



经典英语演讲

Classical English Speeches

英汉对照

■主 编 南健翀



世界图书出版公司



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前言

毋庸置疑,在国际文化、经济、政治等日愈频繁的交流当中,英语已经成为被使用最为广泛的一种语言,在沟通不同民族、国家、文化以及谋求共同发展的过程中起着非常重要的作用;在中国,人们对外语学习,特别是对英语学习大量的时间、精力和资金投入是令人吃惊的,掌握英语甚至被看做是新时期人才所必备的条件之一。在这种国际、国内背景的交互作用之下,英语教育/英语培训俨然已经成为当今中国创造财富速度最为惊人的产业之一;而围绕英语教育和培训则涌现出了形形色色的“机构”、“方法”和“派别”。然而,这些针对“应试教育”、注重“短期效应”的各色“英语”存在着明显的误区,即,忽略了学习者对各类语言素材的大量摄入(input),只关注对语言本身(词法、句法、语法等)的学习。事实上,对任何一种语言来讲,语言本身,即词法、句法、语法等并不难学,而难以掌握的是“得体”(appropriate)、“达意”(communicative)、“准确”(accurate)的语言,这种得体、达意、准确的语言需要学习者对涉及对象国文化、历史、政治、宗教、哲学等领域的语言素材有大量的接触和摄入才可以达成。而文学(诗、词、歌、赋、戏剧、小说、散文等)恰恰能够给外语学习者提供丰富的文化、历史、政治、哲学背景的原始语言素材,使语言学习者更深层次地去领悟,了解对象国语言使用者的文化、历史、宗教、心理内涵,从而帮助学习者更加得体和准确地使用这种语言。在这种意义上,文学作品以其丰富的文化、历史、人文内涵给语言学习者营造了一种远离对象语使用人群和国度的真实语言情景,这便是文学所具有的“情景再造”或者“情景模拟”功能。长期的语言教学实践证明,文学作品的阅读对任何一种语言的学习来说,都是一个非常有效的途径和手段,对英语学习也不例外,这是我们编写这套英语文学系列丛书的基本出发点。

其次,21世纪是个文化更加趋于多元的世纪,了解不同于自己的

文化,才能增强语言学习者和使用者对文化差异的敏感性、宽容性以及处理文化差异的灵活性。反映对象国历史、文化、人文风貌的文学作品对语言学习者和使用者来说,是了解对象国人文历史风貌、民族心理、风俗习惯的最便捷、最有效、最可信、最全面的资源和途径。

再者,学习文学,广泛阅读优秀的文学作品,从中汲取营养,能够培养我们高洁的品行、博大的胸怀,帮助我们树立正确的是非观念,提升我们的修养和趣味,从事任何工作这些都是基本的素质和要求。

然而,对于一般的英语学习者而言,英语文学浩如烟海,语言的难度又非常大,学习起来谈何容易,就更谈不上领略其中所蕴含的美和独特的韵味。针对英语学习者的这些需要,我们组织了一批在高校专门从事英美语言文学教学和研究的专家和学者编写了《经典英语美文》、《经典英语诗歌》、《经典英语小说片段》、《经典英语朗诵读本》四本书。每本书的篇目均选自不同时期英美文学的代表作品;为了能够使读者对所选作者、作品有一个较为准确、全面的理解,每篇均由“作者简介”、“注释”、“译文”、“评析”四部分组成。作者简介涉及该作者在英、美文学历史上的地位、贡献、代表作品、作品的风格特色、流派等;注释部分主要对所选篇目中的语言难点、历史典故、文化/宗教背景、历史事件等进行简明扼要的注解;汉语译文大部分采用翻译名家的译文,也有一部分为编者自译;来自不同文化、教育、宗教、政治背景的读者对同样一部文学作品可能会有截然不同的解读和理解,而使用不同的文学理论,对同样一部文学作品也可能会得出迥异的结论。在评析部分,我们尽量采用长期以来“主流”的“定评”,当然,由于评析者自己的学养和喜好,评析部分也有极具特色的评价和受现代乃至后现代文学理论影响的痕迹。

从事外国文学研究和翻译的人都明白,对所谓“经典”文学作品的筛选从来都是见仁见智,没有严格的统一标准;而“注释”和“翻译”则是最能显现注释者和翻译者语言功力的工作。由于水平有限,不妥之处在所难免,恳请读者、同仁、专家指正,以利我们进一步修改。

出版说明

《经典英语短篇小说》和《经典英语演讲》是已经出版的经典系列丛书的延续。《经典英语美文》、《经典英语诗歌》、《经典英语小说片段》、《经典英语朗诵读本》出版之后,得到了广大读者的积极响应和好评。正是读者的厚爱让我们萌生了续编《经典英语短篇小说》和《经典英语演讲》的想法。这两本书从内容和文类上讲是对前四本书的有益补充。为了保持编写体例的统一,每篇也由“作者简介”、“注释”、“译文”、“评析”四部分组成。

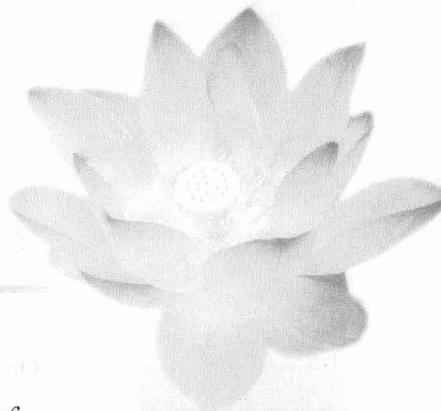
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编 者

2010年4月于西安外国语大学

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On Being Condemned to Death

Socrates (470 BC—399 BC)

For the sake of no long space of time, O Athenians, you will incur the character and reproach at the hands of those who wish to defame 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 through the want^① of arguments, by which I might have persuaded 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, but of audacity and impudence, and of the inclination to say such things to you as would have been most agreeable for you to hear, had I lamented and bewailed 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, to do anything unworthy of a freeman, 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 whereby he may avoid death; for in battle it is frequently evident that a man might escape death by laying down his arms and throwing himself on the mercy of his pursuers. And there are many other devices in every danger, by which to avoid death, if a man dares to do

① want 在此是 lack(缺乏)之义。

and say everything.

But this is not difficult, O Athenians, to escape death, but it is much more difficult to avoid depravity, 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 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 and injustice; 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 to you who have condemned me, what will be your fate: for I am now in that condition in which men most frequently prophesy, 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^①, than that which you have inflicted on 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, inasmuch as they are 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, 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

① Jupiter: 朱庇特, 罗马神话中统治诸神主宰一切的主神, 相当于希腊神话中的宙斯 (Zeus)。

you, as being my friends, the meaning of that which has just now befallen me^①. 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 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 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 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; and it is impossible that we think rightly who suppose that death is an evil^②. A great proof of this to me is the fact that it is impossible but that^③ the accustomed signal 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 is one of two things: for either the dead may be annihilated and have no sensation of anything whatever; or, as it is said, there is a certain change and passage of the soul from one place to another. And if it is a privation of all sensation, as it were, a sleep in which the sleeper has no dream, death would be a wonderful gain. For I think that if anyone, having selected a night in which he slept so soundly as not to have had a dream, and having compared this night with all the other nights and days of his life, should be required on consideration to say how many days and nights he had passed better and more pleasantly than this night throughout his life, I think that not only a private person, but even a great king himself would find them easy to number in comparison with other days and nights. If, therefore, death is a thing of

① 这里指自己被判处死刑这件事。

② 正常语序: "...and it is impossible that we who suppose that death is an evil think rightly."

③ but that: 若非, 该句中的 "...impossible but that..." 意为 "若非……是不可能的", 即 "一定会"。

this kind, I say it is a gain; for thus all futurity appears to be nothing more than one night.

But if, on the other hand, death is a removal from hence to another place, and what is said be true, that all the dead are there, what greater blessing can there be than this, my judges? For if, on arriving at Hades^①, released from these who pretend to be judges, one shall find those who are true judges, and who are said to judge there. Minos^② and Rhadamanthus^③, Aeacus^④ and Triptolemus^⑤, and such others of the demigods as were just during their own life, would this be a sad removal? At what price would you not estimate a conference with Orpheus^⑥ and Musaeus^⑦, Hesiod^⑧ and Homer^⑨? I indeed should be willing to die often, if this be true. For to me the sojourn there would be admirable, when I should meet with Palamedes^⑩, and Ajax^⑪ son of Telamon^⑫, and any other of the ancients who has died by an unjust sentence. The comparing my sufferings with theirs would, I think, be no unpleasing occupation.

But the greatest pleasure would be to spend my time in questioning and examining the people there as I have done those here, and

① Hades:哈得斯,宙斯和波塞冬的哥哥,主管冥界,在这里指“冥府”。

② Minos:弥诺斯,主神宙斯和欧罗巴的儿子,传说中克里特岛的王,死后成为冥界判官之一。

③ Rhadamanthus:拉达曼提斯,宙斯和欧罗巴之子,弥诺斯的兄弟,冥界三判官之一。

④ Aeacus:爱考士,宙斯之子,阿喀琉斯(Achilles)的祖父,冥界三判官之一。

⑤ Triptolemus:特里普托勒摩斯,古希腊依洛西斯(Eleusis)城信奉的半人半神英雄,奉农事女神得墨忒耳(Demeter)遣派向人们传播农业技术。

⑥ Orpheus:俄耳甫斯,希腊神话中的诗人和歌手,善弹竖琴,传说他去冥府试图把死去的妻子欧律狄克救回,但最终没有成功。

⑦ Musaeus:穆塞奥斯,希腊神话中人物,传说是安提斐摩斯之子,从师俄耳甫斯学习诗歌与音乐。

⑧ Hesiod:赫西奥德,希腊最早的史诗诗人之一,主要著作有《神谱》、《工作与时日》。

⑨ Homer:荷马,古希腊游吟盲诗人,据传是两大史诗巨著《伊利亚特》和《奥德赛》的作者。

⑩ Palamedes:帕拉墨得斯,荷马史诗《伊利亚特》中希腊军队中最有见识的英雄,现在被认为是腓尼基文化的化身。

⑪ Ajax:埃阿斯,特洛伊围攻战中的希腊英雄,臂力及骁勇仅次于阿喀琉斯,是守护萨拉弥斯岛的英雄。

⑫ Telamon:忒拉蒙,希腊神话中萨拉弥斯岛之王,埃阿斯之父。

discovering who among them is wise, and who fancies himself to be so but is not. At what price, my judges, would not any one estimate the opportunity of questioning him who led that mighty army against Troy^①, or Ulysses^②, or Sisyphus^③, or ten thousand others, whom one might mention, both men and women, with whom to converse and associate, and to question them, would be an inconceivable happiness. Surely for that the judges there do not condemn to death; for in other respects those who live there are more happy than those that are here, and are henceforth immortal, if at least what is said be true.

You, therefore, O my judges, ought to entertain good hopes with respect to death, and to meditate on this one truth, that to a good man nothing is evil, neither while living nor when dead, nor are his concerns neglected by the gods. And what has befallen me is not the effect of chance; but this is clear to me, that now to die, and be freed from my cares, is better for me. On this account the warning in no way turned me aside; and I bear no resentment toward those who condemned me, or against my accusers, although they did not condemn and accuse me with this intention, but thinking to injure me; in this they deserve to be blamed.

Thus much, however, I beg of them. Punish my sons, when they grow up, O judges, paining them as I have pained you, if they appear to you to care for riches or anything else before virtue, and if they think themselves to be something when they are nothing, reproach them as I have done you, for not attending to what they ought, and for conceiving themselves to be something when they are worth nothing. If ye do this, both I and my sons shall have met with just treatment at your hands.

But it is now time to depart,—for me to die, for you to live. But which of us is going to a better state is unknown to every one but God.

① Troy: 特洛伊, 小亚细亚西北部古城, 古希腊和特洛伊之间的战争持续了十年。

② Ulysses: 尤利西斯, 古希腊史诗《奥德赛》中的英雄奥德修斯 (Odysseus) 的拉丁文名。

③ Sisyphus: 西西弗斯, 希腊神话中的暴君, 得罪了宙斯, 被罚推石上山, 但石接近山顶时又滚下来, 于是重新再推, 如此循环不息。

苏格拉底(Socrates, 470 BC—399 BC)是著名的古希腊哲学家,他和柏拉图、亚里士多德并称为“希腊三贤”,被后人广泛认为是西方哲学的奠基者。古罗马哲人西塞罗曾说过,苏格拉底使得哲学从天上来到人间。他出生于雅典的一个普通家庭,早年继承父业,从事雕刻石像的工作,后来靠自学成了一名很有学问的人。由于苏格拉底生活在道德价值遭到腐蚀的伯罗奔尼撒战争时期,他一生致力于探索道德和人道的方法。他的哲学主要研究探讨的是伦理道德问题,教导人们认识做人的道理,过有道德的生活;倡导人们在关心身体、财产之前,先关心自己的灵魂,从而实现真正的自我。公元前399年苏格拉底因“不敬国家所奉的神,并且宣传其他的新神,败坏青年”的罪名被判处死刑,他拒绝了友人要他乞求赦免和外出逃亡的建议,饮鸩而死。苏格拉底本人没有写过什么著作,关于他的人格和学说的资料,主要见于柏拉图的《对话录》和色诺芬尼的《回忆录》。

译文

诀别前的演说

苏格拉底

雅典人啊,你们很快就会受到指责,因为有些想要雅典城蒙羞的人将智者苏格拉底判处了死刑。对那些想使城市蒙羞的人,你们可以证明我是智者,虽然我并非如此。其实你们只要再等一等,死亡也会自动降临到我头上;看看我的年岁吧,我岁数已大,离死亡不远了。我说这些并不是针对你们所有人的,而是对那些要将我处死的人。下面这些话也是说给他们的。雅典人啊,也许你们认为我被判有罪是因为我申辩不够,认为我若觉得应该一辩,我是可以说服你们而免于刑罚的。其实不然,的确,我被判有罪确实是缺乏什么,但并不是申辩不够,而是不够厚颜无耻,不够肆无忌惮,而且将话说得中听顺耳的想法也不够;你们习惯于从别人那儿听到这些话,但是我申明,我是不愿意这样的,我可不愿为此痛哭流涕,悲痛欲绝。

我觉得不能为了躲避危险就做出与自由人不相称的事;我也不为自己的申辩方式而后悔。但我宁愿这样死去也不愿那样活着。无论是在审判还是在作战中,任何人都不应该为了躲避死亡而不择手段;显而易见,在作战中,一个人若不想死,他可以放下武器、祈求敌人怜悯他。此外,如果一个人

什么都愿说、什么都愿做,还有其他许多方法可以逃避死亡。

雅典人啊,逃避死亡并不难,难的是避免变得邪恶,因为邪恶比死亡来得要快。现在的我,年岁已高,行动迟缓,死亡赶上了我;而那些指责我的人呢?他们精力充沛、身强力壮,所以被邪恶追上。你们判我死刑,但真理会判你们死刑,会指控你们的不公与罪恶。我服从判决,你们也要服从判决。也许事情本该如此,我觉得没有什么比这样更好了。

接下来,我想来预测一下你们——判我死刑者的命运:我现在已接近死亡,人们在这种情况下总是要预测什么。听我说,你们这些雅典人,在我死后,你们也会很快面临来自朱庇特的惩罚,这惩罚比我所承受的要重得多。你们置我于死地,认为这样你们就可以免于死。恰恰相反,我要申明,你们逃不了死。指责你们的人会更多,我现在让他们按兵不动,但你们没注意到这一点;他们会毫不留情的,因为他们年轻气盛,而你们会气急败坏的。如果你们认为将人处死就没有人会指责你们邪恶的一生,那就大错特错了;这种逃避方式既不可能也不体面,而另一种方式却非常体面而且容易,那就是不要给别人什么限制,让他自己决定一切、决定怎样才能完美。预测了这么多,我也该向你们道别了。

然而,对那些认为我无罪的人,我很乐意与你们谈谈所发生的事,正好趁现在执法官还忙着,还未送我上刑场。再见了,雅典人,再与我待一会儿吧,因为没有什么可以阻止我们交流。我的朋友们,我要告诉你们刚才发生在我身上的事究竟意味着什么。哦,我的审判官们,对,你们确是审判官,这对我来说可真是件很奇怪的事。因为以前在我做错事之前,哪怕是最琐碎的事,我的守护神总会发出反对之声;可现在,正如你们所见,发生在我身上的事应该是不幸之至,但是上帝并没有警告我、反对我,无论是我今天上午离开家,还是我来到这审判庭,还是在我发表演说时,全都没有!在以前有些场合,上帝之声曾制止我说话,但今天上帝却从来没有反对我,无论我做什么还是说什么。那么这是什么原因呢?让我来告诉你们:我的死亡似乎是一种神赐,因此我们就不应该认为死亡是不幸的。这可从下面这一点得到证明:若我遇到的不是一件幸事,那么我所习惯的上帝之声一定早已反对我了。

此外,我们可得出结论:死亡很可能是一种神赐。死亡是下面两种情况之一:或者死者就此消亡,失去一切知觉;或者如大家所说的,灵魂经历变化、进入另一世界。如果死亡意味着知觉丧失,就像无梦侵扰的睡眠,那么它岂不是绝妙的益处吗?如果一个人把无梦酣睡的一夜与一生中其他日子