

pur vero che egli ci suggerisce che il "ridivenire immagine perfetta di Dio è imprescindibile dal raggiungimento della pienezza di umanità" (128).

L'ultimo studio della Rigo, *Prenderò il cappello* (*Par.* 25.1-12) è quanto mai suggestivo poiché rintraccia il campo semantico di appartenenza del termine 'cappello' non già nella *birretatio* accademica ma nella incoronazione poetica, per di più arricchita dal senso del *sumere pilleum*, il gesto cioè dell'affrancatura degli schiavi nell'antica Roma. La studiosa passa in rassegna tutte le fonti latine classiche sul tema e si sofferma anche a valutare l'idea della *manumissio in ecclesiis*. Dante *bannitus* dalla sua stessa città può ricomporre il dissidio, o meglio superare l'ostacolo dell'esilio, per mezzo di questa sorta di cerimonia redentiva: "nello stesso luogo, il battistero, in cui fu costituito persona *in ecclesia* ora Dante augura di riconfermarsi persona nella città secolare. Firenze, la Firenze agognata della riconciliazione, è allo stesso tempo figura di Roma e della Gerusalemme celeste e si collega a tutte le immagini ed i motivi sia biblici che liturgici o politici" (153). La scelta poetica dell'autore, pertanto, "nasce dalla fede nella tradizione giuridica romana, l'unica capace, per Dante, di ripristinare l'accordo perduto tra *civitas* terrena e *civitas* celeste, tra la giustizia umana dunque e la giustizia divina" (153).

ANTONIO ROSSINI

University of Toronto

Lorenzo de' Medici. *The Autobiography of Lorenzo de' Medici the Magnificent: A Commentary on My Sonnets*. Translated with an introduction by James Wyatt Cook, together with the text of *Comento de' Miei Sonetti*, reprinted from the critical edition of Tiziano Zanato [Florence: Olschki, 1991]. Binghamton, N.Y.: Center for Medieval and Early Renaissance Studies, 1995 (Medieval and Renaissance Texts and Studies 129). Pp. 289.

Translation is a humble trade; still, each translator works according to some principle. This reviewer believes that the only way to be faithful to the original is to remake it in natural English (or whatever the target language may be). Mr. Cook claims to follow exactly the same principle, but belies the claim in practice. He would have done better to shield himself behind the principle that the best rendering is an ungainly, literal one, permitting the reader with some knowledge of the original language to follow the syntax of the original text, for his translation of Lorenzo de' Medici's commentary is composed in contorted and unnatural English as he attempts to follow the Italian syntax. (Lorenzo's sonnets, however, are adroitly rendered into English blank verse.) Whenever Mr. Cook feels the need to supply some bit of bridging syntax in English, in order to make explicit a connecting link implicit in the Italian, he pointlessly puts it inside square brackets instead of simply writing a sentence that would convey to English readers the same notion conveyed by the original to Italian readers. Italian uses many more passive and reflexive constructions than English does, and every translator has to

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