

<<十日谈爱情故事>>

图书基本信息

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前言

亲爱的女士们，我知道你们天生仁慈，但我却不得不让你们在我的书里读到一个痛苦、惨淡的开头。它勾起了人们对不久前那场瘟疫中充满死亡气息的悲伤记忆。

我这开头的记载，对于那些刚刚亲身经历或耳闻此事的人们，都是一件很不好受的事情。

我知道你们肯定是不想在叹息和泪水中阅读，但是我还是希望这开头的场景不会让你们把书束之高阁。

你们就把这苦涩的开头当成是远足者面前的崎岖陡峭的大山吧。

在这座大山的后面，可伸展着一片美丽可爱的广阔平原呢。

只有经历了艰难的跋涉才能更为深刻地体会到那醉人的甘甜。

乐极固然生悲，悲苦到了尽头。

也会带来幸福。

我向你们承诺，这短暂的痛苦（我说短暂，是因为这些只占本书几页）很快就会被那甜美的喜悦所取代。

这些如果不提前说出来的话，恐怕很少有人会想到在这样的开头之后，还有这么甜美的故事。

说实话，如果我可以另取合适的道路，而不是这条崎岖的小路来引领你们达到我所渴望的幸福的话，

我将会十分乐意这样做。

但是如果没有过去那些惨痛的记忆，我将很难对你们将要读到的故事做出解释。

所以，好像是迫于形势一样，我必须写出下面的文字。

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内容概要

薄伽丘一生写过许多长诗和散文故事，其中以《十日谈》成就最高，影响最大。

《十日谈》反映了当时意大利的广阔现实社会，热情歌颂青年男女冲破禁欲主义和封建束缚，反对等级特权，宣扬人类平等，揭露贵族的腐朽和愚昧，抨击僧侣的虚伪和荒谬。

《十日谈》以独特的“框架形结构”，精炼、通俗、幽默的文笔，为欧洲近代短篇小说创作提供了范例。

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作者简介

作者：(意大利)乔万尼·薄伽丘 (Boccaccio.G) 编译：孙英梅 于伟 乔万尼·薄伽丘(Giovanni Boccaccio,1313-1375)是意大利艺文复兴时期主要代表作家。

人文主义者。

代表作《十日谈》批判宗教守旧思想，主张“幸福在人间”，被视为文艺复兴的宣言。

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书籍目录

序曲亚历山大德罗和国王的女儿皆大欢喜：格丽塔赢得了自己的丈夫伪装成朝圣者的台达尔多爱的力量三姐妹的悲剧彼得·卜卡马查遭遇强盗西蒙抢亲狡黠的西斯蒙达女孩的痴情萨拉丁报答托勒罗的盛情结尾

章节摘录

But Filomena, who was known for her extreme discretion, spoke up: "Ladies, I admit that Pampinea has put her arguments extraordinarily well. But that does not mean we should rush to follow her advice, as it seems you intend to do, Remember that we are all females, and even if some of us are young and inexperienced, we all know how females tend to use their intelligence when they are by themselves—I mean how very bad we are at controlling our own destinies without some man to guide us. we are fickle, quarrelsome, suspicious, faint-hearted and cowardly. For all of these reasons I very much fear, unless we take some guidance other than our own, that our company will very soon break up, and more dishonourably than we might wish. So I suggest that we should equip ourselves with such guidance before we begin our journey." Elisa then spoke: "It is certainly true that a woman's head is a man, and without men to lead us we seldom bring any undertaking to a good end. But how can we find these men ?

Each of us knows that most of her male relatives are dead, and those who remain alive have all run away from the same plague that we hope to escape. They have split into various companies of friends, some here and some there, and we don't even know where they are. It would not be proper to invite strangers to join us. And so, if we want to ensure our welfare, we really have to find a method of ordering our expedition so that, wherever we go for diversion and repose, no trouble or scandal will ensue." As this conversation was going on between the ladies, three young men happened to come into the church. They were young, but not so young that the youngest of them was less than twenty-five years of age. In these young men neither the perversity of the time nor the loss of friends and

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编辑推荐

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