

CANTO 1

Inferno is bleak,
Purgatory has hope + direction

SENSE OF DIRECTION

Proposition and invocation—dawn on the island of Purgatory—the four stars—Cato of Utica—the pilgrim washed and girt with a rush

1 To run through better waters the little ship of my wit now hoists its sails, leaving behind it a sea so cruel,
Ulysses - prode
directly confident
Inferno begins w/ losing the straight way
not too confident - false humanity
new country; new journey

4 and I will sing of that second realm where the human spirit purges itself and becomes worthy to ascend to Heaven.
classical antiquity
Inferno Purgatory
demanded are sub-merged

7 But here let dead poetry rise up again, O holy Muses, since I am yours, and here let Calliope arise somewhat,
theme
souls in Purgatory can ascend to Paradise
Muses are employed by Christodorus
all beauty (including poetry) is dead

10 accompanying my song with that sound of poetry which the wretched Magpies so felt the blow that they despaired of pardon.
of forgiveness and rebirth
in Hell

13 The sweet color of eastern sapphire, gathering in the cloudless aspect of the air, pure to the first circle,
the sky - color of dawn
FACING EAST

16 began to delight my eyes again, as soon as I came forth from the dead air that had weighed my eyes and breast with sorrow.
not too much
fresh, forgiving air

19 The lovely planet that strengthens us to love was causing all the east to laugh, veiling the Fish, which were her escort.
new
Pisces (it's April though)

22 I turned to the right and considered the other pole, and I saw four stars never seen except by the first people.
only Alecto and the three have won this constellation
Southern celestial pole

25 The sky seemed to rejoice in their flames: Oh northern site, widowed because deprived of gazing on those!
womanly bewitchment Eden

28 When I had left their gaze, turning somewhat toward the other pole, from which the Wain had already disappeared,
four celestial virtues

4 major virtues of heavenly virtues

vidi presso di me un veglio solo, 31
degnò di tanta reverenza in vista
che più non dee a padre alcun figliuolo.
Lunga la barba e di pel bianco mista
portava, a' suoi capelli simigliante,
de' quai cadeva al petto doppia lista.
Li raggi de le quattro luci sante
fregiavan sì la sua faccia di lume,
ch'ì 'l vedea come 'l sol fosse davante.
"Chi siete voi che contro al cieco fiume
fuggita avete la pregione eterna?"
diss' el, movendo quelle oneste piume.
"Chi v'ha guidati, o che vi fu lucerna,
uscendo fuor de la profonda notte
che sempre nera fa la valle inferna?
Son le leggi d'abisso così rotte?
o è mutato in ciel novo consiglio,
che, dannati, venite a le mie grotte?"
Lo duca mio allor mi diè di piglio,
e con parole e con mani e con cenni
reverenti mi fé le gambe e 'l ciglio.
Poscia rispuose lui: "Da me non venni:
donna scese del ciel, per li cui prieghi
de la mia compagnia costui sovvenni.
Ma da ch'è tuo voler che più si spieghi
di nostra condizion com' ell' è vera,
esser non puote il mio che a te si nieghi.
Questi non vide mai l'ultima sera;
ma per la sua follia le fu sì presso
che molto poco tempo a volger era.
Sì com' io dissi, fui mandato ad esso
per lui campare; e non li era altra via
che questa per la quale i' mi son messo.
Mostrata ho lui tutta la gente ria,
e ora intendo mostrar quelli spirti
che purgan sé sotto la tua balia.
Com' io l'ho tratto saria lungo a dirti;
de l'alto scende virtù che m'aiuta
conducerlo a vederti e a udirti.

*Narrowing
of Hell, 34*

*Cato was
lifted up 37*

*of Hell b/c
he was a
virtuous pagan 40*

43

*Dante thought
of Cato's
suicide as
a moral
protest 49*

52

55

58

61

64

67

Herbert Marcuse - freedom
Canto 1

Cato - Roman
pre-Christian,
major figure in Roman
Senate

suicide
- Dante had
an affinity
of suicide

31 I saw close by me a solitary old man, worthy, by
his appearance, of so much reverence that never
son owed father more.

like
many
encounter
Christ

34 Long was his beard and mixed with white hair,
similar to the hairs of his head, which fell to his
breast in two strands.

37 The rays of the four holy lights so adorned his
face with brightness that I saw him as if the sun
had been before him.

he possesses
the 4
cardinal
virtues

39 "Who are you that up the blind river have fled
the eternal prison?" he said, moving those reverend
plumes.

3 question

can Cato see
Virgil?

43 "Who has guided you, or what has been your
lantern, coming forth from the deep night that
makes the valley of Hell forever black?"

Virgil

this has never
been seen
before

46 Can the laws of the abyss be broken, then? or
has some new counsel been adopted in Heaven,
that although damned you come to my cliffs?"

Virgil
knows
Cato's
importance
and why
Dante to
be reverent

49 My leader then lay hold on me and, with words
and hands and gestures, made reverent my legs and
brow.

once again
it is
assumed
that
Dante-pilgrim
is a
condemned
spirit

52 Then he replied: "I have not come on my own:
a lady came down from Heaven, because of whose
entreaties I have helped this man with my company."

55 But since it is your will that our condition be
further set forth as it truly is, it cannot be my will
to refuse you.

Virgil shows his respect

58 This man never saw his last evening; but
through his folly he was so near it that not much
time remained to turn.

Virgil
speaks
to classical
figures

Dante is
still
alone

61 As I have said, I was sent to rescue him; and
there was no other way than this by which I have
come.

Dante was more than
lost - close
to some sort of
death

64 I have shown him all the wicked people, and
now I intend to show those spirits who are
purifying themselves under your care.

appears Cato

67 How I have led him would be long to tell you;
from on high descends a power that helps me
bring him to see you and hear you.

long story
alone
quest

70 Now may it please you to favor his coming: he seeks freedom, which is so precious, as one knows who rejects life for her sake.

Ulysses' passion

73 You know it; for to you, because of her, death was not bitter in Utica, where you left the raiment that will be so bright on the great day.

Virgil has knowledge of Cato.

76 The eternal edicts have not been broken by us, for he is alive, and me Minos does not bind; for I am from the circle that holds the chaste eyes

pre-Christian

Virgil has to pay his respects to Cato (?)

79 of your Marcia, who still seems to beg you, O holy breast, to consider her your own: for love of her, then, incline towards us.

Virgil was wife of Cato

by letting Dante through

82 Permit us to go through your seven realms; I will take back kind greetings from you to her, if you deign to be mentioned down there.

idea from line 82 and appeals to Cato's emotions

structure of Purgatorio

85 "Marcia so pleased my eyes when I was back there," he said then, "that whatever kindness she wished from me, I did.

Achilles

to be remembered

88 Now that she dwells beyond the evil river, she can move me no longer, according to the law that was made when I came forth from there.

91 But if a lady from Heaven moves and governs you, as you say, no flatteries are needed: let it be enough that you ask me for her sake.

Cato accepts Beatrice's authority, but he is unimpressed by Marcia because she is intelligent and he can no longer love her

94 Go then, and see that you gird this man with a smooth rush and wash his face so as to remove all grime; Baptism

Dante still misses his belt from Geryon

he can no longer love her

for it would not be fitting, were his eye shadowed by any cloud, to go before the first minister, who is one of those from Paradise.

100 This island, all around its very base, down there where the surf beats on it, bears rushes upon its soft mud:

like the Red Sea

you gotta look presentable now

103 no other plant that bears leaves or hardens can have life there, because it would not yield with the blows.

Purgatorio is about flexibility

106 Afterwards, do not return this way; the sun will show you, for it is rising now, where to take the mountain by an easier ascent."

recalls Christ

109 With that he disappeared; and I rose up without speaking and drew all close to my leader and turned my eyes to him.

like a chord

112 He began: "Son, follow my steps: let us turn back, for from here this plain slants down to its low boundaries."

first, a descent

115 The dawn was overcoming the morning hour, which fled before it, so that from afar I recognized the trembling of the waters.

118 We were going along the lonely plain like one returning to the lost path and, until he reaches it, feels he walks in vain.

detour

121 When we were where the dew resists the sun, being in a place where it evaporates but little in the breeze,

124 both his hands, spreading them, my master gently placed on the tender grass: and I, aware of his intention,

127 offered him my tear-stained cheeks; there he uncovered all that color of mine which Hell had hidden.

Virgin cleaning Dante's face w/ the dew, and reveals his natural color.

130 Then we came on to the deserted shore, which never saw any man sail its waters who afterwards experienced return.

Caro

color

Baptism
reborn

133 There he girded me as it pleased another; Oh wonder! for as he plucked the humble plant, it was suddenly reborn, identical, where he had uprooted it.

Maybe he'll get a tan in the sun

second chances!

from very end of Canto 26

evoking dangers of individuals who have too much knowledge

Ulysses cannot be reborn

CANTO 2

Inferno
→ Canto 3

Sunrise—the angelic boat with the souls—Casella and his singing—
Cato's rebuke

Inferno starts on afternoon of
Good Friday. They emerge on the
morning of Easter

1 Already the sun had reached that horizon whose
meridian circle covers Jerusalem with its highest
point,

4 and Night, circling opposite him, was coming
forth from Ganges with the Scales, which fall from
her hands when she predominates,

7 so that the white and rosy cheeks of lovely
Aurora, there where I was, were becoming orange
with advancing age.

UGM
BEAUTIFUL

10 We were still alongside the sea, like people
thinking about their path, who go with the heart
and with the body remain.

13 And behold, as when near the morning Mars
shines red through the heavy vapors, low in the
West, over the surface of the sea:

16 such appeared to me—so may I see it again!—a
light coming across the sea so rapidly that no flight
equals its motion.

19 After I had a little withdrawn my eye from it to
question my leader, I saw it again, grown brighter
and larger.

22 Then on each side of it appeared I knew not
what whiteness, and below it, little by little,
another whiteness came forth.

25 My master still did not say a word, while the
first white things showed themselves to be wings;
then, when he had recognized the oarsman,

28 he cried: "See, see that you bend your knees.
Behold the angel of God: fold your hands;
henceforth you will see such ministers."

trinity

trinity

Night
is in
Libra
b/c Sun is
in Aries

ecclement
a ship is
first seen
by its
sails

angel
Virgil has
been here
before

Angel Michael
in Inferno
Canto 9

31 See how he disdains all human means, so that he needs no oars nor any sail but his wings, between shores so distant.

34 See how he has them stretched toward the sky, beating the air with his eternal feathers, that do not change like mortal hairs."

37 Then, as the divine bird came closer and closer to us, it grew brighter, so that my eyes could not sustain it up close,

Chorus is demerit

40 but I lowered them; and he came to shore with a vessel so swift and light that the waters engulfed none of it.

43 At the stern stood the angelic pilot, who seemed to have blessedness inscribed on him; and more than a hundred spirits were sitting within.

46 "In exitu Israel de Aegypto," they were singing all together with one voice, with as much of that psalm as is written thereafter.

"When Israel went out of Egypt"

Then he made the sign to them of the holy cross; at which they all threw themselves on the beach; and he went away as quickly as he had come.

52 The crowd that remained there seemed strange to the place, looking around as one does who assays new things.

55 In every direction the sun was shooting daylight, and with his unerring arrows he had driven Capricorn from the midst of the sky,

58 when the new people lifted their brows toward us, saying: "If you know, show us the way to reach the mountain."

61 And Virgil replied: "You believe perhaps that we know this place, but we are strangers here, as you are.

64 We arrived just now, a little before you, by a different way that was so harsh and steep that climbing now will seem like play to us."

67 The souls, who had perceived by my breathing that I was still alive, became pale with wonder.

body of Dante

bird imagery

was angel doesn't get a name

blessedness as inscribed on his face

Souls are singing Psalm 113 Exodus

customary on Easter Sunday singing based on Liturgy of Church

like the crew, Virgil + Dante are also new arrivals

70 And, as around a messenger bearing an olive branch people draw close to hear the news, and no one seems shy of crowding:

good news

73 so those fortunate souls stared at my face, all of them, almost forgetting to go to make themselves beautiful.

they are in awe of this miracle

76 I saw one of them draw forward to embrace me, with affection so great that it moved me to do the same.

like his Christ- 79/like

79 Oh empty shades, except in appearance! three times I clasped my hands behind that shade, and as many times I drew them back to my breast.

connection

he can't hug him

82 Wonder, I believe, was painted on my face, at which the shade smiled and drew back, and I, following it, moved forward.

We can't embrace, or express physical affection

85 Gently it told me to stand still; then I knew who it was, and I begged it to stop a little to speak with me.

a soul Dante knows

88 It replied: "Just as I loved you in the mortal body, so do I love you when loosed from it; therefore I stop; but why do you come here?"

in Inferno, spirits beg to speak to Dante

Brunetto Latini

91 "My Casella, to return another time to where I am do I go on this journey," I said; "but how is it that so much time been taken from you?"

composer? Florentine

is there a little wrong going on?

94 And he to me: "No outrage has been done me, if he who takes aboard when and whom he will, several times has barred me from this passage;

97 for his will derives from a just will: indeed, for three months he has taken whoever has wished to enter, all peacefully.

no suggestion for what his sons were

100 Thus I, who had returned just now to the waters where the Tiber becomes salt, was graciously gathered in by him.

103 Back to that river mouth he has now directed his wing, because always all gather there who do not descend to Acheron."

106 And I: "If a new law has not taken from you the memory or habit of the amorous singing that used to quiet all my desires,

Saint Paul's new law of forgiveness

singing about love

Canto 2

109 let it please you to console my soul a little in that way, for, coming here with its body, it is so wearied!"

112 "Love that discourses with me in my mind," he began then, so sweetly that the sweetness still sounds within me.

Contrast to the "still hours we" address in Inferno

115 My master and I and those people that were with him seemed as contented as if nothing else touched anyone's mind.

118 We were all fixed and attentive to his notes; and here was the venerable old man, crying: "What is this, laggard spirits?"

Cato

121 What negligence, what standing still is this? Run to the mountain to shed the slough that keeps God from being manifest to you."

insults them to get on w/ purgatory!

124 As when, gleaning oats or tares, doves have gathered to feed quietly, without showing their usual pride,

127 if something appears that they fear, they suddenly abandon the food, because assailed by a greater care:

130 so I saw that fresh band leave the singing and flee toward the cliffs, as one does who goes without knowing where he will arrive;

Interrupted

133 nor was our own departure less sudden.

Cato's rebuke -
Cicero's rebuke
angelic beatitudes
souls to us,
Acheron boat-carry

Casella - close
fresher theme
of reconciliation
instead of bashing
of enemies

EMPATHY vs. JUSTICE
infernal = parody of the good



CANTO 3

Avvegna che la subitana fuga
dispergesse color per la campagna, 1
rivolti al monte ove ragion ne fruga,
i' mi ristrinsi a la fida compagna: 4
e come sare' io senza lui corso?
chi m'avria tratto su per la montagna?
El mi pareva da sé stesso rimorso: 7
o dignitosa coscienza e netta,
come t'è picciol fallo amaro morso!
Quando li piedi suoi lasciar la fretta 10
che l'onestade ad ogn' atto dismaga,
la mente mia, che prima era ristretta,
lo 'ntento rallargò, sì come vaga, 13
e diedi 'l viso mio incontr' al poggio
che 'nverso 'l ciel più alto si dislaga.
Lo sol, che dietro fiammeggiava roggio, 16
rotto m'era dinanzi a la figura
ch'avèa in me de' suoi raggi l'appoggio.
Io mi volsi dallato, con paura 19
d'essere abbandonato, quand' io vidi
solo dinanzi a me la terra oscura;
e 'l mio conforto: "Perché pur diffidi?"
a dir mi cominciò tutto rivolto.
"Non credi tu me teco e ch'io ti guidi?
Vespero è già colà dov' è sepolto
lo corpo dentro al quale io facea ombra;
Napoli l'ha, e da Brandizio è tolto. 22
Ora, se innanzi a me nulla s'aombra,
non ti maravigliar più che d'i cieli,
che l'uno a l'altro raggio non ingombra. 25
28

arokes
passage
to Goel

Ulysses was
completely
unrepentant
and arrogant. 25
In Purgatorio
you must
be repentant
and humble 28

folks that aren't quite ready to move through Purgatory

CANTO 3 → Canto 4

Haste—the pilgrim's shadow—the foot of the mountain—the excommunicated—Manfred

1 Although their sudden flight had scattered those souls over the plain, turning them back to the mountain where reason probes us,

4 I drew closer to my faithful companion: and how could I have run without him? who would have led me up the mountain? *how will they survive separation?*

7 He appeared to be reproaching himself: O worthy clear conscience, how bitter a bite to you is even a little fault!

what is he suggesting about the significance of his movement if he was the cause of Virgil's demise?

When his feet left off the haste that robs every action of its dignity, my mind, until then reined in, broadened its attention in its eagerness, and I looked toward the hill that higher than all others unclakes itself toward the sky.

saved Ulysses } emphasis on Dante's body

The sun, flaming ruddy behind us, was broken before me in the shape of its rays' resting on me. I turned to the side, afraid that I had been abandoned, when I saw the ground darkened only in front of me;

Virgil does not have a shadow

22 and my strength: "Why do you distrust?" he began to say, turned fully toward me. "Do you not believe that I am with you and guiding you?"

Virgil senses that Dante doubts his loyalty as a guide

25 It is already vespers there at the tomb of the body within which I cast a shadow; Naples has it, from Brindisi it has been taken.

28 Now if in front of me no shadow falls, do not marvel more than at the heavens, which give no obstacle to each other's rays.

Virgil describes his death and transfer of his body. His body is a separate entity from the soul he is now. His body is not himself

Purgatory emphasizes
Virgil's journey

Canto 3

Virgil is the personification of human reason and he ponders the mystery of Goethe's poem

31 Such bodies are disposed to suffer torments,
heat, and freezings by the Power that does not
wish its ways to be unveiled to us.

34 He is mad who hopes that our reason can
traverse the infinite way taken by one Substance in
three Persons. Holy Trinity

even the
honest
human
reason falls
short of
understanding
God

37 Be content, human people, with the *quia*; for if
you had been able to see everything, there was no
need for Mary to give birth;

and you have seen those yearning fruitlessly
whose desire would be stilled, which is given them
eternally for their grief: because he was
I speak of Aristotle and Plato and many others";
and here he bent his brow and said no more, and
remained troubled.

Virgil will
farmer
remain
troubled
because he was
deceived the
opportunity
to know
God

46 We arrived meanwhile at the foot of the
mountain; there we found the rock so steep that in
vain would legs be agile on it.

49 Between Lerici and Turbìa the wildest, the most
broken landslide is a stairway open and easy, next
to this one.

Dante
uses Virgil
as a
metaphor
to explicate
Christianity

52 "Now who knows on which side the slope is less
steep," said my master, staying his steps, "so that
one who goes without wings can climb it?"

55 And as he, looking down, was examining his
mind about the way, and I was looking upward
around the rocks,

Virgil is
having an
internal
journey, which

58 on the left hand I saw a band of souls who were
moving their feet toward us without seeming to, so
slowly were they coming.

Dante's
appearance
manifests
at this
point

Virgil
doesn't
have all
the answers
like he did
in Hell

61 "Raise," I said, "master, your eyes: behold over
here those who will give us counsel, if you cannot
have it from yourself."

64 He looked then, and with a confident air replied,
"Let us go over there, for they are approaching
slowly; and you, bolster your hope, dear son."

manifests
paternal
role

67 Those people were still distant, even after we
had walked a thousand paces, as far as a good
thrower could reach by his unaided hand,

Quand' io mi fui umilmente disdetto
d'averlo visto mai, el disse: "Or vedi,"
e mostrommi una piaga a sommo 'l petto.

Poi sorridendo disse: "Io son Manfredi,
nepote di Costanza imperadrice;
ond' io ti priego che, quando tu riedi,
vadi a mia bella figlia, genitrice
de l'onor di Cicilia e d'Aragona,
e dichì 'l vero a lei, s'altro si dice.

Poscia ch'io ebbi rotta la persona
di due punte mortali, io mi rendei
piangendo a quei che volontier perdona.

Orribil furon li peccati miei;
ma la Bontà infinita ha sì gran braccia
che prende ciò che si rivolge a lei.

Se 'l pastor di Cosenza, che a la caccia
di me fu messo per Clemente allora,
avesse in Dio ben letta questa faccia,
l'ossa del corpo mio sarieno ancora
in co del ponte presso a Benevento,
sotto la guardia de la grave mora.

Or le bagna la pioggia e move il vento
di fuor dal Regno, quasi lungo 'l Verde,
dov' e' le trasmutò a lume spento.

Per lor maladizion sì non si perde
che non possa tornar, l'eterno amore,
mentre che la speranza ha fior del verde.

Vero è che quale in contumacia more
di Santa Chiesa, ancor ch'al fin si penta,
star li convien da questa ripa in fore,

per ognun tempo ch'elli è stato, trenta,
in sua presunzion, se tal decreto
più corto per buon prieghi non diventa.

Vedi oggimai se tu mi puoi far lieto,
revelando a la mia buona Costanza
come m'hai visto, e anco esto divieto;
ché qui per quei di là molto s'avanza."

109

112

115

118

121

124

127

130

133

136

139

142

145

he did repent or
was absolved
so Dante
put him at
the bottom

vs.
indignance
firmly
money to
the church
"donations"
to buy off
time in
Purgatorio

Manfred parallel
w/ Christus cruci
his excommunication
Canto 3

Manfred's words
have been known
to be an identifiable
characteristic

109 When I had humbly denied ever having seen
him, he said: "Now see," and showed me a wound
high on his breast.

112 Then, smiling, he said: "I am Manfred,
grandson of the Empress Constance; and so I beg
you, when you return,

inferno ref.

115 go to my lovely daughter, mother of the honor
of Sicily and Aragon, and tell her the truth, if
something else is being said.

he wants
his daughter
to know
that he
repented

desire to be
remembered fondly,

118 After I had my body broken by two mortal
thrusts, I gave myself up, weeping, to him who
gladly pardons.

truthfully

repent

121 Horrible were my sins; but the infinite
Goodness has such open arms that it takes
whatever turns to it.

emphasis
on God's
forgiveness

the claim
that Manfred
did not repent
must be
wonderfully
accepted.

124 If the shepherd of Cosenza, who had been sent
by Clement to hunt me then, had read this face
aright in God,

127 the bones of my body would still be at the head
of the bridge near Benevento, under the protection
of the heavy cairn.

130 Now the rain bathes and the wind drives them
outside the Kingdom, near the Verde, where he
transferred them with candles extinguished.

133 By their curse no one so loses the eternal love
that it cannot be regained, as long as hope has any
touch of green.

green is the color of hope
Manfred is said to have
repented at the end, must
green

contrast
w/
Abandon
all hope...

136 It is true that whoever dies in contumacy of
Holy Church, though he repent at the end, must
remain outside this cliff,

139 for every time that he persisted in rebellion,
thirty times, if that decree is not shortened by good
prayers.

power of prayer; he wants his
daughter to pray for him

142 Now see whether you can gladden me, revealing
to my good Constance how you have seen me, and
also this exclusion;

prayer for
someone in
Purgatory
can shorten
their journey
act of
humility



neutral - gray
line Manfred's
repentance

CANTO 4 → Canto 5

The weary climb—a ledge—the sun is to the north—explanation—
Belacqua and the negligent

1 When because of pleasures, or else pains, that some
faculty of ours may grasp, the soul focuses sharply
upon that, (pleasures and pains)

4 it seems to heed no other power; and this is against
the error that believes one soul is kindled over another
in us.

7 And therefore, when we hear or see something that
holds the soul strongly turned to it, time passes and we
do not notice its passage;

10 for one is the power that listens to time, and another
that which now occupies the whole soul: the latter is
bound, as it were, the first unbound.

13 Of this I had true experience, hearing that spirit and
marveling, for a full fifty degrees

16 the sun had mounted, and I had not perceived it,
when we came to where those souls, as one, cried to
us: "Here is what you asked."

19 A larger opening is often filled up by the farmer
with a forkful of his thorns, when the grape darkens,

22 than was that passageway up which my leader
climbed, and I after him, the two of us alone, once the
crowd had left us.

25 One can go up to Sanleo and descend to Noli, one
can climb to Bismantova or up the Cacume with one's
feet, but here one must fly,

28 I mean with the swift wings and the pinions of great
desire, following that guide who gave me hope and
light.

getting stuck in a moment
of pleasure or pain - like
crying
of sleeping
or masturbating

Dante
did not
notice
the time
as he spoke
with Manfred

Ides of
Judgement

ascending the
mountain

31 We were climbing within the broken rock, and on
either side the banks hemmed us in, and the ground
beneath us required both feet and hands.

34 When we were on the upper rim of the high bank,
on the open slope, "My master," I said, "what way
shall we take?"

37 And he to me: "Let no step of yours go downward;
still following me, gain on the mountain, until there
appear to us some wise guide." *Balance? another
saw?*

40 The summit was so high it vanquished sight, and
the slope was much haughtier than a line from mid-
quadrant to center. *it's harder to move upward*

43 Dante
moves
slower
than
Virgil.

I was weary, when I began: "O sweet father, turn
and look back at how I am left alone, if you do not
stop."

*than
downward.*

"My son," he said, "pull yourself up that far,"
pointing to a ledge a little further up, which girdled all
that side of the mountain.

*This may
be one of
Dante's
struggles
in Purgatorio*

49 Like in
Inferno,
Virgil urges
Dante to
keep moving

His words so spurred me that I forced myself,
crawling on hands and knees after him, until the
circling ledge was beneath my feet.

We sat down there, both turned to the east, whence
we had climbed, for it usually does one good to look
back. *look new far as we come*

55 First I directed my eyes to the low shores; then I
raised them to the sun, and I was amazed that it struck
us from the left.

58 The poet well saw that I was lost in wonder at the
chariot of the sun, where it came between us and
Aquilon.

61 Wherefore he said to me: "If Castor and Pollux
accompanied that mirror that leads its light both north
and south,

Geminii

64 Change
in
hemisphere

you would see the ruddy Zodiac wheel even closer
to the Bears, as long as it did not abandon its old path.

67 How that can be, if you want to be able to conceive
it, turning inward imagine that Zion and this
mountain stand on the earth

focus on cosmology
and astronomy is
significant -

70 in such a way that the two have a single horizon and
different hemispheres; thus the road along which
Phaëthon could not drive the chariot, to his hurt,
73 you will see must go first on one side and then on
the other side of that horizon, if your intellect pays
clear attention." *is an orderly place*

76 "Certainly, my master," said I, "never have I seen so
clearly as I now discern, there where my wit had
seemed lacking, *(Thames) Answer?*

79 that the middle circle of the daily rotation, which is
called Equator in science, and which always stands
between the sun and winter, *cosmological argument for*

82 for the reason you give is as far from here toward
the north, as the Hebrews saw it toward the hot
region. *existence of God*

85 But if it pleases you, I would gladly know how far
we have to go; for the mountain rises farther than my
eyes can." *heaven is out of sight, for the mountain reaches it*

88 And he to me: "This mountain is such that it is
always more difficult at the bottom, at the beginning;
and the further up one goes, the less it gives pain.

91 Thus, when it shall seem so easy to you that going
up will be like floating downstream in a boat,
94 then you will be at the end of this path; wait to rest
your weariness there. I answer no further, but this I
know for truth." *Vergil might not know the answer.*

97 And when he had spoken this word a voice from
nearby sounded: "Perhaps you will be obliged to sit
before then!" *He does not explicitly answer Dante's question*

100 At the sound of it both of us turned, and we saw to
the left a great boulder that neither he nor I had
noticed previously. *he has been listening to their conversation and seems to resist Vergil's optimism*

We drew near; and there were persons in the shade
behind the rock, in postures people take for
negligence.

106 And one of them, who seemed weary, was sitting
embracing his knees, holding his face down low
between them.

the indolent

109 "O my sweet lord," said I, "look at that fellow: he
appears more negligent than if Laziness were his
sister."

slotted
posture

112 Then he turned to us and gave us his attention,
shifting his face up a bit along his thigh, and said:

mocking-
remonstrating

115 "Now you go on up, you are so vigorous!"
Then I knew who he was, and the pain that made
my breath still come somewhat quickly did not
prevent my going to him, and when

Pause that he
is also
tired of
walking.

118 I reached him, he barely raised his head, saying:
"Have you seen clearly how the sun drives his chariot
over our left shoulder?"

121 His lazy movements and his brief words moved my
lips to smile a little; then I began: "Belacqua now I do
not grieve

→ we assumed he is not in Hell

124 for you any longer; but tell me: why are you sitting
just here? are you waiting for a guide, or have your old
habits claimed you again?"

their
sons are
still

127 And he: "O brother, what good would climbing do?
for the angel of God sitting on the threshold would
not let me go in to [the torments.]

exist on other life and they
must
conquer
their vices

130 First it is necessary for the heavens to turn around
me outside here as long as they did in my life, since I
delayed my good sighs until the end,

Inferno

repentance

133 unless prayer help me first, which must rise up from
a heart that lives in grace: what good is any other, since
it is not heard in Heaven?"

136 And already the poet was climbing ahead of me and

his
slowness
could

Inferno
Canto 26
139

saying: "Come along now: see, the meridian is
touched by the sun, and on the shore of ocean
night already covers Morocco with its foot."

be contagious
it's said b/c
his so close
to Heaven.

Belacqua's sitting suggests the
leisure of Lampedusa



References to Ulysses

CANTO 5

Climbing again—souls violently killed
and late repentant—Iacopo del Cassero—Buonconte da
Montefeltro—la Pia

1 I had already left those shades and was following
the footsteps of my leader, when one behind me,
pointing with his finger,

4 cried out: "See how the rays seem not to shine
to the left of the one below, and how he seems to
walk as if alive!"

the souls
are very
attentive
to the fact
that Dante
is living and
has a physical
body

7 I turned my eyes to the sound of these words,
and I saw them gazing in wonder at me, at me and
the light that was broken.

10 "Why is your soul so entangling itself," said my
master, "that you slow your pace? What do you
care what they are whispering there?"

it's funny that the negligent
care so much

13 Come after me, and let the people talk: be like a
strong tower whose top never falls, however hard
the winds may blow.

Ungodly addresses
Dante that
he should
w/ what he
wants that
he slows when
they speak about
him

interest
that he
is
a tower
which is
an image
of pride

16 for always the man in whom one care sprouts
above the other makes his target more distant,
because the impulse of the one weakens the other."

19 What could I reply, if not "I am coming"? I said
it, somewhat sprinkled over with that color that at
times makes one worthy of pardon.

he is embarrassed

22 And now across the slope there came people a
little above us, singing "Miserere" verse by verse.

most (many)
Psalm 50

25 When they perceived that my body gave no way
for the rays to pass through, they changed their
song into an "Oh!" long and hoarse;

28 and two of them, like messengers, ran to meet
us and asked: "Inform us of your condition."

Canto 5

31 And my master: "You can go back and say to those who sent you that this man's body is real flesh.

34 If they stopped because they saw his shadow, as I suppose, that is a sufficient reply: let them do him honor, and it can be advantageous to them. *So that Dante can inform their families to pray for them?*

37 I have never seen flaming vapors in early night rend the clear sky or the clouds in August at sunset, as swiftly

40 as those two went back up; and, once there, with the others they turned to us like a squadron that gallops unreined.

43 "These people who are crowding on us are many, and they are coming to beg from you," said the poet: "therefore walk on, and listen while walking."

46 "O soul who go to be happy in the limbs with which you were born," they cried as they came, "halt your steps a little." *more confidence, urgency, more pure souls*

49 Look if you ever saw any of us, so that you can take news of him back there: Ah, why are you walking? Ah, why do you not stop? *prayers* *they want to stop*

52 We were all killed violently, sinners until the last hour; then light from heaven awakened us, *(encouraging)* *of negligence*

55 so that, repenting and forgiving, we came forth from life at peace with God, who pierces our hearts with the desire to see him.

58 And I: "Though I stare at your faces, I recognize none; but if anything I can do can please you, well-born spirits, from the news I can give you, tell me, and I will do it, by that peace which following the feet of this guide, from world to world makes me seek itself." *significantly* *different* *from the news Dante responds to souls in Inferno, he is happy to relay messages*

64 And one began: "Each of us trusts your good offices without your swearing, as long as your will is not cut off by inability." *(death)*

67 And so I, speaking alone before the others, beg, if ever you see the land that sits between Romagna and Charles's realm, *Umbria, Lazio, and the Marche*

divisions in body +
divisions in Italy

l'acapo del Casero

70 that in your courtesy you beg those in Fano to
pray well for me, so that I may purge my grave
offenses.

recurring
imagery
of women
breast

73 I was from there; but the deep holes through
which my heart's blood poured out, were given me
in the bosom of the Antenori, "where the heart's

where I believed I was safest: he of Este had it
done, angered with me far beyond what justice
allowed. *blood is lost,
the body does"*
re calling his assassination

79 But if I had fled toward Mira, when they
overtook me at Oriago, I would still be back there
where people breathe.

82 I ran to the swamp, and the reeds and the mud
entangled me so that I fell; and there I saw a pool
form on the ground from my veins." *is the time he
had to watch
himself die.*
*maybe this image
triggered his
repentance*

85 Then another said: "Ah, so may the desire be
fulfilled that draws you to the high mountain, with
good pity help mine!

88 I was from Montefeltro, I am Buonconte. *Buonconte da
Montefeltro*
*he is said
to be
forgotten* Neither Giovanna nor any other takes care for me,
so I go with lowered brow among these people." *(son of Guido
da Montefeltro)*

91 And I to him: "What force or chance carried you
away from Campaldino, so that your burial place
was never known?" *Ghibelline*

94 "Oh!" he replied, "the foot of the Casentino is
crossed by a torrent that is called the Archiano,
born above the Hermitage in the Appenines. *parallel
between veins
of earth &
veins of
body*

97 There where its name becomes empty I arrived,
pierced in the throat, fleeing on foot, and
bloodying the plain. *filled w/
his blood*

100 There I lost sight, and speech in the name of
Mary I ended; and there I fell, and only my flesh
remained. *reference to baptism* *repentant*
also a

103 I will tell the truth, and do you retell it among
the living: the angel of God took me, but the one
from Hell cried: 'O you from Heaven, why do you
deprive me?' *message
for you-
(Christians/
unrepentant*

106 You carry off the eternal part of him because of a
little teardrop that takes him from me: but I will
govern the other otherwise!" *medieval theme of
dispute between angel(saint)
and devil*

Cathedralism: soul > body

Canto 5

- 109 You know how the wet vapor gathers in the air
and turns back into water as soon as it rises to
where the cold grasps it. *association of demons w/ our*
- 112 That evil will, desiring always evil, took counsel
with its intellect and moved the vapor and the
wind by the power its nature gave it.
- 115 And, as soon as day was spent, it covered all the
valley with fog, from Pratomagno to the great
yoke, and thickened the sky above it. *the devil caused a flood*
- 118 so that the pregnant air turned to water, the rain
fell, and into the ditches came what the earth did
not accept;
- 121 and when it came together in the great streams *flood*
the water rushed so rapidly toward the royal river
that nothing held it back.
- 124 My body, now cold, the violent Archiano found *baptism*
just at its mouth and drove it into the Arno and
loosed at my breast the cross *crossed his crime*
- 127 that I made of myself when the agony *(acceptance of death)*
vanquished me. It whirled me along the banks and
along the bottom; then with its spoils it covered
and girded me." *devil trying to undo that cross*
- 130 "Ah, when you are returned to the world and are *the woman has hardly any air time*
rested from the long journey," a third spirit
continued after the second,
- 133 "remember me: I am Pia; Siena made me, *— presumably*
Maremma unmade me: he knows it within himself *worked by her wisdom*
who earlier, wedding me,
136 had given me his ring and gem."

parallel w/ inferno canto 5 - Francesca the adulterous

Storm - like the whirlwind in 5
↳ calmness after the storm signifies "transcendence of earthly turbulence"

See Inter cantica (last p.)

CANTO 6

Other late repentants—Can prayer affect God's judgments?—late afternoon—Sordello of Mantua—denunciation of Italy, the emperor, and Florence

Placatz!

- 1 When the game of hazard breaks up, the one who has lost stays behind grieving, repeating the throws, and sadly learns;
- 4 with the winner all the people go off; this one goes in front, this one pesters him from behind, the one alongside begs to be remembered;
- 7 the winner does not stop, but listens to this one and that one; those to whom he stretches out his hand press no more upon him, and thus he defends himself from the crowding.
- 10 Such was I in that thick crowd: turning my face to them on this side and that and making promises, I loosed myself from them.
- 13 There was the Aretine who at the fierce hands of Ghino di Tacco met his death, and the other who drowned while running with the hunt.
- 16 There Federigo Novello begged with hands outstretched, and he of Pisa who showed the strength of the good Marzucco.
- 19 I saw Count Orso and the soul divided from his body by spite and envy, as he said, and not for any crime committed,
- 22 Pierre de la Brosse, I mean; and let the lady of Brabant take care, while she is over here, not to belong to a worse flock because of it.
- 25 When I was free of all those souls, who were still praying to have others pray for them to hasten their becoming holy,
- 28 I began: "It seems, O my light, that in a certain text you expressly deny that prayer can bend the decree of Heaven;

why gambling
some?

Dante-pilgrims
rockstar

the winner
is remembered.

everyone
wants
to be
the winner

Who is
the winner?
Christ (because
will rise again)

the
winner

is Dante the
winner

"Dante's Chon"

all
dead
bury
worse
deaths

31 and these people pray for just that: would their hope, then, be in vain, or is your saying not fully manifest to me?"

34 And he to me: "My writing is plain, and their hope is not deceived, if one looks well with sound mind,

37 for the summit of justice is not lowered though the fire of love fulfill in an instant what those who are stationed here must satisfy;

40 and where I fixed this point, defect was not amended by praying, because prayer was disjoined from God.

43 However, do not desist from such a deep doubt until she tells you, she who will be a light between the truth and your intellect.

46 I don't know if you understand; I mean Beatrice: you will see her above, on the summit of this mountain, smiling and happy.

49 And I: "Lord, let us go with greater haste, for I am not laboring as much as before, and you see that now the mountain is casting a shadow."

52 "We will go forward in this daylight," he replied, "as long as we still can; but the fact is of another form than you suppose.

55 Before you are up there, you will see him return who already is hidden behind the slope so that you do not break his rays.

58 But see there a soul who, sitting all alone, is looking toward us: that one will teach us the quickest way."

63 We came up to it; O Lombard soul, how proudly and disdainfully you were holding yourself, and how worthy and slow was the moving of your eyes!

64 The soul said nothing to us, but was letting us go by, only gazing, in the manner of a lion when it couches.

67 Still Virgil drew near to it, begging that it show us the best upward path; and it did not reply to his question,

people's judgement is fixed, not going to change b/c of prayer

Attainment "Love satisfies the demands of Justice"

Beatrice's love for

Beatrice will illuminate the valley

It can all only be understood in a context of love.

thinking of Beatrice, Dante is to move forward

Virgil points out that the ascent will take over a day

Sordide (poet who abandoned vernacular)

is he associated w/ the late repentant souls who are led by virtue or not?

FARINATA

ma di nostro paese e de la vita 70
 ci 'nchiese; e 'l dolce duca incominciava:
 "Mantua . . ." e l'ombra, tutta in sé romita,
 surse ver' lui del loco ove pria stava, 73
 dicendo: "O Mantoano, io son Sordello
 de la tua terra!" e l'un l'altro abbracciava.
 Ahi serva Italia, di dolore ostello, 76
 nave senza nocchiere in gran tempesta,
 non donna di province, ma bordello!
 Quell' anima gentil fu così presta, 79
 sol per lo dolce suon de la sua terra,
 di fare al cittadin suo quivi festa;
 e ora in te non stanno senza guerra 82
 li vivi tuoi, e l'un l'altro si rode
 di quei ch'un muro e una fossa serra!
 Cerca, misera, intorno de le prode 85
 le tue marine, e poi ti guarda in seno,
 s'alcuna parte in te di pace gode.
 Che val perché ti racconciasse il freno 88
 Iustiniano, se la sella è vòta?
 Sanz' esso fora la vergogna meno.
 Ahi gente che dovresti esser devota 91
 e lasciar seder Cesare in la sella,
 se bene intendi ciò che Dio ti nota,
 guarda come esta fiera è fatta fella 94
 per non esser corretta da li sproni,
 poi che ponesti mano a la predella.
 O Alberto tedesco, ch'abbandoni 97
 costei ch'è fatta indomita e selvaggia,
 e dovresti inforcar li suoi arcioni,
 giusto giudizio da le stelle caggia 100
 sovra 'l tuo sangue, e sia novo e aperto,
 tal che 'l tuo successor temenza n'aggia!
 Ch'avete tu e 'l tuo padre sofferto, 103
 per cupidigia di costà distretti,
 che 'l giardin de lo 'mperio sia deserto.
 Vieni a veder Montecchi e Cappelletti,
 Monaldi e Filippeschi, uom senza cura:
 color già tristi, e questi con sospetti! 106

lameciothy
that ppl
one should 91
have been
unifying Italy 94
didn't
"shep w/out 97
a pilot"
strongly 100
betwens ir
monarchy 103
"bring Caesar
back" 106

divine power
and moral
power → God

money +
politics → Caesar

Romeo asks + come invest — Claudio
Canto 6

70 but asked us of our city and our life; and my
sweet leader began: "Mantua . . ." and the shade,
73 all gathered in itself, ^{self-immersed} ^{self-tearing} ^{asked to identify from selves}
rose toward him from the place where it had
76 been, saying, "O Mantuan, I am Sordello from ^{Vergil and}
your city!" and each embraced the other. ^{Sordello wears each other?}
79 Ah, slavish Italy, dwelling of grief, ship without
a pilot in a great storm, not a ruler of provinces,
but a whore! ^{vernacular lament}
That noble soul was so quick, merely for the
sweet sound of his city, to make much of his
82 fellow-citizen there; ^{Vergil + Sordello are united by their}
and now in you the living are not without war,
and of those whom one wall and one moat lock in,
85 each gnaws at the other! ^{Mantuan accusations and love for Mantua}
^{Vergilino} Search, wretched one, the waters around your
shores, and then look into your bosom, whether
any part of you enjoys peace.
88 What does it profit that Justinian fitted you with
the bridle, if the saddle is empty? Without the
bridle the shame would be less.
91 Ah, people who should be devoted and permit
Caesar to sit in the saddle, if you attend to God's
words to you, ^{address to clergy}
94 see how this beast has become savage, not being
governed by the spurs, ever since you seized the
reins. ^{Albert of Hapsburg (elected- but uncrowned- emperor of Holy Roman Empire)}
97 O German Albert, who abandon her, so that she
becomes untamed and wild, while you should
mount between her saddle-bows,
100 may just judgment fall from the stars onto your
blood, and let it be strange and public, so that your
successor may fear it!
103 For you and your father, held fast by your greed
for things up there, have suffered the garden of the
empire to be laid waste.
106 Come and see the Montecchi and Cappelletti,
the Monaldi and Filippeschi, heedless man: those
already wretched, and these fearful! ^{call on Albert to witness harm of his neglect}

- 109 Come, cruel one, come, and see the distress of
your nobles, and care for their ills; and you will see
how Santafiora is darkened! *fallen*
112 Come and see your Rome, which weeps *belonged to Ghapellinas*
widowed and alone, and day and night calls out:
"My Caesar, why do you not keep me company?"
115 Come and see how the people love each other! *Vnagoi +*
And if no pity for us moves you, come to be *Sordello's*
ashamed at your reputation. *embrace letters*
118 And if it is permitted me, O highest Jove, who *the sarcasm*
were crucified on earth for us, are your just eyes
turned elsewhere? *phases god*
121 Or is it a preparation that in the abyss of your
counsel you are making, for some good utterly
severed from our perception?
124 For the cities of Italy are all filled with tyrants,
and every peasant who joins a faction becomes a
Marcellus. *sense of voluntarism in*
127 [My Florence, well can you be pleased with this *Florence*
digression, which does not touch you, thanks to
your people, who are so keen.
130 Many have justice in their hearts but loose the
arrow late, so as not to come to the bow without
counsel; but your people have it ready on their
lips. *people
need
to take
action*
133 Many refuse communal burdens; but your
solicitous people reply without being asked, and
shout: "I'll take it on!" *to grab from office (energy)*
136 Now be glad, for you surely have cause: you
rich, you at peace, you with wisdom! If I speak the
truth, the results do not hide it.
139 Athens and Lacedaemon, which made the
ancient laws and were so civilized, made but a little
gesture toward right living
142 next to you, who make so many subtle provi-
sions, that what you spin in October does not
reach to mid-November.

Canto 6

- 145 How many times, in the period that you
remember, have you changed laws, coins, offices,
and customs, and renewed your members!
148 And if you take stock of yourself and can see the
light, you will see that you resemble that sick
woman who cannot find rest on her mattress,
151 but shields her pain by tossing and turning.



long Canto
Dante went off

CANTO 7

Virgil identified to Sordello—inability of souls to climb at night—the Valley of the Princes involved in earthly cares

- 1 After the virtuous, glad welcomes had been repeated three and four times, Sordello drew back and said: "Who are you two?" *narrative resumes as if event must almost happen*
- 4 "Before souls worthy to rise to God were turned to this mountain, my bones were buried by Octavian. *Virgil was in Limbo when the blessed*
- 7 *announces himself as the other* "I am Virgil, and for no other crime did I lose Heaven than for not having faith." Thus my leader replied then. *soils were rec called to Heaven*
- 10 As one does who suddenly sees before him a thing that makes him marvel, who both believes and does not, saying: "It is, it is not . . .":
- 13 so did that other appear; and then he bent his brow and, humbly turning toward Virgil, embraced him where the lesser takes hold. *he is humbled by Virgil*
- 16 "O glory of the Italians," he said, "through whom our language showed its power, O eternal honor of the place I was from, *avandone knees or feet - gesture as reverence*
- 19 *Sordello (or Dante)* what merit or what grace shows you to me? If I am worthy to hear your words, tell me if you come from Hell, and from what cloister."
- 22 *Virgil (w/ Sordello) / later* "Through all the circles of the grieving kingdom," he replied, "have I come here; a power from Heaven moved me, and by it I come. *not being Christian*
- 25 Not for doing, but for not doing, have I lost the sight of the high Sun that you desire and that I knew too late. *had at- receives him to the negoquent*
- 28 There is a place down there, not saddened by torments but only by darkness, where the laments do not sound as shrieks but are sighs. *Limbo*

31 There I dwell with the innocent little ones *babies*
devoured by the teeth of death before they could
be exempted from human sin;

34 there I dwell with those who were not clothed
with the three holy virtues, but without vice knew
the others and followed all of them.

37 But if you know and can tell us, give us some
sign by which we may arrive more quickly where
Purgatory has its true beginning."

40 He replied: "No fixed abode is given us; I am *Sordello*
permitted to go up and around; as far as I may go, I *offers to*
will be a guide at your side. *guide*
them

43 But see how the day declines already, and we
cannot ascend by night; therefore it is well to think
of a pleasant resting-place. *Purgatorio cannot be ascended*

46 *Valley of the* There are souls hidden here on the right; if you *by night*
consent, I will lead you to them, and not without
pleasure will they be made known to you."

49 *Prince)* "How is that?" was replied. "One who wished to
climb at night, would he be prevented by another,
or would he be unable?"

52 And good Sordello drew his finger along the *night - absence*
ground, saying: "See? not even this line would you *of (Goal)*
cross, after the sun has gone down. *Sun*

55 not because anything fought to prevent you
from climbing, other than the darkness of night,
which shackles the will with inability. *the sun*
guides
the ascent

58 One could of course descend and walk
wandering along the shore, while the horizon
holds the day closed up."

61 Then my lord, as if marveling: "Lead us then,"
he said, "to where you say it will be so pleasant to
sojourn."

64 We had walked but a little distance from there
when I perceived that the mountain fell back, as
valleys hollow them here.

67 "Over there," said that shade, "will we go, where *the mountain*
the slope makes a bosom, and there we will await *has a*
the new day." *maternal,*
lovely

Bosom
of Abraham
identified w/ Purgatory

sharp -
symbolizing
the protection of
the Virgin Mary

Poets + poetry

the pleasure
greenery
cracks
Lomb

70 Between steep and flat, a slanting path led us to
the flank of the depression, where the bank more
than half disappears.

73 Gold and fine silver, cochineal and white lead,
Indian amber bright and clear, fresh emerald at the
instant it is split,

76 each would be surpassed in color by the grass
and flowers placed within that fold, as the lesser is
surpassed by the greater.

grows
abundantly
upward

79 Nature had not only painted there, but of the
sweetness of a thousand odors made a single one,
unknown and fully blended.

82 last
prayer
of
85
of the

82 "Salve, Regina" I saw souls singing, seated on the
green and the flowers, who had not been visible
from outside the valley.

"Before the little sun remaining goes to its nest,"
began the Mantuan who had guided us, "do not
wish me to lead you among them.

88 From this rise you will better know all their
gestures and faces than if received down in the glen
among them.

91 He who is seated highest and wears the
expression of one who neglected what he should
have done, and does not move his lips to the
others' singing,

negligent

94 was the emperor Rudolph, who could have
healed the wounds that have killed Italy, and it will
be long before any other revives her.

Rudolph of Hapsburg

97 The next, who seems to be comforting him,
ruled the land where the water is born that the
Moldau carries to the Elbe, the Elbe to the sea:

(ruled
down
through
rank's line
Sverdrup's poem)

100 Ottakar was his name, and even in swaddling
clothes he was better than Wenceslaus his son
when bearded, whom lust and idleness feed.

his
kingdom

103 And that small-nosed one, who seems close in
council with that other who appears so benign,
died fleeing and deflowering the lily.

degenerate
offspring

Henry I
the Fat
King of
Navarre

106 look there how he beats his breast! See the next,
who has sighing made of his palm a bed for his
cheek.

"positive of sorrow"

Philip III
the Bold of
France

109 They are the father and father-in-law of the
plague of France: they know his vicious, filthy life,
and thence comes the grief that pierces them so.

112 The one that seems so muscular and
harmonizes, singing, with the one with the manly
nose, was girt with the belt of all knightly worth,

115 and if the young boy who sits behind him could
have remained king after him, his worth would
have descended well from vessel to vessel,

118 which cannot be said of his other heirs: James
and Frederick have the kingdoms now; the better
heritage no one possesses.

121 Seldom does human probity rise up through the ^{nobility}
^{branches, and this is willed by him who gives it, falls on}
that it may be attributed to him. ^{uninvolved}

124 My words touch him of the nose no less than
the other, Peter, who is singing with him, for
whom Puglia and Provence already grieve.

127 The plant is as much inferior to its seed, as
Constance can still boast of a better husband than
Beatrice or Margaret can.

130 See the king who lived simply, sitting alone
there, Harry of England: he has better issue in his
branches.

133 The one who lower down sits on the ground
among them, looking up, is the marquis William,
for whom Alexandria and its war

136 make Monferrato and Canavese weep."



Parallels between Sordello and Dante

Hierarchy of senses

management
of wastebag
room

signor
sounded

CANTO 8

Evening prayers—descent of the angels—Nino Visconti—Conrad
Malaspina—the three stars—the serpent—praise of the Malaspina family

1 It was already the hour that turns back the desire
 of seafarers and softens their hearts, on the day
 4 the hour that pierces the new pilgrim with love,
 if he hears a bell far off that seems to mourn the
 dying day,
 7 when I began to empty out my hearing and to
 gaze at one of the souls, risen to its feet, who with
 its hand asked all to listen.

by night,
they cannot
sail
Ship Italy

to pay
attention
to Sordello

10 It joined and raised both palms, sending its gaze

advertis
of
churches
toward the east, as if to say to God: "I care for
nothing else."

toward
God"

13 "Te lucis ante" came forth from its mouth so
devoutly and with such sweet tones that it rapt me

separate
aspect
16
to sound
+ takes you
out
of your
body
from awareness of myself, prayer to ward off impure
thoughts while dreaming

and the others then sweetly and devoutly
followed it through all the rest of the hymn, their
eyes turned toward the supernal wheels.

address to
reader

Sharpen here, reader, your eyes to the truth, for
the veil is now surely so fine that passing within is
easy.

1/7

also
new me
read

22 Then I saw that noble army silently gaze
upward, as if waiting, pale and humble,

25 and I saw two angels come forth from on high

and fly down, bearing two fiery swords, broken off
and deprived of their points.

28 As green as newborn leaves were their robes,
which, struck and fanned by green feathers, trailed
behind.

these in the Valley
of the
Princes

take the
angel guarding
to Eden
invasion of
expulsion of
Adam and Eve

have not yet
began Prigatian

31 One came to stand a little above us, and the other descended to the opposite bank, so that the people were contained between them.

34 I saw clearly their blond heads, but my eye was dazzled by their faces, as a faculty is confounded by excess.

37 "Both come from Mary's bosom," said Sordello, "to guard the valley, because of the serpent that will come along soon."

40 At which I, who did not know by what path, turned about all chilled, and drew close to the faithful shoulders.

43 And Sordello again: "Now let us go down into the valley among the great shades, and we will speak to them; it will be a great grace for them to see you."

46 Only three steps, I think, did I go down, and I was below, when I saw one who kept staring at me as if he wished to recognize me.

49 It was the time already when the air was becoming dark, but not so that between his eyes and mine it did not reveal what earlier it had hidden.

52 He started toward me, and I toward him: noble judge Nino, how I rejoiced to see that you are not among the damned!

55 No happy greeting was held back between us; then he asked: "How long is it since you came to the foot of the mountain across the distant waters?"

58 "Oh!" I said to him, "coming through the grim places I arrived this morning, and I am in my first life, though I am acquiring the second by this journey."

61 And when my reply was understood, Sordello and he drew back, like folk suddenly dismayed.

64 One turned to Virgil and the other to a soul sitting nearby, crying, "Up, Conrad! Come see what a grace God has willed."

67 Then, turning to me: "By the singular gratitude you owe to him who so hides his first because that there is no ford to it,

Handwritten notes:
Purity
whiteness
also phrase. come or could improve by the bosom
Garden of Eden
Satan
the Pilgrim is as afraid as the souls
graveyard at Caser Ugalano
more of souls in Purgatorio; they related to damned souls in Inferno
Nino can't see Dante's shadow
life
the orange boat
Inferno
suggestion of hereditary quality to sin

70 when you are back beyond the wide waves, tell
my Giovanna to call out for me to the place where
innocents are answered.

73 I do not believe her mother loves me any more,
since she gave up the white fillets, which,
wretched, she will yearn for again.

76 Through her one readily understands how long
the fire of love lasts in a female, if sight or touch
do not frequently kindle it.

79 The viper under which the Milanese pitch camp
will not adorn her tomb as much as the cock of
Galluria would have done.

82 So he spoke, his face stamped with the rightful
zeal that flames temperately in the heart.

85 My greedy eyes were still seeking the sky,
especially where the stars are slowest, like a wheel
closest to the axle.

88 And my leader said to me: "Son, what are you
staring at up there?" And I to him: "At those three
little torches with which the pole here is all
afame."

91 Then he to me: "The four bright stars that you
saw this morning are low over there, and these
have gone up where those were."

94 As he was speaking, Sordello drew him closer,
saying: "See there our adversary," and he pointed
where he should look.

97 On the side where the little valley has no barrier,
there was a snake, perhaps like the one that gave
Eve the bitter food.

100 Among the grass and the flowers came the evil
slither, now and again turning its head and licking
its back like a beast that smooths itself.

103 I did not see, and therefore cannot say, how the
two celestial hawks began to move, but I clearly
saw them both in motion.

106 Hearing their green wings cleave the air, the
serpent fled, and the angels turned, flying paired
back up to their posts.

his only child
prayers to heaven

after
becoming
a widow,
his wife
re-married

came at an hour
to me b/c of her "infidelity"

the 3 stars
are the 3
theological
virtues:

faith,
hope, +
love

↓
active
life = day
contemplative
life = night

Satan? - uncertainty → dreamlike

serpent is roused by mere

movement
of the angels

Canto 8

109 The shade that had drawn near the judge when
he called, through that whole assault had not left
off gazing at me.

112 "So may the lamp that leads you on high find
sufficient fuel in your free will to take you to the
flowering summit,"

115 it began, "if you know any true tidings of Val di
Magra or any nearby place, tell me, for I was once
powerful there.

118 I was called Conrad Malaspina; not the ancient *Conrad II*
one, but from him descended; I bore my people
the love that is here refined."

121 "Oh," said I to him, "I have never been through
your lands; but where in all Europe does anyone
dwell where they are not celebrated?"

124 The fame that honors your house is loud among
lords and in the countryside, so that he knows of it
who has never been there;

127 and I swear to you, so may I go above, that your
honored people have not been stripped of the
worth of purse and sword. *liberality +*
valor

130 Custom and nature so privilege them that, even
though the wicked head of the world lead it astray,
they alone walk erect and scorn the path of evil."

133 And he: "Believe so: the sun will not lie down
seven times in the bed that the Ram covers and
straddles with all four feet,

136 before that courteous opinion will be fixed in
the center of your head with larger nails than the
speech of others, *LAWIES - head*

139 if the course of judgment is not stayed."

serpent - Medusa



*Inferno 8 -
encounter w/ angel at
Gate of Dis*

angels vs. devils / fiends

~~Notes~~
Echoes cantos 8-9 in
Inferno

- Gated Dis
- descent (Inferno) vs. ascent (Purgatorio)

CANTO 9

Moonrise—sleep—dream of the eagle—midmorning—St. Lucy—the gate of Purgatory—the gatekeeper, the three steps, the seven Ps—entrance into Purgatory

ante-Purgatory
is not
Purgatory

1 The concubine of ancient Tithonus was already
turning white on the eastern balcony, having left
the arms of her sweet lover;
4 with gems her forehead was shining, set in the
shape of the cold animal that strikes people with its
tail;

goodness of
dawn fell
for Tithonus,
a prince of
Troy.

7 and night, in the place where we were, had made
two of the steps with which it ascends, and the
third was already lowering its wing;
10 when I, who had with me something of Adam, mortally
overcome by sleep, reclined on the grass where all
five of us were sitting.

stars
Scorpio
constellation

13 In the hour near morning when the swallow
begins her sad lays, perhaps in memory of her first
woes, and when our mind, journeying further from
the flesh and less taken by its cares, is almost a
diviner in its visions, in dream I seemed to see an eagle hovering in
19 the sky, with golden feathers and open wings,
intent to stoop,

first of
Dante's
three
dreams
in
Purgatory

22 and I seemed to be where his people were
abandoned by Ganymede, when he was carried off
to the highest consistory.

political
resonance

earliest
intelligence of
saints

25 I was thinking to myself: "Perhaps by custom
the eagle strikes only here, and perhaps it disdains
to carry prey off in its claws from elsewhere."
28 Then it seemed to me that, having wheeled a
little, it descended terrible as lightning, and carried
me off, up as far as the fire.

dreaming
proves
the
immortality
of the
soul

Purgatory

Dante is carried off by
the eagle = moral
renewal

imagery on Hell
So denoted...

31 There it seemed that it and I burned, and the
imagined fire was so hot that my sleep had to
break.

34 Not otherwise did Achilles shake himself,
turning his awakened eyes about in a circle, not
knowing where he was,

37 when his mother fled with him sleeping in her
arms from Chiron to Skyros, whence the Greeks
later took him away,

40 than I shook myself, as soon as sleep fled from
my face, and turned pale, as one does who freezes
in terror.

freezing,
cold
dream

43 At my side was only my strength, and the sun
was already more than two hours high, and my
eyes were turned toward the waters.

46 "Have no fear," said my lord; "be assured, for we
are at a good point; do not pull back, but give free
rein to every strength.

Dante's baby
is warmed by
the sun

49 You have now reached Purgatory: see there the
bank that encloses it around, see the entrance
there, where the bank seems divided.

52 Earlier, in the dawn that precedes the day, when
your soul was asleep within you on the flowers
that adorn the earth down there,

55 a lady came, and she said: 'I am Lucia; let me
take up this sleeper: so will I ease him on his way.'

maternal
Dante's
dreams
masculine
one

58 Sordello stayed behind, and the other noble
forms; she took you and, when the day was bright,
came on up here, and I in her footsteps.

61 Here she put you down, but first her lovely eyes
showed me that open entrance; then she and your
sleep went away at the same moment."

Lucia
~~created~~
~~the dream~~
naked
dream
↓
live his
dream

64 As one does who is reassured in his doubt and
changes his fear into strength when the truth is
revealed to him,

67 so I changed; and when my leader saw me
without care, up the bank he started, and I after
him, toward the height.

the Virgil
following
Lucia

70 Reader, you see well how I am elevating my matter, and therefore do not marvel if with more art I bolster it.

2/7 addresses to reader

73 We drew near until, where there had first seemed to me to be a break, like a crack that divides a wall,

entrance to Purgatory

76 I now saw a door, with three steps below approaching it, of different colors, and a gate-keeper who spoke no word as yet.

79 And as I opened my eyes more and more at the sight, I saw that he was sitting over the topmost step, so bright of face that I could not endure it; and he had a naked sword in his hand, which so reflected the sunbeams toward us that I often directed my eyes in vain.

interesting that the angel 82 is not named

angel

85 "Speak from there: what do you wish?" he began to say, "Where is your escort? Beware lest coming up be harmful to you."

88 "A lady from Heaven, wise in these things," my master answered him, "just now said to us: 'Go there: there is the gate.'"

91 "And may she advance your steps in goodness," began again the courteous gate-keeper: "Come forward therefore to our stairs."

94 There we came; and the first step was white marble, so polished and shining that I was mirrored in it just as I appear.

innocence, purity

97 The second was darker than purple, made of a rough, dry stone, cracked both lengthwise and across.

maybe black? sin

100 The third, which weighs the others down, seemed of porphyry to me, as flaming as blood spurting from a vein.

redemption of sin

103 On this one the angel of God had both his feet, sitting on the threshold, which seemed to me a stone of diamond.

106 Up the three steps with good will my leader drew me, saying: "Ask humbly that he open the lock."

trinity possibly an allegory for the sacrament of penance.
① conversion at sin
② confession
③ forgiveness (blood)

109 *Seven Sins* — *wiped out all* Devoutly I threw myself at his holy feet; I

begged that he have mercy and open to me, but first three times I struck my breast. → *knocking*

112 *engraving*
115 *after the P's*
marks the
soul's entrance
into Purgatory

112 **Seven Ps** he inscribed upon my forehead with the point of his sword, and: "See that you wash these wounds, when you are within," he said.

before the priest in Confession

115 Ashes, or earth dug up dry, would be of one color with his garment; and from beneath it he drew forth two keys.

penitence + mourning

118 One was of gold and the other of silver; first with the white and then with the yellow he unlocked the gate, so that I was content.

description + power

121 "Whenever either of these keys fails, so that it does not turn correctly in the lock," he said to us, "this passage will not open.

124 One is more precious; but the other requires much art and wit before it unlocks, because it is the one that untangles the knot.

127 From Peter I have them; and he told me to err rather in opening than in keeping closed, as long as the people kneel before me."

keys Christ + entrusted Peter w/

130 Then he pushed open the door of the blessed gate, saying: "Enter; but I warn you that whoever looks back must return outside."

(like Orpheus + Eurydice)

133 And when the pins turned in the hinges of that sacred palace, pins made of strong, resonant metal,

136 Tarpeia did not roar so nor seem so harsh when the good Metellus was taken from it, so that later it was left lean.

139 I turned attentive to the first thunderclap, and I seemed to hear voices, singing ("Te Deum laudamus,") blended with the sweet sound.

holy rejoice.

142 "The image rendered in what I heard was exactly what one perceives when there is singing with an organ

145 so that now one understands the words, now not.



each P will
be washed away
from Panke as
he ascends the
terraces

circle of benedict
Favonata - prode
learning political
humility

CANTO 10

Ascent to the first terrace, of pride—carved examples of humility—the
souls of the proud, bearing heavy stones

Immersion
prode fit = sin of
maice

- 1 When we were within the threshold of the gate,
in disuse because of human souls' evil love, which
makes the twisted way seem straight, → the way of
- 4 I heard it being closed again, resounding; and if I forgot ^{to}
had turned back my eyes to it, what would have been a worthy excuse for the fault? ^{is interesting}
- 7 We were climbing up through a cleft rock that
moved from side to side like the wave that flees
and then approaches.
- 10 "Here we must use a little skill," began my
leader, "clinging to the side that recedes, now here,
now there." ^{cleft}
- 13 And this made our steps so slow that the hollow
moon reached its bed to lie down again ^{changes}
- 16 before we came forth from that needle's eye. ^{direction} ^{Matthew Pt. 24}
But when we were free of it and in the open, up
where the mountain gathers itself back,
- 19 I weary, and both uncertain of our path, we
came to a halt on a plain lonelier than roads
through desert places.
- 22 From its edge, where it borders on the
emptiness, to the foot of the high bank that keeps
on rising, a human body would measure three
lengths;
- 25 and as far as my eye could wing its flight, now
on the left, now on the right side, this ledge
seemed unvaried.
- 28 We had not yet moved our feet up there, when I
saw that the inner bank, which, rising straight up,
permitted no ascent,

Says
must
crouch
to see
images of
humility

sculpture garden
Canto 10
relief on wall

famous sculptor in antiquity

31 was of white marble and adorned with such
carvings that not only Polyclitus but even Nature God
would be put to scorn there.

34 The angel who came to earth with the decree of Gabriel
peace, for many years bewailed with tears, which
opened Heaven after its long prohibition,

37 appeared before us so truly, carved there in his
gentle bearing, that he did not seem a silent image.

40 One would have sworn that he was saying,
"Ave!" for imaged there was she who turned the } emphasizes
key to open the high Love, an God
taking

43 and in her bearing was stamped this speech: initiative
"Ecce ancilla Dei," exactly as a figure is sealed in wax. homily - her soul shows so clearly as if her
body was
melted
wax

44 "Do not fix your mind on one place alone," said Mary
my sweet master, who had me on the side where
people have their hearts. left

49 Therefore I turned my eyes, and I saw behind
Mary, on the side where he was who was
prompting me,

52 another story carved in the rock; therefore I
crossed beyond Virgil and drew near it, so that it
would be wholly before my eyes.

55 There in the very marble was carved the wagon
and the oxen drawing the holy Ark, because of
which people fear offices not appointed.

58 Before it appeared people; and all of them,
divided into seven choruses, made one of my two
senses say: "No," the other: "Yes, they are singing." } sees } focus
of
nearly
fusing to
an
image.

61 Just so the smoke of the incense imaged there
made eyes and nose discordant as to yes and no.

64 There, preceding the holy vessel, leaping with
his robes girt up, was the humble Psalmist and he
was both more and less than king on that occasion. David

67 Opposite, portrayed at a window of a great
palace, Michal was gazing out like a disdainful,
wicked woman. unveiled
himself to
obscure

telling
in any
high opinion
Jesus

vessel
of
God

70 I moved my feet from the place where I was standing, so as to see up close another story that shone white for me from behind Michal.

73 There was pictured the high glory of the Roman prince whose worth inspired Gregory to his great victory:

76 I mean of the emperor Trajan; and a poor widow woman was at his bridle, in an attitude of tears and grief.

79 Around him appeared a great crowding of horsemen, and above them the eagles in the gold seemed to be moving in the wind.

82 The wretched woman, among all these, seemed to be saying: "Lord, avenge my son who has been killed, so that I am broken-hearted!" —

85 and he to be replying: "Now wait until I return" — and she: "My lord," as a person speaks in whom sorrow is urgent,

88 "if you do not return?" — and he: "Whoever will be in my place will do it for you" — and she: "What will another's good be to you, if you forget your own?" —

91 then he: "Now be comforted; for it is fitting that I fulfill my duty before I move: justice demands it and compassion holds me here."

94 He in whose sight nothing is new produced this visible speech, novel to us because it is not found here.

97 While I was delighting to see the images of so many humilities, precious to see also because of their maker, God

100 "Behold on this side, but their steps are slow," murmured my poet, "many people: these will send us to the ascending steps."

103 My eyes, content to gaze in order to see new things, which they desire, were not slow in turning toward him.

106 But I do not wish you, reader, to be dismayed in your good intention, when you hear how God wills that the debt be paid.

3/7 address to reader

we get to come back and report emphasis on emperor's humility

more souls are coming and they will see the images too

the suffering in Purgatory
is a very temporary, after
Great Judgement, it will
be abolished

different
kind of
Compassion in
Purgatory

109 Do not regard the form of the suffering: think
what follows it, think that at worst it cannot go
beyond the great Judgment.

112 I began: "Master, what I see moving toward us
do not seem to be persons, and I know not what,
my sight is so confused."

Purgatory will be
abolished
after
the last
Judgement

115 And he to me: "The heavy condition of their
torment buckles them toward the earth, so that my
eyes at first had to struggle.

118 But gaze fixedly there, and disentangle with
your eyes what comes under those stones: already
you can make out how each is beating his breast."

the souls
are bent
under
stones,
beaten by
them
incessantly

121 O proud Christians, weary wretches, who, weak
in mental vision, put your faith in backward steps,
124 do you not perceive that we are worms born to
form the angelic butterfly that flies to justice
without a shield?

demonstration
of the
proud

spiritual
cruelty
the
transformation

127 Why is it that your spirit floats on high, since
you are like defective insects, like worms in whom
formation is lacking?

As to support a ceiling or a roof we sometimes
see for corbel a figure that touches knees to breast,
so that what is not real causes real discomfort to
be born in whoever sees it: so I saw them to be,
when I looked carefully.

136 It is true that they were more and less
compressed according as they had more and less
upon their backs, and he whose bearing showed
the most patience
139 weeping seemed to say: "I can bear no more."



Prayer is an act of
subalternating central

focus on this cause
on prayer as
an act of
humility

CANTO 11

First terrace, continued: expansion of the Lord's Prayer—Omberto degli
Aldobrandeschi—Oderisi da Gubbio—the brevity of artistic glory—
Dante's preeminence foretold—Provenzano Salvani

1 expanded
paraphrase
of Lord's
Prayer
"O our Father who are in the heavens, not
in Heaven"

4 circumscribed, but because of the greater love you
bear those first effects up there, ^{God was the angels}
praised be your Name and your Power by every ^{more}
creature, for it is fitting to give thanks to your ^{than}
sweet Spirit. ^{men}

7 Let the peace of your kingdom come to us, for
we cannot attain to it by ourselves, if it does not
come, with all our wit.

more
poetical
reading
of 15
Lord's
prayer

10 As the angels sacrifice their wills to you, singing
Hosanna, so let men do with theirs. ^{equilibrium}

15 Give us this day our daily manna, without
which in this harsh wilderness he goes backwards } ^{pointing to}
who most strives forward. ^{idea of}
^{humility}
^{perfect}
^{for}

18 And as we forgive all others for the evil we have
suffered, do you forgive us lovingly, and do not
regard our merit.

19 Our strength, which is easily subdued, do not
tempt with the ancient adversary, but free it from
him who spurs it so.

personalized

22 This last prayer, dear Lord, we do not make for
ourselves, since there is no need, but for those who
have stayed behind." ^{those loving}

25 Thus begging good progress for themselves and
for us, those shades walked bearing burdens like
those we sometimes dream of,

28 variously anguished and weary, all of them,
around and around on the first ledge, purging the
dark mists of the world.

Purgatory

31 If there they always call blessings on us, back
here what can be said and done for them, by those
who have their will securely rooted?

34 Surely we must help them wash away the marks
they took hence, so that, cleansed and light, they
can go forth to the starry wheels.

the three
marks
(Ps) on
Pauze

37 "Ah, so may justice and mercy soon unburden
you and let you move your wings, and may they
lift you according to your desire,

40 show us on what hand the stairway can be found
most quickly; and if there is more than one
crossing, teach us which has the gentler slope;

Dante
has more
difficulty
working

43 for he who comes with me, because of the
burden of Adam's flesh that clothes him, against
his will is slow to climb."

46 The words with which they answered these
spoken by my leader came from a source not
manifest,

49 but this was said: "Come with us to the right
along the bank, and you will find a pass possible
for a living person to climb.

usually to us
in their heart
to the left

Alberto
Aldobrandeschi

52 And were I not impeded by the stone that tames
my proud neck, so that I must keep my eyes
turned down,

55 I would look at this man who is still alive and is
unnamed, to see if I know him and to make him
have pity on this burden.

Omberto
has
not
yet

58 I was Italian, born of a great Tuscan: Guglielmo
Aldobrandesco was my father; I know not if his
name was ever known to you.

overcome
his pride

61 The ancient blood and noble works of my
ancestors made me so arrogant that, forgetting our
common mother,

64 I looked down on every man so much that I
died for it, as the Sieneese know, and every child in
Campagnatico knows it.

67 I am Omberto; and pride has harmed not only
me, for all my consorts it has drawn into
misfortune.

pride is
fundamental
in noble birth

was Dante anti-hierarchy?

trinity of encounters
Canto 11

sin = burden
Sin = weight

70 And because of it I must bear this weight here
among the dead until God is satisfied, since I did
not do it among the living."

penitence =
absolute
weight

73 Listening, I bent down my face; and one of
them, not the one who was speaking, twisted
under the weight that hampers them,

76 and saw me and knew me and was calling,
struggling to keep his eyes on me as all bent over I
walked along with them.

sure
as
79
affirming
my
purchased

"Oh!" I said to him, "Are you not Oderisi, the
honor of Gubbio, and the honor of that art called
illumination in Paris?"

struggling to
be humble
wonder
poetic
pointe

82 "Brother," he said, "the pages touched by
Franco of Bologna's brush, laugh more; the honor
is now all his, and mine in part.

knows him

85 I would certainly not have been so generous
while I lived, because of the great desire of
supremacy that my heart was intent on.

transite to the original
mist
illuminates
was strive for
humility,
but also

88 Here we pay the toll for such pride: and I would
not be here yet, were it not that while still able to
sin I turned to God.)

an inability
to detach
from his
own pride

91 Oh vain glory of human powers! how briefly it
stays green at the summit, if it is not followed by
cruder ages!

94 Cimabue believed he held the field in painting,
and now Giotto has the cry, so that the fame of the
first is darkened.

97 Canal cause Just so, one Guido has taken from the other the
glory of our language, and perhaps he is born who
will drive both of them from the nest.

100 The clamor of the world is nothing but a breath
of wind that comes now from here and now from
there, and changes names because it changes
directions: fame as empty breath

fashions
change

103 What more acclaim will you have if you strip off
your flesh when it is old, than if you had died
before you left off saying 'pappo' and 'dindi,'

Dante
reference
to his own
triumph
success?

irony
that
we're

here
reading Dante

(baby talk)
early childhood

warning for Dante?

106 before a thousand years have passed? which is a briefer space compared with eternity than the blinking of an eye to the circle that turns slowest in the sky.

any further pur words above clear

109 He who takes such short steps in front of me, all Tuscany resounded with; now they hardly whisper of him in Siena,

fame does theme impermanent

112 where he was master when the Florentine rage was destroyed, as proud in that time as now it is whorish.

115 Your renown is the color of grass that comes and goes, and he makes it fade who brings it unripe out of the earth."

118 And I to him: "Your true words instill good humility in my heart, and you reduce a great swelling in me; but who is he of whom you spoke just now?"

large as possible

taning problem in Political power

121 "He is," he replied, "Provenzano Salvani; and he is here because he presumed to bring all Siena into his own hands."

walking forward

124 He has walked like that, and still walks, without rest, since he died; this is the coin which must be paid by whoever presumed too much back there."

Salvani contrasted w/ Fortnata

Fortnata never repents, Salvini died

And I: "If a spirit that delays, before repenting, until the very rim of life, must stay down there and not come up here,

130 if good prayer does not help it, for as long a time as it lived, how was he allowed to come here?"

133 "When he was living in greatest glory," he replied, "freely, in the Campo at Siena, laying aside all shame, he took his stand;

136 and there, to free his friend from the punishment he was suffering in Charles's prison, he brought himself to tremble in every vein.

139 I will say no more, and I know my saying is obscure; but not much time will pass before your neighbors will act so that you can gloss it.

142 This deed set him free from those confines."

when Dante is extolled, he will have to beg too



CANTO 12

First terrace, continued: carved examples of pride cast down—the angel,
erasure of one P, a Beatitude—climb

1 Side by side, like oxen under a yoke, I was
walking along with that burdened soul, as long as
my sweet tutor allowed it.

4 But when he said: "Leave him and pass on; for
here it is good that each propel his bark with sail
and oars, as much as he can,"

7 I stood erect in body, as one should be to walk,
although in thought I remained bent over and
humbled.

10 I had moved on, and gladly followed my
master's steps, and we were both already showing
how light we were;

13 and he said to me: "Turn your eyes downward:
it will be good for you, to smooth your path, to see
the bed where the soles of your feet are resting."

16 As, over the buried dead, to preserve their
memory, the tombs in a pavement are signed with
what they were in life,

19 so that often we weep again because of the
pricking of memory, which drives its spurs only
into the devoted:

22 so I saw carvings there—but of better appear-
ance, thanks to the workmanship—over all that
projects from the mountain as a path.

25 I saw him who was created nobler than all
creatures, falling like a thunderbolt down from
Heaven, on one side.

28 I saw Briareus, pierced by the celestial bolt, lying
heavy on the earth in the frost of death, on the
other side.

animal — love God's
sweet

animals
are at
enchantment
taming

process
of
purification

instruction
in humility

Lucifer

one of the giants (pride)

31 I saw Thymbraeus, I saw Pallas and Mars, still in armor, around their father, gazing at the scattered limbs of the Giants. = pride

defeat giants w/ lightning bolts

34 I saw Nimrod at the foot of his great work, almost dazed, gazing at the people who had been proud with him in Shinar.

Babel - no one can understand them

37 (4) O Niobe, with what grieving eyes did I see you carved in the surface of the road, amid seven and seven of your dead children!

40 O Saul, how you appeared, ^{love a warrior, quiet} killing yourself on your own sword in Gilboa, which thereafter felt neither rain nor dew!

all images of pride in which

43 O mad Arachne, so I saw you, already half a spider, sitting wretched on the shreds of the work you made to your own ruin!

the pride of the prophet

46 O Rehoboam, your image there no longer seems menacing but full of terror: a chariot carries it off without anyone pursuing.

caused their demise

49 Shown also by the hard pavement was how Alcmaeon made the unlucky ornament seem costly to his mother.

52 It showed how his sons fell upon Sennacherib in the temple, and how, when he was dead, they left him there.

prophet caused the deaths of their children

55 It showed the ruin and the cruel slaughter done by Thamyras, when she said to Cyrus: "You have thirsted for blood, and with blood I fill you."

58 It showed how the Assyrians fled in a rout when Holofernes was killed, and also what remained from the murder.

61 I saw Troy in ashes and cavernous ruins: O Ilion, how low and vile the carving seen there showed you to be!

climax = destruction of Troy - entire city - parallel w/ destruction of Florence?

64 What master of the brush or stylus could portray the shadings and the outlines there, which would cause a subtle wit to marvel?

67 Dead seemed the dead, and the living living: one who saw the true event did not see better than I all that I trod upon, while I walked bent over.

suggestion of manifestation of physicality to humanity

internally imposed

externally imposed

Or superbite, e via col viso altero,
figliuoli d'Eva: e non chinate il volto,
sì che veggiate il vostro mal sentero!
Più era già per noi del monte vòlto,
e del cammin del sole assai più speso,
che non stimava l'animo non sciolto,
quando colui che sempre innanzi atteso
andava, cominciò: "Drizza la testa;
non è più tempo di gir sì sospeso.

"Shame is
an
inferior
way of
managing
yourself."

is Dante
more pro-quit or
pro-shame?

Vedi colà un angel che s'appresta
per venir verso noi, vedi che torna
dal servizio del dì l'ancella sesta.
Di reverenza il viso e li atti addorna,
sì che i diletti lo 'nviarci in suso;
pensa che questo dì mai non raggiorna!"
Io era ben del suo ammonir uso

shamefulness
emerging out
of Catholic
Church
(institution)

pur di non perder tempo, sì che 'n quella
materia non potea parlar mi chiuso.

A noi venia la creatura bella,
biancovestito e ne la faccia quale
par tremolando mattutina stella.
Le braccia aperse, e indi aperse l'ale;
disse: "Venite: qui son presso i gradi,
e agevolmente omai si sale.

Dante valued
Catholic doctrine

A questo invito vegnon molto radi:
o gente umana, per volar sù nata,
perché a poco vento così cadì?"
Menocci ove la roccia era tagliata;
quivi mi batté l'ali per la fronte;

poi mi promise sicura l'andata.
Come a man destra, per salire al monte
dove siede la chiesa che soggioga

la ben guidata sopra Rubaconte,
si rompe del montar l'ardita foga
per le scalee che si fero ad etade
ch'era sicuro il quaderno e la dogà:
così s'allenta la ripa che cade
quivi ben ratta da l'altro girone;

ma quinci e quindi l'alta pietra rade.

emphatic on looking up vs. down.

Canto 12

Posture-prayer
inspective prayer

physical element:

guilt vs. shame

70 Now assert your pride, and stride on with haughty brow, you sons of Eve: and do not lower your eyes to see your evil path!

bent over, shame, beaten down also humbling

73 We had circled more of the mountain, and used up much more of the sun's path, than my spirit, all absorbed, supposed,

shame-carry also 76 suggest self-censuredness 79

when he, who walked always intent on what was ahead, began: "Raise your head; it is no longer time to walk so bent over."

Was Dante learned his

See there an angel preparing to come toward us, see how the sixth handmaid returns from serving the day.

lesson?

82 Adorn your face and actions with reverence, so that he may be pleased to send us upward; think that this day will never dawn again!"

this kind of warning also (implicates) Shame

85 I was quite used to his admonitions never to lose time, so that on that subject his speech could not be obscure to me.

raise us over

88 Toward us came the lovely creature, clothed in white and in face like the trembling morning star.

Sun → God

91 He opened his arms and then he opened his wings; he said: "Come: near here are the steps, and the climb now is easy."

94 Christ To this invitation they very rarely come: O human race, born to fly upward, why do you fall at so little wind?"

97 He led us to where the rock was cut; there he struck my forehead with his wings, then promised me safe passage.

100 As on the right hand, to climb the hill where the church sits that dominates the well-guided city above Rubaconte,

103 the fierce thrust of the slope is broken by the stairway made in an age when the record book and the measure were still secure:

when Florence was

106 so is the bank made easier that falls steep from the next terrace; but on this side and on that the high rock closes in.

honest + Secure

109 As we were turning into it, voices sang: "Beati *refers to*
pauperes spiritu!" in a way that speech cannot *humility*
describe. *so beautiful*

112 Ah, how different are these passageways from
those in Hell! for here one enters with singing,
down there with fierce laments. *parallel w/ singing*
and screams of

115 Already we were mounting the sacred steps, and *penit in*
I seemed to be much lighter than I had been *Hell*
before, on the level ground.

final pt.
of purgation
of pride
is its
effect
118 So I: "Master, say, what heavy thing has been
lifted from me, so that while going up I feel almost
no exertion?"

121 He replied: "When the Ps that still remain on
your forehead, almost effaced, are, like the first,
entirely gone, *Dante is*
absolved
of pride -
pride is
the
mother
of all
vices "

physical
element
124 then your feet will be so vanquished by your
good will that not only will they feel no labor, but
it will be a delight to them to be urged upward."

127 Then I did as those do who go about with
something on their head unknown to them, except
that the signs made by others make them suspect,
130 so that their hand tries to make certain, and
seeks and finds and carries out the task that sight
cannot perform:

133 { and with the fingers of my right hand I found
diminished and but six the letters that he of the
keys had engraved above my temples,
136 and, watching this, my leader smiled. }



CANTO 13

Second terrace, of envy: examples of compassion—the souls of the
envious, their eyes sewn shut—Sapia

- 1 We were at the summit of the stairway, where
the mountain that cures ills by climbing is cut back
a second time.
- 4 There a ledge binds the slope about, like the
first, except that its arc bends sooner.
- 7 No shade is there, nor any sign to be seen: the
bank and the road appear bare, with only the livid
color of the rock.
- 10 "If we wait here for people to ask," spoke my
poet, "I fear that perhaps our choice will be too
much delayed."
- 13 Then he looked fixedly at the sun; he made his
right side a center for his moving, and he turned
his left side.
- 16 "O sweet light in whose trust I enter on the new
path, do you guide us," he was saying, "in the way
one should go here.
- 19 You warm the world, you shine above it: if some
other reason does not weigh more, your rays
should always lead us."
- 22 As far as counts as a mile here, so far had we
walked from there, in little time, for our wills were
eager,
- 25 when flying toward us were heard, but not seen,
spirits speaking courteous invitations to the table
of love.
- 28 The first voice that flew past said loudly: "Vinum
non habent!" and behind us went repeating it.

leaving
readers of the
things on her
people hand

take away
joy in other
people's
sorrows
and pain

second
terrace

ill-will

valley
sun

emptiness
desert

bruise color - typical color of envy

sun. God - spiritual light

light =
wisdom
heart = love

Christ's
miracle

souls on
the
terrace
of
envy

exclusively
communicate
qualitatively - they
cannot
see

is they
come not
with

Virgin Mary's
words to Christ at the
wedding in Cana

son of Agamemnon

31 And before it had become entirely inaudible in the distance, another passed, crying: "I am Orestes!" and it, too, did not stop.

rapid speaking

34 "Oh!" I said, "father, what voices are these?" and as I asked, behold the third, saying: "Love those from whom you have had evil!" "Love they neigh..."

37 And my good master: "This circle whips the guilt of envy, and therefore the cords of the whip are braided of love. *training virtue, training horses*

40 The bridle needs to be of the opposite sound: I believe, from what I perceive, that you will hear it before you reach the pass of pardon.

43 But probe the air fixedly with your eyes, and you will see people sitting ahead of us, and each is sitting alongside the cliff." *Daute can see*

46 Then, more than before, I opened my eyes; I looked ahead and saw shades wearing cloaks not different in color from the rock. *color of sun*

49 And when we we had gone a little further, I heard them crying: "Mary, pray for us!" crying: "Michael!" and "Peter!" and "All saints!"

52 I do not think anyone walks the earth today so hardened that he would not be pierced with compassion at what I saw next, *infernalists, Dante's pity.*

55 for, when I had come so close to them that I could see their bearing clearly, my eyes were milked of heavy grieving.

58 They seemed clothed in base haircloth, and each suffered the other to lean against his shoulder, and the cliff suffered them all.

61 Thus the blind who lack substance stand at Pardons to beg for their needs, and one leans his head on the other

64 so that pity may quickly be instilled, not only by the sound of their words but by the sight, which is no lesser spur.

67 And as the sun does not reach the blind, so to the shades there of whom I speak now the light of heaven does not grant itself:

*Implication that emrys superficially
through the sight*

*eyes hold
the power
of emry*

70 for each had his eyelids pierced and sewn by an
iron wire, as we do to a wild sparrowhawk because
it will not be still.

73 "It seemed to me as I walked that I was trans-
gressing in seeing others, not being seen: so I
turned to my wise counsellor.

76 Well he knew what the mute wished to say, and
so he did not wait for my question but said:
"Speak, and be brief and to the point."

79 Virgil was walking with me on the side of the
ledge where one can fall, since it is not garlanded
with any bank;

*previously
then
from seeing
what
they don't
have*

82 on my other side were the devout shades, who
through the horrible sutures pressed tears that
bathed their cheeks.

85 I turned to them and began: "O people sure of
seeing the deep Light that is the sole concern of
your desire,

88 so may grace quickly dissolve the scum from
your conscience, that the river of the mind may be
clear descending through it,

91 tell me, for it will be gracious and dear to me, if
there is a soul here among you who is Italian; and
perhaps it will be good for it that I learn."

94 "O my brother, each of us is citizen of one true
city; but you mean to say 'who lived in Italy as a
pilgrim.'"

97 I seemed to hear this in reply from somewhat
ahead of where I was standing, and so I made
myself heard again further along.

100 Among the others I saw a shade that looked as if
it were waiting; and if someone were to say "How
so?" it was raising its chin as the blind do.

103 "Spirit," I said, "who are mastering yourself so as
to ascend, if you are the one who answered me,
make yourself known to me by place or by name."

106 "I was Sieneese," it replied, "and with these
others here I repair my wicked life, weeping to him
so that he may grant himself to us.

*sewing image
→ feminine*

woman

109 I was not wise, although Sapia was my name,
and I rejoiced at others' harms much more than at
my own good luck.

112 And lest you believe that I deceive you, hear if I
was mad, as I tell you, when the arc of my years
was already descending.

115 My fellow-citizens were joined with their
enemies in the field at Colle, and I prayed God to
do what he then willed to do.

118 They were routed there and turned in the bitter
steps of flight; and seeing them hunted down, I
took joy from it greater than all other joys,

enile

121 so that I turned my bold face upwards, shouting
to God: 'Now I fear you no more!' as the blackbird
did for a little sunshine.

check away
at

birds typically associated with

parody of

124 I wished peace with God at the end of my life,
and my debt would not yet be canceled by
penance,

Goal

God's
numerus

127 were it not that Piero the comb-seller
remembered me in his holy prayers, having pity on
me in his charity.

new language: sw
creativity/gender

130 But who are you, who go asking our condition
and have your eyes unsewn, I believe, and breathe
as you speak?"

she can't
see him

133 "My eyes," I said, "will be taken from me here,
but for a short time only, for they have offended
little by being turned with envy.

Dante
has to
experience
it too

Dante claims he
has never
been so
inclined to
envy.

136 Much greater is the fear that holds my soul in
suspense for the torment below, and already the
burden down there weighs on me."

139 And she to me: "Who then has led you up here
among us, if you expect to go back down?" And I:
"This one who is with me and does not speak a
word.

142 And I am alive; and therefore, chosen spirit, ask
me, if you would have me move my still living feet
for you back there."

acknowledges Canto 13
surprise

quality of
redemption

145 "Oh, this is such a strange new thing to hear,"
she replied, "that it is a great sign that God loves
you; therefore with your prayers help me from
time to time."

request for
prayers

148 And I beg you by what you most desire, if ever
you tread the soil of Tuscany, restore my good
fame among my relatives.

act of humility

151 You will see them among that vain people who
place their hopes in Talamone and will lose more
hope in it than in seeking the Diana,

new
relatives

154 but the admirals will lose even more."



evolution in
Sapia's character

Parallels w/ Canto 13 Inferno:

- talk of envy
- emphasis on how souls speak,
sweat, etc.

- later, Canto 14, Capaneus'
turning his face up to God,
like Sapia

Acrostic - Edgar Allan Poe

quest of knowledge
sternly
soul boy
soul

CANTO 14

Second terrace, continued: Guido del Duca and Rinieri da Calboli—
denunciation of the Arno valley—prophecy—the decline of Romagna—
examples of envy

hawk
imagery

unknown
dialogue

1 "Who is that, who circles our mountain before
death has given him flight, and opens and covers
his eyes at will?" **souls notice Dante can see**

4 "I do not know who he is, but I know that he is
not alone; you ask him, since you are closer, and
greet him kindly, so that he will speak."

7 Thus two spirits, bending toward each other,
were discussing me off to my right; then to speak
to me they made their faces supine,

Dante
walks
it seem
like they
were
gossiping
(entirely)

10 and one said: "O soul who still fixed in your
body are going up toward Heaven, in charity
console us and tell us

13 whence you come and who you are; for you
make us marvel at the grace you receive, as much
as befits a thing that has never been."

16 And I: "Through the midst of Tuscany there
flows a little stream that is born in Falterona, and a
hundred miles of flowing do not sate it.

19 From along its banks I bring this body of mine;
to tell you who I am would be to speak in vain, for
my name does not yet much resound.

fame

22 "If I flesh out your meaning well with my
understanding," replied then the one who had
spoken earlier, "you are speaking of Arno."

seems
like false
humility...

25 And the other said to him: "Why did he conceal
the word for that river, just as one does of horrible
things?"

28 And the shade who was asked that question paid
his debt thus: "I do not know, but it is surely
fitting that the name of that valley perish:

River Imagery in Hell
Canto 14

Arno is
a metaphor
for Hell

- 31 for from its beginning where the high
mountain, from which Pelorus was broken off, is
so pregnant with water that few places exceed it,
34 down to the place where it restores what the sky Heaven
dries from the sea, whereby rivers gain what flows
in them,
37 virtue is avoided as an enemy by everyone as if it
were snake, whether through bad influences on
the place or because of ill custom that goads them;
40 and the inhabitants of the wretched valley have
so changed their natures that it seems Circe has
been pasturing them. animal imagery
43 Among ugly swine, more fit for acorns than for
any food made to human use, it first directs its
poor course.
46 Then, coming down, it finds curs who snarl
more than their power justifies, and from them,
disdainful, it twists away its snout.
49 It keeps falling, and the more it swells, the more
that cursed and baleful furrow finds the dogs rivalry of
becoming wolves. Guests and
52 Descending then through many deep lagoons, it Ghokellines
finds foxes, so full of fraud that they do not fear
capture by any ruse.
55 I will not leave off speaking just because a
certain person may hear me, and it will be well for
this man if he keeps in mind what a true spirit is
unfolding to me. he's speaking of Hell
Holy Spirit
58 I see your nephew become the hunter of those
wolves along the bank of the fierce river, and he
terrifies them all. prophecy for Calpodis
61 He sells their flesh while it is still living; then he
kills them like old cattle; he deprives many of life
and himself of praise. irrational jealousy tyrannical regime in Florence
64 All bloodied he comes forth from the wicked
wood; he leaves it such that a thousand years from
now it will not be reforested to its original state."
67 As at the announcement of grievous injuries the
face of one listening becomes clouded, from
whatever side danger may sink its teeth in him: personally
literal
description

physical manifestation of emotion

70 so I saw the other soul, who was turned to listen, become troubled and sad, when it had gathered his word to itself.

expression of regret for nephew and sorrow for his victims

73 The speech of the one and the appearance of the other made me wish to know their names, and my request was mixed with prayers;

76 therefore the spirit who had spoken to me earlier began again: "You wish me to condescend "unfolding" to do for you what you will not do for me.

79 But since God wills that his grace shine through you so much, I will not be stingy with you; therefore know that I was Guido del Duca.

82 My blood was so afire with envy that, if I saw a man becoming glad, you would have seen me turn livid.

physiological affects of envy

85 such is the straw I reap from my sowing. O human race, why do you set your heart where sharing must be forbidden?

88 This is Rinieri, this is the praise and the honor of the house of Calboli, where no one since has become heir to his nobility.

failure of heirs

91 And not only his blood has gone barren, between the Po and the mountain and the sea and the Reno, of the good needed for truth and for pleasure:

fall of blood

94 for within those bounds it is so full of poisonous thickets that it is too late now for cultivation to root them out.

troubled over treachery

97 Where is the good Lizio, and Arrigo Mainardi? Piero Traversaro and Guido di Carpegna? Oh men of Romagna, turned into bastards!

Corrupt families

100 When in Bologna will a Fabbro take root again? when in Faenza a Bernardino di Fosco, noble shoot born of humble grass?

103 Do not marvel if I weep, Tuscan, when I remember, with Guido da Prata, Ugolino d'Azzo who lived in our midst,

loss of noble manners

106 Federigo Tignoso and his friends, the house of the Traversari and the Anastagi (and both families are without heirs),

Sordello vibes

109 the ladies and the knights, the labors and the
leisures that love and courtesy made us desire,
there where hearts have become so wicked.

112 O Bertinoro, why do you not disappear, now
that your family has departed, and many more, so
as not to become base?

etc
or
good
things
118
they
don't
want
him

Bagnacavallo does well to beget no sons;
Castrocaro does ill, and Conio worse, that
undertake to beget such counts.

The Pagani will do well, once their demon has
departed, but not so that pure testimony will ever
be left about them.

O Ugolino de' Fantolini, your name is safe, now
that no one can be expected who could darken it
by his degeneration.

praises
lack
of
new
off-
spring
as
a
blessing

124 But go away, Tuscan, for now weeping delights
me much more than speech, our talk has so
anguished my mind."

127 We knew that those dear souls could hear us
walking; therefore by their silence they made us
confident of our path.

130 When we had walked so far as to be alone, a
voice that came against us seemed like a flash of
lightning that cleaves the air, saying:

Carri's
words
133
to God
Carri
was

"Whoever finds me will kill me!" and it fled as a
thunderclap fades, when suddenly a cloud has
burst.

they can
hear so
if they
were
gone
the
wrong
way they
would
tell them

When our hearing had a truce from the first
voice, behold the second, with so great a noise that
it seemed like thunder that immediately follows:

defused
by Augustine
as
traveler
the
142
fairway
city
(coney, etc)

"I am Aglauros who turned to stone!" and then,
to draw closer to my poet, I made a step to the
right, not forward.

Now the air was quiet on every side; and he said
to me: "That was the hard bit that should keep one
within his track.

to keep a horse on track

prominent example of my

Sin is to be overcome
by restraint Canto 14

(personal
imagery)

145 But you take the bait, so that the old adversary's ^{Satan's}
hook draws you to him, and therefore rein and ^{bait -}
lure do little good. ^{temptation}
^{to sin}

148 The heavens call and wheel about you, showing
you their eternal beauties, and your eye still gazes
on the earth:

151 therefore he beats you who discerns all things."

falcon (soul) to its master (God)



typically God is "He"

discipline

"something a
little kinky about
that."

"Something
masochistic
about
Dante"

CANTO 15

Late afternoon—the angel, erasure of a P, a Beatitude—climb—the pilgrim's question about sharing—Virgil's explanation: heavenly versus earthly goods—Third terrace, of anger—examples of forbearance—the cloud of smoke

1 As much as there appears, between the end of
the third hour and the beginning of the day, of the
circle that always plays like a little child,
4 so much the sun seemed still to have before it of
its course toward evening: it was vespers there, and
midnight here.

7 And the sun's rays were striking us from straight
ahead, since we had circled so much of the
mountain that already we were walking directly
west,

10 when I felt my brow weighed down by the
brightness much more than at first, and the things
unknown amazed me; *brightness of sun - angel*

13 so I raised my hands above the ridge of my
brows and made myself a sunshade, that pares
away at the excessive light. *brightness - brightness of clouds*

16 As when from water or a mirror the ray jumps
toward the opposite direction, rising in the same
manner

as its descent, departing from the fall of a stone
by an equal angle, as experience and science show:
so it seemed that I was being struck by light
refracted there ahead of me, so that my sight was
quick to flee it.

"What is that, sweet father, from which I cannot
shield my sight sufficiently," I said, "and it seems
to be moving toward us?"

"Do not marvel, if the family of Heaven still
dazzle you," he replied; "it is a messenger who
comes to invite us to ascend."

Dance
dual 19
understand
erect 22
reflection
and refraction
are 25
dazzle
things 28

Dance is
no longer
engaged
down by
traces but
by a heavenly
light
angel

the Lord's
household
servants -
angels

31 Soon seeing these things will not be heavy for you but will give you pleasure as great as nature has disposed you to feel.

evolve

34 When we reached the blessed angel, with joyful voice he said: "Enter here on a stairway much less steep than the others."

sight of angels gives humans the highest sense of pleasure they will ever feel

37 fifteen Beatitudes
40 "Blessed are the merciful, for they shall attain mercy"

We were climbing, already having left him, when "Beati misericordes!" was sung behind us, and "Rejoice, you who overcome!"

My master and I were going upward, alone; and I thought to gain profit from his words while climbing;

and I turned to him, asking: "What did the spirit from Romagna mean, mentioning both 'forbidden' and 'sharing'?" (Guido P del Duca)

organism

Wherefore he to me: "He knows the harm done by his greatest fault, and therefore do not wonder if he reproaches us so that it may cause less weeping."

49 Because your desires point to where sharing lessens each one's portion, envy moves the bellows to sighing.

Guido's desire to heal not benefit others, not have them but envious like him

52 But if the love of the highest sphere bent your desire upward, you would not have that fear in your breasts:

55 for the more say 'our' up there, the more good each one possesses, and the more charity burns in that cloister."

58 heavenly love needs envy

"I am hungrier to be contented," I said, "than if you had been silent earlier, and I am gathering more doubt in my mind.

temporal goods cannot be shared like spiritual goods

61 How can it be that one good, distributed among many possessors, can make them richer than if only few possess it?"

(i.e. church Christianity prayer)

64 And he to me: "Because you are still thrusting your mind back into earthly things, you are plucking darkness from the true light.

like in Heaven

That infinite and ineffable Good which is up there, runs to love just as a ray comes to a shining body.

67 Dante only knows of earthly things, he must have his mind to think

245 spiritual things

Dante's
enel vest
respect and
love for Virgil

Purgatorio

creativity
generative
wonder
Purgatorio

Virgil never
ascribes 70
a gender
to God.⁷³

Tanto si dà quanto trova d'ardore,
sì che quantunque carità si stende,
cresce sovr' essa l'eterno Valore.

E quanta gente più là sù s'intende,
più v'è da bene amare, e più vi s'ama,
e come specchio l'uno a l'altro rende.

E se la mia ragion non ti disfama,
vedrai Beatrice, ed ella pienamente
ti torrà questa e ciascun' altra brama.

Procaccia pur che tosto sieno spente,
come son già le due, le cinque piaghe
che si richiudon per esser dolente."

Com' io voleva dicer: "Tu m'appaghe,"
vidimi giunto in su l'altro girone,
sì che tacer mi fer le luci vaghe.

Ivi mi parve in una visione
estatica di sùbito esser tratto
e vedere in un tempio più persone,

e una donna, in su l'entrar, con atto
dolce di madre, dicer: "Figliuol mio,
perché hai tu così verso noi fatto?"

Ecco, dolenti, lo tuo padre e io
ti cercavamo." E come qui si tacque,
ciò che pareva prima, dispario.

Indi m'apparve un'altra, con quell'acque
giù per le gote che 'l dolor distilla
quando di gran dispetto in altrui nacque,

e dir: "Se tu se' sire de la villa
del cui nome ne' dèi fu tanta lite
e onde ogni scienza disfavilla,

vendica te di quelle braccia ardite
ch'abbracciar nostra figlia, o Pisistrato."
E 'l signor mi pareva benigno e mite

risponder lei con viso temperato:
"Che farem noi a chi mal ne disira,
se quei che ci ama è per noi condannato?"

Poi vidi genti accese in foco d'ira
con pietre un giovinetto ancider, forte
gridando a sé pur: "Martira, martira!"

No patriarchy
God.⁷⁶
79

body
love 82

Pure light
and
motion 85
88

Pante-prophet
closer to
God.
visions

Inferno-
barnes
not true
generative

Dante's
altered
state of
consciousness

fainting in
Inferno

blacks
it out

God's love is like light

economy of God's love

70 It gives itself according to the measure of the love it finds, so that however great is the charity that reaches out, by so much the eternal Worth grows upon it.

love can be shared

73 And the more people bend toward each other up there, the more there is to love well and the more love there is, and, like a mirror, each reflects it to the other. intense love

like mirrors reflecting light...

erotic

76 And if my explanation does not satisfy your hunger, you will see Beatrice, and she will fully remove this and every other yearning. so sweet

equality between people,

conquering coming back to life hurts

79 Exert yourself that the five wounds, like the first two, may be quickly erased; they heal by hurting.

understanding seeing each other as mirrors

82 As I was about to say: "You satisfy me," I saw that I had arrived on the next ledge, so that my curious eyes made me silent.

85 There I seemed to be drawn suddenly into an ecstatic vision and to see many persons in a temple,

88 and a woman, on the threshold, with the sweet bearing of a mother, saying: "My son, why have you acted toward us in this way?"

The Virgin

erotic fantasy

91 Behold, your father and I, grieving, have been searching for you." And as she fell silent here, what first appeared disappeared.

94 Then there appeared to me another woman with those tears running down her cheeks that grief distills when born in someone from great outrage,

97 and she was saying: "If you are lord of the city whose naming caused such strife among the gods and whence every knowledge sparkles forth,

100 take vengeance on those bold arms that embraced our daughter, O Peisistratus." And the lord seemed to me to be kind and mild

anger from an injury (injured pride)

103 in replying to her, with a temperate look: "What shall we do to those who wish us ill, if one who loves us is condemned by us?"

Stephen the first Christian martyr

106 Then I saw people on fire with wrath, killing a young man with stones, loudly crying to each other still: "Kill, kill!"

mob scene

"Cruelty, cruelty" like mob against Christ

109 And him I saw falling to the ground with death
already weighing him down, but his eyes he was
still making into gates to Heaven,

112 praying the highest Lord, amid such strife, to
forgive his persecutors, with the expression that
unlocks pity.

if anyone
knew
they knew
not what
they did

115 When my soul returned outside, to the true
things that are external to it, I recognized my not
false errors.

118 My leader, who could see me behaving like one
loosed from sleep, said: "What is the matter, that
you cannot hold yourself,

abused

121 but have walked more than half a league with
your eyes veiled and your legs stumbling, like one
whom wine or sleep bends over?"

dreamy

124 "O my sweet father, if you listen, I will tell you,"
I said, "what appeared to me when my legs were
taken from me so."

127 And he: "If you had a hundred masks over your
face, your thoughts would not be closed to me,
however slight.

Vergil's
ability to
read Dante's
mind

130 What you have seen was so that you will not
refuse to open your heart to the waters of peace,
flowing from the eternal fountain.

five
available
to
every

133 I did not ask: "What is the matter?" like one who
looks only with an eye that does not see, when
someone's body lies unconscious,

God's love -> open
heart

peace
available
to
every

136 but I asked in order to give strength to your feet:
so one must prod the lazy, slow to use their
wakefulness when it returns."

139 We were walking toward the sunset, attentive
ahead as far as our eyes could reach through the
bright, setting rays.

142 And behold, little by little, a cloud of smoke
coming toward us, dark as night; nor was there any
place to turn aside from it.

vanquished
fire

145 This took away our eyes and the pure air.

solenose

smoke - anger



CANTO 16

Third terrace, continued: voices—Marco Lombardo—the pilgrim's question: do the stars cause our troubles?—Marco's explanation: the function of civil government, of the papacy—the good Gherardo

smoke from fires below

1 The darkness of Hell, or of a night deprived of every planet, under an empty sky, shadowed as much as possible by clouds,

4 never made so thick a veil to my sight as did the smoke that covered us there, nor a pelt so harsh to feel *smoke irritates*

7 that my eye could not bear to stay open; so my wise and faithful escort drew near and offered me his shoulder,

10 As a blind man goes after his guide so as not to be lost or collide with what might harm or even kill him:

13 so did I walk through the bitter, filthy air, listening to my leader, who kept saying: "Take care not to be cut off from me."

16 I heard voices, and each one was clearly praying for peace and for mercy to the Lamb of God who takes away sins.

19 "Agnus Dei" was ever their exordium; the same words came from all, and the same melody, so that all harmony appeared among them.

22 "Are these spirits, master, that I hear?" I said. And he to me: "You hear true, and they go untying the knot of wrathfulness."

25 "Now who are you who cut through our smoke, and speak about us just as if you still divided time by calends?"

Thus did one voice speak; and my master said: "Answer, and ask if one goes up on this side."

idea of anger as fire + smoke (from Bible + 11 ad)

guttered

untangling a knot - metaphor for purgation of sins

address of Felippe 28 Agniti

untying

31 And I: "O creature who are cleansing yourself so as to return beautiful to him who made you, you will hear a marvel, if you follow me."

seems like he humors Marco to calm his irritability

34 "I will come after you as much as I am permitted," it replied, "and, if the smoke does not let us see, hearing will keep us together in its stead."

relating anger to envy

37 Then I began: "Still in the wrapping that death unties am I going up, and I have come here through the anguish of Hell."

clothing imagery - Soderstrom

40 And if God has enclosed me in his grace so much that he wills that I see his court in a manner entirely beyond modern usage,

43 do not hide from me who you were before your death, but tell me, and say if I am going toward the crossing, and your words will be our guides."

last time this language was made was Paul's with Weston

Vigil does not speak for the rest of the canto

46 "I was a Lombard, and I was called Marco; I knew the world, and I loved that worth toward which everyone now has unstrung his bow."

virtue people have relaxed their morals

49 To mount up, go straight ahead." Thus he replied, and added: "I pray you to pray for me once you are above."

52 And I to him: "In faith I bind myself to you to do what you ask; but I am bursting within a doubt, if I cannot free myself from it."

frankly he knows

55 First it was simple, now it has been doubled by your pronouncement, which persuades me of what I combine with it here and elsewhere.

58 The world is surely as barren of every virtue as you say, pregnant with malice and covered with it;

combining Marco's thought w/ that of Guido del Duce

61 but I beg you to point out the cause, so that I may see and show it to others; for some place it in the heavens and others down here."

64 A deep sigh, which sorrow dragged out into "uhi!" he uttered first, and then began: "Brother, the world is blind, and you surely come from there."

humor

curr address (w/answer)

67 You who are alive still refer every cause up to the heavens, just as if they moved everything with them by necessity.

recognition of free choice reference to astrology etc.

ca til angy

Canto 16

marco
nouns Dante
that humans
have will.

70 If that were so, free choice would be destroyed
in you, and it would not be justice to have joy for
good and mourning for evil.

73 The heavens begin your motions; I do not say
all of them, but, supposing I say it, a light is given
you to know good and evil, and free will, which, if it lasts out the labor of its
first battles with the heavens, afterwards overcomes
all things, if nourished well.

striving or
impulse
+
76
desire

There would
be no need
for Heaven
or Hell if
people couldn't make
choices

79 To a greater Power and a better Nature you lie
subject and therefore free, and that creates the
mind in you, which the heavens do not govern.

God
does

82 Thus, if the present world has gone astray, in
you is the cause, in you let it be sought, and now I
will be a true spy of it for you.

85 From the hand of him who desires it before it
exists, like a little girl who weeps and laughs
childishly,

young
soul

88 the simple little soul comes forth, knowing
nothing except that, set in motion by a happy
Maker, it gladly turns to what amuses it.

Dante
supporting
European
tradition
of political
thought

91 Of some lesser good it first tastes the flavor;
there it is deceived and runs after it, if a guide or
rein does not turn away its love.

the
soul
is
deceived

94 Therefore it was necessary to set the law as a
curb; it was necessary to have a king who would
discern the tower at least of the true city.

not attracted
to lesser
goods,
97 has
deceived
by the law

Heaven as
a temple
for a city?

97 The laws are there, but who lays hand to them?
No one, because the shepherd that leads can chew
the cud but does not have cloven hooves;

100 therefore the people, who see their guide
striking at the thing that they themselves are
greedy for, feed there and seek no further.

laws that
are not
enforced

the
popes
are in it
103
for material
wealth,
so the
popes
106
sust.

You can clearly see that bad government is the
cause that has made the world wicked, and not
nature corrupt in you.

bad leadership

106 Rome, which made the good world, used to
have two suns that made visible the two paths, of
the world and of God.

they don't
separate
temporal
matters from
spiritual matters

bad imagery

Dante likened
the Romans
263 as a second
Chosen People

These observations
they can only be
forced through
violence
Canto 16

two sons = emperor
+
Pope

109

One sun has extinguished the other, and the sword is joined to the shepherd's staff, and it is ill for those two to be violently forced together.

civic
authority

112

for, joined, neither fears the other: if you do not believe me, consider the harvest, for every grass is known by its seed.

spiritual
goods

115

In the land watered by Adige and Po valor and courtesy used to be found, before Frederick found opposition;

118

now anyone can pass through confidently who is ashamed to speak with the good or to draw near them.

there
are now
so few
noble/
virtuous
people

121

It is true that three old men are still alive in whom the former age reproaches the new, and they find God slow to call them to a better life:

124

Currado da Palazzo and the good Gherardo, and Guido da Castello, who is better known, in the French way, as the faithful Lombard.

manipulated
Guests

127

Say then that the Church of Rome, because it has fused together in itself the two authorities, falls in the mud and soils both itself and its burden."

130

"O my Marco, well do you argue, and now I discern why the sons of Levi were excluded from the inheritance.

133

But which Gherardo is the one you say remains as an example of the departed people, to rebuke this uncivil age?"

dead people from the previous age

136

"Either your speech deceives me or it is testing me," he replied, "for, speaking Tuscan to me, you seem to know nothing of the good Gherardo.

139

I know him by no other surname, unless I were to take it from his daughter Gaia. God be with you, for I come no further with you.

142

You see the brightness that already shines whitening through the smoke, and I must leave it—the angel is there—before I appear to him."

145

Thus he turned back and would hear me no longer.

Vante wanted to continue the conversation

short w/ him

CANTO 17

Third terrace, continued: emergence from the smoke—examples of anger
—the angel, erasure, a Beatitude—climb—Fourth terrace, of sloth:
sunset and immobility—the structure of Purgatory: love distorted,
defective, excessive

form address to the reader

1

Remember, reader, if ever in the mountains a
fog caught you through which you saw no
otherwise than a mole does through its skin,

(only one
to begin
a canto)

4

how, when the moist, thick vapors begin to thin
out, the sphere of the sun shines weakly through
them,

7

and your imagination will easily come to see
how I first saw the sun again, which was already
setting.

10

Thus, making mine equal with my master's
trusted steps, I came forth from that cloud into its
rays, already extinguished on the lowest shore.

13

O imagination, that sometimes so steals us from
the world outside that we do not hear though a
thousand trumpets sound around us,

trance-like
dream
state

16

who moves you, if sense offers you nothing? A
light moves you that is formed in the heavens, by
itself or by a will that guides it downward.

where does
imagination
come from?

19

The wickedness of her who changed her form
into the bird that most delights to sing, appeared as
a trace in my imagination,

22

and here my mind was so bound up within itself
that it would receive nothing then that came from
outside.

Pause is
deep
in imaginative

25

Next there rained into my deep fantasy one
crucified, his gaze scornful and fierce, and such he
died;

thought

28

around him were the great Ahasuerus, Esther his
wife, and the just Mordecai, who had such
integrity in word and deed.

Pause is out of his
normal consciousness

31 And as this image burst by itself, like a bubble
losing the water beneath which it formed,

34 there arose in my vision a young girl, weeping
loudly, and she was saying: "O queen, why for
anger have you wished to be nothing?" *wished herself*

37 You have killed yourself so as not to lose

visions are dream-like Lavinia: now you have lost me! I am the one who *prediction that the future of pair at Firenze will be like Amata's*
grieve, mother, for your ruin more than any
other's."

40 As sleep is shattered when suddenly new light
strikes our closed eyes, but wriggles as it breaks,
before it dies completely:

43 so my imagining fell down as soon as the light
struck my face, much greater than we are
accustomed to. *angel*

46 I was turning to see where I was, when a voice
said: "Here is the place to climb," and removed me
from any other thought,

49 and it made my desire so eager to see who was
speaking that it will never rest until face to face.

52 But as if at the sun, which weighs down our
gaze and veils its shape with excess, so my power
failed before him.

55 "This is a divine spirit, who directs us to the way
upward without being begged, and he hides
himself within his own light.

58 He treats us as one treats oneself, for whoever *"one may"*
waits to be asked when he sees a need, already *hypothesis that*
maliciously prepares to refuse. *waited for other's answer*

61 Now let us make our feet accord with his *from hatred of*
invitation; let us strive to climb before dark comes, *ones self*
for then we could not, until day returns."

64 So said my leader, and with him I turned my
feet toward a stairway; and as soon as I was on the
first step,

67 I felt something like the motion of a wing near
me, and a wind in my face, and one saying: "Beati
pacifici, who are without sinful anger!"

"blessed are the ones who seek peace" *seventh Beatitude about peacemakers*

70 Already above us the last rays, those that night follows, had risen so far that the stars were appearing on many sides.

73 "O my strength, why do you disappear so?" I was saying to myself, for I felt a truce imposed on all the power of my legs.

connection between sunlight and strength

76 We were where the stairway rose no further, and we were fixed like a ship that is beached.

sea-voyage

79 And I waited a little, to see if I heard anything in the new circle; then I turned to my master and said:

association w/pride (the root of all sin)

82 "My sweet father, say, what offence is purged in the circle where we are? Though our feet stand still, let not your speech do so."

85 And he to me: "The love of the good, falling short of what is right, is here restored; here they ply and ply again the oar they did ill to slow.

Heart of the Poreth description of sloth

88 But that you may yet more clearly understand, turn your mind to me, and you will take some good fruit from our delay.

91 Neither Creator nor creature ever," he began, son, has been without love, whether natural or of the mind, and this you know.

economy of love

God's love motivated by love to create and govern

94 Natural love is always unerring, but the other can err with an evil object or with too much or too little vigor.

the root of all evil is love

97 As long as it is directed to the first Good and moderates its love of lesser goods, it cannot be a cause of evil pleasure.

created by God Elective love

only angels and humans have natural and elective love

100 but when it turns aside to evil, or when with more eagerness or less than is right it runs after some good, it employs his creature against the Creator.

Prove it

103 Hence you can comprehend that love must be the seed in you of every virtue and of every action that deserves punishment.

love is the most virtuous

love is the first root of all passions

106 Now because love can never turn its face away from the well-being of its subject, all things are safe from self-hatred;

force behind everything we do

- 109 and because nothing can be conceived as self-
existent or divided from the First, every creature is
cut off from hating him. *one cannot hate God, only*
- 112 There remains, if I judge well in my division, *his actions & commandments*
that the evil that is loved is that done to one's
neighbor, and this love is born in your slime in
three ways. + many
- 115 There are those who hope for supremacy
through their neighbor's being kept down, and *pride*
only on this account desire that his greatness be
brought low;
- 118 there are those who fear to lose power, favor, *pride*
honor, or fame because another mounts higher, *envy*
and thus are so aggrieved that they love the
contrary;
- 121 and there are those who seem so outraged by *wrath*
injury that they become greedy for revenge, and
thus they must ready harm for others:
- 124 this triple love is wept for here beneath us. *(my cure ascending)*
Now I would have you consider the other, which
runs after the good with corrupted order.
- 127 Each confusedly apprehends a Good in which
his spirit may be quieted, and desires it, and *to reach God*
therefore each strives to reach it. *(heaven)*
- 130 If slack love draws you to see it or to acquire it,
this ledge, after just repentance, punishes you for
that. *Sloth*
- 133 Other goods there are that do not make one
happy; they are not happiness, they are not the
good Essence, fruit and root of all goodness. *sins of incontinence*
- 136 The love that abandons itself excessively to these
is bewailed above us in three circles; but how one
must speak of it as tripartite,
- 139 I do not say, that you may seek it out for
yourself."



CANTO 18

Fourth terrace, continued: Virgil expounds the nature of love: the psychology of desire, love defined by its object, freedom of will—
moonrise—the souls of the slothful—examples of zeal—the Abbot of San Zeno—examples of sloth—sleep

Virgil goes off

1 My noble teacher had put an end to his exposition, and he was gazing attentively into my eyes to see if I was satisfied;

going down a moment to digest

4 and I, prodded by yet another thirst, remained silent without and within said: "Perhaps my excessive questioning is burdensome to him."

7 But that truthful father, who perceived the timid wish that I was not opening to him, by speaking made me bold to speak.

10 Therefore I: "Master, my sight becomes so keen in your light that I discern clearly whatever your account divides or defines."

knowledge

13 Therefore I beg you, dear sweet father, that you expound love for me, to which you refer every good action and its contrary."

Aristotle

16 "Direct," he said, "toward me the sharp eyes of your intellect, and I will make manifest to you the error of the blind who claim to lead."

19 The mind, created quick to love, can move toward everything that is pleasing, as soon as it is wakened into act by pleasure.

the mind seeks love + pleasure - to give and receive

22 Your power of apprehension takes from some real thing an intention and unfolds it within you, so that it causes the mind to turn toward it;

25 and if, having turned, the mind bends toward it, that bending is love, that is nature which by pleasure is first bound in you.

power of the mind to change perception

the inherent potential 28 for love

Then, as fire moves upward because of its form, which is born to rise to where it may last longer in its matter,

love moves depending on the form it takes, just as fire moves upwards due to its form (also connection lol)



so the captured mind enters into desire, which is a spiritual motion, and it never rests until the beloved thing causes it to rejoice. *desire is satisfied by pleasure - evens*

Now can appear to you how hidden the truth is from the people who assert every love to be in itself a praiseworthy thing, *love can take many forms - some harmful*

because perhaps its matter seems always to be good, but not every seal is good, although the wax be good." *related to Canalic, fore imaging*

40 "Your words and my wit, following them," I replied to him, "have shown love to me, but that has made me more pregnant with doubt;

43 for, if love is offered to us from without and the soul walks only with this foot, if it walks straight or crooked is no merit of its own." *the straight way*

46 And he to me: "As much as reason sees here, I can tell you; beyond that, you must wait for *also makes me think about Dante's scholarly desires for pleasure love in men*

49 *♡* Beatrice, for it is a matter of faith. *Logic cannot inform us on matters at we are desire in the context of Christian love*
Every substantial form, distinguishable from matter though joined to it, holds collected within it a specific power,

52 which, unless it operate, cannot be perceived, nor can be demonstrated, except by its effects, as green leaves reveal the life in a plant.

55 Therefore, whence may come our understanding of first notions no one knows, nor our desire for first desirables,

58 which are in you as in a bee the inclination to make honey; and this first desire deserves neither praise nor blame. *our first desire is a natural*

61 Now in order that to this first desire every other may be gathered, innate in you is the power that gives counsel and must guard the threshold of assent. *reason* *judge what you desire*

desires which
64
desires you should act upon
67

This is the principle that accounts for the cause of merit in you, according as it accepts or winnows good or evil loves. *separating wheat*

Those who reasoned things out to their foundations recognized this innate liberty; thus they left morality to the world.

counter to Francesca

Victorine Lake

70 Therefore, supposing that every love kindled in you arises by necessity, in you is the power to restrain it.

73 This noble power Beatrice understands as free choice, and therefore see that you remember it, if she speaks to you about it.

physical excitement
senses
unobserved

maybe a bit of a warning?
the panic that will not divide don't
be a pet around Beatrice

76 The moon, delayed almost until midnight, now made the stars seem fewer, shaped like a copper bucket still on fire,

79 and it was running against the heavens along those paths which the sun enflames when the Roman sees it set between the Sardinians and the Corsicans.

Capricorn - saturnine.
in some ways, the slanting they must overcome (restrained)

82 And that noble shade, because of whom Pietola is more famous than any other Mantuan village, had put off the burden I had laid upon him;

85 wherefore I, who had harvested an open and clear discussion of my questions, sat as one does whose mind wanders sleepily.

88 But this somnolence was taken from me suddenly by people who were coming round upon us from behind;

91 and, as Ismenus and Asopus once saw fury and trampling alongside them in the night, whenever the Thebans felt the need of Bacchus:

suggestion that the goddess was being worshipped

94 so around that circle—judging from the ones I saw coming—gallop those whose good will and righteous love ride them.

97 Suddenly they were upon us, for all that great crowd was running, and two in front cried, weeping:

100 "Mary ran with haste to the mountain!" and: "Caesar, to subdue Lerida, struck Marseilles and then hastened to Spain!"

close to tell Spain, be vessel for Christ

103 "Quickly, quickly, that time not be lost through lack of love," cried the others following, "let eagerness to do well make grace grow green!"

they are eager to love

106 "O people in whom keen fervor now perhaps makes up for negligence and delay that you, because lukewarm, brought your good works,

opposite of sloth is love

desires action

they desire love that love - love!

109 this man, who is alive (and truly I do not lie to you), wishes to go upward as soon as the sun shines on us again: therefore tell us which way the opening is closer."

next level

112 These were the words of my leader; and one of those spirits said: "Come after us, and you will find the hole ^{circle, smart (to represent intolerance)}

115 We are so full of the desire to move that we cannot stop; therefore forgive us if our justice seems boorishness to you.

118 I was abbot in San Zeno in Verona under the reign of the good Barbarossa, of whom Milan still speaks with grief.

121 And he already has one foot in the grave who soon will weep for that monastery and will sorrow that he ever had power over it,

124 because he has put his son, diseased in his whole body, and worse in his mind, and a bastard, in the place of its true shepherd."

127 I do not know if he said more or was silent, he had already run so far beyond us, but this I heard and was pleased to retain.

130 And he who helped me in my every need said:

^{wisdom} "Look back here: see how two of them come scourging sloth."

133 Behind all the others they were saying: "First all the people died for whom the sea drew back, before Jordan saw their heirs!"

136 And: "Those women who did not endure hardship to the end with the son of Anchises, chose life without glory!"

139 Then when those shades had gone so far from us as to be seen no more, a new thought came into me,

142 from which a number of other, different ones were born; and from one to the other I so wandered on, that I closed my eyes in drowsiness

145 and transmuted thinking into dream.

Alberico
della
Scala
will
soon
weep for his
abuse of power

examples
of
intolerance

"a little drowsy"
- Michel



~~at least~~
The Divine Comedy could be understood as a whole

CANTO 19

Fourth terrace, continued: the dream of the Siren—the angel, erasure, a
Beatitude—climb—comments on the dream—Fifth terrace, of avarice:
the souls of the avaricious—Pope Adrian V

second dream

1 At the hour when the heat of the day can no longer warm the cold of the moon, vanquished by earth and sometimes by Saturn,

4 when the geomancers see their Greater Fortune in the east, before the dawn, rising along a path that stays dark for it but a short while,

7 there came to me in dream a female, stuttering, cross-eyed, and crooked on her feet, with stunted hands, and pallid in color.

deformation due to vice:

sure 10 cannot see, talk, move

prophecy 13 because of vice

I was gazing at her; and, as the sun strengthens cold limbs that the night weighs down, so my gaze loosed

her tongue, and then in a short while it straightened her entirely and gave color to her wan face, just as love desires.

16 Once her speech was loosened so, she began to sing in such a way that I could hardly have turned my attention from her.

temptation

19 "I am," she was singing, "I am a sweet siren, who enchant the sailors on the deep sea, so full of pleasure am I to hear!"

common sexual temptation

22 I turned Ulysses from his course, desirous of my song, and whoever becomes used to me rarely

vice

leaves me, so wholly do I satisfy him!"

25 Her mouth had not yet closed when there appeared a lady, holy and quick, alongside me, to confound her.

28 "O Virgil, Virgil, who is this?" she was saying fiercely; and he was approaching with his eyes fixed only on that virtuous one.

interventions of another woman

transformation

parallel imagery

Canto 19

her
rinses
got

lady - vague
odorous

31 The other he seized and opened in front, tearing
her clothes, and showed me her belly, which
awakened me with the stench that issued from it.

disfiguration
sawers at
dis cord

sexual
disgust

belly
impurities

34 I turned my eyes, and my good master was
saying: "At least three times I have called you!
Arise and come: let us find the opening through
which you may enter."

dreams
related
to outside
world

37 Up I rose, and already all the circles of the
holy mountain were filled with broad daylight, and
we were walking with the new sun on our backs.

40 Following him, I was carrying my forehead
like one who has it laden with cares, who makes
of himself the half arch of a bridge,

is Dante
saying that
was (43)
for women
causes him
discord

when I heard, "Come: here is the crossing,"
spoken in a soft and kindly tone, such as one
does not hear in this mortal territory.

reigned by thoughts
of his dream

46 With open wings like those of a swan, the one
who had spoken thus directed us upward,
between the two walls of hard granite.

levels - angels

49 Then he moved his feathers and fanned us,
affirming "Qui lugent" to be "beati, whose souls
will be possessed of consolation."

52 "What is the matter, that you are staring at the
ground?" my guide began by saying to me, once
we had both climbed a little beyond the angel.

55 And I: "I walk so full of care because of a
strange vision that so bends me toward it that I
cannot leave the thought."

58 "You saw," he said, "that ancient witch who is
the only thing lamented here above us; you have
seen how one frees oneself from her.

sin, vice?
she is
characterized
as a woman

61 Let it be enough for you, and strike the earth with
your heels; turn your eyes to the lure that the
eternal King keeps turning with the great wheels."

don't dwell
on it

64 Like the falcon that first looks at its feet, then
turns toward the cry and stretches forward with
the desire for food that draws him there:

67 so I became; and thus through as much of the
rock as is split to provide the upward path, I went
to where circling begins again.

109 I saw that my heart was not quieted there, nor
could I rise any higher in that life: thus was
kindled in me the love of this one.

your heart
is unquiet
until it
rests in you

112 Until that point I was a wretched soul
separated from God, entirely greedy; now, as you
see, I am punished for it here.

115 What avarice does is shown here in the
penance of the inverted souls, and the mountain
has no pain more bitter.

118 Since our eyes, fixed on earthly things, were
not raised up, so here justice has sunk them to
the earth.

121 Since avarice extinguished our love for every
good, so that our power to act was lost, so justice
keeps us fixed here,

they
were
fixed on
earthly
goods/
pleasures

124 bound and captive in feet and hands; and as
long as it shall please our just Lord, so long will
we stay immobile and stretched out."

he
does
not
know
how long
his
punishment
will
take

127 I had knelt and wished to speak, but as I began,
and he perceived, through hearing alone, my
reverence,

130 "What cause," he said, "has bent you down
so?" And I to him: "Because of your dignity my
conscience reproached me when I stood erect."

exaggerated?

133 "Straighten your legs, rise up, brother!" he
replied; "do not err: I am a fellow-servant, with
you and the others, of one Power."

intense
me both have
temptations to
sin
recognizes
that there
is no need
for Dante to
threaten
with such
humility

136 If you have ever heard that holy sound in the
Gospel that says 'neque nubent,' you can see clearly
why I speak thus.

139 Go away now; I do not wish you to stop here
any longer; for your staying interrupts my
weeping, with which I ripen the thing you
mentioned.

142 I have a niece back there whose name is Alagia,
good in herself, as long as our house does not
corrupt her with its example;

145 and she alone is left to me back there."

Pope Adrian
the VI



CANTO 20

*Fifth terrace, continued: denunciation of avarice—examples of liberality
—Hugh Capet—the crimes of the Capetians—examples of avarice—
earthquake and Gloria*

1 Against a better will one's will fights but poorly:
therefore against my pleasure, to please him, I
drew my sponge unsated from the water.

4 I moved on, and my leader walked in the empty
spaces along the cliff, as one walks along a fortress
wall close under the battlements,

7 for the people, melting out through their eyes,
drop by drop, the evil that fills the whole world,
were too close to the edge on the outer side.

10 A curse be on you, ancient she-wolf, that more
than any other beast find prey for your endlessly
hollow hunger!

13 O heavens, whose turning, we believe, changes
conditions down here, when will he come who
will drive her away?

16 We went with careful, slow steps, and I walked
intent on the shades, whom I heard piteously
weeping and lamenting;

19 and I happened to hear one ahead of us calling
out, weeping: "Sweet Mary!" as a woman giving
birth will do,

22 and the voice continued: "How very poor you
were we can see by the shelter where you laid
down your holy burden."

25 Next I heard: "O good Fabricius, you wished to
possess poverty with virtue rather than great riches
with vice."

28 These words so pleased me that I walked
further, so as to make acquaintance with the spirit
whence they seemed to have come.

desire for
knowledge
"sponge"

using metal
(caving,
alchemy)

Have
desires
the most
to
five states
of avarice

why is
avarice
feminine?
why is it's
masculine?

reverent at
Mary

Fabricius
Luscus
Roman censor

What do all these examples have in common?

31 He was speaking still of the generosity of Nicholas to the maidens, done to lead their youth to honor.

Prodigality

Saint Nicholas

34 "O soul who speak of so much good, tell me who you were," I said, "and why you alone repeat these worthy praises.

transgression 37

Your words will not be without reward, if I return to complete the brief path of the life that flies to its end."

Dante promises to commemorate him

Hugh Capet 40
rewards him that that's not least works in purgatory

And he: "I will tell you, not for help that I expect from there, but because so much grace shines in you before you have died.

strongest form of a saint

prayers

he sees grace in Dante

43 I was the root of the evil plant that overshadows all the Christian lands, so that one rarely breaks good fruit from it.

family tree

spiral

these of some derived from Aristotle

46 But if Douay, Lille, Ghent, and Bruges were able, soon they would take vengeance, and I pray for it to him who judges all.

best understanding of tree of life

trees in Inferno

opposite of charity is generosity

49 I was called Hugh Capet back there; from me are born the Philips and the Louis by whom France in recent times is ruled.

says about

his sons

52 I was the son of a Parisian butcher; when the old kings had died out, save one gone to wear monkish robes,

me a surprise

use imagery

not true, but regarded as

55 I found grasped in my hands the reins of the government of the kingdom, and so much power newly acquired, and so rich in friends,

land of power

would be preferable than

58 that my son's head was promoted to the widowed crown; from him the consecrated bones of the others began.

They were actually skulls

61 As long as the great dowry of Provence had not deprived my blood of shame, it was not worth much, but still it did no harm.

64 There with force and fraud it began its plundering, and then, to make amends, it took Ponthieu and Normandy and Gascony.

lower hell

67 Charles came into Italy, and, to make amends, made a victim of Conradino; and then he drove Thomas back to Heaven, to make amends.

Thomas Aquinas

70 I see a time, not far in the future, that will bring another Charles out of France to make himself and his family better known.

73 Unarmed he comes forth, carrying only the lance that Judas jousted with, but this he will aim so that it will burst Florence's belly.

76 From this he will gain, not land, but sin and shame, all the heavier for him the more lightly he counts such harm.

79 The other, who once was captured aboard ship, I see selling his daughter and bargaining over her, as pirates do over their other female slaves.

82 O avarice, what more can you do to us, now that you have so drawn all my blood to you that it has no care for its own flesh?

85 So that its future crimes and those already done may seem less, I see the fleur-de-lys enter Anagni, and in his vicar Christ taken prisoner.

88 I see him mocked again, I see the vinegar and the wormwood renewed, I see him killed between living thieves.

91 I see the new Pilate so cruel that he is not sated, but without just decree moving with greedy sails against the Temple.

94 O my Lord, when will I be gladdened seeing the vengeance, now hidden, that makes your anger sweet in your secret counsel?

97 What I was saying of that only bride of the Holy Spirit, that made you turn to me for a gloss,

100 so much is the reply to all our prayers as long as the day lasts; but when night falls we take instead a contrary sound.

103 We recall Pygmalion then, whose gluttonous desire for gold made him traitor, thief, and parricide,

106 and the misery of grasping Midas that resulted from his greedy wish, for which he will always be ridiculed.

of insects, wings at church
of Valois in 1301
Swan
cragging
Florence?
self-destruct

blaming the
son, not
himself,
the actor

prophecies of
future
events

same feature

vice can
never
prevail
true
satisfaction

SEVEN
DAUGHTERS
OF AVARICE

treachery
fraud
lies
perjury
restlessness
violence
obedience

same as
76

when
will I be
puffed?

satisfied?

gluttony

Wagner's diary

109 Then each remembers foolish Achan, how he stole the spoils, so that the wrath of Joshua seems still to bite him here.

112 Then we accuse Sapphira and her husband; we praise the hooves that kicked Heliodorus; and in infamy Polymnestor circles

for us
hunger

115 all the mountain, he who killed Polydorus; finally we cry: 'Crassus, tell us, for you know: what flavor does gold have?'

meaning

118 Sometimes one speaks loud, another soft, according to the affection that spurs us now to greater, now to smaller steps:

verse

121 thus, earlier, praising the good as we do during the day, I was not alone, but no other person was raising his voice nearby."

124 We had already left him and were struggling to leave behind as much of the way as was permitted to our power,

127 when I felt the mountain shake like a falling thing, and a chill seized me such as takes him who goes to death.

reminds me of Dante's faints

130 Surely Delos did not shake so violently, before Latona made her nest there to give birth to the two eyes of heaven.

earthquakes in Delos

133 Then on all sides began a shout so loud that my master drew closer, saying: "Fear not, while I am guiding you."

136 "Gloria in excelsis Deo!" they were all saying, as I grasped from those close by, from whom the shouting could be understood.

why shaking?

139 We were standing immobile and in suspense, like the shepherds who first heard that song, until the shaking ceased and the song was completed.

142 Then we took our holy way again, gazing at the souls who were lying on the earth and had already returned to their accustomed weeping.

Canto 20

145 No ignorance ever assailed me with so much
148 desire to know, if here my memory does not err,
as it seemed to me I had then, pondering; nor in
151 my haste had I dared to ask, nor could I see
anything there:
so I walked on, timid and thoughtful.



- *so many*
- *room-sayers*

*avarice is a form
of gluttony
Cawwangs
wawwaw
waww*

CANTO 30

The Earthly Paradise, continued: Expectation—Angels—Beatrice—
disappearance of Virgil—Beatrice's severity—the angels' compassion—
the pilgrim weeps—Beatrice's accusations

1 When the Septentrion of the first Heaven,
which has never known setting or rising, nor the
veil of any other fog than that of sin, ^{seen - now taken} ^{Ursa minor} ^{highly anticipated} ^{entrance of} ^{Beatrice} ^{purgation is complete -}

4 and which made each one there aware of his
duty—as the lower Septentrion does him who
turns the helm so as to arrive in port—, ^{above me} ^{clew} ^{no more} ^{boundless}

7 when it came to a halt, the truthful people who
had come between the gryphon and it, turned
toward the chariot as if to their peace,

10 and one of them, like a messenger from Heaven,
singing cried: "Veni, sponsa, de Libano!" three times,
and all the others after him. ^{"come, bride, from Lebanon!"} ^{expression of} ^{divine love}

13 As at the last trumpet the blessed will swiftly
arise, each from his cavern, ^{in the prophecies} ^{grave} ^{at the voice of} ^{the great} ^{an elder} ^{circumference} ^{of} ^{Resurrection} ^{of the} ^{head,} ^{convinced} ^{Christ}
the reclothing of the voice, ^{at the voice of} ^{the great} ^{an elder}
16 so on the divine wagon arose a hundred, ^{at the voice of} ^{the great} ^{an elder}
vocem tanti senis, ministers and messengers of eternal
life. ^{"Blessed are you who come"}

19 All were saying: "Benedictus qui venis!" and,
casting flowers up and around, "Manibus, oh, date
lilia plenis!" ^{growing, palanovine} ^{"Oh give the} ^{lilies with both hands"}

22 I have sometimes seen, at the beginning of the
day, the eastern sky all rosy, and the rest adorned
with cloudless blue, ^{-quote from} ^{the end of} ^{Virgil's} ^{Eclogues} ^{tribute to} ^{Virgil}

25 and the face of the sun rising shadowed, so that
by the tempering of vapors the eye endured it for a
long while: ^{sadness,} ^{warning?}

28 so, within a cloud of flowers that from the
hands of the angels was rising and falling back
within and without,

her white veil girt with olive, a lady appeared to me, clothed, beneath a green mantle, in the color of living flame.

white - faith
green - hope
red - love

And my spirit, which already for so long a time had not known in her presence the awe that overcame it with trembling, without having more knowledge through the eyes, because of hidden power that moved from her, felt the great force of ancient love.

Dante's first love

As soon as my sight was struck by that high power that had transfixed me before I was out of boyhood, when he had turned mine

Virgil will never be able to have the wisdom of Cool

I turned to the left with the appeal with which a little boy runs to his mama when he is afraid or when he is hurt,

to say to Virgil: "Less than a dram of blood is left me that is not trembling: I recognize the signs of the ancient flame!"

Virgil is paternal in this moment

But Virgil had left us deprived of himself— Virgil, most sweet father, Virgil, to whom I gave myself for my salvation—

nor did everything our ancient mother lost suffice to prevent my cheeks, though cleansed with dew, from turning dark again with tears.

"Dante, though Virgil depart, do not weep yet, do not weep yet, for you must weep to another word."

Like an admiral who comes to stern and prow to see the people who serve on the other ships, and heartens them to do well:

on the left side of the chariot, when I turned at the sound of my name, which of necessity is here set down,

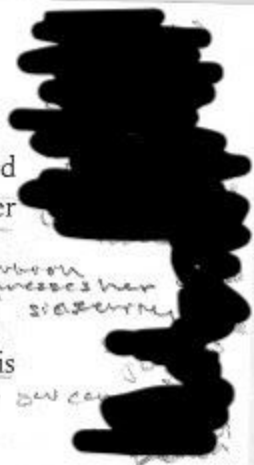
I saw the lady who had just appeared to me seated beneath the angelic welcome, directing her eyes toward me across the stream,

although the veil that came down from her head, circled with Minerva's foliage, did not permit her to appear openly.

Beatrice's authority

Dante's inability to see Beatrice

confident



70 Still regal and haughty in bearing, she continued like one who speaks but holds in reserve the hotter speech:

73 "Look at us well! Truly I am, truly I am ^{expresses her}

[Beatrice] How have you deigned to approach the mountain? Did you not know that here mankind is happy?" ^{Beatrice's wit & sarcasm, implied her con-}

76 My eyes fell down to the clear spring, but, seeing myself there, I turned them to the grass, such shame weighed down my brow: ^{Don't on our, frigate}

79 so a mother seems severe to her son as she seemed to me, for bitter is the flavor of compassion still unripe.

82 She fell silent, and the angels sang suddenly: "In ^{In you, Lord,} te, Domine, speravi," but beyond "pedes meos" ^{have I hoped} they did not pass. ^{my feet}

85 As snow on the living beams along the back of Italy turns to ice, driven and compressed by the Slavic winds, ^{"Beatrice, cut this guy some slack"}

88 and then, liquefied, trickles into itself as soon as the land that loses shadow breathes, so that it seems fire is melting the candle: ^{ever more landscape intimacy}

91 so I was without tears or sighs prior to the singing of those whose notes ever follow the notes of the eternal spheres; ^{music on harmony of the spheres}

94 but when I perceived in their sweet harmonies their compassion for me—as much as if they had said, "Lady, why do you so untune him?"— ^{music joke}

97 the ice that had tightened around my heart became spirit and water, and with anguish of my mouth and eyes came forth from my breast. ^{Solstizio}

100 She, still motionless on the aforesaid flank of the chariot, to those merciful substances then turned her words:

103 "You keep watch in the eternal day, so that neither night nor sleep steals from you any step the world may take along its ways; ^{"You understand your own business."}

106 wherefore I reply with more concern that he understand me who is weeping over there, so that guilt and grief may have the same measure.

Vergil is quite with Dante, typically
less scolding, more prodding.

Canto 30

she doesn't think about Dante affectionately
but as a lost soul

"he could
have been
ok, but
he turned
out men"
I tried to help
him, but
no"

109 Not only through the workings of the great
wheels that direct every seed to some end,
according as the stars are companions,

112 but through abundance of divine graces, which
drive rain from such high vapors that our sight cannot
overly approach them, angels

115 he was such in his new life, potentially, that
every good habit would have produced a
marvelous result in him. tells Dante he was
provoked w/
high potential
in youth

118 But all the more malignant and wild becomes
the soil with bad seed and without cultivation, the
more it has in it of good earthly vigor.

121 For a time I sustained him with my
countenance: showing him my youthful eyes, I led
him with me, turned in the right direction. she loved Dante for
a time. straight way

124 When I was on the threshold of my second age
and changed lives, he took himself from me and
gave himself to another. language of
desire
also implies
sex.

condemnation
of Dante's
sex
127
loves

when I had risen from flesh to spirit, and beauty
and power had increased in me, I was to him less
dear and less pleasing. grudge
since she died

Beatrice died
about 4
months after
her 30th
birthday

130
Gemma
Donati

and he turned his steps along a way not true,
following false images of good, which keep no
promise fully.

133 Nor did it avail me to obtain inspirations, with
which in dreams and in other ways I called him
back, so little they mattered to him!

136 He fell so low that all means for his salvation
had already fallen short, except to show him the
lost people.

his opinion
be lost"

he had
to be
saved
142
magnific

139 For this I visited the threshold of the dead, and
to the one who has guided him up here, my
prayers, weeping, were carried. Limbo

142 The high decree of God would be broken, if
Lethe were passed and such nourishment were
tasted without any fee

145 of such repentance as pours forth tears."

"Dante's
a hard case,
but if he's
saved, it's
because of
men"

Dante reduced to
a quivering little
boy