred.  
 So seldom, Father, are they culled at all,  
 For Cæsar's or for poet's victor bays,  
 (Such fault and shame on human wishes fall), 30  
 That the Penëian foliage should raise  
 Gladness in the glad Delphic deity,  
 When any feels the thirst that it allays.  
 Small spark the cause of mighty flame may be ;  
 With better voices some may chance to pray  
 For Cirrha's answer, coming after me. 36  
 Through diverse passages the world's lamp's ray  
 Dawns upon mortals ; but from that which blends  
 Four circles with three crosses on its way,  
 With better course and better star it wends  
 Conjoined, and gives a temper and a seal  
 To the world's wax, more shaped to its own ends. 42  
 That passage had begun there to reveal  
 Morn, and bring night on here ; to turn all-white  
 That hemisphere, dark gloom to this to deal ;  
 When I saw Beatrice with steadfast sight,  
 As, leftwards turned, she gazed upon the Sun,  
 Fixed, more than ever eagle's, on its light. 48  
 And as a second ray is wont to run  
 Forth from the first, and up again to rise,  
 Like pilgrim wishing his return begun ;  
 Thus, as her action, let in by the eyes  
 Upon my fancy, gave to mine its tone,  
 I eyed the Sun beyond our wonted wise. 54  
 Our power has there allowed it much, unknown  
 To its achievement here ; thanks to the place  
 Made for the human species as its own.

I bore it not for long, nor such brief space,  
 But that I saw it casting sparks around,  
 Like iron that molten comes from fire's embrace. 60  
 And day to day seemed, on a sudden, bound  
 In junction, as though He that hath the might  
 With yet another Sun the heaven had crowned.  
 Stood Beatrice, with her eyes' rooted sight  
 Fixed on the eternal wheels ; and inwardly  
 I, whose glance turned to her and left the height, 66  
 Became such, as her aspect beamed on me,  
 As Glaucus, when the herb's taste made him mate  
 With the other gods of the sea company.  
 To signify in words transhuman state  
 Were hopeless ; let the example then requite  
 Him whom the experience may, through grace, await. 72  
 If I was only what of me Thy might  
 Did last create, O Love, who rul'st the sky,  
 Thou know'st, who didst exalt me with thy light.  
 When the wheel that Thou makest ever ply,  
 Through yearning for Thee, with sweet tones by Thee  
 Tempered and measured, sounded to me nigh, 78  
 So much of heaven then kindled seemed to me,  
 By the Sun's flame, that never rain or stream  
 Made a lake's waters swell in such degree.  
 The novel sound, and the light's dazzling beam,  
 Kindled desire to have their reason shown,  
 Such as I ne'er felt with such zest extreme. 84  
 Whence she, who knew me as to myself known,  
 To calm the trouble that disturbed my mind,  
 Before my lips could question, oped her own ;  
 And began : " Thou'rt to dulness self-inclined,  
 By false imagination ; hence to what  
 Thou wouldst see couldst thou shake it off, art blind. 90  
 On earth, as thou believest, thou art not ;  
 But lightning, flying from its proper site,  
 Ne'er ran as thou revertest to that spot."  
 Although divested of my first doubt quite,  
 By the brief words from her lips smiling sent,  
 A new one's meshes held me still more tight. 96

And I said, "I could rest at first, content,  
 From a great wonder ; but now wonder why  
 Above these bodies light I make ascent."  
 Whence she, when she had heaved a pitying sigh,  
 Fixed on me, with a mother's look of care  
 For a delirious child, her tender eye ; 102  
 And began : " All things in an order share  
 Among themselves, which is the form wherein  
 The Universe is made God's mien to wear.  
 The highest creatures see the print therein  
 Of that eternal worth which is the end  
 That the law treated of is made to win. 108  
 In the order that I say, all natures tend,  
 As they are different in destiny,  
 More or less near to their first source to wend.  
 Whence they move o'er existence's vast sea  
 To different ports ; and there is given to each  
 Instinct to carry it where it should be. 114  
 This makes the fire to lunar ambits reach ;  
 This is in mortal hearts the motive force ;  
 This keeps the earth compact and safe from breach.  
 Nor only creatures that have no resource  
 Of intellect, are shot forth by this bow,  
 But those who love and reason as of course. 120  
 The Providence that orders all things so,  
 Makes that heaven ever tranquil with its light,  
 Wherein revolves that which doth swiftest go :  
 And thither now, as to a destined site,  
 Is bearing us the virtue of that string,  
 Which at a joyous mark aims all shafts right. 126  
 'Tis true that, as the form which Art would bring  
 In being, oft does not accord with Art's  
 Intent, which matter lags in answering ;  
 So from this course the creature too departs  
 Sometimes, that, albeit thus impelled, has power  
 To swerve, and in a new direction darts 132  
 (As fire may from a cloud be seen to shower),  
 If the first impetus that stirs its flight  
 Is wrested earthwards in false pleasure's hour.

Thou shouldst not marvel more, if I judge right,  
 At thy ascent, than at a stream whose flow  
 Falls to the bottom from a mountain height. 138  
 'Twould be a marvel in thee if, with no  
 Incumbrance, thou hadst sat in a low place,  
 Like live fire taming down to earth its glow."  
 Then she again turned towards the heaven her face.

## NOTES TO CANTO I.

l. 1.—Compare *Purg.* xxv. 70; *Par.* xxiv. 130-132.

l. 4.—The tenth and last heaven, the Empyrean, is the one that "takes most largely" of God's light; being that of His visible presence. It is reached in *Canto xxx.*

ll. 5, 6.—"I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 *Cor.* xii. 3, 4).

ll. 16, 17.—Bianchi thinks that Dante here implies that hitherto the Muses, who dwelt on one brow of Parnassus, have sufficed to inspire him; but that he now needs also the aid of Apollo, who inhabits the other. It is a fact that hitherto he has invoked the Muses only; as in *Inf.* ii. 7; xxxii. 10; *Purg.* i. 7-12. And in *Par.* ii. 8, 9, he declares himself under the guidance both of the Muses and of Apollo.

ll. 20, 21.—Dante here sets before his mind the fate of Marsyas, who contended against Apollo; just as, in *Purg.* i. 10-12, he recalls that of the Pierides, who were changed into magpies for vieing with the Muses. In each case he prays that he may be gifted with the same resistless power of song as that which vanquished these pretenders.

l. 36.—Cirrha, a town near Delphi, is here used to indicate the Delphic oracle.

ll. 37-39.—The point of intersection of the three Circles of the Equator, the Ecliptic, and the Equinoctial Colure, is at the first point of Aries; which sign being on the horizon at the vernal equinox, the circle of the horizon then also intersects the other three. By their intersection they form three crosses.

l. 40.—The "better star" is Aries.

l. 43.—"The passage" is here put for the Sun, which makes it.

ll. 43-45.—The last mention of time was in *Purg.* xxxiii. 104, when it was midday. It can hardly be that the present passage can refer to that hour; for its plain meaning is that day was now dawning on Purgatory, and night beginning on the inhabited Earth at its antipodes. But if so, a

night must have been passed by Dante in the Terrestrial Paradise, after he had drunk of Eunoë.

ll. 49, 50.—The ray of reflection springs from the ray of incidence, and goes upward at the same angle. Compare *Purg.* xv. 16–21.

l. 57.—Compare *Purg.* xxviii. 77, 78, 92, 93.

l. 65.—The eternal wheels are the revolving heavens. Compare *Purg.* xix. 62, 63.

l. 68.—Glaucus was a Bœotian fisherman, who, observing that the fish which he caught revived by being laid upon the grass, and leapt back into the sea, tasted the grass himself, and was thereupon impelled to leap in also. He was then made a sea-god. The application of the story is that Dante, beholding the divine aspect of Beatrice, finds a taste for divine things arise in him.

l. 70.—The ascent towards the first heaven now begins.

l. 71.—“The example” is that of Glaucus.

ll. 73, 74.—Dante doubts whether he was still in the body, or only in the spirit. Compare 2 *Cor.* xii. 3. The spirit is the part of man which is created last (see *Purg.* xxv. 67–75).

l. 76.—The heavens were supposed to be kept rolling ceaselessly by fervent desire after God; and the nearer they were to God’s presence the faster was their revolution. Hence the *Primum Mobile*, the ninth and last of the revolving heavens, being the nearest to the *Empyrean*, or heaven of God’s visible presence, is the swiftest of all (*post*, l. 123; *Par.* xvii. 99).

ll. 77, 78.—This is the Platonic doctrine of the harmony of the Spheres.

l. 79.—The Sphere of fire is reached.

l. 92.—This Sphere is the “proper site” of lightning. It extends as far as the Moon (*post*, l. 115).

l. 101.—The light bodies through which he is ascending are air and fire.

ll. 103–105.—The unity of form impressed upon the Universe makes it like God, who is One.

l. 106.—The highest creatures are either the Angels, or, perhaps, those possessed of both love and reason (l. 120).

l. 108.—The law treated of is the law of one order pervading all things.

l. 111.—The first source of all natures is God.

l. 115.—See note to l. 92; and *Purg.* xviii. 28–30.

l. 117.—The force of gravity is here referred to as the instinct of the Earth; just as upward motion is the instinct of fire (l. 115).

ll. 118–120.—By “the bow” is meant the instinct which bears along all natures on their destined course (ll. 109–111). Compare *Par.* viii. 103–105.

ll. 121, 122.—The *Empyrean*, the motionless heaven of God’s visible presence, is that in which revolves the heaven of the *Primum Mobile*; which, as next in proximity to it, is the swiftest of the moving heavens (*ante*, l. 76 and note).

l. 125.—The metaphor of the bow is continued.

ll. 127-129.—Compare Par. xiii. 77, 78, and Horace, Ars. Poet. 348-350.

ll. 130, etc.—As fire may be seen to fall from a cloud instead of following its natural impetus for ascent (l. 115), so the creature may be diverted from its impulse towards good.

ll. 139, 140.—Dante must be supposed to have become exempt from the law of gravitation.

## CANTO II.

## HEAVEN I.: THE MOON.

## ITS DARK SPOTS ARE EXPLAINED BY BEATRICE.

*Beatrice and Dante, gazing on each other, reach the Moon, and are received into its substance. He inquires the reason of the dark spots upon it; in explaining which, she refutes his conjecture that they were caused by the rarity and density of different portions of the planet.*

O YE, who, following in slight bark, have gone,  
 Anxious to listen, in my vessel's track,  
 That onwards in the voyage of song is borne,  
 Here for revisiting your shores turn back ;  
 Launch not upon the deep, lest unawares,  
 In losing me, you should all guidance lack. 6  
 Water I cross, o'er which as yet none fares ;  
 Minerva breathes, Apollo guides my rhyme,  
 And the nine Muses point me out the Bears.  
 Ye other few who have outstretched in time  
 Your neck to Angels' bread, which they who reap  
 Gain here a life not satiate though sublime, 12  
 You may well launch upon the briny deep  
 Your vessel, as my furrow you pursue,  
 Along the waves that backwards level sweep.  
 Those who to Colchos passed, a glorious crew,  
 When they saw Jason to a ploughman turned,  
 Felt not amazement such as ye shall do. 18  
 The innate thirst that evermore has yearned  
 For the realm in God's image, bore us on,  
 Almost as swift as heaven's course is discerned.  
 Beatrice gazed upwards, and I her upon ;  
 And in the time wherein a bolt might spring,  
 Loosed from the notch, until its mark was won, 24



I saw myself come where a wondrous thing  
 Drew to itself my sight ; and therefore she  
 From whom my care could have no covering,  
 Said, turning looks as glad as fair on me :  
 “ Direct to God with gratitude thy mind,  
 Through whom conjoined with the first star are we.” 30  
 Meseemed a brilliant cloud of massive kind,  
 Solid, and polished as a diamond bright  
 Whereon the Sun strikes, then around us twined.  
 The eternal pearl into its inner site  
 Received us, as, received in water, blends  
 With its unbroken depths, a ray of light. 36  
 If I was body, and none comprehends  
 How one dimension held another’s frame,  
 As ’t must, if body into body wends ;  
 This should in us the more desire inflame,  
 That essence to behold, in which is seen  
 How once our nature one with God became. 42  
 There we shall see what held by faith has been ;  
 Not demonstrated, but become self-known,  
 In fashion of the first truth man can glean.  
 I answered, “ Lady, for devotion prone,  
 Far as lies in me, I give thanks to Him,  
 Through whom I from the mortal world have flown. 48  
 But tell me what are the spots dusk and dim  
 Upon this body, which in Earth below  
 Give rise to stories of Cain’s phantom grim ? ”  
 She slightly smiled, then said : “ Should error grow  
 In mortals’ judgment, where the key of sense  
 Is powerless to unlock what they would know ; 54  
 In sooth the shafts of wonder should not hence  
 Transfix thee ; now thou seest that reason’s wings  
 Soon droop behind the senses’ evidence.  
 But say what thy own thought is of these things.”  
 And I, “ That which appears up here diverse,  
 From bodies rare and dense, I fancy, springs.” 60  
 And she, “ Thou’lt see what falsehoods’ depths immerse  
 This thy belief ; if with attention due  
 Thou listenest, while I argue the reverse.

The eighth Sphere shows forth many lights to you,  
 Which in their quality and quantity  
 Are marked by aspects different to view. 66  
 If rare and dense alone caused this to be,  
 One only virtue would in all be found,  
 Imparted more and less, in just degree.  
 Virtues diverse must as the fruits abound  
 Of formal principles ; and these, save one,  
 Would be destroyed, suppose thy reasoning sound. 72  
 Again, if rarity were of that dun  
 The cause required, this planet either, so,  
 Through and through part would short of matter run ;  
 Or else, as portioned in a body grow  
 Both fat and lean, this in its volume, too,  
 Changeful variety of leaves would show. 78  
 The first would be made manifest, if true,  
 When, the Sun being in eclipse, his light,  
 As when let in on other rare, shone through.  
 This is not so : we must then keep in sight  
 The other ; which if I break down perforce,  
 Thy notion will be proved reverse of right. 84  
 Suppose this rarity goes not across  
 The total bulk ; at a point limited  
 Its contrary must bar its further course ;  
 And back from thence another's ray be sped,  
 As colour goes on a reflected track  
 From glass which has concealed behind it lead. 90  
 Now thou wilt say that the ray tends to black,  
 There more than in the other parts we see,  
 From being there reflected further back.  
 From this objection thou mayst set thee free,  
 If thou wilt put experience to the proof ;  
 The fount whence your art's streams flow usually. 96  
 Three mirrors take ; place two alike aloof  
 From thee ; and let the third's more distant site,  
 Between the first two, serve thy eyes' behoof.  
 Then, turned towards them, see thou place a light  
 Behind thy back, to illumine the mirrors three ;  
 Which, flashed back from them all, may on thee smite.

'Though the remotest image less may be  
 In its extent, it ne'ertheless displays  
 An equal splendour, as thou there wilt see.  
 Now, just as, at the strokes of the warm rays,  
 What underlies the snow is left all bare  
 Of former hue, and cold no longer stays ; 108  
 So thee, left thus in intellect to fare,  
 Will I inform with light such as shall shine  
 With shimmering aspect in its vivid glare.  
 Within the heaven imbued with peace divine  
 Revolves a body, in whose virtue lies  
 The being of all things which its bounds confine. 114  
 The following heaven, so rich in starry eyes,  
 Parts that being into divers essences,  
 Contained in, but distinct from it in guise.  
 The other spheres in different degrees  
 Make the distinctions they within them breed  
 Act for their ends, and for the fruits of these. 120  
 These organs of the world that thus proceed,  
 As thou beholdest now, from grade to grade,  
 Draw from above and act below in deed.  
 Marking me well, as through this pass I wade  
 In progress to the truth by thee desired,  
 Learn to ford afterwards by thy sole aid. 126  
 The sacred orbs that move by virtue fired,  
 As by the smith the strokes which hammers deal,  
 By blessed Movers needs must be inspired.  
 And the heaven, wherein such fair lights thickly wheel,  
 From the profound mind, causing it to roll,  
 The image takes, and makes itself its seal. 132  
 And as, indwelling in your dust, the soul  
 Through different members, formed for actions done  
 By different faculties, pervades the whole ;  
 So, in revolving round itself as One,  
 The Intelligence sends goodness multiplied,  
 Sprung from itself, throughout the stars to run. 138  
 Virtue diverse diversely is allied  
 To the choice body made by it alive ;  
 To which, as life in you, 'tis firmly tied ;

Through the glad nature whence it doth derive,  
 The virtue mixed shines through the body, bright  
 As joy's rays through the living pupil drive. 144  
 From this comes whatsoe'er from light to light  
 Seems different; and not from dense and rare:  
 This is the formal principle whose might  
 Genders, conformed to it, the dark and fair."

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 NOTES TO CANTO II.

l. 1.—Dante pursues the same metaphor with which Purgatory opens (Canto i. 1-3). What was there, however, "the little vessel" of his genius, is here developed into a strong, sea-going ship, leaving behind it a deep furrow (l. 14); and now it is his hearers who are in the little bark.

ll. 8, 9.—See note to Par. i. 16, 17.

ll. 11, 12.—"Angels' bread" is here equivalent to Knowledge. Dante probably took the expression from Psalm lxxviii. 26, where it is applied to manna. Compare also Purg. xxxi. 128, 129; xxxii. 73, 74.

l. 17.—The allusion is to Jason's ploughing with the wild bulls of Æetes, and sowing the land with the dragon's teeth.

l. 20.—The realm in God's image is the blissful Empyrean.

l. 30.—The first star is the Moon. In Dante's system the Sun also is a star (Par. xxxiii. 145).

l. 34.—So, Mercury is called a pearl, in Par. vi. 127.

l. 51.—In that which we call the Man in the Moon, the Italians traced the figure of Cain carrying a bundle of thorns. Compare Inf. xx. 126.

l. 60.—Dante here repeats the theory of the light and shade on the Moon, which he had given in the Convito (ii. 14); viz. that the shadows on it were caused by the passage, without reflection, of the Sun's rays through the rare, or thin, portions of its substance; and that the light upon it was produced by the reflection of these rays from its denser parts. He now makes Beatrice refute this.

ll. 64-72.—Her first refutation is contained in these lines. She argues that the various degrees of brightness in the fixed stars ought, on Dante's supposition, to be due to their relative rarity and density. But, if so, this comparative rarity and density would be their only attribute; whereas their various influences are the result of the variety in their formal principles (l. 71), *i.e.* their intrinsic causes.

The eighth Sphere (l. 64) is the heaven of the fixed stars, which are the "lights"—called in l. 115 "starry eyes"—which it displays. It is reached in Canto xxii.

ll. 73-78.—These lines prepare the way for Beatrice's second refutation of the theory. If, she says, rarity and density exist in the Moon, either the rarity must extend through its whole substance (l. 75), or there must be rare and dense strata superposed on each other, like fat and lean in a body, or leaves in a book.

ll. 79-81.—The first of these assumptions cannot be true; for, otherwise, when the Sun was eclipsed by the Moon, his light would shine through her rarified parts; but this is not the case.

ll. 85-90.—And if the second assumption is true, it follows that the dark marks on the Moon must result, not from the Sun's rays piercing through her rarified part, but from their reflection from the dense strata which underlie that part, just as lead underlies a mirror.

ll. 91-93.—She therefore supposes Dante to shift his ground, and now to attribute the dark marks to the fact that the Sun's rays are reflected, not from the Moon's surface, but from dense strata at some distance beneath it.

ll. 97-105.—But, as she proceeds to say, the fallacy of this explanation will be shown by the experiment of the three mirrors; one of which, though placed at a greater distance than the others from a light which they all reflect, reflects it as vividly as do the others.

l. 107.—“What underlies the snow,” *i.e.* the earth which is covered by it. It is permissible, for once, to differ from Bianchi; who explains “*il soggetto della neve*” as “the substance of the snow itself.” Blanc, whose interpretation I follow, compares Par. xxix. 51; where, in like manner, “the subject of the elements” must mean the earth.

ll. 112-148.—In these lines Beatrice explains the true cause of the variety of appearance and of influence which distinguishes the different heavens.

ll. 112-114.—Within the tenth and furthest heaven—the Empyrean—revolves the ninth, or *Primum Mobile* (Par. i. 121-123). This heaven originates the being of all that is contained in it—*i.e.* of all that the heavens below it contain.

ll. 115-117.—It is the office of the eighth heaven—that of the fixed stars (here called eyes), which follows next the ninth—to divide this being into its different essences (see *ante*, ll. 64-66). These essences are all contained within it, in the sense that it contains the seven remaining heavens.

ll. 118-120.—Which seven heavens dispose these different essences to work out their ends and produce their results—*semenze*—which word I take here to mean “crops” or “fruits,” as in Par. xiii. 35.

ll. 121-123.—And each heaven receives from the heaven next above it the influence which it is to exercise upon the heaven below it.

ll. 127-129.—And each of the ten heavens is endowed with motion and influence by “Blessed Movers.” The Empyrean is swayed by God; the primal Mover (Purg. xxv. 70); the other nine heavens, respectively, by the nine Orders of Angels in the three celestial hierarchies. See the account of these hierarchies in Par. xxviii. 97-129.

ll. 130-132.—These lines apply to the eighth heaven—as being the first

to distribute their respective influences among the other seven (ll. 115-117) — what has been stated generally of the action of these others (ll. 121-123) in deriving power from above and transmitting it below. In l. 131 the “profound mind” refers to the Angel Mover of the eighth heaven, *i.e.* the Cherubim.

l. 137.—“The Intelligence.” I understand this to refer to the Deity, from the mention of its unity in the preceding line.

ll. 139, 140.—Compare 1 Cor. xv. 41 : “There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory.”

l. 142.—The glad nature is that of the Angel Mover.

l. 145.—The virtue infused, as has been explained, into each star, is the real intrinsic cause of the peculiarities of each.

## CANTO III.

## HEAVEN I.: THE MOON.

THOSE WHO HAVE BROKEN HOLY VOWS. PICCARDA,  
CONSTANCE.

*The faint shapes of the Shades who are seen in the Moon are at first supposed by Dante to be reflections in mirrors. Beatrice sets him right, and Piccarda explains that she and the rest are here for the breach of holy vows, and are content with their seclusion in this lowest sphere. She points out the Empress Constance.*

THAT Sun, which erst had warmed with love my breast,  
By proof and disproof had unveiled to me  
The aspect sweet by lovely Truth possessed ;  
And I, to own error turned to certainty,  
Far as was fit, more upright raised my head,  
That I might put forth my words readily. 6  
But there appeared a vision, which so led  
My gaze to view it closely and aright,  
That my confession from my memory fled.  
As from transparent glasses polished bright,  
Or from clear waters by no motion stirred,  
Not of such depth as hides the bottom quite, 12  
Our faces' outlines come again so blurred,  
That a pearl's image passes not with less  
Force to our eyes, from a white brow transferred ;  
Many such faces, prompt to make address,  
I saw ; and into counter error ran  
To that which caused 'twixt man and fount caress. 18  
As soon as to perceive them I began,  
Thinking them semblances in mirrors ta'en,  
I turned my eyes, whose they might be to scan ;  
And forwards turned them, seeing none, again,  
To meet direct the light my sweet Guide shed,  
Whose smile glowed in her holy eyes amain. 24

"Do not thou marvel if I smile," she said,  
 "Moved thereto by thy puerile conceit ;  
 Because it trusts not yet its foot to tread  
 Truth's path, but leads, as wont, to empty cheat ;  
 In these thou dost true substances perceive,  
 Here relegated for vows incomplete. 30  
 Speak with them, therefore, listen and believe ;  
 For the true light, which fills them with content,  
 Constrains their footsteps to itself to cleave."  
 And to the Shade, which seemed to me most bent  
 On converse, I began to point my phrase,  
 Like one confused by zeal too vehement : 36  
 "O spirit, formed for bliss, who in the rays  
 Of life eternal dost that sweetness feel,  
 Which, tasted not, uncomprehended stays,  
 Wilt thou thy name and lot to me reveal,  
 'Twill give me pleased content in that regard :"  
 She, prompt with smiling eyes at this appeal : 42  
 "Our charity no more keeps portals barred  
 To a just wish, than that which wills its Court  
 To bear its likeness every whit unmarred.  
 On Earth, a virgin sister's lot I sought ;  
 And if thy mind takes in my aspect clear,  
 Not hid from thee, though with more beauty fraught, 48  
 Thou wilt recognize in me Piccarda, here  
 Assigned a place among these other blest ;  
 And who am blest, in this the slowest sphere.  
 We, whose affections at the sole behest  
 Of the Holy Spirit kindle, since they owe  
 Formation to His order, joyful rest. 54  
 And this allotted site, which seems so low,  
 Is given to us because of the neglect  
 Which made our vows void, or in some part so."  
 And I to her, "Your wondrous looks reflect  
 A splendour of I know not what divine,  
 Which works in your first traits a changed effect ;" 60  
 Whence recollection was not quickly mine ;  
 But now what thou dost tell me gives me aid,  
 Your forms again with more ease to define.



But tell me, you who here are blissful made,  
 Do your desires aim at a loftier place,  
 For further insight, or more friendly grade ?" 66  
 She with those other Shades first smiled a space ;  
 Then answered me with such a joyful mien,  
 That Love's chief fire seemed sparkling in her face :  
 " Brother, our will by charity so keen  
 Is calmed, as makes us that alone desire  
 Which we possess, nor thirst for other scene. 72  
 If we should feel a longing to be higher,  
 Our wish would from His will discordant be,  
 Who makes us to seclusion here retire :  
 These orbits brook not that, as thou wilt see,  
 If to be here in charity we need,  
 And if its Nature is well conned by thee ; 78  
 Nay, 'tis essential to this blissful meed,  
 To be by will Divine controlled and led,  
 Wherefore our own wills are in one agreed.  
 Thus as from threshold we to threshold spread  
 Throughout this realm, herein the whole realm partakes  
 The King's content, in whose will ours is bred. 84  
 Our peace in His will all its longings slakes ;  
 It is that sea towards which all things fare  
 By it created, or which Nature makes."  
 Then it was clear to me that everywhere  
 In Heaven is Paradise, though the chief Good  
 Rains not its grace down in one measure there. 90  
 But as the appetite, when with one food  
 'Tis sated, for another keeps in cue,  
 And one is asked for, one with thanks eschewed ;  
 So did I both in word and action do ;  
 To learn from her what web it was, wherein  
 She drew not to the end the shuttle through. 96  
 " A perfect life and lofty merit win  
 Heaven for a lady more on high," said she,  
 " Whose order mortals veil and vest them in ;  
 That they, till death, asleep or wake, may be  
 With that Spouse who doth every vow respect  
 Conformed to pleasing Him by Charity. 102

I fled the world, while youthful, to elect  
 To follow her ; with her garb round me thrown ;  
 And pledged me to the pathway of her sect.  
 Thereafter men to ill than good more prone,  
 From the sweet cloister ravished me away ;  
 What my life then became, to God is known. 108  
 This other splendour, whom thou seest display,  
 Upon my right side, all the radiance shed  
 By our sphere's every concentrated ray,  
 Applies to her that which of me is said ;  
 She was a sister ; from her too were torn  
 The sacred wimples shadowing her head. 114  
 But when she back into the world had gone,  
 Against her will, and against wonted right,  
 Her heart ne'er put the veil off it had worn.  
 Great Constance is the inmate of this light ;  
 She from whom Suabia's second blast made spring  
 The third and last of that Imperial might." 120  
 Thus spake she to me ; then began to sing  
*Ave Maria*, and amid the song  
 Vanished as through deep water heavy thing.  
 My sight, that followed her as far along  
 As possible, when she was lost to view,  
 Turned to the mark of yearning still more strong, 126  
 And upon Beatrice its whole gaze threw ;  
 But on my glance she flashed a lightning glow,  
 For which at first my sight too feeble grew,  
 And this made my inquiries come more slow.

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 NOTES TO CANTO III.

The first heaven is that of the Moon. It is occupied by the spirits of those who failed to keep holy vows.

This heaven, in Dante's system, represents Grammar, the first science of the Trivium ; for the fanciful reasons which he assigns in the Convito (ii. 14).

ll. 10-12.—Observe that the comparison is to the faint reflection of

objects from glass which has no backing to it ; and from water whose depth is not enough to produce the effect of a background.

ll. 17, 18.—The allusion is to Narcissus, who fell in love with his own face reflected in a fountain. He took the shadow for a substance ; whereas Dante was taking the substance for a shadow.

ll. 44, 45.—The Charity, or Love, felt by God.

l. 49.—Piccarda was the sister of Forese and Corso Donati. See what is said of her by her brother Forese in *Purg.* xxiv. 13-15.

l. 51.—The heaven of the Moon is called the slowest of those which in Dante's belief revolved round the stationary Earth, because it is the furthest of all from the Empyrean (see note to *Par.* i. 76). It may be remarked, however, that the eighth heaven, that of the Fixed Stars, is alluded to as the slowest in *Purg.* xi. 108.

ll. 53, 54.—*i.e.* their affections are ordered and their scope is fixed by the Holy Spirit.

l. 60.—In a far different sense, her brother Forese's countenance, also, was so changed as to be beyond recognition by Dante (*Purg.* xxiii. 43).

l. 87.—*i.e.* things created by God directly, or indirectly through the medium of Nature.

ll. 88-90.—The Shades which Dante has just seen enjoy the bliss of the Empyrean, or highest heaven, equally with the greatest Saints, though in a different degree. They have appeared to him here, merely to indicate the nature of their reward, and their earthly connection with the influence of the planet where they are beheld. And this holds true of all the other heavens subordinate to the Empyrean (see *Par.* iv. 28-39).

ll. 95, 96.—He wishes to learn what vow it was which she had failed to accomplish. For the metaphor, compare *Par.* xvii. 100-102.

l. 98.—The lady is Santa Clara, of Assisi, a disciple of Saint Francis. She founded the Order of nuns named after her.

l. 106.—The men in question were Piccarda's brother Corso and a band of ruffians employed by him. There is probably a reference in this line to the epithet "Malefammi" which was applied to the Donati.

l. 108.—It is said that Corso compelled her to marry, and that she did not live long afterwards. From *Par.* iv. 81, however, it should seem that she might have availed herself of an opportunity to return to the cloister.

ll. 118-120.—Constance was the daughter of Roger, King of Sicily. She became a nun at Palermo, but was taken by force out of the convent, when of the mature age of fifty, to be married to the Emperor Henry VI., who was the son of Frederick Barbarossa. She became the mother of the Emperor Frederick II., who was the third and last of these three Suabian Emperors, or "blasts of Suabia," as Dante here calls them. Constance was grandmother to King Manfredi (*Purg.* iii. 112).

## CANTO IV.

## HEAVEN I.: THE MOON.

## BEATRICE SOLVES DANTE'S DOUBTS.

*Dante is in doubt upon two points: first, how vows can be deemed broken because force has prevented their performance, though the will to perform them continues; secondly, whether souls return to their own stars, as Plato taught. Beatrice clears these up, and also explains how acquiescence in the force done to the will is culpable, although it be disapproved of by the absolute will. Dante asks if there can be any satisfaction made for broken vows.*

'TWIXT two foods at like distance, and of sort  
 Like-tempting, a free man of hunger sheer  
 Would die, before one to his teeth was brought.  
 So would a lamb stand equally in fear  
 Of two fierce wolves, between the ravening pair;  
 So, too, a dog would stand between two deer. 6  
 Wherefore if I, by doubts in equal share  
 Held in suspense, was silent; I nor blame  
 Nor praise myself, since need was master there.  
 Silent I was; but my desire became  
 Limned in my face; and my demand as well,  
 More ardent far than speech distinct could frame. 12  
 Beatrice so acted as did Daniel,  
 Taking away Nebuchadnezzar's ire,  
 Through which he had become unjustly fell.  
 And said, "I well discern how one desire  
 So draws thee, then another, that thy care,  
 Self-hampered, cannot outwardly respire. 18  
 Thou arguest: If good will is still there,  
 What reason is there why another's force  
 The measure of my merit should impair?  
 Again, to other doubt in thee gives source,  
 That the souls seem returning back, to fill  
 Their native stars; as Plato thought their course. 24

These are the questions which within thy will  
 Thrust equally ; I first then will essay  
 That one of them which doth most gall instill.  
 The Seraphim most steeped in God's own ray,  
 Moses and Samuel, and whichever John  
 By choice thou takest, Mary's self, I say, 30  
 All have their seats no different heaven upon,  
 Than have those spirits who were just in sight ;  
 Nor goes their being through more or less years on.  
 But all make the first circle fair and bright,  
 And have sweet life in different degree  
 As they feel breath eternal strong or slight. 36  
 They showed themselves here, not that this must be  
 Their sphere allotted, but for sign expressed  
 Of least celestial ascendancy.  
 Your intuition must be thus addressed ;  
 Since it from mere sensation apprehends  
 What it then fits for intellectual zest. 42  
 To your capacity thus condescends  
 The Scripture, and makes hands and feet pertain  
 To God, and something different intends ;  
 And holy Church with human aspect plain  
 Gabriel and Michael represents to you,  
 And him who made Tobias whole again. 48  
 What of the souls Timæus argues true,  
 Resembles not that which our eyes here track,  
 Since his speech seems to his conviction due.  
 He says the soul to its own star comes back,  
 Believing it to have been severed thence,  
 When Nature gave it to supply form's lack. 54  
 Maybe his doctrine has another sense  
 Than the words sound ; and an intent conceals,  
 To which derision would but do offence.  
 If he believes there come back to these wheels  
 The honour of their influence, and the blame,  
 Perchance his bow's aim with some true mark deals. 60  
 This principle, ill-understood, became  
 The lure that led nigh all the world astray,  
 To invoke Jove, Mercury, and Mars by name.

The other doubt that doth upon thee weigh  
 Has less of venom ; since thou ne'er couldst be  
 Led by its malice from my side away. 66

That this our justice should be seemingly  
 Unjust in mortal eyes, is argument  
 For faith, not heretic iniquity.  
 But since you have understanding competent  
 Fully to penetrate the truth here taught,  
 I will bestow on thee desired content. 72

If violence means that he on whom 'tis wrought  
 No help to him who wreaks the force supplies,  
 These souls had no excuse of such a sort.  
 For will, albeit it wills not, never dies ;  
 But does as Nature does with flame alight,  
 If violence thousand-fold to warp it tries. 78

Hence, if it yields in strong degree or slight,  
 It seconds force ; like these, whose erring feet  
 To the holy place returned not as they might.  
 If their volition had been as complete,  
 As erst made Lawrence on the gridiron stay,  
 And Mutius rigour to his own hand mete ; 84

It would have driven them back upon the way  
 Whence they were dragged, as soon as they were free ;  
 But all too rare is such firm will's display.  
 And by these words, if thou hast properly  
 Received them, is the argument o'erthrown  
 Which would have many times yet troubled thee. 90

But a pass thwarts thee, into sight now grown,  
 Such that thou wouldst not issue from it clear,  
 Till wearied out, if left to self alone.  
 I have made certain to thy mind appear,  
 That in its truth a blest soul cannot fail,  
 Because 'tis ever to the prime Truth near. 96

Yet Constance to affection for the veil  
 Held fast, as from Piccarda thou hast heard ;  
 Who seems to contradict me by this tale.  
 Before now, brother, it hath oft occurred,  
 That to flee peril men, reluctant, do  
 What it behoves them not to do ; this spurred 102

Alcmaeon's hand, who his own mother slew,  
 Because his father had the deed besought ;  
 Not to lose pity, pitiless he grew.  
 At this point I would have thee to take thought,  
 That force with will is mingled ; and their pact  
 Offences not to be condoned has wrought. 108  
 Will absolute consents not to the ill act ;  
 But in so far consents as it has fear  
 Of falling in more woe, should it retract.  
 Hence, when Piccarda states this fact as clear,  
 She means it of will absolute ; and I  
 Of the other ; thus we both speak truly here." 114  
 Thus went the holy river flowing by,  
 Sprung from the fount whence truth's streams all derive ;  
 With such peace did it each wish satisfy.  
 "O love of the first Lover ; O alive  
 With Deity," I straightway said, "whose speech,  
 Warm-flooding, doth me more and more revive ; 120  
 To no such depth can my affection reach,  
 As may give grace for grace enough to thee :  
 May He, who sees and can, supply the breach !  
 Our intellect ne'er sates itself, I see  
 Full well, unless the illuming Truth shines there,  
 To spread beyond whose bounds no truth is free. 126  
 It rests in that, as wild beast in his lair,  
 Soon as it reaches it ; and reach it may ;  
 For, if not, all desire but frustrate were.  
 Hence doubt springs up, in fashion of a spray,  
 At the foot of truth ; and Nature 'tis, whose bent  
 Spurs towards the top from height to height our way. 132  
 'Tis this invites, this makes me confident,  
 With reverence, Lady, to demand of thee,  
 Another truth, obscure to me, anent.  
 I fain would know if man can render ye  
 Good deeds for broken vows, performed anew,  
 Which for your balance not too light may be." 138  
 Beatrice, from eyes which sparkled through and through  
 With love, shot glances at me so divine,  
 That I turned, feeling them my power subdue,  
 And, as it were confounded, cast down mine.

## NOTES TO CANTO IV.

ll. 1-3.—This is taken from St. Thomas Aquinas, Sum. Theol. ii. 1, q. 13, Art. 6; which Cary cites.

ll. 13-15.—Beatrice divined what was passing in Dante's mind; as Daniel recalled to Nebuchadnezzar the dream which he had forgotten, and for their inability to remind him of which he was on the point of putting all the wise men of Babylon to death (Daniel ii.).

ll. 22-24.—The reference is to the account in Plato's Timæus, of the creation of souls; their assignment to the different stars; and their return thither after death (see ll. 49-54).

l. 26.—The question to be first treated is that concerning the supposed assignment of the souls to different stars. The doubt as to this was suggested to Dante by Piccarda's statement that she, and the rest with her, were placed in the Moon (Par. iii. 50, 51).

l. 29.—"Whichever John," *i.e.* the Evangelist or the Baptist.

ll. 34-36.—The first circle is the Empyrean or chief heaven; in which all the blest have their allotted portion of bliss; though it differs in degree.

l. 48.—Raphael was the Angel who cured Tobit (not Tobias, as Dante erroneously says) of his blindness.

l. 49.—See note to ll. 22-24.

l. 51.—*i.e.* because he believes in the reality of the return of the souls to their stars.

l. 54.—Compare note to Purg. xviii. 49, 50.

l. 64.—The other doubt, now to be discussed, is that referred to in ll. 19-21; *viz.* how it can be, that another's violence can take away from the merit of a man's good will, if he retains it.

ll. 67-69.—The meaning seems to be that a seeming inconsistency in Divine Justice should be reasoned upon in a spirit of faith, not of scepticism.

ll. 76-81.—Will to which force is applied may be thereby kept in abeyance, but as soon as the force is removed it regains its power of action; as fire which has been forced out of its upward course returns to it when left undisturbed. If, therefore, after the force is removed, the will still yields to it, it does wrong by seconding the force. So, here, those forced from the cloister did wrong in not returning when they had the opportunity.

l. 83.—St. Lawrence was martyred by being roasted alive on a grid-iron.

l. 84.—Mutius Scævola.

ll. 91-114.—Beatrice proceeds to deal with a third difficulty which had occurred to Dante. In Par. iii. 31-33 Beatrice had told him that a soul in bliss cannot lie. Piccarda, however (Par. iii. 117), had declared that Constance retained affection for the veil from which she was violently forced. But, now, Beatrice has blamed Constance for not returning to the veil



(present Canto, ll. 80, 81), as she might have done. In answer, Beatrice draws a distinction between absolute and qualified will. When force prevents will from having its own way, qualified acquiescence in this force does not prevent the existence of absolute repugnance to it. Beatrice had blamed the acquiescence; Piccarda had praised the repugnance.

ll. 103-105.—For the story of Alcmæon's murder of his mother by his father's command, see note to Purg. xii. 49-51.

l. 105.—So Ovid says of Alcmæon (Met. ix. 407, 408):—

“*Ultusque parente parentem*

*Natus, erit facto pius et sceleratus codem.*”

Compare Inf. xx. 28.

ll. 125, 126.—The illumining Truth is God. Compare Purg. xxxi. 23, 24.

ll. 130-132.—Honest doubt impels the doubter to discover the truth, and so advances him in the knowledge of truth. Hence, doubt springs at the foot of truth, and, as Dante says to Virgil in Inf. xi. 93, “Doubt and knowledge yield a like delight.”

## CANTO V.

## HEAVEN II. : MERCURY.

BEATRICE DISCOURSES TO DANTE ON THE BINDING FORCE OF  
VOWS. THEY ASCEND TO MERCURY.

*In answer to Dante's last question, Beatrice explains that the breach of a vow itself can never be condoned; though the subject-matter of it may on certain conditions be changed. They ascend to Mercury, where the Shade of Justinian addresses Dante.*

“ IF in a measure not beheld on earth  
I show to thee the flame that love's glow feeds,  
So that I overcome thy eyesight's worth ;  
Marvel thou not thereat, for it proceeds  
From perfect and such apprehending sight  
As after the good apprehended speeds. 6  
Already I perceive the eternal light  
Shine in thy intellect, which, if its ray  
Be only seen, makes ever love burn bright ;  
And should aught else seduce your love astray,  
'Tis but some vestige not well understood  
Of this, whose piercing beam there finds its way. 12  
Thou seek'st to know if other service could  
Give back for broken vows enough to show  
The soul's defence, if called in question, good.”  
Beatrice commenced this Canto, speaking so ;  
And, as a man who cuts not his speech short,  
Continued thus her holy reasoning's flow : 18  
“ The greatest boon that God creating wrought,  
Of his mere bounty, to His goodness most  
Conformed, and prized by Him in chiefest sort,  
Is the will's freedom as it holds its post ;  
Which only creatures formed intelligent  
As dower all boasted ever, and still boast. 24

Thou wilt see, starting from this argument,  
 A vow's high worth, if 'tis so made in fact,  
 That God when thou consentest gives consent ;  
 For when 'twixt God and man is bound the pact,  
 This treasure, such as I describe, is made  
 An offering, and so made by its own act. 30  
 What recompense for this, then, can be paid ?  
 To think thy offering for thy use still free,  
 Is to wish ill gain in good works defrayed.  
 Now on the chief point thou hast certainty :  
 But holy Church dispenses in this case ;  
 Which seems against the truth I show to thee. 36  
 Still sit then at the board a little space ;  
 Because the rigorous food that thou hast ta'en  
 Demands more aid to give digestion place.  
 Open thy mind to what I now explain,  
 And fix it there ; for whoso comprehends  
 Without retaining, doth not knowledge gain. 42  
 This sacrifice of two components blends  
 Its essence ; one is that whereof 'tis made ;  
 The other, that to which the pact extends.  
 This last is never cancelled, save when paid  
 Observance ; what concerning it was due,  
 Precise discourse already has conveyed ; 48  
 Wherefore necessity constrained the Jew  
 To offer only ; though one offering,  
 As thou shouldst know, might give place to a new.  
 By name of matter known, the other thing  
 Can well be such that nothing wrong is done  
 If other matter in exchange you bring. 54  
 But let his shoulder's burden be by none  
 At his own judgment shifted, without turn  
 Of both the white key and the yellow one ;  
 And to account each change as foolish learn,  
 If the thing cast off be not, in the rate  
 Of four to six, in that of fresh concern. 60  
 Hence, when a thing's worth is of such a weight  
 As bears down every balance, for such thing  
 No other subsidy can compensate.

Let mortals into vows no jesting bring :  
     Be faithful, and in doing this not blind,  
     As Jephthah was in his first offering. 66  
 Who should have rather owned his vow's ill kind,  
     Than, keeping it, done worse ; like folly's trace  
     In the Greek's mighty leader thou canst find ;  
 Whence wept Iphigenia her fair face,  
     And made both wise and foolish weep her fate,  
     Who heard of worship brought to such a case. 72  
 Christians be, in your movements, of more weight ;  
     Be not as feather tossed by every wind ;  
     Nor every water fit to cleanse you rate.  
 The Old and the New Testament combined  
     Are yours ; the Pastor of the Church your guide ;  
     In this enough for your salvation find. 78  
 When for aught else your evil lust has cried,  
     Prove yourselves men, not silly sheep, that so  
     The Jew among you may not ye deride.  
 The simple frolics of the lamb forego,  
     Which leaves its mother's milk and sets to fight  
     At its own pleasure, with itself for foe." 84  
 Thus Beatrice to me, e'en as I write ;  
     Then turned herself with an enraptured glance  
     To where the world's life has its chiefest site.  
 Her silence and her change of countenance  
     Kept my keen mind in silence pondering,  
     Which had new questions ready in advance. 90  
 And even as an arrow, ere the string  
     Is quiet, in the mark is planted true,  
     So to the second kingdom did we spring.  
 My lady was so joyous here to view,  
     At entrance in the light that decks those skies,  
     That thence the planet's self more radiant grew. 96  
 And if the star changed in such smiling wise,  
     What did I do, who by my nature mere  
     Am prone to changefulness in every guise ?  
 As in a fish-pond that is still and clear,  
     The fish to what approaches outwardly,  
     Believing it to be their food, draw near ; 102

So more than thousand splendours did I see  
 Draw towards us, and by each of them heard said,  
 "Lo one who will increase our love's degree."  
 And as they each of them towards us sped,  
 The Shade was seen with joyousness o'er-run,  
 Shown by the clear effulgence that it shed. 108  
 Think, Reader, if that which is here begun  
 Was not continued, how on thee would light  
 Tormenting want to have more knowledge won :  
 And thou wilt by thyself perceive aright,  
 How I desired to know from these their true  
 Condition, soon as they were full in sight. 114  
 "O born to good, whom grace allows to view  
 Thrones of the eternally triumphant choir,  
 Before thy warfare is as yet gone through ;  
 We with the light that spreads through the heaven entire  
 Are kindled ; wouldst then clearly of us to know,  
 At thy own pleasure satisfy desire." 120  
 One of those tender Spirits spoke me so ;  
 And Beatrice, "Speak, speak with safe request,  
 And, as on gods, belief on them bestow."  
 "I well perceive how thou dost make thy nest  
 In thy own light, and drawest it from thy eyes,  
 Because it glitters in thy smile expressed ; 126  
 But know not who thou art, or wherefore lies  
 Thy lot, O worthy soul, in that Sphere's grade  
 From mortals veiled by rays which elsewhere rise."  
 This speech, which turning to that light I made,  
 Which first had spoken to me, made it show  
 More brilliance far than it till then displayed. 132  
 Even as the Sun, who in excess of glow  
 Conceals himself, when by his warm beams dried  
 The tempering dense vapours melt and go ;  
 Thus from me through excess of joy did hide  
 That saintly shape, enclosed in its own ray ;  
 And, closely closely thus shut in, replied 138  
 In such wise as the next chant's chant will say.

## NOTES TO CANTO V.

ll. 7-9.—These lines refer to what Dante had said in Par. iv. 124-126.

ll. 19-24.—See note to Purg. xviii. 73-75.

l. 29.—The “treasure” is free-will.

ll. 35, 36.—That the Church should dispense with vows seems contrary to Beatrice’s statement that they are inviolable.

ll. 43-60.—Two parts, however, make up a vow : (1) the subject-matter, and (2) the form of the compact. The first may be dispensed with by a change ; provided that what is substituted for it is of greater value : but the second must always be retained.

ll. 49-51.—See Leviticus xxvii.

l. 57.—*i.e.* without absolution (see note to Purg. ix. 117).

l. 72.—

“Tantum religio potuit suadere malorum.”

Lucretius i. 102.

l. 81.—The Jew has only the Old Testament, whereas Christians have both it and the New (ll. 76, 77).

l. 87.—Putting aside all other interpretations of this line, I think Lombardi’s clearly right ; viz. that Dante means that Beatrice looked upwards, as she had done before, during the ascent to the Moon (Par. ii. 22). The world derives light and life from above.

ll. 91, 92.—Dante is as fond of similes from archery as of those from falconry.

l. 93.—“The second kingdom” is the Heaven of Mercury. It is occupied by the spirits of those who actively pursued fame and honour (Par. vi. 112-114). In Dante’s system, this Heaven represents Dialectics, the second science of the Trivium (see Convito ii. 14).

ll. 94-96.—As each fresh heaven is reached, Beatrice’s loveliness increases, till it at last becomes too dazzling for Dante to bear her smile (see Par. xxi. 4-12).

ll. 107, 108.—Joy is denoted among the spirits of the blest by an increase of light in them, corresponding to smiles among mortals (Par. ix. 70, 71). See ll. 133-137 of the present Canto.

ll. 116, 117.—*i.e.* the thrones of the Church Triumphant ; which Dante was permitted to see while he was still in the Church Militant. He sees these thrones in Canto xxx.; and, more in detail, in Canto xxxii. They must not be confounded with the “Thrones,” one of the Hierarchies of Angels.

l. 121.—The spirit which speaks is that of the Emperor Justinian.

ll. 128, 129.—Mercury, being the nearest planet to the Sun, is generally hidden from us by the latter’s greater brilliancy.

l. 139.—This play upon words is in the original text.

## CANTO VI.

## HEAVEN II. : MERCURY.

THOSE WHO ACTIVELY PURSUED FAME AND HONOUR.

JUSTINIAN. ROMEO.

*Justinian reveals himself as having been Emperor in his lifetime; and is thereby led to relate the fortunes of the Imperial Eagle from the days of Æneas to the present. He inveighs against both Guelphs and Ghibellines for their treatment of it. Lastly, he informs Dante that in Mercury are found the spirits of those who had actively pursued fame and honour; and extols Romeo, who is among them.*

“ WHEN Constantine had turned the eagle back  
 Against Heaven’s course which it pursued of yore,  
 Following Lavinia’s olden spouse’s track,  
 The bird of God two hundred years and more  
 Maintained its post at Europe’s boundary line,  
 Near those heights whence it first began to soar.      6  
 And ’neath the shadow of its wings divine  
 There o’er the world from hand to hand held sway,  
 Till by succession it came into mine.  
 Cæsar I was, Justinian am to-day;  
 Who, by that first Love’s will that rules my bent,  
 From the laws’ midst took vain excess away.      12  
 And ere I was upon that work intent,  
 I thought there was one nature and no more  
 In Christ, and was with such a faith content;  
 But the blest Agapetus, he who bore  
 Chief Pastoral office, to the faith sincere  
 Directed me by words that brought me o’er.      18  
 Him I believed; and I can now see clear  
 What his discourse meant, just as thou canst see  
 Each contradiction false and true appear.  
 When my feet joined the Church’s company,  
 It pleased God to inspire me, of His grace,  
 With the high task that wholly busied me;      24





Towards Spain, Dyrrachium next, its serried might  
 Was turned ; and hot Nile's distant boundary  
 Could feel its blows upon Pharsalia smite. 66  
 Antandros, Simois, it returned to see,  
 Whence first it came, and there where Hector lies ;  
 Then stirred in an ill day for Ptolemy.  
 Thence fell on Juba, swift as lightning flies ;  
 Then turned back to your west, from whence the peal  
 Of the Pompeian trump was heard to rise. 72  
 That which it wrought through its next bearer's zeal,  
 Brutus and Cassius bark about in Hell,  
 And Modena and Perugia grieved to feel.  
 Through this, sad Cleopatra's tears still well ;  
 Whom, as it pressed the chase she fled before,  
 A black and swift death from the asp befell. 78  
 With him its course attained the Red Sea's shore ;  
 With him it made the world in such peace stay,  
 That Janus had a close-barred temple door.  
 But all the Standard, prompting what I say,  
 Had done before, and afterwards would do,  
 Throughout the mortal realm beneath its sway, 84  
 Wears slight and dim appearance to those who  
 Its deeds in the third Cæsar's hands admire,  
 With eyesight clear and pure affection's view.  
 For the live Justice that doth me inspire  
 Granted to it, in this now named one's hold,  
 The glory to wreak vengeance for its ire. 90  
 Now wonder here at what I next unfold ;  
 It afterwards with Titus ran, to shower  
 Vengeance on vengeance for the sin of old.  
 And when the Lombard tooth would fain devour  
 The Holy Church, beneath its pinions fought  
 Charlemagne, who succoured her with conquering power.  
 Now thou canst judge of those of such a sort 97  
 As I accused before, and their misdeeds,  
 Which have caused all the ills upon you brought.  
 While one against the public Standard leads  
 The yellow lilies, one for party means  
 Claims it ; 'tis hard to see which worst proceeds. 102

Be their art practised by the Ghibellines  
 'Neath other ensign ; for aye evilly  
 He follows this, who it from Justice weans ;  
 Nor let this new Charles with his Guelphs decree  
 Its overthrow ; but fear those claws which drew  
 The hide off from a mightier lion than he. 108

Oft times, ere now, the sons have had to rue  
 The father's sin ; and let him not suppose  
 God takes his lilies for escutcheon new.  
 This little star adorns itself with those  
 Good spirits, who with active zeal have striven  
 That their lives might in fame and honour close. 114

And when desires are to that object given,  
 Thus deviating, true love's rays must soar,  
 Perforce, with less of vividness to heaven.  
 But to adjusting with our wage our store  
 Of merit, we in part our gladness owe ;  
 Because we see it neither less nor more. 120

Hence living Justice sweetens in us so  
 Affection, that it never can again  
 To any wickedness perverted grow.  
 Voices diverse make up sweet notes' refrain ;  
 So, in our life, seats differing in site  
 Among these wheels sweet harmony maintain. 126

And shines within this present pearl the light  
 Of Romeo, whom, for his deed fair and grand,  
 Men did but with ingratitude requite.  
 But the Provençals, who against him planned,  
 Have nought to laugh at ; nor is his path clean  
 Whose harm seems in another's weal to stand. 132

Four daughters had, and every one a queen,  
 Raymond Berenger ; Romeo's doing, when  
 He came, a foreigner of station mean ;  
 And purblind words prevailed on Raymond then  
 To make this just one a strict reckoning pay,  
 Who had returned him seven and five for ten. 138

Needy and agèd he thence went his way ;  
 And could the world but know the heart he bore,  
 Begging a crust to live on day by day ;  
 Much as it lauds him, it would laud him more."

## NOTES TO CANTO VI.

ll. 1-3.—In transferring the seat of Empire from Rome to Byzantium, Constantine carried the Imperial Eagle from west to east, turning it back from the course, from east to west, which it had followed with Æneas from Troy.

l. 4.—Constantine moved to Byzantium A.D. 324. Justinian became Emperor A.D. 527.

l. 6.—The mountains of the Troad.

l. 7.—Compare Psalms lxiii. 8; xci. 4.

l. 10.—His earthly dignity ended with his life.

l. 12.—In allusion to the Code, the Pandect, and the Institutes, compiled by Justinian; who reduced thereby the two thousand volumes of Roman Law to fifty. Compare Purg. vi. 88, 89.

ll. 14, 15.—*i.e.* he followed the heresy of Eutyches, an Abbot at Constantinople, who asserted that the manhood of Christ was created, or existed without creation, of a divine and incorruptible, and not human, substance. Hence the heresy was also called the Monophysite.

l. 16.—Agapetus was Pope for one year only, 535-536, and was sent by Theodotus, the Gothic king, from Italy to Constantinople, to make terms for him with Justinian.

l. 21.—*i.e.* that of two contradictories one is true, the other false.

l. 25.—Belisarius conducted for Justinian the wars against the Goths in Italy and the Vandals in Africa.

l. 29.—“The nature of the answer” refers to its mention of the fortunes of the Eagle; the Standard of the Roman Empire.

ll. 31-33.—Those who claim to appropriate the Standard are the Ghibellines; its foes, the Guelphs.

l. 36.—Pallas, the son of Evander, sent by his father to the aid of Æneas, was killed in battle by Turnus (Virg. Æn. x. 479-489). When Æneas afterwards slew Turnus, he exclaimed—

“Pallas te hoc vulnere, Pallas

Immolat, et pœnas scelerato ex sanguine sumit.”

Virg. Æn. xii. 948, 949.

l. 39.—The fight between the Horatii and Curiatii. The references to events in Roman history, which follow, need no comment.

l. 48.—“I embalm.” “Mirro” seems to have this meaning, and not to be the same as “miro”—“I behold.”

l. 49.—“Arabs.” Here used vaguely for the Carthaginians.

ll. 53, 54.—The hill of Fiesole. Compare Inf. xv. 61-63.

ll. 55, 56.—*i.e.* near the time of Christ’s birth.

ll. 58-60.—Cæsar’s campaigns in Gaul.

l. 64.—“Towards Spain.” Compare Purg. xviii. 102.

ll. 67, 68.—Sec l. 6.

l. 73.—The next bearer—Augustus.

l. 86.—The third Cæsar—Tiberius.

l. 90.—“Its ire,” *i.e.* the ire of Divine Justice. The allusion is to the Crucifixion, which was carried out under the authority of Tiberius, represented by Pontius Pilate, and satisfied God’s vengeance upon Adam’s sin.

l. 93.—The Crucifixion was avenged by the destruction of Jerusalem by Titus. Compare *Purg.* xxi. 82-84.

l. 94-96.—In 774, Charlemagne conquered and dethroned the last Lombard king, Desiderius. Charlemagne was crowned Emperor of the West at Rome, in 800, by Pope Leo III.

ll. 97-99.—Allude to the Guelphs and the Ghibellines, accused before, in ll. 31-33. Dante blames both with the greatest impartiality.

ll. 100-102.—The Guelphs joined the French—whose banner was the Fleur de Lys (*Purg.* xx. 86)—in opposing the Ghibellines, who made the Imperial Eagle the mere standard of their own party.

l. 106.—The “new Charles” is Charles II., King of Naples and Apulia ; son of Charles of Anjou.

l. 108.—“The mightier lion” is probably to be taken as referring generally to the other princes over whom the Eagle had been victorious in its career, as described. It can hardly mean Charles of Anjou ; as ll. 109, 110 seem to imply that his son should suffer, but that he had escaped with impunity.

l. 111.—God will not discard the Eagle for the Fleur de Lys. That is, He will not allow France to put down the Empire.

l. 112.—Dante says, in the *Convito* (ii. 14), that Mercury is the smallest star of heaven.

ll. 125, 126.—This agrees with what Piccarda had said in *Par.* iii. 82-84.

l. 127.—So the Moon was called a pearl, in *Par.* ii. 34.

l. 128.—“Romeo” means, strictly, “one who has made a pilgrimage to Rome ;” but it seems to be here used as a proper name. Villani tells the story of this Romeo very much as Dante does. He says that he came to Count Raymond from the shrine of St. James in Galicia ; and finally departed with his mule and staff and scrip, as he came ; and was never heard of more.

l. 133.—The four daughters of Count Raymond Berenger were married, respectively, to King Louis IX. of France (St. Louis) ; his brother, Charles of Anjou (King of Naples) ; Henry III., King of England ; and Richard, Duke of Cornwall and King of the Romans, his brother.

l. 138.—That is—who had increased his property by a fifth. Compare *Par.* xii. 91.

## CANTO VII.

## HEAVEN II. : MERCURY.

BEATRICE CLEARS UP DOUBTS SUGGESTED TO DANTE BY  
WORDS OF JUSTINIAN.

*Dante doubts how both the Crucifixion of Christ, and the Jews' punishment for it, can have been just ; as Justinian had called them. He also wonders why God willed the redemption of mankind to be wrought as it was. Beatrice satisfies him upon both these points. She also explains how it is that the elements are corruptible ; a fact which Dante had thought inconsistent with her statement that things created direct by God are immortal.*

*Osanna, sanctus Deus Sabaoth,  
Superillustrans claritate tuâ  
Felices ignes horum Malahoth.*

I saw that substance while revolving through a  
Gyration, chant thus to its note's refrain ;  
O'er which shone twofold light in doubly due way.     6  
And it and the rest turned to the dance again,  
And like sparks flying off in swiftest spell,  
By sudden distance veiled, from sight were ta'en.  
I was in doubt, and saying, " Tell her, tell ;"  
Within me saying, " Tell my Lady, who  
Allays my thirst with drops that sweetly well."     12  
And yet that reverence which merely through  
B and ICE wholly lord of me doth grow,  
Bowed me, as one who drowzes, down anew.  
Short while did Beatrice endure me so ;  
And began, beaming with a smile on me,  
Such as would bless a man in fire aglow ;     18  
" It seems to my infallibility  
That thou art set on thinking in what sort  
For just revenge just punishment could be :

But I will quickly solve for thee the thought :  
 And listen ; for my words when understood  
 Will be for thee with precious doctrine fraught. 24  
 Through suffering not a curb, for his own good,  
 On the will's faculty, the man not born  
 Damning himself damned also all his brood.  
 Wherefore the human race lay low, forlorn,  
 For many ages in sad error's plight,  
 Until the word of God came down, self-drawn ; 30  
 There with Himself in person to unite  
 The nature that had from its Maker strayed,  
 By sole act of His love's eternal might.  
 Now bring to what is said clear insight's aid :  
 This nature, with its Maker while combined,  
 Was pure and good as it at first was made : 36  
 But through itself alone in exile pined  
 From Paradise, by swerving from the way  
 Of truth, and from the life for it designed.  
 The pain, then, which in crucifixion lay,  
 If measured by the nature taken, none  
 So justly ever set teeth on a prey : 42  
 While such injustice never had been done,  
 Considering the person who endured,  
 With whom this nature was in union.  
 Thus from one act things different inured :  
 For the same death which pleased God and the Jews,  
 Made Earth quake, and Heaven's opening procured. 48  
 No more now should it seem to thee abstruse,  
 When it is said that a just vengeance met  
 From a just Court revenge's later dues.  
 But I perceive thy mind is now beset  
 With thought on thought, and fettered in a knot  
 From which it greatly longs released to get. 54  
 Thou sayest, ' I heed well what I hear ; but what  
 Is hidden from me, is how God could will  
 For our redemption this sole mode to plot.'  
 This decree, Brother, remains buried still  
 From each one's eyes, the nature in whose breast  
 Is not full grown to feel love's burning thrill. 60

Sooth, since so many glances go in quest  
 Of this mark which so very few discern,  
 I will say why such mode was worthiest.  
 The Divine Goodness which doth from it spurn  
 All envy, sparkles with an inward sheen  
 Such as develops loveliness eterne. 66  
 That which distils from it without a mean  
 Ne'er endeth, for immovable remains  
 The form imprinted where its seal has been.  
 That which from it without a mean down-rains,  
 Is wholly free, because it lies no whit  
 Beneath the power that to things new pertains. 72  
 Being most conformed to, it most pleases it ;  
 For the holy glow which sheds o'er all its ray,  
 Is liveliest when with that most like it knit.  
 The human creature, which in every way  
 Has these advantages, if one should fail,  
 From its nobility must fall away. 78  
 Sin only o'er its freedom can prevail,  
 And make it lose its similarity  
 To the Chief Good, whose light in it grows pale ;  
 And it ne'er comes back to its dignity,  
 Unless it fills the void of sin's misdeed,  
 By pains on ill delight wreaked righteously. 84  
 The sin of your whole nature in its seed,  
 Caused its removal from these dignities,  
 And Paradise at once: By subtle heed  
 Thou'lt see there was no cure for its disease,  
 By any way except by passing through  
 One or the other of such fords as these : 90  
 Either that God, as His compassion grew,  
 Should pardon ; or that man by his own force  
 Should make the atonement for his folly due.  
 Far as thou canst, now fix on the deep source  
 Of the eternal counsel thy firm eye,  
 Steadfastly riveted to my discourse. 96  
 Man with his means could never satisfy ;  
 Through inability to make descent,  
 In meek obedience, far down as on high

He thought to rise when disobedient ;  
 And this is why from power to self-atone  
 Man was excluded as incompetent. 102  
 'Twas fit that God, then, by ways all His own,  
 Man to his perfect being should restore ;  
 By either both, I say, or one alone.  
 But since the work the worker does is more  
 Acceptable, the more it can present  
 Of goodness from the heart which is its core, 108  
 The Divine Goodness, shaping the world's bent,  
 To proceed by its each and every way  
 To your renewed upraising was content ;  
 And between the last night and the first day  
 Nor one nor the other has displayed such grand  
 And lofty process : no, nor will display. 114  
 God gave Himself with a more lavish hand,  
 To make man adequate to rise anew,  
 Than had He mere spontaneous pardon planned.  
 And all the other ways were scant and few  
 For Justice, save that God's Son should not spurn  
 The humbled state to incarnation due. 120  
 Reverting now, to clear a point I turn,  
 And so fulfil thy every desire ;  
 That thou mayst, plain as I do, there discern.  
 Thou sayest, ' I see that air, I see that fire,  
 Water, and earth, and all that they compose,  
 Come to corruption and full soon expire, 126  
 Yet each of these things from creation rose ;'  
 So that, if that which I have said be true,  
 They should be safe from perishable close.  
 Brother, the Angels, the pure country too,  
 Wherein thou standest, may be called create ;  
 And are ; with being perfect through and through. 132  
 But the elements thou dost enumerate,  
 And those things that are made from them to grow,  
 Take from created virtue form and state.  
 Created was the matter that they show ;  
 Created was the informing virtue's might,  
 Within these stars that round about them go. 138



The soul that in each brute and plant has site,  
 Drawn forth from a potential state has been  
 By ray and motion of some holy light.  
 But chief Benignity, without a mean,  
 Breathes into you your life, with feelings swayed  
 By love for it from thenceforth ever keen. 144  
 Hence too thou canst deduce by reasoning's aid,  
 Your resurrection, if thou think'st with care,  
 In what a manner human flesh was made,  
 When were created the first parent pair."

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 NOTES TO CANTO VII.

ll. 1-3.—“Hosanna, Holy God of hosts, shedding lustre with Thy brightness over the blessed fires of these realms.”

l. 4.—I follow Bianchi in taking “volgendosi” to refer to a rotation of the spirit round itself; which is elsewhere mentioned as an indication of joy (see Par. xii. 1-6; xxi. 80, 81). The “substance” is the spirit of Justinian (see note to Purg. xviii. 49, 50).

l. 6.—A double light was due to Justinian, as he had been both Emperor and Law-Reformer.

l. 8.—Compare Par. xviii. 100-105.

l. 14.—“Bice” is the abbreviated form of “Beatrice.”

l. 18.—There is a reference here to the Purgatorial fire (Purg. xxvii. 46-54).

l. 21.—Referring to what Justinian had said in Par. vi. 92, 93.

l. 26.—The man not born—Adam. Compare Par. xxvi. 91, 92.

l. 39.—I have followed the received text; but a slight change in it would make Dante say that human nature swerved from “the Way, the Truth, and the Life” (St. John xiv. 6).

l. 48.—“Heaven’s opening procured.” Compare Purg. x. 34-36.

ll. 49-51.—The Crucifixion was a just revenge upon the human nature assumed by Christ; but was unjust to His divine nature: upon which account it was itself revenged by the destruction of Jerusalem.

l. 72.—By “things new” are here meant Secondary Causes, as distinct from the direct operation of God, the First Cause. They are “new” because created later than those “First Effects” produced by God without other intervention (Purg. xi. 3).

l. 76.—The human creature, being created direct by God, has the before-mentioned advantages of immortality (ll. 67-69), freedom (ll. 70-72), and likeness to God (ll. 73-75).

ll. 79-81.—Sin deprives it of the last two of these.

l. 85.—“Its seed”—Adam. Compare, for this sense of “seme,” Inf. xxv. 12; xxvi. 60.

l. 103.—*i.e.* by the ways of Mercy, and of Justice.

l. 110.—By both of which God proceeded in working out man's redemption.

ll. 128, 129.—Beatrice had said (ll. 67-69) that everything created directly by God is immortal. This seems to Dante inconsistent with the fact that the elements are perishable. But Beatrice proceeds to tell him that these were not God's immediate creations.

l. 130.—“The pure country”—Heaven.

ll. 139-141.—The souls of brutes and plants are brought into existence by the influence of the heavenly bodies upon matter predisposed to become them.

ll. 142-144.—But the human soul is breathed into man by the direct operation of God—from whose hand it comes forth, as is described in Purg. xvi. 85-90.

ll. 145-148.—As that which proceeds immediately from God is immortal, an argument for the immortality of the human body is afforded by the reflection that the first human bodies were created by God Himself, without the intervention of parents.

## CANTO VIII.

## HEAVEN III.: VENUS.

LOVERS. CHARLES MARTEL.

*The increase of beauty in Beatrice indicates to Dante that they have reached another heaven ; which is that of Venus. Here are the spirits of Lovers. King Charles Martel reveals himself. He finds fault with his brother Robert's niggardly disposition, different from his father's ; and explains how nature is not the same in parents and children. He declares that men ought to pay more regard to nature than they do, in selecting avocations for their children.*

THE world of wont thought, in its peril's day,  
 That the fair Cyprian beamed forth, as she rolled  
 In the third epicycle, wild love's ray ;  
 Thus not to her alone did they of old,  
 With votive shout and sacrifices done,  
 Pay honour, under ancient error's hold ;                   6  
 But honoured Cupid and Dione ; one  
 As mother, one as son to her ; and said  
 That he a seat in Dido's bosom won.  
 And from her, of whom I have precluded,  
 Took that star's name which woos the Sun, and now  
 Behind him goes ; now is before him sped.                   12  
 We mounted to it ; I observed not how :  
 But that we were within could surely mark,  
 By increased beauty on my Lady's brow.  
 And as within a flame we see a spark ;  
 And through a voice which goes and comes discern  
 Another voice, to whose firm note we hark ;                   18  
 I saw in that light other lanterns turn  
 In circuit, and at more and less speed go ;  
 Methinks, according to their sight eterne.  
 Never did winds from chilly cloud sweep low,  
 So hastily, or visible or dim,  
 That they would not have seemed restrained and slow, 24

To one who had beheld towards us skim  
 Those lights divine, and leave the orbit's sphere  
 Begun at first in the high Seraphim.  
 And, within those the foremost to appear,  
 "Hosanna" sounded in such dulcet tone  
 As I have ever since longed to re-hear. 30  
 Then one drew nearer to us ; and alone  
 Began : "We all are ready, that thou mayst  
 Rejoice in us, to have thy pleasure known.  
 We on with the celestial Princes haste,  
 With one same thirst, in one same orbit's groove ;  
 To whom thou in the world already sayest, 36  
*Ye who by intellect the third heaven move.*  
 And are so full of love, that a slight rest,  
 To give thee pleasure, not less sweet will prove."  
 When my eyes had been reverently addressed  
 To seek my Lady, and by her had been  
 Assured and well-contented in their quest ; 42  
 They turned back to the much-professing Sheen ;  
 And "Who thou art, declare to me ;" I said,  
 In tones imprinted with affection keen.  
 And how, and how much, did I see it spread ;  
 Since o'er it, as I spoke, a fresh joy's glow  
 Heightened the lustre which its joys had shed. 48  
 Thus fashioned it exclaimed, "The world below  
 Short time possessed me ; longer were its bound,  
 Much ill would not have grown which now will grow.  
 My joy keeps me concealed from thee ; which round  
 About me rays, and covers me all o'er,  
 Even as a creature in its own silk wound. 54  
 Thou loved'st me well, and hadst good cause therefor ;  
 For, had I stayed on earth, I should have shown  
 What more than leaves my own love for thee bore.  
 That left bank which is watered by the Rhone,  
 After its waters with the Sorgue's are blent,  
 Expected me, in time, for lord to own ; 60  
 That horn of Italy, too, whose extent  
 Bari, Gaeta, and Catona bound ;  
 Where Tronto and Verde into sea are sent.

My brow already shone resplendent, crowned  
 With that land's diadem, which Danube laves,  
 When beyond German banks its course has wound. 66  
 And fair Trinacria, which—o'er that gulf's waves  
 Which 'twixt Pachynus and Pelorus lies,  
 And is most buffeted when Eurus raves—  
 Feels gloom from sulphur, not Typhœus, rise ;  
 Would still have waited for kings sprung, through me,  
 From Charles's and from Rudolph's dynasties ; 72  
 Had not ill rule, felt ever rancorously  
 By subject peoples, made Palermo hiss,  
 'Death, death to them ! let death their portion be.'  
 And if my brother could but foresee this,  
 He would, lest harm should come from it, e'en now  
 Shun Catalonia's needy avarice. 78  
 For truly there should be provision how,  
 'Through him or through another, to prevent  
 More load being put upon his laden prow.  
 His nature should be lavish by descent ;  
 But it is niggard, and needs soldier friends  
 Who would not be on hoarding up intent." 84  
 "Since I believe the lofty joy which blends  
 With me, infused by thy discourse, my Lord,  
 Where every good at once begins and ends,  
 Is seen by thee and me in one accord,  
 It pleases me more ; this too I hold dear,  
 That thou discern'st it in thy gaze God-ward. 90  
 Thou hast made me glad, so also make me clear ;  
 For thy discourse has stirred a doubt in me,  
 How bitter growth can from sweet seed appear."  
 Thus I to him, and "If I can," said he,  
 "Shew thee a truth, that which thou dost demand  
 Shall be in face, as now at back of thee. 96  
 The Good which turns the whole realm thou climbest, and  
 Contents it, doth its providence ordain  
 To be the virtue in these bodies grand.  
 Nor for the natures only is thought ta'en  
 By the mind which is in itself complete ;  
 But how, with them, their safety to maintain. 102

Whatever, then, this bow from it lets fleet,  
 Becomes disposed to reach a foreseen end,  
 As a well aimed shaft with the mark will meet.  
 Were this not so, the heaven thou dost ascend  
 Would in such manner work out its effects,  
 That they would not to art but ruin tend. 108  
 Which cannot be, unless the intellects  
 That move these stars ; the First among them, too,  
 In making them imperfect ; have defects.  
 Wouldst have this truth made clearer to thy view ?”  
 And I, “ No : ’tis impossible, I see,  
 That Nature should grow tired of labour due.” 114  
 “ Say, would it be the worse,” continued he,  
 “ For man on earth, if not a citizen ?”  
 “ Yes,” answered I, “ this needs no proof for me.”  
 “ And can he be, if life below by men  
 Is not in tasks diverse diversely spent ?  
 No, if your Master there guides well his pen.” 120  
 Down to this point he, thus deducing, went ;  
 Then ended : “ The roots therefore whence are drawn  
 Effects in you, are fitly different ;  
 Whence one is Solon, and one Xerxes born ;  
 Melchisedec one ; and another he  
 Whom his son left in flight through air forlorn 126  
 The circling Nature, whose the seal we see  
 On mortal wax, though it plies well its art,  
 Marks not off one from other hostelry.  
 Hence it befalls that Esau is apart  
 In seed from Jacob ; and Quirinus’ line—  
 So base his father—begs from Mars its start. 132  
 Begotten nature ever would incline  
 To shape by the begetters’ course its own,  
 If not o’ercome by providence divine.  
 What was behind thee, now in front is shown ;  
 But, that thou mayest know thou pleasest me,  
 I’d have a corollary round thee thrown. 138  
 Ever when Nature comes to disagree  
 With Fortune, then, like every other seed  
 Out of its region, it thrives evilly.

And did the world below with thoughtful heed  
 Mark what foundation is by Nature laid,  
 By following this 'twould rear a goodly breed.      144  
 But you force into a religious grade  
 One who was born the sword on him to gird ;  
 And make a king of one for preaching made ;  
 So that your track has from the roadway erred."

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 NOTES TO CANTO VIII.

- l. 1.—In peril of damnation ; before Christianity.  
 ll. 2, 3.—The fair Cyprian—Venus, " *Diva potens Cypri.*" "Wild"  
 —as opposed to lawful—love.  
 l. 3.—An epicycle was a small circle in which a planet was supposed to revolve from west to east round a point in the orbit of the heaven to which it belonged, and with which it was carried round the Earth from east to west. In *Convito* ii. 4, Dante says, "Upon the back of this circle, in the heaven of Venus, whereof we are now treating, is a little sphere, which has in that heaven a revolution of its own, whose circle the astrologers term epicycle."

" The sphere  
 With centric and eccentric scribbled o'er,  
 Cycle and epicycle ; orb in orb."

Milton, *Par. Lost*, viii. 82-84.

- l. 9.—In allusion to Cupid's taking the form of Ascanius in order to inspire Dido with love for Æneas (*Virg. Æn.* i. 717-719).  
 l. 10.—*i.e.* from Venus. This star contains the spirits of Lovers According to Dante it represents Rhetoric, the third science of the Trivium (*Convito* ii. 14).  
 ll. 11, 12.—Venus is at one time of year an evening, at another a morning, star.  
 l. 23.—Winds may be visible in the sense that they are seen to drive the clouds before them.  
 ll. 26, 27.—The Seraphim are the highest Order of Angels (*Par.* xxviii. 98, 99) ; and are the "blessed Movers" (*Par.* ii. 129) of the *Primum Mobile*, the ninth and highest of the moving heavens ; which gives rise to the movements of all the others (*Par.* ii. 112-114), including the present heaven of Venus.  
 ll. 34-37.—By "Celestial Princes" is meant the Hierarchy of Angels called "Principalities" (*Par.* xxviii. 125), which Dante supposed to direct the movement of the heaven of Venus.

l. 37.—The first line of the Canzone in Convito ii.

l. 49.—The speaker is Charles Martel, eldest son of Charles II. of Anjou and Naples, by Mary of Hungary, daughter of Stephen V., and sister of Ladislas IV., kings of that country. He was born in 1272; in 1289 became *de jure* king of Hungary on the death of his uncle Ladislas without male issue; and was crowned, but never reigned there; in 1291 married Clemence, daughter of the Emperor Rudolph of Hapsburg; and in 1295 visited Florence, where Dante must have known him. He died, in his father's lifetime, in that same year, at the age of twenty-three.

l. 51.—The ill which Charles Martel here predicts is the resistance which his brother Robert, the future king of Naples, would make to the Emperor Henry VII., the "lofty Henry" of Par. xxx. 137.

ll. 52-54.—Compare Par. v. 136, 137; xxi. 55, 56.

ll. 56, 57.—*i.e.* my love for thee would have borne fruit.

ll. 58-60.—The land of Provence. Charles Martel would have become Count of it in succession to his father, Charles II. of Naples, who inherited the title from his own father, Charles of Anjou (Purg. vii. 126); to whom it came through his wife Beatrice, daughter of Count Raymond Berenger, who left it her by Will (Purg. xx. 61).

ll. 61-63.—The horn of Italy is its southern part, forming the kingdom of Apulia or Naples. This territory is aptly described by the three towns at the three corners of its triangular formation: Bari and Gaeta to the north, on the Adriatic and Mediterranean respectively; and Catona to the south, almost opposite Messina in Sicily. The literal meaning of l. 61 is that the territory "makes suburbs" (*s'imborga*) of these three towns; *i.e.* they are at its extremities. The region is further denoted by the two rivers which bound it on the north; the Tronto, falling into the Adriatic, and the Verde (Garigliano) falling into the Mediterranean; which last has been mentioned in Purg. iii. 131. The geographical position of "Catona" is enough to show that it, and not "Crotona," is the right reading in l. 62.

ll. 65, 66.—*i.e.* the crown of Hungary (see note to l. 49).

l. 67.—The gulf of Catania.

l. 68.—Pachynus, now Capo Passaro, was the ancient name for the south-eastern promontory of Sicily. Pelorus, now Capo di Faro, was the extreme north-eastern promontory. It has been mentioned before, in Purg. xiv. 32.

l. 69.—This line recalls those of Virgil in Georg. ii. 107, 108:—

"Ubi navigiis violentior incidit Eurus,  
Nosse, quot Ionii veniant ad littora fluctus."

Compare also Hor. Od. IV. iv. 43, 44:—

"Eurus  
Per Siculas equitavit undas."

l. 70.—According to Virgil, Enceladus, not Typhœus, was the giant buried under Ætna, and whose convulsions caused its eruptions (Æn. iii. 578-582).



ll. 71, 72.—*i.e.* his children would have become kings of Sicily; being sprung, through him, from his grandfather Charles of Anjou, and his father-in-law the Emperor Rudolph of Hapsburg.

ll. 73-75.—Referring to the Sicilian Vespers, March 30, 1282, when the Sicilians rose against their foreign rulers; massacred eight thousand Frenchmen, to the cry of "Death to the French;" and deposed the House of Anjou, proclaiming Peter III. of Arragon king.

ll. 76-78.—Charles Martel's brother Robert, Duke of Calabria, the third son of Charles II. of Naples, was detained in Arragon as a hostage, in exchange for his father (note to Purg. xx. 79), from 1288 to 1295; and thus formed the acquaintance of many needy Catalonians, whom, when he afterwards, in 1309, became king of Sicily, he took with him there, and promoted. Charles Martel here speaks (in 1300) prophetically of this ill-advised proceeding.

l. 82.—Charles II., the father of Robert and of the speaker, had the reputation of being very lavish. This is the solitary virtue for which Dante gives him credit in Par. xix. 128.

ll. 91-93.—Dante's doubt arises from what Charles Martel had said in ll. 82, 83, as to the difference between the natures of Robert and his father. In the following lines he is instructed that this discrepancy between the natures of parents and children is the work of God's Providence, which makes the heavenly bodies influence all natures to their destined end. Compare Purg. vii. 121-123; xxx. 109-114.

ll. 109, 110.—*i.e.* the Angel Movers of the different heavens (Par. i. 127-129); and the Primal Mover, God Himself (Purg. xxv. 70).

ll. 115, 116, etc.—Charles Martel now deduces the necessity for a diversity in men's natures, from the consideration that they have different parts in life to sustain.

l. 120.—The "Master" here mentioned is Aristotle. There are different opinions as to the particular passage in him alluded to.

l. 126.—Dædalus.

ll. 127-129.—Another instance of the illustration from a seal and wax, which Dante so often uses. Compare Purg. xviii. 38, 39; xxxiii. 79-81; Par. i. 41, 42; xiii. 73-75. The meaning here is that the influence of the heavens in forming human character acts without reference to the particular station of each individual.

ll. 133-135.—Compare Purg. vii. 121-123.

l. 136.—See l. 96.

l. 138.—Literally, "With a corollary will I mantle thee" (Longfellow's translation).

l. 147.—This is said with special reference to his brother Robert, who was great in Theology.

## CANTO IX.

## HEAVEN III. : VENUS.

LOVERS. CUNIZZA, FOLCO, RAHAB.

*Cunizza, sister of the tyrant Assolino, talks with Dante. After her, Folco of Marseilles declares himself, and points out the glorified spirit of Rahab. He inveighs against the Pope and the Cardinals for their neglect of the holy land, and predicts their speedy discomfiture.*

AFTER your Charles had thus enlightened me,  
 He went on, beauteous Clemence, to narrate  
 The frauds which would be his seed's destiny :  
 But said, " In silence the years' course await :"  
 Wherefore, that just lamenting will requite  
 The wrongs you bear, is all that I can state. 6  
 And now the life within that holy light  
 To the Sun filling it had turned anew,  
 As to the Good sufficing all things right.  
 O fatuous souls, deceived, and impious too,  
 Whose hearts away from such a Good are led,  
 While you to vanity direct your view ! 12  
 And, lo, another of those splendours sped  
 Towards me, and signified its willingness  
 To please me, by a brightness outwards shed.  
 The eyes of Beatrice, which now no less  
 Than erst were fixed on me, of dear assent  
 To my desire showed proof to me express. 18  
 " Ah ! give some compensation to my bent,  
 Blest Spirit," I exclaimed, " and prove that I  
 Can upon thee reflect my sentiment."  
 Whence the light, that was strange still to my eye,  
 From the depth whence it sang its former staves  
 Like one glad in well-doing made reply : 24  
 " Within the land that Italy depraves,  
 In that part which between Rialto lies,  
 And Brenta's and Piava's nascent waves,

A hill mounts, and to no great height doth rise ;  
 Descending whence, a torch once grievously  
 Attacked the region which those bounds comprise. 30  
 From one same root were sprung both I and he ;  
 Cunizza I was called, and in this spot  
 I shine, because this star's light vanquished me.  
 But to myself the reason for my lot  
 I readily condone, and—which may seem  
 Strange to your common herd—it irks me not. 36  
 This costly jewel of our heaven, whose gleam  
 Is more than all the others to me near,  
 Left fame which shall not fade from great esteem  
 Ere five more hundred swell this hundredth year.  
 See if a man ought to grow excellent,  
 That second life may come in the first's rear ! 42  
 Not upon this are that crowd's thoughts intent,  
 Whom Adige now and Tagliamento pen ;  
 Nor do they, through being smitten, yet repent.  
 But 'twill soon hap that Paduans at the fen  
 Will stain the stream that laves Vicenza's seat,  
 Through being against duty stubborn men. 48  
 And there, where Sile and Cagnano meet,  
 One lords it and goes bearing his head high,  
 The net for catching whom grows now complete.  
 And for its impious pastor's crime's deep dye  
 Feltro shall mourn ; that shall be of a stain  
 Worse than men ever entered Malta by. 54  
 Too large would be the vat that should contain  
 Ferrara's blood ; and weary would he grow  
 Who ounce by ounce should weigh its every grain ;  
 Which gift this courteous priest shall make, to show  
 His partisanship ; gift in fitting cue  
 With his land's morals, for him to bestow. 60  
 Mirrors there are above, styled Thrones by you,  
 Whence God in judgment doth on us outpour  
 Effulgence showing us these words as true."  
 Here it was silent, and the semblance wore  
 Of being elsewhere turned, for it had flown  
 Back to the wheel in which it was before. 66

The other joy, that was to me now known,  
 Grew to my sight a thing of dazzling sheen,  
 As, by the sun struck, a fine ruby stone.  
 Joy there above gives radiance to the mien,  
 As it gives laughter here ; but Shades below  
 By outward gloom show the mind's sorrow keen. 72  
 "God's sight scans all, and thine in Him doth grow,"  
 Said I, "Blest Spirit ; hence there cannot be  
 A wish that can be hid from thee to know.  
 Therefore thy voice that fills the heaven with glee,  
 Aye with the chanting of those tender fires  
 Which make themselves a cowl of wings twice three, 78  
 Why gives it not content to my desires ?  
 I should not now be awaiting thy demand,  
 Were my mind in thee, as thine mine inspires."  
 "The greatest vale in which the waves expand,"—  
 His answer was in these words then begun—  
 "Except that sea which garlands Earth's whole land, 84  
 Goes 'twixt discordant shores against the Sun  
 So far, that 'tis by its meridian spanned,  
 Where it at first found its horizon run.  
 I was a dweller on that valley's strand,  
 'Tween Ebro and Macra, which with passage short  
 Divides the Genoese from Tuscan land. 90  
 Sunset and sunrise differ scarcely aught  
 At Buggea and the land from whence I came,  
 Which with its own blood once made warm the port.  
 Those called me Folco who had learnt my name ;  
 And I am now upon this heaven impressed,  
 As it was once on me ; for ardour's flame 96  
 Burned not more strong in Belus' daughter's breast,  
 Sichæus' and Creusa's plague to be,  
 Than in me while I was with fit locks tressed.  
 Nor in the breast of her of Rhodope,  
 Deluded by Demophoon, nor in  
 Alcides' heart when full of Iole. 102  
 Nor yet repent we, but smile, not at sin  
 Which comes not back to mind, but at the worth  
 That ordained and foresaw our lot herein.

Here we admire the art that brings to birth  
 Such fair result, and see what good ends sway  
 The world above to roll the lower Earth. 108  
 But, that thou mayst bear all-fulfilled away  
 The wishes born within thee in this Sphere,  
 'Tis fit that I should something further say.  
 Thou wouldst know who is in this light that here  
 Is sparkling near me in a sunbeam's wise  
 When it is glittering upon water clear. 114  
 Now know that tranquilly within it lies  
 Rahab, who, numbered in our order's roll,  
 Sets her own seal upon the loftiest skies.  
 She, before any other Christ-won soul,  
 Into this heaven was by assumption ta'en,  
 Where your Earth's shadow's point attains its goal. 120  
 'Twas fit that she should in some heaven remain,  
 As trophy of the mighty victory  
 Which one palm and the other wrought to gain.  
 For aider in the first renown was she,  
 Achieved by Joshua in the holy land,  
 Which little troubles the Pope's memory. 126  
 The city that was planted by his hand  
 Who turned his back upon his Maker first,  
 And who through envy made such woe expand,  
 Produces and spreads wide the flower accursed,  
 That has caused sheep and lambs to deviate,  
 Through making him wolf who was shepherd erst. 132  
 Through this the Gospel and the Doctors great  
 Are shunned, and only the Decretals find  
 Keen students, as their margins indicate.  
 To this are Pope and Cardinals inclined ;  
 Not upon Nazareth do their thoughts reflect,  
 Where Gabriel gave his pinions to the wind. 138  
 But, with the Vatican, the parts select  
 Of Rome, which with the tombs of soldiery,  
 Who followed after Peter, have been decked,  
 Shall soon from the adultery be free."

## NOTES TO CANTO IX.

l. 2.—Commentators differ as to whether the “fair Clemence” here addressed is the wife or the daughter of Charles Martel. The style of the address, however, seems to indicate that it is the wife; who, though dead when the poem was written, was alive at the time of its supposed action. She died in 1301.

l. 3.—Refers to the exclusion of Charles Martel’s son, Carlo Roberto—or Caroberto—from the kingdom of Naples and Sicily. Charles II. left these kingdoms to his third son Robert, Duke of Calabria, uncle of Caroberto (see Par. viii. 76); deeming Caroberto sufficiently provided for by his election, in 1308, as king of Hungary. Caroberto protested; but Pope Clement V. decided in favour of Robert.

l. 17.—See Par. viii. 40-42.

ll. 26, 27.—The Marca Trivigiana, which lies between Venice—here indicated by its chief quarter, the Rialto—and the rivers Brenta and Piava.

ll. 28-30.—The hill in question is that on which stood the castle of Romano, the stronghold of the tyrant Ezzelino, or Azzolino, whom Dante places in the boiling river of blood in the *Inferno* (xii. 110). According to Pietro di Dante, his mother, shortly before his birth, dreamt that she was delivered of a lighted firebrand.

l. 32.—Cunizza was Azzolino’s sister. She was notorious for her amours. One of her lovers was the Sordello of Purg. vi. 74.

ll. 34-36.—Compare the similar declaration of Folco, in ll. 103-105.

l. 37.—She alludes to Folco, who speaks further on (l. 82).

ll. 43-45.—The inhabitants of the Marca Trivigiana, which includes Padua and Vicenza.

ll. 46-48.—Padua was Guelph, and Vicenza Ghibelline. The Paduans were defeated by the Ghibellines, at Vicenza, three times, viz. : in 1311, in 1314, and in 1318, in which last battle Can Grande of Verona commanded the Ghibellines.

The stream that laves Vicenza is the river Bacchiglione (*Inf.* xv. 113).

ll. 49-52.—Riccardo da Cammino, lord of Treviso, where the rivers Sile and Cagnano meet, was assassinated there, in 1312, while playing at chess. He was the son of the “good Gherardo” of Purg. xvi. 124, and son-in-law of Nino Visconte di Gallura (Purg. viii. 53).

ll. 52-60.—Gorza di Lussia, Bishop of Feltro, in 1314 gave up to the Guelph governor of Ferrara, Pino della Tosa, some thirty Ghibellines, who had fled thither for refuge. They were executed at Ferrara. The Bishop acted thus to show himself a zealous Papal partisan.

Malta (l. 54) was a stronghold on the shore of the lake of Bolsena (Purg. xxiv. 24), used as a prison for clerical offenders guilty of capital offences.

l. 61.—The “Thrones” are the third order of the first Hierarchy of Angels; and were supposed to guide and move the heaven of Saturn (see

Par. xxviii. 104). According to Dante, the Divine Intelligence is reflected downwards from all the Orders of Angels (Par. xiii. 58-60; xxix. 142-145).

l. 67.—The “other joy” had been pointed out by Cunizza (l. 37).

ll. 77, 78.—The Seraphim. Compare Par. viii. 27. They are described as having six wings, in Isaiah vi. 2.

ll. 81-84.—The greatest vale of waves, with the exception of the Ocean surrounding the Earth, is the Mediterranean.

ll. 85-87.—Dante supposed the Mediterranean to extend eastward for ninety degrees of longitude; at the end of which its original horizon would become its meridian. It really does not exceed fifty degrees. The “discordant” shores are those of Europe and Africa.

ll. 88-90.—Marseilles, the native land of the speaker, is about midway in longitude between the river Ebro in Spain and the Magra (Inf. xxiv. 145), which divides Genoese from Tuscan territory, and runs into the Mediterranean near the Gulf of Spezia.

l. 92.—Buggea, in Algiers, is almost exactly on the meridian of Marseilles.

l. 93.—In allusion to the defeat of the Massilians by Cæsar's fleet, under D. Brutus, B. C. 49, during the siege of Marseilles by the army under Triboonius. It is described by Lucan in Book III. of the Pharsalia. Compare Purg. xviii. 102.

l. 94.—Folco of Marseilles was a renowned Troubadour. He paid court to, amongst others, Adelais, the wife of his lord the Sire Barral of Marseilles. He afterwards married; and upon the deaths of his wife, the lady Adelais, and several princes, his patrons, he became a Cistercian, and was ultimately Bishop of Toulouse. He was a persecutor of the Albigenes. He died in 1231.

l. 97.—Dido.

l. 98.—*i.e.* before my hair grew grey.

ll. 100, 101.—Demophon was the son of Theseus. He went to the Trojan war, and on his return from it visited Thrace (in which is Mount Rhodope), and made love there to Phyllis, the daughter of the king; but afterwards deserted her. Finding him fail to keep his promise to return, Phyllis hanged herself.

l. 102.—Alcides—Hercules, so called from his grandfather Alcæus.

ll. 103-105.—Compare ll. 34-36.

ll. 107, 108.—I read “cotanto effetto” in l. 107, and “il mondo” in l. 108.

l. 117.—Compare ll. 95, 96. In placing Rahab in Paradise, Dante follows Heb. xi. 31.

l. 120.—The shadow of the Earth was supposed to reach to Venus.

l. 123.—The Crucifixion is here suggested by the piercing of Christ's hands; as, in Par. xiii. 40-42, by the piercing of His side; and, in Par. xx. 105, by the piercing of His feet.

ll. 125, 126.—Since the capture of Acre by the Saracens, in 1291 (Inf. xxvii. 89), the holy land had been left in the hands of the infidels.

ll. 127-129.—It seems clear that the Devil is here referred to as the

founder of Florence, in the sense that the Florentines were given over to him. Line 129 refers to the woe which he brought into the world by prompting the fall of man, through his envy of Adam and Eve; and l. 128 is in keeping with what is said of Lucifer in *Inf.* xxxiv. 35. Some commentators suppose that Mars is meant, having regard to his mention in *Inf.* xiii. 144 as the first patron of Florence. But this assumes that Dante identified him with the Devil: an unwarranted supposition.

l. 130.—The “flower accursed” is the florin, on one side of which was stamped the lily of Florence, and on the other the effigy of St. John the Baptist. In *Par.* xviii. 133-136, the florin is spoken of by the name of the Baptist.

l. 134.—Gregory IX. compiled the first five books of the Decretals, or Canon laws; and Boniface VIII., Dante's enemy, added the sixth.

l. 135—*i.e.* the margins were well thumbed and annotated by students.

ll. 139-142.—A prophecy of the transfer, in 1305, of the Papal See from Rome to Avignon. The literal translation of ll. 140, 141, is, “which have become the cemetery of the soldiery,” etc. In *Par.* xxvii. 25, St. Peter, discoursing with Dante, calls Rome “My Cemetery.”



## CANTO X.

## HEAVEN IV.: THE SUN.

## THEOLOGIAN AND FATHERS OF THE CHURCH.

*Beatrice and Dante ascend from Venus to the Sun, where they are encircled by a group of twelve shining spirits. These are all Theologians and Fathers of the Church. St. Thomas Aquinas, one of them, points out and describes each of the rest.*

LOOKING into His Son's face with the Love  
 That one and the other breathe forth evermore,  
 The first unutterable Might above,  
 Has with such order made whate'er before  
 The mind or eye revolves, that none can be  
 Devoid of tasting Him, who views it o'er. 6  
 Then, Reader, to the lofty wheels with me  
 Lift up thy gaze, directed to the part  
 Where one on the other motion strikes ; there see  
 With opening delight that Master's art,  
 Who with an inward love for it so cares,  
 That never doth His eye from it depart. 12  
 See how the oblique circle branches thence, which bears  
 The planets, that the world may be content,  
 Which calls on them to influence its affairs ;  
 And had it not been that their path is bent,  
 Much virtue in the heaven would be in vain,  
 And almost all power here below out-spent. 18  
 And had they more or less departure ta'en  
 From the straight line, there would be much defect  
 Of order high and low in things mundane.  
 Now, Reader, staying on thy bench, reflect  
 Upon this foretaste, meditating there ;  
 Wouldst thou far rather joy than toil expect. 24  
 I have set before thee ; feed now on the fare  
 Thyself ; because the theme whereof I write  
 Calls back to its own service all my care.

Nature's chief minister, who with the might  
 Of heaven imprints the world, and measures o'er  
 Time for us, as it passes, with his light, 30  
 Conjoined with that part mentioned heretofore,  
 In circling orbit through the spirals went,  
 Where he is ever earliest seen to soar :  
 And I was with him ; but of the ascent  
 Perceived nought, save as one perceives a place  
 Reached, ere a thought on going there was spent. 36  
 And Beatrice, who at such rapid pace  
 From good to better gives us guiding clue,  
 That her act fills not any of time's space,  
 Into what brilliance, as befitted, grew !  
 What the Sun, entered now, had to impart  
 Within, made evident by light, not hue, 42  
 Ne'er, though I summoned genius, practice, art,  
 Could my words image ; but 't may be believed ;  
 And let desire to see it stir the heart.  
 If our low fantasy has not conceived  
 Of such a height, this can no marvel be ;  
 For ne'er hath eye gaze o'er the Sun achieved. 48  
 Of such kind here was heaven's fourth family ;  
 To whom the high Father, with aye-sating cheer,  
 Shows how He breathes ; how the Son's source is He.  
 And Beatrice began, " Thanks, thanks give here  
 'To the Sun of the Angels, who by grace has brought  
 Thee up to this sense-apprehended Sphere." 54  
 Never was mortal's heart with such mood fraught,  
 For devout turning to the Deity,  
 With all its pleasure to such promptness wrought,  
 As at these words the impulse rose in me ;  
 And my love was to Him so wholly knit,  
 That Beatrice was eclipsed from memory. 60  
 At this she smiled so, not displeased at it,  
 That, through her smiling eyes' resplendent might,  
 My mind from one thought into many split.  
 I beheld many a live victorious light  
 Make us the centre which their circle crowned ;  
 Sweeter in voice than luminous to sight. 66

Latona's daughter girl like this around  
 We sometimes see, when through the pregnant air  
 The thread that makes her zone continues wound.  
 Heaven's Court, whence I return, holds many a fair  
 And costly jewel, that may not be ta'en  
 Out of the realm that they embellish there. 72  
 And of these was those luminaries' strain ;  
 Let him who has not plumes to soar so high,  
 Seek from the dumb man tidings thence to gain.  
 When, singing thus, those burning Suns went by,  
 And had whirled round us in gyrations three,  
 Even as the stars which to fixed poles are nigh ; 78  
 Ladies they seemed, not from the dance set free,  
 But who in silence halt, on listening bent,  
 Till they have caught the new notes' melody ;  
 And I heard first words from within one sent :—  
 "Since grace's ray, which kindles true love's glow,  
 And afterwards by loving gains extent, 84  
 Is multiplied and shines within thee so,  
 That up that stair it leads thee, up which he  
 Who thence descends ne'er fails again to go ;  
 Whoso refused his phial's wine to thee,  
 For thy thirst, would have liberty no more  
 Than water has, which runs not down to sea. 90  
 Thou wouldst know with what plants is flowering o'er  
 This garland ; circling amorous to behold  
 Her, thy fair source of strength to heavenward soar.  
 I of the lambs was, of the saintly fold  
 Which Dominic conducts, that path to try,  
 Where those grow sleek who 'scape from vain things' hold.  
 He who upon my right hand is most nigh, 97  
 My brother was, and Master ; of Cologne,  
 Albert, is he ; Aquino's Thomas I.  
 If thou wouldst have the rest all surely known,  
 Follow my speech by casting round thy sight,  
 Up and along the blissful garland thrown. 102  
 From Gratian's smile springs that next flaming light ;  
 Who to one and the other forum lent  
 Aid which makes Paradise with pleasure bright.

The other, this our choir's next ornament,  
 That Peter was, whose treasure to the share  
 Of Holy Church, like the poor widow's, went. 108  
 The fifth light, which amongst us is most fair,  
 Breathes of such love that all the world below  
 Is greedy to learn tidings of it there.  
 Within is the high mind where knowledge so  
 Profound was placed, that, if the truth be true,  
 No second rose, so keen of sight to grow. 114  
 Next see the radiance of that taper who,  
 In flesh below, had Angels' ministry  
 And nature present to his inmost view.  
 Smiling in the small other light is he,  
 Whose advocacy of the Christian reign  
 Was lore that served Augustine usefully. 120  
 Now if thou keepest thy mind's eye in train,  
 While following my praise from light to light,  
 Thou must in thirst here for the eighth remain.  
 Within, by having every good in sight,  
 The holy soul is gladdened, which makes clear  
 The world's deceit to those who hear it right. 126  
 The body it was driven from has its bier  
 Down in Cieldauro ; and from exile's ban  
 And martyrdom it came into peace here.  
 Further, the flame from the bright spirits scan,  
 Of Bede and Isidore and Richard, he  
 Who was in contemplation more than man. 132  
 This one, from whom thy gaze returns to me,  
 A spirit's gleam is, to whose serious thought  
 Death seemed procrastinating tardily.  
 Sigier is with this light eternal fraught,  
 Who, as he lectured in the straw-named street,  
 Syllogised truths of an invidious sort." 138  
 Then as a clock, that calls us when, to greet  
 Her spouse with matins that may barb love's dart,  
 The bride of God is rising to her feet,  
 Draws this and urges on the other part,  
 Making "*ting ting*" sound in so sweet a tone  
 As swells with love a well-intentioned heart ; 144

So to my sight the glorious wheel was shown,  
 Moving and rendering voice to voice, in chime  
 And sweetness such as nowhere can be known  
 Save there, where joy endures through endless time.

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 NOTES TO CANTO X.

l. 1.—The Fourth Heaven is now reached ; that of the Sun. Here are found the spirits of Theologians and Fathers of the Church. According to Dante, the first science of the Quadrivium, viz. Arithmetic, corresponds to this heaven (Convito ii. 14).

l. 9.—*id.* where the Zodiac crosses the Equator ; and the motion of the fixed stars, which is in circles parallel to the Equator, impinges upon or intersects that of the Sun and the planets, which is in circles parallel to the Zodiac.

l. 13.—The oblique circle is the Zodiac.

l. 15.—The influence of the planets upon human affairs and actions was dwelt upon by Charles Martel in Par. viii. 97, etc.

ll. 16-21.—*id.* but for the precise obliquity of the Ecliptic, the course of the seasons would not be observed, and things on Earth would decay.

ll. 22-26.—Compare Par. v. 37-39.

l. 31.—The intersection of the Equator and the Zodiac, mentioned in ll. 8, 9.

ll. 32, 33.—The spirals are the parallels between the Equator and the Tropic of Cancer, through which the Sun passes in going from the vernal equinox to the summer solstice ; during which time he rises earlier every day. It was now the vernal equinox.

ll. 35, 36.—I have followed the rendering of these lines which is approved by Bianchi, and which seems far more in keeping with the context than the other interpretation ; which, in prose, would be : " Save as one is aware, before his first thought, of its coming."

ll. 37-44.—I hold with those commentators who place the full stop at the end of l. 40, not at that of l. 39. Line 40, if applied to the brilliance of Beatrice, tallies with the invariable attribution of greater lustre to her whenever a fresh heaven is reached (see Par. v. 93-96 ; viii. 14, 15). It therefore " befitted " her to grow more radiant as the chief luminary of all—the Sun—was entered ; just as thanks befitted Dante on entering Mars (Par. xiv. 90). If the full stop is placed at the end of l. 39, " Tis " would be substituted for " And " at the beginning of l. 37, reading " È " there. Lines 37-39 would then become a mere statement of what the reader well knew before, viz. that Beatrice was Dante's guide, and that they passed with exceeding swiftness from heaven to heaven. Line 40 would, moreover, refer to the brilliance of the Spirits in the Sun. " How bright in itself it

befitted that to be which was within the Sun, where I entered, . . . my words could never image." But the word "befitted" would here be as much out of place, as in the other interpretation it is appropriate. Dante would not say that he had no words to describe how bright the inmates of the Sun *ought to be*; but he would express his inability to tell how bright they *were*. And this he has done; according to the punctuation which I adopt.

l. 49.—The fourth family—because located in the fourth heaven.

ll. 50, 51.—An allusion to the doctrine of the Trinity; similar to that in ll. 1-3 of the Canto.

l. 63.—Compare Virg. *Æn.* iv. 285, 286:—

"Animum nunc huc celerem, nunc dividit illuc,  
In partesque rapit varias, perque omnia versat."

ll. 67-69.—Referring to the lunar halo. Compare Par. xxviii. 23-25.

l. 78.—Compare Par. xxiv. 11.

ll. 89, 90.—*i. e.* would have his free action as much interfered with as water's is, when it is prevented from flowing downward.

ll. 92, 93.—The garland being composed of the spirits of Theologians, they look lovingly upon Theology, personified by Beatrice.

ll. 95, 96.—Compare Psalm cxix. 37: "O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way."

l. 99.—Albertus Magnus, whose vast erudition gained him the name of the "Universal Doctor," was born in Thuringia in 1193, and studied at Paris and Padua, where he became a Dominican. He then taught theology at Cologne, among other places. Thomas Aquinas was his pupil. In 1260 he accepted the Bishopric of Ratisbon; but resigned it, two years later, to return to Cologne, where he died in 1280. He was a voluminous author, and fully read in the Aristotelian and Platonic philosophy, which he sought to reconcile with Christianity.

Thomas Aquinas, "The Angelic Doctor," was the son of a Count of Aquino, in the kingdom of Naples. He was born in 1225. He studied first at Monte Cassino, and afterwards at Cologne under Albertus Magnus. He joined the Dominicans at an early age. His "Summa Theologica" is the acknowledged code of Latin Christianity. He died in 1274, at Fossa Nuova, near Terracina, on his way to the Council of Lyons. Charles of Anjou was suspected of having had him poisoned (see Purg. xx. 69). He was canonised in 1323.

l. 103.—Gratian, a Benedictine monk of Bologna, published, about 1130, his "Decretum;" an epitome of canon law, drawn from Papal epistles, the decrees of Councils, and the writings of the ancient Doctors. In this work he reconciled the civil with the canon law (l. 104).

ll. 107, 108.—Peter Lombard; called "The Master of the Sentences," from his "*Liber Sententiarum*;" in the preface to which he uses the expression "*Cupientes aliquid de tenuitate nostrâ cum pauperculâ in gazophylacium Domini mittere.*" He was born near Novara (whence his name "Lombard"); studied under Abelard at Paris, of which he became Bishop; and died in 1164.

ll. 109-111.—The fifth light is Solomon; concerning whose ultimate salvation there was much doubt and controversy in the Middle Ages. News upon this point is that for which the world is here stated to be anxious.

ll. 112-114.—See 1 Kings iii. 12.

ll. 115-117.—Dionysius the Areopagite, the convert of St. Paul; to whom was attributed the authorship of a treatise on the "Celestial Hierarchy," which Dante approves in Par. xxviii. 130-132.

ll. 118-120.—This lesser luminary is probably the Spanish historian, Paulus Orosius, who flourished in the fifth century; visited St. Augustine in Africa; and, apparently at his suggestion, wrote a history of the world, to refute the cavils of the heathen against Christianity; of which work St. Augustine availed himself in writing his "De Civitate Dei."

Some think, however, that St. Ambrose, or Lactantius, is the person referred to here.

ll. 124-129.—The eighth light is Anicius Manlius Severinus Boethius, the accomplished Roman Senator. He was born about A.D. 470, and flourished in the time of Theodoric. Gibbon gives a full account of him in his thirty-ninth chapter. He studied at Athens, and on his return to Rome translated and illustrated Euclid, Plato, Aristotle, Ptolemy, and other Greek writers. Theodoric made him consul; but ultimately confined him in the tower of Pavia, on suspicion of being engaged in a plot against him. During his six months' imprisonment here he wrote his most celebrated work, the "De Consolatione Philosophiæ," which was of the highest repute in the Middle Ages; is cited frequently by Thomas Aquinas and Dante; and was translated into English by King Alfred. He was put to death by torture in the prison, in the year 524 A.D., and was buried in the church of San Pietro in Cieldauro at Pavia.

l. 131.—Isidore was Bishop of Seville from 600 to 636.

The Venerable Bede, an Anglo-Saxon monk, born in 672, died in 735. His Ecclesiastical History of England was the chief of his voluminous works.

Richard of St. Victor was prior of the monastery of that name, near Paris, from 1164 to 1173. Another theologian from it will be met with in Canto xiii. 133. He was a native of either Scotland or Ireland, and was at the head of the Mystics in his century. He wrote a treatise entitled "The Mystical Ark."

l. 136.—Sigier lectured on logic at the Sorbonne in Paris towards the end of the thirteenth century. He is said to have incurred the imputation of heresy.

l. 138.—"The straw-named street" is the Rue du Fouarre at Paris. In addition to the Schools, there was a hay and straw market there; and it was the custom of the students, who came thither to hear lectures, to use the bundles of straw as seats.

ll. 139-148.—See another simile from a clock's movements, in Par. xxiv. 13-18.

## CANTO XI.

## HEAVEN IV.: THE SUN.

THEOLOGIAN AND FATHERS OF THE CHURCH. STORY OF  
THE LIFE OF ST. FRANCIS.

*St. Thomas Aquinas explains to Dante the meaning of his allusion to the sleekness of the Dominicans who keep free from vain things. As a preface to this, he relates the life of St. Francis; and then contrasts with it the manner in which the Dominicans go astray.*

O CARE insensate, swaying mortal kind,  
 How full those syllogisms are of flaws  
 That keep thy wings to downward flight confined !  
 One after aphorisms, after laws  
 Another went, one for the priesthood sought,  
 And one to reign by force or specious cause; 6  
 One robbery, one civil business wrought ;  
 One in the pleasures of the flesh ensnared  
 Wearied himself, one turned to doing nought ;  
 When I, from thralldom to all these things spared,  
 In heaven on high such glorious welcome earned,  
 As thither I with Beatrice repaired. 12  
 When each had to its former point returned  
 Within the circle, rooted in that site  
 As candle in a candlestick it burned.  
 And I heard words begun within the light  
 That had addressed me first, and now was gay  
 With smiles which made it shine more purely bright ; 18  
 " Even as I am kindled by its ray,  
 So, gazing on the light that ne'er doth wane,  
 I learn what reasoning thy thoughts obey.  
 Thou doubttest, and wouldst have me sift again  
 In clear enlarged phrase, what thou heard'st me speak,  
 That 't may grow level with thy sense and plain, 24



Where I observed before, *Where those grow sleek ;*  
 And where I further said, *No second rose ;*  
 And here we needs must clear distinction seek.  
 The Providence which on the world bestows  
 Governance so planned that all created sight  
 Fails, ere into that counsel's depths it goes ; 30  
 That towards Him in whom she takes delight  
 His spouse might move, who with a loud voice cried,  
 Sealing with precious blood the nuptial rite,  
 Self-secure, and in faith to Him more tried ;  
 Ordained in favour of her princes twain,  
 To be on either hand to her a guide. 36  
 This, with Seraphic ardour glowed amain ;  
 That, was a splendour of Cherubic gleam  
 On Earth, such wisdom did he there attain.  
 One will I tell of, for he takes for theme  
 The twain, who praise on either one expends,  
 Since their deeds with the selfsame purpose teem. 42  
 Between Tupino and the stream that wends  
 Down from the blessed Ubaldo's chosen hill,  
 A fertile slope from a high mountain trends,  
 From whence Perugia feels the heat and chill  
 Through Porta Sole, and behind it weep  
 Nocera and Gualdo for their yoke of ill. 48  
 Upon that slope, where it most breaks its steep,  
 A sun arose to flood the world with light,  
 As this one sometimes does from Ganges' deep.  
 Let him, then, who discourses of that site,  
 Not say, 'Ascesi'—name of little worth—  
 But 'Orient,' if he would say aright. 54  
 He was not yet much distant from his birth,  
 Before of his great virtue he began  
 To give some proof of comfort to the Earth.  
 For with his father into strife he ran,  
 In youth, for a dame such that every one  
 Doth her, as death, from pleasure's portals ban. 60  
 And with his spiritual Court's benison,  
*Et coram patre* he to her was wed,  
 Who day by day more love from him then won.

O'er her, of her first husband widowèd,  
 Obscure, despised, and until now unwooded,  
 Thousand and hundred years and more had sped : 66  
 And nought availed to hear that she had stood  
 Firm with Amyclas at his voice's sound,  
 Who made the whole world with fear of him imbued ;  
 Nor aught availed that she was constant found,  
 And bold, so that where Mary stayed below,  
 She feared not on the cross with Christ to bound. 72  
 But, that I may not too mysterious grow,  
 Poverty and Francis as this loving pair  
 Learn now from my diffuse account to know.  
 Their concord and the joyful looks they bare,  
 The wonder of their love and sweet regard,  
 For holy thoughts worked an occasion fair ; 78  
 Whence, first of all, the venerable Bernard  
 Bared his feet and in quest of such peace hied,  
 And, running, felt he should have run more hard.  
 O unknown riches, O good verified !  
 Giles and Sylvester, barefoot in accord,  
 Follow the bridegroom, such charm hath the bride. 84  
 Then goes his way that father and that lord,  
 With his own lady and that family  
 That now was girded by the lowly cord ;  
 Nor did faint heart weigh down his brow, to be  
 Pietro Bernardone's son, and feel  
 Himself despised in marvellous degree ; 90  
 Nay rather, royally did he reveal  
 His stern resolve to Innocent, and gain  
 From him for his religion its first seal.  
 When poor folk followed in increasing train  
 Behind his steps, to whose career renowned  
 Heaven's glory would uplift a worthier strain ; 96  
 The Eternal Spirit, through Honorius, found  
 This head flock-shepherd saintly as at first,  
 And with fresh diadem his purpose crowned.  
 And after that, for martyrdom athirst,  
 Into the haughty Soldan's presence ta'en,  
 He preached Christ and the rest His followers erst ; 102

And, as he found folk too unripe in grain  
 For converts, and would wait in vain no more,  
 To fruit of sward Italian turned again ;  
 He, on the harsh rock between Tiber's shore,  
 And Arno's, took from Christ the final seal  
 That for two years his members on them bore. 108  
 When it pleased Him who chose him to such weal,  
 To draw him up, the recompense to share,  
 Which he gained by his self-abasing zeal ;  
 He recommended to his brethren's care,  
 As to right heirs, his lady held most dear,  
 And bade them love and truth to her to bear. 114  
 And willed that his soul should go pure and clear,  
 Back from her bosom to its sovereignty ;  
 And for his body wished no other bier.  
 Consider now what kind of man was he,  
 Who was meet colleague to maintain the bark  
 Of Peter in right course on the high sea. 120  
 And this is he who was our Patriarch ;  
 Whence whoso follows what he bids him do,  
 Lades merchandise, thou see'st, of goodly mark.  
 But his flock hungers now for viands new,  
 So strongly, that it needs must take concern  
 In seeking for strange brakes to scatter through. 126  
 And as his sheep for paths remoter yearn,  
 And wander further from his guiding call,  
 More void of milk they to the fold return.  
 Some, truly, fearing harm that may befall,  
 Cleave to the shepherd ; but so few we find,  
 That scant cloth furnishes the cloaks of all. 132  
 Now if my words are of no feeble kind,  
 If thou hast been on listening intent,  
 If thou recall'st what I have said to mind,  
 Thy wishes will be partially content ;  
 Since thou wilt see the plant whence chips are polled,  
 Wilt see, too, the reproof by those words meant, 138  
*Where those grow sleek who 'scape from vain things' hold."*

## NOTES TO CANTO XI.

ll. 4, 5.—The professions of Physic, Law, and Divinity. “The Aphorisms” of Hippocrates was a book of medical authority.

l. 16.—The spirit of St. Thomas Aquinas speaks again.

l. 25.—See Par. x. 96.

l. 26.—See Par. x. 114.

ll. 32, 33.—The Church; whom Christ wedded to Himself by His death on the cross.

ll. 37-39.—The Seraphic prince is St. Francis, so called from the ardent love, or Charity, which distinguished him. The Seraphim are so called from “burning” (compare Par. ix. 77). The Cherubic prince is St. Dominic. Cherubim means “plenitude of knowledge.”

l. 40.—St. Thomas Aquinas, a Dominican, takes for his theme St. Francis, the Founder of the Franciscans. In Canto XII., Bonaventura, a Franciscan, sounds the praises of St. Dominic.

ll. 43-45.—Descriptive of the site of Assisi, between the rivers of Tupino and Chiasi, which last descends from the neighbourhood of Agobbio, where St. Ubaldo fixed his hermitage. The “high mountain” of l. 45 is Monte Subasio.

ll. 46-48.—Porta Sole is the gate of Perugia, on the side of Assisi. Monte Subasio in summer reflects upon it the rays of the Sun, and in winter sends it chilling winds.

Nocera and Gualdo are on the east side of the ridge of Monte Subasio. They had to grieve for their oppression by the Perugians. Some understand “greve giogo” to mean “the stern mountain ridge” of Subasio, which overshadowed these places, and made them cold and sterile districts.

l. 50.—The “Sun” is St. Francis, who was born at Assisi in 1182. He was the son of Pietro Bernardone (l. 89), a wool-merchant there.

l. 51.—“This one,” *i.e.* this Sun in which we now are.

l. 53.—“Ascesi,” which also means “I ascended,” was the old name of Assisi.

l. 54.—“Orient”—suggested by the above-mentioned meaning of “Ascesi.”

ll. 55-60.—St. Francis at first followed the life of a soldier, but at an early age began to devote himself to works of charity. His father strongly opposed him, and shut him up in his house. But he was determined to renounce all worldly goods, and give himself up to Poverty, the “dame” of l. 59 (and see l. 74).

ll. 61-63.—In the presence of his father and the Bishop he renounced all right to his inheritance, and even gave up his clothing; thus marrying Poverty. The picture of this marriage, where Poverty stands at the altar in rags and tatters, is one of the most interesting of Giotto’s series of frescoes, in the lower church at Assisi, illustrating the life of St. Francis.

l. 64.—Christ is meant by Poverty’s first husband.

l. 66.—St. Francis was born in 1182 (see note to l. 50).

ll. 68, 69.—In allusion to Cæsar's knocking at the hut of the fisherman Amyclas, to summon him to take him across the Adriatic; a summons which Amyclas, safe in his poverty, heard without concern. The scene is described in Lucan's *Phars.*, v. 504, etc.

ll. 79, 80.—Bernard of Quintavalle, a wealthy man, the first convert made by St. Francis, sold all that he had and followed him. The Friars of the Order went barefoot.

l. 83.—Giles, or Egidius, another convert, was the author of a book called *Verba Aurea*. Sylvester, another, was a priest.

l. 87.—St. Francis called his body "Brother Ass," and bound it with a cord, in token that it required, like a beast, to be led by a halter. This cord became one of the badges of the Franciscans, who were thence called "Cordeliers" (see *Inf.* xxvii. 67, 68).

l. 89.—See note to l. 50.

ll. 92, 93.—Pope Innocent III., in 1214, granted St. Francis permission to establish his religious Order of Minor Friars, or Franciscans (*Inf.* xxiii. 3).

ll. 97-99.—And the Order was more formally recognized, in 1223, by Pope Honorius III., Innocent's successor.

ll. 101, 102.—St. Francis, in 1219, joined the crusading army before Damietta, and after their defeat went into the Saracen camp; where he is said to have preached to the Sultan, in the hope of converting him.

ll. 106-108.—St. Francis is said to have received the Stigmata, or marks of the five wounds of Christ, in 1224, on Monte Alvernia in the Casentino, where he had founded his convent in 1215. Compare *Gal.* vi. 17.

l. 113.—The dear lady is, of course, Poverty.

l. 116.—St. Francis died in 1226.

l. 117.—He is said to have desired that his body should be buried at a place where criminals were executed.

l. 119.—The "meet colleague" of St. Francis was St. Dominic, the founder of the Order to which the speaker belonged (l. 121).

l. 124.—*i.e.* St. Dominic's flock.

ll. 137-139.—I have followed the common reading, in l. 138, "E vedrai il corregger," and Venturi's interpretation of it. The variants are, "E vedrai il correggier," and "È vedrà il correggier;" with the first of which readings the line means, "And thou shalt see how the wearer of the leathern thong reasons;" and, with the second, it means, "And the wearer of the leathern thong shall see what is the meaning of." It is said that the Dominicans might be called wearers of the thong—"correggieri"—as they wore it for a girdle; just as the Franciscans were called "cordiglieri" from wearing the cord. But both of these renderings seem to me a clear departure from the whole tenor of the passage. Not a Dominican, but Dante, was the person who, if he had attended properly, was to see—not what the Dominican reasoned, but—what the speaker had meant by l. 139 (repeated from *Par.* x. 96).

## CANTO XII.

## HEAVEN IV : THE SUN.

THEOLOGIAN AND FATHERS OF THE CHURCH. STORY OF  
THE LIFE OF ST. DOMINIC.

*St. Bonaventura relates the life of St. Dominic. He inveighs against the degeneracy of his own Order, the Franciscan. He then names twelve glorified spirits who form, with him, the circle which surrounds that in which is St. Thomas Aquinas.*

As soon as the blessed flame had raised its word  
For final utterance, that mill's holy throng  
Began rotating, and had not recurred  
Through one whole revolution borne along,  
Before another shut it in a ring,  
And joined to motion motion, song to song ;           6  
A song as far our Muses vanquishing,  
Our Sirens, as those sweet pipes raised it loud,  
As does first splendour that which thence takes spring.  
As in a curve across a slender cloud  
Two arches parallel and like hued run,  
When Juno sets her handmaid tasks avowed ;           12  
The outer springing from the inner one,  
Even as that wanderer's cadences resound,  
Whom love consumed, as consumes mists the Sun ;  
And for a presage gives men thus a ground,  
Drawn from God's pact with Noah ratified,  
That the world shall not e'er again be drowned ;           18  
Thus the two garlands circling round us plied,  
Wherein those sempiternal roses blow ;  
And thus the outer matched the one inside.  
Soon as the dance and other festive show  
Of song, and of the beam which light with light,  
Jocund and blithe, was emulous to throw,           24

Stopped at the instant one accord deemed right ;  
 As, at the pleasure moving them, the eyes  
 Together close, together lift their sight ;  
 From the heart of one of the new lights took rise  
 A voice which made me, turning towards its shrine,  
 Seem needle pointing where the pole-star lies ; 30  
 And it began, "The love whence fair I shine,  
 Bids me about the other Leader tell,  
 Through whom such good is spoken here of mine.  
 To bring one with the other in, 'tis well ;  
 So that, as they together waged the fight,  
 In glory they together may excel. 36  
 Christ's army, which at cost so infinite  
 Had been re-armed, went in its banner's train,  
 Laggard, suspicious, and in scanty plight ;  
 When the Emperor who evermore doth reign,  
 Provision for the host imperilled made,  
 Which mere grace gave, and merit did not gain ; 42  
 And brought His spouse, as has been said, the aid  
 Of the two champions, at whose deed and word  
 The people joined the ranks whence they had strayed.  
 In that part where sweet Zephyr's breath is stirred  
 To open the new leaves, whose vesture bright  
 Europe beholds afresh on her conferred ; 48  
 Not very far from where those billows smite,  
 Behind which, through his lengthy course, the Sun  
 Conceals himself at times from all men's sight,  
 Sits Callaroga, the good-fortuned one ;  
 'Neath the protection of the escutcheon grand,  
 Wherein the lion o'er-runs and is o'er-run. 54  
 The Christian Faith from this his native land  
 Gained a fond gallant, holy athlete, kind  
 To his own, cruel to his foemen's band :  
 And virtue filled his fresh-created mind,  
 So living, that it of his mother made  
 A prophetess, while in her womb confined. 60  
 When the espousals reached completed grade  
 'Twixt him and Faith, at the font's holy stream,  
 Where each to each salvation's dowry paid,

She who assented for him saw in dream  
 The wondrous fruit wherewith it was decreed  
 That he and after him his heirs should teem ; 66  
 And that he might be construed what in deed  
 He was, a spirit took him hence a name,  
 Wherein His whose he wholly was we read.  
 He was called Dominic ; for whom I claim  
 The title of the husbandman whom CHRIST  
 Chose to help in His garden's growth and fame. 72  
 Envoy and servant he well seemed of CHRIST,  
 For the first inkling of his love's full sum  
 Was shown for the first counsel given by CHRIST,  
 Oft prostrate on the ground, awake but dumb,  
 His nurse discovered him ; though speaking not,  
 Seeming to say, 'To this end am I come.' 78  
 O what true Felix was his father ! what  
 Joanna true his mother ; if the word  
 Has from men right interpretation got !  
 Not for the world, at which Taddéo's herd  
 And Ostiense's make laborious aim ;  
 But by the love of the true manna stirred, 84  
 In short time a great Doctor he became ;  
 Then set to pace the vineyard round, whose state  
 Soon blanches if the dresser is to blame ;  
 And from the See erst kinder than of late  
 To the just poor—not that it bears the brunt  
 Of blame, but he who sits degenerate ;— 90  
 Not the due six to two or three to stunt,  
 Not the first vacant benefice's store,  
*Non decimas quæ pauperum Dei sunt,*  
 Demanded, but permission to wage o'er  
 The erring world a combat for the seed,  
 Whereof environ thee plants twenty-four. 96  
 With doctrine then and will at one agreed,  
 On Apostolic task he moved, to fall,  
 As from a lofty vein a torrent freed ;  
 And smote upon the stocks heretical,  
 Attacking that part with his strongest blow  
 Where the resistance was most stout of all. 102



Then various streams were made from him to flow,  
 Watering the garden catholic's domain,  
 So that its shrubs more vigorously grow.  
 If such was one wheel of that chariot's twain,  
 In which the Holy Church made her defence,  
 And won her civil contest on the plain, 108  
 Thou shouldst full well discern the excellence  
 Of that its fellow, so by Thomas graced,  
 Before I came, with speech of courteous sense.  
 But the orbit by the highest portion traced  
 Of its circumference, is obsolete,  
 So that the mould has now the crust displaced. 114  
 His family, that used to move its feet  
 Straight in his steps, has round in such wise wheeled,  
 As casts the front upon the rear's retreat.  
 But there will soon be knowledge, from the yield,  
 How bad has been the culture, when the tare  
 Shall grieve to find the garner to it sealed. 120  
 I own that he who leaf by leaf with care  
 Our volume searched, some page where he would read,  
 'I am what I am wont,' would still find there.  
 But 'twould not be one of Casale's breed,  
 Or Acquasparta's ; whence come such as shun  
 The writing, or too narrowly it heed. 126  
 Bonaventura's life am I, begun  
 In Bagnoregio ; who to holy cares  
 Ever postponed each secondary one.  
 Illuminato with Augustine shares  
 This bliss ; first of the barefoot poor were those,  
 Who win God's friendship by the cord each wears. 132  
 Conjoined with them Hugh of St. Victor goes,  
 As do two Peters, Mangiadore and  
 The Spaniard, who below in twelve tomes glows ;  
 Nathan the prophet, Chrysostom the grand  
 Chief Primate, Anselm with Donatus spied,  
 Who to the first art deigned to put his hand ; 138  
 Rabanus is here, and shining at my side  
 Is that Calabrian Abbot Joachim,  
 Who, gifted with the Spirit, prophesied.

To vie in praising such a Paladin,  
 The clear lore and impassioned courtesy  
 Of brother Thomas urged me, and herein 144  
 Together with me urged this company."

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 NOTES TO CANTO XII.

ll. 2, 3.—The rotation of the spirits is compared to that of a mill-stone, because it was horizontal.

l. 12.—Juno's handmaid—Iris.

ll. 14, 15.—The nymph Echo, who roved through woods and caves, and dwindled away, owing to her unrequited love for Narcissus.

l. 31.—The speaker is St. Bonaventura (see note to l. 127). He proceeds to relate the life of St. Dominic.

l. 33.—The praises of St. Francis, to whose Order St. Bonaventura belonged, had been recounted in the previous Canto by St. Thomas Aquinas, a Dominican.

l. 43.—"As has been said" (see Par. xi. 35, 36).

l. 46.—*i.e.* in Spain.

ll. 49-51.—Not far from the Atlantic. During the summer solstice the sun sets in the Atlantic directly opposite the west coast of Spain. Dante says that he then conceals himself from all men's sight, because the other hemisphere was supposed to consist entirely of Ocean, and to be uninhabited.

ll. 52-54.—Callaroga, now Calahorra, is a town in the province of Old Castile. The arms of the royal house of Castile have four quarterings, containing two lions and two castles. On one side a lion is above a castle, and, on the other, a castle above a lion.

ll. 55-57.—St. Dominic was born at Calahorra in 1170, his parents being Felix and Joanna Guzman (ll. 79, 80). After studying theology, he left his own country for Rome, and afterwards went to Toulouse, where he helped in the persecution of the Albigenses. In 1217 he obtained from Pope Honorius III. the recognition of the Order of Preaching Friars which he founded, and which, in 1219, he transferred to Bologna, where he died in 1221.

l. 58.—The soul, according to Dante, is created in the embryo before birth (Purg. xxv. 68-75).

ll. 59, 60.—His mother dreamt, before his birth, that she bore a black and white dog with a lighted torch in its mouth. This was prophetic of the black and white habits that would be worn by his Order, the "Domini Canes," and of the zeal which would distinguish him.

ll. 61, 62.—St. Dominic is said to have married Faith, as St. Francis (Par. xi. 61, 62) married Poverty.

ll. 64-66.—His godmother, a noble matron, dreamt that he had a star

in his forehead and another in the nape of his neck, which illuminated the east and the west.

l. 68.—Hence, *i.e.* from heaven.

ll. 69, 70.—“Dominicus” is the possessive of “Dominus.”

l. 75.—The allusion is to Christ’s exhortation to the young man who had great possessions, to sell all that he had, and give to the poor (St. Matthew xix. 21).

l. 78.—“To this end am I come.” Compare St. John xviii. 37.

l. 80.—“Joanna” means “The grace of God.”

ll. 82, 83.—Henry of Susa, in Piedmont, was Cardinal of Ostia, whence he acquired the name of Ostiense. He wrote on the Decretals. He died in 1271.

The Taddeo referred to is probably Taddeo Alderotti, a celebrated medical professor of Bologna, who translated Aristotle’s Ethics, and died in 1299. Blanc, who comes to this conclusion, cites in support of it Par. xi. 4, where Dante says that some on Earth were pursuing law, others medicine, when he entered the Sun. Ostiense was a canon lawyer; hence we should expect, from that passage, to find that Taddeo was a physician.

l. 86.—The vineyard—the Church.

l. 88.—The Papal See.

l. 90.—Pope Boniface VIII. Compare Par. xvi. 58.

l. 91.—Literally, “Not to dispense two or three for six.” This may either mean, “Not to give back two or three in the place of six,” *i.e.* “Not to think two or three enough to spend on good works out of a gain of six;” or, “Not to pay two or three instead of the six which is due.” This latter seems to me the best and simplest rendering.

l. 93.—The tithes are said to belong to God’s poor in the sense that the clergy are presumed to relieve the distress of the poor out of them. In Par. xiii. 33, St. Francis is called “God’s poor one.”

l. 95.—“The seed,” *i.e.* the Faith.

l. 96.—The second and concentric circle, which had surrounded the first (l. 5), contained, like it, twelve spirits.

l. 99.—Bianchi cites:—

“Rapidus montano flumine torrens.”

Virg. *Æn.* ii. 305.

l. 102.—The neighbourhood of Toulouse, where the Albigenses were strong (see note to ll. 55–57).

l. 106.—There is probably a reference to the two-wheeled chariot of Purg. xxix. 107. See note there.

l. 108.—*i.e.* was victorious over the heretics.

l. 110.—The fellow-wheel is St. Francis.

l. 112.—St. Bonaventura now begins to inveigh against the corruption which had crept into his own Order—the Franciscan: just as St. Thomas, in Canto XI., had reproached that of his—the Dominican.

“The highest portion of the circumference” seems to mean St. Francis, the founder of the Order.

l. 114.—A metaphor taken from wine in a cask ; which, if good, deposits a crust ; if bad, turns mouldy.

l. 117.—I have translated this line according to what seems to me its plain meaning. I cannot see how “*quel dinanzi*” means “the toe-print,” and “*quel dietro*” “the heel-print.” If, however, that is the right rendering, the line would run thus—

“So that its toe-prints with his heel-prints meet.”

ll. 119, 120.—An allusion to the parable of the Wheat and the Tares (St. Matthew xiii. 30).

ll. 121–123.—The Franciscan Order is represented as a book, and its members as the leaves. For the metaphor, compare Par. xv. 50, 51.

ll. 124, 125.—Matteo d' Acquasparta, General of the Franciscan Order in 1287, greatly relaxed the strict rule of St. Francis (“the writing” of l. 126). Frate Ubertino of Casale, on the other hand, in 1310 caused a quasi-schism in the Order ; heading a party of zealots who styled themselves Spiritualists, and adopted a most rigorous interpretation of the rule.

l. 127.—St. Bonaventura of Bagnoregio near Orvieto, was born there in 1221. His proper name was John da Fidanza. St. Francis performed a miraculous cure upon him when a child ; and on finding him recover exclaimed, “*O buona ventura* ;” whence his after-name. He studied theology at Paris, joined the Franciscan Order in 1243 ; became General of it in 1256 ; Cardinal and Bishop of Albano in 1273 ; and died in 1276. He wrote many books, promulgating a mystic Christian philosophy ; and became known as “The Seraphic Doctor.”

l. 130.—Illuminato and Augustine were early adherents of St. Francis (l. 131).

l. 133.—Hugh, of St. Victor, the monastery of that name near Paris, was by birth a Saxon, and born in 1097. Another monk, Richard, of this fraternity, mentioned in Par. x. 131, was one of his pupils. He wrote upon the Celestial Hierarchy of Dionysius the Areopagite ; and died in 1142.

ll. 134, 135.—Peter Mangiador, or Comestor (“Eater”), so called from his reputation as a devourer of books, was born at Troyes in France, and was Canon and Dean there, and afterwards Chancellor of Paris. He wrote a book on Church History ; and died at St. Victor in 1198.

Petrus Hispanus, a native of Lisbon, wrote upon logic and medicine, but was a priest, and in 1273 became Cardinal Bishop of Tusculum. In 1276 he was elected Pope, and took the title of John XXI. He had been pontiff barely eight months, when, in 1277, he was killed by the falling in of the roof of his palace at Viterbo.

l. 136.—Nathan the prophet, who reproved David, seems rather out of place here.

St. Chrysostom, the patriarch of Constantinople, born in 347, died 407.

l. 137.—Anselm was born at Aosta, in Piedmont, in 1033, educated at Bec, in Normandy ; became Abbot there in 1078 ; Archbishop of Canterbury in 1093 ; and died in 1109.

ll. 137, 138.—Ælius Donatus was a Roman grammarian of the fourth century. He is said to have instructed St. Jerome.

“The first art,” is Grammar.

l. 139.—Rabanus Maurus was a native of Mainz, of which he became Bishop in 847. He died in 856. Among other works, he wrote a Glossary of the Bible.

l. 140.—Joachim was born in 1130, near Cosenza in Calabria. He joined a community of Cistercian monks at Corazzo, and became Abbot there. He afterwards founded another monastery at Flora. He seems to have been revered as a person divinely inspired. Among his works was an Exposition of the Apocalypse.

l. 143.—“Clear lore”—“Discreto Latino.” “Latino” here, as in Par. x. 120; xvii. 35, is used as a substantive. More usually it is an adjective, and either used as descriptive of a native of Italy (Inf. xxvii. 33), or in the sense of “easy,” as in Par. iii. 63.

## CANTO XIII.

## HEAVEN IV. : THE SUN.

THEOLOGIANS AND FATHERS OF THE CHURCH. ST. THOMAS  
AQUINAS SOLVES DANTE'S DOUBTS CONCERNING SOLOMON.

*Dante doubts how St. Thomas Aquinas can have been right in saying of Solomon (in Canto X.) that he surpassed all other men in wisdom: seeing that Adam and Christ, having been created perfect, must have equalled him. St. Thomas shows that there is no inconsistency between his statement and Dante's belief. He cautions him against coming to over-hasty conclusions.*

LET him who is fain for understanding well  
 What now I saw, imagine, and retain  
 Like a firm rock the image, while I tell,  
 Fifteen stars which, dispersed o'er heaven's domain,  
 Enliven it with so serene a light  
 As the air's densest mass resists in vain ; 6  
 Let him that Wain imagine, which, both night  
 And day, finds in our sky sufficient space,  
 And as its pole turns keeps no less in sight ;  
 Let him imagine that horn's mouth, whose place  
 Commences at the axle's point whereon  
 The first wheel pivoted revolves apace, 12  
 Into two constellations to have gone,  
 In heaven, composed in Minos' daughter's phase,  
 When in death's icy clutches she grew wan ;  
 And that one in the other has its rays,  
 And one revolves within the other, so  
 That one goes first, the other more delays ; 18  
 And he will have as 'twere the shadowy show  
 Of the true constellation and twin dance,  
 Which I saw circling round my stand-point go :  
 For 'tis beyond our wonted cognizance,  
 Far as the Chiana's motion is outdone  
 By the heaven of all the swiftest in advance. 24

Of Bacchus there, or Pæan, chant was none ;  
 But of, in divine nature, Persons three,  
 And in one Person that and the human one.  
 Their song and round performed sufficiently,  
 Those holy lights gave heed to us, from care  
 To care proceeding with felicity. 30  
 Silence mid those concordant blessed ones there,  
 Was then by that light broken, in whose tale  
 God's poor one's life was shown of meed so rare :  
 And it began : " One ear has felt the flail ;  
 And, now the garner has received its grain,  
 As sweet love bids, the other I assail. 36  
 Thou think'st that in the breast from which was ta'en  
 The rib to form the fair cheek which so dear  
 A taste indulged, as cost the whole world's bane ;  
 And in that which, before 'twas by the spear  
 Pierced through, and since, such satisfaction paid  
 As makes the balance against all sin veer, 42  
 Such light as may be human nature's aid,  
 Had been infused in its most ample store,  
 By that Worth which both one and the other made.  
 Thou wonderest, hence, at what I said before,  
 When I narrated that no second rose  
 To match the good which the fifth light veils o'er. 48  
 Thine eyes now to my answering words unclose ;  
 And thou wilt see my saying and thy creed  
 In truth, as centre in the circle, pose.  
 Both what can die and what from death is freed,  
 Is but the splendour shed by that Idea  
 Which our Lord makes, in love, from Him proceed. 54  
 Because that living Light which so streams clear  
 From its bright Source, as not to disunite  
 From Him, nor from the Love by which thy three are,  
 By its own goodness makes its rays unite,  
 Mirrored as 'twere in nine subsistences,  
 Itself remaining evermore one light. 60  
 Thence it descends to the last potencies,  
 So coming down, as acts to acts succeed,  
 That it makes nought but brief contingencies.

And these contingencies I deem the breed  
     Made up of things engendered, which the sky  
     Moving, produces with and without seed. 66  
 Their wax, and that which doth their form supply,  
     Both vary : hence, in more or less degree,  
     It shines through, 'neath the ideal signet's die.  
 Whence it befalls that one and the same tree  
     Bears good and bad fruit, answering to its kind ;  
     And you are born of different faculty. 72  
 Could but the wax be perfectly designed,  
     And heaven firm to its highest virtue stand,  
     Nought of the seal's light would be kept behind.  
 But Nature ever makes it faulty, planned  
     By her, in working like the artist, who  
     Has, with the trick of art, a trembling hand. 78  
 Should fervent love, then, influence the clear view  
     Of the Prime Virtue, and its print there leave,  
     Complete perfection will thereon accrue.  
 Thus was the earth once fitted to receive  
     Animal perfection in supreme degree :  
     Thus was the Virgin fitted to conceive. 84  
 Whence I commend the opinion formed by thee ;  
     For, such as it was in those persons twain,  
     Never was human nature, nor will be.  
 Should I from further progress now refrain,  
     'How then could this one be without a peer ?'  
     Thy words would call upon me to explain. 90  
 But, that the non-apparent may be clear,  
     Think who he was, and what cause would impel  
     His prayer, when told, ' Let thy request appear.'  
 I have not spoken so, but that thou well  
     Canst see he was a king, for sense who prayed,  
     That he might as a thorough king excel. 96  
 Not to know in what number are arrayed  
     The Movers of these heavens ; nor if *nesse*  
     E'er, with contingent joined, *nesse* made.  
*Non si est dare primum motum esse,*  
     Nor if we can through a half-circle spread  
     A triangle which shall right-angle-less be. 102



Whence, if thou notest this, and what I said,  
 That 'peerless sight' in kingly prudence lies,  
 To which the shaft of my intention sped.  
 And if to 'Rose' thou dost direct clear eyes,  
 Thou'lt see it had sole application right  
 To kings, of whom, being many, few are wise. 108  
 With this distinction keep my speech in sight ;  
 And thus it can with what thou think'st agree  
 Of the first father, and of our Delight.  
 And this shall ever lead to thy feet be,  
 To make thee slowly, as one weary, go  
 To both the 'Yes' and 'No' thou dost not see : 114  
 For he among the fools is very low,  
 Who, whether he affirms or he denies,  
 Without distinction in each case does so.  
 Because it happens that where error lies,  
 Current opinion frequently is bent,  
 And inclination then the reason ties. 120  
 Since he returns not such as forth he went,  
 He goes far more than vainly from the shore  
 To fish for truth, who lacks art competent.  
 Parmenides, Melissus, and (with more)  
 Brissus, this plainly to the world disclose ;  
 Who went, and knew not whither their road bore. 126  
 So did Sabellius, Arius, and those  
 Whose folly made them mar, as swords, the pure  
 And perfect features that the Scripture shows.  
 Let not folk be too hastily secure  
 In judging, as is he who on the plain  
 Reckons the crops before they are mature ; 132  
 For I have seen first, all through winter's reign,  
 The thorn of rigid and wild guise appear,  
 Then bear the rose upon its top again ;  
 And seen a ship her straight and swift course steer  
 Across the sea through her whole voyage, and then  
 Perish at last, with the port's entrance near. 138  
 Let not dame Bertha and Ser Martin, when  
 They see one thief, one make oblation, think  
 To see them with the Divine counsel's ken ;  
 Because the one may rise, the other sink."

## NOTES TO CANTO XIII.

ll. 1-21.—Dante, being surrounded by two concentric circles of beatified spirits (Par. x. 65; xii. 5, 6), each circle containing twelve of them (Par. xii. 96); now compares these luminaries to two concentric constellations, formed of fifteen of the brightest stars in heaven (l. 4), the seven of Ursa Major (ll. 7-9), and the two constituting the “mouth” of the horn formed by Ursa Minor (ll. 10-12); twenty-four stars in all. These constellations he supposes to be shaped like that of the Crown of Ariadne; and that one revolves swifter than the other.

ll. 7-9.—The Bear never sets.

“Arctos Oceani metuentis æquore tingi.”

Virg. Georg. i. 246.

ll. 10-12.—The Little Bear is the “horn” in question: its “mouth” being formed by the two stars at the broad end; and its small end being on the pole-star. The “first wheel” is the Primum Mobile; the “axle” the world’s axis, round which that heaven was supposed to revolve.

ll. 13-15.—*i.e.* two constellations, each shaped like that of the Crown of Ariadne, into which Bacchus changed her garland.

l. 18.—Some commentators interpret this line to mean that one goes in one direction, and the other in the reverse. But neither is that the meaning of the words, nor is there any reason for supposing that both of the circles did not move in the same direction. Indeed, what is said of their corresponding motion in Par. xii. 6, implies that they did.

l. 23.—The Chiana was a sluggish stream near Arezzo (see note to Inf. xxix. 47).

l. 27.—*i.e.* the union of the divine and human natures in Christ.

l. 32.—“That light”—St. Thomas Aquinas.

l. 33.—“God’s poor one”—St. Francis.

ll. 34-36.—The first “ear,” *viz.* Dante’s doubt as to the meaning of St. Thomas’s words in Par. x. 96—“Where those grow sleek who ’scape from vain things’ hold”—had been threshed out in Canto XI. The other, now to be dealt with, is his doubt of the sense of St. Thomas’s statement respecting Solomon (Par. x. 114), that—

“No second rose, so keen of sight to grow.”

The statement is taken from 1 Kings iii. 12.

ll. 37-48.—Dante had supposed that the human nature in Adam and in Christ was as perfect as in Solomon.

l. 37.—Adam.

l. 40.—Christ. What is meant by His having made satisfaction for sin before and since the Crucifixion is somewhat doubtful. I take it to signify that the Atonement availed both for those who lived before, and for those who lived after, it was made. Compare Par. xxxii. 22-27.

l. 48.—Solomon (Par. x. 109-114).

ll. 50, 51.—*i.e.* they will accord with the truth, just as the centre accords with the circle.

ll. 52-54.—Things both corruptible and incorruptible are the emanation of the Idea formed, through Love, in the Divine mind.

ll. 55-57.—The three Persons of the Trinity. The living Light is the Son; its bright Source, the Father; the Love which makes them three, the Spirit.

ll. 59, 60.—Compare Par. i. 136-138; xxix. 142-145. The "Nine Subsistences" are the nine heavens from the Primum Mobile downwards. The last potencies are the last things capable of impression by the creative energy, and which it finally reaches as it descends from heaven to heaven, causing each heaven to act under its influence. Here it is restricted to calling into being "brief contingencies," *i.e.* corruptible things of short and uncertain duration, such as brutes and plants (see Par. vii. 139-141). All this is practically a repetition of what Beatrice had said in Par. ii. 112-133.

ll. 67-69.—Neither the subject-matter of generated things, nor the heavenly influence which moulds it, are the same in every case. The subject-matter differs in quality, and the influence, which acts upon it, in intensity, in particular instances; *e.g.* the nature in brutes and plants is not the same as the nature in man, and the formation of the latter involves greater effort than that of the former. Compare Par. vii. 139-141 with Par. viii. 127-129.

ll. 73-75.—If the subject-matter was invariably perfect (see Par. i. 127-129), and the heavenly influence at its highest pitch of perfection, and not transmitted from some higher heaven, the divine Ideal would be fully realized in everything that was produced.

ll. 76-78.—But Nature—by which is here meant the influence of the particular heaven, as in Par. viii. 127—has not this full perfection. Hence the result is imperfect.

ll. 79-81.—This is a very difficult passage. The sense obviously required is, that if God acts directly in the work of creation, and not through the medium of the heavens, the thing created is perfect in all respects. The difficulty is how to obtain this meaning from the words. Daniello finds in the passage a reference to the conjoint operation of the three Persons of the Trinity in creation. According to him "the warm Love" is the Spirit; "the clear View" is the Son; and "the prime Virtue" is the Father: and all three are said to dispose and mould the subject-matter created. But the literal English of ll. 79, 80, is, "If the warm love disposes and seals the clear view of the prime virtue;" not, "If the warm love, the clear view, and the prime virtue, dispose and seal"—something else, *viz.* the subject-matter, which has to be implied. Venturi's paraphrase of these lines is open to the same objection; that the grammatical construction is opposed to it. He explains thus: "If, not Nature, but God Himself, moved by special, fervent love, undertakes to dispose the wax"—*i.e.* the subject-matter (see l. 73)—"with His own hand, and to seal upon it the clear light and perfection of the prime ideal virtue, or, we may say, of the eternal Idea clearly seen in His mind." This, again, brings in the wax, or subject-matter, as

the object of the verbs "to dispose and to seal:" whereas it is not even mentioned.

The Bolognese edition, cited by Lombardi, understands by "the clear view" the heaven which gives form to the subject-matter; and by "the prime virtue" the creative power for which this heaven is disposed, and with which it is sealed. This makes the rendering of ll. 79, 80, as follows:—"If fervent Divine love disposes and seals the clear heaven for and with the supreme creative virtue." This, however, in addition to straining the meaning of "the clear view," involves a very forced construction.

It seems to me that, having regard to Par. xxvi. 84, "the prime virtue" must mean God, and "the clear view" His view, which sees all things (Par. ix. 73). And that the key to the sense of the passage lies in the words, "Il caldo amor," *i.e.* "Love in fervent intensity." In ll. 52-54 we have learnt that all created things owe their being to the Divine love. But this love does not always act directly; it employs the agency of the different heavens in the work of creation; which heavens are, however, of unequal power (ll. 67-69), and their influence is always short of perfection. In other words, the Divine love, transmitted through them, does not perform its perfect work. But—the argument now proceeds—if God's own clear perception is disposed and moulded by this love in its highest intensity, the fullest perfection (*i.e.* in the thing created) is the result. And why so, but because this love is so overpowering as to prompt God Himself to create directly that for which He feels it, and thus to ensure that it shall be "very good"? Compare Par. vii. 142-144.

ll. 82, 83.—*i.e.* thus was Adam created perfect.

l. 86.—In Adam; and in Christ.

l. 89.—"This one"—Solomon.

l. 93.—See 1 Kings iii. 5.

l. 98.—The Angelic Movers of the different heavens (Par. ii. 129).

ll. 98, 99.—*i.e.* if a premiss necessarily true, coupled with one only contingently true, ever produced a necessarily true conclusion. Logic answers this in the negative.

l. 100.—If it is to be granted that a first motion, not caused by any other, exists. This Metaphysics answer in the affirmative.

ll. 101, 102.—Mathematics answer this in the negative (Euclid iii. Prop. 31). Compare Par. xvii. 14, 15.

l. 103.—*i.e.* if thou notest that the wisdom which Solomon prayed for was not scientific or metaphysical, but kingly wisdom: and if thou also notest my saying that he was without a peer.

ll. 104-106.—"Peerless sight;" "Rose"; (see Par. x. 114).

ll. 124, 125.—Parmenides, a philosopher of Elis, about B.C. 505, maintained that there were only two elements, fire and earth; also that the first generation of men was produced from the Sun.

Melissus of Samos, B.C. 440, maintained that the world was infinite and immovable. Themistocles was one of his pupils.

Brissus is censured by Aristotle in Post. Anal., lib. i. cap. 9, for false reasoning in his attempts to square the circle.

l. 126.—Compare *Purg.* ii. 132.

l. 127.—Sabellius, presbyter of Ptolemais in the third century, denied the doctrine of the Trinity, and held that the three Persons were but one, under different names.

Arius, presbyter of Alexandria in the fourth century, denied that the Son is consubstantial and co-eternal with the Father.

ll. 128, 129.—I adopt the rendering of these lines which gives to “swords” the natural meaning. The Scriptures are, as it were, mutilated by swords if their meaning is distorted. Compare *Par.* xxix. 90. Some commentators think that the allusion is to the distortion of features reflected in a sword, as in a mirror.

l. 139.—“Ser” is an abbreviation of “Messer,” “Master” (see *Purg.* xxiv. 31). Bertha and Martin are names used to indicate common wise-acres.

## CANTO XIV.

## HEAVEN IV.: THE SUN.

THEOLOGIAN AND FATHERS OF THE CHURCH. SOLOMON  
RELIEVES DANTE'S DOUBTS.

## HEAVEN V.: MARS.

## THE ILLUMINED CROSS.

*Solomon enlightens Dante with respect to the permanence of the brilliancy of the glorified spirits, and the ability of their eyes to endure it after the resurrection. Dante and Beatrice ascend to Mars: where Christ is seen in glory on an illumined Cross; up and down and across which move brilliant lights.*

FROM centre to the circle, and thence so  
To centre, water in a round vase goes,  
As struck an inside or an outside blow.  
There suddenly within my mind arose  
That which I say, soon as the soul in bliss,  
Of Thomas, let its words in silence close. 6  
Because of the similitude to this,  
Sprung from his speech and that, when his was done,  
Which to begin thus it pleased Beatrice:  
"This one has need, although he mentions none,  
Neither with voice, nor in his thought as yet,  
To delve, until a fresh truth's root be won. 12  
Inform him if the light whose flowers are set  
Around your substance, will remain with ye  
Eternally, the same as now 'tis met;  
And, if it doth remain, say how 'twill be,  
That, when you shall be visible re-made,  
It will not do your sight an injury." 18  
As when, by greater joy impelled and swayed,  
All at a time, those going in a ring  
With upraised voice their quickened movements aid;  
So, at the prompt devout petitioning,  
The saintly circles in their wondrous strain  
Displayed new joy, and in their tourneying. 24

He who laments that we die here to gain  
 Life there above, has not been there to see  
 With what refreshment falls the eternal rain.  
 That ever-living One and Two and Three,  
 Who ever reigns in Three and Two and One,  
 Not circumscribed, all circumscribing He, 30  
 With chant thrice raised had honour to Him done  
 By all those spirits, with such melody  
 As would for all desert be just prize won.  
 And I in the most brilliant radiancy  
 Of the less circle heard a modest voice,  
 Such as the angel's might to Mary be, 36  
 Reply, " Long as we festively rejoice  
 In Paradise, the love that we amass  
 Shall ray around us such a garment choice.  
 Its brightness follows on the ardour, as  
 That ardour on the vision, which grows higher,  
 The more of grace beyond its worth it has. 42  
 When flesh shall be resumed for our attire  
 Glorious and pure, our personality  
 Shall be more pleasing, because then entire ;  
 For what of light gratuitous and free  
 The Chief Good gives to us, shall brighter gleam ;  
 Light that enables us His face to see. 48  
 Therefore the vision must with increase teem,  
 As must the ardour set aglow by it ;  
 Increase, too, must the thence emerging beam.  
 But even as coal the flame it doth emit  
 Surpasses, that is in its live glow drowned,  
 While its own semblance is not lost a whit ; 54  
 So shall this brightness which now folds us round,  
 Yield in appearance to our fleshly part,  
 Which is at present covered by the ground ;  
 Nor shall such great light cause us any smart,  
 Because our bodily organs will be strong  
 For everything that can delight our heart." 60  
 So sudden seemed and prompt each choral throng  
 In saying " Amen " that 'twas clearly seen  
 How for their mortal bodies they must long ;

Haply for others than their mere selves keen ;  
 For mothers, fathers, and the rest held dear  
 Before they had put on eternal sheen. 66  
 And lo, around, in brightness to it peer,  
 A lustre rose above the existing light,  
 In guise of an horizon growing clear.  
 And e'en as at the rise of early night  
 New apparitions loom upon the sky,  
 So that it seems, yet seems not, a true sight ; 72  
 Meseemed that I began there to descry  
 New substances in an external zone  
 To the other two circumferences ply.  
 O sparkling of the Holy Spirit's own !  
 How swift it flashed, and with what whiteness glowed  
 Upon my eyes that shrank from it o'erthrown ! 78  
 But Beatrice so fair and smiling showed,  
 That this with other sights untold must be,  
 Which kept not in my memory abode.  
 My eyes, regaining then the faculty  
 To raise themselves, my Lady saw, alone  
 Translated into loftier bliss with me. 84  
 My higher rise became to me well known,  
 Because a smile lit up that star with flame,  
 Which appeared ruddier than usual grown.  
 With my whole heart, and speech that is the same  
 In all, to God such holocaust I made  
 As this new mark of grace might fitly claim. 90  
 And my breast had not wholly yet defrayed  
 The ardent sacrifice, ere I could know  
 That offering with accepting favour weighed ;  
 For with such glitter and such ruddy glow  
 Splendours appeared to me within two rays,  
 That I said, " Helios, that dost deck them so ! " 96  
 As, pranked with lights some more, some less ablaze,  
 The Galaxy makes sages' doubts abound,  
 As 'twixt the world's poles its white shimmer plays ;  
 So, constellated in Mars' depths profound,  
 Those rays the venerable sign portrayed,  
 Which quadrants make, joined in a circle's round. 102



My memory here makes genius shrink dismayed ;  
 For, as upon that cross was gleaming CHRIST,  
 All fit comparisons my search evade.  
 But he who takes his cross and follows CHRIST,  
 Will pardon still what I omit to trace,  
 Beholding lighten in that radiance CHRIST. 108  
 From horn to horn, and 'tween the top and base,  
 Lights moved and sparkled in a vivid sort,  
 Both in their passing and in their embrace.  
 Thus do we here behold, straight and athwart,  
 Rapid and slow, an ever shifting sight,  
 The atomies of bodies, long and short, 114  
 Move through the ray that sometimes streaks with light  
 The shade o'er men for their protection thrown,  
 Which art and genius to create unite.  
 And as the lute and harp, in tempered tone  
 Of many strings, make tinkling sweet if dim  
 To one to whom they sound a note unknown, 120  
 So, from the spirits seen upon each limb,  
 Rose o'er the cross concerted melody,  
 Which ravished me, though I knew not the hymn.  
 I knew well that high praise its theme must be,  
 Because there came to me, *To conquer, rise !*  
 As to one hearing undiscerningly. 126  
 With this I grew enamoured in a wise,  
 Such that, till then, there was not any thing  
 That held me bound to it by such sweet ties.  
 Perchance my saying has too bold a ring,  
 Postponing those fair eyes which with delight  
 My longings to content in gazing bring. 132  
 But he who is aware that at more height  
 The live seals of all beauty have more use,  
 And that I had not turned to them my sight,  
 Can give my self-accusing that excuse  
 For which 'twas made, and see that I speak true ;  
 For the holy pleasure grows not here diffuse ; 138  
 Since, as it higher mounts, 'tis purer too.

## NOTES TO CANTO XIV.

ll. 1-8.—Beatrice being with Dante in the centre of the circle formed by the spirits of whom St. Thomas Aquinas is one, the voice of the latter comes to Beatrice from the circle to the centre, and her answer goes to him from the centre to the circle ; putting Dante in mind of the motion of the water in a round vessel.

ll. 17, 18.—The souls will be made visible again when they resume their flesh at the resurrection. Till then they are shrouded in the light which, it is here suggested, might be too brilliant for their bodily eyes to bear.

l. 30.—Compare *Purg.* xi. 2.

ll. 34, 35.—Solomon's is the voice that speaks. Compare *Par.* x. 109. His is the most resplendent light in the less circle, *i.e.* that which was first seen, before the second (*Par.* xii. 5) surrounded it.

ll. 37-51.—This is the answer to the question put in ll. 13-15.

ll. 40-42.—The brightness of each spirit depends upon the ardour of its love for God ; which ardour depends on the vision which it has of Him ; and this vision is greater, the more of grace, beyond its own worth, the spirit has.

ll. 46, 47.—The light is the free gift of grace ; not the prize of merit. Compare *Par.* xii. 42.

ll. 52-60.—The answer to the question in ll. 16-18.

l. 61.—Each choral throng, *i.e.* the two concentric circles of spirits (l. 75).

l. 84.—They reach the planet Mars.

l. 87.—The ruddiness of Mars is alluded to in *Purg.* ii. 14.

ll. 88, 89.—The language of the heart.

l. 96.—Helios may here be meant for God—with reference to His name Eli—or Dante may have known it to be Greek for the Sun.

l. 98.—One of the ancient opinions as to the origin of the Galaxy, viz. that the heavens were burnt up by the chariot of the Sun being driven out of its course by Phaeton, is alluded to in *Inf.* xvii. 107, 108.

ll. 101, 102.—Mars is tenanted by the spirits of Christian warriors, the lights enclosing whom flit from top to bottom and from arm to arm of a refulgent cross, on which Christ also is seen.

According to Dante (*Convito* ii. 14), Mars symbolises Music, the second Science of the Quadrivium.

ll. 104, 106, 108.—Each of these lines ends with "Christ." Dante never uses any rhyme to this name.

ll. 112-117.—The comparison is to the motion of the notes in a sunbeam traversing a darkened room :—

"As thick and numberless  
As the gay notes that people the sunbeam."

Milton, *Il Penseroso*, 8.

l. 125.—Supposed to be words from a hymn addressed to Christ.

l. 131.—The eyes of Beatrice.

l. 134.—I think that the “live seals” are the eyes of Beatrice; and that this passage is one of the many in which Dante explains how they increase in loveliness as they ascend higher. Lombardi regards the words as referring to the different heavens. But if so, “quelli,” in l. 135, ought also to refer to these heavens; whereas it evidently relates to the eyes of Beatrice.

l. 136.—Compare *Inf.* xxx. 140, 141.

l. 138.—The holy pleasure derived from the sight of Beatrice.

## CANTO XV.

## HEAVEN V.: MARS.

## CHRISTIAN WARRIORS: CACCIAGUIDA.

*The lights beaming in the Cross are the Spirits of Christian Warriors. One of them, Cacciaguida, Dante's ancestor, glides down to its foot. He reveals himself, and contrasts the peace and simplicity of Florence in his own days with its present turbulence and corruption. He then speaks of his family, and relates his mortal career.*

A WILL benign, wherewith eternally  
 The love is blended which inspires aright,  
 As with depraved will is cupidity,  
 Made silence on that dulcet lyre alight,  
 And quieted the holy chords to rest,  
 Which heaven's right hand relaxes and draws tight. 6  
 How shall those substances to just request  
 Be deaf, who in accord to silence passed,  
 That so I might petition them with zest?  
 'Tis fit that his grief endlessly should last,  
 Who, for a thing's love which doth not endure  
 Eternally, that love from him can cast. 12  
 As through night's tranquil depths serene and pure,  
 Now and again there shoots a sudden light,  
 Startling the eyes that felt themselves secure ;  
 And seems to be a star which changes site ;  
 Save that the region loses nothing, where  
 'Tis kindled ; and it lasts for time but slight ; 18  
 So, from the dexter-stretched horn of the pair,  
 Down to that Cross's foot, a star was sent,  
 Out of the constellation which beams there ;  
 Yet the gem not beyond its riband went ;  
 But o'er the beamy stripe its transit made,  
 Seeming like fire in alabaster pent ; 24  
 So tender showed itself Anchises' shade,  
 If trust and credence our chief Muse's dues are,  
 When in Elysium he his son surveyed.

“ *O sanguis meus, O super infusa  
 Gratia Dei, sicut tibi, cui  
 Bis unquam cæli janua reclusa ?* ” 30

So spake the light, to whom attentive I  
 Then turned to look upon my Lady's guise,  
 And found on each hand cause to stupefy ;  
 For such a smile was burning in her eyes,  
 That with my own I seemed the depths to sound  
 Both of my grace and of my Paradise. 36

Then, pleasing both to see and hear propound,  
 The spirit added to its preface things  
 I understood not, it spoke so profound :  
 Nor of choice hid from me its ponderings,  
 But of necessity ; because they went  
 Beyond the mark of mortals' communings. 42

And, when the bow which its keen love had bent  
 Was so relaxed, that its discourse had made  
 Towards our intellectual mark descent ;  
 The first thing that its sense to me conveyed,  
 Was, “ Blessed mayst thou be, O Trine and One,  
 Who to my seed such courtesy hast paid.” 48

And followed : “ Pleasant though long fast, O Son,  
 Drawn from perusal of the mighty tome  
 Where change in white and black is ever none,  
 Thou hast dissolved, within this glittering home  
 Whence I address thee ; thanks to her who so  
 Hath plumed thee on thy lofty flight to roam. 54

Thou deemest that thy thoughts towards me flow  
 From the First Source, as five and six both ray  
 From unity, whenever we it know.  
 And therefore who I am, and why display  
 More joy at seeing thee, dost not demand,  
 Than any other of this concourse gay. 60

Thou deemest true ; because both small and grand,  
 Who here have life, upon that mirror gaze  
 In which thy thoughts ere formed by thee expand ;  
 But that the holy love, where watchful stays  
 My constant sight, and which inflames my thirst  
 With sweet desire, may grow to fuller phase, 66

Let thy secure frank joyful voice be versed  
 In putting thy desire and will in word,  
 To which my answer is e'en now rehearsed."  
 To Beatrice I turned me, and she heard  
 Before I spoke, and smiled a sign to me,  
 Which on my will more spreading wings conferred. 72  
 Then I began thus: "Unto each of ye  
 Knowledge and Love of one same weight became,  
 Soon as you saw the first Equality.  
 Since in the Sun, that lit and fed your flame  
 With heat and light, they hold such equal place,  
 That all resemblances are poor and tame. 78  
 But will and action in the mortal race,  
 Through the cause that is clearly to you known,  
 Are feathered on their wings in different case.  
 Wherefore I, since I as a mortal own  
 This inequality, can thanks repay  
 For thy paternal cheer with heart alone. 84  
 Thee, living topaz, suppliant I pray,  
 Fair gem within this precious jewel set,  
 For my contentment what thy name is say."  
 "O leaf of mine, whom while awaiting yet  
 I gloried in, thou from my root wast born."—  
 With answer so begun my words he met— 90  
 Then said to me, "He whence thy stock has drawn  
 Its name, and who more than a century  
 Has circling round the Mount's first cornice gone,  
 My son was, and great-grandfather to thee.  
 'Tis well fit that to thy deeds should be traced  
 The shortening of his lengthened drudgery. 96  
 Florence, within her ancient circuit placed,  
 From whence she still derives both tierce and none,  
 Abode in peace, was temperate and chaste.  
 She had no chain, no coronal to own,  
 No dainty-saddled dames, and none who made  
 The person less conspicuous than the zone. 102  
 A daughter's birth would not yet make afraid  
 Her father, for her time and portioned share  
 On neither hand beyond just measure strayed.

Houses were not of families then bare ;  
 Nor had Sardanapalus come to show  
 The deeds that men can in a chamber dare. 108  
 Not yet did your Uccellatoio grow  
 O'er Montemalo, which as much has been  
 Surmounted by it, as 'twill fall more low.  
 Bellincion Berti girded I have seen  
 With leather and with bone ; and seen his dame  
 Come from the glass with face from pigment clean. 114  
 And have seen men of Nerli's, Vecchio's, name,  
 Content with jerkins of uncovered hide,  
 And their dames nought save flax and spindle claim.  
 O fortunates ! and each was certified  
 Of her own sepulture ; as yet, too, none  
 For France deserted in her lone bed sighed. 120  
 Care of the cradle filled the time of one,  
 Who used the idiom in her soothing cue,  
 By which delight for parents is begun :  
 Another, as she from the distaff drew  
 The tresses, with her family the theme  
 Of Troy, Fiesole, and Rome, went through. 126  
 Men would at that time a Cianghella deem,  
 Or Lapo Salterello, portent rare  
 As now Cornelia, Cincinnatus, seem.  
 To citizens of life so calm, so fair ;  
 To such a tried and proved community ;  
 To have in such sweet habitation share ; 132  
 Mary, invoked by loud cries, granted me ;  
 Who at the same time Cacciaguida grew  
 And Christian, in your ancient Baptistry.  
 Moronto and Eliseo, brothers two,  
 I had ; my wife came from the vale of Po ;  
 And to that marriage is thy surname due. 138  
 Me, next, the Emperor Conrad's follower know,  
 And that he girt me of his chivalry ;  
 Into such favour did my prowess grow.  
 With him against that law's iniquity  
 I went, whose people's usurpation, through  
 The Pastor's fault, withholds your right from ye. 144

There, at the hands of that abandoned crew,  
 From the fallacious world I met release,  
 The love whereof defiles souls not a few ;  
 And from that martyrdom came here to peace."

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NOTES TO CANTO XV.

ll. 1, 2.—I follow Blanc in regarding "si liqua" as equivalent to the Latin *liquatur*, and not to *liquet*.

ll. 22-24.—The light did not go outside of the Cross, but ran first from the extremity of its right arm to the centre, and thence down to the foot.

ll. 25-27.—Anchises—

"Ubi tendentem adversum per gramina vidit  
 Ænean, alacris palmas utrasque tetendit,  
 Effusæque genis lacrymæ, et vox excidit ore."

Virg. Æn. vi. 684-686.

ll. 28-30.—"O thou, my blood! O grace of God abundantly infused! To whom, as to thee, was ever the gate of heaven twice opened?"

It has been conjectured that Dante makes Cacciaguida, the speaker, address him in Latin, because that was the language spoken in Florence in his lifetime.

ll. 50, 51.—The book of the Divine counsels, which are immutable. Compare, with l. 51, Par. xxii. 93.

l. 56.—"The first source"—God.

ll. 56, 57.—All numbers are but aggregates of the unit.

ll. 62, 63.—Compare Psalm cxxxix. 1: "Thou understandest my thoughts long before."

ll. 73-81.—With the blessed spirits the love of knowledge and its acquirement are coincident; because they have direct sight of God, in whom all perfections exist in equality. But will and action among mortals—corresponding to love and knowledge among the blessed—are not concurrent; as the blessed have themselves found by experience while on earth. The will desires more than there is power to perform.

l. 85.—"Living topaz." Compare Par. xxx. 76.

ll. 91-94.—Alighiero, Cacciaguida's son by his wife who was of the Alighieri family of Ferrara, gave that name to his descendants (see ll. 137, 138). Dante may have assigned him a place in Purgatory among the Proud, to indicate that his own pride (see note to Purg. xiii. 138) was hereditary. As this ancestor was not met with there, we may conclude that he was unknown to fame (see Par. xvii. 136-138). He was the father of Bellincione; whose son was a second Alighiero, Dante's father.

ll. 97, 98.—The old wall of Florence passed close to and included the Benedictine Monastery called the Badia, whose chimes struck the hours louder and more accurately than any other church in Florence. For the meaning of "tierce and none" see note to Inf. xxxiv. 96.



ll. 103-105.—A father had not reason to fear that his daughter would marry at too early an age, and expect an excessive portion.

l. 106.—This may either mean, that civil wars and banishments had not thinned families; or that houses were not built of a size beyond the requirements of families.

ll. 107, 108.—Taken from Juvenal's—

“Et Venere, et cœnis, et plumâ Sardanapali.”

Sat. x. 362.

ll. 109-111.—Montemalo, now called Monte Mario, is the hill above Rome from which the view of the city first bursts upon a traveller approaching it from Viterbo. Uccellatoio is the hill similarly situated with respect to Florence, as a traveller comes thither from Bologna. Cacciaguida means, therefore, that Florence had not in his time surpassed Rome in grandeur; whereas, at the time he now is speaking, it had surpassed it in that respect as much as it was destined to fall below it.

l. 112.—Bellincion Berti was of the noble Florentine family Ravignani, and father of Gualdrada, mentioned in *Inf.* xvi. 37 (see the note there).

l. 115.—The Nerli and Del Vecchio were noble families in Florence.

ll. 118, 119.—They were sure of dying in their own country.

l. 120.—Nor did their husbands desert them for the purpose of making fortunes in France.

ll. 122, 123.—Soothing her children by such words, *e.g.* as “nanna” (*Purg.* xxiii. 111), which it amuses parents to hear a child repeat.

l. 126.—The Florentines traced their origin to Troy, Fiesole, and Rome.

ll. 127, 128.—Cianghella della Tosa was married to Lito degli Alidosi of Imola, and after his death abandoned herself to dissolute habits.

Lapo Salterello was a Florentine lawyer with whom Dante was at variance. He belonged, however, like Dante, to the Bianchi party, and was banished with them at the same time with Dante, in 1302.

l. 129.—Such disreputable characters would then have been as scarce as now would be such virtuous persons as the mother of the Gracchi and Cincinnatus.

l. 133.—In allusion to the invocation of the Virgin Mary by women in the pains of child-birth. Compare *Purg.* xx. 19-21.

l. 137.—Cacciaguida's wife was of Ferrara, which is in the valley of the Po.

l. 138.—She was of the family of the Alighieri (see *supra*, note to ll. 91-94).

l. 139.—The Emperor Conrad III., the first of the Hohenstauffen dynasty. He was Emperor from 1138-1152.

ll. 142-144.—Cacciaguida followed him in the Second Crusade, which he undertook, in conjunction with Louis VII. of France, in 1147, induced by the preaching of St. Bernard; and which had a calamitous issue. The “law” is that of Islam; “The Pastor,” Boniface VIII. Compare *Par.* ix. 126, 136-138.

ll. 145, 146.—He met death in battle against the Mahometans.

## CANTO XVI.

## HEAVEN V. : MARS.

CHRISTIAN WARRIORS. CACCIAGUIDA DESCRIBES THE FLORENCE  
OF HIS OWN DAY.

*At Dante's request, Cacciaguida tells him of his ancestry ; relates the extent, condition, and freedom from intermixture with neighbouring communities, of Florence in his own time ; and recounts the names of its chief families.*

O SLIGHT distinction of a noble line !  
 If thou dost cause men to make boast of thee  
 Down here, where our affection can but pine,  
 Ne'er will this seem a wondrous thing to me ;  
 Since there, where appetite goes not astray—  
 In heaven, I mean—I felt thee boastfully. 6  
 Yet thou'rt a mantle that soon shrinks away ;  
 So that time goes around thee with his shears,  
 Unless we add to thee from day to day.  
 With "You," in which Rome's clan less perseveres,  
 Though she was earliest to suffer it,  
 I poured fresh words into the spirit's ears. 12  
 Whence Beatrice, who was apart a whit,  
 Seemed, as she smiled, like her who coughed at view  
 Of what as Guinevere's first fault is writ.  
 Thus I began : "You are my father, you  
 Give me all confidence for making speech ;  
 You raise me so that I myself out-do. 18  
 So many streams, with mirth abounding, reach  
 And fill my mind, that in itself 'tis glad,  
 Because it can sustain them without breach.  
 Tell me then, dear germ whence my life I had,  
 Who were your ancestors, and what years rolled  
 Marking the time in which you were a lad. 24  
 Tell me moreover of St. John's fair fold ;  
 How large it then was, and of what a kind  
 Those who deserved its highest seats to hold."

As coal is quickened by the breath of wind  
 Into a flame, so I beheld that light  
 In splendour by my blandishments refined. 30  
 And as it grew more lovely to my sight,  
 So, speaking in a sweeter, softer way,  
 But not the tongue we moderns now recite,  
 It said to me : " From Ave's utterance day,  
 To that when I, the child whom then she bore,  
 On my now sainted mother ceased to weigh, 36  
 Five hundred fifty times and thirty more,  
 'Neath its own Lion's feet this orb of flame  
 Came to reilluminate its radiance of yore.  
 My forefathers and I by birth thence came,  
 Where first is reached the city's final pale  
 By one who runneth in your annual game. 42  
 Let this about my ancestors avail :  
 For as to whence they sprung, and who they were,  
 Silence is more beseeching than the tale.  
 The whole of those at that time fit to bear  
 Weapons, the Baptist's shrine and Mars betwixt,  
 Were but the fifth of those now living there. 48  
 But the community, wherewith now mixed  
 Campi, Certaldo, and Figghine weave,  
 Was pure, down to the craftsman's grade low-fixed.  
 O how much better it would be to leave  
 Those folk as neighbours, and to confines ta'en  
 At Trespiano and Galluzzo cleave ; 54  
 Than to include them, and the stench sustain  
 Of Aguglione's churl and Signa's one,  
 Whose eyes at bartering already strain.  
 If folk than whom live more degenerate none,  
 Had not been as a step-dame, but benign  
 To Cæsar, as a mother to her son, 60  
 One barter now and trades, made Florentine,  
 Who would have turned his steps to Simifonti,  
 Which saw his grandfather a beggar whine.  
 Still Montemurlo would be of the Conti ;  
 Cerchi would in Acone's parish be,  
 And perhaps in Valdiguevie Buondelmonti. 66

Persons confused in her community  
 Source of the city's ill have ever been ;  
 As mixed foods cause a body's malady.  
 And a blind bull's fall is more headlong seen  
 Than a blind lamb's ; and oft, when five swords rally, a  
 Stroke less than one's is dealt, and not so keen. 72  
 If thou regardest Luni and Urbisaglia,  
 How they are gone, and how on the same way  
 Behind them follow Chiusi and Sinigaglia ;  
 To hear how families to nought decay  
 Will seem no hard thing to thee of new sort,  
 Seeing that cities end and have their day. 78  
 All things of yours with their own death are fraught,  
 As are yourselves ; but kept in some from view,  
 Which long endure, whereas your lives are short.  
 And as the lunar heaven in orbit true  
 Covers and bares the shores unceasingly,  
 Fortune doth even so with Florence do : 84  
 Wherefore that should not any marvel be,  
 Which I shall tell of the grand Florentines,  
 On whose fame time has cast obscurity.  
 I saw the Ughi, saw the Catellines,  
 Filippi, Greci, Ormanni, and Alberichi,  
 Great citizens, whose lustre now declines ; 90  
 With whom were seen, as mighty as antique, he  
 Of La Sannella, he of Arca too,  
 The Soldanieri, Ardinghi, and Bostichi.  
 Above the portal now with felons new  
 Of such weight laden, that there soon will be  
 Perdition of the bark where they are crew, 96  
 Were Ravnani, from whose pedigree  
 Descends Count Guido, and since him all they  
 Who took great Bellincione's name, as he.  
 He of La Pressa knew how to bear sway ;  
 And Galigaio's house was still made fair  
 By hilt and pommel both with gilding gay ; 102  
 Mighty continued still the column vair ;  
 Sacchetti, Giuochi, Sifanti and Barucci,  
 Galli, and those the bushel's shame who bear.

The stock, of which were scions the Calfucci,  
 Was great already ; were already drawn  
 To curule chairs the Sizii and Arrigucci. 108  
 O what did I see those whose state has gone,  
 Through their own pride ! and with what might of deed  
 The gold balls blossomed, Florence to adorn !  
 Thus did the sires of those who now proceed  
 To the consistory, when vacant lies  
 Your church, and there installed on fatness feed. 114  
 The o'erweening clan that in a dragon's wise  
 Pursues one fleeing, and to whoso shows  
 His teeth or purse, puts on a lamb's mild guise,  
 Was rising, but from folk of small note rose ;  
 Ill-pleased was Ubertin Donato, when  
 His father-in-law made him kin to those. 120  
 Down to the Market Caponsacco then  
 Had come from Fiesole ; with Giuda too  
 Was Infangato a good citizen.  
 I tell a thing incredible, and true :  
 The narrow circuit's entrance was a gate,  
 Whose name was to the house of Pera due. 126  
 Whoe'er has borrowed from that Baron great  
 His fair device, whose praise and name renowned  
 The feast of Thomas doth still renovate,  
 From him both privilege and knighthood found ;  
 Though, now-a-days, he joins the populace  
 Who with a border compasses it round. 132  
 The Gualterotti and Importuni race  
 Held Borgo then ; which would more quiet be,  
 If their new neighbours had eschewed the place.  
 The house from whence sprang your calamity,  
 Through just disdain that has brought death to you,  
 And put end to your living joyously, 138  
 Was honoured in itself and consorts too :  
 How ill 'twas, Buondelmonte, to obey  
 Those counselling thee its nuptials to eschew !  
 Many are sorrowing now who would be gay,  
 Had God let Ema claim thee for its own,  
 When to the city thou first took'st thy way. 144

But it was fitting that to the maimed stone  
 Which guards the bridge, a victim should be made  
 By Florence, ere her peace had wholly flown.  
 With these folk and with others of their grade,  
 I beheld Florence in such tranquil case,  
 That no cause for lament upon her preyed. 150  
 With these folk I beheld her populace  
 So glorious and just, that I ne'er knew  
 The lily on the spear reversed in place,  
 Or through division take vermilion hue."

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 NOTES TO CANTO XVI.

l. 9.—*i.e.* unless the acts of a noble family continue worthy of its high descent.

l. 10.—The commentators differ as to whether the use of "You" for "Thou" was introduced at Rome by the Popes, or by the later Emperors. It is said that in Dante's time, on the other hand, the Romans were specially noted for using "Thou" instead of "You."

l. 13.—Lombardi points out that Beatrice stands aloof from this conversation, because it is not concerned with Theology.

ll. 13-15.—Beatrice laughed at the formal manner of Dante's address. In the next Canto, therefore (see Par. xvii. 13), he discards "You" for "Thou."

She who coughed at Guinevere's first fault is by some supposed to have been her servant, who coughed to caution her mistress against the overtures of Lancelot. Others think that the lady of Malehault, who coughed at seeing Lancelot kiss Guinevere, is referred to. For another allusion to the romance of Lancelot of the Lake, see Inf. v. 127, 128.

l. 25.—Florence. Compare Par. xxv. 5.

l. 33.—*i.e.* not in the Florentine vernacular of Dante's day (see note to Inf. ii. 57).

ll. 34-39.—All the old editions read "trenta"—"thirty" in l. 38: and there seems no reason for discarding it in favour of "tre"—"three"—which is the Della Crusca emendation. The planet Mars completes a revolution in 686 days 22 hours and 29 minutes, or thereabouts; being a period forty-three days short of two years. Multiplying this by 580, we arrive at some part of the year 1190-91 as the time of Cacciaguida's birth. This would make him in his fifty-sixth or fifty-seventh year at the time of the Second Crusade (1147), in which he fell. Those who support the reading "tre," assume that Dante supposed the revolution of Mars to occupy two complete years; in which case, the reading "trenta" would give 1160 as the date of Cacciaguida's birth; being thirteen years later

than that of his death. They therefore read "tre," and, multiplying the revolution of Mars by 553, make Cacciaguida's birth fall in the year 1106. But there is no warrant for attributing to Dante the error in question. Mars is said to return to "its own" Lion, because it was supposed to be lord of the sign Leo.

ll. 40-42.—The Elisei, the ancestors of Cacciaguida, lived in Florence, within the Ward of the Porta San Piero, at the point where it is entered from the Mercato Vecchio.

The annual game referred to is the horse-race, which was run on every 24th of June, the festival of the patron Saint, John the Baptist. Starting from San Pancrazio, the western Ward, the competitors ran, through the Mercato Vecchio, to the eastern Ward, San Piero, the "final pale" of the city. See Longfellow's note to this passage, for the names of the different Wards of Florence; which in Cacciaguida's day were four only, but afterwards became six.

l. 47.—*i.e.* between the Baptistery and the Ponte Vecchio, on which formerly stood the statue of Mars (ll. 145, 146). These were the northern and southern boundaries of ancient Florence; as the gates of San Piero and San Pancrazio were its eastern and western.

l. 50.—Places in the neighbourhood of Florence. Certaldo was the birthplace of Boccaccio.

l. 54.—Trespiano is about three miles to the north, Galluzzo about two miles to the south, of Florence.

l. 56.—Aguglione and Signa, are places in Tuscany, near Florence. The "churl" of Aguglione is probably Baldo; as to whom see note to Purg. xii. 105. Signa's churl is said to have been one Bonifazio.

l. 57.—"Bartering." For the full meaning of this word, as used by Dante, see note to Inf. xxi. 41.

l. 58.—The degenerate folk are the clergy; the Pope especially (see Par. xii. 90).

ll. 59-63.—If the Church had been allied with the Emperor, instead of being his enemy, Florence would have retained her ancient limits, and would not have been invaded by needy speculators from the neighbouring towns, claiming to be her citizens. Simifonti is near Certaldo (l. 50).

l. 64.—Montemurlo was the castle of the Counts (Conti) Guidi, who sold it to the Florentines in 1203, because they were not powerful enough to defend it against the neighbouring Pistoians.

l. 65.—The Cerchi had their stronghold, Monte di Croce, in the parish of Acone, in the Val di Sieve, a stream which flows into the Arno. It was taken and destroyed by Florence in 1053. The Cerchi migrated there, and became the leaders of the Bianchi faction (see note to Inf. vi. 65).

l. 66.—The Buondelmonti also came into Florence after the destruction by her, in 1135, of their stronghold Montebuono in the valley of the Grieve, another affluent of the Arno.

ll. 73, 75.—Luni, in the Lunigiana; Chiusi, in the Sienese territory; Urbisaglia and Sinigaglia, in the March of Ancona.

l. 81.—Human lives are too short to witness the decay of cities.

ll. 88, etc.—Villani gives a full account of these old Florentine families. See the translation of it in Longfellow's note.

ll. 94-96.—The "portal" is the gate of San Piero. The new felons with which it is said to be laden are the Cerchi and the Donati, whose respective factions of the Bianchi and the Neri brought such disasters upon Florence (see *Inf.* vi. 65). In l. 96, I think that "jattura della barca" means "the destruction of the bark," not "a throwing overboard from the bark;" which would require us to read "dalla" for "della." The natural meaning of the passage is that the weight of these felons will sink the bark.

ll. 97-99.—Bellincion Berti (*Par.* xv. 112) was of the Ravignani family. Through his daughter Gueldrada (*Inf.* xvi. 37), who married a Count Guido, the Guidi succeeded to their property; which, later on, passed to the Cerchi.

ll. 101, 102.—The gilt sword-hilt and pommel were signs of knightly rank.

l. 103.—The family of the Pigli had for their arms a column bordered with vair, or miniver.

l. 105.—"The bushel's shame" was borne by the Chiaramontesi (see note to *Purg.* xii. 105).

l. 109.—The Uberti are supposed to be here alluded to.

ll. 110, 111.—The gold balls were the arms of the Lamberti.

ll. 112-114.—Allude to the ancestors of the Tosinghi, Bisdomini, and Cortigiani; allied families which were patrons and custodians of the See of Florence; and, as such, took possession of its revenues upon a vacancy happening, until a successor to the Bishopric was appointed.

ll. 115-118.—It is generally understood that the Adimari family, and the Cavicciuli, a branch of them, are here meant. One of the Adimari is said to have appropriated Dante's goods after he was exiled.

ll. 119, 120.—Ubertin Donato, after marrying one of the daughters of Bellincion Berti (l. 99), was offended that another was given in marriage to one of the Adimari.

ll. 121, 122.—The Caponsacchi were nobles of Fiesole, who came thence to Florence, and took up their abode in the Mercato Vecchio.

ll. 124-126.—The postern gate in question was called Porta Peruzza. The incredible thing meant is probably that its name should have been taken from that of a private family; a fact showing an absence of envy and jealousy in the ancient community, which in Dante's time could hardly be believed.

ll. 127-130.—The great Baron was the Marquis Ugo of Brandenburg, who was Viceroy of the Emperor Otho III. in Tuscany. He knighted five Florentine families;—the Giandonati, Pulci, Nerli, Gangalandi, and Della Bella. These, either from gratitude, or by his permission, quartered his arms with their own. He died at Florence on St. Thomas's Day, 1006, and was buried in the Badia (*Par.* xv. 98); where each anniversary of his death was observed with great honour.

ll. 131, 132.—The allusion is to Giano della Bella, who sided with the



commons of Florence against the nobles, in 1293, and procured the passing of the edict called "The Ordinance of Justice," excluding for ever thirty-seven noble Guelph families from the *Signoria*. He incurred much odium by his reforms; and ultimately, in 1295, went into voluntary exile in France, where he died.

His arms were those of the Marquis Ugo, with the addition of a border of gold.

ll. 133-135.—The Gualterotti and Importuni were noble families in the Borgo Sant' Apostolo. Their "new neighbours" were the Buondelmonti, who came there from the Oltrarno Quarter. The feud of this family with that of the Amidei put an end to the quietude of the Borgo.

ll. 136, 137.—The Amidei: who were justly indignant at the slight put upon them by young Buondelmonte, in breaking off his engagement to marry a lady of their family, and marrying, instead, one of the Donati (ll. 140, 141). Their revenge on Buondelmonte for this was the origin of the strife between the Guelph and Ghibelline parties in Florence.

ll. 140-147.—Buondelmonte was persuaded by Lapaccia, a lady of the Donati family, to break his troth with his intended bride, one of the Amidei, and to marry Lapaccia's daughter Ciulla. The Amidei and their associates, chief of whom was Mosca Lamberti (Inf. xxviii. 106), in revenge for this, set upon Buondelmonte as he was entering Florence from the Oltrarno, mounted on a white palfrey; just as he had reached the foot of the Ponte Vecchio, on which stood the mutilated statue of Mars,—the "maimed stone" of l. 145:—dragged him from his horse; and despatched him with their swords. This happened in 1215. Lines 143, 144 refer to the coming of the first Buondelmonte from his castle of Montebuono, in the Val di Grieve, to Florence, in 1135. On his way, he had to cross the small stream called Ema; and Cacciaguida says that much calamity would have been avoided, if God had suffered him to be drowned there.

ll. 153, 154. The lily, the banner of Florence, had never been turned upside down upon a spear, by any conqueror. The banners of the vanquished were thus treated. Nor had the white lily in a field of red, the original arms of the city, been in Cacciaguida's time changed to a red lily in a field of white; as it was by the Guelphs after the expulsion of the Ghibellines.

## CANTO XVII.

## HEAVEN V. : MARS.

CHRISTIAN WARRIORS. CACCIAGUIDA PREDICTS DANTE'S  
EXILE AND MISFORTUNES.

*In answer to Dante's appeal, Cacciaguida explains to him the meaning of the predictions of future calamity to himself, which he has heard in the Inferno, and in Purgatory. He also bids him relate truly the whole of his Vision, without fear or favour.*

As he came, truth from Clymene to learn,  
 Of that which he had heard to his disgrace,  
 Who still makes fathers to sons chary turn ;  
 Such was I, and of such mood showed the trace,  
 To Beatrice and to the holy light,  
 Which had before on my account changed place. 6  
 Wherefore my Lady, "Shoot the flame forth bright  
 Of thy desire, that so it may find vent,  
 Imprinted with the internal stamp aright ;  
 Not that our knowledge may gain increment  
 By speech of thine, but that thou mayest use  
 To tell thy thirst, and drink from us content." 12  
 "O my dear plant, whom such high lore imbues,  
 That, even as minds terrestrial can see  
 That in no triangle are two obtuse,  
 Thou seest contingent things ere yet they be  
 Existent ; since the point, to whose clear view  
 All times are present, is in sight to thee ; 18  
 While I, conjoined with Virgil, up and through  
 The Mount that purifies the souls was led ;  
 And into the dead world descended too ;  
 Grave words, that of my future life were said,  
 Were told to me ; although well squared I grow  
 To all the strokes by Fortune at me sped. 24  
 Therefore my will would be content to know  
 What imminent fortune I shall have to breast ;  
 For, if foreseen, an arrow comes more slow."

These words I to the selfsame light addressed  
 That spoke to me before, and at the will  
 Of Beatrice, my own will was confessed. 30  
 Nor with obscure phrase, in which folly still  
 Ensnared folk, ere the Lamb of God was slain,  
 Who takes away the deeds committed ill ;  
 But with precise love and explicit strain,  
 That fatherly love answered me, closed round  
 By its own smile, and by that smile made plain : 36  
 "Contingency, that passes not the bound  
 Of your material volume, all portrayed  
 In the eternal aspect may be found.  
 Yet 'tis no more thence necessary made,  
 Than by the sight in which 'tis mirrored clear  
 A ship in going down the stream is swayed. 42  
 From thence, e'en as there comes upon the ear  
 Organ's sweet harmony, thus evident  
 Comes to my sight what time brings to thee near.  
 Even as Hippolytus from Athens went,  
 Through wile by his harsh faithless step-dame wrought,  
 Thou also must be forth from Florence sent. 48  
 This is already wished for, and is sought ;  
 And he who plots it will soon have it tried ;  
 There, where Christ every day is sold and bought.  
 Blame shall attach to the ill-treated side,  
 With outcry as is wont ; but truth shall be  
 By the revenge it sends forth testified. 54  
 Thou shalt leave everything most tenderly  
 Beloved ; the bow of exile this prepares,  
 First of the shafts that it will shoot at thee.  
 Thou shalt make proof how salt a savour bears  
 Another's bread ; how hard, too, is the way  
 In going down and up another's stairs. 60  
 And that which most shall on thy shoulders weigh,  
 Shall be the foolish company and bad,  
 With whom thou shalt down to this valley stray.  
 Which wholly ingrate, impious, and mad,  
 Shall turn against thee ; but, in time then near,  
 Their brows, not thine, with red shame shall be clad. 66

Their own procedure will make plain appear  
 Their brutishness ; hence 'twill be well for thee  
 That thou hast kept thy part aloof and clear.  
 First refuge for thee, and first hostelry,  
 The mighty Lombard's courtesy, whose crest  
 Bears sacred bird on ladder perched, shall be :       72  
 Who shall for thee such kind regard attest,  
 That 'tween you two, though 'tween the rest on Earth  
 'Tis latest, action shall precede request.  
 Thou shalt see with him one who at his birth  
 Was so impressed with this star's potent mould,  
 That his deeds will become of noted worth.       78  
 He has not yet upon men's minds gained hold,  
 So tender is his age ; with circling coil  
 These wheels have but for nine years round him rolled.  
 But ere the Gascon shall great Harry foil,  
 Sparks of his virtue shall be brightly shown,  
 In caring not for money, nor for toil.       84  
 Then his magnificence shall be so known,  
 That e'en his foes from silence shall unbend,  
 And their tongues shall perforce his praises own.  
 On him and on his benefits attend ;  
 He shall bring change to many of mankind,  
 The rich man's fortunes mar, the beggar's mend ;       90  
 And thou shalt bear writ of him in thy mind,  
 But tell it not : "—he spoke of things which they  
 Who witness them shall past believing find.  
 Then added, " Son, these notes the sense display  
 Of what was said to thee ; behold each snare  
 Behind a few years' cycles hid away.       96  
 Yet to thy neighbours do not envy bear ;  
 For thy life's future shall by far out-reach  
 The punishment their perfidies shall share."  
 When, inasmuch as it now broke off speech,  
 That saintly soul showed in the web spread out  
 And warped by me, its woof without a breach ;       102  
 I began, as a man who in his doubt  
 Desires another's counsel who descries,  
 And loves, and is of good will staunch and stout :

" I well perceive, my Father, how time flies,  
 Spurring towards me to inflict such blow  
 As grieves him most it takes most by surprise ;     108  
 I must be armed with foresight then, that so,  
 If I should lose the place to me most dear,  
 I may not others by my songs forego.  
 Down through the world with endless sorrow drear,  
 And on the Mountain from whose beauteous height  
 My Lady's eyes upraised me soaring clear,     114  
 And afterwards through Heaven from light to light,  
 I have heard things which, if I tell again,  
 Many will find a bitter herb to bite.  
 And if to truth I prove a timid swain,  
 I fear that I may lose life among those  
 By whom this time will be for ancient ta'en."     120  
 The light from which my treasure's smile arose,  
 Whom I found there, became first glittering,  
 As a gold mirror where a sunbeam glows.  
 Then it replied, " A conscience darkening  
 With shame through others caused or self-implied,  
 Alone shall feel thy words by brusqueness sting.     126  
 But, ne'ertheless, all falsehood laid aside,  
 Render thy Vision wholly manifest,  
 And let those scratch who have the itch to bide ;  
 For, should thy voice at the first taste molest,  
 It will leave vital nutriment behind,  
 For those who shall be able to digest.     132  
 This cry of thine shall do as doth the wind,  
 Whose blasts against the loftiest tops are blown ;  
 And, in this, no small proof of honour find.  
 Therefore thou hast within these wheels been shown ;  
 Upon the Mount ; and in the vale distressed ;  
 Souls which are known to fame, and those alone.     138  
 Because the hearer's soul can find no rest,  
 Nor fix its faith on an example ta'en,  
 Whose unknown root is hidden from his quest ;  
 Nor on some other proof that is not plain."

## NOTES TO CANTO XVII.

ll. 1-3.—Phaeton having been told by Epaphus that he was not the son of Apollo, came to his mother Clymene to ascertain the truth from her (Ovid. *Met.* i. 750, etc.). The disastrous consequences which followed Apollo's consent to Phaeton's request to be allowed to drive the chariot of the Sun, are a warning to fathers not to gratify heedlessly their children's desires.

ll. 14, 15.—Another illustration from the truths of geometry. Compare Par. xiii. 101, 102.

ll. 17, 18.—The "point" is God. Compare Par. xxviii. 16-18.

ll. 22, 23.—See the predictions of Farinata (*Inf.* x. 79-81); Brunetto Latini (*Inf.* xv. 61-72); Currado Malaspina (*Purg.* viii. 133-139); and Oderisi of Agobbio (*Purg.* xi. 139-141).

l. 23.—"Squared"—"Tetragono;" taken from Aristotle's *τετραγώνος ἀνεὺς ψόγῳ* (*Eth.* i. 10).

l. 27.—Cary quotes here a line attributed to Ovid, but not found in him:—

"Nam prævisa minus lædere tela solent."

ll. 31, 32.—An allusion to the ancient Oracles, and to their supposed cessation at the moment of the Crucifixion.

l. 36.—It will be remembered that effulgence in Paradise answers to a smile (Par. ix. 70, 71).

ll. 37-39.—The material volume is the material world. Dante is fond of this metaphor of a volume (see Par. ii. 77, 78; xii. 121-123; xv. 50, 51). Contingency, *i.e.* that which may or may not happen, has no place beyond this world. In Eternity, where there is no succession of time, all events are certain, and known.

ll. 40-42.—But God's foreknowledge of events no more necessitates them than the image on a spectator's retina, of a ship going down stream, causes the motion of the ship.

ll. 46-48.—As Hippolytus was driven from Athens by the calumnies of Phædra, so shalt thou be driven from Florence by false accusations.

ll. 50, 51.—The plotter is Pope Boniface VIII. With what is here said of his making a traffic of Christ, compare Par. xviii. 121-123.

l. 55.—Dante's banishment took place in 1302, at a time when he was absent from Florence on an embassy to the Pope; who had, in conjunction with the Neri faction in Florence, sent Charles of Valois thither. Thus reinforced, the Neri proceeded to pass sentence of banishment on the Bianchi party, in which Dante was included (see notes to *Inf.* vi. 65 and 68).

ll. 61-66.—There may be an allusion here to the attempt of the Bianchi, in 1304, to return to Florence by force; to which Dante was opposed, and which failed. One of his fellow-exiles was the Lapo Salterello, who is mentioned with scorn in Par. xv. 128.

ll. 68, 69.—Compare Inf. xv. 70-72.

ll. 71, 72.—The mighty Lombard intended here is probably Bartolommeo della Scala, Lord of Verona. It is, however, doubtful if he was ever entitled to assume the Imperial Eagle on the ladder which was the crest of his family; inasmuch as he was not made Imperial Vicar, though his successor, Alboino, was.

ll. 76-79.—Can Francesco della Scala, afterwards known as Can Grande, was the youngest of the three sons of Albert della Scala; his brothers being Bartolommeo (l. 71) and Alboino. He was born in 1291 (l. 81). Bartolommeo succeeded his father in 1301, but died in 1304; when Alboino and Can Grande were associated in the supremacy. Alboino died in 1311, and Can Grande then became sole lord of the city. He was Dante's chief patron and protector, and many consider him to be the "greyhound" of Inf. i. 101 (see the note there). He died in 1329.

l. 82.—The Gascon is Pope Clement V., as to whom see note to Inf. xix. 83. "Great Harry" is the Emperor Henry VII. of Luxembourg, whom the Pope, though he had invited him to Italy, is said to have secretly thwarted. The Emperor came into Italy in 1310, when Can Grande was nineteen years old.

l. 84.—Compare Inf. i. 103.

ll. 94, 95.—*i.e.* this is the explanation of the predictions of misfortune addressed to thee in the Inferno and in Purgatory.

ll. 101, 102.—For the metaphor, compare Par. iii. 95, 96.

l. 108.—I have followed Blanc's rendering of "chi più s'abbandona;" which seems to be in accordance with the sentiment of l. 27. The general interpretation of the words is, "he who most yields to it." If that is the right meaning, the line may be rendered—

"As grieves him most, who least its force defies."

l. 120.—Compare Purg. xxiii. 98, 99.

l. 129.—Dante never minces his words when alluding to those whom he scorns. See another instance in Inf. xv. 111.

ll. 133, 134.—

"Sæpius ventis agitatus ingens  
Pinus, et altæ graviore casu  
Decidunt turres, feriuntque summos  
Fulgura montes."

Hor. Od. II. x. 9-12.

## CANTO XVIII.

## HEAVEN V. : MARS.

## CHRISTIAN WARRIORS.

## HEAVEN VI. : JUPITER.

## RIGHTEOUS RULERS : THE EAGLE.

*Cacciaguida tells Dante that Mars is peopled by Christian Warriors. He points out many by name, upon the Cross. By the increased beauty of Beatrice, Dante knows that they have ascended to the next heaven ; that of Jupiter. Here radiant Spirits group themselves into a succession of letters, which form a sentence ; the last letter in which changes by degrees into the shape of an Eagle.*

THAT spirit blest was joying now, alone,  
 In its word ; and I tasting, in a mode  
 Which sweet with bitter tempered, of my own ;  
 When she who led me on my Godward road,  
 Said, " Change thy thought ; bethink thee I am near  
 Him who disburdens every wrongful load." 6  
 I turned, my Comfort's loving sound to hear ;  
 And talk of how much love I then descried  
 Within her saintly eyes I give up here :  
 Not only can I not in words confide,  
 But the mind cannot to such height recur  
 Above itself, without another guide. 12  
 Of this point, I can only re-aver,  
 That my affection was entirely free  
 From other longing, as I gazed on her.  
 Eternal pleasure, whose full radiancy  
 Beamed upon Beatrice, from her fair face  
 With view at second-hand contented me. 18  
 When, vanquishing me with a smile's bright grace,  
 She said to me, " Turn and give ear, and find  
 That Paradise beyond my eyes has place."



As sometimes, here, the feeling in the mind  
 Is seen upon the visage, should its bent  
 Be such as is of soul-engrossing kind ; 24  
 So the flame from the saintly brilliance sent,  
 To whom I turned, clear indication made  
 That 'twas on further speech with me intent.  
 And it began, " In this, that tree's fifth grade,  
 Which from its top has life, and evermore  
 Bears fruit, and never loses leafy blade, 30  
 Blessed Spirits are, who when below, before  
 They came to heaven, were of such famous praise,  
 That every Muse would find in them rich store.  
 Fix then upon the Cross's horns thy gaze ;  
 He whom I now shall name will there enact  
 The swift fire's part, which sets a cloud ablaze." 36  
 A light's course drawn along the Cross I tracked,  
 At mention which he made of Joshua's name ;  
 Nor did I note the word before the act.  
 And as he named the Maccabee of fame,  
 I saw another whirling speed attain ;  
 And gladness to that top a whip became. 42  
 Then for Orlando and for Charlemagne  
 My gaze attentive fixed on other two,  
 As the eye marks the flight by falcon ta'en.  
 Then William, Renouard, and Duke Godfrey drew  
 My sight along that Cross ; next whom there pressed  
 The radiance which Robert Guiscard threw. 48  
 Then, as its light moved mingled with the rest,  
 The soul made clear, which had discoursed with me,  
 What artist rare heaven's choirs in it possessed.  
 I turned myself to my right side, to see  
 In Beatrice the duty that I owed  
 Marked out by words or gesture, as might be ; 54  
 And saw that in her eyes such pureness glowed,  
 Such joyfulness, as made her aspect bright  
 Beyond the former and last wont it showed.  
 And as a man, by feeling more delight  
 In his good deeds, perceives from day to day  
 His virtue growing into stronger might ; 60

So I perceived that my revolving way,  
 With heaven conjoined, had widened in its span,  
 Seeing that Wonder decked in more array.  
 And as in a brief space of time we scan  
 The change in a pale lady, when her face  
 Discards the bashfulness that o'er it ran, 66  
 Such, when I turned, was with my eyes the case ;  
 So did that temperate sixth star gleam white,  
 Which had received me into its embrace.  
 Within that Jovial Torch before my sight,  
 The sparkling glitter of the love it bore  
 Traced for my eyes such words as we indite. 72  
 And even as birds uprising from a shore,  
 With greetings for their pasture, as it were,  
 Now in a round, now in a long troop soar ;  
 So holy creatures, flying here and there,  
 Within the lights sang, and their figures made  
 Now D's, now I's, and now L's outline wear. 78  
 First, singing, to their note they moved and swayed ;  
 Then, into one of these signs settling down,  
 They for brief while grew silent, and were stayed.  
 O Goddess Pegasæan, who dost crown  
 Genius with glory and with length of days,  
 Which it with thee transmits to realm and town, 84  
 Enlighten me, how in relief to raise  
 Their figures, as my fancy gives them mould ;  
 Let thy power show itself in these brief lays.  
 In five times seven, then, they were seen enrolled,  
 Vowels and consonants ; and I went through  
 The parts, as I observed them to me to'ld. 90  
*Diligite justitiam* some drew ;  
 First verb and noun of the depicted whole ;  
 The last *Qui judicatis terram* grew.  
 Then in the M of the fifth word each soul  
 Continued grouped, and Jove appeared thereby  
 Like silver brodered with a golden scroll. 96  
 I saw fresh lights to the M's summit fly,  
 Descending there ; and there in rest conspire ;  
 Singing, I ween, the Good that draws them nigh.

Then, as at striking of brands set on fire,  
 Innumerable sparks from them ascend,  
 Whence fools of wont for auguries inquire, 102  
 More than a thousand lights seemed thence to wend,  
 And to mount up through more or less of space,  
 To heights that on their kindling Sun depend.  
 And, as each settled down into its place,  
 I saw an Eagle's head and neck appear  
 Delineated in that fiery trace. 108  
 He who depicts there is from guidance clear ;  
 But Himself guides, and puts into the mind  
 The instinct by which nests are fashioned here.  
 The other beatitude, that seemed resigned  
 At first to form a lily on the M,  
 By a slight motion with the mould combined. 114  
 Sweet star ! how glorious and how many a gem  
 Showed me our justice to have origin  
 Whose cause is in the heaven thou dost ingem !  
 Wherefore I pray the Mind, in which begin  
 Thy motion and thy virtue, to explore  
 Whence comes the smoke thy ray is tainted in. 120  
 That wrath at those may rise in it once more,  
 Who in that shrine buy, sell, receive, and pay,  
 Which miracles built up and martyrs' gore.  
 O soldiery of heaven, whom I survey,  
 Pray for those who on earth have, every one,  
 After a bad example gone astray. 126  
 The work of war till now with swords was done :  
 But now by interdicting left and right,  
 The bread the tender Father locks from none.  
 But thou, who dost to cancel only write,  
 Think that still Paul and Peter live, who laid  
 Their lives down for the vineyard thou dost blight. 132  
 Well canst thou say, " My longing is so stayed  
 On him whose choice it was to live alone,  
 And whom the dance to martyrdom betrayed,  
 That Fisherman nor Paul to me are known."

## NOTES TO CANTO XVIII.

ll. 1-3.—Some commentators think that “word” is here used in the scholastic sense of “thought”; but the natural meaning is quite appropriate, as Cacciaguida may be supposed to be reflecting on his long discourse; Dante, upon his own words to his ancestor touching his future lot, and upon the answer they had received.

ll. 16-18.—Divine illumination beamed directly upon Beatrice. Dante saw it only at second-hand, as revealed in her face.

l. 21.—Theology is not the only source of bliss.

l. 25.—The brilliance in which Cacciaguida was enveloped.

ll. 28-30.—The tree which has life from its top—the Empyrean—is Heaven. Its fifth grade is Mars.

l. 40.—Judas Maccabeus (1 Macc. iii. 3).

l. 42.—A reminiscence of Virgil’s—

“Torto volitans sub verbere turbo.”

Æn. vii. 378.

l. 43.—Compare Inf. xxxi. 17, 18.

l. 46.—The William in question is generally understood to be an early Count of Orange in Provence. Renouard was a Saracen by birth, but, taken prisoner by St. Louis, became a convert to Christianity, and an active warrior in the Crusades. Duke Godfrey is Godfrey of Bouillon, the leader of the first Crusade.

l. 48.—Robert Guiscard is placed here for having wrested Sicily from the Saracens, in 1071 (see Inf. xxviii. 14).

l. 50.—Cacciaguida.

l. 63.—The “Wonder” is Beatrice, whose increased lustre here, as usual, denotes the ascent to another heaven.

ll. 64-69.—The change from the red light of Mars to the white light of Jupiter is compared to the transition in a modest lady’s face from the blush of modesty to its natural paleness. The redness of Mars has been mentioned in Purg. ii. 14; Par. xiv. 87.

l. 70.—The “Jovial Torch” is put for the planet Jupiter itself. This is the Sixth Heaven. According to Dante it corresponds to Geometry, the third science of the Quadrivium (Convito ii. 14). In it are found the spirits of Righteous Rulers.

l. 72.—The words are traced by the Spirits by grouping themselves into the shapes of letters.

l. 75.—Compare Purg. xxiv. 64-66.

l. 78.—*D, I, L*, are the first three letters of the word *Diligite*, which is afterwards (l. 91) completed. It is to be observed that the spirits do not group themselves in all the letters at once; but make first one, then another of them; staying long enough in each for it to be recognized (ll. 80, 81). This holds good of the whole sentence which is made.

l. 82.—Goddess Pegasæan—a general name for the Muse; taken from the fount Hippocrene made by the hoof of Pegasus.

ll. 91–93.—*Diligite justitiam, qui judicatis terram* are the first words of the Book of Wisdom (i. 1): “Love righteousness, ye that be judges of the earth.” David had said (Ps. ii. 10), “Be learned, ye that are judges of the earth.”

l. 94.—The *M* of the fifth word—*terram*—is the last letter of the whole sentence. Having grouped themselves into it, the spirits do not break it up, as they had done all those preceding it.

l. 102.—Common folk were accustomed to draw auguries as to their future riches, length of life, etc., from the sparks flying up from lighted brands struck together.

“Man is born unto trouble, as the sparks fly upward,” is, on the other hand, the opinion of Job (v. 7).

l. 105.—The kindling Sun is God. He is supposed to impart light to the Spirits, as the material Sun did to the stars (Par. xx. 6).

l. 107.—The transformation of the final *M* into an Eagle now begins. Thus far the head and neck only appear, the remainder of the letter taking the form of a lily—the fleur-de-lys (see l. 113).

ll. 109–111.—God forms the Eagle, just as He gives birds instinct to form their nests on earth.

l. 112.—“The other beatitude” means all the rest of the spirits who were not comprised in the Eagle’s head and neck.

l. 114.—These, by an easy transition, completed the body and wings.

This is the apotheosis of the Imperial Eagle, whose praises have been sung by Justinian in Par. vi. It is here composed of the aggregate spirits of Righteous Rulers of all ages. It symbolizes Dante’s reverence for the authority of the Empire; as the reproaches of Pope Boniface VIII., which immediately follow, emphasize his dislike of the assumption by the Papacy of temporal authority, which he deemed the exclusive right of the Empire.

l. 122.—“That shrine,” *i.e.* the Church.

l. 124.—Compare Purg. xxxii. 22.

l. 126.—The bad example of the Pope. Compare Purg. xvi. 100–102.

ll. 128, 129.—*i.e.* by Excommunication, which excluded men from the Sacrament.

l. 130.—I see no sufficient reason for thinking that the Pope alluded to is Clement V., and not Boniface VIII., whom Dante never misses an opportunity of assailing. The writing which the Pope makes, only in order to cancel it, is understood to mean excommunications which he proclaims, only to be paid for revoking them.

ll. 133–135.—*i.e.* “I am so greedy of gain.” The Pope’s affection for St. John the Baptist here means his love of florins; which bore the Baptist’s image stamped upon one side of them (Inf. xxx. 74). Compare Par. ix. 130–132, where the florin is referred to as the “accursed flower” which has excited the Pope’s greed: its obverse bearing the Florentine lily.

## CANTO XIX.

## HEAVEN VI. : JUPITER.

RIGHTEOUS RULERS. THE EAGLE SPEAKS. IT SOLVES A DOUBT  
FELT BY DANTE.

*A single voice proceeds from the aggregated Spirits which form the Eagle. It tells Dante the cause of its glorification. It then disperses the doubt which he had long felt as to the justice of the final damnation of those who live and die in ignorance of Christianity: and at the same time reminds him that, at the last Judgment, many of them will find more acceptance than professed believers in Christ; instancing by name certain then ruling monarchs as being worse than heathen princes.*

APPEARED before me with its wings outspread  
The beauteous image, which in the grouped throng  
Of souls the joy of sweet fruition bred.  
Appeared each a small ruby, where so strong  
A sunbeam kindled, that into my eyes  
Its light was by reflection borne along. 6  
And that, to limn which I must now devise,  
Voice never uttered, and ink never wrote,  
Nor e'er did fancy to its level rise.  
For I both saw the beak and heard the note  
Of speech that, though conceived as *Our* and *We*,  
As *My* and *I* came sounding from its throat. 12  
And it began: "For deeds of piety  
And justice, I am raised to glory here,  
Greater than which none can desire to see;  
And in the world I left my memory clear,  
Such that the ill folk there its praises own,  
But follow not the story when they hear." 18  
Just as from much live coal one heat alone  
Makes itself felt, from many loves e'en so  
There issued from that image one sole tone.

I thereupon : " O flowers, which constant blow  
 With endless joy ; whose odours all combined  
 Into one single fragrance for me grow ; 24  
 Breathe and deliver me, who much have pined  
 And long, kept hungering by tedious fast,  
 For which I had on Earth no food to find.  
 If within any realm in heaven is glassed  
 Justice divine, well know I that your own  
 Has no veil o'er the knowledge of it cast. 30  
 You know with what attention I grow prone  
 To listen ; you the doubt have understood,  
 Which into such long fast for me has grown."  
 As, when a falcon issues from the hood,  
 He moves his head, and wings applauding sways ;  
 Makes himself fair, and indicates his mood ; 36  
 Such I beheld that sign become, with praise  
 Of grace Divine inwoven, and with sound  
 Of songs that those in heaven rejoicing raise.  
 And it began, " He who His compass round  
 Earth's confine turned, and ordered all the stress  
 Of things occult and plain within its bound, 42  
 Could not so thoroughly His worth impress  
 On the whole Universe, as that His word  
 Should not remain in infinite excess.  
 And it proves this, that he whom pride first stirred,  
 Who was all creatures' chief, ere fully grown  
 Fell, since he would not wait for light conferred. 48  
 And hence each lesser nature can be shown  
 Capacious of that Good in scant degree,  
 Which hath no end ; no measure save its own.  
 Therefore our sight, which it behoves to be  
 One of the rays emitted by the mind  
 Whereof all things are full, lacks potency, 54  
 In its own nature, to behold defined  
 Its Source, save in appearance that far strays  
 From the reality of its true kind.  
 Therefore, through Justice's eternal phase,  
 The sight than which your world receives no more,  
 So penetrates, as through the sea the gaze ; 60

Which, though it sees the bottom from the shore,  
 Sees it not in the deep : yet though unseen  
 'Tis there, but hid by depths that veil it o'er.  
 Light which proceeds from the ne'er vexed serene  
 Alone is light ; all else is darkness mere,  
 The flesh's shadow, or its poison e'en. 66  
 The covert is now opened to thee clear,  
 Which hid the living justice from thy sight,  
 Of which thou mad'st such frequent question here :  
 For thou wouldst say : ' A man first sees the light  
 On Indus' banks, and there there is not one  
 To speak of Christ, or who can read or write. 72  
 All his desires are good, his deeds well done,  
 So far as human nature can descry ;  
 Sin in his life and converse there is none.  
 Without faith, unbaptized, he comes to die.  
 Is he condemned, what justice sanctions it ?  
 What fault in him for unbelief can lie ?' 78  
 Now, who art thou, that on the bench wouldst sit,  
 To judge things, far a thousand miles from thee,  
 With the short vision for a mere span fit ?  
 He, surely, who can subtilize with me,  
 If Scripture did not over you have sway,  
 Would be reduced to doubting wondrously. 84  
 O minds obtuse, O animals of clay !  
 The primal Will, that of itself is good,  
 Doth never from itself, the chief Good, stray.  
 So much is just as tallies with its mood ;  
 By no created good's attraction led  
 Its own rays o'er such good's causation brood." 90  
 As leaves the nest, and circles overhead,  
 The stork whose young have had the food they craved ;  
 And as looks up at her the young one fed ;  
 So did I raise my brows, and so behaved  
 The blessèd image which, by such high throng  
 Of counsellors impelled, its pinions waved. 96  
 Whirling around, it broke into this song :  
 " Even as my notes have strange to thee appeared,  
 You mortals scan eternal judgment wrong."



When those fires, with the Holy Ghost's light cheered,  
 Rested, still in that emblem's symmetry  
 Which made the Romans by the world revered, 102  
 It spake again : " None ever rose to be  
 One of this realm, without belief in CHRIST,  
 Before or since His nailing to the tree.  
 But, look you, many cry aloud, ' CHRIST, CHRIST,'  
 Who in the Judgment shall less near be brought  
 To Him, by far, than he who knew not CHRIST. 108  
 The Æthiop shall condemn such Christians' sort,  
 When the two companies take different way,  
 One to eternal wealth, and one to nought.  
 What to your kings will Persians have to say,  
 When they shall see that volume open spread,  
 Whose writings all their disrepute display? 114  
 There shall be seen, mid deeds of Albert read,  
 One which the pen will soon have to arraign,  
 Since 'twill o'er Prague's realm desolation shed.  
 There shall be seen the woe which on the Seine  
 He brings about, in making false coin versed,  
 Whose death shall from a wild boar's stroke be ta'en. 120  
 There shall be seen the pride that sets athirst,  
 And makes so mad the Scotch and English strife,  
 That each beyond his boundaries must burst.  
 Be seen the luxury, and the soft life,  
 Of him of Spain, and the Bohemian,  
 Who ne'er knew worth, nor wished it to be rife. 126  
 Seen counted to Jerusalem's lame man  
 Goodness, such that an I denotes the whole,  
 While in an M the contrary we scan.  
 Be seen the avarice and craven soul  
 Of him who guards the isle in fire's embrace,  
 In which Anchises reached his long life's goal. 132  
 And, to make understood how small his grace,  
 His record in maimed letters shall be writ,  
 Which will make note of much in little space.  
 And all shall see what filthy deeds commit  
 His uncle and his brother, whence ill name  
 Has on two crowns and such grand nation lit. 138

They, too, who Portugal and Norway shame  
 Shall be unmasked ; and he of Rascia, who  
 In ill hour to see coin Venetian came.  
 Blest Hungary, if she has not to rue  
 Further maltreatment ! and Navarre as blest,  
 If to her girding mountains' rampart true. 144  
 And each one must believe that now, as test  
 Of this, with Famagosta Nicosia  
 Laments and chides, since, siding with the rest,  
 Their own beast to their flank keeps ever near."

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 NOTES TO CANTO XIX.

l. 6.—"By reflection." The word in the original is "refraction ;" but reflection is meant, as in the similar instance in *Purg.* xv. 22.

ll. 23, 24.—Compare *Purg.* vii. 80, 81.

ll. 28, 29.—Compare *Par.* ix. 61, 62.

l. 32.—The doubt is set forth in ll. 70-78.

ll. 34-36.—Compare *Purg.* xix. 64, 65.

ll. 40-42.—"When he prepared the heavens, I was there : when he set a compass upon the face of the depth" (*Prov.* viii. 27).

" In his hand

He took the golden compasses, prepared  
 In God's eternal store, to circumscribe  
 This Universe, and all created things.  
 One foot he centered, and the other turned  
 Round through the vast profundity obscure,  
 And said, ' Thus far extend, thus far thy bounds ;  
 This be thy just circumference, O World.' "

*Milton, Par. Lost, vii. 224-231.*

l. 44.—By "word" here seems to be meant God's creative power.

ll. 46-48.—Lucifer is a proof that God's creative power is not exhausted by the mere act of Creation : for even he, though the chief of all created beings, required more illumination from God to make him perfect ; and fell, immature, because he would not wait for it. Compare *Inf.* xxxiv. 18 ; *Purg.* xii. 25-27.

ll. 52-58.—Our understanding is but an emanation from the Divine mind, and is not of power sufficient to have insight into more than a semblance of the real nature of that mind.

ll. 59-63.—The same idea, differently expressed.

ll. 61, 62.—Compare Par. ii. 4, 5, for the contrast between the shore and the deep. And see Par. xx. 70-72.

ll. 64-66.—“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (St. James i. 17).

l. 79.—The bench, *i.e.* the judgment bench or seat.

l. 83.—*i.e.* if he did not defer to the authority of Scripture on the point.

ll. 85-90.—God’s justice cannot err.

ll. 104, 105.—Compare Par. xiii. 41; xx. 104, 105.

ll. 106-108.—Compare St. Matthew vii. 21; viii. 11, 12.

l. 109.—Compare St. Matthew xii. 41.

ll. 113, 114.—Compare Rev. xx. 12.

ll. 115-132.—Of the six Terzine which compose these lines, the three first begin identically, with the words, “There shall be seen;” as do the three last, with the words, “Shall be seen.” This is a partial recurrence to the symmetrical structure of the passage in Purg. xii. 25-63 (see the note there). A similar instance occurs in the next Canto (see note to Par. xx. 40).

l. 115.—“Albert” is the German Emperor of that name (Purg. vi. 97). He invaded and devastated Bohemia in 1303.

ll. 118-120.—Philip IV. (Philip the Fair) of France, after the defeat of the French at Courtrai by the Flemings, in 1302, paid his troops in debased coin. He died in 1314 by a fall from his horse, caused by a wild boar running between its legs.

ll. 121-123.—The allusion is to the border wars between John Baliol and Edward I. of England.

ll. 124-126. The king of Spain referred to is evidently Ferdinand IV., who was then on the throne. He reigned from 1295 to 1312. His death is said to have been caused by intemperance. The Bohemian is Wincelas II., son and successor of Ottocar. He is stigmatized for his ease and luxury, in Purg. vii. 102.

l. 127.—Charles II., King of Naples, the son of Charles of Anjou. He was lame, and thence styled the Cripple of Jerusalem. “King of Jerusalem” was one of his titles.

ll. 128, 129.—The solitary virtue with which Dante credited Charles II., as against his thousand vices, was liberality (see the note to Par. viii. 82).

ll. 130-132.—Frederick of Arragon, son of Peter of Arragon, and King of Sicily, where Anchises is said by Virgil to have died (see the notes to Purg. vii. 114 and 119). Dante was embittered against him because, after espousing the cause of the Ghibellines, he abandoned it upon the death of the Emperor Henry VII. in 1313.

ll. 133-135.—The meaning seems to be that abbreviations were a sufficient record of the deeds of so contemptible a man.

ll. 136-138.—His uncle was James of Arragon, the brother of Peter, and King of Majorca and Minorca. His brother was James II., King of Arragon (see note to Purg. vii. 119).

l. 139.—Dionysius, King of Portugal from 1275 to 1329, is said not to have deserved the character here given of him.

Hakon Longshanks (1299-1319) was the King of Norway.

ll. 140, 141.—He of Rascia is Stephen Ouros, king of that country—the modern Dalmatia. He is said to have struck coins in imitation of the Venetian ducat. I have followed the reading “male ha visto,” in l. 141; and think that “male” means “to his hurt,” as in *Purg.* iv. 72, *Par.* vi. 69; though it does not appear in what respect Ouros was injured by his false coining.

l. 142.—Andreas III. was reigning in Hungary in 1300; though Caroberto, son of Charles Martel (*Par.* viii. 49), was the rightful monarch.

l. 143.—Joan of Navarre married Philip the Fair of France in 1284, but continued, notwithstanding, to rule her native country. She died in 1304, and was succeeded as sovereign of Navarre by Louis Hutin, her son by Philip, who, at his father's death in 1314, became also King of France, under the title of Louis X.

l. 144.—The mountains girding Navarre are the Pyrenees.

ll. 145-148.—Nicosia and Famagosta were the principal cities in Cyprus, which was now suffering under the sway of Henry II. of the house of Lusignan, here called a beast.

## CANTO XX.

## HEAVEN VI. : JUPITER.

RIGHTEOUS RULERS. THE EAGLE NAMES THE SPIRITS WHICH  
FORM ITS EYE AND BROW.

*The Eagle directs Dante's attention to its eye, and tells him the names of the Spirits which compose it and its eyebrow. It further explains how Trajan and Ripheus, two of them, though heathens, came to be saved.*

WHEN he who all the world illuminates  
So far beneath our hemisphere has flown,  
That daylight upon every side abates ;  
Heaven, which before was lit by him alone,  
Is suddenly again made manifest  
By many lights, in which one's beams are shown.     6  
My mind was to this act of heaven addressed,  
Soon as the world's and the world's leader's sign  
Was silent, bringing its blest beak to rest ;  
Since all those living lights began to shine  
Far brighter, raising strains in tuneful choir  
Which from my memory fade out and decline.     12  
O thou sweet Love, whom mantling smiles attire,  
How glowing in those sparkles was Thy prime,  
Which breath of holy thoughts alone respire !  
Soon as the precious brilliant stones sublime,  
Decked with whose gems I saw the sixth light gleam,  
Had imposed silence on the angelic chime,     18  
I seemed to hear the murmur of a stream,  
That limpid falls from rock to rock, and shows  
With what abundant springs its height must teem ;  
And as the sound that in a cithern grows  
Forms at the neck ; and, at the aperture  
Of shepherd's pipe, the wind which through it goes ; 24

So, with no let or hindrance to endure,  
 That murmur of the eagle through the throat,  
 As though 'twere hollow, rose in cadence sure.  
 It then became a voice and sent its note  
 Forth from the beak in form of words begun,  
 Such as in heart I looked for, and there wrote. 30  
 "The part in me which sees and bears the Sun,  
 In eagles doomed," it said, "in death to fade,  
 Must now have fixed attention to it won.  
 For of the fires whereof my form is made,  
 Those which the eye in my head sparkling mark  
 The chiefest are of all within their grade. 36  
 He who, for pupil, forms the central spark,  
 The Holy Spirit's singer, bore along,  
 Transporting it from town to town, the ark.  
 Now knoweth he the merit of his song,  
 So far as 'twas by his own counsel done,  
 Through its reward great as its claim was strong. 42  
 Of the five forming my brow's round, the one  
 Who is the closest to my beak, is he  
 Who comforted the widow for her son.  
 Now knoweth he how dear it costs to be  
 No follower of Christ; by trial made  
 Of this sweet life, and of its contrary. 48  
 He next in the circumference arrayed,  
 That I discourse of, in the upper span,  
 By his true penitence death's stroke delayed.  
 Now knoweth he that the eternal plan  
 Of judgment changes not, though worthy prayer  
 May make to-day to-morrow for a man. 54  
 The next who follows, through intention fair  
 Which bore an ill fruit, with the laws and me  
 Turned Greek, to let the Pastor with him share.  
 Now knows he that the ill, the progeny  
 Of his well-doing, is not to his bane,  
 Although the world destroyed thereby may be. 60  
 And he who in the downward arc shows plain,  
 Was William, whom that land hath to deplore,  
 Which mourns that living Charles and Frederick reign.

Now knoweth he what love there is in store  
 In heaven for a just king, and so doth seem  
 Effulgent, that he makes it seen still more. 66  
 Who in the erring world below could deem  
 That Trojan Ripheus as the fifth would shine,  
 Of the holy lights which in this circle gleam?  
 Now knoweth he much of the grace divine  
 That the world cannot see, although his sight  
 Discerns not all the depth of its design." 72  
 As when a lark in the air expands her flight,  
 She sings at first, and then is mute, content  
 As the last sweetness perfects her delight ;  
 Such seemed the image, imprint to which lent  
 The eternal pleasure, whose will brings about  
 That all things take the shape which they present. 78  
 And though, there, in relation to my doubt,  
 I was as glass to its investing hue,  
 It let me not in silence wear time out ;  
 But from my mouth "What things are these?" it drew,  
 In exclamation forced out by its weight ;  
 Whereat much festive sparkling met my view. 84  
 Then forthwith with more kindled eye elate,  
 The blessèd sign replied to me, that so  
 I might not through suspense in wonder wait :  
 "I can perceive thy faith in these things grow  
 Because I say them ; though from whence they spring  
 Thou see'st not ; if believed, they hide from show. 90  
 Thou dost as he who apprehends a thing  
 By name aright, but of its quiddity  
 Has no perception, without tutoring.  
*Regnum celorum* suffereth mastery,  
 From fervent love and lively hope combined,  
 That conquers the divine will's tendency ; 96  
 Not as man leaves his fellow-man behind,  
 But conquers it because it courts defeat,  
 And, conquered, conquers through its purpose kind.  
 The first and fifth life, which in my brow meet,  
 Excite thy wonder in that thou dost see  
 Depicted by them this the Angels' seat. 102

They left their bodies not, as seems to thee,  
 Gentiles, but Christians, of firm faith, each one,  
 In feet for one pierced, pierced for one to be.  
 For one from Hell, from whence there come back none  
 To good will, came back to his bones again,  
 And this reward by lively hope was won ; 108  
 By lively hope, that strove with might and main,  
 By prayers to God for his upraising made,  
 That his will might be stirred and rendered fain.  
 The glorious soul whereof I speak, arrayed  
 In flesh again, in which its stay was short,  
 Believed in Him who could afford it aid. 114  
 And by belief to such a glow was wrought  
 Of genuine love, that when again it died,  
 'Twas worthy to attain to this our sport.  
 The other, through grace from such deep fount's tide  
 Distilling, that as yet no creature's gaze  
 Has its originating stream descried, 120  
 Set all its love, below, on rightful ways ;  
 Wherefore from grace to grace God oped its eye  
 To our redemption in then future days :  
 Whence it believed therein, nor brooked to lie  
 Thenceforth in Pagan stench, and such disgrace  
 Reproved in those folk turned aside thereby. 126  
 Those three dames were to him in baptism's place  
 Whom thou beheldest at the dexter wheel ;  
 Ere baptist rite a full millennium's space.  
 Predestination ! What far depths conceal  
 Thy root from those looks which may not attain  
 Insight of all the First Cause can reveal ! 132  
 And you, O mortals, keep a wary rein  
 On judgment ; since we who have God in view  
 Know not yet all the elect who still remain ;  
 And we feel pleasure from such lack accrue ;  
 For this good doth our own good so refine,  
 That, whatsoe'er God wills, we will it too." 138  
 Thus by that image, shaped by skill divine,  
 That it might make things to my short sight plain,  
 Was given to me soothing medicine.



And as good harpist on good singer's strain  
 Makes follow the vibration of the chords,  
 Whereby the song more pleasantness doth gain ; 144  
 So I remember that, throughout its words,  
 I saw the two blest luminaries, each,  
 Just as the twinkling of the eyes accords,  
 Their flamelets move, together with the speech.

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NOTES TO CANTO XX.

l. 6.—In Dante's time it was believed that all the stars derived their light from the Sun. Compare *Par.* xviii. 103-105 ; xxiii. 29, 30.

l. 14.—"Sparkles." This is the reading "Favilli," which is taken to be another form of "Faville." It seems to suit the epithet "glowing" better than the variant "Flailli," which, however, is supported by Benvenuto and is found in numerous MSS. Its meaning probably is "Flutes" ; and if it is adopted the line may be rendered—

"How glowing in those flutes appeared Thy prime."

l. 35.—As only one eye is seen, the Eagle's head must be in profile.

l. 40.—Observe the identical beginning of the several Terzine which commence with ll. 40, 46, 52, 58, 64, and 70, respectively ; the first words of each of which are "Now knoweth he" (see note to *Par.* xix. 115).

l. 41.—The meaning seems to be :—so far as he (David) was himself the author, and not inspired.

ll. 44, 45.—Trajan (see the story of the widow and her petition to him told in *Purg.* x. 76-93).

l. 48.—In allusion to Trajan's rescue from the *Inferno* (ll. 106, 107).

ll. 49-51.—Hezekiah (see 2 Kings xx.).

ll. 52-54.—God's eternal purpose is not altered because that which would have happened to-day is postponed till to-morrow ; because He must have foreseen the postponement.

ll. 55-57.—Constantine the Great, who became a Greek, in the sense that he transferred to Byzantium the seat of the Roman Empire, its laws, and its standards (*Par.* vi. 1), ceding Rome to Pope Sylvester (*Inf.* xix. 115-117).

ll. 58-60.—Dante has before expressed the opinion that the dotation of Sylvester by Constantine was an ill-advised proceeding (see the passage from the *Inferno* quoted in the last preceding note ; and *Purg.* xxxii. 138).

ll. 62, 63.—William II., "The Good," King of Sicily and Apulia from 1166 to 1189. Charles and Frederick are Charles II. of Naples and Frederick of Arragon (*Par.* xix. 127-135).

l. 68.—Ripheus, one of the Trojans who fell in the sack of the city—

“Cadit et Ripheus, justissimus unus  
Qui fuit in Teucris, et servantissimus æqui.”

Virg. *Æn.* ii. 426, 427.

These lines of Virgil seem to have won him his place here (see note to *Purg.* i. 31).

ll. 79, 80.—Dante's inward doubt was as clearly known to the Spirits in the Eagle, as colour put upon glass is visible through it.

l. 81.—“It,” *i.e.* his doubt.

l. 84.—The Spirits sparkled with the joy they felt at being able to relieve the doubt.

l. 92.—“Quiddity,” a scholastic term, means that which makes a thing what it is. It occurs again in *Par.* xxiv. 66.

ll. 94-96.—St. Matthew xi. 12.

l. 100.—Trajan and Ripheus.

ll. 104, 105.—Ripheus died before the Crucifixion, Trajan after it. This passage throws light on the meaning of *Par.* xiii. 41, *q.v.* And compare *Par.* xix. 104, 105.

ll. 106-111.—Trajan's restoration to life from the Inferno, in answer to the prayers of St. Gregory the Great, that he might have the opportunity of believing in Christ, is referred to in *Purg.* x. 73-75. “His will” in l. 111 refers, as I understand it, to Trajan's will, not God's, as some consider. It is that “good will” which has been mentioned in l. 107. To refer it to God's will is to make Dante repeat, in effect, l. 110.

l. 117.—Compare *Par.* xxxi. 133.

l. 118.—Ripheus.

ll. 118-120.—Compare *Purg.* viii. 68, 69.

l. 127.—The three Theological Virtues—Faith, Hope, and Charity (see *Purg.* xxix. 121).

l. 146.—The two, *i.e.* Trajan and Ripheus.

## CANTO XXI.

## HEAVEN VII.: SATURN.

THE GOLDEN LADDER. CONTEMPLATIVE SPIRITS. ST. PETER  
DAMIAN.

*Beatrice ceases to smile, telling Dante that otherwise he could not endure her brilliance. They ascend to the Seventh Heaven, of Saturn. The golden ladder seen by Jacob in his dream here stretches upwards, the top being out of sight. Radiant Spirits descend it. One, St. Peter Damian, comes close to Dante, and explains why no song is heard here; but declines to say why he was predestined to greet the poet. He recounts his life, and denounces the luxury of the present Cardinals and Prelates of the Church. Other Spirits descend to him, and raise so loud a shout that Dante cannot comprehend it.*

Now with returning gaze my eyes were bent  
 Upon my Lady's face, and my soul, free  
 From every other purpose, with them went;  
 And she smiled not; but, "Did I smile," said she,  
 Beginning speech, "thou wouldst in such wise fare  
 As, when she turned to ashes, Semele. 6  
 Because my beauty, which upon the stair  
 Of the eternal palace kindles more,  
 As thou hast seen, the more it rises there,  
 Were it not tempered, must such splendour pour,  
 That thy mere mortal power would to its light  
 Be as a leaf crushed when the thunders roar. 12  
 We have been raised to the Seventh Splendour's height,  
 Which 'neath the burning Lion's breast now lies,  
 And sheds down rays commingled with his might.  
 Keep thy mind closely following thy eyes,  
 And these as mirrors for the shape prepare,  
 Which in this mirror will before thee rise." 18

Whoso knew how my sight was feasting there,  
 Having that aspect blest to contemplate,  
 When I transferred myself to other care ;  
 Would recognize how my delight was great,  
 'To pay obedience to my heavenly guide,  
 As one side counterpoised the other's weight. 24  
 Within the crystal that with orbit wide  
 Circles the world, and from its leader dear  
 'Takes name, 'neath whom all malice drooped and died,  
 Coloured as gold, in which a ray shines clear,  
 I saw a ladder set so high on end,  
 That my eye could not to its summit peer. 30  
 I saw, moreover, down the steps descend,  
 So many splendours, that what light illumes  
 The heaven, seemed thither all diffused to wend.  
 And as, when each its natural wont resumes,  
 The rooks together, at the break of day,  
 Bestir themselves to warm their chilly plumes : 36  
 Then some, without returning, go away ;  
 Some to their starting-point their course retrace ;  
 And others wheel around and make a stay :  
 Such fashion, there, appeared to me the case,  
 Within that sparkling which together came,  
 When on the steps it struck a certain place. 42  
 And that which kept most near to us became  
 So bright and clear, that I exclaimed in thought,  
 " Thy signals well thy love for me proclaim.  
 But she, from whom my how and when is sought,  
 For speech and silence, makes no sign ; whence I,  
 Against desire, do well in asking nought." 48  
 Wherefore she, who could with His sight descry  
 My silence, whose clear vision all things reads,  
 Said, " Loose the wish that burns in thee so high."  
 And I began, " I cannot claim such meeds  
 As make me worthy thy response to gain,  
 Save through her who my questioning concedes. 54  
 Blest life, who in thy own joy dost remain  
 Concealed, make known to me what cause so near  
 My side attracts thee ; and moreo'er explain,

Wherefore are silent in this wheeling Sphere  
 The symphonies which Paradise delight,  
 And, lower down, are so devout to hear." 60

"Thou hast the hearing mortal, as the sight,"  
 It answered me ; " Chants are here left unsung,  
 For cause whence Beatrice's smile takes flight.  
 Adown the holy ladder to this rung  
 Have I descended, but to give thee cheer  
 With speech and with the light around me flung. 66  
 Nor has more love more promptly led me here ;  
 For, there above, love, in as much degree  
 And more, is glowing ; as its flame makes clear.  
 But the high charity which makes us be  
 Prompt servants to the world-controlling sense,  
 Apportions our lot here, as thou dost see." 72

"O holy lamp," said I, " I see well hence,  
 How free love is sufficient, in this Court,  
 To follow out the eternal Providence.  
 But this seems hard for insight to be taught ;  
 Why thou wast to this office fore-ordained  
 Alone of those with whom thou dost consort." 78

Before I had to the last word attained,  
 The light a centre of its middle made,  
 And a swift mill-stone's revolution feigned.  
 Then made reply the love therein arrayed :  
 " There falleth full on me a light divine,  
 Piercing through this, in whose womb I am laid. 84  
 Whose virtue, as my sight and it combine,  
 Lifts me so o'er myself, that I can see  
 The supreme essence whence 'tis drawn to shine.  
 Hence comes the joyfulness which flames in me ;  
 For with such clearness as endows my sight,  
 I make the clearness of my flame agree. 90  
 But that soul which in heaven becomes most bright ;  
 That Seraph who on God keeps steadiest eye ;  
 Would not completely thy demand requite.  
 For in the eternal law's abyss doth lie,  
 In such far depth, that which thou ask'st to learn,  
 As no created vision can come nigh. 96

And to the mortal world, on thy return,  
 This carry back ; that it no more presume  
 'To move its feet for such high goal to yearn.  
 The mind which here is bright, on Earth doth fume :  
 Look, then, if it can compass that below,  
 Wherein it fails, though heaven its care assume." 102  
 Its utterances limited me so,  
 That I ceased question ; and drew back, alone  
 To humbly ask, for whom I might it know.  
 " Between her two shores Italy with stone  
 Towering not far off from thy land is walled,  
 To heights that far surmount the thunders' zone ; 108  
 And make a ridge which Catria is called ;  
 'Neath which a hermitage is consecrate,  
 Of wont to holy service only thrall'd."  
 So in a third speech it began to state ;  
 And then continuing said, " To this spot wooed,  
 I served God with a steadfastness so great 114  
 That, with the juice of olives my sole food,  
 I cared not if heats glowed or frosts congealed ;  
 Content with thoughts of contemplative mood.  
 That cloister used to make abundant yield  
 Unto these heavens ; but void now is its store ;  
 As must perforce be speedily revealed. 120  
 I, there, the name Pier Damiano bore ;  
 Peter the Sinner was I, in the shrine  
 Our Lady has on the Adriatic shore.  
 Small span of mortal life remained yet mine,  
 When I was drawn and summoned to the hat,  
 Which bad hands ever into worse resign. 126  
 Came Cephas ; came the mighty vessel that  
 The Holy Spirit filled ; who barefoot pined,  
 While food from any hostelry they gat.  
 Now modern pastors must supporters find,  
 On either hand, and such ones as can lead  
 Their bulk so huge, and lift their trains behind. 132  
 The rider's mantle covers o'er the steed,  
 So that two beasts go underneath one hide :  
 O Patience, that dost tolerate such deed !"

At these words many flamelets I descried  
 From step to step descend, and there rotate ;  
 And at each whirl become more beautified. 138  
 They came round this one, and there checked their gait ;  
 And raised a shout of loudness so intense,  
 As nothing here on earth could imitate ;  
 By whose strong thunder stunned, I missed its sense.

## NOTES TO CANTO XXI.

l. 6.—It is a daring conception on the part of Dante to represent the embodiment of Theology speaking, in heaven, of the amours of Jupiter as though they were historical facts and orthodox events.

ll. 7-9.—Compare Par. xiv. 139.

ll. 13-15.—The Seventh Splendour is the planet Saturn. In it are found Contemplative Spirits. In Dante's system this heaven corresponds to Astrology, the fourth Science of the Quadrivium.

In the spring of 1300, Saturn was in Leo. Compare Par. xvi. 37-39.

l. 18.—This mirror. The planet.

ll. 19-24.—Any one who realized how great was Dante's pleasure in gazing at Beatrice, would understand that, as his delight was great in obeying her behest that he should look away from her, the new sight prepared for his eyes must have been equally fascinating.

ll. 26, 27.—Saturn's reign was the golden age, in which, according to the poets, innocence, peace, and justice prevailed on Earth. Compare Inf. xiv. 96 ; Purg. xxviii. 139, 140.

“ Credo pudicitiam Saturno rege moratam  
 In terris.”

Juv. Sat. vi. 1.

And see Virg. Ecl. iv. 6 ; Georg. ii. 538.

ll. 28, 29.—This golden ladder is intended to be that which was seen by Jacob in his dream (Par. xxii. 70-72).

ll. 34-36.—Compare the simile used with reference to the formation of letters by the Spirits in Jupiter (Par. xviii. 73-75).

ll. 55, 56.—Compare Par. v. 136, 137 ; viii. 52-54.

l. 60.—“ Lower down ” (see Par. xii. 6-9).

l. 63.—The cause is, that Dante's mortal ear could no more endure the sound of the chant than his eye could bear Beatrice's smile.

ll. 70-72.—*i.e.* Divine love has allotted to me the duty of coming down to greet thee, and has kept the other Spirits higher up the ladder.

l. 74.—Free love, *i.e.* love not acting from compulsion, but spontaneously.

l. 81.—The Spirit revolved round itself horizontally (see Par. xiii. 3).

l. 92.—Compare *Par.* iv. 28.

ll. 94-96.—Compare *Par.* xi. 28-30.

ll. 106-108.—The Apennines.

ll. 109-111.—Monte Catria is one of the highest peaks of the Apennines, near Gubbio. The "hermitage" is the monastery of Santa Croce di Fonte Avellana. There is a tradition that Dante stayed there in 1318.

l. 112.—See the beginnings of the Spirit's two former speeches, at ll. 61, 83.

ll. 121-123.—St. Peter Damiano was born in Ravenna about 988. He joined the monastery of Santa Croce di Fonte Avellana. He was created Bishop of Ostia and Cardinal, by Pope Stephen IX., in 1057. He returned to the monastery in 1062, where he practised the greatest austerities, and died in 1072.

In l. 122, there is a variant "fu" for "fui," the reading which I have followed. If we read "fu," l. 122 may be thus rendered:—

"Peter, the Sinner styled, was of the shrine"

l. 123 remaining unaltered. With the reading "fui," the meaning is that the speaker was called Pier Damiano in the monastery of Santa Croce, and Peter the Sinner in that of Santa Maria di Porto Fuori at Ravenna—the shrine of our Lady on the Adriatic. Benvenuto da Imola and Buti so explain the passage. On the other hand, it is objected that the monastery at Ravenna did not exist till 1096, fourteen years after St. Peter Damian's death; when it was founded by Peter degli Onesti of Ravenna; who was known as Petrus Peccator. But I cannot think that Dante would put into the mouth of the Spirit the uncalled-for information respecting this latter monk. There may have been some other religious house at Ravenna in St. Peter Damian's youth. There is another instance, that of Justinian, in which a Spirit speaks of himself as having had two designations (*Par.* vi. 10).

l. 125.—The Cardinal's hat (see note to ll. 121-123).

l. 127.—Cephas—St. Peter (*St. John* i. 42). The mighty vessel of the Holy Spirit is St. Paul (*Acts* ix. 15). Compare *Inf.* ii. 28.

l. 128.—"Barefoot." Said with reference to the practice of the Franciscans in so going (*Par.* xi. 79-84).

l. 134.—The rider is the other beast.

ll. 140-142.—The subject of this shout is explained by Beatrice in the next Canto (ll. 13-15).



## CANTO XXII.

## HEAVEN VII. : SATURN.

CONTEMPLATIVE SPIRITS. ST. BENEDICT.

## HEAVEN VIII. : THE FIXED STARS. GEMINI.

*Beatrice explains that the shout raised by the Spirits was a prediction of the divine vengeance on those against whom St. Peter Damian had inveighed. St. Benedict reveals himself; relates his foundation of the monastery of Monte Cassino; and states that this is the heaven of Contemplative Spirits. After denouncing the degeneracy and avarice of his Order, he with the other Spirits soars out of sight up the ladder. Beatrice and Dante follow, and instantaneously reach the Eighth Heaven, of the Fixed Stars; entering it in the sign Gemini. Dante, at Beatrice's command, looks down upon the heavens he has already traversed, and is surprised at the mean appearance of the Earth.*

I TURNED, by wonder spell-bound, to my Guide ;  
 As evermore a little child will run  
 Where he can most assuredly confide.  
 And she, as mother hastens to a son,  
 To aid him in his pale and breathless plight,  
 With that voice whence of wont his cheer is won,      6  
 Said to me, " Know'st thou not for heaven this height ;  
 And that all heaven with holiness is fraught ;  
 And that the zeal which prompts acts here is right ?  
 Thou now canst deem what change would have been  
 wrought,  
 As by the song, so by my smile, in thee ;  
 In that the shout has moved thee in such sort.      12  
 Couldst thou have heard whose prayers discerningly,  
 The vengeance would have now been thine to know,  
 Which ere thy death it will be thine to see.

2 N

The sword of heaven cuts not in haste, nor slow ;  
 Save to his seeming who, as it may chance,  
 With longing or with fear awaits its blow. 18  
 But now towards others turn thyself askance ;  
 For most illustrious spirits thou shalt view,  
 If thou directest, where I say, thy glance.”  
 I bent my eyes, as she would have me do ;  
 And saw, by mutual rays in loveliness  
 Enhanced, a hundred spherules in a crew. 24  
 I stood as one self-tutored to repress  
 The point of his desire ; who may not dare  
 To make demand, he so doth fear excess.  
 And of those pearls the largest, brightest, there,  
 Put itself forward, to content in me  
 The wish to grow concerning it aware. 30  
 Within it then I heard, “ If thou couldst see  
 As I, how charity glows in us great,  
 Thou wouldst express the thoughts that rise in thee.  
 But, that by waiting thou mayst not come late  
 To thy high end, hear what shall be replied,  
 E'en to the thought, thou art so slow to state. 36  
 That mount, which has Cassino on its side,  
 Upon its summit was infested erst  
 By folk deluded and to ill allied.  
 And I am he who carried up it first  
 The name of Him who brought on earth the true  
 Belief, that so exalts those in it nursed. 42  
 And such grace shone upon me, that I drew  
 The neighbouring towns back from that worship's thrall,  
 By whose seduction the world impious grew.  
 These other fires were contemplative all,  
 While men ; in whom that heat was kindled clear,  
 Whence flowers and fruits of holiness befall. 48  
 Here is Macarius, Romualdus here ;  
 My brethren here, who to the cloisters' bound  
 Restrained their feet, and kept a heart sincere.”  
 And I to him : “ Thy accents' loving sound,  
 In speaking with me, and the semblance bland  
 I see and note in all your arduous found, 54

Have made my confidence as far expand  
 As the Sun makes the rose, when open grown  
 As far as its capacity can stand.  
 Then, Father, make, I pray thee, to me known,  
 If I may meet with so much grace, that I  
 May see thee with thy form uncovered shown." 60  
 Whence he, "O brother, this thy craving high  
 Shall have fulfilment in the last Sphere's bound,  
 Which doth mine and all others satisfy.  
 There perfect, ripe, and with completion crowned,  
 Is every desire ; in that sole place,  
 Each part is where it evermore was found. 66  
 Because on poles it turns not, nor in space ;  
 And up to it our ladder doth extend :  
 Whence it so steals off from thy vision's trace.  
 Thus high the patriarch Jacob saw it send  
 Its upper part, where Angels seemed to flit  
 In throngs which made it 'neath their burden bend. 72  
 But no one raises now, to climb on it,  
 His foot from Earth ; and my rule stays below,  
 Wasting the paper whereupon 'tis writ.  
 The walls, which used to be an abbey, grow  
 To dens of thieves ; the cowls for sacks are ta'en,  
 Wherein a sorry kind of flour to stow. 78  
 But heavy usury doth never gain  
 Such height against God's pleasure, as that fruit  
 Which makes the monks' hearts for such folly fain.  
 For all the Church can for her charge recruit,  
 Is for the folk who ask it for God's sake,  
 And not for kin, or some of less repute. 84  
 Such pliancy doth mortals' flesh now take,  
 That, below, good beginnings do not hold  
 From the oak's birth, till it can acorns make.  
 Peter began his convent without gold  
 And silver ; I with fasting mine, and prayer ;  
 And Francis with humility his fold. 90  
 And if thou look'st how each began, and where  
 It has gone wandering takest next in thought,  
 Thou wilt perceive those dark who once were fair.

Yet, sooth, a sight more marvellous was wrought,  
 When Jordan turned back, and the sea fled too,  
 At God's will, than should succour here be brought." 96  
 This said, he to his company withdrew ;  
 Which, after it had formed in close array,  
 All on high, gathered like a whirlwind, flew.  
 Behind them up that ladder urged my way,  
 With but one single sign, the Lady sweet,  
 Such o'er my nature was her virtue's sway : 102  
 Nor, here below, where up and down we fleet,  
 Was natural motion e'er with speed impressed,  
 Such as could level with my wing compete.  
 So, Reader, to that Triumph's devout rest  
 May I once more return ; at which to aim  
 I oft bewail my sins, and beat my breast ; 108  
 Thou hadst not put so quickly in the flame,  
 And snatched out, finger, as I saw that sign  
 Which follows Taurus, and within it came.  
 O glorious stars, conceived wherein doth shine  
 Grand virtue, and to whom, I know, is due  
 All genius whatsoever that is mine ; 114  
 With you arose, and hid himself with you  
 He who is of all mortal life the sire,  
 When at the first the Tuscan air I drew ;  
 And then, when grace allowed me to aspire  
 To enter where you wheel in circling skies,  
 It was my lot your region to acquire. 120  
 To you my soul now in devotion sighs,  
 To obtain virtue for the pass severe,  
 That draws towards it all her energies.  
 "Thou to the last salvation art so near,"—  
 Thus Beatrice began—"that it is meet  
 That thou shouldst have thy eyes acute and clear. 126  
 Ere, then, thou dost with it more inly treat,  
 Look down and see what world of spacious bound  
 I have already placed beneath thy feet.  
 So shall thy heart, jocund, as may be, found,  
 Present itself to the triumphant crew  
 Which comes rejoicing through this ether round." 132

Through all the seven Spheres I with glance anew  
 Returned, and saw this globe in semblance dressed  
 So abject, as it made me smile to view.  
 And I approve that counsel as the best,  
 Which rates it least ; and call him, who takes care  
 For other things, of probity confessed. 138  
 I saw the daughter of Latona glare  
 Without that shadow which had been anon  
 The cause why I believed her dense and rare.  
 The aspect of thy son, Hyperion,  
 I here endured, and how Dione near  
 Him moves around with Maia, I could con ; 144  
 Jove's tempering substance was hence made appear,  
 Between his sire and son ; and hence the change,  
 They make in their position, became clear.  
 And all seven showed, within my survey's range,  
 How grand they are, and with what swiftness glide ;  
 How distance lets nought their safe course derange. 150  
 The little floor which breeds in us such pride,  
 As with the Eternal Twins I rolled on, shown  
 From hills to rivers' mouths, was all descried ;  
 Then I turned back to the fair eyes my own.

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 NOTES TO CANTO XXII.

l. 14.—*i. e.* God's vengeance on the modern pastors against whom St. Peter Damian inveighed in the last Canto (ll. 130-135).

l. 28.—Observe that in this great and lofty heaven the Spirit inmates are called "pearls ;" a name which in the smaller and lower Spheres was given by the poet to the whole heaven (Par. ii. 34 ; vi. 127).

ll. 37-42.—Cassino, a castle in the Terra di Lavoro, midway between Rome and Naples, was situated on the side of the mountain at the top of which the celebrated monastery of Monte Cassino was founded by St. Benedict (the speaker), in 529. St. Benedict (l. 40) was born at Norcia, in the Duchy of Spoleto, in 480, and died at Monte Cassino in 543. He founded the monastery above the site of an ancient Temple and Grove of Apollo, who was still worshipped there by the ignorant rustics (ll. 38, 39).

l. 49.—Macarius was the name of several Egyptian hermits in the fourth century ; one of whom must be here referred to.

St. Romualdus, the Founder of the Order of Camaldoli, was born at Ravenna in or about 956. He was of the family of the Onesti, from which sprung also Peter the Sinner (Par. xxi. 122, note). He founded the parent monastery of Camaldoli—that in the Casentino, mentioned in *Purg.* v. 96—in the year 1009. He is said to have lived to the age of a hundred and twenty.

l. 62.—The last Sphere—that of the Emyrean. There the Spirits are to be seen in their natural shapes; whereas, in these lower heavens, they are shrouded in light. Dante afterwards sees St. Benedict there (Par. xxxii. 35).

l. 67.—The Emyrean, unlike the other nine heavens which it includes and which revolve within it (Par. ii. 112, etc.), is immovable, being the heaven of God's visible presence; who moves all the other heavens, Himself unmoved (Par. xxiv. 130-132).

ll. 70-72.—See *Gen.* xxviii. 12.

ll. 74, 75.—The paper on which the rule of the Order is written is mere waste paper, which no one studies.

ll. 80, 81.—The monastic revenues.

ll. 82, 83.—Compare Par. xii. 93.

ll. 86, 87.—*i.e.* the fruit of good living never comes to maturity.

ll. 88, 89.—See *Acts* iii. 6.

l. 93.—Compare Par. xv. 50, 51.

ll. 94-96.—Psalm cxiv. 5. The meaning is that the reformation of the corrupt manners of the monks may be accomplished, as it would be a less miracle than those alluded to. The ironical suggestion underlies these words, that the reformation in question would hardly be a less miracle.

l. 111.—They reach the Eighth Heaven, that of the Fixed Stars, striking it in the sign of Gemini, which follows that of Taurus. This heaven is the seat of the Host of the Triumph of Christ, which is beheld in the next Canto. In Dante's system (*Convito* ii. 15), it corresponds to the Sciences of Physics and Metaphysics.

ll. 115-117.—Dante sighs to think that he no longer breathes his native air. He was born on the 12th May, 1265, when the Sun was rising and setting in Gemini. This constellation was held by the astrologers to have a material influence upon genius (ll. 112-114). The ancients believed that the Sun was the author of all life. Compare Par. xxvii. 136-138.

ll. 122, 123.—The severe pass alluded to would seem to be the task of describing the glory of the lofty remaining heavens, and of the Trinity. "Pass," in the sense of "difficulty," has occurred in Par. iv. 91. Blanc thinks that death is here referred to.

l. 124.—*i.e.* Thou art so near to the Emyrean. Compare Par. xxxiii. 27.

ll. 139-141.—Dante was now on the side of the Moon furthest from the Earth: and this may be the reason why he says that she was without the dark spots which he had attributed to the density and rareness of the different parts of her substance (Par. ii. 59, 60).

l. 142.—Hyperion, one of the Titans, was said to be the father of the Sun.

ll. 143, 144.—Dione was the mother of Venus (Par. viii. 6, 7); and Maia, of Mercury. The names of the mothers are here used for those of the children.

l. 146.—Mars, the son; Saturn, the sire, of Jupiter. Jupiter, midway between these planets, attempered the fiery nature of the one (Mars) and the chilly influence of the other (Saturn). Compare Par. xviii. 68.

l. 150.—*i. e.* how the distance which separates them protects them from each other. "Riparo," which I have translated "their safe course," occurs in only two other passages in the *Divina Commedia*; in each of which it has the sense of "protection" (Inf. xxxi. 57; Purg. viii. 97). Some commentators understand the word, here, in the sense of "habitation"—

"How they are in distant habitations."

l. 151.—"Little floor." "Aiuola." The Earth is again called by this name in Par. xxvii. 86. Dante uses the Latin form "areola" in the same sense in the *De Monarchia* (lib. iii.): "Ut in areolâ mortalium liberè cum pace vivatar."

ll. 151-154.—From the statement that Dante from his present position saw the whole of the Earth, it is generally assumed that he implies that he was now exactly over Jerusalem, which he believed to be the centre of the Earth; and from the meridian of which, alone, a view of the whole Earth was possible. The consideration of this question is so bound up with that of the true meaning of the passage in Par. xxvii. 79-87, that I reserve what I have to say upon it for the note there.

## CANTO XXIII.

## HEAVEN VIII.: THE FIXED STARS. GEMINI.

## THE HOST OF THE TRIUMPH OF CHRIST.

*Christ appears, shining in glory among thousands of the Saints. Dante is unable to bear His dazzling splendour ; but, when He ascends out of sight, has strength of vision to behold the Virgin Mary, who with the other Saints remains below. The Archangel Gabriel descends from heaven in form of a burning crown ; and hovers over her, as she also ascends, following her Son, while the rest chant a hymn to her.*

As the bird mid the beloved leaves abides,  
 Brooding above her sweet young fledglings' nest,  
 Throughout the night, which all things from us hides ;  
 Who, on their longed-for looks her eyes to rest,  
 And to find food, their cravings to allay,  
 Wherein she draws from toilsome labours zest,                   6  
 Anticipates the time on open spray,  
 And waiting for the Sun with love's warm mien,  
 Looks hard for dawn to rise, so but it may ;  
 So did my Lady stand erect and keen,  
 With looks turned round to where that region lies,  
 'Neath which the Sun is in least hurry seen.                   12  
 Whence I, who saw her tranced and longing guise,  
 Became as he who, first desiring, then  
 Could wish for more ; and whom hope satisfies.  
 But short time passed 'twixt one and the other *when*,—  
 That of my pause, I say, and that wherein  
 The heaven grew bright and brighter to my ken,—           18  
 And Beatrice said : " See where triumph win  
 The hosts of Christ ; behold the fruit entire  
 By these Spheres' revolution gathered in."



It seemed to me her face was all afire ;  
 And she had eyes full of such ecstasy  
 As I must pass by, nor to explain aspire. 24  
 As, when the full Moon rides serene on high,  
 Trivia smiles midmost of the nymphs eterne,  
 Who throughout all its gulfs depict the sky,  
 I saw, above a thousand lanterns, burn  
 A Sun which kindled each and all, as ours  
 Kindles the sights that we on high discern ; 30  
 And through the live light in such piercing showers  
 The radiant substance on my sight fell clear,  
 That to endure it was beyond my powers.  
 "O Beatrice, thou gentle guide and dear !"

Said she, "The sight that is for thee too strong,  
 Is virtue whence there is no shelter here. 36  
 The wisdom and the power thereto belong,  
 Which between Heaven and Earth the roads set ope,  
 Desire for which had erst been felt so long."  
 As fire unlocks a cloud which gives not scope  
 To its expanding bulk, and falls below,  
 Against its nature, upon earth to grope ; 42  
 So my mind, caused by these repasts to grow  
 Aggrandized, issued from itself, and took  
 A guise such as remembrance fails to know.  
 "Open thine eyes, and on my true self look :  
 The things which thou hast seen are of a kind  
 Which have enabled thee my smile to brook." 48

I was as one in whom remains behind  
 Some trace of a forgotten dream, and who  
 Attempts in vain to bring it back to mind ;  
 While to this proffer listening, whereto  
 Such gratitude was owed as nevermore  
 Fades from the book which notes the past anew. 54  
 If all those tongues should now their sound outpour,  
 Which Polyhymnia and her sisters made  
 Most fat with milk the sweetest of their store ;  
 To aid me ; not to the truth's thousandth grade  
 Should I reach, singing the smile's holy guise,  
 And how pure on the holy face it played. 60

And even so, in figuring Paradise,  
 The sacred poem must to leaps resort,  
 Like one whose way along a blocked path lies.  
 But whoso thinks on the theme's ponderous sort,  
 And that it doth a mortal shoulder bow,  
 Will not blame tremor 'neath that weight's support. 66  
 The passage, furrowing which the adventurous prow  
 Careers, is one for no small bark to go,  
 And no self-sparing pilot will allow.  
 "Why art thou of my face enamoured so,  
 That thou regardest not the garden fair,  
 Whose flowers in blossom under Christ's rays grow? 72  
 The Rose the Word divine took flesh in, there  
 Is blooming; it the lilies doth contain,  
 Whose odour made men on the good road fare."  
 Thus Beatrice, and I, who was all fain  
 To heed her counsels, to the battle made  
 By feeble brows betook myself again. 78  
 As, when a sunbeam in pure brilliance rayed  
 From out a rifted cloud, these eyes of mine  
 Have seen a flowery mead o'erspread with shade;  
 So I saw many throngs of splendours shine,  
 Illumined from above by burning rays,  
 Though of the illuming source I saw no sign. 84  
 O benign Virtue, that so mould'st their phase,  
 Thou didst exalt Thyself, to give my sight  
 The scope which lacked there to its powerless gaze.  
 The fair flower's name which ever, morn and night,  
 I call upon, enthralled my faculties  
 In contemplation of the greater light. 90  
 And when I bore depicted on both eyes  
 The live star's quality and full extent,  
 Which, as it excelled Earth, excels the skies;  
 A little torch made from mid heaven descent,  
 Formed in a circle, a crown's guise to show,  
 And girded it, and whirling round it went. 96  
 Whatever melody sounds here below  
 Most sweet, and most constrains the soul to admire,  
 Would seem a cloud whence rending thunders go,

Contrasted with the music of that lyre,  
 Wherewith I saw the beauteous sapphire crowned,  
 Through which the heaven of clearest hue is sapphire. 102  
 " I am angelic love, who circle round  
 The lofty joy breathed from that womb of thine,  
 Where hostelry for our Desire was found.  
 And, Lady of heaven, shall still around thee shine,  
 While thou shalt follow to the highest Sphere  
 Thy Son, and, entering, make it more divine." 108  
 The circling melody its seal set here ;  
 And all the other luminaries' cries  
 Made Mary's name re-echo far and near.  
 The royal robe which all the rest o'erlies,  
 That wrap the world, and from God's breath and ways  
 Derives more life, and feels more fervour rise, 114  
 Its inner border held above our gaze,  
 So distant that, where I was placed, my view  
 As yet caught nothing of its actual phase.  
 Wherefore my eyes were powerless to pursue  
 The flame, which with the diadem impressed,  
 To be beside its seed, upsoaring flew. 120  
 And as a babe that stretches towards the breast  
 Its arms, as soon as it the milk hath ta'en ;  
 Since its soul kindles into outward zest ;  
 Each of those splendours upwards stretched amain  
 Its apex : so that all the love's full height  
 They had for Mary, was to me made plain. 126  
 Then so melodiously, within my sight,  
*Regina cæli* chanting, they remained,  
 That ne'er has parted from me the delight.  
 O what is the exuberance contained  
 Within those richest coffers, here below  
 As husbandmen in sowing seed well trained ! 132  
 Here live they, and the treasure's sweetness know,  
 Which those in Babylonian exile won,  
 When they abandoned gold for tearful woe.  
 Here triumphs under the exalted Son  
 Of God and Mary, in a victor's ease,  
 With the new council and the ancient one, 138  
 He who is warder of such glory's keys.

## NOTES TO CANTO XXIII.

ll. 11, 12.—Beatrice looked towards the meridian, or, rather, what would have been the meridian if the Sun had been above the heaven in which she now was. As to the Sun's apparent slowness when in the meridian, see note to *Purg.* xxxiii. 103, 104.

ll. 20, 21.—The saints in glory are the fruit gathered in by the revolution of the heavenly Spheres; because these influence and direct the lives of men upon the Earth (*Par.* ix. 107, 108).

l. 25.—Compare *Purg.* xxix. 83, 84.

ll. 29, 30.—Another reference to the belief in Dante's time that the stars derived all their light from the Sun. Compare *Par.* xx. 5, 6. "Sights" is here used for "stars," as in *Par.* xxx. 9. The "Sun" is Christ.

l. 42.—It is the nature of fire to mount upward. Compare *Purg.* xviii. 28-30; *Par.* i. 133-135.

l. 44.—Compare *Purg.* viii. 15.

ll. 49-51.—Compare *Par.* xxxiii. 58-60.

ll. 67, 68.—Compare *Par.* ii. 1-6.

ll. 73-75.—The "Rose" is the Blessed Virgin Mary. The "lilies" are probably the Apostles.

ll. 76-78.—Compare *Purg.* xxxii. 106-108. By "the battle of feeble brows" is meant the effort to gaze at the dazzling splendour.

ll. 85-87.—The meaning seems to be that Christ ascended beyond Dante's sight, in order to enable his eyes to behold the radiance of the Saints who remained. The splendour of Christ Himself was too great for endurance (ll. 31-33).

ll. 88-90.—The Virgin is "the fair flower" (the "Rose" of l. 73), and "the greater light"—greater, that is, than those of all the other saints.

l. 94.—A little torch. The Archangel Gabriel. Compare *Par.* xxxii. 94-96.

ll. 101, 102.—The Virgin is perhaps called a sapphire, because blue is one of the colours in which painters represent her. With l. 102 compare *Purg.* i. 13.

l. 105.—"Our Desire." Compare *Par.* xiii. 111. "And the desire of all nations shall come" (*Haggai* ii. 7).

l. 109.—"Set its seal," *i.e.* concluded its words. The expression may be intended to imply that the words were solemn and true (see *Inf.* xix. 21).

ll. 112-114.—The reference is to the *Primum Mobile*, the ninth and last of the revolving heavens, and the next in immediate order above that of the Fixed Stars, in which Dante now was. It overlies all the lower heavens; and it derives its greater life and fervour from being the nearest to the Empyrean, or heaven of God's visible presence. Compare *Par.* ii. 112-114.

l. 115.—The *Primum Mobile* itself seems here to be meant by its "inner border."

ll. 121-123.—Compare Par. xxx. 82-84.

l. 128.—*Regina cali*. The beginning of an Easter anthem sung in honour of the Virgin.

l. 134.—Babylonian exile refers to mortal life, self-denial and sorrow in which win the treasures of Paradise.

l. 138.—The ancient and the new council are the Saints of the Old and New Testament dispensations respectively (see the description in Par. xxxii. ; especially ll. 22-27).

l. 139.—St. Peter. Compare Par. xxxii. 124-126.



" O holy sister mine, 'tis by the stress  
 Of thy devout prayer and thy warm love led,  
 That hither, loosed from that fair Sphere, I press." 30  
 The blessed fire, after it was quieted,  
 With breath towards my Lady turned, began  
 To make such utterance as I have said.  
 And she, " O eternal light of the great man,  
 To whom our Lord the keys in keeping gave,  
 Which He brought down, of this joy's wondrous plan ;  
 Examine this man on points light and grave, 37  
 As pleaseth thee, about the Faith, by aid  
 Whereof thou wentest walking on the wave.  
 If he by Love, Hope, Faith, is rightly swayed,  
 'Tis not concealed from thee, who hast thy view  
 There fixed, where everything is seen portrayed. 42  
 But since this realm has those whose faith was true,  
 For citizens, 'tis well that to his lot  
 Should fall, by speech to give it glory due."  
 As bachelor grows armed, but speaketh not,  
 Until the Master moots a point, to stir  
 Discussion on it, and not solve the knot ; 48  
 So with all reason's weapons during her  
 Discourse I armed me, to abide the test  
 Of such profession, and such questioner.  
 " Good Christian, speak ; make thyself manifest :  
 Say what is Faith ? " Whereat I raised my brow  
 Towards that light by whose breath I was addressed. 54  
 Then turned to Beatrice, who gave me now  
 Prompt glances, that the fount I had within  
 Might open outlet to its streams allow.  
 " May grace which lets me "—so did I begin—  
 " Confess myself to the great chief of men,  
 Make my conceptions clear expression win." 60  
 Then I subjoined, " As thy dear brother's pen  
 Wrote, Father, guided by his truthful hand,  
 Who with thee set Rome the good way to ken,  
 Faith is the substance of things hoped for, and  
 The evidence of those not seen to appear ;  
 In this I deem its quiddity to stand." 66

At this I heard, "Thou judgest rightly here ;  
 If, why midst substances he gave it place,  
 And then midst evidences, thou seest clear."  
 And I thereon, "The things profound, whose grace  
 Hath here to me their true appearance shown,  
 From eyes below so hide away all trace 72  
 That they exist there in belief alone ;  
 And as on this is based hope's eminence,  
 It thence the intent of substance comes to own  
 And this belief must be the source from whence  
 We syllogise, since no more sight we gain ;  
 Therefore it takes the intent of evidence." 78  
 Then heard I, "If what men below attain  
 By learning, was thus understood aright,  
 No room for sophists' wit would then remain."  
 So came the breath from that love's kindled light ;  
 Then it subjoined : "Full well dost thou rehearse  
 This money's weight, and its alloy recite ; 84  
 But tell me if thou hast it in thy purse."  
 And I, "Yes, that I have, so bright and round  
 As all doubt of its mintage to disperse."  
 Next issued from that light which there profound  
 Was shining, "Of that costly jewel, say,  
 In which all virtue's origin is found, 90  
 Whence reached it thee ?" And I, "The copious spray  
 Of the Holy Spirit which is shed diffuse  
 On the new scrolls, and those of ancient day,  
 A syllogism is, whose cogent use  
 So sharply proves it, that compared with mine  
 All demonstration seems to me obtuse." 96  
 The next I heard was, "Why dost thou opine  
 That the old proposition and the new,  
 Which so convince thee, are the word divine ?"  
 And I, "The proof that shows me what is true,  
 Are the works subsequent, which Nature ne'er  
 Made iron hot for, or struck anvil to." 102  
 Was answered me, "That these works ever were,  
 Say what assures thee ? Only that same writ  
 Which needs the proof, no other, this can swear."



" If the world, helped by miracles no whit,  
 Turned Christian, this," said I, " hath all outgone ;  
 The rest are not a hundredth part of it. 108  
 For thou didst enter, fasting and forlorn,  
 The plain, to sow the good plant which of yore  
 Grew up a vine, and now becomes a thorn."  
 The holy Court on high, this converse o'er,  
 Resounded, through the Spheres, a *God we praise*,  
 In melody such as they there outpour. 114  
 That Baron then, who with his searching phrase  
 From branch to branch had so my course defined,  
 That we were nearing now the final sprays,  
 Began again ; " The grace that with thy mind  
 Is dallying, hath thus far loosed thy tongue  
 In open words befitting it to find. 120  
 Whence I commend that which from it hath sprung ;  
 But now behoves of thy belief to treat,  
 And whence derived thy faith on it is hung."  
 " O holy Father, Spirit in whom meet  
 Sight and belief, so that thou didst outrun  
 Towards the sepulchre more youthful feet ; 126  
 Thou'dst have me"—so my answer was begun—  
 " Make clear what form of prompt belief I own ;  
 And hast, too, asked the cause by which 'twas won.  
 I answer, I believe in one alone  
 Eternal God, who moveth all the sky,  
 With love and longing, from an unmoved throne ; 132  
 Nor on proofs physical alone rely,  
 And metaphysical, for such faith's balms ;  
 But find the truth, that rains hence, more supply ;  
 Through Moses and the Prophets and the Psalms,  
 The Gospel, and yourselves who wrote when blest  
 With grace to wield the glowing Spirit's arms ; 138  
 And I believe in Persons three, confessed  
 Eternal, and of essence One and Trine,  
 Such as bears in conjunction *sunt et est*.  
 Of the profound condition, thus divine,  
 That I now touch upon, the Gospel's lore  
 Full oft imprints upon my mind the sign. 144

Beginning hence, what was a spark before,  
 Dilates itself, a live flame to unfold,  
 And, as a star the heaven, illumes me o'er."  
 As a lord, hearing things that please him told,  
 Soon as his servant ceases, clasps him round,  
 Glad at the news, with gratulating hold ; 150  
 So, chanting blessings, thrice about me wound,  
 As I grew mute, the Apostolic light ;  
 Spoken at whose command my words had found  
 So great a meed of favour in its sight.

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 NOTES TO CANTO XXIV.

- l. 5.—There is probably an allusion to St. Matthew xv. 27.  
 l. 6.—Compare Par. xxv. 57.  
 l. 9.—The fount of the grace of God. Compare Par. xx. 118–120.  
 l. 12.—The Spirits began to rotate, in sign of joy.  
 ll. 13–15.—Compare the simile from the movement of the works of a clock, in Par. x. 139–144.  
 ll. 16.—Round-dancers—"Carole;" literally, "Round dances."  
 l. 17, 18.—Compare Par. viii. 19–21. The greater the velocity of the Spirits, the greater their glory.  
 l. 20.—This "fire" is St. Peter (see ll. 34–36).  
 l. 25.—Another instance of the leaps which Dante had said, in Par. xxiii. 61–63, would become inevitable in the further course of the poem. See a third, in Par. xxx. 31–33.  
 ll. 26, 27.—This obscure metaphor seems to be taken from the difficulty of painting the folds of drapery with the right admixture of light and shade.  
 l. 28.—St. Peter speaks.  
 l. 39.—See St. Matthew xiv. 29. The following verses (30, 31) show a *want* of faith on the part of St. Peter during this action.  
 ll. 41, 42.—Compare Par. xvii. 37–39.  
 ll. 46–48.—An allusion to the requirement that a Bachelor, to obtain his Doctor's degree, should prove his capacity to argue a point mooted by the Master.  
 l. 59.—"The great chief of men;" literally, "The great Centurion of the front rank," *i.e.* in the Roman legion.  
 l. 61.—St. Peter's "dear brother" is St. Paul.  
 ll. 64, 65.—"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1).  
 l. 66.—"Its quiddity" (see note to Par. xx. 92).

ll. 72-74.—Faith gives a substance and reality, in the believer's mind, to the things of whose existence it assures him.

l. 75.—“Intent,” *i.e.* “meaning.”

ll. 76, 77.—And he reasons from this assured belief, as tantamount to evidence that the things do exist.

ll. 79, 80.—*i.e.* were men as apt to grasp the true meaning of doctrine as thou hast shown thyself with regard to this definition of St. Paul's.

l. 84.—Weight and alloy; *i.e.* the value and the components of Faith.

l. 93.—The Old and the New Testament “scrolls;” literally, “skins” or “parchments.” Line 98 has the same meaning.

ll. 101, 102.—*i.e.* the Miracles.

ll. 106-108.—*i.e.* the conversion of the world to Christianity is the greatest miracle, and sufficient of itself, without any other. The argument is that of St. Augustine.

l. 114.—Compare Par. xix. 39.

l. 115.—Titles of nobility were given to the Saints in Dante's time. He calls St. James also a Baron in the next Canto (l. 17).

ll. 125, 126.—Though St. John came first to the sepulchre, St. Peter outstripped him, in the sense that he was the first to enter it (St. John xx. 4-8).

ll. 133, 134.—Physics and Metaphysics are probably here mentioned as grounds for belief, with reference to Dante's ascription of all that was good in him to the influence of Gemini, in whose heaven he now is (Par. xxii. 112-114). For, in Dante's system, this heaven corresponds to Physics and Metaphysics (see note to Par. xxii. 111).

l. 141.—*i.e.* such as is at once both Three and One.

## CANTO XXV.

## HEAVEN VIII. : THE FIXED STARS. GEMINI.

THE HOST OF THE TRIUMPH OF CHRIST. ST. JAMES AND  
ST. JOHN.

*St. James examines Dante upon Hope. A brilliant light approaches, in which is St. John, who removes Dante's doubts as to whether or not he had ever died ; but so dazzles him that he loses his sight.*

SHOULD e'er the sacred poem, whereunto  
 Both Heaven and Earth alike a hand have set,  
 Making me grow lean, many a long year through,  
 O'ercome the cruelty which bars me yet  
 From the fair sheep-fold where a lamb, the foe  
 Of wolves, I slumbered, there in warfare met ; 6  
 With other voice and other fleece to show,  
 I shall return a poet, and shall take  
 The wreath my baptism's font will then bestow.  
 Since on the Faith, which doth to God known make  
 The souls, I entered there, and Peter then  
 Circled my brow in such wise for its sake. 12  
 A light moved thereupon within our ken,  
 Out of that band whence issued he whom, first  
 Of all His vicars, Christ bequeathed to men.  
 And joyful accents from my Lady burst :—  
 " Behold," she said, " behold that Baron great,  
 For whom on Earth Galicia's pilgrims thirst." 18  
 As, when a dove alights beside its mate,  
 One circles round the other to evince  
 Its love by murmurings affectionate ;  
 So saw I by one great and glorious Prince  
 The other welcomed, while they praised the food  
 Which those once ta'en on high regale on since. 24  
 But when they ceased from gratulating mood,  
 So burning, as my vision to confound,  
 Each *coram me* in silence rooted stood.

Then Beatrice said, smiling, " Life renowned,  
 Who in thy writings by description show'st  
 The largess of our Court ; make Hope resound 30  
 Upon this height : Thou art the one, thou know'st,  
 To figure it, as oft as Jesus made  
 The three endowed with clear discernment most."  
 " Lift up thy head, by full assurance stayed :  
 For that which hither from the mortal state  
 Comes up, must ripen by our radiant aid." 36  
 I heard the second fire articulate  
 This comfort ; whence I lifted to the Mounts  
 My eyes, which they first bowed by too much weight.  
 " Since thee so worthy of His grace accounts  
 Our Emperor, that in most secret hall  
 He, ere thy death, confronts thee with His Counts ; 42  
 That, having seen this Court's truth, therewithal  
 Thou mayst encourage Hope, the source below  
 Of pure love, in thyself and others all ;  
 Say what it is ; and in thy mind how grow  
 Its blossoms ; and say whence to thee it came : "  
 The second light pursued its utterance so. 48  
 And she who guided tenderly the aim  
 Of my plumed wings, while flight so high they won,  
 Struck in before me, this reply to frame.  
 " Other son the Church Militant hath none  
 With more of Hope in him, as it is writ  
 In our band's all-irradiating Sun : 54  
 And he is granted to arrive, through it,  
 From Egypt at Jerusalem, to see ;  
 Ere of his term of warfare he is quit.  
 The other two points, asked of, not that he  
 May give thee knowledge, but that his report  
 May tell how much this virtue pleaseth thee, 60  
 I leave to him, not for his boast in aught,  
 Nor much to tax him : let him answer those,  
 And may God's grace in this be his resort."  
 As learner seconding his teacher shows  
 With ready zeal that which his skill secure  
 Has mastered ; to display how well he knows ; 66

"Hope," said I, "is an expectation sure  
 Of future glory; the result of grace  
 Divine, and merit that doth first inure.  
 To many stars this light in me I trace;  
 But he first shed it in my heart to shine,  
 Who to chief Leader held chief Singer's place. 72  
 'Let those on Thee'—so runs his song divine—  
 'Their hope repose, to whom Thy name is known.'  
 And who but knows it, if of faith like mine?  
 Thou next didst shed it on me in thy own  
 Epistle, even as from him it streamed;  
 Which full rain I, in turn, on men have thrown." 78  
 As I thus spoke there tremulously gleamed  
 Within that fire's live breast a flash of light,  
 Compressed and sudden, which as lightning seemed.  
 Then breathed it: "The love burning in me bright  
 Towards the virtue, still, which with me went  
 Far as the palm, and till I left the fight, 84  
 Is on my breathing more to thee intent,  
 Whom it delights: 'Twill please me to be told  
 What promises thou findest Hope present."  
 And I, "Both the new Scriptures and the old  
 Set the mark, which this to me indicates,  
 On souls which God has with His friends enrolled. 90  
 Each in its own land, as Isaiah states,  
 Shall for its raiment have a twofold vest:  
 And its own land lies through this sweet life's gates.  
 And, with far more digested thought expressed,  
 Thy brother, having of white robes to treat,  
 Renders this revelation manifest." 96  
 And first, as soon as these words were complete,  
*Sperent in Te*, above us we heard say,  
 To which the dancers all made answer meet;  
 Then a light shed among them its clear ray,  
 Such that, did Cancer a like crystal show,  
 Winter would have a month of one sole day. 102  
 And as a virgin rises, glad to go,  
 And joins the dance, through no fault, but, alone,  
 Honour upon the new bride to bestow;

So I beheld the splendour, brighter grown,  
 Approach the two, who in such wheeling plied,  
 As that their ardent love was fitly shown. 108  
 Then with them in the song and note it vied ;  
 My Lady ceasing not the group to scan,  
 Just like a motionless and silent bride.  
 "This one is he who by our Pelican  
 Was taken to His breast ; and from the Cross  
 For the great charge was chosen as the man." 114  
 My Lady thus ; nor swerved from its straight course  
 Her gaze, unmoved and as attentive bent,  
 As well before as after her discourse.  
 As he who fain, with earnest eyes intent,  
 Would look on the eclipsing Sun a space,  
 So strives to see as all sight to prevent, 120  
 Such at that last fire's brilliance was my case ;  
 While there was said, " Why dazzled thus, to see  
 A thing which has not here obtained a place ?  
 My body earth in earth is, and will be  
 There with the rest, until our numbered whole  
 With the eternal purpose shall agree. 126  
 In the blest cloister with the double stole  
 Are the two lights alone which upwards soared :  
 Which tell, when thou regainest thy world's goal."  
 The flaming circle rested in accord,  
 At this voice, with the sweet commingling made  
 By the sound from the trinal breath outpoured. 132  
 As, to abate fatigue, or risk evade,  
 The oars which erst were through the water sent,  
 Are at a whistle's sound all checked and stayed.  
 Ah, how my mind grew troubled in its bent,  
 When I turned round to look at Beatrice ;  
 For that I could not see her, though I went 138  
 Close at her side, and in the world of bliss !

## NOTES TO CANTO XXV.

- l. 6.—The Florentines are called “wolves” in *Purg.* xiv. 50.
- l. 7.—There seems no sufficient reason for taking “voce” in the sense of “renown” or “fame,” instead of “voice.” A contrast seems to be drawn between the bleat of the lamb and the triumphant strains of the poet. Some, however, think that the changed “voice” and “fleece” refer to the effects of increasing age upon him.
- l. 12.—See *Par.* xxiv. 151-154.
- l. 13.—The light is St. James.
- ll. 14, 15.—*i.e.* St. Peter.
- l. 17.—Baron. The same title that was given to St. Peter in *Par.* xxiv. 115 (see the note there). At l. 42 of the present Canto, St. James refers to himself and St. Peter as God’s “Counts.”
- l. 18.—The tomb and shrine of St. James were at Compostella, in Galicia; and were greatly resorted to by pilgrims.
- ll. 22, 23.—St. James was welcomed by St. Peter.
- ll. 29, 30.—The reference seems to be to St. James i. 5: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Or to verse 17: “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”
- It is to be observed that Dante assumes the Epistle of St. James to have been written by St. James the Greater, instead of by St. James the Less, as is generally supposed.
- ll. 31-33.—There seems to be no warrant in the Gospel narrative for the assertion that St. James was the special representative of Hope among the Apostles. Here, in Paradise, it was natural to assign the office to him, St. Peter having just examined Dante upon Faith, and St. John being about to question him, in the next Canto, upon Charity.
- The “three” of l. 33 are St. Peter, St. James, and St. John.
- l. 37.—The second fire. St. James.
- l. 38.—The “Mounts” are the Apostles. “I will lift up mine eyes unto the hills: from whence cometh my help” (*Psa.* cxxi. 1).
- l. 41.—The Emperor of the Apostles is Christ. In *Inf.* i. 124, the title of Emperor is given to God.
- l. 42.—His Counts. See note to l. 17.
- ll. 46, 47.—These questions concerning Hope are the same which St. Peter had put concerning Faith (*Par.* xxiv. 53, 85, 91).
- l. 51.—Beatrice replies for Dante to the second question.
- l. 54.—*i.e.* in God.
- l. 56.—From Earthly bondage to Heaven.
- l. 57.—His term of warfare, *i.e.* of service in the Church Militant (l. 52).
- l. 58.—The other two points, viz. “what hope is,” and “whence it came” to him.



ll. 64-66.—This passage corresponds to that in which Dante describes his preparation for answering St. Peter (Par. xxiv. 46-51).

ll. 67-69.—This definition of Hope is taken from Peter Lombard's Lib. Sent. iii. 26: "Est enim spes certa expectatio futuræ beatitudinis, veniens ex Dei gratiâ et ex meritis præcedentibus."

l. 72.—David. Compare Par. xx. 38.

ll. 73, 74.—"They that know thy Name will put their trust in thee" (Ps. ix. 10).

ll. 76, 77.—The nearest approach to any exhortation to Hope in the Epistle of St. James, is v. 7.

l. 81.—"Spesso" appears to have the meaning "dense," or "compact," as in Par. xxviii. 24.

l. 84.—*i.e.* until my martyrdom.

ll. 88-90.—Compare Par. xxiv. 91-96. There are only two punctuations of this passage which deserve consideration. One, which I have followed, places a full stop at the end of l. 90. The sense is then tolerably clear; with the exception that the words translated (l. 89), "which this to me indicates," may mean, either, "which Hope" (l. 87) "indicates to me," or, "which indicates Hope to me." I understand them in the former sense. The other punctuation puts the full stop at the end of l. 89, and a comma at that of l. 90, which thus is connected with ll. 91, 92. The rendering then would be: "Each of the souls which God has enrolled among His friends shall, Isaiah says, have in its own land, for its raiment," etc. With l. 90 compare St. James ii. 23: "Abraham . . . was called the Friend of God."

ll. 91, 92.—"Therefore in their land they shall possess the double: everlasting joy shall be unto them. . . . My soul shall be joyful in my God; for he hath clothed me with the garments of salvation" (Isaiah lxi. 7, 10).

ll. 94-96.—The reference is to St. John's words in Rev. vii. 9.

l. 98.—*Sperant in Te.* The words quoted before, in Italian (l. 73), from Psalm ix. 10.

l. 99.—The dancers—"Carole" (see note to Par. xxiv. 16).

l. 100.—St. John.

ll. 101, 102.—If Cancer had such a crystal, it would shed a light equal to the Sun's. In the month in Winter, therefore, in which the Sun is in Capricorn, the night would be as clear as the day; because Cancer, being just opposite Capricorn, then shines throughout the night.

ll. 103-105.—See another simile from the way in which a lady bears herself in the dance, in Purg. xxviii. 52-54.

ll. 107, 108.—The ardour of their love was shown by the velocity of their rotation.

l. 111.—Compare Purg. xxix. 59, 60.

l. 112.—The Pelican, feeding its young with blood from its own breast, is a well-known symbol of Christ.

l. 114.—The great charge; *i.e.* the care of the Virgin Mother. This expression is so similar to "The great refusal," in Inf. iii. 60, that it gives some support to the opinion that Dante there alludes to the young man

in the Gospel, who refused to follow Christ's admonition to sell all that he had and follow Him. Inasmuch, however, as the "great refusal" is said to have been made through cowardice, I think that it cannot refer to this young man, whose conduct was prompted by the love of money, or avarice.

l. 121.—Dante expected to see St. John in his earthly body, having regard to the words of our Lord as to his possibly not dying (St. John *xxi.* 22).

l. 127.—The double stole. The earthly and the spiritual bodies.

l. 128.—Christ and the Virgin.

l. 132.—The trinal breath, *i.e.* the breath of the three Apostles, St. Peter, St. James, and St. John.

## CANTO XXVI.

## HEAVEN VIII.: THE FIXED STARS. GEMINI.

## THE HOST OF THE TRIUMPH OF CHRIST. ST. JOHN ; ADAM.

*St. John examines Dante upon Charity, or Love. A fourth light appears, in which is Adam. He tells how long ago God placed him in the Terrestrial Paradise; how long he remained there, lived after his exile from it, and then stayed in Limbo; and the change which, after his death, took place in the language that he had talked.*

WHILE my doubts rose, since sight was impotent,  
 From the bright flame which caused its impotence  
 A breath came forth, which rendered me intent.  
 Saying: "While thou art gaining back the sense  
 Of sight, which at my presence waned away,  
 'Tis well thy speech should for it recompense. 6  
 Begin then, and what is thy soul's aim say:  
 And reckon that the sight in thee repressed  
 Is not defunct, but only gone astray:  
 Because the Lady, through this region blest  
 Who leads thee, hath a glance of virtue great  
 As that which Ananias' hand possessed." 12  
 I said: "May, at her pleasure, soon or late,  
 The eyes be cured, whereof she and the glow  
 I ever burn with, made their entrance gate.  
 The Good which this Court is content to know  
 Is Alpha and Omega to me of all  
 The writing which Love reads me, loud or low." 18  
 That same voice which had rid me from the thrall  
 Of fear sprung from the dazzling sharp and swift,  
 Made me again the thought of speech recall.  
 And said: "In sooth, behoves it thee to sift  
 With sieve more fine; to say behoveth thee  
 Who caused thee at such mark thy bow to lift." 24

And I : " Through reasonings of Philosophy,  
 And through authority that hence descends,  
 Fitly such love imprints itself in me.  
 For good, so far as to be good it tends,  
 When understood enkindles love more bright  
 The more of goodness that it comprehends 30  
 Hence to the Essence which is at such height  
 Of vantage, that each good outside it found  
 Is nothing but a ray of its own light,  
 More than to any other, should be bound,  
 By Love, the mind of each who clearly sees  
 The truth from which this proof comes to redound. 36  
 He makes my intellect embrace with ease  
 This truth, who shows me what love first is due  
 From all the sempiternal substances.  
 The voice of the true Author shows it too,  
 Who, speaking of Himself, to Moses saith,  
 ' I will set all my goodness in thy view.' 42  
 Thou, too, declarest it with the first breath  
 Of the loud summons which, with most effect  
 Of all, heaven's secret to Earth heraldeth."  
 And I heard : " Through the human intellect,  
 And through therewith agreed authority,  
 Keep thou thy chiefest love for God direct. 48  
 But, further saying if more cords there be  
 Which thou feel'st draw thee towards Him, thus proclaim  
 How many teeth this Love sets fast in thee.'  
 Not hidden was Christ's Eagle's holy aim ;  
 Nay, rather I perceived the mould whereto  
 He wished to fashion my profession's frame. 54  
 Whence I began again : " All stings that through  
 The heart infix'd can make it Godwards heave,  
 In concourse to my charity accrue.  
 For He from whom the world and I receive  
 Being ; the death that for my life He bore ;  
 The hope that all feel who, as I, believe ; 60  
 And the live knowledge spoken of before ;  
 Have drawn me from the sea of wrong love's flow,  
 And set me upon right affection's shore.

The leaves, that over the whole garden grow  
 Of the eternal Gardener, from me meet  
 Such love as they have good from Him to show." 66  
 E'en as I ended, melody most sweet  
 Filled Heaven, my lady joining with the rest  
 A "Holy, Holy, Holy," to repeat.  
 And as at keen light slumber flees the breast,  
 Because the visual power comes back to woo  
 The sheen through membrane after membrane pressed ;  
 And he who wakes loathes what is in his view, 73  
 So ignorant his sudden waking is,  
 Till judgment helps him to perception true ;  
 Thus from my eyes were chased by Beatrice  
 All motes by radiance from her own, that o'er  
 A thousand miles and upwards beamed their bliss. 78  
 Wherefore I then saw better than before,  
 And of a light inquired, as in amaze,  
 Which I beheld now with us, making four.  
 Hereon my Lady said : "Within those rays  
 The first soul the Prime Virtue ever made  
 Delighted to behold its Maker stays." 84  
 Even as a leaf by the wind's transit swayed,  
 Bends down its top, then lifts itself, upturned  
 Aloft, by its own proper virtue's aid,  
 So while she spoke I showed myself concerned ;  
 Awe-struck, and rendered then again secure  
 By a desire to speak, wherewith I burned. 90  
 And I began : "Sole apple sprung mature ;  
 Sire ancient, who in every bride dost greet  
 A daughter-in-law and a daughter sure ;  
 Thee I, devoutly as I can, entreat  
 To speak with me ; thou seest the wish that I,  
 To hear thee speedily, do not repeat." 96  
 Sometimes a creature on which trappings lie,  
 By struggling makes its inclination clear,  
 With which the covering moves in harmony ;  
 And, in like wise, the first soul let appear  
 Transparent to me through its covering,  
 How joyful it became to give me cheer. 102

Then it breathed forth : " Although thou dost not bring  
 Thy wish before me, I can better see  
 Than thou, what is to thee the surest thing ;  
 Because the truthful mirror shows it me,  
 Which, though in other things 'tis imaged well,  
 Image of none else can be made to be. 108

Thou wouldest hear what length of time befell,  
 Since God in the high garden, where this Dame  
 For such tall stairs disposed thee, made me dwell.  
 How long my eyes delight from it could claim ;  
 The true cause wherefore, spurned, I was undone ;  
 And the idiom whereto I gave use and frame. 114

The tasting of the tree was not, my son,  
 Itself the cause from whence such exile grew ;  
 But, only, that I would the mark outrun.  
 In that place whence thy Lady Virgil drew,  
 I craved this Council till the Sun had made  
 Four thousand and three hundred rounds and two : 120

And saw him in his path, through its each grade  
 Of light, nine hundred times and thirty more  
 Returning, while upon the Earth I stayed.  
 The tongue I spoke was given entirely o'er,  
 Ere at the work which had no finishing  
 The folk of Nimrod set to toiling sore. 126

For ne'er was an effect of reasoning—  
 Since human pleasure is renewed as each  
 Sky's aspect sways it—long continuing.  
 'Tis Nature's doing that man takes to speech :  
 But whether thus or thus, as you think well,  
 She lets you act as your own promptings teach. 132

Ere I descended to the pains of Hell,  
 The chief Good (whence the joy around me knit)  
 Was upon Earth called by the name of El.  
 Called Eli afterwards ; and that is fit :  
 For mortals' use, as leaves on boughs, as one  
 Falls off, sprouts with another following it. 138

The Mount which highest o'er the waves doth run,  
 Held me, in life of pure and sinful deeds,  
 From the first hour to that which, as the Sun  
 Is changing quadrant, to the sixth succeeds.

## NOTES TO CANTO XXVI.

l. 12.—Ananias of Damascus, who restored St. Paul's sight, after his Conversion, by putting his hands on him (Acts ix. 17).

ll. 16-18.—*i.e.* God is the beginning and end of all the impulses with which love inspires me.

ll. 31-36.—Inasmuch as the more of good there is in anything the more it kindles love, God, being the chief Good, must be the highest object of love. With ll. 32, 33, compare Par. v. 10-12.

ll. 38, 39.—The sempiternal substances seem to be the Angels (Purg. xxx. 101). Perhaps also the human soul is included in them. The philosopher referred to in l. 38 is by some supposed to be Aristotle, by others, Plato.

l. 42.—“And he said, I will make all my goodness pass before thee” (Exodus xxxiii. 19).

ll. 43-45.—The reference is to the opening words of St. John's Gospel.

l. 52.—St. John is represented by an Eagle.

l. 62.—Compare Purg. xvii. 100-102.

ll. 64, 65.—The eternal Gardener is God; the leaves are His creatures.

ll. 67-69.—Compare this cry from the Saints in bliss with those which they uttered at the end of Dante's examination by St. Peter (Par. xxiv. 112-114) and by St. James (Par. xxv. 97-99).

l. 71.—The visual power. Literally, “The spirit of sight. Compare Par. xxx. 47; Purg. xxi. 88 (vocale spirito).

l. 83.—The Prime Virtue—God (see note to Par. xiii. 79-81). The fourth light, which now appears, is the soul of Adam.

ll. 85-87.—Compare Purg. xxviii. 10-15.

l. 91.—So Adam is styled “The man not born” in Par. vii. 26.

l. 104.—The reading “Dante” for “Da te” in the beginning of this line, in the original, is undoubtedly spurious (see note to Purg. xxx. 63).

ll. 107, 108.—Both the true reading and the meaning of these lines are much disputed. Without discussing the other readings, I will merely say that the one which commends itself most to me is that followed by Blanc: viz.—

“Che fa di se pareglie l'altre cose,  
E nulla face lui di se paregljo.”

As to the meaning, I think that “paregljo” is an adjective, and equivalent to the French “pareil.” If so, it signifies “resembling.” And (having regard to l. 106, in which Adam has just said that he looks into the truthful mirror—which is God) this resemblance must refer to the reflection, as in a mirror, of the thing resembled in the resembling thing. The lines may, if so, be translated, in prose: “Which makes other things bear its reflected resemblance; and is not itself made to reflect the resemblance of anything.” Or, “Which causes the resemblance of other things to be reflected in itself; while its own resemblance is not reflected in anything.”

These alternative renderings may be put thus into verse : the first—

“ Which, though in other things 'tis imaged well,  
Image of none else can be made to be.”

And the second—

“ Which, though all else is imaged in it well,  
Imaged, itself, in nothing else can be.”

This second version is substantially that of Blanc. It certainly carries on the idea of the Saints seeing everything in God as in a mirror, much better than the first. But although the first line of it is in accordance with such passages as Par. xv. 61-63; xvii. 16-18, 37-39; and xxiv. 41, 42; the second seems to me in direct conflict, not only with the statement in Genesis i. 27, that man was created in God's own image, but with Par. i. 105; ii. 130-132; vii. 73-75; xiii. 59; xix. 28, 29: in all of which passages God is spoken of as imaged, with more or less completeness, in His works. If we adopt the rendering, we must give this second line the sense, that nothing can *adequately* reflect the likeness of God. But this requires the interpolation of a word.

The first version, on the other hand, does not conflict with anything in the Divina Commedia. Its first line is in accordance with Genesis i. 27, and with the other passages in the Paradise, just referred to, beginning with Par. i. 105. The only objection to it is that the transition from the reference, in l. 106, to glancing into a mirror, to speaking of that mirror as itself mirrored in, instead of mirroring, other things, is doubtless abrupt and awkward. But such appears to be the meaning of the words. I have therefore adopted this version; the more so because the second line of it, also, seems to me to conform most to the meaning of the original. The passage will, in this view, signify, that although God may be reflected in His works, in greater or less perfection, He cannot be Himself the reflection of any of them: a sentiment supported by Par. xix. 89, 90.

ll. 118-120.—Dante follows the calculation that from the Creation to the Crucifixion 5232 years elapsed. Adam here says that he was in Limbo for 4302 years. Adding to these the 930 years of his life upon Earth (ll. 121-123), we obtain the 5232. Compare Purg. xxxiii. 61-63. The rescue of Adam from Limbo has been referred to in Inf. iv. 55.

l. 133.—Compare Purg. xvi. 39.

l. 135.—El. The variants to this are “Un” and “I” (supposed to represent the first letter of “Jehovah”). But, as Cary points out, El is conclusively shown to be right by the passage in Dante's de Vulg. Eloq., lib. i. cap. 4: “Quod prius vox primi loquentis sonaverit, viro sanæ mentis in promptu esse non dubito ipsum fuisse quod Deus est, videlicet El.”

ll. 137, 138.—Compare Horace, Ars. Poet. 60, etc.

l. 139.—The Mount of Purgatory. Compare Purg. iii. 14, 15.

ll. 139-142.—*i.e.* Adam was in the Earthly Paradise only for seven hours. The Sun passes through a quadrant in six hours. Cary cites Peter Comestor, Hist. Scholast., f. 9, Ed. Par., 1513, 4to., where he says of Adam and Eve, “Quidam tradunt eos fuisse in Paradiso septem horas.”



## CANTO XXVII.

## HEAVEN VIII. : THE FIXED STARS. GEMINI.

THE HOST OF THE TRIUMPH OF CHRIST.

## HEAVEN IX. : THE PRIMUM MOBILE.

*St. Peter rebukes the covetousness and malpractices of Boniface VIII., and of those who will succeed him in the Papacy. His indignation makes him assume a fiery hue which also suffuses the whole host of heaven. They all vanish upwards out of sight. Dante, at the bidding of Beatrice, again looks down beneath him. He describes the portion of the world now in his view. They then ascend into the Ninth Heaven, the Primum Mobile. Beatrice informs him how its motion originates and spreads through the lower heavens. She upbraids the depravity of mortals, which she attributes to the want of a wise ruler ; but predicts a speedy reformation.*

“GLORY to Father, Son, and Holy Ghost :”—

This dulcet chant inebriated me,  
 Begun by all of Paradise's host,  
 A smile of the Universe I seemed to see,  
 And therefore, both through hearing and through sight,  
 There stole upon me inebriety. 6  
 O joy ! O blithe ineffable delight !  
 O life to love and peace entirely knit !  
 O wealth from craving free, and safe from blight !  
 Before my eyes stood the four torches lit :  
 And that which first of them had come anon,  
 Began to show more vivid guise in it. 12  
 And in its semblance became thereupon  
 Such as Jove would become, if Mars and he  
 Were birds, and put each other's plumage on.  
 The Providence which portions suitably  
 Vicissitude and service here, had through  
 The whole blest choir made silence equally ; 18



Gascons and Cahorsines alike prepare  
 To drink our blood : to what a shameful end  
 Must thou needs fall, O thou commencement fair ! 60  
 But the high Providence that could defend  
 With Scipio the world-renown Rome won,  
 Will soon, as I conceive, its succour lend.  
 And thou who through thy mortal weight, my son,  
 Wilt down again return, thy mouth unclosed,  
 And what I hide not do thou hide from none." 66  
 As our air showers down frozen vapours' snows,  
 When that Goat's horn whose pasture is the sky  
 Together with the Sun in contact goes ;  
 So I beheld the ether up on high  
 Adorned, and with triumphant vapours flecked,  
 Which there, awhile, had sojourned with us nigh. 72  
 My sight pursued and ceased not to inspect  
 Their semblances, until the space between  
 Became so vast that further gaze was checked.  
 Wherefore my Lady, now that I was seen  
 From upward gazing freed, said, " Downwards cast  
 Thine eyes, and see how far round thou hast been." 78  
 I saw that, since the time when I looked last,  
 I had throughout the whole arc made my road,  
 Which the first clime from midst to end goes past.  
 So that I saw where beyond Gades flowed  
 Ulysses' mad pass, and nigh saw the shore  
 On which Europa grew a pleasing load. 84  
 And of the site of this our little floor  
 More had been shown me, but beneath my feet  
 The Sun advanced, removed a sign and more.  
 My mind, that ever with my Lady sweet  
 Dallies enamoured, more than ever yet  
 Burned to bring back my eyes with her to meet. 90  
 And all baits e'er by art or nature set  
 To catch the eyes and captivate the mind,  
 In human flesh, portrayed or living met,  
 Would seem as nothing, though in one combined,  
 To the divine delight that on me glowed,  
 Flashed from the smiling eyes I turned to find. 96

The virtue which her look on me bestowed,  
 From the fair nest of Leda sundered me,  
 And through the swiftest heaven impelled my road.  
 Its lofty parts, of liveliest degree,  
 So uniform are, that I cannot say  
 Which Beatrice chose as my place to be. 102  
 But she, who saw what wish in me held sway,  
 Began, with smiles which spoke so glad a soul  
 That God's own joy seemed on her face to play :  
 " The motion's nature which makes all else roll  
 Around the centre, and that fixed retains,  
 Commences from this point, as from its goal. 108  
 And this heaven none other *where* in it contains,  
 Than the Divine mind, kindled whence redound  
 The love that turns it, and the power it rains.  
 Light and love hold it in one circle's bound,  
 E'en as it holds the rest ; and He alone  
 Informs that precinct, who engirds it round. 114  
 None other shapes its motion ; it alone  
 Measures the rest, even as ten's measurement  
 Is by the moiety and fifth part shown.  
 And how Time holds his roots in this vase pent,  
 And in the rest allows his leaves to grow,  
 Can now be rendered to thee evident. 120  
 Cupidity, thou sinkest mortals so  
 Beneath thy waves, that there is no one who  
 Has power to lift his eyes above their flow !  
 The will is flourishing in men, 'tis true ;  
 But the perpetual rainfall on them thrown  
 Turns to abortion plums which soundly grew. 126  
 Innocence and faith are found in babes alone :  
 Each takes to flight before the cheeks are strewn  
 With down, and have a covering to own.  
 One while still babbling fasts, who will, as soon  
 As he has loosed his tongue, devouring crave  
 Whatever food throughout whatever moon ; 132  
 And one who when a babbler loved and gave  
 His mother heed, no sooner frames speech right,  
 Than he desires to see her in her grave.

Changed thus to black from its first aspect white  
 Is his fair daughter's skin, whose coming rays  
 Bring on the morn and, parting, leave the night. 138  
 Thou, that thou mayst not run into amaze,  
 Think that on Earth none fit to rule is found,  
 Wherefore the human family thus strays.  
 But ere all January quits the bound  
 Of winter, through the hundredth they neglect  
 Down there, such roar shall through these high Spheres  
 sound, 144  
 That Fortune's storm, which men so much expect,  
 Shall turn the poops where erst the prows have been,  
 So that the fleet shall run a course direct,  
 And true fruit on the flower shall supervene."

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 NOTES TO CANTO XXVII.

ll. 5, 6.—So in *Inf.* xxix. 2, Dante describes his eyes as inebriated; there, with sorrow, as, here, with joy.

l. 10.—The four torches are St. Peter, St. James, St. John, and Adam.

l. 11.—St. Peter.

ll. 13-15.—*i.e.* St. Peter changed colour from white to red. The planet Jupiter is white (*Par.* xviii. 68); and Mars a fiery red (*Purg.* ii. 14; *Par.* xiv. 87).

ll. 22-24.—The usurper is Pope Boniface VIII. Dante may mean, as Daniello thinks, that in the sight of Christ the Papal See was vacant because Boniface had obtained the abdication of Celestine by fraud and intrigue (see note to *Inf.* iii. 59). The triple repetition of the words "My place" gives emphasis to St. Peter's indignation.

l. 25.—"My cemetery." Rome (see note to *Par.* ix. 139-142).

l. 27.—Lucifer (*Inf.* xxxiv. 121).

ll. 28, 29.—

"The roseate hues of early dawn,

The crimson of the sunset sky.

Hymn by C. F. Alexander (*Hymns, Ancient and Modern*), 229, ll. 1, 3.

l. 36.—*i.e.* at the Crucifixion.

ll. 40, 41.—"Sanguis martyrum, semen Ecclesiae." Linus is said to have been the immediate successor of St. Peter; Cletus, of Linus.

l. 44.—Sixtus I. and Pius I. were Bishops of Rome in the second century; Calixtus I. and Urban I., in the third.

ll. 47, 48.—The allusion is to the Guelphs favoured by Boniface, and set as it were on his right hand; while the Ghibellines were placed on his left. The illustration was doubtless suggested to Dante by St. Matthew xx. 23: "To sit on my right hand, and on my left, is not mine to give."

ll. 49-51.—In allusion to the strife waged at Rome by Pope Boniface VIII. against the Colonnas (see Inf. xxvii. 85-90).

l. 53.—The sale of indulgences.

l. 55.—Compare Par. ix. 132; St. Matthew vii. 15.

l. 57.—"Up, Lord, why sleepest thou: awake, and be not absent from us for ever" (Psalm xlv. 23).

ll. 58, 59.—Clement V., the Gascon, was made Pope in 1305 (Inf. xix. 83; Par. xvii. 82), and was succeeded by John XXII. in 1316, who was a native of Cahors in France. These lines must therefore have been written after 1316.

l. 62.—Scipio. Compare Par. vi. 53. Dante also alludes to the intervention of Providence against Hannibal, through Scipio, in *Convito* iv. 5.

ll. 68, 69.—When the Sun is in Capricorn; *i.e.* in the winter solstice.

ll. 79-87.—In discussing this passage we must assume the truth of Dante's views of geography, though they are in many respects contrary to the facts. According to him, our hemisphere alone was inhabited; Jerusalem was in the centre of it; India and the extreme west of Spain were its eastern and western limits respectively. For present purposes, India may be called the Ganges, and the west of Spain, Cadiz: names by which Dante himself designates them. The hemisphere, of course, extends through 180° of longitude. Hence the Ganges is 90° east, and Cadiz 90° west of Jerusalem. Further, he regarded Italy as being half-way between Cadiz and Jerusalem, *i.e.* 45° east of the one and west of the other.

Climes, according to the geographical notions of his day, were zones, each of which was comprised between two circles parallel to the Equator. The first of these extended to about 20° north latitude. Each clime of course extended through 180° of longitude.

Coming now to the consideration of the passage, in the light of the assumed truth of these views, it will be convenient to pass over for the present ll. 79-81, in order to determine, from ll. 82-87, the position, in reference to the Earth, which Dante here represents himself to occupy.

In the first place, he says that he almost saw Phœnicia, and would have seen further (east) than it, but for the Sun's position. This can only mean that his own position would have given him the more extensive view, but for the fact that the Sun was setting upon Phœnicia, and therefore all beyond it was in darkness. It follows that the Sun's position, it being the time of an Equinox, must have been 90° west of Phœnicia; and that Dante must have been less than that distance from it, or, which comes to the same thing, from Jerusalem. He says, in fact, that the Sun was in advance of him, beneath his feet, a sign and more removed. Now, Dante being in Gemini and the Sun in Aries, with all Taurus intervening, this gives, for

the distance between him and the Sun, as nearly as possible  $45^{\circ}$ . The Sun was beneath his feet, because it was four heavens below him.

We therefore conclude that Dante was  $45^{\circ}$  east of the Sun, and in or near to the meridian of Italy; and that the Sun was in or near to that of Cadiz.

Reverting now to ll. 79-81, which refer us to the position occupied by Dante when he had first looked down upon the Earth, and specify the distance which he had traversed since then; we must determine that first position by measuring the distance in question eastwards of the meridian of Italy, *i.e.* of the meridian  $45^{\circ}$  west of Jerusalem. This gives us, for his first position, a meridian  $45^{\circ}$  east of Jerusalem, if, as is generally conceded, and as follows from what has been said as to the extent of the climes, "the whole arc which the first clime makes from its middle to its end" is an arc of  $90^{\circ}$ . Turning to the description of what he saw upon his first look down (Par. xxii. 151-153), we find that he says that the whole Earth was then spread out before him. The commentators, generally, but I think needlessly, take these words to imply that he was in the central meridian, *i.e.* that of Jerusalem, from which alone the whole Earth would be visible. He may only mean to express that he had a very extensive view of the Earth. And a first position in the meridian of Jerusalem involves the consequence of a second position in that of Cadiz, which we have seen to be out of the question. A serious difficulty, no doubt, remains, *viz.*: that Dante's statement that he had gone through the whole arc made by the first clime from its middle to its end, *prima facie* seems to mean that he had traversed that identical arc. If so, he *would* now be in the meridian of Cadiz; as most of the commentators place him. Remembering, however, that he was in Gemini, and that Gemini was at this time in the zenith of places near the north of the first clime, may we not suppose that all he means is that he had traversed, *in* the first clime, an arc equal to that from its middle to its end; *i.e.* an arc of  $90^{\circ}$ ? If not, I can see no other mode of reconciling the whole of his statements; for it is out of the question to suppose that he regarded the climes as having a total length of only  $90^{\circ}$  each, and as stretching  $45^{\circ}$  east, and the same distance west, of Jerusalem.

I would point out, in conclusion, that, as it was now sunset at Jerusalem, the time of day was the same as that at which Dante had begun his ascent into Paradise, and that we may infer that he had occupied one day only in that ascent, thus far. See the introductory note at page 407, on the time supposed to be spent by him in Paradise. Moreover, as he had traversed an arc of  $90^{\circ}$  since his first look down, he had been six hours in Gemini, having first looked down immediately after entering it.

ll. 82, 83.—Gades is Cadiz. The mad pass of Ulysses is the Atlantic; over which he started on the expedition which ended in his death; as he himself describes in Inf. xxvi. 100-142.

ll. 83, 84.—The shore of Phœnicia, from which Jupiter, in the shape of a bull, carried off Europa the daughter of Agenor, upon his back, to Crete.

l. 85.—"Our little floor." The Earth; as in Par. xxii. 151.

ll. 91-96.—Compare Purg. xxxi. 49-51.

l. 98.—The fair nest of Leda. Gemini. The Twins, Castor and Pollux, were said to have been born of an egg laid by Leda, to whom Jupiter had come in the shape of a swan.

l. 99.—The swiftest heaven. The Primum Mobile, to which Dante and Beatrice have now ascended, is the furthest of the movable heavens from the Earth, and the nearest to the Empyrean, the heaven of God's visible presence. From this proximity it derives intense velocity and fervour. Compare Par. xxiii. 112-114. This is the heaven of the Angelic Hierarchies, which are described in the next Canto. In Dante's system it symbolizes the science of Ethics (Convito ii. 15).

ll. 106-108.—The motion of all the movable heavens, round the immovable Earth as a centre, begins in this the furthest of those heavens, and the extreme limit of the whole motion.

ll. 109-111.—The Mind of God pervades the whole of this heaven; kindles the love which makes it revolve, *i.e.* its Angel Mover (Par. ii. 127-129); and gives it the influence which it transmits to the Spheres below it.

ll. 112-114.—As it contains all the lower heavens, so is it contained itself in the Empyrean, which has God Himself as its sole informing influence.

ll. 116, 117.—Five and Two, the half and the fifth of Ten, are the measures of it; because if taken twice and five times, respectively, they produce Ten.

ll. 118, 119.—The roots, *i.e.* the unseen origin, of Time are in this heaven of the Primum Mobile: his leaves, *i.e.* the visible rotations of the Spheres, are in the lower heavens.

ll. 121-126.—Dante regards Cupidity as causing all depravity by perverting the will. Compare Par. xv. 3.

ll. 131, 132.—*i.e.* will satisfy his appetite at all seasons; whether festivals or fasts.

ll. 137, 138.—Human nature is meant by the fair daughter of the Sun, who, in Par. xxii. 116, is said to be the father of all mortal life; in accordance with the opinion of Aristotle.

l. 140.—Compare Purg. xvi. 103, 104.

ll. 142, 143.—These lines show that the error in the length of a year, amounting to about the hundredth part of a day, arising from the computation of the Julian Calendar, which was pushing the Equinoxes further back each year, and tending to make January a spring, instead of a winter, month, was already felt in Dante's time, though it was not corrected until 1582, by Gregory XIII. Beatrice here speaks ironically, meaning that no long time will elapse before her prediction is fulfilled.

ll. 145-148.—It is doubtful whether this prediction refers to Dante's hope of a reformation to be accomplished by Can Grande della Scala. It cannot allude to anything to be expected from the Emperor Henry VII., because it appears from l. 58 of this Canto that it was not written till after 1316, when that Emperor was dead.

l. 148.—*i.e.* there shall be no more such abortive growths as have been referred to in ll. 125, 126.



## CANTO XXVIII.

## HEAVEN IX.: THE PRIMUM MOBILE.

## THE ANGELIC HIERARCHIES.

*Dante beholds a minute point of light of most vivid brightness, around which revolve nine concentric fiery circles, which increase in size, but diminish in speed, as they are more distant from the point. Beatrice informs him that God is the point, and the circles the nine Angelic Hierarchies. She explains their connection with the revolving heavens, and the reason of the diminution in the motion of the more distant of them; and concludes by enumerating them by name.*

WHEN she who doth imparadise my mind  
 Had true and open accusation brought  
 Against the present life of poor mankind,  
 As one who sees within a mirror caught  
 The light a torch behind him shining threw, 6  
 Before he had it in his sight or thought,  
 And turns to see if the glass tells him true,  
 And sees that it and the true fact accord,  
 Even as a note and its own metre do ;  
 So doth my memory to me record  
 That I did, gazing at the beauteous eyes 12  
 Whence love for my ensnaring made the cord.  
 And as I turned, and on my own felt rise  
 What there is in that volume to be seen,  
 Whene'er one well into its circuit pries,  
 I saw a point which rayed out light so keen,  
 That the sight kindled by its fiery beam  
 Must needs be closed at the strong piercing sheen. 18  
 And such a star as here we smallest deem,  
 Placed by it, in the fashion that a star  
 Is placed beside a star, a moon would seem.

Distant perchance thence as a halo far  
 Appears to encircle its depicting light,  
 When its component vapours densest are, 24  
 Around the point a circle fiery bright  
 So swiftly whirled, that it would have surpassed  
 The quickest world-engirding motion's flight ;  
 And this was by a second compassed fast,  
 That by a third, round which a fourth there went,  
 Round which a fifth, round which a sixth was cast. 30  
 The seventh next followed, spread to such extent  
 That Juno's envoy, round it thrown, would be  
 Too narrow for its full envelopment ;  
 So the eighth and ninth, and each moved in degree  
 More slow, according as its place was seen  
 In number more remote from unity. 36  
 And that one had a flame of clearest sheen,  
 The pure spark was the least remote from whence :  
 Since it partakes that spark's truth most, I ween.  
 My Lady saw me in care's strong suspense,  
 And said : " On that point's maintenance of it  
 The heaven depends ; all nature hangs from thence. 42  
 Behold that circle closest to it knit,  
 And know that it so swiftly moves around,  
 Urged by the fire which love in it has lit."  
 And I to her, " If in the world were found  
 The order which these wheeling spheres denote,  
 That would content me which thou dost propound. 48  
 But in the world of sense we have to note  
 That orbits are as much the more divine,  
 As they are from the centre more remote.  
 To make completion of desire then mine,  
 In this angelical and wondrous fane,  
 Which love and light alone in bounds confine, 54  
 Behoves it me to be informed again,  
 Why pattern and the copy tally not ;  
 Which by myself I contemplate in vain."  
 ' If insufficient to untie each knot  
 Thy fingers prove, 'tis nought to wonder at ;  
 So stiff from want of trying has it got." 60

My Lady thus ; then said : “ Give heed to that  
 Which I will tell thee, wouldst thou be content ;  
 And exercise thy subtlety thereat.  
 The Corporal Circles ample are and pent,  
 As more or less the virtue which they feel  
 Through every part of them diffused and sent. 66  
 A greater excellence makes greater weal ;  
 A greater body a weal greater shows,  
 If all its parts like perfectness reveal.  
 This one, then, which along the course it goes  
 Sweeps the whole Universe with it, answers to  
 The circle which most loves and which most knows. 72  
 Keep, then, thy measure to the virtue true,  
 And not to the appearance to the sense  
 Of the round substances thou hast in view ;  
 And thou wilt see a wondrous congruence  
 Greater with more and small with less unite,  
 In each heaven and its own Intelligence.” 78  
 Even as remains serene, with splendour bright,  
 The hemisphere of the air, when Boreas blows  
 From that cheek whence he tempers most his might ;  
 Because the film is purged and, melting, goes,  
 Which first disturbed it ; whence the smiling sky  
 With all its retinue of beauties glows ; 84  
 So I became, when with her clear reply  
 My Lady had provided my request,  
 And the truth shone forth as a star on high.  
 And after that her words had come to rest,  
 Iron sparkles not, when fusing, otherwise  
 Than all the circles were in sparkles dressed. 90  
 The sparks all fanned the fire which gave them rise,  
 And were of such a number that their score  
 The thousands of the doubling chess outvies.  
 From choir to choir I heard Hosannas soar,  
 To the fixed point which in the *ubi*, made  
 Their station ever, keeps them evermore. 96  
 And she, who saw the doubtful thoughts which swayed  
 My mind, said : “ The first circles have to thee  
 The Seraphim and Cherubim displayed.

They follow up their bonds thus rapidly,  
 As like the point as possible to grow ;  
 Which they can do, the loftier they see. 102

The other loves, who round about them go,  
 Thrones of the look of Deity are hight,  
 Since at the end of the first triad they show.  
 And thou shouldst know that they all have delight,  
 So far as in the Truth, wherein finds rest  
 All intellect, they deeply plunge their sight. 108

Hence may be seen how the existence blest  
 Is founded on the act of sight, and not  
 On that of love, which later gives it zest.  
 Sight which in measure of the meed is got,  
 Which grace brings forth and goodwill makes to grow,  
 From grade to grade thus following its lot. 114

The second triad, which is budding so  
 In this eternal springtide, where at night  
 No Aries can lay the foliage low,  
 Constant Hosannas keeps from wintry blight,  
 Sung in three melodies, through Orders three  
 Of joy resounding, whence 'tis tripartite. 120

Three deities are in this hierarchy :  
 Dominions first, then Virtues congregate ;  
 Powers are the Order in the third degree.  
 Then, in the dances twain penultimate,  
 Next Principalities, Archangels wheel ;  
 The last, Angelic sports appropriate. 126

These Orders all look upward, and they deal  
 Supreme with things beneath : to God as goal  
 Thus all attract, and all attracted feel.  
 And Dionysius with such yearning soul  
 The contemplation of these Orders tried,  
 That e'en as I he named and ranked the whole. 132

But Gregory, later, would from him divide ;  
 And, therefore, soon as he unclosed his sight  
 In this heaven, could not but himself deride.  
 And if a mortal brought on Earth to light  
 Such secret truth, let this be no surprise :  
 For he who up here saw it, taught him right 138  
 This and much truth else of these circling skies."

## NOTES TO CANTO XXVIII.

ll. 11, 12.—Compare Purg. xxxi. 116, 117.

l. 14.—Volume, here, has the meaning of a body rolling round and containing others. The allusion is to the Primum Mobile. Compare Par. xxiii. 112.

l. 16.—The “point” is God. Compare Par. xvii. 17, 18. It symbolizes His unity, indivisibility, and omniscience; which comprehends all things, past, present, and future, at once.

ll. 25-39.—These nine circles revolving around the point are the nine Orders of the Angelic Hierarchies.

l. 27.—*i.e.* the motion of the Primum Mobile.

l. 32.—Juno’s envoy. Iris, the rainbow (Par. xii. 12).

l. 40.—Dante’s suspense was caused, not only by wonder at the sight before him, but because he perceived the motion of the circles to be swifter, the nearer they were to the centre; instead of *vice versa*, as was the case with the revolving heavens. This he states in ll. 46-56.

ll. 41, 42.—Taken from Aristotle (Metaph. lib. xii. c. 7).

ll. 64-69.—The Corporal Circles are the revolving heavens. Beatrice explains that they are larger or smaller, according as more or less virtue—*i.e.* power to influence the Spheres below them—is infused into them. And that the larger heavens, having this virtue, or excellence, in greater degree, produce greater weal; have, that is, more beneficial influence.

ll. 70-72.—Consequently, the Primum Mobile, which is the largest of the revolving heavens, and covers all the Universe, is more full of virtue than any of the rest, and thus corresponds to the circle of the Angelic Order (of Seraphim) which is the nearest to God, and therefore possesses the most love and knowledge.

ll. 73-78.—If, therefore, the measure of the virtue possessed by each Order of Angels (called here, as in Purg. xxx. 101; Par. xxix. 76, “Substances”) is considered, and not the apparent size of the circles in which they severally revolve, it will be seen that each heaven is united with that order of Angels which is most fitted for it: the larger the heaven, the greater being the excellence of its Angelic Mover or Intelligence; and the smaller the heaven, the lower the grade of its Intelligence in the celestial hierarchy. In other words, on the principle of like to like, the smallest circles of the Angels, being the chiefest, sway the largest circles of the heavens; which also are the chiefest, and for the same reason, viz. their nearer proximity to God. See the note to Par. ii. 127-129. And, similarly, the largest circles of the Angels sway the smallest circles of the heavens.

l. 81.—The North-East wind is meant. The winds were represented with human faces, from which they blew either a full front blast, or one from either side of the mouth.

l. 89.—Compare Par. i. 60.

l. 93.—The allusion is to the reward asked by the inventor of the game of chess for it; viz. a grain of wheat for the first square, two grains for the second, four for the third, and so on in geometrical progression for the rest: the whole amounting to a fabulous number.

l. 95.—The *ubi*. *Ubi* is used to denote place, as distinguished from time. Compare Par. xxix. 12.

ll. 97-126.—Beatrice here follows the arrangement of the Angelic Hierarchies adopted by the author of the work attributed to Dionysius the Areopagite (Post, ll. 130-132; Par. x. 115). They are disposed in three separate Triads, each of which contains three Orders, which Orders respectively sway the different heavens: as in the following Table—

## ORDERS OF ANGELS.

*First Triad.*

SERAPHIM.  
CHERUBIM.  
THRONES.

*Second Triad.*

DOMINIONS.  
VIRTUES.  
POWERS.

*Third Triad.*

PRINCIPALITIES.  
ARCHANGELS,  
ANGELS.

## THE HEAVENS SWAYED BY THEM.

THE PRIMUM MOBILE.  
THE FIXED STARS.  
SATURN.

JUPITER.  
MARS.  
THE SUN.

VENUS.  
MERCURY.  
THE MOON.

It may be observed that in Convito ii. 16, Dante arranges these Orders differently. He there enumerates them, beginning from the lowest instead of, as here, from the highest. In this inverse arrangement he places them as follows—

ANGELS.  
ARCHANGELS.  
THRONES.  
DOMINIONS.  
VIRTUES.  
PRINCIPALITIES.  
POWERS.  
CHERUBIM.  
SERAPHIM.

From which it will be seen that in the statement of Beatrice he now exalts the Thrones and Dominions, and relegates the Powers and Principalities to the lower position which these had held in the other description.

l. 99.—The Seraphim have been alluded to, as the loftiest Angels, in Par. iv. 28; viii. 27; xxi. 92. The Cherubim are impliedly regarded as upon the same level, in Par. xi. 37-39.

l. 104.—Thrones have been mentioned in Par. ix. 61-63.

l. 117.—*i.e.* there is no Autumnal Equinox.

l. 118.—“Keeps from wintry blight.” *Sverno*. This is the word used with respect to the apprehended exclusion of January from winter (Par. xxvii. 142). The allusion here is to the chirping of birds for joy at the departure of winter. See the note to Purg. xiii. 123.

l. 125.—Principalities have been alluded to as controlling Venus, in Par. viii. 34-37.

l. 126.—“Angelic sports.” Compare Par. xxxi. 133.

ll. 127-129.—Compare Par. ii. 121-123.

l. 133.—St. Gregory the Great, in his arrangement of the Hierarchies, transposed the position of the Principalities and the Virtues.

ll. 136-139.—St. Dionysius was supposed to have been instructed by St. Paul in the heavenly things which the latter had witnessed when caught up into Paradise.

It is worthy of remark that out of the five passages in St. Paul's Epistles in which certain of the names here given to the Angelic Orders occur, Principalities and Powers are, in three of them (Rom. viii. 38; Col. ii. 15; Eph. vi. 12), referred to as agencies opposed to goodness: as also are Angels, in the first of those passages. It is only in Eph. i. 20, 21, and Col. i. 16, that Principality, Power, Might, and Dominion (Eph.), and Thrones, Dominions, Principalities, Powers (Col.), are spoken of as being in heaven or heavenly places.

## CANTO XXIX.

## HEAVEN IX. : THE PRIMUM MOBILE.

## THE ANGELIC HIERARCHIES.

*Beatrice enlightens Dante as to the manner and occasion of the creation of the Angels ; their position in the scale of creation ; how some of them fell ; and their nature. She then, in a digression, inveighs against the substitution, by the preachers of those days, of idle inventions for the truths of the Gospel.*

WHEN, covered by the Ram or by the Scales,  
 Latona's children of the horizon make  
 A zone which for them both at once avails,  
 The time which, by the zenith poised, they take  
 In changing hemisphere, until both one  
 And the other that zone's equipoise forsake,                   6  
 Is such as Beatrice, her face o'errun  
 With smiles, kept silence for, with fixed desire  
 Fyeing the point which victory o'er me won.  
 Then she began : " I tell, nor need inquire,  
 What thou wouldst hear, since I have seen it there,  
 Where every *ubi* and each ' when ' conspire.                   12  
 Not that He might have good in greater share,  
 Which cannot be, but that His sheen sublime  
 Might by resplendence ' I subsist ' declare ;  
 In His eternity outside of time,  
 Outside all other bounds, as pleased His will,  
 Into new loves spread Love's eternal prime.                   18  
 Nor did He lie, before, with torpor still ;  
 For when God moving o'er these waters went,  
 Before and after time alike were nil.  
 Matter and Form, unmixed, or jointly blent,  
 Sprang into being, wherein no fault lay,  
 As three shafts from a three-stringed bow are sent.           24



And as in amber, crystal, glass, a ray  
 So shines, that from its dawn till 'tis displayed  
 In its full lustre, there is no delay ;  
 So all at once into existence rayed  
 The work its Lord produced in threefold kind,  
 Without distinction in its outset made. 30  
 Order was concreated, and assigned  
 To substances ; and placed at the world's height  
 Were those with whom pure Act had been combined.  
 Pure Potency was in the lowest site ;  
 In the midst, Potency with Act was fast  
 Held in a bond which ne'er will disunite. 36  
 Jerome of Angels wrote, in ages past  
 Created, which in their long course had rolled,  
 Before the other world was made at last.  
 But this truth is in many places told  
 By writers of the Holy Ghost : thou too,  
 If thou look'st well thereat, wilt it behold. 42  
 And reason also has of it some view,  
 Which could not grant that they who all things swayed  
 Would be so long without their perfect due.  
 Thou know'st, now, where and when these loves were made,  
 And how ; and inasmuch as this is plain,  
 Three of thy ardent longings are allayed. 48  
 Nor would one, counting, with such speed attain  
 To twenty, as among the Angels part  
 Disturbed the Earth, your elements' domain.  
 The rest remained, and set to at this art  
 Which thou discernest with such gladness plied,  
 That they ne'er from their circling round depart. 54  
 The fall began from his accursed pride  
 On whom the whole weights of the world have lit,  
 Where thou hast seen him 'neath their stress abide.  
 Those thou seest here were modest to admit  
 The goodness which prepared them to embrace  
 Knowledge so great with apprehending wit. 60  
 Wherefore their vision was by illuming grace,  
 And by their own desert exalted so,  
 That they have will of full scope and firm base.

Nor would I have thee doubt, but surely know,  
 That merit in receiving grace may be,  
 As the affections open to it grow. 66  
 Henceforth thou mayst round this consistory,  
 Without assistance further, gaze thy fill,  
 If my words have been gathered up by thee.  
 But since on Earth the lore your schools instil  
 Describes the Angelic nature such at core  
 As understands, has memory and will; 72  
 For thy clear guidance I will tell thee more,  
 That thou mayst see the truth which men below  
 Confound by equivocating in such lore.  
 These Substances, since they have joyed to know  
 God's face, concealed wherefrom there is not aught,  
 Have never let their sight thence wandering go. 78  
 Wherefore their vision is not checked or caught  
 By a new object, and they have no need  
 For recollecting by abstracted thought.  
 Thus waking men, down there, in dreams proceed,  
 Believing, or else not, that they speak true;  
 But guilt and shame more stamp the latter's creed. 84  
 Below, you do not one same path pursue,  
 In your philosophy; so swayed you are  
 By love of seeming, and thought turned thereto.  
 And even this meets less disdain by far  
 Up here on high, than when men set aside  
 The writ divine, or its proportions mar. 90  
 They think not, there, what bloodshed must betide  
 To sow it in the world; or how he rates  
 In favour, who keeps humbly at its side.  
 Each for appearance strives, and fabricates  
 His own inventions, and the preachers run  
 Through those, and silence on the Gospel waits. 96  
 One says that, as Christ's Passion was begun,  
 The Moon turned backward, interposing so  
 That there was no light sent down from the Sun.  
 Another, that the light concealed its glow  
 Itself, thus causing Spain and India's land  
 Like eclipse with the Jews to undergo. 102

Lapi's and Bindi's form not such a band  
 In Florence, as each year the pulpits blurt  
 Such fables out as these on every hand.  
 Wherefore the sheep, whose knowledge is inert,  
 Return from pasture fed upon the wind,  
 And not excused by seeing not their hurt. 108  
 Christ said not to the band He first combined,  
 'Go forth into the world and trifles preach :'  
 But true was the foundation He assigned :  
 And this alone resounded in their speech,  
 So that they made the Gospel shield and lance,  
 In fighting for the faith which they would teach. 114  
 Now men with quips and raileries advance  
 To preach, and if the hearers do but smile,  
 The cowl inflates, nor wish they more to chance.  
 But such bird nestles in the hood, the while,  
 That, could the vulgar see it, they would see  
 What pardons their credulity beguile. 120  
 Through which Earth teems with such fatuity,  
 That, without proof from any evidence,  
 Believers swarm, whate'er the promise be.  
 Saint Anthony's pig waxes fat from hence,  
 And many others worse than pigs, who pay  
 With money that is coin but in pretence. 126  
 But turn thine eyes, since far enough we stray ;  
 And keep them once more on the straight path bent,  
 That we may shorten with the time the way.  
 This nature's number grows to such extent,  
 That ne'er did speech or mortal fancy deal  
 With figures which to such a total went. 132  
 And, noting that which Daniel doth reveal,  
 Thou wilt see those which he doth thousands call  
 A number fixed and definite conceal.  
 The primal light which beams upon it all,  
 By modes as many is therein received,  
 As are the splendours which it mates withal. 138  
 Hence, since affection comes by act conceived,  
 With warmth and fervour differing in might  
 Love's sweetness by that nature is achieved.

Now see the eternal Worth in breadth and height  
 Displayed, since it has made itself such store  
 Of mirrors, into which it breaks its light,                   144  
 One in itself remaining, as before."

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NOTES TO CANTO XXIX.

ll. 1-6.—The Sun and the Moon (Apollo and Diana) are Latona's children (Purg. xx. 131, 132). When the Sun is in Aries, and setting, and the Moon is in Libra, and rising, they are opposite to each other, and on the horizon for an instant, before the one sinks below and the other mounts above it.

ll. 7, 8.—Beatrice, therefore, kept silence only for an instant.

l. 12.—*Ubi*. See note to Par. xxviii. 95.

l. 13.—Beatrice divines that Dante desires to be told where, when, and how the Angels were created.

ll. 13-18.—God mirrored Himself in the Angels, the new loves which He created for that purpose. Compare Par. xiii. 53-60.

ll. 20, 21.—Before the Creation, time did not exist: God was in His Eternity outside of time (l. 16). With l. 20 compare Genesis i. 2.

ll. 22-24.—Pure form, pure matter, and a conjunction of form with matter, were a threefold creation. Pure form, or intelligence, denotes the Angels. Pure matter is imperceptible, until impressed with form. Form conjoined with matter constitutes the visible creation. Form, matter, and form conjoined with matter, are respectively, in ll. 31-36, spoken of as "pure Act," "pure Potency," and "Potency with Act."

l. 23.—"God saw everything that He had made, and, behold, it was very good" (Genesis i. 31).

ll. 28-30.—There were no stages of perfection in the work of creation, but all came into complete being simultaneously.

ll. 30, 31.—Substances were created, and assigned their relative places, at one and the same time.

ll. 31, 32.—The Angels were the highest of created beings, because made for pure Act, *i.e.* for impressing "form" upon lower beings.

l. 34.—"Pure Potency" is matter only; which has the potentiality of receiving form, or intelligence. This is the lowest grade of creation.

l. 35.—"Potency with Act" is matter conjoined with form: *i.e.* the visible creation, from the heavens downwards. This holds a place midway between "Act" and "Potency" pure and simple.

l. 40.—This truth—*i.e.* the truth that the Angels and the rest of the world were created simultaneously (ll. 28-30). St. Jerome had said the contrary in his comment on the Epistle to Titus. St. Thomas Aquinas

differed from him. See the passages from these writers quoted in Cary's note.

l. 41.—As in such passages as Genesis i. 1; Ecclesiasticus xviii. 1.

ll. 44, 45.—It would have been unreasonable that the Angels, the Movers of the heavens, should have been created long before there were any heavens to move.

ll. 49-51.—Beatrice now proceeds to relate that no sooner were the Angels created than part of them rebelled and, driven from Heaven, fell down to Earth.

l. 52.—The art in question is that of revolution round the fixed point—the Deity.

l. 55.—Compare Par. xix. 46-48.

ll. 56, 57.—See Inf. xxxii. 74; xxxiv. 110, 111.

ll. 82-84.—The allusion is to the erroneous opinions then held as to the faculty of memory in the Angels: some holding that they had it in like manner with men; others, that they had it not at all. Dante characterizes these as dreams; but distinguishes between those who honestly believe them, and those who promulgate them without belief.

l. 90.—Compare Par. xiii. 128, 129.

l. 103.—Lapo, a form of Jacopo; and Bindo, contracted from Aldobrando, or Albino, were common names in Florence in Dante's time.

ll. 106-108.—Cary aptly quotes from Milton, *Lycidas*, 125-127:—

“ The hungry sheep look up and are not fed,  
But swoln with wind and the rank mist they draw,  
Rot inwardly, and foul contagion spread.”

l. 108.—Compare, for sentiment, *Purg.* xx. 77, 78.

l. 118.—The Devil.

l. 120.—Pardons, *i.e.* indulgences.

l. 124.—I have followed Blanc in taking “*Il porco Sant' Antonio*” as “*St. Anthony's pig*,” and “*ingrassa*” as intransitive. The common rendering, however, is, “*St. Anthony fattens his pig*.” The monks of *St. Anthony* seem to be referred to. This *St. Anthony* is the Egyptian hermit, who was born in 251, and died in 356. He is said to have been represented with a black pig at his feet, to denote the demon of sensuality which he had vanquished.

l. 126.—*i.e.* with false indulgences (l. 120).

l. 130.—“*This nature*” is the Angelic.

l. 133.—Daniel vii. 10: “*Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.*”

ll. 143-145.—Compare Par. xiii. 58-60.



I own myself here in a strait extreme,  
 More than comedian ever was outdone,  
 Or e'er tragedian, by his pressing theme. 24  
 For, as most trembling sight is by the Sun,  
 So, by remembrance of the smile's sweet grace,  
 My mind is from its self-possession won.  
 From the first day that I beheld her face  
 In this life, to the moment of that view,  
 My song could follow with unhindered pace ; 30  
 But now I must cease further to pursue  
 Her loveliness, in my poetic vein,  
 As the artist cannot his last touch renew.  
 Such as I leave her to a mightier strain  
 Than that my trumpet sounds, which to complete  
 Its arduous matter hastens on amain, 36  
 With voice and act for a tried Leader meet,  
 She resumed : " From the chief corporeal Sphere  
 We come forth to the heaven of pure light's seat :  
 Light intellectual, full of love, is here ;  
 Love of true good, with joy which overflows ;  
 Joy which is more than every sweetness dear. 42  
 Here thou shalt see who either host compose  
 Of Paradise, and of these see one wear  
 The aspects the last Judgment shall disclose."  
 As lightning, flashing with a sudden glare,  
 So routs the visual spirits that the eye  
 Fails to perceive the plainest objects there, 48  
 So did the living light around me fly,  
 And left me so in its effulgence dressed,  
 That through that veil I could not aught descry.  
 " Ever the Love, which keeps this heaven at rest,  
 Draws to it with salute like this we see ;  
 To make the candle for its flame feel zest." 54  
 No sooner had these brief words made in me  
 Their entrance, than I felt myself upraised  
 Beyond the scope of my own faculty ;  
 And kindled with new vision as I gazed,  
 So that there is not any light so sheer  
 That my eyes would not have beheld undazed. 60

And saw light in a river's form appear,  
 Glittering with splendours between two banks rolled,  
 Gay with the hues a wondrous spring shed here.  
 Live sparkles from that river leapt, and shoaled  
 Upon the flowers on every side, as though  
 They had been rubies which are set in gold. 66  
 Then with the odours drunk, or seeming so,  
 Into the wondrous flood replunging fell ;  
 And, as some entered, others forth would go.  
 "The high desire whose flames thy mind impel  
 To gain a knowledge of what thou dost see,  
 More pleases me the more that it doth swell. 72  
 But thou must drink this water, ere in thee  
 So great a thirst entirely sated is :"  
 The Sun of my eyes with this accosted me.  
 Then she subjoined : "The stream and topazes  
 That enter and emerge ; the smiling flowers ;  
 Are of their truth the shadowy prefaces : 78  
 Not that in these things aught their ripeness sours,  
 But the defect upon thy own part lies,  
 Whose sight has not yet such exalted powers."  
 There is no babe that in such hurry flies  
 With set face towards the milk, if he awake  
 Belated much beyond his wonted wise, 84  
 Than did I, mirrors of my eyes to make  
 Still better, as towards the wave I bent,  
 Which flows down for the soul's improvement's sake.  
 And, as the eaves above my eyelids pent  
 Drank of it, I perceived its course so traced  
 That it, erst straight, now in a circle went. 90  
 Then, as folk who have under masks been placed,  
 Seem other than before, if they divest  
 The semblance not theirs which had theirs defaced ;  
 So changed, and greater festiveness expressed,  
 The flowers and sparks ; so that my gaze could light  
 On both the courts of heaven made manifest. 96  
 Splendour of God, through which I gained the sight  
 Of the high triumph of the kingdom true,  
 Give power to me that vision to recite.



A light is there above, which makes the view  
 Of its Creator to that creature known  
 Whose peace alone to seeing Him is due. 102  
 Into the figure of a circle grown,  
 This spreads so far that its circumference  
 Would for the Sun be a too ample zone.  
 Its whole appearance forms one ray intense,  
 Reflected at Prime Motion's topmost space,  
 Which takes vitality and power from thence. 108  
 And as a hill in water at its base  
 Mirrors itself, as though it would descry  
 Its wealth of flowers' and leaves' adorning grace ;  
 So I saw round and o'er that light stand by,  
 Mirroring themselves in more than thousand rows,  
 All who have gone back from us there on high. 114  
 And if the lowest grade's contents disclose  
 So great a light, what must the vastness be  
 Of the extremest foliage of that rose !  
 My vision was not overwhelmed to see  
 The amplitude and height, but fully caught  
 All that joy's quantity and quality. 120  
 There near and far nor add nor take off aught ;  
 For, where God governs without any mean,  
 The natural law is relevant in nought.  
 Into the eternal rose's yellow sheen  
 That spreads from grade to grade, with perfume shed  
 To praise the Sun in constant spring-tide seen, 126  
 As one who, silent, fain would speak, I sped,  
 Drawn on by Beatrice, and : " Look how great  
 The concourse of the white stoles is," she said.  
 " Behold how vast the circuit of our State :  
 Behold our seats filled up in such a wise,  
 That we have few folk henceforth to await. 132  
 In that grand stall, on which thou holdest eyes,  
 Drawn by the crown already o'er it placed,  
 Before thou to this marriage feast shalt rise  
 Shall sit the soul, on earth with empire graced,  
 Of noble Harry, who to order well  
 Italy, ere she is ready yet, will haste. 138

Blind greediness, which holds you in its spell,  
 Has made you like the infant, e'en as he  
 Of hunger dying will his nurse repel ;  
 And in the divine forum then shall be  
 A prefect such as will not with him pace  
 The same road, openly or covertly. 144  
 But God shall bear him for brief after-space  
 In the holy office ; thrust down he shall go  
 Where Simon Magus through desert has place ;  
 And make him of Alagna sink more low."

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NOTES TO CANTO XXX.

ll. 1-13.—Dante compares the gradual disappearance from his sight of the circles of the Angels with the waning of the stars from view as dawn approaches. He describes this waning of the stars as beginning when the sixth hour (noon) is some 6000 miles distant from the observer. Now, inasmuch as the circumference of the Earth was then estimated at 20,400 miles ; and as, when it is noon at a particular place, it is sunrise at a place 90°—a quarter of the circumference—further west, and distant, on the above estimate, 5100 miles ; if it was noon at a place 6000 miles to the east of the observer of the stars, it would be sunrise at a place 900 miles east of him. And, at the place of his position, rather more than an hour would then be wanting to sunrise ; since the Sun would pass over 850 miles in an hour. That, therefore, is the time which Dante here indicates. He goes on to say that, at the place of the observer's position, the Earth at that time throws its shadow—of course westwards—nearly on a level bed, *i. e.* on the plane of the horizon, upon which the shadow will fall when Aurora, the brightest of the Sun's handmaids (ll. 7, 8), has brought on sunrise and extinguished the light of all the remaining stars.

ll. 7, 8.—Compare *Purg.* xii. 80, 81.

l. 9.—By "sight" here is meant "star," as in *Par.* xxiii. 30.

ll. 10-12.—See the description of the circles of the Angels rotating round God, whose presence is indicated by a minute, but dazzling bright, point, which forms their common centre ; in *Par.* xxviii. 16-39. In this aspect God seems to be enclosed by them, although in reality He encompasses them, as all things.

l. 11.—Dante, haunted by the overpowering brilliancy of the bright point, repeats what he has said of it in *Par.* xxix. 9.

ll. 28-30.—These lines are not strictly true ; as Dante has before ex-

pressed his inability to describe adequately the growing loveliness of Beatrice (Par. xiv. 79-81; xviii. 7-15; xxiii. 22-24, 55-60).

l. 38.—The chief corporeal Sphere is the Primum Mobile. It is described as a *body* revolving within the Empyrean, in Par. ii. 112-114.

l. 39.—They have reached the Tenth Heaven, the Empyrean; which is that of God's visible presence, and is immovable. In Dante's system it symbolizes Theology (Convito ii. 15).

ll. 43-45.—The two hosts of Paradise are the Angels and the Spirits of the Blessed. The latter are, in this heaven, disclosed in their glorified earthly bodies, and not veiled in light as in the lower heavens. St. Benedict had told Dante that this would be so (Par. xxii. 58-63).

l. 47.—"The visual spirits." See note to Par. xxvi. 71.

l. 63.—Compare Par. xxviii. 116.

ll. 64, 65.—The sparkles are the Angels; the flowers the Spirits of the Blessed.

l. 73.—Beatrice speaks of "water" metaphorically; for the river is composed of light (l. 61), and Dante drinks of it with his eyes (ll. 88, 89).

l. 76.—Dante had called Cacciaguida a living topaz (Par. xv. 85).

l. 78.—Shadowy prefaces, because not yet discerned for what they really are. This discernment comes to Dante in ll. 94-96.

l. 85.—Compare Par. xxi. 16-18.

l. 86.—"The wave." See note to l. 73.

ll. 89, 90.—Bianchi notes that the straight course of the river signifies that all creatures proceed from God: its change to a circle, their return to Him, their first source. This circle is that of the great heavenly Rose.

l. 96.—See note to ll. 43-45.

l. 100.—This light must be God in some one of His attributes.

ll. 107, 108.—It is imparted to the Primum Mobile at its summit, which thus is imbued with life, and power to act on the lower heavens (see Par. xxiii. 112-114).

l. 122.—"Without any mean." Compare Par. vii. 67.

l. 123.—"The natural law," *i. e.* of vision; which makes near objects clear and those at a distance indistinct.

l. 129.—"White stoles." See Rev. vii. 9; and Par. xxv. 95.

l. 137.—"Noble Harry." The Emperor Henry VII. (see note to Par. xvii. 82).

ll. 143, 144.—The allusion is to Pope Clement V. (see the passage referred to in the last preceding note).

ll. 146-148. See Inf. xix. Pope Nicholas III. there (ll. 76-87) prophesies that, first, Boniface VIII., and, secondly, Clement V., will be thrust down among the Simoniacs. This prediction is here repeated.

Boniface VIII. is "he of Alagna" (see note to Purg. xx. 86).

## CANTO XXXI.

## HEAVEN X.: THE EMPYREAN.

THE WHITE ROSE. BEATRICE DISAPPEARS. ST. BERNARD  
REPLACES HER.

*The Angels fly into and over the White Rose of the Saints. Dante, turning to question Beatrice, beholds instead of her an old man, St. Bernard, who announces that she has sent him to replace her. He points her out upon her throne on high, and then directs Dante's gaze up to that where sits the Holy Virgin.*

IN form of a white rose, then, was displayed  
The soldiery of Saints before my eyes,  
Which Christ in His own blood His spouse had made.  
But that which sees and sings of, as it flies,  
His glory who enamours it, besides  
The goodness whence its high perfections rise,                   6  
Even as a swarm of bees anon subsides  
In flowers, anon returns to where the store  
Grows savourous, which its industry provides,  
On the great flower descended, so decked o'er  
With foliage fair, and soared back thence, to go  
Where its Love sojourneth for evermore.                   12  
They all had faces with live flame aglow ;  
Their wings were golden ; and the rest of white  
Whose limit is not reached by any snow.  
Descending on the flower from flight to flight,  
They shed the peace and ardour made their dower  
As o'er their flanks their wings stirred breezes light.   18  
Nor did the interposal, 'twixt the flower  
And upper space, of such vast flying band,  
Impede the view, the splendour overpower :  
For through the Universe on every hand  
Divine light penetrates in measure meet,  
So that no obstacle can it withstand.                   24

This secure realm, of joyfulness the seat,  
 Thronged with the folk of time near and time far,  
 Bent sight and love alike one mark to greet.  
 O Trinal light, which in one single star  
 Flashed on their sight, so givest them content ;  
 Look down here on the storm wherein we are. 30  
 If the barbarians, from such region sent  
 As is o'erspread by Helice each day,  
 In revolution with her loved son spent,  
 Beholding Rome and her works' proud array,  
 Fell in amazement, when the Lateran shrine  
 O'er mortal things in grandeur towered away ; 36  
 I, from the human come to the divine,  
 From time into Eternity's domain,  
 To just and sane folk from the Florentine,  
 By what amazement, must I have been ta'en !  
 In sooth, 'twixt it and joy I could but choose  
 To cease from hearing, and to mute remain. 42  
 And as the pilgrim is refreshed who views  
 The Temple whereunto his vows are bound,  
 And hopes to bring yet of its structure news ;  
 So, as amid the living light I wound,  
 I drew my eyes along from grade to grade,  
 Now up, now down, now circling again round. 48  
 Faces I saw to Charity persuade,  
 Decked by Another's light and their own smile,  
 And gestures by all noble graces swayed.  
 My glance had comprehended by this while  
 The general form of Paradise entire,  
 Not pausing yet to mark details of style : 54  
 And I turned with a reinflamed desire,  
 Concerning things whereof my balanced mind  
 Was doubtful, of my Lady to inquire.  
 Other response came than I looked to find :  
 Beatrice I thought to see, and in her stead  
 An old man saw, robed like the glorious kind. 60  
 Benign joy o'er his eyes and cheeks was spread ;  
 Such kindliness as in his gesture lay  
 Might well be in a tender father bred.

And "She, where is she?" I made haste to say :  
 And he : "To bring thy longing to a close,  
 Beatrice has drawn me from my place away :      66  
 And if thy glance up to the third round goes  
 From the highest grade, she will be back in sight  
 Upon the throne she to her merits owes."  
 Without reply I looked up at the height,  
 And saw her make herself a crown of rays,  
 Reflecting from her the eternal light.      72  
 "From that sphere where the highest thunder plays  
 No mortal eye at such far distance is,  
 From whate'er lowest sea depths it may gaze,  
 As my sight, there, was far from Beatrice :  
 But it nought mattered, for her image fell  
 Unmixed with any medium's blemishes.      78  
 "Lady, in whom my hope is thriving well,  
 And who didst bear, for my salvation's sake,  
 To leave the imprint of thy feet in Hell ;  
 For all the things which I have seen, I take  
 The grace and virtue, as I own, from thee,  
 Whose power and goodness make them in me wake. 84  
 Thou from a slave hast drawn me to be free,  
 By all those ways and means wherein was found  
 The power to work out that release for me.  
 In thy great largess towards me still abound :  
 That my soul, loosing from the body, may  
 Be pleasing to thee, who hast made it sound."      90  
 Such was my prayer ; and she, so far away  
 As it seemed, smiled, and gaze upon me bent ;  
 Then turned back to the eternal fountain's play.  
 And the holy Senior : "That to full extent  
 Thou mayst complete thy journey ; to which end  
 I have by prayer and holy love been sent ;      96  
 Let thine eyes fitting o'er this garden wend :  
 For through that sight thy gaze will towards its goal  
 More fitly up the ray divine ascend.  
 And she, the Queen of Heaven, for whom my whole  
 Affection burns, will do us every grace,  
 Because I am her faithful Bernard's soul."      102

As he who, haply of Croatian race,  
 To look on our Veronica is brought,  
 Stirred by the old tradition views that face  
 Unsated, saying, while 'tis shown, in thought,  
 "O my Lord Jesus Christ, God's image true,  
 Was, then, thy semblance fashioned in such sort?" 108  
 Such was I, with the vivid love in view,  
 Of him, who in this blissful world of space  
 Taste of that peace from contemplation drew.  
 "This glad existence will not, son of grace,  
 Be known to thee," began he, "while thine eyes  
 Are held down only upon this low base : 114  
 But let thy gaze throughout the circles rise,  
 To the remotest, throned there to descry  
 The Queen to whom this leal realm subject lies."  
 I raised my eyes ; and as, when morn is nigh,  
 The eastern part of the horizon's pale,  
 Surpasses that where Sunset's regions lie, 120  
 So, with eyes going as to mount from vale,  
 I saw a part of the extremest height  
 O'er all the other front in sheen prevail.  
 And as, where men expect the car in sight  
 Which Phaeton drove ill, more streaks inflame  
 The heavens, and wanes on either side the light ; 126  
 So in the midst that peaceful oriflame  
 Shed quickened lustre, and, on every part,  
 In equal manner slackened in its flame.  
 And at that midst I saw, with wings apart,  
 More than a thousand festive Angels meet,  
 Each distinct both in brightness and in art. 132  
 There I saw smiles their sports and chantings greet,  
 From one of beauty such as to the eyes  
 Of all the other saints was passing sweet.  
 And, did wealth great as in my fancy lies  
 Lie in my speech, I would not dare, e'en so,  
 To attempt the least of her delicious guise. 138  
 When Bernard saw my eyes on her warm glow  
 Fixed and intent, he towards her turned his own,  
 With such affection, that he made mine grow  
 More ardent for fresh gaze upon her thrown.

## NOTES TO CANTO XXXI.

ll. 22-24.—Compare Par. i. 1-3.

ll. 32, 33.—Helice is the Great Bear; her son, Arcas, the Little Bear. They were changed into these constellations by Jupiter (see note to Purg. xxv. 131). In extreme northern latitudes they are always above the horizon.

l. 36.—I understand this line to refer to the material grandeur of the building, and not to the supremacy of Rome in the year of Jubilee. The barbarians were amazed at the *sights* before them.

l. 39.—When Dante wrote this line, he must have given up all hope of restoration to his country, of which this is his last mention.

l. 50.—“Another,” here, is God, as in Inf. xxvi. 141.

ll. 59, 60.—The old man is St. Bernard (l. 102). He was born, in 1091, at Fontaines in Burgundy; entered the Benedictine monastery of Citeaux; and thence became Abbot of Clairvaux at the age of twenty-four. He was the preacher of the second Crusade; and his authority and influence over the men of his time were immense. He died in 1153, in his sixty-third year.

The suddenness of Beatrice's disappearance, without a word of warning, recalls that of Virgil in Purg. xxx. 46-51. In that case, as in the present, Dante only became aware of the loss of his companion by turning to address him.

l. 75.—Compare Psalm cxxxix. 8, 9: “If I take the wings of the morning: and remain in the uttermost parts of the sea; even there also shall thy hand lead me: and thy right hand shall hold me.”

l. 81.—See Inf. ii. 52, etc.

l. 104.—The Veronica, a handkerchief supposed to retain the likeness of Christ, who, according to the tradition, had on His way to crucifixion wiped His face with it, is preserved still at Rome. “Veronica,” the name of the woman who was said to have offered it to the Saviour, was supposed to be derived from “vera” and “ikon,” and to mean “true image.” This may have given rise to the legend.

ll. 124, 125.—*i. e.* at a place where the Sun is about to rise.

l. 127.—The oriflame—or oriflamme—was the war standard of the ancient French kings. Here the name is given to the cluster formed by the Angels and the Virgin Mary. Hence Dante calls it, in contrast to its prototype, “peaceful.”

l. 134.—The Virgin Mary.



## CANTO XXXII.

## HEAVEN X.: THE EMPYREAN.

## THE WHITE ROSE. ST. BERNARD EXPLAINS ITS CONFIGURATION.

*St. Bernard instructs Dante as to the distribution of the Saints of the Old and New Testament dispensations over the Tiers of the Rose; and explains how it is that such of them as died in infancy are, notwithstanding, placed in various degrees of glory.*

THAT contemplator, in his pleasure rapt,  
 Assumed a teacher's part with cheerful zeal,  
 Beginning words for holy doctrine apt :  
 "The wound which Mary made by anointing heal,  
 She who is at her feet, so fair displayed,  
 Laid open, and drove into it the steel. 6  
 In the rank which is by the third seats made,  
 Rachel beneath her sits, and, in the same,  
 Beatrice thou seest conjoined with her in grade.  
 Sarah, Rebecca, Judith, and the dame  
 That singer's ancestress from whom, grieved sore  
 For his fault, *Miserere mei* came, 12  
 Thou canst see sloping down from floor to floor,  
 As I do, while in naming each I flit,  
 And down from leaf to leaf the rose explore.  
 And from the seventh grade down, as down to it,  
 Still Hebrew dames the lengthening line renew,  
 By which the whole tresses of the flower are split. 18  
 Because these as a wall, in stretching through  
 The sacred stairs, partition them to hold  
 The Faith, according to its Christ-ward view.  
 On this side, where the flower's leaves all unfold  
 Mature, are seated those who while Christ yet  
 Was for to come, believed in Him foretold. 24  
 On the other side, wherein void spaces met  
 The semicircles intersect, are all  
 Who since Christ came, their faces on Him set.

And as on this hand the all-glorious stall  
 Of the Lady of Heaven, and stalls which follow on  
 Beneath it, make such severance befall : 30  
 So, opposite, does that of the great John,  
 Who, ever holy, through the desert's test,  
 Martyrdom, and then two years in Hell, has gone :  
 Benedict, Augustine, Francis, and the rest  
 Beneath him, down to here, from round to round,  
 Sharing his lot to separate the blest. 36  
 Regard now Providence, divine, profound :  
 For Faith in one and the other aspect taught,  
 Will equally fill up this garden's ground.  
 And know that downwards from the rank which 'thwart  
 The two divisions, midway them, doth run,  
 Sit those by merit of their own not brought, 42  
 But on conditions by Another's won :  
 For these are spirits all untrammelled ere  
 The power of true choice had in them begun.  
 Thou mayst be from their looks thereof aware ;  
 To this their childish voices too impute ;  
 If thou wilt list to them, and look with care. 48  
 Thou doubtst now, and doubting keepest mute :  
 But I will make thee the strong bond elude  
 In which thou art held fast by thoughts acute.  
 Within the scope of this realm's amplitude  
 No point of chance can any more have place,  
 Than sorrow, thirst, or hunger can intrude. 54  
 For whatsoever thou seest rests on the base  
 Of changeless law, by whose just measurement  
 The finger answers here the ring's embrace.  
 Wherefore this folk, precipitately sent  
 To true life, are not *sina causa* here  
 Among themselves more and less excellent. 60  
 The King through whom this kingdom's tranquil cheer  
 Is rested on such love and such delight,  
 That no will dares seek aught beyond its sphere,  
 Creating all minds in His joyous sight,  
 At His own pleasure gives them boon of grace  
 Diversely ; take then the result as right. 66

And this doth Holy Scripture in the case  
 Of those twins plainly show you and declare,  
 Who in the womb had their wrath roused apace.  
 As is the colour therefore of the hair  
 Of such grace, loftiest light around it thrown  
 Must form such wreath as it may fitly wear. 72  
 Hence, with no guerdon for their deeds to own,  
 They are located in grades different,  
 In first acumen differing alone.  
 Sufficed it them, while the first ages went,  
 To have salvation, merely to be born  
 Of faithful parents, and be innocent. 78  
 When the first ages were all past and gone,  
 The innocent wings of males fresh virtue gained,  
 Behoved to be from circumcision drawn.  
 But when the time had come, wherein grace reigned,  
 Without the perfect baptism of CHRIST  
 Such innocence was there below detained. 84  
 Look now upon the face which bears to CHRIST  
 The most resemblance, for its radiance bright  
 Alone can fit thee for the sight of CHRIST."  
 I saw such showers of gladness on her light,  
 Borne in the holy minds which were of yore  
 Created to ply wings across that height, 90  
 That whatsoever I had seen before  
 Roused no such wonder, showed me not such share  
 Of God's resemblance in aught theretofore.  
 And that love which at first descended there,  
*Ave, Maria, gratia plena*, singing,  
 Spread out its wings before her presence fair. 96  
 The blest Court upon every side was ringing  
 Responsive to the canticle divine,  
 Thus to each face more of sereneness bringing.  
 "O holy Father, who for needs of mine  
 Deignest to come down here from the sweet place  
 Where, by eternal lot, a seat is thine, 102  
 What Angel looks our Queen so in the face,  
 With such a jubilant enamoured mien  
 As seems to owe to fire its ardent grace?"

Thus I again sought of his lore to glean,  
 Who was made beautiful by Mary's glow,  
 As is the morning star by the Sun's sheen. 108  
 And he to me : " All that a soul can show,  
 Or Angel, both of boldness and of charm,  
 Exists in him ; and we would have it so :  
 For this is he who carried down the palm  
 To Mary, when the Son of the Most High  
 Of purpose with our burden charged His arm. 114  
 But now with eyes advance, and, e'en as I  
 Shall go in speech, see what patricians share  
 The Empire of this most just holy sky.  
 Those two who sit on high, the happiest there,  
 Since nearest to the Empress they abide,  
 Are of this rose the two roots, as it were. 120  
 He on her left, and closely at her side,  
 The Father is, through whose presumptuous taste  
 The human race tastes bitterness so wide.  
 See on her right that ancient Father placed  
 Of holy Church, Christ to whose keeping gave  
 The keys of all in this fair flower embraced. 126  
 And he who witnessed all the fortunes grave,  
 Before death took him, which the beauteous bride  
 Won by the lance and nails was made to brave,  
 Beside him sits : and at the other's side  
 Rests he who to the folk of wayward fit,  
 Ingrate, perverse, who manna ate, was Guide. 132  
 See Anna opposite to Peter sit,  
 So on her daughter looking that, content,  
 She moves eye at Hosanna's chant no whit.  
 And, facing the house-Sire pre-eminent,  
 Lucia sits, who when with drooping eyes  
 Thou wouldst have fallen, thy Lady to thee sent. 138  
 But, since the time which holds thee dreaming, flies,  
 Here will we stop, as a good tailor stays,  
 Who makes the gown of what his cloth supplies ;  
 And to the First Love will direct our gaze,  
 That, looking towards Him, thou mayst penetrate  
 Far as is possible, His splendour's maze. 144

But, lest perchance thy progress should abate,  
 Though thy wings move, and onwards think to speed,  
 To gain thee grace 'tis fit I supplicate ;  
 Grace from her who can give thee help at need :  
 And let my speech lead thy affection on,  
 So that thy heart may not from it secede : " 150  
 And he began this holy orison.

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 NOTES TO CANTO XXXII.

ll. 5, 6.—Eve. Longfellow quotes from St. Augustine, Sermon 18, De Sanctis : " Illa percussit, ista sanavit."

ll. 8, 9.—In Inf. ii. 102 Beatrice tells Virgil that in Heaven she sits by the side of Rachel : who is an emblem of the contemplative life (Purg. xxvii. 104, 105).

l. 10.—" The dame "—Ruth, ancestress of David.

l. 12.—The allusion is to Psalm li. 1.

ll. 23, 24.—The Saints of the Old Testament dispensation.

ll. 26, 27.—The Saints of the New Testament dispensation.

l. 31.—St. John the Baptist.

l. 33.—He was in the *Limbus Patrum* for the two years between his death and that of Christ ; until which none were released from it (Inf. iv. 52-63).

l. 34.—Benedict (see note to Par. xxii. ll. 37-42). Francis (Par. xi.). Augustine, the celebrated Bishop of Hippo, in the fourth century, has been mentioned in Par. x. 120.

ll. 40, 41.—*i.e.* from the row of seats which runs horizontally and centrally across the two perpendicular divisions made respectively by the Virgin Mary and the line of Hebrew women below her, on the one hand ; and by St. John the Baptist and the Saints of the New Testament dispensation, below him, on the other.

ll. 42, 43.—The souls of those who died in infancy.

l. 43.—" Another's," *i.e.* " Christ's." The conditions referred to are (1) The faith of parents ; (2) Circumcision ; and (3) Baptism (see ll. 76-84).

l. 49.—Dante's doubt is as to how children dying in infancy can be placed in different grades of glory ; they never having had the opportunity of differing in merit one from another.

l. 57.—*i.e.* all are placed in their proper rank of glory ; just as a finger is fitted to a ring.

l. 63.—Compare Par. xx. 138.

ll. 67-69.—The reference is to Esau and Jacob, who struggled together in Rebekah's womb (Gen. xxv. 22 ; and see Rom. ix. 11).

ll. 70-72.—The meaning seems to be that each soul will receive light in proportion to its fit degree of glory. The expression, "colour of the hair," is suggested by the metaphor of "wreath" applied to the light with which the Spirits are decked. Probably there is a secondary reference, also, to the difference of colour and hairiness in Esau and Jacob at their birth (Gen. xxv. 25, 26).

ll. 76-84.—See note to l. 43 Faith sufficed till Abraham's time; Circumcision from his time to Christ's.

l. 85.—This is the second time that St. Bernard has bidden Dante to gaze upon the Virgin (see Par. xxxi. 115-117).

ll. 89, 90.—The Angels. Compare Par. xxxi. 4-18.

l. 94.—The Archangel Gabriel.

ll. 121-123.—Adam. Compare, with ll. 122, 123, what is said of Eve in Par. xiii. 38, 39.

ll. 124-126.—St. Peter. Compare Par. xxiii. 139.

ll. 127-129.—St. John the Evangelist: who lived to extreme old age, and into the times of the persecution of the Christians.

l. 129.—Compare Par. xi. 32, 33.

l. 131.—Moses.

l. 133.—St. Anne, the mother of the Virgin.

l. 136.—Adam. Some translate "maggior" as "eldest," "most ancient." But I am not aware of any other passage in which it has that sense, when used, as here, as an adjective; although in the plural, and as a substantive, "maggiori" means "ancestors" in Inf. x. 42; Purg. xi. 62; and Par. xvi. 43. It seems to me to have the same sense here as in Inf. ii. 24.

ll. 137, 138.—Lucia (see Inf. ii. 100-108).

ll. 149, 150.—Compare Isaiah xxix. 13: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me."



Now this one who, as far as to this height  
 From hollows at the Universe's base,  
 Has, one by one, of spirit lives had sight, 24  
 Is suppliant to thee for such virtue's grace,  
 That he may raise himself, with eyes upturned  
 Still higher, towards salvation's final place.  
 And I, who ne'er for my own vision burned,  
 More than I do for his, present to thee  
 All my prayers—let them not as scant be spurned— 30  
 That thou wouldst set him by thy own prayers free  
 From every cloud which hems a mortal round,  
 That the highest bliss unveiled to him may be.  
 Further, I pray thee, Queen of power profound  
 To do whate'er thou wilt, that thou wouldst keep,  
 After so great sight, his affections sound. 36  
 Lulled by thy guard, let the human passions sleep :  
 See Beatrice, with whom the blest host vies,  
 Clasp hands, thy favour for my prayers to reap.\*  
 The God-beloved and venerated eyes,  
 Fixed on the suitor, showed us what delight  
 She takes in prayers which from devout hearts rise. 42  
 Then turned direct to the Eternal Light ;  
 Wherein we may not credit that the eye  
 Of any creature penetrates as bright.  
 And I, who to the end was drawing nigh  
 Of my desires, closed now becomingly  
 The longing in me which was burning high. 48  
 Bernard was beckoning to me smilingly,  
 To look on high ; but I already grew  
 Such, of myself, as he would have me be :  
 Because my sight, acquiring purer view,  
 Was entering more and more into the ray  
 Of the high light which in itself is true. 54  
 What I saw henceforth was too great to say  
 In our speech, which gives way at such a sight,  
 And memory at so great excess gives way.  
 As he who in a dream sees, at its flight  
 Retains the impression from his fancy drawn,  
 And his mind calls not back the rest ; his plight 60



Is mine ; for as 'twere wholly past and gone  
 My vision is, and in my heart I find  
 The sweetness trickling still, which thence was born.  
 Thus doth the snow's seal in the Sun unbind ;  
 Thus was the sentence by the Sibyl writ  
 Lost on the leaves borne light upon the wind. 66  
 O Highest Light, so far o'er mortal wit  
 Thyself exalting, let my mind conceive  
 Again, of what Thou didst appear some whit :  
 And make my tongue so potent as to leave  
 One spark of all Thy glory, if but one,  
 For future people from it to receive : 72  
 For should it somewhat in my memory run  
 Once more, and sound a little in this lay,  
 Thy victory will have more conception won.  
 The keenness which I bore from the live ray,  
 Had been, methinks, too much for me to brook,  
 If my eyes had been turned from it away. 78  
 And I remember that from hence I took  
 More boldness to endure till, thus illumed,  
 I joined with Goodness Infinite my look.  
 O grace abounding, whereby I presumed  
 To fix my gaze amid the eternal light,  
 So far that there my vision I consumed ! 84  
 I beheld, deep within its inmost site,  
 That which loose through the Universe is thrown,  
 With Love into one volume bound unite.  
 Substance and accident—their mode, too, shown—  
 As though together fused in such a wise  
 That what I tell of is one light alone. 90  
 The universal form of this knot's guise  
 Methinks I saw ; since in more large degree  
 I feel joy, as I say so, in me rise.  
 One instant more oblivion is to me,  
 Than five and twenty ages to the event  
 Which made scared Neptune Argo's shadow see. 96  
 Thus my mind wholly in suspense, intent,  
 Immovable, was looking with fixed sight,  
 And aye in gazing grew more vehement.

One becomes such, in presence of that light,  
 That his consent to looking anywhere  
 Away from it, is out of question quite. 102  
 Because the Good which the will aims to share  
 All gathers in it, and outside its ray  
 That is defective, which is perfect there.  
 My speech shall now in briefer parlance say  
 Even what I can remember to tell o'er,  
 Than a babe's tongue, steeped at the breast to-day. 108  
 Not that the living light I gazed on wore  
 More than a single semblance in its sheen ;  
 For 'tis such ever as it was before.  
 But since the sight in me was growing keen  
 By gazing, that which one sole phase presents,  
 As I was changing, cleared to me its mien. 114  
 In the profound and bright fused elements  
 Of the high light, three circles on me beamed,  
 Triple in hues, and single in contents :  
 And one reflected by another seemed,  
 As rainbow is by rainbow, and the third  
 Seemed fire which equally from either streamed. 120  
 How short is speech ! how feebly therein heard  
 Is my conception ! which, to what 'twas shown,  
 Is such that " little " is too weak a word.  
 O Light Eterne, shrined in Thyself alone,  
 Alone self-knowing, and on whom, by Thee  
 Self-known, Thyconscious love and smile are thrown ! 126  
 That circle which seemed so conceived to be  
 Within Thee, as to be a light reflected,  
 Of its own very hue appeared to me  
 Within, when somewhat by my eyes inspected,  
 To have our image painted thereupon ;  
 Wherefore my sight was thither all directed. 132  
 As the geometer, absorbed, works on  
 At measuring the circle, nor can trace  
 By thought the principle he needs to con ;  
 Such at that novel sight became my case :  
 I wished to see what made the image fit  
 The circle ; how it has therein a place : 138

But my own wings might not accomplish it ;  
 Save only that the wished-for faculty  
 Came in a flash whereby my mind was smit.  
 Here power fell short of the high fantasy :  
 But now, as when a wheel moves free from jars,  
 Was swaying *velle* and desire in me 144  
 The Love which moves the Sun and the other Stars.

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 NOTES TO CANTO XXXIII.

ll. 1-21.—Chaucer closely follows this passage in the invocation to the Virgin by which “The Second Nonne’s Tale” is prefaced:—

“Thou that art floure of virgines all,  
 Of whom that Bernard list so wel to write.

Thou maide and mother, daughter of thy Son,  
 Thou well of mercy, sinful soules cure,  
 In whom that God of bountee chees to won,  
 Thou humble and high over every creature,  
 Thou nobledest so fer forth our nature,  
 That no desdaine the Maker had of kinde,  
 His Son in flesh and blood to clothe and winde.

Within the cloystre blisful of thy sides,  
 Toke mannes shape the eternal love and pees,  
 That of the trine compas Lord and gide is,  
 Whom erthe, and see, and heven out of relees  
 Ay herien ; and thou, virgine wemmeles,  
 Bare of thy body (and dweltest maiden pure)  
 The creatour of every creature.

Assembled is in thee magnificence  
 With mercy, goodnesse, and with swiche pitee,  
 That thou, that art the sonne of excellence,  
 Not only helpest hem that praien thee,  
 But ofentime of thy benignitee  
 Ful freely, or that men thin helpe beseche,  
 Thou goest beforme, and art hir lives leche.”

The concluding lines of the invocation—

“O thou that art so faire and ful of grace,  
 Be thou min advocat in that high place,

Ther as withouten end is songe Osanne,  
Thou Christes mother, doughter dere of Anne"—

recall Par. xxxii., 33, 35.

l. 6.—I agree with Cary's second thoughts, in understanding "sua fattura" to mean "His—not 'its,' *i.e.* human nature's—own work." Not only is it an obvious construction to refer "fattura" to "Fattore," as in Purg. xvii. 102; but it is contrary to Dante's philosophy to attribute the generation of a child to the mother (see Purg. xxv. 40, 41, 47, 59, 60). Moreover, he evidently had in his mind Philipp. ii. 6, 7, where St. Paul says that Christ "being in the form of God . . . *made himself* of no reputation, and *took upon him* the form of a servant, and was made in the likeness of men."

ll. 7-9.—Compare Par. xiii. 79-81; xxii. 47, 48.

l. 10.—A noonday torch—*i.e.* a Sun. In Par. xxiii. 92 the Virgin is called a "live star."

l. 15.—

"Lo his desire woll flie withouten wings."

Chaucer, Troilus and Cressida, lib. iii.

ll. 16-18.—This same idea has occurred before (Par. xvii. 73-75).

l. 27.—"Salvation's final place." The Empyrean. Compare Par. xxii. 124.

l. 32.—Compare Purg. xxviii. 81.

ll. 41, 42.—Compare Purg. iv. 133-135.

ll. 46-48, 57.—Compare Par. i. 7-9.

ll. 58-60.—Compare Par. xxiii. 49-51.

ll. 65, 66.—See Virg. *Æn.* iii. 445-452.

ll. 85-87.—All created things are centred in God.

l. 91.—Compare Par. i. 103-105.

ll. 94-96.—Lombardi's explanation is no doubt the true one: viz. that one moment brought more oblivion of what he had seen to Dante than the twenty-five centuries which had elapsed since the Argonautic expedition set sail in the first ship which ever crossed the sea, had brought upon the details of that event. The expedition was supposed to have started in 1263 B.C..

l. 103.—Compare Purg. xvii. 127-129.

ll. 109-120.—The vision of the Trinity.

l. 114.—I understand "a me si travagliava" to mean "worked itself out for me." Some take it in the sense "grew changed to me," but that is opposed to ll. 109-111. Nor can I think, with others, that "travagliava," here, is compounded from "vaglio"—"a sieve"—which occurs in Par. xxvi. 23. It is the same verb which we find in Purg. xxi. 4.

l. 116.—The circle, which has neither beginning nor end, is the fit emblem of Eternity and Infinity.

ll. 118-120.—One—the Father. Another—the Son. The third—the Holy Ghost.

l. 123.—Compare Par. xi. 53.

ll. 127-132—The vision of the “taking of the manhood into God.”  
With ll. 127, 128, compare ll. 118, 119.

l. 131.—“Our image.” Christ “was made in the likeness of men”  
(Philipp. ii. 7).

ll. 137, 138.—*i. e.* how the human nature was united with the divine in  
the Second Person of the Trinity.

l. 145.—The Divine Love. Compare Inf. i. 38-40.

THE END.



## INDEX OF NAMES, PLACES, AND CHARACTERS.

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