



PORTRAIT OF DANTE WITH THE MOUNT OF PURGATORY IN THE BACKGROUND.
FROM THE PAINTING BY DOMENICO DI MICHELINO IN THE CATHEDRAL OF FLORENCE. 1465.

THE
PURGATORIO
OF
DANTE
ALIGHIERI

MCMXXXVII PUBLISHED BY J. M. DENT
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THE



PURGATORIO



OF



DANTE



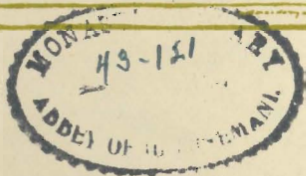
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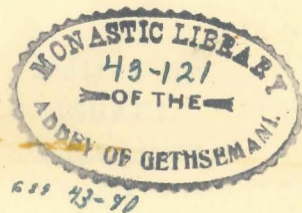
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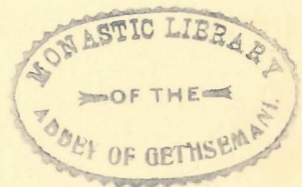
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Portrait of Dante with the Mount of Purgatory in the background.
From the manuscript by Domenico di Michelino in the Cathedral of Florence, 1465.

THE
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PURGATORIO

PROLOGUE (1-12). The poets issue on the low-lying shore east of the Mount of Purgatory, and Dante's eyes, which in Hell have shared the misery of his heart, become once more the instruments of delight, as he looks into the clear blue sky and sees Venus near the eastern horizon (13-21). The South Pole of the Heavens is well above the southern horizon, and all is bathed in the light of the glorious constellation never seen since man, at the Fall, was banished to the Northern Hemisphere (22-27). Turning north, the poet perceives the venerable figure of Cato, his face illuminated by the four stars, typifying the four moral virtues (28-39). He challenges the poets as though fugitives from Hell (40-48); but Virgil pleads the command of a Lady of Heaven, and explains that Dante still

Anti-
purgatorio

Per correr miglior acqua alza le vele
omai la navicella del mio ingegno,
che lascia retro a sè mar sì crudele.

E canterò di quel secondo regno,
dove l' umano spirito si purga
e di salire al ciel diventa degno.

Ma qui la morta poesi risurga,
o sante Muse, poichè vostro sono,
e qui Calliopè alquanto surga,
seguitando il mio canto con quel suono,
di cui le Piche misere sentiro
lo colpo tal che disperar perdono.

Dolce color d' oriental zaffiro,
che s' accoglieva nel sereno aspetto
dell' aer puro infino al primo giro,
agli occhi miei ricominciò diletto,
tosto ch' i' uscii fuor dell' aura morta,
che m' avea contristati gli occhi e il petto.

CANTO I

lives, and is seeking that liberty for love of which Cato himself had renounced his life. He further appeals to him, by his love of Marcia, to further their journey through his realm (49-84). Cato is untouched by the thought of Marcia, from whom he is now inwardly severed; but in reverence for the heavenly mandate he bids Virgil gird Dante with the rush of humility and cleanse his face with dew from the stains of Hell, that he may be ready to meet the ministers of Heaven. The sun, now rising, will teach them the ascent (85-108). The poets seek the shore, as the sea ripples under the morning breeze; and Virgil follows Cato's behest, cleansing Dante's face with dew, and plucking the rush, which instantly springs up again miraculously renewed (109-136).

To course o'er better waters now hoists sail the Proem
little bark of my wit, leaving behind her a sea
so cruel.

And I will sing of that second realm, where the
human spirit is purged and becomes worthy to
ascend to Heaven.

But here let dead poesy rise up again, O holy Invocation
Muses, since yours am I, and here let Calli-
ope rise somewhat,

accompanying my song with that strain whose
stroke the wretched Pies felt so that they
despaired of pardon.

Sweet hue of orient sapphire which was gather- Approach
ing on the clear forehead of the sky, pure of Dawn
even to the first circle,

to mine eyes restored delight, soon as I issued
forth from the dead air which had afflicted
eyes and heart.

Anti-
purgatorio

Lo bel pianeta che ad amar conforta
faceva tutto rider l' oriente,
velando i Pesci ch' erano in sua scorta. 19

Io mi volsi a man destra, e posi mente
all' altro polo, e vidi quattro stelle
non viste mai fuor che alla prima gente. 22

Goder pareva il ciel di lor fiammelle.
O settentrional vedovo sito,
poichè privato sei di mirar quelle! 25

Com' io dal loro sguardo fui partito,
un poco me volgendo all' altro polo
là onde il Carro già era sparito, 28

vidi presso di me un veglio solo,
degno di tanta riverenza in vista,
che più non dee a padre alcun figliuolo. 31

Lunga la barba e di pel bianco mista
portava, a' suoi capegli simigliante,
de' quai cadeva al petto doppia lista. 34

Li raggi delle quattro luci sante
fregiavan sì la sua faccia di lume,
ch' io 'l vedea come il sol fosse davante. 37

“ Chi siete voi, che contro al cieco fiume
fuggito avete la prigione eterna? ”
diss' ei, movendo quell' oneste piume. 40

“ Chi v' ha guidati? o chi vi fu lucerna,
uscendo fuor della profonda notte
che sempre nera fa la valle inferna? 43

Son le leggi d' abisso così rotte?
o è mutato in ciel nuovo consiglio,
che dannati venite alle mie grotte? ” 46

Lo duca mio allor mi diè di piglio, 49
e con parole e con mano e con cenni,
riverenti mi fe' le gambe e il ciglio.

The fair planet which hearteneth to love was **The Planet**
making the whole East to laugh, veiling the **Venus**
Fishes that were in her train.

I turned me to the right hand, and set my mind **The Four**
on the other pole, and saw four stars never yet **Stars**
seen save by the first people.

The heavens seemed to rejoice in their flames.
O Northern widowed clime, since thou art
bereft of beholding them!

When I was parted from gazing at them, turning
me a little to the other pole, there whence the
Wain had already disappeared,

I saw near me an old man solitary, worthy of **Cato**
such great reverence in his mien, that no son
owes more to a father.

Long he wore his beard and mingled with white
hair, like unto his locks of which a double
list fell on his breast.

The rays of the four holy lights adorned his
face so with brightness, that I beheld him
as were the sun before him.

“ Who are ye that against the dark stream have
fled the eternal prison? ” said he, moving
those venerable plumes.

“ Who hath guided you? or who was a lamp
unto you issuing forth from the deep night
that ever maketh black the infernal vale? ”

Are the laws of the pit thus broken, or is there
some new counsel changed in Heaven that
being damned ye come to my rocks? ”

Then did my Leader lay hold on me, and with **Virgil**
words, and with hand, and with signs, made
reverent my knees and brow.

Antipurgatorio
 Poscia rispose lui: "Da me non venni. 52
 Donna scese del ciel, per li cui preghi
 della mia compagnia costui sovvenni.
 Ma da ch'è tuo voler che più si spieghi 55
 di nostra condizion com'ella è vera,
 esser non puote il mio che a te si neghi.
 Questi non vide mai l'ultima sera, 58
 ma per la sua follia le fu sì presso,
 che molto poco tempo a volger era.
 Sì come io dissi, fui mandato ad esso 61
 per lui campare, e non v'era altra via
 che questa per la quale io mi son messo.
 Mostrato ho lui tutta la gente ria; 64
 ed ora intendo mostrar quelli spirti,
 che purgan sè sotto la tua balla.
 Come io l'ho tratto, saria lungo a dirti: 67
 dell'alto scende virtù che m'ajuta
 condurlo a vederti ed a udirti.
 Or ti piaccia gradir la sua venuta: 70
 libertà va cercando, che è sì cara,
 come sa chi per lei vita rifiuta.
 Tu il sai, chè non ti fu per lei amara 73
 in Utica la morte, ove lasciasti
 la vesta che al gran dì sarà sì chiara.
 Non son gli editti eterni per noi guasti: 76
 chè questi vive, e Minos me non lega;
 ma son del cerchio ove son gli occhi casti
 di Marzia tua, che in vista ancor ti prega, 79
 o santo petto, che per tua la tegni:
 per lo suo amore adunque a noi ti piega.
 Lasciane andar per li tuoi sette regni: 82
 grazie riporterò di te a lei,
 se d'esser mentovato laggù degni."

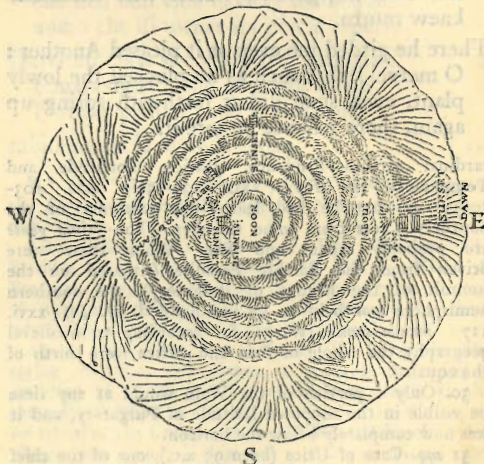
Then answered him: "Of myself I came not. Virgil
discourses
of Dante's
journey
 A lady came down from Heaven through whose
 prayers I succoured this man with my company.
 But since it is thy will that more be unfolded
 of our state, how it truly is, my will it cannot
 be that thou be denied.
 He hath ne'er seen the last hour, but by his
 madness was so near to it, that very short
 time there was to turn.
 Even as I said, I was sent to him to rescue him,
 and no other way there was but this along
 which I have set me.
 I have shown him all the guilty people, and now
 do purpose showing those spirits that purge
 them under thy charge.
 How I have brought him, 'twere long to tell
 thee: Virtue descends from on high which aids
 me to guide him to see thee and to hear thee.
 Now may it please thee to be gracious unto his His prayer
to Catò
 coming: he seeketh freedom, which is so
 precious, as he knows who giveth up life for her.
 Thou knowest it; since for her sake death was not
 bitter to thee in Utica, where thou leftest the
 raiment which at the great day shall be so bright.
 The eternal laws by us are not violated, for he
 doth live, and Minos binds me not; but I am
 of the circle where are the chaste eyes
 of thy Marcia, who visibly yet doth pray thee,
 O holy breast, that thou hold her for thine
 own: for love of her then incline thee unto us.
 Let us go through thy seven kingdoms: thanks
 of thee I will bear back to her, if thou deign
 to be mentioned there below."

- Anti-
purgatorio
85
" Marzia piacque tanto agli occhi miei,
mentre ch' io fui di là," diss' egli allora,
" che quante grazie volse da me, fei.
- Or che di là dal mal fiume dimora, 88
più mover non mi può per quella legge
che fatta fu quando me n' uscii fuora.
- Ma se donna del ciel ti move e regge, 91
come tu di', non c' è mestier lusinghe :
bastiti ben che per lei mi richegge.
- Va dunque, e fa che tu costui ricinghe 94
d' un giunco schietto, e che gli lavi il viso
sì che ogni sucidume quindi stinghe :
- chè non si converria l' occhio sorpreso 97
d' alcuna nebbia andar davanti al primo
ministro, ch' è di quei di Paradiso.
- Questa isoletta intorno ad imo ad imo, 100
laggiù, colà dove la batte l' onda,
porta de' giunchi sopra il molle limo.
- Null' altra pianta, che facesse fronda 103
o indurasse, vi puote aver vita,
però che alle percosse non seconda.
- Poscia non sia di qua vostra reddita ; 106
lo sol vi mostrerà, che surge omai,
prender lo monte a più lieve salita."
- Così spari ; ed io su mi levai 109
senza parlare, e tutto mi ritrassi
al duca mio, e gli occhi a lui drizzai.
- Ei cominciò : " Figliuol, segui i miei passi : 112
volgiamci indietro, chè di qua dichina
questa pianura a' suoi termini bassi."
- L' alba vinceva l' òra mattutina 115
che fuggia innanzi, sì che di lontano
conobbi il tremolar della marina.

- " Marzia was so pleasing to mine eyes while I 110
was yonder," said he then, " that every grace ^{Cato}
she willed of me I did. ^{replies to}
^{Virgil}
- Now that she dwells beyond the evil stream, no 113
more may she move me, by that law which was
made when I thence came forth.
- But if a heavenly lady moves and directs thee, as 116
thou sayest, no need is there for flattery : let
it suffice thee that in her name thou askest me.
- Go then, and look that thou gird this man with 119
a smooth rush, and that thou bathe his face
so that all filth may thence be wiped away :
- for 'twere not meet with eye obscured by any 122
mist to go before the first minister of those
that are of Paradise.
- This little isle all round about the very base, 125
there, where the wave beats it, bears rushes on
the soft mud.
- No other plant that would put forth leaf or 128
harden can live there, because it yields not
to the buffetings.
- Then be not this way your return ; the sun, 131
which now is rising, will show you how to
take the mount at an easier ascent."
- So he vanished ; and I uplifted me without 134
speaking, and drew me all back to my Leader, ^{Virgil and}
and directed mine eyes to him. ^{Dante}
- He began : " Son, follow thou my steps : turn we 137
back, for this way the plain slopes down to
its low bounds."
- The dawn was vanquishing the breath of morn 140
which fled before her, so that from afar I
recognised the trembling of the sea.

the supreme act of devotion to liberty (*Conv.* iii. 5: 90; *De Mon.* ii. 5: 98), and partly accounts for his position here (see *vv.* 71, 72); though Virgil's line—*secretiosque pios, his dantem jura Catonem* (*Æn.* viii. 670), which refers to the good set apart from the wicked in the world beyond, probably weighed more heavily with Dante. Our poet's general conception of Cato is derived from Lucan (*Pbarsalia*, ii. 373-391); and his intense admiration of the man and of his character finds expression in several passages of the *Convito* (iv. 5: 103; 6: 71; 27: 23; 28: 92). Cato's position as warder of the Christian Purgatory is probably to be explained in a similar way as the position of Ripheus in Paradise (see *Par.* xx. 118 *sqq.*, and *note*); note especially the allegorical significance of the stars in *vv.* 37-39, and the fact that *Sole* is often synonymous with God.

N



The course of the Poets round and up the northern half of the Mount of Purgatory, from East to West. Seen from above.

40. See *Inf.* xxxiv. 130.

58-60. *ultima sera*, here used in the double sense of bodily and spiritual death (*cf.* *Conv.* iv. 7: 102 *sqq.*). The verses refer, of course, to the allegory of *Inf.* i.

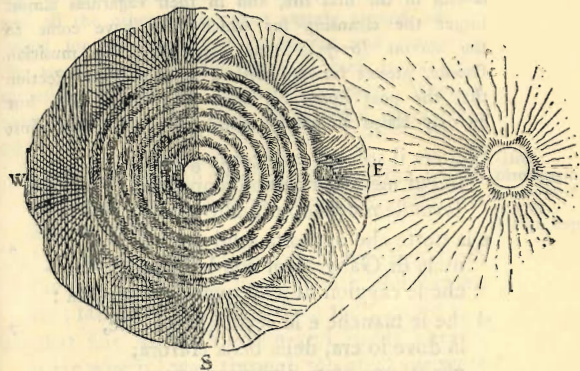
77. For Minos, see *Inf.* v. 4 *sqq.*

78-80. Marcia (for whom see *Inf.* iv. 128) was the second wife of Cato, who yielded her to his friend Q. Hortensius. On the death of the latter, she was again married to Cato. The *Convito* (iv. 28: 97-159) contains an elaborate allegory, in which the return of Marcia to Cato signifies the return of the noble soul to God.

86. *di là*. These words when used by themselves in the *Purgatorio* always mean "in the other hemisphere."

88. The *mal fiume* is the Acheron (see *Inf.* iii. 70 *sqq.*).

N



Showing the portions of the mountain under light and shade at 6 o'clock a.m. *Cf.* *Purg.* ii. 1-9, ix. 44 (two hours later), xix. 39, xxvii. 133.

Anti-
purgatorio

- “ *In exitu Israel de Egitto,*” 46
cantavan tutti insieme ad una voce,
con quanto di quel salmo è poscia scritto.
- Poi fece il segno lor di santa croce ; 49
ond’ ei si gittar tutti in su la spiaggia,
ed ei sen gl, come venne, veloce.
- La turba che rimase il selvaggia 52
parea del loco, rimirando intorno
come colui che nuove cose assaggia.
- Da tutte parti saettava il giorno 55
lo sol, ch’ avea con le saette conte
di mezzo il ciel cacciato il Capricorno,
- quando la nuova gente alzò la fronte 58
ver noi, dicendo a noi : “ Se voi sapete,
mostratene la via di gire al monte.”
- E Virgilio rispose : “ Voi credete 61
forse che siamo esperti d’ esto loco ;
ma noi siam peregrin, come voi siete.
- Dianzi venimmo, innanzi a voi un poco, 64
per altra via che fu sì aspra e forte,
che lo salire omai ne parrà gioco.”
- L’ anime che si fur di me accorte, 67
per lo spirare, ch’ io era ancor vivo,
maravigliando diventaro smorte ;
- e come a messenger, che porti olivo, 70
tragge la gente per udir novelle,
e di calcar nessun si mostra schivo :
- così al viso mio s’ affissar quelle 73
anime fortunate tutte quante,
quasi obbliando d’ ire a farsi belle.
- Io vidi una di lor trarsi davante 76
per abbracciarmi con sì grande affetto,
che mosse me a far lo simigliante.

- “ *In exitu Israel de Aegypto,*” sang they all to-
gether with one voice, with what of that psalm
is thereafter written. The souls
about to
enter Pur-
gatory
- Then made he to them the sign of Holy Cross,
whereat they all flung them on the strand, and
quick even as he came he went his way.
- The throng that remained there seemed strange
to the place, gazing around like one who
essayeth new things.
- On every side the sun, who with his arrows bright
had chased the Goat from midst of heaven,
was shooting forth the day,
when the new people lifted up their faces towards
us, saying to us : “ If ye know, show us the
way to go to the mount.”
- And Virgil answered : “ Ye think perchance Virgil
speaks to
them
that we have experience of this place, but
we are strangers even as ye are.
- We came but now, a little while before you, by
other way which was so rough and hard, that
the climbing now will seem but play to us.”
- The souls who had observed me by my breath-
ing that I was yet alive, marvelling grew
pale ; Their
amazement
- and as to a messenger, who bears the olive, the
folk draw nigh to hear the news, and none
shows himself shy at trampling ;
- so on my face those souls did fix their gaze,
fortunate every one, well nigh forgetting to
go and make them fair.
- I saw one of them draw forward to embrace me
with such great affection, that he moved me
to do the like.

- Anti-
purgatorio O ombre vane, fuor che nell' aspetto ! 79
tre volte retro a lei le mani avvinsi,
e tante mi tornai con esse al petto.
- Di maraviglia, credo, mi dipinsi ; 82
per che l' ombra sorrise e si ritrasse,
ed io, seguendo lei, oltre mi pinsi.
- Soavemente disse ch' io posasse ; 85
allor conobbi chi era e 'l pregai
che per parlar mi un poco s'arrestasse.
- Risposemi : " Così com' io t' amai 88
nel mortal corpo, così t' amo sciolta :
però m' arresto ; ma tu perchè vai ? "
- " Casella mio, per tornare altra volta 91
là dove son, fo io questo viaggio,"
diss' io ; " ma a te com' è tanta ora tolta ? "
- Ed egli a me : " Nessun m' è fatto oltraggio, 94
se quei, che leva e quando e cui gli piace,
più volte m' ha negato esto passaggio :
- chè di giusto voler lo suo si face. 97
Veramente da tre mesi egli ha tolto
chi ha voluto entrar con tutta pace.
- Ond' io che era ora alla marina volto, 100
dove l' acqua di Tevere s' insala,
benignamente fui da lui ricolto.
- A quella foce ha egli or dritta l' ala ; 103
però che sempre quivi si raccoglie
qual verso d' Acheronte non si cala."
- Ed io : " Se nuova legge non ti toglie 106
memoria o uso all' amoroso canto,
che mi solea quetar tutte mie voglie,
- di ciò ti piaccia consolar alquanto 109
l' anima mia, che, con la sua persona
venendo qui, è affannata tanto."

- O shades empty save in outward show ! thrice Dante and
behind it my hands I clasped, and as often Casella
returned with them to my breast.
- With wonder methinks I coloured me, whereat
the shade smiled and drew back, and I, follow-
ing it, flung me forward.
- Gently it bade me pause : then knew I who it
was, and did pray him that he would stay a
while to speak to me.
- He answered me : " Even as I loved thee in
the mortal body so do I love thee freed ;
therefore I stay : but wherefore goest thou ? "
- " Casella mine, to return here once again where
I am, make I this journey," said I, " but how
hath so much time been taken from thee ? "
- And he to me : " No wrong is done me, if he
who bears away when and whom he pleases
hath many times denied me this passage ;
for of a just will his will is made. Truly for
three months past he hath taken, in all peace,
whoso hath wished to enter.
- Wherefore I, who now was turned to the sea-^{The Tiber}
shore where Tiber's wave grows salt, kindly ^{mouth}
by him was garnered in.
- To that mouth now he hath set his wings, be-
cause evermore are gathered there, they who
to Acheron sink not down."
- And I : " If a new law take not from thee
memory or skill in that song of love which
was wont to calm my every desire,
may it please thee therewith to solace awhile
my soul, that, with its mortal form journeying
here, is sore distressed."

Anti-
purgatorio "Amor che nella mente mi ragiona," 112
cominciò egli allor sì dolcemente,
che la dolcezza ancor dentro mi suona.
Lo mio maestro ed io e quella gente 115
ch' eran con lui parevan sì contenti,
come a nessun toccasse altro la mente.
Noi eravam tutti fissi ed attenti 118
alle sue note; ed ecco il veglio onesto,
gridando: "Che è ciò, spiriti lenti?
qual negligenza, quale stare è questo? 121
Correte al monte a spogliarvi lo scoglio,
ch'esser non lascia a voi Dio manifesto."
Come quando, cogliendo biada o loglio, 124
li colombi adunati alla pastura,
queti senza mostrar l' usato orgoglio,
se cosa appare ond' elli abbian paura, 127
subitamente lasciano star l' esca
perchè assaliti son da maggior cura:
così vid' io quella masnada fresca 130
lasciar lo canto, e gire in ver la costa,
come uom che va, nè sa dove riesca;
nè la nostra partita fu men tosta. 133

1-9. It is sunset at Jerusalem; and midnight on the Ganges, *i.e.* in India [when the sun is in Aries, the night is in the opposite sign of Libra, or the Scales; and Libra falls from the hand of night at the time of the autumn equinox, when the sun enters the constellation, and the nights become longer than the days]: it is therefore sunrise in Purgatory (see the diagrams on pp. 13, 34 and 35).

46. According to Dante (*Ep. ad Can. Grand.* § 7) the analogical meaning of this Psalm (cxiv.) is "the exit of the sanctified soul from the slavery of this corruption to the liberty of eternal glory." *Cf. Conv.* ii. 1: 63-65, and see *Par.* xxv. 55-57, *note*.

55-57 and 67, 68. See the chronological note, p. 435. The light of the rising sun (which was in Aries) had

"Love that in my mind discourseth to me," began Casella
he then so sweetly, that the sweetness yet singeth
within me sounds.
My Master and I and that people who were
with him, seemed so glad as if to aught else
the mind of no one of them gave heed.
We were all fixed and intent upon his notes; Cato wroth
and lo the old man venerable, crying: at the
"What is this, ye laggard spirits? tarrying
what negligence, what tarrying is this? Haste
to the mount and strip you of the slough, that
lets not God be manifest to you."
As doves when gathering wheat or tares, all
assembled at their repast, quiet and showing
not their wonted pride,
if aught be seen whereof they have fear, straight-
way let stay their food, because they are
assailed by greater care;
so saw I that new company leave the singing,
and go towards the hillside, like one who
goes, but knoweth not where he may come
forth; nor was our parting less quick.

blotted Capricorn out of mid-heaven (Capricorn touching the meridian at the moment when Aries touches the horizon). See diagram on p. 59.

76. Casella, a musician of Florence or of Pistoia, and a personal friend of Dante's, some of whose verses he is said to have set to music, including perhaps the canzone *Amor che nella mente mi ragiona* (see verse 112) which was subsequently annotated by the poet in the third book of his *Convito*.

98. *da tre mesi, i.e.*, since the beginning of the Jubilee (*cf. Inf.* xviii. 28-33).

100-105. Salvation is to be attained only in the true Church, which has its seat at Rome: hence the souls of those that are not damned assemble at the mouth of the Tiber, the port of Rome.

- Anti-
purgatorio
- Lo sol, che retro fiammeggiava roggio, 26
rotto m' era dinanzi, alla figura
ch' aveva in me de' suoi raggi l' appoggio.
- Io mi volsi da lato con paura 29
d' esser abbandonato, quando io vidi
solo dinanzi a me la terra oscura.
- E il mio conforto : " Perchè pur diffidi ? " 22
a dir mi cominciò tutto rivolto ;
" non credi tu me teco, e ch' io ti guidi ?
- Vespero è già colà, dov' è sepolto 25
lo corpo, dentro al quale io facea ombra :
Napoli l' ha, e da Brandizio è tolto.
- Ora, se innanzi a me nulla s' adombra, 28
non ti maravigliar più che de' cieli,
che l' uno all' altro raggio non ingombra.
- A sofferr tormenti, caldi e geli 31
simili corpi la virtù dispone,
che, come fa, non vuol che a noi si sveli.
- Matto è chi spera che nostra ragione 34
possa trascorrer la infinita via,
che tiene una sustanzia in tre persone.
- State contenti, umana gente, al *quia* : 37
chè, se potuto aveste veder tutto,
mestier non era partorir Maria ;
- e disiar vedeste senza frutto 40
tai, che sarebbe lor disio quietato,
ch' eternalmente è dato lor per lutto.
- Io dico d' Aristotele e di Plato 43
e di molti altri." E qui chinò la fronte ;
e più non disse, e rimase turbato.
- Noi divenimmo intanto al piè del monte : 46
quivi trovammo la roccia sì erta,
che indarno vi sarien le gambe pronte.

- The sun, that behind us was flaming red, was ^{Dante's}
broken in front of me in the figure in which ^{fears}
it had its beams stayed by me.
- I turned me aside from fear of being for-
saken, when I saw only before me the earth
darkened.
- And my Comfort began to say to me, turning ^{set at rest}
full round : " Why dost thou again distrust ? ^{by Virgil}
believest thou not me with thee and that I do
guide thee ?
- It is already evening there, where the body buried
lies within which I made shadow : Naples
possesses it, and from Brindisi 'tis taken.
- Now, if before me no shadow falls, marvel not
more than at the heavenly spheres, that one
doth not obstruct the light from the other.
- To suffer torments, heat and frost, bodies such
as these that Power disposes, which wills not
that its workings be revealed to us.
- Mad is he who hopes that our reason may
compass that infinitude which one substance
in three persons fills.
- Be ye content, O human race, with the *quia* !
For if ye had been able to see the whole, no
need was there for Mary to give birth ;
and ye have seen such *sages* desire fruitlessly,
whose desire had else been satisfied, which is
given them for eternal grief.
- I speak of Aristotle and of Plato, and of many
others." And here he bent his brow, and said
no more, and remained troubled.
- We reached meanwhile the mountain's foot : ^{The foot of}
there found we the cliff so steep that vainly ^{the Mount}
there would legs be nimble.

- Anti-
purgatorio
- Tra Lerici e Turbia, la più diserta, 49
la più romita via è una scala,
verso di quella, agevole ed aperta.
- “Or chi sa da qual man la costa cala,” 52
disse il maestro mio fermando il passo,
“sì che possa salir chi va senz’ala?”
- E mentre ch’ei teneva il viso basso 55
esaminando del cammin la mente,
ed io mirava suso intorno al sasso,
- da man sinistra m’apparì una gente 58
d’anime, che movieno i piè ver noi,
e non parevan, sì venivan lente.
- “Leva,” diss’io, “maestro, gli occhi tuoi: 61
ecco di qua chi ne darà consiglio,
se tu da te medesimo aver nol puoi.”
- Guardò a loro, e con libero piglio 64
rispose: “Andiamo in là, ch’ei vegnon piano;
e tu ferma la speme, dolce figlio.”
- Ancora era quel popol di lontano, 67
dico dopo li nostri mille passi,
quanto un buon gittator trarria con mano,
- quando si strinser tutti ai duri massi 70
dell’alta ripa, e stetter fermi e stretti,
come a guardar, chi va dubbiando, stassi.
- “O ben finiti, o già spiriti eletti,” 73
Virgilio incominciò, “per quella pace
ch’io credo che per voi tutti si aspetti,
- ditene dove la montagna giace, 76
sì che possibil sia l’andare in suso:
chè perder tempo a chi più sa più spiace.”
- Come le pecorelle escon del chiuso 79
ad una, a due, a tre, e l’altre stanno
timidette atterrando l’occhio e il muso;

- “Twixt Lerici and Turbia, the way most desolate, The nature
most solitary, is a stairway easy and free, of the
compared with that. ascent
- “Now who knows on which hand the scarp
doth slope,” said my Master, halting his steps,
“so that he may climb who wingless goes?”
- And while he held his visage low, searching in
thought anent the way, and I was looking up
about the rocks,
- on the left hand appeared to me a throng of The excom-
souls, who moved their feet towards us, and municate
yet seemed not *to advance*, so slow they came.
- “Master,” said I, “lift up thine eyes, behold
there one who will give us counsel, if of
thyself thou mayest have it not.”
- He looked at them, and with gladsome mien
answered: “Go we thither, for slowly they
come, and do thou confirm thy hope, sweet son.”
- As yet that people were so far off (I mean after
a thousand paces of ours) as a good slinger
would carry with his hand,
- when they all pressed close to the hard rocks of
the steep cliff, and stood motionless and close,
as he halts to gaze around who goes in dread.
- “O ye whose end was happy, O spirits already
chosen,” Virgil began, “by that same peace
which I believe by you all is awaited,
tell us where the mountain slopes, so that it may
be possible to go upward; for time lost irks
him most who knoweth most.”
- As sheep come forth from the pen, in ones, in
twos, in threes, and the others stand all timid,
casting eye and nose to earth,

Anti e ciò che fa la prima, e l' altre fanno, 82
 purgatorio addossandosi a lei s' ella s' arresta,
 semplici e quete, e lo 'mperchè non sanno :
 sì vid' io muovere a venir la testa 85
 di quella mandria fortunata allotta,
 pudica in faccia, e nell' andare onesta.
 Come color dinanzi vider rotta 88
 la luce in terra dal mio destro canto,
 sì che l' ombra era da me alla grotta,
 restaro, e trasser sè indietro alquanto, 91
 e tutti gli altri che venieno appresso,
 non sapendo il perchè, fenno altrettanto.
 " Senza vostra domanda io vi confesso, 94
 che questo è corpo uman che voi vedete,
 per che il lume del sole in terra è fesso.
 Non vi maravigliate; ma credete 97
 che, non senza virtù che dal ciel vegna,
 cerchi di soperchiar questa parete."
 Così il maestro; e quella gente degna : 100
 " Tornate," disse, " intrate innanzi dunque,"
 coi dossi delle man facendo insegna.
 Ed un di loro incominciò : " Chiunque 103
 tu se', così andando volgi il viso,
 pon mente, se di là mi vedesti unque."
 Io mi volsi ver lui, e guardail fiso : 106
 biondo era e bello e di gentile aspetto;
 ma l' un de' cigli un colpo avea diviso.
 Quando io mi fui umilmente disdetto 109
 d' averlo visto mai, ei disse : " Or vedi "
 e mostrommi una piaga a sommo il petto.
 Poi sorridente disse : " Io son Manfredi, 112
 nepote di Costanza imperadrice;
 ond' io ti prego che quando tu riedi,

and what the first one doeth, the others do also, ^{The excom-}
 huddling up to her if she stand still, silly and ^{unicate}
 quiet, and know not why,
 so saw I then the head of that happy flock move
 to come on, modest in countenance, in move-
 ment dignified.
 When those in front saw the light broken on the ^{Their}
 ground on my right side, so that the shadow ^{doubts}
 was from me to the rock,
 they halted, and drew them back somewhat;
 and all the others that came after, knowing
 not why, did the like.
 " Without your question I confess to you, that this ^{dispelled}
 is a human body ye see, by which the sun's ^{by Virgil}
 light on the ground is cleft.
 Marvel ye not, but believe that not without
 virtue which cometh from heaven, he seeks
 to surmount this wall."
 So my Master; and that worthy people said :
 " Turn ye, enter then before us," with the
 backs of their hands making sign.
 And one of them began : " Whoever thou art, ^{Manfred}
 thus while going turn thy face, give heed if
 e'er thou sawest me yonder."
 I turned me to him, and steadfastly did look :
 golden-haired was he, and fair, and of noble
 mien; but one of his eyebrows a cut had cleft.
 When I humbly had disclaimed ever to have
 seen him, he said : " Now look "; and he
 showed me a wound above his breast.
 Then smiling said : " I am Manfred, grandson
 of Empress Constance; wherefore I pray thee,
 that when thou returnest,

- Anti-
purgatorio vadi a mia bella figlia, genitrice
dell' onor di Cicilia e d' Aragona,
e dichì il vero a lei, s' altro si dice. 115
- Poscia ch' i' ebbi rotta la persona 118
di due punte mortali, io mi rendei
piangendo a quei che volentier perdona.
- Orribil furon li peccati miei; 121
ma la bontà infinita ha sì gran braccia
che prende ciò, che si rivolge a lei.
- Se il pastor di Cosenza, che alla caccia 124
di me fu messo per Clemente, allora
avesse in Dio ben letta questa faccia,
- l' ossa del corpo mio sariano ancora 127
in co' del ponte presso a Benevento,
sotto la guardia della grave mora.
- Or le bagna la pioggia e move il vento 130
di fuor del regno, quasi lungo il Verde,
dov' ei le trasmutò a lume spento.
- Per lor maledizion sì non si perde, 133
che non possa tornar l' eterno amore,
mentre che la speranza ha fior del verde.
- Ver è che quale in contumacia muore 136
di santa Chiesa, ancor che al fin si penta,
stargli convien da questa ripa in fuore
- per ogni tempo, ch' egli è stato, trenta, 139
in sua presunzion, se tal decreto
più corto per buon preghi non diventa.
- Vedi oramai se tu mi puoi far lieto, 142
rivelando alla mia buona Costanza
come m' hai visto, ed anco esto divieto :
- chè qui, per quei di là, molto s' avanza. 145

25-27. *Vespero* is the last of the four divisions of the day, from 3 to 6 P.M. (cf. *Conv.* iii. 6: 20; iv. 23: 129).

- thou go to my fair daughter, parent of the glory The excom-
of Sicily and of Aragon, and tell her sooth, municate
if other tale be told.
- After I had my body pierced by two mortal
stabs, I gave me up weeping to him who
willingly doth pardon.
- Horrible were my transgressions; but infinite
goodness hath such wide arms that it ac-
cepteth all that turn to it.
- If Cosenza's Pastor, who to chase of me was
set by Clement, then had well read that page
in God,
- the bones of my body would yet be at the bridge-
head near Benevento, under the guard of the Manfred's
burial
heavy cairn.
- Now the rain washes them, and the wind stirs them,
beyond the Realm, hard by the Verde, whither
he translated them with tapers quenched.
- By curse of theirs man is not so lost, that eternal
love may not return, so long as hope retaineth
aught of green.
- True is it, that he who dies in contumacy of Holy The
Church, even though at the last he repent, needs penalty of
must stay outside this bank the excom-
municate
- thirtyfold for all the time that he hath lived in
his presumption, if such decree be not shortened
by holy prayers.
- Look now, if thou canst make me glad, by reveal-
ing to my good Constance how thou hast seen
me, and also this ban: for here, through those
yonder, much advancement comes."
- When it is 3 P.M. in Italy, it is 6 P.M. at Jerusalem and
6 A.M. in Purgatory (see diagrams on pp. 34 and 35).

Anti- par che a nulla potenza più intenda ; 4
 purgatorio e questo è contra quello error, che crede
 che un' anima sopr' altra in noi s' accenda.
 E però, quando s' ode cosa o vede 7
 che tenga forte a sè l' anima volta,
 vassene il tempo, e l' uom non se n' avvede :
 ch' altra potenza è quella che l' ascolta, 10
 ed altra quella che ha l' anima intera ;
 questa è quasi legata, e quella è sciolta.
 Di ciò ebb' io esperienza vera, 13
 udendo quello spirito ed ammirando :
 chè ben cinquanta gradi salito era
 lo sole, ed io non m' era accorto, quando 16
 venimmo dove quell' anime ad una
 gridaro a noi : " Qui è vostro domando."
 Salita Maggiore aperta molte volte impruna, 19
 con una forcatella di sue spine,
 l' uom della villa, quando l' uva imbruna,
 che non era la calla, onde saline 22
 lo duca mio ed io appresso, soli,
 come da noi la schiera si partine.
 Vassi in Sanleo, e discendesi in Noli ; 25
 montasi su Bismantova in cacume
 con esso i piè : ma qui convien ch' uom voli ;
 dico con l' ali snelle e con le piume 28
 del gran disio, di retro a quel condotto,
 che speranza mi dava e faceva lume.
 Noi salivam per entro il sasso rotto, 31
 e d' ogni lato ne stringea lo stremo,
 e piedi e man voleva il suol di sotto.
 Poi che noi fummo in su l' orlo supremo 34
 dell' alta ripa, alla scoperta piaggia :
 " Maestro mio," diss' io, " che via faremo ? "

it seems that it gives heed to no other of its powers ; and this is contrary to that error, which believes that one soul above another is kindled within us. The excommunicate Dante's rapt wonder
 And therefore, when aught is heard or seen which holds the soul strongly bent to it, the time passes away and we perceive it not ; for one faculty is that which notes it, and another that which possesses the undivided soul ; the former is as 'twere bound, the latter free.
 Of this I had true experience, while hearing that spirit and marvelling ; for full fifty degrees had climbed
 the sun, and I had not perceived it, when we came to where those souls with one voice cried out to us : " Here is what you ask." The poets leave the excommunicate
 A bigger opening many a time the peasant hedges up with a little forkful of his thorns, when the grape is darkening,
 than was the gap by which my leader mounted, and I after him, we two alone, when the troop parted from us.
 One can walk at Sanleo and get down to Noli ; one can mount Bismantova to its summit, with feet alone ; but here a man must fly, Difficulty of the ascent
 I mean with the swift wings and with the plumes of great desire, behind that Leader, who gave me hope, and was a light to me.
 We were climbing within the cleft rock, and on either side the surface pressed against us, and the ground beneath required both feet and hands.
 After we were on the upper edge of the high cliff, out on the open hillside, " Master mine," said I, " what way shall we take ? "

Anti-
purgatorio
Salita

Ed egli a me : " Nessun tuo passo caggia ;
pur su al monte retro a me acquista,
fin che n' appaia alcuna scorta saggia." 37

Lo sommo er' alto che vincea la vista,
e la costa superba più assai
che da mezzo quadrante a centro lista. 40

Io era lasso, quando cominciai :
" O dolce padre, volgiti e rimira
com' io rimango sol, se non ristai." 43

" Figliuol mio," disse, " infin quivi ti tira,"
additandomi un balzo poco in sue,
che da quel lato il poggio tutto gira. 46

Sì mi spronaron le parole sue
ch' io mi sforzai, carpando appresso lui,
tanto che il cinghio sotto i piè mi fue. 49

A seder ci ponemmo ivi ambo e dui
volti a levante, ond' eravam saliti :
chè suole a riguardar giovare altrui. 52

Gli occhi prima drizzai a' bassi liti ;
poscia gli alzai al sole, ed ammirava
che da sinistra n' eravam feriti. 55

Ben s' avvide il poeta, che io stava
stupido tutto al carro della luce,
dove tra noi ed Aquilone intrava. 58

Ond' egli a me : " Se Castore e Polluce
fossero in compagnia di quello specchio,
che su e giù del suo lume conduce, 61

tu vederesti il Zodiaco rubecchio
ancora al' Orse più stretto rotare,
se non uscisse fuor del cammin vecchio. 64

Come ciò sia, se il vuoi poter pensare,
dentro raccolto, immagina Sion
con questo monte in su la terra stare. 67

And he to me : " Let no step of thine descend,
ever up the mount behind me win thy way,
until some wise escort appear to us." *Dante's weariness*

So high was the top that it surpassed my sight,
and the slope steeper far than a line from mid-
quadrant to centre.

Weary was I when I began : " O sweet father,
turn thee and look how I remain alone, if thou
stay not."

" My son," said he, " so far as there drag thee,"
pointing out to me a terrace a little higher up,
which on that side circles the whole mountain.

So did his words spur me on, that I forced me,
creeping after him, so far that the ledge was
under my feet.

There we both did sit us down, turned towards *The poets rest*
the East, whence we had ascended ; for to
look back is wont to cheer men.

First mine eyes I directed to the shores below ; *The position of the sun*
then did raise them to the sun, and marvelled
that we were smitten by it on the left side.

Right well the Poet perceived that I was all
astonished at the chariot of the light, where
'twas entering between us and the North.

Whereupon he to me : " If Castor and Pollux *exclaimed by Virgil*
were in company of that mirror, which parveys
of his light upward and downward,

thou wouldst see the glowing Zodiac revolve
yet closer to the Bears, unless it strayed from
its ancient path.

If thou wouldst have power to conceive how that
may be, rapt within thyself, imagine Zion and
this mount to be placed on the earth,

Anti-
purgatorio

sì che ambo e due hanno un solo orizzon 70
 e diversi emisperi ; onde la strada,
 che mal non seppe carregar Feton,
 vedrai come a costui convien che vada 73
 dall' un, quando a colui dall' altro fianco,
 se l' intelletto tuo ben chiaro bada."
 " Certo, maestro mio," diss' io, " unquanto 76
 non vidi chiaro sì com' io discerno,
 là dove mio ingegno pareo manco,
 che il mezzo cerchio del moto superno 79
 che si chiama Equatore in alcun' arte,
 e che sempre riman tra il sole e il verno,
 per la ragion che di', quinci si parte 82
 verso settentrion, quanto gli Ebrei
 vedevan lui verso la calda parte.
 Ma se a te piace, volentier saprei 85
 quanto avemo ad andar, chè il poggio sale
 più che salir non posson gli occhi miei."
 Ed egli a me : " Questa montagna è tale, 88
 che sempre al cominciar di sotto è grave,
 e quanto uom più va su, e men fa male.
 Però quand' ella ti parrà soave 91
 tanto, che il su andar ti fia leggiero,
 come a seconda giuso andar per nave,
 allor sarai al fin d' esto sentiero : 94
 quivi di riposar l' affanno aspetta.
 Più non rispondo, e questo so per vero."
 E, com' egli ebbe sua parola detta, 97
 una voce di presso sonò : " Forse
 che di sedere in prima avrai distretta."
 Al suon di lei ciascun di noi si torse, 100
 e vedemmo a mancina un gran petrone,
 del qual nè io nè ei prima s' accorse.

so that both have one sole horizon and different
 hemispheres ; wherefore the way, which, to
 his hurt, Phaëton knew not how to drive,
 thou shalt see must needs pass this on the one
 side when it passes Zion on the other, if thy
 mind right clearly apprehends."
 " Of a surety, Master mine," said I, " never
 saw I so clearly as I discern, there where my
 wit seemed at fault,
 that the median circle of the heavenly motion, which
 is called Equator in one of the sciences, and
 which ever remains 'twixt the sun and winter,
 for the reason that thou tellest, departs here
 towards the North, as far as the Hebrews used
 to see it towards the hot climes.
 But if it please thee, willingly would I know how
 far we have to go, for the hillside rises higher
 than mine eyes can reach."
 And he to me : " This mountain is such, that
 ever at the beginning below 'tis toilsome, and
 the more a man ascends the less it wearies.
 Therefore when it shall seem to thee so pleasant
 that the ascending becomes to thee easy, even
 as in a boat to descend with the stream,
 then shalt thou be at the end of this path : there
 hope to rest thy weariness. No more I answer,
 and this I know for truth."
 And when he had said his word, a voice hard
 by sounded : " Perchance ere that thou wilt
 have need to sit."
 At sound of it each of us turned him round, and
 we saw on the left a great mass of stone, which
 neither I nor he perceived before.

Virgil con-
tinues his
discourseand tells
how the
ascent be-
comes more
easyThe Late-
Repentant
Belacqua

Anti-
purgatorio

Là ci traemmo ; ed ivi eran persone 103
che si stavano all' ombra dietro al sasso,
com' uom per negligenza a star si pone.

Ed un di lor, che mi sembrava lasso, 106
sedeva ed abbracciava le ginocchia,
tenendo il viso giù tra esse basso.

" O dolce signor mio," diss' io, " adocchia 109
colui che mostra sè più negligente
che se pigrazia fosse sua sirocchia."

Allor si volse a noi, e pose mente, 112
movendo il viso pur su per la coscia,
e disse : " Or va su tu, che se' valente."

Conobbi allor chi era ; e quell' angoscia, 115
che m' avacciava un poco ancor la lena,
non m' impedì l' andare a lui ; e poscia

che a lui fui giunto, alzò la testa appena, 118
dicendo : " Hai ben veduto come il sole
dall' omero sinistro il carro mena ?"

Gli atti suoi pigri e le cortè parole 121
mosson le labbra mie un poco a riso ;
poi cominciai : " Belacqua, a me non duole

di te omai ; ma dimmi, perchè assiso 124
quiritta sei ? attendi tu iscorta,
o pur lo modo usato t' hai ripreso ?"

Ed ei : " Frate, l' andare in su che porta ? 127
chè non mi lascerebbe ire ai martiri
l' uccel di Dio che siede in su la porta.

Prima convien che tanto il ciel m' aggiri 130
di fuor da essa, quanto fece in vita,
perch' io indugiai al fine i buon sospiri ;

se orazione in prima non m' aita, 133
che surga su di cor che in grazia viva :
l' altra che val, che in ciel non è udita ?"

Thither drew we on ; and there were persons, The Late-
Repentant
Dante and
Belacqua
lounging in the shade behind the rock, even as
a man settles him to rest for laziness.

And one of them, who seemed to me weary, was
sitting and clasping his knees, holding his face
low down between them.

" O sweet my Lord," said I, " set thine eye on
that one who shows himself lazier than if Sloth
were his very sister."

Then turned he to us and gave heed, moving his
face only over his thigh, and said : " Now go
thou up who art valiant."

Then knew I who he was, and that toil which
still oppressed a little my breath, did not hinder
my going to him ; and after

I had got to him, his head he scarce did lift, say-
ing : " Hast thou truly seen how the sun drives
his chariot on thy left side ?"

His lazy actions and the brief words moved my
lips to smile a little ; then I began : " Belacqua,
it grieves me not

for thee now ; but tell me, why art thou seated
here ? dost thou await escort, or hast thou but
resumed thy wonted habit ?"

And he : " Brother, what avails it to ascend ? The penalty
of the Late-
Repentant
For God's winged angel that sits at the gate,
would not let me pass to the torments.

First must the heavens revolve around me out-
side it, so long as they did during my life,
because I delayed my healing sighs to the end :
unless before, a prayer aids me, which may rise
up from a heart that lives in grace : what profits
another that in heaven is not heard ?"

Anti-purgatorio E già il poeta innanzi mi saliva, 136
e dicea: "Vienne omai, vedi ch'è tocco
meridian dal sole, e dalla riva

copre la notte già col piè Morrocco." 139

5, 6. "Plato asserted that there were divers souls with distinct organs in one and the same body" (Thomas Aquinas). On the Aristotelian doctrine of the three kinds of soul—vegetative, animal, and rational, see below, Canto xxv. vv. 52 sqq.

12. For this use of *questa* and *quella*, cf. *Purg.* xxv. 54.

15. The sun traverses fifteen degrees every hour: it is therefore now 9.20 A.M.

25, 26. Sanleo: in the territory of Urbino; Noli: on the coast of Liguria, between Savona and Albenga; Bismantova: a hill in the Emilia, about twenty miles S. of Reggio.

40, 41. The angle of the quadrant (quarter of a circle) is 90° ; that of a half quadrant is therefore 45° .

57. They were looking east, and therefore had the north to their left and the south to their right. South of the equator the equinoctial sun is north of the zenith at midday, for the same reason that north of the equator he is south of it.

61-66. See *Argument*. Castor and Pollux = the Twins (cf. *Par.* xxvii. 98 and *note*), which sign is further north of the equator than Aries. The sun is called *specchio* (like Saturn in *Par.* xxi. 18), because, in common with the other planets (for the sun = a planet, cf. *Inf.* i. 17, *note*), he receives the divine light from above, the spheres intervening, and reflects it downwards (cf. *Par.* xxviii. 127); and this is probably the attribute of the sun referred to in *v.* 63, though some commentators take the line to mean that he illuminates the northern and southern hemisphere alternately. The *Zodiaco rubecchio* = that part of the Zodiac in which the sun is. The *Orse* indicate the North Pole.

68-72. Consider that Purgatory is at the exact antipodes of Jerusalem.—The *strada* = the path of the sun, the ecliptic. For Phaëton, see *Inf.* xvii. 106-108, *note*.

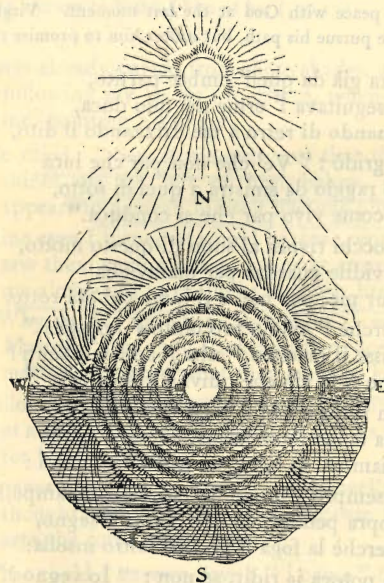
82-84. The equator is equidistant from Jerusalem and from the Mount of Purgatory.

And already the poet was mounting before me, The Late-
and saying: "Come on now, thou seest the Repentant
meridian is touched by the sun, and Night
already with her foot covers from Ganges'
banks to Morocco."

98. The Florentine Belacqua, a friend of Dante's, was a maker of musical instruments, notorious for his sloth.

123. Seeing that thou art on the road to salvation.

137-139. It is noon in Purgatory, sunrise on the Ganges (the *riva*), and sunset in Morocco = Spain (see the diagrams on pp. 34, 35; and below).



Showing the portions of the mountain under light and shade at noonday. Cf. *Purg.* iv. 136-139, xii. 81 (compare xxii. 118-120 with xxv. 1-3), xxxiii. 103-105.

PURGATORIO

AS they pass up the mountain, Dante's shadow still excites the amazement of the souls; but Virgil bids him pay no heed to their exclamations (1-21). A group of souls chanting the *Miserere* breaks into a cry of wonder, and when two of them, sent out as messengers, have received Virgil's statement that Dante is still in the first life, the whole group crowd around him (22-42). They tell him that they are souls of the violently slain, who repented and made their peace with God at the last moment. Virgil bids Dante pursue his path, but suffers him to promise to bear

Anti-purgatorio

Io era già da quell' ombre partito,
e seguitava l' orme del mio duca,
quando di retro a me drizzando il dito,
una gridò: "Ve' che non par che luca
lo raggio da sinistra a quel di sotto,
e come vivo par che si conduca."
Gli occhi rivolsi al suon di questo motto,
e vidile guardar per maraviglia
pur me, pur me, e il lume ch' era rotto.
"Perchè l' animo tuo tanto s' impiglia,"
disse il maestro, "che l' andare lenti?
che ti fa ciò che quivi sì pispiglia?"
Vien retro a me, e lascia dir le genti;
sta come torre ferma, che non crolla
giammai la cima per soffiar de' venti:
chè sempre l' uomo, in cui pensier rampolla
sopra pensier, da sè dilunga il segno,
perchè la foga l' un dell' altro insolla."
Che poteva io ridir, se non: "Io vegno?"
Dissilo, alquanto del color consperso
che fa l' uom di perdon tal volta degno.

CANTO V

news of these souls to their friends on earth and implore their prayers (43-63). Dante hears the tale of Jacopo del Cassero (64-84). Then Buonconte da Monte Feltro tells the story of his death at Campaldino, the struggle of the angel and the devil for his soul, and the fate of his deserted body (85-129). And lastly Pia rehearses, in brief pathetic words, the tragedy of her wedded life, and implores the poet when he is rested from his long journey to bethink him of her (130-136).

I was already parted from those shades, and was following my leader's footsteps, when behind me, pointing his finger,

The Late-Repentant

one cried: "See, it seemeth not that the light shines on the left of him below, and he appears to demean himself like one alive."

Their amazement

Mine eyes I turned at sound of these words, and saw them gazing in astonishment at me alone, me alone, and at the light that was broken.

"Why is thy mind so entangled," said the Master, "that thou slackenest thy pace? what matters it to thee what they whisper here?"

Virgil reproves Dante for carrying

Follow me and let the people talk; stand thou as a firm tower which never shakes its summit for blast of winds:

for ever the man in whom thought wells up on thought, sets back his mark, because the one saps the force of the other."

What could I answer, save: "I come"? This I said, suffused somewhat with that colour which ofttimes makes a man worthy of pardon.

Anti-
purgatorio

E intanto per la costa di traverso
venivan genti innanzi a noi un poco,
cantando *Miserere* a verso a verso. 22

Quando s' accorser ch' io non dava loco,
per lo mio corpo, al trapassar de' raggi,
mutar lor canto in un 'oh' lungo e roco ; 25

e due di loro in forma di messaggi
corsero incontro a noi, e domandarne :
" Di vostra condizion fatene saggi." 28

E il mio maestro : " Voi potete andarne,
e ritrarre a color che vi mandaro,
che il corpo di costui è vera carne. 31

Se per veder la sua ombra restaro,
com' io avviso, assai è lor risposto ;
facciangli onore, ed esser può lor caro." 34

Vapori accesi non vid' io sì tosto
di prima notte mai fender sereno,
nè, sol calando, nuvole d' agosto, 37

che color non tornasser suso in meno ;
e, giunti là, con gli altri a noi dier volta,
come schiera che corre senza freno. 40

" Questa gente che preme a noi è molta,
e vengonti a pregar," disse il poeta ;
" però pur va, ed in andando ascolta." 43

" O anima, che vai per esser lieta
con quelle membra, con le quai nascesti,"
venian gridando, " un poco il passo queta. 46

Guarda se alcun di noi unque vedesti,
sì che di lui di là novelle porti :
deh, perchè vai ? deh, perchè non t' arresti ? 49

Noi fummo già tutti per forza morti,
e peccatori infino all' ultim' ora :
quivi lume del ciel ne fece accorti 52

And meanwhile across the mountain slope came
people a little in front of us, chanting the
Miserere verse by verse altern. The Late-
Repentant
violently
slain

When they perceived that I gave no place, because
of my body, to the passage of the rays, they
changed their chant to an Oh! long and hoarse;
and two of them in the guise of messengers ran
to meet us, and asked of us : " Make us to
know of your condition." They
parley with
the poets

And my Master : " Ye may go hence and bear
back to those who sent you that the body of
this man is very flesh.

If they stayed for seeing his shadow, as I opine,
enough is answered : let them do him honour
and he may be precious to them."

Ne'er saw I flaming vapours so swiftly cleave
the bright sky at early night, or August
clouds at setting sun,

but that they returned upward in less, and, arrived
there, with the others wheeled round to us,
like a troop that hastes with loosened rein.

" This people that presses on to us is many, and
they come to entreat thee," said the poet ; " but
go thou ever on and, while going, listen."

" O soul, that goest to be glad with those
members which thou wast born with," they
came crying, " arrest a while thy step.

Look if e'er thou sawest any one of us, so that thou
mayst bear tidings of him yonder : ah, where-
fore goest thou? ah, wherefore stayest thou not?

We were all slain by violence and sinners up to
the last hour : then light from heaven made
us ware

Anti-
purgatorio sì che, pentendo e perdonando, fuora 55
di vita uscimmo a Dio pacificati,
che del disio di sè veder n' accora."
Ed io: "Perchè ne' vostri visi guati, 58
non riconosco alcun; ma, se a voi piace
cosa ch' io possa, spiriti ben nati,
voi dite; ed io farò per quella pace, 61
che, retro ai piedi di sì fatta guida,
di mondo in mondo cercar mi si face."
Ed uno incominciò: "Ciascun si fida 64
del beneficio tuo senza giurarlo,
pur che il voler non possa non ricida.
Ond' io, che solo innanzi agli altri parlo, 67
ti prego, se mai vedi quel paese
che siede tra Romagna e quel di Carlo,
che tu mi sie de' tuoi preghi cortese 70
in Fano sì che ben per me s' adori,
perch' io possa purgar le gravi offese.
Quindi fu' io; ma li profondi fori, 73
onde uscì il sangue in sul qual io sedea,
fatti mi furo in grembo agli Antenori,
là dov' io più sicuro esser credea. 76
Quel da Esti il fe' far, che m' avea in ira
assai più là che dritto non volea.
Ma s' io fossi fuggito in ver La Mira, 79
quando fui sopraggiunto ad Oriago,
ancor sarei di là dove si spira.
Corsi al palude, e le cannuce e il brago 82
m' impigliar sì ch' io caddi, e lì vid' io
delle mie vene farsi in terra lago."
Poi disse un altro: "Deh, se quel disio 85
si compia che ti tragge all' alto monte,
con buona pietate aiuta il mio.

so that, repenting and pardoning, we came forth 55
from life reconciled with God, who penetrates
us with desire to behold him." The Late-
Repentant
violently
slain
And I: "How much soever I gaze in your 58
faces, I recognise none; but if aught I can do
may please you, ye spirits born for bliss,
speak ye; and I will do it for the sake of that 61
peace, which, following the steps of such a
guide, makes me pursue it from world to world."
And one began: "Each of us trusts in thy good 64
offices without thine oath, if only want of
power cut not off the will. Jacopo del
Cassero
Wherefore I, who merely speak before the others, 67
pray thee, if e'er thou see that country which
lies between Romagna and that of Charles,
that thou be gracious to me of thy prayers in 70
Fano, so that holy orison be made for me,
that I may purge away my heavy offences,
Thence sprang I; but the deep wounds whence 73
flowed the blood wherein my life was set,
were dealt me in the bosom of the Antenori,
there where I thought to be most secure. He 76
of Este had it done, who held me in wrath
far beyond what justice would.
But if I had fled towards La Mira, when I was 79
surprised at Oriaco, I should yet be yonder
where men breathe.
I ran to the marshes, and the reeds and the mire 82
entangled me so, that I fell; and there saw I
a pool growing on the ground from my veins."
Then said another: "Prithee,—and so be that 85
desire satisfied which draws thee up the lofty
mount—with kindly pity help my desire. Buonconte
da Monte-
feltro

Anzi-
 purgatorio Io fui di Montefeltro, io son Buonconte ; 88
 Giovanna o altri non ha di me cura :
 per ch' io vo tra costor con bassa fronte."

Ed io a lui : " Qual forza o qual ventura 91
 ti travò sì fuor di Campaldino
 che non si seppe mai tua sepoltura ? "

" Oh," rispos' egli, " a piè del Casentino 94
 traversa un' acqua che ha nome l' Archiano,
 che sopra l' Ermo nasce in Apennino.

Dove il vocabol suo diventa vano 97
 arriva' io forato nella gola,
 fuggendo a piede e sanguinando il piano.

Quivi perdei la vista, e la parola 100
 nel nome di Maria finii ; e quivi
 caddi, e rimase la mia carne sola.

Io dirò il vero, e tu il ridi' tra i vivi ; 103
 l' angel di Dio mi prese, e quel d' inferno
 gridava : ' O tu del ciel, perchè mi privi ?

Tu te ne porti di costui l' eterno 106
 per una lagrimetta che il mi toglie ;
 ma io farò dell' altro altro governo.'

Ben sai come nell' aere si raccoglie 109
 quell' umido vapor, che in acqua riede
 tosto che sale dove il freddo il coglie.

Giunse quel mal voler, che pur mal chiede, 112
 con l' intelletto, e mosse il fummo e il vento
 per la virtù, che sua natura diede.

Indi la valle, come il dì fu spento, 115
 da Pratomagno al gran giogo coperse
 di nebbia, e il ciel di sopra fece intento

sì che il pregno aere in acqua si converse : 118
 la pioggia cadde, ed ai fossati venne
 di lei ciò che la terra non sofferse ;

I was of Montefeltro, I am Buonconte ; Giovanna, The Late-
 Repentant
 violently
 slain
 or any other hath no care for me ; wherefore
 I go among these, with downcast brow."

And I to him : " What violence or what chance
 made thee stray so far from Campaldino, that
 thy burial place ne'er was known ? "

" Oh," answered he, " at Casentino's foot a Buon-
 conte's
 death at
 Campal-
 dino
 stream crosses, which is named Archiano, and
 rises in the Apennines above the Hermitage.

There where its name is lost, did I arrive, pierced
 in the throat, flying on foot, and bloodying
 the plain.

There lost I vision, and ended my words upon
 the name of Mary ; and there fell I, and my
 flesh alone was left.

I will speak sooth, and do thou respeak it among The devil
 fights for
 his soul—
 the living ; the angel of God took me, and one
 from Hell cried : ' O thou from Heaven, where-
 fore robbest thou me ?

Thou bearest hence the eternal part of this man, in vain
 for one little tear that snatches him from me ;
 but with the other will I deal in other fashion.'

Thou knowest how in the air that damp vapour The
 rushing
 river
 gathers, which turns again to water soon as it
 ascends where the cold condenses it.

He united that evil will, which seeks ill only,
 with intellect, and stirred the mist and wind
 by the power which his nature gave.

Then when day was spent, he covered the valley
 from Pratomagno to the great mountain chain
 with mist, and the sky above made lowering,
 so that the saturated air was turned to water :
 the rain fell, and to the water-rills came what
 of it the earth endured not ;

- Anti-purgatorio e come a' rivi grandi si convenne, 121
 ver lo fiume real tanto veloce
 si ruinò, che nulla la ritenne.
- Lo corpo mio gelato in su la foce 124
 trovò l' Archian rubesto; e quel sospinse
 nell' Arno, e sciolse al mio petto la croce,
 ch' io fei di me quando il dolor mi vinse; 127
 voltommi per le ripe e per lo fondo,
 poi di sua preda mi coperse e cinse."
- "Deh, quando tu sarai tornato al mondo, 130
 e riposato della lunga via,"
 seguì il terzo spirito al secondo,
- "ricorditi di me, che son la Pia; 133
 Siena mi fe', disfecemi Maremma:
 salsi colui che innanellata, pria
 disponando, m' avea con la sua gemma." 136

24. The *Miserere*—Psalm li.

37-39. Medieval science held falling stars and weather lightning to be due to "flaming vapours."

63-84. Jacopo del Cassero (probably related to the Guido of *Inf.* xxviii. 77), a Guelph of Fano (situated in the mark of Ancona, between Romagna and the kingdom of Naples, which was ruled by Charles II. of Anjou) was Podestà of Bologna in 1296. Having incurred the wrath of Azzo VIII. of Este (for whom see *Inf.* xii. 110-112; cf. also *Purg.* xx. 80), whose designs on the city he had frustrated, he hoped to escape his vengeance by exchanging the office at Bologna for a similar one at Milan (1298). He was, however, murdered by Azzo's orders [among the assassins being Riccardo da Cammino, for whom see *Par.* ix. 49-51] while on his way thither, at Oriaco, between Venice and Padua [the Paduans are called Antenori in *v.* 75, from their reputed founder Antenor, for whom see *Inf.* xxxii. 88, *note*; his escape to Italy after the fall of Troy, and his building of Padua are recorded by Virgil,

- and as it united into great torrents, so swiftly it rushed towards the royal stream, that naught held it back. The Late-Repentant violently slain
- My frozen body at its mouth the raging Archian found, and swept it into the Arno, and loosed the cross on my breast, The devil's vengeance on Buonconte's body
- which I made of me when pain o'ercame me: it rolled me along its banks and over its bed, then covered and wrapped me with its spoils."
- "Pray, when thou shalt return to the world, and art rested from thy long journey," followed the third spirit after the second, La Pia
- "Remember me, who am La Pia: Siena made me, Maremma unmade me: 'tis known to him who, first plighting troth, had wedded me with his gem."

Æn. i. 242 *sqq.*] Oriaco is situated in a marshy country, while La Mira would have been easier of access to Jacopo in his flight (*vv.* 79-81).

85-129. Buonconte of Montefeltro, son of the Guido whose death forms the subject of a very similar episode in *Inf.* xxvii., and, like his father, a Ghibelline leader. He was in command of the Aretines when they were defeated by the Florentine Guelphs at Campaldino, on June 11, 1289, and was himself among the slain. [According to Bruni's testimony, Dante took part in this battle on the Guelph side; see *Inf.* xxi. 94-96, *note.*] Giovanna (*v.* 89) was Buonconte's wife. Campaldino is in the Upper Val d'Arno, or district of Casentino (bounded by the mountains of Pratomagno on the west and by the principal chain of the Apennines on the east—*v.* 116; cf. *Inf.* xxx. 65, and *Purg.* xiv. 43), between Poppi and Bibbiena. At the latter place the Archiano, which rises in the Apennines at the monastery of Camaldoli (*v.* 96; cf. *Par.* xxii. 49, *note*), falls into the Arno (*vv.* 97, 124-126).—With *vv.* 109-111, cf. *Purg.* xxviii. 121-123.

PURGATORIO

LIKE a successful gamester who must cleave his way by payments through the host whose quickened sense of friendship overflows in obstructive congratulations and reminiscences, so Dante must pay his way by promises through the crowd of souls to whom he has power of granting such precious boons (1-12). Of some of these souls he tells us news, not without side thrusts of warning or reproach at the living (13-24). When again free to converse with his guide, Dante asks him to explain the seeming contradiction between the anxiety of these souls for the prayers of others, and his (Virgil's) declaration that the divine Fates cannot be bent by prayer (25-33). Virgil explains, firstly, that no bending of the divine will is involved in the granting of prayer; secondly, that his rebuke was uttered to souls not in grace; and, finally, that the complete solution of such questions is not for him (Virgil), but for Beatrice (34-48); at the mention of whose name Dante

Anti-purgatorio

Quando si parte il giuoco della zara,
 colui che perde si riman dolente,
 ripetendo le volte, e tristo impara;
 4 con l' altro se ne va tutta la gente:
 qual va dinanzi, e qual di retro il prende,
 e qual da lato gli si reca a mente.
 7 Ei non s' arresta, e questo e quello intende;
 a cui porge la man più non fa pressa;
 e così dalla calca si difende.
 10 Tal era io in quella turba spessa;
 volgendo a loro e qua e là la faccia,
 e promettendo, mi sciogliea da essa.
 13 Quivi era l' Aretin, che dalle braccia
 fiere di Ghin di Tacco ebbe la morte,
 e l' altro che annegò correndo in caccia.

CANTO VI

wishes to make greater speed in ascending the mountain, whereto Virgil answers that the journey is of more days than one (49-57). The poets, now in the shade of the mountain (since they are on its eastern slope and the sun is already west of north) so that Dante no longer casts a shadow, and is therefore not instantly to be recognised as a living man, perceive the soul of Sordello gazing upon them like a couching lion; but on hearing that Virgil is a Mantuan, he breaks through all reserve and embraces him as his fellow-countryman (58-75). The love of these two fellow-citizens calls back to Dante's heart the miserable dissensions that rend the cities of Italy, and the callousness with which the Emperors leave them to their fate (76-126). But from the reproaches thus launched against the Italians, Florence is sarcastically excepted, till the sarcasm breaks down in a wail of reproachful pity (127-151).

When the game of dice breaks up, he who loses stays sorrowing, repeating the throws, and sadly learns :
 with the other all the folk go away : one goes in front, another plucks him from behind, and another at his side recalls him to his mind.
 He halts not and attends to this one and to that : those to whom he stretches forth his hand press no more ; and so he saves him from the crowd.
 Such was I in that dense throng, turning my face to them, now here, now there, and by promising freed me from them.
 There was the Aretine who by the savage arms of Ghin di Tacco met his death ; and the other who was drowned as he ran in chase.

The Late-Repentant violently slain

They throng round Dante

Beneicasa and Cencio

- Anti-
purgatorio
- Quivi pregava con le mani sporte 16
Federico Novello, e quel da Pisa
che fe' parer lo buon Marzucco forte.
- Vidi Cont' Orso; e l' anima divisa 19
dal corpo suo per astio e per invidia,
come dicea, non per colpa commisa—
- Pier dalla Broccia dico: e qui provveggia, 22
mentr' è di qua, la donna di Brabante,
sì che però non sia di peggior greggia.
- Come libero fui da tutte e quante 25
quell' ombre, che pregar pur ch' altri preghi,
sì che s' avacci il lor divenir sante,
- io cominciai: "E' par che tu mi neghi, 28
o luce mia, espresso in alcun testo,
che decreto del cielo orazion pieghi;
- e questa gente prega pur di questo. 31
Sarebbe dunque loro speme vana?
o non m'è il detto tuo ben manifesto?"
- Ed egli a me: "La mia scrittura è piana, 34
e la speranza di costor non falla,
se ben si guarda con la mente sana.
- Chè cima di giudizio non s' avvallà, 37
perchè foco d' amor compia in un punto
ciò che dee satisfar chi qui s' astalla;
- e là dov' io fermai cotesto punto, 40
non si ammendava, per pregar, difetto,
perchè il prego da Dio era disgiunto.
- Veramente a così alto sospetto 43
non ti fermar, se quella nol ti dice,
che lume fia tra il vero e l' intelletto.
- Non so se intendi: io dico di Beatrice; 46
tu la vedrai di sopra, in su la vetta
di questo monte, ridente e felice."

- There was praying with outstretched hands 16
Federigo Novello, and he of Pisa who made
the good Marzucco show fortitude. The Late-Repentant violently sinned
- I saw Count Orso, and the soul severed from its 19
body through hatred and envy, so it said, and
not for any sin committed— Federico & Farinata Count Orso and Pier de la Brosse
- Pierre de la Brosse I mean: and here let the Lady 22
of Brabant take heed, while she is on earth, so
that for this she be not of a worsor herd.
- When I was free from all those shades whose one 25
prayer was that others should pray, so that their
way to blessedness be sped,
- I began: "It seemeth that thou, O my Light, 28
deniest expressly in a certain passage, that prayer
may bend heaven's decree; Efficacy of prayer
- and these people pray but for this. Can then 31
their hope be vain? or are not thy words right
clear to me?"
- And he to me: "My writing is plain and the 34
hope of them is not deceived if well thou con-
siderest with mind whole.
- For the height of justice is not abased because fire 37
of love fulfils in one moment the satisfaction
which he owes who here is lodged:
- and there where I affirmed that point, default could 40
not be amended by prayer, because the prayer
was severed from God.
- But do not rest in so profound a doubt except 43
she tell it thee, who shall be a light between
truth and intellect.
- I know not if thou understand: I speak of 46
Beatrice; thou shalt see her above, on the
summit of this mount, smiling and blessed."

Anti-
 purgatorio Ed io : " Signore, andiamo a maggior fretta ; 49
 chè già non m' affatico come dianzi ;
 e vedi omai che il poggio l' ombra getta. "
 " Noi anderem con questo giorno innanzi, " 52
 rispose, " quanto più potremo omai ;
 ma il fatto è d' altra forma che non stanzi.
 Prima che sii lassù, tornar vedrai 55
 colui che già si copre della costa,
 sì che i suoi raggi tu romper non fai.
 Ma vedi là un' anima, che, posta 58
 sola soletta, verso noi riguarda ;
 quella ne insegnerà la via più tosta. "
 Venimmo a lei. O anima Lombarda, 61
 come ti stavi altera e disdegnosa,
 e nel mover degli occhi onesta e tarda !
 Ella non ci diceva alcuna cosa ; 64
 ma lasciavane gir, solo sguardando
 a guisa di leon quando si posa.
 Pur Virgilio si trasse a lei, pregando 67
 che ne mostrasse la miglior salita ;
 e quella non rispose al suo domando ;
 ma di nostro paese e della vita 70
 c' inchiese. E il dolce duca incominciava :
 " Mantova, " . . . e l' ombra, tutta in sè romita,
 surse ver lui del loco ove pria stava, 73
 dicendo : " O Mantovano, io son Sordello
 della tua terra. " E l' un l' altro abbracciava.
 Ahi serva Italia, di dolore ostello, 76
 nave senza nocchiero in gran tempesta,
 non donna di provincie, ma bordello !
 Quell' anima gentil fu così presta, 79
 sol per lo dolce suon della sua terra,
 di fare al cittadin suo quivi festa ;

And I : " My Lord, go we with greater haste ; The Late-
 Repentant
 for already I grow not weary as before, and
 look, the hillside doth now a shadow cast. "
 " We with this day will onward go, " answered
 he, " so far as yet we may ; but the fact is
 other than thou deemest.
 Ere thou art above, him shalt thou see return that
 now is being hidden by the slope, so that thou
 makest not his rays to break.
 But see there a soul which, placed alone, solitary, Virgil and
 Sordello—
 looketh towards us ; it will point out to us the
 quickest way. "
 We came to it : O Lombard soul, how wast thou
 haughty and disdainful, and in the movement
 of thine eyes majestic and slow !
 Naught it said to us, but allowed us to go on,
 watching only after the fashion of a lion when
 he couches.
 Yet did Virgil draw on towards it, praying that
 it would show to us the best ascent ; and that
 spirit answered not his demand,
 but of our country and of our life did ask us.
 And the sweet Leader began : " Mantua, "
 and the shade, all rapt in self,
 leapt towards him from the place where first it Mantuan
 was, saying : " O Mantuan, I am Sordello of
 thy city. " And one embraced the other.
 Ah Italy, thou slave, hostel of woe, vessel with-
 out pilot in a mighty storm, no mistress of
 provinces, but a brothel ! Dante
 inveighs
 against
 Italy
 That gentle spirit was thus quick, merely at the
 sweet name of his city, to give greeting there
 to his fellow-citizen ;

Anti- ed ora in te non stanno senza guerra 82
 purgatorio li vivi tuoi, e l' un l' altro si rode
 di quei che un muro ed una fossa serra.
 Cerca, misera, intorno dalle prode 85
 le tue marine, e poi ti guarda in seno,
 se alcuna parte in te di pace gode.
 Che val, perchè ti racconciasse il freno 88
 Giustiniano, se la sella è vota?
 Senz' esso fora la vergogna meno.
 Ah! gente, che dovesti esser devota, 91
 e lasciar seder Cesar in la sella,
 se bene intendi ciò che Dio ti nota!
 guarda com' esta fiera è fatta fella, 94
 per non esser corretta dagli sproni,
 poi che ponesti mano alla predella.
 O Alberto Tedesco, che abbandoni 97
 costei ch' è fatta indomita e selvaggia,
 e dovesti inforcar li suoi arcioni,
 giusto giudizio dalle stelle caggia 100
 sopra il tuo sangue, e sia nuovo ed aperto,
 tal che il tuo successor temenza n' aggia:
 chè avete tu e il tuo padre sofferto, 103
 per cupidigia di costà distretti,
 che il giardin dell' imperio sia deserto.
 Vieni a veder Montecchi e Cappelletti, 106
 Monaldi e Filippeschi, uom senza cura:
 color già tristi, e costor con sospetti.
 Vien crudel, vieni, e vedi la pressura 109
 de' tuoi gentili, e cura lor magagne,
 e vedrai Santafior com' è sicura.
 Vieni a veder la tua Roma che piagne, 112
 vedova e sola, e dì e notte chiama:
 "Cesare mio, perchè non m' accompagne?"

and now in thee thy living abide not without war, Dante
 and one doth rend the other of those that one inveighs
 wall and one foss shuts in. against
 Search, wretched one, around thy sea-coasts by Italy
 the shores, and then gaze in thy bosom, if any
 part of thee enjoy peace.
 What avails it that Justinian should refit thy bridle The
 if the saddle is empty? But for that the shame Empire
 were less.
 Ah people, that shouldst be obedient, and let
 Cæsar sit in the saddle, if well thou under-
 standest what God writeth to thee!
 see how this beast hath grown vicious, for not
 being corrected by the spurs, since thou hast
 put thy hand to the bridle.
 O German Albert, that dost forsake her who is
 become wanton and savage, and that oughtest
 to bestride her saddle-bow,
 may just judgment fall from the stars upon thy
 blood, and be it strange and manifest, so that
 thy successor may have fear thereof:
 for thou and thy father, held back yonder by
 covetousness, have suffered that the garden of
 the empire be laid waste.
 Come and see Montagues and Capulets, Monaldi
 and Filippeschi, thou man without care: those
 already sad, and these in dread.
 Come, cruel one, come, and see the oppression
 of thy nobles and tend their sores, and thou
 shalt see Santafior how secure it is.
 Come and see thy Rome that weepeth widowed
 and alone, and day and night doth cry:
 "Cæsar mine, wherefore dost thou not com-
 panion me?"

- Anti-
purgatorio
- Vieni a veder la gente quanto s' ama ; 115
e se nulla di noi pietà ti move,
a vergognar ti vien della tua fama.
- E se licito m' è, o sommo Giove, 118
che fosti in terra per noi crucifisso,
son li giusti occhi taci rivolti altrove ;
- o è preparazion, che nell' abisso 121
del tuo consiglio, fai, per alcun bene
in tutto dall' accorger nostro scisso ?
- Chè le città d' Italia tutte piene 124
son di tiranni, ed un Marcel diventa
ogni villan che parteggiando viene.
- Fiorenza mia, ben puoi esser contenta 127
di questa digression che non ti tocca,
mercè del popol tuo che s' argomenta.
- Molti han giustizia in cor, ma tardi scocca, 130
per non venir senza consiglio all' arco ;
ma il popol tuo l' ha in sommo della bocca.
- Molti rifiutan lo comune incarco ; 133
ma il popol tuo sollecito risponde
senza chiamare, e grida : " Io mi sobbarco."
- Or ti fa lieta, chè tu hai ben onde : 136
tu ricca, tu con pace, tu con senno.
S' io dico 'l ver, l' effetto nol nasconde.
- Atene e Lacedemone, che fenno 139
l' antiche leggi e furon sì civili,
fecero al viver bene un picciol cenno
- verso di te, che fai tanto sottili 142
provvedimenti, che a mezzo novembre
non giunge quel che tu d' ottobre fili.
- Quante volte del tempo che rimembre, 145
legge, moneta, officio e costume
hai tu mutato, e rinnovato membre !

- Come and see how thy people love one another ; Dante
and if no pity for us move thee, come and inveighs
shame thee for thy fame. against
Italy
- And if it be permitted me, O highest Jove, who
on earth for us wast crucified, are thy just
eyes turned elsewhither ;
- or is it preparation which thou art making in the
depths of thy counsel, for some good end
wholly cut off from our vision ?
- For the cities of Italy are all full of tyrants, and
every clown that comes to play the partisan
becomes a Marcellus.
- O my Florence, thou indeed mayst rejoice at this Florence
digression which touches thee not, thanks to
thy people that reasons so well.
- Many have justice in their hearts, but slowly it
is let fly, for it comes not without counsel to
the bow; but thy people hath it ever on its lips.
- Many refuse the public burdens; but thy people
answers eagerly without call, and cries out :
" I bend me to the charge."
- Now make thee glad, for thou hast good reason :
thou rich, thou at peace, thou so wise. If I
speak sooth, the facts do not conceal it.
- Athens and Lacedæmon, that framed the laws of
old and were so grown in civil arts, gave a
mere hint at well living
- beside thee, who dost make such subtle provision,
that to mid-November reaches not what thou
in October spinnest.
- How often in the time which thou rememberest,
laws, coinage, offices, and customs hast thou
changed, and renewed thy members !

Anti-
purgatorio

E se ben ti ricordi e vedi lume, 148
vedrai te simigliante a quella inferma,
che non può trovar posa in su le piume,
ma con dar volta suo dolore scherma. 151

1. *Zara*, a game of chance played with three dice.

13, 14. "The Aretine" is Benincasa da Laterina, who, as judge of the Podestà of Siena, condemned to death a relative of Ghin di Tacco, a notorious highwayman. The latter subsequently revenged himself by murdering Benincasa, while he was sitting as a magistrate at Rome.

15-17. "The other Aretine" is Guccio of the Turlati, which family was at the head of the Ghibelines of Arezzo. He was drowned in the Arno; according to some accounts, while engaged in pursuing the Bostoli (a family of exiled Aretine Guefts, who had taken refuge in the Castel di Rondine), according to others, while being pursued by them after the battle of Campaldino (for which see the preceding canto).—Federico Novello, a member of the great Conti Guidi family, was slain by one of the Bostoli at Campaldino, while assisting the Turlati.

17, 18. It seems probable that Marzucco, of the Pisan Scornigiani family, "showed his fortitude" by pardoning the murderer of his son (the *quel da Pisa*); though other authorities declare that he slew the assassin.

19. This murder points to a continuation of the feud between the brothers Alessandro and Napoleone degli Alberti, alluded to in *Inf.* xxxii. 41-60: for Count Orso was the son of Napoleone, and his murderer Alberto the son of Alessandro.

19-24. Pierre de la Brosse was surgeon and afterwards chamberlain of King Philip III. of France. On the sudden death, in 1276, of Louis, Philip's son by his first wife, and heir to the throne, his second wife, Mary of Brabant, was suspected of having poisoned him, so that her own son might succeed. Among her accusers was Pierre de la Brosse. She deter-

And if thou well bethink thee, and see clear, thou shalt behold thee like unto that sick one, who can find no rest upon the down, but by turning about shuns her pain. Dante
inveighs
against
Italy
Florence

mined to poison all minds against him and bring about his downfall. According to popular tradition she accused him of having made an attempt on her honour; but as Pierre was eventually (in 1278) hanged on a charge of treasonable correspondence with Philip's enemy, Alfonso X. of Castile, it seems more probable that she attained her end by causing these letters to be forged.

28-30, 40-42. Among the persons Æneas meets in hell is his former pilot, Palinurus, who, having been drowned at sea, is not allowed to cross the Acheron for a hundred years: that being the penalty imposed on the souls of those who have not been duly interred. He entreats Æneas to take him across the river, whereupon the Sibyl rebukes him with the words: "Cease to hope that the decrees of the Gods are to be altered by prayers" (*Æn.* vi. 372). These words are addressed to a heathen and to a spirit in hell. Note that Æneas, whose aid is invoked by Palinurus, is a heathen, too, and does not fulfil the conditions of *Purg.* iv. 133-135; xi. 33.

58 *sqq.* Sordello, one of the most distinguished among the Italian poets who elected to write in Provençal rather than in their mother-tongue, was born at Goito, some ten miles from Mantua, about the year 1200. He led a chequered and wandering life, the latter portion of which was devoted to the service of Charles of Anjou, by whom he was well rewarded. The latest record of him that has come down to us is dated 1269. To the Dante student one episode of Sordello's life and one of his poems are of special interest. Between the years 1227-1229, while staying at Treviso with Ezzelino III. of Romano, he had a liaison with the latter's sister Cunizza (see *Par.* ix. 25-36), who was the wife of Count Ricciardo di San Bonifazio, but whom Sordello had abducted (for political

PURGATORIO

AFTER repeatedly embracing Virgil, only because he is a Mantuan, Sordello questions him further; and on hearing who he is, after a moment's pause, amazed and half-incredulous, falls at his feet to embrace his knees (1-15). In answer to Sordello, Virgil rehearsees in words of deepest pathos the nature of his mission and the state of the souls in Limbo who practised the moral, but were never clad with the theological, virtues (16-36). In answer to Virgil's questioning concerning the way, Sordello expounds the law of the mount which suffers no soul to ascend while the sun is below the horizon; and he offers to lead the pilgrims, ere the now approaching sunset, to a fitting place of rest, where they shall find noteworthy

Anti- Poscia che l' accoglienze oneste e liete
purgatorio furo iterate tre e quattro volte,
Sordel si trasse e disse: " Voi chi siete? "

" Prima che a questo monte fosser volte 4
l' anime degne di salire a Dio,
fur l' ossa mie per Ottavian sepolte.

Io son Virgilio; e per null' altro rio 7
lo ciel perdei, che per non aver fè":
così rispose allora il duca mio.

Qual è colui che cosa innanzi a sè 10
subita vede, ond' ei si maraviglia,
che crede e no, dicendo: " Ell' è, non è";

tal parve quegli, e poi chinò le ciglia, 13
ed umilmente ritornò ver lui,
ed abbracciollo ove il minor s' appiglia.

" O gloria de' Latin," disse, " per cui 16
mostrò ciò che potea la lingua nostra,
o pregio eterno del loco ond' io fui,

CANTO VII

souls (37-69). In a little lap or dell of the mountain they find the pensive souls of kings and rulers who had neglected their higher functions for selfish ease or selfish war. Now they are surrounded by every soothing beauty of nature; but relief from the serious cares of life, which erst they sought unduly, is now an anguish to them, and their yearning goes forth to the active purgation of the seven terraces of torment above them. With the enumeration of the kings—old enemies singing in harmony, and fathers mourning over the sins of their still living sons—are mingled tributes to the worth, or gibes at the degeneracy of the reigning monarchs, and reflections on the unlikeness of sons and fathers (70-136).

After the greetings dignified and glad had been repeated three and four times, Sordello drew him back, and said: " Who art thou? "

" Ere to this mount were turned those spirits worthy to ascend to God, my bones by Octavian had been buried.

I am Virgil; and for no other sin did I lose heaven than for not having faith": thus answered then my Leader.

As one who seeth suddenly a thing before him whereat he marvels, who believes, and believes not, saying: " It is, it is not ";

such seemed he, and forthwith bent his brow, and humbly turned back towards my Leader, and embraced him where the inferior clasps.

" O glory of the Latins," said he, " by whom our tongue showed forth all its power, O eternal praise of the place whence I sprang,

The Late-
Repentant
Virgil and
Sordello

- Anti-qual merito o qual grazia mi ti mostra ? 19
 purgatorio S' io son d'udir le tue parole degno,
 dimmi se vien d' inferno, e di qual chiostra.”
- “ Per tutti i cerchi del dolente regno,” 22
 rispose lui, “ son io di qua venuto.
 Virtù del ciel mi mosse, e con lei vegno.
- Non per far, ma per non far ho perduto 25
 di veder l' alto Sol che tu disiri,
 e che fu tardi da me conosciuto.
- Loco è laggiù non tristo da martiri, 28
ma di tenebre solo, ove i lamenti
non suonan come guai, ma son sospiri.
- Quivi sto io coi parvoli innocenti, 31
 dai denti morsi della morte, avante
 che fosser dall' umana colpa esenti.
- Quivi sto io con quei che le tre sante 34
 virtù non si vestiro, e senza vizio
 conobber l' altre e seguir tutte e quante.
- Ma se tu sai e puoi, alcuno indizio 37
 dà noi, per che venir possiam più tosto
 là dove Purgatorio ha dritto inizio.”
- Rispose : “ Loco certo non c' è posto : 40
 licito m' è andar suso ed intorno ;
 per quanto ir posso, a guida mi t' accosto.
- Ma vedi già come dichina il giorno, 43
 ed andar su di notte non si puote ;
 però è buon pensar di bel soggiorno.
- Anime sono a destra qua rimote ; 46
 se 'l mi consenti, io ti merrò ad esse,
 e non senza diletto ti fien note.”
- “ Com' è ciò ? ” fu risposto ; “ chi volesse 49
 salir di notte, fora egli impedito
 d' altrui ? o non sarrìa chè non potesse ? ”

- what merit or what favour sheweth thee to me ? ^{The Late-}
 If I am worthy to hear thy words, tell me if ^{Repentant}
 thou comest from Hell, and from what cloister.” ^{Virgil and}
 “ Through all the circles of the woeful realm,” ^{Sordello}
 answered he him, “ came I here. A virtue
 from heaven moved me, and with it I come.
 Not for doing, but for not doing, have I lost the
 vision of the high Sun, whom thou desirest,
 and who too late by me was known.
 Down there is a place not sad with torments, ^{Limbo}
 but with darkness alone, where the lamenta-
 tions sound not as wailings, but are sighs.
 There do I abide with the innocent babes, bitten
 by the fangs of death, ere they were exempt
 from human sin.
 There dwell I with those who clad them not
 with the three holy virtues, and without
 offence knew the others and followed them all.
 But if thou knowest and canst, give us some sign
 whereby we may most quickly come there
 where Purgatory has right beginning.”
 He answered : “ No fixed place is set for us :
 'tis permitted to me to go up and around ; so
 far as I may go, as guide I place me beside thee.
 But see now how the day is declining, and ascend ^{The law of}
 by night we cannot ; therefore 'tis well to ^{the ascent}
 think of some fair resting-place.
 Here are souls on the right apart ; if thou allow
 it I will lead thee to them, and not without
 joy will they be known to thee.”
 “ How is that ? ” was answered ; “ he who wished
 to ascend by night, would he be hindered by
 others, or would he not ascend because he
 could not ? ”

- Anti- E il buon Sordello in terra fregò il dito, 52
 purgatorio dicendo: "Vedi, sola questa riga
 non varcheresti dopo il sol partito;
 non però che altra cosa desse briga, 55
 che la notturna tenebra, ad ir suso:
 quella col non poter la voglia intriga.
 Ben si porìa con lei tornare in giuso, 58
 e passeggiar la costa intorno errando,
 mentre che l'orizzonte il dì tien chiuso."
 Allora il mio signor, quasi ammirando: 61
 "Menane, dunque," disse, "là ove dici
 che aver si può diletto dimorando."
 Poco allungati c'eravam di lici, 64
 quand'io m'accorsi che il monte era scemo,
 a guisa che i vallon li sceman quici.
 Valle "Colà," disse quell'ombra, "n'anderemo 67
 dove la costa face di sè grembo,
 e quivi il nuovo giorno attenderemo."
 Tra erto e piano era un sentiero sghembo, 70
 che ne condusse in fianco della lacca,
 là dove più che a mezzo muore il lembo.
 Oro ed argento fino, cocco e biacca, 73
 indico legno lucido e sereno,
 fresco smeraldo in l'ora che si fiacca,
 dall'erba e dalli fior dentro a quel seno 76
 posti, ciascun saria di color vinto,
 come dal suo maggiore è vinto il meno.
 Non avea pur natura ivi dipinto, 79
 ma di soavità di mille odori
 vi facea un incognito e indistinto.
Salve, Regina, in sul verde e in su i fiori 82
 quivi seder cantando anime vidi,
 che per la valle non parean di fuori.

- And the good Sordello drew his finger across <sup>The Late-
Repentant</sup>
 the ground, saying: "Look, even this line ^{Virgil and}
 thou wouldst not cross after the sun is set; ^{Sordello}
 not for that aught else than the darkness of night
 gave hindrance to going upward: that hampers
 the will with lack of power.
 Truly by night one might return downwards, and
 walk, wandering around the mountain side,
 while the horizon holds the day closed."
 Then my Lord, as tho' marvelling, said: "Lead
 us therefore where thou sayest we may have
 delight in tarrying."
 Short way had we thence advanced, when I per-
 ceived that the mount was scooped out, after
 the fashion that valleys scoop them out here.
 "There," said the shade, "we will go where the <sup>The valley
of the
negligent
Rulers</sup>
 mountain-side makes of itself a bosom, and
 there will await the new day."
 Neither steep nor level was a winding path, that
 led us to the side of that hollow, there where
 the valley's edge more than half dies away.
 Gold and fine silver, crimson and white, Indian
 wood bright and clear, fresh emerald at the
 moment it is split,
 would each be surpassed in colour by the grass
 and by the flowers placed within that fold, as
 the less is surpassed by the greater.
 Not only had Nature painted there, but of the
 sweetness of a thousand scents made there
 one, unknown and indefinable.
 There, seated on the grass and on the flowers,
 singing *Salve Regina*, saw I souls who because
 of the valley were not seen from without.

- Anti-
purgatorio
Valle
- “Prima che il poco sole omai s’annidi,” 85
cominciò il Mantovan che ci avea volti,
“tra color non vogliate ch’io vi guidi.
- Di questo balzo meglio gli atti e i volti 88
conoscerete voi di tutti e quanti,
che nella lama giù tra essi accolti.
- Colui, che più sied’alto e fa sembianti 91
d’aver negletto ciò che far dovea,
e che non move bocca agli altrui canti,
- Ridolfo imperador fu, che potea 94
sanar le piaghe ch’ hanno Italia morta,
sì che tardi per altri si ricrea.
- L’altro, che nella vista lui conforta, 97
resse la terra dove l’acqua nasce,
che Moita in Albia ed Albia in mar ne porta :
- Ottacchero ebbe nome, e nelle fasce 100
fu meglio assai, che Vincislao suo figlio
barbuto, cui lussuria ed ozio pasce.
- E quel nasetto, che stretto a consiglio 103
par con colui ch’ ha sì benigno aspetto,
morì fuggendo e disfiorando il giglio :
- guardate là come si batte il petto. 106
L’altro vedete ch’ ha fatto alla guancia
della sua palma, sospirando, letto.
- Padre e suocero son del mal di Francia : 109
sanno la vita sua viziata e lorda,
e quindi viene il duol che sì li lancia.
- Quel che par sì membruto, e che s’ accorda 112
cantando con colui dal maschio naso,
d’ ogni valor portò cinta la corda.
- E se re dopo lui fosse rimasto 115
lo giovinetto che retro a lui siede,
bene andava il valor di vaso in vaso ;

- “Ere the little sun now sinks to his nest,” be-^{The}
gan the Mantuan who had led us aside, ^{Negligent}
“desire not that I guide you among them. ^{Rulers}
- From this terrace ye will better know the acts
and faces of them all, than if received among
them down in the hollow.
- He who sits highest, and hath semblance of having ^{Rudolph}
left undone what he ought to have done, and
who moves not his lips with the others’ songs,
was Rudolph the Emperor, who might have healed
the wounds that were the death of Italy, so that
too late through another is she succoured.
- The other, who looks to be comforting him, ruled ^{Ottocar}
the land where the water rises which the
Moldau carries away into the Elbe, and the
Elbe into the sea :
- Ottocar for name had he, and in swaddling
clothes was better far than bearded Wenceslas
his son, whom lust and sloth consume.
- And that snub-nosed one, who seems close in ^{Philip III.}
counsel with him that hath so kindly a mien, ^{of France}
died in flight and deflowering the lily : ^{and Henry}
^{of Navarre}
- look there how he is beating his breast. The
other see, who, sighing, hath made a bed for
his cheek with the palm of his hand.
- Father and father-in-law are they of the plague
of France : they know his wicked and foul life,
and hence comes the grief that pierceth them so.
- He who seems so stout of limb, and accords his ^{Peter III.}
singing with him of the virile nose, was begirt ^{of Aragon}
with the cord of every worth. ^{and Charles}
^{I. of Anjou}
- And if the lad who sits behind him had re-^{Peter’s}
mained king after him, the worth would in ^{sons}
truth have passed from vessel to vessel ;

Anti- che non si puote dir dell' altre erede. 118
 purgatorio Giacomo e Federico hanno i reami ;
 Valle del retaggio miglior nessun possiede.
 Rade volte risurge per li rami 121
 l' umana probitate : e questo vuole
 quei che la dà, perchè da lui si chiami.
 Anche al nasuto vanno mie parole, 124
 non men ch' all' altro, Pier, che con lui canta,
 onde Puglia e Provenza già si duole.
 Tant' è del seme suo minor la pianta, 127
 quanto, più che Beatrice e Margherita,
 Costanza di marito ancor si vanta.
 Vedete il re della semplice vita 130
 seder là solo, Arrigo d' Inghilterra :
 questi ha ne' rami suoi migliore uscita.
 Quel che più basso tra costor s' atterra, 133
 guardando in suso, è Guglielmo marchese,
 per cui ed Alessandria e la sua guerra
 fa pianger Monferrato e Canavese." 136

6. *Ottaviano*, the Emperor Augustus (cf. above, Canto iii. 27, note).

7, 8 and 25-36. See *Inf.* iv. 25-42.

44, 49-57. The symbolism is clear if we bear in mind the analogy between the sun (v. 54) and God.

82. *Salve Regina*, the famous antiphon invoking the aid of the Virgin Mary. It is sung after vespers.

91-102. The Emperor Rudolf I. (1218-1272-1292; see the preceding canto, v. 102-105) began by serving under Ottocar II., King of Bohemia (1253-1278); but on his election as Emperor he asserted his supremacy. Ottocar's refusal to acknowledge it gave rise to hostilities which ended in his defeat and death in a battle near Vienna (1278). Ottocar's son, Wenceslas IV. (1278-1305), was permitted to retain Bohemia (v. 98, 99), but had to yield Austria, Styria, Carinthia and Carniola

which may not be said of the other heirs. James
 and Frederick have the realms : of the better
 heritage none hath possession.

The
 Negligent
 Rulers
 Peter's
 sons

Rarely doth human probity rise through the
 branches : and this he wills who giveth it, so
 that it may be prayed for from him.

Also to the big-nosed one my words do go, not
 less than to the other, Peter, who is singing
 with him, wherefore Apulia and Provence
 now moan.

The de-
 generate
 son of
 Charles I.
 of Anjou

So much is the plant degenerate from its seed as,
 more than Beatrice and Margaret, Constance
 yet boasts of her husband.

See the king of the simple life, sitting there
 alone, Henry of England : he in his branches
 hath better issue.

Henry III.
 of England

That one who lower down humbleth himself
 among them, gazing upward, is William the
 Marquis, through whom Alessandria and its war
 make Montferrato and the Canavese to weep.

William
 the
 Marquis

to Rudolf, who placed them under the rule of his own
 sons, Albert and Rudolf.

103-111. Philip III., the Bold, of France (1245-1270-1285), the *nasetto*, was in 1285 defeated (v. 105) by Roger di Loria, the admiral of Peter III. of Aragon (see the following note), whose crown he was attempting to seize on behalf of his son, Charles of Valois, and with the connivance of Pope Martin IV. Philip's son, Philip IV., the Fair (1268-1285-1314; one of Dante's pet aversions: see *Inf.* xix. 87; *Purg.* xx. 91; xxxii. 152; *Par.* xix. 118-120), married Joan, the daughter of Henry, the Fair, of Navarre (1270-1274; v. 104); and it is the young man's wickedness that is here uniting his father and his father-in-law in a common sorrow.

112-114. Peter III. of Aragon (1276-1285) and his former enemy, Charles I. of Anjou (1220-1285; King

PURGATORIO

AT the pensive hour of sunset the souls devoutly join in their evening hymn, with eyes uplifted to heaven (1-18). As though to remind them that while outside the gate of the true Purgatory their wills are not intrinsically above the reach of temptation, but are guarded only by the express intervention and protection of divine grace, two angels descend and stand on either bank of the dell to guard them against the serpent who would enter this counterpart of Eden (19-39). At the mention of the serpent Dante shrinks close up to Virgil; but Sordello invites them to descend, as the twilight deepens, into the little vale, where Dante meets his friend Nino, Judge of Gallura, and in answer to his question tells him that he is still in the first life; whereon both he and Sordello start back in amazement. Nino summons Conrad Malaspina to witness this wonder of God's grace, and then turning to Dante again, implores him to obtain the prayers of his daughter; for his wife, betrothed to a Visconte, has surely forgotten him (40-84). Dante, looking to

Anti-
purgatorio
Valle
Era già l' ora che volge il disio
ai naviganti, e intenerisce il core
lo di ch' han detto ai dolci amici addio;

e che lo nuovo peregrin d' amore
punge, se ode squilla di lontano,
che paia il giorno pianger che si more : 4

quand' io incominciai a render vano
l' udire, ed a mirare una dell' alme
surta, che l' ascoltar chiedea con mano. 7

Ella giunse e levò ambo le palme,
ficcando gli occhi verso l' oriente,
come dicesse a Dio : " D' altro non calme." 10

CANTO VIII

heaven, notes that in this season of repose the four stars that represent the moral virtues have vanished behind the mountain, and the three that represent the theological virtues shine in the sky. This is one of the many indications that the proper business of Purgatory is ethical, the recovery of the sound moral will. The season in which the souls may actually ascend is the one over which the four stars preside (85-93). Meanwhile the dreaded serpent approaches, but the angels swoop like celestial hawks upon it, and having put it to flight return to their posts (94-108). During the whole assault Conrad has not ceased to gaze on Dante; and he now asks him for news of his country of Valdemagra, and of his kinsfolk there; to which Dante replies that he has never visited those parts, but the noble character of the Malaspini rings through all Europe (109-132); whereon he receives the significant comment that ere six years are gone he shall know the worth of the Malaspini better than reportingly (133-139).

"Twas now the hour that turns back the desire
of those who sail the seas and melts their heart,
that day when they have said to their sweet
friends adieu,

The
Negligent
Rulers
Sunset of
the first
day in
Purgatory

and that pierces the new pilgrim with love, if
from afar he hears the chimes which seem to
mourn for the dying day;

when I began to annul my sense of hearing, and
to gaze on one of the spirits, uprisen, that
craved a listening with its hand.

It joined and lifted up both its palms, fixing its
eyes towards the east, as though 'twere saying
to God : " For aught else I care not."

- Anti-
purgatorio
Valle
- “ *Te lucis ante* ” sì devotamente 13
le usci di bocca, e con sì dolci note,
che fece me a me uscir di mente.
- E l' altre poi dolcemente e devote 16
seguitar lei per tutto l' inno intero,
avendo gli occhi alle superne rote.
- Aguzza qui, lettor, ben gli occhi al vero, 19
chè il velo è ora ben tanto sottile,
certo, che il trapassar dentro è leggiere.
- Io vidi quello esercito gentile 22
tacito poscia riguardare in sue,
quasi aspettando pallido ed umile ;
- e vidi uscir dell' alto, e scender giue 25
due angeli con due spade affocate,
tronche e private delle punte sue.
- Verdi, come fogliette pur mo nate, 28
erano in veste, che da verdi penne
percosse traean dietro e ventilate.
- L' un poco sopra noi a star si venne, 31
e l' altro scese in l' opposita sponda,
sì che la gente in mezzo si contenne.
- Ben discerneva in lor la testa bionda ; 34
ma nelle faccie l' occhio si smarria,
come virtù che al troppo si confonda.
- “ Ambo vegnon del grembo di Maria, ” 37
disse Sordello, “ a guardia della valle,
per lo serpente che verrà via via. ”
- Ond' io, che non sapeva per qual calle, 40
mi volsi intorno, e stretto m' accostai
tutto gelato alle fidate spalle.
- E Sordello anco : “ Ora avvalliamo omai 43
tra le grandi ombre, e parleremo ad esse ;
grazioso fia lor vedervi assai. ”

- “ *Te lucis ante* ” so devoutly proceeded from its 13
mouth, and with such sweet music, that it rapt
me from my very sense of self. The
Negligent
Rulers
Evening
Hymn
- And the others then sweetly and devoutly ac-
companied it through the entire hymn, having
their eyes fixed on the supernal wheels.
- Reader, here sharpen well thine eyes to the
truth, for the veil now is indeed so thin,
that of a surety to pass within is easy.
- I saw that noble army thereafter silently gaze
upward, as if in expectancy, pale and
lowly ;
- and I saw two angels come forth from on high 25
and descend below with two flaming swords,
broken short and deprived of their points. Two
Angels
descend
from
Heaven
- Green, as tender leaves just born, was their
raiment, which they trailed behind, fanned
and smitten by green wings.
- One came and alighted a little above us, and the
other descended on the opposite bank, so that
the people was contained in the middle.
- Clearly I discerned the fair hair of them ; but in
their faces the eye was dazed, like a faculty
which by excess is confounded.
- “ Both come from Mary's bosom, ” said
Sordello, “ as guard of the vale, because of
the serpent that straightway will come. ”
- Whereat I, who knew not by what way,
turned me around, and placed me all icy
cold close to the trusty shoulders.
- And Sordello again : “ Now go we into the vale
among the mighty shades, and we will speak to
them ; great joy will it be to them to see you. ”

- Anti-
purgatorio
Valle
- Solo tre passi credo ch' io scendesse, 46
e fui di sotto, e vidi un che mirava
pur me, come conoscer mi volesse.
- Tempo era già che l' aer s' annerava, 49
ma non sì che tra gli occhi suoi e i miei
non dichiarisse ciò che pria serrava.
- Ver me si fece, ed io ver lui mi fei : 52
Giudice Nin gentil, quanto mi piacque,
quando ti vidi non esser tra i rei !
- Nulla bel salutar tra noi si tacque ; 53
poi domandò : " Quant' è che tu venisti
a piè del monte per le lontane acque ? "
- " O," diss' io lui, " per entro i lochi tristi 58
venni stamane, e sono in prima vita,
ancor che l' altra sì andando acquisti. "
- E come fu la mia risposta udita, 61
Sordello ed egli indietro si raccolse,
come gente di subito smarrita.
- L' uno a Virgilio, e l' altro ad un si volse 64
che sedea lì, gridando : " Su, Corrado,
vieni a veder che Dio per grazia volse. "
- Poi volto a me : " Per quel singular grado, 67
che tu dei a colui, che sì nasconde
lo suo primo perchè, che non gli è guado,
quando sarai di là dalle larghe onde, 70
di' a Giovanna mia, che per me chiami
là dove agl' innocenti si risponde.
- Non credo che la sua madre più m' ami, 73
poscia che trasmutò le bianche bende,
le quai convien che misera ancor brami.
- Per lei assai di lieve si comprende, 76
quanto in femmina foco d' amor dura,
se l' occhio o il tatto spesso non l' accende.

- Only three steps methinks I descended, and was 46
below, and saw one who was gazing only at
me, as tho' he would recognise me.
- 'Twas now the time when the air was darkening, 49
yet not so dark but that what between his eyes
and mine before was hidden, now grew clear.
- He advanced towards me, and I to him : Noble 52
judge Nino how did I rejoice when I saw
thee, and not among the damned !
- No fair greeting was left unsaid between us ; then 53
he asked : " How long is it since thou camest
to the foot of the mount over the far waters ? "
- " Oh," said I to him, " from within the places of 58
woe came I this morn, and am in my first life,
albeit by this my journeying I gain the other. "
- And when my answer was heard, Sordello 61
and he shrank back like folk suddenly be-
wildered.
- The one turned to Virgil, and the other to one who 64
was seated there, crying : " Up, Conrad, come
and see what God by his grace hath willed. "
- Then turning to me : " By that especial grace 67
which thou owest to him who so hideth his
first purpose that there is no ford to it,
when thou art beyond the wide waters, tell my 70
Giovanna that she pray for me there where the
innocent are heard.
- I do not think her mother loves me more, since 73
she hath changed her white wimples, which
hapless she must long for once again.
- By her right easily may be known, how long 76
the fire of love doth last in woman, if eye
and touch do not oft rekindle it.

The
Negligent
Rulers
Nino de'
Visconti

discourses
with Dante

- Anti-
purgatorio
Valle
- Non le farà sì bella sepoltura 79
la vipera che il Milanese accampa,
com' avria fatto il gallo di Gallura."
- Così dicea, segnato della stampa 82
nel suo aspetto di quel dritto zelo,
che misuratamente in core avvampa.
- Gli occhi miei ghiotti andavan pure al cielo, 85
pur là dove le stelle son più tarde,
sì come rota più presso allo stelo.
- E il duca mio: " Figliuol, che lassù guarde? " 88
Ed io a lui: " A quelle tre facelle,
di che il polo di qua tutto quanto arde."
- Ed egli a me: " Le quattro chiare stelle, 91
che vedevi staman, son di là basse,
e queste son salite ov' eran quelle."
- Com' ei parlava, e Sordello a sè il trasse 94
dicendo: " Vedi là il nostro avversaro ";
e drizzò il dito, perchè in là guardasse.
- Da quella parte, onde non ha riparo 97
la picciola vallea, era una biscia,
forse qual diede ad Eva il cibo amaro.
- Tra l' erba e i fior venia la mala striscia, 100
volgendo ad or ad or la testa al dosso,
leccando come bestia che si liscia.
- Io non vidi, e però dicer non posso, 103
come mosser gli astor celestiali,
ma vidi bene e l' uno e l' altro mosso.
- Sentendo fender l' aere alle verdi ali, 106
fuggì il serpente, e gli angeli dier volta
suso alle poste rivolando eguali.
- L' ombra, che s' era al giudice raccolta 109
quando chiamò, per tutto quell' assalto
punto non fu da me guardare sciolta.

- The viper that the Milanese blazons on his ^{The}
shield will not make her so fair a tomb as ^{Negligent}
Gallura's cock would have done." ^{Rulers}
- Thus spake he, his countenance stamped with ^{Nino}
the mark of that righteous zeal which in due
measure glows in the breast.
- My yearning eyes were again turned towards ^{The Three}
heaven, even there where the stars are slowest, ^{Stars}
like a wheel nearest the axle.
- And my leader: " Son, what gazest thou at up
there? " And I to him: " At those three torches,
wherewith the whole pole here is flaming."
- And he to me: " The four bright stars which
thou sawest this morn are low on the other
side, and these are risen where they were."
- As he was speaking, lo Sordello drew him to him- ^{The}
self, saying: " See there our adversary," and ^{Serpent}
pointed his finger so that he should look thither.
- On that side where the little vale hath no
rampart, was a snake, perchance such as gave
to Eve the bitter food.
- Through the grass and the flowers came the evil
reptile, turning round now and again its head
to its back, licking like a beast that sleeks itself.
- I saw not, and therefore cannot tell, how the
celestial falcons moved; but full well I saw
both in motion.
- Hearing the green wings cleave through the air, the ^{put to}
serpent fled, and the angels wheeled around, ^{fight by}
flying in equal measure back to their posts. ^{the Angels}
- The shade that had drawn close to the judge ^{Coarad}
when he called, through all that assault was ^{Malaspina}
not loosed a moment from gazing at me.

- Anti-
purgatorio
Valle
- “ Se la lucerna che ti mena in alto 112
trovi nel tuo arbitrio tanta cera,
quant' è mestiero infino al sommo smalto,”
cominciò ella, “ se novella vera 115
di Valdimacra o di parte vicina
sai, dilla a me, che già grande là era.
Chiamato fui Corrado Malaspina : 118
non son l' antico, ma di lui discesi ;
a' miei portai l' amor che qui raffina.”
“ O,” diss' io lui, “ per li vostri paesi 121
giammai non fui ; ma dove si dimora
per tutta Europa, ch' ei non sien palesi ?
La fama che la vostra casa onora 124
grida i signori e grida la contrada,
sì che ne sa chi non vi fu ancora.
Ed io vi giuro, s' io di sopra vada, 127
che vostra gente onrata non si sfregia
del pregio della borsa e della spada.
Uso e natura sì la privilegia, 130
che, perchè il capo reo lo mondo torca,
sola va dritta, e il mal cammin dispregia.”
Ed egli : “ Or va, chè il sol non si ricorca 133
sette volte nel letto che il Montone
con tutti e quattro i piè copra ed inforca,
che cotesta cortese opinione 136
ti fia chiavata in mezzo della testa
con maggior chiovi che d' altrui sermone.
se corso di giudizio non s' arresta.” 139

1-6, 49-51. See diagram on p. 103.

13. The Ambrosian hymn, *Te lucis ante terminum*, sung at Compline (the last office of the day).

19-39. In addition to the general explanation given in the *Argument*, the following points should be noted. The green robes and wings of the angels speak of hope.

- “ So may that light which guideth thee on high, The
find in thy will as much wax as is needful to Negligent
reach the enamelled summit,” Rulers
Conrad
Malaspina
it began, “ if thou know true tidings of Valdi-
macra, or of neighbouring parts, tell it me who
once was mighty there.
I was called Conrad Malaspina : not the elder
am I, but descended from him : to mine own
I bore that love which here is purified.”
“ Oh,” said I to him, “ through your lands I ne'er Dante
have been, but where do men dwell through- praises the
out Europe to whom they are not renowned ? Malaspini
The fame which honours your house proclaims
abroad its lords, and proclaims the country, so
that he knows of it who there hath never been.
And I swear to you, so may I go on high, that
your honoured race strips not itself of the
glory of the purse and of the sword.
Custom and nature so do privilege it, that for all
that the guilty head sets the world awry, it
alone goeth straight and scorns the path of evil.”
And he : “ Now depart, for the sun goeth not and is
to rest seven times in the bed which the Ram rewarded
covers and bestrides with all four feet, by Conrad's
cheering
prophecy
ere this courteous opinion shall be nailed in the
midst of thy head, with bigger nails than other
men's words, if course of judgment be not
stayd.”

The pointless swords are usually taken to indicate justice tempered with mercy (*cf.* below, Canto xxxi. 42, *note*); but perhaps they mean that the battle is in truth already decided, the deadly thrust no longer needed, and that the sword-edge alone is adequate (see below, Canto xxxi. 2, 3).

PURGATORIO

IT is now about two and a half hours since sunset. The Scorpion has begun to pass the horizon, and the lunar aurora is already whitening in the east, when Dante, reclining in the bosom of the valley, resting from his four-night watch and the toil and anguish of his journey, drops into a deep sleep (1-12). In the morning hour when dreams are true, he seems to be clasped in the talons of an eagle—the symbol at once of justice and of baptismal regeneration—and to be borne up into the sphere of fire, the burning of which awakens him; and he starts to find himself alone with Virgil, higher on the mount, nigh to the gate of Purgatory proper. He learns from his guide that, as he slept, Lucia bore him away from Sordello and the other denizens of the valley, and placed him here (13-63). His dismay is thus turned into delight

Anti-
purgatorio
Valle

La concubina di Titone antico
già s' imbiancava al balco d' oriente,
fuor delle braccia del suo dolce amico ;

di gemme la sua fronte era lucente, 4
poste in figura del freddo animale,
che con la coda percote la gente ;

e la notte de' passi, con che sale, 7
fatti avea due nel loco ov' eravamo,
e il terzo già chinava in giuso l' ale ;

quand' io, che meco avea di quel d' Adamo, 10
vinto dal sonno, in su l' erba inchinai
ove già tutti e cinque sedevamo.

Nell' ora che comincia i tristi lai 13
la rondinella presso alla mattina,
forse a memoria de' suoi primi guai,

CANTO IX

as he follows his guide to the narrow portal with its three steps and its angel guard, who first challenges the pilgrims, but on learning their divine authority gives them courteous welcome (64-93). On the steps of sincerity, contrition and love, the poet mounts to the gate and throws himself at the feet of its guardian to implore admission (94-111). The angel carves on Dante's brow seven P's, the symbol of the seven deadly sins (*peccata*), which are purged on the terraces above, and then turning the golden and the silver key which he holds in charge from Peter, he admits Dante; with the solemn warning that he is not to look behind him, when once past the gate (112-132). The seldom-turned hinges grate as the portal swings, and a half-heard song of praise to God is the first sound that falls on the poet's ear within the gate, drawing his heart upward (133-145).

Now was the concubine of ancient Tithonus at
eastern terrace growing white, forth from her
sweet lover's arms ;

The first
night in
Purgatory
begins

with gems her forehead was glittering, set in the
form of the cold animal that strikes folk with
its tail ;

and Night, in the place where we were, had made
two of the steps wherewith she climbs, and the
third was already down-stooping its wings ;

when I, who with me had somewhat of Adam, and Dante
vanquished by sleep, sank down on the grass
where already all we five were seated. and a slumber

At the hour when the swallow begins her sad
lays nigh unto the morn, perchance in memory
of her former woes,

- Anti- e che la mente nostra, peregrina
purgatorio più dalla carne e men da' pensier presa,
alle sue vision quasi è divina : 16
- in sogno mi pareva veder sospesa 19
un' aquila nel ciel con penne d' oro
con l' ali aperte, ed a calare intesa.
- Ed esser mi pareva là dove foro 22
abbandonati i suoi da Ganimede,
quando fu ratto al sommo consistoro.
- Fra me pensava : " Forse questa fiede 25
pur qui per uso, e forse d' altro loco
disdegna di portarne suso in piede."
- Poi mi pareva che, roteata un poco, 28
terribil come folgor discendesse,
e me rapisse suso infino al foco.
- Purgatorio Ivi pareva ch' ella ed io ardesse, 31
e sì l' incendio imaginato cosse,
che convenne che il sonno si rompesse.
- Non altrimenti Achille si riscosse, 34
gli occhi svegliati rivolgendo in giro,
e non sapendo là dove si fosse,
- quando la madre da Chiron a Schiro 37
trafugò lui dormendo in le sue braccia,
là onde poi li Greci il dipartiro ;
- che mi scoss' io sì come dalla faccia 40
mi fuggì il sonno, e diventai ismorto,
come fa l' uom che spaventato agghiaccia.
- Da lato m' era solo il mio conforto, 43
e il sole er' alto già più che due ore,
e il viso m' era alla marina torto.
- " Non aver tema," disse il mio signore ; 46
" fatti sicur, chè noi siamo a buon punto ;
non stringer, ma rallarga ogni vigore.

- and when our mind, more of a wanderer from Dante's
dreams of
the Eagle
the flesh and less prisoned by thoughts, in its
visions is almost prophetic ;
- in a dream methought I saw an eagle poised in
the sky, with plumes of gold, with wings out-
spread, and intent to swoop.
- And meseemed to be there where his own people
were abandoned by Ganymede, when he was
snatched to the high consistory.
- I thought within me : " Haply he strikes only here
through custom, and perchance scorneth to bear
aught upward from other place in his talons."
- Then meseemed that, having wheeled awhile,
terrible as lightning, he descended and snatched
me up far as the fiery sphere.
- There it seemed that he and I did burn, and the and awakes
at morn
visionary flame so scorched that needs was
my slumber broken.
- Not otherwise Achilles startled, turning his
awakened eyes around, and knowing not
where he might be,
- when his mother carried him away sleeping in
her arms from Chiron to Scyros, there whence
the Greeks afterwards made him depart,
- than I startled, soon as sleep fled from my face,
and I grew pale even as a man who freezes
with terror.
- Alone beside me was my Comfort, and the sun
was already more than two hours high, and
mine eyes were turned to the sea.
- " Have no fear," said my Lord, " make thee
secure, for we are at a good spot : hold not
back, but put out all thy strength.

- Purgatorio Tu se' omai al Purgatorio giunto : 49
 vedi là il balzo che il chiude d' intorno ;
 vedi l' entrata là 've par disgiunto.
- Dianzi, nell' alba che precede al giorno, 52
 quando l' anima tua dentro dormia
 sopra li fiori, onde laggiù è adorno,
 venne una donna, e disse : ' Io son Lucia ; 55
 lasciatemi pigliar costui che dorme,
 sì l' agevererò per la sua via.'
- Sordel rimase, e l' altre gentil forme. 58
 Ella ti tolse, e come il dì fu chiaro
 sen venne suso, ed io per le sue orme.
- Qui ti posò ; e pria mi dimostraro 61
 gli occhi suoi belli quell' entrata aperta ;
 poi ella e il sonno ad una se n' andaro."
- A guisa d' uom che in dubbio si raccerta 64
 e che muta in conforto sua paura,
 poi che la verità gli è discoperta,
 mi cambia' io ; e come senza cura 67
 videmi il duca mio, su per lo balzo
 si mosse, ed io di retro in ver l' altura.
- Lettor, tu vedi ben com' io innalzo 70
 la mia materia, e però con più arte
 non ti maravigliar s' io la rinalzo.
- Noi ci appressammo, ed eravamo in parte, 73
 che là dove pareami in prima un rotto,
 pur come un fesso che muro diparte, 76
 vidi una porta, e tre gradi di sotto,
 per gire ad essa, di color diversi,
 ed un portier che ancor non faceva motto.
- E come l' occhio più v' apersi, 79
 vidil seder sopra il grado soprano,
 tal nella faccia, ch' io non lo sofferisi ;

Porta del
Purgatorio

- Thou art now arrived at Purgatory ; see there 49
 the rampart that compasseth it around ; see
 the entrance there where it seems cleft. *Virgil
tells Dante
that he
has reached
Purgatory*
- Erewhile, in the dawn which precedes the day, 52
 when thy soul was sleeping within thee upon
 the flowers wherewith down below is adorned,
 came a lady and said : ' I am Lucy, let me take 55
 this man who sleepeth, so will I prosper him
 on his way.'
- Sordello remained and the other noble forms. 58
 She took thee, and as day was bright, came
 on upward, and I followed in her track. *borne
thither by
Lucy*
- Here she placed thee ; and first her fair eyes 61
 did show to me that open entrance ; then she
 and sleep together went away."
- As doth a man who in dread is reassured, and 64
 who changes his fear to comfort after the
 truth is revealed to him,
- I changed me ; and when my Leader saw me 67
 freed from care, he moved up by the rampart,
 and I following, towards the height. *The poets
resume
their way*
- Reader, well thou seest how I exalt my sub- 70
 ject, therefore marvel thou not if with greater
 art I sustain it.
- We drew nigh, and were at a place, right 73
 there where first appeared to me a break just
 like a fissure which divides a wall,
- I espied a gate, and three steps beneath to go to 76
 it, of divers colours, and a warder who as yet
 spake no word. *and reach
the gate of
Purgatory*
- And as more I opened mine eyes there, I saw 79
 him seated upon the topmost step, such in his
 countenance that I endured him not ; *The
Guardian
Angel*

Porta del ed una spada nuda aveva in mano, 82
 Purgatorio che rifletteva i raggi sì ver noi,
 ch' io dirizzava spesso il viso in vano
 "Dite costinci, che volete voi?" 85
 cominciò egli a dire: "ov' è la scorta?
 Guardate che il venir su non vi nò!"
 "Donna del ciel, di queste cose accorta," 88
 rispose il mio maestro a lui, "pur dianzi
 ne disse: 'Andate là, quivi è la porta.'"
 "Ed ella i passi vostri in bene avanzi," 91
 ricominciò il cortese portinaio;
 "venite dunque a' nostri gradi innanzi."
 Là 've venimmo, allo scaglion primaio, 94
 bianco marmo era sì pulito e terso,
 ch' io mi specchiai in esso quale io paio.
 Era il secondo tinto più che perso, 97
 d' una petrina ruvida ed arsiccia,
 crepata per lo lungo e per traverso.
 Lo terzo, che di sopra s' ammassiccia, 100
 porfido mi pareva sì fiammeggiante,
 come sangue che fuor di vena spiccia.
 Sopra questo teneva ambo le piante 103
 l' angel di Dio, sedendo in su la soglia,
 che mi sembrava pietra di diamante.
 Per li tre gradi su di buona voglia 106
 mi trasse il duca mio, dicendo: "Chiedi
 umilmente che il serrame scioglia."
 Divoto mi gittai a' santi piedi; 109
 misericordia chiesi che m' aprisse;
 ma pria nel petto tre fiata mi diedi.
 Sette P nella fronte mi descrisse 112
 col puntun della spada, e: "Fa' che lavi,
 quando se' dentro, queste piaghe," disse.

and in his hand he held a naked sword which ^{The}
 reflected the rays so towards us, that I directed ^{Guardian}
 mine eyes to it oft in vain. ^{Angel}
 "Tell, there where ye stand, what would ye?"
 he began to say; "where is the escort? Be-
 ware lest coming upward be to your hurt!"
 "A heavenly lady who well knows these things,"
 my Master answered him, "even now did say
 to us: 'Go ye thither, there is the gate.'"
 "And may she speed your steps to good,"
 again began the courteous door-keeper;
 "come then forward to our stairs."
 There where we came, at the first step, was ^{The three}
 white marble so polished and smooth that I ^{steps of}
 mirrored me therein as I appear. ^{the gate}
 The second darker was than perse, of a stone,
 rugged and calcined, cracked in its length and
 in its breadth.
 The third, which is massy above, seemed to me
 of porphyry so flaming red as blood that
 spurts from a vein.
 Upon this God's angel kept both his feet, sitting
 upon the threshold, which seemed to me
 adamantine stone.
 Up by the three steps, with my good will, my
 Leader brought me, saying: "Humbly ask
 that the bolt be loosed."
 Devoutly I flung me at the holy feet; for mercy ^{Daute}
 I craved that he would open to me; but first ^{craves}
 on my breast thrice I smote me. ^{admission}
 Seven P's upon my forehead he described with
 the point of his sword and: "Do thou wash ^{The seven}
 these wounds when thou art within," he said. ^{P's}

Porta del ed una spada nuda aveva in mano, 82
 Purgatorio che rifletteva i raggi sì ver noi,
 ch' io dirizzava spesso il viso in vano

"Dite costinci, che volete voi?" 85
 cominciò egli a dire: "ov' è la scorta?
 Guardate che il venir su non vi nò!"

"Donna del ciel, di queste cose accorta," 88
 rispose il mio maestro a lui, "pur dianzi
 ne disse: 'Andate là, quivi è la porta.'"

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 on my breast thrice I smote me. ^{admission}

Seven P's upon my forehead he described with ^{The seven}
 the point of his sword and: "Do thou wash ^{P's}
 these wounds when thou art within," he said.

- Porta del Purgatorio Cenere o terra che secca si cavi 115
 d' un color fora col suo vestimento,
 e di sotto da quel trasse due chiavi.
- L' una era d' oro e l' altra era d' argento ; 118
 pria con la bianca, e poscia con la gialla
 fece alla porta sì ch' io fui contento.
- “ Quandunque l' una d' este chiavi falla, 121
 che non si volga dritta per la toppa,”
 diss' egli a noi, “ non s' apre questa calla.
- Più cara è l' una ; ma l' altra vuol troppa 124
 d' arte e d' ingegno avanti che disserri,
 perch' ell' è quella che il nodo disgroppa.
- Da Pier le tengo ; e dissemi ch' io erri 127
 anzi ad aprir, che a tenerla serrata,
 pur che la gente a' piedi mi s' atterri.”
- Poi pinse l' uscio alla porta sacrata, 130
 dicendo : “ Entrate ; ma facciovi accorti
 che di fuor torna chi 'ndietro si guata.”
- E quando fur ne' cardini distorti 133
 gli spigoli di quella regge sacra
 che di metallo son sonanti e forti,
- non ruggiò sì, nè si mostrò sì acra 136
 Tarpeia, come tolto le fu il buono
 Metello, per che poi rimase macra.
- Io mi rivolsi attento al primo tuono, 139
 e *Te Deum laudamus* mi pareo
 udir in voce mista al dolce suono.
- Tale imagine appunto mi rendea 142
 ciò ch' io udiva, qual prender si suole
 quando a cantar con organi si stea :
- che or sì or no s' intendon le parole. 145

1-9. Dante never distinguishes between the signs and the constellations of the Zodiac ; that is to say,

- Ashes, or earth which is dug out dry, would be of one colour with his vesture, and from beneath it he drew forth two keys. The Angel draws forth two keys
- One was of gold and the other was of silver ; first with the white and then with the yellow he did so the gate that I was satisfied.
- “ Whensoever one of these keys fails so that it turns not aright in the lock,” said he to us, “ this passage opens not.
- More precious is one, but the other requires exceeding art and wit ere it unlocks, because it is the one which unties the knot.
- From Peter I hold them ; and he told me to err rather in opening, than in keeping it locked, if only the people fell prostrate at my feet.”
- Then he pushed the door of the sacred portal, and opens the portal saying : “ Enter, but I make you ware that he who looketh behind returns outside again.”
- And when in their sockets were turned the pivots of that sacred portal, which are of metal ringing and strong,
- Tarpeia roared not so, nor showed her so harsh, when good Metelius was taken from her, whereby she after remained poor.
- I turned me intent for the first sound, and *Te Deum laudamus* meseemed to hear in a voice mingled with sweet music.
- Just such impression gave me that which I heard, as we are wont to receive when people are singing with an organ, and now the words are clear, and now are not.
- he disregards the phenomena which he held to be the proper motion of the sphere of the stars (*cf. Vita*

PURGATORIO

THE closing door rings behind the poets, but Dante, mindful of the warning, looks not back (1-6). The cleft through which the pilgrims mount is as tumultuous as the heaving sea, and it is three hours after sunrise ere they issue upon the first terrace, some eighteen feet in breadth, stretching uniformly as far as the eye may reach in either direction (7-27). The outer rim of the terrace verges unprotected upon the precipitous downward slope of the mount. The inner side is of marble, cut vertically out of the mountain, and carved with scenes from sacred and pagan history, illustrative of humility, seeming to live and speak in their beautiful and compelling reality (28-

Salita al Gironc 1 Poi fummo dentro al soglio della porta,
che il malo amor dell' anime disusa,
perchè fa parer dritta la via torta,
sonando la sentii esser richiusa ; 4
e s' io avessi gli occhi volti ad essa,
qual fora stata al fallo degna scusa ?
Noi salivam per una pietra fessa, 7
che si moveva d' una e d' altra parte,
sì come l' onda che fugge e s' appressa.
" Qui si convien usare un poco d' arte," 10
cominciò il duca mio, " in accostarsi,
or quinci or quindi, al lato che si parte."
E ciò fece li nostri passi scarsi 13
tanto, che pria lo scemo della luna
rigiunse al letto suo per ricorcarsi,
che noi fossimo fuor di quella cruna. 16
Ma quando fummo liberi ed aperti
su dove il monte indietro si rauna,

CANTO X

96). As Dante is gazing unsatiated upon the intaglios, Virgil bids him look to the left, where he beholds strange objects approaching him, which his eyes cannot at first disentangle, but which presently reveal themselves as human forms bent under huge burdens of stone, crumpled up in postures of agonised discomfort (97-120). These are the forms of the proud, mere *larvae* not yet developed into the angelic *imago*, who had none the less exalted themselves on earth in unseasonable pride, and now wail only that the limits of their strength enable them to bear no more and bend no lower in their humility (121-139).

When we were within the threshold of the gate, The gate is shut behind the poets
which the evil love of souls disuses, because it makes the crooked way seem straight,
by the ringing sound I heard it was shut again ; and had I turned mine eyes to it what would have been a fitting excuse for the fault ?
We climbed through a cleft rock, which was moving on one side and on the other, even as a wave that recedes and approaches. and they continue the ascent
" Here we must use a little skill," began my Leader, " in keeping close, now hither now thither, to the side that is receding."
And this made our steps so scant, that the waning orb of the moon regained its bed to sink again to rest. Morning of the second day in Purgatory
ere we were forth from that needle's eye. But when we were free and on the open above, where the mount is set back,

Girone I io stancato ed ambedue incerti 19
 di nostra via, ristemma su in un piano
 solingo più che strade per deserti.
 Dalla sua sponda, ove confina il vano, 22
 al piè dell' alta ripa, che pur sale,
 misurrebbe in tre volte un corpo umano ;
 e quanto l' occhio mio potea trar d' ale, 25
 or dal sinistro ed or dal destro fianco,
 questa cornice mi pareva cotale.
 Lassù non eran mossi i piè nostri anco, 28
 quand' io conobbi quella ripa intorno,
 che, dritta, di salita aveva manco,
 esser di marmo candido, e adorno 31
 d' intagli sì che non pur Policreto,
 ma la natura li avrebbe scorno.
 L' angel che venne in terra col decreto 34
 della molt' anni lagrimata pace,
 che aperse il ciel dal suo lungo divieto,
 dinanzi a noi pareva sì verace 37
 quivi intagliato in un atto soave,
 che non sembiava imagine che tace.
 Giurato si saria ch' ei dicesse ; *Ave*, 40
 però che ivi era imaginata quella,
 che ad aprir l' alto amor volse la chiave.
 Ed avea in atto impressa esta favella, 43
Ecce ancilla Dei, propriamente,
 come figura in cera si suggella.
 " Non tener pure ad un loco la mente," 46
 disse il dolce maestro, che m' avea
 da quella parte onde il core ha la gente ;
 per ch' io mi mossi col viso, e vedea 49
 di retro da Maria, da quella costa
 onde m' era colui che mi movea,

I, wearied, and both uncertain of our way, we The proud
 stood still on a level place more solitary than
 roads through deserts.
 From its edge where it borders on the void, to
 the foot of the high bank which sheer ascends,
 a human body would measure in thrice ;
 and so far as mine eye could wing its flight, now
 on the left now on the right side, such this
 cornice appeared to me.
 Thereon our feet had not yet moved, when I
 discerned that circling bank (which, being up-
 right, lacked means of ascent,)
 to be of pure white marble, and adorned with Examples
 sculptures so that not only Polycletus, but of
 Nature there would be put to shame. Humility—
 The angel that came to earth with the decree of The
 peace, wept for since many a year, which opened Virgin
 heaven from its long ban, Mary
 before us appeared so vividly graven there in
 gentle mien, that it seemed not an image which
 is dumb.
 One would have sworn that he was saying : *Ave* ;
 for there she was fashioned who turned the key
 to open the supreme love.
 And in her attitude were imprinted these words,
Ecce ancilla Dei, as expressly as a figure is
 stamped on wax.
 " Keep not thy mind only on one place," said the
 sweet Master, who had me on that side where
 folk have the heart ;
 wherefore I moved my face about, and saw
 behind Mary, on that side of me where he
 was who was urging me on,

- Girone I un' altra storia nella roccia imposta : 52
 per ch' io varcai Virgilio, e femmi presso,
 acciocchè fosse agli occhi miei disposta.
- Era intagliato lì nel marmo stesso 55
 lo carro e i buoi traendo l' arca santa,
 per che si teme officio non commesso.
- Dinanzi pareva gente ; e tutta e quanta 58
 partita in sette cori, a' due miei sensi
 faceva dir l' un " No," l' altro " Sì, canta."
- Similmente, al fummo degl' incensi 61
 che v' era imaginato, gli occhi e il naso
 ed al sì ed al no discordi fensi.
- Lì precedeva al benedetto vaso, 64
 trescando alzato, l' umile salmista,
 e più e men che re era in quel caso.
- D' incontra effigiata ad una vista 67
 d' un gran palazzo Micòl ammirava,
 sì come donna dispettosa e trista.
- Io mossi i piè del loco dov' io stava, 70
 per avvisar da presso un' altra storia
 che di retro a Micòl mi biancheggiava.
- Quivi era storiata l' alta gloria 73
 del roman principato, il cui valore
 mosse Gregorio alla sua gran vittoria :
- io dico di Traiano imperadore ; 76
 ed una vedovella gli era al freno,
 di lagrime atteggiata e di dolore.
- Intorno a lui pareva calcato e pieno 79
 di cavalieri, e l' aquile nell' oro
 sopr' esso in vista al vento si movieno.
- La miserella intra tutti costoro 82
 pareva dicer : " Signor, fammi vendetta
 del mio figliuol ch' è morto, ond' io m' accorc."

- another story set in the rock, wherefore I crossed 52
 by Virgil and drew me nigh, that it might be
 displayed to mine eyes. The proud
Examples
of
Humility—
David
- There was graven on the very marble the cart 55
 and the oxen drawing the sacred ark, whereby
 we fear an office not committed to us.
- In front appeared people ; and the whole divided 58
 into seven choirs, to two of my senses, made the
 one say " no," the other, " yes, they do sing."
- In like wise, at the smoke of the incense which 61
 there was imaged, eyes and nose were made
 discordant with yes and no.
- There went before the blessed vessel the lowly 64
 Psalmist, dancing, girt up ; and more and less
 than king was he in that case.
- Figured opposite at a window of a great palace 67
 was Michal, looking on even as a woman
 scornful and sad.
- I moved my feet from the place where I stood, 70
 to scan closely another story which behind
 Michal shone white before me.
- There was storied the high glory of the Roman 73
 prince whose worth moved Gregory to his
 great victory ;
- of Trajan the emperor I speak ; and a poor 76
 widow was at his bridle in the attitude of
 tears and of grief.
- Round about him appeared a trampling and 79
 throng of horsemen and the eagles in gold
 above him moved visibly to the wind.
- The poor creature among all these seemed to say : 82
 " Lord, do me vengeance for my son who is
 slain, whereby my heart is pierced."

Girone I Ed egli a lei rispondere : “ Ora aspetta 83
 tanto ch' io torni.” E quella : “ Signor mio,”
 come persona in cui dolor s' affretta,
 “ se tu non torni?” E ei : “ Chi fia dov' io 88
 la ti farà.” E quella : “ L' altrui bene
 a te che fia, se il tuo metti in obbligo ?”
 Ond' egli : “ Or ti conforta, chè conviene 91
 ch' io solva il mio dovere, anzi ch' io mova :
 giustizia vuole e pietà mi ritiene.”
 Colui, che mai non vide cosa nuova, 94
 produsse esto visibile parlare,
 novello a noi, perchè qui non si trova.
 Mentr' io mi dilettaua di guardare 97
 le imagini di tante umilitadi,
 e per lo fabbro loro a veder care ;
 “ Ecco di qua, ma fanno i passi radi,” 100
 mormorava il poeta, “ molte genti ;
 questi ne invieranno agli alti gradi.”
 Gli occhi miei ch' a mirar eran intenti, 103
 per veder novitadi onde son vaghi,
 volgendosi ver lui non furon lenti.
 Non vo' però, lector, che tu ti smaghi 106
 di buon proponimento, per udire
 come Dio vuol che il debito si paghi.
 Non attender la forma del martire ; 109
 pensa la succession ; pensa che, al peggio,
 oltre la gran sentenza non può ire.
 Io cominciai : “ Maestro, quel ch' io veggio 112
 mover a noi, non mi sembran persone,
 e non so che, sì nel veder vaneggio.”
 Ed egli a me : “ La grave condizione 115
 di lor tormento a terra li rannicchia,
 sì che i miei occhi pria n' ebber tenzone.

And he to answer her : “ Now wait until I The proud
 return.” And she, like a person in whom
 grief is urgent : “ My Lord,
 if thou do not return ?” And he : “ One who
 shall be in my place will do it for thee.” And
 she : “ What to thee will be another's good
 deed if thou forget thine own ?”
 Wherefore he : “ Now comfort thee, for needs
 must I fulfil my duty ere I stir ; justice wills
 and pity holds me back.”
 He, who ne'er beheld a new thing, wrought this
 visible speech, new to us because here it is not
 found.
 While I was rejoicing to look on the images of
 humilities so great, and for their Craftsman's
 sake precious to see,
 “ Lo here,” murmured the Poet, “ much people, Virgil's
 but few they make their steps ; these will send counsel
 us on to the high stairs.”
 Mine eyes, that were intent on gazing to see new
 things whereof they are fain, were not slow in
 turning towards him.
 I would not, reader, that thou be scared from a
 good purpose through hearing how God wills
 that the debt be paid.
 Heed not the form of the pain ; think what
 followeth, think that at worst beyond the
 great judgment it cannot go.
 I began : “ Master, that which I see moving
 towards us seems not persons to me, yet I
 know not what, so wanders my sight.”
 And he to me : “ The grievous state of their
 torment doubles them down to earth so that
 mine eyes at first thereat were at strife.

- Girone I Ma guarda fiso là, e disviticchia 118
 col viso quel che vien sotto a quei sassi ;
 già scorgere puoi come ciascun si picchia.”
- O superbi Cristian miseri lassi, 121
 che, della vista della mente infermi,
 fidanza avete ne' ritrosi passi ;
- non v' accorgete voi, che noi siam vermi 124
 nati a formar l' angelica farfalla,
 che vola alla giustizia senza schermi ?
- Di che l' animo vostro in alto galla, 127
 poi siete quasi entomata in difetto,
 sì come verme, in cui formazion falla.
- Come per sostentar solaio o tetto, 130
 per mensola talvolta una figura
 si vede giunger le ginocchia al petto,
- la qual fa del non ver vera rancura 133
 nascere a chi la vede : così fatti
 vid' io color, quando posi ben cura.
- Ver è che più e meno eran contratti, 136
 secondo ch' avean più o meno addosso ;
 e qual più pazienza avea negli atti,
 piangendo pareva dicer : “ Più non posso.” 139

2. *il malo amor*. See below, Canto xvii. 103-105.

32. The Greek sculptor Polyclethus (ca. 452-412 B.C.) is lauded by a number of classical writers known in the Middle Ages, and his art is extolled by Italian poets prior to Dante.

34-45. The Annunciation (see *Luke* i.). Note that the first example of the virtue opposed to the vice punished on the seven terraces (here, humility as opposed to pride) is, in each case, an episode drawn from the life of the Virgin Mary.

55-63. For David dancing before the Ark, see 2 *Sam.* vi.

- But look steadily there and disentwine with thy The proud
 sight what is coming beneath those stones ;
 already thou canst discern how each one beats
 his breast.”
- O ye proud Christians, wretched and weary,
 who, sick in mental vision, put trust in back-
 ward steps,
 perceive ye not that we are worms, born to form
 the angelic butterfly that flieth to judgment
 without defence ?
- Why doth your mind soar on high, since ye are
 as 'twere imperfect insects, even as the grub
 in which full form is wanting ?
- As to support ceiling or roof is sometimes Their
 seen for corbel a figure joining knees to punishment
 breast,
 which though unreal begetteth real discomfort
 in him who beholds it ; in such wise saw I
 these when I gave good heed.
- True it is that more and less were they con-
 tracted, according as they had more or less
 upon them, and he who had most patience in
 his bearing, weeping seemed to say : “ I can
 no more.”

73-93. This version of the popular Trajan story is apparently derived from the *Fiore di Filosofi*, which used to be erroneously attributed to Brunetto Latini. The incident is again alluded to in *Par.* xx. 44, 45. The ethical bearings of the legend that Pope Gregory's intercession brought about Trajan's recall from Hell, so that the Emperor might have a respite for repentance (*vv.* 74, 75), are discussed in *Par.* xx. 106-117 (see *notes*). The reference in *vv.* 80, 81, is to the metal (gold-bronze) eagle, the outspread wings of which might seem to be fluttering in the wind.

PURGATORIO

THE humbled souls approach, with a paraphrase of the Lord's Prayer upon their lips, the petition for protection against temptation being uttered for the sake of those they have left behind, whether on earth or, perhaps, in the anti-purgatory, since souls inside the gate are beyond its reach (1-30); which loving offices of prayer the living should surely reciprocate for those who are now purging themselves (31-36). In answer to Virgil's inquiry, one of the souls directs the pilgrims to turn to the right, circling the mount with the sun (37-51). It is the Sienese Umberto, whose insolence had made him little better than a brigand, and had involved all his race in ruin (52-72). As the poet bends down to hearken, another soul, painfully turning beneath his burden, gazes upon Dante who recognises him as the miniature painter, Oderisi, now willing to admit the superior excellence of his rival Franco, and fully sensible of the empty and transitory nature of human glory. Cimabue's school of painting is superseded by Giotto's; the older poetic school of Guittone,

Girone I " O Padre nostro, che nei cieli stai,
 non circonscriitto, ma per più amore
 che ai primi effetti di lassù tu hai,
 laudato sia il tuo nome e il tuo valore 4
 da ogni creatura, com' è degno
 di render grazie al tuo dolce vapore.
 Vegna ver noi la pace del tuo regno 7
 chè noi ad essa non potem da noi,
 s' ella non vien, con tutto nostro ingegno.
 Come del suo voler gli angeli tuoi 10
 fan sacrificio a te, cantando *Osanna*,
 così facciamo gli uomini de' suoi.

CANTO XI

or Guido, of Arezzo and his companions has been superseded by that of Guido Guinicelli, to which Guido Cavalcanti and Dante himself belong; and who knows whether the founder of yet another school that shall relegate them all to obscurity, may not already be born! (73-99). Worldly reputation is always of the same empty quality, though the momentary object to which it attaches itself changes, one empty reputation differing from another only in name, and all of them swallowed up in the course of years, what matter whether few or many! One of the heroes of Montaperti and victims of Colle di Valdelsa, who is pacing before them, is already all but forgotten on the very scene of his triumphs and defeats. What are his reputation and his pride to him now, where the only act of his life that avails him is his self-humiliation in begging ransom for his friend, in the market-place of Siena? an act which Dante himself shall learn better to appreciate in the days of his own anguish of humiliation (100-142).

" O our Father who art in heaven, not circumscribed, but through the greater love thou hast for thy first works on high, 100-104
 praised be thy name and thy worth by every creature, as 'tis meet to give thanks to thy sweet effluence. The proud say the Lord's Prayer
 May the peace of thy kingdom come upon us, for we cannot of ourselves attain to it with all our wit, if it come not.
 As of their will thine angels make sacrifice to thee, singing *Hosanna*, so may men make of theirs.

- Girone I Dà oggi a noi la cotidiana manna, 13
 senza la qual per questo aspro deserto
 a retro va chi più di gir s' affanna.
- E come noi lo mal che avem sofferto 16
 perdoniamo a ciascuno, e tu perdona
 benigno, e non guardare al nostro merto.
- Nostra virtù che di leggier s' adona, 19
 non spermentar con l' antico avversaro,
 ma libera da lui, che sì la sprona.
- Quest' ultima preghiera, Signor caro, 22
 già non si fa per noi, chè non bisogna,
 ma per color, che retro a noi restaro."
- Così a sè e noi buona ramogna 25
 quell' ombre orando, andavan sotto il pondo,
 simile a quel che talvolta si sogna,
- disparmente angosciate tutte a tondo, 28
 e lasse su per la prima cornice,
 purgando le caligini del mondo.
- Se di là sempre ben per noi si dice, 31
 di qua che dire e far per lor si puote
 da quei ch' hanno al voler buona radice ?
- Ben si dee loro aitar lavar le note, 34
 che portar quinci, sì che mondi e lievi
 possano uscire alle stellate rote.
- " Deh ! se giustizia e pietà vi disgrevi 37
 tosto, sì che possiate mover l' ala,
 che secondo il disio vostro vi levi,
- mostrate da qual mano in ver la scala 40
 si va più corto ; e se c' è più d' un varco,
 quel ne insegnate che men erto cala :
- chè questi che vien meco, per l' incarco 43
 della carne d' Adamo ond' ei si veste,
 al montar su, contra sua voglia, è parco."

- Give us this day our daily manna, without which **The proud**
 he backward goes through this rough desert, **say the**
 who most toileth to advance. **Lord's**
 Prayer
- And as we forgive every one the evil we have
 suffered, do thou forgive in loving-kindness,
 and regard not our desert.
- Put not our virtue, which lightly is subdued, to
 trial with the old adversary, but deliver us from
 him who so pricks it.
- This last prayer, dear Lord, is not made for
 us, for need is not, but for those who have
 remained behind us."
- Thus those shades, praying good speed for them
 and for us, were going under their burden,
 like that whereof we sometimes dream,
- unequal all in anguish around and weary, along
 the first cornice, purging away the foul mists
 of the world.
- If ever there a good word for us is said, what **Admonition**
 can be said and done for them here, by those **to pray for**
 who have their will rooted in good ? **the dead**
- Truly we ought to help them to wash away their
 stains, which they have borne hence, so that
 pure and light they may go forth to the starry
 spheres.
- " Pray !—so may justice and pity soon unload **Virgil**
 you, that ye may spread the wing which may **enquires**
 uplift you according to your desire,— **the road**
- show us on which hand we go quickest towards the
 stairway ; and if more than one passage there
 be, tell us that which least steeply ascends ;
 for he who cometh with me, because of the weight
 of Adam's flesh wherewith he is clad, at
 climbing up is slow against his will."

Girone I Le lor parole, che rendero a queste, 46
 che dette avea colui cu' io seguiva,
 non fur da cui venisser manifeste ;
 ma fu detto : " A man destra per la riva 49
 con noi venite, e troverete il passo
 possibile a salir persona viva.
 E s' io non fossi impedito dal sasso, 52
 che la cervice mia superba doma,
 onde portar convienmi il viso basso,
 cotesti che ancor vive, e non si noma, 55
 guardare io, per veder s' io 'l conosco,
 e per farlo pietoso a questa soma.
 Io fui Latino, e nato d' un gran Tosco : 58
 Guglielmo Aldobrandesco fu mio padre :
 non so se il nome suo giammai fu vosco.
 L' antico sangue e l' opere leggiadre 61
 de' miei maggior mi fer sì arrogante,
 che, non pensando alla comune madre,
 ogni uomo ebbi in dispetto tanto avante 64
 ch' io ne morì, come i Sanesi sanno,
 e sallo in Campagnatico ogni fante.
 Io sono Umberto e non pure a me danno 67
 superbia fa, chè tutti i miei consorti
 ha ella tratti seco nel malanno.
 E qui convien ch' io questo peso porti 70
 per lei, tanto che a Dio si satisfaccia,
 poi ch' io nol fei tra' vivi, quì tra' morti."
 Ascoltando, chinai in giù la faccia ; 73
 ed un di lor, non questi che parlava,
 si torse sotto il peso che lo impaccia ;
 e videmi e conobbemi e chiamava, 76
 tenendo gli occhi con fatica fisi
 a me, che tutto chin con loro andava.

From whom came the words which were re- The proud
 turned to those which he whom I was
 following had said, was not manifest,
 but it was said : " To the right hand along the Umberto
 bank come with us, and ye shall find the pass Aldo-
 possible for a living person to ascend. brandeschi
 replies
 And if I were not impeded by the stone which
 subdues my proud neck, wherefore needs must
 I carry my visage low,
 him who is yet alive, and names not himself,
 would I look at, to see if I know him, and to
 make him pitiful to this burden.
 I was Italian and son of a great Tuscan : and tells
 Guglielmo Aldobrandesco was my father ; I his story
 know not if his name was ever with you.
 The ancient blood and gallant deeds of my
 ancestors made me so insolent that, thinking
 not of our common mother,
 all men I held in such exceeding scorn that it
 was the death of me, as the Sienese know,
 and every child knows in Campagnatico.
 I am Humbert ; and not to me alone pride works
 ill, for all my fellows hath it dragged with it
 to mishap.
 And here must I therefore bear this load among
 the dead, until God be satisfied, since I did it
 not among the living."
 Listening I bent down my face ; and one of Oderisi of
 them, not he who was speaking, twisted him- Gubbio
 self beneath the weight which encumbers him ;
 and saw me and knew me and was calling out,
 keeping his eyes with difficulty fixed upon me,
 who all bent was going with them.

- Girone I "O," dissi lui, "non sei tu Oderisi, 79
l'onor d' Agobbio, e l'onor di quell' arte
che 'alluminare' è chiamata in Parisi?"
- "Frate," diss' egli, "più ridon le carte 82
che pannelleggia Franco Bolognese:
l'onore è tutto or suo, e mio in parte.
- Ben non sare' io stato sì cortese 85
mentre ch' io vissi, per lo gran disio
dell' eccellenza, ove mio core intese.
- Di tal superbia qui si paga il fio; 88
ed ancor non sarei qui, se non fosse,
che, possendo peccar, mi volsi a Dio.
- O vana gloria dell' umane posse, 91
com' poco verde in su la cima dura,
se non è giunta dall' etati grosse!
- Credette Cimabue nella pittura 94
tener lo campo, ed ora ha Giotto il grido,
sì che la fama di colui è oscura.
- Così ha tolto l' uno all' altro Guido 97
la gloria della lingua; e forse è nato
chì l' uno e l' altro caccerà di nido.
- Non è il mondan romore altro che un fiato 100
di vento, che or vien quinci ed or vien quindi,
e muta nome, perchè muta lato.
- Che fama avrai tu più, se vecchia scindi 103
da te la carne, che se fossi morto
innanzi che lasciassi il pappo e il dindi,
- pria che passin mill' anni? ch' è più corto 106
spazio all' eterno, che un mover di ciglia
al cerchio che più tardi in cielo è torto.
- Colui, che del cammin sì poco piglia 109
dinanzi a me, Toscana sonò tutta,
ed ora a pena in Siena sen pispiglia,

- "Oh," said I to him, "art thou not Oderisi, ^{The proud}
the honour of Gubbio, and the honour of that
art which in Paris is called 'illuminating'?"
- "Brother," said he, "more pleasing are the leaves
which Franco Bolognese paints; the honour
now is all his, and mine in part.
- Truly I should not have been so courteous while
I lived, because of the great desire of excel-
ling whereon my heart was bent.
- For such pride here the fine is paid; and I should
not yet be here, were it not that, having power
to sin, I turned me to God.
- O empty glory of human powers! How short ^{The fickleness of}
the time its green endures upon the top, if it ^{Fame}
be not overtaken by rude ages!
- Cimabue thought to hold the field in painting,
and now Giotto hath the cry, so that the fame
of the other is obscured.
- Even so one Guido hath taken from the other
the glory of our tongue; and perchance one
is born who shall chase both from the nest.
- Earthly fame is naught but a breath of wind,
which now cometh hence and now thence,
and changes name because it changes direction.
- What greater fame shalt thou have, if thou strip
thine of thy flesh when old, than if thou hadst
died ere thou wert done with pap and chink,
before a thousand years are passed? which is
shorter space to eternity than the twinkling of
an eye to the circle which slowest is turned in
heaven.
- All Tuscany rang with the sound of him who ^{Florentin}
moves so slowly along the way in front of me, ^{Salvani}
and now hardly is a whisper of him in Siena,

- Girone I ond' era sire, quando fu distrutta 112
 la rabbia fiorentina, che superba
 fu a quel tempo, sì com' ora è putta.
- La vostra nominanza è color d' erba, 115
 che viene e va, e quei la discolora,
 per cui ell' esce della terra acerba."
- Ed io a lui: "Lo tuo ver dir m' incora 118
 buona umiltà, e gran tumor m' appiani;
 ma chi è quei di cui tu parlavi ora?"
- "Quegli è," rispose, "Provenzan Salvani; 121
 ed è qui, perchè fu presuntuoso
 a recar Siena tutta alle sue mani.
- Ito è così, e va senza riposo, 124
 poi che morì: cotal moneta rende
 a satisfar chi è di là tropp' oso."
- Ed io: "Se quello spirito che attende, 127
 pria che si penta, l' orlo della vita,
 laggiù dimora e quassù non ascende,
 se buona orazion lui non aita, 130
 prima che passi tempo quanto visse,
 come fu la venuta a lui largita?"
- "Quando vivea più glorioso," disse, 133
 "liberamente nel campo di Siena,
 ogni vergogna deposta, s' affisse;
 e lì, per trar l' amico suo di pena 136
 che sostenea nella prigion di Carlo,
 si condusse a tremar per ogni vena.
- Più non dirò, e scuro so che parlo; 139
 ma poco tempo andrà che i tuoi vicini
 faranno sì che tu potrai chiosarlo.
 Quest' opera gli tolse quei confini." 142

- whereof he was lord, when the rage of Florence The proud
 was destroyed who at that time was proud even Oderisi
 as now she is degraded.
- Your repute is as the hue of grass which cometh
 and goeth, and he discolours it through whom
 it springeth green from the ground."
- And I to him: "Thy true saying fills my heart
 with holy humility, and lowers my swollen
 pride, but who is he of whom but now thou
 wast speaking?"
- "That," he answered, "is Provenzan Salvani; recounts
 and he is here because in his presumption he Salvani's
 thought to bring all Siena in his grasp. history
- Thus he hath gone, and goes without rest since he
 died; such coin he pays back in satisfaction
 who yonder is too daring."
- And I: "If that spirit who awaits the brink of
 life, ere he repents, abides there below, and
 mounts not up hither,
 unless holy prayers aid him, until so much time
 be passed as he hath lived, how has the coming
 here been vouchsafed to him?"
- "When he lived in highest glory," said he, "in
 the market-place of Siena he stationed himself
 of his free will and put away all shame;
 and there, to deliver his friend from the pains he
 was suffering in Charles's prison, he brought
 himself to tremble in every vein.
- No more will I tell, and darkly I know that I
 speak, but short time will pass ere thy neigh-
 bours will act so, that thou shalt be able to
 interpret it. This deed released him from
 those confines."

- Girone I Come, perchè di lor memoria sia,
sopra i sepolti le tombe terragne
portan segnato quel ch'elli eran pria ;
onde lì molte volte se ne piagne
per la puntura della rimembranza,
che solo ai pii dà delle calcagne :
sì vid' io lì, ma di miglior sembianza,
secondo l'artificio, figurato
quanto per via di fuor dal monte avanza.
Vedea colui, che fu nobil creato
più ch'altra creatura, giù dal cielo
folgoreggiando scendere da un lato.
Vedea Briareo, fitto dal telo
celestial, giacer dall'altra parte,
grave alla terra per lo mortal gelo.
Vedea Timbreo, vedea Pallade e Marte,
armati ancora intorno al padre loro,
mirar le membra de' giganti sparte.
Vedea Nembrot a piè del gran lavoro,
quasi smarrito, e riguardar le genti
che in Sennaar con lui superbi foro.
○ Niobe, con che occhi dolenti
vedeva io te, segnata in su la strada,
tra sette e sette tuoi figliuoli spenti !
○ Saul, come in su la propria spada
quivi parevi morto in Gelboè,
che poi non senti pioggia nè rugiada !
○ folle Aragne, sì vedea io te
già mezza aragna, trista in su gli stracci
dell'opera che mal per te si fe' !
○ Roboam, già non par che minacci
quivi il tuo segno ; ma pien di spavento
nel porta un carro prima che altri il cacci !

16

19

22

25

28

31

34

37

40

43

46

- As in order that there be memory of them, the
tombs on the ground over the buried bear
figured what they were before ;
wherefore there, many a time men weep for
them, because of the prick of remembrance
which only to the pitiful gives spur ;
so saw I sculptured there, but of better similitude
according to the craftsmanship, all that which
for road projects from the mount.
I saw him who was created nobler far than Satan
other creature, on one side descending like
lightning from heaven.
I saw Briareus, transfixed by the celestial bolt, Briareus
on the other side, lying on the earth, heavy
with the death-chill.
I saw Thymbræus ; I saw Pallas and Mars, The Giants
armed yet, around their father, gazing on the
scattered limbs of the giants.
I saw Nimrod at the foot of his great labour, Nimrod
as though bewildered, and looking at the
people who were proud with him in Shinar.
○ Niobe, with what sorrowing eyes I saw thee Niobe
graven upon the road between seven and
seven thy children slain !
○ Saul, how upon thine own sword there didst Saul
thou appear dead on Gilboa, which thereafter
felt nor rain nor dew !
○ mad Arachne, so saw I thee already half Arachne
spider, sad upon the shreds of the work which
to thy hurt was wrought by thee !
○ Rehoboam, now thine image there seems no Rehoboam
more to threaten ; but full of terror a chariot
beareth it away ere chase be given !

The proud
Examples
of Pride

Satan

The Giants

Nimrod

Niobe

Saul

Arachne

Rehoboam

- Girone I Mostrava ancor lo duro pavimento 49
 come Almeon a sua madre fe' caro
 parer lo sventurato adornamento.
- Mostrava come i figli si gittaro 52
 sopra Sennacherib dentro dal tempio,
 e come, morto lui, quivi il lasciaro.
- Mostrava la ruina e il crudo scempio 55
 che fe' Tamiri, quando disse a Ciro :
 "Sangue sitisti, ed io di sangue t'empio."
- Mostrava come in rotta si fuggiro 58
 gli Assiri, poi che fu morto Oloferne,
 ed anche le reliquie del martiro.
- Vedeva Troia in cenere e in caverne : 61
 O Ilion, come te basso e vile
 mostrava il segno che lì si discerne !
- Qual di pannel fu maestro o di stile, 64
 che ritraesse l' ombre e i tratti, ch' ivi
 mirar farieno ogn' ingegno sottile ?
- Morti li morti, e i vivi parean vivi : 67
 non vide me' di me chi vide il vero,
 quant' io calcai fin che chinato givi.
- Or superbite, e via col viso altiero, 70
 figliuoli d' Eva, e non chinate il volto,
 sì che veggiate il vostro mal sentiero !
- Più era già per noi del monte volto, 73
 e del cammin del sole assai più speso,
 che non stimava l' animo non sciolto ;
- quando colui, che sempre innanzi atteso 76
 andava, incominciò : "Drizza la testa :
 non è più tempo da gir sì sospeso.
- Vedi colà un angel che s' appresta 79
 per venir verso noi ; vedi che torna
 dal servizio del dì l' ancella sesta.

- It showed—the hard pavement—again how The proud
 Alcmaeon made the luckless ornament seem Examples
 costly to his mother. of Pride--
Eriphyle
- It showed how his sons flung themselves upon Sen-
 Sennacherib within the temple, and how, him nacherib
 slain, there they left him.
- It showed the destruction and the cruel slaughter Cyrus
 which Tomyris wrought when she said to Cyrus
 Cyrus : "For blood thou didst thirst, and with Cyrus
 blood I fill thee !"
- It showed how in a rout the Assyrians fled, after Holofernes
 Holofernes was slain, and also the relics of the Holofernes
 assassination.
- I saw Troy in ashes and in ruins : O Ilion, Troy
 thee how base and vile it showed—the Troy
 sculpture which there is discerned !
- What master were he of brush or of graver, who Holofernes
 drew the shades and the lineaments, which Holofernes
 there would make every subtle wit stare ?
- Dead seemed the dead, and the living, living. He Holofernes
 saw not better than I who saw the reality of all Holofernes
 that I trod upon while I was going bent down.
- Now wax proud, and on with haughty visage, ye Holofernes
 children of Eve, and bow not down your faces, Holofernes
 lest ye see your evil path !
- Already more of the mount was circled by us, The poets
 and of the sun's path much more spent, than continue
 the mind, not set free, esteemed ; their way
- when he, who ever in front of me alert was Holofernes
 going, began : "Lift up thy head, this is no Holofernes
 time to go thus engrossed.
- See there an angel who is making ready to come Holofernes
 towards us ; look how the sixth handmaiden Holofernes
 is returning from the day's service.

- Salita al Di riverenza gli atti e il viso adorna, 82
Girone II sì che i diletti lo inviarc in suso :
pensa che questo dì mai non raggiorna.”
- Io era ben del suo ammonir uso, 85
pur di non perder tempo, sì che in quella
materia non potea parlar mi chiuso.
- A noi venia la creatura bella 88
bianco vestita, e nella faccia quale
par tremolando mattutina stella.
- Le braccia aperse, ed indi aperse l' ale ; 91
disse : “ Venite ; qui son presso i gradi,
ed agevolmente omai si sale.”
- A questo invito vengon molto radi. 94
O gente umana per volar su nata,
perchè a poco vento così cadì ?
- Menocci ove la roccia era tagliata ; 97
quivi mi battè l' ale per la fronte,
poi mi promise sicura l' andata.
- Come a man destra, per salire al monte, 100
dove siede la chiesa che soggioga
la ben guidata sopra Rubaconte,
- si rompe del montar l' ardità foga, 103
per le scalee, che si fero ad etade
ch' era sicuro il quaderno e la dogà :
- così s' allenta la ripa che cade 106
quivi ben ratta dall' altro girone ;
ma quinci e quindi l' alta pietra rade.
- Noi volgendo ivi le nostre persone, 109
“ *Beati pauperes spiritu* ” voci
cantaron sì che nol diria sermone.
- Ahi ! quanto son diverse quelle foci 112
dalle infernali : chè quivi per canti
s' entra, e laggiù per lamenti feroci.

- Adorn with reverence thy bearing and thy face, The Angel of Humility
so that it may delight him to send us upward ;
reflect that this day never dawns again.”
- Right well was I used to his monitions never to
lose time, so that in that matter he could not
speak to me darkly.
- To us came the beauteous creature, robed in
white, and in his countenance, such as a tremu-
lous star at morn appears.
- His arms he opened and then outspread his
wings ; he said : “ Come ; here nigh are the
steps, and easily now is ascent made.”
- To this announcement few be they who come.
O human folk, born to fly upward, why at a
breath of wind thus fall ye down ?
- He led us where the rock was cut ; there he
beat his wings upon my forehead, then did
promise me my journey secure.
- As on the right hand, to ascend the mount where Nature of the ascent
stands the church which, over Rubaconte,
dominates the well-guided city,
- the bold scarp of the ascent is broken by the
steps, which were made in the times when
the records and the measure were safe :
- even so is the bank made easier, which here
right steeply falls from the other cornice, but
on this side and on that the high rock grazes.
- While we were turning there our persons, “ *Beati* The first
pauperes spiritu ” voices so sweetly sang, that no Beatitude
speech would tell it.
- Ah ! how different are these openings from those
in Hell ! for here we enter through songs, and
down there through fierce wailings.

Salita al
Girone II

Già montavam su per li scaglion santi, 115
ed esser mi pareva troppo più lieve,
che per lo pian non mi pareva davanti ;
ond' io : " Maestro, di', qual cosa greve 118
levata s' è da me, che nulla quasi
per me fatica andando si riceve ?"
Rispose : " Quando i P, che son rimasi 121
ancor nel volto tuo presso ch' estinti,
saranno, come l' un, del tutto rasi,
fien li tuoi piè dal buon voler sì vinti, 124
che non pur non fatica sentiranno,
ma fia diletto loro esser su pinti."
Allor fec' io, come color che vanno 127
con cosa in capo non da lor saputa,
se non che i cenni altrui sospicar fanno :
per che la mano ad accertar s' aiuta, 130
e cerca e trova, e quell' officio adempie
che non si può fornir per la veduta ;
e con le dita della destra scempie 133
trovai pur sei le lettere, che incise
quel dalle chiavi a me sopra le tempie :
a che guardando il mio duca sorrise. 136

25-27. Satan (*cf. Luke x. 18*).—Not only are the examples of the vices drawn alternately from sacred and profane history like those of the virtues ; but, within certain limits, as Dr Moore has pointed out, the two sets of examples on each terrace correspond numerically. On the first, third, fourth, and seventh terraces, the correspondence is exact ; on the second and fifth it becomes so, if we divide the second set into groups [distinguished, in the present instance, by the three groups of *terzine*, beginning with the words *Vedeà, O*, and *Mostrava—vv. 25-60*, and summed up in a final *terzina—vv. 61-63*] ; while on the sixth there is apparently no attempt at carrying out the design.

Now were we mounting up by the sacred steps, The ascent
and meseemed I was greatly lighter, than grows
meseemed before on the flat ; easier
wherefore I : " Master, say, what heavy thing
has been lifted from me, that scarce any toil
is perceived by me in journeying ?"
He answered : " When the P's which have re-
mained still nearly extinguished on thy face,
shall, like the first, be wholly rased out,
thy feet shall be so vanquished by goodwill,
that not only will they feel it no toil, but it
shall be a delight to them to be urged upward."
Then did I, like those who go with something
on their head unknown to them, save that
another's signs make them suspect ;
wherefore the hand lends its aid to make certain,
and searches, and finds, and fulfils that office
which cannot be furnished by the sight ;
and with the fingers of my right hand outspread,
I found but six the letters, which he with the
keys had cut upon me over the temples ;
whereat my Leader looking did smile.

28-30. Briarëus (for whom, see *Inf. xxxi. 98, note*) must be separated from the other giants. The parallels are, Lucifer : Briarëus ; the Giants : Nimrod.

30-32. Jupiter, Apollo (called Thymbræus, from his temple at Thymbra in the Troad), Minerva and Mars, having defeated and slain the giants, are gazing upon their scattered limbs.

34-36. For Nimrod, see *Inf. xxxi. 46-81, note*.

37-39. Niobe, the wife of Amphion, King of Thebes, was so proud of her fourteen children that she offended Latona, who had only two—Apollo and Diana. These latter, in revenge, shot all the fourteen with their

- Girone II "Se qui per domandar gente s' aspetta," 10
 ragionava il poeta, "io temo forse
 che troppo avrà d' indugio nostra eletta."
 Poi fisamente al sole gli occhi porse; 13
 fece del destro lato al mover centro,
 e la sinistra parte di sè torse.
 "O dolce lume, a cui fidanza i' entro 16
 per lo nuovo cammin, tu ne conduci,"
 dicea, "come condur si vuol quinc' entro :
 tu scaldi il mondo, tu sopr' esso luci; 19
 s' altra ragione in contrario non pronta,
 esser den sempre li tuoi raggi duci."
 Quanto di qua per un migliaio si conta, 22
 tanto di là eravan noi già iti,
 con poco tempo, per la voglia pronta ;
 e verso noi volar furon sentiti, 25
 non però visti, spiriti, parlando
 alla mensa d' amor cortesi inviti.
 La prima voce che passò volando, 28
 "*Vinum non habent*," altamente disse,
 e retro a noi l' andò reiterando.
 E prima che del tutto non s' udisse 31
 per allungarsi, un' altra : "Io sono Oreste,"
 passò gridando, ed anco non s' affisse.
 "O," diss' io, "padre, che voci son queste ?" 34
 e com' io domandava, ecco la terza
 dicendo : "Amate da cui male aveste."
 E 'l buon maestro : "Questo cinghio sferza 37
 la colpa dell' invidia, e però sono
 tratte da amor le corde della ferza.
 Lo fren vuol esser del contrario suono; 40
 credo che l' udirai, per mio avviso,
 prima che giunghi al passo del perdono.

- "If here we await people to ask of," the poet ^{The} _{envious}
 was saying, "I fear perchance that our choice
 may have too great delay."
 Then fixedly on the sun his eyes he set; he
 made of his right side a centre of movement,
 and the left part of him did turn.
 "O sweet light, in whose trust I enter on the
 new way, do thou lead us," said he, "as we
 would be led here within ;
 thou givest warmth to the world, thou shinest
 upon it; if other reason urges not to the con-
 trary, thy beams must ever be our guide."
 As far as here counts for a mile, so far there had
 we already gone, in short time, by reason of
 our ready will ;
 and, flying towards us were heard, but not seen, ^{Examples} _{of Fraternal Love—}
 spirits, speaking courteous invitations to the
 table of love.
 The first voice which passed by in its flight ^{The Virgin} _{Mary}
 loudly said, "*Vinum non habent*," and went
 on repeating it behind us.
 And ere it had wholly passed out of hearing ^{Crestes}
 through distance, another passed crying : "I
 am Orestes," and also stayed not.
 "O Father," said I, "what voices are these ?" ^{Christ's} _{gospel of}
 and as I was asking, lo the third saying : ^{Fraternal} _{Love}
 "Love them from whom ye have suffered evil."
 And the good Master : "This circle doth
 scourge the sin of envy, and therefore the
 cords of the whip are drawn from love.
 The bit must be of contrary sound ; I think thou
 wilt hear it, as I opine, ere thou reachest the
 Pass of Pardon.

- Girone II Ma ficca gli occhi per l' aer ben fiso, 43
 e vedrai gente innanzi a noi sedersi,
 e ciascun è lungo la grotta assiso.”
- || Allora più che prima gli occhi apersi; 46
 guarda' mi innanzi, e vidi ombre con manti
 al color della pietra non diversi.
- E poi che fummo un poco più avanti, 49
 udi' gridar: “ Maria, ora per noi,”
 gridar “ Michele, e Pietro, e tutti i Santi.”
- Non credo che per terra vada ancoi 52
 uomo sì duro, che non fosse punto
 per compassion di quel ch' io vidi poi:
- chè, quand' io fui sì presso di lor giunto 55
 che gli atti loro a me venivan certi,
 per gli occhi fui di grave dolor munto.
- Di vil cilicio mi parean coperti, 58
 e l' un sofferia l' altro con la spalla,
 e tutti dalla ripa eran sofferti.
- Così li ciechi, a cui la roba falla, 61
 stanno ai perdoni a chieder lor bisogna,
 e l' uno il capo sopra l' altro avvalla,
- perchè in altrui pietà tosto si pogna, 64
 non pur per lo sonar delle parole,
 ma per la vista che non meno agogna.
- E come agli orbi non approda il sole, 67
 così all' ombre, là 'v' io parlav' ora,
 luce del ciel di sè largir non vuole:
- chè a tutte un fil di ferro il ciglio fora, 70
 e cuce sì, come a sparvier selvaggio
 si fa, però che queto non dimora.
- A me pareva andando fare oltraggio, 73
 veggendo altrui, non essendo veduto:
 per ch' io mi volsi al mio consiglio saggio.

- But fix thine eyes through the air full steadily, ^{Their}
 and thou shalt see people sitting down in front ^{envision}
 of us, and each one along the cliff is seated.”
- Then wider than before mine eyes I opened; I
 looked before me, and saw shades with cloaks
 not different from the hue of the stone.
- And after we were a little further forward, I
 heard a cry: “ Mary, pray for us”; a cry:
 “ Michael, and Peter, and all ye Saints.”
- I believe that not on earth there goeth this day
 a man so hardened, who would not be pierced
 with compassion at what I then saw;
- for when I had reached so nigh to them that
 their features came distinctly to me, heavy
 grief was wrung from mine eyes.
- With coarse haircloth they seemed to me covered, ^{Their}
 and one was supporting the other with the ^{punishment}
 shoulder, and all were supported by the bank.
- Even so the blind, to whom means are lacking,
 sit at Pardons begging for their needs; and
 one sinks his head upon the other,
- so that pity may quickly be awakened in others,
 not only by the sound of their words, but by
 their appearance which pleads not less.
- And as to the blind the sun avails not, so to
 the shades there where I was now speaking,
 heaven's light will not be bounteous of itself;
- for all their eyelids an iron wire pierces and
 stitches up, even as is done to a wild hawk
 because it abideth not still.
- I seemed to do them wrong as I went my way
 seeing others, not being seen; wherefore I
 turned me to my wise Counsel.

- Girone II Ben sapev' ei, che volea dir lo muto ; 76
 e però non attese mia domanda,
 ma disse: " Parla, e sii breve ed arguto."
- Virgilio mi venia da quella banda 79
 della cornice, onde cader si puote,
 perchè da nulla sponda s' inghirlanda ;
- dall' altra parte m' eran le devote 82
 ombre, che per l' orribile costura
 premevan sì che bagnavan le gote.
- Volsimi a loro, ed : " O gente sicura," 85
 incominciai, " di veder l' alto lume,
 che il disio vostro solo ha in sua cura ;
- se tosto grazia resolvable le schiume 88
 di vostra coscienza, sì che chiaro
 per essa scenda della mente il fiume,
- ditemi, chè mi fia grazioso e caro, 91
 s' anima è qui tra voi che sia latina ;
 e forse a lei sarà buon, s' io l' apparò."
- " O frate mio, ciascuna è cittadina 94
 d' una vera città ; ma tu vuoi dire,
 che vivesse in Italia peregrina."
- Questo mi parve per risposta udire 97
 più innanzi alquanto, che là dov' io stava ;
 ond' io mi feci ancor più là sentire.
- Tra l' altre vidi un' ombra che aspettava 100
 in vista ; e, se volesse alcun dir : " Come ?"
 lo mento, a guisa d' orbo, in su levava.
- " Spirto," diss' io, " che per salir ti dome, 103
 se tu se' quelli che mi rispondesti,
 fammiti conto o per loco o per nome."
- " I' fui Sanese," rispose, " e con questi 106
 altri rimondo qui la vita ria,
 lagrimando a Colui che sè ne presti.

- Well knew he what the dumb would say, and ^{The} therefore awaited not my questioning, but ^{envious} said : " Speak and be brief and to the point."
- Virgil was coming with me on that side of the cornice whence one may fall because it is surrounded by no parapet ;
- on the other side of me were the devout shades, who, through the horrible seam, were pressing forth tears so that they bathed their cheeks.
- I turned me to them and began : " O people ^{Dante} assured of seeing the Light above, which alone ^{speaks} your desire hath in its care ; ^{with them}
- so may grace quickly clear away the scum of your conscience, that the stream of memory may descend clearly through it,
- tell me (for to me 'twill be gracious and dear) if any soul be among you that is Italian, and perchance it will be good for him if I know of it."
- " O brother mine, each one is a citizen of a true city ; but thou wouldest say, that lived a pilgrim in Italy."
- This meseemed to hear for answer somewhat farther on than there where I was ; wherefore I made me heard yet more that way.
- Among the others I saw a shade that was ex- ^{Sapia} pectant in look, and if one would ask, " how so ?" its chin it lifted up after the manner of the blind.
- " Spirit," said I, " that dost subdue thee to mount up ; if thou art that one who answered me, make thyself known to me by place or by name."
- " I was a Sieneze," it answered, " and with these others here do cleanse my sinful life, weeping unto Him that he lend himself to us.

- Girone II Savia non fui, avvegna che Sapia 109
 fossi chiamata, e fui degli altrui danni
 più lieta assai, che di ventura mia.
- E perchè tu non credi ch' io t' inganni, 112
 odi se fui, com' io ti dico, folle.
 Già discendendo l' arco de' miei anni,
 eran li cittadin miei presso a Colle 115
 in campo giunti coi loro avversari,
 ed io pregai Iddio di quel ch' ei volle.
- Rotti fur quivi, e volti negli amari 118
 passi di fuga, e veggendo la caccia,
 letizia presi a tutte altre dispari ;
 tanto ch' io volsi in su l' arditia faccia, 121
 gridando a Dio : ' Omai più non ti temo,'
 come fa il merlo per poca bonaccia.
- Pace volli con Dio in su lo stremo 124
 della mia vita ; ed ancor non sarebbe
 lo mio dover per penitenza scemo,
 se ciò non fosse che a memoria m' ebbe 127
 Pier Pettinagno in sue sante orazioni,
 a cui di me per caritate increbbe. . .
- Ma tu chi se', che nostre condizioni 130
 vai domandando, e porti gli occhi sciolti,
 sì come io credo, e spirando ragioni ? ”
- “ Gli occhi, ” diss' io, “ mi fieno ancor qui tolti ;
 ma picciol tempo, chè poca è l' offesa 134
 fatta per esser con invidia volti.
- Troppa è più la paura, ond' è sospesa 136
 l' anima mia, del tormento di sotto,
 che già lo incarco di laggiù mi pesa. ”
- Ed ella a me : “ Chi t' ha dunque condotto 139
 quassù tra noi, se giù ritornar credi ? ”
 Ed io : “ Costui ch' è meco, e non fa motto ;

- Sapient was I not, albeit Sapia I was named, ^{The}
 and of others' hurt I was far more glad than ^{envious}
 of mine own good fortune. ^{Sapia}
- And that thou mayst not think I deceive thee,
 hear if I was mad as I tell thee. Already
 when the arc of my years was descending,
 my townsmen, hard by Colle, were joined in
 battle with their foes, and I prayed God for
 that which he had willed.
- There were they routed, and rolled back in the
 bitter steps of flight, and seeing the chase I
 took joy exceeding all other ;
 so much, that I lifted up my impudent face,
 crying to God : ‘ Now I fear thee no more,’
 as the blackbird doth for a little fair weather.
- I would have peace with God on the brink of
 my life ; and my debt were not yet reduced by
 penitence,
 had it not been that Peter the Comb-seller re-
 membered me in his holy prayers, who in his
 charity did grieve for me.
- But who art thou that goest asking of our state,
 and bearest thine eyes unsewn, as I believe,
 and breathing dost speak ? ”
- “ Mine eyes, ” said I, “ from me here shall yet ^{Dante's}
 be taken ; but for short time, for small is the ^{envy and}
 offence they did through being turned in envy. ^{pride}
- Greater far is the fear wherewith my soul is
 suspended, of the torment below, for even
 now the burden down there weighs upon me. ”
- And she to me : “ Who then hath led thee up
 here among us, if thou thinkest to return
 below ? ” And I : “ He who is with me
 and saith no word ;

Girone II e vivo sono: e però mi richiedi, 142
 spirito eletto, se tu vuoi ch' io mova
 di là per te ancor li mortai piedi."
 "Oh questa è ad udir sì cosa nuova," 145
 rispose, "che gran segno è che Dio t' ami;
 però col prego tuo talor mi giova.
 E chieggjoti per quel che tu più brami, 148
 se mai calchi la terra di Toscana,
 che a' miei propinqui tu ben mi rinfami.
 Tu li vedrai tra quella gente vana 151
 che spera in Talamone, e perderagli
 più di speranza che a trovar la Diana;
 ma più vi perderanno gli ammiragli." 154

22. The expression "so far as here counts for a mile" (that is to say, "if you think of walking a mile, you will get the right impression"), is an indication which should be carefully noted, that we must not expect to be able to arrive at any consistent representation by exact matter-of-fact measurements in Hell and Purgatory. Dante was well acquainted with the approximate size of the earth (*Conv.* iii. 5: 100-105, and elsewhere), and cannot represent himself, for example, as having literally climbed from the centre to the circumference in something under 24 hours. He is content to avoid all glaring errors of principle, and to make the several scenes realisable (*cf. Inf.* xxx. 86, 87, *note*).

28-30. At the marriage in Cana. "And when they wanted wine, the mother of Jesus said unto him, They have no wine" (*John* ii. 3).

32, 33. Orestes, the son of Agamemnon, renowned for his friendship with Pylades. When Orestes was condemned to death, Pylades wished to take his place, saying that he was Orestes. Cicero alludes to this incident in a passage of the *De Amicitia* (§ 7), which was certainly known to Dante.

35, 36. "But I say unto you, Love your enemies,

and I am living, and therefore do thou ask of The
 me, spirit elect, if thou wouldst that yonder I envious
 lift yet for thee my mortal feet." Sapia

"Oh this is so new a thing to hear," she answered,
 "that 'tis a great token that God loveth
 thee; therefore profit me sometimes with thy
 prayers.

And I beseech thee by all thou most desirest, if
 e'er thou tread the land of Tuscany, that thou
 restore my fame among my kinsfolk.

Thou wilt see them among that vain people who
 put their trust in Talamone, and will lose
 there more hopes than in finding the Diana;
 but the admirals shall lose most there."

bless them that curse you, do good to them that hate
 you, and pray for them which despitefully use you, and
 persecute you" (*Matt.* v. 44).

39-42. The examples of charity are the "whip,"
 the examples of envy, the "bit" (*cf.* below, Canto xiv.
 143-147); and for the "Pass of Pardon" (of which
 there is, of course, one on each terrace), see, in the
 present case, Canto xv. 35, 36.

51, 52. The Litany of the Saints, in which, after the
 Trinity, are invoked the Virgin Mary, the archangel
 Michael with the other angels, St Peter with the other
 apostles, and finally the other saints.

100 *sqq.* Sapia, a noble lady of Siena, the wife of
 Viviano dei Saracini, lord of Castiglioncello. She was
 filled with envy of her fellow-citizens, and rejoiced at
 their defeat under Provenzan Salvani at Colle (see above,
 Canto xi. 109-138, *note*). In 1265 she assisted her
 husband in founding a hospice for wayfarers, and after
 his death (1269) she made a grant of his castle to the
 commune of Siena. These acts of generosity supply a
 gloss to *vv.* 124, 125; and the latter of the two also
 proves that she must have become reconciled to the
 Siense shortly after their rout (1269).

108. *Cf. Par.* i. 22.

Girone II Ed io : " Per mezza Toscana si spazia
un fiumicel che nasce in Falterona,
e cento miglia di corso nol sazia.

Di sopr' esso rech' io questa persona ;
dirvi ch' io sia, saria parlare indarno,
chè il nome mio ancor molto non suona."

" Se ben lo intendimento tuo accarno
con lo intelletto," allora mi rispose
quei che prima dicea, " tu parli d' Arno."

E l' altro disse a lui : " Perchè nascose
questi il vocabol di quella riviera,
pur com' uom fa dell' orribili cose ? "

E l' ombra, che di ciò domandata era,
si sdebitò così : " Non so, ma degno
ben è che il nome di tal valle pera :
chè dal principio suo, dov' è sì pregno
l' alpestro monte, ond' è tronco Peloro,
che in pochi lochi passa oltra quel segno,

infin là 've si rende per ristoro
di quel che il ciel della marina asciuga,
ond' hanno i fiumi ciò che va con loro,
virtù così per nimica si fuga

da tutti, come biscia, o per sventura
del loco o per mal uso che li fruga :

ond' hanno sì mutata lor natura
gli abitator della misera valle,
che par che Circe gli avesse in pastura.

Tra brutti porci, più degni di galle
che d' altro cibo fatto in uman uso,
dirizza prima il suo povero calle.

Botoli trova poi, venendo giuso,
ringhiosi più che non chiede lor possa,
ed a lor, disdegnosa, torce il muso.

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And I : " Through the midst of Tuscany there
spreads a stream which rises in Falterona and
a course of a hundred miles satiates it not. The
envious
The Arno

From its banks I bring this body ; to tell you
who I may be were to speak in vain, for my
name as yet sounds not for much."

" If I penetrate truly thy meaning with my
understanding," then answered me he who
first spake, " thou art talking of the Arno."

And the other said to him : " Why did he
conceal the name of that river, even as one
does of horrible things ? "

And the shade who was asked this question, its valley
acquitted him thus : " I know not, but verily
'tis meet that the name of such a vale perish ;

for from its beginning (where the rugged
mountain-chain, whence Pelorus is cut off, is so
fruitful that in few places it exceeds that mark)

as far as there where it yields itself to restore
that which the sky soaks up from the sea,
whence rivers have that which flows with them,

virtue is driven forth as an enemy by all, even
as a snake, either because of the ill-favoured
place or of evil habit which incites them ;

wherefore the dwellers in the wretched vale have and those
that dwell
therein—
so changed their nature that it seems as if
Circe had them in her pasturing.

Among filthy hogs, more worthy of acorns than The
Casentines
of other food made for use of man, it first
directs its feeble course.

Then, coming downward it finds curs snarling the the
Arcines
more than their power warrants, and from them
scornfully turns aside its snout.

Girone II Vassi cadendo, e, quanto ella più ingrossa, 49
 tanto più trova di can farsi lupi
 la maledetta e sventurata fossa.

Discesa poi per più pelaghi cupi, 52
 trova le volpi, sì piene di froda
 che non temono ingegno che le occupi.

Nè lascerò di dir, perch' altri m' oda ; 55
 e buon sarà a costui, se ancor s' ammenta
 di ciò, che vero spirito mi disnoda.

Io veggio tuo nipote, che diventa 58
 cacciator di quei lupi, in su la riva
 del fiero fiume, e tutti gli sgomenta.

Vende la carne loro, essendo viva ; 61
 poscia gli ancide come antica belva :
 molti di vita, e sè di pregio priva.

Sanguinoso esce della trista selva ; 64
 lasciala tal, che di qui a mill' anni
 nello stato primaio non si rinselva."

Come all' annunzio de' dogliosi danni 67
 si turba il viso di colui che ascolta,
 da qualche parte il periglio lo assanni :

così vid' io l' altr' anima, che volta 70
 stava ad udir, turbarsi e farsi trista,
 poi ch' ebbe la parola a sè raccolta.

Lo dir dell' una, e dell' altra la vista 73
 mi fe' voglioso di saper lor nomi,
 e domanda ne fei con preghi mista :

per che lo spirito, che di pria parlòmi, 76
 ricominciò : "Tu vuoi ch' io mi deduca
 nel fare a te ciò, che tu far non vuoi mi ;

ma da che Dio in te vuol che traluca 79
 tanta sua grazia, non ti sarò scarso :
 però sappi ch' io son Guido del Duca.

On it goes in its descent, and, the greater its 49
 increase, the more it finds the dogs growing to
 wolves, this accurst and ill-fated ditch. The envious
The Florentines
and the Pisans

Having then descended through many deep 52
 gorges, it finds the foxes, so full of fraud that
 they fear no guile that may trap them.

Nor will I cease speaking, for all that another 55
 may hear me ; and it will be well for him if
 he mind him again of what true prophecy
 unfolds to me.

I see thy grandson, who is becoming a hunter of 58
 those wolves on the bank of the fierce river,
 and strikes them all with terror. Fulcieri da
Calboli

He sells their flesh while yet alive ; then slaughters 61
 them like worn-out cattle : many he deprives
 of life and himself of honour.

He cometh forth bloody from the sad wood ; 64
 he leaves it such, that hence a thousand years
 it re-woods not itself to its primal state."

As at the announcement of grievous ills the face 67
 of him who listens is troubled, from whatever
 side the peril may assault him,

so saw I the other soul, that had turned round 70
 to hear, grow troubled and sad, after it had
 gathered these words to itself.

The speech of the one and the other's counte- 73
 nance made me long to know their names, and
 question I made of them mingled with prayers:
 wherefore the spirit that first spake to me, began
 again : "Thou wouldst that I condescend to
 do that for thee which thou wilt not do for
 me ;

but since God wills that so much of his grace shine 79
 forth in thee, I will not be chary with thee ;
 therefore know that I am Guido del Duca.

- Girone II Fu il sangue mio d' invidia sì riarso, 82
 che, se veduto avessi uom farsi lieto,
 visto m' avresti di livore sparso.
- Di mia semente cotal paglia mieto. 85
 | O gente umana, perchè poni il core
 | là 'v' è mestier di consorto divieto?
- Questi è Rinier, quest' è il pregio e l' onore 88
 della casa da Calboli, ove nullo
 fatto s' è erede poi del suo valore.
- E non pur lo suo sangue è fatto brullo, 91
 tra il Po e il monte e la marina e il Reno,
 del ben richiesto al vero ed al trastullo :
- chè dentro a questi termini è ripieno 94
 di venenosi sterpi, sì che tardi
 per coltivare omai verrebber meno.
- Ov' è il buon Lizio ed Arrigo Mainardi, 97
 Pier Traversaro e Guido di Carpigna ?
 O Romagnoli tornati in bastardi !
- Quando in Bologna un Fabbro si raligna ? 100
 quando in Faenza un Bernardin di Fosco,
 verga gentil di picciola gramigna ?
- Non ti maravigliar, s' io piango, Tosco, 103
 quando rimembro con Guido da Prata
 Ugolin d' Azzo che vivette nosco,
- Federico Tignoso e sua brigata, 106
 la casa Traversara e gli Anastagi
 (e l' una gente e l' altra è diretata),
- le donne e i cavalier, gli affanni e gli agi 109
 che ne invogliava amore e cortesia,
 là dove i cor son fatti sì malvagi.
- O Brettinoro, chè non fuggi via, 112
 poichè gita se n' è la tua famiglia,
 e molta gente per non esser ria ?

- My blood was so inflamed with envy, that if I ^{The} had 82
 seen a man make him glad, thou wouldst ^{envious}
 have seen me suffused with lividness.
- Of my sowing such straw I reap. O human 85
 folk, why set the heart there where exclusion
 of partnership is necessary ?
- This is Rinier ; this is the glory and the honour 88
 of the House of Calboli, where none since
 hath made himself heir of his worth.
- And not only his blood between the Po and the 91
 mountains, and the seashore and the Reno, is
 stripped of the good required of truth and
 chivalry,
- for inside these boundaries is choked with ^{Invective}
 poisonous growths, so that tardily now would ^{against}
 they be rooted out by cultivation. ^{Romagna}
- Where is the good Lizio, and Arrigo Mainardi, 97
 Pier Traversaro and Guido di Carpigna ? O
 ye Romagnols turned to bastards !
- When in Bologna shall a Fabbro take root again ? 100
 when in Faenza a Bernardin di Fosco, noble
 scion of a lowly plant ?
- Marvel thou not, Tuscan, if I weep, when I re- 103
 member with Guido da Prata, Ugolin d' Azzo
 who lived among us,
- Federico Tignoso and his fellowship, the House 106
 of Traversaro, and the Anastagi (the one
 race and the other now without heirs),
- the ladies and the knights, the toils and the 109
 sports of which love and courtesy enamoured
 us, there where hearts are grown so wicked.
- O Brettinoro, why dost thou not flee away, since 112
 thy household is gone forth, and much people
 in order not to be guilty ?

- Girone II Ben fa Bagnacaval, che non rifiglia, 115
 e mal fa Castrocaro, e peggio Conio,
 che di figliar tai conti più s' impiglia ;
- ben faranno i Pagan, dacchè il demonio 118
 lor sen girà ; ma non però che puro
 giammai rimanga d' essi testimonio.
- O Ugolin de' Fantolin, sicuro 121
 è il nome tuo, da che più non s' aspetta
 chi far lo possa tralignando oscuro.
- Ma va via, Tosco, omai, ch' or mi diletta 124
 troppo di pianger più che di parlare,
 sì m' ha nostra ragion la mente stretta."
- Noi sapevam che quell' anime care 127
 ci sentivano andar ; però tacendo
 facevan noi del cammin confidare.
- Poi fummo fatti soli procedendo, 130
 folgore parve, quando l' aer fende,
 voce che giunse d' incontra, dicendo :
- " Anciderammi qualunque m' apprende " ; 133
 e fuggì, come tuon che si dilegua,
 se subito la nuvola scoscende.
- Come da lei l' udir nostro ebbe tregua, 136
 ed ecco l' altra con sì gran fracasso,
 che somigliò tuonar che tosto segua :
- " Io sono Aglauro che divenni sasso " ; 139
 ed allor per ristringermi al poeta,
 indietro feci e non innanzi il passo.
- Già era l' aura d' ogni parte queta, 142
 ed ei mi disse : " Quel fu il duro camo,
 che dovrìa l' uom tener dentro a sua meta.
- Ma voi prendete l' esca sì che l' amo 145
 dell' antico avversario a sè vi tira ;
 e però poco val freno o richiamo.

- Well doth Bagnacaval that beareth no more sons, **The**
 and ill doth Castrocaro, and Conio worse, that **envious**
 yet troubleth to beget such Counts ; **Invective**
 the Pagani will do well when their Demon shall **against**
 go away ; but not indeed that unsullied witness **Romagna**
 may ever remain of them.
- O Ugolin de' Fantolin, thy name is safe,
 since no more expectation is there of one who
 may blacken it by degenerating.
- But now go thy way, Tuscan, for now it delights
 me far more to weep than to talk, so hath our
 discourse wrung my spirit."
- We knew that those dear souls heard us going ;
 therefore by their silence they made us con-
 fident of the way.
- After we were left alone journeying on, a voice, **Examples**
 that seemed like lightning when it cleaves the **of envy—**
 air, smote against us, saying : **Cain**
- " Everyone that findeth me shall slay me"; and
 fled like a thunderclap which peals away if
 suddenly the cloud bursts.
- When from it our hearing had truce, lo the **Aglauros**
 second, with such loud crash that 'twas like
 thunder that follows quickly :
- " I am Aglauros who was turned to stone";
 and then to press me close to the Poet, I made
 a step back, and not forward.
- Now was the air quiet on every side, and he
 said to me : " That was the hard bit which
 ought to hold man within his bounds.
- But ye take the bait, so that the old adversary's
 hook draws you to him, and therefore little
 avails bridle or lure.

Girone 11 Chiamavi il cielo, e intorno vi si gira, 148
mostrandovi le sue bellezze eterne,
e l'occhio vostro pure a terra mira;
onde vi batte chi tutto discerne." 151

i sqq. These words are spoken by Guido del Duca (who bears the brunt of the speaking throughout the canto) and Rinier da Calboli (who does most of the listening), respectively.

Guido del Duca, a Ghibelline of Bertinoro, belonged to the Onesti family of Ravenna (other members of which were Pietro and Romualdo; see *Par.* xxi. and xxii.). In 1199 he was judge to the Podestà of Rimini. For years (from 1202, or even earlier) he was an adherent of the Ghibelline leader, Pier Traversaro (*v.* 98). In 1218, Pier, aided principally by the Mainardi (*v.* 97) of Bertinoro, obtained the chief power at Ravenna, and drove out the Guelfs; whereupon the latter attacked Bertinoro, destroyed the houses of the Mainardi, and expelled Pier's adherents. Among these was Guido, who followed his chief to Ravenna, and the last preserved record of whom is a deed signed by him in that city in 1229.

Rinier, belonging to the Guelf family of da Calboli, of Forlì, was Podestà of Faenza (1247), of Parma (1252) and of Ravenna (1265; and again in 1292). In 1276 he attacked Forlì (assisted by other Guelfs, among them Lizio da Valbona; *v.* 97); but the force had to retire to Rinier's castle of Calboli (in the valley of Montone), where they surrendered to Guido of Montefeltro, the Captain of Forlì, who destroyed the stronghold. When Rinier was re-elected Podestà of Faenza in 1292, the captain of the city was Mainardo Pagano (*v.* 118). The citizens, supported by their leaders, opposed a tax levied on them by the Count of Romagna. The expedition against him and the Ghibellines on his side (including the Count of Castrocaro, *v.* 116) was entirely successful. In 1294 the da Calboli, who were becoming too powerful in Forlì, were expelled by the Ghibellines; but they returned, together with other exiled Guelfs, in 1296, when the bulk of their enemies

The heavens call to you, and circle around you, ^{The}
displaying unto you their eternal splendours, ^{envious}
and your eye gazes only to earth; wherefore
he who discerns all things doth buffet you."

were absent on an expedition against Bologna. Shortly afterwards, however, the Guelfs were again routed and expelled by the Ghibellines, led among others by one of the Ordelaffi. On this occasion the aged Rinier was slain.

Guido's invective against Romagna (*vv.* 91-123 of the present canto) should be compared with *Inf.* xxvii. 37-54.

16, 18 and 31-36. Falterona is a summit of the Tuscan Apennines (N.E. of Florence), where the Arno has its source. *Pregno*, as applied to Falterona, may refer either to the rivers, or to the secondary mountain chains, springing from it; taken in conjunction with *v.* 33, the latter is, geographically, the more correct interpretation. Peloro (the modern Cape Faro; *cf.* *Par.* viii. 68) is at the N.E. extremity of Sicily, being separated from the end of the Apennines only by the Strait of Messina; geologically, the Sicilian mountains are, of course, only a continuation of the Apennines.—After a course of about 150 miles, the Arno flows into the Mediterranean Sea (*infin là*, *v.* 34—as far as the sea: for the vapours exhaled by the sea through the heat of the sun come down again as rain, swell the rivers and are thus eventually restored to the sea—*vv.* 34-36).

37-54. Dante conceives the inhabitants of the Val d'Arno to have been, as it were, transformed into beasts by the enchantress Circe, who was endowed with this power. Thus the people of Casentino (see above, Canto *v.* 85-129, *note*) have become hogs, the Aretines—curs, the Florentines—wolves, and the Pisans—foxes.

58-66. Rinier's grandson, Fulcieri da Calboli, was Podestà of various cities—Milan, Parma and Modena, but is chiefly notorious for his tenure of that office at Florence (1303), where he proved himself a bitter foe of the Whites and Ghibellines (see Villani, viii. 59).—*Selva* (*v.* 64)=Florence; *cf.* *Inf.* i. 2, *note*.

PURGATORIO

IT is three o'clock in the afternoon, and the poets (having circled nigh a fourth part of the mountain and reached its northern slope) are facing the westering sun, when the dazzling light of the angel guardian of the circle warns them that they have approached the next ascent (1-33). They are welcomed to a stair far less steep than those they have already surmounted, and hear the blessing of the merciful, together with songs of lofty encouragement, chanted behind them as they mount (34-39). Dante's mind goes back to words in which Guido del Duca, while confessing his own envious disposition on earth, had reproached mankind for fixing their hearts on the things which exclude partnership; and now he questions Virgil as to the meaning of this saying (40-45). Virgil answers first briefly, and then in full

Girone II Quanto tra l' ultimar dell' ora terza
 e il principio del dì par della spera
 che sempre a guisa di fanciullo scherza,
 tanto pareva già in ver la sera 4
 essere al sol del suo corso rimasto :
vespero là, e qui mezza notte era.
 E i raggi ne ferian per mezzo il naso, 7
 perchè per noi girato era sì il monte,
 che già dritti andavamo in ver l' occaso,
 quand' io senti' a me gravar la fronte 10
 allo splendore assai più che di prima,
 e stupor m' eran le cose non conte :
 ond' io levai le mani in ver la cima 13
 (delle mie ciglia, e fecimi il solecchio,
 che del soverchio visibile lima.

CANTO XV

detail, that the more of any material thing one man has, the less of it there is for others; whereas the more peace or knowledge or love one man has, the more there is for all the others. Hence envy disturbs men's hearts only because they are fixed on material instead of spiritual things. If this exposition does not satisfy him, let him await further light from Beatrice, and meanwhile let him make all speed upon his journey (46-81). On this they reach the third terrace—that of the wrathful—whereon Dante in ecstatic vision beholds examples of meekness and patience (82-114). Waking, half-bewildered, from his trance, he is called to himself by Virgil (115-138), and the two walk toward the evening sun, till a dark cloud of smoke rolling towards them, plunges them into the blackness of more than night (139-145).

As much as between the end of the third hour ^{The}
 and the beginning of the day appears of the ^{envious}
 sphere which ever sports after the fashion of
 a child,
 so much appeared now to be left of the sun's ^{Afternoon}
 course towards evening; it was vespers there, ^{of the}
 and here midnight. ^{second}
 And the rays were smiting on the middle of our ^{Purgatory}
 noses, for the mount was so far circled by us,
 that we now were going straight to the west,
 when I felt my brow weighed down by the
 splendour far more than before, and amaze-
 ment to me were the unknown things;
 wherefore I raised my hands towards the top of
 my eyes, and made me the shade which dulls
 the excess of light.

- Girone II Come quando dall' acqua o dallo specchio 16
 salta lo raggio all' opposta parte,
 salendo su per lo modo parecchio
 a quel che scende, e tanto si diparte 19
 dal cader della pietra in equal tratta,
 sì come mostra esperienza ed arte :
 così mi parve da luce rifratta 22
 ivi dinanzi a me esser percosso,
 per che a fuggir la mia vista fu ratta.
 " Che è quel, dolce padre, a che non posso 25
 schermar lo viso tanto che mi vaglia,"
 diss' io, " e pare in ver noi esser mosso ?"
 " Non ti maravigliar, se ancor t' abbaglia 28
 la famiglia del cielo," a me rispose ;
 " messo è, che viene ad invitar ch' uom saglia.
 Tosto sarà che a veder queste cose 31
 non ti fia grave, ma fiati diletto,
 quanto natura a sentir ti dispose."
 Poi giunti fummo all' angel benedetto, 34
 con lieta voce disse : " Entrate quinci
 ad un scaleo vie men che gli altri eretto."
 Noi montavam, già partiti da linci, 37
 e " *Beati misericordes* " fue
 cantato retro, e " Godi tu che vinci."
 Salita al Lo mio maestro ed io soli ambo e due 40
 Girone III suso andavamo, ed io pensava, andando,
 prode acquistar nelle parole sue ;
 e dirizza' mi a lui sì domandando : 43
 " Che volle dir lo spirito di Romagna,
 e ' divieto ' e ' consorto ' menzionando ?"
 Per ch' egli a me : " Di sua maggior magagna 46
 conosce il danno ; e però non s' ammiri,
 se ne riprende perchè men sen piagna.

- As when a ray of light leaps from the water or The
 from the mirror to the opposite direction, as- envious
 cending at an angle similar
 to that at which it descends, and departs as far
 from the line of the falling stone in an equal
 space, even as experiment and science shows,
 so I seemed to be smitten by reflected light in The
 front of me, wherefore mine eyes were swift Angel of
 to flee. Fraternal
 Love
 " What is that, sweet Father, from which I can-
 not screen my sight so that it may avail me,"
 said I, " and seems to be moving towards us ?"
 " Marvel thou not if the heavenly household yet
 dazes thee," he answered me, " 'tis a messenger
 that cometh to invite us to ascend.
 Soon will it be that to behold these things shall
 not be grievous to thee, but shall be a joy to
 thee, as great as nature hath fitted thee to feel."
 When we had reached the blessed angel, with
 gladsome voice, he said : " Enter here to a
 stairway far less steep than the others."
 We were mounting, already departed thence, and The
 " *Beati misericordes* " was sung behind, and second
 " Rejoice thou that overcomest." Beatitude
 My Master and I, alone we two, were mounting Dante
 up, and I thought while journeying to gain raises a
 profit from his words ; doubt
 and I directed me to him thus asking : " What
 meant the spirit from Romagna by mentioning
 ' exclusion ' and ' partnership ' ?"
 Whereupon he to me : " He knoweth the hurt of and is
 his greatest defect, and therefore let none marvel answered
 by Virgil
 if he reprove it, that it be less mourned for.

Salita al
Girone III

Perchè s' appuntan li vostri disiri 49
dove per compagnia parte si scema,
invidia move il mantaco ai sospiri.

Ma se l' amor della spera suprema 52
torcesse in suso il desiderio vostro,
non vi sarebbe al petto quella tema :
chè per quanti si dice più li 'nostro,' 55
tanto possiede più di ben ciascuno,
e più di caritate arde in quel chiostro."

"Io son d' esser contento più digiuno," 58
diss' io, "che se mi fossi pria taciuto,
e più di dubbio nella mente aduno.

Com' esser puote che un ben distributo 61
i più possessor faccia più ricchi
di sè, che se da pochi è posseduto ?"

Ed egli a me : "Però che tu rificchi 64
la mente pure alle cose terrene,
di vera luce tenebre dispicchi.

Quello infinito ed ineffabil bene 67
che è lassù, così corre ad amore,
come a lucido corpo raggio viene.

Tanto si dà, quanto trova d' ardore, 70
sì che quantunque carità si estende,
cresce sopr' essa l' eterno valore ;

e quanta gente più lassù s' intende, 73
più v' è da bene amare, e più vi s' ama,
e come specchio l' uno all' altro rende.

E se la mia ragion non ti disfama, 76
vedrai Beatrice, ed ella pienamente
ti torrà questa e ciascun' altra brama.

Procaccia pur che tosto sieno spente, 79
come son già le due, le cinque piaghe,
che si richiudon per esser dolente."

Forasmuch as your desires are centred where the
portion is lessened by partnership, envy moves
the bellows to your sighs. Virgil's
discourse
on worldly
and
material
goods

But if the love of the highest sphere wrested
your desire upwards, that fear would not be at
your heart ;

for by so many more there are who say ' ours,'
so much the more of good doth each possess,
and the more of love burneth in that cloister."

"I am more fasting from being satisfied," said I,
"than if I had kept silent at first, and more
perplexity I amass in my mind.

How can it be that a good when shared, shall
make the greater number of possessors richer
in it, than if it is possessed by a few ?"

And he to me : "Because thou dost again fix
thy mind merely on things of earth, thou
drawest darkness from true light.

That infinite and ineffable Good, that is on high,
speedeth so to love as a ray of light comes to
a bright body.

As much of ardour as it finds, so much of itself
doth it give, so that how far soever love ex-
tends, eternal goodness giveth increase upon it ;
and the more people on high who comprehend
each other, the more there are to love well,
and the more love is there, and like a mirror
one giveth back to the other.

And if my discourse stays not thy hunger, thou
shalt see Beatrice, and she will free thee wholly
from this and every other longing.

Strive only that soon, even as the other two are,
the five wounds may be rasped out, which are
healed by our scrowing."

Girone III Com' io voleva dicer: "Tu m' appaghe," 82
 vidimi giunto in su l' altro girone,
 sì che tacer mi fer le luci vaghe.

Ivi mi parve in una visione 85
 estatica di subito esser tratto
 e vedere in un tempio più persone ;

ed una donna in su l' entrar con atto 88
 dolce di madre dicer: " Figliuol mio,
 perchè hai tu così verso noi fatto ?

Ecco, dolenti, lo tuo padre ed io 91
 ti cercavamo"; e come qui si tacque,
 ciò che pareva prima disparìo.

Indi m' apparve un' altra con quelle acque 94
 giù per le gote, che il dolor distilla
 quando di gran dispetto in altrui nacque ;

e dir: " Se tu se' sire della villa, 97
 del cui nome ne' Dei fu tanta lite,
 ed onde ogni scienza disfavilla,
 vendica te di quelle braccia ardite 100
 che abbracciar nostra figlia, o Pisistrato."
 E il signor mi pareo benigno e mite
 risponder lei con viso temperato: 103
 " Che farem noi a chi mal ne disira,
 se quei, che ci ama, è per noi condannato ? "

Poi vidi genti accese in foco d' ira, 106
 con pietre un giovinetto acider, forte
 gridando a sè pur: " Martira, martira ! "

e lui vedea chinarsi, per la morte 109
 che l' aggravava già, in ver la terra,
 ma degli occhi facea sempre al ciel porte,
 orando all' alto Sire in tanta guerra, 112
 che perdonasse a' suoi persecutori,
 con quell' aspetto che pietà disserra.

As I was about to say: "Thou dost satisfy me," ^{The}
 I saw me arrived on the next circuit, so that ^{wrathful}
 my eager eyes made me silent.

There meseemed to be suddenly caught up in a ^{Example}
 dream of ecstasy, and to see many persons in ^{of gentle-}
 a temple, ^{ness—}

and a woman about to enter, with the tender ^{The Virgin}
 attitude of a mother, saying: " My son, why ^{Mary}
 hast thou thus dealt with us ?

Behold thy father and I sought thee sorrowing";
 and as here she was silent, that which first
 appeared, disappeared.

Then appeared to me another woman, with those ^{Pisistratus}
 waters adown her cheeks which grief distils
 when it rises in one by reason of great anger,
 and saying: " If thou art lord of the city for
 whose name was so great strife among the gods,
 and whence all knowledge sparkles,
 avenge thee of those daring arms which embraced
 our daughter, O Pisistratus. And the lord
 seemed to me kindly and gently

to answer her with placid mien: " What shall we
 do to him who desires ill to us, if he who
 loveth us is condemned by us ? "

Then saw I people, kindled with the fire of anger, ^{Saint}
 slaying a youth with stones, and ever crying ^{Stephen}
 out loudly to each other: " Kill, kill ! "

and him saw I sinking towards the ground, be-
 cause of death, which already was weighing
 him down, but of his eyes ever made he
 gates unto heaven,
 praying to the high Lord in such torture, with
 that look which unlocks pity, that he would
 forgive his persecutors.

Girone III Quando l' anima mia tornò di fuori 115
 alle cose, che son fuor di lei vere,
io riconobbi i miei non falsi errori.

Lo duca mio, che mi potea vedere 118
 far sì com' uom che dal sonno si slega,
 disse: " Che hai, che non ti puoi tenere,
 ma se' venuto più che mezza lega, 121
 velando gli occhi e con le gambe avvolte,
 a guisa di cui vino o sonno piega? "

" O dolce padre mio, se tu m' ascolte, 124
 io ti dirò," diss' io, " ciò che mi apparve
 quando le gambe mi furon sì tolte."

Ed ei: " Se tu avessi cento larve 127
 sopra la faccia, non mi sarien chiuse
 le tue cogitazion, quantunque parve.

Ciò che vedesti fu, perchè non scuse 130
 d' aprir lo core all' acque della pace
 che dall' eterno fonte son diffuse.

Non domandai, ' Che hai,' per quel che face 133
 chi guarda pur con l' occhio che non vede,
 quando disanimato il corpo giace;
 ma domandai per darti forza al piede: 136
 così frugar conviensi i pigri, lenti
 ad usar lor vigilia quando riede."

Noi andavam per lo vespero, attenti 139
 oltre, quanto potean gli occhi allungarsi,
 contra i raggi serotini e lucenti;
 ed ecco a poco a poco un fummo farsi 142
 verso di noi, come la notte oscuro,
 nè da quello era loco da cansarsi.

Questo ne tolse gli occhi e l'aer puro. 145

1-6. The Zodiac, which is improperly described as a sphere (instead of a zone or great circle on the

When my soul returned outwardly to the things
 which are true outside it, I recognised my not
 false errors. The
wrathful
Virgil and
Dante

My Leader, who could see me acting like a man
 who frees himself from sleep, said: " What
 aileth thee that thou canst not control thyself,
 but art come more than half a league, veiling
 thine eyes, and with staggering legs, after
 the manner of him whom wine or sleep over-
 comes? "

" O sweet Father mine, if thou listen to me,
 I will tell thee," said I, " what appeared to
 me when my legs were thus taken from me."

And he: " If thou hadst a hundred masks upon
 thy face, thy thoughts, however slight, would
 not be hidden from me.

What thou sawest was in order that thou have
 no excuse for opening thy heart to the
 waters of peace, which are poured from the
 eternal fount.

I asked not: ' What aileth thee,' for that reason
 which he asks who looks but with the eye that
 seeth not when senseless the body lies,

but I asked to give strength to thy feet; so must
 the slothful be goaded who are slow to use
 their waking hour when it returns."

We were journeying on through the evening,
 straining our eyes forward, as far as we could,
 against the evening and shining rays;

and lo, little by little, a smoke, dark as night, rolling
 towards us, nor any room was there to escape
 from it. This reft us of sight and the pure air.

sphere), is compared to a skipping child, because in
 the course of the day its extremities on the horizon

Girone III Sì come cieco va dietro a sua guida 10
 per non smarrirsi, e per non dar di cozzo
 in cosa che il molesti o forse ancida :
 m' andava io per l' aere amaro e sozzo, 13
 ascoltando il mio duca che diceva
 pur : Guarda che da me tu non sie mozzo."
 Io sentia voci, e ciascuna pareva 16
 pregar, per pace e per misericordia,
 l' Agnel di Dio, che le peccata leva.
 Pure "Agnus Dei" eran le loro esordia ; 19
 una parola in tutti era ed un modo,
 sì che pareva tra esse ogni concordia.
 "Quei sono spirti, maestro, ch' i' odo ?" 22
 diss' io. Ed egli a me : "Tu vero apprendi,
 e d' iracondia van solvendo il nodo."
 "Or tu chi se', che il nostro fummo fendi, 25
 e di noi parli pur come se tue
 partissi ancor lo tempo per calendi ?"
 Così per una voce detto fue ; 28
 onde il maestro mio disse : " Rispondi,
 e domanda se quinci si va sue."
 Ed io : "O creatura, che ti mondi, 31
per tornar bella a colui che ti fece,
maraviglia udirai se mi secondi."
 "Io ti seguirò quanto mi lece," 34
 rispose ; " e se veder fummo non lascia,
 l' udir ci terrà giunti in quella vece."
 Allora incominciai : " Con quella fascia 37
 che la morte dissolve men vo suso,
 e venni qui per la infernale ambascia ;
 e, se Dio m' ha in sua grazia richiuso 40
 tanto, che vuol ch' io veggia la sua corte
 per modo tutto fuor del modern' uso,

Even as a blind man goeth behind his guide in The
 order not to stray, and not to butt against aught wrathful
 that may do him hurt, or perchance kill him,
 so went I through the bitter and foul air, listen-
 ing to my Leader who was saying ever :
 " Look that thou be not cut off from me."
 I heard voices, and each one seemed to pray for They chant
 peace and for mercy, to the Lamb of God the
 that taketh away sins. Agnus Dei
 Only "Agnus Dei" were their beginnings ; one
 word was with them all, and one measure ; so
 that full concord seemed to be among them.
 " Are those spirits, Master, that I hear ?" said
 I. And he to me : " Thou apprehendest
 truly, and they are untying the knot of anger."
 " Now who art thou that cleavest our smoke, Marco
 and speakest of us even as if thou didst still Lombardo
 measure time by calends ?"
 Thus by a voice was said ; wherefore my
 Master said : " Answer thou and ask if by
 this way we go upward."
 And I : " O creature that art cleansing thee to
 return fair unto him who made thee, a marvel
 shalt thou hear if thou follow me."
 " I will follow thee so far as is permitted me,"
 it answered, " and if the smoke lets us not see,
 hearing shall keep us in touch in its stead."
 Then began I : " With those swathings which
 death dissolves I am journeying upward and
 here did come through the anguish of Hell ;
 and if God hath received me so far into his grace
 that he wills that I may behold his court in a
 manner quite outside modern use,

- Girone III non mi celar chi fosti anzi la morte, 43
 ma dilmi, e dimmi s' io vo bene al varco ;
 e tue parole sien le nostre scorte.”
- “ Lombardo fui, e fui chiamato Marco ; 46
 del mondo seppi, e quel valore amai
 al quale ha or ciascun disteso l' arco ;
 per montar su dirittamente vai.” 49
 Così rispose ; e soggiunse : “ Io ti prego
 che per me preghi, quando su sarai.”
- Ed io a lui : “ Per fede mi ti lego 52
 di far ciò che mi chiedi ; ma io scoppio
 dentro a un dubbio, s' io non me ne spiego.
- Prima era scempio, ed ora è fatto doppio 55
 nella sentenza tua, che mi fa certo,
 qui ed altrove, quello ov' io l' accoppio.
- Lo mondo è ben così tutto deserto 58
 d' ogni virtute, come tu mi suone,
 e di malizia gravido e coperto ;
 ma prego che m' additi la cagione, 61
 sì ch' io la veggia, e ch' io la mostri altrui :
 chè nel cielo uno, ed un quaggiù la pone.”
- Alto sospir, che duolo strinse in “ hui ! ” 64
 mise fuor prima, e poi cominciò : “ Frate,
 lo mondo è cieco, e tu vien ben da lui.”
- Voi che vivete ogni cagion recate 67
 pur suso al cielo, sì come se tutto
 movesse seco di necessitate.
- Se così fosse, in voi fora distrutto 70
 libero arbitrio, e non fora giustizia
 per ben, letizia, e per male, aver lutto.
- Lo cielo i vostri movimenti inizia ; 73
 non dico tutti, ma, posto ch' io il dica,
 lume v' è dato a bene ed a malizia,

- hide not from me who thou wast before death, but ^{The}
 tell it me, and tell me if I am going aright for ^{wrathful}
 the pass ; and thy words shall be our escort.” ^{Marco}
- “ A Lombard was I and was called Mark ; I had
 knowledge of the world, and loved that work
 at which now every one hath unbent his bow ;
 for mounting up thou goest aright.” Thus
 answered he, and added : “ I pray thee that
 thou pray for me, when thou art above.”
- And I to him : “ By my faith I bind me to thee to ^{Dante}
 do that which thou askest of me, but I am burst- ^{acquires}
 ing within at a doubt, if I free me not from it. ^{the cause}
 of vice
- First 'twas simple, and now 'tis made double by
 thy discourse, which makes certain to me, both
 here and elsewhere, that whereto I couple it.
- The world is indeed so wholly desert of every
 virtue, even as thy words sound to me, and
 heavy and covered with sin ;
 but I pray that thou point the cause out to me,
 so that I may see it, and that I may show it
 to others ; for one places it in the heavens and
 another here below.”
- A deep sigh, which grief compressed to “ Alas ! ” ^{Marco's}
 he first gave forth, and then began : “ Brother, ^{reply}
 the world is blind, and verily thou comest
 from it.
- Ye who are living refer every cause up to the ^{Stellar}
 heavens alone, even as if they swept all with ^{influence}
 them of necessity.
- Were it thus, Freewill in you would be destroyed, and
 and it were not just to have joy for good and ^{Freewill}
 mourning for evil.
- The heavens set your impulses in motion ; I say
 not all, but suppose I said it, a light is given
 you to know good and evil,

- Girone III e libero voler, che, se fatica 76
 nelle prime battaglie col ciel dura,
 poi vince tutto, se ben si nutrica.
- A maggior forza ed a miglior natura 79
 liberi soggiacete, e quella cria
 la mente in voi, che il ciel non ha in sua cura.
- Però, se il mondo presente disvia, 82
in voi è la cagione, in voi si cheggia,
ed io te ne sarò or vera spia.
- Esce di mano a lui, che la vagheggia 85
 prima che sia, a guisa di fanciulla
 che piangendo e ridendo pargoleggia,
- l'anima semplicitta, che sa nulla, 88
 salvo che, mossa da lieto fattore,
 volentier torna a ciò che la trastulla.
- Di picciol bene in pria sente sapore; 91
 quivi s'inganna, e retro ad esso corre,
 se guida o fren non torce suo amore.
- Onde convenne legge per fren porre; 94
 convenne rege aver, che discernesse
 della vera cittade almen la torre.
- Le leggi son, ma chi pon mano ad esse? 97
 Nullo: però che il pastor che precede
 ruminar può, ma non ha l'unghie fesse.
- Per che la gente, che sua guida vede 100
 pure a quel ben ferire ond'ell'è ghiotta,
 di quel si pasce, e più oltre non chiede.
- Ben puoi veder che la mala condotta 103
 è la cagion che il mondo ha fatto reo,
 e non natura che in voi sia corrotta.
- Soleva Roma, che il buon mondo feo, 106
 due sol aver, che l'una e l'altra strada
 facean vedere, e del mondo e di Deo.

- and Freewill, which, if it endure the strain in its
 first battlings with the heavens, at length gains
 the whole victory, if it be well nurtured.
- Ye lie subject, in your freedom, to a greater
 power and to a better nature; and that creates
 in you *mind* which the heavens have not in
 their charge.
- Therefore, if the world to-day goeth astray, in
 you is the cause, in you be it sought, and I
 now will be a true scout to thee therein.
- From his hands who fondly loves her ere she is
 in being, there issues, after the fashion of a little
 child that sports, now weeping, now laughing,
 the simple, tender soul, who knoweth naught save
 that, sprung from a joyous maker, willingly she
 turneth to that which delights her.
- First she tastes the savour of a trifling good;
 there she is beguiled and runneth after it, if
 guide or curb turn not her love aside.
- Wherefore 'twas needful to put law as a curb,
 needful to have a ruler who might discern at
 least the tower of the true city.
- Laws there are, but who putteth his hand to them?
 None; because the shepherd that leads may
 chew the cud, but hath not the hoofs divided.
- Wherefore the people, that see their guide aiming
 only at that good whereof he is greedy, feed
 on that and ask no further.
- Clearly canst thou see that evil leadership is the
 cause which hath made the world sinful, and
 not nature that may be corrupted within you.
- Rome, that made the good world, was wont to
 have two suns, which made plain to sight the
 one road and the other; that of the world, and
 that of God.

The
 wrathful
 Marco
 continues
 his
 discourse

Spiritual
 and
 temporal
 power

Girone III | L' un l' altro ha spento, ed è giunta la spada 109
 col pastorale ; e l' un con l' altro insieme
 per viva forza mal convien che vada :
 però che, giunti, l' un l' altro non teme. 112
 Se non mi credi, pon mente alla spiga,
 ch' ogni erba si conosce per lo seme.
 In sul paese ch' Adige e Po riga 115
 solea valore e cortesia trovarsi,
 prima che Federico avesse briga ;
 or può sicuramente indi passarsi 118
 per qualunque lasciasse per vergogna
 di ragionar coi buoni o d' appressarsi.
 Ben v' en tre vecchi ancora, in cui rampogna 121
 l' antica età la nuova, e par lor tardo
 che Dio a miglior vita li ripogna :
 Corrado da Palazzo e il buon Gherardo 124
 e Guido da Castel, che me' si noma
 francescamente il semplice Lombardo.
 Di' oggimai che la Chiesa di Roma, 127
 per confondere in sè due reggimenti,
 cade nel fango, e sè brutta e la soma."
 " O Marco mio," diss' io, " bene argomentì ; 130
 ed or discerno, perchè da retaggio
 li figli di Levì furono esenti ;
 ma qual Gherardo è quel che tu, per saggio, 133
 di' ch' è rimasto della gente spenta,
 in rimproverio del secol selvaggio ?"
 " O tuo parlar m' inganna o e' mi tenta," 136
 rispose a me ; " chè, parlandomi toscano,
 par che del buon Gherardo nulla senta.
 Per altro soprannome io nol conosco, 139
 s' io nol togliessi da sua figlia Gaia.
 Dio sia con voi, chè più non vegno vosco.

One hath quenched the other ; and the sword is The
 joined to the crook ; and the one together with ^{wrathful}
 the other must perforce go ill ;
 because, being joined, one feareth not the other.
 If thou believest me not, look well at the ear,
 for every plant is known by the seed.
 Over the land which the Adige and the Po ^{Marco}
 water, worth and courtesies were wont to be ^{attributes}
 found, ere Frederick met opposition ; ^{the cor-}
 now, safely may it be traversed by whomsoever ^{ruption of}
 had, through shame, ceased to hold converse ^{Lombardy}
 with good men, or to draw near them.
 Truly three elders yet are there in whom the olden
 times rebuke the new, and it seems to them
 long ere God removes them to the better life :
 Corrado da Palazzo, and the good Gerard, and
 Guido da Castel, who is better named in
 French fashion the guileless Lombard.
 Say henceforth, that the Church of Rome, by ^{to Rome's}
 confounding two powers in herself, falls into ^{usurpation}
 the mire, and fouls herself and her burden." ^{of the}
 " O my Mark," said I, " well thou reasonest, ^{temporal}
 and now I perceive why Levi's sons were ^{power}
 exempt from inheriting ;
 but what Gerard is that, who thou sayest is left ^{Gerard and}
 behind for ensample of the extinct people, in ^{Gaia}
 reproof of the barbarous age ?"
 " Either thy speech beguiles me, or it tempts me,"
 he answered me, " for thou, speaking to me in
 Tuscan, seemest to know naught of the good
 Gerard.
 By other surname I know him not, except I
 take it from his daughter Gaia. God be with
 you, for no further I come with you.

Girone III | Vedi l' albòr, che per lo fummo raia, 142
 già biancheggiare, e me convien partirmi,
 l' angelo è ivi, prima ch' io gli appaia."

Così tornò, e più non volle udirmi. 145

17-19. See *John* i. 29; though the reference here is rather to the prayer in the Mass—*Agnus Dei qui tollis peccata mundi, miserere nobis, dona nobis pacem.*

25 *sgg.* The speaker is Marco Lombardo, of Venice, a learned and honourable courtier, noted for his liberality, who flourished in the latter half of the 13th century.

27. As though thou wert still alive. In the eternal regions human measurements of time do not apply.

37. *Con quella fascia, i.e.* with my body.

42. *tutto fuor del modern' uso.* See *Inf.* ii. 13-30.

80. The free will by its nature seeks good (*Par.* xxxiii. 103, &c.), and since God is the supreme good, the free agent is subject to him in the sense that the whole course of his action is determined by him as its goal. But this determination of the will to good is the fulfilment, not the restriction of liberty. The idea is familiar to us from the words of the Prayer Book: . . . "whose service is perfect freedom."

97. See above, Canto vi. 88-90, *note.*

98, 99. "Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you" (*Lev.* xi. 4). According to Thomas Aquinas the "chewing of the cud" signifies meditation and understanding of the Scriptures; while the "cloven hoof" stands for the power to discern and distinguish between certain sacred things—here used apparently of the spiritual and temporal power (which are, of course, not mentioned by Aquinas).

See the light, that beams through the smoke, now The
 waxing bright; the angel is there, and it wrathful
 behoves me to depart ere I am seen of him."
 So turned he back and no more would hear me.

115-117. Lombardy, or, in the wider sense, Upper Italy—a veritable hot-bed of dissension, by reason of the struggle between the Emperor Frederick II. and the Pope.

124-126, 133-140. Currado da Palazzo, a Guelph of Brescia, Vicar for Charles of Anjou at Florence (1276), Podestà of Siena (1279) and of Piacenza (1288).

Gherardo da Camino, Captain-General of Treviso from 1283 till his death in 1306 (when he was succeeded by his son Riccardo; see *Par.* ix. 50 *sgg.*). The commentators differ as to whether his daughter Gaia (*v.* 140), who died in 1311, was renowned for her virtue or notorious for her loose morals; probably the latter is the correct interpretation. Dante once again takes Gherardo as a type of nobility in the *Conv.* iv. 14: 114-123.

Guido da Castel was a gentleman of Treviso, famed for his bounty and hospitality. Some think that *v.* 126 refers to the fact that the French called all Italians *Lombard*; but Guido *was* a Lombard, so that there would be no point in this unless we lay the stress on the *semplice*, and assume that he was known to them as "the simple Italian." Mr Toynbee's theory, that *semplice Lombardo* = "honest usurer," is ingenious; the French often used the appellation *Lombard* for "usurer," and so this nickname might have been playfully given to Guido, with reference to his generosity. Guido is alluded to in the *Conv.* iv. 16: 67-74, by way of contrast with the *Asdente* of *Inf.* xx. 118.

131, 132. So that they might confine themselves to spiritual affairs. See *Num.* xviii. 20, *Deut.* xviii. 2, *Josh.* xiii. 14; and *cf.* *De Mon.* iii. 13, 64-76.

PURGATORIO

AS the mists cleave on a mountain side and reveal the prospect, so the cloud that swathed the wrathful opened, and the poets looked on the setting sun, as the shadow of night was already creeping up the slope (1-12). Visions of the wrathful, corresponding to the visions of the placable and peaceful already seen, come upon Dante (13-39); from which he is awakened by the shining light and the glad summons of the angel of the stair, to whose spontaneous invitation the poets gladly respond (40-63). On the first step Dante feels again the stroke of the angel's wing and hears the blessing of the peace-makers. But already, when they reach the summit of the stair, the shadow has passed beyond them, the rays of the sun fall only on the higher reaches of the mount, and in accordance with the law of the place they can rise no higher while night reigns (64-78). After listening in vain for any sound in the new circle, Dante questions his guide as to the nature of the offence purged there. Virgil answers that it is sloth, and takes occasion to expound the general system of Purgatory. Not only the Creator, but every creature also, is moved by love. Natural love, as that of heavy bodies for the centre, of fire for the circumference, or of plants for their natural habitat, is unerring; but rational love may err by being mis-

Girone III Ricorditi, lettor, se mai nell' alpe
 ti colse nebbia, per la qual vedessi
 non altrimenti che per pelle talpe,
 come, quando i vapori umidi e spessi 4
 a diradar cominciarsi, la spera
 del sol debilmente entra per essi :
 e fia la tua imagine leggiera 7
 in giugnere a veder, com' io rividi
 lo sole in pria, che già nel corcare era.

CANTO XVII

directed; or by being disproportionate, by defect or excess. Love directed to primal and essential good, or to secondary good in due measure, cannot lead to sin; but perverse and disproportioned love is the seed of all sin, just as much as rightly directed and measured love is the seed of all virtue. A human being who has not become a monster cannot love (that is, cannot be drawn towards and take delight in) evil to himself or evil to the God on whom his very being depends. All perverse rejoicing, then, must be rejoicing in the ill of our neighbour, and this may be caused by pride, envy, or anger, which are purged on the three circles already passed (79-126). Apart from these evil gratifications, everyone has at least some confused apprehension of a supreme good wherein the soul can rest, and everyone therefore seeks to gain it. But this supreme love, which is no other than the love of God, may err by defect, either speculative or practical; and the slothful who have thus erred recover their lost tone in the circle the pilgrims have now reached (127-132). The innocent or needful enjoyment of which the bodily frame is the seat, cannot confer true bliss and may be pursued with disproportionate keenness, or in neglect of the divinely imposed restraints. Such sins are purged in the three uppermost circles (133-139).

Reader, if ever in the mountains a mist hath caught thee, through which thou sawest not otherwise than moles do through the skin, remember how, when the damp and dense vapours begin to melt away, the sphere of the sun enters feebly through them :
 and thy fancy will lightly come to see how first I beheld the sun again, that now was at the setting.

The
 wrathful
 The poets
 issue forth
 from the
 mist

Girone III Sì, pareggiando i miei co' passi fidi 10
 del mio maestro, uscii fuor di tal nube,
 ai raggi, morti già nei bassi lidi.

O immaginativa, che ne rube 13
 tal volta sì di fuor, ch' uom non s' accorge,
 perchè d' intorno suonin mille tube,
 chi move te, se il senso non ti porge? 16
Moveti lume, che nel ciel s' informa
per sè, o per voler che giù lo scorge.

Dell' empiezza di lei, che mutò forma 19
 nell' uccel che a cantar più si diletta,
 nell' imagine mia apparve l' orma ;

e qui fu la mia mente sì ristretta 22
 dentro da sè, che di fuor non venia
 cosa che fosse allor da lei ricetta.

Poi piovve dentro all' alta fantasia 25
 un crocifisso, dispettoso e fiero
 nella sua vista, e cotal si moria.

Intorno ad esso era il grande Assuero, 28
 Ester sua sposa e il giusto Mardocheo,
 che fu al dire ed al far così intero.

E come questa imagine rompeo 31
 sè per sè stessa, a guisa d' una bulla
 cui manca l' acqua sotto qual si feo,
 surse in mia visione una fanciulla, 34
 piangendo forte, e diceva : " O regina,
 perchè per ira hai voluto esser nulla ?

Ancisa t' hai per non perder Lavina ; 37
 or m' hai perduta ; io son essa che lutto,
 madre, alla tua pria ch' all' altrui ruina."

Come si frange il sonno, ove di butto 40
 nuova luce percote il viso chiuso,
 che fratto guizza pria che moia tutto :

So, measuring mine with the trusty steps of my ^{The} Master, I issued forth from such a cloud, to ^{wrathful}
 the rays already dead on the low shores.

O fantasy, that at times dost so snatch us out of ^{Examples}
 ourselves that we are conscious of naught, even ^{of wrath-}
 though a thousand trumpets sound about us,
 who moves thee, if the senses set naught before
 thee? A light moves thee which takes its
 form in heaven, of itself, or by a will that
 sendeth it down.

The traces of her impiety, who changed her form ^{Protrac}
 into the bird that most delights to sing, ap-
 peared in my fancy ;

and here my mind was so restrained within itself,
 that from outside came naught which was then
 received by it.

Then fell within my lofty fantasy one crucified, ^{Haman}
 scornful and fierce in mien, and even so was
 he dying.

Round about him were the great Ahasuerus,
 Esther his wife, and the just Mordecai, who
 in speech and deed was so sincere.

And as this fancy broke of itself, after the fashion
 of a bubble to which the water fails wherein
 it was made,
 there arose in my vision a maiden weeping sorely, ^{Amata}
 and she was saying : " O Queen, wherefore
 through wrath hast thou willed to be naught ?

Thou hast slain thee not to lose Lavinia ; now
 me hast thou lost ; I am she that mourns,
 mother, for thy ruin rather than for another's."

As sleep is broken when on a sudden new light
 strikes on the closed eyes, and being broken,
 quivers ere it wholly dies away ;

- Girone III così l'imaginar mio cadde giuso, 43
 tosto ch' un lume il volto mi percosse,
 maggiore assai che quello ch' è in nostr' uso.
- Io mi volgea per vedere ov' io fosse, 46
 quand' una voce disse : " Qui si monta,"
 che da ogni altro intento mi rimosse ;
- e fece la mia voglia tanto pronta 49
 di riguardar chi era che parlava,
 che mai non posa, se non si raffronta.
- Ma come al sol, che nostra vista grava, 52
 e per soperchio sua figura vela,
 così la mia virtù quivi mancava.
- " Questi è divino spirito, che ne la 55
 via d' andar su ne drizza senza prego,
 e col suo lume sè medesimo cela.
- Si fa con noi, come l' uom si fa sego : 58
 chè quale aspetta prego, e l' uopo vede,
 malignamente già si mette al nego.
- Ora accordiamo a tanto invito il piede : 61
 procacciam di salir pria che s' abbui,
 chè poi non si poria, se il dì non riede."
- Salita al Girone IV Così disse il mio duca, ed io con lui 64
 volgemmo i nostri passi ad una scala ;
 e tosto ch' io al primo grado fui,
- senti' mi presso quasi un mover d'ala, 67
 e ventarmi nel viso, e dir : " *Beati
 pacifici*, che son senza ira mala."
- Già eran sopra noi tanto levati 70
 gli ultimi raggi che la notte segue,
 che le stelle apparivan da più lati.
- " O virtù mia, perchè sì ti dilege ? " 73
 fra me stesso dicea, chè mi sentiva
 la possa delle gambe posta in tregue.

- so my imagination fell down soon as a light smote ^{The}
 on my face, greater far than that which is in ^{Angel of}
 our use. ^{Meekness}
- I turned me to see where I was, when a voice
 which removed me from every other intent,
 said : " Here one ascends " ;
- and it gave my desire to behold who it was that
 spake, such eagerness as never rests until it sees
 face to face.
- But, as at the sun which oppresses our sight, and
 veils his form by excess, so my virtue there
 was failing me.
- " This is a divine spirit, that directs us to the
 way of ascent without our prayer, and conceals
 itself with its own light.
- It doeth unto us as a man doth unto himself ; for
 he who awaits the prayer and sees the need,
 already sets him unkindly towards denial.
- Now accord we our feet to such an invitation ;
 strive we to ascend ere the night cometh, for
 then we could not until the day return."
- Thus spake my Leader, and I with him did
 turn our footsteps to a stairway ; and soon as
 I was at the first step,
- near me I felt as 'twere the stroke of a wing, and ^{The third}
 my face fanned, and heard one say : " *Beati* ^{Beatitude}
pacifici who are without evil wrath."
- Now were the last rays whereafter night follow- ^{Second}
 eth so far risen above us that the stars were ^{night in}
 appearing on many sides. ^{Purgatory}
- " O my virtue, wherefore dost thou pass away
 from me thus ? " I said within me, for I felt
 the power of my legs put in truce.

Girone IV Noi eravam dove più non saliva 76
 la scala su, ed eravamo affissi,
 pur come nave ch' alla spiaggia arriva ;
 ed io attesi un poco s' io udissi 79
 alcuna cosa nel nuovo girone ;
 poi mi volsi al maestro mio e dissi :
 " Dolce mio padre, di', quale offensione 82
 si purga qui nel giro, dove semo ?
 Se i piè si stanno, non stea tuo sermone."
 Ed egli a me : " L' amor del bene, scemo 85
 di suo dover, quiritta si ristora,
 qui si ribatte il mal tardato remo.
 Ma perchè più aperto intendi ancora, 88
 volgi la mente a me, e prenderai
 alcun buon frutto di nostra dimora."
 " Nè creator nè creatura mai," 91
 cominciò ei, " figliuol, fu senza amore,
 o naturale o d' animo ; e tu il sai.
 Lo natural è sempre senza errore, 94
 ma l' altro puote errar per malo obbietto,
 o per poco o per troppo di vigore.
 Mentre ch' egli è ne' primi ben diretto, 97
 e ne' secondi sè stesso misura,
 esser non può cagion di mal diletto ;
 ma, quando al mal si torce, o con più cura, 100
 o con men che non dee, corre nel bene,
 contra il fattore adopra sua fattura.
 Quinci comprender puoi ch' esser conviene 103
 amor sementa in voi d' ogni virtute,
 e d' ogni operazion che merta pene.
 Or, perchè mai non può dalla salute 106
 amor del suo soggetto torcer viso,
 dall' odio proprio son le cose tute ;

We stood where the stairway ascended no higher, ^{The}
 and were fixed even as a ship which arrives ^{slotful}
 on the shore :

and I gave heed awhile if I might hear aught in
 the new circle ; then did turn me to my
 Master and said :

" Sweet my Father, tell, what offence is purged
 here in the circle where we are ? If our feet
 are stayed, stay not thy discourse."

And he to me : " The love of good, scant of its
 duty, just here restores itself ; here is plied
 again the ill-slackened oar.

But that thou mayest understand yet more
 plainly, turn thy mind to me, and thou shalt
 take some good fruit from our tarrying."

He began : " Nor Creator, nor creature, my ^{Virgil}
 son, was ever without love, either natural or ^{discourses}
 rational ; and this thou knowest. ^{of Love}

The natural is always without error ; but the
 other may err through an evil object, or
 through too little or too much vigour.

While it is directed to the primal goods, and in
 the secondary, moderates itself, it cannot be
 the cause of sinful delight ;

but when it is turned awry to evil, or speeds
 towards the good with more or less care than
 it ought, against the Creator his creature works.

Hence thou mayst understand that love must be
 the seed of every virtue in you, and of every
 deed that deserves punishment.

Now inasmuch as love can never turn its face
 from the weal of its subject, all things are safe
 from self-hatred ;

Girone IV e perchè intender non si può diviso, 109
 e per sè stante, alcuno esser dal primo, 110
 da quello odiare ogni affetto è deciso.

Resta, se dividendo bene estimo, 112
 che il mal che s' ama è del prossimo, ed esso
 amor nasce in tre modi in vostro limo.

È chi per esser suo vicin soppresso 115
 spera eccellenza, e sol per questo brama
 ch' e' sia di sua grandezza in basso messo ;

è chi potere, grazia, onore e fama 118
 teme di perder perch' altri sormonti,
 onde s' attrista sì che il contrario ama ;

ed è chi per ingiuria par ch' adonti 121
 sì che si fa della vendetta ghiotto,
 e tal convien che il male altrui impronti.

Questo triforme amor quaggiù di sotto 124
 si piange ; or vo' che tu dell' altro intende,
 che corre al ben con ordine corrotto.

Ciascun confusamente un bene apprende, 127
 nel qual si queti l' animo, e disira :
 per che di giugner lui ciascun contende.

Se lento amore in lui veder vi tira, 130
 o a lui acquistar, questa cornice,
 dopo giusto penter, ve ne martira.

Altro ben è che non fa l' uom felice ; 133
 non è felicità, non è la buona
 essenza, d' ogni ben frutto e radice.

L' amor, ch' ad esso troppo s' abbandona, 136
 di sopra noi si piange per tre cerchi ;
 ma come tripartito si ragiona,
 tacciolo, acciocchè tu per te ne cerchi." 139

1-72. See diagram on page 103.

18. Through the influence of the stars, or by Divine will.

and because no being can be conceived as exist- The
 ing alone in isolation from the Prime Being, slothful
 every affection is cut off from hate of him.

It follows, if I judge well in my division, that Perverted
 the evil we love is our neighbour's, and this Love—
 love arises in three ways in your clay.

There is he who through his neighbour's abase- Pride
 ment hopes to excel, and solely for this de-
 sires that he be cast down from his greatness ;

there is he who fears to lose power, favour, honour Envy
 and fame because another is exalted, wherefore
 he groweth sad so that he loves the contrary ;

and there is he who seems to be so shamed through and Wrath
 being wronged, that he becomes greedy of ven-
 geance and such must needs seek another's hurt.

This threefold love down below is mourned for :
 now I desire that thou understand of the other,
 which hastes toward good in faulty degree.

Each one apprehends vaguely a good wherein the
 mind may find rest, and desires it ; wherefore
 each one strives to attain thereto.

If lukewarm love draw you towards the vision Defective
 of it, or the gaining of it, this cornice, after Love—
 due penitence, torments you for it. Sloth

Another good there is, which maketh not men Excessive
 happy ; 'tis not happiness, 'tis not the good Love—
 essence, the fruit and root of all good.

The love that abandons itself too much to this, is Avarice,
 mourned for above us in three circles : but how Gluttony
 it is distinguished in three divisions, I do not and Lust
 say, in order that thou search for it of thyself."

19-21. Procne's husband, Tereus, dishonoured her
 sister Philomela, and cut out her tongue, so as to

PURGATORIO

VIRGIL'S discourse has suggested to Dante's mind the question as to the nature of love which the group of poets to which he belonged were incessantly discussing. Would Virgil resent as irrelevant or flippant a question on this subject? Or might he (Dante) take this unique opportunity of learning the true answer? (1-6). Virgil encourages his question, and then proceeds to answer it. Love implies a potential attraction to the loved object. When first it is presented to the mind, the mind sways towards it, and then the experience of delight in communion with it confirms the original attraction; and the desire thus waked can only be stilled by fruition. Thus, while the capacity for love, that is to say, sensitiveness in general, is the sign of a higher organism, and therefore good, it is a profound misconception to regard every specific affection as itself good, since love of some sort is the root of all evil as of all good conduct (7-39). Dante follows keenly; but this universality of love as a motive power, this necessity of the presentation from without of its object, and this spontaneous response of the corresponding and pre-existing latent impulse within, seem to obliterate all merit or demerit (40-45). Virgil refers to Beatrice for the final answer, but declares meanwhile that every human soul has a certain intellectual and emotional constitution (for which it deserves neither praise nor blame) in virtue of which it cannot help believing the supreme truths (the axioms)

Girone IV Posto avea fine al suo ragionamento
 l' alto dottore, ed attento guardava
 nella mia vista, s' io pareo contento;
 ed io, cui nuova sete ancor frugava,
 di fuor taceva e dentro dicea: "Forse
 lo troppo domandar, ch' io fo, gli grava."⁴

CANTO XVIII

and loving the supreme good (God). Intellectual merit begins when we refuse to believe things that present themselves to us with a specious appearance of truth but cannot really be affiliated to the axioms. And so moral merit begins when we refuse to love and follow things that are speciously attractive but cannot be affiliated to the love of God. It is not in loving God, then (which is natural to man), but in rejecting all impulses which do not harmonise with that love that man's moral freedom vindicates itself; and it is therein that his merit consists (46-75). It is now near midnight; the moon has been some hours above the horizon, but being well advanced in Scorpio, she has risen south of east, and has therefore not yet been visible to the poets who are facing due north, and who command no portion of the southern semicircle of the horizon; now she emerges from behind the mountain (76-81). Dante is dropping into a contented slumber, when he is re-awakened by the rush of the once slothful souls; who will not suspend their act of penance, even in order to secure the prayers of the living which would hasten the fruits of their penitence; so they shout their directions and their answers to the questions they have been asked, together with the rehearsal of encouraging and warning examples, as they hurry past (82-138). Then Dante sinks through a succession of changing thoughts into dream and sleep (139-145).

The lofty Teacher had put an end to his ^{The} argument, and was looking intent in my face, ^{slothful} if I seemed satisfied;
 and I, whom a new thirst was yet tormenting, was silent outwardly, and within said; "Perchance the too great questioning which I make irks him."

Girone IV Ma quel padre verace, che s' accorse
 del timido voler che non s' apriva,
 parlando di parlare ardir mi porse. 7

Ond' io : " Maestro, il mio veder s' avviva 10
 sì nel tuo lume, ch' io discerno chiaro
 quanto la tua ragion porti o descriva ;
 però ti prego, dolce padre caro, 13
che mi dimostri amore, a cui riduci
ogni buono operare e il suo contrario."

" Drizza," disse, " ver me l' acute luci 16
 dello intelletto, e fieti manifesto
 l' error dei ciechi che si fanno duci.

L' animo, ch' è creato ad amar presto, 19
 ad ogni cosa è mobile che piace,
 tosto che dal piacere in atto è desto.

Vostra apprensiva da esser verace 22
 tragge intenzione, e dentro a voi la spiega,
 sì che l' animo ad essa volger face.

E se, rivolto, in ver di lei si piega, 25
 quel piegare è amor, quello è natura
 che per piacer di nuovo in voi si lega.

Poi come il foco movesi in altura, 28
 per la sua forma, ch' è nata a salire
 là dove più in sua materia dura :

così l' animo preso entra in disire, 31
 ch' è moto spiritale, e mai non posa
 fin che la cosa amata il fa gioire.

Or ti puote apparer quant' è nascosa 34
 la veritade alla gente, ch' avvera
 ciascuno amore in sè laudabil cosa ;

però che forse appar la sua matra 37
 sempr'esser buona ; ma non ciascun segno
 è buono, ancor che buona sia la cera."

But that true Father, who perceived the shrink-
 ing desire which disclosed not itself, by ^{The} ^{slotful}
 speaking put courage in me to speak.

Wherefore I : " Master, my vision is so quick-
 ened in thy light, that I discern clearly all
 that thy discourse imports or describes ;

therefore I pray thee, sweet Father dear, that
 thou define love to me, to which thou dost
 reduce every good work and its opposite."

" Direct," said he, " towards me the keen eyes ^{Virgii}
 of the understanding, and the error of the blind ^{defines}
 who make them guides shall be manifest to thee. ^{the Nature}
 of Love

The mind which is created quick to love, is
 responsive to everything that is pleasing, soon
 as by pleasure it is awakened into activity.

Your apprehensive faculty draws an impression
 from a real object, and unfolds it within you,
 so that it makes the mind turn thereto.

And if, being turned, it inclines towards it, that
 inclination is love ; that is nature, which
 through pleasure is bound anew within you.

Then, even as fire moves upward by reason of
 its form, whose nature it is to ascend, there
 where it endures longest in its material ;

so the enamoured mind falls to desire, which is
 a spiritual movement, and never rests until the
 object of its love makes it rejoice.

Now may be apparent to thee, how deeply the
 truth is hiddea from the folk who aver that
 every act of love is in itself a laudable thing.

because, forsooth, its material may seem always
 to be good ; but not every imprint is good,
 albeit the wax may be good."

Girone IV "Le tue parole e il mio seguace ingegno," 40
 risposi lui, "m' hanno amor discoperto;
 ma ciò m' ha fatto di dubbiar più pregno:
 ch'è, s' amore è di fuori a noi offerto, 43
 e l' anima non va con altro piede,
 se dritta o torta va, non è suo merito."
 Ed egli a me: "Quanto ragion qui vede 46
 dirti poss' io; da indi in là t' aspetta
 pure a Beatrice, ch' opera è di fede.
 Ogni forma sustanzial, che setta 49
 è da materia ed è con lei unita,
 specifica virtude ha in sè colletta,
 la qual senza operar non è sentita, 52
 nè si dimostra ma' che per effetto,
 come per verdi fronde in pianta vita.
 Però là onde vegna lo intelletto 55
 delle prime notizie, uomo non sape,
 nè de' primi appetibili l' affetto,
 che sono in voi, sì come studio in ape 58
 di far lo mele; e questa prima voglia
 merito di lode o di biasmo non cape.
 Or, perchè a questa ogni altra si raccoglie, 61
 innata v' è la virtù che consiglia,
 e dell' assenso de' tener la soglia.
 Questo è il principio, là onde si piglia 64
 ragion di meritare in voi, secondo
 che buoni e rei amori accoglie e viglia.
 Color che ragionando andaro al fondo 67
 s' accorser d' esta innata libertate,
 però moralità lasciaro al mondo.
 Onde, pognam che di necessitate 70
 surga ogni amor che dentro a voi s' accende,
 di ritenerlo è in voi la potestate.

"Thy words and my attendant wit," I answered ^{The} _{slothful}
 him, "have made love plain to me, but that
 has made me more teeming with doubt;
 for if love is offered to us from without, and the
 soul walks with no other foot, it is no merit
 of hers whether she go straight or crooked."
 And he to me: "So far as reason sees here, I ^{Virgii}
 can tell thee; from beyond that point, ever ^{treats of}
 await Beatrice, for 'tis a matter of faith. ^{Love and}
 Every substantial form, which is distinct from ^{Freewill}
 matter and is in union with it, has a specific
 virtue contained within itself
 which is not perceived save in operation, nor is
 manifested except by its effects, just as life in
 a plant by the green leaves.
 Therefore man knows not whence the under-
 standing of the first cognitions may come, nor
 the inclination to the prime objects of appetite,
 which are in you, even as the instinct in bees to
 make honey; and this prime will admits no
 desert of praise or of blame.
 Now in order that to this will every other may
 be related, innate with you is the virtue which
 giveth counsel, and ought to guard the thresh-
 hold of assent.
 This is the principle whence is derived the reason
 of desert in you, according as it garners and
 winnows good and evil loves.
 Those who in their reasoning went to the
 foundation, perceived this innate freedom,
 therefore they left ethics to the world.
 Wherefore, suppose that every love which is
 kindled within you arises of necessity, the
 power to arrest it is within you.

- Girone IV La nobile virtù Beatrice intende 73
 per lo libero arbitrio, e però guarda
 che l' abbi a mente, s' a parlar ten prende."
- La luna, quasi a mezza notte tarda, 76
 faceva le stelle a noi parer più rade,
 fatta com' un secchione che tutto arda ;
- e correa contra il ciel, per quelle strade 79
 che il sole infiamma allor che quel da Roma
 tra i Sardi e i Corsi il vede quando cade.
- E quell' ombra gentil, per cui si nomma 82
 Pietola più che villa Mantovana,
 del mio carcar deposto avea la soma :
- per ch' io, che la ragione aperta e piana 85
 sopra le mie questioni avea ricolta,
 stava com' uom che sonnolento vana.
- Ma questa sonnolenza mi fu tolta 88
 subitamente da gente, che dopo
 le nostre spalle a noi era già volta.
- E quale Ismeno già vide ed Asopo 91
 lungo di sè di notte furia e calca,
 pur che i Teban di Bacco avesser uopo :
- cotal per quel giron suo passo falca, 94
 per quel ch' io vidi di color, venendo,
 cui buon volere e giusto amor cavalca.
- Tosto fur sopra noi, perchè correndo 97
 si movea tutta quella turba magna ;
 e due dinanzi gridavan piangendo :
- " Maria corse con fretta alla montagna," 100
 e : " Cesare, per soggiogare Ilerda,
 punse Marsilia e poi corse in Ispagna."
- " Ratto, ratto, che il tempo non si perda 103
 per poco amor," gridavan gli altri appresso,
 " che studio di ben far grazia rinverda."

- By the noble virtue Beatrice understands Freewill, ^{The}
 and therefore, look that thou have this in mind, ^{slothful}
 if she betake her to speak with thee thereof."
- The moon, almost retarded to midnight, made
 the stars appear more thin to us, fashioned
 like a bucket all burning ;
- and her course against the heavens was on those
 paths which the sun inflames, when they in
 Rome see him between the Sardinians and the
 Corsicans at his setting.
- And that noble shade through whom Pietola is
 more renowned than any Mantuan town, had
 put off the burden I had laid upon him ;
 wherefore I, who had garnered clear and plain
 reasons to my questionings, stood like one
 who is rambling drowsily.
- But this drowsiness was taken from me on a
 sudden, by people who behind our backs had
 already come round to us.
- And even as Ismenus and Asopus saw of old a ^{Their}
 fury and a rout along their banks by night, if ^{punishment}
 but the Thebans had need of Bacchus,
 suchwise along that circle, quickening their pace,
 were coming, by what I saw of them, those
 whom good will and just love bestride.
- Soon were they upon us, because all that great ^{Examples}
 throng was moving at a run ; and two in front ^{of zeal—}
 were shouting in tears :
- " Mary ran with haste to the hill country," and ^{The Virgin}
 " Cæsar to subdue Ilerda, stabbed Marseilles ^{Mary and}
 and then raced to Spain." ^{Cæsar}
- " Haste ! Haste ! let no time be lost through
 little love," cried the others afterwards, " that
 striving to do well may renew grace."

- Girone IV " O gente, in cui fervore acuto adesso
ricompie forse negligenza e indugio, 106
da voi per tepidezza in ben far messo,
questi che vive, e certo io non vi bugio, 109
vuole andar su, pur che il sol ne riluca ;
però ne dite ov' è presso il pertugio."
Parole furon queste del mio duca ; 112
ed un di queglii spirti disse : " Vieni
di retro a noi, e troverai la buca.
Noi siam di voglia a moverci sì pieni, 115
che ristar non potem ; però perdona,
se villania nostra giustizia tieni.
Io fui abate in San Zeno a Verona, 118
sotto lo imperio del buon Barbarossa,
di cui dolente ancor Milan ragiona.
E tale ha già l' un piè dentro la fossa, 121
che tosto piangerà quel monastero,
e tristo fia d' averne avuto possa :
perchè suo figlio, mal del corpo intero, 124
e della mente peggio, e che mal nacque,
ha posto in loco di suo pastor vero."
Io non so se più disse, o s' ei si tacque, 127
tant' era già di là da noi trascorso ;
ma questo intesi, e ritener mi piacque.
E quei che m' era ad ogni uopo soccorso 130
disse : " Volgiti in qua, vedine due
venire, dando all' accidia di morso."
Di retro a tutti dicean : " Prima fue 133
morta la gente, a cui il mar s' aperse,
che vedesse Jordan le erede sue " ;
e : " Quella, che l' affanno non sofferse 136
fino alla fine col figliuol d' Anchise,
sè stessa a vita senza gloria offerse."

- " O people, in whom keen fervour now perchance ^{The}
doth make good negligence and delay used by ^{slothful}
you through lukewarmness in well-doing,
this one who lives, and surely I lie not to you, de-
sires to ascend, if but the sun shine to us again ;
therefore tell us where the opening is near."
These were my Leader's words ; and one of ^{The Abbot}
those spirits said : " Come behind us, and ^{of}
thou shalt find the cleft. ^{San Zeno}
We are so filled with desire to speed us, that
stay we cannot ; therefore forgive, if thou hold
our penance for rudeness.
I was Abbot of San Zeno at Verona, under the
rule of the good Barbarossa, of whom Milan
yet discourses with sorrow.
And one I know has already a foot in the grave, ^{condemns}
whosoon shall mourn because of that monastery, ^{Alberto}
and sad will be for having had power there ; ^{and}
because his son, deformed in his whole body and ^{Giuseppe}
worse in mind, and who was born in shame, ^{della Scala}
he has put there in place of its true shepherd."
If more he said, or if he was silent, I know not,
so far already had he raced beyond us ; but
this I heard and was pleased to retain.
And he who was my succour in every need, ^{Examples}
said : " Turn thee hither, see two of them ^{of sloth—}
that come biting at sloth."
Last of them all they said : " The people for ^{The}
whom the sea opened, were dead ere Jordan ^{Israelites}
saw its heirs " ;
and : " That folk who endured not the toil to the ^{The}
end with Anchises' son, gave them up to a ^{Trojans}
life inglorious."

PURGATORIO

AS morning approaches Dante has a vision of the Siren, whose filthiness Virgil, at the exhortation of a lady from heaven, exposes (1-33). Dante is roused by Virgil's repeated summons. The sun is fully up, and the pilgrim, deep in thought, advances to the next stair, where once again he feels the breath of the angel's wing, and hears the blessing of them that mourn (34-51). Dante is still plunged in his reverie, from which Virgil rouses him by question, explanation, and admonition. They who have yielded to the Siren, —foul but seeming fair,—must expiate their offences in the three remaining circles. Let Dante tread the earth like a man and raise his eyes to the heaven above. And so they reach the fifth circle. There the souls of the avaricious and prodigal cleave to the pavement, no longer in sordid love, but in the anguished sense that they are unworthy to look upon aught more fair; and the limbs which had bound themselves on earth are now held in helpless captivity (52-75). Virgil inquires the way, and from the form in which the answer is given Dante gathers the law of Purgatory, hereafter to be more fully confirmed, which permits souls to pass without delay or scathe through any circles of the

Girone IV | Nell' ora che non può il calor diurno
| intiepidar più il freddo della luna,
| vinto da terra o talor da Saturno ;
| quando i geomanti lor maggior fortuna 4
| veggiono in oriente, innanzi all' alba,
| surger per via che poco le sta bruna :
| mi venne in sogno una femmina balba, 7
| negli occhi guercia e sopra i piè distorta,
| con le man monche, e di colore scialba.

CANTO XIX

mount wherein sins are purged by which they themselves are unstained. He silently asks Virgil's leave to stay and question the soul that has spoken (76-87). It is Pope Adrian V. who for little over a month bore the weight of the papal mantle, scarce tolerable to him who would keep it from defilement; and in answer to Dante's tender entreaty he expounds the nature of the penalties of this circle. He himself had been given over to avarice till he reached the summit of human greatness, saw its emptiness and turned in penitence to God (88-126). When Dante speaks again, Adrian perceives that he has knelt down, in reverence to Peter's successor; whereon he bluntly bids him straighten his legs, and explains that no formal or official position or relation, however close or however august, has place in the spirit world, where personality is stripped of office (127-138). Then he urges Dante to pass on and leave his penitence undisturbed, making a reference to his niece who had married one of Dante's future friends the Malaspini; which reference the pilgrim may, if he so choose, interpret as a request for prayers for the departed soul (139-145).

In the hour when the day's heat, overcome by ^{The} Earth or at times by Saturn, can no more ^{slothful} warm the cold of the moon ;
when the geomancers see their Fortuna Major, rising in the East, before the dawn, by a way which short time remains dark to it,
there came to me in a dream, a stuttering woman, ^{Dante} with eyes askint, and crooked on her feet, ^{dreams of} with maimed hands, and of sallow hue. ^{the Siren}

- Girone IV Io la mirava ; e, come il sol conforta 10
 le fredde membra che la notte aggrava,
 così lo sguardo mio le facea scorta
 la lingua, e poscia tutta la drizzava 13
 in poco d' ora, e lo smarrito volto,
 come amor vuol, così le colorava.
 Poi ch' ell' avea il parlar così disciolto, 16
 cominciava a cantar sì che con pena
 da lei avrei mio intento rivolto.
 "Io son," cantava, "io son dolce Sirena, 19
che i marinari in mezzo mar dismago :
tanto son di piacere a sentir piena.
 Io volsi Ulisse del suo cammin vago 22
 col canto mio ; e qual meco si ausa
 rado sen parte, sì tutto l' appago."
 Ancor non era sua bocca richiusa, 25
 quando una donna apparve santa e presta
 lunghesso me per far colei confusa.
 "O Virgilio, o Virgilio, chi è questa ?" 28
 fieramente diceva ; ed ei venia
 con gli occhi fitti pure in quella onesta.
 L' altra prendeva, e dinanzi l' apria 31
 fendendo i drappi, e mostravami il ventre ;
 quel mi svegliò col puzzo che n' uscia.
 Io mossi gli occhi, e il buon Virgilio : "Almen tre 35
 voci t' ho messe," dicea ; "surgi e vieni,
 troviam l' aperta per la qual tu entre."
 Salita al Su mi levai, e tutti eran già pieni 37
 Girone V dell' alto di i giron del sacro monte,
 ed andavam col sol nuovo alle reni.
 Seguendo lui, portava la mia fronte 40
 come colui che l' ha di pensier carca,
 che fa di sè un mezzo arco di ponte,

- I gazed upon her ; and, as the sun comforteth 10
 the cold limbs which night weighs down, so
 my look made ready The slothful
Dante
dreams of
the Siren
 her tongue, and then set her full straight in
 short time, and her pallid face even as love
 wills did colour.
 When she had her tongue thus loosed, she began
 to sing, so that with difficulty should I have
 turned my attention from her.
 "I am," she sang, "I am the sweet Siren, who
 leads mariners astray in mid-sea, so full am I
 of pleasantness to hear.
 I turned Ulysses from his wandering way with
 my song, and whoso liveth with me rarely
 departs, so wholly do I satisfy him."
 Her mouth was not yet shut, when a lady
 appeared holy and alert alongside me, to put
 her to confusion.
 "O Virgil, Virgil, who is this?" angrily she
 said ; and he came with eyes ever fixed on
 that honest one.
 He seized the other, and, rending her clothes,
 laid her open in front and showed me her
 belly ; that awakened me with the stench
 which issued therefrom.
 I turned my eyes, and the good Virgil said :
 "At least three calls have I uttered to thee ;
 arise and come, find we the opening by which
 thou mayst enter."
 Up I lifted me, and all the circles of the holy 10
 mount were now filled with the high day, and
 we journeyed with the new sun at our backs. Morning of
the third
day in
Purgatory
 Following him, I was bearing my brow like one
 that hath it burdened with thought, who makes
 of himself half an arch of a bridge,

- Salita al
Girone V quand' io udi' : " Venite, qui si varca," 43
parlare in modo soave e benigno,
qual non si sente in questa mortal marca.
- Con l' ali aperte che parean di cigno, 45
volseci in su colui che si parlonne,
tra' due pareti del duro macigno.
- Mosse le penne poi e ventilonne, 49
qui lugent affermando esser beati,
ch' avran di consolar l' anime donne.
- " Che hai, che pure in ver la terra guati ?" 52
la guida mia incominciò a dirmi,
poco ambo e due dall' angel sormontati.
- Ed io : " Con tanta suspizion fa irmi 55
novella vision ch' a sè mi piega,
si ch' io non posso dal pensar partirmi."
- " Vedesti," disse, " quella antica strega, 58
che sola sopra noi omai si piagne ?
vedesti come l' uom da lei si slega ?
- Bastiti, e batti a terra le calcagne, 61
gli occhi rivolgi al logoro, che gira
lo Rege eterno con le rote magne."
- Quale il falcon che prima ai piè si mira, 64
indi si volge al grido, e si protende
per lo disio del pasto che là il tira :
- tal mi fec' io, e tal, quanto si fende 67
la roccia per dar via a chi va suso,
n' andai infino ove il cerchiar si prende.
- Girone V Com' io nel quinto giro fui dischiuso, 70
vidi gente per esso che piangea,
giacendo a terra tutta volta in giuso.
- " *Adhaesit pavimento anima mea,*" 73
senti' dir lor con sì alti sospiri,
che la parola appena s' intendea.

- when I heard : " Come, here is the pass," The Angel
of Zeal
spoken in a tone so gentle and kind as is not
heard in this mortal confine.
- With outspread wings which swanlike seemed,
he who thus spoke to us did turn us upward,
between the two walls of the hard stone.
- He stirred his pinions then, and fanned us, affirm- The fourth
Beatitude
ing *qui lugent* to be blessed, for they shall
have their souls rich in consolation.
- " What aileth thee, that thou gazest ever to the
ground ?" my Guide began to say to me ; both
of us having mounted a little above the angel.
- And I : " In such dread I am made to go by a Dante's
vision
explained
by Virgil
strange vision, which bends me to itself, so
that I cannot keep me from thinking thereon."
- " Sawest thou," he said, " that ancient witch be-
cause of whom alone above us now they weep ?
Sawest thou how man frees him from her ?
- Let that suffice thee, and spurn the earth with
thy heels, turn thine eyes to the lure which
the eternal King spinneth round with the
mighty spheres."
- Like the falcon, that first gazes at his feet, then
turns at the call, and spreads his wings with
desire of the repast which draws him there,
such I became ; and, far as the rock is cleft to
give passage to him who mounts, such I went,
up to where the circling is begun.
- When I was in the open, on the fifth circle, I The
avaricious
and the
prodigal
saw people about it who wept, lying on the
ground all turned downwards.
- " *Adhaesit pavimento anima mea,*" I heard them
say with such deep sighs that hardly were the
words understood.

- Girone V "O eletti di Dio, li cui soffrir
e giustizia e speranza fan men duri,
drizzate noi verso gli alti saliri." 76
- "Se voi venite dal giacer sicuri,
e volete trovar la via più tosto,
le vostre destre sien sempre di furi." 79
- Così pregò il poeta, e sì risposto 82
poco dinanzi a noi ne fu; per ch' io
nel parlare avvisai l' altro nascosto,
e voisi gli occhi allora al signor mio: 85
ond' egli m' assenti con lieto cenno
ciò che chiedea la vista del disio.
- Poi ch' io potei di me fare a mio senno, 88
trassimi sopra quella creatura,
le cui parole pria notar mi fenno,
dicendo: "Spirto, in cui pianger matura 91
quel senza il quale a Dio tornar non puossi,
sosta un poco per me tua maggior cura.
- Chi fosti e perchè volti avete i dossi 94
al su, mi di', e se vuoi ch' io t' impetri
cosa di là, ond' io vivendo mossi."
- Ed egli a me: "Perchè i nostri diretri 97
rivolga il cielo a sè, saprai; ma prima,
scias quod ego fui successor Petri.
- Intra Sestri e Chiaveri si adima 100
una fiumana bella, e del suo nome
lo titol del mio sangue fa sua cima.
- Un mese e poco più prova' io come 103
pesa il gran manto a chi dal fango il guarda,
che piuma sembran tutte l' altre some.
- La mia conversione, omè! fu tarda; 106
ma, come fatto fui Roman Pastore,
così scopersi la vita bugiarda.

- "O chosen of God, whose sufferings both
justice and hope make less hard, direct us
towards the high ascents." The
avaricious
and the
prodigal
- "If ye come secure from lying prostrate, and
desire to find the way most quickly, let your
right hands be ever to the outside." Pope
Adrian V
- Thus prayed the poet, and thus a little in front
of us was answer made; wherefore I noted
what else was concealed in the words,
and turned mine eyes then to my Lord; where-
at he gave assent with glad sign to what the
look of my desire was craving.
- When I could do with me according to my own
mind, I drew forward above that creature
whose words before made me take note,
saying: "Spirit, in whom weeping matures that
without which one cannot turn to God, stay a
while for me thy greater care.
- Who thou wast, and why ye have your backs
turned upward, tell me, and if thou wouldst
that I obtain aught for thee yonder, whence
living I set forth."
- And he to me: "Wherefore heaven turneth
our backs to itself shalt thou know; but first, narrates
his story
scias quod ego fui successor Petri.
- Between Sestri and Chiaveri flows down a fair
river, and from its name the title of my race
takes origin.
- One month, and little more, I learned how the
great mantle weighs on him who keeps it from
the mire, so that all other burdens seem feathers.
My conversion, ah me! was late; but when I
was made Pastor of Rome, so I discovered
the life which is false.

- Girone V Vidi che lì non si quetava il core, 109
 nè più salir poteasi in quella vita :
 per che di questa in me s' accese amore.
- Fino a quel punto misera e partita 112
 da Dio anima fui, del tutto avara :
 or, come vedi, qui ne son punita.
- Quel ch' avarizia fa qui si dichiara 115
 in purgazion dell' anime converse,
 e nulla pena il monte ha più amara.
- Si come l' occhio nostro non s' aderse 118
 in alto, fisso alle cose terrene,
 così giustizia qui a terra il merse.
- Come avarizia spense a ciascun bene 121
 lo nostro amore, onde operar perde' si,
 così giustizia qui stretti ne tiene,
- ne' piedi e nelle man legati e presi ; 124
 e quanto fia piacer del giusto Sire,
 tanto staremo immobili e distesi."
- Io m' era inginocchiato, e volea dire ; 127
 ma com' io cominciai, ed ei s' accorse,
 solo ascoltando, del mio riverire,
- " Qual cagion," disse, " in giù così ti torse ? " 130
 Ed io a lui : " Per vostra dignitate
 mia coscienza dritto mi rimorse."
- " Drizza le gambe, levati su, frate," 133
 rispose ; " non errar, conservo sono
 teco e con gli altri ad una potestate.
- Se mai quel santo evangelico suono 136
 che dice '*Neque nubent*' intendesti,
 ben puoi veder perch' io così ragiono.
- Vattene omai ; non vo' che più t' arresti, 139
 chè la tua stanza mio pianger disagia,
 col qual maturo ciò che tu dicesti.

- I saw that there the heart was not at rest, nor 109
 could one mount higher in that life ; where-
 fore love of this was kindled within me. The avaricious and the prodigal
- Up to that moment, I was a soul wretched and 112
 parted from God, wholly avaricious ; now, as
 thou seest, here am I punished for it.
- What avarice works, here is declared in the 115
 purgation of the down-turned souls, and no
 more bitter penalty hath the mount. The form of their punishment explained by Adrian
- Even as our eye, fixed on earthly things, did not 118
 lift itself on high, so here justice hath sunk it
 to earth.
- As avarice quenched our love for every good, 121
 wherefore our works were lost, so justice here
 doth hold us fast,
- bound and seized by feet and hands ; and so long as 124
 it shall be the pleasure of the just Lord, so long
 shall we lie here motionless and outstretched."
- I had kneeled down, and was about to speak ; 127
 but as I began, and he perceived my reverence
 merely by listening, The Pope checks Dante's reverence for his person
- " What reason," he said, " thus bent thee 130
 down ? " And I to him : " Because of your
 dignity my conscience smote me for standing."
- " Make straight thy legs, uplift thee, brother," 133
 he answered ; " err not, a fellow-servant am I
 with thee and with the others unto one Power.
- If ever thou didst understand that hallowed 136
 gospel sound which saith, '*Neque nubent*,' well
 canst thou see why thus I speak.
- Now get thee hence ; I desire not that thou stay 139
 longer, for thy tarrying disturbs my weeping,
 whereby I mature that which thou didst say.

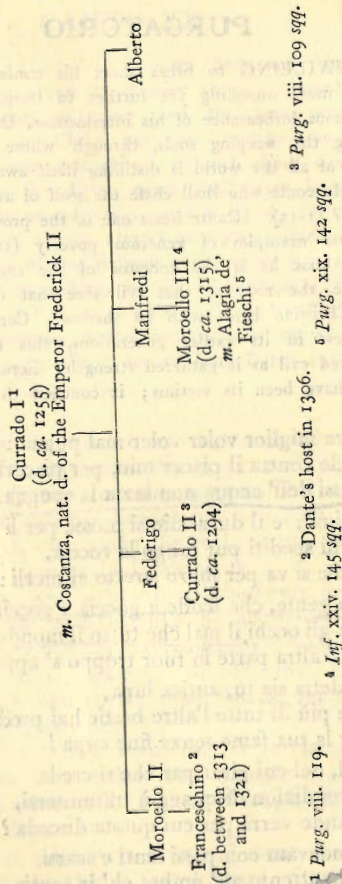
and 91, the one opposite, and the one on p. 237 of the *Inferno* volume).

136-138. The Sadducees, having told Jesus of a woman who had married seven brothers in succession, and asked him: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (*Matt.* xxii. 23-30; *Mark* xii. 18-25; *Luke* xx. 27-35). The passage is usually taken to refer specifically to the Pope as the spouse of the Church (*cf. Inf.* xix. 56, 57; *Purg.* xxiv. 22). But surely it may be taken with a wider reference. Marriage is regarded as the closest instance of special relations which have some legal or official sanction over and above the purely personal relations on which they are based, or which spring out of them. All such relations are abolished in the spirit world (*cf. Par.* vi. 10, and other passages).

141. The fruit of repentance (see above, v. 92).

THE MALASPINA FAMILY

("Spino Secco" Branch)



PURGATORIO

UNWILLING to break short his conference, but more unwilling yet further to trespass on the courteous forbearance of his interlocutor, Dante passes among the weeping souls, through whose eyes that curse of all the world is distilling itself away! When will He come who shall chase the wolf of avarice from earth? (1-15). Dante hears one of the prostrate souls rehearse examples of generous poverty (16-33), and learns that he is the ancestor of the royal line of France, the root of that evil tree that darkens all the Christian lands with its shadow. Comparatively harmless in its earlier generations, this house had gathered evil as it gathered strength; hero and saint alike have been its victims; it couched the lance of

- Girone V *Contra miglior voler voler mal pugna :
 onde contra il piacer mio, per piacerli,
 trassi dell' acqua non sazia la spugna.* 4
- Mossimi ; e il duca mio si mosse per li
 lochi spediti pur lungo la roccia,
 come si va per muro stretto ai merli :* 7
- chè la gente, che fonde a goccia a goccia
 per gli occhi il mal che tutto il mondo occupa,
 dall' altra parte in fuor troppo s' approccia.* 10
- Maledetta sie tu, antica lupa,
 che più di tutte l'altre bestie hai preda,
 per la tua fame senza fine cupa !*
- O ciel, nel cui girar par che si creda
 le condizion di quaggiù trasmutarsi,
 quando verrà per cui questa disceda ?* 13
- Noi andavam con passi lenti e scarsi,
 ed io attento all' ombre ch' io sentia
 pietosamente piangere e lagnarsi ;* 16

CANTO XX

Judas against Florence; its own flesh and blood and the sacred orders of chivalry are alike regarded by it as things to coin; and the very person of the Vicar of Christ has been crucified by it while thieves were left alive. At such deeds wrath would torture the divine peace itself were it not soothed by the prospect of vengeance (34-96). Warning examples of avarice uttered at night balance the daily recitation of the virtuous counterparts (97-123). The mountain now shakes as with an earthquake, and a mighty cry of "Glory to God in the highest" rises from all its terraces; startled and perplexed by which, though bidden by Virgil not to fear, Dante swiftly pursues his path (124-151).

- Against a better will the will fights ill, where-fore, against my pleasure, to please him, I drew the sponge from the water unfilled. The avaricious and the prodigal
- I moved on, and my Leader moved on by the free spaces, ever along the rock, as one goes by a wall close to the battlements ;
- for the people who distil through their eyes, drop by drop, the evil that fills the whole world, on the other side approach too near the edge.
- Accurst be thou, she-wolf of old, that hast more prey than all the other beasts, for thy hunger endlessly deep !
- O heaven, in whose revolution it seems that conditions here below are thought to be changed, when will he come through whom she shall depart ?
- We went on, with steps slow and scant, and I intent on the shades that I heard piteously weeping and complaining ;

- Girone V e per ventura udi' : " Dolce Maria," 19
 dinanzi a noi chiamar così nel pianto,
 come fa donna che in partorir sia ;
- e seguitar : "Povera fosti tanto, 22
quanto veder si può per quell' ospizio,
ove sponesti il tuo portato santo."
- Seguentemente intesi : " O buon Fabbrizio, 25
 con povertà vestesti anzi virtute,
 che gran ricchezza posseder con vizio."
- Queste parole m'eran sì piaciute, 28
 ch' io mi trassi oltre per aver contezza
 di quello spirito, onde parean venute.
- Esso parlava ancor della larghezza 31
 che fece Niccolao alle pulcelle,
 per condurre ad onor lor giovinezza.
- " O anima che tanto ben favelle, 34
 dimmi chi fosti," dissi, " e perchè sola
 tu queste degne lode rinnovelle ?
- Non fia senza mercè la tua parola, 37
 s' io ritorno a compier lo cammin corto
 di quella vita che al termine vola."
- Ed egli : " Io 'l ti dirò, non per conforto 40
 ch' io attenda di là, ma perchè tanta
 grazia in te luce prima che sii morto.
- Io fui radice della mala pianta, 43
che la terra cristiana tutta aduggia
 sì che buon frutto rado se ne schianta.
- Ma, se Doagio, Lilla, Guanto e Bruggia 46
 potesser, tosto ne saria vendetta ;
 ed io la cheggio a lui che tutto giuggia.
- Chiamato fui di là Ugo Ciappetta ; 49
 di me son nati i Filippi e i Luigi,
 per cui novellamente Francia è retta.

- and by chance I heard one in front of us calling The
 with tears : " Sweet Mary," even as a woman avaricious
 who is in travail ; and the
 and continuing : " So poor wast thou, as may prodigal
 be seen by that hostelry where thou didst lay Examples
 down thy holy burden." of Poverty
 Following I heard : " O good Fabricius, thou and Liber-
 didst desire to possess virtue with poverty, ality—
 rather than great riches with iniquity." The Virgin
 These words were so pleasing to me, that I drew Mary
 me forward to have knowledge of that spirit, Fabricius
 from whom they seemed to have come.
- It went on to speak of the bounty which and St
 Nicholas gave to the maidens, to lead their Nicholas
 youth to honour.
- " O spirit, that discoursest so much of good,
 tell me who thou wast," said I, " and where-
 fore thou alone renewest these worthy lauds ?
- Thy words shall not be without reward, if I
 return to complete the short way of that life
 which is flying to its end."
- And he : " I will tell it thee, not for any solace Hugh
 that I expect from yonder, but because so Capet
 much grace shineth in thee ere thou art dead.
- I was the root of the evil tree which o'er-
 shadows all Christian lands, so that rarely is
 good fruit plucked therefrom.
- But if Douay, Lille, Ghent and Bruges had
 power, soon were vengeance taken for it, and
 I beseech this from him who judgeth all.
- Hugh Capet was I called yonder ; of me are
 born the Philips and the Lewises by whom
 of late France is ruled.

- Girone V Figlio fu' io d' un beccaio di Parigi. 52
 Quando li regi antichi venner meno
 tutti, fuor ch' un, renduto in panni bigi,
 trovaimi stretto nelle mani il freno 55
 del governo del regno, e tanta possa
 di nuovo acquisto, e sì d' amici pieno,
 ch' alla corona vedova promossa 58
 la testa di mio figlio fu, dal quale
 cominciar di costor le sacrate ossa.
 Mentre che la gran dote Provenzale 61
 al sangue mio non tolse la vergogna,
 poco valea, ma pur non faceva male.
 Lì cominciò con forza e con menzogna 64
 la sua rapina; e poscia, per ammenda,
 Pont e Normandia prese e Guascogna.
 Carlo venne in Italia, e, per ammenda, 67
 vittima fe' di Curradino; e poi
 ripinse al ciel Tommaso, per ammenda.
 Tempo vegg' io, non molto dopo ancoi, 70
 che tragge un altro Carlo fuor di Francia,
 per far conoscer meglio e sè e i suoi.
 Senz' arme n' esce solo, e con la lancia 73
 con la qual giostrò Giuda; e quella punta
 sì, ch' a Fiorenza fa scoppiar la pancia.
 Quindi non terra, ma peccato ed onta 76
 guadagnerà, per sè tanto più grave,
 quanto più lieve simil danno conta.
 L' altro, che già uscì preso di nave, 79
 veggio vender sua figlia e patteggiarne,
 come fanno i corsar dell' altre schiave.
 O avarizia, che puoi tu più farne, 82
 poscia ch' hai lo mio sangue a te sì tratto,
 che non si cura della propria carne?

- Son was I of a butcher of Paris. When the ^{The}
 ancient kings came to an end, all save one ^{avaricious}
 given over to grey garments, ^{and the}
 I found tight in my hands the reins of the ^{prodigal}
 government of the realm, and so much power
 from new possessions, and so rich in friends,
 that to my son's head the widowed crown was ^{The}
 promoted, from whom began the consecrated ^{Capetian}
 bones of those. ^{dynasty}
 So long as the great dowry of Provence had not
 taken shame from my race, it was of little
 worth, but yet it did no evil.
 There by force and fraud its rapine began; ^{Charles I.}
 and then, for amends, Ponthieu and Normandy ^{of Anjou}
 it seized, and Gascony.
 Charles came to Italy, and, for amends, made a
 victim of Conradin; and then thrust Thomas
 back to heaven, for amends.
 A time I see, not long after this day, that ^{Charles}
 brings another Charles forth from France, to ^{of Valois}
 make both him and his better known.
 Forth he comes, alone, without an army, and
 with the lance wherewith Judas jousted; and
 that he couches so, that he makes the paunch
 of Florence to burst.
 Thence shall he win, not land, but sin and
 shame, for himself so much the more grievous,
 as he the more lightly counts such wrong.
 The other, who once came forth a captive from ^{Charles}
 a ship, I see selling his daughter, and haggling ^{the Lame}
 over her, as pirates do with other bondwomen.
 O avarice, what more canst thou do to us, since
 thou hast so drawn my race to thee, that it
 hath no care of its own flesh?

- Girone V Perchè men paia il mal futuro e il fatto, 85
 veggio in Alagna entrar lo fiordaliso,
 e nel vicario suo Cristo esser catto.
- Veggiolo un' altra volta esser deriso; 88
 veggio rinnovellar l' aceto e il fele,
 e tra vivi ladroni esser anciso.
- Veggio il nuovo Pilato sì crudele, 91
 che ciò nol sazia, ma, senza decreto,
 porta nel tempio le cupide vele.
- O Signor mio, quando sarò io lieto 94
 a veder la vendetta, che, nascosa,
 fa dolce l' ira tua nel tuo segreto?
- Ciò ch' io dicea di quell' unica sposa 97
 dello Spirito Santo, e che ti fece
 verso me volger per alcuna chiosa,
 tant' è risposta a tutte nostre prece, 100
 quanto il dì dura; ma, quand' e' s' annotta,
 contrario suon prendemo in quella vece.
- Noi ripetiam Pigmaliione allotta, 103
 cui traditore e ladro e patricida
 fece la voglia sua dell' oro ghiotta;
- e la miseria dell' avaro Mida, 106
 che seguì alla sua domanda ingorda,
 per la qual sempre convien che si rida.
- Del folle Acan ciascun poi si ricorda, 109
 come furò le spoglie, sì che l' ira
 di Josuè qui par ch' ancor lo morda.
- Indi accusiam col marito Safira; 112
 lodiamo i calci ch' ebbe Eliodoro;
 ed in infamia tutto il monte gira
- Polinestor ch' ancise Polidoro. 115
 Ultimamente ci si grida: 'Crasso,
 dicci, chè il sai, di che sapore è l' oro?'

- In order that the ill to come and past, may 85
 seem less, I see the fleur-de-lys enter Alagna, The avaricious
and the
prodigal!
 and in his vicar Christ made captive.
- A second time I see him mocked; I see the 88
 vinegar and the gall renewed, and him slain
 between living thieves. Philip
the Fair
and Boni-
face VIII!
- I see the new Pilate so cruel, that this sateth 91
 him not, but, lawlessly, he bears his greedy
 sails into the temple.
- O my Lord, when shall I rejoice to see the 94
 vengeance, which, being hidden, maketh sweet
 thine anger in thy secret counsel?
- What I was saying of that only Bride of the 97
 Holy Ghost, and which made thee turn
 toward me for some gloss,
- so much is the answer to all our prayers, as long 100
 as the day lasts; but when the night cometh, Examples
of Avar-
ice—
 a contrary sound we take up instead of that.
- Then we rehearse Pygmalion, whom insatiate 103
 lust of gold made traitor, thief, and par- Pygmalion
 ricide,
- and the misery of the avaricious Midas, which 106
 followed his greedy request, because of which Midas
 'tis right we forever laugh.
- The mad Achan then each one recalls, how he 109
 stole the spoils, so that Joshua's wrath seems
 here yet to bite him.
- Then we accuse Sapphira and her husband; we 112
 praise the kicks which Heliodorus had; and Sapphira,
Ananias
and
Heliodorus
 all the mount doth circle in infamy
- Polymnestor who slew Polydorus. Last of all 115
 here we cry: 'Crassus, tell us, for thou
 knowest, of what savour is gold?' Polym-
nestor and
Crassus

- Girone V Talor parla l' un alto e l' altro basso, 118
 secondo l' affezion ch' a dir ci sprona,
 ora a maggiore, ed ora a minor passo ;
 però al ben che il dì ci si ragiona, 121
 dianzi non er' io sol ; ma qui da presso
 non alzava la voce altra persona.”
 Noi eravam partiti già da esso, 124
 e brigavam di soperchiar la strada
 tanto, quanto al poder n' era permesso ;
 quand' io senti', come cosa che cada, 127
tremar lo monte : onde mi prese un gelo,
qual prender suol colui che a morte vada.
 Certo non si scotea sì forte Delo, 130
 pria che Latona in lei facesse il nido
 a partorir li due occhi del cielo.
 Poi cominciò da tutte parti un grido 133
 tal che il maestro in ver di me si feo,
 dicendo : “ Non dubbiar, mentr' io ti guido.”
 “ *Gloria in excelsis,*” tutti, “ *Deo,*” 136
 dicean, per quel ch' io da' vicin compresi,
 onde intender lo grido si poteo.
 Noi ci restammo immobili e sospesi, 139
 come i pastor che prima udir quel canto,
 fin che il tremar cessò, ed ei compièsi.
 Poi ripigliammo nostro cammin santo, 142
 guardando l' ombre che giacean per terra,
 tornate già in su l' usato pianto.
 Nulla ignoranza mai con tanta guerra 145
 mi fe' desideroso di sapere,
 se la memoria mia in ciò non erra,
 quanta pare' mi allor pensando avere ; 148
 nè per la fretta domandarn' er' oso,
 nè per me li potea cosa vedere :
 così m' andava timido e pensoso. 151

- Sometimes we discourse, the one loud the other ^{The}
 low, according to the impulse which spurs us to ^{avaricious}
 speak, now with greater, now with lesser force ; ^{and the}
 therefore at the good we tell of here by day, ^{prodigal}
 I was not alone before, but here, near by, no
 other person was raising his voice.”
 We were already parted from him, and striving
 to surmount the way so far as was permitted
 to our power,
 when I felt the mountain quake, like a thing ^{The}
 which is falling ; whereupon a chill gripped ^{Mountain}
 me, as is wont to grip him who is going to death. ^{shakes}
 Of a surety, Delos was not shaken so violently,
 ere Latona made her nest therein to give
 birth to heaven's two eyes.
 Then began on all sides a shout, such that the
 Master drew toward me, saying : “ Fear not
 while I do guide thee.”
 “ *Gloria in excelsis Deo,*” all were saying, by
 what I understood from those near by, whose
 cry could be heard.
 Motionless we stood, and in suspense, like the
 shepherds who first heard that hymn, until
 the quaking ceased and it was ended.
 Then we took up again our holy way, looking
 at the shades, that lay on the ground already
 returned to their wonted plaint.
 No ignorance, if my memory err not in this, did
 ever with so great assault give me yearning
 for knowledge
 as I then seemed to have, while pondering ; nor
 by reason of our haste was I bold to ask ; nor
 of myself could I see aught there : thus I
 went on timid and pensive.

PURGATORIO

WITH the thirst for knowledge, which God only can slake, keen within him, hastening along the impeded path to keep pace with his leader, and pierced with sympathetic grief for the souls at his feet, Dante pursues his way, till a shade coming behind them gives them the salutation of peace, to which Virgil answers (1-15). They are on the western side of the mountain, and the sun still neighbours the east, so that Dante casts no shadow, and the new-come soul does not recognise him as one still living in the first life; and so he gathers from the words of Virgil's benediction that he and his companion alike are souls excluded from bliss (16-21). In answer to the question that hereon arises, Virgil explains his own state and Dante's; and to the keen satisfaction of the latter, asks in his turn for an explanation of the earthquake and the shout (22-39). The shade answers that no material or casual thing can affect the sacred ways of the mount. It trembles only when some soul rises from lying prone with the avaricious, or starts from any other point of the mount to ascend to the earthly Paradise (40-60). The repentant souls, though they wish to gain the

Girone V La sete natural che mai non sazia,
 se non con l'acqua onde la femminetta
 Sammaritana domandò la grazia,
 mi travagliava, e pungeami la fretta
 per la impacciata via retro al mio duca,
 e condoleami alla giusta vendetta;
 ed ecco, sì come ne scrive Luca
 che Cristo apparve ai due ch' erano in via,
 già surto fuor della sepulcral buca,

CANTO XXI

term and gather the fruit of their penance, are meanwhile as keen to suffer as once they were to sin; and when their present impulse unites with their ultimate desire and creates the instant will to rise, this in itself is a token and assurance that their purgation is complete, and the whole mountain rings with the praises of the spirits. May they, too, soon be sped upon their way! (61-78). Virgil now asks the shade to reveal himself, and learns that he is the poet Statius. He combines with an enumeration of his own works a glowing tribute to the Æneid and its author; to have lived on earth with whom he would accept another year of exile (79-102). Virgil's glance checks the smile that rises on Dante's face at these words, but not till Statius has caught its flash upon his features. Pressed on either side, the poet is finally released from Virgil's prohibition, and informs Statius that he is indeed in the presence of that very one who strengthened him to sing of men and gods (103-129); whereon Statius, forgetting that he and Virgil are empty shades, drops at his dear master's feet to kiss them (130-136).

The natural thirst which never is sated, save
 with the water whereof the poor Samaritan
 woman asked the grace,
 was burning within me, and haste was goading me
 along the encumbered way behind my Leader,
 and I was grieving at the just penance;
 and lo, even as Luke writes to us that Christ
 appeared to the two who were on the way,
 already risen from the mouth of the tomb,

The
 avaricious
 and the
 prodigal

Girone V ci apparve un' ombra, e retro a noi veniva 10
 da piè guardando la turba che giace ;
 nè ci addemmo di lei, sì parlò pria,
 dicendo : " Frati miei, Dio vi dea pace." 13
 Noi ci volgemmo subito, e Virgilio
 rende' gli il cenno ch' a ciò si conface.
 Poi cominciò : " Nel beato concilio 16
 ti ponga in pace la verace corte,
 che me rilega nell' eterno esilio."
 " Come," diss' egli, e parte andavam forte, 19
 " se voi siete ombre che Dio su non degni,
 chi v' ha per la sua scala tanto scorte ?"
 E il dottor mio : " Se tu riguardi i segni 22
 che questi porta e che l' angel profila,
 ben vedrai che coi buon convien ch' ei regni.
 Ma perchè lei che dì e notte fila 25
 non gli avea tratta ancora la conocchia,
 che Cloto impone a ciascuno e compila,
 l' anima sua, ch' è tua e mia sirocchia, 28
 venendo su, non potea venir sola,
 però ch' al nostro modo non adocchia :
 ond' io fui tratto fuor dell' ampia gola 31
 d' inferno, per mostrargli, e mostrerolli
 oltre, quanto il potrà menar mia scuola.
 Ma dinne, se tu sai, perchè tai crolli 34
 diè dianzi il monte, e perchè tutti ad una
 parver gridare infino ai suoi piè molli ?"
 Sì mi diè domandando per la cruna 37
 del mio disio, che pur con la speranza
 si fece la mia sete mex digiuna.
 Quei cominciò : " Cosa non è che senza 40
 ordine senta la religione
 della montagna, o che sia fuor d' usanza.

a shade appeared to us, and came on behind us, ^{The}
 gazing at its feet on the prostrate crowd, nor ^{avaricious}
 did we perceive it until it first spake, ^{and the}
 saying : " My brothers, God give you peace." ^{predigai}
 Quickly we turned us, and Virgil gave back ^{Statius and}
 to him the sign that is fitting thereto. ^{Virgil}
 Then began : " May the true court, which binds
 me in eternal exile, bring thee in peace to the
 council of the blest."
 " How," said he, and meantime we went sturdily,
 " if ye are shades that God deigns not above,
 who hath escorted you so far by his stairs ?"
 And my Teacher : " If thou lookest at the marks
 which this man bears, and which the angel out-
 lines, clearly wilt thou see 'tis meet he reign
 with the good.
 But since she who spins day and night, had not
 yet drawn for him the fibre which Clotho
 charges and packs on the distaff for each one,
 his spirit, which is thy sister and mine, coming
 up, could not come alone, because it sees not
 after our fashion :
 wherefore I was brought forth from Hell's wide
 jaws to guide him, and I will guide him on-
 ward, so far as my school can lead him.
 But tell us, if thou knowest, why the mount gave ^{Cause}
 before such shakings, and wherefore all seemed ^{of the}
 to shout with one voice down to its soft base." ^{Mountain's}
 Thus, by asking, did he thread the very needle's ^{trembling}
 eye of my desire, and with the hope alone my
 thirst was made less fasting.
 That spirit began : " The holy rule of the
 mount suffereth naught that is arbitrary, or
 that is outside custom.

- Girone V Libero è qui da ogni alterazione ; 43
di quel che il ciel da sè in sè riceve
esserci puote, e non d' altro, cagione :
- perchè non pioggia, non grandò, non neve, 46
 non rugiada, non brina più su cade
 che la scaletta dei tre gradi breve.
- Nuvole spesse non paion, nè rade, 49
 nè corruscar, nè figlia di Taumante,
 che di là cangia sovente contrade.
- Secco vapor non surge più avante 52
 ch' al sommo dei tre gradi ch' io parlai,
 ov' ha il vicario di Pietro le piante.
- Trema forse più giù poco od assai ; 55
 ma, per vento che in terra si nasconda,
 non so come, quassù non tremò mai.
- Tremaci quando alcuna anima monda 58
sentesi, sì che surga, o che si mova
per salir su, e tal grido seconda.
- Della mondizia sol voler fa prova, 61
 che, tutta libera a mutar convento,
 l' alma sorprende, e di voler le giova.
- Prima vuol ben ; ma non lascia il talento 64
che divina giustizia contra voglia,
come fu al peccar, pone al tormento.
- Ed io che son giaciuto a questa doglia 67
 cinquecento anni e più, pur mo sentii
 libera volontà di miglior soglia.
- Però sentisti il tremoto, e li pii 70
 spiriti per lo monte render lode
 a quel Signor, che tosto su gl' invii."
- Così ne disse ; e però ch' ei si gode 73
 tanto del ber quant' è grande la sete,
 non saprei dir quant' ei mi fece prode.

- Here it is free from all terrestrial change ; that The
 which Heaven receives into itself from itself avaricious
 may here operate as cause, and naught else : and the
 since neither rain, nor hail, nor snow, nor dew, prodigal
 nor hoarfrost, falls any higher than the short Staius
 little stairway of the three steps. continues
 Clouds, dense or thin, appear not, nor lightning his
 flash, nor Thaumās' daughter, who yonder oft discourse
 changes her region. on the
 Dry vapour rises not higher than the top of the earthquake
 three steps which I spake of, where Peter's and its
 vicar hath his feet. cause
- It quakes perchance lower down little or much, but
 by reason of wind which is hidden in the earth,
 I know not how, it has never quaked up here.
- It quakes here when some soul feeleth herself
 cleansed, so that she may rise up, or set forth, to
 mount on high, and such a shout follows her.
- Of the cleansing the will alone gives proof, which
 fills the soul, all free to change her cloister,
 and avails her to will.
- She wills indeed before, but that desire permits it
 not which divine justice sets, counter to will,
 toward the penalty, even as it was toward the
 sin.
- And I who have lain under this torment five
 hundred years and more, only now felt
 free will for a better threshold.
- Therefore didst thou feel the earthquake, and hear
 the pious spirits about the mount give praises
 to that Lord—soon may he send them above."
- Thus he spake to us ; and since we enjoy more
 the draught in proportion as our thirst is great,
 I could not tell how much he profited me.

Girone V E il savio duca : " Omai veggio la rete 76
 che qui vi piglia, e come si scalappia,
 per che ci trema, e di che congaudete.
 Ora chi fosti piacciati ch' io sappia, 79
 e, perchè tanti secoli giaciuto
 qui sei, nelle parole tue mi coppia."
 " Nel tempo che il buon Tito con l' aiuto 82
 del sommo Rege vendicò le fora,
 ond' uscì il sangue per Giuda venduto,
 col nome che più dura e più onora 85
 era io di là," rispose quello spirto,
 " famoso assai, ma non con fede ancora.
 Tanto fu dolce mio vocale spirto, 88
 che, Tolosano, a sè mi trasse Roma,
 dove mertai le tempie ornar di mirto.
 Stazio la gente ancor di là mi noma ; 91
 cantai di Tebe, e poi del grande Achille,
 ma caddi in via con la seconda soma.
 Al mio ardor fur seme le faville, 94
 che mi scaldar, della divina fiamma,
 onde sono allumati più di mille :
 dell' Eneida dico, la qual mamma 97
 fummi, e fummi nutrice poetando ;
 senz' essa non fermai peso di dramma.
 E, per esser vivuto di là quando 100
 visse Virgilio, assentirei un sole
 più che non deggio al mio uscir di bando."
 Volser Virgilio a me queste parole 103
 con viso che, tacendo, dicea : " Taci."
 Ma non può tutto la virtù che vuole :
 chè riso e pianto son tanto seguaci 106
 alla passion da che ciascun si spicca,
 che men seguon voler nei più veraci.

And the wise Leader : " Now I see the net that ^{The}
 catches you here, and how one breaks through, ^{avaricious}
 wherefore it quakes here, and whereat ye make ^{and the}
 glad together. ^{prodigal}
 Now may it please thee that I know who thou
 wast ; and why thou hast lain here so many
 ages, let me learn from thy words."
 " What time the good Titus with help of the ^{Staius}
 Highest King avenged the wounds whence ^{narrates}
 issued the blood by Judas sold, ^{his history}
 with the name which most endures, and honours
 most," answered that spirit, " I was yonder,
 great in fame, but not yet with faith.
 So sweet was the music of my words, that me,
 a Toulousian, Rome drew to herself, where I
 did merit a crown of myrtle for my brow.
 ' Staius ' folk yonder still do name me ; I sang of
 Thebes, and then of the great Achilles ; but
 I fell by the way with the second burden.
 The sparks which warmed me, from the divine ^{His}
 flame whence more than a thousand have been ^{reverence}
 kindled, were the seeds of my poetic fire : ^{for Virgil}
 of the Æneid I speak, which was a mother to
 me, and was to me a nurse in poesy ; without
 it I had not balanced the weight of a drachm.
 And to have lived yonder, when Virgil was alive,
 I would consent to one sun more than I owe
 to my coming forth from exile."
 These words turned Virgil to me with a look
 that silently said : " Be silent." But the
 virtue which wills is not all-powerful ;
 for laughter and tears follow so closely the
 passion from which each springs, that they
 least obey the will in the most truthful.

- Girone V Io pur sorrisi, come l' uom ch' ammicca : 109
 per che l' ombra si tacque, e riguardommi
 negli occhi, ove il sembante più si ficca.
- E " Se tanto lavoro in bene assommi," 112
 disse, " perchè la faccia tua testeso
 un lampeggiar di riso dimostrommi ? "
- Or son io d' una parte e d' altra preso : 115
 l' una mi fa tacer, l' altra scongiura
 ch' io dica ; ond' io sospiro, e sono inteso
 dal mio maestro ; e " Non aver paura," 118
 mi disse, " di parlar ; ma parla, e degli
 quel ch' ei domanda con cotanta cura."
- Ond' io : " Forse che tu ti maravigli, 121
 antico spirto, del rider ch' io fei ;
 ma più d' ammirazion vo' che ti pigli.
- Questi, che guida in alto gli occhi miei, 124
 è quel Virgilio, dal qual tu togliesti
 forza a cantar degli uomini e de' Dei.
- Se cagione altra al mio rider credesti, 127
 lasciala per non vera esser, e credi
 quelle parole che di lui dicesti."
- Già si chinava ad abbracciar li piedi 130
 al mio dottor ; ma egli disse : " Frate,
 non far, chè tu se' ombra, ed ombra vedi."
- Ed ei surgendo : " Or puoi la quantitate 133
 comprender dell' amor ch' a te mi scalda,
 quando dismento nostra vanitate,
 trattando l' ombre come cosa salda." 136

1. Dante begins his *Convito* by quoting Aristotle's words (*Metaphysics*, i. 1), that "all men naturally desire knowledge."

2, 3. See *John* iv. 7-15: "Whosoever drinketh of the water that I shall give him shall never thirst;

- I did but smile, like one who makes a sign ;
 whereat the shade was silent and looked at
 me in the eyes, where most the soul is fixed. The avaricious
 and the prodigal
- And he said : " So may such great toil achieve
 its end ; wherefore did thy face but now
 display to me a flash of laughter ? " Statius
 and Virgil
- Now am I caught on either side ; one makes me
 keep silence, the other conjures me to speak ;
 wherefore I sigh and am understood
 by my Master, and he said to me, " Have no fear
 of speaking, but speak, and tell him that which
 he asketh with so great desire."
- Wherefore I : " Perchance thou dost marvel, O
 ancient spirit, at the laugh I gave, but I desire
 that yet greater wonder seize thee.
- He who guideth mine eyes on high, is that
 Virgil from whom thou drewest power to
 sing of men and gods.
- If thou didst believe other cause for my laughter,
 set it aside as untrue, and believe it was those
 words which thou spakest of him."
- Already was he stooping to embrace my Teacher's
 feet ; but he said : " Brother, do not so, for
 thou art a shade, and a shade thou seest."
- And he, rising : " Now canst thou comprehend
 the measure of the love which warms me
 toward thee, when I forget our nothingness,
 and treat shades as a solid thing."

. . . . The woman saith unto him, Sir, give me this water, that I thirst not. . . ."

7-9. *Luke* xxiv. 13-15: "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And