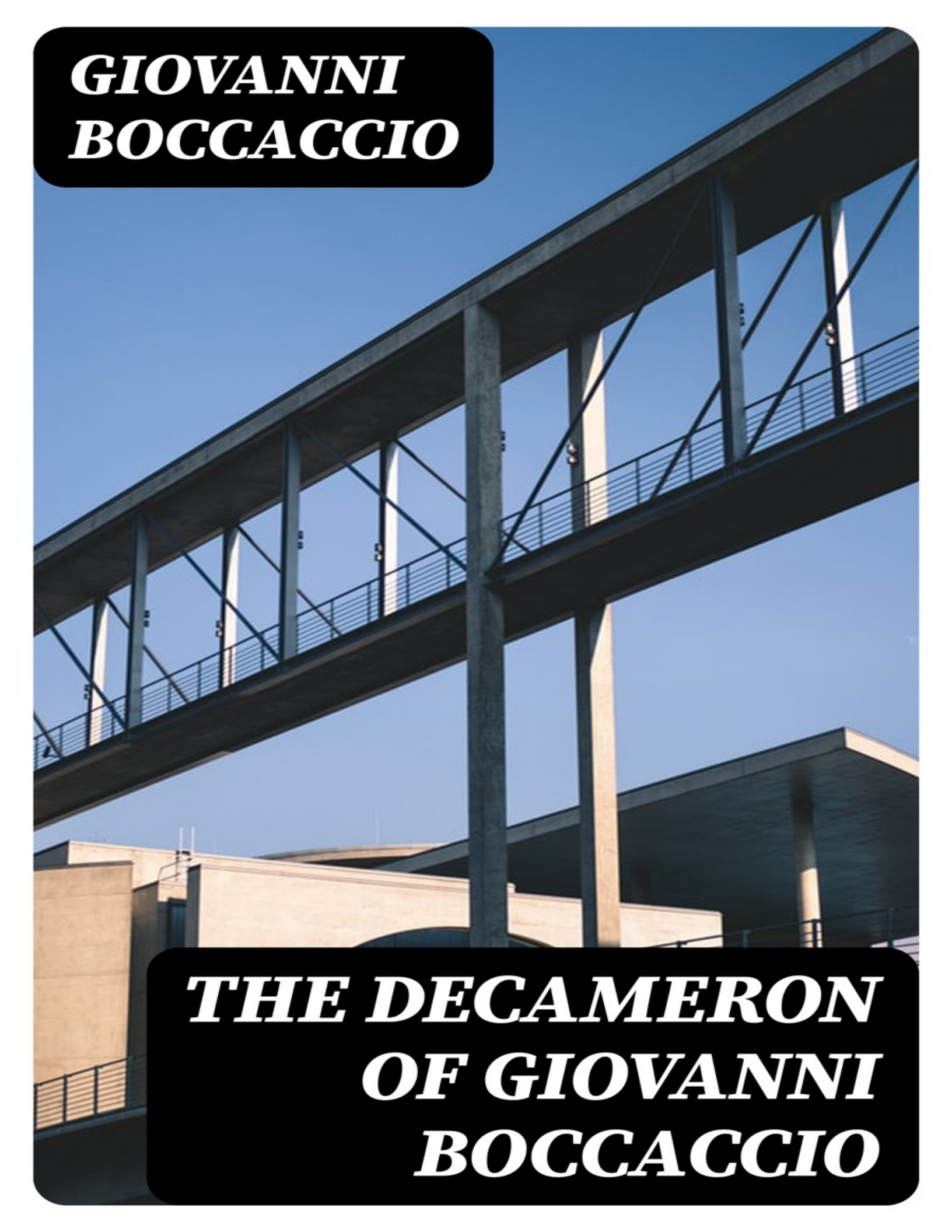




***GIOVANNI
BOCCACCIO***

***THE DECAMERON
OF GIOVANNI
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Giovanni Boccaccio

The Decameron of Giovanni Boccaccio

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THE THIRD STORY. *Three young men squander their substance and become poor; but a nephew of theirs, returning home in desperation, falleth in with an abbot and findeth him to be the king's daughter of England, who taketh him to husband and maketh good all his uncles' losses, restoring them to good estate* [57](#)

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[THE EIGHTH STORY.](#) *Ferondo, having swallowed a certain powder, is entombed for dead and being taken forth of the sepulchre by the abbot, who enjoyeth his wife the while, is put in prison and given to believe that he is in purgatory; after which, being raised up again, he reareth for his own a child begotten of the abbot on his wife [169](#)*

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THE THIRD STORY. *Three young men love three sisters and flee with them into Crete, where the eldest sister for jealousy slayeth her lover. The second, yielding herself to the Duke of Crete, saveth her sister from death, whereupon her own lover slayeth her and fleeth with the eldest sister. Meanwhile the third lover and the youngest sister are accused of the new murder and being taken, confess it; then, for fear of death, they corrupt their keepers with money and flee to Rhodes, where they die in poverty* [208](#)

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THE FIFTH STORY. *Lisabetta's brothers slay her lover, who appeareth to her in a dream and showeth her where he is buried, whereupon she privily disinterreth his head and setteth it in a pot of basil. Thereover making moan a great while every day, her brothers take it from her and she for grief dieth a little thereafterward* [216](#)

THE SIXTH STORY. *Andrevuola loveth Gabriotto and recounteth to him a dream she hath had, whereupon he telleth her one of his own and presently dieth suddenly in her arms. What while she and a waiting woman of hers bear him to his own house, they are taken by the officers of justice and carried before the provost, to whom she discovereth how the case standeth. The provost would fain force her, but she suffereth it not and her father, coming to hear of the matter, procureth her to be set at liberty, she being found innocent; whereupon, altogether refusing to abide longer in the world, she becometh a nun* [220](#)

THE SEVENTH STORY. *Simona loveth Pasquino and they being together in a garden, the latter rubbeth a leaf of sage against his teeth and dieth. She, being taken and thinking to show the judge how her lover died, rubbeth one of the same leaves against her teeth and dieth on like wise* [225](#)

THE EIGHTH STORY. *Girolamo loveth Salvestra and being constrained by his mother's prayers to go to Paris, returneth and findeth his mistress married; whereupon he entereth her house by stealth and dieth by her side; and he being carried to a church, Salvestra dieth beside him* [228](#)

THE NINTH STORY. *Sir Guillaume de Roussillon giveth his wife to eat the heart of Sir Guillaume de Guardestaing by him slain and loved of her, which she after coming to know,*

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[THE TENTH STORY.](#) *A physician's wife putteth her lover for dead in a chest, which two usurers carry off to their own house, gallant and all. The latter, who is but drugged, cometh presently to himself and being discovered, is taken for a thief; but the lady's maid avoucheth to the seignory that she herself had put him into the chest stolen by the two usurers, whereby he escapeth the gallows and the thieves are amerced in certain monies [235](#)*

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[THE FIRST STORY.](#) *Cimon, loving, waxeth wise and carrieth off to sea Iphigenia his mistress. Being cast into prison at Rhodes, he is delivered thence by Lysimachus and in concert with him carrieth off Iphigenia and Cassandra on their wedding-day, with whom the twain flee into Crete, where the two ladies become their wives and whence they are presently all four recalled home [244](#)*

[THE SECOND STORY.](#) *Costanza loveth Martuccio Gomito and hearing that he is dead, embarketh for despair alone in a boat, which is carried by the wind to Susa. Finding her lover alive at Tunis, she discovereth herself to him and he, being great in favour with the king for counsels given, espouseth her and returneth rich with her to Lipari [252](#)*

[THE THIRD STORY.](#) *Pietro Boccamazza, fleeing with Agnolella, falleth among thieves; the girl escapeth through a wood and is led [by fortune] to a castle, whilst Pietro is taken by the thieves, but presently, escaping from their hands, winneth, after divers adventures, to the castle where his*

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THE FOURTH STORY. *Ricciardo Manardi, being found by Messer Lizio da Valbona with his daughter, espouseth her and abideth in peace with her father [261](#)*

THE FIFTH STORY. *Guidotto da Cremona leaveth to Giacomino da Pavia a daughter of his and dieth. Giannole di Severino and Minghino di Mingole fall in love with the girl at Faenza and come to blows on her account. Ultimately she is proved to be Giannole's sister and is given to Minghino to wife [265](#)*

THE SIXTH STORY. *Gianni di Procida being found with a young lady, whom he loved and who had been given to King Frederick of Sicily, is bound with her to a stake to be burnt; but, being recognized by Ruggieri dell' Oria, escapeth and becometh her husband [269](#)*

THE SEVENTH STORY. *Teodoro, being enamoured of Violante, daughter of Messer Amerigo his lord, getteth her with child and is condemned to be hanged; but, being recognized and delivered by his father, as they are leading him to the gallows, scourging him the while, he taketh Violante to wife [273](#)*

THE EIGHTH STORY. *Nastagio degli Onesti, falling in love with a lady of the Traversari family, spendeth his substance, without being beloved in return, and betaking himself, at the instance of his kinsfolk, to Chiassi, he there seeth a horseman give chase to a damsel and slay her and cause her to be devoured of two dogs. Therewithal he biddeth his kinsfolk and the lady whom he loveth to a dinner, where his mistress seeth the same damsel torn in pieces and fearing a like fate, taketh Nastagio to husband [278](#)*

THE NINTH STORY. *Federigo degli Alberighi loveth and is not loved. He wasteth his substance in prodigal hospitality till there is left him but one sole falcon, which, having nought else, he giveth his mistress to eat, on her coming to his house; and she, learning this, changeth her mind and taking him to husband, maketh him rich again* [282](#)

THE TENTH STORY. *Pietro di Vinciolo goeth to sup abroad, whereupon his wife letteth fetch her a youth to keep her company, and her husband returning, unlooked for, she hideth her gallant under a hen-coop. Pietro telleth her how there had been found in the house of one Arcolano, with whom he was to have supped, a young man brought in by his wife, and she blameth the latter. Presently, an ass, by mischance, setteth foot on the fingers of him who is under the coop and he roareth out, whereupon Pietro runneth thither and espying him, discovereth his wife's unfaith, but ultimately cometh to an accord with her for his own lewd ends* [286](#)

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[THE SEVENTH STORY.](#) *Madam Filippa, being found by her husband with a lover of hers and brought to justice, delivereth herself with a prompt and pleasant answer and causeth modify the statute [306](#)*

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[THE FIRST STORY.](#) *Gianni Lotteringhi heareth knock at his door by night and awakeneth his wife, who giveth him to believe that it is a phantom; whereupon they go to exorcise it with a certain orison and the knocking ceaseth [323](#)*

THE SECOND STORY. *Peronella hideth a lover of hers in a vat, upon her husband's unlooked for return, and hearing from the latter that he hath sold the vat, avoucheth herself to have sold it to one who is presently therewithin, to see if it be sound; whereupon the gallant, jumping out of the vat, causeth the husband scrape it out for him and after carry it home to his house* [326](#)

THE THIRD STORY. *Fra Rinaldo lieth with his gossip and being found of her husband closeted with her in her chamber, they give him to believe that he was in act to conjure worms from his godson* [329](#)

THE FOURTH STORY. *Tofano one night shutteth his wife out of doors, who, availing not to re-enter by dint of entreaties, feigneth to cast herself into a well and casteth therein a great stone. Tofano cometh forth of the house and runneth thither, whereupon she slippeth in and locking him out, bawleth reproaches at him from the window* [333](#)

THE FIFTH STORY. *A jealous husband, in the guise of a priest, confesseth his wife, who giveth him to believe that she loveth a priest, who cometh to her every night; and whilst the husband secretly keepeth watch at the door for the latter, the lady bringeth in a lover of hers by the roof and lieth with him* [336](#)

THE SIXTH STORY. *Madam Isabella, being in company with Leonetto her lover, is visited by one Messer Lambertuccio, of whom she is beloved; her husband returning, [unexpected,] she sendeth Lambertuccio forth of the house, whinger in hand, and the husband after escorteth Leonetto home* [341](#)

THE SEVENTH STORY. *Lodovico discovereth to Madam Beatrice the love he beareth her, whereupon she sendeth Egano*

her husband into the garden, in her own favour, and lieth meanwhile with Lodovico, who, presently arising, goeth and cudgelleth Egano in the garden [344](#)

[THE EIGHTH STORY.](#) *A man waxeth jealous of his wife, who bindeth a piece of packthread to her great toe anights, so she may have notice of her lover's coming. One night her husband becometh aware of this device and what while he pursueth the lover, the lady putteth another woman to bed in her room. This latter the husband beateth and cutteth off her hair, then fetcheth his wife's brothers, who, finding his story [seemingly] untrue, give him hard words [348](#)*

[THE NINTH STORY.](#) *Lydia, wife of Nicostratus, loveth Pyrrhus, who, so he may believe it, requireth of her three things, all which she doth. Moreover, she solaceth herself with him in the presence of Nicostratus and maketh the latter believe that that which he hath seen is not real [353](#)*

[THE TENTH STORY.](#) *Two Siennese love a lady, who is gossip to one of them; the latter dieth and returning to his companion, according to promise made him, relateth to him how folk fare in the other world 360*

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[THE FIRST STORY.](#) *Gulfardo borroweth of Guasparruolo certain monies, for which he hath agreed with his wife that he shall lie with her, and accordingly giveth them to her; then, in her presence, he telleth Guasparruolo that he gave them to her, and she confesseth it to be true [365](#)*

[THE SECOND STORY.](#) *The parish priest of Varlungo lieth with Mistress Belcolore and leaveth her a cloak of his in pledge; then, borrowing a mortar of her, he sendeth it back to her, demanding in return the cloak left by way*

of token, which the good woman grudgingly giveth him back [367](#)

[THE THIRD STORY.](#) *Calandrino, Bruno and Buffalmacco go coasting along the Mugnone in search of the heliotrope and Calandrino thinketh to have found it. Accordingly he returneth home, laden with stones, and his wife chideth him; whereupon, flying out into a rage, he beateth her and recounteth to his companions that which they know better than he [371](#)*

[THE FOURTH STORY.](#) *The rector of Fiesole loveth a widow lady, but is not loved by her and thinking to lie with her, lieth with a serving-wench of hers, whilst the lady's brothers cause the bishop find him in this case [377](#)*

[THE FIFTH STORY.](#) *Three young men pull the breeches off a Marchegan judge in Florence, what while he is on the bench, administering justice [380](#)*

[THE SIXTH STORY.](#) *Bruno and Buffalmacco, having stolen a pig from Calandrino, make him try the ordeal with ginger boluses and sack and give him (instead of the ginger) two dogballs compounded with aloes, whereby it appeareth that he himself hath had the pig and they make him pay blackmail, and he would not have them tell his wife [383](#)*

[THE SEVENTH STORY.](#) *A scholar loveth a widow lady, who, being enamoured of another, causeth him spend one winter's night in the snow awaiting her, and he after contriveth, by his sleight, to have her abide naked, all one mid-July day, on the summit of a tower, exposed to flies and gads and sun [387](#)*

[THE EIGHTH STORY.](#) *Two men consorting together, one lieth with the wife of his comrade, who, becoming aware thereof, doth with her on such wise that the other is shut up in a*

chest, upon which he lieth with his wife, he being inside the while [403](#)

[THE NINTH STORY.](#) *Master Simone the physician, having been induced by Bruno and Buffalmacco to repair to a certain place by night, there to be made a member of a company, that goeth a-roving, is cast by Buffalmacco into a trench full of ordure and there left [406](#)*

[THE TENTH STORY.](#) *A certain woman of Sicily artfully despoileth a merchant of that which he had brought to Palermo; but he, making believe to have returned thither with much greater plenty of merchandise than before, borroweth money of her and leaveth her water and tow in payment [418](#)*

[DAY THE NINTH 427](#)

[THE FIRST STORY.](#) *Madam Francesca, being courted of one Rinuccio Palermini and one Alessandro Chiarmontesi and loving neither the one nor the other, adroitly riddeth herself of both by causing one enter for dead into a sepulchre and the other bring him forth thereof for dead, on such wise that they cannot avail to accomplish the condition imposed [428](#)*

[THE SECOND STORY.](#) *An abbess, arising in haste and in the dark to find one of her nuns, who had been denounced to her, in bed with her lover and, thinking to cover her head with her coif, donneth instead thereof the breeches of a priest who is abed with her; the which the accused nun observing and making her aware thereof, she is acquitted and hath leisure to be with her lover [432](#)*

[THE THIRD STORY.](#) *Master Simone, at the instance of Bruno and Buffalmacco and Nello, maketh Calandrino believe that*

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THE FOURTH STORY. *Cecco Fortarrigo gameth away at Buonconvento all his good and the monies of Cecco Angiolieri [his master;] moreover, running after the latter, in his shirt, and avouching that he hath robbed him, he causeth him be taken of the countryfolk; then, donning Angiolieri's clothes and mounting his palfrey, he maketh off and leaveth the other in his shirt [438](#)*

THE FIFTH STORY. *Calandrino falleth in love with a wench and Bruno writeth him a talisman, wherewith when he toucheth her, she goeth with him; and his wife finding them together, there betideth him grievous trouble and annoy [441](#)*

THE SIXTH STORY. *Two young gentlemen lodge the night with an innkeeper, whereof one goeth to lie with the host's daughter, whilst his wife unwittingly coucheth with the other; after which he who lay with the girl getteth him to bed with her father and telleth him all, thinking to bespeak his comrade. Therewithal they come to words, but the wife, perceiving her mistake, entereth her daughter's bed and thence with certain words appeaseth everything [446](#)*

THE SEVENTH STORY. *Talano di Molese dreameth that a wolf mangleth all his wife's neck and face and biddeth her beware thereof; but she payeth no heed to his warning and it befalleth her even as he had dreamed [450](#)*

THE EIGHTH STORY. *Biondello cheateth Ciacco of a dinner, whereof the other craftily avengeth himself, procuring him to be shamefully beaten [451](#)*

THE NINTH STORY. *Two young men seek counsel of Solomon, one how he may be loved and the other how he may amend his froward wife, and in answer he biddeth the one love and the other get him to Goosebridge* 454

THE TENTH STORY. *Dom Gianni, at the instance of his gossip Pietro, performeth a conjuration for the purpose of causing the latter's wife to become a mare; but, whenas he cometh to put on the tail, Pietro marreth the whole conjuration, saying that he will not have a tail* 457

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THE FIRST STORY. *A knight in the king's service of Spain thinking himself ill guerdoned, the king by very certain proof showeth him that this is not his fault, but that of his own perverse fortune, and after largeseth him magnificently* 462

THE SECOND STORY. *Ghino di Tacco taketh the Abbot of Cluny and having cured him of the stomach-complaint, letteth him go; whereupon the Abbot, returning to the court of Rome, reconcileth him with Pope Boniface and maketh him a Prior of the Hospitallers* 464

THE THIRD STORY. *Mithridanes, envying Nathan his hospitality and generosity and going to kill him, falleth in with himself, without knowing him, and is by him instructed of the course he shall take to accomplish his purpose; by means whereof he findeth him, as he himself had ordered it, in a coppice and recognizing him, is ashamed and becometh his friend* 468

THE FOURTH STORY. *Messer Gentile de' Carisendi, coming from Modona, taketh forth of the sepulchre a lady whom he loveth and who hath been buried for dead. The lady, restored to life, beareth a male child and Messer Gentile*

restoreth her and her son to Niccoluccio Caccianimico, her husband [472](#)

[THE FIFTH STORY.](#) *Madam Dianora requireth of Messer Ansaldo a garden as fair in January as in May, and he by binding himself [to pay a great sum of money] to a nigromancer, giveth it to her. Her husband granteth her leave to do Messer Ansaldo's pleasure, but he, hearing of the former's generosity, absolveth her of her promise, whereupon the nigromancer, in his turn, acquitteth Messer Ansaldo of his bond, without willing aught of his [478](#)*

[THE SIXTH STORY.](#) *King Charles the Old, the Victorious, falleth enamoured of a young girl, but after, ashamed of his fond thought, honourably marrieth both her and her sister [481](#)*

[THE SEVENTH STORY.](#) *King Pedro of Arragon, coming to know the fervent love borne him by Lisa, comforteth the lovesick maid and presently marrieth her to a noble young gentleman; then, kissing her on the brow, he ever after avoucheth himself her knight [485](#)*

[THE EIGHTH STORY.](#) *Sophronia, thinking to marry Gisippus, becometh the wife of Titus Quintius Fulvus and with him betaketh herself to Rome, whither Gisippus cometh in poor case and conceiving himself slighted of Titus, declareth, so he may die, to have slain a man. Titus, recognizing him, to save him, avoucheth himself to have done the deed, and the true murderer, seeing this, discovereth himself; whereupon they are all three liberated by Octavianus and Titus, giving Gisippus his sister to wife, hath all his good in common with him [491](#)*

[THE NINTH STORY.](#) *Saladin, in the disguise of a merchant, is honourably entertained by Messer Torello d'Istria, who,*

presently undertaking the [third] crusade, appointeth his wife a term for her marrying again. He is taken [by the Saracens] and cometh, by his skill in training hawks, under the notice of the Soldan, who knoweth him again and discovering himself to him, entreateth him with the utmost honour. Then, Torello falling sick for languishment, he is by magical art transported in one night [from Alexandria] to Pavia, where, being recognized by his wife at the bride-feast held for her marrying again, he returneth with her to his own house
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[THE TENTH STORY.](#) *The Marquess of Saluzzo, constrained by the prayers of his vassals to marry, but determined to do it after his own fashion, taketh to wife the daughter of a peasant and hath of her two children, whom he maketh believe to her to put to death; after which, feigning to be grown weary of her and to have taken another wife, he letteth bring his own daughter home to his house, as she were his new bride, and turneth his wife away in her shift; but, finding her patient under everything, he fetcheth her home again, dearer than ever, and showing her her children grown great, honoureth and letteth honour her as marchioness* [510](#)

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**HERE BEGINNETH THE BOOK CALLED DECAMERON
AND SURNAMED PRINCE GALAHALT WHEREIN
ARE CONTAINED AN HUNDRED STORIES IN
TEN DAYS TOLD BY SEVEN LADIES AND
THREE YOUNG MEN**

PROEM

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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.