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# The description of some images in “Divine comedy” by Dante Alighieri

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## ABSTRACT

The following article is devoted to the religious, mythological images in “Divine comedy” by Dante. The results of the investigations show that religious – mythological images of the given work are mostly connected with the images of ancient Greek myths and Cristianity.

**Keywords:** mythology, myth, hell, purgatory, mythological outlook, religious mythological images.

## 1. INTRODUCTION

Mythology is a Greek word, *mýthos* - narration and *lógos* - words, stories, and expressions of oral literature, in which primitive people expressed their perceptions of the universe and its structure. The primitive man had little knowledge of himself and the world in which he lived, he understood nature as a living organism, and applied his knowledge and imagination to human life. There were different views on the notion of myths, mythology are mythological images at different times, but scientific approach started coming to Renaissance.

## 2. LITERATURE REIEW

According to sources, Italian scientist J. Vico who lived in the 18th century introduced a historical approach to mythology. The French educators (Voltaire, Diderot, Montesquie, etc.) regarded him as ignorant and heresy, a deceptive image. An English poet J. McPherson, the German writer and philosopher H. Herder, considered it the wisdom of the people.

From the early ages, man's ideas about the universe and its creatures have been mixed with religious ideas. “The mythological worldview is associated with the recognition of mythical powers, while the religious worldview is associated with belief in divine powers. Therefore, this form of thinking is determined by the following conditions in the human heart: - emotional and psychological habits; faith; - The expression of belief in actions. They also form the basic principles of the religious worldview.” [8; p. 27]

According to the scholar N.Ofoq, any ancient myth has its origins in the religious books. Only after centuries, being transferred from mouth-to-mouth the ring associated with the religious books has been broken.

The religious-mythological image is the combination of primitive images of the world and the mystical views of the world, which are sealed in myths.

## 3. ANALYSIS

“The myths and their complexity, the first fruits of human thought, have been immensely important over the centuries,”- according to a folklore scholar A.Musakulov, . "It is interesting that in the twentieth and twenty-first centuries, where science and technology has been so advanced, the interest in myths, which are the fruit of the primitive man's feelings and simple imaginations, has increased." [6,184-b]. Dante Aligeri's “Divine Comedy” which was written in the thirteenth century Italy is a vivid example of such interest.

Religious and mythological images in the Divine Comedy are also often associated with ancient Greek myths and Christianity.

Minos is the first religious and mythological image that the reader encounters in Divine Comedy. Vergil and Dante met with Minos at the door of the second circle of hell :

Minos was waiting for us  
At the threshold he interrogated  
It is bad to go to hell with a tail.

("Hell," V, 4-13)

According to the work, Minos is the judge of hell. He sends the condemned into hell, and will cast them into the flames of hell. The crowd waits for him in fear. According to Greek mythology, Minos was the son of Zeus from Europe, and Asterius, King of Crete has adopted him. After Asteria's death Minos became the king of Crete. He had a child with his wife, Pasifi, who was born half a man and half a bull, Minotaur. The Minotaur is mentioned in song 12 of Hell (13-25).

#### 4. DISCUSSION

The work also contains the following religious and mythological images:

- ✦ Ephialt and horse are titans of infinite might, punished by the gods for their love of Hera and Artemis, with a snake in the underground kingdom.
- ✦ Briary - a 50-headed and 50-handed creature;
- ✦ Antey is the son of Poseidon and goddess Gaya, a hero who is powered by Mother Earth and stabbed and killed by Hercules;

Dante was sympathetic to the ancient goddess of Greece and Rome. Danteologists attribute this to Dante's fondness for antique literature. Accordingly, he places several of those goddess in Paradise. The "Paradise" portion of the work begins with the appeal to Apollo. Apart from that, Apollo's sister Diana, son of Uranus and Gea, the father of the sun god Gelios, the father of Hyperion, Mercury's mother Maya, and Diona, the mother of Venus are mentioned in the book several times.

Unlike hell, there are virtually no locals in Purgatory. Dante records only some angels with glittering wings in that area. They are often found in places where they move from one circle to another. From time to time, these creatures also come from Heavenly Paradise. Dante sees two of the same angels wearing green wings in the ruler's valley. The purgatory's flora is not that rich. This is probably due to the fact that this place is located on the rocks. Plants are more common on the threshold of the Gulf.

Dante refers to the creature of the animal world, the snake that lives on the threshold of Purgatory, the same creature as the serpent of Paradise that followed Eve. But it seems to be very rare here: two guards sent by the angel before the serpent appear to be ready to guard him.

The horrible traitors are in the worst part of Dante's hell. The most notable of these traitors is Judas, who betrayed Jesus for thirty pence. According to the Bible, Judas Iscariot was one of the Jesus's twelve apostles. He sold his teacher for thirty pieces of silver and handed him over to the governor of Jerusalem.

#### 5. CONCLUSION

Our journey through the unreal world, described in the Divine Comedy, shows that the religious and mythological characters are largely heroes of Greek-Roman mythology. While the poet condemns many of his pre-Christian and Christian heroes to hell, he is not consistent in these types of judgments. Because, as we have seen above, some of the pre-Christian religious and mythological heroes have also been identified as paradise. These observations confirm that Dante's "judgments" extend beyond religious affiliation and extend to other boundaries. At the same time, he sometimes relies on his own moral, social and political, sectarian position.

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