

davidbrucehaiku:

Dante's *Inferno*

By David Bruce



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Canto 1: THE DARK WOOD OF ERROR



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far from virtue's path
dark wood in a dark valley
cannot reach the light

NOTE: On Good Friday, April 8, 1300, 35-year-old Dante finds himself in the dark wood of error. He can see light high up, but he cannot reach it. He has

**wandered from the path of righteousness, and he is in
danger of going to Hell when he dies.**

Canto 1: CAN'T REACH LIGHT



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Dante can't reach light

Leopard, lion, wolf stop him

Some symbols of sin

NOTE: In Canto 1, Dante tries to reach the light, but three animals stop him. The leopard is a manifestation of the sins of incontinence, the lion is a manifestation of the sins of violence, and the she-wolf is a manifestation of the sins of fraud.

Canto 1: VIRGIL, DANTE'S GUIDE

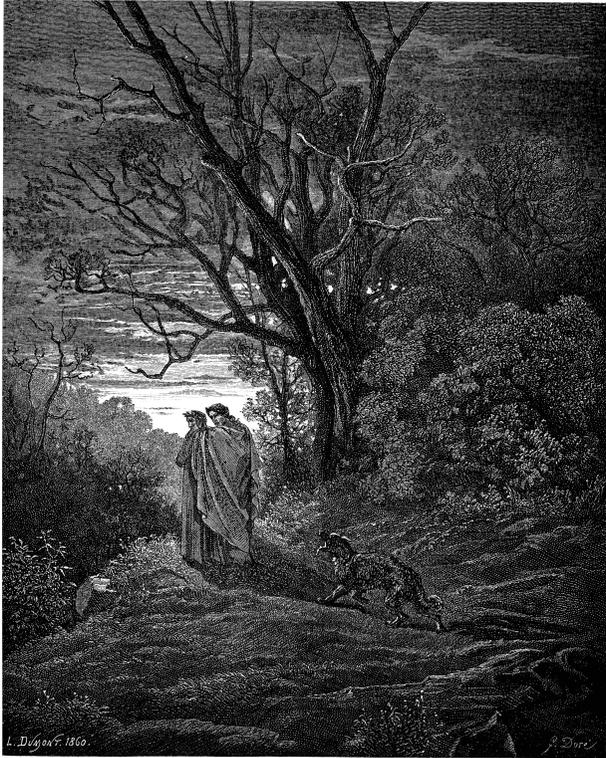


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Virgil: Dante's guide
His Aeneid taught Dante
Poetic style

NOTE: The photo shows a scene from Book 2 of Virgil's *Aeneid*: Aeneas carrying his aged father out of the burning city of Troy.

Canto 2: DANTE GETS HELP



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Mary helps Dante

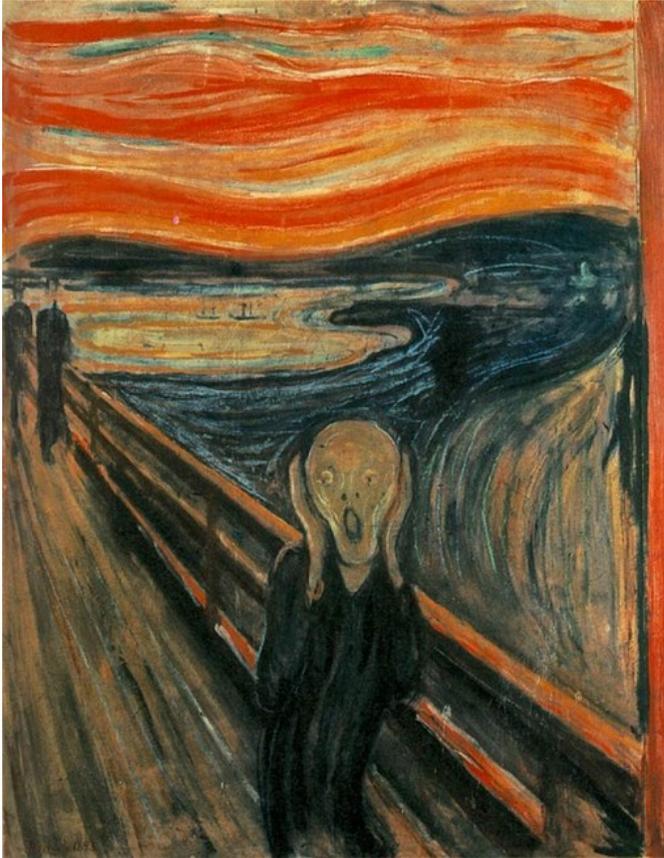
Acts to get him a good guide

Virgil knows the way

NOTE: The mother of Jesus wants to help Dante, who has strayed from the path of virtue. She asks Saint

Lucia to help him. Knowing Dante loved the deceased Beatrice, Saint Lucia asks her to go to Virgil and ask him to help Dante. She does, and he agrees.

Canto 2: DANTE HESITATES



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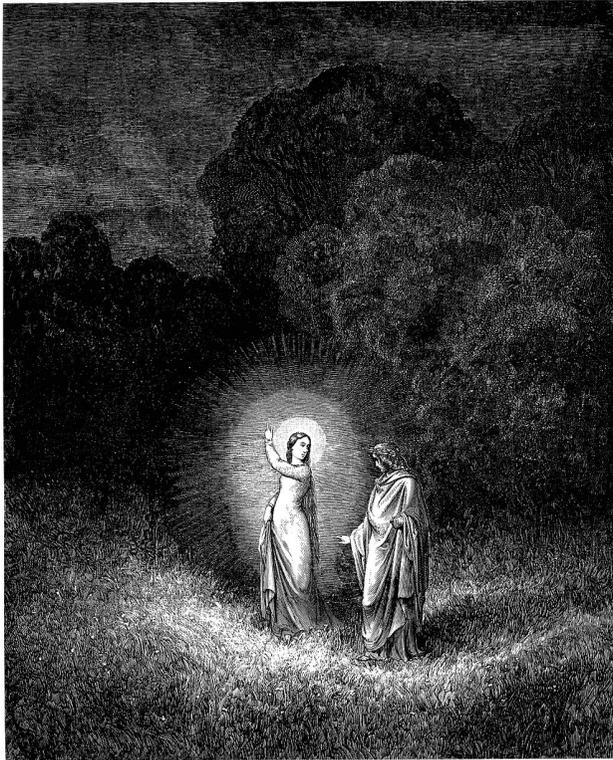
No tourist's journey

Travel through a land of screams

Dante's second thoughts

NOTE: Dante is frightened by the thought of traveling through the Inferno. He confides his fear to Virgil, who reassures him.

Canto 2: BEATRICE AND VIRGIL



Engraver: Auguste Doré

No fear of Limbo

Beatrice knows Paradise

Fears no Inferno

NOTE: Beatrice asks Virgil to be Dante's guide through the Inferno and Purgatory. Virgil accepts the responsibility.

Canto 2: THREE HEAVENLY LADIES

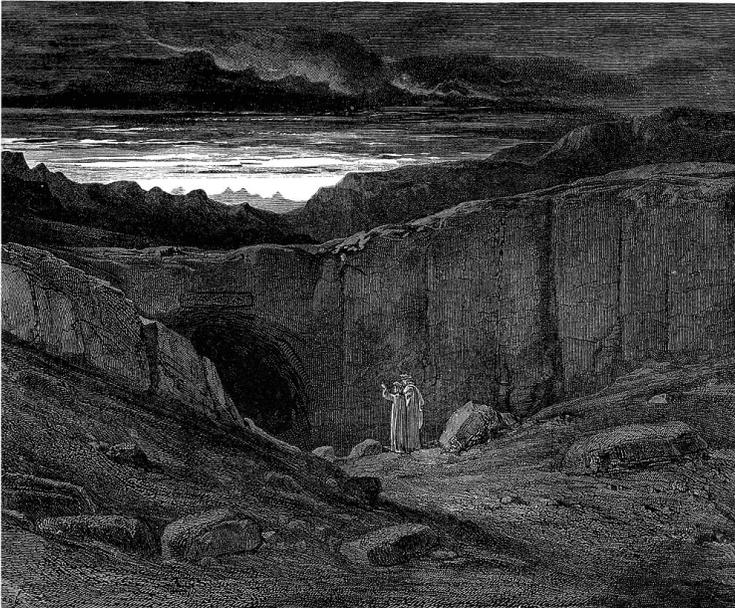


<https://pixabay.com/en/sky-silhouette-shadow-contour-239493/>

**Dante's divine help:
Mary, Lucia, and his
Late love Beatrice**

NOTE: Virgil tells Dante that he can travel safely through the Inferno because three heavenly ladies are looking out for him: Mary, Lucia, and Beatrice.

Canto 3: THE GATE OF HELL



[https://commons.wikimedia.org/wiki/File:Gustave_Doré_-_Dante_Alighieri_-_Inferno_-_Plate_8_\(Canto_III_-_Abandon_all_hope_who_enter_here\).jpg](https://commons.wikimedia.org/wiki/File:Gustave_Doré_-_Dante_Alighieri_-_Inferno_-_Plate_8_(Canto_III_-_Abandon_all_hope_who_enter_here).jpg)

“Abandon all hope”

Entrance sign to Inferno

These words are not cruel

NOTE: God wrote these words. The sinners get exactly what they deserve; they do not deserve hope.

Canto 3: CHOOSE EITHER GOOD OR EVIL



<https://pixabay.com/en/mannequins-wig-hair-blond-1079925/>

The Uncommitted

The Inferno doesn't want them

Neither does Heaven

NOTE: In Dante's INFERNO, those who did not make a choice between good or evil are rejected by both Hell and Heaven. Because they never chose to follow a banner in life, they are condemned to forever run after a blank banner in death.

Canto 3: CHARON THE FERRYMAN



A. 14.

And, lo! toward us in a bark
Comes on an old man, hoary white with old,
Crying, "Woe to you, wicked spirits!"

Canto III., Lines 76-78.

Engraver: Gustave Doré

**Charon, ferryman,
Doesn't want to take Dante
Across the river**

NOTE: This is one place where Dante needs Virgil as a guide. Charon has had trouble with living souls before; for example, Hercules came and stole the three-headed guard-dog Cerberus. Virgil tells Charon that omnipotent power has sent Dante to the Inferno and therefore Charon MUST ferry him across the river.

Canto 3: CROSSING THE ACHERON



Engraver: Gustave Doré

<https://commons.wikimedia.org/wiki/File%3ADVinfernoDoomedSoulsCrossAcheron.jpg>

Eager to sin then

Eager to be punished now

Yet they dread future

These unrepentant sinners were eager to sin while they were alive. Now God makes them eager to cross the Acheron River so they can be judged and punished. They are eager for punishment and yet they dread it.

Canto 4: FIRST CIRCLE OF HELL: LIMBO

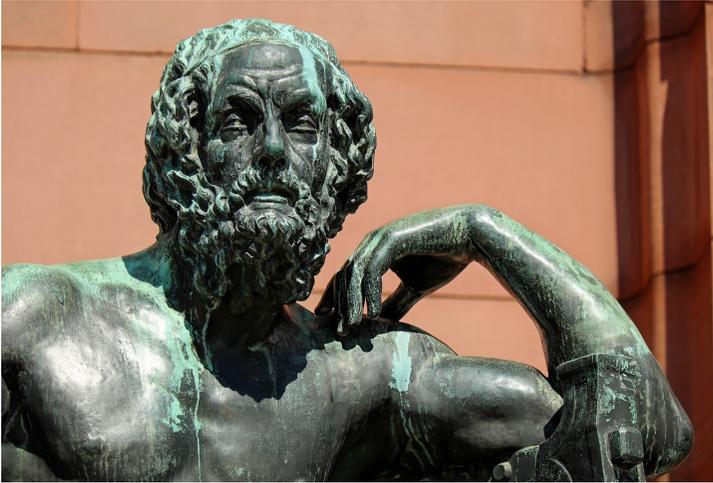


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**No screams, only sighs
Here: separation from God
For eternity**

NOTE: The first circle of the Inferno is Limbo. No tortures are here, just eternal separation from God. Many of those in Limbo are virtuous pagans who lived good lives but did not worship God correctly.

Canto 4: GREAT POETS IN LIMBO



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Great poets live here

Homer, Virgil, and Ovid

They walk on water

NOTE: Other great poets in Limbo include Horace and Lucan. By the way, Limbo must have a library because these poets greet Dante as an equal. The bronze sculpture of Homer is at the Albert Ludwigs University in Freiburg, Germany. And yes, in the INFERNO, these great poets walk on water.

Canto 4: MUSLIMS

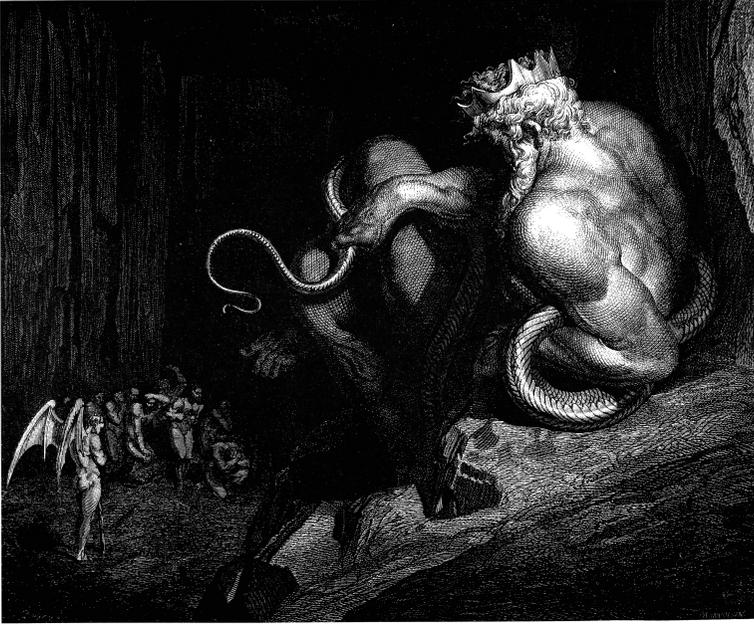


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**Virtuous people
In Limbo include Muslims
God's not prejudiced**

NOTE: One of the pillars of Islam is *zakat* (almsgiving).

Canto 5: MINOS



Engraver: Gustave Doré (1832 – 1883)

<https://commons.wikimedia.org/w/index.php?curid=5228117>

He's the perfect judge

Knows which circle the sinner

Must be punished in

NOTE: Minos wraps his tail around himself. The number of times his tail is wrapped around himself is the number of the circle the sinner will be punished in.

Canto 5: CONTRAPASSO



<https://pixabay.com/en/justitia-goddess-goddess-of-justice-2597016/>

Divine punishment

Fit punishment for the sin

God's retribution

NOTE: In Dante's INFERNO, the punishment either resembles the sin or contrasts with it. The lustful could

**not control themselves, and now they are blown around
by a wind that they cannot control.**

Canto 5: “OH, LIVING CREATURE”



Engraver: Gustave Doré

“Oh, living creature”

Creatures aren’t human; they lack

Good of intellect

NOTE: Francesca da Rimini greets Dante with “Oh, living creature,” but Dante is a human being. As a human being, he has the good of intellect with which he can tell right from wrong. Francesca gave up the good of intellect in order to commit adultery with Paolo.

Canto 5: FRANCESCA DA RIMINI



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“It is not my fault!”

Francesca da Rimini

Blames everyone else

NOTE: The sinners in the INFERNO often tell self-serving stories. Often, they don't take responsibility for their actions. Francesca tells Dante the Pilgrim only part of her story, leaving out the parts that show her guilt.

Canto 5: BLAME THE BOOK



<https://pixabay.com/en/king-artus-metal-sculpture-bronze-1507392/>

She is innocent.

So she says. She blames the book.

The book made her sin.

NOTE: The book is *Le Morte d'Arthur*, in which a civilization is destroyed because Queen Guinevere had an affair with Sir Lancelot. Read correctly, the book is a warning against adultery. The statue depicts King Arthur, Queen Guinevere's husband. It is located on top of Tintagel cliffs in Cornwall, England.

Canto 6: INCONTINENCE



<https://pixabay.com/en/gluttony-chocolates-delicious-candy-2088384/>

Sin of no control

Desires control the sinners

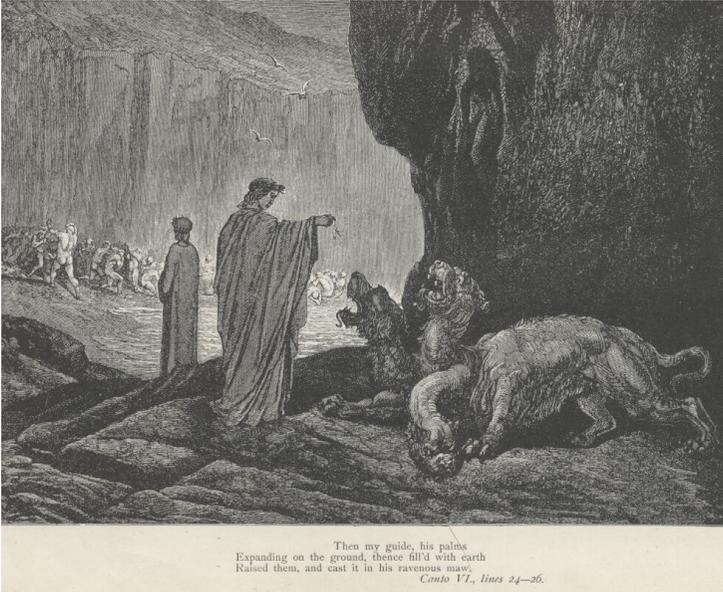
Lust, gluttony, more

NOTE: Circles 2-5 punish the incontinent sinners.

Circle 2: Lustful. Circle 3: Gluttonous.

Circle 4: Misers and Spendthrifts.

Circle 5: Angry and Sullen.

Canto 6: CERBERUS**Engraver: Auguste Doré**

Three-headed guard dog**Guards and bites the gluttonous****This glutton eats mud**

NOTE: Virgil scoops up handfuls of mud and throws them down Cerberus' three throats. After the heavy meal, Cerberus falls asleep, and Virgil and Dante can safely pass him.

Canto 6: GLUTTONS



<https://pixabay.com/en/warthog-mud-bathing-close-cute-2818953/>

**Like pigs, sleep in mud
Gluttons mostly in stupor
Too full, can't function**

**NOTE: In this circle, Dante meets a glutton called
CIACCO. The name means PIG.**

Canto 6: SINS AND WORSE SINS

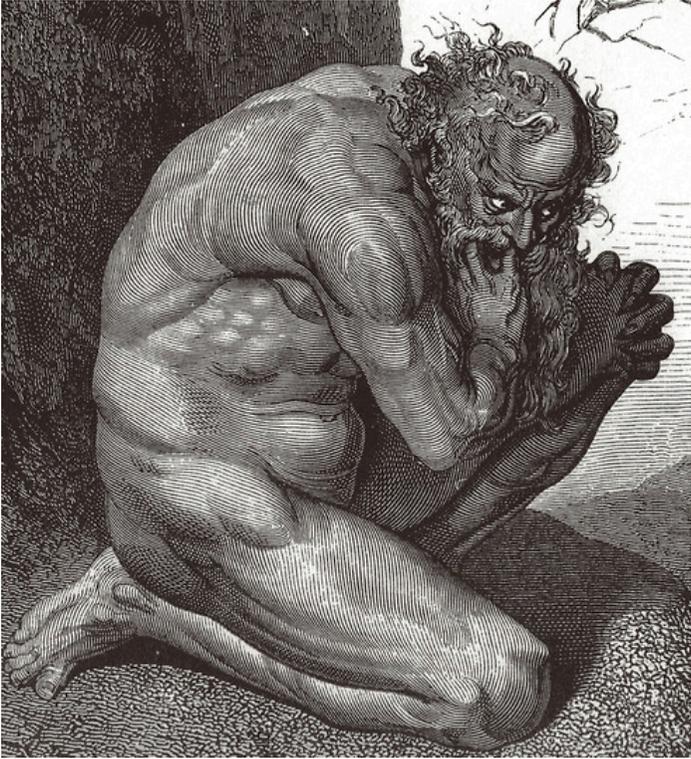


<https://pixabay.com/en/hello-name-tag-sticker-paper-1502386/>

**The lower you go
In the Inferno's circles
The worse the sin is**

NOTE: Sinners in the first few circles want to be remembered in the Land of the Living, but sinners in the lower circles have committed such horrible sins that they prefer to be forgotten.

Canto 7: PLUTUS



Engraver: Auguste Doré

Plutus: god of wealth

Gold, silver, diamonds, rubies

Underground riches

NOTE: Pluto and Plutus are sometimes thought to be the same god. Auguste Doré called the figure Pluto. Plutus is the god of wealth, and Pluto is the god of the

**underworld. Since much wealth comes from
underground, this confusion is fitting.**

Canto 7: WASTERS AND HOARDERS



<https://pixabay.com/en/money-dollars-success-business-1428594/>

Loved it or blew it
Wasted it or hoarded it
They misused money

NOTE: Money must be used properly. Buy the things you need rather than hoarding. If you don't blow your money, you will probably have money to do good works.

Canto 7: ETERNAL CONFLICT



Clash heavy weights

Together. Some shout, “Why hoard?”

Others shout, “Why waste?”

NOTE: Engraver Gustave Doré cleverly made the heavy weights full moneybags. The wasters and misers push heavy rolling weights around the fourth circle and when they meet, they violently clash the heavy weights together.

Canto 7: TIGHT FISTS AND BALD HEADS



<https://pixabay.com/en/hand-finger-nail-wrist-thumb-1701952/>

**Misers have tight fists
Wasters are bald because they
Spent all their hair**

NOTE: Except for these distinguishing features, the misers and wasters are difficult to distinguish because their relationship with money made them lead undistinguished lives.

Canto 7: SLOTHFUL AND SULLEN



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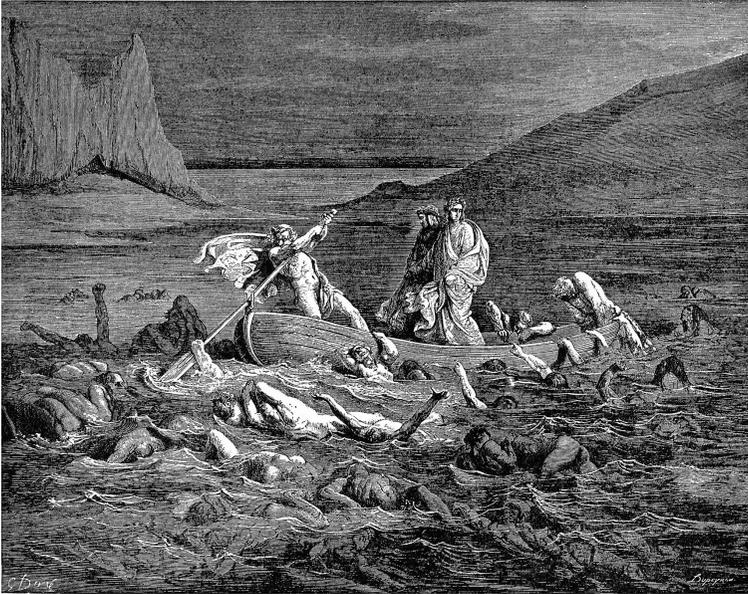
Slothful and sullen

Did not pursue good with zeal

Stayed lazy, sullen

NOTE: The slothful, sullen sinners are underwater in a marsh, revealing their presence only by the bubbles that rise to the water's surface.

Canto 8: PHLEGYAS



Engraver: Gustave Doré

Phlegyas' anger

Apollo raped his daughter

So he burned temple

Gods are dangerous

Apollo killed Phlegyas

Phlegyas in Hell

**Phlegyas works now
Ferries souls across the Styx
To lower circles**

NOTE: The fifth circle punishes the angry as well the sullen and slothful. The angry are in the marshy River Styx, and they attack each other. This is the last circle devoted to punishing the sins of incontinence.

Canto 8: FILIPPO ARGENTI

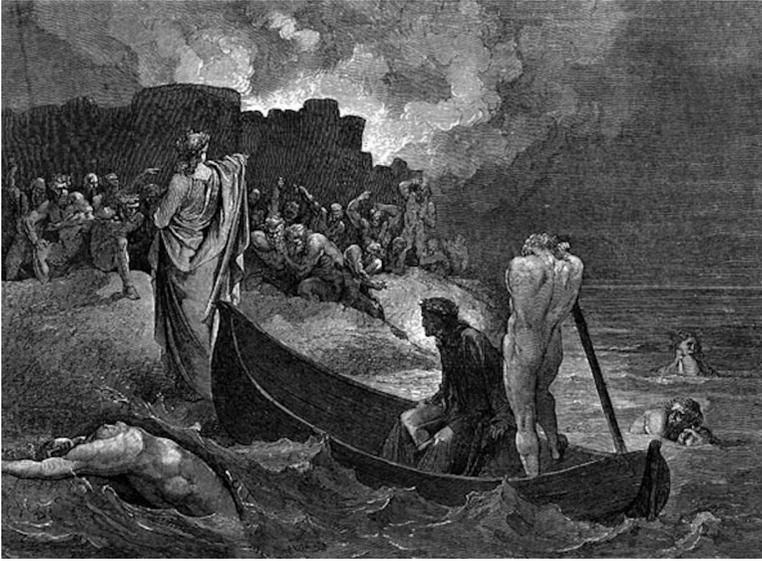


Engraver: Gustave Doré

**For this angry man
Dante is without pity
Wants him punished more**

NOTE: Dante is learning as he travels deeper into the Inferno. Previously, he pitied Francesca da Rimini and Ciaccio, but he has no pity for Filippo Argenti. Virgil approves of Dante's righteous anger.

Canto 8: FALLEN ANGELS



Engraver: Gustave Doré

**Dis is a city
where the fallen angels stay
they hate God and good**

NOTE: After crossing the Styx, Dante and Virgil arrive on the shore where is the Hellish city of Dis. The fallen angels bar the gates of Dis so that Dante cannot enter, but Virgil tells Dante that Heavenly help is on the way.

Canto 9: VIRGIL: A GOOD GUIDE



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Virgil: a good guide

A witch sent him to Hell's depths

Virgil knows the way

NOTE: Dante is afraid, but Virgil reassures him by stating that he knows the way they will travel because he has made that journey previously. Erichtho, a witch, sent him to the pit of Judas to retrieve a soul whom she wanted to question. The souls in Hell know the future.

Canto 9: THE FURIES AND MEDUSA



Mark thou each dire Erynnis.
Canto IX., line 46.

H

Engraver: Auguste Doré

Three bloody Furies
They guard the City of Dis
With Medusa's help

NOTE: The Furies and Medusa have snakes for hair. A living man who looks at Medusa will be turned to stone. The Furies punish children who murder their parents.

Canto 9: THE GOOD ANGEL



To the gate
He came, and with his wand touch'd it, whereat
Open without impediment it flew. *Canto IX., lines 87—89.*

Engraver: Gustave Doré

Damned souls see him, flee

The good angel is scornful

Who can resist God?

NOTE: The good angel walks on water and opens the gate of Dis to allow Dante and Virgil to enter. The Furies, Medusa, and the damned dare not oppose him because he is carrying out the will of God.

Canto 9: OPEN, FLAMING TOMBS

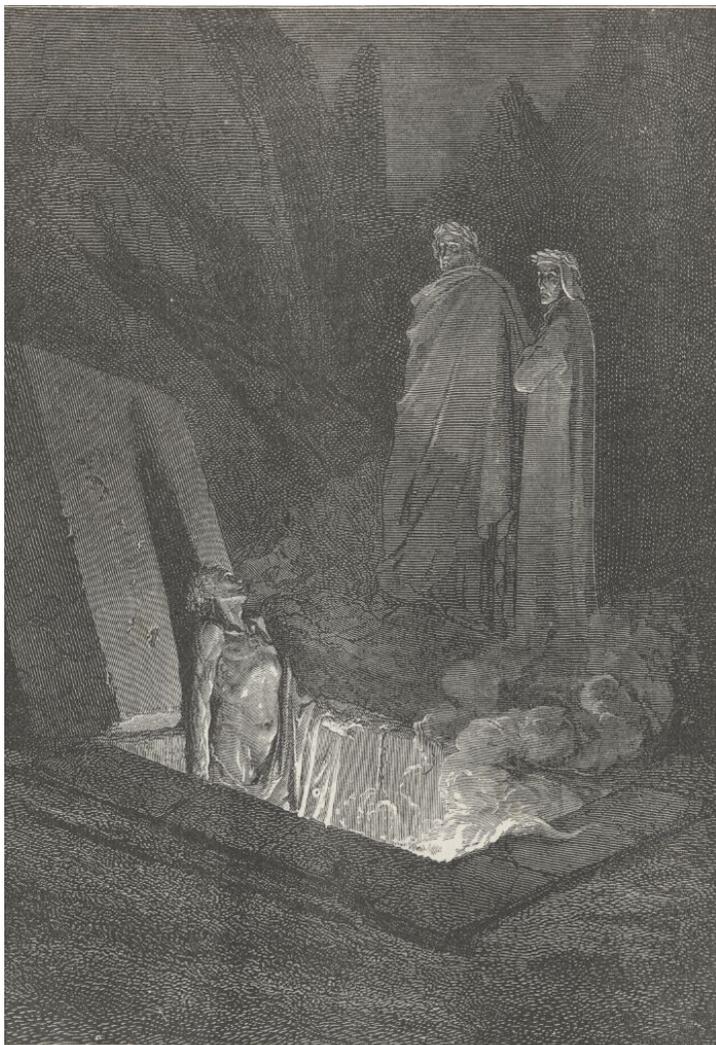
He answer thus return'd:
"The arch-heretics are here, accompanied
By every sect their followers."

Canto IX., lines 124—126.

Engraver: Gustave Doré

**Open, flaming tombs
Heretics' homes forever
Thought they were mortal**

NOTE: One heresy is not believing in immortality after death. These heretics believed that they would be in a tomb for eternity after death, and they will be in a tomb for eternity.

Canto 10: FARINATA

He, soon as there I stood at the tomb's foot,
Eyed me a space; then in disdainful mood
Address'd me: "Say what ancestors were thine."

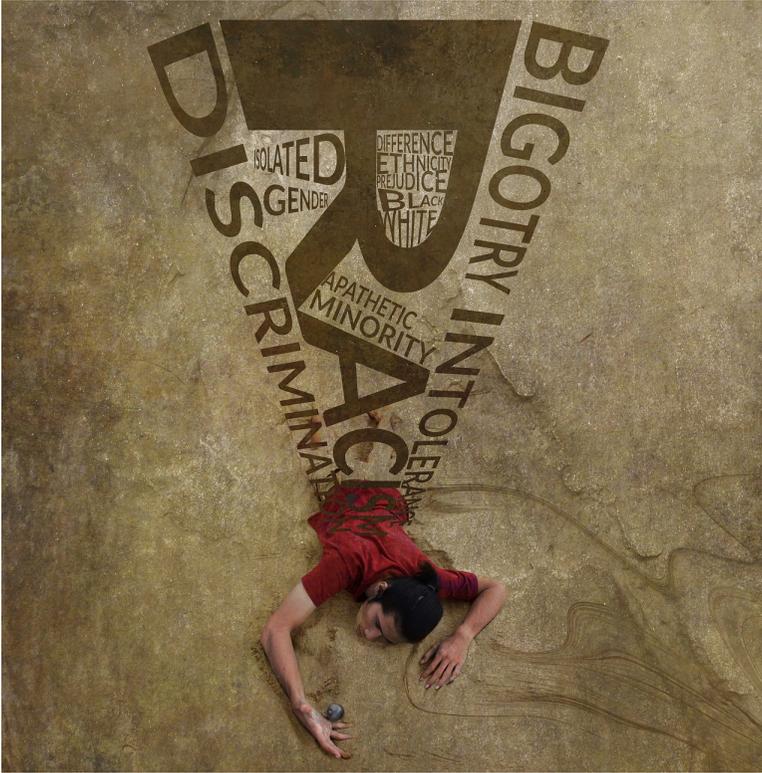
Canto X., lines 40-42.

Engraver: Gustave Doré

**Disdains tomb he's in
Still overly proud in death
Stands like a statue**

NOTE: Farinata would like statues to be erected to him in the Land of the Living. He stands like a statue now, but he is half in the tomb and half out, and he looks somewhat silly. He wants to tower over Dante and Virgil, but of course he can't.

Canto 10: BAD FACTIONALISM



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Political hate

One side against the other

Hatred on both sides

NOTE: A major theme of Dante's *Inferno* is bad factionalism. One political party takes over Florence and exiles the other side, and then the exiled political

party comes back, triumphs, and exiles the first political party. Factionalism need not be bad. Two political parties can differ on the issues, yet attempt to work together to make the city or the country great. Dante is a Guef, and Farinata is a Ghibelline. They are members of political parties that hate each other.

Canto 10: “WHERE IS MY SON?”



<https://pixabay.com/en/fire-flame-carbon-burn-hot-mood-2911041/>

“Where is he? My son?

“Why isn’t he here with you?

“You are geniuses.”

NOTE: Cavalcante de’ Cavalcanti recognizes Dante’s voice and pokes his head out of the burning tomb he is in. He looks for his son, a poet like Dante, and asks why he isn’t here with Dante because he assumes Dante is in the Inferno while still alive because he is a great poet.

Cavalcante believes his son is also a great poet and ought to be accompanying Dante. Here in the Inferno pride exists. But Dante is taking this trip through the Inferno not because he is a great poet but because he messed up his life so badly that three Heavenly ladies are trying to save his soul.

Canto 10: FAULTY VISION



<https://pixabay.com/en/window-blinds-office-office-window-932644/>

Hell's faulty vision

Sinners know the future well

Don't know the present

NOTE: The sinners in the Inferno see the future, but they have no knowledge of present events in the Land of the Living until a new sinner arrives and tells them what is happening. But often, sinners hate each other and will not acknowledge another sinner's existence. Of course, even while still alive, the sinners had faulty vision when it came to God.

Canto 10: BAD PRIDE



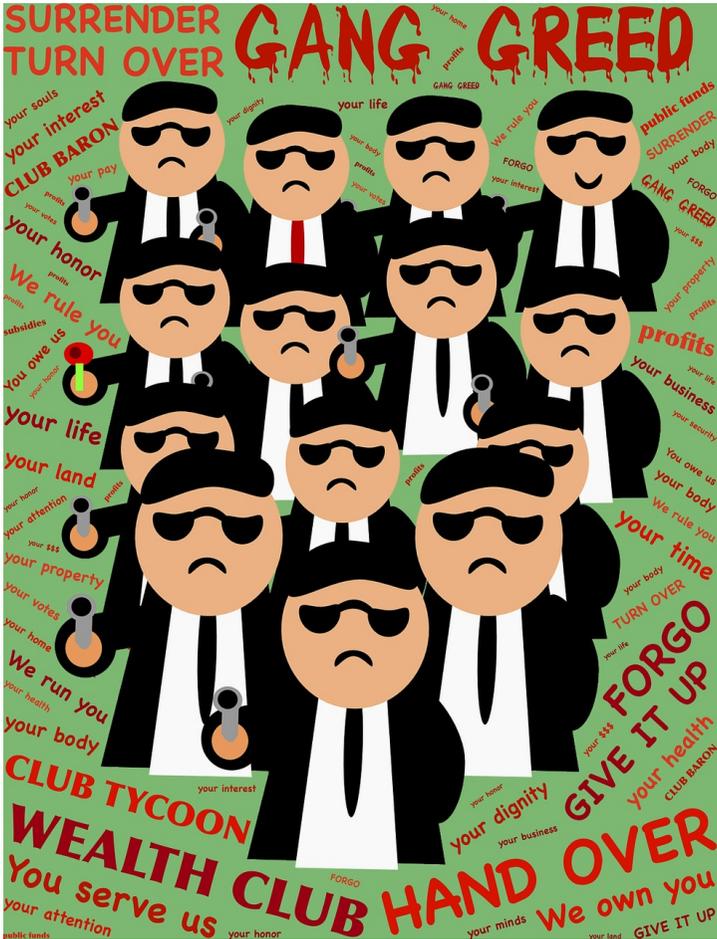
<https://pixabay.com/en/autumn-yellow-leaves-earth-time-2785954/>

**Pride: A deadly sin
Farinata is still proud
Look where it got him**

NOTE: Farinata, a proud heretic, will spend eternity in a flaming tomb. Pride can be good; we ought to be

proud of doing good work. Sinful pride is making yourself the center of the universe and putting yourself first instead of such things as God and morality.

Canto 11: REVIEW OF JOURNEY SO FAR



<https://pixabay.com/en/gang-club-greed-barons-tycoons-2902880/>

Circles 2 through 5
 The sins of incontinence
 Lack of self-control

NOTE:

Circle 2: Lust

Circle 3: Gluttony

Circle 4: Prodigal and Miserly

Circle 5: Anger

Canto 11: CLASSIFICATION OF SINS



<https://pixabay.com/en/handcuffs-caught-crime-sin-921290/>

**Incontinence, Violence
And Fraud are the pagan sins;
Heresy: Christian**

NOTES:

- Circles 2-5: Incontinence**
- Circle 6: Heresy (A Christian sin)**
- Circle 7: Violence**
- Circle 8: Simple Fraud (no betrayal of a special trust)**
- Circle 9: Complex Fraud (betrayal of kin/family,
government, guests/hosts, God)**

CANTO 11: WORST SINS POSSIBLE



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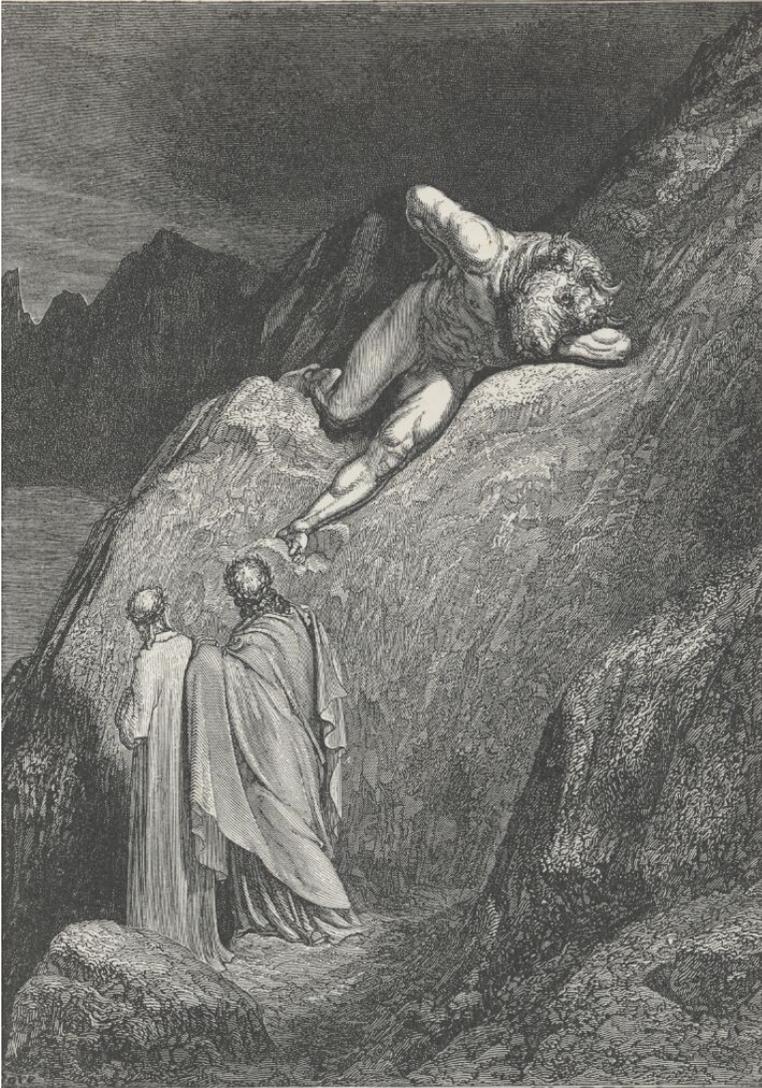
Malice aforethought

Punished in deepest circles

Worst sins possible

NOTE: Incontinence is evil due to lack of self-control.

Violence can be and fraud is deliberately committed evil. Committing violence due to lack of self-control of anger is incontinence; deliberately committing violence is a much worse sin. Anger is punished in Circle 5; violence is punished in Circle 7.

Canto 12: THE MINOTAUR

And there
At point of the disparted ridge lay stretch'd
The infamy of Crete, detested brood
Of the feign'd heifer.

Canto XII., lines 11—14.

Engraver: August Doré

**Half-human, half-bull
Minotaur feasted on the flesh
Of Athens' tribute**

NOTE: In the INFERNO, the guards of the damned are often from mythology. The Minotaur is the half-human, half-bull offspring of Pasiphaë, the wife of King Minos of Crete. With the help of Daedalus, who created the form of an artificial cow in which she crept, Pasiphaë mated with a bull. Athens sent seven youths and seven maidens as tribute to Crete periodically; the Minotaur devoured these young people. Eventually, Theseus of Athens killed the Minotaur with the help of Ariadne, King Minos' daughter. The Minotaur is angry at Theseus for killing him and is an appropriate guard for the violent.

Canto 12: HALF-ANIMAL, HALF-HUMAN GUARDS



Engraver: Auguste Doré

Sin is bestial

When it comes to violence

Red in tooth and claw

NOTE: Circle 7 punishes the violent, and that kind of sin is bestial in nature. We think of humans as being better than animals, but humans at their worst are animals. The guardians of Circle 7 are half-animal, half-human: the half-bull, half-human Minotaur and the half-horse, half-human Centaurs.

Canto 12: RIVER OF BOILING BLOOD



We to those beasts, that rapid strode along,
Drew near.

Canto XII, lines 73, 74.

Engraver: Auguste Doré

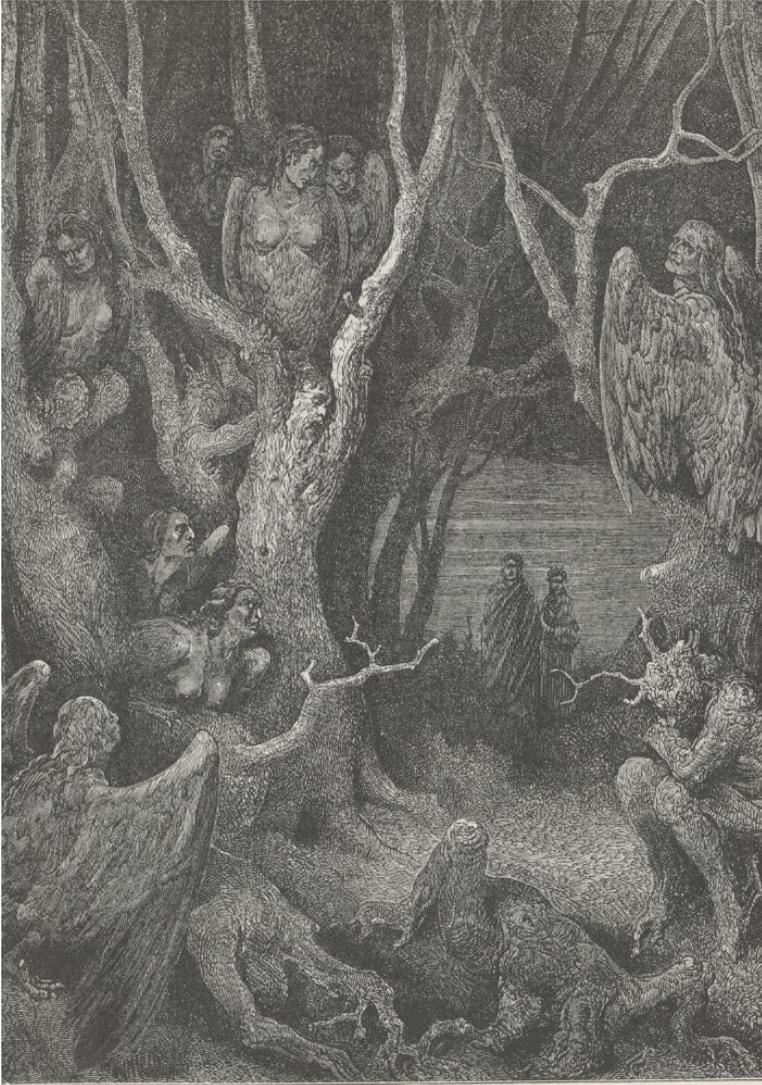
Boiling-blood river

Violent sinners stand there

Some up to eyelids

NOTE: Sinners who were physically violent against others stand in the river of boiling blood. Some are in boiling blood up to their eyelids, and some are in boiling blood up to their ankles. The more violent they were, the deeper in boiling blood they stand. The Centaurs are the guards here, and they shoot arrows at any

sinner who try to relieve their pain by rising out the boiling blood.

CANTO 13: NO

Here the brute Harpies make their nest.
Canto XIII., line 11.

Engraver: Auguste Doré

No path and no fruit

No smooth branches, no green leaves

No sun and no life

NOTE: The suicides said NO to life. By committing suicide, they committed violence against themselves.

Canto 13: GRUBBY SHRUBS



Engraver: Auguste Doré

Wood of grubby shrubs

Each contains a suicide

Break a branch, blood flows

NOTE: The shrubs found here contain the souls of the suicides. Harpies — half-woman, half-bird monsters — break the shrubs' branches, and blood flows. The suicides rejected autonomy — freedom and independence to respond to the bad things in life and either endure them or make improvements — in life, and they have no autonomy in the Inferno.

Canto 13: EXILE

<https://pixabay.com/en/depression-mental-health-sadness-824998/>

Failure, loss, exile

Time to commit suicide?

Dante must say no

NOTE: After his political party loses power, Dante will go into exile and he will be tempted to commit suicide, like Pier delle Vigne did. Dante must say no to suicide or he will end up in the Inferno like Pier delle Vigne did. Dante is traveling through the Inferno and is talking to damned souls in order to learn how to save his soul. This is one of the lessons he must learn.

**Canto 13: PIER DELLE VIGNE (PETER OF THE
VINES)**



<https://pixabay.com/en/suicide-despair-no-output-death-2910870/>

**Loyal to this man:
Holy Roman Emperor;
Disloyal to God**

NOTE: Pier delle Vigne blames Envy for his committing suicide. Envious people spread false rumors about him, which his employer, Holy Roman Emperor Frederick II, believed, although Pier was loyal to him. Pier was put in prison, where he committed suicide. By committing suicide, Pier was disloyal to his God.

Canto 13: VIOLENT PROFLIGATES



<https://pixabay.com/en/money-case-wealth-finance-market-163495/>

Many profligates

Violently waste their wealth

Then seek a quick death

NOTE: Many wealthy people violently waste their wealth, and then, rather than live in poverty, they seek a quick death. After violently wasting his wealth, Lano of Siena deliberately sought death in a 1287 battle; he could have escaped by retreating, but he stayed to fight so that he would die. Because his wasting of wealth was violent and because his death was a kind of suicide, he is punished among the suicides in Circle 7, which punishes

**the violent. He keeps his human form, but dogs chase
and attack and tear him to pieces.**

Canto 14: BLASPHEMERS



Unceasing was the play of wretched hands,
Now this, now that way glancing, to shake off
The heat, still falling fresh.

Canto XIV., lines 37—39.

Engraver: Auguste Doré

They should have loved God

Love of God should be fertile

They cursed God instead

NOTE: This part of Circle 7 is a sandy desert on which flames continually fall, burning the unrepentant sinners and ensuring that nothing grows here. The blasphemers took something that ought to be fertile — love of God — and made it infertile by cursing God rather than loving God. Now they will spend eternity in an infertile desert. They lie on their backs and are burned both by the hot

sand and by the falling flames. Each time they open their mouths to curse God, flames fall into their mouths.

Canto 14: GREEDY MONEYLENDERS



<https://pixabay.com/en/euro-saving-coins-money-1785517/>

Made money fertile

The greedy moneylenders

They made a profit

NOTE: The greedy moneylenders took something that ought to be infertile and made it fertile. The Bible has rules about lending money, including when it is proper and when it is improper to lend money at interest.

Exodus 22:25

King James Version (KJV)

25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Leviticus 25:35-37

King James Version (KJV)

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Matthew 25:27

King James Version (KJV)

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Canto 15: SODOMITES



<https://pixabay.com/en/desert-drought-dehydrated-clay-soil-279862/>

Sodomites: no kids

Sex supposed to be fertile

Made sex infertile

NOTE: The homosexuals took something fertile and made it infertile. No amount of sodomy will result in the birth of children.

Canto 15: THE OLD MAN OF CRETE



<https://pixabay.com/en/trickle-non-cloud-raindrops-2654887/>

The Old Man of Crete

Statue with a head of gold

Tears drip from the head

NOTE: The Old Man of Crete is a statue with a head of gold, arms, shoulders, and chest of silver, remaining torso of brass, and legs and one foot of iron. The remaining foot is made of baked clay. The tears that drip from the Old Man's head make up the streams and rivers and pools of the Inferno.

Canto 15: BRUNETTO LATINI



And are ye here? "Ser Brunetto!
Canto XV., lines 28, 29.

Engraver: Auguste Doré

Make book infertile?

Do so by writing for fame,

Not to tell the truth

NOTE: Brunetto Latini wrote for fame. Now he is a footnote in books about Dante. When Dante writes THE DIVINE COMEDY, he must tell the truth if he wishes his book to be fertile.

Canto 15: WRITE THE TRUTH

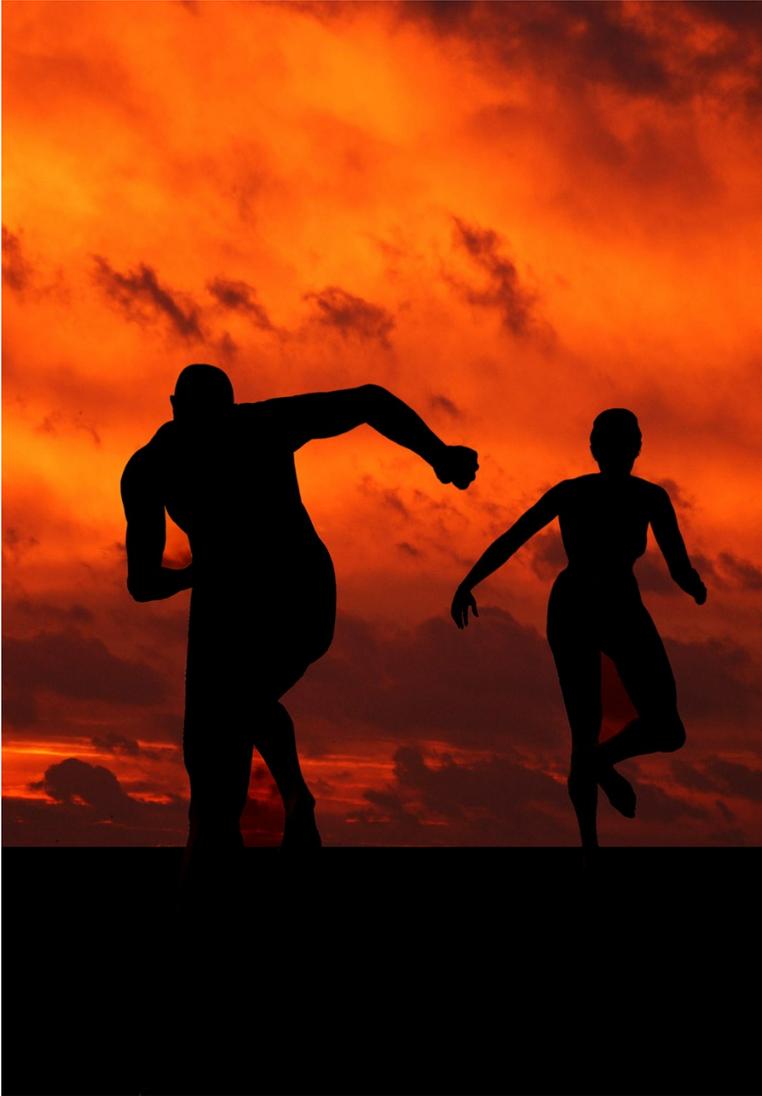


<https://pixabay.com/en/dante-florence-alighieri-tuscany-2199139/>

**Dante wants to learn
And so he speaks to sinners
Learns what not to do**

NOTE: Brunetto Latini is a homosexual, but Dante talks to him for a long time despite having no homosexual feelings. From Brunetto Latini, Dante can learn what not to do: Don't write out of a desire to be famous. Instead, write out of a desire to tell the truth. If Dante writes out of a desire to be famous and enjoy the wealthy life, no famous, rich people will appear in torment in THE INFERNO. As anyone who reads THE INFERNO knows, Dante puts popes, kings, and emperors in THE INFERNO. Because Dante told the truth, he became and remains famous.

Canto 15: SODOMITES



<https://pixabay.com/en/runners-male-sport-run-athlete-373099/>

**Sodomites condemned
To run without stopping in
the burning desert**

**NOTE: Sodomites who stop running for even a moment
must lie on the hot sand for a hundred years without
being able to brush the falling flames away from their
bodies.**

Canto 16: THREE SODOMITES



<https://pixabay.com/en/fourth-of-july-4th-of-july-2454956/>

Dante meets three sinners

Respect-worthy sodomites

They were patriots

NOTE: The three sodomites are Guido Guerra, Tegghiaio Aldobrandi, and Jacopo Rusticucci. They were patriots who loved and cared about the city of Florence.

Canto 16: WATERFALL



<https://pixabay.com/en/niagara-cases-water-waterfall-218591/>

Sound of waterfall

Virgil throws down Dante's belt

It is a signal

NOTE: Dante's belt is a cord much like the Franciscans wore. By throwing Dante's belt into the abyss the waterfall is pouring into, Virgil is signaling a means of transportation to take them down into the next circle: Circle 8, which punishes simple fraud — fraud that is not committed against family, government, or God. Simple fraud is fraud committed against those to whom one does NOT have a special obligation of trust.

Complex fraud, which is punished in Circle 9, the deepest part of the Inferno, is committed against against those to whom one DOES have a special obligation of trust.

Canto 16: VIRGIL'S SPECIAL POWERS



<https://pixabay.com/en/statue-louvre-paris-aeneas-534340/>

**Has enormous strength
— Virgil has special powers —
and knows Dante's thoughts**

NOTE: Virgil also always knows what time it is and the location of planets and other Heavenly objects although it is always night in the Inferno. (The statue depicts a famous scene from Virgil's epic poem titled the *Aeneid*: Aeneas carrying his aged father out of the burning city of Troy.)

Canto 17: GERYON



New terror I conceived at the steep plunge.
Canto XVII., line 117.

Engraver: Auguste Doré

Fraudster Geryon

This monster makes the world stink

Seems honest; is not

NOTE: Geryon has the face of an honest man, but he has the tail of a stinging scorpion. This monster appears to be honest but wants to sting you with its tail. Con men and other fraudsters are like this.

Canto 17: GREEDY MONEYLENDERS



<https://pixabay.com/en/purse-purses-wallet-pay-shopping-232242/>

**Greedy for money,
Moneylenders did nothing
Worthy of notice**

NOTE: Because the greedy moneylenders used their talents only to acquire wealth, they accomplished nothing of lasting value while they were alive. Dante can recognize no greedy moneylenders in the INFERNO.

Canto 17: FEARS TO FLY



<https://pixabay.com/en/icarus-italy-forli-2453926/>

**Dante fears to fly
Remembers Phaëton's death
And Icarus' fall**

NOTE: Geryon flies Dante and Virgil down to Circle 8 of the Inferno. Dante is afraid despite Virgil's presence.

Phaëton drove his immortal father's Sun-chariot across the sky and so close to the Earth that Jupiter, King of the gods, killed him to keep the Earth from burning up. Icarus, the son of Daedalus, flew so close to the Sun that the wax of his artificial wings melted and the feathers of the wings fell off, plunging him into the sea, where he drowned.

Canto 18: MALEBOLGE



<https://pixabay.com/en/broken-bridge-adventure-danger-666180/>

The 10 Malebolge

These are 10 evil pockets

Punish simple fraud

NOTE: Circle 8 punishes those unrepentant sinners who committed simple fraud against those to whom they did not have a special obligation of being trustworthy. The malebolge are 10 evil pockets or evil ditches in which different types of sinners are punished. Bridges cross the evil ditches, but at least one bridge has been broken.

Ten kinds of sinners engage in simple fraud. They are punished in the 10 evil pockets:

One: Seducers and Panders,

Two: Flatterers,

Three: Simonists,

Four: Fortune-Tellers and Sorcerers,

Five: Grafters — those who give or accept bribes,

Six: Hypocrites,

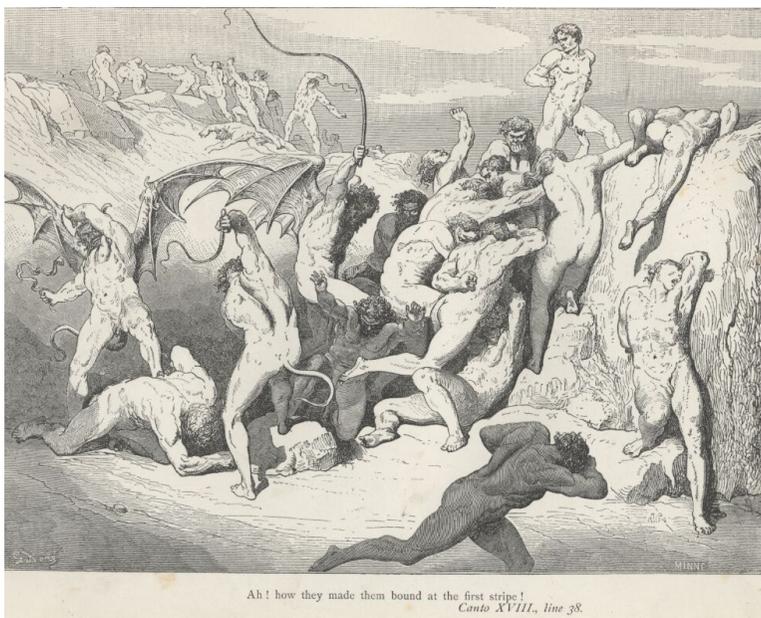
Seven: Thieves,

Eight: Evil Deceivers/Those Who Misuse Great Gifts,

Nine: Schismatics: Those who caused divisions (in families and in religion), and

Ten: Falsifiers, including Counterfeiters.

Canto 18: HORNED DEVILS



Engraver: Auguste Doré

**Horned devils whip hard
The panders and seducers
Who walk in this ditch**

NOTE: These are the first horned devils we see in the inferno. A pander is a pimp.

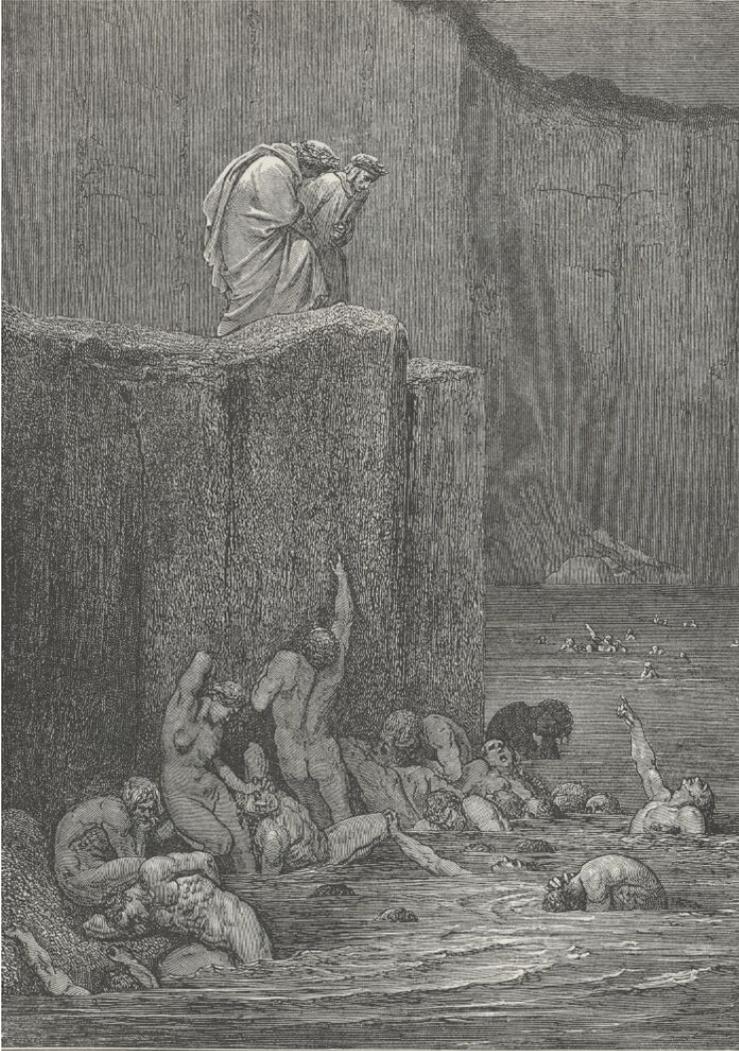
Canto 18: UNETHICAL SEX



<https://pixabay.com/en/dark-dreadlocks-help-cry-2750378/>

**unethical sex
the panders and seducers
punished in this ditch**

Canto 18: FLATTERERS



“Why greedily thus bendest more on me,
Than on these other filthy ones, thy ken?”
Canto XVIII., lines 116, 117.

Engraver: Auguste Doré

Shitty flatterers
Mouths mouthed shitty flattery
Now they live in shit

Canto 19: SIMONY



<https://pixabay.com/en/dresden-frauenkirche-germany-church-2460704/>

**Some things can't be bought
Church offices, gifts of spirit
Simonists sell them**

NOTE: Simony is the selling of church offices and spiritual gifts, but it is a sin to sell and buy such things. At times, the Catholic Church needs to be reformed, and one of those times is when simony is present.

Canto 19: EVIL DEED OR GOOD DEED?



<https://pixabay.com/en/church-window-church-window-2658741/>

smash baptistery

to do act of blasphemy

or save a child's life

NOTE: Dante once smashed a baptistery not as an act of blasphemy but to save a child's life. Rumors, however, arose that he had committed blasphemy. By writing his INFERNO, Dante criticizes the Catholic Church, but he does not do that as an act of blasphemy but as a way of reforming the Church to make it stronger.

Canto 19: CORRUPTION



<https://pixabay.com/en/handcuffs-money-corruption-economy-2070577/>

Who buys church offices?

People who see an investment

Not good-deed doers

NOTE: Do we want a Pope who has bought his way to be Pope? No. Such a person would use his power to do corrupt deeds such as advance his own family at the expense of the people he ought to be serving.

Canto 19: SIMONISTS' PUNISHMENT

There stood I like the friar, that doth shrive
A wretch for murder doom'd.

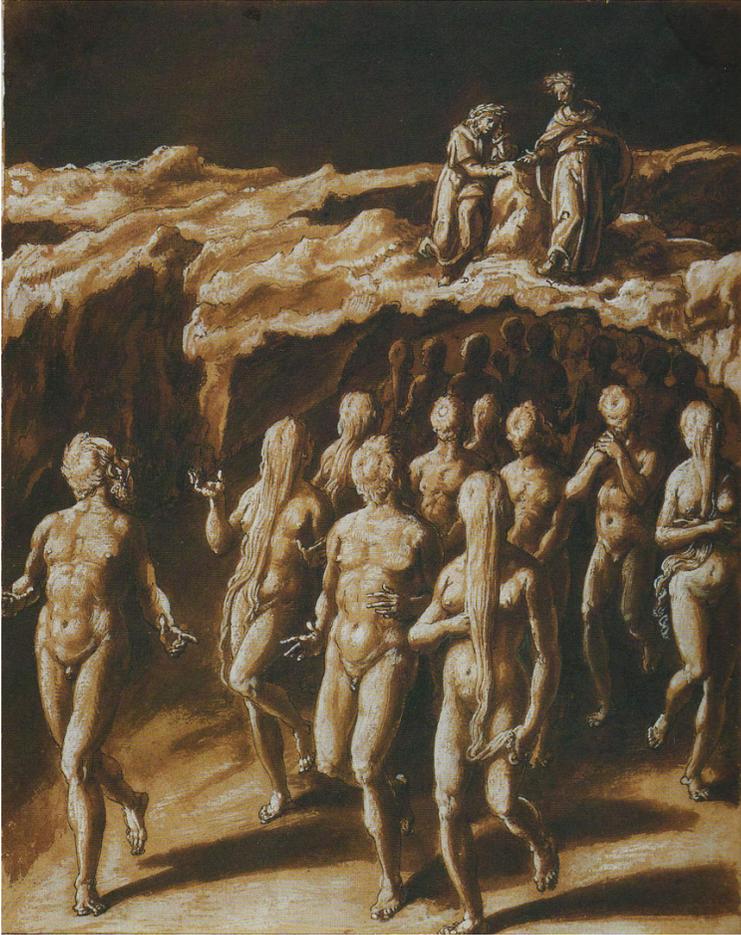
Canto XIX., lines 10, 11.

Engraver: Gustave Doré

**Stuck in holes in ground
Like fall of Simon Magus
Flames dance on their feet**

NOTE: Simony got its name from Simon Magus, aka Simon the Magician. He attempted to buy spiritual gifts that are not sale. In the Apocrypha, he flies in the air but Saint Peter prays and he falls to ground. The Simonists are punished as if they had fallen to earth from the sky. The flames dancing on their feet form a parody of the Pentecost.

**Canto 20: SOOTHSAYERS AND FORTUNE
TELLERS**



Illustrator: Stradanus (1523-1605)

**Heads are on backward
Tried to look too far ahead
Now always look back**

Canto 20: WET BUTT CRACKS



<https://pixabay.com/en/statue-stone-po-butt-naked-sexy-748387/>

**Their heads on backwards
Unhappy soothsayers cry
Tears flow down butt crack**

Canto 20: TRUTH



<https://pixabay.com/en/man-begging-lack-of-money-crisis-2503248/>

Truth is important

Dante must write truth in poems

Fraudsters hide the truth

NOTE: Virgil tells the truth about the founding of Mantua, the city where he was born, thus showing that some versions of the founding of the city are incorrect.

Dante must tell the truth when he writes *The Divine Comedy*.

Canto 21: THE GRAFTERS



<https://pixabay.com/en/coins-banknotes-money-currency-1726618/>

The grafters took bribes

Grafters have sticky fingers

Stand in sticky pitch

NOTE: Lots of politicians and judges are punished in the fifth ditch of the eighth circle. An example of graft is when a politician uses insider information to buy tracts of land that the government needs to do a public project and then overcharging the government for the land.

The government uses taxpayer money to pay for the land, and so the corrupt politician is stealing from the taxpayers. Graft is corruption; it includes taking bribes. What simony is to the religious world, graft is to

the secular world. The grafters are punished by being forced to stand in boiling, sticky pitch, aka tar.

Canto 21: MALEBRANCHE

This said,
They grappled him with more than hundred hooks.
Canto XXI., lines 50, 51.

Engraver: Auguste Doré

Name means “evil claws”

Black devils carry pitchforks

Torment the grafters

NOTE: The Malebranche are black devils who make sure that the grafters stay in the boiling pitch and don’t get relief by raising their backs out of the pitch. When the Malebranche see a grafter doing that, they try to use their pitchforks to spear the grafter and lift him out of the pitch so they can torment him.

Canto 21: MALACODA



<https://pixabay.com/en/pitchfork-gallows-agricultural-tool-803884/>

**The devil in charge
Wants to harm Virgil but can't
Virgil does God's work**

NOTE: Virgil tells Dante to hide until he can talk to the devils. He talks to their leader, Malacoda, and tells him that he is on a mission from God. Malacoda is disappointed because he knows he can't harm Virgil or Dante. He would prefer to stab them with his pitchfork.

Canto 22: FROG-LIKE GRAFTERS



<https://pixabay.com/en/frog-pond-animal-water-frog-3006496/>

**Grafters look like frogs
Raise back out of boiling pitch
To get some relief**

Canto 22: FRAUD IN ACTION



Engraver: Auguste Doré

Grafter fools devils

Says he will help them, but then

He jumps and escapes

NOTE: The black devils capture a grafter who says that he will help them to capture seven other sinners whom they can torment. But the grafter says that the devils must back away from him so that he can signal the other sinners that it is safe for them to raise their backs out of the boiling pitch and get some relief from their torment. The devils back away, but the sinner jumps into the pitch and escapes the devils' torture.

Canto 22: DEVILS FIGHT

But the other proved
A goshawk able to rend well his foe ;
And in the boiling lake both fell.
Canto XXII., lines 137—139.

Engraver: Auguste Doré

Devils like to fight

Devil finds excuse to fight

Devils fall in pitch

NOTE: The devil Calcabrina realizes that the grafter is attempting to escape, but he allows the grafter to attempt the escape. Calcabrina wants the grafter to dive back into the boiling pitch so that Calcabrina can blame another devil — Alichin — and fight him. The grafter escapes, the devils fight, and the devils also fall into the boiling pitch.

Canto 23: LESSON OF THE AFTERLIFE

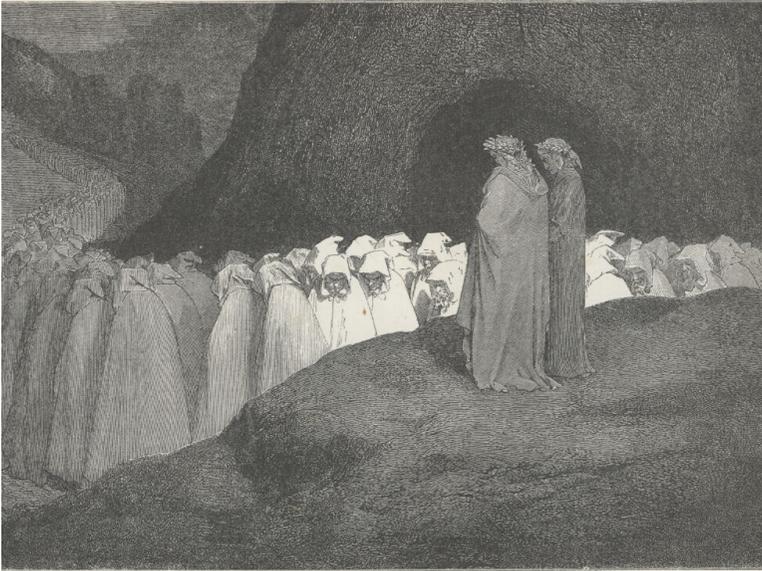


<https://pixabay.com/en/justice-statue-lady-justice-2060093/>

guilty are punished
— lesson of the afterlife —
innocent go free

NOTE: Dante and Virgil escape from the devils, two of whom have fallen into the boiling pitch.

Canto 23: HYPOCRITES



"Tuscan, who visitest
The college of the mourning hypocrites,
Disdain not to instruct us who thou art."
Canto XXIII, lines 92-94.

Engraver: Auguste Doré

very heavy cloaks

gold outside, iron inside

just like hypocrites

NOTE: The hypocrites are condemned to wear very heavy cloaks in the sixth bolgia of Circle 8. The cloaks are gold on the outside and iron on the inside. The hypocrites pretended to be gold, but on the inside they were made of base metal/mettle.

Canto 23: JOVIAL FRIARS



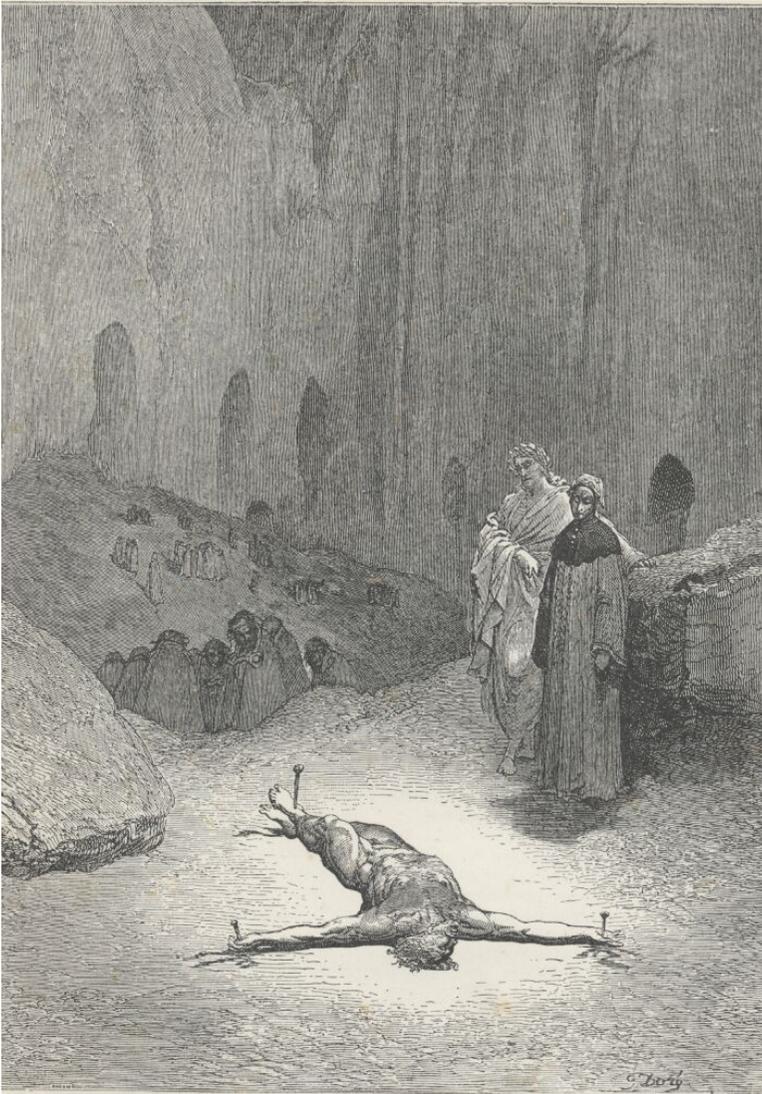
<https://pixabay.com/en/friars-carthusians-head-convent-1638506/>

pretend peacekeepers

fomenters of violence

they are hypocrites

NOTE: Two Jovial Friars are among the hypocrites. They were brought into Florence to keep the peace, but instead they sided with different political parties and fomented violence.

Canto 23: CAIAPHAS

“That pierced spirit, whom intent
Thou view'st, was he who gave the Pharisees
Counsel, that it were fitting for one man
To suffer for the people.”

Canto XXIII., lines 117—120.

P

Engraver: Auguste Doré

Crucified on ground

Jews who helped to kill Jesus

New sight to Virgil

NOTE: The only other time Virgil traveled through the Inferno, Jesus had not yet been crucified and Caiaphas and these other Jews were not yet in the Inferno, and so crucifixion is a new sight to Virgil. The hypocrites in this bolgia step on the crucified figures.

CANTO 24: THIEVES



<https://pixabay.com/en/thief-burglary-break-into-balaclava-1562699/>

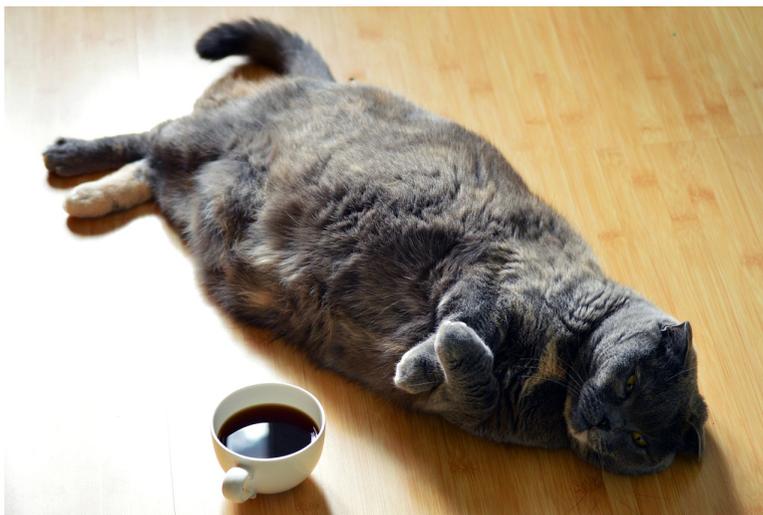
A snake bites a thief

The thief is burned to ashes

Then regains his form

**In the seventh bolgia of Circle 8, thieves have nothing
except their form, but they are unable to keep their
form for very long.**

**Canto 24: SLOTHFUL PEOPLE GET NO
WORTHWHILE FAME**



<https://pixabay.com/en/cat-dark-coffee-lazy-lying-wood-1351612/>

Slothful? Then no fame

Some kinds of fame are worthwhile

Leave a legacy

NOTE: Writing THE DIVINE COMEDY took much effort, but Dante achieved a kind of fame that is worthwhile and long-lasting.

Canto 24: VANNI FUCCI



<https://pixabay.com/en/gold-ingots-golden-treasure-513062/>

What did Vanni steal?

Treasure of San Jacopo

Located in a church

NOTE: In 1293, Vanni Fucci stole the treasure of San Jacopo. This treasure was located in the Duomo — the cathedral church — of San Zeno. One of the people falsely accused of the theft spent a year in prison. Vanni Fucci, however, avoided paying the penalty for the theft by leaving the area.

Canto 25: CACUS THE CENTAUR



<https://pixabay.com/en/basilisk-rattlesnake-rattlesnake-7308/>

**Cacus was a thief
Stole strong Hercules' cattle
Now punishes thieves**

NOTE: Most of the Centaurs guard the violent sinners who are in the river of boiling blood, but since Cacus was a thief, he is in this bolgia. When sinners such as Vanni Fucci blaspheme against God, Cacus carries snakes and fire-breathing dragons to them.

Canto 25: TRANSFORMATION OF THIEVES



Amid this dread exuberance of woe
 Ran naked spirits wing'd with horrid fear,
 Nor hope had they of crevice where to hide,
 Or heliotrope to charm them out of view.
Canto XXIV, lines 89-92.

Engraver: Auguste Doré

Thieves keep on thieving

Even in the Inferno

Steal other thieves' forms

NOTE: The thieves in the seventh bolgia of Circle 8 steal the forms of other thieves. Some thieves have the forms of snakes, while some other thieves have the form of humans. A snake bites a thief, and the thief and the snake exchange forms. Other things can happen. A snake can bite a thief and the snake and thief combine forms to become one being. Or a snake can bite a thief

**and the thief burns to ashes and then is reconstituted.
Thieves make things uncertain. Do you own something?
You think you do, but then you don't because a thief
has stolen it. Thieves made the lives of others uncertain
in the Land of the Living. In the INFERNO, thieves
lead uncertain existences.**

Canto 25: UNCERTAINTY



<https://pixabay.com/en/present-gift-box-gold-ribbon-2912709/>

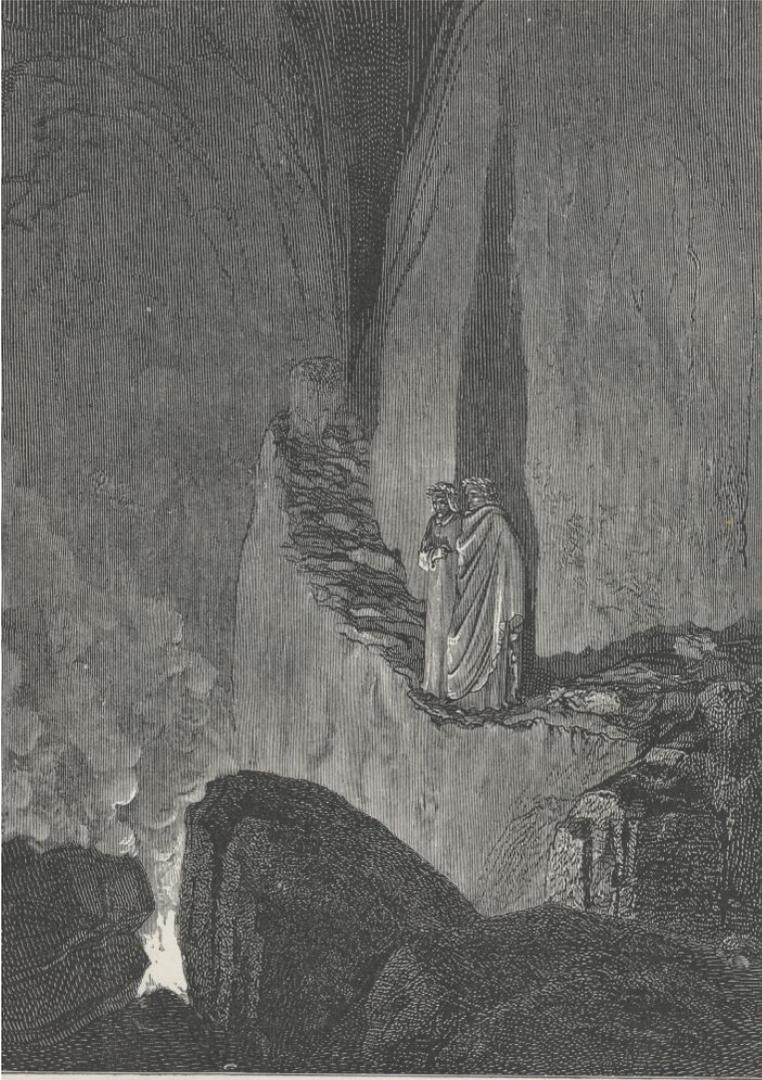
Do you own this thing?

Maybe yes, maybe no. Thieves

Make that uncertain

NOTE: Thieves create uncertainty, and in the Inferno, they experience uncertainty. They are constantly bitten,

but they never know what will happen when they are bitten. One: The thief may be reduced to ashes and then reconstituted. Two: The thief and the biting reptile may be joined into one body. Three: The thief and the biting reptile may exchange forms.

Canto 26: EVIL ADVISORS

The guide, who mark'd
How I did gaze attentive, thus began:
"Within these ardours are the spirits, each
Swathed in confining fire."

Canto XXVI, lines 46-49.

Engraver: Auguste Doré

Evil advisors

They used talent for evil

Dante has talent

NOTE: In the eighth bolgia of Circle 8, the evil advisors are punished by being enclosed in a flame. These sinners had talent, but they used their talent for evil, not good. Dante has talent, and he must learn here to use his talent for good. If he uses his talent for evil, when he dies, he will be eternally punished here.

Canto 26: ULYSSES



https://commons.wikimedia.org/wiki/Category:Trojan_horse#/media/File:Beware_of_Greeks_bearing_gifts.jpg

Evil deceiver

Invented the Trojan horse

Women, children died

NOTE: One of the evil advisors punished in the eighth bolgia of Circle 8 is Ulysses, who came up with the idea of the Trojan horse, the stratagem that resulted in the sack of Troy. During the sack, many women and children died.

Canto 26: ULYSSES AND DIOMEDES



<https://pixabay.com/en/fire-carbon-charcoal-hot-embers-2204171/>

**Two sinners punished
Together in burning flames
Forever angry**

NOTE: Ulysses and Diomedes misused their great talents during the Trojan War, and they are punished together in one burning flame. They are forever angry at each other just like Eteocles and Polynices, who were supposed to share being King of Thebes, one brother ruling for a year and then the other brother ruling for a year. Eteocles kept the crown, Polynices raised an army that had seven captains, and Polynices and his army attacked Thebes in a battle that is known as the Seven

Against Thebes. Eteocles and Polynices died, they were cremated on the same pier, and the flame top split because they were still angry at each other even in death. Just like the flame tip of Eteocles and Polynices, the flame tip of Ulysses and Diomedes is split.

Canto 26: *PIETAS*

<https://pixabay.com/en/baby-feet-father-mother-2717347/>

Respect for one's wife

Respect for one's old father

Respect for one's son

NOTE: *Pietas* is a Roman virtue that consists of duty and respect. A virtuous person does his duty to and shows respect for his spouse, parents, and children — also, God and country. Ulysses did not have *pietas*. He was away from home for the ten years of the Trojan War, and it took him ten more years to get back home after the war ended. But he quickly got bored and left home to seek more adventures, although he should have stayed home and taken care of his wife, his aged father,

and his son. (His mother had earlier died out of grief for him.)

Canto 26: FORBIDDEN KNOWLEDGE



<https://pixabay.com/en/addict-addiction-ashtray-bad-burnt-84430/>

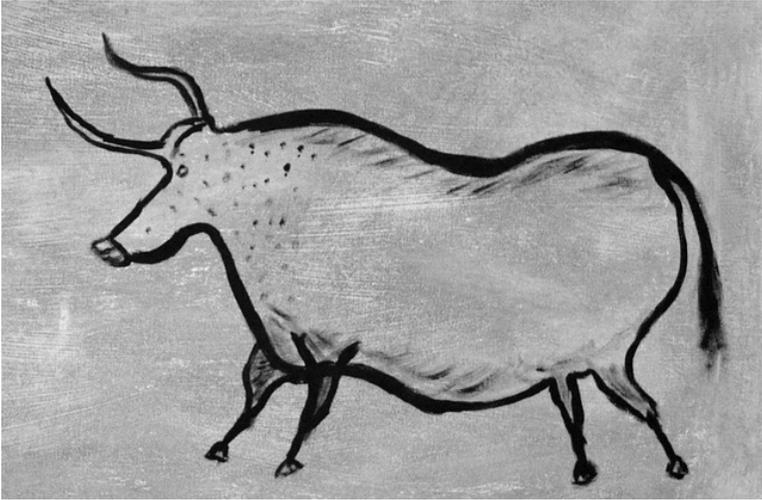
Forbidden knowledge

Knowledge of all human vices

Experience, too

NOTE: Ulysses wanted to know and experience all human virtues and all human vices. Pursuit of the knowledge and experience of all human virtues is permitted; pursuit of the knowledge and experience of all human vices is NOT permitted.

Canto 27: THE BRONZE BULL



<https://pixabay.com/en/stone-age-painting-mural-lascaux-2115390/>

The metal bull roars

A man roasts and screams inside

An evil sculpture

NOTE: Phalaris was the cruel ruler of a city in ancient Sicily. He commissioned Perillus to make a hollow bronze bull in such a way that the screams of a victim roasted inside the bull would sound like the bellows of a bull. Perillus became the first victim of the bull; Phalaris was overthrown and also became a victim of the bull. Perillus had great abilities, but he misused them.

Canto 27: GUIDO DA MONTEFELTRO



<https://pixabay.com/en/cars-autos-accident-vehicle-crash-2469667/>

**He tried to scam God
Not surprisingly, he failed**

Now he is in Hell

NOTE: Guido da Montefeltro engaged in power politics for much of his adult life, and when he got old he decided to take care of his soul by becoming religious. But he failed to sincerely repent his sins and so now he is in the Inferno.

Canto 27: SCAMMING THE SCAMMER



<https://pixabay.com/en/cartridges-weapon-war-hand-gun-2166491/>

Pope scammed the scammer

Said his sin is forgiven

Pope will be in Hell

NOTE: Pope Boniface VIII scammed Guide da Montefeltro by telling him not to worry about committing a certain sin — as Pope, he would make sure Guido got in Heaven. Guido committed the sin that the Pope wanted him to commit, and Guido and the Pope will spend eternity in the Inferno. The sin was how to achieve victory over a family that was opposing the Pope. Guido’s advice was to make a truce with the family and then break it.

Canto 27: GUIDO WENT TO HELL

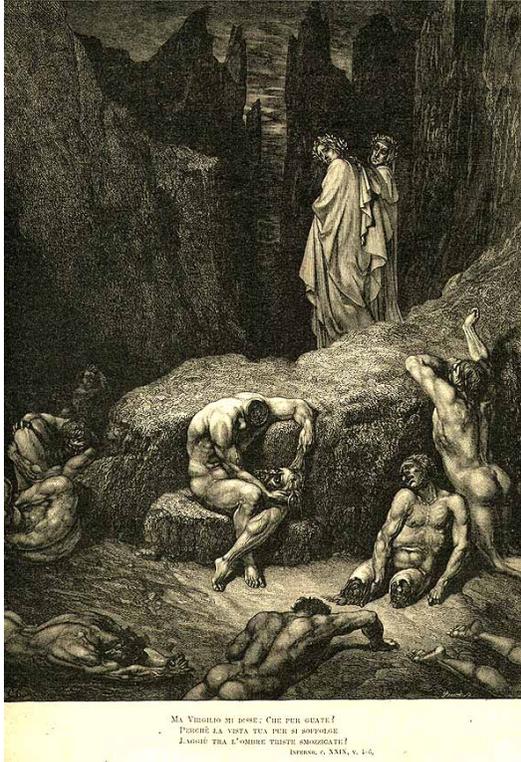


<https://pixabay.com/en/statue-garden-art-1002552/>

**Guido went to Hell:
People cannot repent sin
While committing sin**

NOTE: When Guido da Montefeltro died, Saint Francis came to escort his soul to Heaven, but a black angel came and said, "He is mine! His repentance was false and insincere! One cannot repent a sin while committing the sin."

Canto 28: THE SCHISMATICS



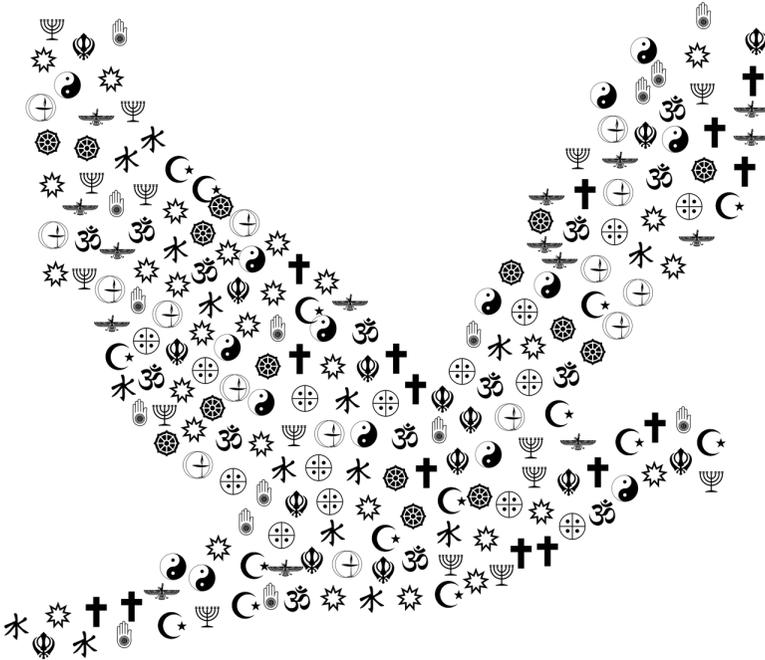
Engraver: Auguste Doré

**Schism in Family,
 Schism in Politics, also
 Schism in Religion**

NOTE: In the ninth bolgia of Circle 8 are the schismatics. They caused breaks in families; for example, they caused a father and a son to hate each other. They caused breaks in politics; for example, they

caused two political parties to hate each other. They caused breaks in religion; for example, they caused the one true religion to splinter into two opposing religions. Because the schismatics caused breaks and splits, they suffer breaks and splits: A devil cuts their bodies as they walk around the bolgia. For example, a person who caused a split between a father and son by causing the father (head of the household) and the son to hate each other will have his head cut off.

Canto 28: SCHISM



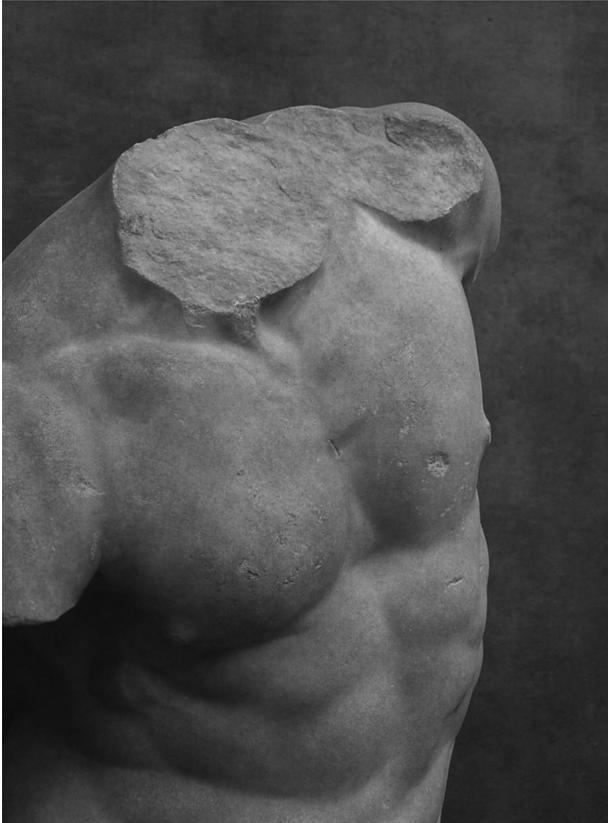
<https://pixabay.com/en/religion-ahimsa-ahura-mazda-baha-i-2028188/>

Dante hated Islam,
Regarded Islam as a schism
In the Christian Church

NOTE: Dante put Muhammad and Ali in the ninth bolgia of Circle 9 because he regarded them as causing a schism in the Christian Church. Protestantism came much later, and Dante would have hated that, too. Of course, Dante's opinion is controversial. Today, we are much more likely to have respect for many religions.

One way to respect a religion is to investigate it to see what truth it contains.

Canto 28: EXTREME FACTIONALISM



<https://pixabay.com/en/bust-italy-artwork-museum-statue-2765382/>

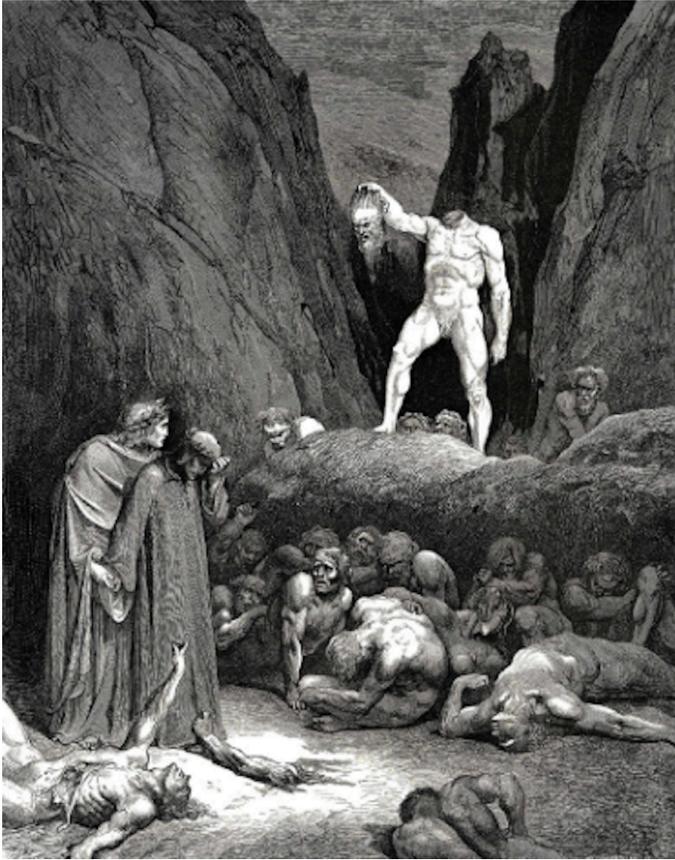
Broken engagement

Hate: Ghibellines versus Guelfs

Factionalism

NOTE: Buondelmonte de' Buondelmonti was engaged to be married to the daughter of Lambertuccio degli Amidei, but when a better offer came along — Aldruda, a member of the Donati family, offered him her daughter to be his bride — he took it. Although Aldruda offered to pay the expenses of the broken engagement, this was a major insult to my family, and Buondelmonte de' Buondelmonti was murdered. After he was killed, the two factions of the Guelfs and the Ghibellines began.

Canto 28: THE PERFECT CONTRAPASSO



Engraver: Auguste Doré

The contrapasso

Perfect punishment of Hell

Poetic justice

NOTE: Bertran de Born urged a son to rebel against his father, the head of the family, and so Bertran's head is cut off each time he completes the circuit of this circle of Hell.

Canto 29: ALCHEMISTS



<https://pixabay.com/en/gold-ingots-golden-treasure-513062/>

Sin is an illness

Alchemists have leprosy

Good skin now sick skin

NOTE: In the tenth and final bolgia of Circle 8, Dante sees falsifiers of various kinds. The alchemists tried to change lead into gold, and now their healthy skin is changed into diseased skin.

Canto 29: EVIL IMPERSONATORS



<https://pixabay.com/en/hand-leave-pen-paper-letters-will-229777/>

Impersonators

Confused about who they are

Now they are insane

NOTE: The evil impersonators made other people confused about who the evil impersonators were. In the inferno, the evil impersonators are insane and they are confused about they are. One evil impersonator was Gianni Schicchi. When the wealthy patriarch of a family died and this fact was not yet known, his son worried that much wealth had been willed outside the family and so he had Gianni Schicchi pretend to be his

father, imitate his father's voice, and make a new will orally. Gianni Schicchi did this, but in the will he left much wealth to himself.

Canto 29: COUNTERFEITERS



<https://pixabay.com/en/gold-coin-museum-treasure-thaler-1633073/>

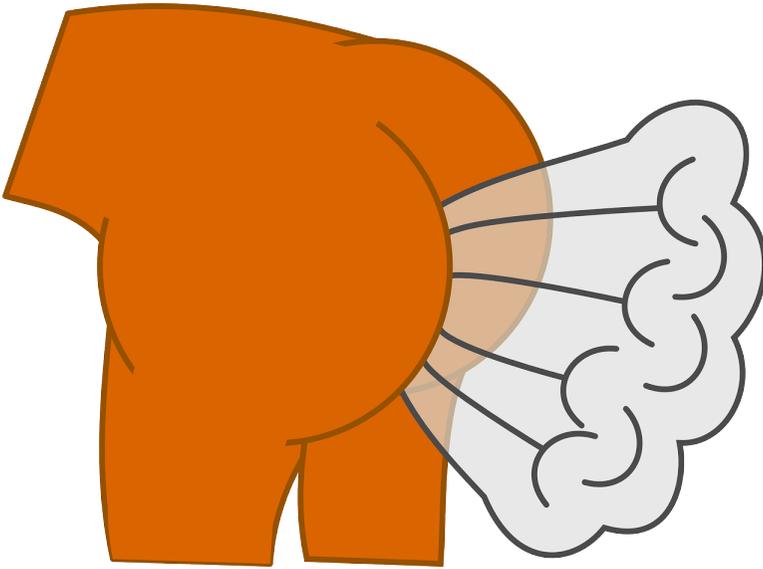
adulterate gold

make it seem more than it is

suffer from dropsy

NOTE: The counterfeiters mixed base metal with gold and then cast gold coins that appeared to be more valuable than they really were; in other words, they made gold appear to be bigger than it really was. In the Inferno, the counterfeiters suffer from dropsy, which makes their body swell up and be bigger than it should be.

Canto 29: LIARS



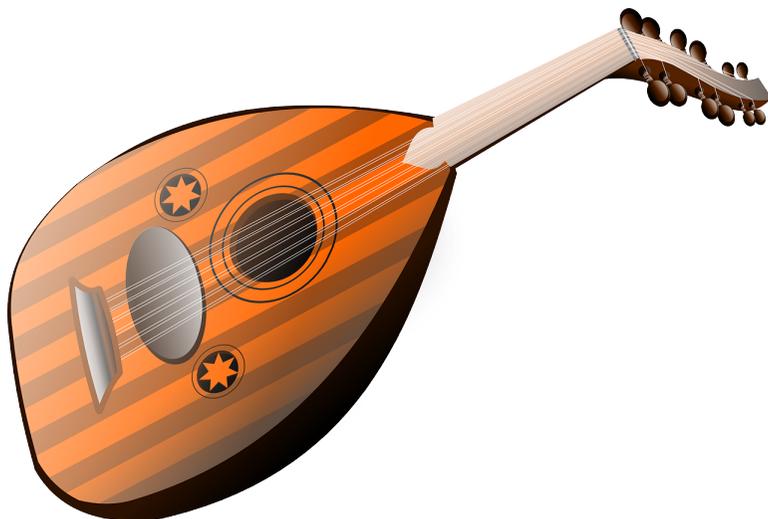
<https://pixabay.com/en/air-anatomy-ass-bare-behind-blow-160492/>

Sin is an illness

Liars' testimony stank

Now the liars stink

NOTE: The liars in the Inferno are feverous and they stink.

Canto 30: DROPSY, AKA EDEMA

<https://pixabay.com/en/mandolin-musical-instrument-lute-159654/>

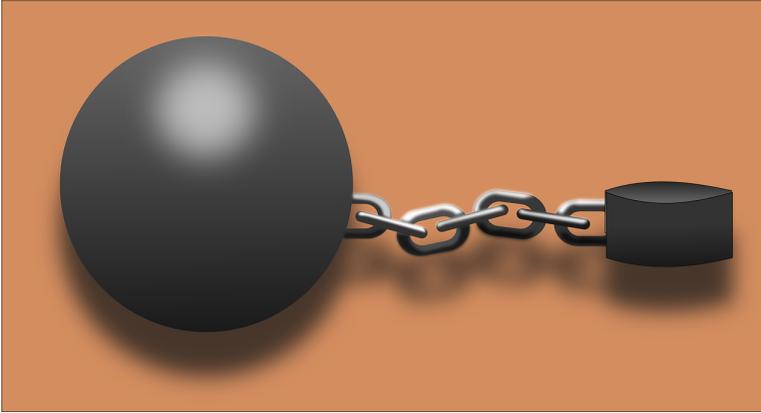
Master Adamo's

Swollen body resembles a lute —

Swollen with dropsy

NOTE: Master Adamo was a counterfeiter, and in the Inferno he suffers from dropsy, which makes his belly swell. If his arms and legs were cut off, he would look like a lute or a guitar. The modern term for dropsy is edema. The drawing shows a mandolin, which is a member of the lute family.

Canto 30: REVENGE



<https://pixabay.com/en/jailbird-prisoner-ball-and-chain-154564/>

wants to drag body
one inch each one hundred years
to reach employers

NOTE: If it were possible, Master Adamo, a counterfeiter who is in the Inferno, is willing to drag his body even one inch each one hundred years in order to finally reach and torment those who were his employers in the Land of the Living. He is willing to do this although the circle he is in is eleven miles around and at least one-half mile wide.

Canto 30: SINON THE LYING GREEK



<https://pixabay.com/en/horse-troy-wooden-monochrome-moody-2185227/>

Sinon, lying Greek
Responsible for Troy's fall
Famous Trojan Horse

NOTE: Sinon is one of the liars punished in the Inferno. He lied to the Trojans, telling them that if the Trojan Horse were brought into Troy, then Troy would never fall. Some Trojans wanted to cast the Trojan Horse into the sea, but Sinon convinced the Trojans not to do that. That night, Greek soldiers came out of the hollow Trojan Horse, went to the gates of Troy, opened them, and let in other Greek soldiers.

Canto 30: DANTE WASTES TIME



<https://pixabay.com/en/time-spiral-droste-clock-hours-1752164/>

valuable time

lost listening to sinners

no more to learn here

NOTE: Dante listens to Master Adamo and Sinon argue, and Virgil grows angry because Dante has much

more to learn in the Inferno and he can learn no more here.

Canto 31: NIMROD

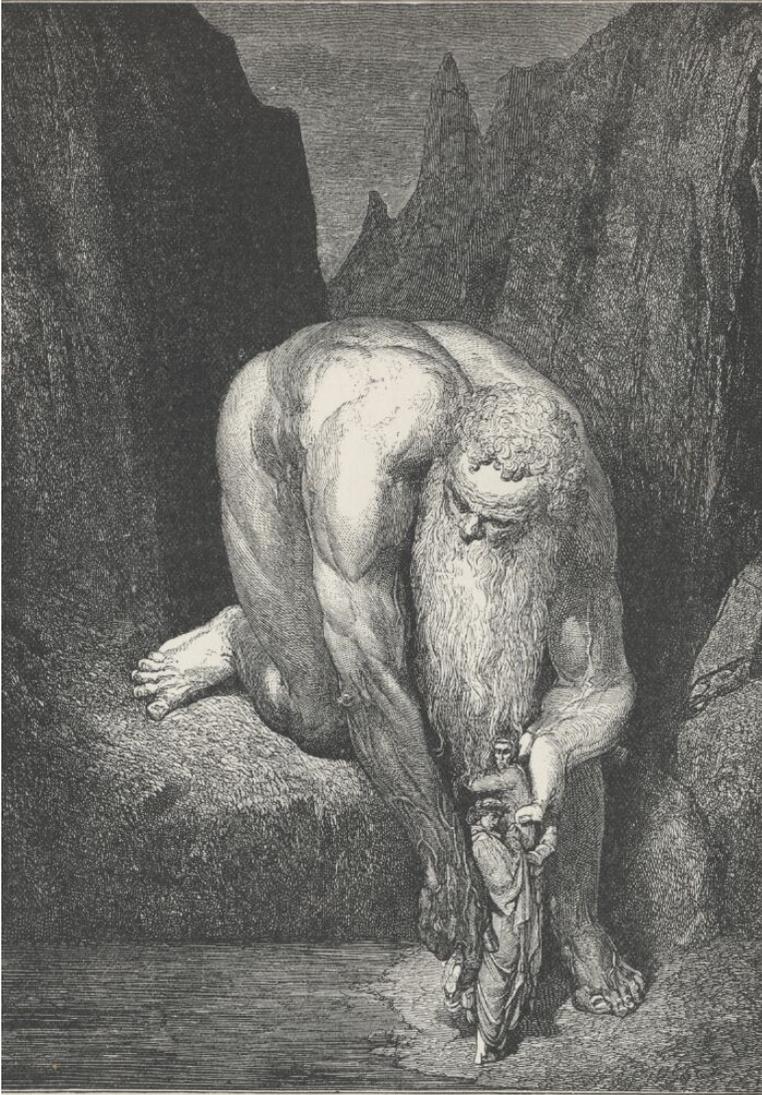
“Oh, senseless spirit! let thy horn for thee
Interpret: therewith vent thy rage, if rage
Or other passion wring thee.”

Canto XXXI, lines 64–66.

Engraver: Auguste Doré

**The giant Nimrod
Attempted to reach Heaven
God defeated him**

NOTE: Nimrod attempted to build a tower that would reach Heaven. God stopped him by creating many languages instead of just the one language that had existed until then. The workers could no longer coordinate their labors, and so the Tower of Babel was never finished. Now Nimrod is in the Inferno, and he can say only nonsense syllables; in addition, he cannot understand the languages of others.

Canto 31: GIANTS

Yet in the abyss,
That Lucifer with Judas low ingulfs,
Lightly he placed us.

Canto XXXI., lines 133—135.

Engraver: Auguste Doré

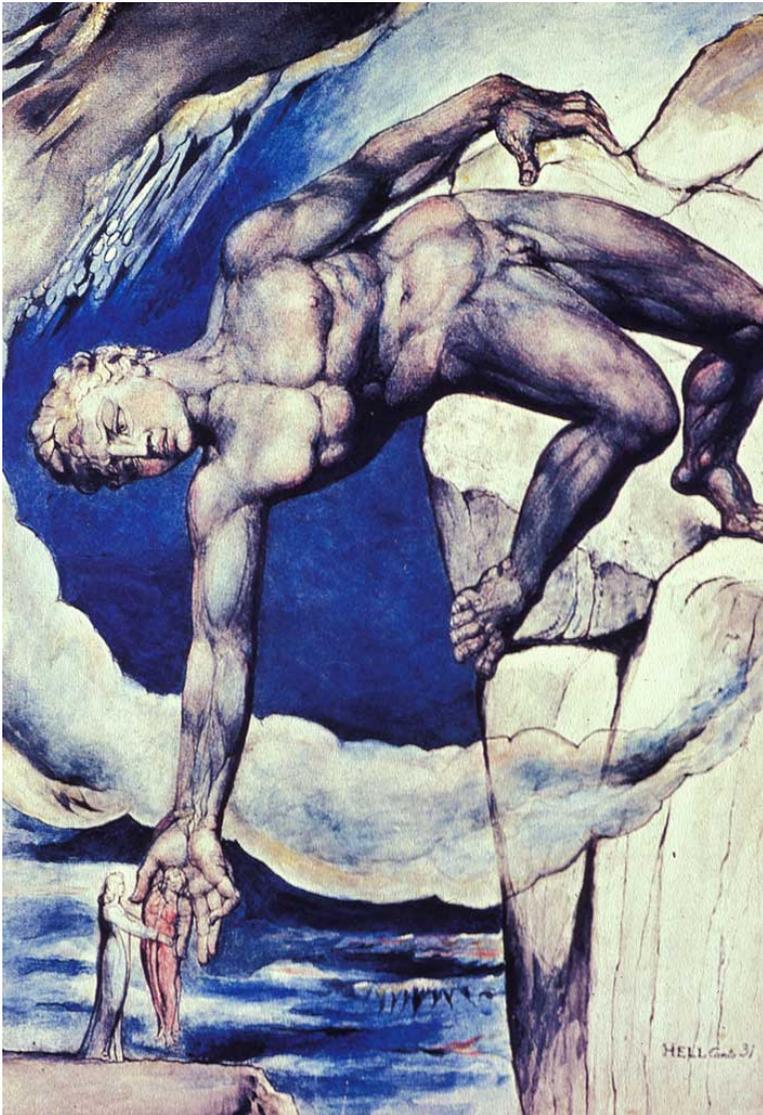
Circle Eight to Circle Nine

This journey requires giants

Must go down a well

NOTE: To go from Circle Eight to Circle Nine, a giant must lower you in his hand. The giant guards here stand in a well. Only the top half of their bodies is visible in Circle Eight.

Canto 31: ANTAEUS



Artist: William Blake

**Giant Antaeus
Lowers Virgil and Dante
To the Ninth Circle**

NOTE: Virgil and Dante stand on Antaeus' hand, and the giant safely lowers them to the Ninth Circle, where the worst sinners of all time are punished.

Canto 32: TRAITORS



"Look how thou walkest. Take
Good heed, thy soles do tread not on the heads
Of thy poor brethren."
Canto XXXII, lines 20–22.

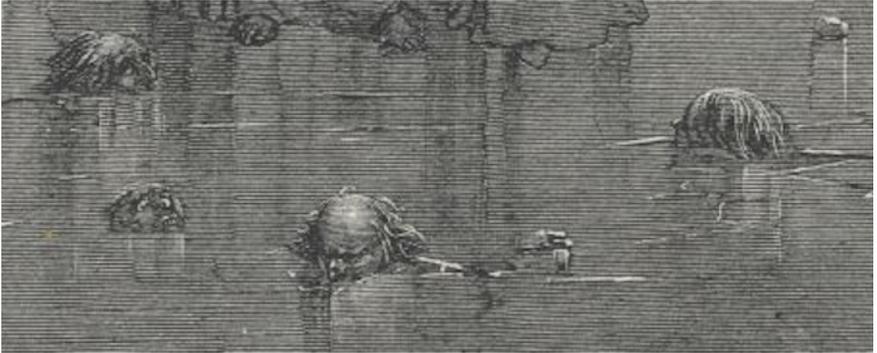
Engraver: Auguste Doré

**the worst of the worst
punished here in Circle 9**

Inferno's bottom

NOTE: Circle 9 is where traitors are punished: traitors against kin/family, traitors against government, traitors against guests or hosts, and traitors against God. Being a traitor is committed in cold blood, and so traitors are frozen in ice.

Canto 32: CAINA



Engraver: Auguste Doré

Named after Cain

Traitors against family

Frozen up to neck

NOTE: The traitors are punished eternally in Circle 9, the lowest circle in the INFERNO. It is divided into four rings. In the first ring, CAINA, which is named after Cain, who murdered Abel, the traitors against family are frozen in ice up to their neck.

Canto 32: NAPOLEONE AND ALLESSANDRO



Source: Ritratto di Sandro Botticelli, Portrait of Dante Alighieri

**two brothers butt heads
a Guelph and a Ghibelline
they murdered each other**

NOTE: Napoleone and Alessandro are brothers who followed different political factions, but they are punished in Caina because they murdered each other not over politics but over their inheritance.

Canto 32: ANTENOR



Artist: Jules Lefebvre

Traitor against Troy

Opened city gates to Greeks

Who sacked the city

NOTE: The traitors are punished eternally in Circle 9, the lowest circle in the INFERNO. It is divided into four rings. In the second ring, ANTENORA, which is named after Antenor, a Trojan who betrayed his city, the traitors against country or political party are frozen in ice up to their neck, like the traitors against family. The painting shows the death of King Priam of Troy.

Canto 32: BOCCA



Engraver: Gustave Doré

“Why did you kick me?

“Who are you to kick sinners?

“I won’t say my name!”

NOTE: Dante kicks hard one of the sinners frozen in the ice, perhaps accidentally. The sinner screams at him. Dante asks the sinner for his name, but the sinner does not want to be remembered in the Land of the Living. Dante begins to tear out the sinner’s hair. Another sinner, however, identifies this sinner to Dante. He is Bocca, and in 1260, at the Battle of Montaperti, he betrayed his city: Florence.

Canto 33: TOLOMEA



<https://pixabay.com/en/knife-stabbing-stab-kill-murder-316655/>

Traitors against guests

Named after Captain Ptolemy

Murdered relatives

NOTE: In the third ring of Circle 9 are punished those who were treacherous to guests. This ring, Tolomea, is named after Ptolemy, a captain of Jericho, who invited his father-in-law and his father-in-law's three sons to a meal and then murdered them: See 1 Maccabees 16:11-17.

Canto 33: UGOLINO AND RUGGIERI



Engraver: Auguste Doré

Sinner eats the head

Of the sinner who starved him

And his family

NOTE: Ugolino and Ruggieri were political rivals in Pisa. Ugolino was a Guelph, and Ruggieri was a Ghibelline. Ugolino betrayed his city by giving away much city property such as castles to the Guelphs. Ruggieri betrayed an associate by starving to death Ugolino and his children after locking them in a tower. Ugolino is punished in Antenora, while Ruggieri is punished in Tolomea. They are close enough that

**Ugolino can cannibalize Ruggieri's head. After
Ugolino's children died, he ate their flesh.**

Canto 33: “DO YOU EVER CRY?”



<https://pixabay.com/en/portrait-male-heart-love-people-1648562/>

**“Do you ever cry?”
Ugolino’s heart is stone
It’s not made of flesh**

NOTE: Ugolino tells his story to Dante, and he asks, “If you do not cry at what I am telling you, do you ever cry?” But Ugolino also says that he did not cry. Why not? He is an evil man. He was involved in devious political manipulations and betrayals. At this point, his heart has turned to stone. The King James Version translation of Ezekiel 36:26 says, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” But the things Ugolino did earned him a heart of stone, not a heart of flesh.

Canto 33: DEATH OF INNOCENTS



<https://pixabay.com/en/child-boy-mother-tombstone-5835/>

Power politics
Extreme factionalism
Death of innocents

**NOTE: Ugolini and Ruggieri engaged in power politics,
and innocents died as a result.**

Canto 33: LIVING BODIES



<https://pixabay.com/en/dark-art-daemon-the-witch-fireball-2838965/>

Bodies still alive

Souls dead in the Inferno

Too evil sinners

NOTE: Some sinners are so evil that their souls enter the Inferno before their bodies die. While the souls suffer in Hell, demons possess the bodies in the Land of the Living.

Canto 34: JUDECCA

**Photo: Veit Feger (own photograph by Veit Feger)
[Public domain], via Wikimedia Commons. Kath.
Pfarrkirche St. Martin, Breitenbrunn, Landkreis
Unterallgäu Deckenmedaillon: Judas erhängt sich**

Named after Judas

Punishes the worst of the worst

Traitors against God

NOTE: In the fourth and final ring of Circle 9 are punished the very worst of the worst: those who were traitors against God. The painting shows Judas Iscariot, who committed suicide by hanging himself.

Canto 34: LUCIFER



Illustrator: William Blake

One head, three faces

Perversion of Trinity

This is Lucifer

NOTE: Once Lucifer was the most beautiful of all beings. Now Lucifer is the foulest of all beings.

**Canto 34: THREE WORST HUMAN SINNERS OF
ALL TIME**



Engraver: Auguste Doré

One head, three faces

Brutus, Cassius, and Judas

One chewed in each mouth

NOTE: Lucifer has one head but three faces. In his mouths he chewed on the three worst sinners of all time. Brutus and Cassius assassinated Julius Caesar and delayed the establishment of the Roman Empire, thereby opposing God's will. Judas betrayed Christ.

Canto 34: STARS



E QUINDI USCIMMO A RIVEDER LE STELLE.
INFERNO, C. XXXIV, v. 129.

Engraver: Auguste Doré

Climb ever upward

Dante looked and saw the stars

Reached Purgatory

NOTE: Virgil and Dante climb down Lucifer's body, holding onto his body hair. At the center of the Earth — Lucifer's crotch — they turn and start climbing up a path in the Earth that leads to the Mountain of Purgatory. Once there, Dante looks up and sees the stars.

APPENDIX A: ABOUT THE AUTHOR

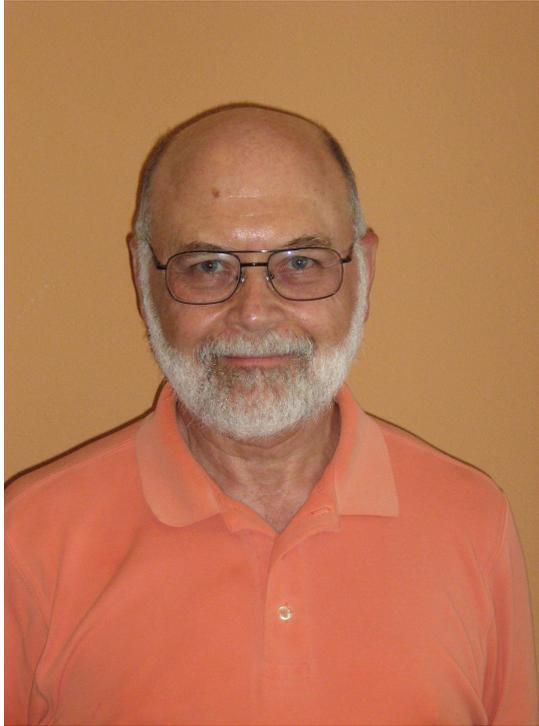


Photo: David Bruce

Retell *Inferno*?

In haiku? Who would do that?

I'm not a smart man.

NOTE: Of course, I'm not retelling the *Inferno*. These haiku are notes that tell a few main points about this great epic poem.

**APPENDIX B: INFERNO, PURGATORY, and
PARADISE**

Here are links to my retellings of Dante's *Inferno*,
Purgatory and *Paradise*.

INFERNO: CANTO 1

<https://davidbruceblog.wordpress.com/2016/12/31/dante-s-inferno-canto-1/>

INFERNO: CANTO 2

<https://davidbruceblog.wordpress.com/2017/01/01/dante-s-inferno-canto-2/>

INFERNO: CANTO 3

<https://davidbruceblog.wordpress.com/2017/01/02/dante-s-inferno-canto-3/>

INFERNO: CANTO 4

<https://davidbruceblog.wordpress.com/2017/01/03/dante-s-inferno-canto-4/>

INFERNO: CANTO 5

<https://davidbruceblog.wordpress.com/2017/01/04/dante-s-inferno-canto-5/>

INFERNO: CANTO 6

<https://davidbruceblog.wordpress.com/2017/01/05/dante-s-inferno-canto-6-retelling-the-gluttonous/>

INFERNO: CANTO 7

<https://davidbruceblog.wordpress.com/2017/01/06/dante-s-inferno-canto-7-the-wasters-hoarders-wrathful-and-sullen/>

INFERNO: CANTO 8

<https://davidbruceblog.wordpress.com/2017/01/07/dante-s-inferno-canto-8-retelling-the-boatman-phlegyas-and-filippo-argenti/>

INFERNO: CANTO 9

<https://davidbruceblog.wordpress.com/2017/01/08/dante-s-inferno-canto-9-retelling/>

INFERNO: CANTO 10

<https://davidbruceblog.wordpress.com/2017/01/09/dante-s-inferno-canto-10-heretics-in-flaming-tombs/>

INFERNO: CANTO 11

<https://davidbruceblog.wordpress.com/2017/01/10/dante-s-inferno-canto-11-retelling-virgil-teaches-dante/>

INFERNO: CANTO 12

<https://davidbruceblog.wordpress.com/2017/01/11/dante-s-inferno-canto-12-retelling-the-minotaur-and-the-river-of-boiling-blood/>

INFERNO: CANTO 13

<https://davidbruceblog.wordpress.com/2017/01/12/dante-s-inferno-canto-13-retelling-the-suicides/>

INFERNO: CANTO 14

<https://davidbruceblog.wordpress.com/2017/01/13/dante-s-inferno-canto-14-retelling/>

INFERNO: CANTO 15

<https://davidbruceblog.wordpress.com/2017/01/14/dante-s-inferno-canto-15-retelling-ca/>

INFERNO: CANTO 16

<https://davidbruceblog.wordpress.com/2017/01/15/dante-s-inferno-canto-16-retelling-the-violent-against-nature-continued/>

INFERNO: CANTO 17

<https://davidbruceblog.wordpress.com/2017/01/16/dante-s-inferno-canto-17-retelling-geryon/>

INFERNO: CANTO 18

<https://davidbruceblog.wordpress.com/2017/01/17/dante-s-inferno-chapter-18-retelling-panders-and-seducers-flatterers/>

INFERNO: CANTO 19

<https://davidbruceblog.wordpress.com/2017/01/18/dante-s-inferno-canto-19-retelling-the-simonists/>

INFERNO: CANTO 20

<https://davidbruceblog.wordpress.com/2017/01/19/dante-s-inferno-canto-20-retelling-the-soothsavers-and-fortune-tellers/>

INFERNO: CANTO 21

<https://davidbruceblog.wordpress.com/2017/01/20/dante-s-inferno-canto-21-retelling-the-grafters/>

INFERNO: CANTO 22

<https://davidbruceblog.wordpress.com/2017/01/21/dante-s-inferno-canto-22-retelling/>

INFERNO: CANTO 23

<https://davidbruceblog.wordpress.com/2017/01/22/dante-s-inferno-canto-23-retelling-the-hypocrites/>

INFERNO: CANTO 24

<https://davidbruceblog.wordpress.com/2017/01/23/dante-s-inferno-canto-24-retelling-the-thieves-including-vanni-fucci/>

INFERNO: CANTO 25

<https://davidbruceblog.wordpress.com/2017/01/24/dante-s-inferno-canto-25-retelling-the-transformation-of-thieves/>

INFERNO: CANTO 26

<https://davidbruceblog.wordpress.com/2017/01/25/dante-s-inferno-canto-26-retelling-evil-advisers-ulyssesdiomed/>

INFERNO: CANTO 27

<https://davidbruceblog.wordpress.com/2017/01/26/dante-s-inferno-canto-27-retelling-guido-da-montefeltro/>

INFERNO: CANTO 28

<https://davidbruceblog.wordpress.com/2017/01/27/dante-s-inferno-canto-28-retelling-the-schismatics/>

INFERNO: CANTO 29

<https://davidbruceblog.wordpress.com/2017/01/28/dante-s-inferno-canto-29-retelling-the-falsifiers-chemists/>

INFERNO: CANTO 30

<https://davidbruceblog.wordpress.com/2017/01/29/dante-s-inferno-canto-30-retelling-the-falsifiers-evil-impersonators-counterfeiters-and-liars/>

INFERNO: CANTO 31

<https://davidbruceblog.wordpress.com/2017/01/30/dante-s-inferno-canto-31-retelling-towering-giants/>

INFERNO: CANTO 32

<https://davidbruceblog.wordpress.com/2017/01/31/dante-s-inferno-canto-32-retelling-caina-and-antenora/>

INFERNO: CANTO 33

<https://davidbruceblog.wordpress.com/2017/02/01/dante-s-inferno-canto-33-retelling/>

INFERNO: CANTO 34

<https://davidbruceblog.wordpress.com/2017/02/02/dante-s-inferno-canto-34-retelling-the-ultimate-evil/>

PURGATORY: CANTO 1

<https://davidbruceblog.wordpress.com/2017/02/03/dante-s-purgatory-canto-1-retelling-the-island-of-purgatory-and-cato-the-guard/>

PURGATORY: CANTO 2 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/04/dante-s-purgatory-canto-2-retelling-ew-souls-arrive-in-purgatory/>

PURGATORY: CANTO 3 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/05/dante-s-purgatory-canto-3-retelling-prepurgatory-the-excommunicated/>

PURGATORY: CANTO 4 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/06/dante-s-purgatory-canto-4-retelling-prepurgatory-the-spiritually-lazy-purgatory/>

PURGATORY: CANTO 5 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/07/dante-s-purgatory-canto-5-retelling-prepurgatory-those-who-repented-while-meeting-violent-sudden-deaths/>

PURGATORY: CANTO 6 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/08/dante-s-purgatory-canto-6-retelling-sordello/>

PURGATORY: CANTO 7 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/09/dante-s-purgatory-canto-7-retelling-prepurgatory-the-negligent-princes/>

PURGATORY: CANTO 8 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/10/dante-s-purgatory-canto-8/>

PURGATORY: CANTO 9 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/11/dante-s-purgatory-canto-9-retelling-prepurgatory-first-prophetic-dream-and-saint-peters-gate/>

PURGATORY: CANTO 10 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/12/dante-s-purgatory-canto-10-retelling-first-ledge-pride-purgatory/>

PURGATORY: CANTO 11 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/13/dante-s-purgatory-canto-11-retelling-first-ledge-aldobrandesco-oderisi-provenzan/>

PURGATORY: CANTO 12 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/14/dante-s-purgatory-canto-12-retelling-first-ledge-exempla-of-pride/>

PURGATORY: CANTO 13 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/15/dante-s-purgatory-canto-13-retelling-second-ledge-envy-sapia/>

PURGATORY: CANTO 14 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/16/dante-s-purgatory-canto-14-retelling-second-ledge-envy-guido-del-duca-rinier-da-calboli/>

PURGATORY: CANTO 15 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/17/dante-s-purgatory-canto-15-retelling-third-ledge-anger/>

PURGATORY: CANTO 16 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/18/dante-s-purgatory-canto-16-retelling-third-ledge-anger-marco-lombard/>

PURGATORY: CANTO 17 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/19/dante-s-purgatory-canto-17-retelling-fourth-ledge-sloth/>

PURGATORY: CANTO 18 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/20/dante-s-purgatory-canto-18-retelling/>

PURGATORY: CANTO 19 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/21/dante-purgatory-canto-19-retelling-fifth-ledge-avarice-and-wastefulness/>

PURGATORY: CANTO 20 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/22/dante-s-purgatory-canto-20-retelling-avarice-and-wastefulness-hugh-capet/>

PURGATORY: CANTO 21 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/23/dante-s-purgatory-canto-21-retelling-fifth-ledge-avarice-and-wastefulness/>

PURGATORY: CANTO 22 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/24/dante-s-purgatory-canto-2-retelling-sixth-ledge-gluttony-staius/>

PURGATORY: CANTO 23 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/25/dante-s-purgatory-canto-23-retelling/>

PURGATORY: CANTO 24 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/26/dante-s-purgatory-canto-24-retelling/>

PURGATORY: CANTO 25

<https://davidbruceblog.wordpress.com/2017/02/27/dante-s-purgatory-canto-25-retelling-seventh-ledge-lust-body-soul-relationship/>

PURGATORY: CANTO 26 RETELLING

<https://davidbruceblog.wordpress.com/2017/02/28/dante-s-purgatory-canto-26-retelling-seventh-ledge-lust-guido-guinizelli-and-arnaut-daniel/>

PURGATORY: CANTO 27 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/01/dante-s-purgatory-canto-27-retelling/>

PURGATORY: CANTO 28 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/02/dante-s-purgatory-canto-28-retelling-forest-of-eden-matelda/>

PURGATORY: CANTO 29 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/03/dante-s-purgatory-canto-29-retelling-forest-of-eden-pageant-of-revelation/>

PURGATORY: CANTO 30 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/04/dante-s-purgatory-canto-30-retelling-forest-of-eden-exit-of-virgil-entrance-of-beatrice/>

PURGATORY: CANTO 31 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/05/dante-s-purgatory-canto-31-retelling-forest-of-eden-lethe/>

PURGATORY: CANTO 32 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/06/dante-s-purgatory-canto-32-retelling-forest-of-eden-pageant-of-church-history/>

PURGATORY: CANTO 33 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/07/dante-s-purgatory-canto-33-retelling-forest-of-eden-purgation-completed/>

PARADISE: CANTO 1 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/08/dante-s-paradise-canto-1-retelling-beatrice-and-dante-rise-from-eden/>

PARADISE: CANTO 2 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/09/dante-s-paradise-canto-2-retelling-moon-dark-spots/>

PARADISE: CANTO 3 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/10/dante-s-paradise-canto-3-retelling-piccarda-and-the-empress-constance-unfulfilment-of-religious-vows/>

PARADISE: CANTO 4 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/11/dante-s-paradise-canto-4-retelling-location-of-souls-the-absolute-versus-the-conditional-will/>

PARADISE: CANTO 5 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/12/dante-s-paradise-canto-5-retelling-moon-compensation-for-broken-vows/>

PARADISE: CANTO 6 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/13/dante-s-paradise-canto-6-retelling-mercury-roman-emperor-justinian/>

PARADISE: CANTO 7 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/14/dante-s-paradise-canto-7-retelling-mercury-the-mystery-of-redemption/>

PARADISE: CANTO 8 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/15/dante-s-paradise-canto-8-retelling-venus-charles-martel/>

PARADISE: CANTO 9 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/16/dante-s-paradise-canto-9-retelling-venus-cuanza-folquet-rahab/>

PARADISE: CANTO 10 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/17/dante-s-paradise-canto-10-retelling-sun-saint-thomas-aquinas/>

PARADISE: CANTO 11 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/18/dante-s-paradise-canto-11-retelling-sun-saint-thomas-aquinas-praises-saint-francis-of-assisi/>

PARADISE: CANTO 12 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/19/dante-s-paradise-canto-12-retelling-sun-saint-bonaventure-praises-saint-dominic/>

PARADISE: CANTO 13 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/20/dante-s-paradise-canto-13-retelling-saint-thomas-aquinas-discusses-solomon/>

PARADISE: CANTO 14 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/21/dante-s-paradise-canto-14-retelling-sun-solomon-mars-symbolic-cross/>

PARADISE: CANTO 15 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/22/dante-s-paradise-canto-15-retelling-mars-cacciaguida/>

PARADISE: CANTO 16 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/23/dante-s-paradise-canto-16-retelling-mars-cacciaguidas-florence/>

PARADISE: CANTO 17 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/24/dante-s-paradise-canto-17-retelling-cacciaguidas-prophecy/>

PARADISE: CANTO 18 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/25/dante-s-paradise-canto-18-retelling-jupiter-lovers-of-justice/>

PARADISE: CANTO 19 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/26/dante-s-paradise-canto-19-retelling-jupiter-symbolic-eagle/>

PARADISE: CANTO 20 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/27/dante-s-paradise-canto-20-retelling-two-pagans-in-paradise-ripheus-and-trajan/>

PARADISE: CANTO 21 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/28/dante-s-paradise-canto-21-retelling-saturn-symbolic-ladder-saint-peter-damian/>

PARADISE: CANTO 22 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/29/dante-s-paradise-canto-22-retelling-saturn-saint-benedict/>

PARADISE: CANTO 23 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/30/dante-s-paradise-canto-23/>

PARADISE: CANTO 24 RETELLING

<https://davidbruceblog.wordpress.com/2017/03/31/dante-s-paradise-canto-24-retelling/>

PARADISE: CANTO 25 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/01/dante-s-paradise-canto-25-retelling-gemini-saint-james-examines-dantes-hope/>

PARADISE: CANTO 26 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/02/dante-s-paradise-canto-26-retelling-gemini-saint-john-examines-dantes-love-adam/>

PARADISE: CANTO 27 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/03/dante-s-paradise-canto-27-retelling-gemini-heavens-wrath-at-the-sinful-church-the-primum-mobile/>

PARADISE: CANTO 28 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/04/dante-s-paradise-canto-28-retelling/>

PARADISE: CANTO 29 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/05/dante-s-paradise-canto-29-retelling-primum-mobile-the-creation-and-fall-of-angels/>

PARADISE: CANTO 30 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/06/dante-s-paradise-canto-30-retelling-mystic-empyrean-the-river-of-light-the-mystical-rose/>

PARADISE: CANTO 31 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/07/dante-s-paradise-canto-31-retelling-mystic-empyrean-saint-bernard/>

PARADISE: CANTO 32 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/08/dante-s-paradise-canto-32-retelling-mystic-empyrean-saint-bernard-and-the-saints-in-the-rose/>

PARADISE: CANTO 33 RETELLING

<https://davidbruceblog.wordpress.com/2017/04/09/dante-s-paradise-canto-33-retelling-saint-bernard-prays-to-mary-the-trinity-and-christs-dual-nature/>

**APPENDIX C: SOME BOOKS BY DAVID BRUCE
RETELLINGS OF A CLASSIC WORK OF LITERATURE**

Ben Jonson's The Alchemist: A Retelling

Ben Jonson's Bartholomew Fair: A Retelling

Ben Jonson's The Case is Altered: A Retelling

Ben Jonson's Catiline's Conspiracy: A Retelling

Ben Jonson's The Devil is an Ass: A Retelling

Ben Jonson's Epicene: A Retelling

Ben Jonson's Every Man in His Humor: A Retelling

Ben Jonson's Every Man Out of His Humor: A Retelling

*Ben Jonson's The Fountain of Self-Love, or Cynthia's Revels: A
Retelling*

Ben Jonson's The New Inn: A Retelling

Ben Jonson's The Staple of News: A Retelling

Ben Jonson's Volpone, or the Fox: A Retelling

Christopher Marlowe's Complete Plays: Retellings

Christopher Marlowe's Dido, Queen of Carthage: A Retelling

*Christopher Marlowe's Doctor Faustus: Retellings of the 1604 A-
Text and of the 1616 B-Text*

Christopher Marlowe's Edward II: A Retelling

Christopher Marlowe's The Massacre at Paris: A Retelling

Christopher Marlowe's The Rich Jew of Malta: A Retelling

Christopher Marlowe's Tamburlaine, Parts 1 and 2: Retellings

Dante's Divine Comedy: A Retelling in Prose

Dante's Inferno: A Retelling in Prose

Dante's Purgatory: A Retelling in Prose

Dante's Paradise: A Retelling in Prose

The Famous Victories of Henry V: A Retelling

From the Iliad to the Odyssey: A Retelling in Prose of Quintus of Smyrna's Posthomerica

George Peele: Five Plays Retold in Modern English

George Peele's The Arraignment of Paris: A Retelling

George Peele's The Battle of Alcazar: A Retelling

George Peele's David and Bathsheba, and the Tragedy of Absalom: A Retelling

George Peele's Edward I: A Retelling

George Peele's The Old Wives' Tale: A Retelling

George-A-Greene, The Pinner of Wakefield: A Retelling

The History of King Leir: A Retelling

Homer's Iliad: A Retelling in Prose

Homer's Odyssey: A Retelling in Prose

Jason and the Argonauts: A Retelling in Prose of Apollonius of Rhodes' Argonautica

The Jests of George Peele: A Retelling

John Ford: Eight Plays Translated into Modern English

John Ford's The Broken Heart: A Retelling

John Ford's The Fancies, Chaste and Noble: A Retelling

John Ford's The Lady's Trial: A Retelling

John Ford's The Lover's Melancholy: A Retelling

John Ford's Love's Sacrifice: A Retelling

John Ford's Perkin Warbeck: A Retelling

John Ford's The Queen: A Retelling

John Ford's 'Tis Pity She's a Whore: A Retelling

John Webster's The White Devil: A Retelling

King Edward III: A Retelling

The Merry Devil of Edmonton: A Retelling

Robert Greene's Friar Bacon and Friar Bungay: A Retelling

The Taming of a Shrew: A Retelling

Tarlton's Jests: A Retelling

The Trojan War and Its Aftermath: Four Ancient Epic Poems

Virgil's Aeneid: A Retelling in Prose

William Shakespeare's 5 Late Romances: Retellings in Prose

William Shakespeare's 10 Histories: Retellings in Prose

William Shakespeare's 11 Tragedies: Retellings in Prose

William Shakespeare's 12 Comedies: Retellings in Prose

William Shakespeare's 38 Plays: Retellings in Prose

William Shakespeare's 1 Henry IV, aka Henry IV, Part 1: A Retelling in Prose

William Shakespeare's As You Like It: A Retelling in Prose

William Shakespeare's The Comedy of Errors: A Retelling in Prose

William Shakespeare's Julius Caesar: A Retelling in Prose

William Shakespeare's Macbeth: A Retelling in Prose

William Shakespeare's A Midsummer Night's Dream: A Retelling in Prose

William Shakespeare's Much Ado About Nothing: A Retelling in Prose

William Shakespeare's Othello: A Retelling in Prose

William Shakespeare's Romeo and Juliet: A Retelling in Prose

William Shakespeare's The Taming of the Shrew: A Retelling in Prose

William Shakespeare's Twelfth Night: A Retelling in Prose

William Shakespeare's The Tempest: A Retelling in Prose

CHILDREN'S BIOGRAPHY

Nadia Comaneci: Perfect Ten

ANECDOTE COLLECTIONS

250 Anecdotes About Music

250 Anecdotes About Opera

250 Anecdotes About Religion

250 Anecdotes About Religion: Volume 2

Be a Work of Art: 250 Anecdotes and Stories

The Coolest People in Art: 250 Anecdotes

The Coolest People in the Arts: 250 Anecdotes

The Coolest People in Books: 250 Anecdotes

The Coolest People in Comedy: 250 Anecdotes

Create, Then Take a Break: 250 Anecdotes

Don't Fear the Reaper: 250 Anecdotes

The Funniest People in Art: 250 Anecdotes

The Funniest People in Books: 250 Anecdotes

The Funniest People in Books, Volume 2: 250 Anecdotes

The Funniest People in Books, Volume 3: 250 Anecdotes

The Funniest People in Comedy: 250 Anecdotes

The Funniest People in Dance: 250 Anecdotes

The Funniest People in Families: 250 Anecdotes

The Funniest People in Families, Volume 2: 250 Anecdotes

The Funniest People in Families, Volume 3: 250 Anecdotes

The Funniest People in Families, Volume 4: 250 Anecdotes

The Funniest People in Families, Volume 5: 250 Anecdotes

The Funniest People in Families, Volume 6: 250 Anecdotes

The Funniest People in Movies: 250 Anecdotes

The Funniest People in Music: 250 Anecdotes

The Funniest People in Music, Volume 2: 250 Anecdotes

The Funniest People in Music, Volume 3: 250 Anecdotes

The Funniest People in Neighborhoods: 250 Anecdotes

The Funniest People in Relationships: 250 Anecdotes

The Funniest People in Sports: 250 Anecdotes

The Funniest People in Sports, Volume 2: 250 Anecdotes

The Funniest People in Television and Radio: 250 Anecdotes

The Funniest People in Theater: 250 Anecdotes

The Funniest People Who Live Life: 250 Anecdotes

The Funniest People Who Live Life, Volume 2: 250 Anecdotes

Maximum Cool: 250 Anecdotes

The Most Interesting People in Movies: 250 Anecdotes

The Most Interesting People in Politics and History: 250 Anecdotes

*The Most Interesting People in Politics and History, Volume 2: 250
Anecdotes*

*The Most Interesting People in Politics and History, Volume 3: 250
Anecdotes*

The Most Interesting People in Religion: 250 Anecdotes

The Most Interesting People in Sports: 250 Anecdotes

The Most Interesting People Who Live Life: 250 Anecdotes

*The Most Interesting People Who Live Life, Volume 2: 250
Anecdotes*

Reality is Fabulous: 250 Anecdotes and Stories

Resist Psychic Death: 250 Anecdotes

Seize the Day: 250 Anecdotes and Stories

KINDEST PEOPLE SERIES

The Kindest People Who Do Good Deeds: Volume 1

The Kindest People Who Do Good Deeds: Volume 2

DISCUSSION GUIDE SERIES

Dante's Inferno: A Discussion Guide

Dante's Paradise: A Discussion Guide

Dante's Purgatory: A Discussion Guide

Forrest Carter's The Education of Little Tree: A Discussion Guide

Homer's Iliad: A Discussion Guide

Homer's Odyssey: A Discussion Guide

Jane Austen's Pride and Prejudice: A Discussion Guide

Jerry Spinelli's Maniac Magee: A Discussion Guide

Jerry Spinelli's Stargirl: A Discussion Guide

Jonathan Swift's "A Modest Proposal": A Discussion Guide

Lloyd Alexander's The Black Cauldron: A Discussion Guide

Lloyd Alexander's The Book of Three: A Discussion Guide

Mark Twain's Adventures of Huckleberry Finn: A Discussion Guide

Mark Twain's The Adventures of Tom Sawyer: A Discussion Guide

Mark Twain's A Connecticut Yankee in King Arthur's Court: A Discussion Guide

Mark Twain's The Prince and the Pauper: A Discussion Guide

Nancy Garden's Annie on My Mind: A Discussion Guide

Nicholas Sparks' A Walk to Remember: A Discussion Guide

Virgil's Aeneid: A Discussion Guide

Virgil's "The Fall of Troy": A Discussion Guide

Voltaire's Candide: A Discussion Guide

William Shakespeare's 1 Henry IV: A Discussion Guide

William Shakespeare's Macbeth: A Discussion Guide

William Shakespeare's A Midsummer Night's Dream: A Discussion Guide

William Shakespeare's Romeo and Juliet: A Discussion Guide

William Sleator's Oddballs: A Discussion Guide