

quasi ci si vergogna, in una presentazione rapida come la presente, a citare ancora una volta: "io scrittore udii dire a Dante che mai rima nol trasse a dire altro che quello ch' avea in suo proponimento; ma ch' elli molte e spesse volte faceva li vocaboli dire nelle sue rime altro che quello ch' erano appo gli altri dicitori usati di sprimere": "elli fu di Firenze, e però qui recita una falsa opinione, che ebbero gli antichi di quella cittade, la quale io scrittore domandandonebele, udii così raccontare". Insomma, l'identificazione del Lancia con l'Ottimo non è esplicita, ma neppure è da mettere in dubbio. Ed essa viene confermata indirettamente dalla circostanza rilevata a p. 39: che il ms. Cologny-Genève, Bodmer 132, appartenuto al Lancia, contiene tra l'altro anche le due epistole di Pier della Vigna utilizzate dall'Ottimo nel suo commento a *Inf.* XIII 64-72.

Occorrerebbe a questo punto accennare in modo non cursorio alla questione dei manoscritti della *Commedia* copiati in tutto o in parte dal Lancia (soprattutto pp. 36-38, con rinvii alla bibliografia precedente): ma l'argomento, per la sua tecnicità, esigerebbe altro spazio e soprattutto altre competenze da quelle dell'estensore di questa nota: il quale dunque volentieri rinvia il lettore alle pagine di Azzetta per un'informazione su una materia che presenta, anch'essa novità di rilievo e che consente di vedere all'opera, una volta ancora, notai come Andrea Lancia intorno al poema dantesco.

Dati i caratteri che qui si è cercato di delineare, e la piccola folla di personaggi grandi e piccoli e di manoscritti e documenti citati nell'introduzione, appare provvidenziale la decisione dell'autore di separare in modo netto i problemi trattati nella presentazione della figura del Lancia da quelli che emergono dal volgarizzamento; tale separazione è resa evidente dalla circostanza che gli indici dei nomi e dei manoscritti citati nell'introduzione si trovano alla fine dell'introduzione stessa. In questo modo si semplifica e si razionalizza la materia, tenendo ben distinti i personaggi che compaiono negli *Ordinamenti*, nelle *Provvisioni* e nelle *Riformagioni* da quelli, che al comune studioso di letteratura italiana interessano certo di più, che ci vengono presentati nella biografia.

Luca Azzetta annuncia, come si è accennato, ulteriori sviluppi delle indagini su temi particolari che nelle pagine introduttive a questo volume ha potuto solo accennare o che non sono ancora arrivate a un punto di maturazione sufficiente per un'esposizione in sede scientifica; l'auspicio è che anche i nuovi contributi si mantengano al livello di questo volume.

EDOARDO FUMAGALLI
Università di Friburgo (Svizzera)

Sturm-Maddox, Sara. *Ronsard, Petrarch and the "Amours"*. Gainesville, FL: University Press of Florida, 1999. 208 pp. \$49.95.

Just as Jacob struggled with his angel, so too Ronsard with the textual persona of Petrarch. Sara Sturm-Maddox describes this skirmish as an agonistic textual conflict between the two poets. Of the two, the interest lies above all in

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