

十日谈

[意] 乔万尼·薄伽丘 著

[英] 约翰·佩恩 译



Giovanni Boccaccio

Decameron of Boccaccio



十 月 刊

1993 年 10 月 10 日

1993 年 10 月 10 日

1993 年 10 月 10 日

1993 年 10 月 10 日

Decameron of Boccaccio

十日谈

Giovanni Boccaccio

[意] 乔万尼·薄伽丘 著

[英] 约翰·佩恩 译

世界图书出版公司

上海·西安·北京·广州

图书在版编目 (CIP) 数据

十日谈: 英文/ (意) 薄伽丘 (Boccaccio, G) 著; (英) 佩恩译. —上海: 上海世界图书出版公司, 2011.4

ISBN 978-7-5100-3249-3

I. ①十… II. ①薄… ②佩… III. ①英语—语言读物 ②短篇小说—作品集—意大利—中世纪 IV. ①H319.4: I

中国版本图书馆 CIP 数据核字(2011)第 025697 号

十日谈

[意] 乔万尼·薄伽丘 著

[英] 约翰·佩恩 译

上海世界图书出版公司 出版发行

上海市广中路 88 号

邮政编码 200083

北京兴鹏印务有限公司印刷

如发现印刷质量问题, 请与印刷厂联系

(质检科电话: 010-84897777)

各地新华书店经销

开本: 787×1092 1/32 印张: 19.5 字数: 580 000

2011 年 4 月第 1 版 2011 年 4 月第 1 次印刷

ISBN 978-7-5100-3249-3/H · 1115

定价: 29.80 元

<http://www.wpcsh.com.cn>

<http://www.wpcsh.com>

Foreword

Literature masterpieces usually mirror the culture of a country or area in a specific period of time. By reading these masterpieces, we can enjoy the authors' fluent writing styles, vivid and detailed description, which will place us in that specific period's history and culture. For this purpose we present the series of world literature classics to the readers.

The selection was made based on suggestions of many professional literature translators and literary scholars. And these selected books were edited in accord with the original works. Making no abridgements or changes, we attempt to maintain the original style and flavor of these novels.

By reading them, you will have a better understanding of western history and culture, and your English level will be improved a lot before you realize it.

This series of classics will lead you to the wonderful English world!

前言

世界文学名著表现了作者描述的特定时代的文化。阅读这些名著可以领略著者流畅的文笔、逼真的描述、详细的刻画，让读者如同置身当时的历史文化之中。为此，我们将这套精心编辑的“名著典藏”奉献给广大读者。

我们找来了专门研究西方历史、西方文化的专家学者，请教了专业的翻译人员，精心挑选了这些可以代表西方文学的著作，并听取了一些国外专门研究文学的朋友的建议，不删节、不做任何人为改动，严格按照原著的风格，提供原汁原味的西方名著，让读者能享受纯正的英文名著。

随着阅读的展开，你会发现自己的英语水平无形中有了大幅提高，并且对西方历史文化的了解也日益深入广阔。

送您一套经典，让您受益永远！

CONTENTS

INTRODUCTION.....	1
-------------------	---

THE FIRST DAY

NOVEL 1.....	15
NOVEL 2.....	26
NOVEL 3.....	30
NOVEL 4.....	33
NOVEL 5.....	36
NOVEL 6.....	38
NOVEL 7.....	41
NOVEL 8.....	45
NOVEL 9.....	47
NOVEL 10.....	49

THE SECOND DAY

NOVEL 1.....	55
NOVEL 2.....	59
NOVEL 3.....	65
NOVEL 4.....	72
NOVEL 5.....	76
NOVEL 6.....	87
NOVEL 7.....	100
NOVEL 8.....	118
NOVEL 9.....	131
NOVEL 10.....	141

THE THIRD DAY

NOVEL 1.....	152
--------------	-----

NOVEL 2.....	158
NOVEL 3.....	162
NOVEL 4.....	170
NOVEL 5.....	174
NOVEL 6.....	178
NOVEL 7.....	185
NOVEL 8.....	196
NOVEL 9.....	204
NOVEL 10.....	211

THE FOURTH DAY

NOVEL 1.....	221
NOVEL 2.....	230
NOVEL 3.....	239
NOVEL 4.....	245
NOVEL 5.....	249
NOVEL 6.....	252
NOVEL 7.....	258
NOVEL 8.....	261
NOVEL 9.....	266
NOVEL 10.....	269

THE FIFTH DAY

NOVEL 1.....	281
NOVEL 2.....	291
NOVEL 3.....	296
NOVEL 4.....	302
NOVEL 5.....	306
NOVEL 6.....	311
NOVEL 7.....	316
NOVEL 8.....	321
NOVEL 9.....	327
NOVEL 10.....	333

THE SIXTH DAY

NOVEL 1.....	343
NOVEL 2.....	344
NOVEL 3.....	347
NOVEL 4.....	349
NOVEL 5.....	351
NOVEL 6.....	353
NOVEL 7.....	355
NOVEL 8.....	357
NOVEL 9.....	358
NOVEL 10.....	360

THE SEVENTH DAY

NOVEL 1.....	374
NOVEL 2.....	377
NOVEL 3.....	381
NOVEL 4.....	385
NOVEL 5.....	389
NOVEL 6.....	395
NOVEL 7.....	399
NOVEL 8.....	404
NOVEL 9.....	411
NOVEL 10.....	419

THE EIGHTH DAY

NOVEL 1.....	424
NOVEL 2.....	427
NOVEL 3.....	432
NOVEL 4.....	438
NOVEL 5.....	442
NOVEL 6.....	445
NOVEL 7.....	450
NOVEL 8.....	468

NOVEL 9.....	472
NOVEL 10.....	484

THE NINTH DAY

NOVEL 1.....	496
NOVEL 2.....	501
NOVEL 3.....	503
NOVEL 4.....	506
NOVEL 5.....	510
NOVEL 6.....	516
NOVEL 7.....	520
NOVEL 8.....	522
NOVEL 9.....	525
NOVEL 10.....	530

THE TENTH DAY

NOVEL 1.....	536
NOVEL 2.....	539
NOVEL 3.....	543
NOVEL 4.....	549
NOVEL 5.....	554
NOVEL 6.....	559
NOVEL 7.....	564
NOVEL 8.....	570
NOVEL 9.....	586
NOVEL 10.....	601

INTRODUCTION

TO THE LADIES

When I reflect how disposed you are by nature to compassion, I cannot help being apprehensive lest what I now offer to your acceptance should seem to have but a harsh and offensive beginning; for it presents at the very outset the mournful remembrance of that most fatal plague, so terrible yet in the memories of us all. But let not this dismay you from reading further, as though every page were to cost you sighs and tears. Rather let this beginning, disagreeable as it is, seem to you but as a rugged and steep mountain placed before a delightful valley, which appears more beautiful and pleasant, as the way to it was more difficult: for as joy usually ends in sorrow, so again the end of sorrow is joy. To this short fatigue (I call it short, because contained in few words) immediately succeeds the mirth and pleasure I had before promised you; and which, but for that promise, you would scarcely expect to find. And in truth could I have brought you by any other way than this, I would gladly have done it; but as the occasion of the occurrences, of which I am going to treat, could not well be made out without such a relation, I am forced to use this Introduction.

In the year then of our Lord 1348, there happened at Florence, the finest city in all Italy, a most terrible plague; which, whether owing to the influence of the planets, or that it was sent from God as a just punishment for our sins, had broken out some years before in the Levant, and after passing from place to place, and making incredible havoc all the way, had now reached the west. There, spite of all the means that art and human foresight could suggest, such as keeping the city clear from filth, the

exclusion of all suspected persons, and the publication of copious instructions for the preservation of health; and notwithstanding manifold humble supplications offered to God in processions and otherwise; it began to show itself in the spring of the aforesaid year, in a sad and wonderful manner. Unlike what had been seen in the east, where bleeding from the nose is the fatal prognostic, here there appeared certain tumours in the groin or under the arm-pits, some as big as a small apple, others as an egg; and afterwards purple spots in most parts of the body; in some cases large and but few in number, in others smaller and more numerous – both sorts the usual messengers of death. To the cure of this malady, neither medical knowledge nor the power of drugs was of any effect; whether because the disease was in its own nature mortal, or that the physicians (the number of whom, taking quacks and women pretenders into the account, was grown very great) could form no just idea of the cause, nor consequently devise a true method of cure; whichever was the reason, few escaped; but nearly all died the third day from the first appearance of the symptoms, some sooner, some later, without any fever or accessory symptoms. What gave the more virulence to this plague, was that, by being communicated from the sick to the hale, it spread daily, like fire when it comes in contact with large masses of combustibles. Nor was it caught only by conversing with, or coming near the sick, but even by touching their clothes, or anything that they had before touched. It is wonderful, what I am going to mention; and had I not seen it with my own eyes, and were there not many witnesses to attest it besides myself, I should never venture to relate it, however worthy it were of belief. Such, I say, was the quality of the pestilential matter, as to pass not only from man to man, but, what is more strange, it has been often known, that anything belonging to the infected, if touched by any other creature, would certainly infect, and even kill that creature in a short space of time. One instance of this kind I took particular notice of: the rags of a poor man just dead had been thrown into the street; two hogs came up, and after rooting amongst the rags, and shaking them about in their mouths, in less than an hour they

both turned round and died on the spot.

These facts, and others of the like sort, occasioned various fears and devices amongst those who survived, all tending to the same uncharitable and cruel end; which was, to avoid the sick, and every thing that had been near them, expecting by that means to save themselves. And some holding it best to live temperately, and to avoid excesses of all kinds, made parties, and shut themselves up from the rest of the world; eating and drinking moderately of the best, and diverting themselves with music, and such other entertainments as they might have within doors; never listening to anything from without, to make them uneasy. Others maintained free living to be a better preservative, and would baulk no passion or appetite they wished to gratify, drinking and revelling incessantly from tavern to tavern, or in private houses (which were frequently found deserted by the owners, and therefore common to every one), yet strenuously avoiding, with all this brutal indulgence, to come near the infected. And such, at that time, was the public distress, that the laws, human and divine, were no more regarded; for the officers, to put them in force, being either dead, sick, or in want of persons to assist them, every one did just as he pleased. A third sort of people chose a method between these two: not confining themselves to rules of diet like the former, and yet avoiding the intemperance of the latter; but eating and drinking what their appetites required, they walked everywhere with odours and nosegays to smell to; as holding it best to corroborate the brain: for the whole atmosphere seemed to them tainted with the stench of dead bodies, arising partly from the distemper itself, and partly from the fermenting of the medicines within them. Others with less humanity, but perchance, as they supposed, with more security from danger, decided that the only remedy for the pestilence was to avoid it: persuaded, therefore, of this, and taking care for themselves only, men and women in great numbers left the city, their houses, relations, and effects, and fled into the country: as if the wrath of God had been restrained to visit those only within the walls of the city; or else concluding, that none ought to stay in a place thus doomed to

destruction.

Thus divided as they were in their views, neither did all die, nor all escape; but falling sick indifferently, as well those of one as of another opinion; they who first set the example by forsaking others, now languished themselves without pity. I pass over the little regard that citizens and relations showed to each other; for their terror was such, that a brother even fled from his brother, a wife from her husband, and, what is more uncommon, a parent from his own child. Hence numbers that fell sick could have no help but what the charity of friends, who were very few, or the avarice of servants supplied; and even these were scarce and at extravagant wages, and so little used to the business that they were fit only to reach what was called for, and observe when their employer died; and this desire of getting money often cost them their lives. From this desertion of friends, and scarcity of servants, an unheard-of custom prevailed; no lady, however young or handsome, would scruple to be attended by a man-servant, whether young or old it mattered not, and to expose herself naked to him, the necessity of the distemper requiring it, as though it was to a woman; which might make those who recovered, less modest for the time to come. And many lost their lives, who might have escaped, had they been looked after at all. So that, between the scarcity of servants, and the violence of the distemper, such numbers were continually dying, as made it terrible to hear as well as to behold. Whence, from mere necessity, many customs were introduced different from what had been before known in the city.

It had been usual, as it now is, for the women who were friends and neighbours to the deceased, to meet together at his house, and to lament with his relations; at the same time the men would get together at the door, with a number of clergy, according to the person's circumstances; and the corpse was carried by people of his own rank, with the solemnity of tapers and singing, to that church where the deceased had desired to be buried. This custom was now laid aside, and, so far from having a crowd of women to lament over them, great numbers passed out of the world

without a witness. Few were they who had the tears of their friends at their departure; those friends were laughing and making themselves merry the while; for even the women had learned to postpone every other concern to that of their own lives. Nor was a corpse attended by more than ten or a dozen, nor those citizens of credit, but fellows hired for the purpose; who would put themselves under the bier, and carry it with all possible haste to the nearest church; and the corpse was interred, without any great ceremony, where they could find room. With regard to the lower sort, and many of a middling rank, the scene was still more affecting; for they staying at home either through poverty or hopes of succour in distress, fell sick daily by thousands, and, having nobody to attend them, generally died some breathed their last in the streets, and others shut up in their own houses, where the stench that came from them made the first discovery of their deaths to the neighbourhood. And, indeed, every place was filled with the dead. Hence it became a general practice, as well out of regard to the living as pity for the dead, for the neighbours, assisted by what porters they could meet with, to clear all the houses, and lay the bodies at the doors; and every morning great numbers might be seen brought out in this manner, to be carried away on biers, or tables, two or three at a time; and sometimes it has happened that a wife and her husband, two or three brothers, and a father and son, have been laid on together. It has been observed also, whilst two or three priests have walked before a corpse with their crucifix, that two or three sets of porters have fallen in with them; and where they knew but of one dead body, they have buried six, eight, or more: nor was there any to follow, and shed a few tears over them; for things were come to that pass, that men's lives were no more regarded than the lives of so many beasts. Thus it plainly appeared, that what the wisest in the ordinary course of things, and by a common train of calamities, could never be taught, namely, to bear them patiently, this, by the excess of calamity, was now grown a familiar lesson to the most simple and unthinking. The consecrated ground no longer containing the numbers which were continually brought thither, especially as they were desirous of

laying every one in the parts allotted to their families, they were forced to dig trenches, and to put them in by hundreds, piling them up in rows, as goods are stored in a ship, and throwing in a little earth till they were filled to the top.

Not to dwell upon every particular of our misery, I shall observe, that it fared no better with the adjacent country; for, to omit the different boroughs about us, which presented the same view in miniature with the city, you might see the poor distressed labourers, with their families, without either the aid of physicians, or help of servants, languishing on the highways, in the fields, and in their own houses, and dying rather like cattle than human creatures. The consequence was that, growing dissolute in their manners like the citizens, and careless of everything, as supposing every day to be their last, their thoughts were not so much employed how to improve, as how to use their substance for their present support. The oxen, asses, sheep, goats, swine, and the dogs themselves, ever faithful to their masters, being driven from their own homes, were left to roam at will about the fields, and among the standing corn, which no one cared to gather, or even to reap; and many times, after they had filled themselves in the day, the animals would return of their own accord like rational creatures at night.

What can I say more, if I return to the city? unless that such was the cruelty of Heaven, and perhaps of men, that between March and July following, according to authentic reckonings, upwards of a hundred thousand souls perished in the city only; whereas, before that calamity, it was not supposed to have contained so many inhabitants. What magnificent dwellings, what noble palaces were then depopulated to the last inhabitant! what families became extinct! what riches and vast possessions were left, and no known heir to inherit them! what numbers of both sexes, in the prime and vigour of youth, whom in the morning neither Galen, Hippocrates, nor Æsculapius himself, would have denied to be in perfect health, breakfasted in the morning with their living friends, and supped at night with their departed friends in the other world!

But I am weary of recounting our late miseries; therefore, passing by everything that I can well omit, I proceed to say, that the city being left almost without inhabitants, it happened one Tuesday morning, as I was informed by persons of good credit, that seven ladies, all in deep mourning as most proper for that time, had been attending Divine service in the church of Santa Maria Novella, where they formed the whole congregation. The youngest of these ladies was in age not less than eighteen, the eldest did not exceed twenty-eight; they were all relations or near friends; all discreet, nobly descended, and perfectly accomplished, both in person and behaviour. I do not mention their names, lest any of them should be put to the blush by something herein after related of them; for the limits of allowed disport are much narrower in our day than they were in those times, when, for the reasons already mentioned, they were very ample indeed, not only for persons of their age, but for those of much maturer years. Neither would I give a handle to ill-natured persons, who carp at everything that is praiseworthy, to detract in any way from the modesty of these worshipful ladies by injurious reflections. But that I may relate all that occurred without confusion, I shall affix names to every one, bearing some resemblance to the quality of the person. The eldest, then, I call Pampinea, the next to her Fiammetta, the third Filomena, the fourth Emilia, the fifth Lauretta, the sixth Neifile, and the youngest Eliza. These seven being got together, by chance rather than any appointment, into the corner of the church, and there seated in a ring, after a while left off sighing and saying their paternosters, and began to converse concerning the nature of the times. This continued for some time, and presently Pampinea thus began:

“My dear girls, you have often heard, as well as I, that we do no wrong to any one, when we only make an honest use of our own reason: now reason tells us, that we are to preserve our lives by all possible means: and, in some cases, at the expense of the lives of others. If then the laws, which regard the good of the community, allow this, may not we much rather (and all that mean honestly as we do), without giving offence to any, use