This is a Class 2 exam

Lebanon Evangelical School
for Boys and Girls
Loueizeh - Baabda

Stage Exam 04

12FEB2024

Do NOT write in this box. Your MARK will be placed here.

Subject :	English
Class :	11S and 11SE
Teacher :	Miss Jovana
Duration :	1 hour

Please answer on the lined paper provided.

Your name :		*Time taken to complete exam*
Your Class :		
Exam Room :		
How many sheets, including cover sheet :		

- Do not open this paper until the teacher in charge instructs you to do so.
- The most important thing to remember in taking an exam is NEVER PANIC.
- If you are caught cheating in this exam, you will be awarded zero for ALL exams that are taken on this day.

I. The following questions are based on Canto 3, 5 and 34 of Dante's Inferno. Read every question carefully and respond appropriately on the lined paper provided. (30 points)

1. Dante's *Inferno* portrays nine levels of hell. Describe and explain the **last four levels** of hell and give **one** example for a level. *(4 points)*
2. Throughout Canto 3, 5, and 34, the audience rarely notices the theme of hope. Even though hope is barely recognized, how is hope suggested, according to Dante? *(2 points)*
3. The following quote from Canto 5 has **three** literary devices. Define the literary devices and explain each one's impact on the quote. *(3 points)*

   "Upward or downward, driven here and there
   With never ease from pain nor hope of rest.
   As chanting cranes will form a line in air..."

4. How is level one of hell in Dante's Canto 3 described? Give details. *(2 points)*
5. There are a few themes evident throughout the various cantos. Give **one** theme found in all three and develop your response. *(3 points)*
6. Canto 3 compares "Adam's evil seed" to leaves falling in autumn. What does "Adam's evil seed" signify and what does the comparison denote? Explain. *(3 points)*
7. Who is Francesca of Ravenna and where is she seen? *(2 points)*
8. What was Francesca and Paolo's story and why is it so significant to level two of *Inferno*? Justify your response. *(2 points)*
9. In the level of Lust for *Inferno*, Dante finds many souls known on earth. Give **two** examples of the souls in level two and explain who each soul was, and why they are in hell. *(3 points)*
10. How is *Dis Pater* described? Give a description using imagery of his three heads, mouths, and the souls connected to his body. *(4 points)*
11. Who is Virgil believed to be by the end of *Inferno*? Explain. *(2 points)*

11SSE SE04 ANSWER KEY

I.

1. Dante describes hell with nine levels in *Inferno*. With that, the last four levels of hell are the heretics, the violent, the frauds, and the betrayers. The sixth level of hell, the heretics, is reserved for people who are involved in witchcraft, black magic, voodoo, and the like. While the next level, the violent, is reserved for individuals who are aggressive and violent, who kill or rape, but the level after that includes people who are liars, fakers, deceivers, and so forth. The final example would be the betrayers, the worst level, the final level, where those who betray their kin or faith, lie. An example of a betrayer would be Judas Iscariot who betrayed Jesus Christ, a well-known figure in Christianity.
2. Although the theme of hope is rarely noticeable in *Inferno* by Dante, it is suggested, where everything that is black, dark, and hopeless, retains a message of hope within silver linings. This is suggested throughout Canto 3, 5, and 34, where Dante continues to quote biblical references, as he sees souls deep in the abyss of hell for eternity. His biblical references refer to the Divine Power of justice that will rescue individuals from the snares of the enemy. It is also seen when Virgil constantly accompanies Dante, urging him to keep seeing the ugliness of hell, so Dante would no longer keep himself in his sin, his own experience of earthly fire. Virgil, Dante's wise teacher, his unconscious character showing through, is what gives Dante hope; he can continue the cycle, but he has hope of seeing the beam of Light, if he does not stray off the right path.
3. The three literary devices found in the quote listed are, juxtaposition, oxymoron, and symbolism. All three literary devices provide rhythm and emphasis on certain words and imagery. The juxtaposed phrases are, "upward and downward", and "here and there", while the oxymoron phrase is "pain and rest", describing the difference between both ends. However, the symbolism of cranes is significant, as cranes signify birds that represent youth, happiness, and innocence. This is then paradoxical since the souls in hell are not full of life or youth, are not innocent, pure, or happy in any way. However, Dante resumes his writing with the element of nature to represent the beauty of it, the great creation on earth, as opposed to the unattractiveness of hell.
4. In Canto 3 of Inferno, Dante describes the first level of hell as limbo, reserved for individuals who do not perform any good deeds, but do not perform any bad deeds, either. They may believe in God, but they do not practice that faith on earth, and precede to ignore their Creator. Although they are not in the worst level of hell, they are still in eternal fire that can never be put out. Dante describes this level as horrific, where their skin is eaten by maggots, as they curse their families, friends, and most importantly, curse God. They have the desire to be in hell, but they cry out, full of anguish, sorrow, and despair. Dante uses extreme examples of imagery throughout Canto 3, and emphasises these images of sound, touch, and sight, to engulf the reader with his own depiction of hell.
5. One theme evident in three cantos of Dante's Inferno is the extremity of sin and its consequences from earth to eternity, whether life or death. Sin brings its own punishment and although it is not permanent on earth, it is permanent in hell. That is what Dante portrays; he portrays the intransience of wickedness and iniquity, where individuals are punished for their actions, where they once believed their actions had no meaning in life, but after death, they realise they do. This is Dante's individual irony in Inferno, where one only thinks once they die, and realizes that their actions can no longer be changed.

6. Canto 3, which represents level one of limbo in Dante's Inferno, provides imagery and comparison of Adam's evil seed to leaves falling in autumn. Autumn's leaves that fall off its trees convey the fallen seeds of Adam's descendants, fallen into sin and despair, where Adam's evil seed – his descendants – are compared to every leaf that falls. This signifies the thousands and thousands of evil souls found in Limbo. The phrase also connects the tree of knowledge as a biblical reference, to the trees in autumn. This brings about Dante's writing significance for level one of limbo.
7. Francesca of Ravenna was known as Francesca Malatesta, wife of much older nobleman Giovanni Malatesta, where she was born in Ravenna, by the Po River of Italy. Francesca fell in love with her husband's younger brother and was then killed by her husband. Francesca is seen in Dante's level two of hell, but she was also believed to have been a true individual who lived during the thirteenth century, who was also a contemporary character in one of Dante's stories.
8. Francesca and Paolo fell in love with each other after reading a book named Lancelot, a story part of the Arthurian era. The book acted as a Galeotto for the couple, where it was the message that brought their love to the surface. Francesca and Paolo, Giovanni's younger brother, did not plan to fall in love, but they did not pause or stop their love from growing, after their first kiss. Eventually, Giovanni found his wife and brother together and killed them both. This is crucial for level two of hell, where lust is the main sin, as both Francesca and Paolo continued their wrongdoings – while still recognising it was iniquitous – for their love to bloom. Dante highlights this couple to prove how different yet analogous their lust, within their love, was, compared to the other souls.
9. In level two of lust, Dante views many different souls, and two examples of those souls are, Semiramis and Dido. Semiramis, the queen of Assyria, legally justified her scandals to avoid consequences, and therefore, after her husband died, took over, and was in control of Assyria. Dido, however, had a different storyline, where Dido was married but fell in love with Aeneas, the Trojan soldier who founded Rome in Virgil's *Aeneid*. Aeneas fell in love with Dido, too, but left her for Rome. Dido eventually committed suicide, though. These two souls are only examples of the many souls who were found in level two.
10. *Dis Pater*, Latin for Father Dis, is the father of hell. He is Satan and is described as being in level nine of Dante's *Inferno*, where betrayers are found. Dis betrayed God, and he is then concluded to be within the gates of hell, where he lies for eternity. Dis, however, is described as having lost all his beauty as a fallen angel, where he is a huge giant, with three heads. Every head has a mouth, and each mouth holds the soul of a betrayer. Dis holds Judas Iscariot, the betrayer of Jesus Christ, Brutus in another mouth, and Cassius in another, where Brutus and Cassius were the assassinators and plotters of Julius Caesar. Dante purposely describes the ugliness of Dis, not just physically, but also soulfully, to emphasise the reflection of hell's foulness.
11. By the end of *Inferno*, it is believed that Virgil represents Dante in his unconscious mind. Virgil is a wise teacher, but is in hell, which represents the paths that Dante used to take in his waking life. It also represents that Dante must not continue down his unholy path so as not to meet hell and its various levels, but to continue on the path of righteousness. Virgil, although a true poet that inspired Dante's writings – and was almost his main muse – was also "Dante" in his own mind, in his own unconsciousness.