

WORLD FAMOUS FICTIONS

十日談

THE DECAMERON

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伍光建 選譯

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THE DECAMERON

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作者傳略

卜克吉奧是佛羅稜薩(Florence)人，生於一三一三年，死於一三七五年。他父親是個商人，他是個私生子。他好文學，七歲就起首作詩。他父親要他學宗教法律，又要他在店裏管帳，他都不肯。他在繁華的那不勒斯(Naples)住過幾年。一三五〇年他喪父，回來佛羅稜薩，做這個共和國的官，曾出使幾次辦重要的事。他有一天走入有名的大寺的藏書室，看見和尚們在那裏拆很寶貴的鈔本，逐頁賣給人作治鬼的符。他原是一個熱心學者，於是搜羅鈔本，有的親手鈔寫，鼓勵人讀希臘文，頗有功於文學中興。今日世人還是同從前那麼野蠻，還許比從前更野蠻，不過今日只管有人作野蠻舉動，一面卻有人出重價買古籍，今昔不同在此。當卜克吉奧在那不勒斯的時候，曾戀愛一位公主，公主也戀愛他，他所撰的最有名的「十日談」(Decameron)，有大部分是公主要他寫的。這部著作裏頭什麼都有，有極好笑的笑話，有極其悲哀動人的故事；有幾篇還是小品文章；有好幾篇稍涉穢褻，不便刊登家庭

雜誌上，卻有一個法庭曾很巧妙的說過，那幾篇故事不見得比莎士比爾或舊約的幾篇更穢褻。這部書裏頭有若干篇是他自己創造的，有幾篇是向來很通行的，有幾篇取材於法蘭西舊小說；不過一經他的手增減剪裁，就有點鐵成金的巧妙，英國有好幾個詩人，（莎士比爾在內）都曾借用這部書的材料。這部十日談撰於一三四四與一三五〇年間，刊行在一三五三年，一六二四年有一個英文譯本，曾稱這部書『聰明，談諧，妙於辭令，可以作會談的模特兒』。又有人稱讚他的文章簡括，伸縮自如，他的勢力還通行於今日，又稱他爲義大利散文的鼻祖；還有許多批評家稱讚他是短篇小說的無與爲比的大作家。他曾撰過許多詩，他的詩名卻被他的無與爲比的十日談所掩。

民國二十三年甲戌大雪前三日伍光建記

十日談

THE DECAMERON

AUTHOR'S INTRODUCTION

TO THE LADIES

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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; where, spite of all the means that art and human foresight could suggest, as keeping the city clear from filth, and excluding all suspected persons; notwithstanding frequent consultations what else was to be done; nor omitting prayers to God in frequent processions: in the spring of the foregoing year, it began to show itself in a sad and wonderful manner; and, different from what it had been in the east, where bleeding from the nose is the fatal prognostic, here there appeared certain tumours in the groin, or under the armpits, 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 less 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 account, was grown very great) could form no just idea of

作者的介紹文

佛羅稜薩是全個義大利最美的城市，不料於一三四八年流行一種最可怕的瘟疫。我們不曉得是因為行星的潛力，抑或是上帝降災，懲罰我們的罪孽，這樣瘟疫數年前曾在利萬特 (Levant) 發生。由此逐處傳染，凡是瘟疫所過的地，全遭了令人不能相信的慘禍，現時傳染到西方啦；凡是醫術與人的先見所能提議的全數方法，有如打掃城市不留穢物，及禁止犯染疫嫌疑的人們不許入城等等，無不用盡；又曾屢次商議還要作其他應作的什麼事；又曾屢次作宗教的列隊遊行以祈禱上帝；人們雖做了這許多事，到了舊年春天，瘟疫起首出現，情形是很悽慘與奇異的；但是東方的病狀卻與西方不同，東方的染疫人鼻子一流血就是不治的症候，西方的染疫人卻是在腹股之間或腋下生毒瘡，有的有小蘋果那麼大，有的有雞蛋大；其後幾乎周身出紫點：有時點子大，卻為數不多，有時點子小，為數卻很多，這兩種居多都是致死的使者。無論用醫學的知識，抑或用藥，都無效果；我們不曉得是否瘟疫本來就是死症，抑或是醫生們（我們把江湖醫生及偽稱曉得治病的女人們算在裏頭，醫生的人數變作很多）不曉得病原，因此就不能有真正治療方法的根據，無論是因為那一種理由，染疫的人很少倖免的；病初起的時節既不發熱又

the cause, nor consequently ground a true method of cure; whichever was the reason, few or none escaped; but they generally died the third day from the first appearance of the symptoms, without a fever or other bad circumstance attending. And the disease, by being communicated from the sick to the well, seemed daily to get ahead, and to rage the more, as fire will do by laying on fresh combustibles. Nor was it given by conversing with only, 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; which, 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, however credibly I might have been informed about it: such, I say, was the quality of the pestilential matter, as to pass not only from man to man, but, what is more strange and 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: and one instance of this kind I took particular notice of, namely, that the rags of a poor man just dead, being thrown into the street, and two hogs coming by at the same time and rooting amongst them, and shaking them about in their mouths, in less than an hour turned round and died on the spot. These accidents, and others of the like sort, occasioned various fears and devices amongst those people that survived, all tending to the same uncharitable and cruel end; which was to avoid the sick, and everything 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

無其他不好的環境，居多到第三天就死啦。疫症由病人傳與好人，越傳越多，鬧得更兇，如同火上加柴一般。不獨是同病人說話，或走近病人就會染着，只要摩摩他們的衣服，或摩他們所摩過的東西，也會染着。我今所要說的事是很奇怪的：設使不是我親眼看見，設使除我之外不是有許多也是親眼看見的人，無論有人怎樣令人可信的告訴我，我是絕不會放膽說出來的：我說，傳染的毒物的性質是很利害的，不獨人傳人，最奇怪的，又是許多人曉得的，就是屬於得疫病人的無論什麼東西，若有無論什麼動物摩過，必定就染着。這個動物不久就死：我曾特別注意過一件事，有一個才死的貧人的破爛衣服摔在街上，剛好有兩隻豬走來，用嘴插入衣服裏，銜在嘴裏搖動，不到一點鐘工夫，兩條豬搖轉身子就死在那裏。這種偶然發生的事體，及其他同類的事體，使生存未死的人們害怕，使他們想出各種方法，全是趨向於不仁的與殘忍的目的：他們要躲避病人，與躲避與病人相近的東西；希望用這個方法以保自己。有些人主張最好莫如過中和的生活，避免全數過量的事，結伴羣居，杜門不出，不與其餘的世界通往來；飲食最好的東西，卻不要過量，用音樂或其他不必出門的娛樂以自消遣；絕不聽門外的無論什麼傳言，以免耽憂。又有許

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,¹ 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 avoiding, with all this irregularity, to come near the infected. And such at that time was the public distress, that the laws, human and divine, were not 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 they supposed the whole atmosphere to be tainted with the stink of dead bodies, arising partly from the distemper itself, and partly from the fermenting of the medicines within them. Others of a more cruel disposition, as perhaps the more safe to themselves, declared that the only remedy 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

¹ preservative, 衛生方法.

多人主張以自由生活爲更妙的衛生方法，凡是他們所想暢享的食色之慾都不禁止，從這個酒館到那個酒館，或在私人的宅子裏接連飲酒，恣意快樂；那時候有許多無主住宅是空無一人的，人人都可以進去；他們雖然這樣不守規則，卻不敢走近染疫的人。這時候瘟疫流行，無論什麼法律，不問是人的法律，抑或是神的法律，人們都不顧啦；因爲執行法律的官吏們不是死了，就是病了，或無人幫助他們；人們喜歡做什麼就做什麼。第三種人採用其居於第一第二兩種之間的折中辦法；他們不學第一種人那樣謹慎飲食，卻避免第二種人的亂飲亂食；他們飲食體慾所需的東西，他們無論什麼地方都去，鼻子嗅着香料及香花；他們以爲最妙莫如幫助腦海：因爲他們臆度滿空中全是死屍氣味，有一部分惡味是從疫病本身出來的，有一部分是從病人肚裏的藥物醞釀出來的。又有其他一種人性情更爲殘忍（也許是因爲要保存自己），他們說惟一的治療法就是躲避瘟疫：他們既相信這個辦法，所以他們只顧自己，許多男男女女紛紛離城，離開他們的住宅，離開他們的親戚，不帶他們的器物等等，紛紛逃入鄉下：好像上帝的盛怒受了限制，只降災於城裏的人；不然他們的結論說人們不應該住在天意要破壞的地方。他們雖然這樣與病人隔離，既不全死亦不全免；他們也是一樣的病倒，不問

stay in a place thus doomed to destruction. Divided as they were, 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 mercy. 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 its own child. On which account 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 reach¹ what was called for, and observe when they 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;² no lady, however young or handsome, would disdain being 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 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

¹ reach, 遞. ² prevailed, 通行.

他們存這樣的見解，或存那樣的見解；最初以身作則，拋棄他人，自己走開的人們，現在病到很衰弱，輪到他們無人憐恤啦。市民們及親戚們彼此不相顧，我不必提啦；因為他們恐怖到極點，兄不顧其弟，妻不顧其夫，較為不常見的就是父母不顧其子。因為這個原因，有許多病人就無人照料，只好靠朋友們的慈心，這卻是很少有的，不然，只好靠貪財受雇的僕人伺候；但是這樣的僕人也不多，要花很大的工錢他們纔肯來，又不習慣服事病人，他們只會遞病人所要的東西，與注記病人是什麼時候死的；他們因為貪財往往就送了命。因為朋友們既不肯照應病人，僕人又少，於是通行一種向所未聞的習慣；無論怎樣年少或美貌的女人都肯用男僕服事；亦不問男僕是年老的或年少的；因為病疫的需要，她就顧不得當着男僕赤身露體，當他是個女人；這就可以使病愈的婦女們將來不甚顧廉恥啦。有許多病人，設使有人照應，就會好的，因為無照應就死了。因為既無僕人服事，病勢又來得猛，接連死了許多人，令人不忍見不忍聞。因為被需要所逼，於是介紹許多與向來不同的習慣。從前及今日的風俗，女朋友及鄰居們都聚在死者家裏，同他的親戚們一起哭喪；同時男人們聚集在門口，還有許多教士（多寡視死者的景況）也在那裏；與死

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 person had desired to be buried; which custom was now laid aside, and, so far from having a crowd of women to lament over them, that great numbers passed out of the world without a single person: and few had the tears of their friends at their departure; but those friends would laugh, and make themselves merry: 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 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, when 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. A method now was taken, 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

者同階級的人們抬死屍，一路很嚴肅的手執蠟燭，口裏唱歌，抬到死者所欲葬的地方；現在不行這個習俗啦，既無成羣的婦女哭他們，有許多死了並無一人哭：很少的人瀕死時有朋友流淚；朋友們只會大笑，只會快樂：因為連婦女們都學會，無論什麼其餘的事全擱起不顧，只顧保存他們自己的性命。擡屍的不過十人或十二人，全不是有名譽的市民，不過是特為雇來的人；他們擡棺材架，匆匆的擡到最近的教堂，並不用什麼繁重禮節，只要找得着隙地，就把死屍埋葬。

說到更下級的人們，與許多中等人家，情景更令人傷心；因為他們或因貧窮住在家裏，亦有希望有人來救濟他們的困難的，每天病倒的以千計，既無人照應，居多總是死：有倒斃在街上的，有緊閉大門死在家裏的，等到有氣味出來，鄰居們纔曉得那間房子裏有人死了。其實無一處地方不裝滿死人。（寫得令人恐怖，譯者註）。現在因為一面要顧生人一面又要憐憫死者，於是用一個方法，由鄰居們與他們所能遇見的小工們的幫助，把全數住宅裏的死屍搬出來，放在門口；每天早上都可以看見有許多死屍就是這樣搬出來；從此用棺材架或桌子把死屍擡去，每次擡兩三具；有時一夫一婦，有時兩三兄弟，有時

out in this manner; from whence they were 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, 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. Hence 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 those calamities, 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 stowed in a ship, and throwing in little earth till they were filled to the top. Not to rake any farther into the particulars of our misery, I shall observe that it fared no better with the adjacent country; for to omit the different castles 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 succour 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; and growing dissolute in their manners like the citizens, and careless of everything, as

一父一子，放在一起：有人還看見有兩三個教士手執十字架在一個死屍的前面走，一面卻有兩三班的小工們跟着；教士們只曉得不過是葬一個死人，並不曉得是葬六個，八個，或更多幾個：既無人送葬，亦無人滴幾點眼淚；因為現在的情景變作不看重人命，死了幾個人不過當作死了幾個畜牲。由此就顯然見得世事照常進行的時候，最明智的人們，絕不能得着平常災害的教訓，學會耐煩的忍受；到了禍害太多的時候，即使是最單簡的與最無思想的人都變作見慣，殊不以爲意的了。現在墳地不復能容納接連擡來的許多死屍，又因人們都想葬在指定埋葬他們家族的地方，所以更不能容納；他們就不能不挖坑，一坑要葬好幾百具，同船艙裝貨一般，一排一排的堆起來，摔不多的土在坑裏，等到坑口裝滿了土。我今不再深探我們所受的愁慘的詳細情形，我只要說鄰近的地方並不見得比我們這裏好；我們撇開在我們附近的各堡砦不計（這些地方的情形同城市一樣，不過規模小些），你可以看見窮苦困難的工人們和他們的家族，既無醫生療治，又無僕人幫忙，在大路上，在田地上，在他們家裏，奄奄待斃，他們像畜牲一般死，不像是人死。他們同市民一樣，他們的風氣變作很放蕩，他們因為曉得無論那一天都可以死，就無論什麼全不顧啦，他們全不用心於怎樣改良，以便利用他們