

DIVINE COMEDY

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Butler's analysis & translation of the Divine Comedy
are critical editions. The *prose* rendering of Dante's
Italian verse is provided exclusively.

Dante Alighieri, 1265-1321

Butler, Arthur John, 1844-1910

HELL

PURGATORY

PARADISE

THE HELL OF DANTE

THE HELL

OF

DANTE ALIGHIERI

EDITED WITH TRANSLATION AND NOTES

BY

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PRELIMINARY NOTE

P R E F A C E

THE editor who has begun elsewhere than at the beginning of the work which he undertakes to edit, however good his motives for taking that course may at the time have appeared, has reason to regret it when in the progress of events he is carried back to the beginning. Unless he wishes to have his book incomplete, the moment must ultimately come when he has to do for the whole work what he has done for its parts, viz. write a preface. Then he finds that he has already used up on the parts a great deal of material which would have been equally useful as an introduction to the whole, and perhaps more in place; while in some cases it is pretty sure to happen that he has appended to the later portions remarks which are out of date when what should be the earlier portion appears. On the other hand, it is to be said that the preface to the complete work is likely to involve the most labor; and of this he may, by a judicious postponement, very possibly succeed in getting a good deal taken off his hands by other people.

On the whole, the present editor may congratulate himself (and his readers) that by dealing last with the first portion of Dante's great poem he has gained more under the latter head than he has lost under the former. Since his *Purgatory* was published full eleven years have passed; and in the course of those years an immense quantity of most valuable work has been done. Indeed, it is hardly too much to say that the study of Dante has been placed on quite a different footing. Nearly all the usually-accepted statements with regard to Dante's own history, passed on without criticism from one commentator to another, have been sifted and tested, with the result that much which has long passed muster as solid fact has had to fall back into the class of amiable conjecture. Readings and interpretations, unquestioned perhaps for four hundred years, have been shown to be devoid of authority. In some cases, it may be, the process has been carried a little too far. Scepticism is all very well; but it must confine itself to its proper domain, and not extend its borders till it includes negative dogmatism. Nevertheless, the study of such works as Professor Bartoli's volume on Dante in his *History of Italian Literature*, or Dr. Scartazzini's *Prolegomeni*, can but have a bracing effect on the mind of the student.

When we pass to matters more immediately concerning the interpretation of the poem, we are still more struck with the activity of the last decade. It would be hard to say how many translations have appeared, either of the whole or of portions. Those by the late Dean of Wells and Mr. F. K. H. Haselfoot will be familiar to all who care to keep abreast of the subject. Dr. Plumptre belonged perhaps rather to the school which is just now out of favor: that which was inclined to allow its 'affection to bind its understanding' and believe with regard to Dante all that seemed pleasant to believe so long as it was not demonstrably untrue. But he was an indefatigable student, with a wide knowledge of other literature, which has not always been possessed by interpreters of Dante.

Dr. Moore's *Textual Criticism*, unfortunately as yet incomplete for the second and third Cantiche, is a piece of work of which it is hard to overrate the importance. Those who differ

from Dr. Moore on a matter of reading or interpretation had better (as Hermann said of Lachmann) think twice whether he and not they be in fault; and even if they finally decide to agree with themselves and not with him, they will pretty certainly have learnt more from him than they ever knew before. Nor must his two smaller works, 'chips from the workshop,' *The Time References of the Divina Commedia* and *Dante and his Biographers*, be overlooked by any one who wishes his ideas on those points cleared.

Mention too must be made of some books which show that the importance of Dante's other works, not only to the proper understanding of the *Commedia*, but as specimens of medieval thought in literature, politics, morals, science, is beginning to be recognized. Ten years ago the *de Monarchia* and the *Vita Nuova* alone of his prose writings had been rendered into English. Now we have two translations (neither, it must be said, ideal, but showing at least a proper spirit) of the *Convito*, and one, very creditable, of the *de Vulgari Eloquentia*.

The truth is that Dante fills the stream of human history from side to side. There have been greater poets, one or two; there have been greater thinkers, greater men of affairs; but of no other poet can it be said that he was the greatest political thinker of his age; of no other philosopher or theologian that he was its greatest poet. Nor have poets as a rule taken a very high place in science or philosophers in scholarship; yet in these subjects Dante was among the first men of his age. His acquaintance with all accessible literature and his grasp of all attainable scientific knowledge were equally complete. Herein lie at once the attraction which he exercises over his would-be students and the despair to which he reduces them. You never know into what branch of investigation he may lead you; but you are sure that in a very large proportion of cases you will be (if the word maybe pardoned) 'pounded' before you reach the end of it. In fact, no really adequate edition of Dante will ever be put forth until a number of students will bind themselves to read (among them) everything that Dante can have read, and to have made themselves as familiar as he with the events, small and great, of his age. All commentators save the earliest—all, at any rate, who wrote between 1400 and 1800—they may safely eschew. From the days of Benvenuto Rambaldi of Imola till those of Carl Witte of Halle, it is hard to point to any editor or commentator (with perhaps the exception of our own Cary) who has thrown any really fresh light on the difficulties of the *Commedia*. Landino, undoubtedly a man of much learning, and in his way an admirer of Dante, was not really capable of understanding him; as a Humanist and a Platonist his literary and intellectual sympathies were not in the direction of thirteenth-century Aristotelianism. Nor could it be expected that a Medicean and Borgian age would be capable of estimating Dante, though he would have estimated it; and one almost regrets that he did not come into the world late enough to do so. In that case, however, the sentence 'igne comburatur sic quod moriatur' would probably not have remained a mere caution. The worthy Cruscan Academicians did their best. They gave the *Commedia* the rank of a 'Testo di lingua,' and endeavored, with moderate success, to establish an accurate text. Then came the age which admired Marino; it could hardly be expected to read Dante. Three editions (or possibly four), and those mere texts, and bad texts, are all that Italy produced during the 120 years ending with 1716. Occasionally some eccentric person betrays a knowledge of the poem. Tommaso

Campanella was no doubt full of it; but he, again, belonged to a school of philosophy as wide as the poles from that which inspired Dante. Our own Milton, a kindred genius so far as was possible when the Renaissance and the Reformation lay between the two, had, it is pretty clear, saturated himself with Dante. Beside the passages, and they are not many, which he avowedly quotes, we find at every turn touches and phrases in which we can hardly fail to recognize the Florentine's influence. But these are exceptions. For a hundred and fifty years Dante practically passed out of European literature; and even when the praiseworthy, if inadequate, efforts of such men as Volpi, Venturi, and Lombardi had done something to recall the attention of Italians to their greatest man, it was still many years before his fame spread much further. Then, however, a great stride was made. Cary's translation, with notes, of which portions were published in 1805 and the following year, and the whole in 1814, attracted the attention of Coleridge and doubtless of others, and brought Dante for the first time within the field of view of educated English people. It has been frequently reprinted, and remains, in text and commentary, unquestionably the best book to which the study of Dante in England has ever given birth. It is astonishing how constantly it occurs that when one has hunted up, or fortuitously come across, some passage to illustrate Dante rather out of the ordinary run of literature, one finds that Cary has got it already. He had read the Schoolmen, Brunetto, Villani, and the like; and came to the task with a better equipment than any commentator for many centuries. Then came various cultivated Italians, Foscolo and others, driven from their own country for reasons not unlike those for which Dante had to leave Florence and 'ogni cosa diletta più caramente,' who wrote and talked about him; and the average Englishman learned at least that Dante was a 'world poet,' and not merely a foreign celebrity. We need not despair of seeing him one day take his place beside (but not instead of) Homer and Virgil in the curriculum of our schools and universities.

It will perhaps not be out of place here to say a word with regard to the importance of the *Divine Comedy* as a subject of study at all, over and above its purely aesthetic merits. It is not too much to say that there is no one work of human genius which can equal it as an instrument of education, intellectual and moral. As to the former, it is only needful to realize that it is the summary of all the thought and speculation, the record of all the action of the thirteenth century: the age which of all whose memory remains to us produced the greatest number of great men. This was the age of Frederick II, Lewis IX., Simon of Montfort, Thomas Aquinas, Roger Bacon; the age which saw the revival of painting in Cimabue and Giotto, of sculpture in Nicholas; while Amiens and Westminster, the Old Palace of Florence and the Holy Field of Pisa are living evidence of what it could do in the noblest of all the arts. It was to such an age as this that Dante's poem first gave a voice; and he who would appreciate the poem, must first have made himself in some degree familiar with the age.

In estimating the moral value of the *Divine Comedy*, I cannot do better than quote the eloquent words of the late Dean of St. Paul's, whose admirable essay ought to be in the hands of every reader of Dante:—"Those who know it best will best know how hard it is to be the interpreter of such a mind, but they will sympathise with the wish to call attention to it. They know and would wish others to know, not by hearsay, but by experience, the power of that

wonderful poem. They know its austere yet subduing beauty; they know what force there is in its free and earnest yet solemn verse, to strengthen, to tranquillise, to console. It is a small thing that it has the secret of Nature and Man; that a few keen words have opened their eyes to new sights in earth and sea and sky; have taught them new mysteries of sound; have made them recognize, in distinct image or thought, fugitive feelings, or their unheeded expression by look or gesture or motion; that it has enriched the public and collective memory of society with new instances, never to be lost, of human feelings and fortune; has charmed ear and mind by the music of its stately march, and the variety and completeness of its plan. But, besides this, they know how often its seriousness has put to shame their trifling, its magnanimity their faintheartedness, its living energy their indolence, its stern and sad grandeur rebuked low thoughts, its thrilling tenderness overcome sullenness and assuaged distress, its strong faith quelled despair and soothed perplexity, its vast grasp imparted harmony to the view of clashing truths."

To go back for a moment to our starting-point, it may be observed that the recent increase in the aids to the study of Dante has coincided with a gratifying development in the study itself. We hear on all hands of lectures and classes, where it is to be hoped that solid work is done. There is therefore the less necessity to give here advice which students will get elsewhere from more competent advisers. I may perhaps be allowed to point out that before entering on the study of the first *Cantica*, the sixth book of Virgil's *Aeneid* should be carefully read, in the original if possible; but good 'cribs' are available in prose and verse. The *Tesoretto* of Brunetto Latini, at any rate its opening, is also worth looking at. Aquinas is of less importance here than he becomes later; but the *Ethics* of Aristotle were constantly in Dante's mind as he wrote. Dr. Carlyle's of course remains the standard prose translation; nor should I have thought it necessary to produce another had not the law of copyright prevented me from using his. His few slips could easily have been corrected without interfering with his admirable language. Mr. Eliot Norton's recent version I have but seen; his reputation as a scholar, however, is a sufficient guarantee of its quality.

Besides the friends mentioned in my other prefaces, I may be allowed here to thank the Ely Professor of Divinity for looking over and correcting my statement of the doctrine of Grace in the note to Canto II; and (in justice to a class not always appreciated according to its merits) Messrs. Clark's reader, for saving me from a great many small blunders, and one or two large.

A few words of explanation as to abbreviations, etc., will suffice. The numerals, 1, 2, 3, 4, 5 denote respectively the editions of Foligno, Jesi, Mantua, Naples (Francesco del Tuppo), and Naples (1477). The readings of the last are taken from the late Dr. Barlow's *Seicento Lezioni*, published in 1875. I have used the letters Gg., its pressmark, to indicate a MS. belonging to the University of Cambridge, Dr. Moore's 'Q.' This I collated myself for *Purgatory* and *Paradise*: in the present volume I have taken its readings on Dr. Moore's authority. Diez's *Grammar of the Romance Languages* is quoted by volume and page from the French translation of MM. Brachet, Morel-Fatio, and Gaston Paris. (Paris: Franck. 1874-76.) References to Villani are according to the chapters as they are numbered in the edition in

two volumes published at Milan, without date, edited by Dr. A. Racheli. Besides these, there are, I believe, no references or abbreviations which will not explain themselves.

November 1891.

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PRELIMINARY NOTE

IN the year 1300 after Christ the city of Florence was at the height of her power and fortune. At that time one of her citizens, Dante Alighieri, being then thirty-five years of age, was shown as in a vision the state of those who had left this world, being led through the three regions of Hell, Purgatory, and Paradise.

Hell is represented as a conical hollow reaching to the center of the earth, its axis being exactly beneath Jerusalem. It is divided into three main parts: that outside the river of Acheron, where are the souls of those who through weakness did neither good nor evil; that between Acheron and the walls of the City of Dis, where those are punished who have sinned by all kinds of fleshly lust; and lastly the City of Dis itself, within which are those who have done despite to God or their neighbours, these being divided into sinners by violence and sinners by fraud. There is also, just within Acheron, a *limbus* or border, where those are who have died without knowledge of God, and these are not punished, but abide without hope. At the lowest point of Hell, and at the center of the earth, is Lucifer. The journey begins on the evening of Maundy Thursday, and ends (in the other hemisphere) on Easter morning.

HELL

CANTO I

ARGUMENT

The author finds himself in a wood. On issuing from it he is met by three beasts and is rescued from them by one who declares himself to be Virgil, and prophesies of the future of Italy; afterwards undertaking to guide the author through the world of spirits.

HALFWAY upon the road of our life, I came to myself amid a dark wood where the straight path was confused. And as it is a hard thing to tell of what sort was this wood, savage and rough and strong, which in the thought renews my fear, even so is it bitter; so that death is not much more; but to treat of the good which I there found, I will tell of the other things which there I marked.

I cannot well relate how I there entered; so full was I of drowsiness at that moment when I left the way of truth. But after I was come to the foot of a hill at the place where that vale came to an end which had pierced my heart with fear, I looked on high, and beheld its shoulders clad already with the rays of the planet which leads any man straight through every pathway. Then was my fear a little quieted, which had endured in the pool of my heart for the night which I passed with so great pitifulness. And as the man who with panting breath having issued forth from the deep upon the shore turns him round to the perilous water and gazes, so my mind, which still was fleeing, turned back to look at the pass which never yet let a person go alive.

After that my weary body being a little rested I took again my way over the desert slope, so that the halted foot was ever the lower, behold, almost at the beginning of the steep, an ounce, light and very nimble, which was covered with spotted hair. And it would not depart from before my face; nay, it so blocked my road that I had more than once turned to go back. The time was at the first of the morn; and the Sun was mounting aloft with those stars which were with him when the Love divine first set in motion those fair things; so that to hope well of that beast with the gay hide, the hour of the clock and the sweet season were an occasion to me; but not so much that the sight of a lion which appeared to me did not give me fear. This seemed to come against me with its head high and with a raging hunger, so that it seemed as the air were in fear of it; and a she-wolf, that with all ravenings looked fraught in its leanness, and has already made much people to live wretched. This one furnished me so much of heaviness with the terror that issued from her aspect, that I lost my hope of the height. And as is he who willingly acquires, and the time comes which makes him lose, that in all his thoughts he laments and is made sad; such did the implacable beast make me, which coming against me, by little and little pushed me back to the place where the Sun is dumb.

Whilst I was rushing to the low ground, before my eyes was brought one who by long silence appeared faint. When I beheld him in the great desert, 'Have mercy on me,' I cried to him, 'whoever thou be, whether a shade, or of a certainty a man.' He answered me: 'Not a man: I was a man once, and my parents were Lombards, and both Mantuans by their country. I was born *sub Julio*, albeit it was late, and I lived at Rome under the good Augustus, at the time of the false and lying gods. A poet I was, and I sang of that just son of Anchises, who came from Troy, after that the proud Ilion was burned. But thou, why returnest thou to so great bane? Why ascendest not the mount of delight, which is the beginning and cause of all joy?, 'Oh, art thou that Virgil, and that fount which spreads forth so broad a stream of speech?' I answered him with shamefast brow. 'O Honor and light of all poets, let the long study and the great love avail me, which have made me search thy volume. Thou art my master and my authority; thou only art he from whom I took the fair style which has done me Honor. Behold the beast, by reason of which I turned round; help me from her, renowned sage, for she makes my veins and my pulses to tremble.' 'Thee it behoves to keep another road,' he answered, since he saw me weep, 'if thou wouldst escape from this savage place; because this beast, for the which thou criest out, lets not any pass by her way, but hinders him in such wise that she slays him. And she has a nature so evil and guilty that she never fulfils her greedy will, and after her repast has more hunger than before. Many are the animals with which she pairs; and more will be yet, until the Hound shall come, who will make her die of woe. This one shall not feed on land or dross, but on wisdom and love and valour, and his birthplace shall be between Feltro and Feltro. Of that lowland of Italy shall he be the salvation, for which died Camilla the maiden, Euryalus, and Turnus and Nisus of their wounds. This one shall chase her through every town, until he shall have put her back into Hell, the place whence envy first sent her forth.

'Wherefore I for thy bettering think and decide that thou follow me; and I will be thy guide, and will draw thee from here through an eternal place, where thou shalt hear the shrieks of despair, shalt see the ancient spirits in woe, who each cry upon the second death; and thou shalt see those who are content in the fire, because they have hope of coming whensoever it may be to the blessed folk; to whom afterward if thou wouldst rise there will be a soul more meet for this than I; with her I will leave thee in my departure. For that Emperor who reigns there on high, seeing that I was in rebellion to His law, wills not that through me entry should be had into His city. He governs in all parts, and reigns there; there is His city and His high seat; O happy the man whom He chooses for that place!' And I to him: 'Poet, I beseech thee by that God whom thou knewest not, in order that I may escape this ill and worse, that thou lead me there where thou hast just said, so that I may see the gate of Saint Peter, and those whom thou makest out so sad.'

Then he started, and I held after him.

CANTO II

ARGUMENT

Dante is in fear lest his strength should not be sufficient for the journey. Virgil bids him take courage, for that three Ladies from heaven have a care of him.

THE day was departing, and the dun air was taking the living creatures that are upon the earth from their labors; and I, one only, was making me ready to endure the strife alike of the journey and of the pity, which my mind that errs not will portray. O Muses, O lofty wit, here aid me; O mind that wrotest what I saw, here shall appear thy nobleness.

I began: 'Poet who guidest me, consider my virtue, if it is potent, before that thou entrust me to the high passage. Thou sayest that the father of Silvius, being yet corruptible, went to an immortal world, and was there with his senses. Wherefore, if the adversary of every evil was gracious to him, thinking on the mighty result that was to issue from him, and the who, and the what—it appears not to a man of understanding unmeet; for he was in the empyrean heaven chosen for father of Rome our parent and of her empire, both which (if one would say the truth) were established for the holy place where sits the successor of the sovereign Peter. Throughout this journey, whereof thou givest him glory, he heard things which were the cause of his victory, and of the papal robe. Afterward went there the chosen vessel, to get thence a confirmation for that faith, which is the outset to the way of salvation. But I—why come thither? or who grants it? Not Aeneas, not Paul am I; nor I nor other deems me worthy for this. Wherefore, if I resign myself in respect of coming, I fear lest the coming should be mad: thou art wise, and understandest better than I speak.'

And as is he who ceases to will that he willed, and by reason of new thoughts changes purpose, so that he withdraws himself wholly from his beginning, so became I on that dark hillside; so that in my thought I made an end of the enterprise which in its commencement had been so hasty.

'If I have well understood thy word,' replied that shade of the high-souled one, 'thy soul is hindered by cowardice, which oftentimes so encumbers the man that it turns him back from honorable enterprise, as wrong-seeing does a beast when it shies. To the end that thou mayest loose thyself from this fear I will tell thee wherefore I came, and what I heard at the first moment when it grieved me for thee. I was among those who are in suspense, and a lady, blessed and fair, called me—one such that I besought her to give command. Her eyes beamed more than star; and she began to say to me sweet and clear, with voice of an angel, in her speech: O courteous Mantuan soul, whose fame yet lasteth in the world, and shall last long as the world goes onward, my friend, and not the friend of fortune, in the desert tract is so hampered on his road that he has turned back for fear; and I fear lest he be already so perplexed that I have risen to his succour too late, by what I have heard of him in heaven. Now set out, and with thy well-graced word, and with that which needs for his deliverance, aid him in such wise that I may be consoled thereof. I am Beatrice who make thee to go: I

come from a place whither I am fain to return; love moved me, which causes me to speak. When I shall be before my Lord I will oftentimes speak good of thee to Him.—Then she held her peace, and afterward I began: O lady of virtue, through whom alone the human species exceeds all content of that heaven which has its circles least, so much does thy commandment do me pleasure that to obey, if it had already come to pass, is late to me: no further needest thou to open to me thy will. But tell me the reason why thou dost not reek of descending hither into this center from the wide space whither thou burnest to return.—Since thou wouldest know so far into the matter, I will tell thee briefly, she answered me, why I fear not to come in hither. There need be fear only of those things which have power to do one harm: of the others none, for they are not fearful. I am made by God, of His grace, such that your misery touches me not, nor does a flame of this burning assail me. There is a noble dame in Heaven who has such compassion of this hindrance whereto I send thee, that she breaks down stern judgement there on high. She bade Lucy to her behest, and said: Now has thy faithful one need of thee, and I recommend him to thee. Lucy, enemy of every cruel wight, set forth and came to the place at which I was, where I was sitting with the ancient Rachel. She said: Beatrice, very praise of God, why succourest thou not him who loved thee so greatly that for thee he issued forth from the common multitude? Hearest thou not the pity of his weeping? Seest thou not the death that is battling with him upon the river wherein the sea has no boast?—Never were persons in the world quick to work their own good and to fly their own hurt, as did I, after such words spoken, come down here from my seat in bliss, putting my trust in thy honorable speech, which does Honor to thee and to those that have heard it.—After that she had made this discourse to me, she turned her beaming eyes tearfully, so that she made me more brisk of coming. And I came to thee in such wise as she would; I raised thee up before the face of that beast which had taken from thee the short road to the fair mount. Now then, what is it? why, why dost thou stay? why makest for such cowardice a bed in thy heart? Why hast not daring and a free spirit, since ladies three so blessed have a care of thee in the court of heaven, and my speech makes promise to thee of so great good?’

As the flowers, bent down and closed by the frost of night, after that the Sun dawns upon them erect themselves all open on their stalks, so became I with my flagging power; and so good a daring sped to my heart that I began, as a person set free: ‘O pitiful she who succoured me! and courteous thou who obeyedst in haste the words of truth which she set forth to thee! Thou hast with desire so disposed my heart toward coming, with thy words, that I am returned again to my first purpose. Now on, for one sole will is in both of us; thou leader, thou lord, and thou master.’

So spake I to him, and when he had started, I entered by the deep forest path.

CANTO III

ARGUMENT

They enter through a door, over which are certain words inscribed, and pass a crowd of the souls of such as were unworthy to enter Hell. Then they come to the river Acheron, and Charon the ferryman.

THROUGH ME IS THE WAY INTO THE WOEFUL CITY; THROUGH ME IS THE WAY TO THE ETERNAL WOE; THROUGH ME IS THE WAY AMONG THE LOST FOLK. JUSTICE MOVED MY HIGH MAKER; MY MAKER WAS THE POWER OF GOD, THE SUPREME WISDOM, AND THE PRIMAL LOVE. BEFORE ME WERE NO THINGS CREATED SAVE THINGS ETERNAL, AND ETERNAL I ABIDE; LEAVE EVERY HOPE, O YE THAT ENTER.

These words, of a gloomy colour, did I see written above a gate; wherefore I: 'Master, their sense is hard to me.' And he to me, as a person who takes heed: 'Here it behoves to lay aside every suspicion; every cowardice behoves that it here be dead. We are come to the place where I have told thee that thou shalt see the woeful folk, who have lost the good of the understanding.' And after he had laid his hand upon mine, with cheerful mien, whereof I took courage, he brought me within, to the hidden things.

There sighs, lamentations, and loud wailings were resounding through the starless air; wherefore I at the beginning wept for them. Divers languages, horrible speech, words of woe, accents of rage, voices loud and faint, and sounds of hands with them, made a tumult, which ever in that air eternally tinted circles as the sand when it is blowing up for a whirlwind. And I, who had my head girt about with a shudder, said: 'Master, what is that which I hear? And what folk is it that seems so overcome in its woe?' And he to me: 'This wretched fashion keep the sorry souls of those who lived without infamy and without praise. They are mingled with that caitiff band of the angels who were not rebel, nor were faithful to God, but were for themselves. Heaven chased them, that it should not be less fair, nor does the deep hell receive them, since the damned would have some boasting of them.' And I: 'Master, what grief have they so great as to make them so mightily lament?' He answered, 'I will tell it thee very briefly. These have no hope of death, and their blind life is so base that they are envious of every other lot. Fame of them the world suffers not to exist; mercy and justice disdain them: let us not talk of them, but look thou and pass on.'

And I, who looked, beheld an ensign which was running in circles so quickly that it seemed to me indignant of any halt; and behind it came so long a trail of folk that I had never deemed that death had undone so many. After that I had recognized some there, I beheld and knew the shade of him who through cowardice made the great renunciation. Forthwith I understood and was aware that this was the sect of the caitiffs displeasing to God and to His enemies. These wretches, who never were alive, were naked, and sore stung of gadflies and of wasps that were there. These were bathing their visages with blood, which mingled with tears at their feet was gathered by loathsome worms.

And when I had set myself to look beyond, I saw folk on the bank of a great river; wherefore I said: 'Master, now grant me to know who they are, and what fashion makes them seem so fain of crossing, as I perceive through the dim light.' And he to me: 'Things will be clear to thee when we stay our steps on the sad shore of Acheron.' Then with eyes shamefast and cast down, fearing lest my speech had been irksome to him, as far as the river I withdrew myself from talking.

And behold came towards us in a boat an old man white by reason of ancient hair, crying, 'Woe to you, perverse souls! Hope not again to see the sky; I come to bring you to the other bank, among the eternal gloom, to heat and to cold. And thou who art there, a living soul, depart thee from these who are dead.' But when he saw that I did not depart, he said: 'By other ways, by other ferries shalt thou come to the shore, not here: in order to pass, it behoves that a bark more buoyant carry thee.' And the Leader to him: 'Charon, vex not thyself; thus is it willed in that place where what is willed can be; and ask no more.' Then were at rest the shaggy jaws of the pilot of the livid swamp, who had wheels of flame around his eyes. But those souls, who were weary and naked, changed colour and gnashed their teeth, so soon as they heard the cruel words. They fell to blaspheming God and their parents, the human kind, the place, the time, and the seed of their begetting and of their birth. Then they dragged them all together, wailing loud, to the baleful bank, which awaits every man that fears not God. Fiend Charon, with eyes red-hot, beckoning to them assembles them all; he beats with his oar whoso delays. As in autumn the leaves come off one after the other until the branch sees on the earth all its spoils, in like manner the evil seed of Adam throw themselves from that shore one by one by reason of his signs, as does a bird for its recall. Thus they go their way over the brown wave, and before they are disembarked on that side, yet a new troop is assembled on this.

'My son,' said the courteous Master, 'those who die in the wrath of God all come together here from every land; and they are fain to pass the stream, for the justice of God so spurs them that their fears turn to desire. Here never passes a good soul; and therefore if Charon frets him because of thee, well mayest thou now know what his tale means.'

This ended, the gloomy champaign trembled so mightily that the remembrance of the terror yet bathes me with sweat. The tear-soaked earth gave forth a wind which flashed a ruddy lightning, the which overcame in me every feeling; and I fell, as the man whom slumber seizes.

CANTO IV

ARGUMENT

They reach the Limbo or border of Hell, where they find the spirits of those who have died unbaptized not having committed grievous sin. Among them are Homer and other poets, who receive the author into their number. He sees Aristotle and other great scholars of old time.

THE deep sleep within my head a heavy thunder broke, so that I roused myself like a person who is waked perforce, and moved my rested eye around, having risen upright, and gazed fixedly to have knowledge of the place where I was. True it is that I found myself on the brink of the woeful valley of the pit, which collects a thunder of endless wails. Gloomy, deep it was, and so murky that for all fastening my gaze on the depth, I there discerned no thing soever.

‘Now descend we down into the sightless world,’ began the Poet, all amont; ‘I will be first, and thou shalt be second.’ And I, who took note of his hue, said: ‘How shall I come if thou art afraid, who art wont to be a support to my doubting?’ And he to me: ‘The anguish of those folk who are below there paints on my face that pity which thou dost hold for fear. Let us go, for the long road urges us on.’ Thus he set himself and thus he caused me to enter upon the first circle that rings the pit. Here, so far as listening went, lamentation was not, save of sighs which made the everlasting mist tremble. And this befel of woe without torments which the crowds had, that were many and great, both of infants and of women and of men. The good Master to me: ‘Thou demandest not what spirits these are whom thou seest? Now will I that thou know ere thou go further, that they did not sin; and if they have deserts, it suffices not; because they had not baptism, which is a part of the faith which thou believest. And if they were before Christianity, they adored not God duly; and of this sort am I myself. For such defects, not for other crime, we are lost; and we are harmed only in so far as we live without hope in longing.’

Great woe seized me in my heart when I heard it, because I was aware that folk of much worth were in suspense within that border. ‘Tell me, my Master, tell me, Sir,’ I began, through a will to be assured with that faith which overcomes every error, ‘has any ever issued thence, either through his own merit, or through that of another, so that thereafter he was in bliss?’ And he, who understood my shrouded speech, answered: ‘I was new in this state when I saw come here a Mighty one, crowned with a sign of victory. He drew from us the shade of the first parent, of Abel his son, that of Noah, of Moses the lawgiver, the obedient; patriarch Abraham and King David; Israel with his father and with his sons, and with Rachel for whom he wrought so much, and many others, and made them blessed; and I would have thee to know that before these no human spirits were saved.’

We left not our going, for that he talked, but were passing the forest all the time, the forest I mean of crowded spirits. Not far was yet our way on the hither side of my slumber when I saw a fire which overcame a hemisphere of darkness. We were still distant from it a little, but not so that I failed to discern in part how honorable a folk possessed that place. ‘O

thou, who dost Honor to knowledge and art, who are these that have so great honouring that it divides them from the fashion of the others?' And he to me: 'The honored reputation which of them is heard above in thy life gains grace in Heaven which thus promotes them.' Therewithal a voice was heard by me: 'Honor the most high poet; his shade returns which had departed.' After that the voice was at rest and was quiet, I saw four mighty shades come to us: a mien they had neither sad nor joyous. The good Master began to say to me: 'Look at him with that sword in hand, who comes in front of the three in manner as a lord. He is Homer, poet supreme, the next is Horace the satirist who comes, Ovid is the third, and the last is Lucan. Because that each shares with me in the name which the solitary voice sounded, they do me Honor, and therein they do well.'

Thus saw I unite the fair school of those lords of the most lofty strain which soars like an eagle above the others.

After they had conversed together awhile they turned toward me with a sign of salutation; and my Master smiled thereat. And yet far more of Honor did they do me, for they made me of their band, so that I was the sixth among so great wisdom.

Thus we went even to the light, talking of things whereof it is seemly to say nought, as it was to talk of them in that place where I was.

We came to the foot of a noble castle, seven times circled with lofty walls, fenced round with a fair moat. This we passed as it had been hard land; through seven gates I entered with these sages; we came into a meadow of fresh greenery. Folk were there with slow and serious eyes, of great authority in their visages; they talked seldom, with gentle voices. With that we drew ourselves from one of the corners into an open place, well-lit and lofty, so that they could be seen every one. Right there, upon the green enamel, were shown to me the mighty spirits, whom for having seen I inwardly magnify myself. I saw Electra with many companions, among whom I was aware of Hector and Aeneas; Cæsar in arms with eyes as of a hawk. I saw Camilla and Penthesilea on the other side; and I saw the king Latinus, who was sitting with Lavinia his daughter. I saw that Brutus who chased Tarquin; Lucretia, Julia, Marcia and Cornelia; and alone, aside, I saw Saladin. After I had raised my eyes a little more, I saw the Master of them that know sitting among a philosophic household. All gaze on him, all do him Honor; there saw I both Socrates and Plato, who in front of the others stand nearer him. Democritus, who reposed the world on chance, Diogenes, Anaxagoras, and Thales, Empedocles, Heraclitus and Zeno; and the good assembler of qualities I saw, I mean Dioscorides; and I saw Orpheus, Tully, and Linus, and Seneca the moralist; Euclid the geometer and Ptolemy, Hippocrates, Avicenna, and Galen; Averroes, who made the great comment. I cannot make record of all in full, seeing that my long theme drives me on, so that oftentimes speech comes short of the fact. The sixfold company dwindles to two: through another way my wise Guide leads me, forth from the quiet into the mist which trembles; and I come into a region where there is nought to give light.

CANTO V

ARGUMENT

They enter the second circle of Hell, where they find the souls of carnal sinners driven about in a great tempest. Dante speaks with Francesca of Rimini.

THUS I descended from the first circle down into the second, which girds a less space, and so much the more woe, which stings to groaning. There stands Minos in horrible wise, and snarls; he examines their sins at their incoming, judges and makes order according as he wraps himself. I mean that when the soul born to ill comes before him, it confesses itself wholly; and that appraiser of the sins sees what place of hell is meet for it; he girds himself with his tail so many times as the degrees he will that it be sent down. Ever before him are standing many of them; they come in turn each to the judgement; they say, and hear, and then are turned downward.

‘O thou, who comest to the woeful hostelry,’ cried Minos to me, when he beheld me, leaving the discharge of so great an office, ‘look how thou enterest, and in whom thou trustest; let not the width of the entry deceive thee.’ And my Leader to him: ‘Wherefore criest thou? Hinder not his destined going: thus is it willed in that place where that which is willed is possible; and ask no more.’

Now begin the notes of woe to make themselves heard by me; now am I come there where much wailing strikes me. I came into a place of every light mute, which roars as does the sea in time of tempest, if it is beaten about by contrary winds. The whirlwind of hell, which never rests, draws the spirits with its clutch, vexes them with whirling and beating. When they come in front of its rush, there are the cries, the complaining and the lamentation; they blaspheme there the power of God. I was aware that to a torment thus fashioned are condemned the carnal sinners who made their reason subject to their inclination. And as their wings bear away the starlings in the cold season, in a broad and thick flock, so did that blast the evil spirits. On this side, on that, up and down it sways them; no hope ever comforts them, I say not of rest, but of a lesser penalty. And as the cranes go chanting their lays, making a long row of themselves in air, so saw I come with long-drawn wails shades carried by the aforesaid tumult; wherefore I said: ‘Master, who are these folk, whom the black air so chastises?’ ‘The first of those of whom thou wouldst know news,’ he said to me then, ‘was empress of many tongues. With vice of luxury was she so corrupt, that lustful she made lawful in her decree, to take away the ill-fame into which she had been brought. She is Semiramis, of whom we read that she succeeded to Ninus and was his wife. She held the land which the Sultan rules. The other is she who slew herself, full of love, and broke faith with the ashes of Sichaeus; next is luxurious Cleopatra. See Helen for whose sake so long a time of guilt rolled on, and see the great Achilles who on love’s side fought to the end. See Paris, Tristan——’ and more than a thousand shades he showed me, and in pointing named to me how love departed them from our life.

After that I had heard my Teacher name the dames of yore and the cavaliers, pity overcame me, and I was as it were at my wits' end. I began: 'O poet, willingly would I speak to those two who go together, and seem to be so light on the wind.' And he to me: 'Thou shalt see when they are nearer to us, and then do thou pray them by that love which sways them, and they will come.' So soon as the wind swings them toward us I raised my voice: 'O toiled souls, come to speak to us, if Another denies it not.' As doves summoned by their longing, with their wings upraised and steady, fly to their sweet nest, borne through the air by their own will, so they issued from the troop where Dido is, coming to us through the air malign; so strong was the cry of my affection. 'O living creature, gracious and kindly, who goest visiting through the dark gray air us who stained the world with blood-red, if the King of the universe were a friend we would pray Him for thy peace, since thou hast pity of our wayward ill. Of that whereof it pleases thee to hear and speak will we hear and speak to you, so long as the wind, as now, is hushed for us. The land where I was born lies on the sea-shore where the Po comes down, to have rest with his tributaries. Love, who soon teaches himself to the noble heart, seized this one for the fair form which was reft from me—and the manner is still my undoing. Love, who excuses no loved one from loving, seized me for his joy in me so mightily that, as thou seest, it leaves me not yet. Love led us to one death; Cain is awaiting him who quenched our life.' These words from them were borne to us.

When I heard those storm-tossed souls, I bowed my face, and held it down so long till the Poet said to me, 'What art thou musing?' When I answered, I began: 'Alas! what number of sweet thoughts, how great desire brought these to their woeful pass!' Then turned I back to them, and spoke, and began: 'Francesca, thy torments make me ready to weep in grief and pity. But tell me, in the time of the sweet sighs, to what point and in what fashion did Love grant thee to become aware of thy unexpressed desires?' And she to me: 'No greater woe is there than to call to mind the happy time in your misery, and that thy Teacher knows. But if thou hast so great desire to know the first root of our love, I will tell as one who weeps and tells. We were reading one day, for delight, of Lancelot, how Love constrained him; alone were we, and without any suspicion. Many times did that reading impel our eyes, and change the hue of our visages; but one point only was it that overcame us. When we read that the wished-for smile was kissed by such a lover, this one who never from me shall be parted kissed me on the mouth all trembling. A Gallehault was the book, and he who wrote it. That day we read no further in it.'

While the one spirit said this, the other was wailing so that for pity I fainted, as a man who were dead; and I fell as a dead body falls.

CANTO VI

ARGUMENT

They enter the third circle, passing Cerberus who guards it, and find the souls of gluttons lying in the mire under perpetual rain. Dante talks with one of Florence, who foretells the future to him.

AT the returning of my mind, which had closed itself in presence of the piteous case of the two kinsfolk, which wholly confounded me with grief, new torments and new sufferers I see around me, whereas I move, and turn, and whereas I set my gaze. I am at the third circle, of the rain eternal, accursed, chill and heavy; measure and quality never has it new. Coarse hail, and sleet, and snow are poured out through the gloomy air; the earth stinks which receives it. Cerberus, beast cruel and uncouth, with three throats barks in dog-wise over the folk that there is submerged. Scarlet eyes has he, and his beard greasy and black, and his belly large, and his paws armed with nails. He claws the spirits, mouths them and tears them up. The rain makes them howl like dogs; with one of their sides they make a shelter for the other; often the wretched outcasts turn themselves over.

When Cerberus, the great worm, was aware of us, he opened his mouths and showed us his tusks; he had no limb which remained still. And my Leader, both his hands spread wide, took the soil, and with his fists full threw it within the greedy pipes. As is that dog who baying yearns for his food, and is quiet again after he bites it, for only to devour it he strains and fights, such grew those foul faces of the demon Cerberus, who thunders so at the souls that they would fain be deaf.

We passed over the shades whom the heavy rain quells, and kept putting our feet on their emptiness which seems a form. They were lying on the ground, all of them, save one which raised itself to sit, soon as it saw us pass in front. 'O thou, who art brought through this Hell,' it said to me, 'remember me, if thou canst; thou wast made ere I was unmade.' And I to it: 'The anguish that thou hast, perchance, takes thee out of my mind so that it seems not that I ever saw thee. But tell me who thou art, that art set in so woeful a place, and to a penalty so fashioned that if any other is greater, none is so displeasing.' And he to me: 'Thy city which is so full of envy that already the sack is running over, held me with it in the life of light. You citizens called me Ciaccio: for the ruinous fault of gluttony, as thou seest, I flag under the rain. And I, sorry soul, am not alone, for all these stand in a like penalty for a like fault:' and further he said no word. I answered him: 'Ciaccio, thy distress weighs on me so that it summons me to weep; but tell me if thou knowest, to what will come the citizens of the divided city; if any there is righteous; and tell me the cause wherefore so great discord has assailed it.' And he to me: 'After long strain they will come to blood, and the woodland party shall chase the other with overthrow of many. After that it is ordained that this shall fall within three years, and that the other shall arise with the might of a certain one who just now is coasting. On high shall it a long time hold its head, keeping the other under heavy loads, howsoever it may lament for this and have shame thereof. Just men are there two, but they

are not regarded there; pride, envy, and avarice are the three sparks that have set men's hearts on fire.' Here he put an end to his doleful words.

And I to him: 'Yet would I that thou inform me, and that thou make me a gift of further talking. Farinata and Tegghiaio who were so worthy, James Rusticucci, Arrigo, and Mosca, and the others who set their wits on doing good, tell me where they are, and make me have knowledge of them; for a great desire urges me of knowing if heaven gives them its sweets or hell its poison.' And that one: 'They are among the blackest souls; divers sin weighs them down toward the bottom; if thou goest down so far, thou wilt be able to see them. But when thou art in the sweet world, I pray thee that thou bring me to others' mind; more I tell thee not, and more I answer thee not.' His forthright gaze he turned then to blinking; he looked at me a little, and afterward bowed his head; he dropped with it to a level with the other blind. And my Leader said to me, 'He rises up no more on this side the sound of the angelic trump. When the power that is their foe shall come, each will find again his sorry tomb, will take again his flesh and his own shape, will hear that which thunders to eternity.'

So crossed we over the foul mixture of the shades and of the rain, with slow paces, touching a little upon the future life; wherefore I said: 'Master, these torments, will they increase after the great sentence, or become less, or be as scorching?' And he to me: 'Return to thy science, which holds, in proportion as the thing is more perfect, it is more conscious of the good, and so of suffering. Albeit this accursed folk may never go on to true perfection, it expects to be more on the further than on the hither side.'

We wound around that road, talking far more than I repeat; we came to the place where it passes downward: there we found Pluto, the great enemy.

CANTO VII

ARGUMENT

At the entrance of the fourth circle they find Pluto; passing whom they come to the souls of those who on earth have misused riches. These roll heavy stones to and fro, and have no features whereby they may be recognized. Virgil discourses of Fortune. They come to the shore of a marsh called Styx, in which lie the souls of the wrathful and sullen, and pass along to a tower.

'*PAPE SATAN pape Satan aleppe*,' began Pluto with his clucking voice. And that noble Sage who knew all, said, to sustain me: 'Let not thy fear do thee a mischief; for power though he have, he will not take from thee thy descent of this rock.' Then he turned round to that swollen lip, and said: 'Be silent, cursed wolf; consume thee inwardly with thine own rage. Our journey to the depth is not without cause; it is willed on high, there where Michael wrought the vengeance on the proud ravisher.' As in the wind the puffed sails fall in a tangled heap when the mast snaps, so fell to earth the cruel monster.

Thus we descended into the fourth hollow, taking more of the woeful slope, which enwraps all the ill of the universe. Ah justice of God! who crowds all the new labors and pains that I saw? and wherefore does our sin so bring us low? As does the surge there over Charybdis, which breaks itself with that against which it dashes itself, so behoves it that here the folk dance. Here saw I folk more thick than elsewhere, both on one side and on the other, with loud howls rolling weights by push of breast. They kept striking against each other, and then on the spot each turned round, rolling back, crying: 'Why holdest?' and 'Why squanderest?' Thus would they turn through the foul circle, from every quarter to the opposite joust, crying ever in their shameful measure. Then each would turn round when he was come through his half-circle to the other joust. And I, who had my heart as it were pierced through, said: 'My Master, now show me what folk this is, and if they all were clerks, these tonsured ones on our left hand.' And he to me: 'Each and all were so bleared in their mind in the former life, that they made no spending with moderation. Clearly enough their voice bays it forth, when they come to the two points of the circle, where a contrary fault unmates them. These were clerks, who have no covering of hair on their head, and popes and cardinals, in whom avarice uses its mastery.' And I: 'Master, among these of this kind I ought surely to recognize some, who were defiled with these evils.' And he to me: 'Thou putttest a vain thought together; the unrecognising life, that made them filthy, now makes them dim to every recognition. For ever will they come to the two shocks; these shall arise from the tomb with the fist shut, and these with the hair cut short. Ill-giving and ill-keeping have taken from them the world of beauty, and placed them in this scuffle; of what sort that is, I here use no fine words. Now canst thou, my son, see the short game of the goods which are entrusted to Fortune, for which the human race buffet each other. For all the gold that is beneath the moon and that ever was, of these wearied souls could never make one of them rest.'

‘Master,’ said I to him, ‘now tell me also; this Fortune, on which thou dost touch to me, what is she, that has the goods of the world so within her claws?’ And he to me: ‘O foolish creatures, how great ignorance is that which makes you trip! Now will I that thou swallow my opinion thereof. He, whose knowledge transcends all, made the heavens, and gave them their guide, so that every part shines on every part, distributing equally their light. Similarly to the splendours of the world He ordained a general minister and leader, to change in due season the vain goods from people to people and from one to another race, beyond the guarding of human wisdom. Wherefore one folk has the mastery and another dwindles, following the decree of her who is hidden, as the snake in grass. Your knowledge has no means to withstand her; she foresees, judges, and pursues her reign, as the other gods do theirs. Her shiftings have no respite; necessity makes her to be swift; so quickly comes he who follows up a change. This is she who is so crucified by the very men who ought to give her praise, giving her blame amiss, and an ill report. But she is in bliss, and hears not that; with the other prime created things in joy she rolls her sphere, and enjoys her, being blessed.

‘Now let us next descend to a greater pity. By this time every star is setting, which was rising when I set forth, and too long staying is forbidden.’

We cut off the circle to the other bank, past a fount which boils, and pours out through a trench which leads from it. The water was very far darker than perse; and we in company with the dingy waves entered downward by a strange road. It makes a marsh which has to name Styx, this sorry brook, when it has descended to the foot of the malign gray slopes. And I, who was standing intent to gaze, saw folk miry in that slough, all naked and with mien of one tripped up. These were beating each other, not only with hand, but with the head and with the breast and with the feet, maiming each other with their teeth piecemeal. The good Master said: ‘My son, now seest thou the souls of them whom wrath overcame; and, moreover, I will that thou believe for sure that under the water are folk which sigh, and make this water to bubble at the surface, as the eye tells thee wherever it roams. Fixed in the mud they say: “Grievous were we in the sweet air which is gladdened by the sun, carrying within us a sullen smoke; now are we grieving in the black slush.” This chant they gurgle in their throat, for they cannot say it with speech complete.’

Thus we turned round a great arc of the foul pond, between the dry bank and the swamp, with our eyes turned on whoso is swallowing of the mire. We came to the foot of a tower at the last.

CANTO VIII

ARGUMENT

They cross the marsh of Styx in a ferry-boat, and as they go Dante sees the spirit of one Philip, a Florentine. On the further side is a city with walls of iron; entrance whereinto is hindered by the demons who guard it.

I SAY continuing that long before we were at the foot of the lofty tower, our eyes went up to the summit thereof, by reason of two flamelets which we saw set out there, and another from afar send back the sign, from so far that hardly could the eye take it up. And I turned round to the ocean of all wisdom; I said: 'What says this? and what does that other fire answer? and who are they that make it?' And he to me: 'Over the slimy waves now canst thou perceive that which is awaited, if the fog from the marsh hides it not from thee.' Never did bowstring drive an arrow from it to speed away through the air so quick as I saw a little bark come through the water toward us meanwhile, under the guidance of a single boatman, who was crying: 'So! art come, caitiff soul?' 'Phlegyas, Phlegyas, thou art crying in vain,' said my Lord, 'for this time; thou wilt have us no longer than but crossing the mud.' Like him who listens to a great deceit that has been wrought for him, and then is vexed thereat, such became Phlegyas in his gathered wrath. My Leader went down into the boat, and then made me enter after him; and only when I was in, did it seem laden.

Soon as my Leader and I were in the vessel, the ancient prow goes on its way cutting more of the water than it is wont with others.

While we were speeding over the dead channel, one covered with mire put himself in front of me and said: 'Who art thou that comest before thy time?' And I to him: 'If I come, I do not stay. But who art thou that art become thus loathly?' He answered: 'Thou seest that I am one who lament.' And I to him: 'With lamenting and with sorrow, accursed spirit, remain; for I know thee, all filthy though thou be.' Then he stretched forth both his hands to the vessel; wherefore the Master being aware pushed him away, saying: 'Be off there, with the other dogs.' Then girt he my neck with his arms, he kissed my face, and said: 'Disdainful soul, blessed is she that bare thee. This man was in the world a person full of arrogance; there is no goodness which adorns his memory; thus is his shade here furious. How many now hold themselves great kings up there who shall stand here like swine in the slush, leaving horrible dispraise of themselves!' And I: 'Master, I should be very fain to see him stifled in this stew, before that we have issued from the lake.' And he to me: 'Before that the bank lets itself be seen by thee thou shalt be satisfied; of such a desire it is meet that thou have enjoyment.' A little thereafter I saw the miry folk make of him that rending, that I still praise God thereof and give Him thanks. They all began to cry: 'At Philip Argenti!' And the wrathful spirit from Florence turned upon himself with his own teeth.

There we left him, for I relate no more of him; but a woe smote me in the ears; wherefore I give my eye freedom to fix on the front. The good Master said: 'Now, my son, is getting near the city which has Dis to name, with its burthened citizens, with its great array.' And I:

‘Master, its minarets already I clearly discern there within the valley, scarlet as though they had come out of fire.’ And he said to me: ‘The eternal fire, which fires them inwardly, shows them ruddy as thou seest in this nether Hell.’

We came right into the deep moats which fence that disconsolate land; it seemed to me that the walls were iron. Not without first making a great circuit we came to a place where the boatman cried loud to us, ‘Go forth; here is the entry.’ I saw more than a thousand above the gates, fallen from heaven, who angrily said: ‘Who is this that without death goes through the realm of the dead folk?’ And my sage Master made sign of wishing to speak with them secretly. Then they put a close somewhat to their great disdain and said: ‘Come thou alone, and let this one go his way, who has come so boldly through this realm; let him return alone over his foolish road; let him try if he knows it; for thou shalt remain here who hast escorted him through so dark a country.’ Think, reader, if I was in discomfort at the sound of their accursed words; for I deemed that I never should return hither.

‘O, dear my Leader, who more than seven times hast restored security to me, and drawn me from depth of danger which stood against me, leave me not,’ I said, ‘thus undone; and if to go further is denied to us, let us quickly find our tracks again together.’ And that Lord who had led me there said to me: ‘Fear not, for none can take from us our passage; by such an One is it granted. But await me here; and thy weary spirit comfort and feed with a good hope, for I will not desert thee in the world below.’ Thus goes his way, and abandons me there my sweet father; and I remain in doubt, for *yes* and *no* hold contention in my head.

I could not hear what he held forth to them; but he had not stayed there with them long when each one vied in running back within. Those our adversaries shut the gates in front of my Lord, who remained without, and turned back to me with slow paces. He had his eyes earthward, and his brows shorn of all boldness, and was saying with sighs: ‘Who has forbidden me the abodes of woe?’ And to me he said: ‘Thou, because I am wroth, be not cast down; for I will win the trial, whatever be rolled up within for their defense. This their overweening is not new, for they practised it once at a less secret gate, the which is still found without bolt. Over it thou sawest the dead writing; and already on this side of it is one descending the steep, passing through the circles without escort, such that by him will the earth be opened to us.’

CANTO IX

ARGUMENT

While they are staying outside the gate, the Furies appear on the tower, and threaten to bring the Gorgon Medusa. Virgil covers Dante's eyes. Presently there appears a heavenly messenger moving over the marsh, at whose command the gate opens, and they enter a place full of tombs, wherein lie the heretics.

THAT colour which cowardice painted me outwardly, seeing my Leader turn to retreat, the sooner restrained within him his unwonted hue. He stopped, intent as one who listens; for the eye could not bring him far through the black air and through the packed mist. 'Nay, it will behove us to win the fight,' began he; 'unless . . . such aid was offered us; O how long it is to me ere another come hither!'

I saw clearly how he overlaid his beginning with the other that came after, which was words diverse from the first; but none the less his speech gave me fear, because I turned the curtailed word perchance to a worse purport than he held.

'Into this depth of the shell of sorrow does any ever descend from the first level which for penalty has only hope cut off?' This question I made. And he: 'Rarely comes it to pass,' he answered me, 'that any of us makes the journey upon which I go. It is true that another time I was conjured down here by that cruel Erichtho, who would call the shades back to their bodies. A little while had my flesh been bare of me, when she made me enter within that wall, to draw thence a spirit of the circle of Judas. That is the lowest place and the darkest, and the farthest from the heaven which turns the whole. I know the way well; therefore assure thyself. This marsh that breathes forth the great stench girds round the city of woe, where we cannot now enter without a quarrel.' And else he said, but I have it not in mind, seeing that my eye had drawn me wholly towards the high tower with the ruddy top, where in one moment had suddenly reared up three furies of hell the hue of blood, who had limbs and fashion of women; and with greenest water-snakes were they girt; small serpents and horned snakes had they for hair, where-with their savage temples were bound. And he, who well recognized the menials of the queen of the eternal wailing, said to me: 'Look at the fierce Erinnyes. This is Megaera on the left side; she who wails on the right is Alecto; Tisiphone is in the middle.' And with that he was silent. With her claws each was rending her breast; they were beating themselves with their palms, and were crying so loud that I clung close to the Poet through dread. 'Let Medusa come, so will we make him of enamel,' they all began to cry, looking downward; 'ill did we fail to avenge upon Theseus his assault.' 'Turn thee round backwards, and keep thy face shut in; for if the Gorgon shows herself, and thou behold her, nought would there ever be of the return upwards.' Thus said the Master; and I myself turned me round, and he did not stay at my own hands, but shut me in with his as well. O ye who have your understandings sound, look at the teaching which is hidden under the veil of my strange verses.

And by this was coming over the turbid waves a clatter of a sound full of affright, through which both the banks trembled; not otherwise in fashion than as of a wind impetuous by reason of the heats that it encounters; which smites the wood, and without any holding back shivers the branches, beats them down, and bears them abroad; dust-clad in front it goes proudly, and makes the beasts and the shepherds fly. He set my eyes free, and said: 'Now direct the nerve of thy sight over that ancient scum, by the direction where that smoke is most bitter.' As the frogs before their foe the snake all melt away through the water, until each is huddled on the dry ground, thus saw I more than a thousand ruined souls fly in front of one who at a foot's pace was passing Styx with his soles dry. From his face he was removing that thick air, bringing his left hand often in front; and only with that toil he seemed weary. Well perceived I that he was sent from heaven; and I turned to the Master, and he made a sign that I should stand still, and bow myself to that one. Ah, how full of disdain appeared he to me! He reached the gate, and with a wand he opened it, for no bar was there. 'O ye chased from heaven, folk despised,' he began, upon the horrible threshold, 'whence does this overweening make its abode in you? Wherefore kick ye at that will whose end can never be cut short, and which many times has increased woe upon you? What boots it to make head against the fates? Your Cerberus, if ye well call to mind, bears yet his chin and his throat peeled therefrom.' Then he turned back to the filthy road, and said no word to us, but made semblance of one whom a care constrains and pricks other than of the man who is before him. And we moved our feet to the land, secure after the holy words.

We entered in there without any conflict; and I, who had a desire to behold the condition which such a fortress enlocks, so soon as I was within, send my eye around; and I see on every hand a great champaign filled with woe and with torment of sin. As at Arles, where the Rhone makes a swamp, as at Pola, hard by the Quarnero which shuts Italy in and bathes its confines, the sepulchers make all the place uneven, so did they there on every side, save that there the fashion was harsher; for among the tombs flames were scattered, by the which they were so wholly heated that no craft soever demands iron more so. All their lids were ajar, and forth of them issued lamentations so grievous, that they were well seen to come from wretches and overthrown. And I: 'Master, who are these folk that, buried within these chests, make themselves perceived with their woeful sighs?' And he to me: 'Here are the heresiarchs with their followers of every sect, and much more than thou deemest are the tombs charged. Like with like is here buried, and the monuments are hotter and less hot.'

And after he had turned to the right hand, we passed between the tortures and the high battlements.

CANTO X

ARGUMENT

They pass among the tombs where the souls of those lie who had denied the life to come. Dante talks with Farinata, who foretells his exile in dark words; and with Cavalcanti the elder.

NOW along a hidden path between the wall of the land and the torments my Master goes his way, and I behind his shoulders. 'O highest virtue that through the sinful circles dost turn me,' I began, 'at thy will speak to me, and give me satisfaction to my desires. The folk that lies among the tombs, could they be seen? already all the covers are lifted, and none keeps guard.' And he to me: 'All will be locked, when from Jehoshaphat they shall return hither with the bodies which they have left above. In this part have their burial-place with Epicurus all his followers, who make the soul dead with the body. Wherefore to the demand that thou makest to me shalt thou shortly have satisfaction within this place, and also to the desire which thou speakest not to me.' And I: 'Good Leader, I do not keep concealed from thee my heart, save in order to say little; and thou hast not now only disposed me to this.'

'O Tuscan, that alive through the city of the fire goest thy way thus speaking in so honorable wise, may it please thee to halt in this place. Thy manner of speech makes thee manifest as a native of that renowned fatherland to which I was haply too harmful.' Suddenly this sound issued from one of the arks, wherefore I drew in fear a little more to my Leader's side. And he said to me: 'Turn thee; what doest thou? See there Farinata who has reared himself; all from the waist upwards wilt thou see him.' I had already fixed my gaze on his; and he was erecting himself with his breast and with his front, as though he had Hell in great despite. And the hands of my Leader bold and ready urged me between the sepulchers to him, saying: 'Let thy words be ordered.' As soon as I was at the foot of his tomb he gazed at me a little, and then as though in disdain asked me: 'Who were thy forefathers?' I, who was desirous to obey, concealed it not from him, but opened it all to him; wherefore he lifted up his brows a little; then he said: 'Fiercely were they adverse to me and to my forerunners and to my party, so that at two times I scattered them.' 'If they were driven out, they returned from every quarter,' I answered him, 'both the one and the other time; but your side have not well learned that art.'—Then arose to sight a shade, uncovered, alongside of this one, as far as the chin; I think that it had lifted itself on its knees. It looked all around me, as though it had an impulse to see if any other was with me. But after that his suspicion was wholly extinguished, weeping he said: 'If through this blind prison thou goest for loftiness of wit, where is my son? why is he not with thee?' And I to him: 'I go not of my own self; he who is waiting there, brings me through here, whom haply your Guido had in disdain.' His words and the fashion of his punishment had already read me the name of this one: therefore was my answer thus full. Suddenly rearing up he cried: 'How saidst thou he *had*? lives he not still? strikes not the sweet light upon his eyes?' When he was aware of some delay which I made before my answer, he fell backward, and appeared no more outside.—But that other

high-souled one, at whose order I had halted, changed not visage, nor moved neck, nor bent his side. 'And if,' said he, continuing the former speech, 'they have ill learned that art, that torments me more than this couch. But not fifty times shall be rekindled the face of the dame who rules here, that thou shalt know how great the weight of that art is. And, so mayest thou yet return to the sweet world, tell me wherefore that people is so pitiless against mine in its every law?' Wherefore I to him: 'The slaughter and the great example which made the Arbia dyed in red, caused such prayer to be made in our temple.'

After he had with a sigh shaken his head, 'Thereat was I not alone,' he said, 'nor certes without cause should I have set out with the others; but I alone was, in the place where leave was given by every man to take Florence away, the one who defended her with open face.' 'Pray you, so may your seed ever have rest,' I besought him, 'loose for me that knot which here has entwined my opinion. It appears that ye see, if I hear aright, beforehand that which time is bringing with it, but in the present ye hold another fashion.' 'We see, like him who has a bad light,' said he, 'the things which are afar from us; so much yet the supreme Leader beams upon us. When they draw near, or exist, vain is all our understanding; and if another make not his way to us, nought know we of your human state. Wherefore thou canst understand that wholly dead will our knowledge be from that moment when the door of the future shall be shut.' Then, as though in compunction for my fault, I said: 'Now you will tell then to that one who fell that his son is yet joined to the living. And if I before was dumb at my answer, make him to know that I did it because I was already in thought, under the error from which you have set me free.'

And already my Master was calling me back; wherefore I besought the spirit in more haste that he would tell me who was stationed with him. He said to me: 'Here with more than a thousand I lie; within here is the second Frederick, and the Cardinal; and of the others I say nought.' Then he hid himself; and toward the ancient poet I turned my steps, thinking over again on that speech which had seemed hostile to me. He passed on, and then going thus he said to me: 'Why art thou so perplexed?' and I gave him satisfaction to his question. 'Let thy mind keep what thou hast heard against thyself,' that Sage commanded me, 'and now give heed here'—and he held up his finger. 'When thou shalt be in presence of her sweet ray, whose fair eye sees all, from her shalt thou know the journey of thy life.'

Next he turned his foot to the left hand; we left the wall and went toward the center by a path which strikes down to a valley, which even up to there made its ill savour to be displeasing.

CANTO XI

ARGUMENT

They halt on the brink of a steep descent, to inure themselves to the stench rising from it. Virgil expounds to Dante the ordering of the punishments of Hell, and the reason thereof.

UPON the far edge of a lofty bank, which great broken rocks in a circle made, we came above a more cruel stowage; and there by reason of the horrible excess of the stench which the deep abyss throws up, we took refuge behind a cover belonging to a great tomb, where I saw a writing that said: *I hold Pope Anastasius, the which Photinus drew from the right way.* 'It behoves that our descent be slow, so that our sense may first get used a little to the sorry exhalation; and then will it be of no account.' Thus the Master; and I said to him: 'Some compensation find, that the time pass not and be lost.' And he: 'See how I think on that.'

'My son, within these rocks,' he began then to say, 'are three small circles from step to step, like those which thou art leaving. All are full of spirits accursed; but in order that hereafter the sight alone may suffice to thee, understand how and wherefore they are in bonds. Of every badness which earns hatred in heaven, injury is the end; and every such end either by force or by fraud causes grief to another. But because fraud is an ill peculiar to man, it more displeases God; and for this cause the fraudulent have their station below, and woe assails them more. To the violent belongs all the first circle; but whereas force may be wrought upon three persons, it is divided and arranged in three rings. On God, on a man's self, on his neighbour can force be wrought; I mean in themselves and in the things that are theirs, as thou shalt hear with evident reasoning. By force are inflicted on one's neighbour death and painful hurts, and on his possessions destruction, fires, and ruinous levies; whence homicides and whoso smites wrongfully, pillagers and plunderers, the first ring in divers groups torments them all. A man can lay a violent hand on himself and on his goods; and therefore in the second ring it behoves that he bootlessly repent whosoever strips himself of your world, gambles and melts away his resources, and weeps where he ought to be joyous. Force can be wrought upon the Godhead, by denying with the heart and blaspheming It, and by misprising nature and her goodness; and therefore the smallest circle stamps with its seal Sodom and Cahors, and whoso speaks with his own heart, misprising God. The fraud, wherewith every conscience is pricked, man can practise towards the one who trusts him, and towards him who has no confidence in store. This latter mode seems to destroy only the bond of love that nature makes; whence in the second circle have their nests hypocrisy, flatteries, and whoso uses arts; forgery, robbery, and simony; pandars, jobbers, and suchlike filth. By the second mode is forgotten that love which nature makes, and that which later is added, from which special trust comes to pass; wherefore in the smallest circle, where is the center of the Universe, upon which Dis has his seat, whosoever betrays is consumed to eternity.'

And I: 'Master, clearly enough proceeds thy argument; and well enough it distinguishes this gulf and the people that possess it. But tell me; those of the thick marsh, whom the wind

carries, and whom the rain beats, and who meet each other with so rough tongues, why are not they punished within the red-hot city, if God holds them in anger? and if he holds them not so, why are they in such case?' And he said to me: 'Why does thy wit go so far astray from what it is wont? or is thy mind looking otherwhither? Hast thou no memory of those words, with which thy Ethics handle the three dispositions which Heaven brooks not, incontinence, malice, and mad beastliness? and how incontinence less offends God and earns less blame? If thou well regard this opinion, and bring to thy mind who these are, who above undergo penance outside, thou wilt clearly see why they are separated from these wretches, and why less wrathfully the vengeance of God crushes them.' 'O Sun that healest every troubled sight, so dost thou content me when thou solvest, that doubting gives me no less pleasure than knowing. Turn thee yet a little backward,' I said, 'to that point where thou sayest that usury offends the divine goodness; and unloose the tangle.' 'Philosophy,' he said to me, 'to whoso looks narrowly on her, notes not in one place only, how nature takes her course from the understanding of God, and from His workmanship; and if thou well observe thy Physics, thou wilt find, after not many pages, that your workmanship, so far as it can, follows her, as the learner does the master, so that your workmanship is as it were second in descent from God. From these two, if thou bring to thy mind Genesis, towards the beginning, it behoves folk to take their life, and to prosper. And because the usurer holds another course, he despises Nature both for herself and for her follower; because he places his hope in another thing. But now follow me, for going pleases me; for the Fishes are flickering above the horizons, and all the Wain lies over Caurus; and the ledge descends a good deal further on.'

CANTO XII

ARGUMENT

They descend a steep rocky slope, passing the Minotaur, and reach the first ring of the seventh circle, where those who have done wrong by violence to their neighbours lie in a river of seething blood. They meet a troop of Centaurs, one of whom, by name Nessus, helps them on their way, and shows them many renowned conquerors and other robbers and murderers.

THE place whither we came to descend the bank was mountainous, and by reason of that which, moreover, was there, such that every view would have been shy of it. Such as is that downfall which hitherward of Trent smote the Adige in the side, whether through earthquake or through lack of support; for from the top of the mountain whence it started, to the plain, the rock is so shattered that it would afford some way to one that was above—such was the descent of that ravine; and just at the point where the cistern was broken the infamy of Crete was outstretched which was conceived in the counterfeit cow: and when it saw us, it bit itself, like one whom anger inwardly is bursting. My Sage cried towards it: 'Haply thou deemest that the Duke of Athens is here, who dispensed death to thee in the world above. Off with thee, beast, for this man comes not schooled by thy sister, but is going on his way to see your punishments.' As is that bull who breaks his leash at the moment when he has already received the death-stroke, that he cannot go, but reels hither and thither, in such wise saw I the Minotaur behave. And he perceiving cried: 'Run to the passage; while he is in a fury, it is good that thou go down.' So we took the way down by the discharge of those stones, which often moved under my feet by reason of their unwonted burthen.

I was going in thought; and he said: 'Thou art thinking perchance on this ruin, which is guarded by that bestial wrath which I just quenched. Now I will thou know, that the other time when I came down here into the nether Hell, this rock had not yet tumbled. But certainly a little time, if I discern aright, before He came who carried off from Dis the great booty of the uppermost circle, on all sides the deep foul vale trembled so that I thought the Universe felt love (through the which there is who deems that the world has more than once been turned to chaos); and in that instant this old rock here and elsewhere made such an overturn. But fix thine eyes downwards, for there draws near the river of blood, in the which boils whoso offends by violence towards another.'

O blind covetousness! O foolish wrath! that dost so spur us in our short life, and afterward in the life eternal dost in such evil wise steep us! I saw a wide foss bent into an arc, as that which embraces the whole plain, according as my Escort had said; and between the foot of the bank and it, in file were trotting Centaurs armed with arrows, as they were wont in the world to go a-hunting. Seeing us come down each one halted, and from the troop three broke off with bows and darts already selected. And one cried from afar: 'To what torment are ye coming, who descend the hillside? Tell it from where you are; if not, I draw the bow.'

My Master said: 'The answer will we make to Chiron there close at hand; thy will was always to its hurt so hasty.' Then he touched me, and said: 'That is Nessus, who died for the fair Deianira, and himself wreaked vengeance for himself. And that one in the middle who looks at his own breast is the great Chiron who brought up Achilles; that other is Pholus who was so full of wrath.' About the foss they go by thousands shooting at whatsoever soul plucks itself away from the blood more than its crime has allotted to it. We drew near to those swift beasts. Chiron took a shaft, and with the notch put his beard back about his jaws. When he had uncovered his great mouth, he said to his companions: 'Do ye observe that the hindmost one moves what he touches? So are not the feet of the dead wont to do.' And my good Leader who by this was at his breast, where the two natures are in company, answered: 'He surely is alive, and to him thus alone is it meet that I show the gloomy vale; necessity leads us on, and not enjoyment. Such an one separated herself from singing *Alleluia*, that committed this new duty to me; he is no thief, and I no runagate soul. But by that virtue through which I move my steps over so savage a road, give us one of thy band, to whom we may keep near, to show us the place where the ford is, and to carry this man on his croup, for he is no spirit to go through the air.' Chiron turned himself over the right breast and said to Nessus: 'Go back, and guide them so; and if another troop falls in with you, make them give way.'

We set out with our trusty escort along the shore of the crimson brew, where the boiled ones were uttering loud shrieks. I saw folk beneath it up to the brow, and the great Centaur said: 'They are tyrants, who clutched at blood and possessions. Here they bewail their ruthless mischiefs; here is Alexander, and fierce Dionysius who made Sicily to have woeful years; and that forehead that has its hair so black is Ezzelin; and that other who is fair is Obizzo of Este, who of a truth was extinguished by his stepson in the world above.' Then I turned to the Poet, and he said: 'Let this one for the present be first with thee, and me second.' A little further on the Centaur stopped above a folk who as far as the throat seemed to issue from that seething. He showed us a shade on one side alone, saying: 'That one clove in the lap of God the heart which yet is honored on the Thames.' Next I saw folk who were holding out of the stream the head and also the whole of the chest, and of these I recognized full many. Thus by more and more sank that blood, so that it cooked only the feet; and here was our passage of the foss. 'As thou on this hand seest how the seething stuff ever dwindles,' said the Centaur, 'so I would have thee believe that on this other by more and more it lowers its bed, until it comes back to where it behoves that tyranny groan. The justice of God on this side stings that Attila who was a scourge on earth, and Pyrrhus, and Sextus; and to eternity draws out the tears which with the boiling it unlocks from Rinier of Corneto, from Rinier Pazzo, who caused upon the highway so much strife.' Then he turned round, and passed him back over the ford.

C A N T O XIII

ARGUMENT

They come into a wood, the trees of which are of strange fashion and contain the souls of such as had done violence to their own lives. Dante talks with Petrus de Vineis, and sees the punishment of certain Florentines who in life had squandered their substance.

NESSUS had not yet reached the bank on the other side when we betook ourselves through a wood, which was marked by no path. Not green leafage, but of a brown hue, not smooth branches, but knotty and entangled, not apples were there, but thorns with poison. So rough stems nor so thick inhabit not those wild woodland beasts which hold in enmity the tilled ground between Cecina and Corneto. Here the foul Harpies make their nests, which chased the Trojans from the Strophades with sad presage of mischief to come. Wide wings they have, and necks and faces of men, feet with talons, and their great bellies feathered; they make upon the trees uncouth lamentations. And the good Master: 'Before thou enterest further, know that thou art in the second ring,' began he to say to me; 'and shalt be, so long as thou art coming to the horrible sand. Therefore look well, and so shalt thou see things which would take away credence from my speech.' I heard on all sides wailings long-drawn, and saw no person to make them; wherefore all bewildered I stopped.

I believe that he believed that I believed that voices in such number were issuing, among those stocks, from folk who by reason of us were hiding themselves. 'Therefore,' said the Master, 'if thou break off any twig of one of these plants, the thoughts that thou hadst shall be all brought to nought.' Then I reached my hand a little forward, and plucked a small bough from a great sloe; and its trunk cried: 'Why rendest thou me?' When it had become thereafter brown with blood, it began again to cry: 'Why pluckest thou me? Hast thou no spirit of pity whatever? Men we were; and now are we turned to stems. Thy hand ought surely to have been more pitiful if we had been souls of serpents.' As in a green log which is being burnt at one of its ends, that at the other it drips, and squeaks by reason of wind which is escaping, so from that splinter issued at the same time words and blood; wherefore I let the end fall, and stood like the man who is in fear. 'If he had been able to believe sooner,' replied my Sage, 'O injured soul, that which he has seen, through my verse only, he would not have stretched forth his hand upon thee; but the incredibleness of the thing made me persuade him to the act, which weighs on myself. But tell him who thou art, so that in place of some amends he may refresh thy fame in the world above, whither it is permitted him to return.'

And the trunk: 'So dost thou entice me with thy pleasant speech, that I cannot be silent; and let it not vex you because to converse a little ensnares me. I am he that held both the keys of Frederick's heart, and that turned them locking and unlocking so gently, that from his secrets I removed almost every man; faith I bore to my glorious office, so much that I lost therefrom my slumbers and my heartbeats. The harlot, who never from the abode of Cæsar has turned her vile eyes, deadly to all men, and a plague of courts, inflamed all minds against

me; and they being inflamed so inflamed Augustus that my glad honours turned to sorry grief. My mind, through taste of disdain, thinking to fly disdain with dying, made me unrighteous against my righteous self. By the new roots of this tree I swear to you that never did I break faith to my Lord, who was so worthy of Honor. And if either of you returns to the world, let him stablish my memory, which is prostrate yet from the stroke which envy dealt it.'

He waited a little, and then: 'Seeing he is silent,' said the Poet to me, 'lose not the moment, but speak and inquire of him if it lists thee more.' Wherefore I to him: 'Ask thou further of whatsoever thou deemest will satisfy me; for I could not; so great pity pricks my heart.' Therefore he began again: 'So may this man do for thee freely that wherefore thy word prays him, O spirit imprisoned, let it yet please thee to tell us how the soul is bound in these gnarls; and tell us, if thou canst, if any is ever unwrapped from such limbs?' Then blew the trunk mightily, and afterward that wind was turned into such voice as this: 'Briefly shall answer be made to you. When the fierce soul parts from the body whence it has torn itself away, Minos sends it to the seventh entry. It falls in the wood, and no part is selected for it; but in the place where fortune shoots it, there it sprouts like a grain of spelt. It rises to a sapling, and to a woodland plant; the Harpies, feeding thereafter from its leaves, cause woe, and make for the woe an outlet. Like the others, we shall come for our spoils, but not to the end that any may again be clad there-with; for it is not just that a man have that which he takes from himself. Here shall we drag them, and throughout the sad wood will our bodies be hung, each on the thorn-bush of its baneful shade.'

We were still giving heed to the trunk, deeming that it would say else to us, when we were surprised by an uproar in manner like to him, who at his post is aware of the boar and the chase coming, when he hears the beasts and the twigs crash. And lo! two on our left side, naked and scratched, flying so hard that they were breaking every switch of the wood. The one in front was crying: 'Now hasten, hasten hither, death'; and the other, who appeared to be over-hurried: 'Lano, not thus were thy legs smart at the jousts of Il Topo.' And since perchance his breath failed him, of himself and of a bush he made a group.

Behind them the wood was full of black hounds eager and running, like greyhounds that have issued from the leash. In the one who was crouching they set their teeth and tore him up piece by piece; then they carried away those woeful limbs.

Then my Escort took me by the hand, and brought me to the bush which was wailing in vain through its bloody rents. 'O James,' it was saying, 'of Sant' Andrea, what has it helped thee to make a screen of me? What blame have I for thy guilty life?' When the Master had stood still over it, he said: 'Who wast thou, that through so many pricks breathest out with thy blood a woeful speech?' And he to us: 'O souls that are come to see the unseemly rending which has thus detached my leaves from me, collect them again at the foot of the sorry tussock. I belonged to the city which into the Baptist changed its first patron; wherefore he for this cause will ever make it sorry through his craft. And if it were not that above the passage of Arno there remains yet some sight of him, those citizens who set it up again afterwards upon the ashes which remained from Attila would have had the work done fruitlessly. I made a gibbet for myself of my own house.'

CANTO XIV

ARGUMENT

They issue from the wood upon a plain of sand where fire is ever falling; and pass along the margin of the river of blood. Here some are lying still, some going onwards, being those who had been violent against God and against natural laws. Virgil relates the origin of the rivers which flow through Hell.

BECAUSE the love of my birthplace constrained me, I gathered again the scattered leaves, and gave them back to him, who by this time was faint of speech. Then we came to the boundary where the second ring is divided from the third, and where is seen a gruesome device of justice.

Rightly to explain the new things I say that we arrived at a land which from its bed rejects every plant. The woeful wood is a fringe to it round about, as to that is the foss of sorrow: here we stayed our feet upon the very edge. The space was one sand, dry and dense, made not in other fashion than that which once was trodden by the feet of Cato. O vengeance of God, how oughtest thou to be feared by each one who reads that which was manifested to my eyes! Many troops of naked souls I saw, which all were wailing right piteously; and divers law seemed to be laid upon them. Some folk were lying supine on the ground, some were sitting all gathered up, and others were continually going. They that were going round were more in number, and less those who were lying in the torment, but to their woe they had their tongues more loosed. All over the sand with a slow fall were showering broad flakes of fire, as of snow upon a windless alp. As Alexander, in those hot parts of India, saw falling upon his host flames unbroken even to the ground, wherefore he had the foresight to trample down the soil with his troops, to the end that the vapour might better be extinguished while it was isolated; so came down the eternal heat, whereby the sand was set on fire like kindling under a hearth, to double their woe. Without rest for ever was the dance of their wretched hands, now from this side, now from that beating off from themselves the fresh burning.

I began: 'Master, thou that overcomest all things save the stubborn Demons who issued out against us at the entering of the gate, who is that mighty one who seems not to care for the burning, and lies despiteful and turned so that the rain seems not to be ripening him?' And that same one, who was aware that I was asking my Leader of him, cried: 'As I was living such am I dead. If Jove were to weary out his smith from whom in his wrath he took the keen thunderbolt wherewith on my last day I was struck; or if he were to weary out the others turn by turn in Etna at the black smithy, crying, Good Vulcan, help, help; just as he did at the fight of Phlegra, and were to shoot at me with all his might, he would not be able to have thereby a glad revenge.' Then my Leader spoke with vehemence, in so much that I had not heard him so vehement: 'O Capaneus, in that thy pride is not mortified, art thou more punished; no torment would be beside thy rage to thy madness woe complete.' Then turned he to me with a better countenance, saying: 'That was one of the seven kings who besieged

Thebes; and he held, and it seems that he holds God in disdain, and little seems it that he prizes Him; but as I said to him, his own despite is to his heart adornment meet enough. Now come behind me, and see that thou put not thy feet hereafter on the scorched sand but keep them ever close to the wood.'

In silence we came to the place where gushes forth of the wood a little brook, the redness whereof yet makes me shudder. As from Bulicame the streamlet issues, which the sinful women then divide among them, so did that go its way downward through the sand. Its bottom and both its banks are made of stone, and the borders at the side; whereupon I took note that the passage was there. 'Among all the rest that I have shown thee since we entered by the gate, the threshold whereof is refused to none, nothing has been perceived by thine eyes of note as is this present stream, which above itself deadens all flames.' These words were my Leader's; wherefore I prayed him to impart to me the repast, the desire whereof he had imparted to me.

'In mid-sea lies a waste country,' said he then, 'which is called Crete, under whose king the world once was sinless. There is a mountain, which erst was glad with waters and with leaves, which was called Ida; now is it desert, like a decayed thing. Rhea chose it on a time for a trusty cradle to her son, and to hide him better, when he wailed, she let the cries be made there. Within the mountain stands erect a great elder, who holds his shoulders turned toward Damietta, and gazes at Rome as his mirror. His head is fashioned of fine gold; and pure silver are his arms and breast; then is he of brass even to the fork; from thence downward is he all choice iron, save that his right foot is baked earth, and upon the first more than upon the other he stands upright. Every part beside the gold is burst with a cleft which drips tears, the which, collected, pierce this cavern. Their course into this vale is from rock to rock; they make Acheron, Styx, and Phlegethon, afterwards they go their way down through this narrow conduit, even to the place where there is no more descending: they make Cocytus; and of what sort is that pool, thou wilt see; therefore it is not related here.' And I to him: 'If the watercourse before us thus flows down from our world, why does it appear to us at this rim only?' And he to me: 'Thou knowest that the place is round, and albeit thou hast come far indeed to the left in descending towards the bottom, thou hast not yet turned through the whole circle; wherefore if a new thing appears to us, it ought not to bring wonder to thy countenance.' And I again: 'Master, where are found Phlegethon and Lethe, for of the one thou speakest not, and the other thou sayest that it is formed of this fall?' 'In all thy questions thou surely pleasest me,' he answered; 'but the boiling of the red water ought well to have solved one that thou makest. Lethe thou shalt see, but outside of this foss, in the place where the souls go to wash themselves when their fault has been repented and put away.' Then he said: 'Now it is time to go aside from the wood; see that thou come behind me; the borders make a way, for they are not heated, and over them all vapour is dispersed.'

CANTO XV

ARGUMENT

Dante talks as they go with Master Brunetto Latini, and hears from him a prophecy concerning that which is to befall him. He sees the spirits of other learned men.

NOW one of the hard borders bears us on our way, and the steam of the brook shadows overhead so that it saves from the fire the water and the embankment. As the Flemings between Wissant and Bruges, fearing the flood that is blown their way, make their screen, to the end that the sea may keep back; and as the Paduans along the Brenta, to defend their villages and their castles, before that Chiarentana feels the heat; after such fashion were those made, albeit that neither so high nor so thick did the master, whoever he was, make them.

We were already remote from the wood, so far that I had not seen where it was, for all I had turned me back, when we met a troop of souls which was coming along the embankment, and each was looking at us, as one man is wont to look at the other at evening under a new moon; and they pointed their eyelashes towards us, in such wise as an old tailor does at his needle's eye. Thus eyed by such a tribe, I was recognized by one who took me by the hem, and cried: 'What a marvel!' And I, when he stretched his arm to me, fixed my eyes on his baked countenance, so that the scorched visage did not keep the recognition of him from my understanding; and stooping my hand to his face I answered: 'Are you here, Master Brunetto?' And he: 'O my son, let it not displease thee, if Brunetto Latini turns back a little way with thee, and lets the line go.' I said to him: 'With all my power I pray you for that; and if you will that I sit me down with you, I will do so, if it pleases this man, for I am going with him.' 'O son,' said he, 'whoever of this flock halts for a moment, lies afterwards a hundred years without fanning himself when the fire strikes him. Therefore go forward: I will come at thy skirts, and then I will rejoin my company, that go weeping their eternal loss.' I dared not descend from the path to go level with him; but I held my head bowed, as a man who goes reverently.

He began: 'What fortune or what destiny brings thee down here before thy last day? and who is this that is showing thee the road?' 'Up there, in the bright life,' I answered him, 'I went astray in a valley before my age was at the full. Only yesterday morning did I turn my back on it; this one appeared to me, as I was returning to it; and he is leading me homeward again by this pathway.' And he to me: 'If thou follow thy star, thou canst not fail of a glorious port, if I well observed in the fair life. And if I had not died so betimes, seeing the heaven thus kind to thee, I should have given thee strengthening in thy task. But that thankless and malign commons that came down from Fiesole *ab antiquo* and still partakes of the mountain and of the quarry, shall, for thy good deeds, become thy enemy. And reason it is; for among the harsh sorbs it is unmeet that the sweet fig should bear fruit. An old fame in the world calls them blind; a folk it is greedy, envious, and proud; from their habits see that thou

cleanse thyself. Thy fortune reserves such Honor for thee that the one side and the other will hunger for thee; but far will be the fodder from the muzzle. Let the beasts from Fiesole make litter of their own selves, and let them not touch the plant, if any yet springs in their dunghheap, in which revives the holy seed of those Romans, who remained there when was made the nest of such wickedness.' 'If all my desire had been fulfilled,' I answered him, 'you would not yet be put in banishment from humankind; for in my mind is fixed, and now goes to my heart the dear and good fatherly image of you, when in the world from time to time you taught me how the man becomes eternal; and how much I hold it in gratitude, while I live it is meet that in my speech it be discerned. That which you relate of my course I write, and keep it for commenting with another text, for a lady who will know it, if I attain to her. Thus much would I have to be manifest to you, so only that my conscience chide me not, that I am ready for fortune, as she wills. Such earnest is not new to my ears; wherefore let fortune turn her wheel as pleases her, and the churl his mattock.'

My Master then turned back, on the side of the right cheek, and looked at me; then he said: 'Well listens he who marks it.' Nor by so much the less do I go on, talking with Master Brunetto; and I ask who are his companions best known and of highest rank. And he to me: 'To know of some is good; of the others it will be praiseworthy to be silent, for the time would be short for so much talk. Know in sum, that all were clerks, and great men of letters and of great fame, by one and the same sin defiled in the world. Priscian goes his way with that grim crowd, and Francis of Accorso; and thou canst also see there, if thou hadst had a desire of such scurf, him who by the servant of servants was translated from Arno to Bacchiglione, where he left his nerves stretched to sin. More would I say; but my going and my discourse cannot be longer, because I see there a new smoke arise from the sand. A folk is coming with whom I must not be. Let my Treasure be recommended to thee, wherein I still live; and more I ask not.' Then he turned round, and seemed of these who at Verona run the green cloth course over the country; and of those he seemed the one who is winning and not the one who loses.

C A N T O XVI

ARGUMENT

Dante talks with certain Florentines, who in the world had been men of renown. Afterwards they come to a brink, where the water falls over. They cast down a cord for signal, and a shape comes up.

I WAS already in a place where was heard the booming of the water which was falling into the next circle, like to that humming which the beehives make; when three shades together separated as they ran from a troop which was passing under the rain of the bitter torment. They came toward us, and each was crying: 'Stay thee, thou who by thy garb seemest to us to be one of our perverted land.' Ah me! what wounds saw I on their limbs, fresh and old, burnt in by the flames; still does it grieve me thereof, only to remember them. To their cries my Teacher gave heed: he turned his face toward me, and 'Wait now' said he; 'to these one would be courteous. And were there not the fire which the nature of the place darts, I would say that haste suited better to thee than to them.' They began again, when we halted, their former stave; and when they were come up to us, all three made a wheel of themselves. As the champions, naked and oiled, are wont to do, looking out for their grip and their advantage, before they beat and punch each other; so in wheeling each directed his visage toward me so that the neck made a continual journey in opposite wise to the feet. And, 'If wretchedness of this unstable place brings us and our prayers into contempt,' one began, 'and our aspect stained and stripped, let our renown bend thy mind to tell us who thou art, who thus secure draggest thy living feet through Hell. This one whose footprints thou seest me trample, albeit he go naked and flayed, was of greater degree than thou deemest. He was grandson of the good Gualdrada; Guidoguerra had he for name, and in his life he did much with his wisdom and with his sword. The other who after me treads the sand is Tegghiaio Aldobrandi, the voice of whom ought to have been accepted in the world above. And I, who am placed upon the torture with them, was James Rusticucci; and of a truth my proud wife more than aught else is my bane.'

If I had been covered from the fire, I should have thrown me down among them; and I believe that the Teacher would have suffered it; but for that I should have been burned and roasted, fear overcame my good will, which had made me greedy of embracing them. Then I began: 'Not contempt, but grief did your condition fix within me in such measure that slowly is it all shaken off, so soon as this my Lord said to me words through the which I thought to myself that such folk as ye are was coming. Of your land I am; and ever yet the work and the honored names of you have I with affection recounted and heard. I am leaving the gall, and going after sweet fruits promised to me by my truthful Leader; but to the very center it is meet that I first go down.'

'So may thy soul yet long guide thy limbs,' answered he, 'and so may thy fame shine after thee, say if courtesy and worth dwell in our city as they are wont, or if they are wholly gone forth thereof? For William Borsiere, who has been in woe with us since lately, and goes

yonder with his companions, grieves us full sore with his words.' 'The new folk and the sudden gains have begotten pride and excess in thee, Florence, so that already thou art wailing therefore.' Thus I cried with my face uplifted; and the three who heard that for answer looked one at another, as one gazes at [hearing] the truth. 'If the other times it costs thee as little,' answered they all, 'to satisfy another, happy thou, if thou speak so at thy desire. Therefore, if thou escapest from these gloomy places, and returnest to see again the fair stars; when it shall please thee to say: I have been; see that thou talk of us to the people.' Then they broke their wheel, and at flying their legs seemed wings in swiftness.

An *amen* could not have been said so quickly as they disappeared; wherefore to the Master it seemed good to depart.

I followed him, and little way had we gone, when the sound of the water was so close to us that for speaking should we scarce have been heard. As that river which from Monte Viso eastward first has a course of its own on the left flank of Apennine, which is called Acquacheta above, before that it goes valewards down to its low bed, and at Forli is emptied of that name, booms there above San Benedetto from its alp, through falling at a descent where it ought to be received by a thousand; so shaken downward from a bank we found that stained water resounding, so that in short while it would have numbed the ear.

I had a cord girt about, and with it I thought at one time to catch the ounce with the painted skin. After I had wholly loosed it from me, in such wise as my Leader had commanded me, I reached it to him knotted and wrapped together. Whereupon he turned him toward the right side, and to some little distance from the edge he threw it down into that deep ravine. It is meet indeed that a new thing should answer, said I within myself, to the new signs which the Master is following so with his eye. Ah, how cautious should men be near to those who see not only the act, but look within the thoughts by their wisdom! He said to me: 'Soon will come up that which I await; and what thy thought is brooding must needs be shortly discovered in thy visage.' Ever to that truth which has the face of falsehood should the man close his lips so far as he can, because it brings shame without a fault; but here I cannot keep it silent; and by the strains of this Comedy, reader, I swear to thee, so may they not be void of long-enduring grace, that I saw through that gross and gloomy air a figure come swimming upwards, wondrous to every heart at ease; just as he returns who goes down at times to free the anchor, which is grappling either a rock or something else that is hidden in the sea, when he stretches himself upward, and draws himself up at foot.

CANTO XVII

ARGUMENT

A monster appears and stays at the brink. While Virgil is parleying with it, Dante speaks with certain that are sitting a little way off, who are those that have practised usury. They mount on the back of the monster, which Virgil addresses as Geryon; and it bears them downwards; whereat Dante is in fear.

‘BEHOLD the beast with the pointed tail that passes the mountains and breaks walls and weapons; behold that which makes all the world to stink!’ So did my Leader begin to speak to me; and beckoned it to come to shore, near to the bound of the marble we had crossed. And that filthy image of fraud came on, and brought its head and body to bank, but on to the bank it did not draw its tail. Its face was the face of a righteous man, so benign the skin it had outside; and of a serpent all the rest of its trunk. Two arms it had, hairy to the armpits; it had its back and breast and both its sides painted with knots and little rings. With more colours, groundwork or design, did never Turks and Tartars make their cloths, nor were such webs set on by Arachne. As at times the shallops stand on the shore, when they are part in the water and part on the land; and as out there among the German gluttons the beaver squats to wage his warfare, so did the vilest beast stand on the edge which, made of stone, encloses the sand. All in the void it was twitching its tail, twisting up the venomous fork, which armed the point in fashion of a scorpion.

My Leader said: ‘Now it is meet that our way turn a little so far as that evil beast which is couching yonder.’ Therefore we descended towards the right pap, and ten paces we made upon the edge, to bring quite to an end the sand and the flame; and when we are come to it, a little further I see folk sitting on the sand near to the place where it is cut off. Here the Master: ‘To the end that thou mayest bear all full experience of this circle,’ said he to me, ‘go and behold their demeanour. Let thy converse there be brief; until thou returnest will I parley with this thing, that it may grant us its strong shoulders.’ Thus further over the uttermost headland of that seventh circle all alone I went, where the sorrowful folk were sitting. Through their eyes their woe was bursting forth; on this side and on that they sheltered with their hands now against the exhalations and now against the hot soil. Not otherwise do the dogs in summer, now with their snout, now with their paws, when they are bitten by fleas or by gnats or by gadflies.

After I had directed my gaze toward the countenance of certain upon which the woeful fire is streaming, I recognized not any of them, but I was aware that from the neck of each hung a purse which had a certain colour and certain design, and therewith it seems that their eye is fed. And as I came among them gazing, on one yellow pouch I saw blue, which had face and outline of a lion. Thereafter proceeding the course of my gaze, I saw that another of them as red as blood showed a goose more white than butter. And one who had his white satchel marked with a sow blue and lusty, said to me: ‘What doest thou in this foss? Go now thy way; and since thou art still alive, know that my neighbour Vitaliano will sit here on my left flank.

With these Florentines am I a Paduan; oftentimes do they thunder in my ears, crying, "Let the supreme cavalier come who will bring the purse with three he-goats." Then he distorted his mouth, and drew out his tongue, like an ox licking its nose. And I, fearing lest my longer stay should anger him who warned me to stay little, turned me back from the weary souls.

I found my Leader who had mounted already on the croup of the fierce animal, and said to me: 'Now be strong and bold. Now is the descent by stairs thus-fashioned; get up in front, for I wish to be between, so that the tail may be unable to do harm.' Like him who is taken in the shivering-fit of the quartan, that has his nails already pallid, and trembles all over only looking at the shade, such became I at the proffered words; but his menaces wrought shame in me, which in the presence of a good lord makes the slave strong. I seated myself on those broad shoulders; so would I have said—but the voice came not as I deemed—'See that thou embrace me.' But he, who other time helped me at other perplexity, as soon as I was up, bound me and sustained me with his arms; and said: 'Geryon, now set forth; let thy wheels be wide and thy descent slow; think on the new burthen which thou hast.' As the little bark goes out of its place backing, backing; so did he take himself thence; and when he felt himself wholly in play, he turned his tail round where his breast had been, and moved it tense, like an eel, and with his arms drew in the air to himself. Greater fear I do not think there was when Phaethon let go the reins, whereby the heaven, as is still seen, was scorched; nor when Icarus unhappy felt his back lose its wings through the melted wax, his father crying to him: 'Thou takest an ill path'; than was mine when I saw that I was in the air on all sides, and saw every view gone except of the monster. It goes its way, swimming slowly, slowly; it wheels and descends, but I take no note thereof, save that the wind blows in my face and from below. I heard already on the right hand the torrent make beneath us a horrible splashing; wherefore I crane my head with downturned eyes. Then was I more fearful in regard to the alighting; because I saw fires and heard wailings; whereat all trembling I crouch me down again. And then I saw, for I had not seen it before, the descent and the circling, by the great evils that were approaching on divers sides. As the falcon that has stayed enough on the wing, that without seeing lure or bird makes the falconer say: 'Alack, thou stoopest'; it descends wearily whence it starts swiftly through a hundred wheels, and alights at a distance from its master, disdainful and surly; so did Geryon set us down at the bottom on foot at the foot of the splintered rock, and, our bodies discharged, vanished as arrow from bowstring.

C A N T O XVIII

ARGUMENT

They dismount in a place called Malebolge, the form of which is described. Here they come among folk whom fiends are scourging as they go, and learn that they are pandars. Next they come to some who are covered with filth; these are the flatterers.

THERE is a place in Hell, called Malebolge, all of stone and of an iron colour, like the circle which compasses it around. Right in the middle of the malign plain sinks a pit fairly wide and deep, whereof in its place I will tell the arrangement. That belt which remains then is round, between the pit and the foot of the hard high bank, and it has its bed divided into ten trenches. Such figure as, when for defense of the walls more and more fosses gird the castles, the part where they are displays, such an appearance did those there make. And as in such fortresses from their thresholds to the outermost bank are little bridges, so from the bottom of the cliff rocks went, which cut across the embankments and the fosses up to the pit, which cuts them short and brings them together.

In this place, when dropped from the back of Geryon, we found ourselves; and the Poet held to the left, and I started after him. On the right I saw new grief, new torments, and new slashers, of which the first pit was full. At the bottom were the sinners naked; on this side the middle they were coming with their face towards us; on the other side with us, but with longer steps; as the Romans, by reason of the great host, in the year of the jubilee took measures for the passing of the folk over the bridge, that on one side all have their front toward the castle, and go to St. Peter's, on the other rim they go toward the mount. On this side, on that, over the dingy stone I saw horned demons with great whips who were beating them cruelly in rear. Ah! how they made them stir their stumps at the first strokes; and none awaited longer the second or the third. While I was going my eyes were arrested upon one, and I quickly said thus: 'Of seeing this one ere now have I had my fill.' Therefore I stayed my feet to make him out; and the kind Leader halted with me, and gave leave for me to go back somewhat. And that slashed one thought to conceal himself by lowering his face, but it availed him little; for I said: 'Thou that castest thine eye to earth, if the fashion that thou bearest is not false, Venedico Caccianimico thou art; but what brings thee to so stinging Salse?' And he to me: 'Unwillingly do I tell it; but thy clear words compel me, which make me remember the ancient world. I was the one that brought the fair Ghisola to do the will of the Marquis, however the unseemly tale be told. And not only I wail here from Bologna; rather is this place so full of us that not so many tongues are now learned to say *sipa* between Savena and the Reno; and if of this thou wishest proof or testimony, bring to thy mind our money-loving breast.' As he thus talked a demon smote him with his scourge, and said: 'Get on, pimp; here are no women on hire.' I joined myself again with my escort; afterwards with few paces we came where a rock jugged from the bank. Easily enough we mounted that, and turning to the right along the spur of it we departed from these eternal circlings.

When we were at the place where it is hollow below to give a passage to the flogged ones, the Leader said: 'Wait, and let the sight of these other misbegotten strike on thee, of whom thou hast not yet viewed the face, seeing that they have been going together with us.' From the old bridge we looked at the train which was coming toward us on the other border, and which the lash in like manner chases. The good Master, without my asking, said to me: 'Look at that great one who is coming, and for woe seems to shed no tear; what a kingly aspect does he yet retain! That is Jason, who through courage and through wisdom made the Colchians bereaved of their sheep. He passed by the isle of Lemnos, after that the bold women ruthless gave all their males to death. There with tokens and with words tricked-out he cheated Hypsipyle, the girl who already had cheated all the others. He left her there great with child and lonely; such fault condemns him to such torment; and also for Medea is vengeance wrought. With him goes along whoso cheats in such a matter; and let this suffice to know concerning the first vale, and concerning those whom it holds in its fangs.'

By this we were at the point where the narrow path forms a cross with the second embankment and makes of that abutments to a second arch. Thence we heard folk whimpering in the second trench, and grouting with the muzzle, and beating themselves with their palms. The banks were caked with a mould by reason of the exhalation from below which sticks there, so that it made strife with the eyes and with the nose. The bottom is so hollow that space suffices not to see without mounting on the crown of the arch, where the rock stands highest. There we came, and from thence I saw down in the foss folk immersed in a dungheap that seemed brought from the privies of mankind. And while I was searching down there with my eye, I saw a head so foul with dung that it was not apparent whether it was lay or cleric. He cried out to me: 'why art thou so greedy to look at me more than at the other brutes?' And I to him: 'Because, if I remember right, I have seen thee ere now with thy hair dry, and thou art Alessio Interminei of Lucca; therefore I eye thee more than all the rest.' And he then, beating his pate: 'My flatteries have submerged me down here, whereof I never had my tongue cloyed.' After that my Leader said to me: 'See thou urge thy glance a little onward, so that thou mayest with thine eyes duly reach the face of that unclean dishevelled wench, who is scratching herself there with her nails befouled, and now squats down, now is standing on her feet. Thais it is, the harlot, who answered her paramour, when he said, *Have I great thanks with thee?—Nay, marvellous.* And herewith let our sight have had enough.'

CANTO XIX

ARGUMENT

They reach the next pit, and find therein folk thrust head downwards into holes, with their feet on fire, who are the simoniacs. The author speaks with Pope Nicolas, and upbraids the ill-doing of certain Bishops of Rome.

O SIMON MAGUS! O unhappy followers! because the things of God, which of goodness ought to be spouses, and ye in your greed make to commit whoredom for gold and for silver—now it is meet that for you the trumpet sound, seeing that in the third pit ye are stationed. We were now at the next-ensuing tomb, having mounted on that part of the rock which plumbs exact above the middle of the foss. O highest Wisdom, how great is the skill that thou showest in heaven, in earth, and in the evil world, and how great justice does thy power distribute! I saw over the sides and over the bottom the livid stone full of holes, all of one size, and each was round. They seemed not to me less wide nor larger than those which in my fair Saint John's are made for a place of the baptizers; one of which, it is not many years since, I broke for the sake of one who was suffocating therein; and let this be a sign to undeceive every man. Out from the mouth of each was projecting of a sinner the feet, and of the legs up to the thick part, and all the rest stood within. The soles of all were on fire, both of them; whereby they twitched their joints so hard that they would have burst asunder twisted ropes and withes. As the flaming of oiled things is wont to move only on the outermost skin, so was it there from the heels to the points.

'Who is that, Master, that is wrathful, twitching more than the others his consorts,' said I, 'and whom a ruddier flame licks?' And he to me: 'If thou wilt that I carry thee down there by that bank which lies lowest, from him shalt thou know of himself and of his errors.' And I: 'All is good to me that pleases thee; thou art lord, and thou knowest that I depart not from thy will, and thou knowest that which is not said.' Then we came upon the fourth embankment; we turned and descended to the left hand, down into the bottom, pitted and narrow. The good Master set me not yet down from his haunch, so he brought me to the breach where he was who was bewailing himself with his shank. 'Oh, whoso thou art, who boldest thy upper part downward, sorry soul, like a stake in place,' I began to say, 'if thou canst, speak.' I was standing like the friar who confesses the treacherous assassin that after he is fixed calls him back, whereby he delays his death. And he cried: 'Art thou already upright here, art thou already upright here, Boniface? by several years did the writing lie to me. Art thou so soon sated of that possession, for the which thou fearedst not to carry off by deceit the fair Lady, and afterward to make havoc of her?' I became such as are those who stand, through not comprehending that which is answered to them, as it were baffled, and know not how to answer. Then Virgil said: 'Tell him quickly, I am not he, I am not he that thou deemest'; and I answered as it was enjoined to me. Wherefore the spirit writhed his feet all over; then sighing, and with voice of weeping he said to me: 'Then what askest thou of me? If thou carest so much to know who I am that thou hast for this run down the bank,

know that I was clad with the great mantle; and verily I was a child of the bear; so eager to advance the whelps, that above I pocketed wealth, and here myself. Below my head have the others been drawn, who went before me in committing simony, flattened out through the cracks of the rock. Down there shall I drop in turn, when he shall come who I deemed that thou wast, when I made my sudden inquiry. But more is the time that I have already roasted my feet, and that I have stood thus upside down, than he shall stand planted with his feet red; for after him shall come, of fouler works, from the westward a lawless pastor, such as is meet should cover up him and me. A new Jason shall he be, whereof we read in the Maccabees; and as to that one his king was easy, so shall be to him he who rules France.'

I know not if I was here too foolhardy, that I answered him only in this strain: 'Tell me now, I pray, how much treasure craved our Lord at first from Saint Peter, that He should give him the keys in his stewardship? Surely He asked nought but—Follow me. Nor did Peter nor the others ask of Matthias gold or silver, when he was chosen by lot to the place which the guilty soul lost. Therefore stay, for thou art rightly punished; and be sure thou keep the ill-raised money which made thee daring against Charles. And were it not that still forbids it to me my reverence for the supreme keys which thou heldest in the glad life, I would use words yet more grievous; for your avarice makes the world sad, trampling the good and exalting the wicked. Of you pastors was the Evangelist aware, when she who sits above the waters was seen of him to commit whoredom with the kings; she that was born with the seven heads, and had equipment from the ten horns so long as virtue was pleasing to her husband. Ye have made a god of gold and silver, and what else is there between you and the idolater save that he worships one, and you a hundred. Ah, Constantine, of how great ill was mother, not thy conversion, but that dowry which the first rich pope got from thee!' And whiles that I was chanting him such notes, whether it were anger or conscience that pricked him, he kicked hard with both feet. I deem well that it pleased my Leader, with mien so content did he attend all the time to the sound of the true words uttered. Therefore he took me with both his arms, and after that he had got me up wholly on his breast, he mounted again by the way whence he came down; nor did he weary of holding me clasped to him, till so carried he me on to the crown of the arch which is the passage from the fourth to the fifth embankment. Here gently he laid down the burden, gently by reason of the untrimmed and steep reef, which would be a hard track for the goats. Thence another valley was disclosed to me.

CANTO XX

ARGUMENT

In the third pit they find soothsayers and diviners who go with their faces turned backwards. Virgil points out Tiresias, Manto, and others, and tells of the founding of his own city.

OF a new penalty it behoves me to make verses, and to give matter for the twentieth chant of my first canticle, which is of the sunken ones. I was already wholly in position to gaze into the uncovered depth, which was bathed with tears of anguish; and I saw folk, throughout the circular valley, come silent and weeping, at the pace which the litany-processions make in this world. As my sight went lower down among them, strangely did each one appear twisted round between the chin and the beginning of the chest; for the face was turned on the side of the reins, and it behoved them to go backward, because seeing forward was taken from them. Haply ere now by force of palsy has some one been thus twisted right round, but I never saw it, nor do I believe that it is so. So may God grant thee, reader, to take profit of thy reading, think now for thyself how I could keep my visage dry when I saw close at hand our form so turned round, that the weeping of the eyes bathed the buttocks by their division. Of a truth I began to weep leaning against one of the rocks of the hard cliff, so that my Escort said to me: 'Art thou yet among the other foolish ones? Here pity lives when it is right dead. Who is more wicked than he who brings passion to the judgement of God? Lift, lift thy head, and see him for whom the earth opened in the sight of the Thebans, whereby they all cried: Whither rushest thou, Amphiaras; why leavest the war? And he stayed not from dashing downward even to Minos, who fetters each one. Look how he has made a breast of his shoulders; because he wished to see too far in front, he looks behind and goes a backward road. See Teiresias, who changed semblance when from male he became female, shifting all his members; and afterwards he needed again to strike with his rod the two entwined serpents, before he regained his manly plumes. Aruns is he who turns his back to this one's belly; who in the mountains of Luni, where hoes the man of Carrara who dwells below, had among white marbles the cave for his lodging; whence to gaze on the stars and the sea his view was not shortened. And she who covers her breasts, which thou seest not, with her unbound tresses, and has on the further side all skin which bears hair, was Manto, who sought through many lands; afterward she settled in the place where I was born; wherefore it is my pleasure that thou hear me a little. After that her father issued from life, and the city of Bacchus came to servitude, she went a long time about the world. Above in fair Italy lies a lake at the foot of the Alp which over Tirol locks Germany, and it has name Benacus. Through a thousand springs, I think, and more the Pennine is washed, between Garda and Val Camonica, by the water which lies in the aforesaid lake. There is a place in the middle there where the pastor of Trent, and he of Brescia, and the Veronese, might give their blessing, if they made that journey. Peschiera sits, a fair and mighty armament, to make head against Brescians and Bergamasks, where the surrounding shore comes lowest. There it

behoves that all that pour forth which cannot stay in the bosom of Benacus, and it becomes a river down through green pastures. As soon as the water starts to flow, no longer Benacus but Mincio it is called, even to Governo where it falls into Po. It has no long course when it finds a hollow into which it spreads itself, and turns it to a marsh, and it is wont in summer at times to be hurtful. Passing thence the savage maid saw land in the midst of the swamp, without cultivation and bare of dwellers. There to escape all society of men she abode with her servants to work her arts, and lived, and left there her empty corpse.

‘Afterward the men who were scattered around assembled themselves to that place, for it was strong by reason of the swamp which it had on all sides; they made their city above those dead bones; and for her sake who first chose out the spot they called it Mantua, without further lot. Its folk within were once thicker than now, before the folly of Casalodi received fraud from Pinamonte. Therefore I do thee to wit that if thou ever hear that my land had origin otherwise, no lie may cheat the truth.’ And I: ‘Master, thy reasonings are to me so certain, and hold so my belief, that the others will be to me extinct coals. But tell me of the folk that goes onward, if thou seest of them any worthy of note, for only on that does my mind strike.’ Then he said to me: ‘He who from his cheek spreads his beard over his brown shoulders was, when Greece was so void of males that hardly were any left for the cradles, an augur; and gave with Calchas the moment for cutting the first cable in Aulis. Eurypylus had he name, and thus does my lofty Tragedy chant it in a certain place; well knowest thou it, for thou knowest that throughout. That other who is so scant in the flanks was Michael Scot, who of a truth knew the game of the magic frauds. Behold Guido Bonatti, behold Asdente, who now would wish to have given heed to his leather and to his thread, but repents too late. Behold the sorry ones who left the needle, the shuttle, and the distaff, and became diviners; they wrought charms with herbs and with an image.

‘But come away now, for already Cain and his thorns hold the boundary of both the hemispheres, and touch the waves beyond Seville. And even yesternight was the moon full; well oughtest thou to remember it, for it did thee no harm on a time amid the deep wood.’ So he talked to me, and we were going the while.

C A N T O XXI

ARGUMENT

In the fourth pit they find pitch seething, wherein are plunged those who have traded in public offices. They fall in with a troop of demons; and they learn that the next bridge is broken down. The captain of the troop assigns ten to them as an escort.

THUS from bridge to bridge, talking of else than my Comedy cares to chant, did we come; and we were holding the summit when we stayed to see the next fissure of Malebolge, and the next idle lamentations; and I beheld it wondrously dark. As in the Arsenal of the Venetians boils in winter the sticky pitch, to pay afresh their unsound craft, for they cannot sail; and in place of that one makes his new craft, and one recaulks the sides of that which has made many voyages; one hammers forward and one aft; another makes oars and another twists cordage; one patches mizzen and mainsail. So, not by fire, but by divine craft, was boiling there below a thick pitch, which slimed the bank on every side. I saw it, but I saw nought in it save the bubbles which the boiling raised, and the whole swelling, and settling again, pressed together.

While I was gazing down fixedly, my Leader saying: 'Look, look,' drew me to him from the place where I was standing. Then I turned like the man who is in a hurry to see that which it behoves him to flee, and whom sudden fear makes void of mirth, so that he delays not his departure for seeing; and I beheld behind us a black devil running to come up on to the rock. Ah, how fierce was he in his aspect! and how cruel he seemed to me in his demeanour, with his wings spread and light upon his feet! His shoulder, which was sharp and high, a sinner freighted with both haunches, and he was holding the sinew of the feet gripped. From our bridge he said: 'O Malebranche, here is one of the Elders of Santa Zita; put him under, since I am returning for more to that land which is well furnished with them; every man there is a barrator, except Bonturo; *No* becomes *Yes* there for the paying.' Down he shot him, and turned round over the hard rock; and never was mastiff unloosed with such speed to follow the thief. That one dipped in, and came up again turned round; but the demons who had cover of the bridge cried: 'Here the holy Face has no place; here it is other sort of swimming than in the Serchio, therefore if thou dost not want any of our hooks, do not make any uprising above the pitch.' Then they nicked him with more than a hundred prongs; they said: 'Here it behoves that thou dance under cover, so that, if thou canst, thou mayest do thy grabbing secretly.' Not otherwise do the cooks make their underlings dip the meat into the middle of the caldron with their hooks, so that it may not float.

The good Master said to me: 'To the end that it appear not that thou art here, squat thee down behind a splinter, that thou mayest have some screen to thee; and fear thou not for any rebuff that may be wrought to me, since I have knowledge of the matter, seeing that aforetime I have been at such traffic.' Then he passed beyond the head of the bridge, and when he came upon the sixth bank, need was for him to have a fearless front. With that

madness and that storm wherewith dogs come out upon the poor man, who suddenly begs where he stops, issued those beneath the little bridge, and turned towards him all their bills; but he cried: 'Let none of you be savage. Before your hook takes hold of me, let one of you draw forward to hear me, and then counsel may be taken about clawing me.' All cried out: 'Let Malacoda come'; wherefore one moved, while the rest stood still, and came to him, saying 'What brings them?' 'Deemest thou, Malacoda, that thou seest me come hither,' said my Master, 'safe already from all your obstacles, without will divine and propitious fate? Let me go, for in heaven it is willed that I show to another this wild road.' Then was his pride so brought down that he let his hook drop at his feet, and said to the rest: 'Now let him not be struck.' And my Leader to me: 'O thou who art sitting all squatted down among the splinters of the bridge, return now securely to me.' Wherefore I moved, and came quickly to him; and the devils all put themselves in front, so that I feared they would not keep compact. And thus saw I on a time the footmen fear, who were coming under compact out of Caprona, when they saw themselves among so many foes. I drew up with my whole frame to my Leader's side, and turned not my eyes from their countenances, which were not good. They began to lower their prongs, and 'Wilt thou, that I touch him,' one was saying to the next, 'over the rump?' And they answered: 'Yes, see that thou notch it for him.' But that demon who was holding discourse with my Leader, turned round quite sharply, and said: 'Quiet, quiet, Scarmiglione.' Then he said to us: 'To go further by this rock will not be possible, seeing that the sixth arch lies all in pieces at the bottom; and if it still is your pleasure to go forward, go your way over this ridge; hard by is another rock which makes a way. Yesterday, five hours later than this, completed one thousand two hundred and sixty-six years since the way here was broken. I am sending in that direction some of my lot here to see if any one is emerging; go with them, for they will not be wicked.—Come forward thou Alichino, and Calcabrina,' he began to say, 'and thou Cagnazzo; and let Barbariccia lead the ten. Let Libicocco come besides, and Draghignazzo, Ciriatto with the tusks, and Graffiacane, and Farfarello, and mad Rubicante. Search around the boiling bird-lime; let these be safe so far as the next splinter which goes all unbroken over the dens.' 'Ah me! Master, what is that I see?' said I; 'prithee, go we alone without escort, if thou knowest the course, for I crave it not for myself. If thou art as heedful as thou art wont, seest thou not how they are grinding their teeth, and with their brows are threatening woe to us?' And he to me: 'I will not that thou be afraid; let them grind just as they list, for they do that for the sake of the woeful ones who are stewing.' Along the left embankment they made a turn; but first each had pressed his tongue with his teeth towards their leader as a sign; and he had made a trumpet of his rear.

CANTO XXII

ARGUMENT

They set out with the demons, and witness a strange sport. One of the sinners is drawn out, and answers their questions; after which the demons fall to quarrelling among themselves, and two are themselves trapped in the pitch.

I HAVE seen ere now horsemen strike camp, and begin a charge, and make their display, and at times depart for their retreat; I have seen scouts about your land, men of Arezzo, and I have seen raids ridden, tournaments stricken, and jousts run, now with trumpets, now with bells; with drums and with castle-signals, and with things of our own land and with foreign things; but never yet with so uncouth a shawm did I see horsemen start, or footmen; nor ship by the mark of land or of star.

We were going with the ten demons—ah, fierce company! but in church with the saints and in tavern with the gluttons. Ever on the pitch was my attention, to see every aspect of the pit, and of the folk that was burning there-within. As the dolphins, when they give a sign to the sailors with the arch of their backs, so that they set to work to save their vessel, thus at times, to alleviate the pain, some one of the sinners would show his back, and hide it in less time than it lightens. And as at the edge of the water of a ditch the frogs stand with just the snout outside, so that they conceal their feet and the rest of their bulk, so were the sinners standing on every hand; but as Barbariccia came near, so they would draw back beneath the boiling. I saw, and my heart still shudders at it, one wait in such wise as it happens when one frog remains and the other springs. And Graffiacane, who was most over against him, hooked his pitch-smear'd locks, and drew him up, that he seemed to me an otter. I knew by this time the names of all, so did I mark them, when they were chosen, and after, when they called each other, I listened how. 'O Rubicante, do thou put thy claws on to the back of him, so as to flay him,' began all the accursed to cry at once. And I: 'My Master, study if thou canst to know who is that ill-starred one come into the hand of his adversaries.' My Leader then came close beside him, asked him whence he was; and he replied: 'I was of the kingdom of Navarre by birth. My mother put me to serve a lord; for she had borne me of a scamp, a spend-thrift of himself and of his chattels. Afterwards I was a domestic of the good king Tybalt; there I set myself to work jobbery, whereof I give account in this heat.' And Ciriatto, from whose mouth issued on either side a tusk as of a pig, let him feel how one of them ripped. Among ill cats was the mouse come; but Barbariccia enclosed him in his arms, and said: 'Keep away, while I bestride him.' And he turned his face to my Master; 'Ask him,' said he, 'further, if thou desirest to know more of him, before another spoil him.' My Leader: 'Then tell now of the other criminals; knowest thou any that is a Latin beneath the pitch?' And he; 'I parted not long ago from one, who was on the other side a neighbour; so would I were still with him covered up, for I should not fear claw nor flesh-hook.' And Libicocco: 'Too much have we endured,' said he; and seized his arm with his hook, so that, tearing, he carried away a muscle of it. Draghignazzo too wished to give him

a grip down in the legs; wherefore their decurion turned him round about with evil mien. When they were a little pacified again, of him who was still gazing at his wound my Leader asked without delay: 'Who was that from whom thou sayest that thou madest an ill parting to come to shore?' And he answered: 'It was friar Gomita, he of Gallura, a vessel of every fraud; who had the enemies of his lord in hand, and dealt so with them, that each one has a good word for it; money he took, and left them on smooth ground, as he says; and in the other offices too he was no small trafficker, but supreme. With him consorts Lord Michael Zanche of Logodoro; and to tell of Sardinia their tongues do not feel weary. O me! see the other who is grinding his teeth; I would say more, but I fear that he is making ready to scratch my scurf for me.' And the great provost, turning to Farfarello, who was rolling his eyes for a blow, said: 'Keep on this side, bird of mischief!' 'If ye wish to see or hear,' began again the frightened man there-after, 'Tuscans or Lombards, I will make some of them come. But let the Evilclaws stand a little aloof, so that they may not fear their vengeance, and I sitting in this very place, for one that I am will make seven of them come when I whistle, as our way is to do when any one gets outside.' Cagnazzo at such speech raised his snout, wagging his head, and said: 'Hear a trick that he has devised to throw him self down.' Wherefore he, who had artifices in great plenty, answered: 'Too tricky am I, when I am earning greater sorrow for my friends.' Alichino did not contain himself, and in the teeth of the others said to him: 'If thou drop, I shall not come after thee at a gallop, but I shall flap my wings over the pitch; let us leave the top and let the bank be a screen, to see if thou alone availest more than we.' O thou that readest, thou shalt hear a new sport. Each one turned his eyes toward the other side; he first who had been most unready to do that. The Navarrese chose his time well; he steadied his feet on the ground, and in a moment leaped, and freed himself from their design. Whereof each one was on the instant grieved, but he most who had been cause of the blunder; therefore he started up and cried: 'Thou art caught!' But little it availed him, for his wings could not overtake terror; that one went under, and he as he flew turned his breast upward. Not otherwise the duck of a sudden when the falcon comes near dips down; and he returns up cross and routed. Calcabrina, angered by the jape, held after him in flight, longing that that one might get off, so as to have his quarrel. And when the trafficker was out of sight, right so he turned his claws on his mate, and was at grips with him over the foss. But the other was a well-grown sparrow-hawk indeed to claw him well, and both fell into the midst of the boiling swamp. The heat was quickly an ungrappler; but for all that there was no way to get up, so had they limed their wings. Barbariccia, with his other fellows in distress, made four fly off on the other side, with hooks and all, and smartly enough they descended on either hand to their post; they stretched their hooks out toward those in the bird-lime, who were already baked within the crust; and we left them thus entangled.

C A N T O XXIII

ARGUMENT

They leave the demons, and escape by descending into the fifth pit, where they meet folk clad in leaden cloaks, gilt outwardly. These are the hypocrites. Dante speaks with two who had borne office in his own city.

SILENT, lonely, without company, we went our way, one in front and the other behind, as Friars Minor go along a road. My thought through the strife before me had turned upon the fable of Aesop, where he spoke of the frog and of the mouse; for *now* and *this minute* are not more matched than is the one with the other, if one rightly couples beginning and end with the mind attentive. And as the one thought bursts out from the other, so from that another afterward had birth, which made my first fear double. I was thinking thus: 'These by our means have been befooled, and with loss and with derision of such fashion that much I ween it annoys them. If wrath is woven upon their ill-will, they will come after us more cruel than a dog upon the hare which he seizes.' Already was I feeling my hairs stand all on end with the fear, and was stayed to watch to rearward, when I said: 'Master, if thou hidest not thyself and me quickly, I have fear of the Evilclaws; we have them now in rear; I imagine them so that already I feel them.' And he: 'If I were of leaded glass, I should not draw thy outward image more quickly to me than I obtain the one within. But now thy thoughts were coming among mine, with like behavior and with like mien, so that of both I made one single counsel. If it be that the slope on our right lies so that we may be able to descend into the next pit, we shall escape thy imagined chase.'

He had not yet made an end of rendering such counsel, when I saw them coming with wings outstretched, not very far off, with will to seize us. My Leader of a sudden seized me, as a mother who is aroused at the uproar and sees close to her the flames alight, when she seizes her boy and flies and stays not, caring more for him than for herself, insomuch that she puts on only a smock. And down from the ridge of the hard bank he committed himself supine to the slanting rock which blocks one of the sides of the next pit. Never so fast did water run through a leat to turn the wheel of an over-shot mill when it approaches nearest to the paddles, as did my Master over that rim, carrying me off upon his breast, like his son and not like a companion.

Hardly had his feet reached the bed of the bottom below when they arrived upon the ridge right over us; but there was no fear of them, for the Providence on high that willed to place them as ministers of the fifth foss, took away power from all of separating themselves from it.

Below these did we find a painted folk, who were going round with paces slow enough, weeping and in their semblance weary and beaten. They had cowls with hoods down in front of their eyes, shaped of the cut which is made for the monks in Cologne. Outwardly they are gilded so that it dazzles; but within all are lead and so heavy that what Frederick put on were of straw. O mantle to eternity wearisome! We turned again ever to the left hand along with

them, intent on their sad wailing; but through the weight that weary folk were coming so slowly that we were new in company at every movement of the leg. Therefore I to my Leader: 'See that thou find some one who is known by deed or by name, and as thou goest thus, move thine eyes around.' And one who paid heed to my Tuscan speech cried behind us: 'Stay your feet, ye who speed so through the murky air; maybe that thou wilt have by me him whom thou seekest.' Wherefore my Leader turned, and said: 'Wait; and then go on according to his pace.' I stopped, and saw two display great haste, of the mind, with their visages, to be with me; but their burthen and the narrow way delayed them. When they were come up, with their dim eyes they gazed their fill at me without uttering a word; then they turned to each other, and said with themselves: 'This one seems alive by the action of his throat; and if they are dead, by what immunity do they go uncovered with the heavy robe?' Then they said to me: 'O Tuscan, who to the college of the sorry hypocrites art come, hold it not in despite to say who thou art.' And I to them: 'I was born and bred up upon the fair stream of Arno at the great town, and I am with the body which I have always had. But who are ye, in whom grief, so great as I see, drips down over the cheeks, and what penalty is it that so sparkles on you?' And one of them answered me: 'The orange copes are so gross with lead that the weights make their scales creak thus. We were joyous Friars, and of Bologna, I Catalan and this man Lorrainer by name; and taken together by thy land, as a solitary man is wont to be brought, to keep its peace, and of such sort we were as still may be seen about the Gardingo.' I began: 'O friars, your ills——' but more I said not; for to my eyes sped one, crucified to earth with three stakes. When he saw me he writhed all over, blowing in his beard with his sighs. And friar Catalan, who noted this, said to me: 'That impaled one, at whom thou art looking, gave counsel to the Pharisees that it was expedient to put one man to the torments for the people. He is stretched across naked in the way, as thou seest; and it is necessary that he first feel how every passer-by weighs; and in such wise his father-in-law is stretched in this foss, and the others of the council, which was an ill seed for the Jews.' Then saw I Virgil marvel over him who was distended in a cross, so vilely in the eternal banishment. Afterwards he addressed to the friar these words: 'Let it not displease you, if it be permitted you, to tell us if to the right hand any entry lies, whereby we two can issue without constraint of the black angels that they come to get us away from this bottom.' He answered then: 'Nearer than thou art hoping comes a rock which starts from the great circle, and crosses all the wild valleys, except that at this one it is broken, and covers it not. You will be able to climb up by its ruin, for it lies low on the side and rises up in the bottom.' My Leader stood awhile with head bowed; then he said: 'Ill did he recount the business who hooks the sinners on the other side.' And the friar: 'I have heard tell ere now at Bologna faults enough of the devil, among which I heard that he is a liar and father of falsehood.' After that my Leader went on with great steps, troubled a little with anger in his countenance: wherefore I parted from the burthened ones after the prints of his dear feet.

C A N T O XXIV

ARGUMENT

They climb the side of the pit, and come to the next, wherein are the thieves, who are tormented in divers ways by serpents. Dante talks with one of Pistoia, who foretells evils to come upon his party.

IN that part of the youthful year, when the Sun is tempering his locks under the Waterman, and the nights are already passing away to the south; when the rime on the ground portrays the likeness of her white sister, but short while does temper endure in her pen; the churl, to whom substance is lacking, gets up and looks, and sees the countryside all white, wherefore he smites on his thigh; he returns to his house, and grumbles here and there, like the poor wretch who knows not what is to be done; then he comes back, and again stores up hope seeing the world to have changed countenance in little while; and takes his crook, and drives forth his flock to pasture. Thus did my Master make me to be out of countenance, when I saw his brow so troubled; and thus quickly did the salve come to the hurt. For as we came to the ruined bridge, my Leader turned him to me with that sweet mien which I saw at first at the foot of the mount. He opened his arms, after certain counsel adopted with himself, first looking well at the fallen mass, and took hold of me. And as the man who is working and reckoning, in that he always seems to be making provision ahead, so while lifting me up to the top of one crag, he was taking note of another splinter, saying: 'Hook thyself next on to that one; but try first if it is of such sort as to bear thee.' It was not a road for one clad in a cope; for we with difficulty, he light, and I pushed forward, were able to climb up from ledge to ledge. And if it had not been that towards that circumference the hill was shorter than towards the other, I do not know about him, but I should certainly have been beaten. But whereas Malebolge all slopes toward the opening of the lowest pit, the position of each valley brings about that one side is high and the other low; we at any rate came at last above the point whence the last stone is rent away.

The breath was so drawn from my lungs when I was up, that I could go no further, nay, I sate me down at my first coming. 'Henceforward it behoves that thou brace thyself thus,' said the Master; 'for not by sitting on feathers does one come into fame, nor under quilts; without the which whoso consumes his life leaves such trace on earth of himself as smoke in air or its froth on water. And therefore lift up, conquer the task with the mind that wins every battle, if with its heavy body it throw not itself down. A longer stair has need to be ascended; it is not enough to have got away from those. If thou understandest me, now see that it avail thee.'

I lifted myself then, making myself seem better furnished with breath than I felt; and said, 'Go, for I am strong and bold.' We took our way over the rock, which was craggy, narrow, and ill to compass, and far steeper than the foregoing. I was talking as I went, so as not to appear feeble; whereat a voice issued from the next foss, ill-suited to form words. I know not what it said, albeit I was already upon the crown of the arch which crosses there; but he who was

talking appeared moved to wrath. I had turned downward; but my living eyes could not reach the bottom through the gloom, wherefore I: 'Master, see that thou arrive at the next ring, and let us go down the wall; for as I hear where I am, and do not comprehend, so I look down, and make out nothing.' 'Other answer,' said he, 'I return thee not, save to do it; for a fair demand ought to be followed with silent action.' We descended the bridge on the side of the head, where it is joined with the eighth bank; and then was the pit manifest to me, and there I saw within a terrible pack of serpents, and of so uncouth kind that the memory yet thins my blood. Let Libya with her sand boast her no more; for if she produces watersnakes, whipsnakes, and asps, and diamond-snakes with amphisbaena, plagues so many and so cruel never yet did she display, with all Ethiopia, nor with that which is above the Red Sea. Among this savage and most joyless swarm folk were running, naked and terrified, without hope of hiding-hole or heliotrope. With serpents they had their hands tied behind; these fixed through the loins their tail and head, and were bunched in front. And lo, to one who was toward our bank, a serpent came up, which transfixed him in the place where the neck is knotted to the shoulders. And never was O or I so quickly written, as he took fire and burned, and falling down must needs become all ashes; and after that he had thus been destroyed to the ground, the ash gathered together of itself, and returned of a sudden into that same man. Thus by the great sages it is professed that the Phoenix dies and then is born again, when she draws near to her five-hundredth year. In her life she feeds not on herb nor corn, but only on tears of incense and of amomum; and nard and myrrh are her last winding-sheet. And as is he who falls, and does not know how, by force of a demon which drags him to earth, or of other obstruction which binds the man, when he rises and looks around him, all bewildered with the great anguish which he has undergone, and as he gazes, sighs; so had that sinner risen thereafter. Oh! power of God how stern it is, when it lashes such strokes for vengeance! My Leader then asked him who he was; wherefore he answered: 'I dropped from Tuscany little while ago, into this wild gully. A beast's life pleased me, and not a man's, like a mule that I was; I am Vanni Fucci, a beast, and Pistoia was a fit den for me.' And I to my Leader: 'Tell him not to run away, and ask him what fault drove him down here, for I saw him a man of blood and quarrels.' And the sinner, who heard, made no feigning, but directed his mind and his face towards me, and took on him the hue of sad shame; then he said: 'It is more woe to me that thou hast caught me in the wretchedness wherein thou seest me, than when I was taken from the other life. I cannot refuse that which thou askest; I have been sent down thus far, because at the sacristy I was a thief of the fair ornaments, and falsely was it once laid upon another. But to the end that thou mayest not rejoice at such sight, if thou art ever forth of the places of darkness, open thine ears to my announcement and hear. First Pistoia thins herself of the Blacks; then Florence renews folk and fashions. Mars draws a mist from Val di Magra, which is wrapt in turbid clouds, and with a tempest violent and bitter is the battle fought upon the Picene plain; whence he will suddenly rend in pieces the cloud, so that every White shall be smitten therewith. And I have told it thee to the end that thou mayest need to grieve therefore.'

CANTO XXV

ARGUMENT

They continue by the same folk, and see new and horrible torments inflicted by the serpents. Dante recognises five persons of his own city.

AT the end of his speech the robber raised his hands with both their figs, crying, 'Take them, God, for at thee I show them.' From that time to this have the serpents been my friends, seeing that one wound itself then about his neck, as though it said: 'I will not that thou say more'; and another about his arms, and bound him, clenching itself so in front that he could not give a quiver with them.

Ah, Pistoia, Pistoia, why dost thou not determine to make thyself ashes, so that thou endure no more, since thou dost surpass thy begetting in ill deeds? Through all the murky circles of Hell I saw not a spirit so proud toward God, not he who fell at Thebes down from the walls. He fled, so that he spake no word more; and I saw a Centaur full of rage come crying: 'Where is he, where is the savage?' I do not believe that Maremma holds as many snakes as he had up over his croup, to the point where our face begins. Above his shoulders behind the nape a dragon with open wings was lying on him and that sets fire to whosoever comes in his way. My Master said: 'He is Cacus, that beneath the rock of Mount Aventine made oftentimes a lake of blood. He goes not upon one road with his brethren, for the theft which he treacherously wrought of the great herd, that he had to his neighbour; wherefore his stealthy dealings ceased under the club of Hercules, who gave him haply a hundred, and did not feel ten.' While he was speaking thus, so he ran by; and three spirits came beneath us, of whom neither I nor my Leader took note, save when they cried: 'Who are ye?' wherefore our story was stayed, and then we gave heed only to them. I did not know them, but it followed, as is wont to follow in certain cases, that one had occasion to name another, saying: 'Where will Cianfa have stayed?' Wherefore I, in order that my Leader might stand attentive, laid my finger from the chin up to the nose. If thou art now, reader, slow to believe that which I am going to say, it will be no marvel, for I who saw it hardly allow it to myself. As I was holding my eyelids lifted toward them, lo a serpent with six feet launches itself in front of one, and clings to him all over. With its middle feet it bound his paunch, and with its fore-feet seized his arms, then it bit him on one and the other cheek; its hind feet it spread out upon his thighs, and put its tail between the two of them, and stretched up over his loins behind. Ivy was never yet so clasped to a tree, as the horrible beast entwined over the other's limbs its own. Then they stuck together, as if they had been of hot wax, and mingled their hues, nor did the one nor the other appear any more what he had been; like as in front of the burning proceeds a brown colour upward over the paper, which yet is not black, and the white fades. The two others looked on, and each cried: 'O me, Agnello, how thou dost change! see how already thou art neither two nor one.' Already had the two heads become one, when there appeared to us two figures mixed in one face, where two were lost. From four

bands their arms became two; the thighs with the legs, the belly and the chest turned to members which have never been seen. Every original feature was there undone; two and none the distorted image appeared; and so he went his way with slow pace.

As the lizard, under the mighty lash of the dog-days changing hedges, seems a flash of lightning if it crosses the road, so seemed as it came towards the paunches of the other two a serpent inflamed, livid and black as a pepper-corn. And that part whence first is drawn our nourishment, it transfixed in one of them; then it fell down in front of him stretched out. The one transfixed gazed at it but said nought; rather with halted feet he began to yawn, just as if drowsiness or fever were attacking him. He kept looking at the serpent and it at him; the one through the wound and the other through its mouth began to smoke abundantly, and the smoke met. Now let Lucan hold his peace, where he touches on the wretched Sabellus and on Nasidius, and let him give heed to hear what is now coming forth. Let Ovid hold his peace about Cadmus and about Arethusa; for if he turns him into a serpent and her into a fountain in his poem, I do not grudge it him; for never two natures front to front did he transmute, in such wise that both the forms should be prompt to exchange their matter. At the same time they corresponded with each other after such order that the serpent split its tail into a fork, and the stricken man drew his feet together. The legs with the thighs of themselves stuck so to each other, that shortly the joining made no mark that could be seen. The split tail took the shape which was lost in the other, and its skin grew soft and the other's hard. I saw the arms draw in at the armpits, and the two feet of the beast that were short lengthen out in proportion as those shortened. Afterwards the hind feet, twisted together, became the member which man conceals, and the wretch from his had two such produced. While the smoke was veiling the one and the other with a new tint, and causing the hair to grow upward over the one part, and stripping it off from the other, the one lifted himself and the other fell down, not therefore distorting the evil lamps, below which each was exchanging snouts. He that was upright drew his up towards the temples, and of the excess of material which came into that part, issued the ears from the smooth cheeks; that which did not run to the back, but stayed, of that surplus made a nose to the face, and thickened the lips so much as was fitting. He that was prostrate shoots his snout forward, and draws in his ears by his head, as the snail does its horns; and his tongue which he had before united and quick to speak, is split; and the forked one in the other is closed; and the smoke is stayed. The soul which was become a beast flies hissing through the vale, and the other after him in his talk sputters. Afterwards he turned on him his newly-made shoulders, and said to the other: 'I will that Buoso run, as I did, groveling along this path.'

Thus did I see the seventh ballasting change and shift; and here let the strangeness be my excuse if my pen strays a little. And albeit that my eyes were confused somewhat, and my mind dismayed, those could not escape so hidden that I did not mark Puccio Sciancato well; and he it was who alone of the three companions that came first, was not changed; the other one was he whom thou, Gaville, be-wailest.

CANTO XXVI

ARGUMENT

They come to the next pit, and find flames moved therein, in which are enwrapped those who had given evil counsel. They speak with the spirit of Ulysses, who recounts to them the manner of his end.

REJOICE, Florence, since thou art so great that over sea and over earth thou beatest thy wings, and through Hell is thy name spread. Among the robbers found I five such, thy citizens, whence to me comes shame, and thou dost not thence rise to great Honor. But if close upon the morn one dreams of the truth, thou wilt be aware within a little while of that which Prato, not to name others, is wishing thee. And if it were already, it would not be betimes; so might it be, since verily it has to be! for it will be more grievous to me, the more I wait.

We departed, and up over the stairs which the slabs had before made for us to descend, my Master mounted again, and drew me. And pursuing our solitary way among the splinters and among the rocks of the crag, the foot without the hand could not clear itself. Then I grieved, and now I grieve afresh when I divert any thought to that which I saw, and I bridle my wit more than I am wont so that it run not where virtue does not guide it; so that if a lucky star or aught better have given me the good, I may not grudge it to myself. In such numbers as the countryman who is resting on the hillside, at the season when he who illumines the world keeps his face hidden from us the least, when the fly gives place to the gnat, sees fireflies below throughout the valley, perhaps in the place where he gathers his grapes and ploughs; with so many flames was all the eighth pit shining according as I perceived so soon as I was at the point where the bottom came into view. And as he who avenged himself by means of the bears saw the chariot of Elijah at its departing when the horses erect toward heaven lifted themselves—for he could not so follow it with his eyes, as to see aught else but the flame alone rising on high like a cloud,—so was each moving through the gully of the foss, that none displays its theft, and every flame steals away a sinner. I was standing upon the bridge, having risen up to look, so that, if I had not taken hold of a crag, I should have fallen down without being pushed. And the Leader who saw me thus intent said: ‘Within the fires are the spirits; each is swathed of that wherewith he is kindled.’ ‘My Master,’ I answered, ‘through hearing thee I am more sure; but already I was advised that so it was, and already I was meaning to say to thee, who is in that fire, which comes so divided at the top that it seems to rise from the pyre where Eteocles was placed with his brother?’ He answered me: ‘Therewithin are tormented Ulysses and Diomedes, and thus do they go together in their punishment as in their wrath; and within their flame is lamented the ambush of the horse which made the breach whence issued the noble seed of the Romans. Within there is bewailed the art through which dead Deidamia yet has woe for Achilles, and there is punishment borne for the Palladium.’ ‘If they are able to speak within those flashes,’ said I, ‘Master, I pray thee much, and I pray again that the prayer have the strength of a thousand, that thou make me not refusal of waiting until the horned flame come here; thou

seest how of my desire I lean toward it.' And he to me: 'Thy prayer is worthy of much praise, and I therefore accept it; but see that thy tongue hold itself back. Leave talking to me, for I have conceived that which thou dost wish; since they would be shy perchance, seeing that they were Greeks, of thy speech.' After the flame was come there where it seemed to my Leader time and place, I heard him speak in this fashion: 'O ye who are two within one fire, if I merited of you while I lived, if I merited of you much or little, when in the world I wrote my lofty verses, do not move, but let one of you say where, having lost himself, he came to die.' The greater horn of the ancient flame began to shake and murmur, just like one which a wind is disturbing. Then working its top to and fro, as it were a tongue to speak, it cast a voice abroad and said: When I departed from Circe, who had drawn the away more than a year there hard by Gaeta, before that Aeneas named it so, neither the sweetness of my son, nor my affection for my old father, nor the due love which ought to have made Penelope happy, could conquer within me the ardor which I had to become experienced in the world, and in the vices of men and in their goodness; but I set me forth upon the open deep sea lonely with one bark, and with that little company, by the which I was not deserted. The one coast and the other I saw as far as Spain, even to Morocco, and the isle of the Sardis, and the others which that sea washes round about. I and my companions were old and slow when we came to that narrow passage where Hercules marked his backward looks, to the end that man should not set himself further; on the right hand I left Seville, on the other I had already left Ceuta. O brothers, I said, who through a hundred thousand perils are come to the West, to this waking-time of our senses so little as it is which our remaining life possesses, desire not to deny the experience, in wake of the sun, of the unpeopled world. Consider your begetting; ye were not made to live as brutes, but to follow virtue and knowledge.—I made my fellows with this short speech so keen for the journey, that hardly thereafter should I have held them back. And, our poop turned toward the sunrise, we made of our oars wings to our mad flight, ever bearing to the left side. All the stars of the other pole did the night already see, and our own so low that it did not rise forth of the ocean floor. Five times kindled, and as often put out had been the light below the moon since we entered upon the passage of the deep, when there appeared to us a mountain, dun through its distance, and it seemed to me high in such measure as none had been seen by us. We were blithe, but soon it turned to wailing, for from the new land a whirlwind had birth, and smote the foremost angle of our vessel. Three times it caused it to whirl round with all the waves, at the fourth it made the poop lift on high, and the prow go downward, as it pleased Another, even till the sea had closed again over us.'

C A N T O XXVII

ARGUMENT

Another spirit accosts them out of its flame, and enquires for news of Romagna. The author replies, and the spirit reveals himself for the Count of Montefeltro, and relates how he had been brought to that pass.

ALREADY was the flame erect on high and at rest for saying no more, and already was going its way from us, with the leave of the sweet Poet; when another which was coming behind it made us turn our eyes towards its top by reason of a confused sound which issued forth from it. As the Sicilian bull that bellowed first with the plaint of him (and that was just) who had moulded it with his file, used to bellow with the voice of the tormented one, so that albeit it was of brass it still appeared pierced through with the pain—so through not having at the first a way nor opening, the grim words were turned in the fire into its language. But after that they had taken their course up through the point, giving to it in their passage that vibration which a tongue had given, we heard say: ‘O thou to whom I address my voice, and who but now spakest Lombard, saying, Now go thy way, I urge thee no more—though I be come haply somewhat late, let it not irk thee to stay to talk with me; thou seest that it irks not me, and I am on fire. If thou but now hast fallen into this blind world from that sweet Latin land whence I bring all my sin, tell me if the men of Romagna have peace or war; for I was of the hill-country there between Urbino and the ridge from which Tiber is unlocked.’ I was still listening and bent downward, when my Leader touched me on the side, saying: ‘Speak thou, this one is Latin.’ And I, who had already my answer at hand, without delay began to speak: ‘O soul that art hidden down there, thy Romagna is not and never was without war in the hearts of its tyrants, but now I left none there declared. Ravenna stands as she has stood many years; the eagle of Polenta so broods there that it covers Cervia with its pinions. The land which made erewhile the long trial, and of the French a bloody heap, finds itself beneath the green claws. And the old Mastiff and the young one of Verrucchio who took the ill order with Montagna, there as they are wont make of their teeth a wimble. The cities of Lamone and of Santerno the lion-cub from the white nest governs, who changes side between summer and winter. And she whose flank the Savio bathes, in like manner as she stands between the plain and the mountain, passes her life between tyranny and a free state. Now I pray thee that thou recount to us who thou art; be not more hard than another has been; so may thy name make head in the world.’

After that the fire had roared somewhat according to its fashion, the sharp point moved on this side, on that, and then gave forth breath on this wise: ‘If I believed that my reply was to a person who should ever return to the world, this flame would stand without more shaking. But seeing that from this gulf none has returned alive, if I hear the truth, I answer thee without fear of infamy. I was a man of arms, and then was a cordelier, deeming that thus girded I made amends; and of a surety my deeming had come to pass wholly, if there had not been the great Priest, whom ill befall, that set me back in my former sins; and how and

wherefore I will that thou understand me. While that I was a shape of bones and flesh which my mother gave me, my works were not lion-like, but of a fox. Cunning things and hidden ways I knew them all; and so I wielded the arts of them that the sound went forth to the end of the earth. When I saw myself come to that part of my age at which every man ought to strike his sails and coil up his ropes, that which formerly pleased me was then irksome to me, and penitent and confessed I surrendered myself, alas miserable! and it should have been my help. The Prince of the new Pharisees having a war hard by Lateran—and not with Saracens nor with Jews, for every foe of his was Christian, and none had been to conquer Acre, nor a trader in the land of the Soldan—heeded neither his supreme office nor holy orders in himself, nor in me that halter which was wont to make those girt with it more lean; but as Constantine sought Silvester within Soracte to heal him of his leprosy, so did this man seek me for a master to heal him of his fever of pride. He asked advice of me, and I held my peace because his words seemed drunken. And then he said to me, Let not thy heart suspect; I absolve thee from this moment, and do thou teach me to act so that I may hurl Palestrina to earth. I have power to lock and unlock Heaven, as thou knowest; since two are the keys which my forerunner held not dear. Then did his weighty arguments urge me to that point where silence was to my thinking the worst, and I said, Father, since thou dost wash me from that sin wherein I have now to fall, long promise with short keeping shall make thee triumph on thy high throne. Francis came afterward, when I was dead, for me; but one of the black Cherubim said to him: Take not; do me no wrong. He has got to come along down among my wretches, because he gave the counsel of fraud, since which till now I have been at his hair; for absolved he cannot be, who does not repent; nor is it possible to repent and to will at the same time, by reason of the contradiction which agrees not in it. O woeful me! what an awaking had I when he seized me, saying to me: Perhaps thou didst not think that I was a logician. To Minos he carried me; and he twisted his tail eight times about his hard back, and after he had bitten it through great rage, he said: This man is of the criminals of the thievish fire; wherefore I am lost where thou seest, and as I go thus clad, I grieve.'

When he had thus completed his say, the flame in woe departed, twisting and lashing its pointed horn. We passed further, both I and my Leader, over the crag until the next arch, which covers the foss wherein is paid the fee of those who gain a burthen by putting asunder.

CANTO XXVIII

ARGUMENT

In the ninth pit are those who on earth caused strifes and dissensions. These as they pass along are cruelly mangled by a fiend. Mahommed speaks to them, and prophesies; also Peter of Medicina. They see Caius Curio, Mosca, and Bertrand of Born.

WHO would ever be able even in unfettered words to tell in full of the blood and of the wounds which I now saw, by dint of recounting many times? Every tongue for certain would fail, by reason of our speech and of his mind, which have too little room to embrace so much. If all the folk were yet again assembled who once upon the fortune-tossed land of Apulia were grieving for their own blood by reason of the Trojans and by reason of the long war which of the rings made such high-heaped booty, as Livy writes who goes not astray; with that which felt smart of wounds through resistance to Robert Guiscard; and the other whose bones are still gathered up at Ceperano, where a traitor was each Apulian; and there by Tagliacozzo where without arms the old Alardo conquered; and one should show his limb pierced, and one cut off, there would be nought to match the foul fashion of the ninth pit. Never yet was a cask, through losing middle-piece or stave, so opened as I saw one, split from his chin even to the place where the wind comes out. Between his legs were hanging the entrails; the pluck appeared, and the sorry pouch, which makes dung of whatsoever is swallowed. While I was wholly fixed on seeing him he looked at me, and with his hands opened his breast, saying: 'Now look how I split myself, look how Mahommed has been mangled. In front of me Ali goes his way weeping, cloven in the face from the chin to the forelock. And all the others whom thou seest here were sowers of scandal and of schism in their life, and therefore are cloven thus. A devil is here behind who arranges us so cruelly, putting to the edge of the sword again each one of this pack, when we have turned the woeful road; because the wounds are closed again before any one comes back in front of him. But who art thou that art musing upon the crag, perhaps through delaying to go to the punishment which has been adjudged upon thy crimes?'

'Death has not reached him yet, nor does fault bring him,' answered my Master, 'to torment him; but, to give him a full experience, me who am dead it behoves to bring him through Hell down here, from round to round, and this is true in such wise as I speak to thee.' More than a hundred were they who when they heard it stopped in the foss to look at me, through wonder forgetting the torture. 'Now say then to Fra Dolcino that he equip himself, thou who perhaps wilt see the sun shortly, if he wishes not quickly to follow me hither, with provisions in such wise that strait of snow may not give the victory to him of Novara; for otherwise to gain it would not be easy.' After he had lifted one foot to go on his way Mahommed said this word to me; then he laid it flat on the ground to depart.

Another who had his throat pierced, and his nose cut off even to beneath his brows, and had not more than one ear only, having stayed to look, for wonder, with the others, before

the others opened his windpipe, which outwardly was in every part crimson, and said: 'O thou, whom fault condemns not, and whom I have seen up above on Latin land, if much resemblance cheats me not, remember thee of Peter of Medicina, if ever thou returnest to see the sweet plain which slopes from Vercelli to Mercabò. And do to wit the two best men of Fano, Messer Guido and also Angiolello, that if foresight here is not vain, they will be cast forth out of their vessel, and sunk near the Cattolica through treachery of a fell tyrant. Between the isle of Cyprus and Majorca never has Neptune seen so great a sin, not at the hand of pirates, not of Greek folk. That traitor who sees only with one eye, and holds the land whereof one is here with me would wish to be fasting from the sight, will make them come to a parley with him; then will he so do, that for the wind of Focara vow or prayer will not serve their turn.' And I to him: 'Show forth to me and declare, if thou wilt that I carry up news of thee, who is he to whom the sight was bitter.' Then laid he his hand upon the jaw of one his companion, and opened his mouth, crying: 'This is the very one, and he does not talk. This one, being banished, suppressed the doubt in Cæsar, assuring him that the man who was prepared ever with harm endured delay.' O how abashed seemed to me, with his tongue cut off in his throat, Curio who was so bold to speak! And one who had the one and the other hand mutilated, lifting the stumps through the dim air, so that the blood made his face foul, cried: 'Thou shalt recall too Mosca, who said, alas! A thing done has an end; which was a seed of woe for the Tuscan folk.' And I added thereto: 'And death of thy stock'; wherefore he, heaping woe on woe, went his way like a person sad and mad. But I remained to look at the band, and saw a thing which I should be afraid, without more proof, only to recount; if it were not that conscience secures me, the good consort which enfranchises a man, under the hauberk of the knowledge that it is pure. I saw of a certainty, and still it seems that I see it, a body without a head go as the rest of the sorry herd were going. And it held its head cut off, by the locks with its hand, dangling in the fashion of a lanthorn; and that was looking at us, and saying: 'O me!' Of itself it made a lamp to itself; and they were two in one and one in two; how it can be, He knows who so orders. When he was right at foot of the bridge, he lifted his arm on high, head and all, to bring his words near us, which were: 'Now see my baneful punishment, thou who breathing goest beholding the dead; see if any is great as this. And to the end that thou mayest bear news of me, know that I am Bertrand de Born, that man who gave the evil support to the young king. I set the father and the son at war together; Ahithophel did no more for Absalom and David with his wicked incitements. Because I parted persons thus united I carry my brain, alas! parted from its origin, which is in this trunk. So is observed in me the retaliation.'

CANTO XXIX

ARGUMENT

They come to the last of the pits, wherein are folk labouring under grievous and foul disorders. Dante speaks with two from Tuscany, who on earth were noted alchemists.

THE multitude of folk and their divers wounds had made my eyes so dizzy, that they were fain of staying to weep. But Virgil said to me: 'What still dost watch? Why is thy view stayed only down there among the sorry mutilated shades? Thou didst not do so at the other pits. Consider, if thou thinkest to count them, that the valley goes twenty-two miles round, and by this the moon is beneath our feet. The time is little which henceforth is allowed to us, and there is else to see than thou seest.' 'If thou hadst,' answered I straightway, 'given heed to the reason for which I was gazing, perhaps thou wouldest yet have excused my stay.' My Leader meanwhile was going on, and I was going behind him already as I was making my answer, and subjoining: 'Within that hollow where I was keeping my eyes so on guard, I believe that a spirit of my race is weeping the sin which down here is so costly.' Then said the Master: 'Let not thy thought henceforth break on him; give heed to somewhat else, and let him remain there. For I saw him at the foot of the bridge point thee out, and menace greatly with his finger, and I heard name him Geri, son of Bello. Thou wast then so wholly fettered upon him who once held Hautefort, that thou didst not look that way; so he was gone.' 'O Leader mine, the violent death which is not yet avenged for him,' said I, 'by any one who is a partner in the disgrace, made him disdainful; wherefore he went his way without speaking to me, as I judge; and therein has he made me more pitiful towards him.' Thus talked we as far as the first place which from the crag shows the next valley, if there had been more light, all to the bottom. When we were above the last cloister of Malebolge so that its brethren could appear to our view, divers laments smote me as arrows which had their shafts tipped with pity; wherefore I covered my ears with my hands.

Such woe as would be if of the spitals of Valdichiana from July to September, and of Maremma and of Sardinia, the sick were in one foss all together—such was it there; and such a stench issued therefrom as is wont to come from their withered limbs. We descended upon the last bank from the long crag, ever to the left hand; and then was my view quicker downward toward the bottom, where the handmaid of the Lord on high, justice that cannot err, punishes the counterfeiter whom here it registers.

I do not believe that it was greater sadness to behold in Aegina the people all ailing, when the air was so full of mischief that the animals, down to the small worm, all fell dead, and afterward the ancient folk, according as the poets hold for certain, were restored from seed of ants, than it was to behold throughout that gloomy vale the spirits languishing by divers heaps. One on his belly, and one on the shoulders of another they were lying; and one would shift himself groveling along the sorry path. Step by step we went on, without converse, looking at and listening to the afflicted ones, who were not able to lift up their frames. I saw

two sit propped on each other, as tile is propped on tile to burn, from the head to the feet flecked with scabs; and never saw I a currycomb wielded by a lad awaited of his master, nor by one who against his will is staying awake, in such wise as each was incessantly wielding the scrape of his nails over himself, by reason of the great rage of the itching which has no other refuge. And so the nails were drawing down the scurf as a knife does the scales of a bream, or of any fish which has them broadest.

‘O thou who with thy fingers are dismailing thyself,’ began my Leader to one of them, ‘and who makest of them at whiles pincers, tell us if any Latin is among those who are here within; so may thy nails suffice eternally to this task.’ ‘Latin are we whom thou seest thus despoiled here, both of us,’ answered the one, weeping; ‘but who art thou that inquirest of us?’ And the Leader said: ‘I am one who descend with this living man down from gallery to gallery, and I purpose to show Hell to him.’ Then did their mutual support break, and trembling each turned him toward me, with others who overheard it by repetition. The good Master gathered himself wholly to me, saying: ‘Say to them what thou wilt.’ And I began, since he was willing: ‘So may memory of you not be stolen away in the former world from the minds of men, but may it live under many suns, tell me who you are, and of what folk; let not your unseemly and loathsome punishment frighten you from making you known to me.’ ‘I was of Arezzo, and Albero of Siena,’ replied one, ‘had me put to the fire; but that for which I died brings me not here. True is it that I said to him, talking in jest, I should know how to raise myself in the air in flight; and he who had desire and little sense, would that I should show him the art; and only because I did it not, a Daedalus, he made one who held him for son burn me. But to the last pit of the ten, for alchemy which I practised in the world, Minos condemned me, to whom it is not permitted to err.’ And I said to the Poet: ‘Now was ever a folk so vain as the Sieneſe? Certainly not so the French by far.’ Wherefore the other leprous one, who heard me, answered to my speech: ‘Except me Stricca, who knew how to make his expenses moderate; and Nicholas, who first discovered the rich fashion of the clove in the garden where such seed takes root; and except the gang in which Caccia of Asciano wasted his vineyard and his great wood, and Abbagliato set forth his own wisdom. But that thou mayest know who so backs thee against the Sieneſe, make thy eye keen toward me, so that my face may well make answer to thee; so wilt thou see that I am the shade of Capocchio, who falsified the metals by alchemy; and thou oughtest to remember, if I eye thee aright, how I was a good ape of nature.’

CANTO XXX

ARGUMENT

They find that the pit contains all manner of counterfeiters; namely, such as have for wicked ends feigned to be other than themselves—false coiners, perjurers, and such like; who are punished with madness and sundry loathsome diseases. They speak with Master Adam; and the author, being intent on watching a quarrel, is reproved by Virgil.

IN the time when Juno was wroth for Semele's sake against the Theban race, as she made manifest one and another time, Athamas became so mad that, seeing his wife with her two sons go, burthened on either hand, he cried: 'Let us stretch the nets, so that I may take the lioness and the lion-cubs in their passage;' and then stretched forth his pitiless claws, seizing one who had the name Learchus, and swung him and dashed him on a rock; and she drowned herself with her other burthen. And when fortune turned to abasement the haughtiness of the Trojans, which dared all things, so that together with his kingdom their king was brought to nought, Hecuba, sad, wretched, and captive, after that she had seen Polyxena dead, and of her Polydorus on the seashore was aware, the woeful one, being out of her wits, barked like a dog; so did her woe set her mind awry. But furies neither of Thebes nor of Troy were ever seen so cruel in any, not to wound beasts, let alone human members, as I beheld in two shades, pallid and naked, who were running, biting in such manner as the boar when he is let out from the sty. One came to Capocchio and gored him upon the nape of the neck, so that, dragging, he made him scrape his belly on the hard ground. And the Aretine, who remained trembling, said to me: 'That mad imp is Gianni Schicchi, and he goes in his rage trimming others in such wise.' 'O,' said I to him, 'so may the other not fix his teeth on thy back, be it no weariness to thee to say who it is, before it flits from here.' And he to me: 'That is the ancient soul of Myrrha, accursed, who became dear to her father beyond lawful love. Thus came she to sin with him, dissembling herself in another's likeness; just as the other who goes his way yonder dared, in order to gain the lady of the stud, in his own person to simulate Buoso Donati, making a will, and giving to the will due form.' And after the two rabid ones were gone by, upon whom I had my eye fixed, I turned it back to watch the others born to ill. I saw one fashioned in shape of a lute, had he only had the groin cut away in the quarter which man has forked. The grievous dropsy which so unmates the limbs with the humour which turns to bane, that the face does not correspond to the paunch, made him hold his lips open as the hectic does, that through thirst the one is turned towards the chin, and the other upward.

'O ye, who without any penalty are (and I know not wherefore) in the grim world,' said he to us, 'look and give heed to the wretchedness of Master Adam. Living, I had enough of that which I would, and now, alas! I crave a drop of water. The little brooks which from the green hills of the Casentino come down into Arno, making their channels cool and soft, ever stand before me, and not in vain; for their image parches me far more than the trouble by reason of which I am fleshless in the face. The unbending justice which goads me, draws

occasion from the place where I sinned, to set my sighs flying the more. There is Romena, the place where I falsified the currency stamped with the Baptist, wherefore I left my body above burned. But if I might see here the sorry soul of Guy, or of Alexander, or of their brother, I would not give the sight for Branda spring. Within here is one already, if the raging shades that go about speak true; but what profits it me, who have my limbs bound? If I were yet only nimble so far that I could in a hundred years go an inch, I would ere this have set out along the road, seeking him among this deformed folk, albeit that it goes eleven miles about, and has not here less than half a mile of cross-measure. Through them I am among a household of such fashion; they led me on to strike the florins which had three carats of dross.'

And I to him: 'Who are the two lying low, who smoke like wetted hands in winter, lying hard by thy right-hand boundary?' 'I found them here, and since have they not turned,' he answered, 'when I dropped into this pot; and I do not think they will turn to all eternity. One is the liar who accused Joseph, the other is the lying Greek Sinon from Troy; through sharp fever they cast such a reek.' And the one of them who took in ill part, perhaps, to be so darkly named, with his fist smote him on the leathery paunch, that sounded as it had been a drum; and Master Adam smote him on the face with his arm, which seemed not less hard, saying to him: 'Even if I be deprived of my movement through my limbs, for they are heavy, I have an arm free for such office.' Wherefore he answered: 'When thou wast going to the fire, thou hadst it not so ready; but so and more thou hadst it when thou wast coining.' And the dropsical: 'Thou sayest true of this; but thou wast not so true evidence where thou wast asked of the truth at Troy.' 'If I said false, so didst thou make false the coin,' said Sinon, 'and I am here for one fault, and thou for more than any other fiend.' 'Bethink thee, perjurer, of the horse,' answered he who had his paunch inflated, 'and be it thy bane that all the world knows it.' 'And thy bane be the thirst wherewith cracks thy tongue,' said the Greek; 'and the putrid water which thus makes thy belly a fence before thine eyes.' Then the moneyer: 'Thus gapes thy mouth to thy own ill as it is wont; for if I have thirst, and an humour bloats me out, thou hast thy burning, and thy head which pains thee; and to lap Narcissus his mirror, thou wouldest not wish many words of invitation.' To listen to them I was wholly fixed, when the Master said to me: 'Now only see, for it lacks but little that I quarrel with thee.' When I heard him speak to me with anger, I turned me toward him with such shame, that it still revolves in my memory. And as is he who dreams his own hurt, that in his dream he longs to be dreaming, so yearns he for that which is as though it were not; such became I, not having power to speak, that I longed to excuse myself, and was excusing myself all the time, and deemed not I did it. 'Less shame washes a greater fault,' said the Master, 'than thine has been; therefore unload thyself of all sadness; and make account that I am ever beside thee if it happens again that fortune bring thee in company where folk are in a like pleading; for to wish to hear that is a base will.'

C A N T O XXXI

ARGUMENT

Guided by the sound of a great horn, they reach the brink of the last descent, and find it guarded by giants. One of these, Antaeus by name, sets them down in the last circle of Hell.

ONE self-same tongue first wounded me, so that it tinged my one and the other cheek, and afterwards held out again the remedy to me. So do I hear that the spear of Achilles and of his father was wont to be an occasion first of a sorry largess and then of a good.

We turned our backs to the vale of misery, up over the bank which girdles it around, passing across without any converse. Here it was less than night and less than day, so that my sight went but little forward; but I heard sound a loud horn, such that it would have made every thunder feeble; so that as I followed its course against itself it directed my eyes wholly to one place. After the woeful rout when Charles the Great lost the holy enterprise, not so terribly did Roland blow. A little while I bore my head turned that way when I seemed to myself to see many lofty towers; wherefore I: ‘Master, say, what land is this?’ And he to me: ‘Because thou speedest across through the gloom from too far off, it befalls that thou afterward goest astray in thy imagining. Thou wilt see well if thou drawest near that place how much the sense is deceived at a distance; therefore prick thyself on somewhat more.’ Then in loving wise he took me by the hand, and said: ‘Before that we are further forward, in order that the fact may seem less strange to thee, know that they are not towers, but giants, and they are in the gulf, around the bank, from the navel downward all and each.’ As when the cloud is dissipated the gaze little by little figures out whatsoever the vapour which packs the air is concealing; so piercing the gross and dim mist, approaching more and more to the brink, error fled from me and fear grew upon me. Because like as upon its round enclosure Montereggion is crowned with towers, so the bank which surrounds the pit were turreting, by half their frames, the horrible giants, whom Jove yet menaces from heaven when he thunders. And I began to perceive already of a certain one the face, the shoulders and the breast, and of the belly great part, and both the arms down by the sides. Nature surely did right well when she left the trick of animals so fashioned, to take away such ministers from Mars. And if of elephants and whales she does not repent her, whoso looks subtilly holds her therefore more just and more discreet; for where the equipment of the mind is joined to ill-will and to power, folk can make no rampart against it. His face appeared to me long and big as the pine-cone of St. Peter at Rome, and in proportion to it were the other bones; so that the bank which was a skirt from the middle downward, showed of him full so much above that to reach to his hair three Frisians would ill have boasted themselves, seeing that I saw of him thirty great spans down from the place where a man buckles his cloak. *Rafel mai amech zabi almi* began the fierce mouth to cry, to which sweeter psalms were not convenient. And my Leader toward him: ‘Silly soul, content thee with thy horn, and with that discharge thyself when anger or other passion touches thee. Search at thy neck, and thou shalt find the

leash which holds it tied, O soul perplexed, and see it, how it hoops thy great breast.' Then said he to me: 'He accuses himself; this is Nimrod, through whose ill-weening only the world uses not one language. Let us leave him to stand, and not talk in vain, for so is each language to him as his to others, that it is known to none.' We made then a longer journey, turned to the left; and at a crossbow's shot we found the next, far more fierce and larger. Who had been the master to bind him I cannot say; but he held the other arm bowed down in front and the right arm behind by a chain which he wore girt from the neck downward, so that on his uncovered part it was wound round even to the fifth coil. 'He in his pride would make trial of his strength against the most high Jove,' said my Leader, 'wherefore he has such recompense. Ephialtes he has to name, and he made his great trial when the giants caused fear to the gods; the arms which he wielded he moves nevermore.' And I to him: 'If it can be, I would that of Briareus the enormous my eyes might have experience.' Wherefore he replied: 'Thou shalt see Antaeus hard by here, how he speaks and is unbound, that shall place us at the bottom of all sin. He whom thou wishest to see is much further beyond, and he is tied and fashioned like this one, save that he appears in his countenance more fierce.' Never was an earthquake so violent to shake a tower thus mightily, as Ephialtes was quick to shake himself. Then I feared more than ever my death; and for it no more than the fear was needed, if I had not seen his bonds.

We proceeded then further in advance, and came to Antaeus, who issued full five ells without the head from out the rock. 'O thou who in the fortunate vale, which made Scipio an heir of glory when Hannibal with his men turned their backs, didst erewhile take a thousand lions for booty, and who if thou hadst been in thy brethren's war on high, me-thinks it still is deemed that the sons of the earth had won, set us down (and let no shyness thereof come to thee) where the cold locks up Cocytus. Make us not go to Tityus nor to Typhoeus; this man can give thee of that which here is craved; therefore bend thyself, and writhe not thy muzzle. He can yet render thee fame in the world; for he lives and awaits long life yet, if grace calls him not to itself before the time.' Thus said the Master; and that one in haste stretched forth his hands, and took my Leader, the hands whence Hercules once felt a mighty constraint. Virgil, when he felt himself seized, said to me: 'Put thyself this way, that I may hold thee'; then did he so that he and I were one bundle. As appears the Carisenda to behold below its slant when a cloud goes over it in such wise that it is hanging in the contrary way, such appeared Antaeus to me who was standing at gaze to see him stoop; and there was a moment when I had wished to go by another road. But lightly on the bottom, which swallows Lucifer with Judas, he set us down; nor so stooping did he make a pause there, but raised him like a mast in a ship.

CANTO XXXII

ARGUMENT

They find themselves on a great plain of ice, wherein are immersed such as had dealt treacherously with those who trusted them. Of this there are four divisions; and first Caina, where those are who have betrayed their kinsfolk. The next is Antenora, where are the traitors to their city or land. Dante sees many of his own country; and at last two, of whom one is gnawing the other's head.

IF I had my rimes both rough and hoarse, as would be suitable to the sorry crevice over which all the other rocks thrust, I would express the sap of my conception more fully; but since I have them not, not without fear do I bring myself to speak. For it is not an enterprise to take up in jest, to describe a bottom to all the universe; nor for a tongue that utters childish prattle. But let those Dames aid my verse who aided Amphion to enclose Thebes, so that the telling may not be diverse from the fact.

O rabble, created to ill above all, that stand in the place whereof to talk is hard, better had ye been here sheep or goats! When we were down in the gloomy pit, below the feet of the giant, far lower, and I was still gazing at the lofty wall, I heard say to me: 'Watch how thou paces, go so that thou kick not with thy feet the heads of thy poor weary brethren.' Wherefore I turned me, and saw before me and beneath my feet a lake, which by reason of frost had semblance of glass and not of water. No such thick veil to its stream makes in winter the Danube in Austria, nor the Don there under its cold sky, as was there; which if Tabernicch had fallen thereon, or Pietrapana, would not even by the rim have given a crack. And as the frog stands to croak with its snout out of the water, what time the peasant-woman at whiles dreams of gleanings, livid, so far as the place where shame appears, were the shades woeful in the ice, setting their teeth to a stork's note. Every one was holding his face turned downward; by the mouth their chill, and by the eyes their sad heart provides testimony among them to itself. When I had looked round a little, I turned toward my feet, and saw two so close that they had the hair of their heads mingled together. 'Tell me, ye who hold your breasts so close,' said I, 'who you are.' And they bent their necks, and when they had turned up their faces toward me, their eyes which before were melted only inwardly, gushed over their lips, and the frost bound the tears between them and locked them together again. Log with log never did clamp tie so hard; wherefore they, like two he-goats, butted together, such wrath overcame them. And one who had lost both his ears through the cold, ever with his face downward, said: 'Why dost mirror thyself so much on us? If thou wouldst know who are these two, the vale from which Bisenzio slopes down belonged to their father Albert and to them. From one body came they forth; and all Caina thou mightest search, and thou wilt not find a shade more worthy of being fixed in jelly; not he who had his breast and his shadow torn with one self-same blow by the hand of Arthur; not Focaccia; not this one who encumbers me so with his head that I see no further, and was named Sassol Mascheroni; if thou art a Tuscan, well knowest thou now who he was. And to the end that thou set me not on further talk, know that I was Camicion of the Pazzi, and I await Carlino to excuse me.'

Afterward I saw a thousand faces grown dog-like with cold; whence a shudder comes to me and ever will come, of the frozen shallows. And while we were going toward the center, to which all gravity is collected, and I was shivering in the everlasting chill, whether it was will, or destiny, or chance I know not; but as I passed among the heads, I struck my foot hard upon the face of one. Wailing he cried out to me: 'Why dost thou batter me? If thou comest not to increase the vengeance of Monte Aperti, why dost molest me?' And I: 'My Master, now wait here for me; so that I may come out of a doubt by this one's means; after shalt thou make as much haste for me as thou wilt.' The Leader stood; and I said to him who was still blaspheming stoutly: 'Of what sort art thou, that thus chidest another?' 'Now who art thou, that goest through the Antenora,' said he, 'striking others' cheeks so that if thou wert alive, it would be too much?' 'Alive am I, and precious can it be to thee,' was my reply, 'if thou askest fame, that I put thy name among my other notes.' And he to me: 'Of the contrary have I a craving; take thyself hence, and give me no more annoyance, for ill knowest thou how to entice in this hollow.' Then I took him by the scalp, and said: 'It will behove that thou name thyself, or that no hair on here remain to thee.' Wherefore he to me: 'Though thou make me hairless, I will neither tell thee who I am nor show it to thee, if a thousand times thou tumble over my head.' I had already his locks twisted in my hand, and had drawn from them more than one shock, he howling with his eyes steadied downwards, when another cried: 'What ails thee, Bocca? Is it not enough for thee to sound with thy jaws without howling? What devil is touching thee?' 'After this,' said I, 'I will not that thou talk, foul traitor, for to thy shame will I bear true news of thee.' 'Go away,' he answered, 'and recount what thou wilt; but be not silent, if thou issue from within this place, concerning him who now had his tongue so ready. He bewails here the silver of the French; I saw (thou mayest say) him from Duera, in the place where the sinners stand cool. If thou art asked of another who was there, thou hast beside thee him of Beccheria, whose gorget Florence slit. Gianni of the Soldanieri, I think, is further on, with Ganelon, and Tribaldello, who opened Faenza when men slept.'

We had already departed from him, when I saw two frozen in one hole, so that the head of one was hood to the other. And as bread is chewed for hunger, so did the upper one fix his teeth on the other in the place where the brain is joined with the nape. Not otherwise did Tydeus gnaw the temples of Menalippus for despite, than he was doing the skull and the rest. 'O thou who showest by so bestial a sign hatred over him whom thou eatest, tell me the wherefore,' said I, 'on this condition, that if thou with reason complainest of him, knowing who you are, and his crime, in the world above I yet give thee requital therefore, if that with which I speak wither not.'

C A N T O XXXIII

ARGUMENT

The sinner who gnaws the other bids them know that he is the Count Ugolino of Pisa, and tells how he came by his end. The next division is called Tolommea, in which are the souls of those who have betrayed their friends and companions. But their bodies are often still on earth, and a fiend dwells in them.

HIS mouth from the savage meal that sinner uplifted, wiping it on the hair of the head that he had ravaged in its rear part. Then he began: 'Thou wilt that I renew a hopeless woe which burthens my heart, already only in thinking, before I converse thereof. But if my words are to be a seed to bear fruit of infamy to the traitor whom I gnaw, thou shalt see me speak and weep at once. I know not who thou art, nor in what manner thou art come down here; but a Florentine thou seemest to me in truth when I hear thee. Thou must know that I was Count Ugolino, and this one is the Archbishop Roger; now will I tell thee why I am such a neighbour. How by the effect of his evil thoughts, trusting myself to him, I was taken and afterward slain there is no need to say. But that which thou canst not have heard, that is how cruel my death was, thou shalt hear, and shalt know if he was my stumbling-block.

'A scant opening in the mew which from me has the title "of hunger," and in which it yet behoves that another be shut, had shown me through its orifice many moons already, when I had the evil dream which tore apart for me the veil of the future. This man appeared to me master and lord, chasing the wolf and its cubs on the mountain, by reason of which the Pisans cannot see Lucca. With bitches lean, eager, and trained, Gualandi with Sismondi and with Lanfranchi he had put forward in front of himself. In a short course weary appeared to me the father and the sons, and with the keen fangs meseemed I saw their flanks rent. When I was awake before the dawn, I heard my sons weeping in their sleep, who were with me, and demanding some bread. Right cruel art thou, if thou grieveest thee not already, considering that which my heart was announcing to itself; and if thou weepest not, for what art thou wont to weep? Already they were awake, and the hour was drawing on when our food was wont to be brought to us, and each one was in doubt by reason of his dream; and I heard one nail up the lower door of the horrible tower; wherefore I looked in the face of my sons without saying a word. I was not weeping; so stony was I become within; they began to weep, and my boy Anselm said: "Thou lookest so, father; what ails thee?" I shed no tear for that, nor did I answer all that day, nor the night after, until the next sun came forth upon the world. When a little ray had made its way into the woeful prison, and I noted in four faces my very aspect, I gnawed both my hands for woe. And they, thinking that I did it through desire of eating, lifted themselves on a sudden, and said: "Father, far less woe to us will it be if thou eat of us; thou hast clad us with this wretched flesh, and do thou strip it off." I quieted me then, not to make them more sad; that day and the next we all stayed mute; ah! hard earth, why openest thou not thyself? After that we were come to the fourth day, Gaddo threw himself out-stretched at my feet saying: "My father, why aidest thou me not?" There he died, and as thou seest me, I saw the three fall one by one, between the fifth day and the sixth;

wherefore I betook myself, already blind, to grope over each one, and two days I called on them after they were dead; then my fasting was more potent than my woe.' When he had said this, with his eyes turned aside he took the wretched skull again with his teeth, which were strong as a dog's on the bone.

Ah! Pisa, reproach of the peoples of the fair land where the *si* is spoken, since thy neighbours are slow to punish thee, may Capraia and Gorgona be removed and make a barrier to Arno at its mouth, so that it may drown in thee every person. For if the Count Ugolino had report to have betrayed thee of thy castles, thou oughtest not to have put the sons to such torment. Their young age made innocent, thou new Thebes, Uguccione and Brigata, and the other two whom my song names above.

We passed beyond, there where the ice swathes urgently another folk; not turned downward but all reverted. Their very weeping lets them not weep, and the woe that finds a barrier over the eyes is turned inward to make their trouble increase, for the first tears form a lump, and like a visor of crystal, fill all the hollow beneath the eyebrow. And albeit that, as in a hardened skin, all feeling had, by reason of the cold, ceased its abode in my face, already I seemed to feel some wind; wherefore I: 'Master mine, who sets this in motion? Is not all vapour down here come to an end?' Wherefore he to me: 'Speedily shalt thou be where the eye shall make thee thy answer to this, when thou seest the cause that pours down the blast.' And one of the sorrowful ones of the cold crust cried to us: 'O souls so cruel that the furthest place has been given to you, lift from my visage the hard veils, so that I may discharge a little the woe which impregnates my heart, before the tears are frozen up again.' Wherefore I to him: 'If thou wilt that I come to thy aid, tell me who thou art; and if I do not set thee at rest, may it be my lot to go to the bottom of the ice.' He answered therefore: 'I am Friar Alberigo, I am the man of the fruits of the evil garden, that here get back a date for a fig.' 'Oh,' said I to him, 'now art thou already dead?' And he to me: 'How my body stands in the world above I receive no tidings. Such privilege has this Tolomea, that often-times the soul falls here before that Atropos gives it movement. And to the end that thou mayest more willingly brush the glazed tears from my face, know that so soon as the soul betrays, as did I, its body is taken by a demon, who afterward orders it until its time be fully come round. The soul rushes down into a receptacle of this fashion; and haply the body yet appears above of the shade which is wintering behind me on this side. Thou shouldest know him, if thou art but now come down here; he is Master Branca d'Oria, and many years have passed since he has been thus shut up.' 'I think,' said I to him, 'that thou deceivest me; for Branca d'Oria has never yet died, but eats and drinks and sleeps and wears clothes.' 'Into the foss above,' said he, 'of Malebranche, where the sticky pitch is boiling, Michael Zanche had not yet arrived, when this man left a devil in his stead within his body, and that of one his kinsman who wrought the treachery together with him. But now stretch forth hither thy hand; open me my eyes.' And I opened him them not; and a courtesy it was to be a churl to him. Ah! Genoese, men uncouth of every custom, and full of every blemish, why are ye not scattered from the world? For with the worst spirit of Romagna I found one of you such that for his work already in soul he is steeped in Cocytus, and in body appears yet living above.

CANTO XXXIV

ARGUMENT

The fourth and last division, called Giudecca, contains those who have betrayed their benefactors. These are wholly sunk in the ice. At the center is Lucifer, who has three heads, and with every mouth gnaws a sinner. Having seen this, they return to earth by a strange road.

'*VEXILLA Regis prodeunt Inferni* towards us; therefore look forward,' said my Master, 'if thou discern him.' As when a thick mist is exhaling, or when our hemisphere is growing dusk, appears afar off a mill which the wind is turning, such a structure it then seemed to me that I saw. Then by reason of the wind I shrank back to my Leader, for there was no rock else. Already was I (and with fear I put it into verse) in the place where the shades were wholly covered, and showed through like a mote in glass. Some have their station lying down; some stand erect, one with the head and one with the soles; another like a bow turns its face inward toward its feet. When we had brought ourselves so far onward that it pleased my Master to show me the creature which had the fair countenance, he took himself in front of me, and made me halt, saying: 'Lo! Dis, and lo! the place where it is meet that thou arm thyself with fortitude.' How I then became frozen and weak, do not ask, reader, for I do not write it, seeing that every speech would be too little. I did not die and did not remain alive; think now for thyself, if thou hast a grain of wit, what I became, being deprived of one and the other.

The Emperor of the realm of woe issued by half the breast forth out of the ice; and I compare more nearly with a giant than do giants with his arms; see now how great must be that whole which is conformed to a part of such fashion. If he was as fair as he is now foul, and raised his brows against his Maker, rightly should all sorrow come forth from him. O, how great a marvel appeared to me when I saw three faces to his head; one in front, and that was crimson. The other were two, which were joined to this right over the middle of either shoulder, and met at the place of the crest; and the right seemed between white and yellow; the left was such to look upon as come from the place where the Nile flows down. Beneath each came out two great wings of such size as befitted so great a bird; sails at sea never saw I of such kind. They had not feathers, but their fashion was of a bat; and these he was flapping so that three winds set out from him. Hence Cocytus was all frozen. With six eyes he was weeping, and over three chins his tears and bloodstained slaver were dripping. At every mouth he was rending with his teeth a sinner, in fashion of a heckle, so that he was making three of them thus woeful. To the one in front the biting was nothing beside the clawing, whereby at whiles the back remained all stripped of the skin. 'That soul up there which has the greatest punishment,' said the Master, 'is Judas Iscariot, who has his head inside and without is working his legs. Of the other two that have the head downwards, he who hangs from the black snout is Brutus; see how he writhes, and says not a word. The other is Cassius, that seems so large of limb. But the night is rising again, and by this it is time to be gone, for we have seen all.'

As it pleased him, I clasped his neck; and he took choice of time and place, and when the wings were enough opened, he clutched him to the shaggy sides; from tuft to tuft he afterwards went down between the matted hair and the icy crusts. When we were at the place where the thigh turns exactly upon the thick of the haunches, my Leader with Labor and with straining turned his head where he had had his legs, and grappled himself to the hair like one who climbs, so that I deemed we were returning again to Hell. 'Hold thyself on well, for by such stairs,' said the Master, panting as one weary, 'it behoves to set oneself free from so great evil.' Then he issued forth through the hole of a rock, and placed me on the edge to sit; afterwards he reached toward me his cautious step. I raised my eyes, and thought to see Lucifer as I had left him, and saw him hold his legs upwards. And if I then became perplexed, let the dull folk consider it, who see not what is that point which I had passed. 'Lift thee up,' said my Master, 'on foot; the way is long and the road is bad, and already is the sun returning to mid tierce.' No chimney of a palace was it there where we were, but a natural cranny, which had bad ground and of light small store. 'Before I pluck myself away from the abyss, my Master,' said I, when I was upright, 'talk with me a little to draw me from error. Where is the ice? and how is this one fixed so upside-down? and how in so little time has the sun made a passage from evening to morning?' And he to me: 'Thou fanciest yet that thou art on that side of the center, where I took hold on the hair of the worm of sin that pierces the world. On that side thou wast so long as I descended; when I turned, thou didst pass the point to the which from every part the weights are drawn; and thou art now come to the bottom of the hemisphere which is opposite to that which the great dry land covers, and beneath whose zenith was put to an end the Man who was born and lived without sin; thou hast thy feet upon a little sphere which the other face of the Giudecca forms. Here it is at morning when it is evening there; and this one who made a ladder for us with his hair is still fixed as he was at first. On this side he fell down from Heaven; and the earth which formerly was spread on this side, for fear of him made of the sea a veil, and came to our hemisphere; and haply to fly from him that which is seen on this side left its place here void, and fled upward.'

A place there is below, so far removed from Beelzebub as the tomb extends; which is not known by sight, but by the sound of a brook, which there descends through the cavity of a rock which it has gnawed by reason of the course wherein it winds, and it slopes little. Through that hidden road my Leader and I entered to return into the bright world; and without having a care of any rest we mounted up, he first and I second, so far that I had sight of the fair objects which the Heaven bears, through a round opening; and thence we issued to see again the stars.

THE
P U R G A T O R Y

OF
DANTE ALIGHIERI

EDITED WITH TRANSLATION AND NOTES

BY
ARTHUR JOHN BUTLER
LATE FELLOW OF TRINITY COLLEGE CAMBRIDGE

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PRELIMINARY NOTE

P R E F A C E.

CONSIDERING the enormous number of translations and editions which the "Divine Comedy" has already undergone at the hands of fifteen or more generations, it would seem to be only decent that a fresh one should offer some apology for its existence. The best, perhaps, is that suggested by Sainte-Beuve: "Lire Dante," he says, "et le lire de près, c'est presque inévitablement désirer de le traduire, c'est entrer dans les replis de son génie, et après y avoir pénétré (ce qui demande tout un effort), c'est concevoir la pensée d'y introduire les autres." Without pretending to the hardihood, so characteristic of the writer's nation, which talks easily of penetrating into the recesses of Dante's genius, the present translator may admit that some such idea as that indicated in the above passage was what first suggested the task he has undertaken. There are, indeed, sundry signs which go to show that of late years the serious study of Dante's great poem is beginning to make its way in this country. Formerly, the "Inferno" was read in its entirety, or oftener in fragments, by young people who were learning Italian; and then they went on to read a little Ariosto, a little Tasso, and so on, till they were considered to be "finished." Very few, it may be imagined, ever looked into the "Purgatorio;" almost none ventured on the "Paradiso." Indeed, the second and third Canticles must have occupied much the same position in the opinion of critics as is held by "Paradise Regained." Thus Sismondi decides that the interest falls off in the second part of the poem: he seems to look back with regret to the "horror of great darkness," varied only by the diverse torments of Hell. In the lively hope which animates "the folk secure of beholding the light on high," he can see only a lack of emotion resulting in frigidity; and even the visions and dreams, important as they are to the understanding of the Cantica, seem to him adapted only to awaken the impatience of the reader, in haste to get to the end of the story. The taste of the present generation, less attracted by strong colouring than by delicate and subtle touches, and inclining, in its best mood, rather to reticence than to violent expression of the feelings, keenly sensitive moreover to the influence of external nature in its various aspects, has, as might be expected, appreciated more justly the merits of the second division of the poem. Thus, Mr. Symonds ("Study of Dante," chap. v. § 12), directly traversing Sismondi's criticism, points out how full of human interest are the meetings with Casella, Sordello, Statius, and many others. How full, to multiply instances, of a gentle and playful humour are such touches as the by-play which goes on between Virgil and Dante when Statius, not knowing to whom he speaks, expresses his admiration of the "Æneid," and his longing to behold its author; or Belacqua's "Hai ben veduto;" or Oderisi's "E mio in parte." How dramatic again Nino's slightly contemptuous mention of "the Milanese," for whom his widow, while retaining his name, has forsaken his memory; or Hugh Capet's bitter invective against his unworthy descendants. This is in fact only what we might have expected to find in this part of the poem. Absolute evil, no less than absolute good, is so utterly unlike anything of which our experience of human nature enables us to form a conception, that the attempt to represent it in concrete forms must in proportion to its very success fail to touch our sympathies.

Francesca, Peter de Vineis, Brunetto, Guy of Montefeltro, even Ulysses, move us not so much by awe at their terrible fate, or horror at the sins which earned it, as by the traits which show how much of noble and gentle feeling still remains to them in the midst of torments and despair. Ugolino, it may safely be said, awakens in the majority of readers far more of pity for his cruel death than of loathing for the crimes which that death was insufficient to expiate. In Purgatory we find human nature, in a purified form doubtless, but in kind exactly as we know it among those of our fellow-men with whom we are most in sympathy. The pleasures of memory and the pleasures of hope alike are there, while the present discomfort, or even pain, is just as in this life fully alleviated by both the one and the other. The more thoroughly the reader knows the whole poem, the less hesitation will he have in endorsing the opinion of Balbo, that the "Purgatory" "è forse in tutto la più bella parte della Divina Commedia, o quella almeno dove meglio si dimostra la più bella parte dell' anima di Dante." So too Father Perez of Verona, in his excellent and elaborate study: "I sette Cerchi del Purgatorio di Dante," while admitting that the "Inferno," with its more salient points of interest, is most attractive on a first reading, contends that, "le anime studiose delle più delicate e riposte bellezze morali fan principalmente loro delizia del Purgatorio." Those who like movement, however aimless, provided that it be violent, will, he thinks, admire the "Inferno;" while those who prefer a constant progress, moral and intellectual, will find what they seek, and an example as well, in the souls who are working their way onwards "in the love of light, and in the light of love."

These considerations would have been enough to induce me to begin with the second Cantica, even had not the late Dr. Carlyle's admirable prose translation already been in existence. As it was, it seemed wholly superfluous, for the present at all events, to go over the same ground as he had done. My object being what I have said, when so good an "initiateur" (to use another expression of Sainte-Beuve's) was at hand, whom I could not hope or wish to supersede, it was obviously natural to go on from the point where he had left off. Some such continuation seemed not uncalled for. As far as I know, there exists only one English prose translation besides Dr. Carlyle's. That does indeed profess to render the whole poem, but it does not go beyond profession, for its performance is of poor quality. Verse-translations of course we have, many and good; but no, verse-translation can be a wholly satisfactory "crib;" and it is at the production of a "crib," pure and simple, that I have aimed. Even blank verse, in spite of Herr Witte's dictum, does not quite "allow that freedom of movement, without which the thought of the original runs too great a risk of being defaced or displaced through the exigences of form." After all, when our first Latin scholar has not scrupled to put Lucretius into prose, *multa calm laude*, prose-translations of poetry need no justification. I may perhaps remark here, that where a question has arisen between a literal and an elegant rendering, I have preferred the former; my object being, as I have said, not to attempt an addition to English literature, but to aid beginners in understanding that of Italy. Also, wherever it seemed possible to render an Italian word or idiom by a *cognate* form in English, I have not scrupled to do so, even at the cost of an occasional archaism.

I have worked chiefly with Bianchi's edition (Le Monnier) of 1863, which seems to me both in text and notes much superior to Fraticelli's. That of Signor Giuliani did not appear in time for me to avail myself of it. The notes of "Philalethes" are invaluable for historical and philosophical information; and his translation appears to me at once easier and more accurate than that of Herr Witte, if a raw recruit may, without presumption, criticise the leader of living Dantophilists. The notes of the last-named are most useful; also his larger edition of the text; though, as he has admittedly employed four MSS. only, his settlement of it can hardly be considered final, nor have I hesitated in occasionally departing from it. I have collated throughout, and given the most noteworthy readings of both the Codex Cassinensis (this from the splendid edition published by the fathers of Monte Cassino, for which I have to thank a friend who trusted me with his copy) and also one of the three MSS. possessed by the University of Cambridge. This last is a handsome book, with illuminated initials to each Cantica, and to Canto xxviii. of the "Purgatory." It appears to have been written by a Tuscan, about the end of the fourteenth century. Its Commentary, which was written towards 1447, is mainly an abridgement from that of Benvenuto da Imola; this, unfortunately, has not yet, as far as I know, been printed in the original Latin, though there is a (not very literal) Italian translation of it. The large Venice edition of 1576, with Landino's and Vellutello's notes, is very useful; though Vellutello serves for a warning almost as often as for a pattern. The text, which appears to be Vellutello's (and which from his preface he seems to flatter himself is as correct as human power can make it), agrees pretty much with Landino's, and I have therefore referred to it as "Land." John Villani's History is an indispensable companion to Dante, and is the more valuable, because Villani was politically a Guelf, while Dante, though not an absolute partisan of either side, has generally and on the whole justly been reckoned as a Ghibeline, so that by the help of either we can check the estimate of persons and actions expressed by the other. Moreover, Villani's prose has a good deal of the same straightforward directness as Dante's verse. Herr Blanc's Dictionary (of which I have used the Italian translation, Barbèra, 1859), concordance and commentary in one as it is, may be called an "epoch-making" book in the history of the study of Dante. It has probably lightened my work at least one-half. The only misfortune is that it is not a Dictionary of Dante's complete works. His "Erklärungen" are also useful; though here, too, that reliance on erudition to the exclusion of taste, which is a common feature of German criticism, makes itself sometimes apparent. Dr. Scartazzini's enormous compilation contains nearly everything that has been said on every line and word; and therefore necessarily contains much that is of service, but the reader has to make his own selection. The French have done less than the Germans to promote the study of Dante. They have several translations, both in prose and verse, but it looks almost as if Voltaire's contemptible criticism of the "Divine Comedy" had done a mischief to the taste of the nation in regard to it which, in spite of the efforts of such men as Fauriel and Ozanam, is still not wholly effaced. In English we have, as I have said, many translations, mostly in verse; some, notably those of Cary, Carlyle, and Longfellow, possessing useful notes, chiefly explanatory, but nothing like a critical edition. Indeed, Dr. Carlyle says that when he first thought of publishing such an edition with English notes, he was told that

he would “make a piebald monstrous book, such as had not been seen in this country.” Since that time, however, people’s views have changed, and it seems no longer to be thought necessary that the student of a foreign tongue, whether ancient or modern, should be confined to the use of that very tongue of which he is *ex hypothesi* ignorant, pitched, so to speak, into deep water, in order that he may learn to swim. We no longer teach boys Virgil with the help of Latin notes, why should they not have the benefit of English notes to learn Dante? This principle is recognized in Mr. Cotterill’s. “Selections from Dante’s Inferno,” published at the Clarendon Press, with Introductory Chapters and copious notes in English. His sketch of the history of the times and account of Dante’s life will be found very useful; the notes, however, show signs of haste, and, especially on points of philology, would be all the better for revision. Still they have a claim on our regard as a protest against the doctrine implied by the Mentors whom Dr. Carlyle quotes.

Lastly, as to the importance of the “Divine Comedy” as a subject of study at all, over and above its purely æsthetic merits. It is not too much to say that there is no one work of human genius which can equal it as an instrument of education, intellectual and moral. As to the former, it is only needful to realize that it is the summary of all the thought and speculation, the record of all the action of the thirteenth century: the age which of all whose memory remains to us produced the greatest number of great men. This was the age of Frederick II., Lewis IX., Simon of Montfort, Thomas Aquinas, Roger Bacon; the age which saw the revival of painting in Cimabue and Giotto, of sculpture in Nicholas; while Amiens and Westminster, the Old Palace of Florence and the Holy Field of Pisa are living evidence of what it could do in the noblest of all the arts. It was to such an age as this that Dante’s poem first gave a voice; and he who would appreciate the poem, must first have made himself in some degree familiar with the age.

In estimating the moral value of the “Divine Comedy,” I cannot do better (more especially as they seem to corroborate the views of Sainte-Beuve with which I began) than quote the eloquent words of the Dean of St. Paul’s, whose admirable essay ought to be in the hands of every reader of Dante. “Those who know it best will best know how hard it is to be the interpreter of such a mind, but they will sympathise with the wish to call attention to it. They know and would wish others to know, not by hearsay, but by experience, the power of that wonderful poem. They know its austere yet subduing beauty; they know what force there is in its free and earnest yet solemn verse, to strengthen, to tranquillise, to console. It is a small thing that it has the secret of Nature and Man; that a few keen words have opened their eyes to new sights in earth and sea and sky; have taught them new mysteries of sound; have made them recognize, in distinct image or thought, fugitive feelings, or their unheeded expression by look or gesture or motion; that it has enriched the public and collective memory of society with new instances, never to be lost, of human feelings and fortune; has charmed ear and mind by the music of its stately march, and the variety and completeness of its plan. But, besides this, they know how often its seriousness has put to shame their trifling, its magnanimity their faint-heartedness, its living energy their indolence, its stern and sad grandeur rebuked low thoughts, its thrilling tenderness overcome sullenness and assuaged

distress, its strong faith quelled despair and soothed perplexity, its vast grasp imparted harmony to the view of clashing truths."

A few words of explanation as to abbreviations, etc., will suffice. The numerals, 1, 2, 3, 4, 5 denote respectively the editions of Foligno, Jesi, Mantua, Naples (Francesco del Tuppo) and Naples (1477). The readings of the last are taken from the late Dr. Barlow's "Seicento Lezioni," published in 1875. For the Cambridge MS. mentioned above, I have used *faute de mieux* the letters Gg. by which it is known in the catalogue. Diez's "Grammar of the Romance Languages" is quoted by volume and page from the French translation of MM. Brachet, Morel-Fatio, and Gaston Paris. (Paris : Franck. 1874-76.) References to Villani are according to the chapters as they are numbered in the edition in two volumes published at Milan, without date, a few years ago, edited by Dr. A. Racheli. Besides these, there are, I believe, no references or abbreviations which will not explain themselves.

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P R E L I M I N A R Y N O T E.

PURGATORY is figured as an island-mountain, whose summit just reaches to the first of the celestial spheres, that of the Moon, resembling in this the mountain described by Pliny as existing off the west coast of Africa. From this it is not improbable that the notion which Dante adopted was taken. It is exactly at the antipodes of Jerusalem, and its bulk is precisely equal and opposite to the cavity of Hell. The lower part of the mountain forms a kind of ante-Purgatory, in which souls have to wait until they have atoned for delay in repentance. Purgatory proper consists of seven terraces, connected by steep stairways, and corresponding to the seven deadly sins: Pride, Envy, Anger, Sloth, Avarice, Gluttony, Lust. Chaucer's "Persones Tale" gives a very good view of the mediæval doctrine on the subject of these sins. It seems to me not impossible that Chaucer, who certainly knew something of Dante (for he quotes him more than once), had the "Purgatory" in his mind when he wrote it. On the summit of the mountain is the Earthly Paradise, formerly the Garden of Eden. The earliest representation of Purgatory as Dante imagined it, with which I am acquainted, is in a picture (1465) by Dom. di Michelino, over the north door of the cathedral of Florence. The action of the *Cantica* occupies rather more than three days, beginning a little before sunrise on Easter Day, and ending about noon of the following Wednesday.

PURGATORY.

CANTO I.

ARGUMENT.

Virgil and Dante come out upon the island from which rises the mountain of Purgatory. It is the dawn of Easter Day. They meet Cato, the guardian of the place, and to him explain their coming. By his direction, Virgil washes Dante's face with dew and girds him with a rush.

TO speed over better waters henceforth the bark of my wit hoists her sails, for she is leaving behind her so cruel a sea; and I have to sing of that second realm, where the spirit of man is purified, and becomes worthy to ascend to heaven.

But here let the dead strain arise again, O holy Muses, since I am yours; and here let Calliopea somewhat exalt herself, accompanying my chant with that sound, the stroke whereof the wretched Picae felt so great that they lost hope of pardon.

A sweet hue of oriental sapphire which was gathering in the serene aspect of the pure ether up to the prime circle, renewed delight to my eyes, soon as I issued forth from the dead air, which had saddened me both eyes and heart. The fair planet which encourages to love was making all the east to smile, veiling the Fishes that were in her escort. I turned me toward the right hand, and gave heed to the other pole, and beheld four stars, never yet seen, save by the folk of old time. The heaven appeared to rejoice in their flames. O widowed region of the Northern Star, since thou hast been bereaved of gazing upon those! When I had withdrawn from regarding them, turning myself a little towards the other pole, to that quarter where the Wain had by this time disappeared, I saw hard by me a solitary old man, in aspect worthy of so much reverence that no son owes more to father. He wore his beard long and mingled with white hair, like to his locks, of which a twofold list fell to his breast. The rays of the four holy lights so fringed his face with luster, that I saw it as the sun were before me. "Who are ye that against the blind stream have fled the eternal prison?" said he, moving those honorable plumes. "Who has guided you? or who was your lantern, as you issued forth from the profound night which ever makes black the infernal valley? Are the laws of the pit thus broken, or has a new counsel come about in Heaven, that being damned, ye come to my rocks?" My leader then took hold of me, and with words and with hands and with signs made me reverent, both in knees and brow. Then he answered him: "I came not of myself; a lady descended from Heaven, through whose prayers I helped this man with my company. But since it is thy will that more be unfolded as to our condition, how in truth it is, it cannot be mine that it be denied thee. This man has not yet seen the last evening [of life], but by his folly he was so near to it, that very little time was yet to pass. In such wise as I have said, was I sent to him for his salvation, and there was no other road than this by which I have been

sent. I have shown him all the guilty race, and now I purpose to show him those spirits who are being cleansed under thy stewardship. How I have brought him it were long to tell thee: from on high virtue descends, which is aiding me to lead him to see thee and to hear thee, Now may it please thee to accept his coming graciously; he goes seeking freedom, which is so dear, as he knows who for it refuses life. Thou knowest it, seeing that for its sake death was not bitter to thee in Utica, where thou didst leave the garment that at the great day shall be so bright. The eternal edicts are not broken for us, for this man lives, and Minos binds me not; but I am of the circle where are the chaste eyes of thy Marcia, who in her visage [seems] still to pray thee, O holy breast, to hold her for thine. For her love's sake, then, bend thyself to us. Let us go through thy seven realms; thanks will I bear back to her on thy behalf, if thou deignest to be mentioned there below." "Marcia pleased my eyes so much while I was yonder," said he then, "that all the favours she would of me I did. Now that she dwells beyond the evil stream, she can move me no more, by that law which was made when I issued forth from thence. But if a dame of heaven moves and guides thee, as thou sayest, there is no need of fair words. Suffice it thee fully that thou askest me in her name. Go then, and see that thou gird this man with a smooth rush, and that thou wash his face, so that thence thou mayest put away all grime; for it would not be meet to go with eyes possessed by any cloud before the first minister who is of them of Paradise. This little isle around its lowest base, yonder where the water beats on it, bears rushes above the soft mud. No plant of other kind, such as puts forth leaves or grows hard can there have life; seeing that it yields not to blows. Afterwards let not your returning be hitherward. The Sun, which is even now rising, will show you where to take the mountain at an easier ascent."

Therewith he disappeared; and I raised myself up without speaking, and drew myself wholly back to my leader, and on him bent my eyes. He began: "Son, follow my steps; let us turn back, for on this side this plain slopes to its low-lying bounds." The dawn was conquering the shade of early morn, which fled before; so that I discerned afar the glimmer of the sea. We began going through the lonely plain like a man who is returning to the road which he has lost, in that until he reaches it he seems to himself to be going in vain. When we were where the dew strives with the Sun, and from being in a part where it is shady, diminishes little, my master sweetly placed both hands spread abroad on the short grass; wherefore I, who was ware of his purpose, reached towards him my tearful cheeks; then made he in me all discovered that hue which Hell had concealed.

We came next upon the desert shore, which never yet saw man sail upon its waters, that should thereafter know aught of return. There he so girt me as Another willed. O marvel! that such as was the lowly plant he culled, just such an one there straightway grew again in that place whence he plucked it.

CANTO II.

ARGUMENT.

First sunrise. As the poets are standing on the shore, a boat arrives, steered by an Angel, bearing souls to Purgatory. Dante recognises Casella, who begins to sing to them, but Cato hurries them on to the mountain.

ALREADY was the Sun come to that horizon whose meridian circle covers Jerusalem with its highest point; and the night which circles opposite to him was issuing forth from the Ganges with the Balances which fall from her hand when she gets the mastery: so that the white and ruddy cheeks of fair Aurora, there where I was, through too much age were becoming orange.

We still were alongside the sea, like folk who ponder on their road, who go in heart, but in body loiter; and lo! as on the point of morn Mars glows ruddy through the thick vapours low in the west above the ocean-floor, just such a light (so may I again behold it!) appeared to me to come over the sea so swift that no flight might match its motion. From the which when I had a short while withdrawn my eye to make inquiry of my leader, I saw it again grown greater and more shining. Then on each side straightway appeared to me a something white, and below it by small degrees came forth another. My Master as yet spake no word until the first white objects appeared as wings; then when he well recognized the helmsman, he cried: "See, see that thou bend thy knees; behold the Angel of God; fold thy hands; henceforth thou wilt see *thus*-fashioned officers. See how he disdains human implements, so that he seeks not oars, nor other sail than his own wings between so distant shores. See how he has them pointed towards the heaven, drawing the air with his eternal feathers, that are not mewed like mortal hair." Then as more and more towards us came the bird of God, more bright he appeared, by reason whereof the eye endured him not near, but I lowered it, and he came his way to the shore, with a little boat, swift and so light that the water sucked not aught of it in. On the poop stood the heavenly helmsman, such that he appeared blessed by a sure title; and more than a hundred spirits sat within it. *In exitu Israel de Egipto*, were they all singing in one voice, with so much of that psalm as is after written. Then made he them the sign of holy Cross; whereat they threw themselves all upon the beach, and he went his way swift as he had come.

The crowd which remained there seemed strange to the place, gazing around, like one who is essaying new things. On all sides the Sun was darting the day, who had with his gentle shafts chased Capricorn from the midst of heaven; when the new folk raised their faces toward us, saying to us: "If you know, show us the way to go toward the mount." And Virgil answered: "You think perhaps that we are experienced of this place; but we are strangers, as ye are. We came erewhile, a little before you, by another way that was so rough and hard that climbing henceforth will seem sport to us." The spirits, who had observed in me by my breathing that I was still alive, marvelling, grew pale with wonder; and as to a messenger who bears olive the folk draw to hear news, and none shows himself shy of trampling, so on my aspect fixed themselves all those fortunate souls, as though forgetful of going to make

themselves fair. I saw one of them draw forward to embrace me with so great affection that it moved me to do the like. O shadows, unreal, save in the appearance! Thrice behind him I clasped my hands, and as often I returned with them to my own breast. Of wonder, I suppose, I took the hue; because the shade smiled, and drew back, and I following it pressed further. Gently he bade me pause; then I knew who he was, and prayed that to speak with me he would stay a little. He answered me: "As I loved thee in the mortal body so love I thee being a spirit unbound; therefore I stay; but wherefore goest thou?" "My Casella, that I may return a second time to that place where I am, I make this journey," said I; "but from thee how has so much time been taken?" And he to me: "No outrage has been done me, if he who takes up both when and whom he pleases has many times denied me that passage; for of a just will is his will framed. Nevertheless for three months past he has taken whoso would enter, with all peace. Wherefore I, who had now turned towards the sea, where Tiber's water enters the salt, was in his goodness gathered in by him. To that mouth has he now his wing directed, since always there is assembled whatsoever falls not towards Acheron." And I: "If a new law takes not away from thee memory or use in the amorous chant which was wont to quiet all my wishes, let it please thee therewith to comfort somewhat my soul, which coming here with its body is so wearied." *Love, which discourses in my mind to me*, then began he so sweetly, that the sweetness yet sounds within me. My Master, and I, and that folk who were with him appeared so content, as though naught else touched the minds of any. We were all fixed and intent on his notes; and lo! the honorable ancient, crying: "What is this, lazy spirits? What negligence, what halt is this? Haste to the mount to strip you of the slough, which allows not God to be manifest to you."

As when, plucking wheat or tare, the pigeons assembled at their feeding, quiet, without showing their accustomed pride, if anything appears whereof they have fear, suddenly let their food stay, because they are assailed by a greater care, so saw I this fresh-come troop leave the song, and flee toward the hillside, as one who goes, nor knows where he is coming forth. Nor less swift was our own departure.

CANTO III.

ARGUMENT.

Dante perceives that he casts a shadow, Virgil none. Virgil explains the reason, and so they reach the foot of the mountain. A troop of souls overtake them, who show them the right point to begin the ascent. Manfred talks with Dante, who learns that these are the souls of men who had died excommunicate, but had repented before death.

ALBEIT their sudden flight had scattered those over the plain, turned towards the mountain, whither reason goads us, I drew close to the faithful escort; and how should I have sped without him? Who would have drawn me up over the mountain? He seemed to me for his own self remorseful. O conscience, dignified and pure, how bitter a sting is a small fault to thee!

When his feet had left the haste which undoes the seemliness in every action, my mind, which before was restrained, rewidened its attentions as though eager, and I set my face toward the steep, which from the water rises loftiest towards the heaven. The Sun, which behind was blazing ruddy, was broken before me, according to the figure which the check to his rays received in me. I turned me round with fear of being abandoned, when I saw only in front of myself the earth darkened; and my comfort, turning wholly towards me, began to say: "Why art thou still distrustful? Believest thou not that I am with thee, and that I guide thee? It is already evening there, where is buried the body within which I cast a shadow. Naples has it, and from Brundusium was it taken. Now if before me nothing lies in shade, marvel thou no more than at the heavens, wherein the one impedes not the other's rays. To suffer torments both of heat and cold that Power ordains like bodies, which will not that the manner of its working be revealed to us. Mad is he who hopes that our reason can travel over the boundless way, which one Substance in three Persons holds. Remain content, race of mankind, at the *quia*, for if you could have seen all no need was there that Mary should bring forth; and ye have seen desiring without fruition men such that their desire would have been set at rest, which is given them eternally for a grief. I speak of Aristotle and of Plato, and of many others." And here he bowed his forehead, and said no more, and remained disquieted.

We were come therewithal to the foot of the mount. There we found the rock so steep that in vain would the legs be nimble. 'Twixt Lerici and Turbia, the most desolate, the most broken landslip is beside this one a ladder, easy and open. "Now, who knows on which hand the mountainside falls," said my Master, staying his step, "so that he may ascend who goes without wings?" And while that, holding his face low, he was examining the fashion of the road, and I was gazing up around the rock, on the left hand appeared to me a folk of souls who were moving their feet toward us, and yet seemed not, so slow they came. "Raise," said I to my Master, "thy eyes. Lo, on this side is one who will give us counsel, if thou canst not have it of thyself." He looked at them, and with frank mien answered "Let us go thitherward, for they come slowly; and thou confirm thy hope, sweet son."

Still was that people so far off, I mean after a thousand of our paces, as a good thrower would hurl with his hand, when they all drew up to the hard masses of the lofty bank, and stood firm and close, as he who goes in doubt stands still to look. "O ye who have made a good end, O spirits already elect," Virgil began, "by that peace which I think is awaited by you all, tell us where the mountain falls, so that it is possible to go upward; for loss of time displeases most who most knows." As the sheep issue from the folds by one, by two, by three, and the others stand timid, holding eye and muzzle to earth, and that which the first does the rest do too, coming close behind her if she stops, simple and quiet, and know not the why or wherefore; so saw I then move to come, the head of that fortunate flock, modest in face and dignified in gait. When those in front saw the light on the ground broken to the right side of me, so that the shadow was from me to the rock, they stayed and drew themselves a little back, and all the others that were coming after, not knowing why or wherefore, did the same. "Without demand from you, I declare to you that this man whom you see is a human body, whereby the Sun's light is cloven on the earth. Marvel you not; but believe that not without power which comes from Heaven he seeks to surmount this wall." Thus the Master. And that worshipful folk said: "Turn, enter then before us," making a sign with the backs of their hands. And one of them began: "Whoever thou art, turn thy face as thou goest thus, give heed if yonder thou sawest me ever." I turned me to him and looked fixedly on him; fair-haired he was, and beautiful and of noble countenance; but one of his brows a stroke had divided. When I had humbly disclaimed to have ever seen him, he said: "Now look," and showed me a wound high on his breast. Then he said smiling: "I am Manfred, grandson of Constance the empress; wherefore I pray thee that when thou returnest thou go to my daughter, mother of the Honor of Sicily and Aragon, and say to her the truth, if else be said. After that I had my form torn with two mortal stabs, I betook myself weeping to Him who willingly pardons. Horrible were my sins; but the infinite goodness has arms so wide that it receives that which turns back to it. If the pastor of Cosenza, who in the chase of me was sent by Clement, had then in God duly read that page, the bones of my body would still be at the bridge-head near Benevento, under the guard of the heavy stone-heap. Now the rain washes them, and the wind moves them forth from the kingdom, hard by the Verde, whither he transported them with light put out. Through their malediction one is not so lost that the eternal love cannot return, so long as hope has any bloom of green. True it is that whoso dies in contumacy of holy Church, although at last he repents him, it behoves him to stay without this bank, for all the time that he has remained in his presumption, thirty-fold, if such decree does not become shortened by kindly prayers. Hereafter see if thou canst make me happy, revealing to my good Constance how thou hast seen me, and also this prohibition; for here through those yet there much may be gained.

CANTO IV.

ARGUMENT.

They enter a gap in the hillside and begin to climb. Virgil explains the motion of the sun as seen in the hemisphere where they are. Dante talks with Belacqua, whom he finds among those who have delayed their repentance through indolence.

WHEN, by reason of delight, yea, or of pain, which any capacity of ours conceives, the soul fully collects itself thereto, it seems that it attends to no power more; and this is against that error, which believes that one soul above another is kindled in us. And therefore, when anything is heard or seen of such sort as to hold the soul fast turned towards itself, the time goes by, and the man reeks not thereof, for that which is listening to it is one power, and that which keeps the soul entire is another; the latter is as it were bound, and the former is at large.

Of this I had a true experience, hearing that spirit and marvelling. For full fifty degrees had the sun mounted, and I had not heeded, when we came where those spirits with one voice cried to us: "Here is what you ask!" A larger opening many a time the villager hedges up with a forkful of his thorns, when the grape is growing brown, than was the gap from which my leader mounted, and I after him alone, when the troop parted from us. One goes to Sanleo and descends on Noli; one mounts over Bismantova to the summit, with only feet; but here behoves it that one fly, I mean with the swift wings and with the feathers of the great desire, following that guidance which gave me hope and made a light for me. We mounted within the broken rock, and its surface grazed us on either side, and the ground below us required both feet and hands. When we were on the upper rim of the lofty bank, on the open mountain-side: "My master," said I, "what course shall we make?" And he to me: "Let no step of thine descend; only gain ground upwards on the mountain behind me, until some wise escort appears for us." The summit was lofty, that it surpassed our sight, and the mountain side full steeper than a band from mid-quadrant to center. I was weary, when I began: "O sweet father, turn thee and behold how I remain alone, if thou stay not." "O son," said he, "draw thyself as far as there," pointing me out a terrace not much above, which on that side circles the whole steep. His words so spurred me that I forced myself, climbing behind him until I had the ring beneath my feet. There we both sate us down, turned towards the east, whence we had mounted, for to look backward is wont to please any man. First I directed my eyes to the low shores; afterwards I raised them to the sun, and wondered that we were smitten by him on the left. The poet well perceived that I was standing stupefied before the chariot of the light, where between us and Aquilo he was entering. Wherefore he to me: "If Castor and Pollux had been in company of that mirror, which leads of its light both upward and down, thou wouldst have seen the fiery Zodiac rotate yet closer to the Bears, unless it had issued forth from its old road. How that is, if thou wouldst be able to conceive, with inward recollection picture to thyself that Sion stands with this mountain in suchwise on the

earth, that both have a single horizon and diverse hemispheres; whence, if thy intellect considers clearly, thou wilt see how it behoves that the road, whereon to his own mishap Phaethon knew not how to drive, should pass on the one side of this mount, when it is on the other side of that."

"Certes, my master," said I, "never saw I aught so clearly as I [now] discern, there where my intellect seemed wanting, that the mid-circle of heavenly movement, which in a certain art is called Equator, and which ever remains between the sun and the winter, here, for the reason that thou sayest, is distant towards the north, by so much as the Hebrews saw it towards the warm quarter. But if it please thee, willingly would I know how far we have to go, for the hill mounts more than my eyes are able." And he to me: "This mountain is such that ever at the beginning below it is hard, and the more one mounts, the less it pains him. Wherefore, when it shall appear so pleasant to thee that to go upon it is to thee as easy as to go down with a favouring stream on shipboard, then wilt thou be at the end of this road; there expect to repose thy weariness: more I answer not, and this I know for true."

And, as he had said his word, a voice from hard by sounded: "Mayhap that thou wilt first have need to sit." At the sound of it each of us turned, and we saw on the left a great stone, whereof neither I nor he had before taken heed. We drew thither; and there were persons who stood in the shade behind the rock, as one through listlessness sets him to stand. And one of them who seemed to me weary, was sitting and embracing his knees, holding his face down low between them. "O my sweet Lord," I cried, "cast eye on him who shows himself more careless than if sloth were his sister." Then he turned him to us, and gave heed, only moving his face upward by the thigh, and said: "Go up thou, for thou art strong." I knew then who he was; and that struggle which was still quickening my breath a little, did not hinder me from going to him; and after I had reached him he hardly raised his head, saying: "Hast thou quite perceived how the Sun guides his chariot by thy right shoulder?" His lazy gestures, and his curt words moved my lips a little to a smile; then I began: "Belacqua, henceforth it grieves me not for thee; but tell me, why art thou seated here? Awaitest thou escort, or has thy wonted habit only retaken thee?" And he: "Brother, what boots it to go up? for the bird of God who sits above the gate would not permit me to go to the torments. Behoves that first the heaven must circle round me [waiting] outside thereof, for so long a time as it did in my life, because I delayed to the end my pious sighs: if prayer first helps me not, such as may rise up from a heart that lives in grace; what avails other, which is not heard in heaven?"

And already the poet was mounting before me, and was saying: "Come now away, see how the meridian is touched by the Sun, and on the verge the night covers already with her foot Morocco."

CANTO V.

ARGUMENT.

They are overtaken by another troop, certain of whom, on learning that Dante is a living man, make themselves known to him. These are they who have been cut off by violence, but have repented at the point of death. Among them are Jacopo del Cassero, Buonconte da Montefeltro, and Pia. They recount the manner of their deaths.

I HAD already parted from those shades, and was following the tracks of my leader, when behind me, pointing the finger, one cried: "Look, for it seems that the ray illuminates not to the left of him who is lowermost, and as a living man he seems to demean himself." I turned my eyes back at the sound of this word, and saw them gaze for wonder at me, me only, and the light that was broken.

"Why does thy mind so much perplex itself," said my master, "that thou slackenest thy going? What is it to thee, that which is whispered there? Come behind me, and let the folk talk; stand like a firm tower which never shakes its top for blast of winds. For ever the man, in whom thought wells up over thought, removes far from himself his mark, because the onset of the second dissolves the first." What could I reply, if not "I come"? I said it, overspread somewhat with that colour which makes a man worthy at times of pardon.

And therewithal along the hillside across were coming folk in front of us a little, singing *Miserere*, verse by verse. When they perceived that by reason of my body I did not give place to the passage of the rays, they changed their chant into an O long and hoarse, and two of them in guise of messengers ran to meet us, and demanded of us: "Make us acquainted with your condition." And my master: "Ye can go your way, and report to them that sent you that the body of this man is very flesh. If for the sight of his shadow they stood still, as I opine, enough is answered them; let them do him Honor, and he may be dear to them." Never saw I kindled vapours so swiftly cleave at early night the clear sky, nor, as the sun is falling, August clouds that these did not return upward in less time, and arrived there they with the others wheeled round to us, like a troop which goes without rein. "This folk which presses on us is many and they come to beg of thee," said the poet, "wherefore only go on, and in thy going listen." They came crying: "O spirit, that goest to be happy with those limbs which thou hadst at thy birth, slacken thy pace a little. Look if thou hast ever seen any one of us, so that thou mayest bear news of him *there*; why goest thou, prithee? why dost thou not stay? We were all once slain by violence, and sinners up to our last hour; then light of heaven made us conscious, so that repenting and forgiving, we issued forth of life reconciled to God, who pricks our hearts with the desire to see him." And I: "For all that I gaze in your faces, I do not recognize any one; but if aught that I can do pleases you, O spirits born to bliss, do ye say it, and I will do it for the sake of that peace, which makes me, following the feet of such a guide, seek it from world to world."

And one began: "Each one puts his faith in thy good offices, without thy swearing it, so only that want of power cut not will away. Whence I, who speak alone before the rest, pray

thee, if ever thou see the land which lies between Romagna and Charles's land, that thou wouldst be gracious to me of thy prayers in Fano, so that on my behalf supplication be well made, that I may have power to purge my heavy offences. Thence sprang I, but the deep wounds, whence issued the blood whereon my soul held its seat, were made for me in the midst of the sons of Antenor, there where I trusted to be most secure; he of Esti bade do it, who had me in wrath far enough beyond what justice willed. But if I had fled towards La Mira when I was overtaken at Oriaco, still should I be on that side where they breathe. I ran to the marsh, and the cane-brake and the mud entangled me so that I fell, and there saw I a lake form itself on the ground from my veins."

Then said another: "I pray so may that desire be fulfilled which draws thee to the lofty mount, with kindly piety help mine. I was of Montefeltro, I am Buonconte; Joan, or any other, has no care of me; wherefore I go among these with lowered brow." And I to him: "What force or what adventure led thee so far astray from Campaldino, that thy sepulture has never been known?" "Oh," answered he, "at foot of the Casentino a stream goes across, which has to name Archiano, which takes its rise above the hermitage in Apennine. Where its name becomes of no avail came I, pierced in the throat and staining the plain with blood. There I lost my sight, and my speech finished with the name of Mary, and there I fell, and my flesh alone remained. I will tell the truth, and do thou repeat it among the living; the Angel of God took me, and he of Hell cried: 'O thou from heaven, why robbest thou me? Thou bearest away for thyself the eternal part of this man, for one little tear which takes him from me; but with the other part will I take other order.' Thou knowest well how in the air collects itself that moist vapour which returns to water as soon as it mounts where the cold condenses it. Thither came that evil will, which seeks evil only with its intelligence, and moved the vapour and the wind through the power which its nature gave. Then, when the day was spent, he covered the valley from Pratomagno to the great ridge with clouds, and made overcast the heaven above, so that the teeming air was turned to water; the rain fell, and to the trenches came so much of it as the earth did not endure; and as it came together into great streams, it rushed so swift towards the royal river that naught held it back. My body, cold, hard upon its mouth the swollen Archiano found; and that hurried it into the Arno, and loosened on my breast the cross, which I made of myself when the pain overcame me; it rolled me by the banks and by the bottom; then with its booty covered me and girt me."

"Ah! when thou art returned to the world, and rested from thy long journey," the third spirit followed on the second, "be mindful of me, that am Pia. Siena gave me birth, Maremma undid me; he knows it, who, ringed as I was before, had espoused me with his own gem."

CANTO VI.

ARGUMENT.

Dante speaks with other spirits, among whom is Peter de la Brosse. Virgil enlightens him on the subject of prayer for those in Purgatory. They meet Gordello of Mantua, who greets Virgil, when he learns that he is his countryman. Dante inveighs against the divisions of Italy and the Emperor's neglect, and especially against his own city of Florence.

WHEN the game of hazard breaks up, he who loses remains sorrowfully recalling the throws, and learns by his grief; with the other, all the folk go their way; one goes before, and one catches him from behind, and another on one side brings himself to his remembrance. He stays him not, and listens to one and the other; the man to whom he reaches his hand makes no more press, and thus he defends himself from the jostling. Such was I in that thick crowd, turning to them here and there my face and promising, I got me clear of it. Here was the Aretine, who from the fierce arms of Ghino di Tacco had his death; and the other who was drowned while running in the rout. Here was praying with his hands outspread, Frederick Novello, and he of Pisa who made the good Marzucco show his fortitude. I saw Count Orso; and the spirit divided from its body through hate and envy, as he said, not for fault committed, Peter de la Brosse I mean; and here let the dame of Brabant take forethought while she is in this world, so that therefore she be not of a worser flock.

When I was free from all those shades, whose prayer was only that another pray, so that their sanctification may come quickly, I began: "Methinks thou tellest me, O my light, expressly in a certain passage, that prayer bends not decree of Heaven, and these folk pray only for that. Would then their hope be vain, or is thy saying not rightly manifest to me?" And he to me: "My writing is plain, and the hope of these fails not, if it is looked at well with sound judgement; since the high summit of justice is not veiled because the fire of love accomplishes in one moment that satisfaction which he owes who is lodged here; and in the case where I affirmed that point, a defect was not amended by praying, because the prayer was disjoined from God. But in regard to so lofty a doubt, rest not thyself, until she tell it thee, who will be a light betwixt the truth and the understanding. I know not if thou comprehend: I speak of Beatrice; thou wilt see her above, upon the summit of this mount, smiling in bliss." And I: "Master, go we with greater speed; for now I grow not wearied as before; and see how the slope begins now to cast its shadow." "We will go forward with this daylight," he answered, "as far as we shall yet be able, but the fact is otherwise than thou supposest. Before thou art there on high, thou wilt see return him who already is being covered by the hillside, so that thou makest not his rays to break. But see there a soul. which posted all alone is looking towards us; it will point out to us the quickest way." We came to it. O Lombard soul, how wert thou standing haughty and disdainful! and in the movement of thine eyes dignified and tranquil. It was saying nothing to us, but was letting us go on, only looking in fashion of a lion when he reposes. Nevertheless, Virgil drew near to it, praying that

it would show us the best ascent; and it answered not to his demand, but inquired of us about our country and our life. And the gentle leader began: "Mantua" And the shade that was all self-contained and lonely sprang toward him from the place where before it was standing, saying: "O Mantuan, I am Sordello of thy land." And the one embraced the other. Ah Italy! thou slave, hostel of woe, ship without pilot in so great a tempest, not lady of provinces, but brothel! This noble spirit was thus ready, only for the sweet sound of his country's [name], to make joyous greeting for his fellow-citizen here; and now in thee thy living men stay not without war, and one gnaws the other of those whom one wall enlocks and one moat. Search, wretch, thy sea-coasts all about the shores, and then look into the heart, if any part in thee enjoys peace. What boots it that Justinian should have put thy rein in order, if the saddle is empty? Without that were the shame less. Ah folk that ought to have been devout and to let Cæsar sit in the saddle, if ye understand well that which God ordains to you, look how that beast has become fell, through not being corrected with the spurs, since ye have placed your hands upon the headstall. O German Albert, who abandonest her that is become untamed and savage, and oughtest to have bestridden her saddlebows, may a just judgment fall from the stars on thy blood, and may it be strange and evident, such that thy successor may have fear of it; for ye have, thou and thy father, suffered—through covetousness being drawn away from hence—that the garden of the empire should lie desert. Come and see Montagues and Capulets, Monaldi and Filippeschi, thou careless man, those already grieving, these in suspicion. Come, cruel, come, and behold the oppression of thy nobles, and heal their disorders, and thou wilt see in what wise Santafore is at ease. Come to see thy Rome who weeps, widowed, alone, and day and night cries out: "My Cæsar, wherefore art thou not my companion?" Come to see how much the folk love one another; and if no pity for us moves thee, come to shame thyself for thy own renown. And if it is allowed me, O highest Jove, who upon earth wast crucified for us, are thy just eyes turned other-whither? Or is it preparation, which in the abyss of thy counsel thou makest for some good, wholly cut off from our comprehension? For the lands of Italy are all full of tyrants, and every churl that comes partisanning it becomes a Marcellus. My Florence, well mayst thou be satisfied with this digression that touches thee not, thanks to thy people that is so full of reason. Many have justice in heart, but it shoots forth late, through not coming to the bow without counsel; but thy people has it on the outermost lips. Many refuse the burden of the commonweal; but thy people answers eagerly without call, and cries: "I charge myself." Now make thyself happy, for thou hast surely wherefore: thou who art rich, at peace, thou [filled] with wisdom. If I say true, the result conceals it not. Athens and Lacedæmon, that framed the ancient laws, and were so civilised, made in regard to living well a small mark compared with thee, who makest such subtle provisions, that to mid-November reaches not what thou in October dost spin. How often in the time that thou rememberest hast thou changed law, money, and offices, and customs, and renewed thy members? And if thou rightly call thyself to mind, and see light, thou wilt behold thyself in semblance of that sick one, who cannot find repose upon the feathers, but with turning over keeps off her pain.

CANTO VII.

ARGUMENT.

Virgil makes himself and his condition known to Sordello, who leads them to a little valley on the mountain-side, where they find many kings and princes such as had, through the cares of this world, put off repentance. Among them are Rudolf the Emperor, Charles of France, king of Apulia, Peter king of Aragon, Henry king of England, and Philip king of France.

AFTER that the noble and joyful (greetings had been repeated thrice and four times, Sordello drew back, and said: "Who are ye?" "Before that the souls worthy to ascend to God were turned toward this mount were my bones buried by Octavian. I am Virgil, and for no other crime did I lose Heaven than for not having faith," thus answered then my Leader. As he who sees on a sudden a thing before him, whereof he so wonders that he believes and doubts, saying: "It is, it is not;" such appeared he, and then he veiled his brows, and humbly turned again toward the other, and embraced him where the inferior takes hold. "O glory of the Latins," said he, "through whom our tongue showed what its power was O eternal treasure of the place whence I sprang, what desert or what favor shows thee to me? If I am worthy to hear thy words, tell me if thou comest from Hell, and from what ward." "Through all the circles of the realm of woe," he answered him, "am I come to this side; a power from Heaven moved me, and with it I come. Not for doing, but for not doing, have I lost the sight of the Sun on high whom thou desirest, and who was too late known by me. There is a place below, not sad with torments, but with gloom only, where the lamentations sound not as wails but are sighs. There stay I, with the little innocents bitten by the teeth of death, before that they were freed from human sin. There stay I, with those who were not clad with the three holy virtues, but faultless knew the others, and followed every one. But if thou knowest and canst, give us some direction, whereby we may come more quickly there where Purgatory has its right beginning." He answered: "A certain place is not assigned to us: it is permitted me to go upward and around: as far as I can go, I put myself at thy side as guide. But see already how the day declines, and to go upward in the night is not possible; wherefore it is good to think about a fair sojourn. There are spirits to the right here, apart, if thou give me thy consent, I will lead thee to them, and not without delight will they become known to thee." "How is that?" was the reply; "he who would mount at night, would he be hindered of any? or would it be that he could not?" And the good Sordello rubbed his finger on the ground, saying: "See, only this line thou wouldst not pass after the sun was set; not, however, that anything, other than the gloom of night, would give hindrance to going upward; that with want of power hampers the will. Well were it possible with it to turn downward, and pass over the hillside wandering about, while that the horizon holds the day closed." Then my Master, as though wondering, said: "Lead us then to the place where thou sayest that one may have delight in tarrying."

A little distance had we gone away from that place, when I was aware that the mountain was cut away in fashion as the valleys cut them away here. "Yonder," said that shade, "will we take our way, where the hillside makes of itself a bosom, and there will we await the new day." Part steep, part level, was a winding path, which led us into a side of the hollow, there where the rim dies more than half away. Gold and fine silver, cochineal and white lead, the Indian wood lucid and serene, fresh emerald in the hour when it flakes, each would be vanquished in colour by the grass and by the flowers placed within that lap, as by its greater is vanquished the less. Nature had not only painted there, but with the sweetness of a thousand odours made there one, unknown, and undistinguished. There I saw souls sit singing *Salve Regina* on the green and on the flowers, who by reason of the valley did not appear outside. "Before the little sun that remains sets," began the Mantuan, who had brought us, "desire not that I should guide you among them. From this ledge better will you observe the acts and countenances of each and all, than when received among them in the dell below. He who sits highest, and has the semblance of having neglected that which he ought to have done, and who moves not his mouth to the others' chants, was Rudolf the emperor, who had the power to heal the wounds which have slain Italy, so that too late she is seeking cure through another. The other, who in visage is comforting him, ruled the land where the water takes its rise that Moldau into Elbe, and Elbe bears away into sea. Ottocar had he to name, and in his swaddling-clothes was better far than Wenceslas his son a bearded man, whom luxury and ease feed. And that small-nosed man, who appears close in counsel with him who has so benign a mien, died flying and deflowering the lily; look there, how he beats his breast. The other ye see how he has made of his palm, sighing, a bed for his cheek. Father and father-in-law are they of the woe of France; they know his corrupt and filthy life, and hence comes the grief that so pierces them. He who appears so large-limbed, and keeps time in his chanting with him of the manly nose, wore girt on him the cord of every worth. And if the youth who sits behind him had remained king after him, well had the worth gone from vessel to vessel; which cannot be said of the other heirs. James and Frederick have the kingdoms: of the better heritage no one possesses aught. Seldom rises human goodness through the branches; and this wills He who gives it in order that from him it may be claimed. To the large-nosed man come my words, not less than to the other, Peter, who sings with him; whence Apulia and Provence already grieve. The plant is so much worse than its seed, as, more than Beatrice and Margaret, Constance still boasts of her husband. See the king of the simple life sitting there alone—Henry of England; he has in his branches better issue. He who lower down sits on the ground among those, looking upward, is William the marquis, for whose sake Alessandria and her war makes Monferrato and the Canavese weep.

CANTO VIII.

ARGUMENT.

First sunset. The souls pray together, and two angels come to guard them. The poets descend among them, and Dante meets Nino de' Visconti and Conrad Malaspina. A serpent comes, and is put to flight by the angels. Then Dante and his friends converse till far into the night.

It was already the hour which brings desire upon seafarers, and makes tender their heart, the day that they have said farewell to their sweet friends; and which pricks the new pilgrim with love, if he hears a bell from afar, which seems to mourn the day that is dying; when I began to render vain my hearing, and to gaze on one of the souls which, risen up, was with its hand beseeching attention. It joined and lifted both its palms, fixing its eyes toward the East, as it had said to God: "Aught else I heed not." *Te lucis ante* so devoutly issued from its mouth, and with such sweet notes, that it made me issue from my own thought. And the others then sweetly and devoutly followed it throughout the entire hymn, having their eyes on the supernal wheels. Sharpen here, reader, well thy eyes to the truth, for the veil is now, surely, full fine enough for the passing within to be easy.

I saw that noble army silently thereafter gaze upward, as though awaiting, pale and humble; and I saw issue from on high, and descend downward, two angels with two flaming swords, shortened and deprived of their points. Green, as leaflets but just born, they were in raiment, which they drew after them smitten and blown about by their green wings. The one came to a halt a little above us, and the other descended upon the opposite bank, so that the folk was held in the midst. Well discerned I in them their fair heads; but in their faces the eye lost itself, as a faculty which is confounded by excess. "Both come from the bosom of Mary," said Sordello, "for guard of the valley, by reason of the serpent which will straightway come." Whence I, who knew not by what path, turned me around, and straitly placed myself, all chilled, beside the trusted shoulders. And Sordello again: "Now let us go down at once among the mighty shades, and we will speak to them; well-pleasing will it be to them to see you."

Only three steps I think that I descended, and I was below, and saw one who was gazing only at me, as though he wished to know me. By this it was a time when the air was growing black, yet not so much but that between his eyes and mine it let grow clear that which till then it hid. Towards me he moved, and I moved towards him; noble judge Nino, how much it pleased me when I saw that thou wast not among the damned! No fair salute was silent between us; then he asked: "How long is it since thou hast come to the foot of the mount by the distant waters?" "Oh," said I to him, "by way of the regions of woe I came this morning, and I am in my first life, albeit that by so going I am seeking to gain the second." And as my answer was heard, Sordello and he drew themselves backward, as folk bewildered of a sudden. The one turned round to Virgil, and the other to one who was sitting there, crying: "Up, Conrad, come to see what God through His grace has willed." Then, turning to me: "By this

singular favor, which thou owest to Him who so hides His own first wherefore that there is no fathoming it, when thou shalt be beyond the broad waters say to my Joan that she cry there for me where answer to the innocent is given. I think that her mother loves me not any more, since she has changed the white wimple, which it behoves that she poor soul must long for yet again. Through her easily enough one may understand how long a flame of love lasts in a woman, if eye or touch often rekindle it not. The viper which the Milanese bears will not make her so fair a sepulture, as the cock of Gallura would have made." Thus he spoke, marked in his aspect with the stamp of that upright zeal which burns, in due measure, in his heart.

My eyes were going eagerly to the heaven only, even there where the stars are slower, as a wheel where it is nearer to the axle. And my leader: "Son, at what gazest thou on high?" And I to him: "At those three torches, where with the whole pole on this side burns." And he to me: "The four clear stars which thou sawest this morning are low on that side, and these are risen where those were." As he was beginning to speak, Sordello drew him to himself, saying: "See there our adversary," and pointed his finger that he might look that way. On that side when the little valley has no barrier was a snake; perchance such as gave to Eve the bitter food. Through the grass and flowers came the evil reptile, turning now and again its head towards its back, and licking, like a beast which sleeks itself. I saw not, and therefore I cannot say, how the heavenly hawks moved, but I surely saw both one and the other in motion. Hearing their green wings cleave the air the serpent fled, and the angels wheeled upward to their posts, flying back abreast. The shade which had drawn close to the judge when he called, through all that assault had not a moment loosed its gaze from me. "So may the lantern which is leading thee on high find in thy will candle so much as needs to reach the enamel of the summit," it began, "if thou knowest true news of Valdimagra, or of its neighbourhood, tell it to me, for once was I great there. I was called Conrad Malaspina; I am not the Ancient, but I am descended from him; I bare to mine the love which here is purified." "Oh," said I to him, "through your country I never was; but where dwell there men throughout all Europe, that it is not known? The fame that honours your house shouts forth its lords, and shouts forth the country, so that he knows of it who never yet was there. And I swear to you, so may I go on high, that your honored race ceases not to be adorned with the glory of the purse and of the sword. Custom and nature so privilege it, that whereas the guilty head is turning the world astray, it alone goes straight, and despises the evil road." And he: "Go now, for the sun lays not himself seven times more in the bed which the Ram covers and bestrides with all four feet, but this courteous opinion will be fastened in the midst of thy head with stronger nails than of another's speech; if course of doom be not arrested."

CANTO IX.

ARGUMENT.

Dante falls asleep, and dreams a dream of an eagle. Second sunrise. In his sleep he is borne by Lucy to the door of Purgatory, where he finds an angel, seated over three steps of divers stone. The angel admits them into Purgatory, but first makes certain marks on Dante's forehead.

THE bedfellow of ancient Tithonus was already growing white on the gallery of the east, forth from the arms of her sweet paramour; her forehead was bright with gems, placed in the figure of the cold animal that smites folk with its tail; and the night, of the steps wherewith she mounts, had in the place where we were made two, and the third was already inclining downward its wings, when I, who had with me part of what was Adam's, overcome by sleep reclined on the grass, there where, all five, already we were sitting.

In the hour when the swallow begins her sad lays, near to the morning, perhaps in memory of her former woes, and when our mind, pilgrim rather from the flesh, and less bound by its thought, is in its visions as it were divine; in a dream I seemed to see an eagle with feathers of gold, poised in heaven, with its wings open and astrain to swoop. And meseemed I was in that place where his friends were abandoned by Ganymede, when he was ravished to the consistory on high. Within myself I thought, perhaps it strikes by custom only here, and perhaps from another place it disdains to bear away aloft in its claw. Then meseemed that having wheeled a little more terrible as a thunderbolt it descended, and snatched me upward as far as the fire. There it seemed that it and I burned, and so the imagined conflagration scorched, that it behoved that my sleep broke. Not otherwise Achilles shook himself, turning his awakened eyes around, and not knowing where he was, when his mother from Chiron carried him across sleeping in her arms to Scyros, the place whence afterwards the Greeks made him depart, than did I shake myself, so soon as from my face sleep fled, and I became all amort, as does the man who freezes in his fear. Beside me was my Comforter alone, and the sun was already more than two hours high, and my face was turned to the sea. "Have no fear," said my Master, "make thyself secure, for we are at a good point; contract not, but widen all thy force. Thou art from this point come to Purgatory; see there the gallery which closes it round; see the entry there where it appears disjoined. Ere this, in the dawn which goes before the day, when thy soul was sleeping within thee on the flowers, wherewith it is adorned down yonder, came a dame, and said: 'I am Lucy; let me take this man who sleeps, so will I speed him on his way.' Sordello remained, and the other noble forms; she took thee up, and, as the day was clear, went her way upward, and I in her track. Here laid she thee; and first her fair eyes showed me that entry open; then she and sleep together went their way." In fashion of a man who in doubt reassures himself, and who turns into comfort his fear, after that the truth is disclosed to him, myself I changed; and as my leader saw me free from care, he moved upward along the ledge, and I behind him toward the height.

Reader, thou seest well how I exalt my matter, and therefore wonder not if with more art I sustain it.

We drew us near, and were at such a part that there where first had seemed to me a breach, only like a crack which parts a wall, I saw a gate, and three steps below it to go to it, divers of colours, and a porter who as yet spake no word. And as I opened more and more my eye to it, I saw that he sat over the highest step, such in his face that I endured it not; and he had a naked sword in his hand, which reflected the rays so towards us, that I directed often my sight in vain. "Tell me, from where ye stand, what would ye?" he began to say; "where is your escort? Look to it, that to come upward hurt you not." "A dame of Heaven, knowing of these things," answered my Master to him, "but ere now said to us: 'Go thither, there is the gate.'" "And may she further your steps to good," began again the courteous gatekeeper; "come then forward to our stair." There came we; and the first stair was white marble, so polished and rubbed that I was mirrored in it as I appear. The second, tinted more deeply than perse, was of a rugged and fire-burnt rock, cracked through its length and across. The third, which masses itself above, seemed to me porphyry so flaming as blood which spirts forth from a vein. Upon this the Angel of God was holding both his feet, sitting on the threshold, which seemed to me a rock of adamant. Over the three steps upward with a good will my leader drew me, saying: "Ask humbly that he undo the lock." Devout I threw myself at the holy feet; I asked for mercy, and that he would open to me; but first upon my breast three times I smote myself. Seven P's upon my forehead he described with the point of the sword, and "See that thou wash, when thou art within, these strokes," said he. Cinder, or earth that should crack with drought, would be of one colour with his vestment, and from beneath this he drew two keys. The one was of gold, and the other was of silver; first with the white, and afterward with the yellow, he dealt with the gate so that I was content. "Whenever one of these keys fails, so that it does not turn straight through the keyhole," said he to us, "this gap opens not. One is more costly, but the other needs much of art and wit ere it unlocks, because it is that which disentangles the knot. From Peter I hold them; and he bade that I should err rather toward opening than toward keeping it locked, so only that the folk prostrated themselves at my feet." Then he pushed open the sacred door, saying: "Enter, but I do you to wit that forth returns whoso looks him back." And when upon the hinges were turned the pins of that holy portal, which are of metal, resounding and strong, Tarpeia bellowed not so, nor showed herself so shrill, when taken from her was the good Metellus, whereby afterwards she remained lean. I turned me round attentive to the first tone, and methought I heard *Te Deum laudamus*, in a voice mingled with the sweet harmony. Just such an image gave me that which I heard, as one is wont to receive when they stand to sing with an organ, when now are heard the words and now are not.

CANTO X.

ARGUMENT.

The first or lowest circle of Purgatory, where those are purified who have sinned through pride. They see certain images carved on the rock wherein acts of humility are commemorated. As they stay to look at these, the souls overtake them, each bearing on his back a heavy burden.

AFTER we were within the threshold of the gate which evil love makes unfrequented of souls, because it makes the crooked way seem straight, I heard by its resounding that it was shut; and if I had turned my eyes to it what excuse had been meet for of the fault?

We were mounting through a cleft in the rock, which kept shifting on one side and the other like as a wave that recedes and draws near. "Here it behoves to use a little art," began my leader, "in approaching now this way now that, to the side where it parts." And this made our steps so scant that the waned moon returned to her bed for her setting before that we were forth from that needle's eye. But when we were free and in the open space above, where the mount gathers itself back, I wearied, and both uncertain of our way, we halted above in a level place more solitary than roads through deserts. From its rim, where the void bounds it, to the foot of the high bank which only rises, a human body would in thrice have measured; and so far as my eye could wing its flight, whether on the left or the right hand, this cornice appeared to me alike. Our feet were not yet moved thereupon, when I perceived that bank which lacked right of ascent, to be of marble all about, white, and adorned so with sculptures, that not only Polycletus, but nature herself would have had shame there. The angel that came on earth with the decree of the many years wept-for peace, which opened Heaven from its long refusal, before us appeared so truly sculptured there in a gentle act, that it seemed not a mute image. One would have sworn that he said *Ave*, because there was imaged she who turned the key to open the high love. And she had upon her action this speech imprinted—*Ecce ancilla Dei!* as aptly as a figure is made on wax by a seal. "Fix not thy mind on one place only," said the sweet Master, who had me on that side where folk have the heart; wherefore I turned me with my face and behind Mary saw on that side where I had him who was urging me, another history placed upon the rock; wherefore I passed Virgil and put myself near, so that it might be set out before my eyes. There in the very marble was there carved the car and the oxen drawing the sacred ark, whereby men fear an office not entrusted to them. Before it folk appeared; and all of them, divided into seven choirs, caused two of my senses to say, the one "No," the other, "Yes, they sing." In like manner at the smoke of the incense which there was imaged, the eyes too and the nose became discordant in "Yes" and "No." There was going before the blessed vessel, dancing, with garments girt high, the humble Psalmist, and more and less than king was he in that case. Portrayed opposite, in a view of a great palace, Michal was looking on, as a dame despiteful and sad. I moved my feet from the place where I was standing to look from anear at another history which I saw gleaming white behind Michal. Here was narrated the high glory of the Roman prince, whose great

worth moved Gregory to his great victory; I mean of Trajan the emperor; and a poor woman was at his bridle, in attitude of tears and of grief. About him it seemed trampled and full of horsemen, and the eagles in gold over him moved, in seeming, to the wind. The poor woman among all these seemed to be saying: "Sir, avenge me for my son who is dead, whereof I grieve my heart." And he to answer her: "Wait now so long until I return." And she: "My lord" (as a person in hom grief is urgent), "if thou return not?" And he: "He who will be where I am will do it for thee." And she: "What will another's good deed be to thee if thy own thou puttest out of mind?" Wherefore he: "Now comfort thyself, for it behoves that I perform my duty before I move. Justice will have it, and pity holds me back." He who never beheld a new thing drew forth this visible speech, new to us; because it is not found here.

While I was delighting myself with gazing on the images of such humble deeds, and, for their craftsman's sake, dear to behold: "Lo on this side, but the paces they make are few," murmured the Poet, "are much folk; they will put us in the way to the higher steps." My eyes, which were intent to look, for seeing new things whereof they are fain, in turning toward him were not slow. I would not, however, reader, that thou shouldest be dismayed of a good purpose, for hearing how God wills that the debt be paid. Think not of the form of the punishment; consider that which follows, consider that at worst, beyond the great sentence it cannot go. I began: "Master, they whom I see to move toward us seem not to me persons, and I know not what; so fail I in my sight." And he to me: "The grievous condition of their torment bows them so to earth that my eyes first were thereat strained. But look fixedly there, and disentangle with thy sight him who is coming below those rocks; by now canst thou perceive how each is pinched." O proud Christians, wretched and weary, who, weak in the sight of the mind, have confidence in your backward paces, do ye not perceive that we are worms, born to form the angelic butterfly which flies without screen to the judgement? For what does your mind float on high, since ye are as it were defective insects, like a worm in which formation is in default?

As, to support a floor or roof, by way of corbel, one sometimes sees a figure join the knees to the breast, the which, out of its untruth, causes a true discomfort in whoso sees it, thus saw I these shaped, when I well gave heed. True is it that they were more and less drawn together, according as they had more or less on their backs; and he who had most endurance in his mien, weeping seemed to say, "I can no more."

CANTO XI.

ARGUMENT.

The first circle continued. The souls, as they go along, recite the Lord's Prayer. Dante talks with Umberto Aldobrandeschi, and Oderisi of Agubbio, who also shows him Provenzano Salvani.

“OUR FATHER, who in the heavens abidest, not as circumscribed, but through the greater love which Thou hast to the first effects on high, praised be Thy name and Thy worth by every creature, as it is meet to render thanks to Thy sweet Spirit. Let the peace of Thy kingdom come to us, for we towards it can naught of ourselves, if it comes not, with all our wit. As of their will Thy angels make sacrifice to Thee, chanting Hosanna, so may men do of theirs. Give this day to us the daily manna, without which through this rough desert backward he goes who most toils to go forward. And as we forgive to each man the evil which we have suffered, do Thou also graciously forgive, and not regard our merit. Our strength, which easily surrenders, put not Thou to proof with the old adversary, but deliver it from him, who so urges it. This last prayer, dear Lord, no longer is made for us, for it needs not, but for those who have remained behind us.” Thus praying for themselves and us good speed, these shades were all going under their load, like that which sometimes is felt in a dream, in diverse anguish, around and wearily up by the first ledge, purging away the darkness of the world. If there a good word is alway spoken for us, here what can be said and done for them, by those who have a good root to their will? Surely we ought to aid them to wash the stains which they bore hence, so that clean and light they may issue to the starry circles. “Pray you—so may justice and pity soon disburthen you, that ye may be able to move the wing which may raise you according to your desire—show us on which hand is the shortest way towards the stair; and if there is more than one passage, teach us that one which falls least steeply: for this man who comes with me, through the burthen of the flesh of Adam, wherewith he is clad, is niggard, against his will, in mounting upward.” Their words, which they returned to these, which he whom I was following had spoken, were not manifest from whom they came; but it was said: “Come to the right along the bank with us, and ye shall find the pass possible for a living person to ascend. And if I were not hindered by the stone which quells my proud neck, whence it behoves me to bear my face low, this man who yet lives, and names not himself, would I gaze upon, to see if I knew him, and to make him pitiful to this burthen. I was Latin, and born of a great Tuscan: William Aldobrandeschi was my father; I know not if his name was ever with you. The ancient blood and the fair deeds of my ancestors made me so arrogant, that not thinking of the common mother, I had every man so deeply in despite that of it I died, as they of Siena know, and every child in Campagnatico knows it. I am Humbert; and not only to me did Pride work loss, for all my consorts has she drawn with her into disaster. And here it behoves that I carry this weight on her account, until God is satisfied, here among the dead, since I did it not among the living.”

Listening, I bent my face downward, and one of them (not he who was speaking) twisted himself beneath the weight which hampers him; and saw me, and knew me, and called me, holding with Labor his eyes fixed on me, who, all stooping, was going with them. "Oh," said I to him, "art thou not Oderisi, the Honor of Agubbio, and the Honor of that art which is called *illuminating* in Paris?" "Brother," said he, "more smile the parchments which Franco of Bologna pencils; the Honor is now his wholly, and mine in part. Be sure I should not have been so courteous while I lived, for the great desire of excelling whereon my heart was intent. Of such pride here is paid the fee; and even here I should not be, if it were not that while I had the power to sin I turned to God. O vain glory of human powers, how little time does the green remain on its top, if it be not overtaken by uncouth ages! Cimabue thought to hold the field in painting; and now Giotto has the cry, so that he obscures the fame of him. Thus has one Guido from the other taken the glory of the language; and perhaps he is born who will chase the one and the other from the nest. The rumour of the world is naught else than a breath of wind, which now comes hence and now comes thence, and changes name because it changes quarter. What fame wilt thou have more, if when it is old thou loose from thee thy flesh, than if thou hadst died before thou hadst left off thy child's prattle, ere a thousand years are past? which beside the eternal is a shorter space than is a movement of the eyelid beside the circle which in heaven turns the slowest. Of him who is taking the road so slowly in front of me, all Tuscany resounded, and now hardly in Siena do they whisper of him, whereof he was lord when the Florentine rage was destroyed, which was as proud at that time as now it is vile. Your reputation is as hue of grass, which comes and goes, and he discolours it, through whose power it came forth unripe from the ground." And I to him: "Thy true tale puts in my heart a good humility, and brings low in me a great pride; but who is that of whom thou but now spakest?" "That is," he answered, "Provenzano Salvani, and he is here, because he was presumptuous to bring Siena wholly into his hands. He has gone so, and goes without repose since he died. Such coin pays in satisfaction he who yonder is too daring." And I: "If that spirit which awaits, before it repents, the edge of life, tarries down there and ascends not hither, if kindly prayer aid it not, until so long a time has passed as it lived, how was the entrance allowed to him?" "When he was living in greatest glory," said he, "freely in the open place of Siena, all shame laid aside, he took his stand; and there, to draw his friend from punishment which he was enduring in the prison of Charles, he brought himself to tremble through every vein. More I will not say, and I know that I speak darkly; but little time will pass that thy neighbours shall so do, that thou shalt be able to expound it. This work cleared for him those boundaries."

CANTO XII.

ARGUMENT.

The first circle continued. They come to a place where all the way is paved with stones whereon notable examples of pride and its fall are represented. At last they see an angel, who shows them the road by which to ascend to the second circle. The first mark disappears from Dante's forehead.

PAIRED, as oxen that go in the yoke, was I going with that burthened soul, so long as my sweet guardian suffered it. But when he said: "Leave him and pass on, for here it is good with the sail and with the oars, as much as each is able, to urge his boat," I made myself again as upright as to walk requires, with my outward form; albeit my thoughts remained both bowed low and brought down. I had moved, and was following willingly the steps of my master, and both of us were already showing how agile we were; when he said to me: "Turn thy eyes downward; it will be good for thee, for easing of the way, to behold that whereon thy soles are laid."

As when, that there be memory of them, above buried folk the mounds of earth bear designed that which they once were, whence tears are often shed there again, by reason of the prick of remembrance, which only to the pious gives the spur; so figured, but of better semblance, according to the craftsmanship, saw I there all that which for road projects forth from the mountain. I saw him who was created noble more than any other creature fall like lightning from heaven, on one side. I saw Briareus, pierced by the celestial dart, lie on the other side, weighed to the earth by the chill of death. I saw Thymbraeus, I saw Pallas and Mars, armed yet around their father, gaze on the strewn limbs of the giants. I saw Nimrod at the foot of his great toil, as though bewildered, and the nations looking on who were proud with him in Shinar. O Niobe, with what weeping eyes saw I thee portrayed on the road, amid seven and seven of thy children slain! O Saul, how on thy own sword there appearedst thou dead on Gilboa, which thenceforth felt not rain nor dew! O foolish Arachne, so saw I thee, already half-spider, sad upon the tatters of the work which to thy hurt was wrought. O Rehoboam, here no longer appears thy image to threaten; but full of terror a chariot bears it away before another pursue it. The hard pavement showed moreover how Alcmaeon made appear costly to his mother her luckless adornment. It showed how his sons threw themselves on Sennacherib within the temple, and how they left that place when he was dead. It showed the ruin and the cruel example which Tomyris made when she said to Cyrus: "For blood thou hast thirsted, and with blood I fill thee." It showed how the Assyrians fled in rout after that Holofernes was dead, and also the remnants of the slaughter. I saw Troy in cinders and in pits; O Ilion, how base and vile showed thee the image which is there discerned! What master was ever of pencil and graving-tool to have portrayed the shadows and their lineaments which there would make to wonder every subtile intellect? The dead appeared dead, and the living living; he who sees the truth sees not better than I all that I walked upon, so long as I went bowed. Now be proud, and forward with haughty visage, ye sons of Eve, and bow not your face so as to see your evil path.

More of the mountain had already been passed round by us, and of the sun's road far more spent than the mind not at leisure estimated; when he who always went in front attentive began: "Raise upright thy head; there is no longer time to go bending thus. See there an angel who is making ready to come toward us; see how the sixth handmaid is returning from the service of the day. Adorn with reverence thy acts and thy face, so that it may please him to put us in the upward way; think that this day never dawns again." I was well used to his admonitions, above all not to lose time, so that in that matter he could not speak darkly to me. To us came the fair creature, clad in white, and in his face such as appears in its quivering gleam a star of morning. He spread his arms, and then spread his wings. He said: "Come: here are the steps hard by, and easily from henceforth one ascends." To this bidding come they very scant; O race of men, born to fly upward, why at a little wind fall ye so down? He led us where the rock was cut; there he beat his wings over my forehead; then he promised me my journey secure.

As on the right hand, to mount to the hill where stands the church which above Rubaconte overhangs the well-guided city, one breaks the bold steepness of the ascent by the steps that were made at an age when the archives and the measure were safe; so grows gentler the slope which here falls very steep from the second circle; but on this hand and on that the lofty rock grazes. We turning there our bodies, *Beati pauperes spiritu* sang voices in such wise that speech would not tell it. O how different are these passages to those of hell, for here one enters through chants, there through fierce laments.

We were already mounting up by the holy stairs, and I seemed to myself far more light than on the level I had seemed before; wherefore I said: "Master, say what heavy thing has been lifted from me, that scarce any weariness is found by me in going?" He answered: "When the P's which still remain on thy forehead almost extinct, shall be, as one has been, wholly erased, thy feet will be so overcome of goodwill, that not only will they not feel weariness, but it will be a delight to them to be urged upward." Then did I, as those who go with something on their head not known to them, save that the gestures of another make them suspect; wherefore the hand gives its aid to ascertain, and searches and finds, and fulfils that service which cannot be rendered by the sight; and with the fingers of my right spread out I found to be six only, the letters which he of the keys carved on me above the temples; looking whereat my leader smiled.

CANTO XIII.

ARGUMENT.

The poets reach the second circle, wherein the sin of Envy is purged. At first they see no man, but presently they hear voices, calling to mind examples of the contrary virtue, and exhorting to it. Then they come upon the shades, who sit along the rock, clad in hair-shirts, and having their eyelids sewn up with iron thread. Dante talks with Sapia, a lady of Siena.

WE were at the summit of the stair where a second time is cut back the mount which by its ascent frees any from ill; there a cornice binds around the steep, in like manner as the first, save that its arc more quickly bends. Shade there is not, nor image that may appear, so bare appears the bank, so bare the way, with the livid hue of the rock. "If here one awaits folk to inquire," reasoned the Poet, "I fear that perhaps our selection may have too much delay." Then he directed his eyes fixedly to the sun; he made of his right side center to his movement, and turned the left part of himself. "O sweet light, in whose confidence I enter by the new road, do thou conduct us," said he, "as one would be conducted herewithin; thou warmest the world, thou shinest over it; if other reason urges not to the contrary, thy rays ought to be always guides."

As much as one reckons here for a mile distance, so far were we already gone from there, in a short time, through the eagerness of our will. And towards us were heard, not however seen, to fly, spirits speaking courteous bidding to the table of love. The first voice that passed in its flight said in loud tone: *Vinum non habent*, and went repeating it behind us. And before it was wholly unheard through growing distant, another passed, crying: "I am Orestes," and also did not stay. "Oh," said I, "Father, what voices are these?" And as I asked, lo, the third, saying: "Love them from whom ye have evil." The good Master: "This circle scourges the sin of envy, and there fore are the lashes of the scourge wielded by love. The rein will have to be of the contrary sound; I think that thou wilt hear it, in my judgement, before thou reachest the passage of pardon. But fix thine eyes intently through the air, and thou wilt see folk sitting in front of us, and each one is seated along the cliff." Then I opened my eyes more than before; I looked before me, and saw shades with cloaks not different from the colour of the rock. And after that we were a little more forward I heard them cry: "Mary, pray for us!" cry "Michael," and "Peter," and all the saints. I do not believe that there goes on the earth this day a man so hard, that he were not pricked by compassion for those whom I next saw; for when I had arrived so near them that their actions came clearly to me, the tears were drawn from my eyes for heavy grief. They appeared to me covered with common hair-cloth, and one was supporting another with his shoulder, and all were supported by the bank. Thus blind men, to whom substance is lacking, stand by the pardons to beg their need, and one lets his head fall on another, so that in others pity shortly is planted, not only through the sound of the words, but through the face which no less yearns. And as the Sun reaches not to those deprived [of sight], so to the shades in the place whereof I was but now speaking, light of

Heaven will not bestow of itself: for in all of them a thread of iron bores the eyelid, and sews it in such wise as is done to a wild hawk because he remains not quiet. As I went I seemed to myself to be doing outrage in seeing others and not being seen, wherefore I turned to my sage Counsel. Well knew he what I, the silent, would say, and therefore he awaited not my demand, but said: "Speak, and be brief and clear." Virgil was going between me and that edge of the cornice, whence one may fall, because it is enringed with no border; on the other side me were the devout shades, who through the horrible stitching were straining so that they bathed their cheeks. I turned to them and began: "O folk secure of seeing the light on high which alone your desire has in its care, so may grace quickly loosen the scum of your conscience in such wise that the stream of the mind may ascend clear through it, tell me (for it will be gracious and precious to me) if there is here among you a soul that is Latin; and perhaps to him it will be good, if I become known to him." "O my brother, each is citizen of a true city; but thou wouldst say, who lived as a pilgrim in Italy." This methought I heard by way of answer somewhat more in front than the place where I was standing, wherefore I let myself be heard still more that way. Among the others I saw a shade which in its face was expectant; and if any would say "How?"—it was raising its chin upward in fashion of one blind. "Spirit," said I, "that art quelling thyself in order to mount, if thou art that one which answered to me, make thyself known to me either by place or name." "I was of Siena," it answered, "and with these others I cleanse here my guilty life, weeping to Him, that He may grant Himself to us. Sage I was not, albeit I was called Sapia, and I was far more glad of others' harm than of my own fortune. And that thou mayest not think that I deceive thee, hear whether I was foolish as I tell thee. As the arch of my years was already turning downward, my fellow-citizens were, near to Colle, joined in the field with their adversaries, and I prayed God for that which was his will. There were they routed, and turned to the bitter passes of flight, and seeing the chace, I took pleasure beyond all other: so much that I upraised my daring face, crying to God: 'Henceforth I fear thee no more,' as did the merle for a little fair weather. I wished for peace with God on the verge of my life; and not yet would my debt be reduced through penitence, if it were not that Peter Pettinagno had me in memory in his holy prayers, whom, of his charity, it grieved for me. But who art thou, that goest asking our conditions, and bearest thine eyes loosed, as I believe, and breathing talkest?" "My eyes," said I, "will yet be taken from me here; but for a little time, for small is the offence wrought by them through being turned with envy. Far greater is the fear whereby my soul is in suspense of the torment below, for already yonder burden weighs on me." And she to me: "Who then has led thee up here among us, if thou thinkest to return below?" And I: "He here who is with me, and speaks no word; and I am alive; and therefore ask of me, elect spirit, if thou wilt that yonder I move for thee hereafter my mortal feet." "Oh, this is so new a thing to hear," she answered, "that it is a great sign that God loves thee, wherefore with thy prayer at some time help me. And I ask thee by that which thou most desirest, if ever thou treadest the land of Tuscany that thou surely make good again my fame among my kin. Thou wilt see them among that vain folk who have hope in Talamone, and will lose there more hope than in finding the Diana; but yet more will the admirals lose there."

CANTO XIV.

ARGUMENT.

Second circle continued. Dante talks with Guido del Duca and Rinier da Calboli, who lament the decline of virtue in the present age. They pass on and hear other voices, which recall examples of the sin of envy and its punishment.

“WHO is this that circles our mountain before that death have given him power of flight, and opens and shuts his eyes at his will?” “I know not who he is, but I know that he is not alone. Ask thou of him that he draw nearer thee, and greet him sweetly, so that he may speak.” Thus two spirits, leaning the one against the other, were talking of me there to the right hand; then they turned their faces upward to speak to me, and one said: “O soul that fixed yet in the body goest thy way towards Heaven, in charity console us and tell us whence thou comest and who thou art, for thou makest us marvel so much at the grace thou hast, as that must needs do, which has never else happened.” And I: “Through midmost Tuscany takes its way a little stream, which rises in Falterona, and a hundred miles of course sate it not. Upon its banks I bear this body. To tell you who I am would be to speak in vain, for as yet my name makes no great sound.” “If I well pierce thy meaning with my understanding,” answered me then he who first spoke, “thou talkest of Arno.” And the other said to him: “Why did he hide the name of that river just as a man does of horrible things?” And the shade which was asked of this delivered itself thus: “I know not, but worthy it is surely that the name of such a vale perish, for, from its source (where so teems the lofty mountain, whence Pelorum is cut, that in few places does it pass beyond that mark) even to that spot where it renders itself for repayment of what the heaven dries up of the sea, whence the rivers get that which goes with them, virtue is shunned for an enemy by all men just like a serpent, either through mishap of the place or through evil custom which pricks them on, wherefore the inhabitants of the unhappy vale have so changed their nature that it seems as though Circe had had them in feeding. Among foul hogs, more worthy of galls than of any food made for the use of men, it first directs its miserable path. Next it finds ours, as it comes lower, snarling more than their power demands, and at them in disdain it turns aside its muzzle. It goes its way downward, and in proportion as it grows greater so much the more does the accursed and ill-fated fosse find, out of dogs, wolves made. Then, having descended through more hollow basins, it finds the foxes, so full of fraud that they have no fear of a wit that may forestall them. Nor will I leave speaking for all that another hear me; and good will it be for this man if hereafter he bethinks him of that which a spirit of truth unfolds to me. I see thy grandson, who becomes a chaser of those wolves upon the bank of the savage stream and scares them all; he sells their flesh while it is alive; afterward slays them like a beast grown old; many of life he deprives and himself of Honor. Bloody he issues from the sorry wood; he leaves it such that, for a thousand years hence, it replants itself not in its first state.” As at the announce-ment of doleful losses the face of him who listens is troubled, from what quarter soever the danger may assail him, so saw I the other soul that was remaining turned to hear, grow troubled and become sad,

after it had considered the word within itself. The speech of the one and the visage of the other made me desirous to know their names, and I made demand of them mingled with prayer. Wherefore the spirit which first spoke to me began again: "Thou wilt that I humble myself in doing to thee that thou wilt not do to me; but seeing that God wills that His grace should in thee shine out so great, I will not be sparing toward thee; wherefore know that I am Guido del Duca. My blood was so on fire with envy that, if thou hadst seen a man grow prosperous, thou wouldst have seen me with livid hue overspread. Of my sowing such is the straw I reap. O race of men, why place ye your hearts there where refusal of companionship is necessary? This is Rinier, this is the prize and the Honor of the house of Calboli, where no man has since made himself heir of his worth. And not his blood only, between the Po and the mountain, and the sea and the Reno, has been stripped bare of the good sought for earnest and for pastime, for all within these boundaries is so full of poisonous stocks, that late would they hereafter be diminished by cultivation. Where is the good Lizio, and Henry Manardi, Peter Traversaro, and Guy of Carpigna? O men of Romagna turned to bastards! When does a Fabbro take rank again in Bologna, when in Faenza a Bernardin son of Fosco, noble scion of humble plant? Marvel not if I weep, Tuscan, when I remember, with Guy of Prata, Ugolin d'Azzo who lived with us; Frederick Tignoso and his company, the house of Traversaro, and the Anastagi (both the one race and the other is void of heirs), the dames and the cavaliers, the toils and the repose, which love and courtesy put in our will, there where the hearts are now become so wicked. O Brettinoro, why fleest thou not away; since thy family is departed, and much folk, to be free from guilt? Well does Bagnacavallo, that it bears no more sons, and ill does Castrocara, and worse Conio, that it sets itself any more to beget such counts. Well will the Pagani do, from the time that their Demon shall go his way; but yet not in such wise that a pure record of them should ever remain. O Ugolin of the Fantoli, secure is thy name, since no longer is one expected who can by going astray make it obscure. But go thy way now, Tuscan, for now it delights me far more to weep than to talk, so has our converse constrained my mind."

We knew that those dear souls were hearing us go; therefore in silence we made ourselves confident of the road. After we were alone as we went forward, appeared, like lightning when it cleaves the air, a voice which came to meet us, saying: "Whosoever findeth me shall slay me;" and it fled, like thunder which melts away if suddenly the cloud bursts. When from it our hearing had truce, lo the other with so great uproar that it seemed a thundering which should quickly follow: "I am Aglauros, that became a stone." And then, to draw close to the Poet, I made my pace backward and not forward.

Already was the air quiet on every hand, and he said to me: "That was the hard bit, which ought to hold the man within his bound. But ye take the bait, so that the hook of the old adversary draws you to him; and therefore little avails bridle or recall. The heaven calls you, and turns around you, showing you its eternal beauties; and your eye gazes only on the earth; wherefore he who discerns all scourges you."

CANTO XV.

ARGUMENT.

They come to an angel of wonderful brightness, who shows them the way to the next circle. Virgil explains a doubt which has arisen in Dante's mind. They enter the third circle, where the sin of anger is purged. Dante falls into a trance, or ecstasy, and beholds as in a vision certain events, whereby the contrary virtue is set forth. He comes to himself, and of a sudden they are involved in a thick smoke.

As much as, between the end of the third hour and the beginning of the day, appears of the sphere which ever sports in fashion of a child, so much by this appeared to remain to the Sun of his course towards the evening; there it was late afternoon, and here midnight. And the rays were striking us on mid-nose, because the mount had been so circled by us, that we were already going straight towards the sunset; when I felt the splendor weigh down my forehead far more than before, and the things not understood were an astonishment to me. Wherefore I raised my hand towards the top of my eyebrows, and made to myself the sun-shade which pares away the superfluity of vision. As when from water or from the mirror the ray rises toward the opposite part, mounting up in the manner similar to that in which it descends, and parts itself equally far from the fall of the plummet in an equal space, as experiment and art show; so I seemed to be struck by light reflected there in front of me, wherefore my sight was quick to fly. "What is that, sweet father," said I, "from which I cannot screen my face so much as may avail me, and it appears to be in motion toward us?" "Marvel not if still the family of Heaven dazzle thee," he answered me; "it is a messenger who comes to bid one mount. Soon will it be that to see these will not be grievous to thee, but will be to thee a delight, as much as nature has disposed thee to feel."

After we were come to the blessed angel, with joyful voice he said: "Enter here," to a stair far less steep than the others. We were mounting, having already departed thence; and *Beati misericordes* was chanted behind us, and "Rejoice thou that conquerest."

My master and I, solitary, were both going upward, and I was thinking as I went to gain profit in his words; and I directed myself to him, thus inquiring: "What meant the spirit from Romagna, making mention both of a refusal and companionship?" Wherefore he to me: "Of his own greatest blemish he recognises the bane; and therefore let there be no wonder if he reproves it, that he may the less mourn for it. Because your desires come to their point where through companionship a part is lost, envy moves the bellows to your sighs. But if the love of the highest sphere moves your desire upward, you would not have that fear at the heart; because the more there are by whom 'Ours' is said there, so much the more of good each possesses, and the more of charity burns in that cloister." "I am more fasting from being satisfied," said I, "than if I had before held my peace, and I unite more doubt in my mind. How can it be that a good distributed makes the more possessors richer in it, than if it is possessed by a few?" And he to me: "Because thou dost fix thy mind only on earthly things, of true light thou gatherest darkness. That infinite and ineffable good which is on high, so

runs to love as a ray comes to a shining body. It gives as much of ardor as it finds: so that in proportion as charity extends, increases upon it the eternal worth. And the more the folk who comprehend each other on high the more there are to love rightly, and the more love there is, and as a mirror one renders it to another. And if my reasoning abates not thy hunger, thou wilt see Beatrice, and she will fully take away from thee this and each other craving. Only use diligence, that quickly may be erased, as are already the two, the five wounds which are closed by means of sorrowing.”

As I was wishing to say “Thou dost appease me,” I saw that I was come upon the next gallery, so that my wandering eyes made me hold my peace. There meseemed that I was drawn of a sudden into an ecstatic vision, and saw in a temple sundry persons; and a dame in the entry, with sweet gesture of a mother, said: “My son, why hast thou thus dealt with us? Behold thy father and I were seeking thee sorrowing.” And as here she held her peace, that which first appeared disappeared. Then appeared to me another, with those waters fallen on her cheeks which grief distils, when it arises from great despite toward another; and she said: “If thou art lord of the town, of whose name there was such strife among the gods, and whence all knowledge sparkles forth, avenge thee of those daring arms which embraced our daughter, O Pisistratus.” And the lord appeared to me kindly and gently to answer her with temperate mien: “What should we do to whoso wishes us ill, if he who loves us is condemned by us?” Afterward I saw folk kindled into fire of rage slay with stones a youth, loudly crying to each other only: “Kill, kill;” and him I saw bow himself in death which was weighing him down already toward the earth, but of his eyes he made ever gates to the heaven; praying to the Lord on high in so great strife that He would pardon his persecutors, with that aspect which sets loose pity. When my mind turned outward again to the things which are true externally to it, I recognized my not false errors. My leader who could see me do as does a man who loosens himself from his sleep, said: “What ails thee, that thou canst not contain thyself? Nay, thou hast come more than half a league veiling thy eyes, and with thy legs entangled, in guise of one whom wine or sleep bows down.” “O my sweet father, if thou listenest to me, I will tell thee,” said I, “that which appeared to me when my legs were so seized from me.” And he: “If thou hadst a hundred masks over thy face, thy meditations would not be closed to me, however small. That which thou sawest was in order that thou shouldest not excuse thyself from opening thy heart to the waters of peace, which are poured abroad from the eternal fount. I did not ask, *What ails thee?* for the reason that he does, who looks only with the eye that sees not when the body lies inanimate; but I asked to give force to thy feet; so behoves it to urge the lazy, slow to use their wakefulness when it returns.”

We were going through the evening, gazing onward as far as the eyes could reach, against the late and shining rays, and beheld little by little a smoke draw toward us, as the night obscure; nor from that was there place to withdraw oneself; this took from us our eyes and the pure air.

CANTO XVI.

ARGUMENT.

Third circle continued. They go forward in the smoke, seeing nothing; but by their voices become aware that the spirits are at hand. Dante talks with Marco Lombardo, who speaks to him of the free-will and responsibility of man, and the need for two governments, the spiritual and the temporal; by the confounding of which great evils have befallen the world.

GLOOM of hell, and of a night bereft of every planet under a poor sky, darkened all that it can be by cloud, made not to my sight so thick a veil as that smoke which there covered us, nor of so harsh a texture to feel; for it suffered not the eye to stay open; wherefore my learned and faithful escort moved to my side, and offered me his shoulder. Just as a blind man goes behind his guide in order not to stray, and not to stumble against aught that can harm him or maybe slay him, I was going through the bitter and foul air listening to my leader, who said only: "See that thou be not cut off from me." I began to hear voices, and each appeared to be praying for peace and mercy to the Lamb of God who takes away sins. Only *Agnus Dei* were their preludes; one word in all there was, and one measure, so that there appeared among them all concord.

"Are those spirits, master, which I hear?" said I. And he to me: "Thou apprehendest truly, and of anger they go loosing the knot."

"Now who art thou who cleavest our smoke, and talkest of us only, as if thou still dividest thy time by calends?" Thus by one voice was spoken. Wherefore my master said to me: "Answer, and ask if from this point one goes upward." And I: "O creature that art purifying thyself, to return fair to Him who made thee, thou shalt hear a marvel if thou follow me." "I will follow thee as far as is allowed me," he answered; "and if smoke lets us not see, hearing will hold us joined in place thereof." Then I began: "With that burthen which death unlooses, I go my way upward, and I have come here through the weariness of Hell; and if God has in His grace revealed to me so much that He wills that I should see His court, in a fashion wholly apart from modern use, conceal not from me who thou wast before thy death, but tell it me; and tell me if I go aright to the passage, and let thy words be our escort." "A Lombard was I, and I was called Mark; I had knowledge of the world, and I loved that virtue towards the which each man has now unbent his bow. Thou goest rightly for mounting upwards." Thus he answered; and he added: "I pray that for me thou pray, when thou art on high." And I to him: "Faithfully I bind me to thee, to do that which thou askest of me; but I am bursting inwardly with a doubt, if I have not an explanation thereof. First it was simple, and now it is made twofold in thy speech, which makes sure to me, here and elsewhere, that whereunto I couple it. The world is indeed as desert of all virtue as thou proclaimest to me, and pregnant of wickedness, and overspread with it; but I pray that thou wouldst point out to me the occasion, so that I may see it, and that I may show it to others; for one places it in the stars, and another here below." A deep sigh, which grief strained to a groan, he first sent

forth, and then began: "Brother, the world is blind, and surely thou comest from it. Ye who live refer every occasion only upward to the stars, just as if they moved all with them of necessity. If it were thus, free judgement in you would be destroyed, and it were not justice to have for good joy, and for evil woe. The stars give beginning to your movements; I say not all, but granted that I say it, light is given you to good and ill, and free-will which, if weariness lasts in its first battles with the stars, afterwards wins in the whole, if it is well nurtured. To a greater power and a better nature ye are free subjects, and that creates the mind in you, which the stars have not in their care. Wherefore, if the present world goes astray, in you is the occasion, in you let it be sought; and I will be to thee now a true scout in the matter. From His hand who loves it before it is, in guise of a girl that plays weeping and laughing, comes forth the soul in its simplicity, which knows nothing save that, set in motion by a glad Maker, it turns willingly to that which gives it pleasure. Of a small good at first it perceives the savour; here it deceives itself, and runs after that, if guide or bit turns not its affection. Whence it behoved to lay down laws for a bit; it behoved to have a king who should discern of the true city at least the tower. The laws are there, but who puts hand to them? No man; because the shepherd who goes before may chew the cud, but has not the hooves divided. Wherefore the folk who see their guide strike only at that good whereof they are greedy, feed themselves on that, and seek no further. Well canst thou see that evil guidance is the occasion that has made the world guilty, and not nature having become corrupt in you. Rome, that made the good world, was wont to have two suns, that showed the one and the other road, of the world and of God. The one has put out the other, and the sword is joined with the crook; and the one and the other together of very necessity it behoves that they go ill; because when joined the one fears not the other. If thou dost not believe me, consider the ear, how that every herb is known by its seed. Upon the land which Adige and Po water, were worth and courtesy wont to be found before that Frederick had strife; now may a secure passage be had there by whosoever has ceased through shame to speak with good men or to draw near them. There are indeed three old men still, in whom the ancient age reproves the new, and it seems to them long ere God remove them to a better life—Conrad of Palazzo, and the good Gerard, and Guy of Castel, who is better named in French fashion the simple Lombard. Say from this day forth that the Church of Rome, through confounding in herself two governments, falls in the mire, and befouls herself and her burden." "O my Marco," said I, "thou reasonest well; and now I perceive why the sons of Levi were exempted from the heritage; but what Gerard is that who thou sayest is left for a sample of the extinct folk, in reproof of the savage generation?" "Either thy speech deceives me, or it is making trial of me," he answered me; "that, speaking Tuscan to me, it seems that thou knowest naught of the good Gerard. By other surname I know him not, but if I were to take it from his daughter Gaia. God be with you, for further I go not with you. Thou seest the whiteness, which sends its rays through the smoke, already gleaming; and it behoves me to depart—the angel is there—before that he appears." Thus he turned, and would no longer hear me.

CANTO XVII.

ARGUMENT.

They come out of the smoke as the sun is sinking. Before they reach the ascent to the next circle Dante falls into a trance, and sees, as in a vision, certain notable examples of wrath and its punishment. They enter the fourth circle, where the sin of sloth is purged. Second sunset. Virgil explains how love is the root of all sin, no less than of all virtue.

BETHINK thee, reader, if ever in the Alps a mist-cloud has enfolded thee, through the which thou sawest not otherwise than moles through their skin, how when the humid and thick vapours begin to grow thin the globe of the sun enters feebly through them; and thy imagination will be nimble in coming to see how I first beheld again the sun, which was already in its setting. So, making my own equal to the faithful steps of my master, I issued forth from such a cloud to the rays already dead upon the low shores. O power of fancy, that at whiles so snatchest us from external things, that a man heeds not whereas around are sounding a thousand trumpets, who moves thee, if the sense set thee not forth? Light moves thee, which is given form in heaven, of itself, or through a will which sends it down. Of the impiety of her, who changed her form into the bird which most delights in singing, in my imagination appeared the traces; and here was my mind so restrained within itself, that from without came nothing then to be received by it. Next rained down within my deep fantasy one crucified, despitful and proud in his visage, and so he was dying. Around him were the great Ahasuerus, Esther his wife, and the just Mordecai, who was in speech and act so incorrupt. And as this image broke of itself, in fashion of a bubble whereto fails the water beneath which it was made, there rose in my vision a maiden weeping bitterly, and she was saying: "O queen, wherefore for wrath hast thou chosen to be naught? Thou hast slain thyself not to lose Lavinia; now thou hast lost me: I am she that grieve, mother, for thy ruin rather than for another's." As, when of a sudden a new day strikes on the closed sight, sleep breaks, that quivers when broken before it wholly dies, so my imagination fell down as soon as a light smote my face, greater by far than that which is in our wont. I was turning myself to see where I was, when a voice said: "Here is the ascent," which removed me from every other thought, and made my wish to behold who he was that was speaking, so prompt, as that which never reposes, if it be not met. But as at the Sun, which weighs down our sight, and by excess [of light] veils its form, so my power here failed. "This is a spirit of God, who is directing us on the way up, without prayer, and with his own light himself conceals himself. So deals he with us as a man does with himself, for he who awaits a prayer, and sees the wish, unkindly is already putting himself on the side of refusal. Now let us set the foot in accordance with such invitation; let us be diligent to mount before it grows dark, for after it will not be possible, except the day returns." So spake my leader; and I with him, we turned our steps to a stair; and soon as I was at the first step I felt as it were one move wing near me and fan me in the face, and say: "*Beati pacifici* who are free from evil wrath."

Already were so much raised above us the last rays, which the night follows, that the stars were appearing on many sides. "O my virtue, wherefore so meltest thou away?" I began to say within myself, as I felt the power of my legs placed in truce. We were where the stair mounted no more upwards, and we were fixed, just like a ship which comes ashore on the beach. And I listened a little if I might hear anything in the new circle; afterwards I turned back to my master, and said: "Sweet my Father, say what offence is purged here in the circle where we are? if our feet be stayed, be not thy discourse." And he to me: "The love of the good fallen short of its duty, right here restores itself; here makes again its stroke the ill-delayed oar. But that thou mayest understand yet more openly, turn thy mind to me, and thou shalt reap some good fruit of our tarrying. Neither Creator nor creature," he began, "was ever, my son, without love, either natural, or of the mind: and thou knowest it. The natural is always free from error; but the other may err through a bad object, or by excess, or by defect of vigour. While in regard to the first it is well directed, and in regard to the second moderates itself, it cannot be an occasion of evil delight; but when it turns aside to ill, or runs in the way of good with more care or with less than it ought, against the Maker operates his work. Hence thou mayest understand, how it behoves that love should be the seed in you of every virtue, and of every operation which merits punishment. Now, seeing that love can never turn back its gaze from the weal of its subject, things are safe from hatred of themselves; and seeing that it is not possible to conceive any being as divided, or standing of itself apart, from its first cause, every affection is cut off from hating that. It remains, if in my division I rightly estimate, that the ill which is loved is that of the neighbour, and this love takes birth in three modes in your clay. There is who, through his neighbour being kept down, hopes for excellence, and only for this reason yearns that he may be from his greatness brought low. There is who fears to lose power, grace, Honor, and fame, in case another mounts up, wherefore he grows so sad that he loves the contrary; and there is who through injury appears so to take shame that he becomes gluttonous of vengeance; and such an one it behoves that he put forward another's ill. This three-formed love bewails itself here below: now I will that thou understand the other, which hastes to the good with order violated. Each one confusedly apprehends a good wherein his mind may rest, and desires it; wherefore each one strives to reach Him. If a too slow love draws you towards His sight, or to the search of Him, this gallery, after just penitence, torments you for it. Another good there is, which makes not the man happy; it is not happiness, it is not the good essence, fruit and root of every good. The love which gives itself up too much to that bewails itself above us through three circles; but how it is spoken of as tripartite, I say nothing thereof, to the end that thou mayest enquire of it for thyself."

C A N T O XVIII.

ARGUMENT.

During the night Virgil continues to explain how love is the root of all action, and proceeds further to discourse of free-will and the origin of morality. A great crowd of souls run quickly past, calling to mind instances of alacrity. Dante speaks with a certain Abbot; and after hearing the reproach of sloth from those who go last of the crowd, he falls asleep.

THE profound Teacher had put an end to his reasoning, and was looking intently in my face, if I appeared content. And I, whom yet a new thirst began to urge, was silent outwardly, and within was saying, Perhaps the excessive inquiry that I make grieves him. But that truthful Father, who took note of the timid will that would not disclose itself, by speaking, furnished to me courage to speak. Wherefore I: "Master, my sight is so quickened in thy light, that I discern clearly all that thy reasoning imports or describes; wherefore I pray thee, sweet Father dear, that thou demonstrate to me the love to which thou dost reduce all good working and its contrary." "Direct," said he, "towards me the keen eyes of thy intellect, and the error will be manifest to thee of the blind who make themselves leaders. The mind which is created ready to love, is quick to move to everything which pleases it so soon as by the pleasure it is aroused to act. Your apprehensive power draws an intention from a truly existing object, and displays it within you, so that it makes the mind turn to that. And if, turning back, it bends itself towards it, that bending is love, that is nature, which for pleasure is binding itself anew within you. Afterward, as the fire moves on high, by reason of its form, which has the nature to rise there where it abides most in its matter, so the mind seized enters into desire, which is a motion of the spirit, and never reposes until the thing loved makes it rejoice. Now can it appear to thee how much the truth is hidden from the folk who aver that each love is, in itself, a laudable thing, because perhaps its matter appears always to be good; but not every seal is good, even though good be the wax."

"Thy words, and my wit which follows them," I answered him, "have disclosed love to me; but that has made me teem more with doubt, in that if love is offered to us from without, and the soul goes not with other foot, whether it goes straight or crooked is not its own merit." And he to me: "All that reason here sees I can tell thee; beyond that point wait only on Beatrice, for it is work of faith. Every substantial form that is separate from matter, and is in union with it, has a specific virtue stored within itself, the which without operation is not felt, nor demonstrates itself save by effect, as by green leaves life in a plant. Wherefore, man knows not whence comes the understanding of the first cognitions, and the affection of the first objects of appetite, which are in you, as in the bee the desire of making its honey; and this first volition admits not desert of praise or blame. Now, whereas about this every other gathers itself, there is innate in you the faculty which counsels, and which should hold the threshold of assent. This is the principle whereto occasion of desert in you is attached, according as it gathers up and winnows out good or guilty loves. They who in reasoning have

gone to the foundation have taken note of that innate liberty, wherefore they have left morality to the world. Whence let us lay down that of necessity arises every love which kindles itself within you; of keeping it in check the power is in you. The noble faculty, Beatrice understands for free-will, and therefore look that thou have it in mind, if she takes in hand to speak to thee of it."

The Moon slow moving at about the night's meridian was making the stars appear more scant to us, shaped like a bucket that should be all glowing; and was running her course against the heaven, by that road which the Sun inflames at that time, when the man of Rome sees him between Sardis and Corsicans as he is setting: and that noble shade for whose sake Pietola has a greater name than Mantua town, had put aside the burthen of my load. Wherefore I, who had gleaned his reasoning open and clear upon my questions, was standing like a man who, drowsy, wanders. But this drowsiness was taken from me suddenly by folk who behind our shoulders were already turned toward us. And as Ismenus once saw, and Asopus, a fury and trampling along their banks by night, only because the Thebans had need of Bacchus, just such a trampling through that circle curves its way, according to what I saw, of those coming whose rider is a good will and a just love. Soon they were upon us, because all that mighty rout was moving at a run; and two in front were shouting in their weeping: "Mary ran with haste into the hill-country," and "Cæsar to subdue Ilerda, stung Marseilles, and then ran into Spain." "Haste, haste, that the time be not lost through too little love," were the others crying after them; "so that the study to do well may refresh grace."

"O folk, in whom keen fervour at the present haply repairs negligence and delay put by you, through luke-warmness, in well-doing, this man who lives (and surely I do not lie to you), wishes to go upward, so only that the Sun light us again; wherefore tell us on what side the opening is near." These were words of my leader; and one of those spirits said: "Come behind us, and thou wilt find the passage. We are so full of will to move ourselves that rest we cannot; wherefore pardon us if discourtesy thou deemest our justice. I was Abbot in Saint Zeno at Verona, under the empire of the good Redbeard, of whom Milan yet talks grieving. And such an one has already one foot within the grave that shortly will lament that monastery, and will be sorry to have had power there; because his son, evil in his whole body, and in his mind worse, and who was basely born, has he placed in the room of its true pastor." I know not if he said more, or if he held his peace, so much already had he traversed beyond us; but this I heard, and to retain it pleased me. And he who was my succour at every need said: "Turn thee hither, see two of them come putting a bit on sloth." In rear of all they were saying: "The folk to whom the sea opened itself were dead before Jordan beheld his inheritors. And that people, who suffered not the toil to the full end with the son of Anchises, offered themselves to life inglorious." Then when those shades were so separated from us that they could no more be seen, a new thought formed itself within me, of which more were born other and divers, and so I went idly from one to another, that I closed my eyes for wandering, and changed my musing into dream.

CANTO XIX.

ARGUMENT.

Dante has a dream of a Siren. Third sunrise. They mount up to the fifth circle, where they find the souls lying prostrate, purging themselves of the sins of avarice and prodigality. Dante talks with Pope Adrian the Fifth.

IN the hour when the heat of day can no more warm the cold of the Moon, being overcome by Earth, or at times by Saturn; when the geomants see their Greater Fortune in the east before the dawn, rise by a way that stays little while dusk for it; came to me in a dream a woman stammering, with her eyes squinting, and crooked upon her feet, with her hands deformed, and pallid of hue. I began to gaze at her; and as the Sun strengthens the cold limbs which the night weighs down, so my look made her tongue nimble, and afterwards set her wholly straight in a little space, and so coloured her marred countenance as love will have it. After that she had her speech thus set free, she began to sing so that with pain should I have turned away from her my attention. "I am," she sang, "I am a sweet Siren, who charm aside the mariners amid the sea; so am I full of pleasure to hear. I turned Ulysses from his road, wandering to my song; and he who makes his home with me rarely departs, so wholly I give him peace." Her mouth was not yet closed, when a dame appeared, holy and ready, close beside me to put that one to confusion. "O Virgil, Virgil, who is this?" proudly she began to say; and he came, with his eyes fixed only on that honest one. He seized the other, and opened her before, cleaving her draperies, and showed me her belly: that awoke me with the stench that issued therefrom. I turned my eyes, and the good Virgil said: "At least three calls have I given thee; rise and come. Let us find the gateway by which thou mayest enter." I lifted myself up, and wholly with the high day were already filled the circles of the sacred mount, and we were going with the new Sun on our reins. Following him I was bearing my brow as one who has it laden with thought, who makes of himself a bridge's half arch, when I heard: "Come, here is the passage," spoken, in fashion sweet and benign, such as is never heard in this mortal march. With his wings open, which appeared a swan's, he who thus spoke to us turned us upward, between the two walls of the hard flint. He moved his feathers then, and fanned us, affirming that blessed are *Qui lugent*, for they shall have their souls lords of consolation. "What ails thee that thou lookest only toward the earth?" my Guide began to say to me, when we had both mounted up a little way from the Angel. And I: "With so great suspicion a new vision makes me to go, which so bends me to itself that I cannot part myself from thinking of it." "Hast thou seen," said he, "that ancient witch, who alone above us from this point laments? Hast thou seen how the man looses himself from her? Suffice it thee, and beat on earth thy heels, turn back thine eyes to the lure, which the Eternal King is whirling with the mighty wheels." Like the falcon which first gazes at his feet, then turns at the cry, and stretches himself forth, for the desire of the food which draws him there, such made I myself, and such, as far as the rock is split to give way to whoso goes up, I went even to the point where one takes to circling.

When I was set free in the fifth circle, I saw folk throughout it which were weeping, lying on the earth all turned downwards. "*Adhaesit pavimento anima mea*," I heard them say, with sighs so deep that the word was hardly understood. "O elect of God, whose sufferings both hope and justice make less hard, direct us to the ascents on high." "If ye come secure from the lying down, and wish to find the way most quickly, let your right hands be ever on the outside." Thus prayed the Poet, and thus was answer made a little in advance of us; wherefore I gave heed in their speaking to the other who was hidden; and turned my eyes then to my master, whence he gave me assent, with glad gesture, to that which my face of desire besought. When I had power to do according to my thought, I drew me over that creature, whose words erewhile caused me to remark, saying: "Spirit in whom tears are ripening that without which man cannot turn to God, stay a little for me thy greater care. Tell me who thou wast, and why ye have your backs turned upward, and if thou wilt that I obtain aught for thee there whence I have moved yet living." And he to me: "Wherefore the heaven turns our back parts to it, thou shall know, but first *Scias quod ego fui successor Petri*. Between Siestri and Chiavari flows down a fair large river, and from its name the title of my race makes its boast. One month and little more I proved how the great mantle weighs on him who guards it from the mire, that all other burthens seem feathers. My conversion, ah me! was late; but when I became Roman pastor, thus I discovered that life was false. I saw that there the heart quieted not itself, nor could one mount any higher in that life; wherefore of this a love was kindled in me. Up to that point, I was a soul wretched and separated from God, wholly avaricious; now as thou seest, here I am punished for it. What avarice does is here displayed in the purging of the converted souls, and the mount has no more bitter penalty. Just as our eye did not erect itself on high, being fixed to earthly things, so justice here has sunk it to earth. As avarice extinguished our love toward every good, whence Labor was lost, so justice here holds us straitly bound and prisoners in feet and hands; and as long as it shall be the pleasure of the righteous Lord, so long shall we stay immovable and out stretched." I had knelt down, and was in mind to speak; but when I began, and he was aware, only by hearing, of my reverence: "What occasion," said he, "has so bent thee down?" And I to him: "For your dignity my conscience rightly pricked me." "Make straight thy legs, and rise up, brother," he answered; "err not. I am a fellow-servant with thee and with the others unto one power. If thou hast ever understood that holy note of the Gospel which says *Neque nubent*, well mayest thou see why I speak thus. Now go thy way; I will not that thou stay more, for thy stay disturbs my weeping, wherewith I ripen that which thou hast said. A niece have I yonder, who has to name Alagia, good of herself, so only that our house make her not by example wicked; and she alone yonder remains to me."

CANTO XX.

ARGUMENT.

As they go forward they hear a voice proclaiming instances of liberality. This is that of Hugh Capet, who speaks of the evils wrought through avarice by the house of France; and tells how at night the spirits cry out against famous examples of this vice. Of a sudden, the whole mountain shakes, and all the spirits glorify God.

AGAINST a better will, a will fights badly; wherefore against my own pleasure, to please him, I drew from the water the sponge unfilled. I moved myself, and my Leader himself by the unencumbered places, ever along the rock, as one goes along a wall close to the battlements; for the folk who are pouring drop by drop through their eyes the evil which possesses all the world, in the other direction approach too near the outer side. Accursed be thou, ancient she-wolf, that more than all the other beasts hast prey, through thy hunger endlessly deep! O stars, in whose turning it seems men believe that the conditions of this lower world are transmuted, when will he come through whom she will depart?

We were going with slow steps and few, and I intent upon the shades which I heard piteously weep and bewail themselves, and by adventure I heard one cry "Sweet Mary," in front of us, in its wail just as a woman does who is in travail, and continue: "So poor wast thou, as one may see by that hostelry where thou laidest down thy sacred burthen." Following this I heard: "O good Fabricius, thou wouldest rather virtue with poverty than to possess great riches with crime." These words were so pleasing to me, that I drew myself further to have acquaintance of that spirit from whom they seemed to have come. It was yet speaking of the largess which Nicholas made to the maidens, to bring their youth to Honor. "O soul, that talkest so well, tell me who thou wast," I said, "and wherefore thou alone renewest these worthy praises? Thy speech shall not be without reward, if I return to fulfil the short journey of that life which flies to its end." And he: "I will tell thee, not for any help which I may expect from thence, but because so great grace shines in thee ere thou art dead. I was root of the ill plant, which overshadows all Christendom in such wise that good fruit is rarely plucked from it. But if Douai, Ghent, Lille, and Bruges had the power, soon would there be vengeance taken on it, and I ask it of him who judges all. I was called there Hugh Capet; of me are born the Philips and the Lewises, by whom of late France has been ruled. Son was I of a butcher of Paris. When the ancient kings came to an end, all save one who had betaken himself to gray garments, I found so fast within my hands the rein of the government of the kingdom, and such power of new acquirement, and so full of friends, that to the widowed crown was the head of my son promoted, from which began of these the consecrated bones. So long as the great dowry of Provence took not shame away from my race, it had little worth, but still it did not evil. There began with violence and with falsehood its rapine; and afterward, for amends, it took Ponthieu and Normandy and Gascony. Charles came into Italy, and for amends made a victim of Conradin; and then forced Thomas back to Heaven, for amends. I see a time not long after this day, which draws another Charles forth from France,

to make him and his better known. Without arms he goes forth thence, and only with the lance where-with Judas jousted; and that he pushes so that he makes the paunch of Florence to burst. Therefrom not land, but sin and shame will he gain, for himself so much the more grievous as he counts light the like harm. The other who has already gone a prisoner out of his ship, I see sell his daughter, and bargain over her, as do the corsairs with the other slaves. O avarice, what canst thou do more with us, since thou hast so drawn my race to thee that it cares not for its own flesh! In order that the future evil and the past may appear less, I see the fleur-de-lys enter into Alagna, and in his Vicar Christ himself made captive. I see him being mocked a second time, I see the vinegar and the gall renewed, and him between new thieves put to death. I see the new Pilate so cruel that that sates him not, but without decree he bears into the temple his greedy sails. O my Lord, when shall I rejoice to see thy vengeance, which makes sweet thy wrath, hidden in thy secret place? That which I was saying of that only spouse of the Holy Spirit, and which made thee turn toward me for some gloss, is ordered for all our prayers, so long as the day lasts, but when it grows night, we take instead thereof a contrary sound. We recall Pygmalion then, whom his will, gluttonous of gold, made traitor and robber and parricide; and the misery of the avaricious Midas, which followed his greedy demand, for the which it ever behoves that men laugh. Of the foolish Achan each then bethinks himself, how he stole the spoils, so that the wrath of Joshua seems here still to bite him. Then we accuse Sapphira with her husband; we praise the kicks which Heliodorus had; and in infamy circles all the mount Polymnestor who slew Polydorus. Lastly, our cry is "Crassus, tell us, for thou knowest, of what savour is gold?" Sometimes we talk one loud and another low, according to the affection which spurs us in speaking, now to a greater now to a lesser pace. Wherefore, in regard to the good which by day is talked of among us, I was not erewhile alone; but here no other person was raising his voice hard by."

We were already parted from him, and were striving to overcome the way, so far as was permitted to our power, when I felt the mount totter as a thing which falls; wherefore a chill seized me, such as is wont to seize him who goes to death. Certes Delos was not so mightily shaken before that Leda made in it the nest to bring forth the two eyes of the heaven. Then began from all parts a cry such that the Master turned him to me, saying: "Doubt not, while I guide thee." "*Gloria in excelsis Deo*," all were saying, by what I understood from those near, from whence one might distinguish the cry. We rested motionless and surprised, like the shepherds who first heard that chant, until the trembling ceased, and it was finished. Then we took again our sacred way, looking at the shades which lay upon the earth, returned already to their wonted plaint. No ignorance ever with such striving made me desirous to know, if my memory in that matter errs not, as that which I seemed then in my thought to have: neither, for our haste, did I dare to ask, nor of myself could I see aught there. Thus I went my way timid and full of thought.

CANTO XXI.

ARGUMENT.

They are overtaken by a spirit, who, having completed his purification, is on his way upwards. He explains the reason for which the mountain shook, and the manner in which the souls know that they are free to mount upwards. Being asked his name, he declares himself to be Statius the poet, and Dante reveals to him who Virgil is.

THE natural thirst which is never sated, if not with the water, the grace whereof the woman of Samaria asked, was working upon me, and haste was urging me along the impeded way behind my Leader, and I was full of compassion at the just vengeance. And lo, just as Luke writes of it, how Christ appeared to the two that were in the way, already risen forth from the hole of the tomb, to us appeared a shade, and it was coming behind us, regarding at its feet the prostrate crowd; nor took we note of it, so it spoke first, saying: "My brethren, God give you peace." We turned on a sudden, and Virgil gave back to him the sign which befits that. Then he began: "May the true court which banishes me in eternal exile, set thee in peace within the blessed council." "How?" said he (and we were going stoutly the while) "if ye are shades that God on high deems not worthy, who has escorted you thus far along his stair?" And my Teacher: "If thou regard the marks that this man carries, and that the Angel draws, thou wilt well see that it behoves that he reign with the good. But since she who spins night and day had not yet drawn for him the skein which Clotho puts on for each man and packs together, his soul, which is sister to thine and mine, coming up could not come alone, because it beholds not after our fashion; wherefore I was drawn forth from the ample throat of Hell to show him, and I shall show him further as far as my schooling may bring him. But tell us, if thou knowest, wherefore the mountain gave erewhile such shudders, and wherefore all at once appeared to cry as far as its soft base?" Thus questioning pierced he for me through the needle's eye of my desire, so that, only with hope, my thirst became less craving.

That one began: "Thing is there none which without order the religion of the mountain feels, or which is beyond wont. This place is free from every alteration; occasion may arise by reason of one whom the heaven is of itself receiving into itself, but not of aught else; because not rain, not hail, not snow, not dew, not hoar-frost falls any higher than the short stairway of three steps. Clouds appear not dense or rare, nor lightning-flash, nor Thaumasia's daughter, who yonder often changes quarters. Dry vapour advances no further upward than to the highest of the three steps which I said, where the vicar of Peter has his feet. It quakes perhaps lower down little or much; but by reason of wind which is hidden (I know not how) in the earth, up here it has quaked never; it quakes here when any soul feels itself so pure that it rises or that it moves to mount up; and such a cry speeds it. Of its purity, its sole volition makes proof, which wholly free to change its company, seizes the soul and aids it with will. It wills indeed at first; but that impulse allows it not, which divine justice sets against will, as it was [formerly] toward sin, [so now] toward the torment. And I, who have lain in this woe five hundred years and more, have but now felt a free will for a better threshold. Wherefore

thou didst feel the earthquake, and hear the pious spirits throughout the mount render praise to that Lord, by whom may they soon be led upward." Thus said he to him; and because one delights in drinking in proportion as one's thirst is great, I should not skill to say how great benefit he did me. And my sage Leader: "Now I see the net which holds you here, and how the snare is broken; wherefore it quakes here, and whereof ye rejoice together. Now please it thee that I know who thou wast, and that I understand in thy words wherefore thou hast lain so many ages here." "At the time that the good Titus, with the aid of the most high King, avenged the wounds whence issued the blood sold by Judas, with the name which most lasts and most honours, was I there," answered that spirit "famous enough, but not as yet with faith. So sweet was the spirit of my voice, that Tolosan as I was, Rome drew me to herself, where I merited to adorn my temples with myrtle. Statius the folk still name me there: I sang of Thebes and of the great Achilles; but I fell in the way with the second burthen. To my ardor were seed the sparks which warmed me of the divine flame, whence more than a thousand have been kindled; I speak of the Æneid, which was mother to me, and was to me a nurse in poet's art; without it I had not stayed a drachm's weight. And to have lived on earth when Virgil lived, I would agree to a year more than I owe, to my issue from bondage." These words turned Virgil to me with a face which in its silence said, "Be silent;" but virtue cannot all it would; for laughter and tears follow so much the passion from which each springs, that they least obey will in the most truthful men. I at all events smiled, as the man who makes a sign; wherefore the shade held its peace and looked me in the eyes, where the semblance fixes itself most. And, "So mayest thou bring so great Labor to a good consummation," said he, "why did thy face but now show me a flash of laughter?" Now am I caught on one side and the other; the one makes me hold my peace, the other conjures me to say; wherefore I sigh, and am perceived. "Say," said my Master to me, "and have no fear of speaking; but speak and tell him that which he asks with so great care." Wherefore I: "It may be that thou marvellest, ancient spirit, at the smile which I gave; but I will that greater admiration seize thee. This who guides on high my eyes is that Virgil from whom thou tookest force to sing of men and gods. If thou didst suppose other occasion for my laughter, leave it for untrue; and believe that it was those words which thou spakest of him." Already he was bending to embrace my Teacher's feet; but he said: "Brother, do it not, for thou art a shade, and a shade thou seest." And he, rising: "Now canst thou comprehend the greatness of the love which warms me toward thee, when I forget our emptiness, handling the shadows as it were a solid thing."

CANTO XXII.

ARGUMENT.

They ascend to the sixth circle, while Statius explains how he was turned from his sin, and led to become a Christian by the reading of certain passages of Virgil. Presently they reach a tree of strange form, and afterwards hear voices uttering examples of the virtue of abstinence.

ALREADY the Angel was left behind us—the Angel who had turned us to the sixth circle, having erased from my face one stroke; and those who have their desire to justice he had pronounced to us Blessed, and his voices with *sitiunt* and naught else, furnished forth this. And I lighter than through the other passages was going my way in such wise that without any Labor I followed upward the swift spirits; when Virgil began: “Love, set on fire of virtue, always kindles another, so only that its flame appear outwardly. Wherefore, from the hour when Juvenal descended among us in the border of Hell, who made known to me thy affection, my goodwill toward thee was as great as ever bound me for an unseen person, so that now these steps will appear to me short. But tell me, and as a friend pardon me if too great security loosens my rein, and henceforth talk with me as a friend; how could avarice find a place within thy breast, amid wisdom so great as that whereof through thy care thou wast full?” These words made Statius move a little towards laughter first; then he answered: “Every word of thine is to me a dear token of love. But oftentimes things appear which give false material for doubting, by reason of the true occasions which are hidden. Thy demand proves to me that thy belief is that I was avaricious in the other life, perhaps by reason of that circle where I was. Know then that avarice was put too far away from me, and this disproportion thousands of the moon’s revolutions have punished. And if it were not that I made right my care, when I understood the passage where thou criest, in rage as it were at human nature: ‘Why restrainest thou not, O holy hunger of gold, the desire of mortals?’ I had found myself turning in the woful jousts. Then I perceived that the hands could spread their wings too much to spend, and thus I repented of this as of other sins. How many will arise with shortened hair, through the ignorance which takes away repentance for this sin while they live, and in their last hour! And know that the fault which meets any sin by direct opposition, together with it in this world dries its green. Wherefore if I have been among that folk who bewail avarice, to purge me, it has befallen me by reason of its contrary.” “Then, too, when thou sangest the cruel war of the twofold grief of Jocasta,” said the Singer of the Bucolic strains, “by that string which Clio there with thee touches, it seems that that faith had not yet made thee faithful, without the which good works suffice not. If thus it is, what sun or what candles so dispelled thy darkness that thou directedst afterward thy sails behind the Fisher?” And he to him: “Thou at first leddest me toward Parnassus to drink in its caverns, and next didst light me on the road to God. Thou didst as he who goes by night, who bears a light behind him, and helps not himself, but after him makes the people wise, when thou saidst: ‘The world renews itself; Justice returns, and the first age of man; and a new progeny

descends from Heaven.' Through thee I was a poet, through thee a Christian; but that thou mayest see that which I outline, I will stretch forth my hand to put the colours. Already was the whole world teeming with the true belief, sown by the messages of the eternal realm; and thy word above-mentioned was in harmony with the new preachers; wherefore I took the custom to visit them. At last they came to seem to me so holy, that when Domitian persecuted them, their plaints were not without tears from me. And whilst there was a station for me in that world, I aided them, and their upright fashions made me hold all other sects of small price. And before that I brought the Greeks to the rivers of Thebes in my poem had I baptism, but through fear I was a hidden Christian, for a long time making a show of paganism; and this lukewarmth made me circle the fourth ring for more than the fourth century. Thou, then, who didst lift for me the covering which hid from me so much good as I say, while that we still have surplus of our ascent, tell me where is our ancient Terence, Cæcilius, Plautus, and Varro, if thou knowest; tell me if they are damned, and in what quarter."

"They, and Persius, and I, and others enough," answered my Leader, "are with that Greek, whom the Muses suckled more than ever another, in the first girdle of the blind prison. Many times talk we of the mount which has our nursing-mothers always with it. Euripides is there with us and Antiphon, Simonides, Agathon, and other more Greeks, who once adorned their brows with laurel. There may be seen of thy folk Antigone, Deiphile, and Argia, and Ismene, sad as she lived. There is seen she who showed Langia; there is the daughter of Tiresias, and Thetis, and Deidamia with her sisters."

Now both the poets began to hold their peace, intent afresh on looking round, free from the ascent and the walls; and already four handmaids of the day were left behind, and the fifth was at the pole of the car, directing ever upward its blazing point, when my Leader: "I think that it behoves us to turn our right shoulders to the outer edge, circling the mount as we are wont to do." Thus usage was there our guidance, and we took the way with less doubt for the assent of that worthy soul.

They were going in front, and I solitary behind, and I was listening to their talk, which gave me understanding to sing. But soon the pleasant converse was broken by a tree which we found in mid-road, with apples sweet and good to smell. And as a fir-tree grows less by degrees upward, from branch to branch, so that downward; I think in order that no one may go up. On the side upon which our road was closed, fell from the lofty rock a clear liquor, and spread itself over the leaves. The two poets drew near the tree, and a voice within the leaves cried: "Of this food ye shall have dearth." Then it said: "Mary thought more how the wedding should be honorable and complete, than of her mouth, which answers now for you. And the Roman women of old time for their drink were content with water, and Daniel held food of low price, and acquired wisdom. The first age was as gold beautiful; it made with hunger acorns savorous, and nectar with thirst every brook. Honey and locusts were the viands which nourished the Baptist in the desert; wherefore he is glorious, and so great as by the Gospel is revealed to you."

CANTO XXIII.

ARGUMENT.

As they wait by the tree, they are overtaken by souls who are expiating the sin of gluttony. These are lean with hunger; and amongst them Dante sees Forese Donati, with whom he converses, and who foretells evil to the women of Florence for their excessive wantonness.

WHILE I was fixing my eyes through the green leaves in such wise as he is wont to do who wastes his life after the little bird, my more than father began to say to me: "Son, come now, for the time that is assigned to us must be more usefully apportioned." I turned my gaze, and my pace not less quickly after the sages, who were talking so that they made going of no cost to me. And one was heard to weep and chant, *Labia mea Domine*, in such fashion that it gave birth to delight and grief. "O sweet Father, what is that which I hear?" I began; and he: "Shades which go, perchance loosing the knot of their debt." As do the pilgrims full of thought when overtaken by the way folk unknown, that they turn round to them and stay not; so as they came behind us with more rapid motion, and passed, was gazing at us, silent and devout, a crowd of souls. In the eyes was each dark and hollow, pale in the face, and so wasted that the skin took its form from the bones. I do not believe that when his hide alone was left, Erisichthon became so dried by hunger, when he most had fear of it. I began to say within myself, thinking: "Lo the folk who lost Jerusalem when Mary set her teeth in her son!" Their eye-hollows appeared rings without gems: whoso reads OMO in the face of men, would surely there have recognized the M. Who would have believed that the scent of an apple would so have ordered, begetting a longing, and that of a stream, if he knew not how? I was already in act to look what so hungered them, by reason of the occasion, not yet manifest, of their leanness, and of their sorry scurf; and lo! from the depth of its head a shade turned its eyes on me, and gazed fixedly; then cried aloud: "What grace, I pray, is this?" Never should I have recognized him by the face, but in his voice became clear to me that which the aspect held subdued in itself. This spark rekindled in me all my knowledge towards the altered lip, and I beheld again the face of Forese. "Ah! be not intent upon the dry scab which discolours my skin," he began to pray, "nor upon what lack of flesh I have; but tell me the truth of thyself, and who are those two souls who there make escort for thee; delay not thou to speak to me." "Thy face, which being dead I once wept for, gives me now no less pain of sorrow," I answered him, "when I see it so distorted. Wherefore tell me, in God's name, what strips you so; make me not speak while I am marvelling, for ill can he speak who is full of other wish." And he to me: "Of the eternal counsel descends virtue into the water and into the plant which is left behind us, whereby I am thus made lean. All this folk who sing weeping, for following their appetite beyond measure, in hunger and in thirst are here making themselves again holy. The odour which issues from the apple, and from the spray which spreads itself over the greenery, kindles in us care of drink and food. And not once only as we circle this course does our pain renew itself; I say pain and I ought to say solace; for that

Will leads us to the tree which led Christ with joy to say, 'Eli,' when he freed us with his blood." And I to him: "Forese, from that day in the which thou didst change world to a better life, five years have not passed up to now. If the power of sinning more was ended in thee before the hour came on of the kindly sorrow which re-weds us to God, how art thou come thus high? I thought to find thee still yonder below, where time by time repairs itself." Wherefore he to me: "My Nella, with her bursts of weeping, has brought me thus speedily to drink the sweet wormwood of the torments. With her devout prayers and with sighs she has drawn me from the coast where one waits, and has freed me from the other circles. My widow, whom so much I loved, is the more dear to God, and more beloved, in proportion as in good works she is solitary; for the Barbagia of Sardinia is in its women far more chaste than the Barbagia where I left her. O sweet brother, what wouldst thou that I say? A time to come have I already in view, whereat this hour shall not be very ancient, in which it shall be forbidden in pulpit to the unblushing dames of Florence to go showing the bosom with the paps. What women of Barbary, what Saracens were ever, for whom there needed, to make them go covered, either spiritual or other discipline? But if the shameless ones were well informed of that sheaf which the swift heaven is binding for them, already would they have their mouths open to howl. For, if my foresight here deceives me not, they will be sorrowful, ere he clothes with hair his cheeks who now is comforted with lullaby. Ah brother! now hide thee no more from me; thou seest that not only I, but all this folk are gazing at that place where thou screenest the Sun." Wherefore I to him: "If thou recall to mind what thou wast with me and what I was with thee, still will the present remembrance be grave. From that life he who goes before me turned me the other day, when round the sister of him there showed herself" (and I showed the Sun). "He has brought me through the deep night of those dead indeed, with this true flesh which follows him. Thence his succour has led me up, ascending and circling the mountain which straightens you whom the world made crooked. So long he speaks of bearing me company, till I am there where Beatrice will be; there it behoves that I remain without him. Virgil is this who thus speaks to me" (and I pointed to him), "and this other is that shade, for whom erewhile your realm which is discharging him from itself, shook every crag."

CANTO XXIV.

ARGUMENT.

Sixth circle continued. Dante has further talk with Forese, who points out Pope Martin IV. and others. Bonagiunta of Lucca prophesies to him concerning his exile; and also speaks of the new art of poetry. They pass on, hearing instances of the ills wrought by the sin of gluttony; and presently reach a very bright angel, who shows them the passage to the next circle.

SPEECH made not going, nor going speech more slow; but in our converse we were going stoutly, as a ship urged by a good wind. And the shades which seemed things twice dead, through the pits of their eyes kept drawing in wonder at me, being made aware of my living. And I, in continuance of my discourse, said: "He goes his way upward perchance slower than he would do, for the sake of another. But tell me, if thou knowest, where is Piccarda; tell me if I see any person to remark among this folk who so gaze on me." "My sister, who, between fair and good, was I know not which the most, triumphs already, joyful of her crown, in the high Olympus." So said he first. And then: "Here it is not forbidden to name each one, since our likeness is so pressed out by reason of our fare. This" (and he showed with his finger) "is Bonagiunta—Bonagiunta of Lucca—and that face beyond him, more seamed than the others, had the Holy Church in its arms. He was of Tours, and through fasting purges the eels of Bolsena, and the strong white wine." Many others he showed me one by one; and with their naming all appeared content, so that I saw not therefore one surly gesture. Using for very hunger their teeth on emptiness I saw Ubaldino of La Pila, and Boniface, who shepherded many peoples with his staff. I saw Master Marchese, who once had room to drink at Forli with less thirst, and even so was such that he felt himself not sated. But as he does who looks, and then takes account more of one than another, did I to him of Lucca, who more appeared to wish acquaintance of me. He was muttering; and I think I heard "Gentucca," there where he felt the stroke of the justice which so plucks them. "O soul," said I, "who seemest so desirous to speak with me, do so that I may understand thee, and satisfy thyself and me with thy speech." "A woman is born, and wears not yet the wimple," he began, "who shall make my city please thee, in what fashion soever men may blame it. Thou shalt go thy way with this presage: if in my muttering thou didst receive error, the truth of things shall yet make it clear to thee. But say, if I see here him who drew forth the new rimes beginning, 'Ladies who understanding have of love.'" And I to him: "I am one who mark when Love inspires, and in that fashion which he dictates within, go setting it forth." "O brother, now I see," said he, "the knot which held back the Notary, and Guittone, and myself, short of the sweet new style which I hear. I see well how your pens go along straitly after him who dictates, the which surely did not happen to ours. And he who sets himself to look beyond this, sees no more from the one to the other style." And as though satisfied, he held his peace.

As the birds that winter along the Nile for a space form in the air a troop, then fly more swiftly and go in file, so all the folk that were there, turning away their faces, hastened their

pace; nimble both through leanness and through goodwill. And as the man who is weary of running lets his companions go, and so paces on until the panting of his chest is allayed, thus Forese let pass on the holy flock, and came along behind me, saying: "When will it come to pass that I see thee again?" "I know not," I answered him, "how long I may live; but never will my return be so speedy that I shall not be with my wish sooner at the shore; because the place where I was put to live from day to day grows thinner of good, and seems ordained to woful ruin." "Go now thy way," said he, "for him who has therefore most blame I see dragged at the tail of a beast toward the valley where there is no forgiveness. The beast at every step goes ever faster, increasing until it strikes him, and leaves the body vilely undone. Those wheels" (and he directed his eyes to the heaven) "have not far to turn for that to become clear to thee which my speech cannot make clearer. Now do thou stay behind, for time is so precious in this realm, that I lose too much going thus level with thee."

As issues sometimes at a gallop a horseman from a troop which rides, and goes to do himself Honor in the first assault, so departed he from us with greater strides; and I remained in the way with but the two, who were so great commanders of the world. And when he was gone so far in front of us that my eyes went in pursuit of him in like manner as my mind of his words, there appeared to me the laden and living branches of another apple tree, and not very far off, seeing that I had but then turned that way. I saw folk beneath it raise their hands and cry I know not what, towards the leaves; like children who pray eagerly and in vain, and he who is prayed answers not; but to make their wish be very keen holds their desire on high, and hides it not. Then they departed, as if undeceived; and right so came we to the great tree, which rejects so many prayers and tears. "Pass ye on further without drawing near; a tree there is higher up which was eaten of by Eve, and this plant was raised from it." Thus among the branches some one spake; wherefore Virgil, and Statius, and I, drawing close together, went further on the side where is the rise. "Bethink ye," it said, "of the accursed ones formed in the clouds, who, when full fed, fought against Theseus with their twofold breasts; and of the Hebrews, who showed themselves at the drinking weak, so that Gideon would not have them for companions when he descended the hills toward Midian." So skirting one of the two edges we passed, hearing faults of gluttony, already followed by unhappy guerdon. Then, spreading out again over the solitary road, full a thousand paces and more we bore ourselves further, each contemplating without a word. "Whereof go ye so in thought, ye lone three?" a sudden voice said; whereat I started, as do beasts affrighted and timid. I raised my head to see who it was, and never were seen in furnace glass or metal so shining and ruddy as I saw one who was saying: "If it pleases you to mount upward, here it behoves to turn; this way he goes who would go for his peace." His aspect had taken away my sight; wherefore I turned back to my teachers, like a man who goes according as he hears. And as, a herald of the dawn, the breeze of May stirs and smells sweet, all impregnate with the grass and with the flowers; so felt I a wind touch me amid the forehead, and well I heard the plumes move that made me perceive the fragrance of ambrosia; and I heard say: "Blessed are they whom so great grace illumines, that the love of taste makes not too great desire smoke in their breasts; hungering always for whatsoever is righteous."

CANTO XXV.

ARGUMENT.

As they proceed, Statius, taking occasion from Dante's question how hunger can be felt where there is no body, expounds the nature of the soul, from its first origin in the embryo, and shows how it forms to itself a spiritual body after the other is dead. They reach the seventh circle, where the sin of lust is purged, and hear the souls singing amid a great fire, and commemorating examples of chastity.

It was an hour from which the ascent brooked not a cripple, for the Sun had left to the Bull and Night to the Scorpion the meridian circle; wherefore as does the man who stays him not, but goes upon his way, whatever may appear to him, if prick of business goads him, thus entered we through the passage, one before another taking the stair, that through its narrowness uncouples those who mount. And as the young stork that lifts its wing through wish to fly, and attempts not to leave the nest, and lets it drop, such was I with will of asking kindled and quenched, coming at last to the action which he does who makes ready to speak. For all that our going was quick, my sweet Father missed it not, but said: "Discharge the bow of thy speech, which thou hast drawn even to the iron." Then securely I opened my mouth, and began: "How can one grow lean there where the need of nourishment touches not?" "If thou hadst called to mind how Meleager was consumed in the consuming of a firebrand this would not be," said he, "so harsh to thee; and if thou hadst thought how at your moving moves within the mirror your image, that which appears hard would seem to thee easy. But in order that thou mayest set thyself at ease within thy wish, lo here is Statius, and I call and pray him that he be now healer of thy wounds." "If I disclose to him the eternal view," answered Statius, "where thou art present, let it excuse me that I cannot to thee make denial."

Then he began: "If thy mind, my son, looks at and receives my words, they will be a light to thee for the 'how' which thou sayest. A perfected blood, which is never drunk by the thirsty veins, and remains like food which you remove from table, takes in the heart a virtue informative in regard to all human members, as that does which, to become these, runs its course through the veins. Digested yet again, it descends to that part whereof it is more seemly to be silent than to speak, and thence afterwards it trickles upon another's blood in the natural vessel. There the one and the other meet together, the one by disposition passive, the other active, through the perfect place whence it is expressed; and with that in union it begins to operate, first by coagulating, and then quickens that which for its material it caused to grow solid. The active virtue having become soul, like that of a plant, differing in this only, that this is on the way, and that has already arrived, works then in such wise that motion and sense appear as in a sea-fungus; and at that point it takes in hand to make organs for the faculties whereof it is the seed. Now is displayed, my son, now is put forth the virtue which has its being from the heart of the begetter, where nature designs all members. But how from an animal it becomes a speaking being thou seest not yet; this is the point that has already

made a wiser than thou go astray, so that by his teaching he made the potential intellect separate from the soul, because he saw no organ appropriated by it. Open thy breast to the truth which is coming, and know that so soon as in the embryo the fitting of the brain is perfected, the first Mover turns him to it, with joy over such art of nature, and breathes a new spirit replete with virtue, which draws into its own substance that which it finds active there, and makes of itself one single soul, which lives, and feels, and revolves within itself. And that thou mayst the less wonder at my speech, look at the heat of the Sun which becomes wine, joined to the moisture which percolates from the vine-plant. And when Lachesis has no more thread it looses itself from the flesh, and virtually bears away with it both the human and the divine; the other powers all mute—memory, intelligence, and will, in act far keener than before. Without resting, of itself it falls in wondrous wise to one of the shores; here it first knows its road. As soon as place there bounds it, the formative virtue rays around, in such manner and quantity as it lives in the members. And as the air, when it is very rainy, through another's ray which is reflected in it, shows itself adorned with divers colours, thus here the neighbouring air puts itself in that form which the soul that has remained by its virtue seals upon it; and then, like to the flame which goes after the fire wheresoever it shifts, its new form follows the spirit. Because from this it has hereafter its appearance, it is called a shade; and from this it gives each sense, even to the sight, its own organ. From this we speak, and from this we laugh; from this we make the tears and the sighs which thou mayest have heard over the mountain. According as the desires and the other affections fix us, the shade takes its shape; and this is the occasion of that whereof thou wonderest."

And by this time we were come to the last turning, and had wheeled to the right hand, and were intent on other care. Here the bank flashes flame outwards, and the cornice breathes a blast upwards, which bends it back, and keeps it away at a distance therefrom. Wherefore it behoved us to go one by one on the open side, and I feared the fire on this hand, and on that, to fall down. My leader kept saying: "Through this place needs one to keep the rein tight on the eyes, because for a little cause one might go astray." "*Summæ Deus clementiæ*" in the bosom of the great heat then I heard them singing, which made me not less eager to turn. And I saw spirits going through the flame, wherefore I looked at them and at my steps, apportioning my view from time to time. After the end which is made to that hymn they cried aloud, "*Virum non cognosco!*" then they began the hymn again in a low voice. Having finished it, they cried again: "Diana stayed in the wood, and drove Helice from it, for she had felt the poison of Venus." Then they returned to their singing; then they cried on dames and husbands who were chaste, as virtuous marriage vow lays on us. And this fashion I think suffices them for all the time that the fire burns them; with such care and with such diet it behoves that the last wound should close itself.

CANTO XXVI.

ARGUMENT.

They pass along the seventh circle, outside of the fire, and hear other souls recalling instances of lust. Dante talks with the poets Guido Guinicelli and Arnald Daniel, who speaks to him in the Provencal tongue.

WHILE thus we were going along the edge one before another, the good Master kept often saying: "Take heed; let it profit that I instruct thee." The Sun was striking me on the right shoulder, which already with his rays was turning all the west from the hue of the sky to a white aspect, and I was making with my shadow the flame appear more ruddy, and to such token only I saw many shades as they went give heed. This was the occasion which gave them a starting-point to speak of me, and they began to say among themselves: "That one seems not a fictitious body." Then certain made towards me as far as they could, always with heed not to issue forth where they would not be burnt. "O thou who goest, not through being slower, but haply of reverence, after the others, answer to me, who burn in thirst and fire; nor only to me is thy answer a need, for all these here have thereof greater thirst than of cold water Indian or Ethiop. Tell us how it is that thou makest of thyself a wall to the Sun, as if thou wert not yet entered within the net of death." So to me spoke one of them, and I should already have declared myself if I had not been intent on another new thing which then appeared; for through the middle of the burning road came folk with their faces opposite to these, who made me wait to gaze. There I see on every side each shade make ready, and kiss one with one, without staying, content with short greeting. Thus within their brown troop one ant touches muzzle with another, perhaps to find out their road and their fortune. As soon as they part the friendly greeting, before the first step goes beyond that point, each one toils to cry further, the new folk "Sodom and Gomorrah!" and the other "Pasiphae enters into the cow that the bull may hasten to her lust." Then like cranes which should fly part to the Rhipæan mountains and part toward the sands, these shunning the frost and those the sun, the one folk goes, the other comes on its way, and they return weeping to their first chants, and to the cry which most befits them; and there drew near again to me as before, those same who had prayed me, in their lineaments intent on listening. I, who twice had seen their desire, began: "O souls secure of having, whensoever it be, a state of peace, my limbs have not remained yonder rathe nor ripe, but are here with me, with their blood and with their joints. Here I ascend in order to be no longer blind; there is a dame above who gains grace for me, wherefore I take my mortal part through your world. But, so may your greatest wish soon become satisfied in such wise that that heaven may harbour you which is full of love and spreads itself most broad; tell me, to the end that I may hereafter mark paper therewith, who are ye, and what is that crowd which goes its way thus behind your backs?" Not otherwise is stupefied and confused, and gazing grows dumb the mountaineer, when rough and savage he enters a city, than each shade did in its appearance; but after they were discharged of their astonishment, the which in lofty hearts is soon at rest: "Happy thou, that from our borders,"

began again that one which first asked me, “art laying in store of experience for better life! The folk that comes not with us have offended in that for which once Cæsar in his triumph heard them shout, “Queen!” against him. Wherefore they depart crying “Sodom!” reproaching themselves, as thou hast heard, and aid the burning by their shame. Our sin was hermaphrodite; but because we kept not human law, following like brute beasts our appetite, in our disgrace by us is mentioned, when we part, the name of her who made herself a brute in the brute-formed planks. Now thou knowest our acts and whereof we were guilty; if haply thou wishest to know by name who we are, there is not time to say, and I should not know. I will surely in respect of myself make thy wish less. I am Guido Guinicelli, and I purge myself already, through duly lamenting sooner than at the last.” Such, as in the sorrow of Lycurgus, two sons became at seeing again their mother, such became I, but not to so great a height, when I heard name himself of me and others mine the best father, who ever used sweet and graceful rimes of love; and without hearing or speech I went thoughtful, gazing at him a long space, nor, by reason of the fire, did I draw nearer thither. After I had fed full of gazing I offered myself all ready to his service, with that assurance which makes others believe. And he to me: “Thou leavest such a trace, by that which I hear, in me, and one so clear that Lethe cannot take it away or make it dim. Yet, if thy words but now swear truly, tell me what is the reason why thou showest in thy speech and in thy look that thou holdest me dear.” And I to him: “Your sweet sayings, which, so long as modern use shall last, will still make precious their very ink.” “O brother,” said he, “he whom I distinguish for thee with my finger” (and he pointed to a spirit in front) “was a better craftsman in the mother speech. In verses of love and prose of romance he excelled them all; and lets the fools talk who believe that he of Limoges surpasses him. To rumour more than to the truth they turn their faces, and thus they fix their opinion before that art or reason is heard by them. Thus did many ancients with Guittone, from voice to voice giving him only the prize, until the truth prevailed with more persons. Now, if thou hast so ample privilege that it be permitted thee to go to the cloister in the which Christ is abbot of the community, make to Him for me a saying of a paternoster, so far as needs for us in this world, where power of sinning is no longer ours.” Then, perhaps to give place to another after him, whom he had at hand, he disappeared through the fire, as through the water the fish going to the bottom. I made a little forward to him who was pointed out, and said that for his name my desire was preparing a place of thanks. He began frankly to say: “So pleases me your courteous request that I have not power or will to hide myself from you. I am Arnald, who weep and go singing, as thou seest, my past folly, and view with joy the day which I hope for hereafter. Now I pray you by that goodness which is guiding you to the summit of this stair, bethink you in due season of my pain.” Then he hid himself in the fire which refines them.

CANTO XXVII.

ARGUMENT.

They see an angel who bids them pass through the fire in order to mount up. Dante hesitates, but is persuaded by Virgil, who speaks of Beatrice. Third sunset. They halt in the passage; and Dante falls asleep, and dreams of Rachel and Leah. Fourth sunrise. They reach the summit of the mountain, and Virgil explains that his power to guide is now at an end.

JUST as when he makes his first rays quiver there where his Maker shed His blood, Ebro falling beneath the high Scales, and the waves in Ganges being scorched by the noon, so the Sun was standing; wherefore the day was departing, when the angel of God with joy appeared to us. Outside of the flame was he standing on the bank, and was singing *Beati mundo corde*, in a far more living voice than ours. Afterwards: "Further goes not any, if first the fire bites not, ye holy souls; enter into it, and to the chant beyond be ye not deaf," said he to us when we were near him; so that I became such, when I heard it, as is he who is put into the grave. Upwards I stretched forth my clasped hands, looking at the fire, and strongly imagining human bodies ere now seen burnt. The kind escorts turned towards me, and Virgil said to me: "My son, here may be torment, but not death. Bethink thee, bethink thee—and if I guided thee safely on even Gerion, what shall I do now, nearer to God? Believe for certain, that if within the heart of this flame thou stayedst, ay, a thousand years, it could not make thee bald of one hair. And if thou think perchance that I deceive thee, turn thee toward it, and make thyself give credence with thy hands on the skirt of thy garments. Lay down henceforth, lay down all fear: turn thee hitherward, and come on secure." And I yet stand still, and against my conscience. When he saw me stand quite still and unyielding, a little troubled he said: "See now, my son, between Beatrice and thee is this wall." As at the name of Thisbe Pyramus opened his eyelids on point of death, and looked upon her, what time the mulberry became vermilion, so my obstinacy being loosened, I turned to my sage leader, hearing the name which ever wells up in my mind. Wherefore he nodded his head, and said: "How! wish we to stay on this side?" then he smiled, as one does on the child that yields at the apple. Then he placed himself in the fire in front of me, praying Statius that he would come behind, who hitherto through a length of road had divided us. When I was within, I would have flung myself into boiling glass to cool me, so was the burning there immeasurable. My sweet Father, to strengthen me, went talking only of Beatrice, saying: "I seem already to see her eyes." A voice guided us which was singing beyond; and we, intent only on it, came forth there where was the ascent. *Venite, benedicli Patris mei*, sounded within a light which was there such that it overcame me, and I could not gaze on it. "The Sun is going his way," it added, "and the even comes; stay not, but study your pace so long as the west grows not dark."

The way mounted straight through the rock, towards such a quarter that I took away in front of me the rays of the Sun, which was already low. And of few steps did we make trial, when, through the shadow being spent, both I and my sages perceived that the Sun was set

behind us. And before that in all its unmeasured parts the horizon was become of one aspect, and Night had her full distribution, each of us made of a stair a bed: for the nature of the mount broke up in us rather the power of ascending than the delight. As the goats ruminating become quiet, who have been swift and wanton on the peaks before that they were fed, silent in the shade while that the Sun is hot, watched by the herdsman, who upon his staff has propped himself, and propped tends them; and as the shepherd, who lodges out of doors, passes the night in quiet beside his flock, watching that wild beast scatter it not; such were we all three then, I as the goat and they as shepherds, bound on this side and on that by a high rock. Little could there appear of the outside; but through that little I beheld the stars, clearer and larger than their wont. So ruminating, and so gazing on them, sleep took me; sleep which often before the fact comes to pass knows the news.

In the hour, I think, when from the east first beamed on the mount Cytherea, who with fire of love appears ever burning, I seemed in dreams to see a dame young and fair go through a plain gathering flowers; and singing she was saying: "Let him know, whoso inquires my name, that I am Leah, and I go moving about my fair hands to make me a garland. To delight me at the glass here I adorn myself; but my sister Rachel never is drawn from her mirror, and sits all day. She is fain to see her fair eyes, as I to adorn myself with my hands; to see satisfies her, me to work."

And already, through the brightness before the light, which arises the more grateful to pilgrims, as on their return they lodge less far away, the shadows were fleeing on all sides, and my sleep with them; wherefore I rose up, seeing the great masters already risen. "That sweet apple, which through so many branches the care of mortals goes seeking, to-day will set at peace thy hunger." Virgil toward me used such words as these, and never were there gifts which were for pleasure equal to these. Desire upon desire so came to me of being above, that at every after pace I felt my wings grow for the flight. When the whole stair was passed, and below us, and we were on the topmost step, Virgil fixed his eyes on me, and said: "The temporal fire and the eternal hast thou seen, my son, and thou art come to a part where of myself I discern no further. I have drawn thee hither with wit and with art, henceforth take thine own pleasure for guide; forth art thou of the steep ways, forth of the narrow. See there the Sun, which shines upon thy forehead; see the young grass, the flowers, and the shrubs which here the land of itself alone brings forth. While the fair eyes with joy are coming, which with their weeping made me come to thee, thou mayest sit, and mayest go among them. Await no more my word or my sign; free, right, and sound is thy judgement, and it were a fault not to act according to it; wherefore thee over thyself I crown and mitre.

C A N T O XXVIII.

ARGUMENT.

Dante proceeds, followed by Virgil and Statius, through a forest wherein are birds singing and many flowers. They are stopped by a little stream, on the other side of which is a lady gathering the flowers. She explains that this is the earthly Paradise, made at the first for man; and tells him of the nature of its soil and climate, and of the stream which flows through it.

ALREADY fain to search within and around the divine forest thick and living, which to my eyes was tempering the new day, without waiting more I left the bank, taking the level ground at gentle pace over the soil which on all sides gave sweet odours. A soft breeze, without any change in it, smote me on the forehead, with no heavier stroke than a gentle wind; by reason of which the leaves quickly trembling, were all bending towards the quarter where the holy mount casts its earliest shade; not, however, spread from their natural uprightness so much that the birds through the tree-tops needed to leave setting all their arts in work: but with full joy chanting they received the breezes of morning among the leaves, which were keeping a ground-bass to their strains, such as collects itself from branch to branch through the pinewood on the shore of Chiassi when Æolus lets forth Scirocco.

Already my slow steps had carried me so far within the ancient wood that I could no longer see back to where I entered, and lo a stream stayed further going, which towards the left with its little waves was bending the grass that sprang upon its bank. All the waters that are in this world most pure had seemed to have in them some admixture beside that which hides naught; albeit it moves along all brown beneath the perpetual shade, which lets not sun nor moon shine ever there. With my feet I stood still, and with my eyes I passed beyond the little stream to gaze at the great variety of fresh May flowers, and there appeared to me, just as appears suddenly a thing which turns aside through wonder every other thought, a solitary dame, who was going along singing, and selecting flower from flower where-with was painted all her way. "Ah, fair dame, who at love's rays dost warm thyself, if I may believe thy countenance, which is wont to be a witness of the heart, may will come to thee to draw forward," said I to her, "toward this stream, so far that I may understand that which thou singest. Thou makest me remember where and what was Proserpine, in the time when her mother lost, and she the spring." As turns herself, with feet close to the ground and to each other, a dame who dances, and scarce puts foot before foot, she turned, over the vermilion and the yellow flowers toward me, not otherwise than a virgin who casts down her honest eyes; and made my prayers to be content, drawing herself so near that the sweet sound came to me with its meaning. As soon as she was there where the grass is just bathed by the waves of the fair stream, she did me the grace of raising her eyes. I do not think that such light beamed under the eyelids of Venus pierced by her son, out of all his custom. She was smiling from the other bank, upright and arranging many hues with her hands, which the high earth sends forth without seed. Three paces the stream kept us apart, but Hellespont,

there where Xerxes passed, a bridle still to all pride of men, endured not from Leander greater hate, for surging between Sestos and Abydos, than that from me, for that then it opened not. "Ye are new come, and perhaps wherefore I smile," she began, "in this place, set apart to the human kind for its nest, some doubt holds you marvelling; but the psalm *Delectasti* renders a light which may uncloud your understanding. And thou that art in front, and prayedst me, say if thou wouldst hear aught else, for I come ready for thy every question, so far as may suffice." "The water," said I, "and the sound of the forest, strive in me with a new belief of a matter which I heard contrary to this." Wherefore she: "I will tell how by its cause proceeds that which makes thee wonder; and I will purge away the cloud which smites thee. The highest good, which does only its own pleasure, made the man good and for good, and gave him this place for an earnest to him of eternal peace. Through his own default he abode here little time; through his own default he changed to weeping and toil honest laughter and sweet mirth. In order that the tumult to which below the exhalations of the water and of the earth of themselves give rise, which so far as they can, go after the heat, should not cause to the man any trouble, this mount rose thus far toward the heaven, and is free from them, from that point where is the barrier. Now, since in a circuit the whole air turns with the prime turning, if its circle is not broken by any corner, on this height, which is all unbounded in the living air, such motion strikes and makes the wood sound, for that it is close-set; and the plant when struck has such power that with its virtue it impregnates the breeze, and that again in its revolution around shakes it off; and the rest of the earth, according as it is fit by itself or by its sky, conceives and brings to birth of divers virtues divers trees. It would not then on earth appear a marvel, when this is heard, whensoever any plant, without seed appearing, takes hold in it. And thou must know that the holy country where thou art is full of every seed, and has fruit in itself which yonder is not plucked. The water that thou seest rises not from a vein which the vapour that cold converts may restore, as a river which gains or loses force, but issues from a fountain steady and sure, which by the will of God receives back so much as opening on two sides it pours forth. On this side it descends with a virtue which takes away from a man memory of sin; on the other it restores that of every good deed. On this hand Lethe, so on the other Eunoe is it called, and it works not, if it is not first tasted on this hand and on that. Of all other savours this is sovereign. And albeit that thy thirst may be sated enough, for all that more I reveal not to thee, I will of favor give thee yet a corollary; nor think I that my word will to thee be less precious if beyond promise it go along with thee. Those who in ancient time sang of the age of gold and its happy state, haply in Parnassus dreamt of this place. Here was the root of mankind innocent; here is spring ever, and every fruit; nectar is this of which each speaks."

I turned me quite round then to my poets, and saw that with a smile they had heard the last interpretation. Then to the fair dame I turned again my face.

CANTO XXIX.

ARGUMENT.

They proceed along the banks of the stream, which presently turns to the eastward, and of a sudden perceive a bright light and a sweet music. There appears a wondrous pageant, preceded by seven candlesticks, a car drawn by a Grifon, and escorted by four-and-twenty elders and four beasts, with other personages. They halt opposite to where the poets stand.

SINGING, as a dame enamoured, she went on with her final words, *Beati quorum tecta sunt peccata*. And like nymphs who used to go solitary through the wooded shades, desiring one to fly, one to behold the sun, so she then moved against the stream, going up along the bank, and I abreast of her, following with little steps her little steps. There were not a hundred paces between hers and mine, when the banks made a turn equally, in such wise that I again set myself toward the sunrising. Nor thus, too, had our way been long when the lady turned wholly towards me, saying: "My brother, look and listen." And lo, a brightness suddenly rushed from all quarters through the great forest such that it set me questioning of lightning. But whereas of the lightning the stay is even as the coming, and this continuing, kept shining more and more, I began to say within my thought: "What thing is this?" And a sweet melody was running through the luminous air, wherefore a good zeal made me reproach the boldness of Eve; that there, where heaven and earth were obedient, a woman alone, and she but lately formed, did not endure to stay under any veil; under the which if she had stayed devout, I should have felt these ineffable delights ere now, and after for a long time.

While I was going along among such firstfruits of the eternal pleasure, all in suspense and desirous yet for more joys, before us the air became to us even as a burning fire under the green branches, and the sweet sound was already perceived for a chant. O most holy Virgins, if fasts, cold, or watches I have ever endured for you, occasion spurs me to claim reward therefore. Now it behoves that Helicon pour forth for me and that Urania aid me with her choir to put in verse things mighty to conceive.

A little further on the long interval which was still between us and them made falsely in appearance seven masts of gold; but when I was so near them that the common object, which cheats the sense, lost not through distance any of its features, the faculty which gathers arguments for reason apprehended them as they were—candle-sticks, and in the voices of the chanting—Hosanna. On high was flaming the fair equipment, far brighter than the Moon in a clear sky at midnight in her mid-month. I turned me back full of wonder to the good Virgil, and he answered me with a look charged no less with astonishment. Then I set my face again to the lofty objects which were moving to meet us so slowly that they would have been overcome by new-wedded brides. The lady cried to me: "Why turnest thou thus in thy desire only towards the living lights, and that which comes behind them regardest not?" Then saw I folk, as after their guides, come behind, clad in white, and such whiteness never was there in this world. The water was shining on the left flank, and returned to me my left side if I

gazed in it, even like a mirror. When on my bank I had such position, that only the river separated me, to see better I gave a halt to my steps, and I saw the flames go forward, leaving behind them the air painted; and they had the semblance of pencils drawn along, so that above them it remained distinct with seven bands, all in those colours whereof the sun makes his bow and Delia her girdle. To the rearward these banners were too great for my sight; and as far as I could judge, ten paces were apart those on the outside. Under so fair a sky as I devise, four-and-twenty elders, two by two, were coming, crowned with lily flowers. They all were singing: "Blessed thou among the daughters of Adam, and blessed be for ever thy beauties." After that the flowers and the other fresh herbage abreast of me, on the other bank, were clear of those elect folk, just as light follows light in heaven, came after them four living creatures crowned each with green leaves. Each one had six feathered wings, the feathers full of eyes; and the eyes of Argus, if they were living, would be such. To describe their form I scatter rhymes no more, reader, for other expense binds me so, that in this I cannot be lavish. But read Ezekiel, for he depicts them as he saw them come from the cold quarter with wind, with cloud, and with fire; and such as thou shalt find them in his book, such were they here, save that as to the wings John is with me, and separates from him. The space between them four contained a car upon two wheels, triumphal, which came drawn by the neck of a Grifon; and he was stretching up his wings one and the other between the midmost band and the three and three, so that to no one, by cleaving it, did he do harm. They rose so high that they were out of sight; he had his limbs of gold so far as he was bird, and white the others with vermilion mingled. Not only did Rome never rejoice with car so fair Africanus or Augustus, but that of the Sun would be poor beside it; that of the Sun which going astray was burnt, through the prayer of the devoted Earth, when Jove was in his hidden counsels just. Three ladies, whirling on the right wheel's side, came dancing, the one so red, that hardly would she have been marked within the fire; the second was as if her flesh and bones had been made out of emerald; the third appeared snow but lately driven. And now they seemed led by the white, now by the red, and from her chant the others took both slow and quick their pace. On the left side four made holiday, clad in purple, following the fashion of one of them who had three eyes in her head. After all the afore-mentioned group I saw two old men unlike in habit, but like in feature, both dignified and grave. The one showed himself one of the familiars of that great Hippocrates whom nature made for the animals that she holds dearest. The other showed the contrary care, with a sword bright and keen, such that on the hither side of the stream it gave me fear. Afterward saw I four in humble guise, and behind all a solitary old man come sleeping with his countenance undimmed. And these seven were habited as the first band; but they made not a garden of lilies around their heads; rather of roses and other vermilion flowers. Seeing them from a short distance one would have sworn that they were all on fire from the eyebrows upward. And when the car was abreast of me a thundering was heard, and those worshipful folk appeared to have their further advance forbidden, halting there with the first ensigns.

CANTO XXX.

ARGUMENT.

Beatrice appears, standing on the car, amid the flowers which the angels strew. Virgil has disappeared; and she calls upon Dante by name, and while he weeps at the sight of her, she recounts to those around her how he has fallen away from the promise of his early life, and how she has caused him to make this journey for his salvation.

WHEN the wain of the first heaven, which never knew setting nor rising, nor veil of other cloud than sin, and which was there making each one acquainted with his duty, as that lower one makes whoso turns the helm to come to port, fixed itself at a halt, all that truthful folk who first had come between the Grifon and it, turned to the car as to their peace; and one of them, as though sent from heaven, singing, cried thrice: "*Veni, sponsa de Libano*," and all the others after him. As the blessed at the last proclamation shall rise ready every one from his own cavern, singing Hallelujah in the voice which they have again put on, such upon the divine chariot, uprose a hundred, *ad vocem tanti senis*, ministers and messengers of life eternal. All were saying: *Benedictus qui venis*, and casting flowers above and all around, *Manibus o date lilia plenis*. I have seen ere now at the beginning of the day the eastern quarter all rosy, and the rest of heaven beautiful with fair clear sky, and the face of the sun rise shadowed, so that through tempering of vapours the eye sustained it a long time; so within a cloud of flowers which was rising from the angelic hands and falling down again within and without, crowned with olive over a white veil appeared a lady, clad under green mantle with colour of living flame. And my spirit—for already had it been so long a time without being in her presence broken down, trembling, with wonder—without having more cognisance by the eyes, through hidden virtue which moved from her, felt the great power of an ancient love. Soon as the high virtue smote me on the face, which already had pierced me ere I was forth of boyhood, I turned me round to the left with that regard wherewith the infant runs to his mother when he is frightened or when he is in trouble, to say to Virgil: "Less than a dram of blood remains to me which trembles not; I recognize the signs of the ancient flame." But Virgil had left us shorn of himself; Virgil my sweetest father; Virgil to whom for my salvation I gave myself; nor whatsoever the ancient mother lost availed to my cheeks, cleansed as they were with dew, that with weeping they should not turn foul again.

"Dante, for all that Virgil goes his way, weep not now, weep not yet awhile; seeing it behoves thee to weep for other wound." As an admiral, who on poop and on prow comes to see the folk that are serving throughout the other vessels and encourages them to do well, upon the left rim of the car—when I turned round at the sound of my own name, which of necessity here is registered—I saw the dame who first appeared to me veiled beneath the greeting of the angels, direct her eyes towards me on my side of the stream. For all that the veil, which descended from her head, circled with the leaf of Minerva, did not allow her to appear manifest, royally, in her mien still haughty she continued, as one who speaks and keeps back his strongest word: "Look at me well; I am, ay, I am Beatrice; how deignedst thou

to approach the mount? Knewest thou not that here the man is happy?" My eyes dropped down to the clear fount, but seeing myself in it I drew them toward the grass, so great shame lay heavy on my brow. In such wise the mother to the son seems proud, as she appeared to me, because the savour of her stern pity has a taste of bitter. She held her peace, and the angels sang on a sudden: *In te, Domine, speravi*; but beyond *pedes meos* they passed not. As snow among the living beams along the backbone of Italy congeals, blown on and bound close by the winds of Slavonia, afterwards melting filters through into itself, so only that the land which loses shadow breathe, in such wise that it seems fire melting the candle, just so was I without tears or sighs before the chanting of those who are ever quiring after the notes of the eternal circles; but when I heard in their sweet harmonies their sympathy with me, more than if they had said: "Lady, why dost thou so distemper him?" the frost which had been tight bound around my heart became breath and water, and with anguish through the mouth and eyes issued from my breast. She, standing ever unmoved on the aforesaid flank of the car, next turned her words to the pious substances in this wise: "Ye watch in the eternal day so that night nor sleep steals from you a step which the age may make upon its ways; wherefore my reply is with more care that he may hear me who is weeping on the other bank, so that fault and sorrow may be of one measure. Not only by operation of the mighty wheels, which direct every seed to some end, according as the stars accompany; but by largess of divine graces, which have to their rain clouds so lofty that our sight comes not there a-nigh, this man was such in his new life, potentially, that every right habit would have made in him a wondrous example. But all the more malign and the more wild becomes the ground with bad seed and uncultivated, the more of good force it has of the earth. A certain time I stayed him with my countenance; showing my young eyes to him I led him with me turned to the right part. So soon as I was on the threshold of my second age, and changed life, this man took himself from me and gave himself to another. When I was risen from flesh to spirit, and beauty and virtue had increased upon me, I was to him less dear and less acceptable; and he turned his steps on a way that was not true, following false images of good which give back no promise unbroken. Nor did it avail me to obtain inspirations, with the which both in dreams and otherwise I recalled him; so little heed had he of them. So low he fell that all means were already too short for his salvation, apart from showing him the lost folk. For this I visited the gate of the dead, and to him who has brought him up hither my prayers, in my weeping, were borne. God's high destiny would be broken if Lethe were passed and such viand were tasted without any scot of repentance which. may pour forth tears."

CANTO XXXI.

ARGUMENT.

Beatrice continues to upbraid Dante, speaking now directly to him. He makes confession of his fault; after which Matilda draws him through the water of Lethe, and he is led to the place where Beatrice is standing. She unveils herself, and he is ravished with her beauty.

“O THOU that art on that side the sacred stream,” turning to me with its point her speech, which even with the edge had seemed keen to me, she began again, pursuing without delay, “say, say if this is true; to such accusation it behoves that thy confession be attached.” My power was so confounded that the voice moved, and was extinct before it was unloosed from its organs. A little while she suffered it, then said: “What thinkest thou? Answer me, for the sad memories in thee have not yet been washed out by the water.” Confusion and fear together mingled forced such a “Yes” forth from my mouth that to hear it the eyes were needed. As an arbalest breaks, when it shoots at too great stretch, its own cord and the bow, and with less violence the bolt touches the mark, so burst I under that heavy burden, sending forth from my throat tears and sighs, and my voice failed in its passage. Wherefore she to me “Within my desires, which were leading thee to love that good beyond the which there is naught to aspire unto, what trenches across the path or what chains didst thou find, for which thou shouldst thus have to put off the hope of passing further; and what easement or what furthering showed itself in the countenance of the others wherefore thou wert obliged to pass before them?” After the drawing of a bitter sigh hardly had I the voice which answered, and the lips with Labor formed it. Weeping, I said: “The present things with their false pleasures turned away my steps soon as your face was hidden.” And she: “If thou hadst been silent or hadst denied that which thou confessest, thy fault would not be less, by such a judge is it known; but when the accusation of the sin bursts from the sinner’s own mouth, in our court the wheel turns back against the edge. At all events, that thou mayest better bear shame for thy error, and that a second time hearing the Sirens thou mayest be stronger, lay aside the seed of weeping and listen; so shalt thou hear how to the contrary part my body buried ought to have moved thee. Never did nature and art present to thee a pleasure so great as the fair members within which I was enclosed, and which are earth, scattered; and if the highest pleasure so failed thee through my death, what mortal thing ought afterwards to have drawn thee into desire of it? Verily oughtest thou at the first arrow of things deceitful to have raised thee on high after me, who was no more of such sort. Nor should have weighed thy wings downwards to await more strokes, either girl or other vanity of so short using. The young bird awaits two or three, but before the eyes of the full-fledged a net is spread in vain or arrow shot.” As boys stand dumb with shame, with their eyes to earth, listening and recollecting themselves and penitent, so was I standing. And she said: “Since through hearing thou art grieved, raise thy beard, and thou shalt receive greater grief seeing.” With less of resistance is uprooted a stout oak, whether with wind of our land or with that from the land

of Iarbas, than did I raise at her command my chin. And when by name of the beard she asked for my visage, well knew I the venom of the argument. And as my face opened itself, the sight understood that those first created beings were resting from their strowing; and my eyes, yet little secure, saw Beatrice turned towards the animal, who is only one person in two natures. Under her veil, and beyond the stream, she seemed to me to surpass her ancient self, to surpass it more than, when here she was, the others here. So pricked me then the nettle of penitence that of all other things that which most turned me aside in love of it became most hateful to me. Such recognition gnawed my heart that I felt overcome, and what then became of me she knows who gave me the cause.

Then when my heart restored me my outward functions, the dame whom I had found alone I saw above me, and she was saying: "Hold me, hold me." She had led me into the stream up to the neck, and drawing me behind her was going her way right over the water, light as a shuttle. When I was near the bank of the blessed, *Asperges me* I heard so sweetly that I cannot recall it to mind, far less can write it. The fair dame opened her arms, embraced my head, and plunged me under, where it behoved that I swallowed the water; then she took me up, and, bathed, presented me within the dance of the four fair ones, and each covered me with her arm. "Here are we nymphs, and in the sky we are stars; before that Beatrice descended to the world were we ordained to her for her handmaids. We will lead thee to her eyes, but in the joyous light that is within, thine will the three beyond, who look more deeply make keen." Thus singing they began, and next to the breast of the Grifon they led me with them, where Beatrice was standing turned to us. They said: "See that thou spare not thy gazes; we have placed thee before the emeralds, whence love once took his weapons for thee." Thousand desires hotter than flame bound my eyes fast to the gleaming eyes, which were remaining fixed only on the Grifon. As the Sun in the mirror, not otherwise the two-fold animal was beaming therewithin, now with one now with other deportment. Think, reader, if I marvelled when I saw the thing stay quiet in itself, and it was changing itself in its image. While, full of astonishment and happy, my soul was tasting of that food which, sating of itself, of itself makes thirst, showing themselves of the most lofty race in their demeanour, the other three came forward, dancing to their angelic measure. "Turn, Beatrice, turn thy holy eyes," was their song, "to thy faithful one, who to see thee has moved so many paces. Of thy favor do us the favor to unveil to him thy mouth, so that he may discern the second beauty which thou dost conceal."

O splendor of eternal living light, who is there that has in such wise grown pale beneath the shadow of Parnassus, or has drunk at its cistern, that he would not seem to have his mind encumbered, trying to render thee as thou appearedst, there where with its harmonies the heaven overshadows thee, when thou didst in the open air disclose thyself?

CANTO XXXII.

ARGUMENT.

The procession returns through the forest, Dante and Statius following. They reach a tree, to which the Grifon fastens the car. The tree is strangely transformed, and Dante falls asleep. When he awakes, Beatrice, Matilda, and the seven ladies alone remain. He sees a wondrous vision, setting forth the history of the Church and Empire, and showing what shall shortly come to pass.

SO fixed and intent were my eyes to put off the longing of the ten years' thirst that all my other senses were extinguished; and they themselves had on this hand and on that a wall of unheedingness, so did the holy smile draw then to it with the ancient net; when perforce my gaze was turned to my left hand by those goddesses, for that I began to hear from them a "Too fixed." And the disposition which exists with regard to sight in eyes but lately smitten by the sun caused me to be some while without power of seeing, but after that my sight reformed itself to the lesser object (I say the lesser with respect to the great object of sense, from which by force I removed myself) I saw that the glorious army had wheeled on its right flank, and was returning with the sun and with the seven flames in its face. As under the shields for retreat wheels a troop, and turns with the standard, before it is able wholly to face about, that soldiery of the heavenly kingdom which was leading all went past us before the front beam turned the car. Then the ladies returned to the wheels, and the Grifon moved the blessed burthen, yet in such wise that no feather of him shook. The fair dame who drew me to the passage and Statius and I were following the wheel that made its track with a smaller arc. So as we passed through the high wood, empty by fault of her who trusted to the serpent, an angelic strain measured our paces.

Perhaps in three flights an arrow let from the string takes such a space as we had removed, when Beatrice alighted. I heard all murmur "Adam;" then they circled a plant despoiled of flower and of leafage too on every branch. Its topmost boughs, which widen out the more as they are higher up, would be wondered at for height by the Indians in their forests. "Blessed art thou, Grifon, that thou tearest not with thy beak of this wood sweet to the taste, seeing that ill was the belly griped therefrom." Thus round about the stalwart tree cried the others; and the animal of two natures: "So is preserved the seed of all that is righteous." And turning to the pole which he had pulled, he drew it to the foot of the widowed branch, and to it he left bound that which was of it. As our plants, when downward falls the great light mingled with that which beams behind the heavenly carp, grow turgid, and then each renews itself with its own colour before that the Sun yoke his coursers under another star, [so] showing a colour less than of roses and more than of violets, the plant renewed itself which before had had its branches so desert. I understood it not, nor here is sung the hymn which that folk then sang, nor did I endure the strain throughout. If I could portray in what wise fell asleep the pitiless eyes at hearing the tale of Syrinx, the eyes to which too great watchfulness cost so dear, as a painter who paints with a model would I

represent how I went to sleep; but whoso would do it let him be able well to represent slumber. Wherefore I pass on to when I awoke, and I say that a brightness tore for me the veil of my sleep, and a call: "Arise! what doest thou?"

As, led to behold of the flowerets of the apple which makes the angels greedy of its fruit and makes everlasting wedding in heaven, and overcome, Peter and John and James returned, at the word whereby greater slumbers were broken, and beheld their band diminished by Moses, even as by Elias, and the raiment of their master changed; so came I to myself, and saw that kindly one standing over me who was before conductress of my steps along the stream; and all in doubt I said: "Where is Beatrice?" And she: "Behold her underneath the new leaves, sitting on its root. Behold the company which surrounds her; the others are going their way on high with the Grifon, with sweeter song and more profound." And if her speech was further poured forth I know not, because already I had in view her who had closed me to hearing aught else. She was sitting alone on the very ground, as guardian left there of the wain which I saw the two-formed animal tie. In circle were making of themselves an enclosure to her the seven nymphs, with those lights in their hands which are secure from Aquilo and Auster. "Here thou shalt be a little time a woodman, and thou shalt be with me without end a citizen of that Rome whereof Christ is a Roman; wherefore, to the profit of the world which lives ill, keep now thine eyes on the car, and what thou seest, when thou art returned yonder, see that thou write." Thus Beatrice, and I who at the feet of her commands was all devoted, set my mind and my eyes where she would have. Never descended with such swift motion fire from a thick cloud when rain is falling from that boundary which is most remote, as I beheld the bird of Jove swoop downward through the tree, rending of the bark, much more the flowers and the new leaves; and he smote the car with all his force, whereat it reeled, as a ship in a tempest overcome by the waves, now to starboard now to larboard. Next I saw come into the hollow of the triumphal chariot a vixen, which from all good food appeared fasting; but reproaching her with loathly sins, my lady turned her to such flight as the fleshless bones allowed. Next, from thence, whence it had before come, I saw the eagle come down into the ark of the car, and leave it feathered from itself. And as comes from a heart that is embittered, such a voice issued from Heaven and spoke thus: "O my ship, how ill art thou freighted!" Then it appeared to me that the earth opened herself between the two wheels, and I saw issue therefrom a dragon, who fixed his tail up through the car; and, like a wasp which draws back its sting, drawing to himself the malignant tail, he drew part of the floor, and went his way rambling about. That which remained, like ground alive with herbage, covered itself again with the feathers, offered haply with sound and benign intention, and was covered again therewith, both one and the other wheel and the pole, in so long time that the open mouth longer holds a sigh. Transformed thus the holy edifice put forth heads through its parts, three over the pole and one in every corner. The first were horned like an ox, but the four had a single horn on the forehead; alike prodigy was never yet seen. Secure as a fortress on a lofty mountain, meseemed there sat thereon a dishevelled harlot, with brows quick to move around. And, as if in order that she should not be taken from him, I saw beside her upright a giant, and they kissed together a

certain while; but because she turned her lustful and roving eye to me, that fierce paramour scourged her from the head even to the soles of her feet. Then, full of jealousy and cruel with rage, he cast loose the monster, and drew it through the wood so far that only with it he shielded from me the harlot and the new-made beast.

CANTO XXXIII.

ARGUMENT.

They proceed a little distance, and Beatrice explains that the vision will shortly be fulfilled, and prophesies of one who will restore the Empire. It is midday, and Matilda leads Dante and Statius to drink of the water of Eunoë, which makes them fit to ascend to Heaven.

DEUS, venerunt gentes, now three, now four in alternation, a sweet psalmody, the ladies began, weeping; and Beatrice, sighing and pitiful, listened to them in such guise that little more did Mary change herself at the cross. But after that the other maidens gave place to her to speak, risen upright on her feet she made answer, being in hue like to fire: "*Modicum et non videbitis me, et iterum*, my beloved sisters, *modicum et vos videbitis me*." Then she put them all seven in front of her, and after her, only making a sign, she caused to go me and the Dame and the Sage who remained. Thus she moved away, and I do not think that her tenth step had been placed on the ground when with her eyes she smote my eyes, and with calm aspect: "Come more quickly," she said to me, "so much that if I speak with thee thou mayest be well placed to listen to me." So soon as I was, as was my duty, with her, she said to me: "Brother, why dost thou not attempt to inquire, now that thou art coming with me?" As befalls those who being over-reverent before their betters are in act to speak, that they bring not the voice alive to the teeth, it befell me that I began without perfect sound: "My lady, my care you know, and that which for it is good." And she to me: "From fear and from shame I will that thou henceforward disenfold thyself, so that thou speak no more as one who dreams. Thou knowest that the vessel which the serpent broke was and is not, but let him who has the blame thereof believe that God's vengeance fears not sops. For all time without heir the eagle will not be who left his feathers on the car, whereby it became a monster and afterward a prey; for I see certainly, and therefore I tell it, stars secure from all assault and all hindrance, already near to give us a time, in the which a five hundred, ten, and five, sent by God shall slay the runagate, together with that giant who sins with her. And it may be that my tale, dark like Themis and Sphinx, persuades thee less, because after their fashion it chokes the understanding; but soon the facts will be the Naiades, who will solve this hard riddle, without loss of flocks or of corn. Do thou mark, and in such wise as from me are borne these words, so teach them to those who live with the life which is a hastening unto death; and bear in mind, when thou writest them, not to conceal what thou hast seen the plant, which has now been twice plundered here. Whosoever robs that or strips it offends God with blasphemy of act, for to His own use only He created it holy. For biting that, in pain and in desire five thousand years and more the first soul longed for Him who in His own self avenged the bite. Thy intellect sleeps if thou judge not that for a special reason it is so high, and so spread at the top. And if thy vain thoughts had not been as water of Elsa around the mind, and their pleasure as Pyramus to the mulberry tree, through so great circumstances only hadst thou recognized with thy moral sense the justice of God in the interdict upon the tree. But because

I see thee in thy understanding made of stone, and of stony tint, so that the light of my word dazzles thee, I will moreover—and if not written, at least depicted—that thou bear it away within thee for that wherefore the staff circled with palm is taken.” And I: “As wax by a seal, which changes not the figure impressed, so is my brain now stamped by them. But why so far above my view flies your desired speech, that more it loses it the more it strives?” “That thou mayest know,” said she, “that school which thou hast followed, and mayest see how its doctrine is able to follow my speech, and mayest see that your way is from God’s way so far apart as is distant from earth the heaven, which speeds the highest.” Wherefore I answered her: “It comes not to my mind that I estranged myself ever from you, nor have I conscience thereof to prick me.” “And if thou canst not remember thee thereof,” smiling she answered, “now bethink thee how thou hast this day drunk of Lethe; and if from the smoke fire is argued, this forgetfulness clearly concludes a fault in thy will intent elsewhere. But truly henceforth my words will be plain so far as shall behove to uncover them to thy untrained sight.”

And more flashing and with slower pace the Sun was holding the meridian circle, which sets itself here and there according as you observe it, when fixed themselves (as fixes himself he who goes before a troop by way of escort, if he finds aught new in his track) the seven dames, at the end of a pale shadow, such as under green leaves and black boughs the Alps bear above their cool brooks. In front of them meseemed I saw Euphrates and Tigris issue from one fount, and, like friends, separate slowly. “O light, O glory of the race of men, what water is this which here displays itself from one beginning and parts itself from itself?” For such prayer it was said to me: “Pray Matilda that she tell thee.” And here replied, as he does who sets him free from blame, the fair lady: “This and other things have been told him by me; and I am sure that the water of Lethe has not hidden them from him.” And Beatrice: “Perchance a greater care, which oftentimes takes away memory, has made his mind dim in the eyes. But behold Eunoë which there has its source; lead thou him to it, and as thou art wont quicken again his virtue partly dead.” As a noble soul that makes not excuse, but makes its will of the will of another, so soon as by a sign it is outwardly disclosed; in such wise, after I had been taken by her, the fair lady moved, and to Statius said in manner as a lady: “Come with him.”

If I had, reader, longer space to write, I should sing, at all events in part, the sweet draught which never would have sated me; but, for that all the sheets put in frame for this second Canticle are full, the bridle of my art lets me go no further. I turned back from the most holy wave reflect in such wise as new plants renewed with new foliage, pure and disposed to mount up to the stars.

THE PARADISE

OF

DANTE ALIGHIERI

EDITED WITH TRANSLATION AND NOTES

BY

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PRELIMINARY NOTE

P R E F A C E

THE transition from the 'Purgatory' to the 'Paradise' will produce, it may be feared, on the minds of many readers the deterrent effect which Dante himself seems to have foreseen. Several of the reasons which, in the preface to the second *Cantica*, I urged as justifying the claims of that part of the *Commedia* to special attention no longer apply. The mere fact that the doctrine of the Church respecting the future state would preclude Dante from introducing many of his own contemporaries as already glorified spirits is sufficient, in some measure, to account for a falling-off in the human interest of the poem. Most of the personages who are introduced are, as it were, the common property of all mankind. They do not owe their very identity to their place in the great poem as do Francesca, Farinata, the two Counts of Montefeltro, Forese, and a score of others whom we meet in its first two divisions. Then again it must be remembered that, while physical pain offers an endless choice of possibilities, the only pleasure which is admitted by the dignity of the Christian heaven is in its nature incapable of much variation. From the lowest sphere to the highest, it is in the contemplation of God, and the conforming of the will to His will, that the souls of the righteous find their perfect consummation and bliss. The bodily senses, which were all available as vehicles of torment, whether for punishment or for chastening, are now reduced to sight and hearing only. From the objects of these alone can images be drawn; and though Dante's genius is nowhere more conspicuous than in the way he has made use of the means at his disposal, till the reader himself seems almost to hear the changing melodies of Heaven and see around him its 'primal, essential, all-pervading light,' we must admit that even his genius is at times overweighted, and, in seeking to avoid monotony, is apt now and again to fall into what verges on the grotesque.

Let no one, however, suppose that the 'Paradise' shows any failure in the author's powers. It rather affords a splendid testimony to the richness of their maturity. Where, for example, has he equalled that noble summary of Roman history put into the mouth of Justinian, in which the reader almost hears the rush of the eagle down his triumphant course? Where has he drawn any picture with clearer and yet with more delicate strokes than in Cacciaguida's description of the old Florentine life, before pride, envy, avarice, and the lusts of the flesh had marred its tranquil purity? Where, in Dante, or indeed in any other poet, shall we find dignity pathetic as in the lines—perhaps the most often quoted of the whole poem—in which his exile is foretold? or stern as in St. Peter's invective, whereat all heaven grew red, against his unworthy successors? For pure beauty of devotion what shall we compare with St. Bernard's address to the Blessed Virgin? Nor are these and the like merely 'purple patches,' as some may deem, inserted in a dull tissue of metaphysics and theology. For the philosophical student, to be sure, those parts will possess the deepest interest over which one who reads solely for literary enjoyment will be inclined to pass most quickly: though even he, if he does not leave them wholly unread, will appreciate the skill which has caused a spring of tender emotion to flow in a desert of metaphysics, and with a word here or an image there drawn the music of

Apollo's lute out of harsh and crabbed philosophy. But those who care for such things will know that, dry and futile as the disquisitions of the schoolmen may sometimes appear, and erroneous as we now, with our improved means of observation, can see that their conclusions often were, they represent learning, acuteness, and industry combined in a measure of which the world has rarely seen the like. Between Aristotle and Bacon it would be hard to name any thinker who, for knowledge of all that was knowable in his day, and for force and clearness of reasoning upon the premises that he had, has left such a mark upon human thought as Aquinas had done, when he was cut off at the age of forty-nine. Doubtless he and the rest of the great band of philosophers whom the twelfth and thirteenth centuries brought forth spent their time in efforts to solve the insoluble; but are we so very much nearer to success? Will Mr. Herbert Spencer's cast seem to the twenty-fifth century very far beyond the mark of St. Thomas? This is not the place to consider how that may be; and I only wish here to justify myself for having been at some pains in my notes to consult the interests of those who care to trace the history of metaphysical speculation. It has seemed best to give Greek and Latin quotations in the original. Those for whom they are intended will probably prefer them in this form, while others would equally skip them if they were translated. It must, of course, be understood that both Dante and St. Thomas read their Aristotle only through the medium of a Latin rendering; but this appears to have been sufficiently accurate to make it quite possible for us to follow them in the original Greek.

The remarks made in the preface to the 'Purgatory' in regard to the commentators from whom I have derived most assistance will apply equally to the present instalment. I ought, however, to have spoken with more gratitude of Dr. Scartazzini, though I still think that his work would have been more useful if it were less copious. It is hardly necessary, except perhaps where one is going to differ from the best authorities, to review all the opinions of predecessors upon disputed passages, still less to record interpretations which are obviously erroneous. The only edition of importance that has been added to those which we then possessed is Professor Lubin's; another comprehensive work, consisting of nearly one thousand closely printed pages. It contains elaborate studies and analyses of the poem, discussions on allegorical points, plans, and tables; also, along with the text, an 'Ordo,' or rearrangement in a prose form. I cannot profess to have mastered it; but it is evident that it contains much that will be of service to students, more especially in regard to such matters as the symbolism of certain passages, or the connexion of the orders of the angelic hierarchy respectively with the various spheres of which the heaven is composed, and so with the influences which they exercise upon earthly affairs. He also gives synoptical tables of the three Cantiche, showing in a convenient form the general structure of the poem.

Those who wish to study the 'Paradise' with full comprehension will find it expedient not only to consult such commentators as those to whom I have referred, but to make themselves familiar with the authorities on whom Dante chiefly relied. I have given in notes such extracts as seemed more directly to illustrate passages under consideration; but extracts alone are not enough. The student should read, either in the original or in Grote, Aristotle, *De Caelo*, Books i. and ii.; *Metaphysica* λ. Ch. 6 to the end of the book; and Plato, *Timaeus*, 27

E—42 D. I premit any reference to Aquinas, both because it is difficult to select any particular parts where the whole system is important, and because, so far as selection is possible, the notes of Philalethes and Scartazzini will be found excellent guides. Of Dante's own works, Conv. ii. 2-6, 14, 15, iii. 5; De Mon. i. 11-13, ii. 2; and, perhaps most of all, the Epistle to Can Grande, form a useful introduction.

We still await the edition of Benvenuto's Commentary, which has been promised from two quarters; but, as I said before, an unknown hand has copied a great deal of it in a MS. belonging to the University of Cambridge, and of this I have occasionally availed myself. He appears to have been the most intelligent of the early commentators. Pietro di Dante, as edited by Lord Vernon, is now and then helpful; but, on the whole, one regrets that he did not see more of his father in more senses than one. I must express my thanks to Dr. Moore for information as to MS. readings, and my hope that his labors in this line may soon bear fruit for Dante students at large. To thank Mr. Henry Jackson for help is becoming a 'common form' among Cambridge men in all works where references to Greek philosophy have to be made. In the present case his assistance in tracing various passages to their Aristotelian source has been of great service to me.

In editing the text, I have had constantly before me the reprint of the Codex Cassinensis, the MS. I call 'Gg.,' Lord Vernon's reprint of the four first editions, the two Aldines, and Witte's large edition. I do not think that there is any variant of importance which is not to be found in one or other of these. The various readings given at the foot of the pages are of course only a selection; though I have, as a rule, recorded any which materially affect the sense, or are in some way typical. It must not, therefore, be assumed that where no variant is specified the authorities all agree; indeed, it may be taken for granted that wherever, for example, *chiaro* occurs, somebody reads *caro*, and vice versa; so with *affetto* and *effetto*. Wherever it is a question of the omission or insertion of the letter *n*, MSS. are practically indeterminate, this letter being usually denoted only by a line over the preceding vowel. To say more on this point would be trespassing on Dr. Moore's province; but I should like here to express my belief that in many cases the difference of reading is due to the author himself, and that as the work proceeded he distributed copies among his friends, admitting modifications here and there as they suggested themselves to him. If this be so, it is clear not only that all search for an 'archetype' will be fruitless, but that even if we found an undoubted copy in Dante's own hand it would not necessarily embody the readings on which he finally decided.

A few words may perhaps be added in reference to certain forms peculiar to the last part of the *Commedia*. First among them comes that remarkable series of reflexive verbs compounded with *in*, which are usually quite untranslatable except by a periphrasis. Of these I have counted twenty-six which occur only in this *Cantica*. That *chiarezza*, *chiarità*, *chiarire*, should be found here and not elsewhere, is perhaps due to the special need of terms implying brightness; but this is not enough to account for *parvente* and *parvensa*, which occur pretty frequently, though entirely absent from the former parts of the poem, nor for a large proportion of the words given in the Glossary. I am strongly inclined to suspect that an

investigation of these forms might give a clue to Dante's most frequent place of residence during the time that he was engaged upon the concluding portion of his work.

November 1, 1885.

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P R E L I M I N A R Y N O T E

TO understand Dante's conception of Paradise, we must imagine the universe as consisting of nine spheres concentric with the earth, which is fixed at the center, and surrounded by the spheres of air and fire. The sphere of fire is immediately in contact with that of the Moon, beyond which come in order those of Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and the fixed stars. The last of all is the sphere of the First Movement, or *Primum Mobile*, which governs the general motion of the heavens from east to west, and by which all place and time is ultimately measured. Each of these is under the direction of one of the angelic orders, and exercises its special influence on earthly affairs. The three lowest spheres are allotted to the souls of those whose life on earth was marred by yielding to the temptations of the world; the next four to those whose actions were wholly directed by virtuous motives. The last two have no special tenants assigned to them, but appear to serve as common places of meeting, the one to saints, the other to angels. Finally, outside of all, comes the Empyrean heaven, where is neither time nor place, but light only; the special abode of Deity and resting-place of the saints.

The time occupied in the journey through the different heavens is twenty-four hours.

P A R A D I S E

C A N T O I

ARGUMENT

Dante, following the direction of Beatrice's eyes, gazes fixedly at the sun, and presently finds that he is rising on high. He is astonished thereat, and Beatrice expounds to him the cause of it.

THE glory of Him who moves all things penetrates through the universe, and shines forth in one quarter more, and less in another. In the heaven which receives most of His light was I, and I beheld things which whoso descends thence has neither knowledge nor power to tell again, seeing that as it draws near to its desire our understanding plunges so deep, that the memory cannot go after it. Howbeit, so much of the holy realm as I could treasure up within my mind shall now be matter for my lay.

O good Apollo, at my latest Labor make me a vessel of thy power so fashioned as thou requirest for the gift of the beloved laurel. Up to this point the one peak of Parnassus has sufficed me, but now with both it is meet that I enter on the remaining lists. Enter thou into my breast and inspire, in such wise as when thou drewest forth Marsyas from the sheath of his limbs. O power divine, if thou impart thyself to me until I make manifest the image of the blessed realm which is stamped within my head, thou wilt see me come to the tree beloved by thee, and crown myself then with those leaves whereof my matter and thou will make me worthy. So seldom, Father, is aught plucked thereof for the triumphing of either Cæsar or poet (a fault and a reproach of the wills of men) that the leaf of Peneus ought to bring forth joy upon the joyous godhead of Delphi whenever any is athirst for it. A mighty flame follows a little spark; haply after me will men pray with better words, for Cirrha to make answer.

Through divers passages arises to mortals the lamp of the world; but from that one which joins four circles with three crosses, it issues with a better course and in conjunction with a better constellation, and more to its own fashion moulds and seals the wax of the world.

The morning on that side and the evening on this had made that passage as it were, and there all that hemisphere was white, and the other part dark, when I saw Beatrice turned round upon the left flank, and gazing at the Sun: never did eagle so fix himself on it. And as a second ray is wont to issue from the first and mount upwards again, even like a pilgrim who wills to return; so of her action, poured through the eyes into my imagination, did mine frame itself, and I fixed my eyes on the Sun beyond our wont.

Much is lawful there which here is not lawful to our powers, thanks to the place made for a property of the human kind. I endured it not much, but not so little that I did not see it sparkle all about, like iron which comes forth seething from the fire. And of a sudden day seemed to be added to day, as though He that has the power had adorned the heaven with a second sun. Beatrice was standing all fixed with her eyes upon the eternal wheels; and I,

my eyes fixed on her, removed from on high, in her aspect became such inwardly as Glaucus became in the tasting of the herb, which made him a consort in the sea with the other Gods. To signify in words transhumanation were impossible: wherefore let the example suffice him to whom grace is reserving an experience. If I was only that part of me which thou last createdst, O Love who orderest the heaven, thou knowest, for with thy light thou liftedst me. When the revolution that thou makest everlasting through desire, brought itself to my attention, with the harmony which thou temperest and distributest, so much of the heaven then appeared to me kindled by the flame of the sun, that rain nor river ever made so widespread a pool. The strangeness of the sound and the great light kindled in me a desire for their cause never before felt with such keenness. Wherefore she who saw me as I see myself, to set at rest my disturbed mind, before I could do it to ask, opened her mouth, and began: 'Thou thyself makest thyself gross with false imagining, so that thou seest not that which thou wouldest have seen, if thou hadst shaken it off. Thou art not on the earth as thou deemest: but a thunderbolt flying from its proper abode never sped as thou dost who art returning to the same.' If I was stripped of the first doubt by the few short words which were smiled on me, inwardly I was more enmeshed in a new; and I said: 'Already I have rested content from a great wondering; but now I wonder how I may rise past these light bodies.' Wherefore she, after a kindly sigh, directed her eyes toward me with that countenance which a mother makes over a son whose reason wanders, and began: 'All things whatsoever have an order among themselves; and this is form, which makes the universe in the likeness of God. Here the created beings on high see the traces of the eternal goodness, which is the end whereunto the rule aforesaid has been made. In that order which I say have all natures their propension, through divers lots, [as they are] more or less near to their origin: whereby they move to divers ports through the great sea of being, and each with instinct given to it to bear it. This bears away fire towards the moon; this is the motive power in the hearts of men; this binds the earth together and makes it one. Nor only the creatures which are outside of understanding does this bow shoot forth, but those that have intellect and love. The Providence that settles so much, gives ever that heaven rest in His light, within the which turns that one which has greatest speed. And now thither, as to a site appointed, the virtue of that string is bearing us away, which directs to a happy mark whatsoever it shoots forth. True is it that as form many times accords not with the intention of the art, because the matter is deaf to respond, so from this course the creature departs at whiles; for it has the power, when thus urged, to swerve in another direction (even as fire may be seen to fall from a cloud), if the first impulse brings it to earth, being turned aside by a false pleasure. Thou oughtest no more to wonder, if I rightly judge, at thy ascent, otherwise than at a river if it falls from a high mountain down to the bottom. It would be a marvel in thee, if being rid of impediment thou hadst sate below, as would be living fire quiet on the ground.'

Herewith she turned again towards the heaven her gaze.

CANTO II

ARGUMENT

They ascend to the first Heaven, of the Moon, and Beatrice corrects an error in which Dante lay respecting the cause of the marks on its face.

O YE who are in a little bark, desirous to listen, having followed behind my skiff which goes singing, return to behold again your own shores, put not forth to sea: for haply, losing me, ye would be left astray. Over the water which I take none ever sped; Minerva sends the breeze, and Apollo is my pilot, and nine Muses point me out the Bears. Ye other few who have stretched forth your necks betimes to the angels' bread, whereof one lives here, but comes not away sated, may well set your vessel through the deep sea, keeping my wake in front of the water which comes back smooth again. Those glorious ones who passed to Colchos wondered not as ye shall do, when they saw Jason turned to a ploughman.

The innate and everlasting thirst for the God-formed realm was bearing us off swift as ye see the heaven. Beatrice was gazing upward and I on her; and perhaps in so long a time as a quarrel settles, and flies, and is loosed from the notch, I saw myself come where a wondrous thing turned aside my sight to itself; and therefore she from whom my care could not be hidden, turning toward me joyous as beautiful, said: 'Address thy mind with thanks to God, who has brought us in union with the first star.'

It seemed to me that a cloud covered us, lucid, close, solid and polished, like a diamond which the sun should strike. Within itself the eternal pearl received us, as water receives a ray of light, remaining united. If I was body—and here is not conceived how one extension was patient of another, which must be the case if body enters into body—the desire ought more to inflame us of beholding that Essence in which is seen how our nature and God were united. There will be seen that which we hold by faith, not demonstrated; but it will be known of itself, in fashion of the primary truth which man believes.

I answered: 'Lady, as devout as I can most be, do I give thanks to Him who has removed me from the mortal world. But tell me, what are the dark marks of this body which below on earth make some tell tales of Cain?'

She smiled a little, and then: 'If the opinion of mortals errs,' said she to me, 'where key of sense unlocks not, surely the darts of wonder ought not henceforth to prick thee, since thou seest that in following the senses reason has its wings shortened. But tell me what thou thinkest about it of thyself.' And I: 'That which appears to us diversified up here, I believe that rare and dense bodies cause.' And she: 'Thou wilt surely see that thy belief is sunk in falsehood, if thou listen well to the reasoning that I shall make in opposition to it. The eighth sphere shows you many lights, the which in quality and magnitude may be remarked to be of different aspects. If rare and dense alone had caused this, there would be in all one sole virtue, more and less distributed, and in proportion. Divers virtues must needs be the fruits of formal principles, and these, all save one, would be as a consequence of thy reasoning

destroyed. Further, if rarity were the cause that thou seekest of that dark part, either this planet would be to that extent lacking of its matter, or, just as a body arranges the fat and the lean, so would it change leaves in its volume. If it were the first, it would be manifest in the eclipses of the sun, by the light showing through, as when it is borne into any other rare thing. This is not the case; and therefore we have to see about the other: and if it befall that I quash the other, thy notion will be proved false. If it be the case that this rare does not pass through, there must needs be a limit, from whence its contrary does not allow it to pass further; and thence the ray from another body is poured back in such wise as colour returns through glass, which has lead hidden behind it. Now thou wilt say that the ray shows itself more discoloured there than in other parts, through being there reflected from a point further back. From this objection experiment may set thee free, if thou ever make trial of it; which is wont to be the fountain to the streams of your arts. Thou shalt take three mirrors, and remove two of them from thee in the same measure, and let the other, further removed, meet thy eyes between the first two. Turn towards them, and cause a light to be placed behind thy back so as to illuminate the three mirrors, and return to thee struck back by all. Although in point of magnitude the furthest image is not so much extended, thou wilt there see how it is of equal brightness. Now, as at the strokes of the hot rays, that which lies under the snow remains bare both of the colour and the cold which it had before, thee, thus remaining, I wish to inform in thy intellect with light so living, that it shall glimmer upon thee in its aspect. Within the heaven of the divine peace revolves a body in whose virtue lies the being of all that is contained in it. The heaven that follows, which has so many objects of sight, apportions that being through divers essences, distinct from it and contained by it. The other whorls through various differences dispose to their ends the distinctions which they have within themselves, and the germs thereof. These organs of the world go thus, as thou now seest, from step to step, for they receive from above and act below. Regard me well, how I am going through this topic to the truth which thou desirest, so that hereafter thou mayest have knowledge to hold the passage by thyself. The movement and virtue of the holy circles, as from the smith the craft of the hammer, must needs from the blessed movers have their breath. And the heaven which so many lights make fair, from the deep mind of Him who revolves it takes the image, and makes thereof a seal. And as the soul within your dust is diffused through members different and conformed to divers faculties, so the Intelligence unfolds its goodness multiplied through the stars, revolving itself upon its unity. Divers virtue makes divers alloy with the precious body which it quickens, in which it is bound as life in you. Through the happy nature whence it has its source, the virtue mingled beams through the body, as joy through a living pupil. From this comes that which appears different between light and light, not from dense and rare; this is the formal principle, which produces in conformity with its goodness, the dull and the bright.'

CANTO III

ARGUMENT

Certain souls appear, of those who on earth have taken holy vows, and failed to keep them. Dante speaks with Piccarda, who shows him how in Paradise all are content with their lot; and he sees Constance the Empress.

THAT sun, which once scalded my breast with love, had, in proving and refuting, discovered to me the sweet countenance of fair truth; and I, to confess myself corrected, and certain in such measure as was meet, raised my head more erect to utter. But a vision appeared, which held me so straitly to itself by the sight of it, that I did not remember my confession.

As through glasses transparent and polished, or through waters clear and calm, not so deep as to make the bottom dark, the outlines of our visages return so weak that a pearl on a white forehead comes not with less force to our eyes, like this saw I many faces, ready to speak: so that I ran into the contrary error to that which kindled love between the man and the fountain. Soon as I took notice of them, judging them to be mirrored features, I turned aside my eyes, to see whose they were; and saw nothing and turned them back straight forward in the light of my sweet guide, who was glowing with a smile in her holy eyes.

‘Marvel not though I smile,’ she said to me, ‘after thy childish thought, since thou dost not yet trust thy foot upon the truth, but turnest round, as the wont is, on vacancy. These that thou seest are true substances, relegated here for failure of a vow. Wherefore talk with them, and hear and believe; for the light of truth which satisfies them, suffers them not to turn aside their feet from it.’

And I directed myself toward the shade that seemed most fain to converse, and began, like a man from whom excess of willing takes power: ‘O spirit created to good who in the rays of eternal life perceivest the sweetness which if not tasted is never understood, it will be gracious to me, if thou content me with thy name and your lot.’ Wherefore she, readily and with laughing eyes: ‘Our charity locks not doors upon a just wish, any more than that which would have all its court like to itself. I was in the world a virgin Sister; and if thy mind regards me well, my being more fair will not hide me from thee, but thou wilt recognize that I am Piccarda, who posted here with these other blessed ones, am blessed in the sphere that moves most slowly. Our affections which are inflamed only in the pleasure of the Holy Spirit rejoice, being formed in His order. And this lot, which appears so low down, is for this reason given to us, because our vows were neglected, and void in some part.’ Wherefore I to her: ‘In your marvellous aspects shines forth something divine, which transmutes you from the former conception. Wherefore I was not quick to remember; but now that which thou sayest aids me, so that to recall thy figure is easier to me. But tell me, ye who are happy here, do ye feel the want of a higher place, for the sake of fuller vision, or to make to you more friends?’ With those other shades she first smiled a little; after that she answered me with such joy that she appeared to be burning in the prime fire of love: ‘Brother, a virtue of charity sets at rest our will, which makes us wish that only which we have, and lets us not thirst for aught else. If we

desired to be more on high, our desires would be out of harmony with the will of Him who distributes us here, for which thou wilt see there is no capacity in these circles, if to be in charity is necessary here, and thou regardest well its nature. Rather is it formal to this blessed existence to hold oneself within the divine will, wherefore our wills themselves become one. So that as we are from threshold to threshold throughout this realm it pleases all the realm as well as the King who makes us will within His will. In His will is our peace; it is that sea whereunto all moves, that which it creates and which nature makes.' It was clear to me then how everywhere in heaven is paradise, and yet the grace of the highest Good falls not there in one fashion. But as it befalls, if one food satiates, and the appetite for another still remains, that one is asked for and the other refused with thanks, in such wise did I with act and word, to learn from her what was the web whereof she did not draw the shuttle to the end.

'A perfect life and high desert place in a higher heaven,' said she to me, 'a dame after whose rule down in your world they wear the robe and veil, so that all through till death, waking and sleeping, they may be with that spouse who accepts every vow which charity conforms to his pleasure. To follow her I fled a young girl from the world, and in her habit I enclosed myself and undertook the way of her order. Afterwards men more used to ill than to good carried me away forth of the sweet cloister; God knows of what sort was my life thereafter!

'And this other glory, which is displaying itself to thee on my right side, and which is kindled with all the light of our sphere, that which I say of me understands of herself. She was a Sister, and in this wise from her head was taken the shade of the sacred coif. But after that she was turned back even to the world, against her own will and against good custom, she was in her heart never loosed from the veil. This is the light of the great Constance, who by the second whirlwind of Suabia gave birth to the third, and the last power.'

Thus she talked with me, and then began singing *Ave Maria*, and singing she vanished as does a heavy body through deep water. My sight, which followed her so long as was possible, after it lost her turned to the mark of greatest desire, and converged wholly upon Beatrice; but she flashed so in my gaze that at first the sight endured it not; and that made me more slow at asking.

CANTO IV

ARGUMENT

Dante falls into doubt concerning two matters: first, how merit can be diminished by acts done under compulsion; secondly in regard to a certain doctrine of Plato, touching the abode of souls in the stars. Beatrice resolves both questions.

BETWEEN two foods, distant and moving in like measure, a man being free would die of hunger, before he should bring one to his teeth. So would a lamb stand between two ravening fierce wolves, fearing equally; so would a hound stand between two does. Wherefore, if I held my peace, I do not blame myself, being urged in one and the same measure by my doubts, since it was necessary, nor do I praise.

I held my peace, but my desire was depicted on my face, and my demand with it in far warmer colours than by distinct speech. So did Beatrice as did Daniel, in easing Nebuchadnezzar of wrath which had made him unjustly cruel; and said: 'I see well how one and another desire draws thee, so that thy care binds its own self in such wise, that it sends not forth breath. Thou debatest; if the good will endures, by what reason does another's violence diminish the measure of desert in me? Further it gives thee occasion for doubting, that the souls appear to return to the stars, according to the opinion of Plato. These are the questions which are thrusting with equal force in thy will; and therefore I will first treat of that which has most of gall.

'Of the Seraphim not that one who has most part in God, Moses, Samuel, nor that John, whichever thou wilt take, I say, not Mary, have their stalls in another heaven than those spirits who but now appeared to thee, nor have to their being more years or fewer. But all make the first circle beautiful, and have a life diversely sweet, through feeling more and less the eternal breath. They show themselves here, not because this sphere is allotted to them, but to give a sign of their heavenliness, that it has a less ascent. Thus it behoves to speak to your wit, seeing that only from an object of sense does it apprehend that which it afterwards makes meet for intelligence. For this cause the Scripture condescends to your faculty, and attributes feet and hands to God, and understands something else; and holy Church represents to you with human likeness Gabriel and Michael, and the other who made Tobias whole again. That which Timaeus reasons about the souls is not like to what is seen here,—for it seems that as he says he thinks. He says that the soul returns to its own star, believing that it was cut thence when nature gave it for form. And haply his own opinion is otherwise than his words sound, and it may be that it is with intent not to be mocked. If he means that to these wheels returns the Honor of their influence and the blame, haply his bow strikes upon some truth. This principle ill-understood has already turned aside the whole world almost, so that it has gone astray to give the names of Jove, Mercury and Mars.

'The other doubt which disturbs thee has less venom, inasmuch as its mischief would not be able to lead thee from me elsewhere. That our justice should appear unjust in the eyes of

mortals is argument of faith and pertains not to heretic pravity. But seeing that your understanding well can penetrate to this truth, I will as thou desirest make thee content. If violence is when he who suffers contributes nothing to him who compels, these souls were not on its account excused; for will, if it wills not, is not brought to nought, but acts as Nature does in fire, if violence wrench it a thousand times. Wherefore, if it bends little or much, it follows the force; and so did these when they might have returned to the sacred place. If their will had remained whole, as it held Laurence on the gridiron and made Mutius stern to his own hand, so it would have hurried them back by the way whence they were dragged, as soon as they were loosed; but so stout a will is too rare. And by these words, if thou hast gathered them up as thou oughtest, is the argument quashed, which would have annoyed thee many times yet.

‘But now another strait is in the way, before thy eyes, such that by thyself thou wouldest not issue from it, before thou shouldst be weary. I have put it for certain into thy mind that a soul in bliss could not lie, inasmuch as it is ever near to the primal truth. And then it was possible for thee to hear from Piccarda that Constance retained her love for the veil; so that she appears in this to be at variance with me. Many times already, brother, has it befallen that in order to shun danger, against his will a man has done that which it behoved not to do: like Alcmaeon, who when entreated on that behalf by his father, slew his own mother; not to lack piety, he made himself pitiless. In regard to this point I wish thee to think that the force mingles itself with the will, and they act so that the offences cannot be excused. Will absolute consents not to the wrong, but it does consent to it in so far as it fears if it draws back, to fall into a greater distress. Wherefore, when Piccarda uses that expression, she means it of the will absolute, and I of the other, so that we both say true together.’

Such was the rippling of the sacred stream, which issued from the fount whence all truth flows down; such set at rest one and the other desire. ‘O love of the primal Lover, O goddess,’ said I thereafter, ‘whose speaking bathes and warms me so that more and more it quickens me, my affection has no such depth that it may suffice to render to you grace for grace; but may He who sees and can, reply to this. I see well that our intellect is never sated, if the True illuminate it not, outside of whom no truth has space. In that it reposes, as a creature in a den, so soon as it has reached it; and it can reach it—else each desire would be in vain. For that reason is born, in fashion of a scion, the doubt at the foot of the truth; and it is nature which urges us to the summit from ridge to ridge. This invites me, this makes me bold, with reverence, Lady, to ask you of another truth which is obscure to me. I would know if one can so make satisfaction for broken vows with other good deeds, that they shall not be wanting in your balance.’

Beatrice regarded me with her eyes full of love’s sparks, so divine that my powers overcome I turned my back, and as it were lost myself with downcast eyes.

CANTO V

ARGUMENT

Beatrice shows how no other service can compensate for the breach of religious vows, because the freedom of the will is the greatest of God's gifts. Afterwards they rise to the second heaven, of Mercury.

'If I blaze upon thee in the heat of love beyond the fashion which is seen upon earth, so that I surpass the strength of thine eyes, marvel thou not, for this proceeds from perfect vision, which as it apprehends so moves its foot towards the apprehended good. I see well how already shines in thy intellect the eternal light, which when seen, alone ever kindles love; and if aught else leads your love astray, it is nought but some vestige of that, ill-recognized, which there shines through. Thou wouldst know if with other service one may repay so much for a broken vow as may secure the soul from controversy.' So Beatrice began this chant; and just as one who breaks not up his speech, she thus continued her sacred argument:

'The greatest gift which God of His bounty made in creating, and the most conformed to His goodness, and that which He most values, was the freedom of the will, wherewith the creatures that have intelligence all, and they only, were and are endowed. Now will appear to thee, if thou argue from this, the high worth of the vow, if it is so made that God consent when thou consentest; because, in the confirming of the pact between God and the man, a sacrifice is made of this treasure, being such as I say, and it is made by its own operation. Therefore what can be rendered for recompense? If thou thinkest to make a good use of that which has been offered, thou art desiring to make a good work of a bad gain. Now thou art informed of the chief point; but seeing that holy Church dispenses in this matter—which appears contrary to the truth that I have revealed to thee—it behoves thee to sit yet a little longer at table, inasmuch as the hard food which thou hast taken yet requires aid to be digested by thee.

'Open thy mind to that which I set forth to thee, and shut it therewithin, for to have heard without retaining, does not make knowledge. Two things combine to the essence of this sacrifice; the one is that in respect of which it is made; the other is the agreement. This last is never cancelled, if not kept, and it is about it that my words above are so precise; for this cause the offering only was made a necessity to the Hebrews, albeit some offered thing might be commuted, as thou oughtest to know. The other, which has been explained to thee as the material, can well be of such a nature that no failure should result if it be exchanged with other material. But let not any of his own judgement shift a burden on his shoulder without the turning both of the white key and of the yellow; and let him deem every exchange foolish if the thing laid aside be not contained in that taken up as four in six. For this cause whatsoever thing weighs so much by its own value that it drags down every balance cannot be redeemed with other expense. Let not mortals take the vow jestingly; be faithful, and not purblind in doing this, as was Jephthah at his first offering; whom it behoved rather to say "I did ill" than in keeping his vow to do worse. So too thou mayest find the great leader

of the Greeks foolish, wherefore Iphigenia lamented her fair face, and made both fools and wise lament for her, when they heard tell of a rite so ordered. Christians, be you of more weight to be moved; be not like a feather to every wind; and deem not that every water may wash you. Ye have the old and the new Testament, and the Pastor of the Church who guides you; let this suffice you to your salvation. If evil concupiscence cries aught else to you, be men and not senseless cattle, so that the Jew among you laugh not at you. Do not as a lamb which leaves its mother's milk, and simple and sportive fights with itself at its own pleasure.'

Thus Beatrice to me, as I write; then she turned round all full of desire to that quarter where the universe has more life. Her hush and the change of her countenance imposed silence on my craving intellect, which already had new questions before it. And as an arrow, which strikes upon the mark before the bow-string is at rest, so sped we into the second realm. Here I saw my Lady so joyous, as she entered the light of that heaven, that the planet grew more lucent therefrom. And if the star changed itself and smiled, what became I who of my very nature am changeable through all fashions!

As in a stew, which is calm and clear, the fish draw to that which from without comes in such a way that they deem it their food; so did I see, ay, more than a thousand splendours draw toward us, and in each was heard, 'Lo one who will increase our loves.' And as each came to us, one might see that the shade was full of joy in the bright flash which issued from it. Think, reader, if that which is here begun did not advance, how thou wouldst have a tormenting want to know more; and by thyself thou wilt see how I had it in desire to hear from these their conditions, so soon as they were manifest to my eyes.

'O born to good, to whom grace is granting to see the thrones of the eternal triumph before that thy warfare is abandoned; we are kindled with the light which is spread throughout the heaven; and therefore if thou desire to be enlightened of us, sate thyself at thy pleasure.'

Thus by one of those kind spirits was it said to me; and by Beatrice: 'Speak, speak in safety, and trust as if in Gods.'

'I see well how thou dost nestle in thy own light, and that thou drawest it by the eyes, because they sparkle as thou smilest; but I know not who thou art, nor wherefore thou hast, O worthy soul, the rank of the sphere which veils itself from mortals with another's rays.' This I said directly to the light which before had spoken to me, wherefore it became far more lucent than it had been. As the Sun, which conceals itself through excess of light, when the heat has eaten away the tempering of the thick vapours, so for greater joy did the holy figure hide itself from me within its own ray, and thus all shut in it answered me in the manner which the following Chant chants.

CANTO VI

ARGUMENT

Justinian the Emperor recounts in brief the history of the Roman Empire, and speaks of the divisions that are troubling it. He tells Dante that in this sphere are the souls of those who have sought Honor in the active life.

‘AFTER that Constantine turned the eagle back against the course of the heaven, which it followed in the train of the ancient who carried off Lavinia, a hundred and a hundred years and more the bird of God abode on the confines of Europe, near to the hills from which at first it issued; and under the shadow of its holy feathers it governed the world there from hand to hand, and so changing, it came upon mine. Cæsar I was; and I am Justinian, that, by will of the primal Love, whom I feel, drew from among the laws the superfluous and the vain. And before I was intent on the work, I used to deem that one nature was in Christ, not more; and with such faith I was content. But the blessed Agapetus, who was the chief shepherd, directed me to the untainted faith with his words. I believed him, and that which was in his faith I now see clear, just as thou seest that all contradictories are both false and true. So soon as with the Church I moved my feet, it pleased God of His grace to inspire in me the lofty task, and I put myself wholly into it. And to my Belisarius I entrusted the wars, to whom the right hand of Heaven was so conjoined as to be a sign that my duty was to stay quiet. Here then my reply to the first question reaches its point; but its circumstances constrain me to pursue some addition to it. In order that thou mayest perceive by how clear a proof he moves against the most holy ensign, both who claims it for his own, and who opposes himself to it, see how great virtue hath made it worthy of reverence; and I begin from the hour when Pallas died to give it a kingdom. Thou knowest that it made in Alba its dwelling-place for three hundred years and more, until the end when the three fought the three, for its sake still. Thou knowest what it did from the wrong of the Sabine women up to the woe of Lucretia, in seven kings, conquering the neighbour folk around. Thou knowest what it did, borne by the illustrious Romans to meet Brennus, to meet Pyrrhus, to meet the other kings and commonwealths; whence Torquatus and Quinctius who was named from his neglected locks, and Decii and Fabii had the fame which I with good will embalm. It brought to earth the pride of the Arabs, who in Hannibal’s train passed the Alpine cliffs, whence thou, Po, glidest. Under it in their youth triumphed Scipio and Pompey, and to that hill beneath which thou wast born, it appeared harsh. Afterwards, hard upon the time when the heaven wholly willed to bring back the world to its tranquil order, Cæsar by the will of Rome bare it; and what it did from Var even unto Rhine, Isère saw and Saône, and Seine saw, and every dale from which the Rhone is filled. That which it did after he issued from Ravenna and leapt the Rubicon, was of such a flight that neither tongue nor pen would follow it. Toward Spain it turned back its array, then to Dyrrhachium, and smote Pharsalia so that to the hot Nile they were aware of the smart. It saw again Antandros and Simois whence it started, and the place where Hector lies; and to the hurt of Ptolemy thereafter it aroused

itself; whence it came in lightning to Juba; then it turned back into your west, where it heard the Pompeian trumpet. Of what it did in the company of its next bearer, Brutus with Cassius howls in Hell, and Modena and Perugia were brought to woe. Still weeps for its cause the sad Cleopatra, who flying before it received from the viper her death sudden and dark. With this one it sped even to the Red shore; with this one it laid the earth in such a peace that Janus had his shrine locked up. But that which the ensign which makes me speak had done before and after was about to do through the mortal realm which is subject to it, becomes in appearance little and obscure, if it be looked at in the third Cæsar's hand with clear eye and pure affection; for the living justice which inspires me granted to it, in the hand of him whom I say, the glory of working vengeance for his wrath. Here then wonder thou in that which I repeat to thee: afterwards with Titus it sped to work vengeance for the vengeance of the ancient sin.

'And when the Lombard tooth bit the Holy Church, under its wings great Charles conquering succoured her.

Now then thou canst judge of the men of that sort whom I accused above, and of their faults, which are the occasion of all your ills. The one to the public ensign opposes the yellow lilies, and the other appropriates it to a party, so that it is hard to see which errs the most. Let the Ghibelines work, let them work their arts under another ensign, for he ever follows that amiss, who separates justice and it. Nor let this new Charles beat it down with his Guelfs, but let him have a fear of the talons that have dragged the hide from a more exalted lion. Many times ere now have the sons wept for the father's sin, and let him not deem that God is changing His arms for his lilies.

'This little star is furnished with the good spirits who have been active in order that honour and fame might fall to them. And when the desires rest here, thus going astray, it is meet that the rays of the true love should rest thereupon with less of life. But in the proportioning of our wages with our desert, is a portion of our joy, because we see them to be not too small nor too great. Hence the living justice makes our affection sweet within us, so that it can never be wrested to any unrighteousness. Divers voices make sweet notes: thus divers tiers in our life render a sweet harmony among these spheres.

'And within this present pearl shines the light of Romeo, whose work, great and fair, was ill-received. But they of Provence who wrought against him have no laughter; and so he goes an ill road who makes his own hurt from the prospering of another. Four daughters, and each one a queen, had Raymond Bérenger; and this did Romeo for him, a humble person and a stranger. And afterward slanderous words moved him to demand an account from this just man, who assigned to him seven and five for ten. Thence he departed poor and old; and if the world knew the heart which he had as he begged his living morsel by morsel—much it praises him—and it would praise him more.'

CANTO VII

ARGUMENT

Dante, moved by certain words of Justinian, is in doubt concerning God's justice, as displayed in the redemption of mankind through the Passion of our Lord Christ. Beatrice resolves this doubt; and another concerning the dissolution of the elements.

'*HOSANNA, sanctus Deus Sabaoth, superillustrans claritate tua felices ignes horum malahoth!*' So, returning to its song, this substance was seen by me to chant, upon which a twofold glory is paired; and it and the others moved to their dance, and like swiftest sparks veiled themselves from me by sudden retreat. I was in doubt, and began to say 'Tell her, tell her,' within myself: 'Tell her' I was saying—namely to my Lady who slakes me with her gentle dew; but that reverence which has the mastery of me wholly, even for B E and for I C E, was swaying me like a man who is going to sleep. A short while Beatrice endured me in that guise; and began, beaming on me with such a smile that in the fire it would make a man happy:

'According to my unerring judgement how a just vengeance should have been justly punished has set thee on thought. But I will quickly set loose thy mind; and do thou listen, for my words shall make thee a gift of a great doctrine. For not enduring to the faculty that wills any curb, for its own advantage, that man who was never born, in damning himself, damned all his progeny; wherefore the human kind lay sick below for many ages, in great error, until it pleased the Word of God to descend where He united to Himself, in person, the nature which had drawn away from its Maker, with the sole act of His eternal love. Now direct thy gaze to the subject of our reasoning. This nature, united to its Maker, as it was at its creation was untainted and good. But through itself alone was it banished from Paradise, inasmuch as it turned itself aside from the way of truth and from its life. The penalty then which the cross offered, if it be measured according to the nature assumed,—none ever bit so justly; and likewise none was of so great injustice, looking to the Person who suffered, in whom such nature was bound up. Wherefore from one act divers things issued; for to God and to the Jews one death was pleasing; on its account the earth shook and heaven was opened. Henceforward it should no more seem a great thing to thee, when it is said that a just vengeance was afterward avenged by a just tribunal.

'But I see now thy mind restrained, by sequence of thoughts, within a knot of which with great desire a solution is awaited. Thou sayest: I well perceive that which I hear; but why God willed for our redemption just this method, is hidden from me. This decree, brother, remains buried to the eyes of him whose wit has not grown up in the flame of love. Nevertheless since at this mark one may gaze long and discern little, I will tell why such a method was most worthy. The divine Goodness which spurns from Itself all envy, burning in Itself so sparkles that It displays Its eternal beauties. That which from It immediately distils has no end thereafter, because when It seals, Its impress is unmoved. That which from It immediately showers is wholly free, because it is not subject to the power of the new causes. The more

conformable it is to It the more pleasing it is therefore; for the holy heat which irradiates everything, is most lively in that which has most resemblance. Of all these things the human creature has the advantage; and if one fails, needs must he fall from his nobility. Sin alone is that which disfranchises him, and makes him unlike to the highest Good, because from Its light he is too little illumined; and to his own dignity he never comes back, if he does not replenish where sin empties, with just pains against evil enjoyment. Your nature, when it all sinned in its seed, was removed from these dignities as from Paradise; nor could it recover them, if thou look right subtilly, by any way without passing through some one of these roads; either that God alone of His clemency should have put away, or that man should have made satisfaction for his folly. Fix now thine eye within the abyss of the eternal counsel, applied as straitly to my speech as thou art able. Man could never within his own limits make satisfaction, because he could not descend in humility by subsequent obedience, so far as by disobeying he aimed to rise; and this is the reason why man was shut off from the power of making satisfaction by himself. Therefore it became God with His own paths to restore man to his perfect life; I say with one, or indeed with both. But whereas the worker's work is the more acceptable in measure as it represents more of the goodness of the heart whence it has issued, the Divine goodness, which sets Its seal on the world, was well pleased to proceed by all Its methods to raise you on high again; nor between the last night and the first day has there been or will there be a procedure so lofty and magnificent either by the one way or by the other. For God was more bountiful to give Himself in making man sufficient to raise himself, than if He had of Himself alone remitted the sin. And all other methods were short in respect of justice, save that the Son of God should be humbled to become incarnate.

'Now, well to fulfil every desire for thee, I return to a certain passage to expound, so that thou mayest see matters there as I do. Thou sayest: I see the air, and I see the fire, the earth and the water and all their combinations come to destruction and endure but a little:—and yet these things were creatures: wherefore, if what I have said has been true, they ought to be secure from corruption. The angels, brother, and the incorrupt country in which thou art, may be said to be created, just as they are, in their entire being; but the elements which thou hast named and those things which are made of them, are informed by a created virtue. Created was the matter which they have; created was the informing virtue in these stars which go round about them. The soul of every brute and of the plants being endued by complexion with potency draws in the ray and the movement of the holy lights. But your life the highest Goodness inspires immediately, and enamours it of Itself, so that ever after it desires It. And hence thou canst further deduce argument for your resurrection, if thou think again how the flesh of man was made at the time when the first parents were both made.'

CANTO VIII

ARGUMENT

They ascend to the third Heaven, of Venus, wherein are the souls of those who on earth were lovers. Dante talks with the King Charles Martel, who reproves his own house, and explains how if Nature be thwarted, a good seed may bring forth evil fruit.

THE world to its own peril used to deem that the fair one of Cyprus beamed forth the foolish love, turning in the third epicycle; wherefore not to her only did they pay Honor of sacrifices and of votive shouts, the ancient folk in their ancient error, but they honored Dione and Cupid, her for her mother, him for her son, and said that he sat in Dido's lap; and from her, from whom I am taking my opening, they took the name of the star with which the Sun dallies, now to rearward, now in front. I was not conscious of my ascent to it; but of being in it my Lady gave me assurance enough, in that I saw her grown more fair.

And as a spark is seen in a flame, and as voice is discerned in voice, when one is steady and the other goes and returns, saw I in that light other lamps moving around with more and less speed, in the measure, I believe, of their eternal vision. From a chill cloud never did winds descend, whether visible or not, so swiftly that they would not appear hindered and slow to whosoever had seen these lights divine come towards us, leaving the circling which had been first begun among the Seraphim on high. And within those which appeared most in front, *Hosanna* was sounding so that never since have I been without desire of hearing it again. Then one drew nearer to us, and alone began: 'We are all ready to thy pleasure that thou mayest have joy of us. We revolve with those princes of heaven, in one circle, with one circling, with one longing, to whom thou saidest erewhile in the world, "*Ye whose intelligence the third heaven moves;*" and we are so full of love that, to please thee, a little rest will not be less sweet.' After that my eyes had been lifted to my Lady in reverence, and she had of her own self made them content and certain, they turned back to the light which had given such promise of itself, and 'Say who ye are' was my utterance, stamped with deep affection. O, in what measure and in what wise did I see it grow more by reason of a new joy which accrued, when I spoke, upon its joys. So fashioned, it said to me: 'The world held me below short time; and if it had been more—much evil will be, that then had not been. My happiness holds me hidden from thee, which beams around me, and covers me like an animal swathed in its own silk. Well didst thou love me, and hadst good reason why: for if I had stayed below, I had shown thee of my love more than the leaves. That left bank which is washed of Rhone after it is mingled with Sorgue, awaited me in due time for its lord; and that horn of Italy which makes its suburbs of Bari, of Gaeta, and of Catona, from where Tronto and Verde disgorge into the sea. Already was gleaming on my brow the crown of that land which the Danube waters after it leaves its German banks; and fair Trinacria which grows dark between Pachynum and Pelorum, above the gulf which receives from Eurys greatest disturbance (not on account of Typhoeus, but of nascent sulphur), had still awaited its kings sprung through

me of Charles and Rudolf; if ill-government which ever puts heart in the subject-peoples had not moved Palermo to cry, "Die, die." And if my brother had foreseen this he would ere now be flying the greedy poverty of Catalonia, that it harm him not; for verily it needs that provision be made either by him or by another, so that on his laden bark more load be not put. His nature which of a lavish one is the niggardly offspring, would have need of such soldiery as should not care to put into coffer.' 'Because I believe that the high joy which thy speech infuses into me, my lord, in a place where all good has its end and beginning, is seen by thee as I see it, it is the more grateful to me; and this too I hold dear, that thou discernest it in gazing upon God. Thou hast made me joyful; and so make me clear, since in speaking thou hast moved me to doubt how from sweet seed bitter can be.' This I to him; and he to me: 'If I am able to demonstrate to thee one truth, towards that which thou askest thou wilt hold thy face as thou dost hold thy back. The Good which sets in revolution and contents all the realm which thou art scaling, makes its foresight to be virtue in these great bodies. And not only the natures are foreseen in the mind which is of itself perfect, but they together with their preservation. Wherefore whatsoever this bow discharges falls disposed to a foreseen end, just as a thing aimed right upon its mark. If this were not so, the heaven where thou journeyest would so produce its effects that they would not be an artist's works, but ruins. And this cannot be, if the intellects which move these stars are not maimed, and maimed the First, in that He has not perfected them. Wilt thou that this truth dawn more upon thee?' And I: 'No longer, because I see it is impossible for Nature, in that which is necessary, to fail.' Wherefore he again: 'Say now, would it be the worse for a man on earth if he were not a citizen?' 'Yes,' answered I, 'and here I seek no argument.' 'And can he be, if one lives not diversely below, by means of divers functions? No, if your master well writes on that point.' So he came in deduction thus far; afterward he concluded: 'Then it behoves that divers must be the roots of the effects in you; wherefore one is born Solon and another Xerxes, another Melchisedec, and another, he who flying through the air lost his son. The nature of the spheres, which is seal to the mortal wax, does well its art, but it does not distinguish the one from the other habitation. Hence it happens that Esau is divided in his begetting from Jacob, and Quirinus comes from so mean a father that he is referred to Mars. A nature begotten would always make its course like its begetters if the divine foresight were not stronger. Now that which was behind thee is before; but that thou mayest know that I have joy of thee, I will that thou clothe thee with a corollary. Nature, if it finds fortune at odds with it, like every other seed out of its own country, always makes ill sample. And if the world below laid its mind to the foundation which nature lays, following her, it would have its folk good. But ye wrest to religion such an one as shall have been born to be girt with the sword, and ye make him a king who is a man of sermons; wherefore your track is outside of the road.'

CANTO IX

ARGUMENT

Dante talks with Cunizza; and with Folco the troubadour and bishop, who shows him the soul of Rahab.

AFTER that thy Charles, O fair Clemence, had enlightened me, he recounted to me the treasons which his seed should undergo; but he said: 'Keep silence, and let the years go round,' so that I may not tell, save that a just lamentation will come behind your injuries.

And by this the life of that holy light had turned back to the Sun which replenishes it, as being that Good, which is to everything in due quantity. Ah, souls deceived and creatures impious, who wrest your hearts from a Good so fashioned, directing the thoughts of your heads unto vanity.

And lo, another of those splendours made towards me, and began to signify in its outward brightening its will to please me. The eyes of Beatrice which were fixed upon me as before, certified me of a dear assent to my desire. 'Put, I pray, quick recompense to my wish, blessed spirit,' I said, 'and give me a proof that there is power in thee to reflect that which I think.' Wherefore the light which yet was new to me, from its depth, whence it before was singing, continued, as to one whom it is pleasing to benefit: 'In that part of the misguided land of Italy which lies between Rialto and the streams of Brenta and Piave, there lifts itself a hill, and rises not very high, the whence descended on a time a little spark which mightily assailed the region round about. Of one root both I and it were born; Cunizza was I called, and here I shine, because the light of this star had the mastery of me. But gladly I allow to myself the occasion of my lot, and it gives me no annoy, which haply would seem a great thing to your common herd. Of this shining and precious jewel of our heaven which is near to me, a great fame has remained, and before it die, this hundredth year has yet to grow five-fold. See if man has need to make himself excellent, so that the first life may leave a second behind. And this the present crowd considers not, which Tagliamento and Adige hem in; nor for being smitten, does it yet repent. But soon will it come to pass that Padua will discolour at the marsh the water which washes Vicenza, through its folk being unripe for their duty. And where Sile and Cagnano join company, such an one is lording it and going with his head high, that already the web to catch him is in making. Feltro will yet bewail the default of its unholy pastor, which shall be so shameful that none ever entered into Malta for the like. Right broad would be the vat which should receive the Ferrarese blood, and weary he who should weigh it ounce by ounce, which this courteous priest will give to prove himself of a party; and such gifts will be conformable to the living of the country. On high are mirrors, ye call them Thrones, whence God in His judgements so beams on us that these words seem to us good.' Here she was silent, and made me semblance as though she had turned to another matter, by the wheeling in which she placed herself as she was before.

The other joyful one, who already had been marked by me, became a brilliant object in my view, like a fine ruby whereon the Sun should strike. Through rejoicing is brightness gained thereon high, as laughter here; but below the shadow is dark outwardly even as the mind is sad.

‘God sees all, and thy vision is in Him,’ said I, ‘blessed spirit, so that no wish can steal itself away from thee. Thy voice then, which ever charms the heaven with the song of those kindly fires which of six wings made their cowl, why gives it not satisfaction to my desires? No longer should I wait for thy request, if I were in thee as thou art within me.’ ‘The greatest vale in which the water spreads itself,’ began then his words, ‘apart from that sea which wreathes the earth about, between discordant shores takes its way against the sun so far that it makes meridian in that place where the horizon is wont to be at first. On that valley’s shore I was a dweller, between Ebro and Macra, which in a short course parts the Genoese from the Tuscan. With one sunset almost and one sunrise Buggea lies and the land whereof I was, which erewhile made its port hot with its blood. Folco that people called me to whom my name was known, and this heaven is stamped with me, as was I with it. For the daughter of Belus, who caused hurt both to Sicheus and to Creusa, burned not more than I, so long as it beseemed my hairs; nor that maid of Rhodope, who was deceived by Demophoon, nor Alcides when he had Iole shut in his heart. Here, however, one repents not, but smiles; not for the fault, which returns not to the mind, but for the goodness which ordered and foresaw. Here one gazes into the art which makes beautiful with so great affection, and the good is discerned whereby the world on high turns that below. But in order that thou mayest bear away thy wishes all fulfilled which have been born in this sphere, it behoves me to proceed yet further. Thou wouldst know who is in this light, that next to me so sparkles as a ray of sunlight on pure water. Know then that therein Rahab is at peace, and being joined to our order has its seal set upon her in the highest rank. By this heaven, in which comes to a point the shadow that your world makes, she was taken up before any other soul in Christ’s triumph. Right fitting it was to leave her in any heaven for a palm of the high victory which was gained with the one and the other hand, seeing that she favoured the first glory of Joshua upon the Holy Land, whereof the memory little touches the Pope. Thy city, which is a plant of him who first turned his back upon his Maker, and whose envy has been so greatly bewailed, brings forth and spreads abroad the accursed flower which has led astray the sheep and the lambs, because it has made a wolf of the shepherd. For this the Gospel and the great Doctors are deserted, and study is given to the Decretals alone, as appears on their margins. To this the Pope and the Cardinals give attention; their thoughts go not to Nazareth, the place where Gabriel opened his wings. But Vatican and the other chosen parts of Rome, which have been a burying-place to the soldiery that followed Peter, shall soon be free from the adultery.’

CANTO X

ARGUMENT

They enter the fourth Heaven, of the Sun. Here are the souls of Doctors and others learned in theology, among them St. Thomas Aquinas, who points out and names such as are at hand.

LOOKING upon His Son, with the Love that the one and the other eternally breathe forth, the first and unspeakable Goodness made all that revolves in mind or in place with such order that he who observes this cannot be without tasting of Him. Lift then, reader, thy view with me to the wheels on high, straight to that region where the one motion strikes upon the other, and there begin to look with love upon the art of that Master who in Himself loves it so that He never takes His eye away from it. See how thence branches off the oblique circle which bears the planets, to satisfy the world which calls upon them. And if their road had not been bent, much virtue in the heaven had been in vain, and well-nigh every potency here below dead. And if from the right line the departure had been more or less far, much of the order of the world had been lacking both below and above. Now stay thee, reader, on thy bench, setting thy thoughts after that whereof a foretaste is given, if thou wilt be right glad before thou art weary. I have set before thee: henceforth feed of thyself; since that matter whereof I am made a scribe wrests to itself all my care.

The greatest minister of nature, that stamps the world with the goodness of heaven, and with his light measures our time for us, in conjunction with that region which is mentioned above was turning through the coils in which he presents himself ever sooner; and I was with him, but of the ascent I was not aware otherwise than a man is aware before his first thought, of its coming.

Beatrice is she who thus escorts from good to better so quickly that her action is not spread over time. How bright must needs be of itself that which was within the Sun, where I entered, being apparent not by colour but by light, though I called upon my wit and my art and my wont I could not say so that it could ever be imagined: but one can believe it, and let him long to see it. And if our fancies are low beside so great a height, it is no marvel, for above the Sun never was eye that might go.

Such was there the fourth household of the Father on high who ever satisfies them, showing how He breathes forth and how He begets. And Beatrice began: 'Give thanks, give thanks to the Sun of the angels, who has through his grace raised thee to this which sense perceives.' Heart of man was never so prepared for devotion and for giving itself to God with all its desire so ready as at those words I became; and all my love so set itself on Him that it eclipsed Beatrice in oblivion. It displeased her not; but she smiled thereat so that the splendor of her smiling eyes divided my mind, which was at one, between many things. I saw many living and victorious splendours make of us a center and of themselves a ring, more sweet yet in voice than brilliant in appearance. Thus girt we see at times the daughter of Latona, when the air is so teeming that it retains the thread which makes her zone. In the court of heaven

whence I return are found many jewels so dear and fair that they cannot be taken out of the realm, and the song of those lights was of them; he that does not plume himself so that he may fly there on high, from the dumb let him look for news from thence. Then, singing thus, those blazing Suns whirled round about us three times, like stars close to motionless poles. They seemed to me dames not loosed from the dance, but who should halt silently, listening until they have caught the new notes; and within one I heard begin: 'Since the ray of grace, whereat true love is kindled, and which afterward grows by loving, shines forth in thee so multiplied that it leads thee up by that stair where none descends without mounting again; he who should deny thee the wine of his cup for thy thirst would not be in a state of liberty otherwise than as water which should not fall to the sea. Thou wouldst know from what plants this garland is enflowered, which all around is looking with love on the fair Lady who strengthens thee for heaven. I was of the lambs of the holy flock which Dominic leads upon the way, where one fattens aright if one turns not to vanities. This who is my neighbour on the right was brother and master to me, and he is Albert of Cologne, and I Thomas of Aquino. If thou wouldst so be informed of all the others, come thy way with thy glance after my speech, turning upward through the wreath of the blessed. That other flaming issues from the smile of Gratian, who so aided one and the other court, that he gives pleasure in Paradise. The other who next adorns our choir was that Peter who with the poor woman offered his treasure to Holy Church. The fifth light, which is most beautiful among us, breathes of such love that all the world below is greedy to know news of it. Within is the lofty mind where wisdom so profound was put, that if the truth is true, to a like vision no second has arisen. Next behold the light of that taper which, below in flesh, saw most inwardly the nature of angels and their office. In the other little light rejoices that advocate of the Christian times, of whose Latin Augustin furnished himself. Now if thou drawest the eye of thy mind from light to light after my praises, thou art by this time staying with a thirst for the eighth. There-within rejoices for the vision of all good the holy soul which makes clear the deceitful world to whoso hearkens well to it. The body whence it was chased lies down in Cieldauro, and it from torture and exile came to this peace. Beyond see flaming the ardent spirit of Isidore, of Bede, and of Richard who in contemplation was more than man. This one, from whom thy gaze returns to me, is the light of a spirit to whom in his weighty thoughts to die seemed to come slowly. That is the eternal light of Sigier, who lecturing in the street of straw deduced truths which brought him envy.'

Then, like a clock, which calls us at the hour when the bride of God arises to sing matins to her spouse, that he may love her, where the one part draws and drives the other, sounding '*ting ting*' with so sweet a note, that the spirit well-disposed swells with love, so saw I the glorious wheel move itself, and return voice to voice in harmony and in sweetness that cannot be known save in that place where joy is everlasting.

CANTO XI

ARGUMENT

St. Thomas proceeds to narrate the holy life of St. Francis; and then shows how his own successors in the Order of St. Dominic have gone astray from the right path.

O SENSELESS care of mortals! how faulty syllogisms are they which make thee beat thy wings in downward course! One was going his way after law, and another after aphorisms, and another following a priesthood, and one to reign by force or sophisms, and another to rob, and another at business of state, another wrapped up in the delight of the flesh was growing weary, and another was giving himself to ease; when I, set loose from all these things, was with Beatrice being welcomed with so great glory in heaven above.

After that each had returned to the point of the circle in which he was before, he stayed, as in a candlestick a candle. And I was aware that within that light which first had spoken to me, smiling he began, as it grew more clear: 'Like as I am inflamed at its ray, so, gazing on the eternal light, I learn whence thou takest occasion for thy thoughts. Thou doubtest, and hast desire that my word be sifted again for thee in language so open and so drawn out that it may be levelled to thy understanding, where I said before "Where one fattens well" and where I said "The second has not arisen"; and here it is needful that a clear distinction be made. The foresight which guides the world with that counsel in which every created sight is overcome before it reach the depths, in order that to her beloved might go the spouse of Him who to loud cries espoused her with His blessed blood, secure in herself and in Him more confident, ordained two Princes in her favor to be on one side and on the other a guide to her. The one was all seraphic in ardor, the other for wisdom was upon earth a splendor of cherubic light. I will speak of one, because both are spoken of in praising one, whichever a man takes, since to one end were their works.

'Between Tupino and the water that descends from the hill chosen by the blessed Ubaldo, a fertile slope hangs from a lofty mountain, whence Perugia feels cold and heat on the side of Porta Sole, and behind it Nocera and Gualdo bewail for a grievous yoke. Of that slope, at the point where it most breaks its steepness, was born to the world a Sun, as this one is at whiles of Ganges. So that whoso talks of that place, let him not say Ascesi, which would tell a brief tale, but Orient, if he would say it aright. He was not yet very far from his rising when he began to make the earth feel some strengthening from his great virtue, since for such lady's sake a youth he ran upon his father's enmity, that to her, as to death, none unlocks the gate of pleasure: and in presence of his spiritual court *et coram patre* he became united to her; afterward from day to day he loved her more strongly. She, bereaved of her first husband, eleven hundred years and more despised and obscure, until his time remained without wooing; nor did it avail to hear that he who made all the world afraid found her in safety with Amyclas at the sound of his voice; nor did it avail to have been constant and brave, so that where Mary remained below, she with Christ wept upon the cross. But that I may not proceed

too darkly, from this time take in my diffuse speech Francis and Poverty for these lovers. Their concord and their joyous visages made love and wonder and sweet looks to be the occasion of holy thoughts: so that the venerable Bernard first unshod himself, and hastened after so great peace, and hastening thought it was too slow. O unknown riches, O fertile good! Egidius unshoes himself, and Silvester, following the bridegroom; so pleasing is the bride. Then that father and master went on his way, with his Lady, and with that family which already the halter of humility tied; nor did cowardice of heart weigh down his brow, for being son of Peter Bernardone, nor for seeming wondrously despised. But in royal wise he disclosed his stern intention to Innocent, and from him had a first seal to his Order. After that the poor humble folk had increased, following him, whose wondrous life was better to be chanted to the glory of heaven, the holy desire of this head shepherd of his flock was crowned with a second diadem by the eternal spirit through Honorius. And after that, in his thirst for martyrdom, he had preached Christ and the rest who followed Him, in the proud presence of the Sultan, and through finding the folk too unripe for conversion, and not to stand in vain, had betaken himself back to the harvest of the Italian crop; on the raw rock, between Tiber and Arno, he received from Christ the last seal, which his members carried for two years. When it pleased Him who allotted him to so great good to draw him on high to the reward which he earned in making himself of small stature, to his brethren as to just heirs he commended his dearest Lady, and commanded that they should love her faithfully; and from her bosom he wished to send forth his illustrious soul, returning to its own kingdom; and to his body he would no other bier. Think now of what sort was he, who was a worthy colleague to hold the bark of Peter on the high sea for a mark right ahead; and this our patriarch was; wherefore whoso follows him as he commands, thou canst perceive that he ships good merchandise. But his flock has grown so greedy of new food that it cannot but be scattered over many walks; and the further his sheep go remote and astray from him, the emptier of milk they return to the fold. There are indeed of them some who fear the loss, and hold fast to the shepherd; but they are so few that a little cloth furnishes their cowls. Now, if my words are not indistinct, if thy hearing has been attentive, if thou recallest to thy mind that which I have said, thy wish will be in part satisfied, because thou wilt see the plant whence the piece is split, and thou wilt see how the wearer of the thong reasons, "Where one fattens well, if one turns not to vanities."

C A N T O XII

ARGUMENT

St. Thomas having ceased, St. Bonaventura relates the life of St. Dominic; and names another twelve who are present.

SO soon as the blessed flame had taken up its parable to speak for the last time, the holy mill began to revolve, and in its wheeling it had not turned wholly round before a second enclosed it with a circle, and took movement by its movement, chant by its chant; chant which so far surpasses our Muses, our Sirens, in those sweet pipes, as does a primary light that which it gives by reflection. As through a soft cloud are turned two arches parallel and of like hue, when Juno gives command to her handmaid, the outer taking birth from the inner after the fashion of the speech of that wandering one whom love consumed as the Sun does mists; and make folk here to be weatherwise, through the covenant which God laid down with Noah, concerning the world, how it never more is flooded: thus of those everlasting roses the two garlands were turning around us, and thus did the outer correspond to the inner. After that the dance and all the great pageant both of the singing and of the blazing of light with light, joyous and gentle, had become still, together in point of time and in volition, just as the eyes whose property it is at the desire which moves them to close and raise themselves together, from the heart of one of the new lights came a voice which made me seem, in turning to its position, the needle to the star. And it began: 'The love that makes me fair draws me to discourse of the other leader, for whose sake there is here so good speech concerning mine. Meet is it that where the one is the other should be brought in, so that as they served in one warfare, so their glory should shine together. The army of Christ, which it cost so dear to equip again, was moving slowly after the ensign, dubious and in loose array, when the Emperor who reigns for ever made provision for His soldiery which was in doubtful plight, through His grace alone, and not through its deserving; and as has been said, succoured His bride with two champions, to whose deed, to whose word, the people rallied which had gone astray. In that region where sweet Zephyrus arises to open the new leaves, wherewith Europe is seen to reclathe herself, not very far from the beating of the waves behind which at times the Sun for his long heat hides himself from all men, stands the fortunate Callaroga, under the protection of the great shield whereon the lion is subject and subjugates. Therein was born the amorous fere of the Christian faith, the holy athlete, benign to his friends and stern to his foes; and from its creation his mind was so fulfilled of living virtue that in his mother it made her prophetic. After that the espousals were completed at the holy font between him and the faith where they dowered each other with mutual salvation, the lady who gave the assent for him saw in her sleep the wonderful fruit that was to issue from him and from his heirs: and that he might be in interpretation what he was, from hence a spirit set forth to name him with the possessive of Him whose he was wholly. Dominic was he called; and I speak of him as of the husbandman whom Christ chose to His garden, to aid Him. Right well

did he appear a messenger and a familiar of Christ, for the first desire which was manifest in him was toward the first counsel which Christ gave. Oftentimes was he found silent and awake on the earth by his nurse, as though he said: "To this end am I come." O Felix in very truth his father! O Joan in very truth his mother! if being interpreted it means as they say. Not for the world, for whose sake now men weary themselves, following him of Ostia and Thaddaeus, but for love of the true manna, in a little time he became a great doctor, such that he betook himself to going round the vine which soon grows white if the vine-dresser is in fault; and at the seat which was formerly kinder to the righteous poor, not by reason of itself, but of him who sits and goes astray, he craved, not to dispense two or three for six, not the fortune of a next vacancy, *non decimas quae sunt Pauperum Dei*; but leave to fight against the erring world for the sake of the seed whereof twenty-four plants are girding thee. Then with doctrine and with good will together he set out with his apostolical office, like a torrent which a deep vein presses out; and his attack smote upon the heretical stocks in more lively wise in those places where the resistance was most stout. From him were made thereafter divers streams, whence the catholic garden is watered so that its bushes stand more alive.

'If of such sort was one wheel of the chariot whereon the Holy Church defended herself, and won in the field her civil strife, right clear ought to be to thee the excellence of the other concerning whom Thomas was before my coming so courteous. But the track which the highest part of its circumference made, has been deserted; so that the mould is where the crust was. His household which set out aright with its feet in his footsteps, has so turned round that it casts him who is in front upon him who is behind; and soon will it be seen from the ingathering of the ill crop, when the tare shall lament that the store-chest is taken from it. Doubtless I say whoso should search our volume leaf by leaf would still find a page where he would read 'I am what I am wont'; but it will not be from Casale nor from Acquasparta; where they come to the scripture in such sort that one flies from it and another contracts it.

'I am the life of Bonaventura of Bagnoregio, who in my great offices ever set last the care of the left hand. Illuminato and Augustin are here, who were of the first unshod poor ones that in the rope-girdle became friends to God. Hugh of Saint Victor is here with them, Peter the Eater, and Peter of Spain, who on earth shines through twelve treatises; Nathan the prophet and the metropolitan Chrysostom, and Anselm, and that Donatus who deigned to put his hand to the prime art; Raban is there, and beside me shines the Calabrian Abbot Joachim, endowed with prophetic spirit. To vie with so mighty a paladin has the enkindled courtesy of Brother Thomas moved me, and his discerning speech, and it has moved with me this company.'

C A N T O XIII

ARGUMENT

St. Thomas speaks again, and explains how it was rightly said by him of Solomon, that no second had arisen like to him; stating incidentally certain truths concerning God's operation as Creator, and reprehending false reasoners.

LET him imagine, who wishes duly to understand that which I then saw—and let him keep the image, while I am telling, like a fixed rock—fifteen stars which in divers regions quicken the heaven with such pure ray that it overcomes every trammel of the air; let him imagine that wain to which the bosom of our sky suffices both night and day, so that it disappears not in the turning of its pole; let him imagine the mouth of that horn that begins on the point of the axle about which the prime rotation goes, to have made of themselves two signs in heaven such as the daughter of Minos made, what time she felt the chill of death; and the one to have its rays within the other and both to whirl in such manner that the one went first and the other after; and he will have as it were the shadow of the true constellation, and of the twofold dance which was circling the point where I was; since it is so much beyond our wont as beyond the movement of the Chiana is moved the heaven which outstrips all the rest. There was chanted not Bacchus, not Paeon, but three Persons in a divine nature, and in one person that and the human.

The chanting and the turning fulfilled its measure, and those holy lights gave their heed to us, from task to task gladdening themselves. Thereafter among the concordant powers that light broke the silence, in which a wondrous life of God's poor man had been narrated to me, and it said: 'Since one straw has been threshed, since its seed has already been stored up, a kindly love summons me to thresh the second. Thou deemest that in the breast whence the rib was drawn to form the fair face whose appetite is costly to the whole world, and in that which pierced by the lance, both after and before made so great satisfaction that it won the balance over all sin, as much soever as it is allowed to human nature to have of light had been all infused by that Goodness which made both the one and the other; and therefore thou wonderest at what I said above, when I related that the good which is enclosed in the fifth light had no second. Now open thine eyes to that which I answer thee, and thou wilt see that thy belief and my word are set in the truth as its center in a circle. That which dies not and that which can die are nought but the brightness of that Idea which our Lord in His love brings to birth; for that living Light which so goes forth from its source that it is not disunited from Him, nor from the Love which in them is made the third, of its bounty unites its radiance, as though mirrored, in nine subsistences, eternally remaining itself one. Hence it descends to the ultimate potentialities, from operation to operation, coming down so far that it makes further only brief contingencies; and these contingencies I understand to be the things generated, which the heaven in its motion produces with seed and without seed. The wax of these and that which moulds it stand not in one manner, and therefore under the seal of the Idea more and less thereafter shines through; whence it comes to pass that a tree the

same in respect of species bears better and worse fruit, and you are born with divers wit. If the wax were moulded perfectly, and the heaven were in its highest virtue, the whole light of the seal would appear. But nature gives it always lacking, operating in like manner to the artist, who has the habit of his art, but a hand which trembles. But if the burning love disposes and stamps the clear view of the prime virtue, all perfection is there acquired. Thus was the earth once made worthy of all the perfection of living things: thus was the Virgin made to be with child. So that I commend thy opinion; for human nature never has been nor will be such as it was in those two persons. Now, if I went not further forward, "How then was this one without equal?" would thy words begin. But that that which appears not may duly appear, think who he was, and the occasion which moved him, when it was said "Ask," to make his request. I have not so spoken that thou canst not well see that he was a king who asked wisdom, to the end that he might be a competent king: not to know the number in which are the movers here on high, or if necessary with contingent ever made necessary; not *si est dare primum motum esse*, or if in the semicircle a triangle can be made so as not to have a right angle. Wherefore, if thou note what I said, and this, royal prudence is that unmatched vision, whereon the shaft of my intention strikes. And if thou direct thine eyes clearly to the "has arisen," thou wilt see that it has respect only to kings, who are many, and the good are few. With this distinction take my saying; and thus may stand what thou believest concerning the first father and concerning our Delight. And let this be always as lead to thy feet, to make thee move slow as a weary man both to the yes and to the no that thou seest not; for he is very low down among the fools who affirms or denies without distinction, in the one no less than in the other pass: since it occurs that oftentimes the current opinion swerves in a false direction, and afterwards the desire binds the understanding. Far more than in vain does he cast loose from the shore, because he returns not the same as he sets out, who fishes for the truth and has not the art; and of this are to the world open proofs Parmenides, Melissus and Bryson, and many who used to go, and knew not where. So did Sabellius and Arius and those fools who were as swords to the Scriptures in making crooked the faces that were straight. Let not the folk be yet too secure at judging, like him who values the corn in a field before it is ripe; for I have seen all winter long the plum-tree at first show itself rigid and stern, and afterward bear blossoms on its top; and I saw on a time a craft trim and swift to sail the sea for its whole course, perish at the last in the entering of the sound. Let not Dame Bertha and Master Martin deem, for seeing one steal, another make offerings, that they are seeing them within the Divine counsel; for that one may be exalted and this may fall.'

CANTO XIV

ARGUMENT

At the prayer of Beatrice, Solomon speaks, resolving a doubt in Dante's mind touching the glorified body. After this they pass to the fifth Heaven, of Mars; and see there a great Cross, and Christ thereon, and souls passing to and fro upon it, of such as were in this life Christian warriors.

FROM the center to the circumference, and likewise from the circumference to the center moves the water in a round vessel, according as it is struck within and without. Into my mind fell suddenly this which I say, so soon as the glorious life of Thomas was silent, through the similitude to which his speech gave birth, and that of Beatrice, whom it pleased thus to begin after him: 'For this man it is expedient, and he tells it you not with his voice, nor in thought as yet, to go to the root of another truth. Tell him if the light wherewith your substance is enflowered will remain eternally with you as it is now; and if it remains, tell him how, after that ye have been anew made visible, it shall be possible for the sight of it not to hurt you.'

As urged and drawn on by more delight all at once those who are going in a circle lift their voice and re-quicken their movements, so at her prayer ready and devout the holy circles showed a new joy in their turning and in their wondrous note. He who laments for that here one dies to live there on high, sees not the refreshment there of the eternal rain. That One and Two and Three which ever lives and ever reigns in Three and Two and One, not circumscribed, and circumscribes all things, was chanted thrice over by each of those spirits with a melody such that to every desert it would be a just reward. And I heard in the brightest light of the lesser circle a modest voice, such as haply was the angel's to Mary, answer: 'For so long as shall be the festival of Paradise, will our love radiate around itself such a robe. Its brightness follows our ardor, our ardor our sight, and that is great in proportion as it has grace above its worth. When our flesh has been put on again glorious and holy, our personality will be more acceptable for being complete. Wherefore that which the highest Good gives us of unearned light will be increased; light which qualifies us to see Him; whence it is meet that our sight should grow, that the ardor should grow which of that is kindled, that the ray should grow which comes from that. But like as a coal which gives out flame, and through living glow surpasses that so that its appearance is preserved; so this brightness which already encircles us will be overcome in apparency by the flesh which all this while the earth covers; nor will so great light have power to weary us, for the organs of the body shall be strong towards all that which can give us delight.' So quick and attentive appeared to me both one and the other choir to say 'Amen,' that they plainly showed a desire of their dead bodies: haply not only for themselves, but for their mothers, for their fathers, and for the others who were dear to them, before they were flames everlasting. And behold all around a luster of like brightness arise, upon that which was there, in fashion of an horizon that grows bright again. And as at the rising of early evening new appearances begin about the heaven, so that the sight seems and seems not true; meseemed I there began to see new substances,

and that they made a circle outside of the other two circumferences. O true sparkling of the Holy Spirit, how sudden and glowing did it become to my eyes, so that overcome they endured it not. But Beatrice showed herself to me so fair and smiling, that it must be left among those sights which have not followed my mind.

Therefrom my eyes again took faculty of raising themselves, and I saw myself translated alone with my Lady to a more lofty salvation. Well observed I that I had been lifted higher, through the fiery smile of the star, which appeared to me more ruddy than its wont. With all my heart, and with that speech which is one in all men, I made a whole burnt-offering to God, such as beseemed the new favor; and not yet was exhausted from my breast the heat of the sacrifice, when I knew that that offering was accepted and propitious: for with so great a luster and so ruddy appeared to me splendours within two rays, that I said: 'O Elios, who dost so deck them!'

As, stippled with greater and lesser lights, the Galaxy gleams white between the poles of the world, so that it makes very sages to doubt; thus constellated in the depths of Mars those rays were making the venerable sign which the junctures of quadrants in a circle form. Here my memory outdoes my wit; for so upon that Cross Christ was flashing, that I can find no meet similitude. But whoso takes up his cross and follows Christ, will still excuse me for that which I leave unsaid, when in that dawn he sees Christ lightening. From horn to horn, and between the summit and the base, lights were moving, sparkling strongly at their meeting together and at their passing. Thus are seen here, straight and twisted, swift and slow, changing appearance, the particles of bodies, long and short, to move through the ray wherewith at times the shade is bordered which folk acquire with art and wit for their protection. And as viol and harp in a tense tempering of many strings make a sweet tinkling to one by whom the tune is not heard, so from the lights which there appeared to me, there was gathering through the Cross a melody which ravished me without hearing the hymn. Well I perceived that it was of high praises, because to me came 'Arise and conquer', as to him who understands not, and hears. So enamoured I thereof became, that up to then there was nothing that had bound me with withes so sweet. Perhaps my word appears too bold, in placing after it the pleasure of the fair eyes, gazing whereon my longing has repose. But he who considers that the living seals of all beauty being more on high have more effect, and that in that place I had not turned me to them, can excuse me for that whereof I accuse myself for my excuse, and can see that I say true: for the holy pleasure has not been here disclosed, because as one mounts up, it grows more pure.

CANTO XV

ARGUMENT

Dante is greeted by his forefather Cacciaguida, who tells him of the simple and tranquil state of Florence in past time; and of his family.

A BENIGN will, into which is dissolved always the love which inspires righteously, as evil concupiscence is into the unjust will, laid a silence on that sweet lyre, and set at rest the holy strings which the right hand of heaven slackens and draws up. How shall they be deaf to just prayers, those substances who to give me will to pray them were of one accord to hold their peace? Meet is it that he suffer without end who for the sake of a thing that endures not, strips him eternally of that love.

As through the skies of night, tranquil and pure, a sudden fire now and then speeds away, causing the eyes to move which were still and careless, and seems a star changing place, save that in the quarter whence it is kindled no one is lost, and itself lasts but a little; such, from the horn that extends to the right, to the foot of that cross, ran a star of the constellation which beams there; nor did the gem depart from its riband, but traversed the band that was the radius, that it seemed fire behind alabaster. So kind the shade of Anchises showed himself, if our greatest Muse deserves belief, when in Elysium he was aware of his son.

‘O sanguis meus, o super infusa gratia Dei; sicut tibi, cui bis umquam caeli janua reclusa?’ Thus that light; wherefore I gave heed to it; then I turned back to my Lady my gaze, and on this side and on that was astounded; for within her eyes was glowing a smile such that I thought with mine to be touching the depth of the grace given to me and of my Paradise. Then, joyful to hear and to see, the spirit joined to his beginning things which I comprehended not, so deep was his speech. Nor through choice did he make concealment from me, but through necessity, because his conception was placed higher than the mark of mortals. And when the bow of his ardent affection was so slackened that his speech descended towards the mark of our understanding, the first thing that was by me understood was, ‘Blessed be Thou, three-fold and one, who in my seed showest so great kindness.’ And he pursued: ‘A grateful and long-lasting hunger, contracted by reading in the great volume where white and black are never changed, hast thou loosed, my son, within this light in which I speak to thee, thanks to her who clad thee with the feathers for thy lofty flight. Thou deemest that thy thought travels to me from that which is first, just as from unity radiate, if one knows it, five and six. And therefore who I am and wherefore I appear to thee more joyous than any other in this blithe crowd, thou inquirest not. Thou deemest what is true, for less and great of this life gaze upon the mirror, in which before that thou thinkest, thou displayest thy thought. But in order that the holy love, wherein I watch with perpetual vision, and which makes me thirsty with a sweet desire, may be the better fulfilled, let thy voice secure, bold, and joyful, sound forth thy will, sound forth thy desire, to which my response is already decreed.’

I turned round to Beatrice, and she heard before I spoke, and smiled on me a sign, which made the wings to my will grow; then I began thus: 'The affection and the thought, when as the first Equality appeared to you, became of one weight for each of you: seeing that to the Sun which illumined and warmed you with heat and with His light, they are so equal that all resemblances fall short. But will and expression in mortals, through the cause which to you is manifest, are diversely endued with feathers on their wings. Whence I, who am mortal, feel myself in this inequality, and therefore I give not thanks save with the heart for the fatherly greeting. Truly I implore thee, living topaz who dost ingem this precious jewel, that thou wouldst make me satisfied with thy name.'

'O leaf of mine, in whom, waiting only, I took delight, I was thy root'; such beginning in answer made he me. Afterward he said to me: 'He from whom thy family is called, and who a hundred years and more has circled the mountain, upon its first cornice, was my son and thy great-grandfather: right meet is it that thou shorten for him his long weariness with thy works. Florence, within the ancient circle whence still she takes both tierce and nones, was standing at peace, sober and chaste. She had not chain nor coronet, nor dames in rich attire, nor girdle more to be looked at than the wearer. She made not yet the daughter at her birth a fear to her father, for time and the dowry fled not their due measure on this side and on that. She had no houses void of a household; Sardanapalus was not yet come there, to show what can be done in chamber. Not yet was Montemalo surpassed by your Uccellatoio, which as it has been surpassed in its rise shall so be in its fall. I have seen Bellincione Berti go girt in leather and in bone, and his dame come from the mirror without her face painted; and I have seen De' Nerli and Del Vecchio be contented in their uncovered skin-coats, and their dames at the spindle and the distaff. O fortunate ones! and each was certain of her sepulture, and as yet none was deserted in her bed by reason of France. One would watch in care of the cradle, and comforting would use the dialect which first makes pastime for fathers and mothers; the other drawing the thread upon the distaff would tell tales with her household of the Trojans, and of Fiesole, and of Rome. Then would have been held as great a marvel a Cianghella or a Lapo Salterello as now would be Cincinnatus or Cornelia. To so tranquil, to so fair a life of citizens, to so trusty a citizenship, to so sweet a sojourn, Mary gave me, summoned in loud cries: and in your ancient Baptistery I became at once a Christian and Cacciaguida. Moronto was my brother and Eliseo: my wife came to me from Vale of Po, and thence thy surname arose. Then I followed the Emperor Conrad, and he belted me of his soldiery, so high in his favor did I come through good work. After him I went against the iniquity of that law whose people usurps, through the Pastor's fault, your jurisdiction. There was I at the hands of that foul folk unwrapped from the deceitful world, the love of which defiles many souls; and I came from the martyrdom to this peace.'

CANTO XVI

ARGUMENT

Cacciaguida pursues his discourse of Florence; showing what houses were formerly great, and notes the troubles which have fallen on the city.

O SMALL nobility of blood that is ours, if thou makest folk to boast of thee here below where our affection is feeble, never will it be a wondrous thing to me; for there, where appetite goes not awry, I mean in heaven, I boasted me thereof. Surely thou art a cloak which quickly grows too short, so that if one adds not from day to day, time goes round about with his shears.

With the 'You' that Rome was the first to endure, wherein her family little perseveres, began again my words. Wherefore Beatrice, who was a little apart, smiling, seemed like her who coughed at the first fault that is written of Guinivere.

I began: 'You are my father, you give me all boldness to speak, you lift me so that I am more than I. Through so many streams is filled with gladness my mind, that it takes of itself joy for that it can endure so that it breaks not in pieces. Tell me therefore, dear my origin, who were your ancestors, and what were the years that were noted in your boyhood. Tell me of the sheepfold of St. John, how large it then was, and who were the folk within it worthy of highest seats.'

As a coal quickens at the breathing of the winds into flame, so saw I that light shine in answer to my persuasions. And as to my eyes it became more fair, so with a voice more soft and sweet, but not with this modern speech it said to me: 'From that day that Ave was said, to the birth in which my mother who now is a saint was delivered of me, with whom she was great, five hundred and fifty-three times came this fire to its Lion, to re-enflame itself beneath his feet. My ancestors and I were born in the place where the last sextary is first attained by him who runs in your yearly sport. Let it suffice to hear this of my elders; who they were, and whence they came thither, it is more seemly to be silent than to narrate. All those who at that time were there, between Mars and the Baptist, of strength for arms, were the fifth of those who are alive. But the citizenship, which now is mixed with Campi and with Certaldo and with Figghine, was seen pure in the lowest artisan. O how much had it been better that those people of whom I speak should be neighbours, and to have your frontier at Galluzzo and at Trespiano, than to have them within it, and to endure the stink of the peasant of Aguglione, of him of Signa, who already has his eye sharp for barratry. If the folk that in the world goes most awry had not been to Cæsar a stepmother, but as a mother to her son, benign, such an one is become a Florentine, and barterers and trades, that would have turned him back to Simifonti, the place where his grandfather used to go a-quest; Montemurlo would still be the Counts', the Cerchi would be in the parish of Acone, and haply the Buondelmonti in Val di Grieve. Ever was the confusion of persons the origin of the city's ill, as of the body's is food which is added. And a blind bull falls more headlong than a blind

lamb, and oftentimes one sword cuts sharper and better than five. If thou regardest how Luni and Urbisaglia are gone, and how Chiusi and Sinigaglia are going their way after them, to hear how the families are undone will not appear to thee a new thing nor a hard, since the cities have an ending. All your affairs have their death, just as you do; but it is concealed in any which endures long; and lives are short. And as the revolution of the moon's heaven covers and uncovers the shores without rest, so does Fortune with Florence. Wherefore it ought not to seem a marvellous thing, what I shall say about the exalted Florentines, of whom the fame is hidden in past time. I saw the Ughi, and I saw the Catellini, Filippi, Greci, Ormanni, and Alberichi, already in their decline, illustrious citizens; and I saw, as great as they were ancient, him of Arca, with him of Sannella, and Soldanieri and Ardinghi and Bostichi. Over the gate which at the present is laden with new felony of such a weight that soon there will be a lightening of the ship, were the Ravignani, whence is descended the Count Guido, and whoever has since shared in the name of high Bellincione. He of Pressa already knew how government should be, and Galigaio had the hilt and the pommel gilt in his house. Great was already the column of miniver, Sacchetti, Giuochi, Fifanti, and Barucci and Galli, and they who blush for the bushel. The stock from which the Calfucci were born was already great, and already were Sizi and Arrigucci drawn to the chairs of state. O, in what state saw I those who have been undone through their pride! and the balls of gold were as flowers to Florence in all her great deeds. Thus did the fathers of those men who all the while that your church is vacant make themselves fat, standing in consistory. The overweening brood, which plays the dragon behind him who flies, and to whoso shows his teeth, ay, or his purse, is placable as a lamb, was already coming up, but of small folk, so that it pleased not Ubertain Donato that his father-in-law should thereafter make him their relation. Already had the Caponsacco come down into the Market from Fiesole, and already was Giuda a good burgher, and Infangato. I will tell a thing incredible but true: into the little circuit one used to enter by a gate which had its name from them of the house of Pera. Each one that bears a share of the fair ensign of the great Baron, whose name and whose Honor the feast of Thomas confirms anew, had from him knighthood and privilege; albeit with the commons is united to-day he who binds it with the fringe. Already were there Gualterotti and Importuni; and yet would Borgo be more tranquil if they had lacked new neighbours. The house from which your sorrow arose, through the righteous wrath which has slain you and put an end to your joyous living, was honored, it and its consorts. O Buondelmonte, how ill didst thou flee its nuptials through the abetting of another! Many would be blithe that are sad if God had yielded thee to Ema the first time that thou camest to town. But it was meet that Florence in the end of her peace should give a victim to that clipped stone that guards the bridge.

‘With these houses, and others with them, I saw Florence in a repose of such sort that she had no occasion whereof to weep. With those houses saw I her commons so glorious and righteous, that the lily had never at the spear's point been put to retreat, nor through divisions grown vermilion.’

CANTO XVII

ARGUMENT

Cacciaguida prophesies to Dante concerning that which shall befall him in exile; and exhorts him to be of good courage, and bold in reproof of wickedness in high places.

As in coming to Clymene, to certify himself concerning that which he had heard against himself, was he who still makes fathers niggardly to their sons, such was I, and such was perceived both by Beatrice and by the holy Lamp which before had for my sake changed its place. Wherefore my Lady said to me: 'Send forth the flame of thy desire so that it may issue well sealed with the inward stamp; not in order that our knowledge may increase through thy speaking, but that thou mayest use thyself to tell thy thirst, so that one may mingle for thee.'

'O dear plant of me (who art so set on high that, as earthly minds see that there is not room in a triangle for two obtuse angles, so thou seest contingent things, before they exist in themselves, gazing on the point to which all times are present), whiles that I was joined with Virgil up over the mountain which cures the souls, and when descending in the dead world, there were said to me concerning my future life heavy words, albeit I feel myself right four-square to all the blows of chance. Wherefore my will would be satisfied to learn what sort of fortune is drawing near me; for an arrow foreseen comes more slowly.' So said I to that selfsame light which before had spoken to me, and as Beatrice would was my wish confessed. Nor through riddles, in which the foolish folk used once to be limed before was slain the Lamb of God that takes away sins, but through clear words and with precise speech, answered that fatherly love, enclosed and made manifest by his own smile:

'Contingency, which extends not beyond the quire of your matter, is all depicted in the eternal view. It takes not, however, necessity from thence, otherwise than from the sight in which it is mirrored does a vessel which is going downwards with a current. From thence, as comes to the ear a sweet harmony from an organ, comes to my view the time which is being prepared for thee. As Hippolytus departed from Athens through his unkind and treacherous stepmother, such from Florence it behoves that thou depart. This is desired, and this already is being sought, and soon will come to fulfilment at the hands of him who is meditating this in the place where Christ all day long is made merchandise. The blame shall follow the fallen party, in outcry, as it is wont; but the vengeance shall be a testimony to the True who dispenses it. Thou shalt leave everything beloved most dearly; and this is that shaft which the bow of exile first shoots forth. Thou shalt prove how tastes of salt another's bread, and how it is a hard path to go down and up over another's stairs. And that which shall most burthen thy shoulders shall be the evil and foolish company with whom thou shalt fall into this vale; for all ungrateful, all mad and impious they shall take thy contrary part; but a little later they and not thou shall have their foreheads red. Of their beastliness their procedure shall make the proof: so that to thee it shall be honorable to have made thee a party for thyself. Thy first refuge and first sojourn shall be the courtesy of the great Lombard, who bears the holy bird

over the ladder. For he shall have toward thee so kindly observance that of the action and the request, between you two, that one shall be first which among others is last. In his company shalt thou see him who at his birth was so stamped by this mighty star, that his works shall be notable. Of him have the people as yet not taken heed, through his young age, for only nine years have these wheels been turned round about him. But ere that the Gascon cheats high Henry shall sparks appear of his prowess, in caring not for silver nor for toils. His magnificences shall yet be so known that his foes shall not be able thereof to hold their tongues silent. Wait upon him and upon his benefits: through him shall much people be transmuted, rich and poor exchanging their condition. And thou shalt bear away a writing in thy mind concerning him, but thou shalt not tell it,—and he said things incredible to those who shall be present at them. Then he added: ‘My son, these are the interpretations of what was said to thee; lo, here the treacheries which are hidden behind a few revolving years. I will not, however, that thou be envious against thy neighbours, because thy life is set in the future far beyond the punishment of their perfidies.’

After that by its silence the holy soul showed itself to be released from putting the woof into that web which I had presented to it set in frame, I began, as he that craves in his doubt counsel from a person who sees and wills uprightly, and loves: ‘I see well, father mine, how time is spurring towards me, to give me a blow of such sort as is heaviest on whoso most yields himself; wherefore it is good that I arm myself with foresight so that if a place that is most dear is taken from me, I lose not the others through my songs. Down through the world that is bitter without end, and over the mountain from whose fair summit the eyes of my Lady lifted me; and afterward through the heaven from light to light have I learnt that which if I repeat it will be to many a savour of strong bitterness; and if I am a timid friend to the truth, I fear to lose life among those who will call this time ancient.’ The light wherein was smiling my treasure, whom I found there, first became sparkling like a mirror of gold in the sun’s ray; then he answered: ‘A conscience dark either from its own or from another’s shame, alone will feel thy word rough. But nevertheless, all falsehood laid aside, make manifest all thou hast seen, and just let the scratching be where the itch is: for if thy voice shall be irksome in the first tasting, it shall leave behind when it shall be digested, nourishment to life. This thy cry shall do as the wind, which strikes most the loftiest tops; and this makes no small proof of Honor. Wherefore there have been shown to thee in these spheres, on the mount, and in the dolorous vale only the souls which are known of fame; for the mind of him who hears, rests not nor confirms belief by reason of an example which has its root unknown and hidden, nor for any other proof that is not apparent.’

C A N T O XVIII

ARGUMENT

Cacciaguida having pointed out the souls of other warriors, returns to his place. Dante and Beatrice ascend to the sixth Heaven, of Jupiter, where the souls of just men form certain words, and lastly the figure of the Imperial Eagle.

ALREADY was that blessed mirror joying by himself in his own word, and I was tasting mine, tempering the sweet with the bitter; and that Lady who was bringing me to God, said: 'Change thy thoughts, think that I am near to Him who undoes the burthen of every wrong.'

I turned round at the loving sound of my comfort; and what love I then saw in her holy eyes, I here pass over; not because I mistrust my speech only, but because the mind cannot return upon itself so far, if another guide it not. So much only can I tell again of that moment, that as I gazed at her, my affection was free from all other desire.

While the eternal pleasure, which beamed directly upon Beatrice, was satisfying me with its second aspect from the fair face, overcoming me with the light of a smile, she said to me: 'Turn thee and listen, for not only in my eyes is Paradise.' As here is seen sometimes the emotion in the countenance, if it is so great that all the mind is taken up by it, so in the flaming of the holy blaze to which I turned, I recognized the desire in him to speak with me yet somewhat. And he began: 'In this fifth stage of the tree which has life from its top, and bears fruit ever, and never sheds leaves, there are blessed spirits who on earth, before they came to heaven, were of great renown, so that every muse would be rich thereof. Therefore look upon the arms of the Cross; he whom I now shall name will there perform the action which its swift fire does in a cloud.' I saw over the Cross a light drawn at the naming of Joshua, when he did so; nor was the speech perceived by me before the act. And at the name of the high Maccabee I saw another move, rotating; and gladness was whip to the top. So for Charles the Great and for Roland my intent look followed two of them, as an eye follows its falcon in his flight. Afterward William, and Rinoard, and the duke Godfrey drew my sight over that Cross, and Robert Guiscard. Then moved and mingled among the other lights the soul which had talked to me showed me what a craftsman he was among the singers of the heaven.

I turned round on my right side to see in Beatrice my duty signified either by words or by gesture, and I saw her eyes so clear, so joyous, that her semblance surpassed her other, and her last wont. And as through feeling more delight in working well a man from day to day is aware that his excellence is advancing, so was I aware that my circling round together with the heaven was having its arc increased, when I saw that Wonder more adorned. And as is the transformation in a little passage of time, in a pale lady when her countenance is discharging its freight of shamefastness, such was there in my eyes, when I had turned, through the whiteness of the temperate sixth star, which had received me within itself. I beheld in that torch of Jove the sparkling of the love which was there signify to my eyes our speech. And as the birds risen from a river-bank, as though rejoicing together at their feeding,

make of themselves a troop, now round, now otherwise, so within the lights holy beings were singing as they flitted, and were making now a D, now an I, now an L, in their own shapes. At first as they sang they kept moving to their note; afterwards, as they became one of these characters, they halted a little and were silent.

O goddess of the fountain, who makest men's wits glorious, and renderest them long-lived, as they with thy aid do cities and realms, illustrate me with thyself so that I may carve out the forms of them as I have conceived them: let thy power appear in these short verses. They showed themselves then in five times seven vowels and consonants; and I noted the parts as they appeared spoken to me. *Diligite justitiam* were first verb and noun of the whole picture; *Qui judicatis terram* were last. Then they remained arranged in the M of the fifth word, so that Jupiter appeared silver studded there with gold. And I saw other lights descend where the head of the M was, and rest there, singing I think the Good which moves them to itself. Afterwards, as in the striking of burnt logs innumerable sparks rise up, whence the simple are wont to take auguries, there appeared to arise again from thence more than a thousand lights, and mount up one much and another little, according as the Sun which kindles them, allotted them; and, each resting in its place, I saw that studded fire represent the head and neck of an eagle. He who depicts there has none to guide Him, but Himself is guide, and from Him is had in mind that virtue which is the formative power for the nests. The other blessedness, which appeared at first content to be enliled on the M, with a little movement followed out the imprint. O sweet star, what manner and what number of what gems showed me that our justice is an effect of the heaven wherein thou art set! Wherefore I pray the Mind wherein thy motion and thy virtue have their origin, that He look whence issues the smoke that spoils thy ray; so that another time hereafter He may be wroth at the buying and selling within the temple, whose walls were built with signs and martyrdoms. O soldiery of the heaven on whom I gaze, pray for them who are on earth all gone astray after the bad example. Once were they wont to make war with their swords; but now it is waged by taking away now here now there the bread which the Father of pity locks up from no man. But thou who writest only to cancel, bethink thee that Peter and Paul who died for the vine that thou art laying waste, are yet alive. Well canst thou say: 'I have my desire so fixed on him who willed to live solitary, and who was brought by means of dancing to martyrdom, that I know not the Fisherman nor Paul.'

C A N T O X I X

ARGUMENT

The Eagle speaks, and shows that God's justice is not as man's justice; and reprehends the evil deeds of certain kings.

BEFORE me appeared with its wings outspread the beauteous Image, which in the sweet fruition was making joyous the entwined souls. Each one seemed a little ruby whereon a ray of the sun's light should burn with such a flame as to reflect him into my eyes. And that which it behoves me this time to portray, voice has never borne nor ink written, nor has it been by fancy ever comprehended; for I saw, and eke I heard the beak talk, and *I* and *My* sound in the voice, when in the conception it was *We* and *Our*. And it began: 'Through being righteous and good am I here exalted to this glory, which allows not desire to surpass it; and on earth I left my memory of such sort, that the evil folk there commend it, but follow not its story.' Thus does of many coals one single heat make itself felt, as of many loves issued singly one sound from that image. Wherefore I thereafter: 'O perpetual flowers of the everlasting joy, which as one only make all your odours manifest to me, loose for me by your breath the great fast which has kept me a long time in hunger, not finding for it on earth any food. Well know I that if in heaven the divine justice makes another realm its mirror, yours apprehends it not with a veil. Ye know how intent I make me ready to listen; ye know what is that doubt, which is to me a fast of so old standing.'

As a falcon which issues from the hood moves its head and claps with its wings, showing its wish, and making itself fair, saw I that sign behave, which was woven out of praise of the divine grace, with chants such as he knows who rejoices on high. Then it began: 'He who turned the compasses about the end of the world, and within it set out so much occult and manifest, could not make His goodness so imprinted on all the universe that His word should not remain in infinite superabundance. And it proves this, that the first proud one, who was the crown of every creature, through not awaiting light, dropped unripe. Hence it appears that every lesser nature is too scant a receptacle for that good which has no end, and measures itself with itself. Our sight then, which must needs be one of the rays of the mind whereof all things are full, cannot of its nature be so potent as not to discern that its origin is far beyond that which is apparent to it. Wherefore into the everlasting justice the view which your world receives enters within as eyesight through the sea, which, albeit it sees the bottom from the shore, on the high sea sees it not; and nevertheless it exists; but its being deep conceals it. Light is there none, unless it comes from the serene which is never troubled, rather is it darkness, or the shadow of the flesh, or its venom. Now is laid open enough to thee the hiding-place which hid from thee the living justice whereof thou wast wont to make so frequent question: for thou saidest: A man is born on the bank of the Indus, and none is there to talk of Christ, nor to read, nor to write; and all his volitions and acts are good, so far as human reason sees, without sin in life or in converse. He dies unbaptized and without

faith; where is this justice which condemns him? where is his fault, if he believes not? Now who art thou, who wilt sit in chancery to judge at a thousand miles away with thy sight shortened to a span? Of a surety he who sets himself to be subtle with me, if the Scripture were not above you, would to a marvel have whereof to doubt. O earthly animals, O gross minds! The primary Will which is of itself good, never has moved from itself, that is the highest Good. In such measure is It just, as with It is consonant; no created good draws It to itself, but Itself, radiating, occasions it.'

As right above her nest wheels round the stork after she has fed her young, and as the one who has been fed looks back at her, so became, while I so raised my eyes, the blessed image, which was moving its wings, impelled by so high counsels. Rotating it began to sing and said: 'As are my notes to thee who understandest them not, such is the eternal judgement to you mortals.'

After those bright beacons of the Holy Spirit were at rest, still in the sign which made the Romans to be revered by the world, it began again: 'To this realm never has ascended one who believed not in Christ, either before or after He was nailed to the tree. But behold, many cry, Christ, Christ, who in the judgement shall be far less near to Him than such an one that knew not Christ; and such Christians shall the Ethiop condemn, when the two companies shall be sundered, the one rich to everlasting, and the other destitute. What will the men of Persia be able to say to your kings, when they shall see that volume opened in which are written all the dispraises of them? There shall be seen among the deeds of Albert that which soon will set the pen in movement, through which the kingdom of Prague shall become desert. There shall be seen the woe which upon Seine is bringing, through debasing the money, he who shall die by stroke of boar. There shall be seen the pride that causes thirst, which is making the Scot and the Englishman so mad that each cannot endure within his own boundary. Seen shall be the luxury and the delicate living of him of Spain and of him of Bohemia, that never knew goodness nor willed it. Seen shall be the lame man of Jerusalem to have his good quality marked with an I, while an M shall mark the contrary. Seen shall be the avarice and the baseness of him who keeps the Island of the fire, where Anchises ended his long life. And, to give to understand how paltry he is, the writing of him shall be maimed letters, which shall note much in small space. And to all men shall appear the filthy works of his uncle and of his brother, who have made so famous a nation and two crowns dishonoured. And those of Portugal and of Norway shall there be known, and he of Rascia who to his own hurt saw the coin of Venice. O happy Hungary, if none is allowed any more to maltreat it! and happy Navarre, if it should fortify itself with the mountain that wraps it round! And each man must believe that already, for earnest of this, Nicosia and Famagosta are lamenting themselves and clamouring by reason of their beast, which separates not itself from the side of the others.

C A N T O XX

ARGUMENT

The Eagle speaks further, showing who are the souls whereof his eye is composed, and how it comes to pass that certain pagans are among them.

WHEN he who illumines all the world is so descending from our hemisphere, that the day is melting away on every hand, the heaven which before is kindled with him only suddenly becomes again apparent by reason of many lights, on which a single one beams. And this fashion of the heaven came to my mind, when the ensign of the world and of its leaders was silent in its sacred beak; seeing that all those living lights shining far more, began songs which from my memory have slipped and fallen.

O sweet love, who cloakest thyself with a smile, how ardent didst thou appear amid those pipes which have their breath only of holy thoughts!

After that the costly and lucid stones wherewith I saw the sixth light ingemmed had imposed silence on their angelic chime, methought I heard a murmuring of a stream which descends clear, down from rock to rock, showing the abundance of its head. And as a sound takes its form at the neck of the lute, and as at the orifice of the shawm the wind which passes through, so, delay of expectation removed, that murmuring of the eagle rose up through his neck, as it had been hollow. There it became voice, and thence it issued through his beak in form of words, such as was awaiting the heart wherein I wrote them down.

‘The part in me which sees and endures the sun in mortal eagles,’ it began to me, ‘now would be gazed on fixedly; because, of the fires whereof I make my shape those wherewith the eye in my head sparkles, they are highest of all in their grades. He who shines in the midst for pupil was the singer of the Holy Spirit, who transferred the ark from town to town. Now knows he the merit of his chant in so far as it was the effect of his counsel, through the recompense which is equally great. Of the five, who make me a circle for eyelid, he who is closest beside my beak, consoled the poor widow for her son. Now knows he how dear it costs not to follow Christ, by the experience of this sweet life and of the opposite. And he who follows in the circumference of which I speak, along the ascending arc, delayed death by true penitence. Now knows he that the eternal decree is not shifted, when a worthy prayer makes to-morrow’s on earth of to-day’s. The second who follows, with the laws and with me, under a good intention which bore ill fruit, to give way to the Pastor, made himself a Greek. Now knows he how the ill, deduced from his good work, is not harmful to him, albeit that the world be thereby destroyed. And he whom thou seest on the downward arc was William, whom that land mourns which laments living Charles and Frederick. Now knows he how the heaven is enamoured of the just king, and in the semblance of his brightness he still makes it seen. Who would believe down in the erring world that Rhipeus of Troy should be in this round the fifth of the holy lights? Now knows he enough of that which the world cannot see of the divine grace, albeit his view discerns not the depth.’ Like a lark which goes abroad in

air, singing first, and then holds her peace content with the last sweetness which sates her; such seemed to me the image of the imprint of the eternal pleasure, according to its desire for which each thing becomes of what sort it is. And albeit in that place I was in regard to my doubting as glass to the colour which covers it, it did not suffer me to wait a while in silence, but with the force of its weight it urged from my mouth, 'What things are these?' Wherefore of sparkling I beheld great festival. Thereafter with its eye more kindled, the blessed ensign responded to me, not to keep me suspense in wondering: 'I see that thou believest these things because I say them, but seest not how; so that if they are believed they are concealed. Thou dost as he who well apprehends the thing by name, but its quiddity he cannot see, if another sets it not forth. *Regnum caelorum* suffereth violence of warm love and of lively hope, which overcomes the divine will, not in such wise as man has the mastery over man, but overcomes it, because it wills to be overcome, and being overcome, overcomes with its own goodness. The first life in the eyelid and the fifth make thee marvel because with them thou seest the angels' domain adorned. They issued not from their bodies as thou deemest Gentiles, but Christians, in firm faith, he of the Feet that should suffer, he of them having suffered. For the one from Hell, whence never has any come back to a good will, returned to his bones, and this was a reward of a lively hope; of a lively hope, which put its power into the prayers made to God to raise him up, in such wise that His will could be moved. The glorious soul, whereof my speech is, having come back into its flesh, in which it was a short time, believed in Him who had the power to aid it; and believing was kindled into such a fire of true love, that at its second death, it was worthy to come to this mirth. The other, through grace which trickles from a fountain so deep that never creature has urged its sight to the first wave, placed all his love below on righteousness, wherefore from grace to grace God opened his eye to our future redemption; whence he believed in that and endured not thenceforth any more the stink of paganism, and reproveth thereof the perverse folk. Those three dames were to him for baptism whom thou sawest by the right wheel, more than a thousand years before the baptizing. O predestination, how remote is thy root from those sights which see not the first cause in its wholeness! And you, mortals, hold yourselves strictly in judging; for we who see God, know not yet all the elect. And a stint of such sort is dear to us, because our good is refined in this good, that what God wills we will also.'

In such wise by that divine image, to make clear my short sight in me, was a sweet medicine given me. And as with a good singer a good harpist makes the thrill of the string go along, whereby the song acquires more pleasantness, so, while it spoke, it remembers me that I saw the two blessed lights, just as a closing of eyes is made in concord, move their flamelets together with the words.

C A N T O X X I

ARGUMENT

Beatrice smiles no longer, as they ascend to the seventh Heaven, of Saturn, wherein is Jacob's ladder, reaching upwards out of sight. The soul of St. Peter Damian explains the reason why the song of the blessed is not heard there, and shows that God's counsels are hidden. Then he speaks of his own life, and the backsliding of the clergy.

ALREADY were my eyes fixed again upon the countenance of my Lady, and my mind with them, and from every other attention it had withdrawn itself; and she was not smiling; but, 'If I smiled,' she began to me, 'thou wouldst become what Semele was, when she became of ashes; for my beauty, which through the stairs of the eternal palace is more kindled, as thou hast observed, in proportion as one more ascends, if it were not tempered, is of such splendor that thy mortal power would at its effulgence be as a leaf which a thunderbolt rends apart. We have been raised to the seventh splendor, which beneath the breast of the burning Lion is now beaming down, mingled with his might. Fix thy mind after thine eyes, and make of those mirrors to the figure, which in that mirror shall be apparent to thee.'

He who should know what was the feasting of my eyes on the blessed countenance, when I transferred myself to other care, would recognize how much it was for my pleasure to obey my heavenly escort, counterpoising the one side with the other. Within the crystal which bears the name, as it circles the world, of the world's illustrious chief, under whom all iniquity lay dead, of the colour of gold wherein a ray shines through, I saw a ladder raised on high so far that my eye followed it not. I saw moreover descend downwards by its steps so many splendours that I thought every light which appears in the heaven thence had been diffused. And as by their natural custom the daws altogether, at the beginning of the day, bestir themselves to warm their chilly plumes; then some go away without return; others turn them back to whence they started, and others wheeling make a stay; such fashion seemed to me to be there in that sparkling which came together, so soon as it smote upon a certain step; and that one which halted nearest to us became so bright that I said in my thoughts, 'I see well the love that thou dost signal to me.' But she from whom I await the how and the when of speech and silence, stands still; wherefore I do well, against my wish, in that I ask not. Wherefore she who saw my silence in the sight of Him who sees all, said to me: 'Set free thy burning desire.'

And I began: 'My service makes not me worthy of thy response, but through her who grants me leave to ask. O blessed life, who standest hidden within thy own joy, make known to me the occasion which has placed thee so near me; and tell me wherefore in this circle is silent the sweet symphony of Paradise, which below through the others sounds so devout.' 'Thou hast thy hearing mortal, as thy sight,' he answered me; 'wherefore here is no chant, for the same cause that Beatrice has no smile. Down through the steps of the holy stair have I descended thus far, only to give thee greeting with my speech and with the light which enwraps me; nor has more love made me to be more alert, for as much love and more is

fervent from hence on high, even as the flaming makes manifest to thee. But the high charity which makes us ready servants to the counsel which guides the world casts the lot here, as thou dost observe.' 'I see well,' said I, 'O holy lamp, how free love in this court suffices to execute the eternal providence; but this is that which seems to me hard to discern, why thou alone wast predestined to this office among thy consorts.' I had not come to the last word before the light made of its middle a center, whirling itself like a swift millstone. Then the love that was therewithin made answer: 'A divine light is concentrated upon me, penetrating through this, whereof I am in the womb, the virtue of which, in conjunction with my vision, lifts me above myself so far that I see the Supreme Essence, from which it is expressed. Hence comes the gladness wherewith I am aflame, because to my view, in proportion as it is clear, I match the clearness of my flame. But that soul in heaven which is most purified, that seraph who most has his eye fixed on God, will not satisfy thy demand, seeing that what thou seekest is so far removed in the abyss of the eternal law that it is cut off from all created sight. And to the mortal world, when thou returnest, report this, so that it presume not to move its feet toward so high a goal. The mind which here is bright, on earth is smoky; wherefore consider how it can do there below that which it cannot albeit the heaven takes it up.'

So did his words give me injunction that I left the question and drew back to ask him humbly who he was. 'Between the two shores of Italy rise rocks, and that not very distant from thy country, so high that the thunders sound full far below; and make a boss which is called Catria, beneath which has been consecrated a hermitage, which is wont to be set apart for worship only.' Thus he recommenced his discourse to me for the third time; and then continuing said: 'There to the service of God I became so constant, that only with meats of the olives' juice I lightly used to pass both heats and frosts, content in my contemplative thoughts. That cloister was wont to contribute abundantly to these heavens, and now it is grown so useless as needs must soon be revealed. In that place was I, Peter Damian (but Peter the Sinner was in the house of our Lady upon the Adriatic shore). Little remained to me of mortal life when I was sought and drawn to that hat which is being handed down only from bad to worse. Cephas came, and the great vessel of the Holy Spirit came, lean and unshod, taking the food of any hostelry. Now will the modern pastors one to prop them on this hand and on that, and one to lead them, so weighty are they, and one to support them behind. They cover their palfreys with their mantles, so that two beasts go under one skin. O patience, that sufferest so much!' At this word I beheld more flamelets descend from step to step and whirl around, and every whirl made them more beautiful. They came around this one, and halted, and gave a cry of so high sound that it would not be possible here to find its like: nor did I understand it, so overcame me the thunder.

CANTO XXII

ARGUMENT

St. Benedict shows how in the seventh Heaven are the souls of those who lived in contemplation of sacred things, and further laments the falling away of his brethren through covetousness. Dante and Beatrice mount by the ladder into the eighth, or starry Heaven, and enter it in the sign of the Twins. Thence he looks back upon the universe.

OVERWHELMED with astonishment I turned me to my guide, as a child who runs back ever thither where he has most confidence; and she like a mother who succours at once her pale and panting boy with her voice, which is wont to dispose him aright, said to me: 'Knowest thou not that thou art in heaven? and knowest thou not that heaven is all holy, and that which comes to pass with us comes of a good zeal? How the chant would have transformed thee, and I by smiling, thou canst now judge, since the shout has moved thee so much; in the which, if thou hadst understood its prayers, by now would the vengeance be known to thee, which thou shalt see before thou diest. The sword of this high place cuts not in haste, nor slow, save to the seeming of him who is awaiting it either in desire or fear. But turn thee back now toward another, for thou shalt see illustrious spirits enough, if as I say thou guidest back thy view.' As was her pleasure I directed my eyes, and saw a hundred little spheres, which at once were growing more fair with mutual rays. I stood like him who represses in himself the prick of his desire, and attempts not asking, in such fear is he of excess. And the largest and brightest of those pearls set itself in front, to make of itself my wish content. Then within it I heard: 'If thou sawest as I do the charity which burns among us, thy conceptions would be expressed: but in order that thou by waiting mayest not delay thy lofty end, I will make thee an answer only to the thought concerning which thou art so circumspect. That hill which has Cassino on its side was already frequented on its top by the folk who were deceived and ill-disposed, and I am he who first carried up there the name of Him who brought upon earth the truth that raises us so high; and so great grace shone upon me that I withdrew the villages round about from the impious worship that seduced the world. These other fires were all men of contemplation, kindled with that heat which brings to birth the holy flowers and fruits. Here is Macarius, here is Romuald; here are my brothers who within their cloisters stayed their feet and kept the heart sound.' And I to him: 'The love which thou showest in talking with me, and the good semblance which I see and note in all your fires have spread wide my trust in like manner as the Sun does the rose, when she becomes as widely opened as she has the power to be. Wherefore I pray thee, and do thou, father, assure me, if I have power to receive such grace that I may see thee with uncovered form.' Wherefore he: 'Brother, thy high desire shall be fulfilled up in the last sphere, where are fulfilled all others, and mine. There each longing is perfect, ripe, and whole; in that only is every part there where it always was; because it is not in place, nor is it set on poles, and our ladder goes even to it, wherefore it is so stolen from thy sight. Up to that place on high did the patriarch Jacob see it extend its topmost part, when it appeared to him so charged with angels. But to ascend it no one

now parts his feet from earth, and my rule has remained below for the spoiling of paper. The walls that used to be an abbey are become dens of thieves, and the cowls are sacks full of flour of sin. But heavy usury is not levied so much against the pleasure of God, as that fruit which makes the heart of the monks so foolish. For whatsoever the Church guards belongs all to the folk who ask in God's name, not to a parent, nor to another more foul. The flesh of mortals is so soft, that on earth a good beginning suffices not from the birth of the oak till the making of the acorn. Peter began without gold and without silver, and I with prayer and with fasting, and Francis began his convent in humility. And if thou lookest at the beginning of each one, then lookest again where it has migrated, thou shalt see brown made from the white. But in truth Jordan driven back and that the sea should flee when God willed, was more wondrous to behold, than succour here.'

Thus he said to me, and then drew back to his company, and his company closed up; then like a whirlwind, all gathered itself on high.

The sweet Lady urged me after them with only a sign, up over that ladder, so did the virtue in her overcome my nature. Nor ever here below where one mounts and falls was motion naturally so rapid that it could be equalled to my flight. As I hope to return once more, reader, to that devout triumph, for the sake whereof I often bewail my sins and smite my breast, thou hadst not put thy finger into the fire and withdrawn it in such time as I saw the sign which follows the Bull and was within it. O glorious stars, O light impregnate with great virtue, from which I acknowledge all my wit, whatever it be; with you was springing up and with you was hiding himself he who is the father of all mortal life, when I felt for the first time the Tuscan air; and afterward, when grace was bestowed on me to enter the circle on high which whirls you round, your region was allotted to me. To you now devoutly sighs my soul, that she may acquire strength for the difficult pass which is drawing her towards itself.

'Thou art so near to the last salvation,' began Beatrice, 'that thou needest to have thine eyes clear and sharp. And therefore before thou enterest further into it, look back downwards and see how great a world I have put already under thy feet; so that thy heart, as far as it is able, may present itself joyous before the triumphant band who come blithe through this round aether.' With my sight I turned back through all the seven spheres, and saw this globe such that I smiled at its mean semblance; and I approve that counsel for best which holds it for least, and whoso thinks on other matters may be called truly righteous. I saw the daughter of Latona illumined without that shadow which was the cause why I once deemed her rare and dense. The aspect of thy son, Hyperion, I there endured, and saw how he moves around, and Maia and Dione near to him. Then appeared to me the tempering of Jove between his father and his son, and then was clear to me the variation which they make of their place; and all seven showed me themselves, of what size they are, and of what speed, and how they are in separate dwelling-places. The little floor which makes us so fierce, as I revolved with the eternal Twins, appeared wholly to me from its hills to its river-mouths; then I turned my eyes back to the beauteous eyes.

C A N T O XXIII

ARGUMENT

As they gaze upwards, Christ appears in glory, surrounded by saints. He presently returns whence He came, and His Mother follows. The saints remain.

As the bird among her beloved leaves, perched at the nest of her sweet offspring through the night which hides things from us, who to behold the forms for which she yearns, and to find the food wherewith to feed them (wherein heavy toils are acceptable to her) prevents the hour upon the open bough, and with ardent love awaits the Sun, gazing fixedly, so only that the dawn arise; thus my Lady was standing erect and intent turned back towards that region beneath which the Sun shows least haste, so that seeing her in suspense and longing, I became such as is he who desiring would wish somewhat more, and appeases himself in hoping. But little was there betwixt one 'when' and another—of my waiting, I mean, and of seeing the heaven grow more and more in brightening. And Beatrice said: 'Lo the squadrons of Christ's triumph, and all the fruit garnered from the revolution of these spheres.' It seemed to me that her face was all on fire; and she had her eyes so full of gladness, that needs must I pass by without interpretation. As in the clear skies at the full moon Trivia smiles among the eternal nymphs who illustrate the heaven through all its gulfs, I saw above thousands of lights a Sun which was kindling them every one, as ours does our upturned countenances; and through the living light appeared the shining Substance so clear that my gaze endured it not. O Beatrice, gentle guide and dear! She said to me: 'That which overcomes thee is virtue from which nought shelters itself. Here is the wisdom and the power which opened the roads between heaven and earth, whereof there was so long desire.' As fire is unlocked from a cloud, through being spread out so that there is not space for it, and out of its nature falls down to earth, so my mind amid that banquet grown too large issued from itself, and what it became, skills not to remember.

'Open thine eyes, and see of what sort I am: thou hast beheld things such that thou art grown able to endure my smile.' I was like him who bethinks him again of a forgotten dream, and uses his wit in vain to bring it back to his mind, when I heard this offer, worthy of such acceptance as never may be wiped from the book that notes up the past. If now should sound all those tongues which Polyhymnia with her sisters have made most fat on their sweetest milk, in aid of me, the thousandth part of the truth would not be reached in singing of the holy smile, and how it made the holy countenance clear. And thus in figuring Paradise, needs must the sacred poem leap like him who finds his path cut away. But whoso should weigh the ponderous theme, and the mortal shoulder that is charged therewith, would not blame it, if beneath that it trembles. No roadstead for a little bark is this that my daring prow goes cleaving, nor for a helmsman who spares himself.

'Wherefore does my face so enamour thee, that thou turnest not round to the fair garden, which under Christ's beams is flowering? Here is the Rose, wherein the Word of God was

made flesh; here are the lilies, to whose odour the good road was taken.' Thus Beatrice; and I who to her counsels was all prompt, gave myself up again to the strife with my feeble eyelids. As in a ray of sunlight, coming pure through a broken cloud, ere now my eyes covered with shade have beheld a field of flowers, so saw I many bands of splendours flashed upon from above by burning rays, without seeing a source of flashing. O kindly power that so impresses them, thou didst raise thyself on high, to grant me space there for my eyes, for that they were powerless! The name of the fair flower which I ever call upon both morn and even, bound all my mind to give heed to the greater flame. And as the fashion and greatness of that star, which excels there on high, as it excelled here below, made a picture in both my eyes, through the midst of heaven descended a little flame, formed in circle in fashion of a crown, and girt her, and revolved around her. Whatever melody sounds sweetest here below, and most draws the soul to itself would appear as a cloud which being rent thunders, compared to the sound of that lyre, by which was being crowned the fair sapphire, wherewith the brightest heaven is jewelled. 'I am angelic love, who revolve about the high gladness that breathes from the womb, which was the shelter of our Desire; and I shall revolve, Lady of heaven, while thou shalt follow thy Son, and make more bright the highest sphere, because thou enterest into it.' Thus the circling melody sealed itself, and all the other lights made resound the name of Mary.

The royal mantle of all the rolls of the world, which is most fervent and most quickened in the breath of God and in His ways, had its inner shore above us so distant that its similitude in the place where I was appeared not yet to me. Wherefore my eyes had not potency to pursue the crowned flame, which mounted up following her offspring. And as a child which reaches its arms towards its mother after it has taken her milk, through the mind which is inflamed even outwardly, each of those lustres extended itself upward with its point, so that the deep love which they had to Mary was evident to me. Then they remained there within my view, chanting *Regina caeli* so sweetly that the delight has never departed from me. O how great is the abundance which is sustained in those richest arks, who here on earth were good tilth for sowing! Here is life, and joy of the treasure which was earned by weeping in the exile of Babylon, where the gold was left behind. Here triumphs, under the high Son of God, and of Mary, for his victory, together with the ancient and with the new council, he who holds the keys of such glory.

CANTO XXIV

ARGUMENT

St. Peter comes forth from the throng of saints, and proceeds to examine Dante concerning the nature and matter of faith; commending him for his answer.

‘O COMPANY elect to the great supper of the blessed Lamb, who feeds you so that your wish is ever fulfilled, if through the grace of God this man has a foretaste of that which falls from your table, before that death appoints a time to him, give heed to his boundless desire, and shower upon him somewhat; ye drink ever of the fount whence comes that which he is meditating.’ Thus Beatrice; and those joyful souls made themselves spheres upon fixed poles, flaming mightily in fashion of comets. And as circles in the fitting of clocks revolve so that the first, to whoso gives heed, seems at rest, and the last to fly, so those choirs, dancing variously, swift and slow, made me judge them in respect of their riches.

From that one which I marked of most beauty, I saw issue a fire so blissful that none there outstripped it for greater brightness; and three times around Beatrice did it turn with a chant so divine that my fancy repeats it not to me; wherefore my pen skips, and I write it not, for our imagination, far more our speech, is too lively a pigment for such draperies.

‘O holy sister mine, who prayest us so devoutly, through thy burning affection thou settest me loose from that fair sphere;’ halted thereafter, the blessed fire directed toward my Lady its breath, which shaped its words in such wise as I have said. And she: ‘O eternal light of the great man to whom our Lord left the keys, which He bore below, of this wondrous joy, try this man concerning points easy and hard, as pleases thee, about the Faith, by which thou didst go upon the sea. If he loves aright, and hopes aright, and believes, it is not hidden from thee, seeing that thou hast thy view there where everything is seen depicted. But because this realm has made citizens by the true faith, to its glory, it is good that thou approach him to speak about it.’

Even as the bachelor equips him, and speaks not until the master propounds the question, for proof thereof not for determination, so was I arming myself with every argument while she was speaking, to be ready for such a questioner and for such a profession. ‘Say, good Christian; make thyself manifest; what is Faith?’ Wherefore I raised my face toward that light whence this breathed. Then I turned to Beatrice, and she gave me quick looks, that I should spread forth the water of my inward fount. ‘May the grace which grants me to make my avowal,’ I began, ‘to the high captain, cause my conceptions to be expressed.’ And I pursued: ‘As the true pen, father, of thy dear brother has written thereof, who with thee set Rome in the good line, faith is substance of things hoped for and evidence of those which do not appear; and this appears to me its quiddity.’ Then I heard: ‘Thou hast a right opinion, if thou well understandest wherefore he placed it among the substances, and then among the proofs.’ And I thereupon: ‘The deep things which bestow on me here their apparency, to the eyes of the world below are so hidden, that their essence is there in belief only, upon which is

founded the high hope, and therefore it takes the purport of a substance; and from this belief it behoves us to syllogise without having other sight, and therefore it has the purport of an argument.' Then I heard: 'If whatever is acquired below for doctrine was in this wise understood, the sophist's wit would there have no place.' So came the breath from that inflamed love; then he subjoined: 'Full well has already the alloy and the weight of this money been gone through; but tell me if thou hast it in thy purse.' And I: 'Yes, I have it so bright and so round, that of its coinage nought makes doubt in me.' Thereupon issued from the depth of the light that there was shining: 'This precious jewel whereon every virtue is founded, whence came it to thee?' And I: 'The plenteous rain of the Holy Spirit, which is shed abroad upon the old and the new scrolls, is a syllogism which has concluded it for me so sharply that in respect of that every demonstration seems to me obtuse.' I heard then: 'The old and the new proposition which has this conclusion for thee, wherefore holdest thou it for the word of God?' And I: 'The proof that discloses the truth to me are the works which followed, for which nature never heated iron nor beat anvil.' It was answered to me: 'Say, what assures thee that these works were? That same one that would prove itself, and none other, swears it to thee.' 'If the world turned to Christianity,' said I, 'without miracles, this only is such, that the others are not the hundredth part; for thou didst enter poor and fasting into the field to sow the good plant, which was once a vine, and now is grown a bramble.'

This ended, the holy Court on high resounded through the spheres a 'Praise we God,' in the melody which up there is chanted. And that lord who so from branch to branch had already drawn me in examination that we were drawing near to the last leaves, recommenced: 'The grace which is mistress with thy mind has opened thy mouth thus far as it ought to open; so that I approve that which has come forth. But now it is meet to express what thou believest, and whence it has been offered to thy belief.' 'O holy father, O spirit who seest that which thou so believedst, that thou didst outdo younger feet toward the sepulcher,' I began, 'thou wilt that I declare here the form of my ready believing, and also the cause of it hast thou inquired. And I reply: I believe in one God sole and eternal, who unmoved moves all the heaven, with love and with desire; and for such creed I have not only proofs physical and metaphysical, but the truth gives it also to me, which showers from hence through Moses, through prophets and through psalms, through the Gospel, and through you who wrote since the fire of the Spirit made you fertile thereto; and I believe in three eternal Persons, and these I believe an essence so one and so threefold that in conjunction it admits of *sunt* and *est*. With the profound condition of Deity which I now touch, the teaching of the Gospel oftentimes stamps my mind. This is the beginning, this is the spark which broadens into a flame afterward lively, and as a star in heaven, sparkles in me.'

As the master who listens to that which pleases him, thereafter embraces his servant, rejoicing for the news, as soon as he is silent, thus blessing me in his chant, thrice girt me, as I held my peace, the apostolic light at whose command I had spoken; so in my speaking pleased I him.

CANTO XXV

ARGUMENT

St. James puts certain questions concerning hope. Afterwards St. John joins them, in a light so shining that Dante is thereby deprived for a while of sight.

IF ever it befall that the sacred poem to which both heaven and earth have set a hand, so that it has made me lean for many years, overcome the cruelty which locks me out of the fair fold where as a lamb I slumbered, an enemy to the wolves who give it war; with other fame thenceforth, with other fleece I shall return a poet, and over the font of my baptism shall take the chaplet; since into the Faith which trains the souls to God, I there entered, and afterward Peter for its sake so circled my brow.

Then a light set out towards us from that sphere whence issued the first-fruit which Christ left of His vicars. And my Lady full of gladness said to me: 'Look, look! lo the chief for whose sake on earth they visit Gallicia.' As when the pigeon settles near its companion, the one, turning and cooing, displays to the other its affection; so saw I the one great prince of glory received by the other, praising the food whereon they feast on high. But after that their greeting was discharged, silent *coram me* each one fixed himself, so on fire that it overcame my countenance. Smiling then Beatrice said: 'Renowned life, through whom the largess of our palace was written, make Hope to resound on this height; thou knowest that thou dost figure it so many times as Jesus granted more clearness to the three.' 'Lift thy head, and see that thou assure thyself; for that which comes up hither from your world, must needs be ripened at our rays.' This comfort came to me from the second flame; wherefore I lifted my eyes to the hills, which before bowed them down with excess of weight. 'Since through grace our Emperor wills that thou show thy face before thy death, in His most secret hall, with His Counts, so that the truth of this Court having been seen, the Hope that on earth causes to love aright, thou mayest confirm in thyself and in others; say what it is, and how thy mind blossoms therewith, and say whence it came to thee:' thus further pursued the second light. And that kindly one, who guided the feathers of my wings to so lofty a flight, thus prevented me in the reply: 'The Church militant has not any son with more hope, as is written in the Sun who beams on all our host; wherefore to him it is permitted that from Egypt to Jerusalem he come to behold, before his term of service be prescribed for him. The other two points, which are not demanded for the sake of knowledge, but that he may report how much thou hast this virtue in delight, I leave to him, for they will not be hard to him, nor ground of boasting; and let him answer to this; and may the grace of God bear with him in this.'

As a learner, who follows a teacher readily and willingly in that wherein he is expert, so that his excellence may be discovered, 'Hope,' said I, 'is a sure expectation of the glory that shall be, which grace divine produces and foregoing merit. From many stars comes this light to me; but he first distilled it into my heart, who was the supreme singer of the supreme Leader. "Let them hope in Thee," he says in his Theody, "who know Thy name;" and who

knows it not, if he has my faith? Thou didst instil it into me with his instilling in the Epistle thereafter, so that I am full of it, and shed in turn your rain upon other.' While I was speaking, within the living bosom of that blaze quivered a flash sudden and close, in fashion of lightning. Then came the breath: 'The love wherewith I glow yet towards the virtue which followed me even to the palm, and to my issue from the field, wills that I breathe again to thee who makest thy delight of it; and it is for my pleasure that thou tell that which thy hope promises thee.' And I: 'The new and the old Scriptures set the mark, and this points it out to me, of the souls which God has made friends to Him. Isaiah says that each one shall be clad in its own land with a twofold raiment; and its own land is this sweet life. And thy brother with far more of ripeness, in that place where he treats of the white robes, makes manifest this revelation to us.'

And first, hard upon the end of these words *Sperent in te* was heard above us, to which all the choirs responded; then among them a light brightened, so that if the Crab possessed such a gem the winter would have one month of a single day. And as a joyous maiden rises and goes and enters a dance only to do Honor to the new bride and not for any fault, so saw I the glory that had shone forth come to the two who were turning in such a wheel as beseemed their burning love. It put itself there into the chant and into the music, and my Lady held her gaze on them, just like a bride silent and unmoved. 'This is he who lay upon the breast of our Pelican, and this one was from upon the cross chosen to the great office.' Thus my Lady; nor for all that did her words move her sight from staying intent afterwards more than before. As he is who looks and prepares himself to see the sun eclipsed a little, that through seeing he becomes sightless, so I grew at this latest fire, until it was said to me: 'Why dost thou dazzle thyself to behold a thing which here has no place? On earth, earth is my body, and it will be there with the others so long as our number is being made equal with the eternal purpose. With the two garments in the blessed cloister are the two lights only who went up: and this thou shalt report to your world.' At this voice the flaming circle was still, together with the sweet blending which was made of the sound of the threefold breath; just as through the ceasing of toil or risk the oars, till then beaten again and again in the water, all pause at the sound of a whistle. Ah! how was I moved in my mind, when I turned to see Beatrice, through being unable to see her, albeit I was near to her, and in the world of bliss!

CANTO XXVI

ARGUMENT

St. John examines Dante concerning love, and especially love towards God. Afterwards Adam comes, and resolves certain doubts respecting the first state of man.

WHILE I was doubting by reason of my quenched vision, from the effulgent flame that quenched it issued a breath which made me attentive, saying: 'Whiles thou art regaining sense of the sight which thou hast consumed upon me, it is well that thou make up for it in converse. Begin then, and say where thy soul is centred, and reckon that the sight in thee is bewildered and not defunct; because the Lady, who is guiding thee through this bright region, has in her glance the virtue which the hand of Ananias had.' I said: 'At her pleasure, whether soon or late, let healing come to the eyes which were doors when she entered with the fire wherewith I ever burn. The Good which makes content this Court is Alpha and Omega of whatever scripture reads Love to me either gently or in strength.' That same voice which had taken away from me fear of the sudden dazzling, set me yet further in desire of talking, and said: 'Surely with a closer sieve behoves it thee to make clear; it behoves thee to say who directed thy bow to such a mark.' And I: 'Through arguments of philosophy, and through authority which descends hence, must such love on me needs be stamped; for the good, in so far as it is good, as it is understood, so kindles love, and so much greater in proportion as it comprehends in itself more of goodness. Therefore to the Being, wherein is so great pre-eminence that every good which is found outside of It is nought else than a light from Its beam, more than towards any other, must needs be proved in loving the mind of each one who discerns the truth whereon this proof is founded. Such truth to my intellect he lays down who demonstrates to me the first love of all the eternal substances. The voice of the true Author lays it down, who says to Moses, speaking of Himself: I will make thee to see all goodness. Thou layest it down to me further, beginning the high heralding, which cries on earth the secret of this place above all other proclamation.'

And I heard: 'By reason of human intellect, and of authority concordant to it, of thy loves keep the sovereign towards God. But say further if thou feel other cords draw thee towards Him, so that thou utter with how many teeth this love bites thee.' The holy intention of Christ's eagle was not in concealment, rather I was aware whither he would lead my profession. Wherefore I recommenced: 'All those bites, which can make the heart turn to God, have concurred in my charity; for the existence of the world and my own existence, the death which He endured that I may live, and that which every faithful man hopes, as I do, together with the aforesaid lively knowledge, have drawn me from the sea of the wrong love, and have set me on the shore of the right. The leaves wherewith is leafy all the garden of the eternal Gardener I love in proportion to the amount of good which from Him is borne to them.'

So soon as I held my peace, a chant most sweet resounded through heaven, and my Lady was saying with the others: 'Holy, Holy, Holy.' And as at a keen light sleep departs through the spirit of sight which speeds back at the brightness which goes from coat to coat [of the eye], and the awakened man shrinks from that which he sees, so ignorant is his sudden awaking as long as the judging faculty comes not to his aid; thus from my eyes Beatrice chased every mote with the ray of hers which flashed to more than a thousand miles; wherefore I saw thereafter better than before, and as though stupefied I inquired concerning a fourth light which I beheld with us. And my Lady: 'Within those rays looks with love upon its Maker the first soul which the prime Virtue ever created.' As the leaf which bends its top in the passing of the wind and then lifts itself through its proper virtue which draws it on high, did I in measure as she was speaking, in astonishment; and then a desire of speaking wherewith I was on fire made me secure again, and I began: 'O apple that wast alone produced ripe, O ancient father to whom every bride is daughter and daughter-in-law, with all the devotion in my power I supplicate thee that thou talk to me; thou seest my wish, and in order to hear thee quickly, I say it not.'

At times an animal, being covered up, so wriggles that its desire must needs appear by reason of the movement after it which its wrapper makes; and in like manner the first-created soul caused to appear to me through its covering how joyously it came to do me pleasure. Then it breathed forth: 'Without its being set forth to me by thee, I better discern thy will than thou whatever thing is to thee most certain; because I see it in the truthful mirror which makes other things a copy of Itself, and nought makes It of itself a copy. Thou wouldst hear how long it is since God placed me in the high garden where this lady set thee in order for so long a climb; and how long delight my eyes had, and the proper cause of the great displeasure, and the idiom which I used and which I made. Now, my son, not the tasting of the tree was of itself the cause of so great banishment, but only the passing beyond the mark. From that place whence thy Lady moved Virgil, for four thousand three hundred and two revolutions of the sun did I long for this assembly, and I saw him return to all the stars of his road nine hundred and thirty times whiles that I was upon earth. The language which I spoke was all extinct before that the folk of Nimrod gave heed to the work that was not to be consummated; since never yet was any result of reason for the sake of human pleasure, which renews in pursuance of the stars, everlasting. That man speaks is work of nature; but thus or thus, nature leaves then to you to do according as it pleases you. Before that I descended to the weariness of hell the highest Good was on earth called *I*, from whom comes the joy which swathes me. Afterwards He was called *EI*; and this is meet; for the usage of mortals is as leaf on branch, which goes away, and another comes. On the mount which rises highest from the wave was I, with pure life and dishonoured, from the first hour to that which as the sun changes quadrants, is next after the sixth hour.'

CANTO XXVII

ARGUMENT

St. Peter vehemently rebukes the wickedness of the Bishops of Rome; and the saints ascend again on high. Dante and Beatrice mount to the ninth Heaven, of the First Movement, beyond which is neither time nor place.

‘To the Father, to the Son, to the Holy Ghost, glory,’ the whole of Paradise began, so that the sweet chant inebriated me. That which I was beholding seemed to me one smile of the universe, wherefore my intoxication entered through the hearing and through the sight. O joy! O ineffable blitheness! O life complete of love and of peace! O riches without craving secure! Before my eyes the four torches were standing kindled, and that which came first began to grow more lively, and became such in its semblance as Jove would become if he and Mars were birds and exchanged plumage. The providence which here apportions turn and office had made silence in the blessed choir on every hand, when I heard: ‘If I change my hue, marvel thou not; for as I speak thou wilt see all these change hue. He that usurps on earth my place, my place, my place which is vacant in the sight of the Son of God, has of my burying-place made a draught of the blood and of the filth, wherewith the perverse one who fell from this place on high, down there is appeased.’

With that colour which by reason of the sun over against it paints a cloud at even or at morn, I beheld then the whole heaven overspread; and as an honorable dame who remains of herself secure, but for the fault of another, only hearing, grows affrighted; so Beatrice changed favor; and such eclipse I believe that there was in heaven when the highest Power suffered. Then his words proceeded with a voice so much altered that not more was his countenance changed: ‘The Bride of Christ was not nurtured on my blood, on that of Linus, on that of Cletus, to be used for gain of gold: but for gain of this joyful life Sixtus and Pius and Calixtus and Urban shed their blood after much weeping. It was not our intention that on the right hand of our successors should sit part, on the other hand part, of the Christian folk; nor that the keys which were granted to me should become a device on a banner to fight against men baptized; nor that I should be a figure on a seal set to trafficked and lying privileges, whereof I often blush and glow. In shepherd’s clothing ravening wolves are seen from here above throughout the pastures; O defense of God, why dost thou but slumber! Of our blood men from Cahors and Gascony are making ready to drink: O good beginning, to what vile end must thou needs fall! But the providence on high, which with Scipio guarded for Rome the glory of the world, will soon come to aid, as I deem.

‘And thou my son, who for thy mortal load wilt yet return below, open thy mouth, and hide not that which I do not hide from thee.’

As with frozen vapours flakes downwards our air, when the horn of the heavenly goat is in contact with the sun, upwards saw I thus the aether grow adorned, and flake with vapours triumphing, which had made sojourn there with us. My sight began to follow their lineaments, and followed, until the interval, by its greatness, took from it the penetration into

what was farther. Wherefore my Lady who saw me released from gazing upwards, said to me: 'Lower thy view, and look how thou hast revolved.'

Since the hour when I had first looked I saw that I had moved through the whole arc which the first clime makes from the middle to the end; so that I saw beyond Gades the rash track of Ulysses, and on this side hard by the shore on which Europa became a sweet burthen. And further had the site of this little floor been disclosed to me; but the sun was preceding beneath my feet a sign and more away. My enamoured soul which takes its pleasure always with my Lady, was burning more than ever to guide my eyes back to her. And if nature or art has made food to catch the eyes, so as to take the mind, in flesh of man, or in her paintings, all united would appear nought to the divine pleasure which beamed again on me when I turned me to her smiling countenance. And the virtue which the look bestowed on me, rent me away from the fair nest of Leda, and impelled me into the swiftest heaven.

Its parts, most living and lofty, are so of one form that I have not lore to tell what Beatrice selected for a place for me. But she, who saw my desire, began smiling, in such joy that God seemed to rejoice in her face: 'The nature of the world, that holds the center quiet, and moves all else around, begins hence as from its starting-point. And this heaven has no other Where than the mind of God, in which is kindled the love that turns it and the virtue that it showers down. Light and love comprehend it with one circle, as it does the rest; and of that girth He only who girt it is the intelligence. Its movement is not marked out by any other, but the others are measured by it, as ten by a half and a fifth. And how time has in such vessel its roots and in the others its leaves, can now be clear to thee. O covetousness, which dost so overwhelm mortals under thee that none has power to draw his eyes forth of thy waves! Well flowers in men their will; but the rain when unbroken turns to sloes the true plums. Faith and innocence are found only in children: then each takes flight, before the cheeks are covered. One, while he yet lisps, fasts, who afterward devours, with his tongue set free, any food in any month. And one while he lisps, loves, and listens to his mother, who with speech perfect thereafter longs to see her buried. So grows dark, at the first glance of him who brings morning and leaves evening, the fair skin of his beauteous daughter. Thou, that thou make not marvel to thyself, deem that on earth there is none to govern; wherefore the human family is gone astray. But before that January is wholly out of winter, by reason of the hundredth part that on earth is neglected, these circles on high shall so roar that the tempest which is awaited thus long shall turn the poops where the prows are, so that the fleet shall speed aright: and true fruit shall come after the flower.'

CANTO XXVIII

ARGUMENT

Dante sees a point of exceeding brightness, and revolving around it nine circles, which are the nine Orders of Angels.
Beatrice enlightens him concerning these Orders.

AFTER that, counter to the present life of wretched mortals she had disclosed the truth who makes paradise about my mind, as sees in a mirror the flame of a candle he who is lighted therewith in rear, before having it in sight or in thought, and turns him about to see if the glass tells him the truth, and sees that that agrees with this as note with its measure: so my memory recalls that I did, gazing into the fair eyes, whence Love made the cord to take me. And as I turned me about, and my own were touched by what appears in that roll, whenever the eye is rightly bent upon its whirl, I saw a point which radiated light so keen, that the sight which it fires must needs close itself, for the great keenness; and whatever star here appears smallest would seem a moon when placed with it as star is placed in conjunction with star. Perhaps, as near as a halo appears to surround the light which gives it colour when the vapour which bears it is most dense, at so great distance around the point a circle of fire was whirling so swift that it would have surpassed that motion which most quickly girdles the world; and this was girt about by a second, and that by the third, and the third then by the fourth, the fourth by the fifth, and then the fifth by the sixth. Beyond followed the seventh, spread now so far in breadth, that Juno's messenger complete would be too narrow to contain it. So the eighth and the ninth: and each moved more slowly according as its number was farther removed from unity. And that one had its flame most unsullied which was least distant from the pure spark; I think because it has most truth of it.

My Lady, who beheld me in my care mightily in suspense, said: 'From that point depends the heaven and all nature. Look at that circle which is most in conjunction with it, and know that its movement is so fast through the enflamed love whereby it is goaded.' And I to her: 'If the world were placed with the order which I see in these wheels, that which is set before me would have sated me. But in the world of sense one can see the revolutions so much the more godlike, as they are more remote from the center. Wherefore, if my desire is to have an end in this wondrous and angelic temple, which has only love and light for boundaries, it is meet that I hear further how the copy and the pattern go not after one fashion, since I by myself meditate on that in vain.' 'If thy fingers are not sufficient to so great a knot, it is no marvel; so hard has it grown for want of trying.' Thus my Lady; then she said: 'Take that which I shall say to thee, if thou wouldest be satisfied, and about it sharpen thy wits. The circles of the bodies are wide and narrow, according to the more and the less of the virtue which is spread through all their parts. A greater excellence requires a greater salvation: a greater salvation takes a greater body, if that has its parts uniformly filled. So this which sweeps all the rest of the universe along with it, corresponds to the circle which has most love and most wisdom. Wherefore if thou lay thy measure about the virtue, not the seeming of the

substances which appear to thee rounded, thou wilt see a marvellous agreement, of greater to more and of smaller to less, in each heaven to its own Intelligence.'

As splendid and serene remains the hemisphere of the air, when Boreas blows from that cheek, whence he is most gentle, whereby the fog which before troubled it is purged and broken up, so that the heaven smiles therefore with the beauties of its every region; so did I, after that my Lady furnished me with her clear response, and as a star in heaven, the truth was seen. And after that her speech had stayed, not otherwise does iron sparkle which is seething, than the circles sparkled. Every spark followed their burning; and they were so many that the number of them is more in thousands than the doubling of the chess. I heard Hosanna sung from choir to choir, even to the fixed point which holds them and will hold them ever to the *ubi* in which they have ever been; and she who saw the doubtful thoughts in my mind, said: 'The first circles have shown to thee Seraphim and Cherubim. So swift do they follow their bonds, to liken themselves to the center all they can; and they can in proportion as in beholding they are exalted. Those other loves, who go around them, are called Thrones of the aspect of God, wherefore they are the boundary of the first triplet. And thou must know that all have delight in proportion as their view fathoms the True, in whom all understanding is set at rest. Hence it may be seen how the essence of blessedness is founded on the act which sees, not on that which loves, which follows after: and of the seeing desert is the measure, which grace and good will bring forth; in this wise is the advance from grade to grade.

'The next triplet, which thus burgeons in this eternal spring, which no Ram seen by night despoils, keeps its Hosanna perpetually free from winter, with three melodies, which resound in three orders of joy wherein it is made threefold. In this hierarchy are the three Divinities, first Dominations and next Virtues; the third order is of Powers. Lastly, in the two dances before the end, whirl Princedoms and Archangels; the last is wholly of Angelic sports. These orders gaze all on high, and beneath have such mastery that towards God all are drawn and all draw. And Dionysius with so great desire set himself to contemplate these orders, that he named and distinguished them as I do. But Gregory afterward separated from him; wherefore, so soon as he opened his eyes on this heaven, he laughed at himself. And if a mortal set forth so great a secret on earth, I will not that thou marvel; for he who beheld it here on high discovered it to him, with much else of the truth of these circles.'

CANTO XXIX

ARGUMENT

Beatrice expounds certain matters regarding the nature of angels; and reproves the foolishness of preachers.

WHEN both the children of Latona, brooded over by the Ram and the Scales, together make of the horizon a belt, as much as there is from the moment which holds them balanced, until the one and the other lose their balance from that circuit, by changing hemispheres, so long, with her face tinted by a smile, was Beatrice silent, gazing fixedly on the point which had overcome me. Then she began: 'I say, and inquire not, that which thou wouldest hear, because I have seen it where all *ubi* and all *quando* are concentrated. Not to have acquisition of good to Himself, which cannot be, but in order that His brightness might in shining again say, I subsist; in His own eternity, outside of time, outside of all other comprehension, as pleased Him, the eternal Love revealed Himself in new loves. Nor before did He lie as if in torpor; for neither before nor after preceded the moving abroad of God over these waters. Form and matter in conjunction and in purity came forth to an existence which had no erring, as from a three-stringed bow three arrows; and as in glass in amber or in crystal a ray so shines that from its coming to its being complete there is no interval, so the threefold effect from its Lord flashed all at once into its being, without distinction in its beginning. Order and structure were concreate in the substances; and those were the pinnacle of the world, in which pure act was brought forth. Pure potency held the lowest place; in the midst clasped potency with act such a withe as never is untwisted. Jerome has described for you a long tract of ages, of the angels created before the rest of the world was made: but the truth about this has been written in many quarters by the writers of the Holy Spirit; and thou wilt see it if thou look aright for it; and also the reason sees it in some measure, for it would not allow that the movers could be so long without their perfect work. Now thou knowest where and when these loves were created, and how; so that already three flames in thy desire are extinguished.

'Nor would one come, in courting, to twenty, so quickly as did one part of the angels trouble the nethermost of your elements. The other remained, and began this art that thou discernest, with such delight, that never from its circling does it depart. The beginning of the fall was the accursed pride of him whom thou sawest straitened by all the weights of the world. Those whom thou seest here were modest to call to mind the goodness which had made them ready for so great intelligence; wherefore their vision was exalted with illuminant grace and with their merit so that they have a complete and steadfast will. And I will that thou doubt not, but be certain, that to receive grace is meritorious, in proportion as the desire is laid open to it. Henceforth thou canst contemplate thy fill concerning this assembly, if my words have been gathered up, without other aid. But whereas on earth through your schools it is taught that the angelic nature is such as understands and remembers and wills, I will say further, in order that thou mayest see in its purity the truth that is there below confused, by

an equivocation in teaching of such fashion. These substances, since they have had joy of God's countenance, have not turned their sight from it, wherefrom nought is hidden: therefore they have not a vision interrupted by a new object, and therefore no need to remember by means of an abstract concept. So that below there people are dreaming awake, believing and not believing that they say true; but in the one there is more sin and more shame. You go not on earth by one path in your philosophising; so much does the love of the appearance and the thought of it transport you. And yet this is borne here on high with less indignation than when the divine Scripture is put aside, or when it is wrested. None thinks there how much blood it costs to sow it in the world, and how much he pleases who humbly sets himself by its side. For appearance each one uses his wit and makes his inventions, and those are hastened over by the preachers, and the Gospel is silent. One says that the Moon turned itself back in the Passion of Christ, and put itself in the way, whereby the light of the Sun extended not down; and another, that the light hid itself of itself: wherefore to the Spaniards and the Indians, as to the Jews, such eclipse corresponded. Florence has not so many Lapos and Bindos as there are fables of this sort cried hither and thither in pulpit; so that the sheep who have no knowledge return from the pasture fed on wind, and it does not excuse them that they see not their loss. Christ said not to His first company, Go and preach to the world idle tales; but gave them a foundation of truth; and that sounded so mightily in their mouths that to fight for kindling of the Faith, they made of the Gospel shields and lances. Now men go with jests and with railleries to preach, and so long as there is a good laugh, the cowl puffs out, and no more is asked. But a bird is nesting in the hood, such that if the crowd saw it, they would see the pardoning wherein they trust; through which, so great folly has increased upon earth, that without proof of any testimony they would flock to every promise. By this grows fat the pig of St. Anthony, and others in plenty who are still more of pigs, paying in money without a stamp.

‘But seeing that we have digressed enough, turn back thine eyes now towards the direct road, so that the way may be shortened with the time. This nature is so graded in number onward that never was speech nor mortal conception which should go so far. And if thou regard that which is revealed through Daniel, thou wilt see that in his thousands a determinate number is hidden. The primal light which irradiates it all is received into it in modes as manifold as the splendours to which it is mated. Wherefore, since the affection follows on the act which conceives, the sweetness of love has warmth and fervour diversely in it. Thou seest henceforth the height and the breadth of the eternal Goodness, since it has made for itself so many mirrors wherein it is broken up, remaining in itself one as heretofore.’

CANTO XXX

ARGUMENT

They rise to the highest or Empyrean heaven, where a great brightness surrounds them. Paradise appears, first as a river of light; then, as Dante sees more clearly, in the form of a rose, whose leaves are the seats of the blessed.

PERHAPS six thousand miles away from us the sixth hour is seething, and this world is already inclining its shadow almost to the level plane, when to us the midst of heaven in its depth begins to grow such that some star loses its appearance at the distance of this base; and as the brightest handmaid of the sun advances, so the heaven closes from view to view, even unto the fairest. Not otherwise the triumph which ever plays around the point which overcame me, seeming enclosed by that which it encloses, little by little was extinguished to my sight; so that to return with my eyes to Beatrice lack of seeing and love constrained me. If whatsoever up to this point is said of her should all be concluded in one praise, it would be too little to furnish forth this occasion. The beauty which I beheld is beyond measure; not beyond us only, but I think of a truth that its Maker alone enjoys it in its fulness. By this passage I own myself conquered, more than ever comedian or tragedian was overcome by a point of his subject. For as does the sun to the sight that trembles most, so the remembrance of the sweet smile cuts my mind from itself. From the first day that I saw her countenance in this life, until this view, my song has not had its pursuit cut short; but now my pursuit must needs leave off from further following her beauty in verse, as in regard to his end must every craftsman.

Such as I leave her to a mightier proclaiming than that of my trumpet, which is drawing out to a limit its arduous matter, with gesture and voice of a leader freed from his task she began again: 'We are issued forth from the greatest body to the heaven which is pure light; light of understanding full of love, love of true good full of joy, joy that surpasses every sweetness. Here thou shalt see the one and the other soldiery of Paradise, and the one in those aspects which thou wilt behold at the last judgement.'

As a sudden flash which breaks up the visual spirits so that it deprives the eye of operation in regard to objects of much strength, so did a living light shine around me, and left me swathed in such a veil of its brightness, that naught was apparent to me. 'Ever the Love which keeps the heaven in peace, receives into itself with a salutation in such sort, to make the torch disposed for its flame.' No sooner had these brief words entered within me, than I understood that I was rising above my own virtue; and I was rekindled with fresh vision, such that no light is so pure but my eyes would have resisted it. And I beheld a light in form of a river, resplendent with splendours, between two banks painted with a wondrous spring. From such stream were issuing living sparks, and on all sides were settling on the flowers like rubies which gold encircles. Then, as though inebriate with the odours they would plunge again in the wondrous torrent; and if one was entering another would issue forth. 'The high desire which now enflames thee and urges thee to have knowledge of that which thou seest, pleases

me the more as it more swells. Out of this water it behoves that thou drink before so great a thirst is sated in thee;' thus said to me the Sun of my eyes. She added moreover: 'The river, and the topazes which enter and come out, and the smiling of the herbs, are preludes bearing a shadow of their truth; not that these things are of themselves unripe, but it is a defect on thy part, that thou hast not powers of sight yet so exalted.' There is no babe that flies so quickly with his countenance toward the milk, if he awake belated much beyond his wont, as did I, to make yet better mirrors of my eyes, bowing me to the wave which flows down that one may enter into better things thereat. And whenas the eaves of my eyelashes drank of it, right so it appeared to me from its length to have become round. Then as folk who have been beneath masks, that appear other than before, if they strip off the likeness not their own wherein they disappeared; in such wise were changed for me into greater rejoicings the flowers and the sparks, so that I beheld both the cohorts of heaven manifest.

O splendor of God, through whom I beheld the high triumph of the realm of truth, grant me virtue to tell how I beheld it. Light is there on high, which makes visible the Creator to that creation which only in seeing Him has its peace; and is spread forth in a circular figure so far that its circumference would be too wide a girdle for the sun. All that appears of it is made of a ray reflected upon the summit of the First Moved, which takes thence life and potency. And as a hill in water at its base mirrors itself as though to see itself in its adornment, how rich it is in greenery and in flowers; so standing over the light around and about I saw mirrored more than a thousand thrones, all of us that have returned on high. And if the lowest degree embraces within itself so great a light, what is the breadth of this rose in its outermost leaves? In the breadth and in the height my view was not lost, but took in wholly the degree and the kind of that blitheness. Near and far there neither adds nor takes away; seeing that where God governs without means, the natural law has no relevancy.

Into the yellow of the everlasting rose, which spreads itself, rises in steps, and sends forth a sweet odour of praise to the Sun who is ever in spring, did Beatrice draw me, like one who is silent and would speak; and said: 'Look how great is the assembly of the white garments. Behold our city, how great is its circuit: behold there our stalls so full, that few folk hereafter are awaited. In that great seat on which thou hast thine eyes, by reason of the crown which already is placed over it, ere thou shalt sup at this wedding-feast, will sit the soul, which on earth shall be imperial, of the high Henry who will come to set Italy straight before that she shall be ready. The blind covetousness which bewitches you has made you like the child who is dying of hunger and drives away his nurse. And there shall be as president in God's court at that time such an one that openly and in secret shall not go with him on one road. But short while thereafter shall he be suffered by God in his holy office: for he shall be thrust down to that place where Simon Magus is for his deserts, and he shall make the man of Alagna go down lower.'

CANTO XXXI

ARGUMENT

The company of saints appears in the figure of a white rose, about which the angels fly. Beatrice returns to her own place among them; and St. Bernard takes up the office of guide, first drawing Dante's attention to the point where sits the Blessed Virgin Mary.

IN form then of a white rose was displayed to me the soldiery of saints, which in His own blood Christ espoused. But the other which in flying beholds and sings the glory of Him who fills it with love, and the goodness which made it of so great number, like a swarm of bees which one while is within the flowers, and one while returns to the place where its work grows savourous, was descending into the great flower which is adorned with such leaves, and thence was rising again there where its love ever sojourns. All had their faces of living flame and their wings of gold, and the rest so white that no snow reaches that limit. When they lit on the flower, from bench to bench they dispensed of the peace and of the ardor, which they had gained as they fanned their flanks. Nor did the interposition between the summit and the flower of so great a plenitude in flight hinder the view and the splendor, for the light of God is penetrant through the universe according as it is worthy, so that naught can be a hindrance to it.

This secure and joyous realm, thick-peopled with folk of old time and new, held sight and love all towards one mark. O threefold light, which in a single star sparkling on their view dost so give them peace, look hither down upon our tempest! If the Barbarians coming from such region as every day is covered by the Bear, revolving with her son of whom she is fain, when they saw Rome and its high works were astounded, what time Lateran took precedence of mortal affairs, I, who to the divine from the human, to the eternal from time was come, and from Florence to a people righteous and sane, with what astonishment must I needs have been filled! Surely this and my joy together made it well-pleasing to me to hear not and to stand mute. And like a pilgrim who is refreshed gazing around in the temple of his vow, and hopes yet to report how that stands, so as I took my way through the living light, I passed my eyes over the rows, now up, now down, and now circling again. I beheld countenances persuading to charity, adorned with another's light and with their own smile, and gestures ornate with every dignity.

The general form of Paradise my gaze had already comprehended in its whole, as yet stayed fixedly on no part, and I was turning with rekindled will to ask my Lady of things whereof my mind was in suspense. One thing was my intention, and another replied to me; I thought to see Beatrice, and I saw an Elder clad like the folk in glory. He was overspread in the eyes and in the cheeks with a benign joy, in gesture kind as befits a tender father. And 'Where is she?' quickly said I. Wherefore he: 'To put an end to thy desire did Beatrice move me from my place; and if thou lookest up to the third circle from the highest step, thou wilt see her again in the throne which her deserts have gained for her by lot.' Without answering

I raised my eyes, and I beheld how she made for herself a crown, reflecting from herself the eternal rays. From that region where the thunder is highest, no mortal eye is so far distant, into whatsoever sea it is let go deepest, as was Beatrice there from my view; but it mattered naught to me, for her likeness came not down to me diluted by intervening space. 'O Lady, in whom my hope is strong, and who didst endure for my salvation to leave thy footprints in Hell, of all the things that I have seen by thy might and by thy goodness I own the grace and the power. Thou hast from a slave drawn me to liberty through all those ways, through all the modes which had the power to do that. Preserve the great work that thou hast wrought in me, so that my soul which thou hast healed may be unloosed from the body well-pleasing to thee.' Thus I prayed; and she, so far away as it appeared, smiled and looked upon me; then she turned back to the eternal fountain. And the holy Elder said: 'To the end that thou mayest accomplish perfectly thy journey, whereto prayer and holy love commissioned me, flit with thine eyes over this garden; for to behold it will set thy gaze in more order to mount up through the divine ray. And the Queen of Heaven, for whom I am wholly on fire with love, will do us every favor, because I am her faithful Bernard.'

As is he, who haply from Croatia comes to see our True Image, that for its ancient fame he is not sated, but says in his thought, until it is shown: 'My Lord Jesu Christ, very God, was then your likeness so fashioned?' such was I when looking on the lively charity of him who in this world by contemplation tasted of that peace. 'Son of grace, this joyous existence,' he began, 'will not be known to thee by holding thine eyes downward only to the ground; but regard the circles even to the most remote, until thou see the Queen sitting, to whom this realm is subject and devoted.' I raised my eyes; and as at morning the eastern quarter of the horizon surpasses that where the sun sets, so, going as it were from vale to mountain with my eyes, I saw a part in the farthest distance outdo in light all the rest in front of me. And as in that place where is awaited the pole of the car which Phaethon guided ill, the flame is greater, and on this side and that the light dwindles, so that peaceful oriflamme was quickened in the middle, and equally on every hand slackened its flame. And at that middle with their wings outspread I saw more than a thousand Angels making festival, each distinct both in luster and in office. I beheld there upon their sports and upon their chants a beauty smile, which was joy in the eyes of all the other saints. And if I had in telling so great wealth as in imagining, I should not dare to attempt the least of her sweetness. Bernard, when he saw my eyes fixed and intent on her warm glow, turned his with such affection towards her that he made mine burn more to gaze anew.

C A N T O XXXII

ARGUMENT

St. Bernard points out the stations of various saints, and explains generally the manner of their ordering. He also solves a doubt respecting the salvation of infants.

WITH affection set on his Delight that contemplant took on him freely the office of teacher, and began these holy words: 'The wound which Mary closed again and anointed, she who at her feet is so fair is the one that opened it and that pierced it. In the rank which the third seats make sits Rachel beneath her with Beatrice, as thou seest. Sarah, Rebekah, Judith, and her who was great-grandmother to the singer, that through sorrow for his fault said *Miserere mei*, mayest thou see in this wise from throne to throne go in steps downward, as I do who at the fitting name descend over the rose from petal to petal. And from the seventh step downward, as down to it, succeed Hebrew women, dividing all the leaves of the flower; because according to the direction in which faith gazed at Christ, these are the wall whereof the sacred ladder is partitioned. On this side, where the flower is mature in all its petals, are seated those who believed in Christ to come. On the other side, where the semicircles are intersected by void spaces, have their station those who held their faces towards Christ come. And as on this hand the glorious bench of the Lady of heaven and the other benches beneath it make so important a partition; thus opposite does that of the great John, who ever holy endured the desert and the martyrdom, and then hell by the space of two years; and beneath him in this wise have Francis, Benedict, and Augustin drawn the lot to separate, and others down to this point from circle to circle. Now look on the high foresight of God; for the one and the other aspect of the faith shall fill up this garden equally. And know that downward from that rank which strikes the two divisions in mid space, they sit for no merit of their own, but for another's, upon sure conditions: for all these are spirits set free before that they had true power of choice. Well mayest thou be aware thereof through their faces, and also through their childish voices, if thou look aright, and if thou listen to them. Now thou doubttest, and in thy doubt art silent; but I will loosen for thee the strong band wherein thy subtile thoughts constrain thee. Within the amplitude of this realm, a point of chance cannot have position any other wise than sorrow, or thirst, or hunger; for by eternal law is so established whatever thou seest, that justly is there correspondence here from the ring to the finger. And therefore this folk, hastened to true life, is not *sine causa* more and less excellent here among itself. The King through whom this realm rests in so great love and in so great delight that no will dares aught beyond, creating all the minds in the joy of His countenance, at His own pleasure endows with grace diversely; and here let the effect suffice. And this expressly and clearly is noted for you in the Holy Scripture in the matter of those twins, who within their mother had their wrath aroused. Therefore, according to the colour of the hair of such grace, the chaplet of the highest light must needs be worthily put on. Not, therefore, with recompense of their conditions have they been placed in different grades, differing only

in their primary keenness of sight. Sufficient to them in the new ages, together with their innocence, in order to have salvation, was the faith of their parents alone. After the first ages were accomplished, it behoved the males to gain through circumcision virtue for their innocent wings. But after that the time of grace was come, without Christ's perfect baptism such innocence was kept below. Look now upon the face that most resembles Christ, for its brightness alone can dispose thee to behold Christ.'

I saw upon her such gladness shower, borne in the holy minds create to fly across over that height, that whatever I had seen heretofore held me not suspended with so great wonder, nor showed me such likeness of God. And that love which first descended thereon singing *Ave Maria, gratia plena*, in front of her spread out his wings. To the divine song responded on all sides the blessed court, so that every countenance grew thereby more serene.

'O holy father, who for me endurest the being here below, leaving the sweet place wherein thou sittest by eternal lot, who is that angel who with mirth so great is looking our Queen in the eyes, enamoured so that he appears of fire?' Thus I recurred again to the teaching of him, who was taking in beauty from Mary, as from the sun the star of morning. And he to me: 'Hardihood and comeliness, as great as can exist in an angel and in a soul, is all in him, and so would we have it be; for he it is who bore the palm down to Mary, when the Son of God willed to charge Himself with our burden. But come now with thine eyes, as I shall go in my speaking, and mark the great patricians of this empire most righteous and pious. Those two who sit on high there in most bliss, through being nearest to the Empress, are of this rose as it were two roots. He who on the left is placed near her is the Father through whose daring taste humankind tastes so much bitterness. On the right behold that ancient Father of Holy Church, to whom Christ entrusted the keys of this lovely flower. And he who saw all the grievous times before he died of the fair bride that was won with the spear and with the nails sits alongside of him; and alongside the other rests that leader under whom lived on manna the thankless folk, fickle and backsliding. Over against Peter see Anna sit, so content with looking on her daughter that she moves not an eye for the chanting Hosanna. And over against the eldest Father of a household sits Lucy, who moved thy Lady, when thou wast bending thine eyelids to rush down. But whereas the time that holds thee in slumber is flying, here will we make a stop, like a good tailor who makes the gown as he has cloth; and we will direct our eyes to the first Love, so that looking toward Him thou mayest penetrate as far as is possible into His splendor. But, lest haply thou fall back in moving thy wings, while deeming that thou goest forward, it is meet that grace be sought in prayer, grace from her who is able to help thee; and do thou follow me with thy affection, so that from my saying thy heart depart not.' And he began this holy orison.

C A N T O XXXIII

ARGUMENT

After St. Bernard has prayed for the aid of the Virgin, Dante gazes fixedly at the Divine light, and beholds therein certain great mysteries. Lastly he attains the end of his vision in the conversion of his will to the will and the love of God.

‘VIRGIN MOTHER, daughter of thy Son, humble and exalted more than any creature, end determined of eternal counsel, thou art she who didst so ennoble human nature that He who made it disdained not to be of its making. In thy womb was rekindled the Love, through whose warmth in the eternal peace this flower has thus sprung. Here art thou to us a noonday light of charity, and below among mortals art thou a living fountain of hope. Lady, thou art so great, and of such avail, that whoso wishes for grace and has not recourse to thee, his desire would fain fly without wings. Thy loving-kindness not only succours whoso asks, but oftentimes freely prevents the asking. In thee mercy, in thee pity, in thee mighty deeds, in thee is united all of goodness that is in a creature. Now then this man, who from the deepest hollow of the universe up to this point has seen the lives of spirits one by one, supplicates thee for a gift of virtue so far that he may with his eyes raise himself higher towards the final salvation. And I who never for my own vision burned more than I do for his, offer to thee all my prayers, and pray that they fall not short, that thou wouldest unloose every cloud from his mortality with thy prayers, so that the highest bliss may be unfolded to him. Further I pray thee, Queen, for thou canst what thou wilt, that thou wouldest preserve blameless his affections, after so great a sight. Let thy protection quell human stirrings. Behold Beatrice with all the saints who fold their hands to thee for my prayers.’

The eyes beloved and revered of God fixed on him who prayed, showed us how pleasing to her are devout prayers. Then to the eternal light were they directed, into the which one may not deem that by a creature the eye is made to penetrate so clear. And I who to the end of my desires was drawing nigh, as I was bound ended in myself the ardor of my longing. Bernard made a sign to me, and smiled, so that I should gaze upward; but I was already of myself such as he wished. For my view, becoming undimmed, more and more was entering through the beam of the light on high, which of itself is true. From henceforward my sight was greater than my speech, which at such a view gives way, and my memory gives way at so great excess. As is he who sees in a dream, in that after the dream the feeling impressed remains, and the rest does not return to the mind, such am I, for my vision departs as it were wholly; and still trickles into my heart the sweetness that was born of it. Thus the snow loses in the sun its stamp, thus in the wind on the light leaves was lost the sentence of the Sibyl. O highest light, that raisest thyself so far from mortal conceptions, lend again to my mind a little of what thou didst appear; and make my tongue so potent, that it may leave one spark only of thy glory to the folk to come; for by returning somewhat to my memory, and by sounding a little in these verses, more will men conceive of thy victory. I believe that through the keenness of the living ray which I supported, I should have been bewildered if my eyes

had been turned away from it. And it comes to my mind that I was the bolder for this reason to endure, so much that I mingled my looks with the Goodness that has no end. O abounding grace, whereby I took upon me to fix my gaze amid the eternal light, so far that there I consumed my vision! Into its depth I beheld how there enters, bound with love into one volume, that which is distributed through the universe; substance and accident and their fashion, as though fused together in such wise that that which I tell of is one single light. The universal form of this knot I believe that I saw, because in saying this I feel that I rejoice more at large. One moment only is to me greater oblivion than five-and-twenty centuries to the enterprise which made Neptune marvel at the shadow of Argo.

Thus my mind all in suspense was gazing fixedly immovable and intent, and ever with gazing grew inflamed. Before that light one becomes such that to turn from it for other spectacle it is impossible that one should ever consent; because the good which of the will is object, is all assembled in it, and outside of it that is defective which there is perfect. Henceforth my word shall be shorter, even in regard to that which I call to mind, than of a babe who yet steeps his tongue at the breast. Not as though more than a single semblance had been in the living light whereon I was gazing, for such is it ever as it was before; but by reason of my sight which was gaining strength in me as I looked, one sole appearance, as I changed, was winnowed out to me in the profound and bright substance of the light on high, and appeared to me three circles of three colours and one capacity; and the one seemed reflected by the second, as rainbow by rainbow, and the third seemed fire, which from the one and the other is breathed forth in equal measure. Oh, how short is speech, and how indistinct beside my conception! And this beside what I saw is such that to call it little is not enough. O Light eternal, that sole in Thyself residest, sole comprehendest Thyself, and by Thyself understood and comprehending, lovest and smilest on Thyself! That circle which appeared so conceived in Thee as a reflected light, when somewhat contemplated by my eyes, within itself, of its own very hue, seemed to me pictured with our image, wherefore my sight was wholly set on it. As is the geometer who applies himself wholly in order to measure the circle, and finds not by thinking that principle whereof he is in want, such was I before this new vision. I would see how the image was fitted to the circle, and how it has place therein; but my own wings were not for this; only that my mind was smitten through with a flash, wherein its wish came. To my lofty fantasy here power failed; but already was swaying my desire and my will, as a wheel which is evenly moved, the Love which moves the sun and all the stars.