



The Seven Liberal Arts with their representative exponents from the fresco in the Spanish Chapel of the Church of Santa Maria Novella in Florence.

THE
CONVIVIO
OF
DANTE
ALIGHIERI

MCMXXXI • PUBLISHED BY J. M. DENT
& SONS, LD. ALDINE HOUSE, LONDON, W.C.



THE



CONVIVIO



OF



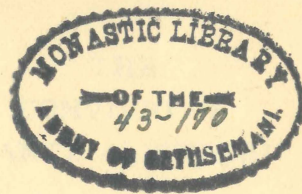
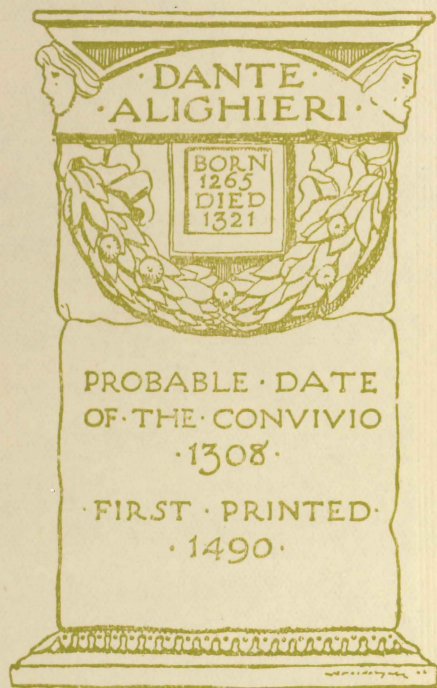
DANTE



ALIGHIERI



JMDENT
& SONS
L^d



pg 4314-5
57

4449

170

THE
TEMPLE
CLASSICS



THE
CONVIVIO OF
DANTE ALIGHIERI

THE
TEMPLE
CLASSICS

First issue of this Edition, 1903
Reprinted 1908, 1912, 1924, 1931

THE
CONVIVIO OF
SANTO ALIGHIERI



The lower lateral altar with their representative figures, from the interior of the Church of Santa Maria in Florence.

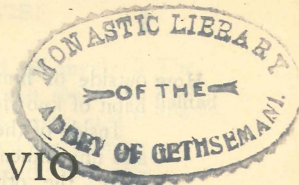


MCMXXXI • PUBLISHED BY J. M. DENT
& SONS, LD. ALDINE HOUSE, LONDON, W.C.

CONTENTS

	PAGE
THE FIRST TREATISE	1
ODE I.	61
THE SECOND TREATISE	63
ODE II.	135
THE THIRD TREATISE	138
ODE III.	224
THE FOURTH TREATISE	228
ANALYTICAL NOTE	383
ODE IV.	388
ODE V.	390
ODE VI.	394
ODE VII.	396
ODE VIII.	398
ODE IX.	400
ODE X.	402
ODE XI.	404
ODE XII.	408
ODE XIII.	410
ODE XIV.	412
THE MOUNTAIN ODE	417

	PAGE
APPENDIX I.—The Date of the <i>Convivio</i> , and its relation to the <i>De Vulgari Eloquentia</i> and the <i>De Monarchia</i>	420
" II.—On Dante's 'Second Love,' and the relation of the <i>Convivio</i> to the <i>Vita Nuova</i> and the <i>Commedia</i>	428
" III.—The Astronomy of the <i>Convivio</i>	436
PARTIAL TABULATION OF THE SECOND MAIN DIVISION OF THE FOURTH TREATISE	443
FULLER TABULATION OF II., α , β IN THE FOURTH TREATISE	444
EDITORIAL NOTE	445
LIST OF SCHOLASTIC TERMS EXPLAINED IN THE NOTES	446



THE CONVIVIO

THE FIRST TREATISE

CHAPTER I

[Man naturally desires knowledge, but because of inward and outward impediments may seldom attain to it. The privileged few who so attain, urged by natural benevolence, desire to give of their precious possession to others; and so likewise the author who, sitting at their feet, has gathered some fragments of wisdom, has in charity imparted thereof to others, in his odes; and now perceiving that those odes (and parts of the *Vita Nuova*) are scarce intelligible without a literal and allegorical commentary, he invites those who are too busy or too slothful to study for themselves (but not those who are too vicious or too incompetent) to come and share of his intellectual feast.]

As saith the Philosopher in the beginning of the *The First Philosophy*, 'All men by nature desire to know'; the reason whereof may be, that each thing, impelled by its own natural foresight, inclines to its own perfection; wherefore, inasmuch as knowledge is the distinguishing perfection of our soul, wherein consists our distinguishing [10] blessedness, all of us are naturally subject to the longing for it. Yet of this most noble perfection many are bereft, for divers causes; which, inside of the man and