

Spark 星火英语

The Making of A Great Speaker

英语演讲高手

名人演讲精选精析

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大容量精彩原声剪辑 光盘内附赠海量演讲素材

震撼人心的 演说经典

深入浅出的 技巧分析



山东科学技术出版社

Foreword | 前言

随着社会的发展，演讲日渐成为一种强有力的沟通手段，演讲能力的培养日益受到人们的重视。演讲在我们的生活中无处不在。它贯穿在商务、政治、科研等社会活动中。譬如在某些会议上宣读论文，做专题报告；或陈述观点，发表意见；或辩论问题，据理力争。就广义而言，这些都属于演讲式的讲话方式。除此而外，在迎送晚会上，在颁奖仪式上，在课堂里，甚至导游人员在陪同游客参观时也都需要一定的演讲技巧。当前英语已成为国际交流中必不可少的语言工具。这也对人们运用英语进行演讲的能力提出了更高的要求。英语演讲是英语语言综合能力的体现，仅仅掌握几句浅层次的交际口语是远远不够的。我们编写此书的初衷正是使读者从名人的著名演讲中汲取养分，学会在不断变换的场合中用英语全面、得体地表达、分析自己的观点和态度。

本书精心挑选了数十篇名家演说词，这些演说词大都逻辑严密，用词考究，语言优美，令人热血沸腾或为之动情；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。为帮助读者更好地品味演讲，本书采用英汉对照的体例，读者可以边欣赏语言文字之美，边学习英语词汇和语法。每篇演说词后的名师点评不仅提供了历史背景等相关知识，还有大量实用的演讲技巧，为读者提供手把手的引导。

本书主要有以下几个方面的特点：

1. 内容丰富，结构严谨。本书提供了题材丰富的内容，并且做到用语规范，结构严谨。精选的演说词涉及政治外交、历史军事、经济科技等多个领域，而且大部分是现当代演讲，使读者在欣赏其语言之美的同时能接触到丰富实用的语言文化知识。

2. 技巧点拨，详细实用。编者深知“授人以鱼，不如授人以渔”的道理。因此，本书不仅提供丰富的演讲材料，还在每篇演说原文后提供了颇具价值的技巧点拨，帮助读者更快地掌握必备的演讲技巧。此外，更在光盘内附送一章完整的演讲理论技巧分析，对演讲从定义、国内英语演讲比赛的介绍及评分细则、演讲稿的撰写、演讲的语言表达、态势语的运用等方面作了全方位的探讨。

3. 名师把关，质量突出。本书由名校名师担任主编，外籍专家担任主审，并由国内名校的英语教师担任编委，整个制作流程科学规范，内容严谨，把关严格。

4. 特色录音，听读结合。本书的演讲均配原声剪辑或英美专家录音。

现场感强，让您在充分享受英语演讲的魅力同时提高演讲的表达能力。

5. 超值礼包，赠品众多。随书光盘附赠大量的演讲材料，包括中外名人演讲、国内英语演讲比赛演讲稿等。精听、泛听、精读、泛读相结合。

每篇演讲设置以下栏目：

1. 精彩演讲：本书精选的演说大多与时代热点结合，覆盖面广，读者可以在欣赏文章本身精辟的词藻和优美的文句的同时拓展知识面和扩大词汇量，从而提升自己的口语表达能力。

2. 参考译文：英汉对照，以帮助读者理解演讲内容。

3. 词汇注释：对文章出现的重点词汇都给出了详细的注释，有助于读者迅速扩大词汇量。

4. 常用词句：指出演讲中出现的实用的短语、句子，力求帮助读者学以致用，把这些有用的表达运用到自己的演讲或写作中。

5. 难点分析：对演讲中的难句从语法等角度作出详尽的解释，帮助读者理解演讲中出现的长难句。

6. 名师点评：由名师执笔，包括演讲者简介、演讲背景及相关的演讲技巧等。建议读者结合演讲仔细研读。

本书适合读者：

1. 有志于提高英语演讲水平的学习者；
2. 准备参加英语口语考试或演讲比赛的学习者；
3. 英语培训班中级水平学习者；
4. 英语能力出色的中学生；
5. 涉外工作人员；
6. 各专业大学生。

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The Making of A Great Speaker

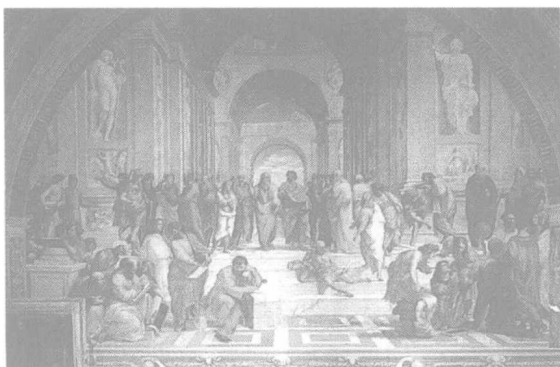
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Chapter 1

古代演讲

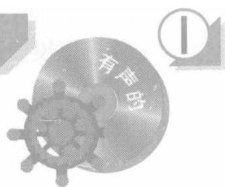


English Speech

精彩演讲

On the Crown

狄摩西尼：金冠辩



Track 01

Demosthenes, 330 B.C.

I should conclude, *Æschines*, that you undertook this cause to exhibit your **eloquence** and strength of lungs, not to obtain satisfaction for any wrong. But it is not the language of an **orator**, *Æschines*, that has any value, nor yet the tone of his voice, but his adopting the same views with the people, and his hating and loving the same persons that his country does. He that is thus minded will say everything with loyal intention; he that courts persons from whom the commonwealth apprehends danger to herself, rides not on the same **anchorage** with the people, and, therefore, has not the same expectation of safety. But—do you see?—I have; for my objects are the same with those of my countrymen; I have no interest separate or distinct. Is that so with you? How can it be—when immediately after the battle you went as ambassador to *Philip*, who was at that period the author of your country's

calamities, notwithstanding that you had before persisted in refusing that office, as all men know?

And who is it that deceives the state? Surely the man who speaks not what he thinks. On whom does the **crier** pronounce a curse? Surely on such a man. What greater crime can an orator be charged with than that his opinions and his language are not the same? Such is found to be your character. And yet you open your mouth, and dare to look these men in the faces! Do you think they don't know you?—or are sunk in such **slumber** and **oblivion**, as not to remember the speeches which you delivered in the assembly, cursing and swearing that you had nothing to do with Philip, and that I brought that charge against you out of personal **enmity** without foundation? No sooner came the news of the battle, than you forgot all that; you acknowledged and avowed that between Philip and yourself there subsisted a relation of hospitality and friendship—new names these for your contract of hire. For upon what plea of equality or justice could Æshines, son of Glaucothea, the **timbrel** player, be the friend or acquaintance of Philip? I cannot see. No! You were hired to ruin the interests of your countrymen; and yet, though, you have been caught yourself in open treason, and informed against yourself after the fact, you **revile** and reproach me for things, which you will find any man is chargeable with sooner than I.

Many great and glorious enterprises has the commonwealth, Æschines, undertaken and succeeded in through me; and she did not forget them. Here is the proof: On the election of a person to speak the funeral oration immediately after the event, you were proposed, but the people would not have you, notwithstanding your fine voice, nor Demades, though he had just made the peace, nor Hegemon, nor any other of your party—but me. And when you and Pythocles came forward in a brutal and shameful manner (O merciful Heaven!) and urged the same accusations against me which you do now, and abused me, they elected me all the more. The reason—you are not ignorant of it—yet I will tell you. The Athenians knew as well the loyalty and zeal with which I conducted their affairs as the dishonesty of you and your party; for what you denied upon oath in our prosperity, you confessed in the misfortunes of the republic. They considered, therefore, that men who got security for their politics by the public disasters had been their enemies long before, and were then **avowedly** such. They thought it right also that the person who was to speak in honor of the fallen and celebrate their **valor** should not have sat under the same roof or at the same table with their **antagonists**; that he should not **revel** there and sing

a paean over the calamities of Greece in company with their murderers, and then come here and receive distinction; that he should not with his voice act the mourner of their fate, but that he should lament over them with his heart. This they perceived in themselves and in me, but not in any of you; therefore, they elected me, and not you. Nor, while the people felt thus, did the fathers and brothers of the deceased, who were chosen by the people to perform their obsequies, feel differently. For having to order the funeral banquet (according to custom) at the house of the nearest relative to the deceased, they ordered it at mine. And with reason; because, though each to his own was nearer of kin than I was, none was so near to them all collectively. He that has the deepest interest in their safety and success had upon their mournful disaster the largest share of sorrow for them all.

Translation

参考译文



初版时间：公元前300年

我可以断言，埃斯基涅斯，你是利用这件事来显示你的口才和嗓门，而不是为了惩恶扬善。但是，埃斯基涅斯，一个演说家价值并不在于他的语言和声调的高低，而在于能够与人们持相同的观点，以国家的爱憎为自己的爱憎，这才有意义。也只有心怀这点的人才会以忠诚的心志来说每一句话。要是对那些威胁到国家安全的人奉承拍马，与人民貌合神离，那自然是无法指望与人民一起得到安全的保障了。但是——你看到了吗——我却得到了这种安全保障，因为我的目标与我的同胞一致，我关注的利益跟人民无异。你是否也是这样的呢？这又怎么可能？人人皆知，你原来是一直拒绝接受出使腓力的任务，但战后你却立即就到腓力那边出任大使了。要知道当时给你的国家带来灾难的元凶正是他。怎么会是这样呢？

是谁欺骗了国家？当然是那个口是心非的人。庭吏该对谁公开诅咒？当然是上述那类人。对于一个演说家，还有比口是心非更大的罪恶吗？你的品格却正是这样。你竟然还敢张口说话，敢正视这些人！你以为他们不知道？你以为他们昏昏沉睡或如此健忘到记不得你在会上的讲话？在会上你一面诅咒他人，一面发誓与腓力无任何关系，说我出于私人恩怨才告发你，并无任何依据。等到战争的消息传来，你就忘了这一切。你信誓旦旦地承认，你与腓力之间存在盛情与友谊——这其实是你们雇佣关系的新代名词。埃斯基涅斯，你只是鼓手格劳柯蒂亚的儿子，又能有什么平等和公正的借口使你成为腓力的朋友或知己呢？我真不明白。不！绝对不可能！你只是受雇来破坏国人利益的。虽然你在公开叛变中被当场捕获，事后也受到了告发，你却还以一些别人可能犯而我却不会犯的事来辱骂我、谴责我。

埃斯基涅斯，我们国家有许多伟大而光荣的事业是由我成功完成的，匡

家没有忘记这些。以下就是明证：在选举由谁来发表葬礼后的演说时，有人推荐你。可是，人民不选你，尽管你的声音很动听；也不选狄马德斯，尽管他刚刚签署了和约；也不选海吉门或你们当中的任何人，却选了我。当你和彼梭克列斯以粗暴而又可耻的态度（慈悲的上天啊！）列出你现在所举的这些罪状来谴责、辱骂我时，人民却更要选我。尽管你知道原因，但我还是要告诉你。雅典人知道，在处理他们的事务时我付出了忠诚与热忱，正如他们知道你和你们这帮人的不忠一样。当国家昌盛时，你发誓拒绝承认这些事；当国家危难时，你却承认了。因此，对于那些利用国家灾难来换取政治安全的人，我们的人民认为，远在他们如此做时已与人民为敌，现在则更是公认的敌人。对于那些向死者演说致敬、表扬烈士英勇精神的人，人民认为他不应该和与烈士为敌的人共处一室，同桌而食；他不该与杀人凶手开怀晚宴，并为希腊的大难唱欢乐之歌后，再来这里接受殊荣；他不该用声音来哀悼烈士的厄运而应诚心吊唁他们。人民在我和他们自己身上体会得到这一点，却无法在你们中的任何人中找到。因此他们选了我，却没有选你。这是人民的想法，也是人民选出来主持葬礼的死者父兄的想法。依照风俗，丧宴应该设在死者至亲家属中，但人民命令将宴席设在我家。他们这样做有道理：因为从个体来讲，他们与死者的亲属关系要比我密切，可是，对全体死者而言，却没有人比我更亲了。最深切关心他们安危和成就的人，对他们死难的哀痛也最深。

你

Words and Phrases

词汇注释



eloquence [ˈeləkwəns] n.	口才
orator [ˈɔrətə] n.	演说者，演讲者
anchorage [ˈæŋkərɪdʒ] n.	停泊地点
crier [ˈkraɪə] n.	庭吏
slumber [ˈslʌmbə] n.	昏昏欲睡
oblivion [əˈblɪvɪən] n.	遗忘，完全忘记
enmity [ˈenmɪti] n.	敌意，憎恨
timbrel [ˈtɪmbrəl] n.	小手鼓
revile [rɪˈvaɪl] v.	辱骂
avowedly [əˈvaʊdli] adv.	公然地
valor [ˈvælə] n.	英勇，勇猛
antagonist [ænˈtæɡənɪst] n.	敌手
revel [ˈrevl] v.	狂欢
calamity [kəˈlæmɪti] n.	灾难，不幸事件

Expressions

常用词句



1. I should conclude...

“我可以肯定，我能够断言”。这种表达常出现在议论式演讲当中，后接that引导的从句，用于提出论点。此处的should不作“应该”理解，而是相当于can或will。

2. And who is it that deceives the state?

“究竟是谁欺骗了国家？”。本句是强调句型的疑问形式，在辩论演讲中，这种句式实际是“无疑而问”，常用来对反方进行辩驳，能够有效地增强语势。

Tips and Hints | 难点分析



1. Aeschines

雅典演说家埃斯基涅斯。公元前346年曾代表雅典出使马其顿，订立《菲洛克拉特和约》(Peace of Philocrate)。因和约包含一些对马其顿有利的条款而遭到狄摩西尼的斥责(可参看演说《论和平》)。在这场“金冠辩”中败诉后他被赶出雅典，放逐罗得岛。

2. Philip

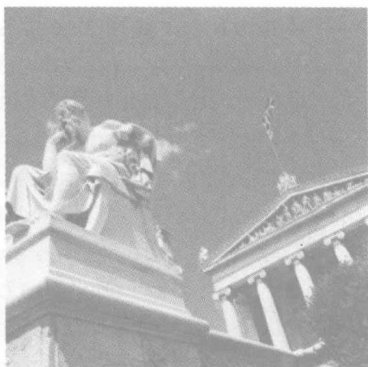
北方军事强国马其顿的国王。当时马其顿已经占领了希腊除雅典以外的其它地区。

Great Mind Speaks | 名师点评



狄摩西尼(公元前384-322)，古代雅典政治家，最杰出的演说家之一。传说他本来有口吃的毛病。为了发音清晰，每天面对大海口含着石子反复练习。几年后不但克服了口吃的毛病，还成就了一张“铁嘴”，以气势磅礴、雄劲有力的演讲而著称。曾参加希腊联军与马其顿作战并以自己的雄辩说服了对方，保护了雅典。这次演讲叫《金冠辩》。雅典政治家泰西凡鉴于狄摩西尼对雅典所作的贡献，建议赠予金冠。但政敌埃斯基涅斯诬此违法。本篇是公元前330年作者的自我辩护词。辩论结果是狄摩西尼赢得了金冠。《金冠辩》至今仍是公认的史上最成功的雄辩艺术杰作。

从结构上看，这篇演讲是议论式演说，基本结构遵循“提出问题—分析问题—解决”的“三段式”。同时，这也是一篇驳论文，即一方面驳斥政敌埃斯基涅斯对自己的指责，为自己的政策和政绩作辩护；另一方面也要立论，即申斥埃斯基涅斯卖身投敌。本文开篇就从情感上赢得了听众的信任。狄摩西尼抓住对方心口不一的弱点(战前谈判，战后立即为对手效劳)，将对方置于不义的被动地位。同时，他用大量事实强调自己是以忠诚的心说每一句话，在辩论中占据了主动。在修辞方面，狄摩西尼大量运用了反问句、感叹句、排比句等，增强了语势，使演讲气势恢弘、慷慨激昂。

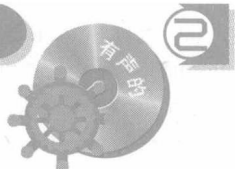


English Speech

精彩演讲

Apology

苏格拉底：申辩



Track 02

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 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, **Mino** and **Rhadamanthus** and **Aeacus** and **Triptolemus**, 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 and Musaeus and Hesiod and Homer? 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, and Ajax the son of Telamon*, and any other ancient hero who has suffered death through an 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* or *Sisyphus*, 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 immortal, if what is said is true.

Wherefore, O judges, be 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 reprovéd 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.

Translation

参考译文



如果换一种方式来思考，我们就会发现很有理由相信死亡是件好事情：理由就在于死亡只有两种可能性——一是虚无或者彻底无知觉的状态，二是人们常说的灵魂从这个世界移居到另外一个世界。假如你认为死亡是一种失去知觉的状态，就像一种安详得连梦都不会来打搅的深睡，那么死亡就真是一种难以言语的收获了。如果某人将这样一个安然无梦的夜晚，与生命中度过的其他日日夜夜相比，然后说出他一生中有多少日夜能比这样的夜晚更加愉快，我想，任何人——且不说是平民，就是国王——都无法作出回答。所以我说，如果死亡像大家所说的，是所有的死者迁往另一个世界永居，那么，我的朋友们，还有法官们，难道还有比这更妙的事情吗？假如当这些旅行者们到达阴间，就真的能够摆脱尘世的判官，见到据说是在那里主持正义的法官迈诺、拉达曼提斯、爱考士以及特立普托勒摩斯，以及其他一些一生公正无私的上帝之子，那么这死亡之行就有所值了。如果有机会同奥菲士、穆萨尤斯、赫西奥德以及荷马谈话，那还有什么代价不能付出呢？不仅如此，如果死亡真是如此，我甚至愿意死了又死。我自己也很想在那里和帕拉默得斯、宓拉蒙的儿子埃阿斯以及其他受到不公平审判而死的古代英雄们碰面，和他们交谈。我相信，把我自己的苦难跟他们所遭受的相比，肯定能带给我极大的快乐和安慰。最要紧的是，我可以像在这个世界中一样，继续在新的世界里进行我关于真理和谬误的研究。我就可以知道谁是真正的智者，而谁只是自作聪明。法官们，如果可以深入观察远征特洛伊的伟大领袖，奥德修斯和西西弗斯和其他无数的男人和女人，那么还有什么代价不能付出呢？与他们谈话，向他们请教，将会是多么快乐的一件事！在那个世界里，人们绝不会因提出问题而获罪。如果传说属实，住在那里的人除了比我们快乐之外，还会永生不死。

因此，法官们，为死亡欢呼吧！要相信，不管是生前还是死后，善良的人们都不会遭到恶报。他和家人都不会被上帝遗弃；我即将到来的死亡也绝不是偶然。但是我很清楚，我现在最好的出路就是死亡，它会把我从困境中解救出来。因此，神谕并未显现。还是出于同样的原因，我不会怨恨我的宣判者和控诉者：尽管他们对我心怀不怀好意，但也没有对我造成伤害。不过，对于他们的心怀不怀好意，我还是心怀芥蒂。

对他们我还有一个请求。诸位朋友，我的儿子成年后，请代我教导他们。如果他们把财富或其他事物看得比品德更重要，请像我规劝你们那样规劝他们；如果他们自命不凡，那么请像我谴责你们那样谴责他们。因为他们忽视了本应看重的事物，因为他们本属渺小，却自以为是。如果你们这么做，那么你们对待我还有我的儿子们都是公正的。

分离的时刻到了，我们各自上路吧——我走向死亡，你们继续活下去。至于生死孰优孰劣，只有上帝才知道。

Words and Phrases | 词汇注释



nothingness [ˈnʌθɪŋnɪs] n.	虚无
utter unconsciousness	彻底的无意识
unspeakable [ʌnˈspi:kəbl] adj.	无以言喻的
Rhadamanthus [ˌrædəˈmænθəs] n.	[希神] 拉达曼提斯 (冥府三判官之一)
Aeacus [iːˈækəs] n.	[希神] 爱考士 (冥府三判官之一)
Triptolemus [ˌtrɪpˈtɒlɪməs] n.	[希神] 特里普托勒摩斯
Hesiod [ˈhiːsiəd] n.	赫西奥德 (公元前8世纪希腊诗人)
Homer [ˈhəʊmə] n.	荷马 (希腊史诗作者)
Odysseus [əˈdɪsjuːs] n.	奥德修斯 (古希腊荷马所作史诗《奥德赛》中的主人公)
Sisyphus [ˈsɪsɪfəs] n.	西西弗斯
oracle [ˈɒrəkl] n.	神谕

Expressions | 常用词句



1. Let us reflect in another way...

意思是：“让我们换个角度来思考”。用来提示观众以下的内容不同于传统的、约定俗成的观念。在演讲中常引出新奇的想法和论点。reflect指“认真考虑、沉思”，常用于reflect on/upon结构中。

2. above all

意思是：“首要的是、尤其是”。用于突出讲话人认为最重要的观点。使用该词组应注意与first of all相区别，后者的意思是“首先”，只是时间上排在前面，作为接续词，后面常会有“after that..., then..., finally...”。

Tips and Hints | 难点分析



1. Palamedes, and Ajax the son of Telamon

帕拉默得斯 (Palamedes) 是希腊神话中的英雄和发明家，在仪式中作为牺牲而死。现用于指机智和具有创造力的人；埃阿斯 (Ajax) 骁勇善战但头脑迟钝，他因与奥德修斯争夺阿基里斯的盾甲失败而自尽。

2. the great Trojan expedition

著名的荷马史诗《伊利亚特》和《奥德赛》都记载了关于特洛伊战争