

名著名篇双语对照丛书
MINGZHUMINGPIAN
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十日谈 幽默故事

[意大利] 乔万尼·薄伽丘◎著 于伟 孙英梅◎编译



中英
对照

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薄伽丘一生写过许多长诗和散文故事，其中以《十日谈》成就最高，影响最大。《十日谈》反映了当时意大利的广阔现实社会，热情歌颂青年男女冲破禁欲主义和封建束缚，反对等级特权，宣扬人类平等，揭露贵族的腐朽和愚昧，抨击僧侣的虚伪和荒谬。《十日谈》以独特的“框架形结构”，精炼、通俗、幽默的文笔，为欧洲近代短篇小说创作提供了范例。

中国书籍出版社

名著名篇双语对照丛书

十日谈幽默故事

〔意大利〕乔万尼·薄伽丘◎著 于伟 孙英梅◎编译



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电 话: (010)51259192 (总编室)

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十日谈幽默故事



Introduction

Most gracious ladies, when I think to myself how very pitiful you all are by nature, I have to recognise that you will find this present work has a painful and unpleasant beginning, as the sad memory of the deaths in the recent plague, which my book carries at its forefront, is universally horrible to all who saw it or otherwise knew of it. But I hope this prospect will not put you off reading further, for fear you might continue to travel forever through sighs and tears. Let this grisly beginning be to you simply like a rugged and steep mountain confronting people who have gone out for a walk. Beyond the mountain lies a most fair and delightful plain, which they find all the more pleasant, the greater was the hardship of climbing up and down the mountain. For just as pain touches the extreme point of joy, so are miseries brought to an end by imminent joy. This brief pain (I say brief, because it is contained in few pages) is quickly succeeded by the sweetness and delight that I promised you, though one would hardly expect such enjoyment after such a beginning if it had not been stated in advance. And the truth is that if I could have found some suitable way of bringing you to my desired state of happiness by a path less rugged than this will prove, I would gladly have done so. But without this memory of our past miseries, it would have been impossible to show the reason why the things came about that will be read later on. Therefore, as if forced by necessity, I have brought myself to write what follows.

I say, then, that the years since the fruitful Incarnation of the Son of God had reached the number of one thousand three hundred and forty-eight, when into the notable city of



序 曲

亲爱的女士们，我知道你们天生仁慈，但我却不得不让你们的书里读到一个痛苦、惨淡的开头。它勾起了人们对不久前那场瘟疫中充满死亡气息的悲伤记忆。我这开头的记载，对于那些刚刚亲身经历或耳闻此事的人们，都是一件很不好受的事情。我知道你们肯定是不想在叹息和泪水中阅读，但是我还是希望这开头的场景不会让你们把书束之高阁。你们就把这苦涩的开头当成是远足者面前的崎岖陡峭的大山吧。在这座大山的后面，可伸展着一片美丽可爱的广阔平原呢。只有经历了艰难的跋涉才能更为深刻地体会到那醉人的甘甜。乐极固然生悲，悲苦到了尽头，也会带来幸福。我向你们承诺，这短暂的痛苦（我说短暂，是因为这些只占本书几页）很快就会被那甜美的喜悦所取代。这些如果不提前说出来的话，恐怕很少有人会想到在这样的开头之后，还有这么甜美的故事。说实话，如果我可以另取合适的道路，而不是这条崎岖的小路来引领你们达到我所渴望的幸福的话，我将会十分乐意这样做。但是如果过去那些惨痛的记忆，我将很难对你们将要读到的故事做出解释。所以，好像是迫于形势一样，我必须写出下面的文字。

就在耶稣基督降生后的第一千三百四十八年，意大利



Florence, fairer than every other in Italy, there came the death-dealing pestilence, which, through the operation of the heavenly bodies or through our own iniquitous dealings, being sent down upon mankind for our correction by the just wrath of God, had some years before appeared in the East and after having bereft those countries of an innumerable quantity of inhabitants, extending without cease from one place to another, had now disastrously spread towards the West.

And this pestilence was all the more virulent in that it spread from sufferers to gain a grip on any healthy people who were in contact with them, just as a fire spreads to dry or oily things placed too close to it. In fact, the contagion was even worse than that: not only did talking or consorting with the sick infect the healthy and cause them to share their fate, but merely touching the clothes or any other thing that had been touched or used by the sick seemed enough to communicate the sickness to the toucher.

On account of these things and many others like them—some of which were stranger still—various fears and imaginings beset those who remained alive. Their thoughts nearly all tended to a very savage conclusion, namely, to shun and avoid the sick and everything connected with them. By doing this, each one thought that his or her own personal health could be secured. There were some who believed that to live moderately and keep oneself from all excess was the best defence against the current danger, and so, coming together in exclusive companies, they lived removed from all other people and shut themselves up in those houses where nobody had been sick and where the living was best. There they fed temperately on the most delicate foods and the finest wines. Avoiding all uncontrolled



最美丽圣洁的城市佛罗伦萨爆发了一场可怕的瘟疫。这场瘟疫不知道是天体运动的结果，还是由于人类自身行为的丑恶，威严公正的天主对他们施以严厉的惩罚。最初，这种瘟疫只是出现在东方，不到几年的工夫，夺去了成千上万人的生命，眼看这瘟疫不断地一处处蔓延开来，现在又不幸地传播到了西方。

这种瘟病实在太可怕了，它就像那熊熊燃烧的烈火蔓延到附近的干柴或是带油的东西上一样，能从患者身上迅速蔓延到任何接触他的健康人身上。事实上，这瘟疫比火还要厉害：不要说与患者谈过话、打过交道的人会染病送命，甚至只是接触过病人穿过的衣服、摸过的东西，也会被传染。

由于这些以及其他类似的原因——有些甚至更奇怪，活着的人们心里更是充满了恐惧和猜疑，这些恐惧使得他们几乎每一个人都采取了冷酷无情的手段，以避免与病人及其物品接触。他们以为这样一来，他们的性命就可以保住了。有些人认为只有过清心寡欲、有节制的生活，才是抵抗这种瘟疫的最好办法。所以，他们聚在与外界隔离的地方，远离人群，把自己关在没有病人的洁净房子里。他们吃的是最精致的美食，喝的是上等的美酒，但他们也是尽力克制，避免过量。他们整日被自己安排的音乐和各种



behaviour, they surrounded themselves with music and such other amusements as they could arrange, taking care never to speak with anyone, and choosing to hear no news from outside about death or sick people. Others, inclining to the contrary opinion, maintained that a very certain remedy for the plague was to carouse and make merry and go about singing and playing games and satisfying one's appetite in every possible way, and laughing and jeering at whatever happened.

Some were of a harsher, though perhaps a more certain way of thinking. They maintained there was no better remedy against plagues—in fact, no remedy as good—than to run away from them. Moved by this reasoning and thinking of nothing but themselves, a large number of them, men and women alike, abandoned their own city, their own houses and homes, their relatives and their possessions, and set off to the countryside near other towns, or else near Florence.

And although the people who followed these different alternatives did not all die, yet neither did they all escape. In fact, many people adopting each alternative style of behaviour, and living in all the different places, fell sick with the plague and languished on all sides. Having set the example themselves while they were well, they were now almost completely neglected by those who still continued in good health. It was not just that one townsman avoided another, and hardly any neighbour cared about another neighbour, and relatives seldom or never talked to one another except from afar. This tribulation had struck such terror into the hearts of all, men and women alike, that brother abandoned brother, uncle abandoned nephew, and sister abandoned brother, and often a wife abandoned her



玩乐包围着，对外界死亡和疾病的消息完全不闻不问。另一些人，则有着不同的看法，认为对付这场瘟疫最有效的办法就是纵情欢乐，狂歌嬉戏，随心所欲地生活，对周围发生的一切事情一笑置之。

更有甚者，认为最安全可行的办法，实际上也没有更好的办法了，就是对瘟疫避而远之。有了这种想法，大批的男男女女，就只为自己考虑，不顾其余，他们离开了自己的城市，抛弃了自己的家园，丢下自己的家人和财产，逃到靠近佛罗伦萨或是其他城镇的乡下去。

尽管这些持有不同见解的人并没有全部死去，但他们也不是每个人都活下来了。事实上，在那些采取不同生活方式、居住在不同地方的人里面，也有许多人感染了瘟疫，在各自的角落孤独地死去了。由于他们先前健康的时候树立下了榜样，这些人在得了病之后也只能被那些仍然健康的人丢弃不理了。就这样，大家互相躲避，邻居互不关心，亲戚少有往来，即使偶尔碰面，也只隔着很远彼此说话。这瘟疫闹得人心惶惶，男人女人都一样，他们的哥哥抛弃弟弟，叔叔抛弃侄子，姊妹不认兄弟，妻子疏远丈



husband. And what is even more extraordinary and almost incredible—fathers and mothers refused to visit or care for their own children, as if they had not belonged to them. The result of this was that those who fell ill (and this happened to innumerable people, both men and women) were left with no help other than what they received through the charity of friends (and there were few of them) or through the greed of servants who tended them, lured by high and extravagant wages.

I find myself weary of wandering so long amid such miseries; and so, hoping now to avoid as much of them as I can reasonably manage, I say that, while our city was in this state, almost empty of inhabitants, it happened (as I afterward heard from a credible witness) that in the venerable church of Santa Maria Novella, one Tuesday morning, at a time when almost nobody else was present, seven young ladies gather together. They were all linked to one another by friendship or by neighbourly or family ties. They had heard the religious service in the mourning dress, as the circumstances required. Not one of them had passed her twenty-eighth year or was less than eighteen years old. Each of them was discreet and of noble blood, beautifully shaped, well-mannered, and full of grace and honour.

I would set out the names of these ladies in their original form, except that proper reasons forbid me to do so. I would not wish it to be possible that, in time to come, any of them should feel ashamed on account of the things later described as being told or heard by them, as the laws of enjoyment are nowadays somewhat narrower, whereas at that time, for the reasons already mentioned, they were much more relaxed, not only for people of their young age, but even for those of far more mature years. Also, I would



夫。更让人难以置信的是，父母也不愿再照看、守护自己的孩子，就好像子女并非他们自己生下来的。因此那许多生病的男女无人照管，惟一能指望的只有少数朋友出于怜悯之心给一点安慰，不过这是极少发生的事情。除此之外，就要靠那些贪婪的、被丰厚的酬劳吸引来的看护们来照顾他们了。

我觉得自己已经倦于在这些悲惨的经历中漫游了，因此，希望尽我所能避免自己再谈起它们。正如我所说，我们的整个城市，已几乎空无一人了。不过后来我听一个可靠的人说，在一个星期二的早晨，庄严的圣玛丽亚·诺维拉教堂出现了聚在一起的七位年轻女子，她们是仅有的去早祷的人。她们不是朋友、邻居，就是亲戚。她们都穿着跟这年头相适宜的丧服，倾听布道。她们之中最大的二十八岁，最小的十八岁，每一个人都聪敏伶俐，出身高贵，容貌美丽，仪态优雅。

要不是有什么顾忌的话，我本来是可以列出她们的真实姓名的。但是为避免将来这些女子因本书中所记录的她们讲述的或是听到的故事而感到困窘，我还是不说的好。因为现在的社会风气又开始变得严厉起来，不像是当时由于上面提及的原因，而显得那么宽松了，不仅针对年轻的



not wish to give envious people, who are ready to carp at every praiseworthy life, any opportunity of disparaging the good name of these honourable ladies with unseemly talk. And therefore, So that the things which each of them said may be understood without confusion when the time comes, I propose to give them names completely or partially suited to each one's character.

The first of them, the one who was most mature in years, I will call Pampinea, the second will be called Fiammetta, the third Filomena and the fourth Emilia. To the fifth we will give the name of Lauretta, to the sixth Neifile and the last, not without cause, we will call Elissa. These ladies, then, not drawn together by any set purpose, but gathering by chance in a corner of the church, having seated themselves in a ring, after many sighs, stopped saying their prayers and started talking to one another about the nature of the time in many and various ways. After a while, the others fell silent, and Pampinea proceeded to speak as follows :

“My dear ladies, you may, like myself, have heard many times that anyone who speaks honourably does harm to nobody. It is the natural right of every person born here on earth to protect, sustain and defend his or her own life as far as possible. This right is generally recognised: indeed it has sometimes happened that, in order to save their own lives, people have killed others without committing any fault. If this is conceded by the laws, which seek the well-being of everybody, how much more lawful is it for us and anybody else, without giving any offence, to take such means as we may for the preservation of our lives?

“I do not know if it looks to you as it does to me, but I think it would be an excellent thing if we were to leave this





女子，对成年的妇女也是一样的。我也不想让那些满怀嫉妒、喜欢吹毛求疵的人找到机会，用污秽的言语败坏这几位纯洁无瑕的女士们的名声。因此，为了让她们每个人讲述的故事在将来不至于让读者混淆，我就给她们每人另外取了一个合乎或多少合乎她们性情的名字。

第一个，她们中年龄最大的，我将叫她潘皮妮亚；第二位，叫菲亚梅塔；第三位，菲洛梅娜；第四位，埃米莉亚；第五位，劳蕾塔；第六位，内菲尔；最后一位，名字取得很恰当，就叫做埃利萨。这几个女人，并不是为了什么目的按约定聚集在一起的，而是很偶然地在教堂里相遇。她们就在教堂的一角，围坐在一起，长吁短叹了一阵子，停下了祈祷，开始相互谈起当时生活的种种情形来。过了一会儿，大家都沉默不语了，只听得潘皮妮亚开口说到：

“我亲爱的女士们，想必你们早就知道，一个人做自己本分的事是不会对别人造成伤害的。每个出生在地球上的人尽力保护、维持自己的生命是天赋予他们的权利。这种权利是被普遍认同的：事实上，很多时候，人们为了保护自己的性命，可以杀害其他人，而这并不被认为是过错。如果连这都可以被维护公共利益的法律所允许的话，难道我们就不可在不冒犯任何人的情况下，采取各种可能的途径来保护我们的生命吗？

“我不知道你们的看法是否和我一样，但是我认为，



city, just as we are, as many have done before us. We should shun the dishonourable example of other people just as we should shun death, but we should move in an orderly way to our places in the country—each of us has plenty of country properties—and there we should enjoy all the diversion, the delight and such pleasure as we can find, without in any way breaching the bounds of reason. There may we hear the small birds sing, there may we see the hills and plains all veiled in green and the fields full of corn waving like the sea. There may we see trees of a thousand sorts, and there the face of heaven is more open to view. Although heaven may be angry with us, all the same it will not deny us its eternal beauties, far lovelier to look on than the empty walls of our city. As well as this, the air is much fresher there, and at this season there is a more abundant supply of everything which life requires, and fewer things to distress us. For even though the farm labourers are dying there, just like the townspeople here, it is less distressing there because the houses and inhabitants are more sparsely scattered than in the city.

“ Besides, if I am correct, we are not abandoning anyone here in Florence. We might far more properly describe ourselves as having been abandoned, seeing that our family members, either by dying or by running away from death, have left us alone in this great tribulation, as though we did not belong to them. ”

The other ladies, having listened to Pampinea, not only praised her advice, but, in their eagerness to follow it, had already begun to discuss precise details of how they could arrange things. It was as if they were going to stand up straight away from where they had been sitting and set off instantly.