

| 双语时代 |
英语文学精选书系



英语演说 精选读本

田 辉 编选
田 辉 等译

英汉对照 单词注释

SELECTED ENGLISH SPEECHES
WITH
CHINESE TRANSLATION

中国国际广播出版社

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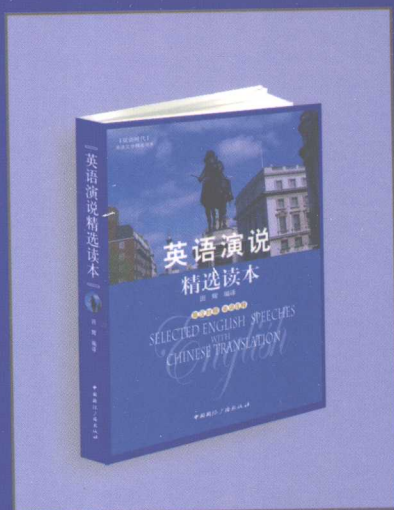
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The Funeral Oration of Pericles

Thucydides



Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the which, although unwritten, yet cannot be broken without acknowledged injured, whether they are actually on the statute book, or belong to that code magistrates and the laws, particularly such as regards the protection of the citizens. Against this fear is our chief safeguard, teaching us to obey the penalty. But all this ease in our private relations does not make us lawless as looks which cannot fail to be offensive, although they inflict no positive with our neighbor for doing what he likes, or even to indulge in those injurious jealous surveillance over each other, we do not feel called upon to be angry government extends also to our ordinary life. There, far from exercising a by the obscurity of his condition. The freedom which we enjoy in our poverty by the obscurity of his condition. The freedom which we enjoy in our

The Funeral Oration of Pericles

Thucydides

...

Our constitution does not copy the laws of neighboring states; we are rather a pattern to others than imitators ourselves. Its administration favors the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if to social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way; if a man is able to serve the state, he is not hindered by the **obscurity** of his condition. The freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous **surveillance** over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, or even to indulge in those injurious looks which cannot fail to be offensive, although they inflict no positive penalty. But all this ease in our private relations does not make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the **magistrates** and the laws, particularly such as regards the protection of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.

Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the

在伯里克利葬礼上的 演说词

修昔底德

修昔底德(公元前 471~前 400),古希腊著名历史学家,这篇演讲是他在为在雅典与斯巴达战争中牺牲的雅典政治家伯里克利的葬礼上所做的发言。

我们的宪法不照搬邻国的法律;我们宁愿成为别人效法的榜样而不要成为模仿者。我们的政府是有利于多数人而不是少数人;这就是它被称为民主的原因。看看我们的法律,在所有私人纠纷中,它为所有的人提供司法公正。再看看社会地位方面,每个人在公共生活领域的升迁取决于他真正的能力,阶级的背景不能用来评价是非功过;贫穷也不能阻止一个人出人头地。假如一个人有能力为国家服务,他不会因是无名之辈而不能如愿。我们在政府中所享有的自由也拓展到日常生活领域。在日常生活中,我们决不会互相之间嫉妒地互相监督,不会因邻居做他所喜爱的事情而感到愤怒,甚至不喜欢常常面露不快之色,尽管这种表情对人不构成实际的伤害,却是对人的冒犯。但是这些处理私人关系中的温良恭俭并不会使我们成为无法无天的公民。正是对此的担心成了我们主要的保障,教我们服从执法官和法律,尤其是那些关于保护受害者的法律,不论它们是成文法上的,还是属于那些尽管没有成文,但要是违反了就被视为蒙羞的法令。

此外,我们提供大量的手段使我们的头脑摆脱杂事而得到净化。我们每年都举行运动会和祭祀活动,美轮美奂的住

obscurity

[əb'skjuəriti]

n. 默默无闻

surveillance

[sə'veiləns]

n. 监督

magistrate

['mædʒɪstreɪt]

n. 治安法官



The Funeral Oration of Pericles

elegance of our private establishments forms a daily source of pleasure and helps to banish the **spleen**; while the magnitude of our city draws the produce of the world into our harbor, so that to the Athenian the fruits of other countries are as familiar a luxury as those of his own.

If we turn to our military policy, there also we differ from our **antagonists**. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of any enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens; while in education, where our rivals from their very cradles by a painful discipline seek after manliness, at Athens we live exactly as we please, and yet are just as ready to encounter every legitimate danger. In proof of this it may be noticed that the **Lacedaemonians** do not invade our country alone, but bring with them all their confederates; while we Athenians advance unsupported into the territory of a neighbor, and fighting upon a foreign soil usually vanquish with ease men who are defending their homes. Our united force was never yet encountered by any enemy, because we have at once to attend to our marine and to dispatch our citizens by land upon a hundred different services; so that, wherever they engage with some such fraction of our strength, a success against a **detachment** is magnified into a victory over the nation, and a defeat into a reverse suffered at the hands of the entire people. And yet if with habits not of labor but of ease, and courage not of art but of nature, we are still willing to **encounter** danger, we have the double advantage of escaping the experience of hardships in anticipation and of facing them in the hour of need as fearlessly as those who are never free from them.

spleen

[ˈspli:n]

n. 坏脾气, 忧郁

antagonist

[æn'tæɡənɪst]

n. 对手

Lacedaemonian

[ˌlæsiði'məʊniən]

n. 古斯巴达人

detachment

[di'tætʃmənt]

n. 分遣队, 独立小分队

encounter

[in'kaʊntə]

v. 挑战

宅构成了我们日常快乐的源泉并有助于克服忧郁; 我们城市的宏大吸引来世界各地丰饶的物产, 以至于对于雅典人来说, 其他国家的水果像本国水果一样成了他们经常享用的美味。

我们的军事政策方面, 我们也不同于我们的对手。我们对世界开放我们的城市, 从来不用异己行为排斥外国人观察和学习的机会, 尽管敌人会利用我们的慷慨占一些便宜; 与其说我们相信制度和政策, 不如说我们更相信我们公民的民族精神; 关于教育, 我们的敌人从摇篮开始就使用严酷的纪律培养男子汉气概。而在雅典, 我们按照我们喜欢的方式生活, 并随时准备迎接各种真正的危险。你们可以注意到, 这一点就是明证, 那就是斯巴达人从不敢独自入侵我们国家, 而总是带着他们的联邦制同盟国一起来; 而我们雅典人单独踏上邻国的国土, 在外国的土地上战斗并轻松地征服那些保卫他们国家的人。任何敌人还没有遇到过我们的联合力量, 因为我们同时既要执行海上任务又要派遣我们的公民去执行陆上任务; 因此, 无论在哪里敌人总是与我们一部分部队交手, 战胜一部分部队被夸大成是战胜一个国家, 反之他们败于我们一部分部队则被说成是败于我们整个人民之手。就算我们习惯于安逸而不习惯于劳苦, 我们的勇气出自天然本性而非来自后天训练, 我们仍然愿意挑战危险, 我们具有双重优势, 既不需要事先经受艰苦的磨炼, 一旦需要, 又能与那些刻意艰苦磨炼的人一样无所畏惧。

(田辉 译)



Apology

Socrates

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an **unspeakable** gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for **eternity** is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what good, O my friends and judges, can be greater than this? If indeed when the **pilgrim** arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might **converse** with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me

申辩

苏格拉底

苏格拉底（公元前 469~前 399），希腊著名的哲学家，公元前 399 年以“亵神违教”罪被控入狱，之后被判处服毒而死。本篇是他的学生柏拉图所记录的苏格拉底临终的申辩。

让我们来换一种方式思考，保证很有理由相信死亡是一件好事；因为以下几点原因——死亡或者是一种虚无和完全的无意识状态，或者如人们所说，是灵魂从这个世界到另一个世界的变化和迁徙。既然你们认为死后没有意识，而是一种睡眠，一种甚至不被梦所打搅的睡眠，那么死亡真是一种难以言表的获益。因为假如一个人要挑选一个夜晚，这一晚他的睡眠甚至不被睡梦所打扰，再把他生活中的日日夜夜与之相比较，然后告诉我们他生活中的多少日日夜夜比这一夜过得更好更快乐，我相信任何人，不仅普通人，也包括伟大的国王，都会认为这样的日子为数不多。既然死亡是这么一种本性，我保证死是一种收益；因为来世只是一夜。假如死亡是到另一地方旅行，正如人们所说所有死人都住在那里，我的朋友们和法官先生们，还有什么比这更美的事情？假如真的这个朝圣者来到下面的阴间游历，他是被这个世界的法官们打发来的，并在那里遇到了真正的法官，像迈诺、拉达门塞斯、阿克斯、特立普托里玛斯，以及一生公正的诸神的儿子，据说他们在那里进行审判，这趟朝圣切实值得。如果能够与俄尔普斯、缪萨尤斯、赫西阿德、荷马交流思想，有什么不可舍弃的呢？如果死后真是这样，我愿意一次次地去

unspeakable

[ʌn'spi:kəbl]

adj. 难以用语言形容的

eternity

[i'tə:niti]

n. 永生，来世

pilgrim

['pilgrim]

n. 朝圣者

converse

[kən'vəs]

v. 交谈，交流思想

