

自修英文叢刊之一

# 歐美演說文選

顧仲彝譯註

上海

北新書局印行

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## 序

這是我譯註的第二部學生自修叢書，前後化了差不多半年功夫，而第一部英美獨幕劇選祇費了一個月，其難易自可想見了。演說術在中國是最無進展的學問，許多英語裏很流暢很自然的語句，但翻成中文不是意思晦澀，也就語氣支離，或竟沒法可以達出來。然而，惟其如此，演說文的學習和誦讀，更有不可不加倍努力的必要了。

本書裏所選的演說共十五篇，上自希臘哲學家，下至當今的國會議員，包括不能說不廣，但有許多很名貴的演說，因為篇幅太長，無法收集在裏面，祇好割愛了。還有，收集的十分之八是討論政治問題的，這也是因篇幅的關係，不能再收集同樣分量的關於其他的演說。這也是譯註者覺得十分遺憾的事。

顧仲彝。

十九年七月，暨南。

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# 判決死刑時的演說

## 蘇格拉底

蘇格拉底是希臘有名的大哲學家，於紀元前四百七十年生在雅典城(Athens)。他年青的時候喜歡圖畫，但他學不多時就丟棄了，後來加入陸軍，也中途退出了，專以修養內心和學問來教訓弟子。他常常譏諷人家，所以有許多讎敵。紀元前三九九年他的冤家控告他拒絕敬拜雅典的神和蠱惑青年兩罪。裁判官下了死罪的判決書後，蘇格拉底就講了下面的一篇演說。說畢他就仰藥酒而死。

For the sake of no long space of time, O Athenians, you will \*incur<sup>1</sup> the character and \*reproach<sup>2</sup> at the hands of those who wish to \*defame<sup>3</sup> the city, of having put that wise man, Socrates, to death. For those who wish to defame you will assert that I am wise, though I am not. If, then, you had waited for a short time, this would have happened of its own accord, for observe my age, that it is far advanced in life, and near death. But I say this not to you all, but to those only who have condemned me to die. And I say this too to the same persons. Perhaps you think, O Athenians, that I have been \*convicted<sup>4</sup> through the want of arguments, by which I might have \*persuaded<sup>5</sup> you, had I thought it right to do and say anything so that I might escape punishment. Far otherwise: I have been convicted through want indeed, yet not \*of arguments,<sup>6</sup> but of \*audacity<sup>7</sup> and \*impudence,<sup>8</sup> and of the \*inclination<sup>9</sup> to say such things to you as would have been most agreeable for you to hear, had I \*lamented<sup>10</sup> and

- 
- |                               |                 |
|-------------------------------|-----------------|
| 1. incur 受, 蒙。                | 2. reproach 斥責。 |
| 3. defame 敗壞名譽。               | 4. convict 定罪。  |
| 5. persuaded 說服。              |                 |
| 6. the want of argument 缺少辯辭。 |                 |



雅典人呀，因為時間短促的關係，你們將受殺害  
智士蘇格拉底的罪名，在存心危害雅典城名譽的人，  
更將以之責斥你們。因為那些存心危害你們名譽的  
人都說我是智慮深邃的人，其實我何嘗是如此呢。所  
以，你們只要再等幾時，我將老死是極自然的；因為  
你們瞧我是多大的年紀了，離死已極近。不過我這話  
不是向你們全體說的，是向判決我死刑的幾個人說  
的。也許你們以為，雅典人呀，我辯不過他們纔給他們  
征服的——我當時若以為用各種方法來避免刑罰是  
正當的，我何嘗不可以據理力爭。實際你們的猜想大  
謬不然，我之所以被征服，不是因為缺乏辯材，乃是  
因為缺少大膽厚顏，不情願說最合於你們脾胃的話，

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7. audacity 大膽，厚顏。

8. impudence 莽撞，無廉恥。

9. inclination 意向。

10. lament 哀傷。

\*bewailed<sup>1</sup> and done and said many other things unworthy of me, as I affirm, but such as you are accustomed to hear from others.

But neither did I then think that I ought, for the sake of \*avoiding danger,<sup>2</sup> to do anything unworthy of a \*freeman,<sup>3</sup> nor do I now repent of having so defended myself; but I should much rather choose to die having so defended myself than to live in that way. For neither in a trial nor in battle is it right that I or any one else should employ every possible \*means<sup>4</sup> whereby he may avoid death, for in battle it is frequently evident that a man might escape death by laying down his \*arms<sup>5</sup> and throwing himself on the \*mercy<sup>6</sup> of his \*pursuers.<sup>7</sup> And there are many other devices in every danger, by which to avoid death, if a man dares to do and say everything.

But this is not difficult, O Athenians, to escap<sup>8</sup> death, but it is much more difficult to avoid \*depravity,<sup>19</sup> for it runs swifter than death. And now I, being slow and aged, am overtaken by the slower of the two; but my accusers, being strong

---

1. bewail 悲哭。

2. avoiding danger 避免危險。

3. freeman 自由民。

4. means 方法。

也不情願向你們哀泣求憐，說許多失掉我身分的苦話，我敢斷定說在別人你們一定常常聽見的。

並且我也不願意，爲要免除危險，想去做失掉自由人體面的事，也不懊悔我竟那樣的辯護自己；我情願那樣辯護自己而致於死地，不甘心用那個方法而得生存。在法庭上或戰場上人們不應該用可能的方法去避免死；因爲在戰場上很平常而顯著的只要把兵器丟掉，跪倒在追趕人的前面，乞憐求生，就可以免死。每一個危險都有許多避免死的方法，只要他敢做敢說。

免死，雅典人呀，是不難的，要免去腐化纔是難的，因爲牠跑得比死還快。現在我又遲鈍又年老，在死和腐化中間，反給跑得慢的追上了；而反對我的又

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5. arms 兵器。

6. mercy 憐憫心。

7. pursuers 追逐者。

8. devices 方法。

9. depravity 腐化。

and active, have been overtaken by the swifter, wickedness. And now I depart, condemned by you to death; but they condemned by truth, as guilty of \*iniquity<sup>1</sup> and \*injustice:<sup>2</sup> and I abide my sentence and so do they. These things, perhaps, ought so to be, and I think that they are for the best.

In the next place, I desire to \*predict<sup>3</sup> to you who have condemned me, what will be your fate: for I am now in that condition in which men most frequently \*prophecy,<sup>4</sup> namely, when they are about to die. I say then to you, O Athenians, who have condemned me to death, that immediately after my death a punishment will overtake you, far more severe, by \*Jupiter,<sup>5</sup> than that which you have \*inflicted on<sup>6</sup> me. For you have done this thinking you should be freed from the necessity of giving an account of your life. The very contrary however, as I affirm, will happen to you. Your accusers will be more numerous, whom I have now restrained, though you did not perceive it; and they will be more severe, in as much as they are

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1. iniquity 不義。

2. injustice 不公平。

3. predict 預言。

4. prophecy 預言。

健康又活潑，給跑得快的，邪惡，追上了。現在我受你們判決將處死刑，跟你們快要分手了；但是他們受真理的裁判，罪狀是不公不義：我忍受我的判決辭，他們亦然。這些事，也許，是應該如此的，我想這也是天命。

第二點，我要向你們判我死罪的人說幾句預言，斷定你們將來的命運：人之將死常常會說預言，我現在就是這種情形。我對你們說，雅典人呀，你們判我死刑，我死了之後，朱匹忒會給你們比你們給我的還要嚴酷的刑罰。你們以為這樣做了，就可以免除暴露你們的往事了。但是，我肯定的說罷，將來發生的事剛好跟你們所希望的相反。控告你們的人還要多，現在他們都受我節制着，你們看不出來；他們年紀比你們輕，還要比你們兇，因此你們更要憤怒。如果你們，

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5. Jupiter 希臘主神。 6. inflict on 加刑罰於。

younger and you will be more indignant. For, if you think that by putting men to death you will restrain any one from upbraiding you because you do not live well, you are much mistaken; for this method of escape is neither possible nor honorable, but that other is most honorable and most easy, not to put a check upon others, but for a man to take heed to himself, how he may be most perfect. Having predicted thus much to those of you who have condemned me, I take my leave of you.

But with you who have voted for my \*acquittal,<sup>1</sup> I would gladly hold converse on what has now taken place, while the magistrates are busy and I am not yet carried to the place where I must die. Stay with me then, so long, O Athenians, for nothing hinders our conversing with each other, whilst we are permitted to do so; for I wish to make known to you, as being my friends, the meaning of that which has just now befallen me. To me then, O my judges. — and in calling you judges I call you rightly, — a strange thing has happened. For the wonted prophetic voice of my guardian deity, on every former occasion, even in

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1. acquittal 釋放。

以爲把人置之死地就可以控制人不揭穿你們的醜史  
那你們就錯了；因爲這種逃避的方法是不可能也是  
不光耀的，只有一種方法纔是最光耀最容易的，就是  
不必阻擋人家，只要自己小心怎樣可以做個最完備  
的人。向判罰我的人說完了這個預言，我跟他們告別  
了。

不過你們舉手讚成釋放我的，我極喜歡跟你們  
繼續談話下去，當那官吏們忙着事情，而我還沒有帶  
到受刑的地方的時候。我們既承他們准許，留着再跟  
我談一會罷，因爲沒有事情可以阻擋我們，雅典人呀，  
相互的談話，我要你們知道，爲的你們是我的朋友，  
現在我所遭的命運是什麼意思。依我看來，我的裁判  
官呀——我稱你們裁判官是很對的——發生了一件  
希奇的事。我的保護神的預言從前常常，即使在最微

the most trifling affairs, opposed me, if I was about to do anything wrong; but now, that has befallen me which ye yourselves behold, and which any one would think and which is supposed to be the extremity of evil, yet neither when I departed from home in the morning did the \*warning<sup>1</sup> of the god oppose me, nor when I came up here to the place of trial, nor in my address when I was about to say anything; yet on other occasions it has frequently restrained me in the midst of speaking. But now it has never throughout this \*proceeding<sup>2</sup> opposed me, either in what I did or said. What then do I suppose to be the cause of this? I will tell you: what has befallen me appears to be a \*blessing;<sup>3</sup> and it is impossible that we think rightly who suppose that death is an \*evil.<sup>4</sup> A great proof of this to me is the fact that it is impossible but that the \*accustomed signal<sup>5</sup> should have opposed me, unless I had been about to meet with some good.

Moreover, we may hence conclude that there is great hope that death is a blessing. For to die

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1. warning 警告。

2. proceeding 進行。

3. blessing 福。

4. evil 不幸。



細的事情上，反對我的，好像我要去做什麼錯事一樣；但是現在你們目睹我所遭遇的，平常都以爲是罪惡的極端；但是早上我離開家的時候，上這邊來受審判的時候，我開始向你們說話的時候，神道都沒有警告反對我；在別的時候，我話沒有說完一半牠先來阻止我了。但是現在自始至終沒有反對我，也不反對我所做的或是我所說的；於是我想這是什麼緣故呢？我告訴你罷：我所遭遇的是福不是禍；我們以爲死是不幸完全是錯誤的觀念，這於我最大的證據是這件事實：平常神道總是反對我的，除非我將遇到幸運的事。

並且，我們就此可以下結論道，死是幸福確有很大希望。因爲死逃不了兩事之一：死者或是歸爲烏

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4. *accustomed signal* 常有的記號（指神道）。