

È riuscito l'A. del presente lavoro ad offrire una chiave interpretativa del testo di Davide così da renderlo ancora fonte di nuova esperienza spirituale per un uomo che oggi, come ieri, è teso in uno spazio che può diventare spazio spirituale? Non sembra si possa dire che la ricerca di Bohl abbia tolto l'opacità del testo di Davide, distante dal nostro modo sia per contesto culturale sia per proposte concrete di vita. Tuttavia penso che non sia questa la considerazione finale e più importante da fare alla tesi dottorale di Bohl, difesa nel 1997 al Pontificio Ateneo Antonianum a Roma. Ciò che va messo in evidenza e che costituisce la grande preziosità del lavoro sta proprio nel tentativo di voler trovare un metodo di lettura, una chiave che apra il suo contenuto per poterlo liberare dal peso del tempo. Con efficacia e acutezza l'A. ha, in fondo, ricordato che ogni testo ha una struttura semantica più profonda, la quale si ricollega all'esperienza stessa dell'uomo, ed è ad essa che occorre giungere se non si vuole solo rileggere il testo, ma anche farlo rivivere.

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Libro delle nuove e strane e meravigliose cose. Volgarizzamento italiano del secolo XIV dell'Itinerarium di Odorico da Pordenone. Edizione a cura di Alvisè Andreose (Centro Studi Antoniani, 33). I-35123 Padova [piazza del Santo 11], Centro Studi Antoniani, 2000. 24 cm., 249 p., tab., ill. (L. 40.000/€ 20.65) ISBN 88-85155-49-9

Seminally this work goes back to the dissertation that Dr Alvisè Andreose defended at the University of Padua in 1997. Thanks to the publishers, this travel account of Blessed Odoric of Pordenone (c.1270-1331) has received a colourful get-up and layout, despite the scientific rigour and precision that as a matter of course surrounds research treatises. The thematic elaboration of the book is in the following order: *Abbreviazioni bibliografiche* (p. 9-15); *Nota bio-bibliografica* (17-43); *Introduzione* (45-69); *Nota al testo* (71-103); *Grafia e criteri di edizione* (105-111); *La lingua del manoscritto* (113-136); *Libro delle nuove e strane e meravigliose cose* (137-176); *Appendice* (177-185); *Apparato critico* (187-196); *Note* (197-244); *Indice dei nomi* (245-247); *Indice generale* (249). To crown it all, there are detailed annotations given by way of footnotes which serve as explanations of the references in the text to alien realities and which accurately inform the reader of the research position regarding the various points at issue.

In fact it was Henry Yule's two-volume edition of *Cathay and the way thither being a collection of medieval notices of China*, London 1866, that catapulted the travel diary of Odoric of Pordenone into the realm of world classics. Odoric was "traveller, missionary, blessed" all in one. This fact did have a determining effect on the destiny of his *Itinerarium*. The editor summatively observes: "Friars Minor, scholars of hagiography, the devout and erudite of the locality, historians of Latin literature and orientalis: manifold and variegated have been till today the personages, who bound to Odoric by veneration, admiration or love, have with their contribution enabled that the interest around his figure be not diminished" (18). In the wake of the symposium entitled

Odorico da Pordenone e la Cina that took place on 28-29 May 1982 at Pordenone, the investigation into the *Itinerarium* received a fresh thrust. Without a doubt the present edition will not only find its own level among the fruits of this reinvigorated interest in Odoric's diary, as wished by the editor (43), but may also hold its head high for quite a long time.

Deservedly Odoric's report is recognised as being "primarily a truthful and detailed account of a real voyage through unknown and enchanting lands" (18), though its formal dependence on Marco Polo's *Milione* is incontrovertible. It had been to gain souls for the Kingdom of God that this Minorite had launched out into the distant East on the heels of scores of zealous and daring confreres of his. They risked their lives and sweated blood in preaching the Gospel, and their toils have also yielded some visible long-time results. Eg, there are still communities in China that trace their Christian faith to the evangelisation activities of Archbishop John of Montecorvino († 1328). As a matter of fact Odoric refers to his being in the company of John of Montecorvino, though the latter is not named expressly. The *Itinerarium* testifies to the successful missionary enterprises of the Minorites in the far-flung regions of the East. Ample space is dedicated to describing the translation of the mortal remains of Blessed Thomas Tolentino and three Companions from Thane on the west coast of India to Chin-Chianghsien in the southern part China for interment. The marvels that occur en route enable Odoric to overcome the many hurdles that crop up and finally he is able to deposit the relics safely at the house of the Minorites there.

Despite the utmost care that has gone into the preparation and execution of this edition, a couple of oversights have unfortunately found their way into the book. The *Nota bio-bibliografica* has "9 April 1921" as the date of martyrdom of Thomas Tolentino and Companions (36) instead of 9 April 1321. Such a reading would make footnote 84 significant: "Therefore this date represents an important *post quem* limit for dating the passage of Odoric into India". Another inattention appears on page 213, footnote 2 (*Capitolo XVII* (213): "*Fla<n>dina*" is said to be a town in Malabar, which may be identified with "a locality situated ten miles towards the north of Calcutta, today disappeared". It is Calicut and not Calcutta. While the Anglicised Calicut (*Kozhikode* in Malayalam, a city of over a million) is on the South-West coast of India, Calcutta (*Kolkata* in Bengali; with a population of 12 million) lies about 3,000 km away from Malabar towards North-East. And given the fact that the political map of various regions has been redrawn and that there have been modifications of the names of localities, one would wish that there had been more updates as well as more precision in identifying the localities named by Odoric in his *Itinerarium*.

Benedict Vadakkekara

Bonaventura, *Breviloquium: De theologie in kort bestek*. Vertaald en toegelicht door J. C. M. van Winden. Band I. Ingeleid door A. H. Smits, *Bonaventura en zijn Breviloquium*. In samenwerking met de werkgroep Bonaventura van het Fran-