

[美] 帕特里克·亨利等 著
杨东英 李宁 杨东益 译

英语演说精粹

本书精选英语演说三十余篇，以振聋发聩的声音、
充满智慧的言辞、深邃有力的洞见激励人心，给人
启迪，发人深思。

Selected English Speeches
with Chinese Translation

Speeches

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前言

在英语中，演说词是一种重要的文体。演说词的字字、句句、段段都经过演说者的精雕细琢，它们或气势恢弘，或文采飞扬，或催人泪下，或风趣幽默，篇篇韵律优美，朗朗上口，深受英语学习者、文学爱好者和想在公众面前一展风采的人士的厚爱。

本书精选了32篇名人演讲，包括政治篇、职场与励志篇、文学与文化篇三部分。其中涵盖了国家元首们对国家方针政策的制定、历史特定阶段使命的完成、政治生涯的起落，各行各业的名人在商场、职场、学业和生活经历、理想、信念，为年轻人提出的中肯建议和热情号召，更有文学家们以其缜密的思维，循循善诱的语言献上的栩栩如生的珍馐百味。所选内容虽是演说词中的沧海一粟，却篇篇经典，向世人展示了精彩靓丽的美文。给世人带来了一份充满哲理的心灵鸡汤。本书兼具如下特点：

第一，时代性

本书所选演讲穿越时空，内涵丰富，充满智慧，启迪思想，演讲者高瞻远瞩，才华横溢，是站在时代前沿的世界精英。第一部分政治篇中包括目前美国执政总统奥巴马竞选获胜演讲，他以铿锵有力的话语，号召国民“重建繁荣”，“重塑美国梦”。第二部分职场与励志篇中有被年轻人热烈追捧的名人的演讲，如好莱坞当红新秀桑迪·牛顿娓娓讲述的寻找自我、创造自我的过程；又如亿万富翁、脱口秀女王奥普拉·温弗瑞告诉我们如何直面失败、实现真我、“成

功与金钱无关”的哲理。这难道不是我们这个时代正在失去、却又为人孜孜追求的真谛吗？

第二，听、说、读、写、译模仿的典范

在演讲中，我们将听到振聋发聩的声音，抑扬顿挫的语调，人潮涌动的欢呼，现场充满掌声、笑声、眼泪和希望；我们会体验在真实场景下政治家的滔滔不绝，文学家的绘声绘色，名人的谆谆教诲，励志者的感人肺腑和催人泪下。还能读到目前尚未有完整的英文原文的文章，如力克·胡哲的《没手没脚没烦恼》的英文原文；书中的英汉对照，可以便于练习翻译，并与其他译文比较，例如研究“Embracing Otherness, Embracing Myself”到底该怎样翻译才准确。有了语言的输入，输出也在自然之间，学习者说和写也会文采飞扬。

第三，经典性

这些名人演说句句隽永，扣人心弦，声声珠玉，感人至深，篇篇经典，催人奋进，读者可能无法复制这些名人的成功，但可以从中学会批判性的思维，让灵魂得到净化，汲取他们人生经验的精华，坚定为梦想前行的意志和信念。如帕特里克·亨利的《不自由，毋宁死》吹响了争取独立最嘹亮的号角；富兰克林·罗斯福鼓舞大家齐心协力，不要害怕，度过危机；马丁·路德·金《我有一个梦想》，成千古绝唱；世界首富比尔·盖茨，没有表达时代风云人物振臂一挥的豪情，而是告诉你我：担当起改变贫穷、消除社会不公的使命；更有勇者纳尔逊·曼德拉为民主和自由社会的理想献出生命的理想。

第四，人生的启迪

在安德鲁·卡内基的《成功之路》中，读者可以学到获得成功的首要条件和最大秘诀；查理·厄根的《学无止境》昭示后人永远不要放弃学习，要怀有一颗好奇心，敢于尝试新事物，在一件事情上做到出色，要勇于全力以赴，一干到底；在J. K. 罗琳的演讲词中，读者可以理解失败能带来什么样的益处；在威廉·福克纳的《人类必胜》中，读者可以领悟：人类正因拥有勇气、荣誉、希望、尊严、同情、怜悯、牺牲这些优良品质，才得以永恒，取得最终的胜利。

本书英汉对照，配有难词注释，方便阅读，便于吟诵。适合各类读者体

验经典，陶冶情操，推敲文字，鉴赏文学，在最纯粹的语言中洞察社会，感悟人生，涤瑕荡秽，砥砺心志。

本书由河北联合大学杨东英译文11篇、李宁译文11篇，唐山工业职业技术学院杨东益译文10篇合译完成。本书付梓之时，还要特别对中国书籍出版社的鼎力相助深表谢意。因时间仓促，水平有限，书中有不足之处恳请赐教。

编者

2014年2月7日

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政治篇

Give Me Liberty Or Give Me Death

Patrick Henry
(March 23, 1775)

Mr. President,

No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my **sentiments** freely and without reserve. This is no time for ceremony. The questing before the House is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the **magnitude** to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of **treason** towards my country and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that **siren** till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House. Is it that

不自由，毋宁死

帕特里克·亨利
(1775年3月23日)

议长先生：

没有谁会比我更加钦佩刚刚在议会上发言的可敬先生们的爱国主义及能力。但是对同一问题，仁者见仁智者见智。因此，我希望如果我的观点与他们的相左，不要认为是对先生们的不敬。我会毫无保留地畅所欲言，现在也无暇顾及礼节。摆在议会面前的问题对国家而言生死攸关。就我而言，我认为这不亚于享有自由还是受奴役的问题；鉴于话题的重要性，我们应该自由辩论。只有这样，我们才有希望接近真理，履行上帝和国家赋予的责任。此时此刻，如果我因害怕得罪人而三缄其口的话，我认为自己是对国家的背叛，是对上帝的不忠，我对上帝的敬畏超越所有俗世的君主。

议长先生，人类很自然地会沉醉于希望的幻觉之中。我们易于对痛苦的事实避而不见，被女海妖的歌声诱惑，直至她把我们变化成兽类。为自由而从事伟大且艰辛战斗的聪明人，我们岂能这样做？我们岂能和对生死攸关的大事视而不见、充耳不闻的人同流合污？我认为，无论精神上要承受多大痛苦，我都愿意了解全部真相，了解最坏的情况，为此作好准备。

我仅有一盏灯为我引路，那是一盏经验之灯。除了依据过去的经验，我不知道还有什么更好的方法评判未来。从过去来看，我想知道英国政府过去十年中的所作所为如何能向先生们和议会证明，我们可以欣喜宽慰，满怀希

sentiment
['sentimənt] *n.*
感想，体会

magnitude
['mæɡnɪtju:d] *n.*
重要性

treason
['tri:zən] *n.*
叛国罪

siren
['saɪərən] *n.*
[希腊神话]塞壬
(半人半岛的女海妖。常用美妙歌声引诱水手，令船触礁沉没)

insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with these war-like preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and **reconciliation**? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask, gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to **entreaty** and humble **supplication**? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done to avert the storm which is now coming on. We have **petitioned**; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its **interposition** to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded and we have been **spurned** with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate those **inestimable** privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained—we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of

insidious
[in'sidiəs] *adj.*
阴险的

reconciliation
[ˌrekənsili'eɪʃən] *n.*
和解

entreaty
[in'tri:ti] *n.*
恳求; 哀求

supplication
[ˌsʌpli'keɪʃən] *n.*
恳求, 祈愿, 哀求

petition
[pi'tiʃən] *v.*
请愿

interposition
[intəpə'ziʃən] *n.*
干预

spurn
[spɜ:n] *v.*
一脚踢开, 蔑视

inestimable
[in'estiməbl] *adj.*
极宝贵的

望。是最近我们请愿看到的阴险微笑吗? 不要信英国人的微笑, 先生, 这会证明是您脚下的陷阱。不要因为一个吻就出卖自己, 让自己受苦。问问你们自己, 我们请愿时他们优雅的接待是否与他们遍布海陆的战争准备相符呢? 爱和解的工作有必要动用舰队和军队吗? 我们曾表现出不愿意和解以至于必须召集军队赢回我们的爱吗? 让我们别自欺了! 这些是战争和征服的工具, 是君王们采取的最后争论的手段。请问诸位, 如果不是迫使我们屈从的话, 那么这些战争部署是什么意思? 先生们, 你们认为这可能会有其他的动机吗? 在这块地方, 会有哪个敌人能让英国召集所有这些海军和陆军呢? 先生, 不会是其他国家。他们针对的是我们, 不可能是别国。他们被派来将我们桎梏于英国政府长期以来锻造的枷锁之中。我们有什么可以用来抵御他们的呢? 可以用辩论的方式吗? 先生, 我们已经辩论了十年了。对这一话题我们还有新观点吗? 没有, 我们已经尽可能从各个角度讨论过了, 但一切皆徒劳。我们可以采取恳求和低三下四的哀求的方式吗? 我们还能找到没被用过的方式吗? 不要自欺了, 我恳请大家。先生, 我们已经尽一切所能避免即将邻近的风暴。我们请过愿了, 我们抗议过了, 我们恳求过, 我们在英王的御座前臣服过, 请求他出面干预逮捕国会和议会中的残暴分子。我们的请愿被忽视, 我们的抗议招致更多的暴力和侮辱, 我们的恳求被置之不理, 我们从国王的宝座下被轻蔑地一脚踢开。一切都是徒劳枉然, 在此种种事件之后, 我们还会沉醉于天真的和平与和解的希望之中吗? 毫无希望了。如果我们希望自由, 如果我们想保证我们长期以来为之奋斗的宝贵权力不受侵犯, 如果我们不想卑贱地放弃我们长期以来从事的高贵斗争, 这些斗争我们曾发誓不取得光辉的目标绝不言弃, 我们必须战斗! 我再重复一下, 先生, 我们必须战斗! 我们唯一的出路就是诉诸武力, 请求万军之主的

hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying **supinely** on our backs and hugging the **delusive** phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are **invincible** by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come.

It is in vain, sir, to **extenuate** the matter. Gentlemen may cry, Peace, Peace—but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!