



英文经典系列 英汉对照

# 英语经典演讲

饶淑莹 武 喆 编译

## ENGLISH CLASSICS



上海科学技术出版社

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## 前 言

演讲是人类社会中一项历史悠久的精神文化活动。在西方，演讲的传统尤为悠久。早在罗马共和国时期，西方的古圣先哲们就开始在议会等公共场合唇枪舌战。在随后几千年的西方文明史中，演讲一直都发挥着重要的作用，是社会政治生活中的独特产物和有力的工具。无论是美国总统竞选或就职演讲，还是战争演讲，甚或名人在大学的演讲，都在西方政治和文化舞台上扮演了不可或缺的角色，有些甚至力挽狂澜，改变了西方乃至整个人类的历史进程。

从欣赏的角度看，演说词是一种独具特色的文体。大部分演说词都经过作者深思熟虑，逻辑严密，用词考究，时常具有磅礴的气势，令人热血沸腾或为之情动；有些即兴演讲也丝毫不逊色，以其机智、生动、幽默而感染听众。经过时间的洗礼，很多演说词流传下来并成为脍炙人口的著名篇章，其中一些句子甚至成为妇孺皆知的名言。

本书精选了 30 多篇外国的著名演说词，时间跨度从公元前五世纪到 1960 年代。由于是英汉对照，因此在选择时尽管编者尽量兼顾其他国家，美、英两国的演讲仍占大多数，其他国家的演说词则由英译文转译为中文。

在编排上，所有演说词是按照演讲发表的时间先后顺序排列的。为帮助读者更好地品味演讲，本书对一些英语语言上的难点作了注释的同时，还在每篇中译文

前简要地介绍了各位演讲者，并对演讲发表的背景作了概要的说明。

最后，我要深深感谢我的朋友袁薇薇和季忠刚在打字及校对方面给予的帮助。

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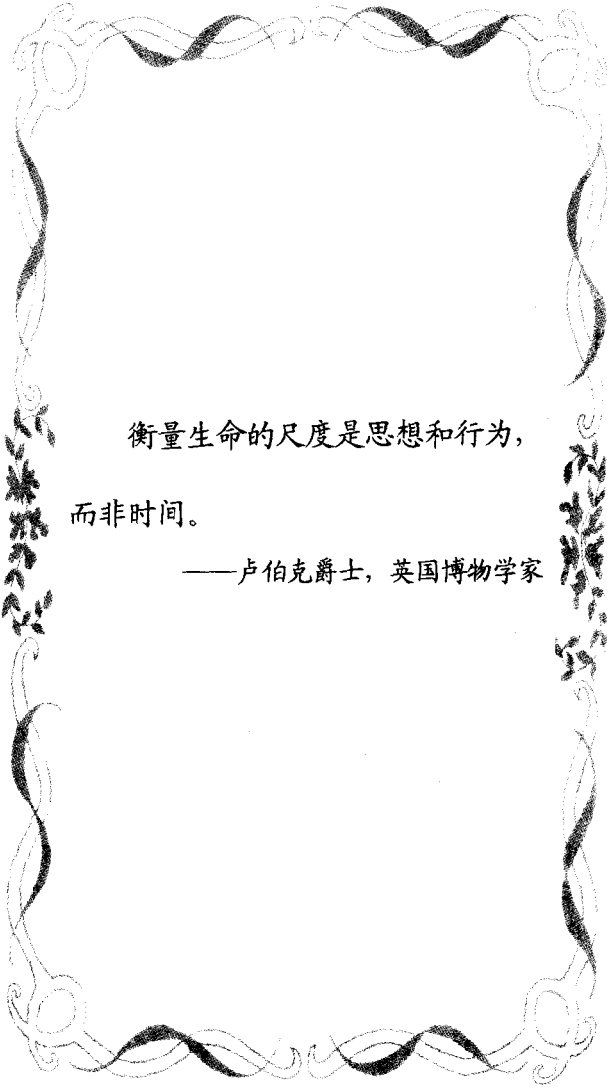
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衡量生命的尺度是思想和行为，  
而非时间。

——卢伯克爵士，英国博物学家

## 1. Apology

Socrates

399 B.C.

...

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what

## 申 辩

苏格拉底  
公元前 399 年

苏格拉底（公元前 470—前 399 年）希腊著名哲学家和演说家。公元前 399 年被指控“渎神违教”而入狱，被判死刑，服毒而死。

这篇演说词选自《柏拉图对话录》，是柏拉图记载的苏格拉底临终前的辩诉的结尾。

.....

如果我们从另一个角度思考，就会发现有足够的理由相信死亡是一件好事，因为死亡在下面两者之中必居其一：要么就是一种不存在、毫无知觉的状态；要么就是人们常常说的，是灵魂从这个世界改变并迁移到另一个世界。如果你认为死亡是没有知觉，犹如无梦搅扰的沉沉酣睡，那么死亡就是无以言比的收获。因为如果一个人把沉睡而无梦的一个夜晚，与他的一生中其他的日夜相比较，看有多少个夜晚比这样的夜晚更加美好，我要说且不论普通人，就是伟大的国王也找不出多少个那样的日夜。如果死亡的本质是这样的，我要说死亡与我有益，因为永恒只是一个夜晚罢了。但是如果死亡仅是到另一个世界的旅程，而在那里像许多人说的聚居着所有死了的人，朋友们、法官们，还能有什么比这更好呢？如果游历者抵达那里的世界，便能摆脱这个世界的司法教授，而找到在那里审判的真正的法官，比如弥诺斯、拉达曼提斯、埃阿科斯、特里普托勒姆斯以及其他一生公正的神的众子，

good, O my friends and judges can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus<sup>1</sup> and Triptolemus<sup>2</sup>, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus<sup>3</sup> and Musaeus<sup>4</sup> and Hesiod<sup>5</sup> and Homer<sup>6</sup>?

Nay, if this be true, let me die again and again. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes<sup>7</sup>, and Ajax<sup>8</sup>, the son of Telamon, and any other ancient hero who has suffered death through a unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall then be able to continue my search into true and false knowledge; as in this world, so also in the next and I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus<sup>9</sup> or Sisyphus<sup>10</sup>, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! In another world they do not put a man to death for asking questions, assuredly not. For besides being happier than we are, they will be

那么这样的历程便是值得的。如果能与俄耳甫斯、缪萨斯、赫西奥德和荷马交谈，还有什么是不能割舍的呢？

不，如果真的是这样，无论死多少次我都愿意。我自己也很想在那里和帕拉默得斯、蒂拉蒙之子埃阿斯以及其他死于不公正审判的古代英雄见面交谈，将我自己受的苦与他们受的苦比比，我想这是一件很开心的事情。最重要的是那时我能继续探索事物的真伪；犹如在这世界一样，在那里我会找到谁是真正的智者、谁是伪装的智者、谁根本不是智者。法官们啊，若能考察远征特洛伊的伟大统帅，或奥德修斯、或西绪福斯，还有其他数不清的男男女女，还有什么是不能割舍的呢？与他们交谈，向他们提问，会是何等大的快乐！在另外一个世界，他们不会因为一个人提出问题而将他处死，肯定不会，因为如果人们说的是真的，他们除了比我们更快乐外，还永远不会死。

所以，法官们，不要为死亡感到沮丧。要知道好人不论活着还是死了都不会遭遇恶事，诸神不会置他和他的一切于不顾。我将面临的

immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time had arrived when it was better for me to die and be released from trouble; wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them.

Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything more than about virtue; or if they pretend to be something when they are really nothing, —then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, both I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows.

## 注释

1. Minos, Rhadamanthus and Aeacus: 希腊神话在冥府中的审判官。
2. Triptolemus: 希腊神话中半人半神的英雄。
3. Orpheus: 希腊神话中的歌手，能用竖琴弹奏非常动听的音乐。
4. Musaeus: 希腊神话中的歌手，也是预言家。
5. Hesiod: 古希腊著名诗人。
6. Homer: 古希腊伟大诗人。
7. Palamedes: 古罗马神话中的海神。
8. Ajax: 荷马史诗中记载的英雄。
9. Odysseus: 荷马史诗中的英雄，率军远征特洛伊。
10. Sisyphus: 希腊神话中的英雄，奥德修斯之父。

结局也决非偶然。我清楚地知道我的末期已到，从此能摆脱烦恼实为善事，因此没有神谕显现。由于这个原因，我不怪那些将我定罪和告我的人，尽管他们对我怀不怀善意，但并没有给我带来什么伤害。不过，我要稍微责备他们的不怀好意。

但我还是想请他们帮个忙。朋友们啊，我的儿子们长大以后，请你们管教他们。如果他们把财富或其他事物看得比品行还重，请规劝他们，如同我曾规劝你们一样。如果他们一无所长却自命不凡，就请谴责他们，如同我曾谴责你们一样，因为他们不关注他们应当关注的，本为渺小却自以为是。如果你们能这样做的话，我和我的儿子们就将在你们那得到公正。

分别的时刻到了，我们将各奔前程——我将踏上死亡之途，而你们将继续生存。至于两者孰优孰劣，只有神明知道。



## 2. Denunciation of Verres

Marcus Tullius Cicero

70 B.C.

An opinion has long prevailed, Fathers, that, in public prosecutions, men of wealth, however clearly convicted, are always safe. This opinion, so injurious to your order, so detrimental to the State, it is now in your power to refute. A man is on trial before you who is rich, and who hopes his riches will compass his acquittal<sup>1</sup>, but whose life and actions are his sufficient condemnation in the eyes of all candid men. I speak of Caius Verres, who, if he now receives not the sentence his crimes deserve, it shall not be through the lack of a criminal, or of a prosecutor, but through the failure of the ministers of justice to do their duty. Passing over the shameful irregularities<sup>2</sup> of his youth, what does the praetorship of Verres exhibit but one continued scene of villainies<sup>3</sup>? The public treasure squandered, a Consul stripped and betrayed, an army deserted and reduced to want, a Province robbed, the civil and religious rights of a People trampled on! But his praetorship<sup>4</sup> in Sicily has crowned his career of wickedness, and completed the lasting monument of his infamy. His decisions have violated all law, all