

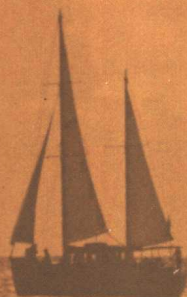
牛红英 单丽英 / 编译

# 诺贝尔奖



## 获奖演说精选集 (英文版)

【和平卷·文学卷】



南开大学出版社

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获奖演说  
精选集**

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天 津

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## Preface

随着中外文化与经济交流的发展，国内英语学习的热潮一浪高过一浪。有的人出于工作的目的而学习，有的人为了通过考试而学习，也有的人为了兴趣而学习。但是不难发现，很多人学习英语的功利性很强。这一点无可厚非。日益紧张的生活节奏和生存压力使我们难得安下心来，静静地读一本书，与智者对话，与自己的心灵对话。而本书是为那些想提高英语水平，同时又希望陶冶心灵的人编写的。

1895年11月27日，瑞典科学家诺贝尔立下遗嘱：将全部财产九百多万美元（相当于现在的十多亿美元）作为设立诺贝尔奖金的基金，每年取出基金利息，奖给对人类文化、科学事业做出重大贡献的人。诺贝尔奖分为物理学、化学、生理学（或医学）、文学、和平奖五项。瑞典银行在1968年增设一项经济学奖，1969年第一次颁奖。由于按规定，每年要从基金利息中抽出10%加入基金，另加上一部分没有发出的奖金也并入基金，因此基金的数目越来越大。

1901年12月10日，诺贝尔基金会举行了第一次颁奖仪式。自1901年以来，诺贝尔奖每年颁发一次，只有在第二次世界大战期间（1940年至1942年），才停顿了几年。诺贝尔奖每年于12月10日，即诺贝尔逝世周年纪念日，以隆重的仪式在斯德哥尔摩宽敞的音乐厅里颁发。和平奖则在挪威的奥斯陆颁发。

诺贝尔奖迄今已经有超过百年的历史。诺贝尔奖得主都是各领域的大家，不仅在专业方面成就卓越，还有着睿智的头脑和思想。如果说他们的专业成就我们无法企及，至少我们可以试着了解他们的思想。而他们在受奖时的演讲便是他们思想的集中体现。在演讲中，他们从自己的研究领域出发，纵览世界的发展和变化，呼吁人们关注知识，关注人类的精神世界。

在编写本书的过程中，考虑到自然科学及经济类奖项得主的讲话中可能涉及专业知识，一般读者很难读懂，所以我们选择了和平奖和文学奖得主的演讲。同时我们也放弃了那些过于深奥晦涩、政治倾向过于明显，或思想意识与我国情况明显有悖的演讲。最后选择的诺贝尔奖得主来自不同国家，但有一些是大家较为熟悉的，比如和平奖得主有美国前总统卡特和罗斯福、南非前总统曼德拉、联合国秘书长安南、已故的特里萨修女、刚去世的阿拉法特等，文学奖得主有罗素、叶芝、赛珍珠等。

每一篇演讲有三部分：演讲者照片及介绍（包括国籍、生平、主要作品或贡献等）、演讲内容和难点注释。其中有些文学奖得主的演讲原文较长，所以做了适当删节。在书后附有诺贝尔的遗嘱以及有关诺贝尔奖的背景及趣闻轶事的文章。

这本书针对的是大学生和有一定英语基础的读者。除了帮助读者提高英语水平外，还希望有助于他们了解这些人类精英的思想，在阅读中提高自身修养和素质，因为这些是演讲者发自心灵最深处的声音。这样的文章也许才是真正的心灵鸡汤。

在本书的编写过程中，陈燕萍和高艳承担了部分的注释和校对工作，张子冠在一些技术问题上给予了热情帮助，在此对他们表示真挚的感谢。

由于诸多原因，书中若有疏漏或偏误，还望读者指正。

编 者

2005年5月

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## Part One Nobel Lectures on Peace



Theodore Roosevelt

西奥多·罗斯福 (Theodore Roosevelt, 1858—1919), 第 26 任美国总统。出生于纽约。祖先于 17 世纪从荷兰移民至美国。18 岁入哈佛大学, 后前往德国学习, 随后进入政坛。自年轻时便被认为是一位积极的革新派人物。1884 年, 由于健康原因, 加上妻子去世, 罗斯福暂别政坛, 回到美国西部。1886 年返纽约, 更为积极地投身政治。曾先后在纽约市警察局、美国海军担任要职。在 1898 年美西战争中, 罗斯福率领一个骑兵团在古巴英勇作战, 很快成为战斗英雄。回国后被共和党提名竞选纽约州州长, 果然他胜出担任, 并在其间政纪斐然。1901 年 9 月 14 日美国 McKinley 总统被刺身亡后, 时任副总统的罗斯福接替行使总统职务, 年仅 42 岁。1904 年竞选连任至 1909 年。此后, 他遵从宪法, 没有寻求再次连任。

在任期间, 罗斯福积极推动海牙国际仲裁法庭发挥其作用, 在解决西半球国家的政治冲突方面起到了重要作用。推行反“托拉斯”政策, 通过了一些保护劳工的立法, 实行了一些维护社会公共利益的措施, 在世界推行扩张政策, 使美国国力不断增强。他还主持了 1905 年的日俄战争和平谈判, 促成两国放弃战争, 维护了和平, 由此获得了 1906 年的诺贝尔和平奖。

由于不满继任者 William Howard Taft 总统的表现, 罗斯福于 1912 年再度参与竞选美国总统, 但输给了 Woodrow Wilson。在 1919 年 60



岁时于睡眠中安静地离世。

除了政治家的头衔外，罗斯福还是一位历史学家、传记作家、演说家等。他的作品包括 26 本书以及 1 000 多篇文章等。在这篇演讲中，罗斯福进一步阐述了他先前就已提出的以实际行动促和平的理论。这篇演讲虽是 1906 年诺贝尔和平奖的获奖辞，却是罗斯福在 1910 年 5 月才发表的。

## International Peace

*(A Delayed Speech for the 1906 Nobel Peace Prize)*

It is with peculiar pleasure that I stand here today to express the deep appreciation I feel of the high honor conferred upon me by the presentation of the Nobel Peace Prize. The gold medal which formed part of the prize I shall always keep, and I shall hand it on to my children as a precious heirloom.<sup>1</sup> The sum of money provided as part of the prize by the wise generosity of the illustrious founder of this world-famous prize system, I did not, under the peculiar circumstances of the case, feel at liberty to keep. I think it eminently just and proper that in most cases the recipient of the prize should keep for his own use the prize in its entirety. But in this case, while I did not act officially as President of the United States, it was nevertheless only because I was President that I was enabled to act at all; and I felt that the money must be considered as having been given me in trust for the United States.<sup>2</sup> I therefore used it as a nucleus for a foundation<sup>3</sup> to forward the cause of industrial peace, as being well within the general purpose of your Committee; for in our complex industrial civilization of today the peace of righteousness and justice, the only kind

of peace worth having, is at least as necessary in the industrial world as it is among nations. There is at least as much need to curb the cruel greed and arrogance of part of the world of capital, to curb the cruel greed and violence of part of the world of labor, as to check a cruel and unhealthy militarism in international relationships.

We must ever bear in mind that the great end in view is righteousness, justice as between man and man, nation and nation, the chance to lead our lives on a somewhat higher level, with a broader spirit of brotherly goodwill one for another. Peace is generally good in itself, but it is never the highest good unless it comes as the handmaid of righteousness; and it becomes a very evil thing if it serves merely as a mask for cowardice and sloth, or as an instrument to further the ends of despotism or anarchy.<sup>4</sup> We despise and abhor the bully, the brawler, the oppressor, whether in private or public life, but we despise no less the coward and the voluptuary. No man is worth calling a man who will not fight rather than submit to infamy<sup>5</sup> or see those that are dear to him suffer wrong. No nation deserves to exist if it permits itself to lose the stern and virile virtues; and this without regard to whether the loss is due to the growth of a heartless and all-absorbing commercialism, to prolonged indulgence in luxury and soft, effortless ease, or to the deification of a warped and twisted sentimentality.

Moreover, and above all, let us remember that words count<sup>6</sup> only when they give expression to deeds, or are to be translated into them. The leaders of the Red Terror<sup>7</sup> prattled of peace while they steeped their hands in the blood of the innocent; and many a tyrant has called it peace when he has scourged honest protest into silence. Our words must be judged by our deeds; and in striving for a lofty ideal we must use practical methods; and if we cannot attain all at one leap, we must advance towards it step by step, reasonably content so long as we do actually make some progress in the right direction.

Now, having freely admitted the limitations of our work and the

qualifications to be borne in mind, I feel that I have the right to have my words taken seriously when I point out where, in my judgment, great advance can be made in the cause of international peace. I speak as a practical man, and whatever I now advocate I actually tried to do when I was for the time being the head of a great nation and keenly jealous of <sup>8</sup> its honor and interest. I ask other nations to do only what I should be glad to see my own nation do.

The advance can be made along several lines. First of all there can be treaties of arbitration.<sup>9</sup> There are, of course, states so backward that a civilized community ought not to enter into an arbitration treaty with them, at least until we have gone much further than at present in securing some kind of international police action. But all really civilized communities should have effective arbitration treaties among themselves. I believe that these treaties can cover almost all questions liable to arise between such nations, if they are drawn with the explicit agreement that each contracting party will respect the other's territory and its absolute sovereignty within that territory, and the equally explicit agreement that (aside from the very rare cases where the nation's honor is vitally concerned) all other possible subjects of controversy will be submitted to arbitration. Such a treaty would insure peace unless one party deliberately violated it. Of course, as yet there is no adequate safeguard against such deliberate violation, but the establishment of a sufficient number of these treaties would go a long way towards creating a world opinion which would finally find expression in the provision of methods to forbid or punish any such violation.

Secondly, there is the further development of the Hague Tribunal, of the work of the conferences and courts at The Hague.<sup>10</sup> It has been well said that the first Hague Conference framed a Magna Charta for the nations; it set before us an ideal which has already to some extent been realized, and towards the full realization of which we can all steadily strive. The second Conference made further progress; the third should do yet more.<sup>11</sup>

Meanwhile the American government has more than once tentatively suggested methods for completing the Court of Arbitral Justice constituted at the second Hague Conference and for rendering it effective. It is earnestly to be hoped that the various governments of Europe, working with those of America and of Asia, shall set themselves seriously to the task of devising some method which shall accomplish this result. If I may venture the suggestion, it would be well for the statesmen of the world, in planning for the erection of this world court, to study what has been done in the United States by the Supreme Court. I cannot help thinking that the Constitution of the United States, notably in the establishment of the Supreme Court and in the methods adopted for securing peace and good relations among and between the different states, offers certain valuable analogies to what should be striven for in order to secure, through the Hague courts and conferences, a species of world federation for international peace and justice. There are, of course, fundamental differences between what the United States Constitution does and what we should even attempt at this time to secure at The Hague; but the methods adopted in the American Constitution to prevent hostilities between the states, and to secure the supremacy of the Federal Court in certain classes of cases, are well worth the study of those who seek at The Hague to obtain the same results on a world scale.

Finally, it would be a masterstroke if those great powers honestly bent on peace would form a League of Peace,<sup>12</sup> not only to keep the peace among themselves, but to prevent, by force if necessary, its being broken by others. The supreme difficulty in connection with developing the peace work of The Hague arises from the lack of any executive power, of any police power to enforce the decrees of the court. In any community of any size the authority of the courts rests upon actual or potential force: on the existence of a police, or on the knowledge that the able-bodied men of the country are both ready and willing to see that the decrees of judicial and

legislative bodies are put into effect. In new and wild communities where there is violence, an honest man must protect himself; and until other means of securing his safety are devised, it is both foolish and wicked to persuade him to surrender his arms while the men who are dangerous to the community retain theirs. He should not renounce the right to protect himself by his own efforts until the community is so organized that it can effectively relieve the individual of the duty of putting down violence. So it is with nations. Each nation must keep well prepared to defend itself until the establishment of some form of international police power, competent and willing to prevent violence as between nations. As things are now, such power to command peace throughout the world could best be assured by some combination between those great nations which sincerely desire peace and have no thought themselves of committing aggressions.<sup>13</sup> The combination might at first be only to secure peace within certain definite limits and on certain definite conditions; but the ruler or statesman who should bring about such a combination would have earned his place in history for all time and his title to the gratitude of all mankind.<sup>14</sup>

## Notes

1. heirloom 传家宝
2. But in this case, while I did not act officially as President of the United States, it was nevertheless only because I was President that I was enabled to act at all; and I felt that the money must be considered as having been given me in trust for the United States. 虽然不是因为我美国总统才获奖，但恰恰因为我是美国总统我才能够发挥作用，所以我觉得自己是在替美国接受这笔奖金。
3. a nucleus for a foundation 所获奖金36 734.79美元按照罗斯福的意愿设立了一个基金会，由一个委员会保管。这个委员会包括最高法院的司法长官和农业部长、商业部长以及劳工部长。他们并没有使用这笔钱，而这

笔钱积累的财富在1917年被罗斯福从国会收回作为在美国和欧洲进行各种慈善活动之用。这些钱用来救济第一次世界大战的受害者。在同年8月这笔总数为45 482.83美元的钱按照罗斯福的意愿被分发利用。

4. Peace is generally good in itself, but it is never the highest good unless it comes as the handmaid of righteousness; and it becomes a very evil thing if it serves merely as a mask for cowardice and sloth, or as an instrument to further the ends of despotism or anarchy. 和平本身是件好事, 但只有它为正义服务时它才是最高尚的事; 如果和平只是掩饰怯懦和懒惰的面具或助长暴政和骚乱的工具, 那么它便成为最为邪恶的东西。
5. submit to infamy 向邪恶屈服
6. count 算数, 起作用
7. the Red Terror 指法国大革命时期1793~1794年间恐怖统治的词语。称“红色恐怖”使之区别于“白色恐怖”。“白色恐怖”指1795年法国保皇党为破坏大革命所采取的行动, 非常短暂。
8. jealous of 珍惜, 珍视
9. treaties of arbitration 仲裁条约
10. The Hague 指荷兰海牙, the Hague Tribunal 指海牙国际仲裁法庭。
11. It has been well said that the first Hague Conference framed a Magna Charta for the nations; it set before us an ideal which has already to some extent been realized, and towards the full realization of which we can all steadily strive. The second Conference made further progress; the third should do yet more. 首次海牙会议于1899年5月18日至7月29日召开。在这次会议上建立了常设仲裁法院, 被称为海牙国际仲裁法庭。第二次海牙会议于1907年6月15日至10月18日召开; 第三次海牙会议原计划于1915年召开, 但由于1914年8月第一次世界大战的爆发而未举行。Magna Charta指1215年英国大封建领主迫使英王签署的保障部分公民权和政治权的《大宪章》, 此处指会议达成的保障多国权益的文件。
12. a League of Peace 和平联盟。这里罗斯福提议建立一个旨在维护国际和平的组织。第一次世界大战后成立的国际联盟和第二次世界大战后成立的联合国实现了罗斯福提出的这一建议。

13. committing aggressions 侵犯别国
14. ...the ruler or statesman who should bring about such a combination would have earned his place in history for all time and his title to the gratitude of all mankind. 促成和平联盟的领导人或政治家将名垂青史，获得全人类的爱戴。



## George C. Marshall

乔治·马歇尔 (George C. Marshall, 1880—1959)，美国五星上将。出生于宾夕法尼亚州尤宁敦。1897年9月，16岁的马歇尔成功地考入了弗吉尼亚军事学院。

1939年9月1日，马歇尔任陆军参谋长，领临时上将和永久少将军衔，作为富兰克林·罗斯福总统的主要军事助手，组织和领导了第二次世界大战的历次重大战役，并取得了一系列胜利。1944年12月，他被授予五星上将军衔，成为美国历史上军衔最高的将军之一。马歇尔的另一个重大贡献是推行“复兴欧洲计划”，即“马歇尔计划”。为此，他于1953年12月获得诺贝尔和平奖。

马歇尔是美国三名陆军五星上将之一，在第二次世界大战期间一直担任美国陆军参谋长职务，协助罗斯福总统建立了国际反法西斯统一战线，指挥800万美军协同盟军在全世界辽阔的战场上同德、意、日军队作战，并最终赢得了反法西斯战争的伟大胜利，为世界和平民主事业做出了巨大贡献。战后他出任总统特使，赴华“调处”国共两党冲突，未能成功。回国后他又任国务卿。

1959年10月16日，马歇尔在医院病床上去世。他悄然而去，毫无惊动。丘吉尔在伦敦把人们的心情归结成一句话：“他是当代美国最后一位伟人。”



## Essentials to Peace

I have been greatly and surprisingly honored in the past twenty-four hours, and in return I have been requested to speak here tonight. While no subject has been suggested, it is quite evident that the Cause of Peace is preeminent in your minds.

Discussions without end have been devoted to the subject of peace, and the efforts to obtain a general and lasting peace have been frequent through many years of world history. There has been success temporarily, but all have broken down, and with the most tragic consequences since 1914.<sup>1</sup> What I would like to do is point our attention to some directions in which efforts to attain peace seem promising of success.

I will try to phrase my views or suggestions in the simplest possible terms though I lack the magic and artistry of that great orator whom the Nobel Committee in Stockholm so appropriately honored yesterday. In making my statement I will assume your familiarity with the discussions and efforts of the past eight years and also with something of the conditions which have governed each long continued peace in world history<sup>2</sup>.

I would like to make special mention of the years of the Pax Romana, which endured through almost all the first two centuries of the Christian era.<sup>3</sup> I do so because of a personal incident which made a profound impression on me in the spring of 1919. Arriving late at night in Chaumont, the American Headquarters in France, I sought shelter for the night in the house of a group of friends. I found they were temporarily absent, so I selected an unoccupied room and looked about for a book to read as I