

How Aquinas relates to Cantos 10 and 11

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- Cantos 10-11 describe heresy- when a person breaks away from the church.
- Aquinas writes about philosophy and theory of Christian beliefs.
- Later, his writing is declared official church doctrine, like an additional part of the bible, by the Pope.
- Since heretics do not believe in the writing of the church, they cannot accept Aquinas's ideas.
- However, Aquinas's writing is well reasoned with many good answers to possible questions a heretic could ask to challenge the church.
- Therefore, his writing would have a profound effect on heretics to change their mind and convert back to Catholicism.
- It also helped Christians to have more overall faith in their religion, since they also may have their doubts.

- In conclusion, Aquinas helps solidify the Catholic church and turning heretics from non-Catholic views.

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MAGIC & ALCHEMY

PRINTED NOTES
EURO STUDIES P. 1/2

- ❖ DANTE-THE-POET USING CONTROPASSO AND THE EIGHTH CIRCLE IN CANTO 29 SHOWED WHY FALSIFIERS SHOULD GO TO HELL. ULTIMATELY, ALCHEMISTS AND WITCHES ALTER THE NATURAL OBJECTS OF THE REAL WORLD AND TURN IT INTO SOMETHING THAT IS FALSIFIED.
 - ❖ HAVING FALSIFIED OBJECTS ULTIMATELY THESE SINNERS SHOULD BE FACED WITH FALSIFIED FIGURES IN THE EIGHTH CIRCLE OF HELL LIKE MENTIONED IN MANDELBAUM'S TRANSLATION INCLUDING A SATAN ALLUSION WITH SEVEN HEADS AND TEN HORNS.
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- ❖ JUSTICE MUST BE TAKEN FOR THOSE SINNERS WHO USE BLACK MAGIC. BLACK MAGIC IS BELIEVED TO HAVE A NEGATIVE EFFECT ON SOCIETY IN THE MIDDLE AGES BY LAYING UPON DISEASES, WARS, FAMINE, AND SO MUCH MORE.
 - ❖ FALSIFIERS ULTIMATELY CAUSE OTHER PEOPLE TO REACT IN SUCH A WAY THAT WILL BRING THEM TO HELL. THEY HAVE NO CHOICE TO REACT THE WAY THEY DO BECAUSE THESE FALSIFIERS AND GIVING THEM SUCH CHALLENGING SINS TO OVERCOME.
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- ❖ MALEBOLGE HAVING SUCH A BIG IMPACT IN BOTH TRANSLATION OF DANTE'S CANTO 29 SHOWS THE BIG MEANING TO THE WORD. MALEBOLGE MOST LIKELY MEANS A PLACE WHERE EVIL FALSIFIERS STAY TO ENDURE HELL FOR THEIR SINS.
 - ❖ DUE TO THE FACT THAT MALEBOLGE MEANS "EVIL POUCHES" THIS COULD ALLUDE TO MANY MAGICAL REFERENCES. THIS COULD REFERENCE TO POUCHES THAT WITCHES AND ALCHEMISTS USE TO CARRY CHARMS AND THEIR FALSE GOLD AND SILVER IN WHICH GIVE THE POUCHES THE CHARACTERISTIC OF EVIL.
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- ❖ BASED UPON THE PRIMARY SOURCE ACCUSED ALCHEMISTS AND WITCHES WERE CONSTANTLY ATTACKED BY OTHERS UNTIL THEY COULD NO LONGER HOLD ON TO THEIR SANITY. ALTHOUGH MANY WERE ABLE TO KEEP QUIET, AND SOME EVEN INNOCENT THE POWER OF SOCIETY WAS ABLE TO FIND THOSE IN NEED OF GOING TO HELL.

The trial of Antoine, wife of Jean Rose, of Mars-Chabod (near Annecy in Savoy) by the inquisitor Étienne Hugonod in 1477 . . .

What was the evidence against her is not known. She has an audience, September 9, in which she is questioned in various ways as to her being a heretic and going to the [witches'] synagogue (the Sabbath), which she denies. She is then given the first monition to confess and return to the church . . . and two other monitions on the following days, assigning September 14 as the term by which she must confess, as otherwise she will be proceeded against. The next audience is on September 15, when simply the names of five persons are mentioned whom she says she knows and that they are of good repute and she has no enmity towards them. Also the name of Massetus Garini, "submersus pro heresi" [apparently a man executed for witchcraft] who has denounced her as accomplice whom she says she knew and there was no enmity between them. She is asked also whether she had cured children or animals by charms, which she denies. . . .

She is then taken to the torture chamber and hung in the strappado for half an hour. . . .

Then, on October 20, she is brought out and asked if she will confess. Says she knows nothing of the said heresy. The prosecutor appears and demands a continuation of the torture, which is at once administered as before. . . . She bore this for a short space and then said she would confess all the truth if taken down, but when removed to the audience chamber she would not confess and was remitted to the next day . . . The next day, October 21, she is brought to the audience chamber, when she agrees to confess, imploring the grace of God and the mercy of the Church. She said that eleven years before she was coming from the chapelle du Puys full of grief, for Jacquemart of Annecy had seized three pieces of land for a debt due to him, when she met the above-named Massetus Garini and told him her trouble. He said he would find her a man to furnish money to redeem her property if she would do what he told her. She promised and in the evening between 9 and 10 P.M. he called for her and took her to the place called laz Perroy, where there was a synagogue of

many men and women enjoying themselves and *dancing backwards*. She was frightened and wished to withdraw, but Massetus persuaded her to do homage to the demon, in the shape of a dark man, called Robinet, who promised her plenty of gold and silver, speaking in a hoarse, almost unintelligible voice. Under his persuasion and that of others present she renounced God and the faith, kissed him on the foot, and promised him yearly tribute . . . which she has paid since then. He marked her on the little finger of the left hand . . .

He gave her a purse full of gold and silver, but on opening it at home it was empty. He also gave her a stick 18 inches long and a pot of ointment; she would anoint the stick with it, place it between her legs and say "Go, in the name of the devil, go!" and at once she would be transported through the air to the synagogue. Then they had bread and meat to eat; what meat she knows not, for she ate bread and cheese and drank wine. Then they danced again; the demon changed to the shape of a black dog, which they all kissed under the tail. The lights went out and he called "Mechlet, Mechlet!" when the men had intercourse with the women, "in a brutal manner" she with Massetus Garini. Questioned as to whom she recognized there, she mentions three, one of whom, Antoine wife of Pierre Rose, told her she had tried to take a son of Michel Rose by night and would have done so, had not Michel wounded her in the arm. Questioned further, she mentions other synagogues she had attended in other places, with the same details. She is then sent back to her cell to think over and complete her confession, as otherwise further steps would be taken with her. On October 22 she is brought out again and confirms her confession and gives the names of thirteen others recognized in various synagogues. On October 23 she gives the names of four more and says that three days before her torture the demon appeared to her in prison and forbade her confessing, with a threat of beating her; she asked him to take her place and liberate her, which he refused, but promised to preserve her from torment and all other evil. Then he changed himself to an obscure shape and hung himself to a beam in the prison, saying that it did not hurt him. . . .

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General Learning

- Cities like Baghdad, Damascus, Cairo and Cordoba → centers of civilization
 - Flourished, Muslim scientists made tremendous progress in applied as well as theoretical science and technology
 - Cordoba became center for learning for all of Europe
 - exchange of ideas which led to the Scientific revolution and to the renaissance occurred in Muslim Spain
- The idea of higher education institutions originated from Islamic culture
 - European colleges were structured very similarly, undergraduates & graduates
- Muslims contributed in all fields of technology
 - science, astronomy, mathematics, law, history, medicine, agriculture, architecture, theology, music
- great influence over Europe through politics and culture through Middle Ages

Science

- Since the birth of Islam, Muslims had made immense leaps forward in the area of Science
 - very significant impact on Medieval Europe
 - cleared the way for the Renaissance and the Scientific Revolution
- Discovered the Principle of Pendulum, which was used to measure time
- Jabir ibn-Hayyan = leading chemist in the Muslim world, came up with the basis for the scientific method used today
 - His works influenced Isaac Newton

Mathematics

- the number Zero (0) and the decimal system was introduced to Europe
- made progress on algebra
- Arabic numerals made solving problems easier
- Al-Khwarizmi – famous mathematician, conducted numerous experiments
 - measured the height of the earth's atmosphere, discovered the principle of the magnifying lens

Medicine

- Medicine
 - Muslim doctors were aware of the contagious qualities of diseases
 - Hundreds of medical works were translated into Latin
 - Every major city had an hospital
 - separate wards different cases
 - Al-Rhazes – doctor & writer
 - discovered the origin of smallpox, showed that one could only acquire it once in one's life
 - discovered immune system and how it worked

Important Islamic Figures

- Muhammed
 - Founded Islam in 7th C.E. at Mecca
 - whole idea was considered heresy
 - split the Christians into two different groups, and in this way created the Islamic religion
 - Was an “apostate Christian” – when breaking away to form Islam, brought many followers with him
 - viewed as a betrayal and obviously a major sin to most Christians during Dante’s time
- Ali
 - Muhammed’s cousin
 - responsible for splitting the Muslims into two groups: The Sunnis and the Shi’ites
 - Turned Muslims against each other

Christianity and Islam

- general hate between the Christians and the Muslims
 - Muhammed was considered “Devil’s tool” and was seen as someone who would only cause harm to the Christians
- Dante has a outright lack of respect for the Islamic culture, and thinks of Mohammed as a murderer and a scoundrel
 - held a negative view toward Muslim World, disgust at its effects on the Christian church.
- In *The Inferno*
 - Dante put them both in the Ninth Pouch of the Eighth Circle of Hell, which is reserved for people who are the sowers of dissension and schisms in a group

Portrayal in the *Inferno*

Canto XXVIII

- Mohammed's body is split from groin to chin, organs spilling out ↳ Mohammed's sins were greater / more prominent than Ali's
- Ali's face is split from top to bottom
- The sinners of the eighth circle are punished for fraud, treachery, and schism
 - Schismatics have to go around a circle being repeatedly split by the Devil's sword
 - Contrapasso – they divided groups of united people, so they are divided as well

Comparison of Translations

Canto XXVIII General Comparison

- › Longfellow capitalizes the beginning of each new line; Mandelbaum does not
 - › Longfellow uses some older English phrases – “thou”, adding -est at the end of verbs, “ere”, “hath”, etc., Mandelbaum uses more modern English
 - › Longfellow translation – 1867
 - › Mandelbaum translation – 1980
 - › In some places, Longfellow adds unnecessary prefixes (ex. “dissevered” instead of “severed” like Mandelbaum – line 121), which could sometimes confuse the reader
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MAJOR POINTS OF LIMBO AND CANTO IV

- First circle of hell- limbo
- Limbo is Mediterranean style villas in large city
- Limbo has clear air
- In canto IV Dante travels through Limbo and meets his idols (famous poets such as Homer)
- Virgil explains to Dante that the cries of anguish that he hears are caused by souls which have no hope because they are stuck in Limbo for not being Christian
- Virgil also explains that the only people to get saved by god from Limbo were Abel, Noah, Moses, Abraham, David, Israel, and Rachel
- They then encounter King Minos, who lets Dante pass without harm, but warns him to be wary of the friends that he makes.
- He also tells Virgil not to hinder Dante's path
- Dante meets a band of poets led by Homer who bring him into their clan as the sixth member
- Virtuous Pagans: Righteous people who believed in a polytheistic religion
- Those that are not aware of the church go to limbo but those aware of church but not part of it are considered heretics (sixth circle)
- Pagans can go to limbo and have the choice of whether or not to be judged by Minos and therefore can avoid going to the sixth circle of hell
- King Minos judges people and sends them to whichever circle they belong to

- I. Saint Francis of Assisi
 - A. Who he was
 1. He lived around 1182-1226
 2. He is the patron saint of animals and ecology
 3. After being sick for a while, he became religious and promised God that he would dedicate the rest of his life to helping the poor and reducing poverty
 - B. Political Involvement
 1. He started the Franciscan movement, but it also referred to as the Order of Friars Minor and The Order of Lesser Brothers.
 2. This organization was completely dedicated to converting as many people possible to Christianity, protesting poverty, and helping the needy.
- II. Pope Nicholas III
 - A. Who he was
 1. He lived around 1216-1280 (34 years younger than St. Francis)
 2. Dante classified him as a simoniac – not a credible man
 3. In Dante's depiction of him in the Inferno, he said that Nicholas was not the worst simoniac and there were people worse than him still living on earth.
 - a) Ex: Pope Boniface VIII and Pope Clement V
 - B. Political Involvement
 1. He supported the Franciscan movement, he sent people to preach in countries such as Persia and Hungary
 2. His job was to arrange marriages, arrange negotiations between different European rulers, and arrange political offices
 3. Like many popes of the time, he was involved in repeated nepotism - something which caused Dante to portray him in hell.
 4. In August 1279, Nicholas issued something called the bull "Exiit" to settle a conflict within the Franciscan order between parties of "strict observance" and parties of "loose observance".
 - a) This shows his strong advocacy and support for St. Francis' movement and organization.
- III. Relationship to the Inferno
 - A. Origins of Simony
 1. Its origins trace back to a man named Simon Magus, whom Dante refers to in the very first tercina of the Canto.
 2. Simony corresponds with the Deadly Sin of avarice (greed). This is due to the fact that one's desire to make money is fulfilled by selling things which rightfully belong to the church.
 - B. Contrapasso of Simony
 1. According to Dante, Pope Nicholas III did not earn his position in the church. He used nepotism to gain his prestige. He is a simoniac.
 2. The Contrapasso for simony is inverse baptism. When you are being baptized, you must be immersed feet-first in water
 3. However, as a Contrapasso, Simoniacs are placed head first into burning pits of fire (fire is the opposite of water).

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Notes Page

The Testament

- He saw lepers and the Lord led Francis among them so he pitied and helped them.
- Lord gave him such faith in church that he prayed simply.
- Francis decided to get rid of all his possessions because “those who came to receive life gave out all they had to the poor and were content with one tunic patched inside and out, with a cord and trousers.”
- He wanted all the people of the order to work at some honest job that required hard labor.
- If the brothers didn't get paid he expected them to beg from door to door.
- Always live places as strangers and pilgrims and they were not allowed to ask for protection from the Roman court.

Francis of Assisi:

- Born in 1182
- Had debilitating disease that made him rethink his life
- Legend says after his transformation he encountered a leper and gave him money and an embrace
- Left wealth and changed into the clothes of a peasant
- Gave expensive possessions to the poor
- Asked for Pope's approval for new order
- Often depicted in nature, said to have preached to all animals
- Received the stigmata, a disease that gives the person wounds like Jesus of Nazareth's, and was in pain
- Went blind and died in 1226

Canto 19 illustrates the suffering of the simoniacs in the eighth circle of hell, who benefitted themselves from taking things from the church. Dante describes these people as “Rapacious ones, who take things from God,” (2). Dante believes that people shouldn't steal sacred things from the church and abuse their power, while Francis similarly believes that there should be less money and influence by the church by making it smaller and more simply based. Through his movement, Francis taught people that money did not necessarily equal happiness. This teaching was also reflected in Dante because plenty of people in hell had too much money or abused it.

Virtuous Pagans in the Divine Comedy Canto VI

Virtuous Pagans from the Middle Ages and Dante's Inferno

- **Caesar:**
 - 17, married Cornelia, Lucius Cornelius Cinna's daughter
 - Ordered by Lucius Sulla- Rome's dictator- to divorce Cornelia
 - Studied philosophy in Greece
 - Elected to be organizer of public games
 - Won Gaul in military efforts and was a brilliant military strategist
 - Caesar did not want crown because Rome didn't like kings
- Caesar stabbed at Senate meeting because he was thought to want the crown
- **Primary Source Caesar:**
 - When Caesar came to the Senate floor, Casca took a stab at Caesar, and everyone in the Senate floor assassinated Caesar by stabbing
 - **King Latinus**
 - Gave daughter Lavinia to Aeneas in marriage-Aeneas was a Trojan hero of myth in Rome
 - **Socrates:**
 - Greek philosopher and kept on rethinking Athenian moral values
 - Later had to drink hemlock as death sentence for annoying Athenians so much
 - **Plato:**
 - Greek philosopher, said the soul and body are separate when one dies
 - **Ptolemy**
 - Astronomer, said that everything moves around the earth and that the sun and planets are closer than stars, but farther than the moon from the earth

Virtuous pagans in the middle ages

Dante put these people in his *Divine Comedy* due to his bias of respecting the deeds of those people. For example, Socrates and Plato were both famous Greek philosophers who changed ways people thought about moral values and life. Dante did not want these people to be damned in Hell at a greater extent due to them being pagans and not believing in Christianity. Therefore, Dante made a separate group of "virtuous pagans" who he respected and would not want to suffer greatly. Basically, Dante placed these people here as such as the Inferno was, after all, his own creation – a fictional work of art written by a gifted poet, and since he respected these people as we can see in line 101 Canto VI, "they invited me to join their ranks". Dante respected and favored them so much so that he imagined himself joining them.

Summary

- Dante wakes up on other side of river
- Next to an abyss which is Limbo
- Virtuous pagans reside here, including Virgil
- Suffering is sorrow, not physical pain
- Dante asks if any virtuous pagans were allowed to leave
- Virgil replies saying only a few were allowed, naming people from the Old Testament
- Dante sees that there are many honorable people in Limbo and feels bad for them
- Talks with fellow poets Homer, Horace, Ovid, and Lucan
- A few virtuous pagans are Caesar, Aeneas, Socrates, Plato, and Ptolemy

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Period ½

Dante Project- Canto 7

During the medieval times, trade played a significant role in European economy. Trade was ubiquitous throughout Europe. The use of coins in Europe gradually increased as trade arose. In addition, as trade increased it also led to the standardization of coins. However, there were limitations of trading. If two countries were at war, they usually would not trade with one another. This was because they didn't want the opposing country to have the benefits of their own countries goods. Throughout Europe, the use of trade rose and fell, which was a result of the fall of major empires led to an increased focus for survival. For example, in the Byzantine Empire had a thriving economy but once the Islamic people invaded it, it became corrupt.

In Dante's *Inferno*, Canto 7, Dante writes about those who are in the 4th circle of Hell. The people are there due to hoarding and excess spending. Popes, clergymen, and cardinals who took advantage of what they had are in the 4th circle. They used their "powers" to have more access to the things they wanted. Dante also expresses how previous ranks no longer matter. If you were a priest in your previous life, your punishment would still be the same as a peasant's. Dante's message of "be thankful for what you have" is present in this canto because many of the people in the 4th circle took advantage of what they had, which led to hoarding. Once Dante and Virgil make it through the 4th circle, they find themselves entering the 5th circle where the wrathful are.

In the translation of Dante's *Inferno* by Longfellow and by Mandelbaum were virtually the same. The translation of Longfellow seemed to use more modern language than Mandelbaum. The words were changed around a bit but the summary of each terza was the same every time. This may suggest that they share a similar ethos about their culture. Both Longfellow and Mandelbaum grew up understanding the same interpretations. If Mandelbaum and Longfellow were both not American born, the interpretation of Dante's *Inferno* would vary due to the difference in culture among the two.

History and Relation

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osec memo
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Boniface VIII was accused in canto XIX of using church money to pay a prostitute. This clearly makes him a simoniac, but that is not all that he was guilty of. Boniface said that he was going to do many things that he never did. Boniface tried to unite Italy by attempting to solve all of the internal problems. He demanded a truce between two fighting cities in Northern Italy, but the fighting never stopped. He tried to restore order in Florence and Tuscany, but failed. Dante was exiled from Florence and was probably angry with Boniface because he was unable to calm the people. Boniface also was quick to war, when a rebellion occurred he withdrew from Rome and declared war, creating more fighting instead of solving problems.

Clement V was a friend of King Phillip and a friend of Boniface. However, Boniface and Phillip were enemies because of the right to power. Phillip burned Boniface's papal bull that gave him full power over everything, which made them even worse enemies. During the crusades, the Templar knights gained many riches and money. The jealous king Phillip decided to arrest all of the knights with the help of Clement. Clement used things said from tortured knights to further himself and stop the knights. Dante most likely liked the Templar knights because they were good, Christian warriors that fought for religion. The fact that Clement supported Boniface and hated the Templar knights made Dante's hatred of the two popes more intense. Ultimately, Dante's frustration with Boniface and Clement stemmed from the crimes against the church, crimes against Christianity, and the failure to unite and calm the people of Italy.

Canto Seven: The Hoarders and the Wasters

- Canto seven of Dante's *Inferno* takes place in the fourth circle of hell, the hoarders and the wasters
- In this circle of hell, Dante and Virgil witness a "jousting" competition of the souls where they bash each other in circular formations
 - The souls in this competition are those of squandering, hoarding, avarice, and gluttony, most being corrupt clergymen, cardinals, and popes
- In this canto, Dante blames avarice and materialism for the political unrest in the middle ages
- The dramatic increase of trade of foreign and exotic goods in the high middle ages could've been an inspiration for Dante's naming of the fourth ring of hell
 - Dante may've been fed up with people and their excessive needs and desires for expensive products
- Virgil explains how the gluttonous and avaricious weren't not prudent with the "goods of Fortune";
 - "fortune" which has received orders from God to transfer worldly goods between people and nations; her swift movements evading understanding; which is why people shouldn't get mad when they lose materialistic possessions

Money in the Middle Ages

- Much of the medieval economy was based on payments in agricultural products, but a new monetary economy evolved
- Money began to replace "letters of exchange"
- International trade increased the need for banking, banking became important to traders
- New mines built in Europe allowed for mining and production of gold and silver coins
- Coins became reliable measure of peoples' wealth
- In the 13th century in Florence- gold coins called *Florin* begin to appear

Trade

- European trade increased with the increase of trade fairs, particularly in France
- Town size begins to increase
- Towns in N. Italy (Venice) become commercial trade centers
- More agricultural production and organization, more proficient transport means, enhanced techniques of mercantile entrepreneurship lead to commercial revolution

Connection

Dante's ideas about material possessions are somewhat contrary to the trends of trade in the middle ages, when everyone was acquiring exotic goods and spices. Dante-the-author is telling us that material possessions don't matter, which is the exact opposite of the mindset of the majority of the population in the Middle Ages when everyone was trading and getting new things despite the teachings of the ever-so-powerful Catholic Church.

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Dante Project 1 - Canto XXVIII and Islamic Culture in Medieval Europe

Basic Plot

- Dante and Virgil in 8th circle of Hell, 9th ditch – Sowers of Discord
- Describes the wounds of those in Hell from various French wars
- Meets Muhammad and Ali
- Sinners request that Dante take messages back to Earth for them

Muhammad and Ali in Hell

- Muhammad split from chin to butt
- Ali split from forehead to chin

Punishment – Contrapasso

- Sinners split in half or divided for their sins of division
- Walk in circles around a devil and split in half by sword each time they pass

Islamic Background

- Prophet Muhammad (founder of Islam)
 - Preached religious and moral reformation
 - Existence of one all-powerful, merciful God
 - Monotheism
- Ali married Muhammad's daughter, Fatima
 - Conflict of Ali's succession after his assassination, led to split between Sunni and Shi'ite

History of Islam in Europe

- Muslims expanded into present-day Portugal and Spain in 711
- Battle of Tours – Christians (Charles Martel) versus Muslims
- Reconquista – gradual reconquering of Muslim lands in Europe
- Threat of Muslim presence in Europe
 - Led to Christian Crusades – War in the name of religion

Islam And European Culture

- Islam affected European culture and politics
- Contributed to all fields
 - Especially medicine, philosophy, literature and mathematics
 - Invented the numerical system, the number zero, and the decimal system, chemistry
- Played crucial role in philosophy in Europe
 - Created the medieval European philosophical point of view

Muhammad and Ali's damnation

- Muhammad and Ali in 8th circle, 9th ditch of Hell: Sowers of Discord and Schism
- Created division among people in Medieval Europe
 - Creating religion of Islam
 - Division between the people: led to wars between Muslims and Christians
 - Creating Muslim division between Sunni and Shi'ite

Dante's Bias and Opinion

- Dante Alighieri – Christian, biased against Islam
 - Placed Muslim mosques and Muhammad and Ali in Hell
 - Severely punished

<u>Longfellow Translation</u>	<u>Analysis/Comparison</u>	<u>Mandelbaum Translation</u>
In that part of the youthful year wherein (1)	Both translations of this canto had followed iambic pentameter meaning that are honoring the artistic value of Dante's work at possible the expense of the intellectual one.	In that part of that young year when the sun(1)
What time the hoar-frost copies on the ground (4)	Copies and mimes are not the same thing. Copies are not the original and are based off of something while mimes cannot speak. Both words can be interpreted in different ways.	When hoar-frost mimes the image of his white (4)
The Leader turned to me with that sweet look(20)	In both cases, Dante is referring to Virgil. However, leader and guide have different meanings. Specifically the leader in the Longfellow translation was capitalized meaning he is the only leader while the guide was not.	My guide turned back to me with that sweet manner(20)
My Master said; "for sitting upon down,(47)	The Longfellow translation capitalizes master and also uses quotation marks meaning that it is an actual quote from the "master" however the Mandelbaum translation doesn't capitalize master and doesn't use quotation mark. The Longfellow translation is more accurate than the Mandelbaum translation.	my master said for he who rests on down(47)
Withouten which whoso his life consumes(49)	The Longfellow translation appears to be more aimed toward more intellectuals however, the Mandelbaum translation seems to be simpler, easier to understand, and more accessible to students.	And he who spends his life without renown(49)
And therefore raise thee up, o'ercome the anguish(52)	To preserve the rhyme pattern of the original poem, Longfellow translation uses the apostrophe in overcome to reduce the amount of syllables and therefore adhering to the scheme. Also, the Longfellow translation uses old English with the term thee instilling the idea of "olden times" in the mind. Also the Mandelbaum translation in this case is simpler to understand than the Longfellow one.	Therefore, get up; defeat your breathlessness(52)

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 Sydney Smith
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Notes

- the courts of medieval England, men were charged with about nine times as many felonies, or serious crimes, as women.
 - there were certain crimes closely associated with women, crimes in which women either made up the majority or a significant minority of the accused. Attitudes toward prostitutes and prostitution fluctuated over time. For much of the Middle Ages, prostitution was regarded as a necessary evil, an abhorrent practice yet one that could never completely be eradicated
 - Young women migrating to towns from the countryside were at greatest risk of becoming prostitutes: prostitution was, after all, an occupation requiring little initial capital and few formal skills.
 - Attitudes toward prostitutes and prostitution fluctuated over time. For much of the Middle Ages, prostitution was regarded as a necessary evil, an abhorrent practice yet one that could never completely be eradicated.
 - In addition to crimes associated with prostitution and with illicit speech, women in some places and periods found themselves charged more often than men with stealing foodstuffs. In the English manor of Brigstock in the late 13th and early 14th centuries, for instance, women accounted for two-thirds of those charged with stealing small amounts of grain and illegal gleaning.
 - In committing petty thefts in the fields, then, women may have been trying desperately to feed their families during the particularly difficult economic conditions of the early 14th century
 - . Some judges seem to have recognized poverty as a mitigating factor in theft of food.
 - In Carlisle in northern England in 1331, for instance, a woman who stole two geese from her neighbor was sentenced to a short prison sentence, while another who stole various items of clothing was sentenced to be hanged
- Bardsley, Sandy. "Women and Crime: Medieval World." *Daily Life through History*. ABC-CLIO, 2011. Web. 21 Sept. 2011.
- Secondly, that no one, either through perjury or through any other wile or fraud, or on account of the flattery or gift of any one, shall refuse to give back, or dare to abstract or conceal a slave of the emperor, or a district or territory or anything that belongs to his proprietary right; and that no one shall presume to conceal or abstract, through perjury or any other wile, fugitive fiscaline slaves who unjustly and fraudulently call themselves free.
5. That no one shall presume through fraud to plunder or do any injury to the holy churches of God, or to widows, orphans or strangers; for the emperor himself, after God and his saints, has been constituted their protector and defender.

- That no one shall dare to devastate a fief of the emperor or to take possession of it.
- Capitulary of Charlemagne (802)
- 39. Let no one in our forests dare to rob our game which we have already many times forbidden to be done And now again we firmly decree that no one shall do this anymore. Each one shall keep guard on himself as he hopes to keep the fealty sworn to us. But if any count or centenar or lower official of ours, or any one of our serving-men, shall have stolen our game, he shall without fail be brought to our presence and called to account. Any other common man who may have stolen our game, shall compound for it to the full extent of the law; and by no means shall any allowance be made for such persons in this matter. If any one knows that this evil deed has been perpetrated by another, let him not, by the fealty which he has promised and must now promise to us, dare to conceal it.
- Capitulary of Charlemagne (802)." *Daily Life through History*. ABC-CLIO, 2011. Web. 21 Sept. 2011.

- Feudalism was system of local government and local justice. Right of jurisdiction gave judicial power to nobles and lords. Knights, barons and dukes had their own court with the king's court above all.
- The conduct of justice on a large fief produced a considerable income.
- Nobles regarded judicial rights as valuable property.
- In feudal court, the accused did not have to prove his case guilty by calling witnesses; burden of proof was on the accused, who had to clear himself of charge. Was enough to clear his innocence under oath and then bring in "oath helpers". To take an oath was a very solemn proceeding.
- Common form of ordeal was by fire. Accused would have to do one of the various methods, using excruciating heat, to prove whether he was guilty or innocent.
- Real culprit would prefer to confess than to incur the anger of God by submitting to the tests and ordeals.
- There were also trials by combat. The accused and accuser would duel, and the winner won the case. It was believed that God would give victory to the innocent side because he had right on his side.
- Feudalism in England established by William the Conqueror and the Normans following the Battle of Hastings in 1066. Feudalism based on exchange of land for military. Feudalism demanded that everyone owed allegiance to the King and their immediate superior.

- Domesday Book (William the Conqueror's order of a full survey of England): Gave King of England full details of land, the people, and how much taxes and dues would be paid to the Normans.
- For peasants, this meant that their land owners would change from their lords to the Normans.
- Feudalism in England based on pyramid of power. Normans maintained feudalism by building castles and power bases to control the English population.
 - Kings answered to the Pope, peasants at lowest point.
 - Possible for everyone to move up in ranks, which is what everyone aspired to do.
- "Middle Ages." Middle-ages.org.uk. 2008. Web. 21 Sept 2011.

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9/25/11

Period 1-2

Dante and the Middle Ages Project Notes

Research on Canto 29 of *The Inferno*

- Dante travels to the 8th circle of Hell pocket 10
 - falsifiers (magicians and alchemists) → forced to scratch their skin, trying to get rid of an itching sensation, and smell festering limbs while being covered in scabs
- Dante is shocked and intrigued by the souls → he believes that he sees one of his relatives
- Geri del Bello beckons Dante, but Virgil convinces him to keep moving
- the travelers come across two shades, leaning against each other
 - Dante asks the first, Capocchio, why he is in Hell
 - Capocchio tells him how he once told an man jokingly that he had the ability to fly
 - the man begged Capocchio to be taught how to fly → he could not teach him → the man had Capocchio burned
 - Minos sent Capocchio to Hell for being an alchemist
- **analysis: Capocchio is an example of Dante using a real person and placing them in Hell**
- **analysis: Dante knew Capocchio in real life → easy to judge him based on his sins**
- “I am Capocchio’s shade—the counterfeiter/Of metals by alchemy; if I trust my eyes,/You recall how good I was at aping nature” (146-148)
- **analysis: Capocchio was an alchemist and was therefore damned to Hell**
- “As each of these was laboring to rake/His nails all over himself—scratching and digging/For the great fury of the itch they tried to slake” (85-87)
- **analysis: Falsifiers were forced to scratch themselves for eternity for studying alchemy**

Research on the Middle Ages

- alchemy is an ancient “science” based on 3 principles
 - perfecting base metals (mainly turning lead to gold)
 - finding the “elixir of life”
 - immortality
- alchemy’s ideas were based on true sciences such as geology, botany, and medicine
- alchemists would often receive large grants from kings to find them immortal life → kings were always disappointed → alchemists never did discover the secret to immortality
- women → treated the majority of illnesses
- **analysis: women were convicted as being falsifiers and were sent to the eighth circle of Hell pocket ten**
- arrival of Black Death → 1348
- **analysis: alchemy became more common during this period b/c people wanted to be cured of the disease**
- typhoid, typhus, cholera, and dysentery
- **analysis: possible symptoms of these diseases could have to do w/ excessive itching or scabbing**
- leprosy → a common disease in the Middle Ages

- the term leprosy specifically to Hansen's disease → in the middle ages the name "leprosy" was given to any infection of the skin
- people considered leprosy to be a divine punishment from God sent to punish sinful mortals
- lepers were pariahs → avoided at all costs
- **analysis: the souls in the 8th circle, 10th pocket of Hell were given the punishment of leprosy b/c of their itching and scabs → Dante considered leprosy one of the worst punishments known to man b/c it meant direct punishment from God**
- Church → did not allow medical study
- **analysis: the Church believed that God provided cures for disease as praise and relying on his cures meant that one was loyal to Christianity**
- 12th century → western Europeans discovered works of Iranian scholar, Avicenna (Ibn Sina)
 - Avicenna lived from 980 to 1037
 - wrote Kitab ash-shifa (Book of Healing) → philosophical and medical encyclopedia
 - wrote Canon of Medicine → based on the work of ancient Greek physicians Galen and Hippocrates → translated into Latin
- **analysis: the superfluous translating of medical texts led to confusion over the remedies of disease**
- Medieval monks translated roman medical texts and applied their own knowledge
- **analysis: monks had no medical experience so their applied knowledge led to cures to be altered to produce undesirable effects**
- **analysis: *The Inferno* is difficult to translate → confusion about what texts really mean**
- alchemical texts have been attempted to be deciphered → multiple slang terms for substances
 - ex. mercury
- **analysis: it is nearly impossible to find the true meaning of experiments**
- herbs were used for medicine and were believed to have magical properties
 - ex. wild celery (angelica) → used as a cough remedy, used to make necklaces to ward off evil and sickness, witches never touched the plant out of fear of losing their powers, and saved witches from burning when found in cupboards
- practitioners of medicine combined herbal medicine w/ incantations and prayers to saints
- **analysis: medicine came before alchemy**
- **analysis: alchemy portrays the desperation for cures of disease (alchemy was based off of superstition)**
- sin was believed to be the root cause of illness → people made journeys for penance → people prayed to saints
- **analysis: remedies were seen as praises from God**
- people believed that if they touched pieces of cloth dipped in Thomas Becket's blood were to be cured of blindness and leprosy
 - Thomas Becket → Archbishop of the Roman Catholic Church → murdered for his faith on December 29, 1170
- **analysis: Thomas Becket's death is an allusion to Dante's 29th canto in *The Inferno***
- Capocchio was a real person
 - was a skilled artist
 - practiced alchemy
 - knew Dante

Rumpelstiltskin

- "...the straw was spun and all of the bobbins were full of gold" (9)
- **analysis: Rumpelstiltskin was an alchemist b/c he could turn straw into gold with a spinning wheel (relates to the Middle Ages)**
- "When the King arrived and saw the gold, he was astonished and delighted. But his heart only became more greedy" (11)
- **analysis: the king symbolizes King John and other kings during the Middle Ages b/c they were always greedy for more gold (relates to the Middle Ages)**
- "Before the house a fire was burning, and round about the fire a little man was jumping" (26)
- **analysis: the fire by Rumpelstiltskin's house symbolizes Hell or *The Inferno* b/c inferno means an intense fire (relates to *The Inferno*)**
- "'Then perhaps your name is Rumpelstiltskin?' 'The devil told you that! The devil told you that!' cried the little man" (28)
- **analysis: Rumpelstiltskin knew that he was going to go to Hell for being a falsifier and not following the Church → the devil symbolizes Hell (relates to *The Inferno*)**
- "The earth fell in on top of him, and Rumpelstiltskin was never seen again"
- **analysis: Rumpelstiltskin went to Hell and was punished for pursuing alchemy (he was a falsifier) → he specifically went to circle 8 pocket 10 (relates to *The Inferno*)**

Comparisons

Popes (Clement V and Boniface VIII)

- Both were considered Simoniacs
- Used their positions of power to their advantage
- Put Church over State
- Both wrote books on their beliefs

Canto XIX

- Describing the punishment for Simoniacs
- Other Popes thought Boniface should be in Hell
- These sinners took advantage of their power and cost them the third pouch in the 8th circle of Hell

Thomas Aquinas

Born 1225

Died 7 March 1274

Occupation: Priest, Philosopher, Theologian

- In Dante's Divine Comedy meet Aquinas, this is because he is viewed as a very good man: He was a devout Christian

Wrote: Summa Theologica

- This was the writing that made him famous.
- It was a "manual" on how to be a good Christian
 - In it he reviewed several things, one of which was heresy and how it should be punished
- Avoid heretics
 - because of the danger that our relations may come to corrupt other
 - to not appear that one gives any approval to their perverse doctrines.
- Dane's criticisms were common for the time -- the failure of the clergy to live up the requirements of their office.
- And while it is true that he called the Church a harlot, he never disputed Church doctrine or orthodoxy
- Whether God's existence is self-evident
- Meaning of the word "God," "that being a greater than which cannot be signified."
- It must be said that God's existence can be proved. The first and most obvious way is based on the existence of motion. It is certain and in fact evident to our senses that some things in the world are moved. Everything that is moved, however, is moved by something else
- Aquinas advocated the death penalty for heretics
- Church believes: mercy on heretics until multiple offences then excommunication or being put to death
- Used Aristotle's ideas in many philosophies.
- Considered a heretic by peers until Pope said differently.
- Made a saint.
- Philosophies taught in schools.
- Dante references Aristotle in Canto 11.

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