

And Macra's,¹ that divides with passage brief
 Genoan bounds from Tuscan. East and west
 Are nearly one to Begga² and my land
 Whose haven³ erst was with its own blood warm.
 Who knew my name, were wont to call me Folco;
 And I did bear impression of this heaven,⁴
 That now bears mine: for not with fiercer flame
 Glow'd Belus' daughter,⁵ injuring alike
 Sichæus and Creusa, than did I,
 Long as it suited the unripen'd down
 That fledged my cheek; nor she of Rhodope,⁶
 That was beguiled of Demophoon;
 Nor Jove's son,⁷ when the charms of Iole
 Were shrined within his heart. And yet there bides
 No sorrowful repentance here, but mirth,
 Not for the fault (that doth not come to mind),
 But for the virtue, whose o'erruling sway
 And providence have wrought thus quaintly. Here
 The skill is look'd into, that fashioneth
 With such effectual working,⁸ and the good
 Discern'd, accruing to the lower world⁹
 From this above. But fully to content
 Thy wishes all that in this sphere have birth,

¹ *Twixt Ebro's stream and Macra's.*—Ebro, a river to the west, and Macra, to the east of Genoa, where Folco was born. Others think that Marseilles and not Genoa is here described; and then Ebro must be understood of the river in Spain.

² *Begga.*—A place in Africa.

³ *Whose haven.*—Alluding to the terrible slaughter of the Genoese made by the Saracens in 936; for which event Vellutello refers to the history of Augustine Giustiniani. Those who conceive that our poet speaks of Marseilles, suppose the slaughter of its inhabitants made in the time of Julius Cæsar to be alluded to. It must, however, have been Genoa, as that place, and not Marseilles, lies opposite to Buggea, or Begga, on the African coast. Fazio degli Uberti describes Buggea as looking towards Majorca:

"Vidi Buggea che vè di grande loda;
 Questa nel mare Maiorica gnata."

Dittamondo, l. v., c. 6.

⁴ *This heaven.*—The planet Venus, by which Folco declares himself to have been formerly influenced.

⁵ *Belus' daughter.*—Dido.

⁶ *She of Rhodope.*—Phyllis.

⁷ *Jove's son.*—Hercules.

⁸ *With such effectual working.*—All the editions, except the Nidobeatina, do not, as Lombardi affirms, read "contanto;" for Vellutello's of 1544 is certainly one exception.

⁹ *To the lower world.*—I have altered my former translation here, in compliance with a reading adopted by Lombardi from the Nidobeatina: "Perche 'l mondo" instead of "Perche al mondo." But the passage is still obscure.

Demands my further parle. Inquire thou wouldst,
 Who of this light is denizen, that here
 Beside me sparkles, as the sunbeam doth
 On the clear wave. Know then, the soul of Rahab:¹
 Is in that gladsome harbour; to our tribe
 United, and the foremost rank assign'd.
 She to this heaven,² at which the shadow ends
 Of your sublunar world, was taken up,
 First, in Christ's triumph, of all souls redeem'd:
 For well behoved, that, in some part of heaven,
 She should remain a trophy, to declare
 The mighty conquest won with either palm;³
 For that she favour'd first the high exploit
 Of Joshua on the Holy Land, whereof
 The Pope⁴ recks little now. Thy city, plant
 Of him,⁵ that on his Maker turn'd the back,
 And of whose envying so much woe hath sprung,
 Engenders and expands the cursed flower,⁶
 That hath made wander both the sheep and lambs,
 Turning the shepherd to a wolf. For this,
 The gospel and great teachers laid aside,
 The decretals,⁷ as their stuff margins show,

¹ *Rahab.*—Heb. xi. 31.

² *This heaven.*—"This planet of Venus, at which the shadow of the earth ends, as Ptolemy writes in his 'Almagest.'"—*Vellutello*.

³ *With either palm.*—By both his hands nailed to the cross.

⁴ *The Pope.*—"Who cares not that the Holy Land is in the possession of the Saracens." See also canto xv. 136.

"Ite superbi, O miseri Christiani
 Consumando l'un l'altro; e non vi caglia
 Che 'l sepolero di Cristo è in man di cani."
Petrarca, Trionfo della Fama, cap. ii.

⁵ *Of him.*—Of Satan.

⁶ *The cursed flower.*—The coin of Florence, called the floren; the covetous desire of which has excited the Pope to so much evil.

⁷ *The decretals.*—The canon law. So in the "De Monarchia," lib. iii., p. 137: "There are also a third set, whom they call Decretalists. These, alike

ignorant of theology and philosophy, relying wholly on their decretals (which I indeed esteem not unworthy of reverence), in the hope, I suppose, of obtaining for them a paramount influence, derogate from the authority of the empire. Nor is this to be wondered at, when I have heard one of them saying, and impudently maintaining, that traditions are the foundation of the faith of the church." He proceeds to confute this opinion, and concludes "that the church does not derive its authority from traditions, but traditions from the church:" "necesse est, ut non ecclesie a traditionibus, sed ab ecclesiâ traditionibus accedat autoritas." In accordance with the sentiments of Dante on this point, the Church of England has framed that article, so well worthy of being duly considered and carried into practice, which begins: "It is not necessary that traditions and ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the di-

Are the sole study. Pope and Cardinals,
Intent on these, ne'er journey but in thought
To Nazareth, where Gabriel oped his wings.
Yet it may chance, ere long, the Vatican,¹
And other most selected parts of Rome,
That were the grave of Peter's soldiery,
Shall be deliver'd from the adulterous bond."

versity of countries, times, and men's manners, so that nothing be ordained against God's word."—Article xxxiv.

¹ *The Vatican*.—He alludes either to the death of Pope Boniface VIII., or, as Venturi supposes, to

the coming of the Emperor Henry VII. into Italy; or else, according to the yet more probable conjecture of Lombardi, to the transfer of the Holy See from Rome to Avignon, which took place in the pontificate of Clement V.

CANTO X.

ARGUMENT.

Their next ascent carries them into the sun, which is the fourth heaven. Here they are encompassed with a wreath of blessed spirits, twelve in number. Thomas Aquinas, who is one of these, declares the names and endowments of the rest.

LOOKING into his first-born with the love
Which breathes from both eternal, the first Might
Ineffable, wherever eye or mind
Can roam, hath in such order all disposed,
As none may see and fail to enjoy. Raise, then,
O reader! to the lofty wheels, with me,
Thy ken directed to the point,¹ whereat
One motion strikes on the other. There begin
Thy wonder of the mighty Architect,
Who loves his work so inwardly, his eye
Doth ever watch it. See, how thence oblique²
Brancheth the circle, where the planets roll
To pour their wished influence on the world;
Whose path not bending thus, in heaven above³
Much virtue would be lost, and here on earth
All power well nigh extinct; or, from direct
Were its departure distant more or less,

¹ *The point*.—"To that part of heaven," as Venturi explains it, "in which the equinoctial circle and the zodiac intersect each other, where the common motion of the heavens from east to west may be said to strike with greatest force against the motion proper to the planets; and this repercussion, as it were, is here the strongest, because the velocity of each is increased to the utmost by their respective distance from the poles. Such at least is the system of Dante."

² *Oblique*.—The zodiac.

³ *In heaven above*.—If the planets did not preserve that order in which they move, they would not receive nor transmit their due influences; and if the zodiac were not thus oblique—if towards the north it either passed or went short of the tropic of Cancer, or else towards the south it passed or went short of the tropic of Capricorn—it would not divide the seasons as it now does.