

RIASSUNTO:

Il romanzo *Il fu Mattia Pascal* è una delle opere di Luigi Pirandello più conosciute e amate dal pubblico, ed una delle più rilevanti dell'intera produzione dello scrittore siciliano. Scritto nel 1903, sovvenzionato dalla rivista *Nuova Antologia*, sulle cui pagine venne pubblicato a puntate l'anno successivo, il romanzo, come ci anticipa già il titolo stesso, ruota interamente attorno al tema, fondamentale in Pirandello, dell'identità individuale: quella di Mattia Pascal e del suo alter ego, Adriano Meis. Il romanzo, scritto in prima persona, è infatti il racconto da parte del protagonista della propria vita e delle vicende che l'hanno portato ad essere il "fu" di se stesso. Dopo la morte del padre, che aveva fatto fortuna al gioco, la madre di Mattia, il protagonista, il quale ha pure un fratello di nome Roberto, sceglie di dare in gestione l'eredità del marito a Batta Malagna, amministratore poco onesto che deruba giorno per giorno la famiglia Pascal. I due giovani eredi, dal canto loro, sono troppo impegnati a divertirsi per occuparsi della gestione del patrimonio familiare. Mattia, inoltre, mette incinta la nipote del Malagna, e viene da questi obbligato a sposarla per rimediare all'offesa provocata. Impoverito dalla mala gestione dell'eredità paterna, il protagonista deve impiegarsi come bibliotecario e vivere con la moglie a casa della suocera, donna arcigna e che lo disistima profondamente. Non passa molto tempo che la vita matrimoniale diventa insopportabile e, dopo la perdita di entrambe le figlie che amplifica la frustrazione dei coniugi, Mattia decide di partire in direzione Montecarlo, per tentare di arricchiarsi al gioco. Le sue speranze vengono esaudite: il protagonista vince una somma considerevole alla roulette. Si rimette così in viaggio verso il paese natio, trionfo della vittoria e deciso a riscattarsi. Durante il viaggio in treno, però, accade l'imprevedibile: Mattia legge sul giornale la cronaca di un suicidio avvenuto a Miragno, e scopre con enorme stupore di essere stato identificato nel cadavere dello sventurato, già in stato di putrefazione e quindi poco riconoscibile. Dopo un primo momento di totale smarrimento, Mattia decide di cogliere l'occasione per fuggire da quella vita poco entusiasmante che lo attende a casa. Abbandonata l'identità di Mattia Pascal, cui si associa l'idea di fallimento esistenziale, il protagonista adotta il nuovo nome di Adriano Meis, convincendosi che liberarsi dalla figura sociale di Mattia (il nome, la famiglia, la vita usuale di tutti i giorni) sia il primo passo di una nuova vita. Dopo un periodo trascorso a vagare tra Italia e Germania, Adriano si stabilizza a Roma, dove prende in affitto una stanza dal signor Paleari. Qui però il protagonista si scontra coi limiti intrinseci di un'esistenza al di fuori delle convenzioni sociali: non possedendo documenti né un'identità riconosciuta, non può denunciare un torto che gli viene fatto - nello specifico, un furto - e, cosa ben più grave, non può sposare la figlia del padrone di casa, Adriana, di cui è nel frattempo s'è innamorato. Frustrato dalla sua condizione, decide di rinunciare anche all'identità di Adriano Meis, di cui inscena il suicidio (a pensarci bene, un altro atto di mistificazione e di mascheramento da parte del protagonista), e di riprendere la vecchia identità, facendo "risorgere" - per così dire - Mattia Pascal. Tornato a Miragno, Mattia trova però una situazione ben diversa da quella che aveva lasciato: sua moglie ha sposato un amico di vecchia data, Pomino; inoltre, i due hanno pure avuto una figlia. Mattia è dunque escluso anche da ciò che inizialmente, con l'episodio fortunato della roulette, aveva provato a fuggire e che ora vorrebbe recuperare in extremis. L'ordine sociale (rappresentato dalla famiglia e dal matrimonio, oltre che dal nome e dal cognome che ci identifica di fronte agli altri) isola definitivamente Mattia, che può solo riprendere il suo precedente impiego di bibliotecario, ritirandosi in una vita condannata al senso di estraneità dal mondo, la cui unica distrazione è la visita saltuaria alla propria tomba. Con un puntuale tocco umoristico - assai coerente del resto con la poetica pirandelliana della maschera e la sua costante riflessione sul "doppio" che alberga nelle vite di tutti noi, come dimostrerà anche *Uno, nessuno e centomila* - a Mattia, che ha provato ad evadere dalle convenzioni sociali per assumere una nuova identità più felice, non resta che la constatazione, assai provvisoria e precaria, di essere nient'altro che il "fu Mattia Pascal". Sono tutti temi che costellano il romanzo, e che si concentrano, oltre che nelle due Premesse del romanzo, anche quando Anselmo Paleari esplicita a Mattia-Adriano (degente a letto, e provvisoriamente privato della vista dopo un'operazione all'occhio strabico...) la propria "lanterninosofia". E le basi "filosofiche" della concezione del mondo pirandelliana non si riflettono solo

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