

休闲英语



英国演说 名篇

★王德华
王卫新编译

BRITISH
FAMOUS SPEECHES

Today, gentlemen, as I know that many among you are interested in the land, and as I feel that what is termed "agricultural distress" is at the present moment a topic too serious to be omitted from our consideration, I shall say some words upon the subject of that agricultural distress, and particularly, because in

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British Famous Speeches

英国演说名篇

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序

戴炜栋

随着我国改革开放的深入,英语在我们生活和工作中的作用也越来越明显。无论是从事对外贸易、科技研究,还是参与体育比赛、文化活动,甚至与国外的亲友联系,几乎都要用到英语。尽管语言学家已经发明了世界语,但是世界上实际应用最广的语言仍是英语。就此而言,英语是真正的“世界语”,至少目前如此,这也就是为什么学习英语能成为一种世界性热潮的原因。最近十多年来,我国也有越来越多的人投入到英语学习中,他们孜孜不倦地学习英语,刻苦勤奋地钻研英语。这固然是自身生活和工作的需要,但同样也是改革开放的需要,既符合自己的个人利益,也符合国家和民族的利益。

但是,对许多英语学习者来说,学习英语却很不容易,因为他们中大多数人都没有机会接受专业的英语训练,而只是利用业余时间学习英语。这样他们不仅缺少学习英语的语言环境,而且对英语学习的方法也不是很了解,常把精力花在反复背诵单词和机械操练英语句型上。这样做当然也有必要,但是光是背诵和进行机械的句式操练,毕竟过于单调和枯燥,久而久之不仅使学习者产生沉重感乃至厌倦感,

1432 02

而且也很难取得好的学习效果。其实,学习英语的方式是多种多样的,背诵单词和进行句式操练是一种方法,但除此之外还有更多的途径,譬如广泛大量的阅读也是一种提高英语学习效果的有效手段。

上海世界图书出版公司即将出版的《休闲英语》丛书将给广大英语学习者提供一种新的学习样式。这种学习样式不是单纯地为学习而学习,而是将学习、娱乐、休息三者有机地结合起来,使学习时不感枯燥,休息时不感负担,在欢快的气氛中不知不觉地将语言知识融汇贯通,寓学于休息之时,寓学于娱乐之中,达到事半功倍的效果。

计划中的《休闲英语》丛书有很多辑,有轻轻松松学英语系列,英汉对照的趣味幽默故事系列、名人演说系列、格言妙语系列,以及歌曲游戏系列等等。总之,《休闲英语》丛书的内容是丰富多彩的,它的面貌是活泼可爱的。我相信,它问世后一定会在不同年龄、不同层次、不同要求的英语学习者中找到知音,和大家成为好朋友。

一九九四年十一月

前 言

本书选译了从14世纪末叶至本世纪40年代中期500多年间的33篇英国著名演说。这些演说经受了历史的考验,已成为世界演说宝库中的精品。发表这些演说的有各个历史时期的政治家、文学家、科学家、史学家、政论家、经济学家,还有探险家和国王等。其中最著名的有克伦威尔、劳合·乔治、艾登、张伯伦、丘吉尔、女权斗士潘克赫斯特母女、萨克雷、狄更斯、萧伯纳、赫胥黎、斯坦利和那个不爱江山爱美人的爱德华八世等。这些演说大致按其发表年代排列,读者从中可以看到英国乃至世界历史前进的脚步所留下的痕迹。

本书是一本英汉对照的演说集,在这里,演说爱好者可以品尝到许多脍炙人口的演说杰作,英语爱好者可以一睹这些杰作的原文风采,而翻译爱好者则可以趁原文、译文两者兼备之机仔细琢磨推敲,欣赏佳译,批评拙译,借鉴经验,吸取教训。另外,为了方便读者阅读,本书对每位演说者及其演说和背景作了简要的介绍,并在文中加有必要的脚注。由于编者水平有限,书中难免疏漏、失误,还望读者批评指正。

最后,要感谢何百华老先生不辞辛劳,鼎力相助;感谢王建华、李国海、王寅、秦文勇等译者的通力合作;感谢上海世界图书出版公司的大力支持。

编者

一九九五年七月

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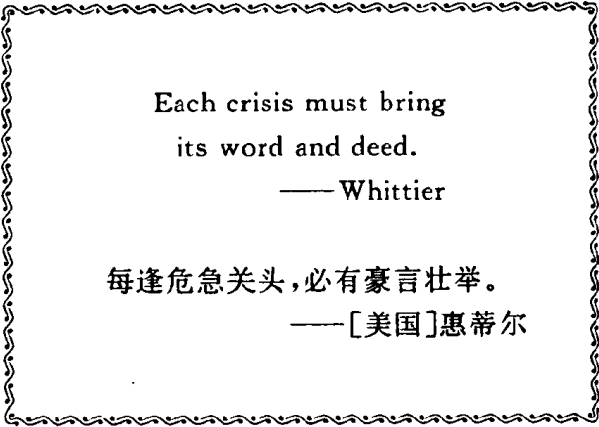
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Each crisis must bring
its word and deed.

——Whittier

每逢危急关头，必有豪言壮举。

——[美国]惠蒂尔

John Ball

BONDMEN AND FREEMEN

1381

When Adam delved and Eve span,
Who was then the gentleman?

From the beginning all men by nature were created alike, and our bondage or servitude came in by the unjust oppression of naughty men. For if God would have had any bondmen from the beginning, he would have appointed who should be bond, and who free. And therefore I exhort you to consider that now the time is come, appointed to us by God, in which ye may (if ye will) cast off the yoke of bondage, and recover liberty. I counsel you therefore well to bethink yourselves, and to take good hearts unto you, that after the manner of a good husband that tilleth his ground, and riddeth out thereof such evil weeds as choke and destroy the good corn, you may destroy first the great lords of the realm, and after, the judges and lawyers, and questmongers, and all other who have undertaken to be against the commons. For so shall you procure peace and surety to yourselves in time to come; and by despatching out of the way the great men, there shall be an equality in liberty, and no difference in degrees of nobility; but a like dignity and equal authority in all things brought in among you.

约翰·保尔·

奴隶与自由民

1381 年

当亚当和夏娃男耕女织时，
又有谁是绅士呢？

开初，上帝把所有的人都造得彼此相同，我们被束缚、被奴役是恶人不公正的压迫带来的。因为如果上帝一开始就想要奴隶，他会指定谁该受奴役，谁该享自由。因此，我劝你们想一想，现在，上帝为我们指定的时刻已经到来，现在你们可以（只要你们愿意）挣脱奴役的枷锁，重获自由了。因此我劝你们自己好好想一想，鼓足勇气，像精明的庄稼汉种地时清除地里扼杀好庄稼的恶草那样，你们可以首先消灭王国的大贵族，然后清除那些法官、律师、探子和一切企图与平民百姓作对的人。这样你们就能在将来获得和平与自信；除掉了大人物，就有了平等的自由，就不会再有高低贵贱的等级差别；而你们大家得到的是在一切事物中的同等尊严和平等权力。

（王卫新 译）

• 约翰·保尔（？—1381），英国传教士，主张废除农奴制，实现阶级平等。本篇是他在伦敦附近向起义农民发表的演说。

Oliver Cromwell

ON THE DISSOLUTION OF PARLIAMENT

January 22, 1655

Now to speak a word or two to you. Of that, I must profess in the name of the same Lord, and wish there had been no cause that I should have thus spoken to you! I told you that I came with joy the first time; with some regret the second; yet now I speak with most regret of all! I look upon you as having among you many persons that I could lay down my life individually for. I could, through the grace of God, desire to lay down my life for you. So far am I from having an unkind or unchristian heart towards you in your particular capacities! I have this indeed as a work most incumbent upon me; this of speaking these things to you. I consulted what might be my duty in such a day as this; casting up all considerations. I must confess, as I told you, that I did think occasionally, this nation had suffered extremely in the respects mentioned; as also in the disappointment of their expectations of that justice which was due to them by your sitting thus long. "Sitting thus long;" and what have you brought forth? I did not nor cannot comprehend what it is. I would be loath

奥利弗·克伦威尔*

论解散议会

1655年1月22日

且听我再讲一两句话。我必须以同一个上帝的名义坦陈己见,但愿我不必再向你们罗嗦!我曾告诉你们,我第一次来时感到高兴;第二次来时则感到有点懊悔;而现在竟感到懊悔之至!我把你们中的好多人视为可为之献身的人。感谢上帝的恩惠,我愿为你们献身。对待你们这些有着特殊身份的人,从我内心说,决无恶意或不符合基督教义的想法!我确实把告诉你们这些事情视为义不容辞的工作。我反复通盘考虑过在像目前这样的时候我所应负的责任。直率地讲,诚如我告诉过你们的,有时我确实想过,我国在上述各方面受到极大的损害,包括由于你们长期占有议会席位,使人们因所期望的正义落空而感到失望。“长期占有议会席位”,可是你们带来了什么结果?我没有也不可能了解那种结果是什么。我不愿意说这是命运;那太像是异教徒的口吻。但是那种结

* 奥利弗·克伦威尔(1599—1658),英国资产阶级共和国的缔造者。在内战中先后率“铁骑军”和新模范军战胜王党军队。1649年5月宣布成立共和国。在征服苏格兰和爱尔兰之后,他解散了议会,组成了完全由自己控制的议会,并自任“护国公”。本篇是克伦威尔在解散议会时所发表的演说节录。

to call it a fate; that were too paganish a word. But there hath been something in it that we had not in our expectations.

I did think also, for myself, that I am like to meet with difficulties; and that this nation will not, as it is fit it should not, be deluded with pretexts of necessity in that great business of raising of money. And were it not that I can make some dilemmas upon which to resolve some things of my conscience, judgment and actions, I should shrink at the very prospect of my encounters. Some of them are general, some are more special. Supposing this cause or this business must be carried on, it is either of God or of man. If it be of man, I would I had never touched it with a finger. If I had not had a hope fixed in me that this cause and this business was of God, I would many years ago have run from it. If it be of God, He will bear it up. If it be of man, it will tumble; as everything that hath been of man since the world began hath done. And what are all our histories, and other traditions of actions in former times, but God manifesting Himself, that He hath shaken, and tumbled down and trampled upon, everything that He had not planted? And as this is, so let the All-wise God deal with it. If this be of human structure and invention, and if it be an old plotting and contriving to bring things to this issue, and that they are not the births of Providence — then they will tumble.