

## DANTE ALIGERI'S "DIVINE COMEDY" WORK AND FILMS VISUAL ANALYSIS BASED ON THIS WORK

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### ABSTRACT:

The article is devoted to the study of the analysis of the works of cinematography, filmed on the basis of Dante's work "Divine Comedy", analyses how the methods used in filmography, the Colorite used, the compositional solution was solved in the interpretation of several films.

**Keywords:** the period of awakening, renaissance, symbolism, illustrations, allegory, exponential, animated, documental films.

In the middle of our lives,  
Suddenly I came across a dark forest.  
Unfortunately, the right path was dusk,  
It is very tough to ignore it.  
This terrible, disgusting, wild wood,  
Still scares my heart a lot

### INTRODUCTION:

The great Italian poet, philosopher, one of the creators of the Italian literary language and political figure Durante Dante Aligeri is the author of the work "Divine Comedy", which synthesizes medieval culture. The great scientist, humanist and writer Dante was born in Florence in 1265, died in 1321 in Ravenna. The work "Divine Comedy" was published by the poet between 1306-1021 years, that is, until the last years of his life, by the time of this century, he became famous for his fullness in meaning and philosophy, and now also takes place in the hearts of people. The work was written in the direction, which in this century was widely distributed among poets and

included an alligoric painting. That is, the writer uses the technique of seeing in a dream and finding answers to questions traveling around the world, and tries to find answers to questions that have not received answers. In the game, the main emphasis is on numbers and symbols, each of which plays an important role.

As it was said in the new Philosophical Dictionary, This work of Dante was of great importance in the humanism of the European Renaissance and caused a change in cultural traditions, significant changes not only in artistic poetry, but also in philosophy.

There are a number of creative people who are inspired by the works of Dante, among which representatives of each sphere can be seen. In this regard, this work of Dante has been screened in several times, and below we will look at the analysis of these films. For the "Divine Comedy", much films have been shot, these are documentary, experimental, animated films. Below is a list of them and a brief analysis:

### 1. The documental film "how Dante made hell" by Marco Pyanijani (2016):

This film is textured, using several realistic scenes in the film, and by showing the works of fine art created on the basis of this work of Dante, the work is given as a story, and the meaning of the events is explained. In order to make the hell look expressive, the shots used a reddish effect, in addition to, several scenes were animated, which were revealed by the plastic movements of the figures in black and

white. The fact that the works of Fine Arts are given in their own colors, and the scenes animated by the figuratas are given in black and white colors, is a contrast to each other, and although they are used in a row, it does not interfere with the viewing of the film in a holistic state, and the black and white shots allow.

## **2. Artistic film "Hell/ L'inferno" by Francesco Bertoli (1911):**

Created by Francesco Bertolini, "hell/ L'inferno" is first full Italian film which is based on "Divine Comedy". The film was created as a mixture of various strange incomprehensible scenes combined with a Dante figurehead. The Film is filled with surrealistic images:-flying spirits in front of the audience, bodyless heads, then non - existent animals appear. There is no full story in the film (events are brought by giving subtitles in a separate frame). For example: a staged event in a cadre and his interpretation in a new cadre. During the analysis of the shots, it is possible to see the effect of the works of fine art created in them up to this,the Film was shot in a more general frame, in the case where the natural light was used.

Taking into account the technical aspects of the period, it can be seen that the fantastic scenes in the film were taken from the possibilities of this period, in a position where the size of the heroes, logically larger than ordinary people, was placed closer to the camera to denote.The costumes were used productively, in which the figurehead of the period was indicated, used clothes corresponding to that period. It is visible that in the first circles of hell to make sense, the figures were depicted in a dress, and in the latter circles on the contrary were ravaged in a naked state without a dress, from which the sins were aggravated that a person figuratively quoted the loss of all human qualities, and at

the same time that the main function of cloth is that the preservation of the human body from the external environment and the complete deprivation of it in the last circles of hell and smoking of sufferings in the naked body was used as a predicament of the influence of punishments on the extreme.

## **3. Simon Kote-lapuant's experimental musical film "Divine Comedy" (2014):**

The author of the music and video-based film is the French artist Simon Kote Lapuant, who describes his work as follows: I adapted Dante's "Divine Comedy"to myself as follows, according to which the "Divine Comedy" is a wonderful experience consisting of a combination of unconditional onirical musical journey, animation, videoart and imagination, 2D and a puppet performance with 3D connection, electronic, electroacoustic and acoustic The Film was filmed using full computer graphics, in which only people are real. Many heroes are shown a picture of their sculptures simply by putting them in the environment. Legendary tissue images are created on the basis of computer graphics. The most important aspect is that the image of Dante was waved with the creation of a doll based on the portrait of Dante of Botichelli. This will help the main hero to stand out constantly during the film. In man, Dante casts himself, gives the impression that what is happening in his mind is real, and through this he helps to understand that events occur in the imagination of Dante. It can be seen that the film strictly adheres to Colorite: for the hellish part, reddish shades characteristic of fire are used, while in Arof it is possible to meet shades of blue, gray. And in Paradise, different colors were used. This will help her to express her beauty. The plot areas are created on the basis of computer graphics, and in hell you can see bumpy ravines, mountains. And in Arof, planes were used, and for the image of Paradise, a

cosmos was obtained, and images of planets of the solar system were used. And at the end of the Film it is worth noting that the coledoscopic movement of the demonstration of the right was made using patterns that were present in all cultures and religions, and in this case, even Islamic inscribed patterns were used. That is, the ways of obeying the truth.

**4. An artistic, experimental, scientific-popular film by Peter Grinuey and Tom Phillips titled "The Hell of the lace" (1989) (1-8 songs):**

This is a television adaptation of the classic work of Dante, filmed by the film Master Peter Grinuey. For Grinuey, the film is basically a conditional artistic design, so the director completely focused his attention on creating an audiovisual image. The game of actors such as Bob Peck (Dante) and John Gildud (Virgil) is filled with fantastic images of people, events and animals mentioned in the text by Dante. The tape also contains interviews with literary critics, historians, biologists and others. TV-Inferno is formed from intelligent and diverse figurines.

The head part of the main storytellers is broadcast on a black background without any grimm, costumes and other attributes. They read the text of the first cantic of "Divine Comedy" in the rhythmic (but not rhymed) translation of Tom Phillips. The image of hell is also shown in its own way, through the harmonization of all kinds of images: Roy and Kaleidoscope, the rotation of naked figures, animals and creatures, explosions, Earth, atmosphere and space catastrophes; shots of shots of ancient films and various chronicles; the appearance of Florence with modern tourists and the historical plan of the city; the story of the enmity of See also:

At the time of "they are not worthy of words, silent observation", photo galleries of people who did not leave a single memory of

themselves on the screen are multiplied. To the Virgil Dante, when the cause of his passion shows the evil lovers who fell into hell, the same galleries appear only in the form of scarves. And blacks, robbers and other deadly sinners – also real images are used in images. Finally, on the fourth layer of the film, the commentators ' heads appear in small squares. They explain the symbolic meaning of poetic images, topography of the other world, historical and biographical, etc. Grinway's "Divine Comedy" is not synthesized, but rather created by splitting into elements, and this is the strategy of many of his author's films.

**CONCLUSION:**

Above, we have considered the illustrative solution of films created on the basis of Dante's work "Divine Comedy". Summing up, we can say that the films created so far are the case when the work was completely copied into the image. There is no sense of originality in the work of the director or artist. in this case, based on the work, it would be possible to make a more perfect film based on the possibilities of the present time. To achieve this, it will be advisable for filmmakers to use a creative approach to work.

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