

The Decameron



*Giovanni
Boccaccio*

The Decameron

[The Decameron](#)

[Proem](#)

[Day the First](#)

[Day the Second](#)

[Day the Third](#)

[Day the Fourth](#)

[Day the Fifth](#)

[Day the Sixth](#)

[Day the Seventh](#)

[Day the Eighth](#)

[Day the Ninth](#)

[Day the Tenth](#)

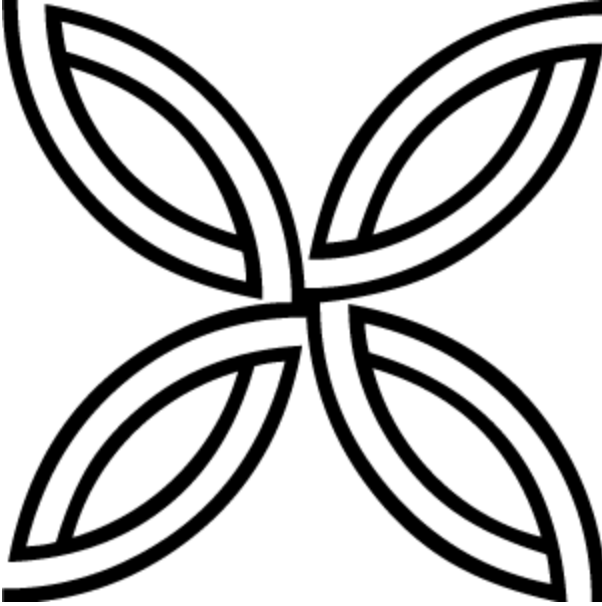
[Conclusion of the Author](#)

[FOOTNOTES](#)

[Copyright](#)

The Decameron

Giovanni Boccaccio



Proem

A kindly thing it is to have compassion of the afflicted and albeit it well beseemeth every one, yet of those is it more particularly required who have erst had need of comfort and have found it in any, amongst whom, if ever any had need thereof or held it dear or took pleasure therein aforetimes, certes, I am one of these. For that, having from my first youth unto this present been beyond measure inflamed with a very high and noble passion (higher and nobler, perchance, than might appear, were I to relate it, to sort with my low estate) albeit by persons of discretion who had intelligence thereof I was commended therefor and accounted so much the more worth, natheless a passing sore travail it was to me to bear it, not, certes, by reason of the cruelty of the beloved lady, but because of the exceeding ardour begotten in my breast of an ill-ordered appetite, for which, for that it suffered me not to stand content at any reasonable bounds, caused me oftentimes feel more chagrin than I had occasion for. In this my affliction the pleasant discourse of a certain friend of mine and his admirable consolations afforded me such refreshment that I firmly believe of these it came that I died not. But, as it pleased Him who, being Himself infinite, hath for immutable law appointed unto all things mundane that they shall have an end, my love,—beyond every other fervent and which nor stress of reasoning nor counsel, no, nor yet manifest shame nor peril that might ensue thereof, had availed either to break or to bend,—of its own motion, in process of time, on such wise abated that of itself at this present it hath left me only that pleasance which it is used to afford unto whoso adventureth himself not too far in the navigation of its profounder oceans; by reason whereof, all

chagrin being done away, I feel it grown delightsome, whereas it used to be grievous. Yet, albeit the pain hath ceased, not, therefore, is the memory fled of the benefits whilom received and the kindnesses bestowed on me by those to whom, of the goodwill they bore me, my troubles were grievous; nor, as I deem, will it ever pass away, save for death. And for that gratitude, to my thinking, is, among the other virtues, especially commendable and its contrary blameworthy, I have, that I may not appear ungrateful, bethought myself, now that I can call myself free, to endeavour, in that little which is possible to me, to afford some relief, in requital of that which I received aforetime,—if not to those who succoured me and who, belike, by reason of their good sense or of their fortune, have no occasion therefor,—to those, at least, who stand in need thereof. And albeit my support, or rather I should say my comfort, may be and indeed is of little enough avail to the afflicted, natheless meseemeth it should rather be proffered whereas the need appeareth greater, as well because it will there do more service as for that it will still be there the liefer had. And who will deny that this [comfort], whatsoever [worth] it be, it behoveth much more to give unto lovesick ladies than unto men? For that these within their tender bosoms, fearful and shamefast, hold hid the fires of love (which those who have proved know how much more puissance they have than those which are manifest), and constrained by the wishes, the pleasures, the commandments of fathers, mothers, brothers and husbands, abide most time enmewed in the narrow compass of their chambers and sitting in a manner idle, willing and willing not in one breath, revolve in themselves various thoughts which it is not possible should still be merry. By reason whereof if there arise in their minds any melancholy, bred of ardent desire, needs must it with grievous annoy abide therein, except it be done away by new discourse; more by token that they are far less strong

than men to endure. With men in love it happeneth not on this wise, as we may manifestly see. They, if any melancholy or heaviness of thought oppress them, have many means of easing it or doing it away, for that to them, an they have a mind thereto, there lacketh not commodity of going about hearing and seeing many things, fowling, hunting, fishing, riding, gaming and trafficking; each of which means hath, altogether or in part, power to draw the mind unto itself and to divert it from troublous thought, at least for some space of time, whereafter, one way or another, either solacement superveneth or else the annoy groweth less. Wherefore, to the end that the unright of Fortune may by me in part be amended, which, where there is the less strength to endure, as we see it in delicate ladies, hath there been the more niggard of support, I purpose, for the succour and solace of ladies in love (unto others[\[1\]](#)the needle and the spindle and the reel suffice) to recount an hundred stories or fables or parables or histories or whatever you like to style them, in ten days' time related by an honourable company of seven ladies and three young men made in the days of the late deadly pestilence, together with sundry canzonets sung by the aforesaid ladies for their diversion. In these stories will be found love-chances,[\[2\]](#)both gladsome and grievous, and other accidents of fortune befallen as well in times present as in days of old, whereof the ladies aforesaid, who shall read them, may at once take solace from the delectable things therein shown forth and useful counsel, inasmuch as they may learn thereby what is to be eschewed and what is on like wise to be ensued,—the which methinketh cannot betide without cease of chagrin. If it happen thus (as God grant it may) let them render thanks therefor to Love, who, by loosing me from his bonds, hath vouchsafed me the power of applying myself to the service of their pleasures.

Day the First

**Here Beginneth the First Day of the Decameron
Wherein (After Demonstration Made by the Author of
the Manner in Which it Came to Pass That the
Persons Who Are Hereinafter Presented Foregathered
for the Purpose of Devising Together) Under the
Governance of Pampinea Is Discoursed of That Which
Is Most Agreeable Unto Each**

As often, most gracious ladies, as, taking thought in myself, I mind me how very pitiful you are all by nature, so often do I recognize that this present work will, to your thinking, have a grievous and a weariful beginning, inasmuch as the dolorous remembrance of the late pestiferous mortality, which it beareth on its forefront, is universally irksome to all who saw or otherwise knew it. But I would not therefore have this affright you from reading further, as if in the reading you were still to fare among sighs and tears. Let this grisly beginning be none other to you than is to wayfarers a rugged and steep mountain, beyond which is situate a most fair and delightful plain, which latter cometh so much the pleasanter to them as the greater was the hardship of the ascent and the descent; for, like as dolour occupieth the extreme of gladness, even so are miseries determined by imminent joyance. This brief annoy (I say brief, inasmuch as it is contained in few pages) is straightway succeeded by the pleasance and delight which I have already promised you and which, belike, were it not aforesaid, might not be looked for from such a beginning. And in truth, could I fairly have availed to bring you to my desire otherwise than by so rugged a path as this will be I had gladly done it; but being in a manner constrained thereto, for that, without this reminiscence of our past

miseries, it might not be shown what was the occasion of the coming about of the things that will hereafter be read, I have brought myself to write them.[\[3\]](#)

I say, then, that the years [of the era] of the fruitful Incarnation of the Son of God had attained to the number of one thousand three hundred and forty-eight, when into the notable city of Florence, fair over every other of Italy, there came the death-dealing pestilence, which, through the operation of the heavenly bodies or of 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 parts of the East and after having bereft these latter of an innumerable number of inhabitants, extending without cease from one place to another, had now unhappily spread towards the West. And thereagainst no wisdom availing nor human foresight (whereby the city was purged of many impurities by officers deputed to that end and it was forbidden unto any sick person to enter therein and many were the counsels given [\[4\]](#) for the preservation of health) nor yet humble supplications, not once but many times both in ordered processions and on other wise made unto God by devout persons,—about the coming in of the Spring of the aforesaid year, it began on horrible and miraculous wise to show forth its dolorous effects. Yet not as it had done in the East, where, if any bled at the nose, it was a manifest sign of inevitable death; nay, but in men and women alike there appeared, at the beginning of the malady, certain swellings, either on the groin or under the armpits, whereof some waxed of the bigness of a common apple, others like unto an egg, some more and some less, and these the vulgar named plague-boils. From these two parts the aforesaid death-bearing plague-boils proceeded, in brief space, to appear and come indifferently in every part of the body; wherefrom, after awhile, the fashion of the contagion began to change into black or livid blotches, which showed themselves in many

[first] on the arms and about the thighs and [after spread to] every other part of the person, in some large and sparse and in others small and thick-sown; and like as the plague-boils had been first (and yet were) a very certain token of coming death, even so were these for every one to whom they came.

To the cure of these maladies nor counsel [5] of physician nor virtue of any medicine appeared to avail or profit aught; on the contrary,—whether it was that the nature of the infection suffered it not or that the ignorance of the physicians (of whom, over and above the men of art, the number, both men and women, who had never had any teaching of medicine, was become exceeding great,) availed not to know whence it arose and consequently took not due measures thereagainst,—not only did few recover thereof, but well nigh all died within the third day from the appearance of the aforesaid signs, this sooner and that later, and for the most part without fever or other accident. [6] And this pestilence was the more virulent for that, by communication with those who were sick thereof, it gat hold upon the sound, no otherwise than fire upon things dry or greasy, whenas they are brought very near thereunto. Nay, the mischief was yet greater; for that not only did converse and consortion with the sick give to the sound infection of cause of common death, but the mere touching of the clothes or of whatsoever other thing had been touched or used of the sick appeared of itself to communicate the malady to the toucher. A marvellous thing to hear is that which I have to tell and one which, had it not been seen of many men's eyes and of mine own, I had scarce dared credit, much less set down in writing, though I had heard it from one worthy of belief. I say, then, that of such effieience was the nature of the pestilence in question in communicating itself from one to another, that, not only did it pass from man to man, but this, which is much more, it many times visibly did;—to wit, a thing which had

pertained to a man sick or dead of the aforesaid sickness, being touched by an animal foreign to the human species, not only infected this latter with the plague, but in a very brief space of time killed it. Of this mine own eyes (as hath a little before been said) had one day, among others, experience on this wise; to wit, that the rags of a poor man, who had died of the plague, being cast out into the public way, two hogs came up to them and having first, after their wont, rooted amain among them with their snouts, took them in their mouths and tossed them about their jaws; then, in a little while, after turning round and round, they both, as if they had taken poison, fell down dead upon the rags with which they had in an ill hour intermeddled.

From these things and many others like unto them or yet stranger divers fears and conceits were begotten in those who abode alive, which well nigh all tended to a very barbarous conclusion, namely, to shun and flee from the sick and all that pertained to them, and thus doing, each thought to secure immunity for himself. Some there were who conceived that to live moderately and keep oneself from all excess was the best defence against such a danger; wherefore, making up their company, they lived removed from every other and shut themselves up in those houses where none had been sick and where living was best; and there, using very temperately of the most delicate viands and the finest wines and eschewing all incontinence, they abode with music and such other diversions as they might have, never suffering themselves to speak with any nor choosing to hear any news from without of death or sick folk. Others, inclining to the contrary opinion, maintained that to carouse and make merry and go about singing and frolicking and satisfy the appetite in everything possible and laugh and scoff at whatsoever befell was a very certain remedy for such an ill. That which they said they put in practice as best they might, going about day and night, now to this tavern, now to that, drinking without stint or

measure; and on this wise they did yet more freely in other folk's houses, so but they scented there aught that liked or tempted them, as they might lightly do, for that every one—as he were to live no longer—had abandoned all care of his possessions, as of himself, wherefore the most part of the houses were become common good and strangers used them, whenas they happened upon them, like as the very owner might have done; and with all this bestial preoccupation, they still shunned the sick to the best of their power.

In this sore affliction and misery of our city, the reverend authority of the laws, both human and divine, was all in a manner dissolved and fallen into decay, for [lack of] the ministers and executors thereof, who, like other men, were all either dead or sick or else left so destitute of followers that they were unable to exercise any office, wherefore every one had license to do whatsoever pleased him. Many others held a middle course between the two aforesaid, not straitening themselves so exactly in the matter of diet as the first neither allowing themselves such license in drinking and other debauchery as the second, but using things in sufficiency, according to their appetites; nor did they seclude themselves, but went about, carrying in their hands, some flowers, some odoriferous herbs and other some divers kinds of spiceries, [7] which they set often to their noses, accounting it an excellent thing to fortify the brain with such odours, more by token that the air seemed all heavy and attainted with the stench of the dead bodies and that of the sick and of the remedies used.

Some were of a more barbarous, though, peradventure, a surer way of thinking, avouching that there was no remedy against pestilences better than—no, nor any so good as—to flee before them; wherefore, moved by this reasoning and recking of nought but themselves, very many, both men and women, abandoned their own city, their own houses and homes, their kinsfolk and possessions, and sought the

country seats of others, or, at the least, their own, as if the wrath of God, being moved to punish the iniquity of mankind, would not proceed to do so wheresoever they might be, but would content itself with afflicting those only who were found within the walls of their city, or as if they were persuaded that no person was to remain therein and that its last hour was come. And albeit these, who opined thus variously, died not all, yet neither did they all escape; nay, many of each way of thinking and in every place sickened of the plague and languished on all sides, well nigh abandoned, having themselves, what while they were whole, set the example to those who abode in health.

Indeed, leaving be that townsman avoided townsman and that well nigh no neighbour took thought unto other and that kinsfolk seldom or never visited one another and held no converse together save from afar, this tribulation had stricken such terror to the hearts of all, men and women alike, that brother forsook brother, uncle nephew and sister brother and oftentimes wife husband; nay (what is yet more extraordinary and well nigh incredible) fathers and mothers refused to visit or tend their very children, as they had not been theirs. By reason whereof there remained unto those (and the number of them, both males and females, was incalculable) who fell sick, none other succour than that which they owed either to the charity of friends (and of these there were few) or the greed of servants, who tended them, allured by high and extravagant wage; albeit, for all this, these latter were not grown many, and those men and women of mean understanding and for the most part unused to such offices, who served for well nigh nought but to reach things called for by the sick or to note when they died; and in the doing of these services many of them perished with their gain.

Of this abandonment of the sick by neighbours, kinsfolk and friends and of the scarcity of servants arose an usage before well nigh unheard, to wit, that no woman, how fair

or lovesome or well-born soever she might be, once fallen sick, recked aught of having a man to tend her, whatever he might be, or young or old, and without any shame discovered to him every part of her body, no otherwise than she would have done to a woman, so but the necessity of her sickness required it; the which belike, in those who recovered, was the occasion of lesser modesty in time to come. Moreover, there ensued of this abandonment the death of many who peradventure, had they been succoured, would have escaped alive; wherefore, as well for the lack of the opportune services which the sick availed not to have as for the virulence of the plague, such was the multitude of those who died in the city by day and by night that it was an astonishment to hear tell thereof, much more to see it; and thence, as it were of necessity, there sprang up among those who abode alive things contrary to the pristine manners of the townsfolk.

It was then (even as we yet see it used) a custom that the kinswomen and she-neighbours of the dead should assemble in his house and there condole with those who more nearly pertained unto him, whilst his neighbours and many other citizens foregathered with his next of kin before his house, whither, according to the dead man's quality, came the clergy, and he with funeral pomp of chants and candles was borne on the shoulders of his peers to the church chosen by himself before his death; which usages, after the virulence of the plague began to increase, were either altogether or for the most part laid aside, and other and strange customs sprang up in their stead. For that, not only did folk die without having a multitude of women about them, but many there were who departed this life without witness and few indeed were they to whom the pious complaints and bitter tears of their kinsfolk were vouchsafed; nay, in lieu of these things there obtained, for the most part, laughter and jests and gibes and feasting and merrymaking in company; which usance women, laying

aside womanly pitifulness, had right well learned for their own safety.

Few, again, were they whose bodies were accompanied to the church by more than half a score or a dozen of their neighbours, and of these no worshipful and illustrious citizens, but a sort of blood-suckers, sprung from the dregs of the people, who styled themselves *pickmen* [8] and did such offices for hire, shouldered the bier and bore it with hurried steps, not to that church which the dead man had chosen before his death, but most times to the nearest, behind five or six [9] priests, with little light [10] and whiles none at all, which latter, with the aid of the said pickmen, thrust him into what grave soever they first found unoccupied, without troubling themselves with too long or too formal a service.

The condition of the common people (and belike, in great part, of the middle class also) was yet more pitiable to behold, for that these, for the most part retained by hope [11] or poverty in their houses and abiding in their own quarters, sickened by the thousand daily and being altogether untended and unsuccoured, died well nigh all without recourse. Many breathed their last in the open street, whilst other many, for all they died in their houses, made it known to the neighbours that they were dead rather by the stench of their rotting bodies than otherwise; and of these and others who died all about the whole city was full. For the most part one same usance was observed by the neighbours, moved more by fear lest the corruption of the dead bodies should imperil themselves than by any charity they had for the departed; to wit, that either with their own hands or with the aid of certain bearers, whenas they might have any, they brought the bodies of those who had died forth of their houses and laid them before their doors, where, especially in the morning, those who went about might see corpses without number; then they fetched biers and some, in default thereof, they laid upon some

board or other. Nor was it only one bier that carried two or three corpses, nor did this happen but once; nay, many might have been counted which contained husband and wife, two or three brothers, father and son or the like. And an infinite number of times it befell that, two priests going with one cross for some one, three or four biers, borne by bearers, ranged themselves behind the latter, [\[12\]](#) and whereas the priests thought to have but one dead man to bury, they had six or eight, and whiles more. Nor therefore were the dead honoured with aught of tears or candles or funeral train; nay, the thing was come to such a pass that folk recked no more of men that died than nowadays they would of goats; whereby it very manifestly appeared that that which the natural course of things had not availed, by dint of small and infrequent harms, to teach the wise to endure with patience, the very greatness of their ills had brought even the simple to expect and make no account of. The consecrated ground sufficing not to the burial of the vast multitude of corpses aforesaid, which daily and well nigh hourly came carried in crowds to every church,—especially if it were sought to give each his own place, according to ancient usance,—there were made throughout the churchyards, after every other part was full, vast trenches, wherein those who came after were laid by the hundred and being heaped up therein by layers, as goods are stowed aboard ship, were covered with a little earth, till such time as they reached the top of the trench.

Moreover,—not to go longer searching out and recalling every particular of our past miseries, as they befell throughout the city,—I say that, whilst so sinister a time prevailed in the latter, on no wise therefor was the surrounding country spared, wherein, (letting be the castles, [\[13\]](#) which in their littleness [\[14\]](#) were like unto the city,) throughout the scattered villages and in the fields, the poor and miserable husbandmen and their families, without succour of physician or aid of servitor, died, not like men,

but well nigh like beasts, by the ways or in their tillages or about the houses, indifferently by day and night. By reason whereof, growing lax like the townsfolk in their manners and customs, they recked not of any thing or business of theirs; nay, all, as if they looked for death that very day, studied with all their wit, not to help to maturity the future produce of their cattle and their fields and the fruits of their own past toils, but to consume those which were ready to hand. Thus it came to pass that the oxen, the asses, the sheep, the goats, the swine, the fowls, nay, the very dogs, so faithful to mankind, being driven forth of their own houses, went straying at their pleasure about the fields, where the very corn was abandoned, without being cut, much less gathered in; and many, well nigh like reasonable creatures, after grazing all day, returned at night, gluttoned, to their houses, without the constraint of any herdsman.

To leave the country and return to the city, what more can be said save that such and so great was the cruelty of heaven (and in part, peradventure, that of men) that, between March and the following July, what with the virulence of that pestiferous sickness and the number of sick folk ill tended or forsaken in their need, through the fearfulness of those who were whole, it is believed for certain that upward of an hundred thousand human beings perished within the walls of the city of Florence, which, peradventure, before the advent of that death-dealing calamity, had not been accounted to hold so many? Alas, how many great palaces, how many goodly houses, how many noble mansions, once full of families, of lords and of ladies, abode empty even to the meanest servant! How many memorable families, how many ample heritages, how many famous fortunes were seen to remain without lawful heir! How many valiant men, how many fair ladies, how many sprightly youths, whom, not others only, but Galen, Hippocrates or Æsculapius themselves would have judged

most hale, breakfasted in the morning with their kinsfolk, comrades and friends and that same night supped with their ancestors in the other world!

I am myself weary of going wandering so long among such miseries; wherefore, purposing henceforth to leave such part thereof as I can fitly, I say that,—our city being at this pass, well nigh void of inhabitants,—it chanced (as I afterward heard from a person worthy of credit) that there foregathered in the venerable church of Santa Maria Novella, one Tuesday morning when there was well nigh none else there, seven young ladies, all knit one to another by friendship or neighbourhood or kinship, who had heard divine service in mourning attire, as sorted with such a season. Not one of them had passed her eight-and-twentieth year nor was less than eighteen years old, and each was discreet and of noble blood, fair of favour and well-mannered and full of honest sprightliness. The names of these ladies I would in proper terms set out, did not just cause forbid me, to wit, that I would not have it possible that, in time to come, any of them should take shame by reason of the things hereinafter related as being told or hearkened by them, the laws of disport being nowadays somewhat straitened, which at that time, for the reasons above shown, were of the largest, not only for persons of their years, but for those of a much riper age; nor yet would I give occasion to the envious, who are still ready to carp at every praiseworthy life, on anywise to disparage the fair fame of these honourable ladies with unseemly talk. Wherefore, so that which each saith may hereafterward be apprehended without confusion, I purpose to denominate them by names altogether or in part sorting with each one's quality. [\[15\]](#) The first of them and her of ripest age I shall call Pampinea, the second Fiammetta, the third Filomena and the fourth Emilia. To the fifth we will give the name of Lauretta, to the sixth that of Neifile and the last, not without cause, we will style Elisa. [\[16\]](#) These, then, not

drawn of any set purpose, but foregathering by chance in a corner of the church, having seated themselves in a ring, after divers sighs, let be the saying of paternosters and fell to devising with one another many and various things of the nature of the time. After awhile, the others being silent, Pampinea proceeded to speak thus:

"Dear my ladies, you may, like myself, have many times heard that whoso honestly useth his right doth no one wrong; and it is the natural right of every one who is born here below to succour, keep and defend his own life as best he may, and in so far is this allowed that it hath happened whiles that, for the preservation thereof, men have been slain without any fault. If this much be conceded of the laws, which have in view the well-being of all mortals, how much more is it lawful for us and whatsoever other, without offence unto any, to take such means as we may for the preservation of our lives? As often as I consider our fashions of this morning and those of many other mornings past and bethink me what and what manner discourses are ours, I feel, and you likewise must feel, that each of us is in fear for herself. Nor do I anywise wonder at this; but I wonder exceedingly, considering that we all have a woman's wit, that we take no steps to provide ourselves against that which each of us justly feareth. We abide here, to my seeming, no otherwise than as if we would or should be witness of how many dead bodies are brought hither for burial or to hearken if the friars of the place, whose number is come well nigh to nought, chant their offices at the due hours or by our apparel to show forth unto whosoever appeareth here the nature and extent of our distresses. If we depart hence, we either see dead bodies or sick persons carried about or those, whom for their misdeeds the authority of the public laws whilere condemned to exile, overrun the whole place with unseemly excesses, as if scoffing at the laws, for that they know the executors thereof to be either dead or sick; whilst the dregs

of our city, fattened with our blood, style themselves *pickmen* and ruffle it everywhere in mockery of us, riding and running all about and flouting us with our distresses in ribald songs. We hear nothing here but 'Such an one is dead' or 'Such an one is at the point of death'; and were there any to make them, we should hear dolorous lamentations on all sides. And if we return to our houses, I know not if it is with you as with me, but, for my part, when I find none left therein of a great household, save my serving-maid, I wax fearful and feel every hair of my body stand on end; and wherever I go or abide about the house, meseemeth I see the shades of those who are departed and who wear not those countenances that I was used to see, but terrify me with a horrid aspect, I know not whence newly come to them.

By reason of these things I feel myself alike ill at ease here and abroad and at home, more by token that meseemeth none, who hath, as we have, the power and whither to go, is left here, other than ourselves; or if any such there be, I have many a time both heard and perceived that, without making any distinction between things lawful and unlawful, so but appetite move them, whether alone or in company, both day and night, they do that which affordeth them most delight. Nor is it the laity alone who do thus; nay, even those who are shut in the monasteries, persuading themselves that what becometh and is lawful to others alike sortable and unforbidden unto them, [\[17\]](#) have broken the laws of obedience and giving themselves to carnal delights, thinking thus to escape, are grown lewd and dissolute. If thus, then, it be, as is manifestly to be seen, what do we here? What look we for? What dream we? Why are we more sluggish and slower to provide for our safety than all the rest of the townsfolk? Deem we ourselves of less price than others, or do we hold our life to be bounden in our bodies with a stronger chain than is theirs and that therefore we need reckon nothing of aught that hath power to harm it? We

err, we are deceived; what folly is ours, if we think thus! As often as we choose to call to mind the number and quality of the youths and ladies overborne of this cruel pestilence, we may see a most manifest proof thereof.

Wherefore, in order that we may not, through wilfulness or nonchalance, fall into that wherefrom we may, peradventure, an we but will, by some means or other escape, I know not if it seem to you as it doth to me, but methinketh it were excellently well done that we, such as we are, depart this city, as many have done before us, and eschewing, as we would death, the dishonourable example of others, betake ourselves quietly to our places in the country, whereof each of us hath great plenty, and there take such diversion, such delight and such pleasance as we may, without anywise overpassing the bounds of reason. There may we hear the small birds sing, there may we see the hills and plains clad all in green and the fields full of corn wave even as doth the sea; there may we see trees, a thousand sorts, and there is the face of heaven more open to view, the which, angered against us though it be, nevertheless denieth not unto us its eternal beauties, far goodlier to look upon than the empty walls of our city. Moreover, there is the air far fresher [\[18\]](#) and there at this season is more plenty of that which behoveth unto life and less is the sum of annoys, for that, albeit the husbandmen die there, even as do the townsfolk here, the displeasance is there the less, insomuch as houses and inhabitants are rarer than in the city.

Here, on the other hand, if I deem aright, we abandon no one; nay, we may far rather say with truth that we ourselves are abandoned, seeing that our kinsfolk, either dying or fleeing from death, have left us alone in this great tribulation, as it were we pertained not unto them. No blame can therefore befall the ensuing of this counsel; nay, dolour and chagrin and belike death may betide us, an we ensue it not. Wherefore, an it please you, methinketh we

should do well to take our maids and letting follow after us with the necessary gear, sojourn to-day in this place and to-morrow in that, taking such pleasance and diversion as the season may afford, and on this wise abide till such time (an we be not earlier overtaken of death) as we shall see what issue Heaven reserveth unto these things. And I would remind you that it is no more forbidden unto us honourably to depart than it is unto many others of our sex to abide in dishonour."

The other ladies, having hearkened to Pampinea, not only commended her counsel, but, eager to follow it, had already begun to devise more particularly among themselves of the manner, as if, arising from their session there, they were to set off out of hand. But Filomena, who was exceeding discreet, said, "Ladies, albeit that which Pampinea allegeth is excellently well said, yet is there no occasion for running, as meseemeth you would do. Remember that we are all women and none of us is child enough not to know how [little] reasonable women are among themselves and how [ill], without some man's guidance, they know how to order themselves. We are fickle, wilful, suspicious, faint-hearted and timorous, for which reasons I misdoubt me sore, an we take not some other guidance than our own, that our company will be far too soon dissolved and with less honour to ourselves than were seemly; wherefore we should do well to provide ourselves, ere we begin."

"Verily," answered Elisa, "men are the head of women, and without their ordinance seldom cometh any emprise of ours to good end; but how may we come by these men? There is none of us but knoweth that of her kinsmen the most part are dead and those who abide alive are all gone fleeing that which we seek to flee, in divers companies, some here and some there, without our knowing where, and to invite strangers would not be seemly, seeing that, if we would endeavour after our welfare, it behoveth us find a means of

so ordering ourselves that, wherever we go for diversion and repose, scandal nor annoy may ensue thereof."

Whilst such discourse was toward between the ladies, behold, there entered the church three young men,—yet not so young that the age of the youngest of them was less than five-and-twenty years,—in whom neither the perversity of the time nor loss of friends and kinsfolk, no, nor fear for themselves had availed to cool, much less to quench, the fire of love. Of these one was called Pamfilo, [19] another Filostrato [20] and the third Dioneo, [21] all very agreeable and well-bred, and they went seeking, for their supreme solace, in such a perturbation of things, to see their mistresses, who, as it chanced, were all three among the seven aforesaid; whilst certain of the other ladies were near kinswomen of one or other of the young men.

No sooner had their eyes fallen on the ladies than they were themselves espied of them; whereupon quoth Pampinea, smiling, "See, fortune is favourable to our beginnings and hath thrown in our way young men of worth and discretion, who will gladly be to us both guides and servitors, an we disdain not to accept of them in that capacity." But Neifile, whose face was grown all vermeil for shamefastness, for that it was she who was beloved of one of the young men, said, "For God's sake, Pampinea, look what thou sayest! I acknowledge most frankly that there can be nought but all good said of which one soever of them and I hold them sufficient unto a much greater thing than this, even as I opine that they would bear, not only ourselves, but far fairer and nobler dames than we, good and honourable company. But, for that it is a very manifest thing that they are enamoured of certain of us who are here, I fear lest, without our fault or theirs, scandal and blame ensue thereof, if we carry them with us." Quoth Filomena, "That skilleth nought; so but I live honestly and conscience prick me not of aught, let who will speak to the

contrary; God and the truth will take up arms for me. Wherefore, if they be disposed to come, verily we may say with Pampinea that fortune is favourable to our going."

The other ladies, hearing her speak thus absolutely, not only held their peace, but all with one accord agreed that the young men should be called and acquainted with their project and bidden to be pleased bear them company in their expedition. Accordingly, without more words, Pampinea, who was knit by kinship to one of them, rising to her feet, made for the three young men, who stood fast, looking upon them, and saluting them with a cheerful countenance, discovered to them their intent and prayed them, on behalf of herself and her companions, that they would be pleased to bear them company in a pure and brotherly spirit. The young men at the first thought themselves bantered, but, seeing that the lady spoke in good earnest, they made answer joyfully that they were ready, and without losing time about the matter, forthright took order for that which they had to do against departure.

On the following morning, Wednesday to wit, towards break of day, having let orderly make ready all things needful and despatched them in advance whereas they purposed to go, [22] the ladies, with certain of their waiting-women, and the three young men, with as many of their serving-men, departing Florence, set out upon their way; nor had they gone more than two short miles from the city, when they came to the place fore-appointed of them, which was situate on a little hill, somewhat withdrawn on every side from the high way and full of various shrubs and plants, all green of leafage and pleasant to behold. On the summit of this hill was a palace, with a goodly and great courtyard in its midst and galleries [23] and saloons and bedchambers, each in itself most fair and adorned and notable with jocund paintings, with lawns and grassplots round about and wonder-goodly gardens and wells of very cold water and cellars full of wines of price, things more

apt unto curious drinkers than unto sober and modest ladies. The new comers, to their no little pleasure, found the place all swept and the beds made in the chambers and every thing full of such flowers as might be had at that season and strewn with rushes.

As soon as they had seated themselves, Dioneo, who was the merriest springald in the world and full of quips and cranks, said, "Ladies, your wit, rather than our foresight, hath guided us hither, and I know not what you purpose to do with your cares; as for my own, I left them within the city gates, whenas I issued thence with you awhile ago; wherefore, do you either address yourselves to make merry and laugh and sing together with me (in so far, I mean, as pertaineth to your dignity) or give me leave to go back for my cares and abide in the afflicted city." Whereto Pampinea, no otherwise than as if in like manner she had banished all her own cares, answered blithely, "Dioneo, thou sayst well; it behoveth us live merrily, nor hath any other occasion caused us flee from yonder miseries. But, for that things which are without measure may not long endure, I, who began the discourse wherethrough this so goodly company came to be made, taking thought for the continuance of our gladness, hold it of necessity that we appoint some one to be principal among us, whom we may honour and obey as chief and whose especial care it shall be to dispose us to live joyously. And in order that each in turn may prove the burden of solicitude, together with the pleasure of headship; and that, the chief being thus drawn, in turn, from one and the other sex, there may be no cause for jealousy, as might happen, were any excluded from the sovranty, I say that unto each be attributed the burden and the honour for one day. Let who is to be our first chief be at the election of us all. For who shall follow, be it he or she whom it shall please the governor of the day to appoint, whenas the hour of vespers draweth near, and let each in turn, at his or her discretion, order and dispose of the place

and manner wherein we are to live, for such time as his or her seignory shall endure."

Pampinea's words pleased mightily, and with one voice they elected her chief of the first day; whereupon Filomena, running nimbly to a laurel-tree—for that she had many a time heard speak of the honour due to the leaves of this plant and how worship-worth they made whoso was deservedly crowned withal—and plucking divers sprays therefrom, made her thereof a goodly and honourable wreath, which, being set upon her head, was thenceforth, what while their company lasted, a manifest sign unto every other of the royal office and seignory.

Pampinea, being made queen, commanded that every one should be silent; then, calling the serving-men of the three young gentlemen and her own and the other ladies' women, who were four in number, before herself and all being silent, she spoke thus: "In order that I may set you a first example, by which, proceeding from good to better, our company may live and last in order and pleasance and without reproach so long as it is agreeable to us, I constitute, firstly, Parmeno, Dioneo's servant, my seneschal and commit unto him the care and ordinance of all our household and [especially] that which pertaineth to the service of the saloon. Sirisco, Pamfilo's servant, I will shall be our purveyor and treasurer and ensue the commandments of Parmeno. Tindaro shall look to the service of Filostrato and the other two gentlemen in their bed chambers, what time the others, being occupied about their respective offices, cannot attend thereto. Misia, my woman, and Filomena's Licisca shall still abide in the kitchen and there diligently prepare such viands as shall be appointed them of Parmeno. Lauretta's Chimera and Fiammetta's Stratilia it is our pleasure shall occupy themselves with the ordinance of the ladies' chambers and the cleanliness of the places where we shall abide; and we will and command all and several, as they hold our favour

dear, to have a care that, whithersoever they go or whencesoever they return and whatsoever they hear or see, they bring us from without no news other than joyous." These orders summarily given and commended of all, Pampinea, rising blithely to her feet, said, "Here be gardens, here be meadows, here be store of other delectable places, wherein let each go a-pleasuring at will; and when tierce [\[24\]](#) soundeth, let all be here, so we may eat in the cool."

The merry company, being thus dismissed by the new queen, went straying with slow steps, young men and fair ladies together, about a garden, devising blithely and diverting themselves with weaving goodly garlands of various leaves and carolling amorously. After they had abidden there such time as had been appointed them of the queen, they returned to the house, where they found that Parmeno had made a diligent beginning with his office, for that, entering a saloon on the ground floor, they saw there the tables laid with the whitest of cloths and beakers that seemed of silver and everything covered with the flowers of the broom; whereupon, having washed their hands, they all, by command of the queen, seated themselves according to Parmeno's ordinance. Then came viands delicately drest and choicest wines were proffered and the three serving-men, without more, quietly tended the tables. All, being gladdened by these things, for that they were fair and orderly done, ate joyously and with store of merry talk, and the tables being cleared away, [\[25\]](#) the queen bade bring instruments of music, for that all the ladies knew how to dance, as also the young men, and some of them could both play and sing excellent well. Accordingly, by her commandment, Dioneo took a lute and Fiammetta a viol and began softly to sound a dance; whereupon the queen and the other ladies, together with the other two young men, having sent the serving-men to eat, struck up a round and began with a slow pace to dance a brawl; which ended,

they fell to singing quaint and merry ditties. On this wise they abode till it seemed to the queen time to go to sleep, [26] and she accordingly dismissed them all; whereupon the young men retired to their chambers, which were withdrawn from the ladies' lodging, and finding them with the beds well made and as full of flowers as the saloon, put off their clothes and betook themselves to rest, whilst the ladies, on their part, did likewise.

None [27] had not long sounded when the queen, arising, made all the other ladies arise, and on like wise the three young men, alleging overmuch sleep to be harmful by day; and so they betook themselves to a little meadow, where the grass grew green and high nor there had the sun power on any side. There, feeling the waftings of a gentle breeze, they all, as their queen willed it, seated themselves in a ring on the green grass; while she bespoke them thus, "As ye see, the sun is high and the heat great, nor is aught heard save the crickets yonder among the olives; wherefore it were doubtless folly to go anywhither at this present. Here is the sojourn fair and cool, and here, as you see, are chess and tables, [28] and each can divert himself as is most to his mind. But, an my counsel be followed in this, we shall pass away this sultry part of the day, not in gaming,—wherein the mind of one of the players must of necessity be troubled, without any great pleasure of the other or of those who look on,—but in telling stories, which, one telling, may afford diversion to all the company who hearken; nor shall we have made an end of telling each his story but the sun will have declined and the heat be abated, and we can then go a-pleasuring whereas it may be most agreeable to us. Wherefore, if this that I say please you, (for I am disposed to follow your pleasure therein,) let us do it; and if it please you not, let each until the hour of vespers do what most liketh him." Ladies and men alike all approved the story-telling, whereupon, "Then," said the queen, "since this pleaseth you, I will that this first day

each be free to tell of such matters as are most to his liking." Then, turning to Pamfilo, who sat on her right hand, she smilingly bade him give beginning to the story-telling with one of his; and he, hearing the commandment, forthright began thus, whilst all gave ear to him.

THE FIRST STORY

Day the First

MASTER CIAPPELLETTO DUPETH A HOLY FRIAR WITH A FALSE CONFESSION AND DIETH; AND HAVING BEEN IN HIS LIFETIME THE WORST OF MEN, HE IS, AFTER HIS DEATH, REPUTED A SAINT AND CALLED SAINT CIAPPELLETTO.

"It is a seemly thing, dearest ladies, that whatsoever a man doth, he give it beginning from the holy and admirable name of Him who is the maker of all things. Wherefore, it behoving me, as the first, to give commencement to our story-telling, I purpose to begin with one of His marvels, to the end that, this being heard, our hope in Him, as in a thing immutable, may be confirmed and His name be ever praised of us. It is manifest that, like as things temporal are all transitory and mortal, even so both within and without are they full of annoy and anguish and travail and subject to infinite perils, against which it is indubitable that we, who live enmingled therein and who are indeed part and parcel thereof, might avail neither to endure nor to defend ourselves, except God's especial grace lent us strength and foresight; which latter, it is not to be believed, descendeth unto us and upon us by any merit of our own, but of the proper motion of His own benignity and the efficacy of the prayers of those who were mortals even as we are and

having diligently ensued His commandments, what while they were on life, are now with Him become eternal and blessed and unto whom we,—belike not daring to address ourselves unto the proper presence of so august a judge,—proffer our petitions of the things which we deem needful unto ourselves, as unto advocates[29]informed by experience of our frailty. And this more we discern in Him, full as He is of compassionate liberality towards us, that, whereas it chanceth whiles (the keenness of mortal eyes availing not in any wise to penetrate the secrets of the Divine intent), that we peradventure, beguiled by report, make such an one our advocate unto His majesty, who is outcast from His presence with an eternal banishment,—nevertheless He, from whom nothing is hidden, having regard rather to the purity of the suppliant's intent than to his ignorance or to the reprobate estate of him whose intercession be invoceth, giveth ear unto those who pray unto the latter, as if he were in very deed blessed in His aspect. The which will manifestly appear from the story which I purpose to relate; I say manifestly, ensuing, not the judgment of God, but that of men.

It is told, then, that Musciatto Franzesi, [30] being from a very rich and considerable merchant in France become a knight and it behoving him thereupon go into Tuscany with Messire Charles Sansterre, [31] brother to the king of France, [32] who had been required and bidden thither by Pope Boniface, [33] found his affairs in one part and another sore embroiled, (as those of merchants most times are,) and was unable lightly or promptly to disentangle them; wherefore he bethought himself to commit them unto divers persons and made shift for all, save only he abode in doubt whom he might leave sufficient to the recovery of the credits he had given to certain Burgundians. The cause of his doubt was that he knew the Burgundians to be litigious, quarrelsome fellows, ill-conditioned and disloyal, and could not call one to mind, in whom he might put any trust, curst