



品读经典英语

英汉对照

SELECTED ENGLISH SPEECHES

名人演讲名篇选粹

主 编 顾飞荣

9.4
07
569

徽科学技术出版社



品读经典英语

名人演讲名篇选粹

(英汉对照)

主 编 顾飞荣

副主编 曾中平

编 著 刘健刚 曾中平 浦 江

张 靖 顾飞荣 王宏林



安徽科学技术出版社



图书在版编目(CIP)数据

名人演讲名篇选粹/顾飞荣主编. —合肥:安徽科学技术出版社, 2006. 8

(品读经典英语)

ISBN 7-5337-3485-8

I. 名… II. 顾… III. ①英语-汉语-对照读物②演说-汇编-世界 IV. H319.4: I

中国版本图书馆 CIP 数据核字(2006)第 036044 号

*

安徽科学技术出版社出版

(合肥市跃进路 1 号新闻出版大厦)

邮政编码: 230063

电话号码: (0551) 2833431

E-mail: yougoubu@sina.com

yougoubu@hotmail.com

网址: www.ahstp.com.cn

新华书店经销 合肥华星印务有限责任公司印刷

*

开本: 889×1194 1/32 印张: 6.25 字数: 157 千

2006 年 8 月第 1 版 2006 年 8 月第 1 次印刷

印数: 5 000

定价: 11.00 元

(本书如有倒装、缺页等问题, 请向本社发行科调换)

写在前面

英语学习除了要根据要求学习和掌握教科书上的知识和技能以外,还要大量阅读课外书籍,接触许多与学习、生活和工作密切相关的真实有趣的英语。这类读物必须语言规范、内容丰富、格调浪漫,既使广大青年英语学习者学到实用的英语,又符合他们的兴趣和审美要求,这就是我们这套丛书的创意背景。我们经过调查,在确认本系列读物会深受大、中学生欢迎之后,组织高水平、有经验的大学英语教师分专题进行英文编辑、介绍、注释和翻译,努力满足英语学习者们的需要。

我们现将这套丛书奉献给广大青年英语学习者和其他各类英语爱好者。相信你们会从中学到有用的知识,获得美的享受,提高英语水平。

顾飞紫

序

我从事英语教学多年，十分重视学生知识面的扩大、外语表达技能的训练和综合素质的培养。要达到这样的要求，课内使用的教材与教师的教学固然很重要，但教师课外的指导也不可忽视。教师课外指导，除了方法外，帮助学生选择学习材料也很关键。这需要教师根据英语学习的特点、学生的需求以及他们的兴趣等向他们推荐学习材料——如现成材料，或亲自为他们选编新颖合适的材料。后者需要教师付出相当的心智和艰苦的劳动。一般人选择前者，而刘健刚、曾中平等青年教师、学者选择了后者。他们凭着对教学工作的事业心和对英语学习者的责任心，苦心策划，广泛搜集，精心遴选，辑成本书。他们急学生之所需，做了一件大好事。

本书所选名人演讲名篇语言地道，结构严谨，所表达的思想内涵深邃、风格各异，充分展示名家们的语言艺术及个人魅力，是英语学习者不可多得的范文。

几位编著者要我为他们写点东西。我觉得这本书的确满足了英语学习者们这方面的需求，他们的这项工作感动了我，于是作此序，以为推介。

秦礼君

前 言

演讲是一种非常实用的技能。当今社会,不论是政治家、哲学家、艺术家、科学家,还是其他各行各业的人们,都需要通过演讲来表达自己的思想。

一般的演讲都经过精心准备,所以行文规范,内容充实,言语精练,风格优美。英语学习者经常听英语演讲,读英语演讲,能为今后自己逐步学会用英语表达思想感情,与他人交流打下良好的基础。

为此,我们编著了《名人演讲名篇选粹》。本书所选内容尽量符合广大英语学习者的兴趣和要求。为了有助于自学、理解和欣赏,每篇演说均配了背景简介——起导读作用;要点注释——帮助理解原文;参考译文——便于读者检验自己的理解。

本书在编著过程中,南京农业大学秦礼君教授给予多方面指导,并热心赐序。我们谨向秦教授表示衷心感谢。另外,由于我们水平有限,书中不妥之处在所难免,我们热诚欢迎读者批评指正。

编 者

C O N T E N T S

Part 1 Speeches by Nobel Prize Winners at Prize Awarding Ceremonies

第一部分 诺贝尔奖获得者在授奖仪式上的演讲

1. The Duty of Literatus 2
文学工作者的职责
2. The Green Revolution: Peace and Humanity 6
绿色革命: 和平与人道
3. Fight for the New South Africa of Liberty and Equality 11
为自由平等的新南非而战
4. The Poet's Inspiration Born from a Continuous
"I Don't Know" 19
诗人的灵感来自对未知世界的不断探索
5. Ban on Landmines 24
禁止使用地雷
6. Artificial Production of Radioactive Elements 31
人工制造放射性元素
7. Radium and the New Concepts in Chemistry 38
镭与化学领域新观念

Part 2 Speeches by Famous Men at Universities

第二部分 名家在大学的演讲

1. Address to Beijing University 48
在北京大学的演讲

CONTENTS

②

- 2. Universality of Science and International Cooperation 57
科学的普遍性和国际合作
- 3. Searching for the Spiritual 67
灵性的寻求
- 4. Movies and American Society 73
电影与美国社会
- 5. Follow Your Bliss 78
追随天赐之福
- 6. Speech at National Defense University 86
在国防大学的演讲
- 7. Remarks at the University of International Business
and Economics 94
在对外经济贸易大学的讲话
- 8. Address at Fudan University 101
在复旦大学的演讲
- 9. Philosophy: Who Needs It 108
谁需要哲学

Part 3 Speeches by Famous Men on Other Occasions

第三部分 名家在其他场合的演讲

- 1. Address to the Millennium Summit 116
在千年首脑会议上的演讲
- 2. Information Technology Brings about Revolution
in the World 120
信息技术使世界发生变革

CONTENTS

③

3. Tao of China's Family Car 128
中国家用小汽车的道学意义
4. On the Celebration of the 50th Anniversary of
the United States Air Force 136
致美国空军建军50周年纪念贺词
5. Let Us Join Hand and Work for a Better World 139
让我们共同缔造一个更美好的世界
6. The Abdication Speech of Edward VIII..... 146
爱德华八世退位演讲
7. Speech at the Graveside of Karl Marx 150
在马克思墓前的讲话
8. At the Dedication of the National Cemetery at Gettysburg ... 155
在葛底斯堡国家公墓落成典礼上的讲话
9. Terrorist Acts Can't Dent the Steel of American Resolve ... 159
恐怖袭击摧毁不了美国人民钢铁般的坚强意志
10. Remarks at Jewish Museum 164
在布拉格犹太人博物馆的演讲
11. Remarks at the George Bush Presidential
Library Dedication 167
在乔治·布什总统图书馆落成典礼上的演讲
12. Remarks at the White House on Being Named First United
States Woman to Command a Manned Space Flight 170
梦想也会成真

CONTENTS

④

13. The Future of the Oceans:Challenges to
the Marine Ecosystem 174
未来海洋生态系统面临的种种挑战
14. Star Treks' Lessons for the Disability Community:
Adapting to Change,While Holding onto Values 182
《星路历程》给残疾人的人生经验:适应变化,
又坚持自己的价值理念



A decorative border with floral and scrollwork motifs surrounds the central text area.

Part 1

Speeches by Nobel Prize Winners
at Prize Awarding Ceremonies

第一部分

诺贝尔奖获得者在授奖
仪式上的演讲

1. *The Duty of Literatus*

by William Faulkner

背景简介

威廉·福克纳(1897年~1962年),美国作家。其作品多以美国南方为背景,运用内心独白的手法叙述了南方种植园主即资产阶级的腐朽生活,充满恐怖、犯罪和变态心理。其主要作品有《喧嚣与骚动》、《当我垂死的时候》和《押沙龙,押沙龙!》等。他1949年获诺贝尔文学奖,本文是他于1950年12月10日做的获奖演说。

福克纳在其一生中不愿发表演说,也不希望人们称他为文学家。长期以来,人们将福克纳的作品归入悲观主义。在本篇演讲中福克纳力图更正这一说法。此外,作为第二次世界大战后第一位获得诺贝尔文学奖的美国作家,他认为他有更多的义务来关注人类生活的改变。



2

演讲原文

I feel that this award was not made to me as a man, but to my work—a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate¹ with the purpose and significance of its origin. But I would like to do the same with the acclaim too, by using this moment as a pinnacle² from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer

problems of the spirit. There is only one question: When will I be blown up³? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing⁴ because only that is worth writing about, worth the agony and the sweat. He must learn them again. He must teach himself⁵ that the basest of all things is to be afraid: and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities⁶ and truths of the heart, the universal truths lacking which any story is ephemeral⁷ and doomed⁸—love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse. He writes not of love but of lust⁹, of defeats in which nobody loses anything of value, and victories without hope and worst of all, without pity or compassion. His griefs grieve¹⁰ on no universal bones¹¹, leaving no scars. He writes not of the heart but of the glands¹².

Until he learns these things, he will write as though he stood among and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal because he will endure¹³: that when the last ding-dong¹⁴ of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny¹⁵ inexhaustible voice, still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail¹⁶.



1. commensurate: 同等的, 相称的 2. pinnacle: 高峰, 极点 3. blow up: 爆炸, 炸毁 4. make good writing: 写作/创作成功的作品
5. teach himself: 教导自己, 自学, 使自己认识到 6. verity: 真实, 忠诚
7. ephemeral: 短命的, 短暂的 8. doom: *v.* 注定, 命定, 判决; *n.* 厄运, 不幸, 死亡 9. lust: 贪欲, 欲望, 色欲 10. grieve: 悲痛, 伤心
11. bone: 骨头, *pl.* 尸体; 身体 12. gland: 腺体 13. endure: 忍受; 延续
14. ding-dong: 丁冬(声)(尤指钟声、铃声等) 15. puny: 微小的, 弱小的
16. prevail: 流行, 盛行



文学工作者的职责

威廉·福克纳

4

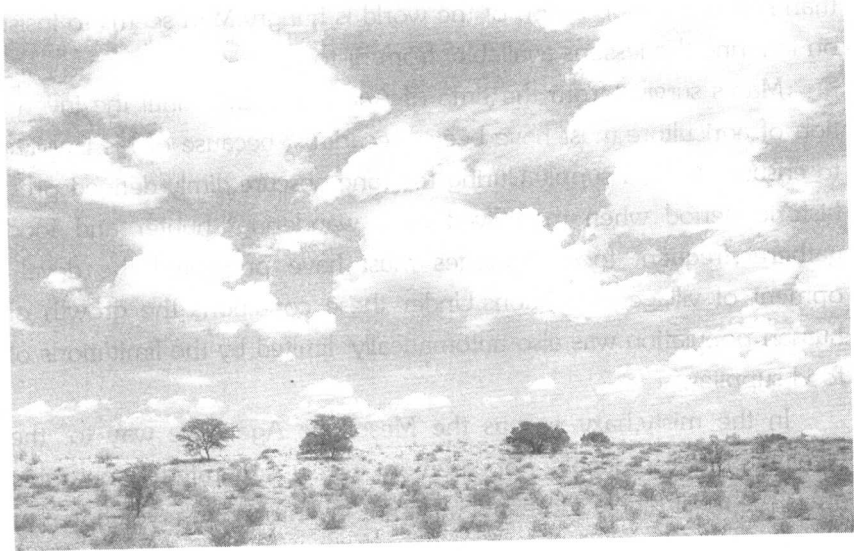
我觉得这个奖不是授予我这个人, 而是授予我这一生所做的工作——在人类精神的极度痛苦与汗水中努力; 而且, 我不为名利, 只想从人类的精神材料中创造出一种前所未有的东西。因此, 这一奖项只是暂时由我保管。为了这笔奖金, 连同其本身的目的和意义而致辞并非难事。但是, 在此欢呼声中, 我也同样愿意将此刻作为顶点, 向同样献身于揭示人类痛苦与艰辛的青年男女们致辞。他们之中有人也将会站在我现在所站的地方来受奖。

我们今天的悲剧是一种肉体上的恐惧, 这种恐惧持续了如此之久, 我们甚至都能忍受了。我们再也没有什么精神问题了。现在只剩一个问题: 什么时候我们会被毁灭? 因此, 现在从事写作的年轻人已经忘记了人类内心还有自相矛盾的问题。描述这种矛盾本身就可以产生很好的作品。因为只有这些矛盾才值得去写, 才值得付出艰辛和汗水。这些青年作者必须重新认识这些矛盾。他们必须懂得: 一切事物中最基本的东西就是恐惧。而且, 要教会自己永远地将恐惧忘却, 不要在自己的工作室给它留下任何空间, 只留下内心古老的真诚, 留下普遍存在的真理——缺少了这种真理, 任何故事都是短命的, 必遭厄运的——这种普遍的真理即爱情、荣誉、怜悯、自豪、激情和牺牲。在进行这样的写作之

前,青年作者的创作该受到诅咒。因为他/她描写的不是爱情而是色情;他描写的失败中无人会失去任何有价值东西;他描写的胜利不给人们带来任何希望。最糟的是,他的作品不能引起人们的怜悯,不能唤起人们的激情。他的痛苦并未触及灵魂深处,不会留下任何伤痕。他描写的不是心灵,而是腺体。

在学会描写和认识心灵之前,这些作者写作时就像站在人群中关注着人类的末日。我拒绝接受人类末日这种说法。说人类永恒是非常容易的,因为人类会延续下去:当最后审判的铃声响起,消失在最后一抹晚霞下风平浪静的海面上一块毫无意义的岩石后面时,我们还能听到一种声音:是他那微弱的不知疲倦的嗓音,他还在喋喋不休。我拒绝接受人类末日的说法。我相信人不仅仅会延续,他还会发展。人类是永恒的。这并非因为他是所有生物中唯一能发出不知疲倦声音的,而是因为他有灵魂,有一种能够同情、牺牲和忍耐的精神。诗人、作家的职责就是要描写这些东西。他们的特权即是帮助人们鼓起勇气,提醒人们勇气、荣誉、希望、自豪、同情、怜悯和牺牲这些他们过去所拥有的荣耀。诗人的声音不该仅仅是人类品行的记录,而应该起到支柱作用,帮助人类去延续和发展。

(曾中平 译)



2. *The Green Revolution: Peace and Humanity*

by Norman E. Borlaug

背景简介

诺曼·E·波劳格在过去 50 年的大部分时间里生活在发展中国家,致力于传播高产农业技术。他获 1970 年诺贝尔奖的主要原因是他在解决 20 世纪 60 年代印度和巴基斯坦粮食短缺时所付出的努力。是他首次提出战后粮食生产的增长已经超过了人口增长,避免大规模饥荒指日可待。他提倡的农业生产方式可以避免十亿人的死亡。本文是他 1970 年获诺贝尔和平奖时的讲话。

演讲原文

6

Civilization as it is known today could not have evolved, nor can it survive, without an adequate food supply. Yet food is something that is taken for granted¹ by most world leaders despite the fact that more than half of the population of the world is hungry. Man seems to insist on ignoring the lessons available² from history.

Man's survival, from the time of Adam and Eve³ until the invention of agriculture, must have been precarious⁴ because of his inability to ensure his food supply. During the long, obscure, dimly defined prehistoric period when man lived as a wandering⁵ hunter and food gatherer, frequent food shortages must have prevented the development of village civilizations. Under these conditions the growth of human population was also automatically⁶ limited by the limitations of food supplies.

In the misty, hazy past, as the Mesolithic Age gave way to⁷ the Neolithic, there suddenly appeared in widely separated geographic areas the most highly successful group of inventors and revolutionaries

that the world has ever known. This group of Neolithic men and women, and in all probability largely the latter, domesticated⁸ all the major cereals, legumes, and root crops, as well as all of the most important animals that to this day remain man's principal source of food. Apparently, nine thousand years ago, in the foothills of the Zagros Mountains⁹ man had already become both agriculturist and animal husbandry¹⁰ man which, in turn, soon led to the specialization of labor and development of village life. Similar discoveries and development elsewhere soon laid the groundwork¹¹ from which all of the world's subsequent civilizations have evolved. Despite the tremendous value of their contributions we know none of these benefactors of mankind by name¹². In fact, it has only been within the past century, and especially within the last 15 years—since the development of the effective radio-carbon dating systems¹³—that we have begun even vaguely to understand the timing of these epochal events which have shaped the world's destiny.

7

The invention of agriculture, however, did not permanently emancipate man from¹⁴ the fear of food shortages, hunger and famine. Even in prehistoric times population growth often must have threatened or exceeded man's ability to produce enough food. Then, when droughts or outbreaks of diseases and insect pests ravaged crops, famine resulted.

That such catastrophes occurred periodically in ancient times is amply clear from numerous biblical¹⁵ references. Thus, the Lord said: "I have smitten¹⁶ you with blasting and mildew." "The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered... the beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath¹⁷ devoured¹⁸ the pastures of the wilderness."

Plant diseases, drought, desolation, despair were recurrent catastrophes during the ages. And the ancient remedies are supplications to supernatural spirits or Gods. And yet, the concept of the "ever-normal