



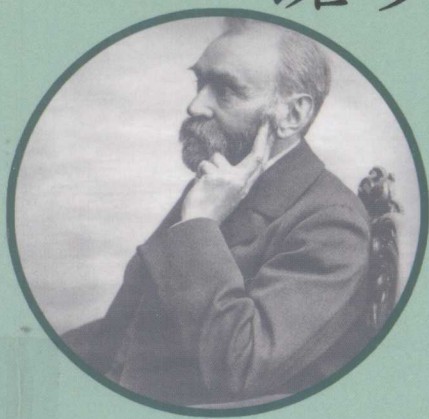
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Speeches of Nobel Prize Winners

最充满智慧的

诺贝尔获奖演说

彭发胜 编译



中国出版集团
中国对外翻译出版公司

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前 言

本书所选诺贝尔获奖者的演讲，体现了高超的演讲方法和技巧，既通俗又严谨，有的幽默风趣，有的引人深思。演讲者在发表自己的观点时，语言充满了魅力，有很强的感召力和号召力。相信我们收录这些演讲，并将其翻译、注释之后，一定能够帮助广大英语读者博采众家之长，提高英语演讲口才，收获更多的英语和汉语语言财富，起到抛砖引玉的作用。

更重要的是，也许我们每个人在成长的过程中都会感受到，在漫长的人生中，有风雨也有彩虹，有平坦的道路，也有坎坷崎岖，理想中的一帆风顺在现实中有时却是惊涛骇浪。本书所选的这些演讲，可以激励读者向上的斗志，培养读者在成长道路中追求个人的理想、国家的理想和全人类的理想，关注社会，充实自我，抓住机遇，沉着应对，团结勇敢，笑对挫折……

希望这些经典演讲，能够帮助读者在英语学习的路上得到更多的收获。

中国对外翻译出版公司

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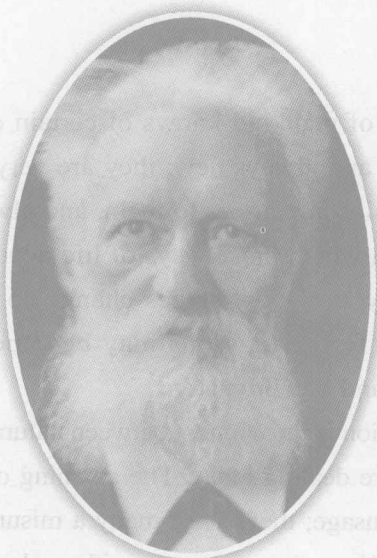
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鲁道夫·克里斯托夫·奥伊肯

Rudolf Christoph Eucken
(1846–1926)



德国唯心主义哲学家，拒绝抽象的理智主义和系统哲学，将他自己的哲学建立在人类的实际经验之上，认为人是自然与精神的汇集所，人的使命与特权在于通过对精神生命的不懈追求，克服其非精神性的自然。主要著作有《个人与社会》、《社会主义之分析》、《生命的意义和价值》等。因其对真理的诚挚追求、思想的洞察力、视野的广阔，以及在丰富的著作中，维护和发展一种唯心主义人生哲学的热忱和力量，获得 1908 年诺贝尔文学奖。



Rudolf Christoph Eucken
(1846-1926)

1. Naturalism or Idealism?

The history of mankind knows of certain questions that are at once very old and always new: they are very old because any way of life contains an answer to them, and always new because the conditions on which those ways of life depend are constantly shifting and may at critical stages change so much that truths safely accepted for generations may become open problems causing conflict and **bewilderment**¹.

Such a question is the contrast between naturalism and idealism with which we are dealing today. The meaning of these words has been blunted by usage; they cause many a misunderstanding, and only through laziness do we put up with such **catchwords**². But their **inadequacy**³ cannot **conceal**⁴ the great contrast which lies behind them and which sharply divides men. This contrast concerns our attitude to the whole of **reality**⁵ and the resulting task that dominates our life; it concerns the question whether man is entirely determined by nature or whether he can somehow — or indeed essentially — rise above it. We are all agreed on the very close ties between man and nature which he should not abandon. But it has been argued and is still being argued **vehemently**⁶ whether his whole being, his actions and sufferings, are determined by these ties



一、自然主义还是理想主义？



人类历史有一些既古老又常新的问题。

1 bewilderment
[bi'wildəmənt] *n.*
困惑, 迷乱

2 catchword
['kætʃwɜ:d] *n.* 口
号, 流行语

3 inadequacy
[in'ædikwəsi] *n.* 不
适当

4 conceal [kən'si:l] *n.*
掩盖, 隐藏

5 reality [ri(:)'ælitɪ]
n. 真实, 现实。

本文的核心词汇之一, 包括心理的、内在的真实与物理的、外在的真实两方面。读者需注意该词与 actuality (现实性)、fact (事实) 的区别。

6 vehemently
[vi:'iɪməntli] *ad.* 热
烈地

之所以古老, 是因为任何生活方式都蕴含着对这些问题的某种解答; 之所以常新, 是因为这些生活方式赖以存在的诸多条件都在不断地变化, 并且, 在紧要关头, 还可能发生巨大变化, 以致许多世代被视为理所当然的真理会变成悬而不决的问题, 从而引起纷争和困惑。

今天我们将要探讨的自然主义和理想主义之间的对立, 就是这样一个问题。这两个词语的含义在长期的使用中已经变得模糊, 引起了不少误解。只是由于懒惰, 我们还是勉强使用这种流行术语。不过, 它们虽然不太妥当, 却仍然无法掩盖其背后的显著对立, 以及人类由此形成的截然二分的阵营。这种对立关系到我们对整个现实的态度, 以及随之而来的、主导我们生命的行为; 它关系到这样的问题: 人类是否完全受自然界左右, 还是能在某种程度上——抑或在本质上——超越自然界? 在人类与其无法舍弃的自然界之间存在着千丝万缕的联系, 这是我们都认同的。但是, 一直以

or whether he possesses life of another kind which introduces a new stage of reality. The one attitude characterizes naturalism, the other idealism, and these two **creeds**¹ differ fundamentally both in their goals and in their **pursuits**² of them.

Nature, of course, has its share in the life of the soul and in numerous manifestations deeply influences human life. But this natural life of the soul is **peripheral**³, mere **appendix**⁴ to the material **phenomena**⁵ of nature. Its only purpose is the preservation of physical life, for man's higher psychological development, his cleverness and **resourcefulness**⁶, **compensate**⁷ for the **brute**⁸ strength, swiftness of movement, or sharpness of the senses in which animals **excel**⁹. But even in its extreme form this life has neither purpose nor content in itself; it remains a **conglomeration**¹⁰ of **disparate**¹¹ points. It does not **coalesce**¹² in an inner community of life, nor does it **constitute**¹³ an inner world **peculiar**¹⁴ to itself. Thus action is never directed toward an inner purpose but toward the **utilitarian**¹⁵ purpose of preserving life. Naturalism, if it remains true to its purpose, reduces human life to that norm. Idealism, on the other hand, maintains the emancipation of inwardness; according to it the disparate phenomena of life coalesce in an all-embracing inner world. At the same time, idealism demands that human life should be governed by its peculiar values and goals, the true, the good, and the beautiful. In its view the **subordination**¹⁶ of all human **aspiration**¹⁷ to the goal of usefulness appears an intolerable humiliation and a complete **betrayal**¹⁸ of the greatness and dignity of man. Such **divergent**¹⁹ and even contradictory attitudes



Notes

- 1 creed [kri:d] *n.*
信条, 教义
- 2 pursuit [pə'sju:t]
n. 追求
- 3 peripheral
[pə'rifərəl] *a.* 外围的, 外部的, 边缘的; 非本质的
- 4 appendix *n.* (*pl.* appendixes; -dices [-disiz]) 附属物
- 5 phenomena
[fi'nɒminə] *n.* 现象
- 6 resourcefulness
[ri'sɔ:səfəlnis] *n.*
足智多谋
- 7 compensate
[kəmpənsaɪt]
v. 补偿
- 8 brute [bru:t] *n.* 畜生
- 9 excel [ik'sel] *v.* 胜过, 优于, 擅长
- 10 conglomeration
[kɒn,glɒmə'reiʃən]
n. 聚集, 凝聚
- 11 disparate ['dispərəɪt]
a. 不同的, 全异的
- 12 coalesce [kəʊə'les]
v. 合并, 联合
- 13 constitute
['kɒnstɪtju:t] *v.*
构成, 组成
- 14 peculiar [pi'kju:ljə]
a. 特殊的, 独特的
- 15 utilitarian
[ju:tili'teəriən]
a. 功利的
- 16 subordination
[sə,bɔ:di'neiʃən]
n. 放置在下级
- 17 aspiration
[æspə'reiʃən]
n. 热望, 渴望
- 18 betrayal [bi'treɪəl]
n. 背叛
- 19 divergent
[dai'və:dʒənt]
a. 分歧的

来并且直到当下, 以下问题仍然在热烈的争论之中: 人的整个存在, 其行为与苦难, 是否由这些联系所决定; 或者, 他是否拥有另一种生命, 并由此包含着一个崭新的实际境界。前者代表了自然主义的立场, 后者则代表了理想主义的立场。这两种立场无论在目标还是在目标的追求方面, 都存在着根本的不同。

当然, 自然在精神生命中占有一定份额, 并且以各种形式深刻影响着人类生命。但是, 依附于自然的部分并非精神生命的主体, 而只是自然界物质现象的附属物。其唯一目的在于保存肉体生命, 因为人类心理的更高发展、聪明才智, 补偿了动物较人类所长的力量之凶猛、行动之迅速或感觉之敏锐。但是即使在其极端的状态中, 肉体生命本身也不具备目的和内容而只能是离散质点的结合。它既不能结合为一种内在的生命共同体, 也不构成自己特有的内在世界。因此, 行动永不会指向某种内在目的, 而是为了保存生命的功利目的。自然主义如果保持其宗旨不变, 就会把人的生命降低到这个档次。与此相反, 理想主义主张内在生命的解放。理想主义认为, 生命的诸多离散现象共同结合为一个包融万有的内在世界。同时理想主义还要求, 人类生命应该由其特有的价值和目标, 即真善美来控制。按照理想主义的看法, 假如人类的所有希望都屈从于实用性目标, 不啻于一种不可容忍的羞辱, 也是对人的

seem to be **irreconcilable**¹: we have to choose between harsh alternatives.

With regard to this choice the present time is **undeniably**² divided against itself, particularly since profound changes in the setup of life have brought new aspects of the problem to light. Centuries of tradition had **accustomed**³ us to **striving**⁴ primarily for an invisible world and to valuing the visible world only to the degree of its relation to the invisible world. To the medieval mind man's home is a **transcendental**⁵ world; in this world we are merely travellers abroad. We cannot **penetrate**⁶ it, nor does it give us any scope for achievements or hold us by any roots. In such a conception nature easily appears as a lower **sphere**⁷ which one approaches at one's own **peril**⁸. When Petrarch had climbed Mount Ventoux and was **enraptured**⁹ by the splendour of the Alps, he had serious doubts whether such delight at the creation was not an injustice to the Creator and did not **deprive**¹⁰ Him of the worship due to Him alone. Thus he **took refuge**¹¹ with St. Augustine to **regain**¹² the **security**¹³ of a religious mood.

These things have changed. We set greater store by the world of immediate experience and many things have helped to make it completely our home. Science has been the leader in this movement, for it has brought about a closer relationship with nature, resulting in many new **impulses**¹⁴ that have not only enriched parts of our life but have deeply affected its totality. The **speculative**¹⁵ and subjective thought of former ages was unable to analyze **sensual**¹⁶ **perceptions**¹⁷ and did not penetrate to the essence of things. Moreover, its recognition of certain regularities



Notes

- 1 irreconcilable
[i'rekənsailəbl]
a. 不能和解的,
不能协调的
- 2 undeniable
[ˌʌndi'naɪəbl]
a. 不可否认的
- 3 accustom
[ə'kʌstəm] n.
使...习惯
- 4 strive [straɪv] n.
(strove, striven,
strived, strived)
努力, 奋斗, 力争
- 5 transcendental
[ˌtrænsen'dentl]
a. 超越经验的,
形而上学的
- 6 penetrate
['penitreɪt] n.
穿透, 看穿
- 7 sphere [sfɪə] n.
范围, 领域
- 8 peril ['perɪl] n.
危险, 冒险
- 9 enrapture
[ɪn'ræptʃə] n.
使狂喜
- 10 deprive [dɪ'praɪv]
n. 剥夺
- 11 take refuge 避难
- 12 regain ['ri'geɪn]
n. 复得
- 13 security
[sɪ'kjʊərɪti]
n. 安全
- 14 impulse ['ɪmpʌls]
n. 冲动
- 15 speculative
['spekjʊlətɪv -leɪt]
a. 臆想性的
- 16 sensual ['sensjuəl]
a. 肉体(上)的,
感官的
- 17 perception
[pə'sepʃən] n.
感觉; 知觉,
感受, 体会

伟大与尊严的彻底背叛。这两种主义的分歧和矛盾似乎是难以调和的: 我们不得不在二者之中做出非此即彼的残酷抉择。

关于这种抉择, 当前这个时代已经不可否认地出现了分裂状态, 尤其是生命观的深刻变化已经展现了这个问题的许多新侧面。在延续多个世纪的传统中, 我们习惯于首要为一个不可见的世界而努力, 并且只是以可见世界相对于不可见世界的联系程度上来评价前者。对于中世纪思想者来说, 人类的家园是一个超越此在的世界; 而在此在世界中, 我们不过是外来的游客而已。我们无法穿越它, 而它也不给我们做出成就的余地, 也没有任何根源来维系我们。从这个观念上说, 自然界很容易被看成是一种下层领域, 人们得冒着风险去接近它。当佩特拉克攀上望都山, 面对壮丽的阿尔卑斯山脉而欣喜若狂的时候, 他曾经十分怀疑, 对受造之物的这种欣悦, 是不是对造物主的不公, 是不是剥夺了造物主那份唯独应该献给它的崇拜。因此, 他躲到圣·奥古斯丁的思想中去, 以求重新得到一种宗教情绪所能赋予的安全感。

这些情况现在已经发生了变化。我们更加注重直接经验的世界, 而许多事物也有助于使之成为我们完整意义上的家园。科学是这一运动的先驱, 因为它使人与自然界的关系更紧密, 由此而出的许多新的作为不仅丰富了我们生活的方方面面, 而且也深刻影响了我们生命的全部。以往时

in nature lagged far behind the discovery of mathematical laws of nature first formulated by the genius of Kepler. And not only did it fail to penetrate nature, it failed equally to turn its powers to the use of man and to the advancement of his welfare. Occasional technical inventions were the result of chance rather than superior insight; on the whole, man remained defenceless against nature. Only a century ago men were still awkward and powerless in this regard. In that age of great poets and thinkers, how much time was wasted with overcoming natural **obstacles**¹, how inconvenient was travelling, and how **cumbersome**² postal services. In all these respects our age has seen changes never dreamed of by history before. The **accumulation**³ of scientific knowledge since the seventeenth century was brought to a triumphant conclusion in the nineteenth. By **unravelling**⁴ the separate strands of natural processes and tracing them back to their ultimate elements, by formulating the effects of these elements in simple **formulas**⁵, and finally by using the idea of **evolution**⁶ to combine what had been separated, scientific research has given us a closer and more direct experience of nature in all its aspects. At the same time the theory of evolution has shown man's dependence on nature: understanding himself in nature, his own essence appeared to become clearer to him.

Our material environment and our relation to it have assumed **tremendous**⁷ importance. Any philosophy and any course of action based on it must **reckon**⁸ with this fact. But naturalism goes beyond this fact, for it maintains that man is completely **defined**⁹ by his relationship with the world, that he is



- 1 obstacle ['ɒbstəkl]
n. 障碍
- 2 cumbersome
['kʌmbəsəm] a.
笨重的
- 3 accumulation
[ækju:mju'leɪ(ə)n]
n. 积聚, 累积
- 4 unravel [ʌn'rævəl]
v. 拆散, 分开, 解开
- 5 formula ['fɔ:mju:lə]
n. 公式
- 6 evolution
[i:və'lu:ʃən, 'evə-]
n. 进化, 发展
- 7 tremendous
[tri'mendəs] a. 巨
大的
- 8 reckon ['rekən] v.
考虑
- 9 define [di'fain] vt.
限定, 立界限

代的玄想和主观思维不能分析感觉知觉, 也不能深入事物的本质。此外, 它对自然规律的认识远远落后于天才开普勒。他在自然界的数学法则的发现方面立下了头功。玄想和主观思维不但未能深入自然界, 也未能使其力量为人利用, 以及用以促进人的福利。偶然的革新与其说是优异的洞察力带来的成就, 不如说是机缘巧合的结果。从总体上说, 在过去, 人对自然界一直是毫无防御的, 甚至在100年以前, 人们在应付自然界方面还是蹒跚无力的。

在那个诗人和大思想家辈出的时代, 有多少时间浪费在了克服自然障碍上面, 旅行是多么的不方便, 邮递方面又是多么的麻烦。在所有这些方面, 我们时代经历了以前的历史从没有梦想到过变化。17世纪以来的科学知识积累到19世纪划上了胜利的句号。通过分辨自然过程各类端绪, 追溯其根本元素, 以简单公式阐述这些元素的作用, 最后利用进化观念把相互分开的东西结合起来, 如此一来, 科学研究给予我们关于自然界方方面面的一种更切近、更直接的经验。同时, 进化理论又表明了人类对自然界的依赖: 理解身处自然界的自身, 人类对自己的本质似乎更加清楚。

物质环境以及我们同它的关系变得极为重要。任何哲学以及任何基于这种哲学的行动都必须顾及这个事实。但是, 自然主义则超出了这个事实, 因为它认为, 人完全是由他与世

only a piece of the natural process. That is a different contention which requires careful examination. For history has taught us that our judgment is easily confused and **exaggerated**¹ when revolutionary changes upset the old balance of things. Facts and opinions are confused by man, who is helpless against error and passion. At such a time, it becomes an **urgent**² task to separate the facts from the **interpretations**³ given to them. Naturalism, too, is subject to such a **scrutiny**⁴ when it turns a fact into a principle, sees the totality of human life determined by man's closer relation to nature, and adjusts all values accordingly.

The chief argument against such a limitation of human life is the result not of subjective reflection but of an analysis of the modern movement itself. The **emergence**⁵ and the progress of that movement **reveal**⁶ an **intellectual**⁷ **capacity**⁸ which, whether it **manifests**⁹ itself as intellectual and technical **mastery**¹⁰ of nature or as practical social work, proves the existence of a way of life that cannot be accounted for, if man is understood as a mere natural being. For in coming closer to nature man shows himself superior to it. As a mere part of nature, man's existence would be a series of **isolated**¹¹ phenomena. All life would proceed from and depend on contact with the outside world. There would be no way of **transcending**¹² the limitation of the senses. There would be no place at all for any activity governed by a totality or superior unity, nor for any inner **coherence**¹³ of life. All values and goals would disappear and reality would be reduced to mere actuality. But the experience of human work shows a very different picture.

Modern science has not been the result of a gradual