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十日谈

The Decameron

〈上〉

(意大利) 薄伽丘 著
许抚琴 高丽 程惠珊 译



ENGLISH

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导 读

乔万尼·薄迦丘(1313—1375)是意大利文艺复兴运动先驱之一,杰出的文学家。其代表作《十日谈》在思想内容和艺术性方面都达到了文艺复兴时期文学的高峰,并开创了欧洲短篇小说的先河,是世界文学宝库中的一朵奇葩。

薄迦丘是一个佛罗伦萨商人和法国女人的私生子,1313年生于巴黎。他幼年丧母,在严父和后母的冷酷家庭中度过了童年。后来,跟随父亲到那不勒斯经商,又学过法律,有机会进入那不勒斯王罗伯特的宫廷,接触到贵族骑士的生活,并同人文主义者广泛交往,攻读古代文学典籍。他在宫廷里认识了罗伯特的女儿玛丽娅(菲娅美达),对她产生了爱情,这一段浪漫的经历,在他后来的创作中留下了很深的痕迹。

薄迦丘是一位才华横溢,勤勉多产的作家。他既以短篇小说,传奇小说蜚声文坛,又擅长写作叙事诗、牧歌、十四行诗,在学术著述上也成就卓著。

传奇小说《菲洛柯洛》是薄迦丘的第一部作品,大约写于1336年左右。它以西班牙宫廷为背景,叙述了一对地位悬殊、信仰不同的青年男女历尽磨难,终成眷属的爱情故事,带有自传性质,写作手法已相当成熟。

叙事长诗《菲洛特拉托》(约1338年)和《苔塞伊达》(1340—1341)在古典的题材中注入了现代的情感。这两部作品开了8行体诗的先河。

牧歌式传奇《亚美托的女神们》(又称《佛罗伦萨女神们的喜剧》,约1341年)在形式上仿效但丁的《新生》。长诗《爱情的幻影》(1342—1343)受到但丁《神曲》的影响,用三韵句写成,具有隐喻诗的特点。《菲埃索拉的女神》(1343—1354)是又一部8行体长诗。《菲洛美塔的哀歌》(1343—1344)是仅次于《十日谈》的一部重要作品。

这些作品汲取古希腊、罗马诗歌和传奇的题材,讴歌纯洁的爱情,高尚的友谊,展示人世间生活的美丽和爱情的欢乐,谴责违反人情常理的禁欲主义,同时对人物充满激情的心理状态也比较注意刻画。

薄迦丘最重要的作品《十日谈》是欧洲文学史上第一部现实主义巨著,写于1349至1353年间,历时五年之久。作品开头有个楔子,叙说1348年佛罗伦萨鼠疫流行,全城一片凄苦恐慌,三男七女原本相识,一起到一所乡村别墅避难。为了消遣时间,他们除了玩赏风景,欢宴歌舞,便每人每天讲一个故事,十天里共讲了一

百个故事，故名《十日谈》。这些故事来源广泛，取材于历史事件，中世纪传说，东方民间故事（如《一千零一夜》、《七哲人书》等），传奇轶闻和街谈巷议兼收并蓄，熔古典文学和民间文学的特点于一炉。

《十日谈》一书十天故事中每一天各有一个主旨，体现了作者的创作思想和写作动机。第一天，作者以讽喻的手法透视了人类的罪愆，特别是上流社会人们的罪愆。第二天，作者显示了命运驾驭男人女人的力量，认为人们无不受到命运的主宰与摆布。第三天，作者认为人类的意志和努力可以战胜命运，而爱情和智慧在其间起了不少作用。第四天和第五天，作者强调揭示了爱情的悲欢，先是痛苦，后是欢乐。第六天强调了智慧的重要性，认为随机应变、急中生智和聪明的言辞往往使人能在尴尬的局面下应付自如，度过难关。第七天和第八天，则着重叙述了女人如何巧言令色地捉弄丈夫，以及男人如何捉弄女人，男人们相互之间捉弄戏谑的情况。第九天没有一个固定的主题思想。第十天则宣扬了人类应有的德性，即宽容与忍耐等等。

《十日谈》的功绩大致有以下三方面：

第一，此书肯定了人性，宣扬了人文主义，反对禁欲主义，无情地批判了当时天主教会的阴暗面。

第二，薄迦丘尊重女性，维护女权，提倡男女平等。

第三，绝大多数评论家认为《十日谈》是欧洲第一部现实主义小说，在一定程度上推动了意大利文艺复兴的发展。

《十日谈》是世界文学史上一部具有巨大价值的文学作品。薄迦丘以丰富的生活知识和出色的艺术概括力，展示出意大利不同阶层的生活画面，抒发了文艺复兴初期的人文主义和自由思想。意大利著名评论家，杰出的文学史家德·桑克蒂斯把薄迦丘的《十日谈》与但丁的《神曲》相媲美，称之为《人曲》。

《十日谈》问世后，很快被译成欧洲各种文字，对十六、十七世纪西欧现实主义文学产生了很大影响。英国乔叟的《坎特伯雷故事集》、法国马格里特·德·纳瓦尔的《七日谈》都是摹仿《十日谈》之作。拉封丹、洛佩·德·维加、莎士比亚、莱辛、歌德、普希金都曾在作品中引用过《十日谈》中的故事。

本书第一天至第三天的故事由许抚琴翻译，第四天至第七天的故事由高丽翻译，第八天至第十天的故事由程惠珊翻译，由于译者阅历、水平均有限，失误之处在所难免，恳请广大读者朋友不吝赐教，在此一并表示感谢。

译者

二〇〇二年三月

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[Preface]

Here begins the book called The Decameron, also known as Prince Galeotto, in which one hundred tales are contained, told in ten days by seven ladies and three young men.

To have compassion for those who suffer is a human quality which everyone should possess, especially those who have required comfort themselves in the past and have managed to find it in others. Now, if any man ever had need of compassion and appreciated it or derived comfort from it, I am that person; for from my earliest youth until the present time I have been aflame beyond all measure with a most exalted and noble love, perhaps too much so for my lowly station, if I were to tell about it. And even though those judicious people who knew about my love praised me and held me in high regard because of it, it was, nevertheless, still extremely difficult to bear: certainly not because of the cruelty of the lady I loved but rather because of the overwhelming passion kindled in my mind by my unrestrained desire, which, since it would not allow me to rest content with any acceptable goal, often caused me to suffer more pain than was necessary. In my suffering, the pleasant conversation and the admirable consolation of a friend on a number of occasions gave me much relief, and I am firmly convinced I should now be dead if it had not been for that. But since He who is infinite had been pleased to decree by immutable law that all earthly things should come to an end, my love, more fervent than any other, a love which no resolution, counsel, public shame, or danger that might result from it could break or bend, diminished by itself in the course of time, and at present it has left in my mind only that pleasure which it usually retains

序

《十日谈》(也称《加莱奥托王子》)一书由此开始,全书共有故事一百篇,是由七个女郎和三个小伙子分十天讲完的。

对不幸的人们怀有同情,是人之常情,特别是那些曾经需要安慰并从他人那里获得了安抚的人。如果说有谁曾经需要别人安慰,体会到这份赠予的可贵,或是从中获得了慰藉,那么我就是这样一个。我从青年时代至今,心里一直热烈地燃烧着一种圣洁高贵的爱,恐怕对我卑微的出身而言,她是太高贵了,因而我一直没有向她表白。尽管那些知理明断的人们闻悉此事后,器重我,对我加以称赞;可是这份爱的灼痛依然让我苦不堪言。其实,这倒不是由于我心爱的女子心肠太硬,而是由于我的热情不羁,在我胸中激起一股难以驾驭的欲火,这使我无法放弃那些难以企及的愿望,让我为此捱了不少毫无必要的痛苦。就在我沉浸在苦痛之中的时候,有一个朋友常同我亲切地交流,带给我不少安慰,我相信如果没有他的话,我恐怕已经不在这个世界上。幸而万能的天主,以他恒久不变的法则,让世间的一切都有终结。我的那份高于一切的爱,无论自己怎样下决心、别人怎样规劝、无论会招致怎样的舆论、耻辱或危险,都无法磨灭或动摇的那份爱,终于随着时光流逝,渐渐淡泊了。如今只在我心中留下快乐的记忆,这是爱情给予那些没有贸然在深不见底的爱河

for those who do not venture too far out on its deep, dark waters; and thus where there once used to be a source of suffering, now that all torment has been removed, there remains only a sense of delight.

But while the pain has ceased, I have not lost the memory of favors already received from those who were touched by my heavy burdens; nor, I believe, will this memory ever pass, except with my death. And because it is my feeling that gratitude is the most praiseworthy of all qualities, and that its opposite the most worthy of reproach, in order not to appear ungrateful, I have promised myself to use my limited talents in doing whatever possible (now that I am able to say I am free of love) in exchange for what I have received—if not to repay with consolation those who helped me (since their intelligence and their good fortune will perhaps make this unnecessary), then, at least, to assist those who may be in need of it. And however slight my support or, if you prefer, comfort may be to those in need, nevertheless I believe it should still be available where the need is greatest, for there it will be the most useful and the most appreciated.

And who will deny that such comfort, no matter how insufficient, is more fittingly bestowed on charming ladies than on men? For they, in fear and shame, conceal the hidden flames of love within their delicate breasts, a love far stronger than one which is openly expressed, as those who have felt and suffered this know; and furthermore, restricted by the wishes, whims, and commands of fathers, mothers, brothers, and husbands, they remain most of the time limited to the narrow confines of their bedrooms, where they sit in apparent idleness, now wishing one thing and now wishing another, turning over in their minds a number of thoughts which cannot always be pleasant ones.

中沉没的人们的礼物。

因此,当痛苦消退之后,这份曾是苦痛源泉的爱,便只有欣慰的追忆了。尽管我的痛苦已经结束了,可我并没有忘记那些为我的不胜负累所打动,并且关怀过我的人们。这份记忆,会永远伴随着我的。在我看来,感激是所有美德之中最值得称赞的;反之,则最应受到屏弃。为了不让自己给人以忘恩负义的印象,我下定决心,要趁现在的无忧无虑,用自己微薄的才学,尽可能回馈这份赠予。即便我无法报答那些曾经帮助过我的人们,因为他们都通情达理,又倍受命运的眷顾;那么至少,能帮助另一些需要慰藉的人们。无论这样一本书不见得能给那些痛苦的人们带去多大的鼓励或安慰,我还是相信,那些极度需要勉励的人们会珍视它,并且能够从中得到一些安慰的。

有谁能够否认,把这本书献给可爱的女子们,比献给男人们更合适呢?她们娇怯、害羞,只把爱情的火焰埋藏在自己柔弱的胸中,未曾吐露的爱情比公开的情感更强烈,这一点,只有深切体会过的人们才能明白。况且,她们要顺从父母兄弟和丈夫的意愿、受他们的支配,服从他们的管教,她们只能坐在自己的闺房里,在漫漫的寂寥之中,左思右想,抑郁寡欢。要是种种思绪在她们心中卷起了忧郁或炽烈的愿望,那么除非她们的注意力转向别处,否则就会陷入难以承

And because of these thoughts, if there should arise within their minds a sense of melancholy brought on by burning desire, these ladies will be forced to suffer this terrible pain unless it is replaced by new interests. Furthermore, they are less able than men to bear these discomforts; this does not happen to a man who is in love, as we can plainly see. If men are afflicted by melancholy or ponderous thoughts, they have many ways of alleviating or forgetting them; if they wish, they can take a walk and listen to or look at many different things; they can go hawking, hunting, or fishing; they can ride, gamble, or attend to business. Each of these pursuits has the power, either completely or in part, to occupy a man's mind and to remove from it a painful thought, even if only for a brief moment; and so, in one way or another, either consolation follows or the pain becomes less. Therefore, I wish to make up in part for the wrong done by Fortune, who is less generous with her support where there is less strength, as we witness in the case of our delicate ladies. As support and diversion for those ladies in love (to those others who are not I leave the needle, spindle, and wool winder), I intend to tell one hundred stories, or fables, or parables, or histories, or whatever you wish to call them, as they were told in ten days (as will become quite evident) by a worthy group of seven ladies and three young men who came together during the time of the plague (which just recently took so many lives), and I shall also include several songs sung for their delight by these same ladies. These stories will contain a number of different cases of love, both bitter and sweet, as well as other exciting adventures taken from modern and ancient times. And in reading them, the ladies just mentioned will, perhaps, derive from the delightful things that happen in these tales both pleasure and useful counsel, inasmuch as they will recognize

受的痛苦之中。而且,女子远不如男人们能够承受愁闷。我们很容易看得出,这种事不会发生在男人们身上。倘若他们陷入了沉闷忧郁,他们可以有許多排遣的方法。只要他们愿意,他们可以散散步,沿路观看身边的事物或是聆听各种声音;可以去放鹰、打猎、钓鱼;也可以去骑马、赌博、或是去谈谈生意。这种种方法各具其力,可以分散或占据他的注意力,使他摆脱心中的苦闷,哪怕只是暂时的也好。于是,他不是用这种办法,就是通过那种途径,总能找到慰藉,或是将痛苦冲淡。因此,我想要多少弥补一下命运女神的过失。正如我们往往见到的那样,对于那些更加娇柔无力的女子们,这位女神却不是那么宽厚。为了给那些思恋中的女子们送上一一点安慰和消遣(至于那些没害相思病的女人们,她们可以与针线、纺锤和摇纱机为伴),我打算在此写下一百个故事,或是一百则寓言,一百篇传奇,一百段轶事,随便你怎样称呼它们都行。这些故事,是在最近瘟疫蔓延的一段日子里,由七个女郎和三个小伙子分十天讲述的。我还收入了她们高兴时唱的几支曲子。这一百篇故事中,讲述了各种不同的爱情际遇,有苦涩的,也有甜蜜的,还有其他一些古往今来令人激动的奇闻趣事。沉浸在相思之苦中的女子们,读了这些欣然快慰的故事,将会认识到哪些事应该避免,哪些事可以追寻;这样,也许她们会从中得到一些乐趣,或是汲取一些教益。如此一来,我相信,她们的忧闷定会释然消散。要是蒙天主成全,果真能做到这一点,

what should be avoided and what should be sought after. This, I believe, can only result in putting an end to their melancholy. And should this happen (and may God grant that it does), let them thank Love for it, who, in freeing me from his bonds, has given me the power to attend to their pleasure.

那么让她们感谢神的爱护吧,是他把我从爱情的桎梏中解脱出来,赋予我力量,为她们的快乐而写作。

[Introduction]

Here begins the first day of The Decameron, in which, after the author has explained why certain people (soon to be introduced) have gathered together to tell stories, they speak, under the direction of Pampinea, on any subject that pleases them most.

WHENEVER, most gracious ladies, I consider how compassionate you are by nature, I realize that in your judgment the present work will seem to have had a serious and painful beginning, for it recalls in its opening the unhappy memory of the deadly plague just passed, dreadful and pitiful to all those who saw or heard about it. But I do not wish to frighten you away from reading any further, by giving you the impression that all you are going to do is spend your time sighing and weeping while you read. This horrible beginning will be like the ascent of a steep and rough mountainside, beyond which there lies a most beautiful and delightful plain, and the degree of pleasure derived by the climbers will be in proportion to the difficulty of the climb and the descent. And just as pain is the extreme limit of pleasure, so, then, misery ends with unanticipated happiness. This brief pain (I say brief since it contains few words) will be quickly followed by the sweetness and the delight which I promised you before, and which, had I not promised, might not be expected from such a beginning. To tell the truth, if I could have conveniently led you by any other way than this, which I know is a bitter one, I would have gladly done so; but since it is otherwise impossible to demonstrate how the stories you are about to read came to be told, I am obliged, as it were, by necessity to write about it this way.

Let me say, then, that thirteen hundred and

楔子

《十日谈》的第一天从此开始。作者先说明了是什么原因让书中的几位男女聚到一起讲述故事。然后,在帕皮妮亚的主持下,大家每人都讲了一个自己喜欢的故事。

美丽的女郎们,我相信你们天生都是富有同情心的,所以我也明白,这本书的开篇会让你们觉得过于沉闷压抑。因为它让人们回想起那场刚刚结束的可怕的瘟疫,会让那些曾经亲眼目睹或有所耳闻的人们,感到心痛和悲哀。但我并不想让你们认为,这本书只会让你们叹息落泪,而不敢再读下去。这个可怕的开头其实就如同一座挡在前面的险峻高山,遮挡着一片美丽宜人的平原,登山者将在翻山越谷的艰辛中获得欢愉。正如乐极可以生悲一样,悲苦到了尽头,也会出现意想不到的欢乐。这个短暂的痛苦(我说是短暂的,因为它只有寥寥数语)接续着甜蜜和欢乐,这是我刚才就承诺过的。如果我不说的话,看了这样一个开头,你们恐怕无法想象其间会有美好和快乐。说真的,如果能走另一条捷径,我是不愿意让你们面临这种崎岖的,只是如若不回顾一下这段过去,我就难以说明这些你们即将读到的故事是如何出现的,所以我只能写了这样一个开头。

话说在我主降生后一千三百

forty-eight years had already passed after the fruitful Incarnation of the Son of God when into the distinguished city of Florence, more noble than any other Italian city there came a deadly pestilence. Either because of the influence of heavenly bodies or because of God's just wrath as a punishment to mortals for our wicked deeds, the pestilence, originating some years earlier in the East, killed an infinite number of people as it spread relentlessly from one place to another until finally it had stretched its miserable length all over the West. And against this pestilence no human wisdom or foresight was of any avail; quantities of filth were removed from the city by officials charged with the task; the entry of any sick person into the city was prohibited; and many directives were issued concerning the maintenance of good health. Nor were the humble supplications rendered not once but many times by the pious to God, through public processions or by other means, in any way efficacious; for almost at the beginning of springtime of the year in question the plague began to show its sorrowful effects in an extraordinary manner. It did not assume the form it had in the East, where bleeding from the nose was a manifest sign of inevitable death, but rather it showed its first signs in men and women alike by means of swellings either in the groin or under the armpits, some of which grew to the size of an ordinary apple and others to the size of an egg (more or less), and the people called them *gavoccioli*. And from the two parts of the body already mentioned, in very little time, the said deadly *gavoccioli* began to spread indiscriminately over every part of the body; then, after this, the symptoms of the illness changed to black or livid spots appearing on the arms and thighs, and on every part of the body—sometimes there were large ones and other times a number of little ones scattered all around. And just as the *gavoccioli* were original-

四十八年,在意大利最富盛名的一座城市——佛罗伦萨中,发生了一场可怕的瘟疫。不知这是受了天体的影响,还是天主不满人类道德败坏而施加的惩罚。这场瘟疫最初几年发生在东方,染病致死者不计其数,不幸还不断无情地蔓延,直至扩散到了西方。人们想尽种种办法:城中下令清除了大量的污秽,禁止染病者入城,还发布了各种引导市民预防保健的指示,可一切都是徒劳。虔诚的人们频频向上帝祷告,他们或聚在一起,或以别的形式,也一概没有任何效应。到了那年的春天,灾难终于飞扬跋扈地显示出它的残酷。这场瘟疫与东方所经受的不同,在东方,只要病人的鼻孔一流血,就必死无疑。在这里,则是另一种征兆:生病的男女,最初是在腹股沟或胳肢窝下出现一些肿块,它们大小不一,有的形同苹果,有的状如鸡蛋,一般人把它们称作“横痃”(要不了多久,昭示死亡的肿块就会从这两个地方开始,迅速地蔓延到全身各个部位。然后,症状还会发生病变,病人的手臂、大腿和其他部位会相继出现或黑或紫的斑点,有时候是稀稀疏疏的几大块,有时候是密密麻麻的小斑点。这些斑点和最初的肿块一样,都是死亡的预兆,任何不幸患病的人都必死无疑。一旦得了这种病,无论是怎样延医用药都起不了什么作用。或许这原本就是一种不治之症,或许是医生们庸钝无能,查不清病症的起因,也就不明白该如何对症下药。要知道,越来越多的男男女女,尽管从未受过良好的训练,却也都充当起医生来了。总之,能够

ly, and still are, a very definite indication of impending death, in like manner these spots came to mean the same thing for whoever contracted them. Neither a doctor's advice nor the strength of medicine could do anything to cure this illness; on the contrary, either the nature of the illness was such that it afforded no cure, or else the doctors were so ignorant that they did not recognize its cause and, as a result, could not prescribe the proper remedy (in fact, the number of doctors, other than the well-trained, was increased by a large number of men and women who had never had any medical training); at any rate, few of the sick were ever cured, and almost all died after the third day of the appearance of the previously described symptoms (some sooner, others later), and most of them died without fever or any other side effects.

This pestilence was so powerful that it was transmitted to the healthy by contact with the sick, the way a fire close to dry or oily things will set them aflame. And the evil of the plague went even further: not only did talking to or being around the sick bring infection and a common death, but also touching the clothes of the sick or anything touched or used by them seemed to communicate this very disease to the person involved. What I am about to say is incredible to hear, and if I and others had not witnessed it with our own eyes, I should not dare believe it (let alone write about it), no matter how trustworthy a person I might have heard it from. Let me say, then, that the plague described, here was of such virulence in spreading from one person to another that not only did it pass from one man to the next, but, what's more, it was often transmitted from the garments of a sick or dead man to animals that not only became contaminated by the disease but also died within a brief period of time. My own eyes, as I said earlier, were witness to such a thing one day:

康复的人寥寥无几,几乎所有的病人都在我们描述的征兆出现后三天左右就丧了命,多数人还没有出现发烧或其他并发症就死去了。

这种瘟疫十分可怕,健康人只要接触到病人,就会立刻被感染上,快得如同干柴或是汽油遇上烈火,一下子就烧着了。甚至比这还要可怕,不要说接近病人、和他们谈话,会让人染病致死;就是触摸了病人穿过的衣服、使用过或是碰过的物品,也会受到感染。这事说来真是骇人听闻,要不是我自己也曾亲眼目睹,不管是多么值得信任的一个人讲述给我,我都不敢相信竟有这等事,更不要说把它写下来了。这场瘟疫的传染性真是非同一般,不但是人与人之间交替传染,就连人畜之间,也常有动物接触了病人或死者的物品后,立刻染病丧命的。正如我刚才所说,我曾亲眼目睹这种惨象。有一天,当一个可怜人病死后,他的衣物被丢到了大街上。两头猪恰好碰上,便习惯性地用鼻子去拱那堆东西,接着又把衣服咬在嘴里,挥来舞去地闹

when the rags of a poor man who died of this disease were thrown into the public street, two pigs came upon them, and, as they are wont to do, first with their snouts and then with their teeth they took the rags and shook them around; and within a short time, after a number of convulsions, both pigs fell dead upon the illfated rags, as if they had been poisoned. From these and many similar or worse occurrences there came about such fear and such fantastic notions among those who remained alive that almost all of them took a very cruel attitude in the matter; that is, they completely avoided the sick and their possessions, and in so doing, each one believed that he was protecting his own good health.

There were some people who thought that living moderately and avoiding any excess might help a great deal in resisting this disease, and so they gathered in small groups and lived entirely apart from everyone else. They shut themselves up in those houses where there were no sick people and where one could live well by eating the most delicate of foods and drinking the finest of wines (doing so always in moderation), allowing no one to speak about or listen to anything said about the sick and the dead outside; these people lived, entertaining themselves with music and other pleasures that they could arrange. Others thought the opposite: they believed that drinking excessively, enjoying life, going about singing and celebrating, satisfying in every way the appetites as best one could, laughing, and making light of everything that happened was the best medicine for such a disease; so they practiced to the fullest what they believed by going from one tavern to another all day and night, drinking to excess; and they would often make merry in private homes, doing everything that pleased or amused them the most. This they were able to do easily, for everyone felt he was doomed to die and, as a result, abandoned

了一阵。不多时,它们就好像吃了毒药一样,不住地抽搐,接着倒在那堆衣服上死了。这样一些可怕的事情,让活着的人们惶恐万分,以至他们都采取了极为冷酷的手段——他们拒绝接触任何病人和他们的物品,以为这样就可以保全自己的生命了。

有些人认为,如果生活恬适安逸,简朴节省,就可以躲避这场瘟疫。于是,他们结伴生活在一起,完全与外界隔绝。他们在没有病人呆过的洁净的屋子里住下,吃着最精美的食物,喝着最醇香的葡萄酒,但从不过量。他们决口不提外界的事情,对那些疾病和死亡的消息充耳不闻,只是借音乐和其他消遣来打发时光。另一些人的想法则正好相反,他们认为,对付疾病的最有效的办法就是开怀畅饮、随意歌啸、纵情享受生活,对周围发生的一切都一笑置之。他们也果真顺着自己的心意,日以继夜地饮酒行乐,从一家酒馆到另一家酒馆,甚至还闯到别人家里,为所欲为。这也是轻而易举的事,因为大家都认为自己命不久矣,也就顾不得什么财产不财产了,所以多半的住宅都成了公共财产,任何一个过路的陌生人都可以随意出入,使用屋里的一切,仿佛他们就是房子的主人。不过尽管如此,他们对于病患总是竭力防范,惟恐避之不及。

his property, so that most of the houses had become common property, and any stranger who came upon them used them as if he were their rightful owner. In addition to this bestial behavior, they always managed to avoid the sick as best they could. And in this great affliction and misery of our city the revered authority of the laws, both divine and human, had fallen and almost completely disappeared, for, like other men, the ministers and executors of the laws were either dead or sick or so short of help that it was impossible for them to fulfill their duties; as a result, everybody was free to do as he pleased.

Many others adopted a middle course between the two attitudes just described; neither did they restrict their food or drink so much as the first group nor did they fall into such dissoluteness and drunkenness as the second; rather, they satisfied their appetites to a moderate degree. They did not shut themselves up, but went around carrying in their hands flowers, or sweetsmelling herbs, or various kinds of spices; and they would often put these things to their noses, believing that such smells were a wonderful means of purifying the brain, for all the air seemed infected with the stench of dead bodies, sickness, and medicines.

Others were of a crueller opinion (though it was, perhaps, a safer one): they maintained that there was no better medicine against the plague than to flee from it; convinced of this reasoning and caring only about themselves, men and women in great numbers abandoned their city, their houses, their farms, their relatives, and their possessions and sought other places, going at least as far away as the Florentine countryside - as if the wrath of God could not pursue them with this pestilence wherever they went but would only strike those it found within the walls of the city! Or perhaps they thought that Florence's last hour had come and that no one in the city would remain

面对灾难,在我们这座城里,一切法律和神规似乎都失效了,甚至可以说是荡然无存了。因为和其他人一样,神父和执法官们也都是死的死,病的病,即便依然健在的,也已无部下可以调遣来执行使命了。这样一来,人人都可以为所欲为了。

也有一些人采取了折中的态度,既不像第一种人那样节制饮食,也不似第二种人那样放纵不羁、豪饮狂欢,他们适可而止地满足自己的欲望。他们并不把自己封闭起来,而是到户外走走,手里要么拿着鲜花,要么拈着清新宜人的香草,不时地闻一闻,认为这种气味清脑提神,可以消除那些充斥在空气中的死尸、病人和药物的气味。

另外一些人相对较为冷酷,他们认为除了远离病区,再没有任何药物能够防治瘟疫。也许,这倒真是一种更安全的措施,但持这种观点的男男女女都只关心自己,其他的一切统统弃之不顾。他们丢下了自己的城市、家园、农场、亲人和财产,前往异地他乡,至少也要逃到佛罗伦萨的郊外,好像愤怒的天主只会降罪于这座城市,只要出了城门,瘟疫就再不会波及到他们了。或者是,他们认为佛罗伦萨的末日已经到来,凡是留在城中的人都会从此丧命。见解各异的人们,

alive.

And not all those who adopted these diverse opinions died, nor did they all escape with their lives; on the contrary, many of those who thought this way were falling sick everywhere, and since they had given, when they were healthy, the bad example of avoiding the sick, they in turn were abandoned and left to languish away without any care. The fact was that one citizen avoided another, that almost no one cared for his neighbor, and that relatives rarely or hardly ever visited each other—they stayed far apart. This disaster had struck such fear into the hearts of men and women that brother abandoned brother, uncle abandoned nephew, sister left brother, and very often wife abandoned husband, and—even worse, almost unbelievable—fathers and mothers neglected to tend and care for their children as if they were not their own.

Thus, for the countless multitude of men and women who fell sick, there remained no support except the charity of their friends (and these were few) or the greed of servants, who worked for inflated salaries without regard to the service they performed and who, in spite of this, were few and far between; and those few were men or women of little wit (most of them not trained for such service) who did little else but hand different things to the sick when requested to do so or watch over them while they died, and in this service, they very often lost their own lives and their profits. And since the sick were abandoned by their neighbors, their parents, and their friends and there was a scarcity of servants, a practice that was previously almost unheard of spread through the city: when a woman fell sick, no matter how attractive or beautiful or noble she might be, she did not mind having a manservant (whoever he might be, no matter how young or old he was), and she had

并没有个个都死去,但也并非人人都逃过了这场劫难。

反倒是,那些逃离病区的人们依然在各地纷纷病倒。由于他们健康的时候立下了榜样,教人别去理会病人,所以到他们染病的时候,也无人看顾,任由他们自生自灭。其实,城里的人们已经到了各自隔离的地步,他们相互回避,街坊邻舍不相往来,连亲戚之间也断绝了联系。这场瘟疫使得人人都恐慌不已,以至哥哥离弃弟弟,叔伯不认侄儿,姐妹不要兄弟,甚至妻子舍弃丈夫的事也常有发生。还有更为不可思议的残酷——父母竟不愿看顾自己的子女,就好像他们不是自己的亲生骨肉。

于是,无数病倒的男男女女都没人看顾,惟一能够给予他们一点慰藉的就是朋友的仁慈(可这样的朋友并不多见),以及仆佣的贪婪。那些佣人只是贪图高额佣金,并不懂得如何护理病人。而这样的佣人也是为数甚少,他们多半是些愚钝无知的男女,从未受过这方面的训练,根本帮不了什么忙,除了按病人的要求把这样那样的东西递过去,就只能看着病人奄奄断气。因为这份差事,他们也往往搭上了性命,赔了钱财。由于一旦染病便得不到邻人亲友和父母的照料,而仆佣又格外匮乏,一种前所未有的风气在城中盛行起来:如果一个女人病倒了,无论她是如何美丽动人、高贵端淑,她都不介意请一个男仆,也不计较他年年年少,当病情迫不得已的时候,还可以毫不在

no shame whatsoever in revealing any part of her body to him—the way she would have done to a woman—when necessity of her sickness required her to do so. This practice was, perhaps, in the days that followed the pestilence, the cause of looser morals in the women who survived the plague. And so, many people died who, by chance, might have survived if they had been attended to. Between the lack of competent attendants that the sick were unable to obtain and the violence of the pestilence itself, so many, many people died in the city both day and night that it was incredible just to hear this described, not to mention seeing it! Therefore, out of sheer necessity, there arose among those who remained alive customs which were contrary to the established practices of the time.

It was the custom, as it is again today, for the women relatives and neighbors to gather together in the house of a dead person and there to mourn with the women who had been dearest to him; on the other hand, in front of the deceased's home, his male relatives would gather together with his male neighbors and other citizens, and the clergy also came, many of them or sometimes just a few, depending upon the social class of the dead man. Then, upon the shoulders of his equals, he was carried to the church chosen by him before death with the funeral pomp of candles and chants. With the fury of the pestilence increasing, this custom, for the most part, died out and other practices took its place. And so not only did people die without having a number of women around them, but there were many who passed away without having even a single witness present, and very few were granted the piteous laments and bitter tears of their relatives; on the contrary, most relatives were somewhere else, laughing, joking, and amusing themselves; even the women learned this practice too well, having put aside, for the most

意地把身体的各个部位裸露出来,如同他是个女佣。这也许是为为什么瘟疫过后,那些侥幸活下来的女人们不再像从前一般端庄的缘故吧。就这样,很多人都在瘟疫中丧生,其实如果得到了护理,有些人原本是可以保住性命的。由于瘟疫来势汹汹,病人又缺乏适当的照料,城里日日夜夜都有大批的人死去。这事听来都让人惊骇,更不要说亲眼目睹了!因此,迫于情势,在那些幸免者当中,自然而然地兴起了一种与从前截然不同的风俗习惯。

按照过去的风俗,今天也是如此,谁家要是死了人,亲属和邻居家的女人都要聚到死者的家里,同死者的女眷一同吊唁。同时,亲属和邻居家的男人以及本城的市民们应聚集在死者的家门外,还要有神父到场,人数或多或少,要看那家人的身份而定。棺材由死者的同辈扛在肩上,抬到他生前指定的教堂,在烛光和挽歌声中进行下葬。由于瘟疫日渐恶劣,这种风俗也逐渐消失了,取而代之的是另一种方式。人们死后,非但不再有女人们围在一旁哀悼,就是断气的时候也往往没有一个人在场陪伴,更难得有几个死者能得到亲人的哀悼和泪水。相反,那些亲友们多在别处戏谑欢笑,尽情娱乐。连女人们也受到这种风气的影响,竟为了自己的性命,背弃了她们富于同情心的本性。几乎再没有多少死者能有十来个亲邻送葬,连扛棺材的也不是什么同辈中有名望的人,而