



全国翻译专业资格（水平）考试指定教材

英语 口译实务

（三级）

国家职业资格证书
译员身份证 职场通行证

梅德明 主编



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前 言

本书是全国翻译专业资格（水平）考试英语口语译（三级）考试指定教材，依据《英语三级翻译口笔译考试大纲（最新修订版）》编写而成。大纲对口译考试目的提出了明确的界定，即旨在检验考生的听力理解能力、记忆能力、信息处理能力以及语言表达能力。大纲还明确列出了口译考试的基本要求，即合格的考生应该发音正确、吐字清晰、语流顺畅、语速适中。大纲还要求考生能够运用口译技巧，传递原话信息，无明显错译、漏译，无明显语法错误。

本书在选材、内容编排和难度设置上均以考试大纲为依据。全书总共 16 个单元，每个单元主课和练习均围绕同一个主题展开。所选题材为口译工作常见内容，话题涉及礼仪祝辞、国际交流、旅游观光、文化教育、体育运动、新闻发布、卫生保健、会展介绍、表演艺术、国情报告、商务会谈、数据时代、经济合作、管理策略、科学技术和国际关系等。在内容编排上，每单元的主课部分为“会话口译”和“篇章口译”，并配有口译难点讲解，间或介绍相关内容的背景知识。“词语拓展”部分收编了一些与主题相关的词语和句子。考生想提高口译能力，除了不断积累词汇，还要掌握必要的口译技巧。为此，书中专门设立了“译技聚焦”板块，每一单元介绍一项口译技巧。

编者建议，广大考生在使用本书时，配合《英语口语译实务教材配套训练（三级）》一书同时使用，以使指定教材的学习和配套训练的操练相得益彰，达到理想的效果。

梅德明
上海外国语大学

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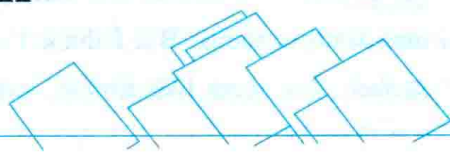
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Ceremonial Speech

礼仪祝辞



Section I 会话口译

词语预习

杖国之年	家长里短	lyric poem
终生成就奖	narrative poem	domestic life
一以贯之	natural impulse	compulsive
简明扼要	condense	paperback
捕捉细微的瞬间	extraneous	hardback

口译课文

Interpret the following conversation alternatively into English and Chinese:

A: 步入杖国之年¹的琳达·帕斯坦已写下诗歌 11 卷。她是今年的“罗斯·利里诗歌奖”²得主，这是“终生成就奖”，奖金 10 万美元。琳达·帕斯坦，欢迎您，并祝贺您！

B: Thank you.

A: 在我读您的诗时，感觉您有一种一以贯之的风格³，那就是简明扼要，您的诗歌的确清晰简短，善于捕捉细微的瞬间⁴。

B: Well, I have a natural impulse to condense. I'd like to write long narrative poems. I'd like to write a novel. And any time I start anything long, I keep trying to take out anything extraneous, and I end up with⁵ a small lyric poem that just happens⁶. But each poem of mine goes through something like 100 revisions.

A: 您在寻求什么呢？

B: Well, I want every word to have to be there⁷. I want a certain kind of impact on the reader, the sort of condensed energy that can then go out.

A: 您写了许多关于您自己生活的事，许多家长里短的事情⁸，许多现实生活的事情。您为什么选择这样的题材？

B: I have always written about what's around me, but I mean, there's always something changing. When my children were small, there were a lot of small children running through the poems⁹. As friends and family have started to age and die, there's a lot more darkness and death in them. But I think I've always been interested in the dangers that are under the surface, but seem like simple, ordinary domestic life. It may seem like a smooth surface, but there are tensions and dangers right underneath, and those are what I'm trying to get at.

A: 我通常不会问诗人这样的问题, 但是我想知道您准备怎样用那 10 万美元?

B: I have seven grandchildren¹⁰ who are going to need some kind of help with college. So I'm going to do something serious with some of that money. But I felt that I had to do something really fun for myself, and since I am a compulsive reader¹¹, I am giving myself permission to buy any books I want to buy¹². I used to write them down when I read about them or read reviews and wait a year until they came out in paperback. Now when they come out in hardback, and if I want them, I'm going to let myself buy them.

A: 好的, 琳达·帕斯坦, 再次祝贺您! 非常感谢您与我们交流。

B: My pleasure.

口译讲评

1. 杖国之年: 指 70 岁, 年龄的代称, 指年过七十可以拄拐杖行走于各地。“杖国之年”出自《礼记·工制》:“五十杖于家, 六十杖于乡, 七十杖于国, 八十杖于朝。”译者必须熟悉汉语关于各主要年龄段的代称, 例如: 襁褓 (不满周岁), 孩提 (2—3 岁), 髫年或韶年 (7—8 岁), 总角 (幼年), 及笄 (15 岁), 弱冠 (20 岁), 而立 (30 岁), 不惑 (40 岁), 知命 (50 岁), 耳顺或花甲 (60 岁), 杖国或古稀 (70 岁), 杖朝 (80 岁), 耄耋 (80—90 岁), 鲐背 (90 岁), 期颐 (100 岁)。
2. 罗斯·利里诗歌奖: the Ruth Lilly Poetry Prize。由罗斯·利里于 1986 年设立, 每年授奖一次, 奖金额为 10 万美元。该奖通常授予那些受到广泛认同的、杰出的美国诗人。
3. 一以贯之的风格: 表示作者的写作风格“始终如一”, 即 a consistent style。
4. 善于捕捉细微的瞬间: 可以译作 good at capturing detailed moments, 但 small moments captured 显得更为简洁, 更符合会话的语言风格。
5. end up with: 常见英语习语, 可以译为“结果是……”, 也可以译为“最终以……结束”。
6. that just happens: 意指“自然而然发生 (的事情)”, 即“顺其自然的应景之事”。
7. I want every word to have to be there: 遣词一定要达意, 造句一定要表意, 词到意到, 意到词到, 可译作“我希望词尽其意、意有词表”。
8. 家长里短的事情: 即日常生活琐事, domestic issues。
9. running through the poems: 诗歌中俯拾皆是, 随处可见
10. I have seven grandchildren: grandchildren 既包括孙子、孙女, 也包括外孙子、外孙女,

可以作为“孙辈”统称。

11. I am a compulsive reader; compulsive 可指“不由自主的”，也可指“鬼使神差的”，此处可译为“我对书本爱不释手”。
12. giving myself permission to buy any books I want to buy: 此处的 giving myself permission to (buy) 以及随后的 let myself (buy) 是典型的英语修辞语，视上下文及语体而译，通常不必逐词译出。

参考译文

A: In her seventies, Linda Pastan is the author of 11 volumes of poetry. And she is this year's winner of the Ruth Lilly Poetry Prize, given for lifetime achievement and at US \$ 100,000. Linda Pastan, welcome and congratulations.

B: 谢谢!

A: When I read your poems, there's a consistent style: Concise, clear, short, small moments captured.

B: 哦，我有一种天然的冲动去提炼，我想写长的叙事诗，我想写长篇小说，而每当开始创作长篇作品时，我总是努力滤出那些冗余无谓的细枝末节，最终成稿的自然就是短小的抒情诗。但是我的每首诗差不多都要改上 100 遍。

A: What is it that you're looking for?

B: 哦，我的每个词都是非用不可的。我想给读者一种冲击，一种好似聚积能量后喷薄而出时所产生的冲击。

A: You wrote a lot about your life, domestic issues, real-life issues. Why do you prefer to write on these issues?

B: 我一直写我身边的事，我的意思是，总有一些事情在不断变化。在我的孩子们小的时候，我在诗中写了许多与小孩子有关的题材。当亲朋好友上了岁数，不时有人离世，我的诗歌就会有大量描写黑暗和死亡的内容。但我认为自己一直对深埋在表层下面的危险事物感兴趣，虽然这些事看上去只是一些简单又普通的家庭琐事，但在风和日丽的表层之下，却是危机四伏。这些内容是我一直力图挖掘的。

A: Now, I don't usually get to ask this of poets, but what will you do with US \$ 100,000?

B: 我有孙辈七人，他们上大学都需要一些资助，所以这笔奖金中的一部分得花费在正经事上。此外也得为自己做一些有趣的事，我是对书爱不释手的人会动用这笔资金去买一些自己很想买的书。过去，每当看到对一些好书的介绍或书评，我都会记下书名然后等来年平装本上市时才购买。而现在，如果有我想要的书，即便只有精装本也会买。

A: Well, Linda Pastan, congratulations and thank you for talking to us.

B: 我也很乐意同你们交流。

Section II 篇章口译

汉英口译 Chinese-English Interpretation

词语预习

百年庆典	爱国情操	历经磨难
博大精深	民为邦本，民贵君轻	自强不息
诸子百家	己所不欲，勿施于人	中华民族伟大复兴的
和而不同	待人之道	国梦
天下为公	吃苦耐劳，勤俭持家	全面建成小康社会
天下兴亡，匹夫有责	解决了温饱	富民强国

口译课文

Listen to the recording and interpret it from Chinese into English:

女士们、先生们：

感谢邀请我参加贵校的百年庆典。今天，我很高兴同你们面对面交流，介绍伟大的东方大国——中国。

我认为，要了解一个真实的、发展变化着的、充满希望的中国，就有必要了解中国的昨天、今天和明天¹。

昨天的中国，是一个古老并创造了灿烂文明的大国。

中华民族的传统文化博大精深、源远流长²。早在 2000 多年前，就产生了以孔孟为代表的儒家学说和以老庄为代表的道家学说³，以及其他许多也在中国思想史上有地位的学说流派，这就是有名的“诸子百家⁴”。从孔夫子到孙中山，中华民族传统文化有它的许多珍品。比如，强调仁爱，强调群体，强调和而不同，强调天下为公⁵。特别是“天下兴亡、匹夫有责”的爱国情操⁶，“民为邦本”“民贵君轻”的民本思想⁷，“己所不欲，勿施于人”的待人之道⁸，吃苦耐劳、勤俭持家、尊师重教的传统美德，世代相传。所有这

些，对家庭、国家和社会起到了巨大的维系与调节作用。

今天的中国，是一个改革开放与和平崛起的大国。

中国有 13 亿人口，不管多么小的问题，只要乘以 13 亿，那就成为很大很大的问题；不管多么可观的财力、物力，只要除以 13 亿，那就成为很低很低的人均水平。解决 13 亿人的问题，不能靠别人，只能靠自己。从 1978 年开始改革开放，我们终于找到了一条发展自己的正确道路，这就是：中国人民独立自主地建设中国特色的社会主义。30 多年间中国创造的巨大财富，不仅使 13 亿中国人基本解决了温饱⁹，基本实现了小康，而且

为世界发展做出了贡献。

当然，中国仍然是一个发展中的国家。城市和农村、东部和西部存在着明显发展差距。中国要达到发达国家水平，还需要几代人、十几代人甚至几十代人的长期艰苦奋斗。

明天的中国，是一个热爱和平和充满希望的大国。

中华民族历经磨难，自强不息，从未放弃对美好梦想的向往和追求¹⁰。实现中华民族伟大复兴的中国梦是近代以来中华民族的夙愿。在新的历史时期，中国梦的本质是国家富强、民族振兴、人民幸福¹¹。我们的奋斗目标是，到2020年国内生产总值和城乡居民人均收入在2010年的基础上翻一番，全面建成小康社会。到本世纪中叶，建成富强、民主、文明、和谐的社会主义现代化国家¹²，实现中华民族伟大复兴的中国梦。

实现中国梦，必须坚持中国特色社会主义道路。我们已经在这条道路上走了30多年，历史证明，这是一条符合中国国情、富民强国的正确道路，我们将坚定不移地沿着这条道路走下去。

中国和世界各国紧密团结、相互支持、真诚合作，在通往发展繁荣的美好梦想的道路上携手共进。

谢谢！

口译讲评

1. 要了解一个真实的、发展变化着的、充满希望的中国，就有必要了解中国的昨天、今天和明天：本句前面部分“一个真实的、发展变化着的、充满希望的中国”定语较长，是三个并列的结构。根据英语的句子结构“句尾聚焦”、“句尾重心”原则，译成英语时可考虑将定语后置，本句采用了“定语+中心词+同位语”的方式 **the true China, a changing society full of promises** 来处理这个部分。
2. 中华民族的文化博大精深、源远流长：此句中有两个成语，由于源语和目的语所承载的文化背景不同，比喻所用的修辞手段也有所不同，在翻译成语时不可因刻意追求形象对应的比喻词语而影响意义的传译。例如此句的“源远流长”译成英语时未必强求以河流作为比喻形象，可采用通用词 **course**，如可译为 **The traditional Chinese culture, both extensive and profound, starts far back and runs a long, long course.**
3. 以孔孟为代表的儒家学说和以老庄为代表的道家学说：**Confucianism represented by Confucius and Mencius, Taoism represented by Lao Zi and Zhuang Zi.** 儒家思想，也称为儒教或儒学。儒家学说作为中国最为重要的传统文化，对我国、东亚乃至全世界都产生过深远的影响。道家思想源远流长，公认第一个确立道家学说的是春秋时期的老子，老子在他所著的《老子》（《道德经》）中全面深入阐述了道家思想。道家思想的核心是“道”，认为“道”是宇宙的本源，也是统治宇宙中一切运动的法则。
4. 诸子百家：诸子指孔子、老子、庄子、荀子等先秦的思想家，百家指儒家、道家、墨家、法家等思想流派。后来诸子百家成为对先秦学术思想派别的总称。诸子百家的许

- 多思想给后代留下了深刻的启示,如儒家的“仁政”和“己所不欲,勿施于人”的“恕道”,孟子的古代民主思想,道家的辩证法,墨家的科学思想,法家的唯物思想,兵家的军事思想等。“诸子百家”通常译为 the hundred schools of thought。
5. 强调仁爱,强调群体,强调和而不同,强调天下为公:此句采用了汉语重视动词重复的表达方式,全句用了四个“强调”来增强气势,达到句子的平衡。英语具有省略相同动词的特点,故英译时不必拘泥于源语的重复手段,宜采用省略动词而重复介词的修辞手段,使全句简洁有力,如可译成 lay stress on the importance of kindness and love in human relations, on the interest of the community, on seeking harmony without uniformity and on the idea that the world is for all。
 6. “天下兴亡、匹夫有责”的爱国情操:“天下兴亡、匹夫有责”系我国明清之际著名的经学家、思想家顾炎武的名言,“天下”在此是指国家、民族。此句的意思是“对于国家民族的兴亡,每个普通人都有责任”,可译作:Everybody is responsible for the rise or fall of the country.
 7. “民为邦本”“民贵君轻”的民本思想:“民为邦本”出自《尚书·五子之歌》,邦指“国家”,本指“根本”,意思是“人民是国家的根本”。“民贵君轻”出自《孟子·尽心下》,原文是:“民为贵,社稷次之,君为轻”,意思是“百姓最为重要,土谷之神次之,君主为轻”,即人民比君主更重要。英译 the populist ideas that “people are the foundation of the country” and that “people are more important than the monarch” 准确地表达了此句的民本含义。
 8. “己所不欲,勿施于人”的待人之道:“己所不欲,勿施于人”出于《论语·卫灵公篇》,意思是“自己所不愿意承受的,不要去加在别人头上”。中华文化的这种待人之道与英美人士的价值观颇有相通之处,即:Don't do to others what you don't want others to do to you.
 9. 解决了温饱:所谓“温饱”问题是指维持人生存的衣食住等问题,故宜译作 meet their basic needs for food, clothing and shelter。
 10. 中华民族历经磨难,自强不息,从未放弃对美好梦想的向往和追求:此句内容丰富,在源语中一气呵成,符合汉语的句子特征和表达习惯。但是鉴于英语的一句一意的基本要求,可将此句译成两句:Throughout history, with great tenacity the Chinese nation has emerged resilient from trials and tribulations. It has never given up its pursuit of great dreams.
 11. 中国梦的本质是国家富强、民族振兴、人民幸福:中国梦包含“国家”、“民族”和“人民”三大要素,缺一不可,英译时应将中国梦的内涵表达清楚,如可译成 namely, economic prosperity, national renewal and happiness of the Chinese people。
 12. 建成富强、民主、文明、和谐的社会主义现代化国家:汉语属于修饰前置类型的语言,而英语则属于修饰后置类型的语言,所以在翻译含冗长的前置修饰定语的汉语句

子时，应采用定语后置的组词结构，如此句宜译为 build a modern socialist country that is prosperous, democratic, culturally advanced and harmonious。

参考译文

Ladies and gentlemen,

Thank you for inviting me to attend the centennial anniversary of the university. It is my great pleasure today to have this face-to-face exchange with you and introduce China, a great nation in the East.

In order to understand the true China, a changing society full of promises, I think it is necessary to get to know her yesterday, today, and tomorrow.

China yesterday was a big ancient country that created a splendid civilization.

The traditional Chinese culture, both extensive and profound, starts far back and runs a long, long course. More than 2,000 years ago, there emerged in China Confucianism represented by Confucius and Mencius, Taoism represented by Lao Zi and Zhuang Zi, and many other theories and doctrines that figured prominently in the history of Chinese thought, all being captured by the famous term “the hundred schools of thought.” From Confucius to Dr. Sun Yat-sen, the traditional Chinese culture presents many precious ideas and qualities. For example, this culture lays stress on the importance of kindness and love in human relations, on the interest of the community, on seeking harmony without uniformity and on the idea that the world is for all. It especially advocates patriotism as embodied in the saying “Everybody is responsible for the rise or fall of the country;” the populist ideas that “people are the foundation of the country” and that “people are more important than the monarch;” the code of conduct of “Don’t do to others what you don’t want others to do to you;” and the traditional virtues taught from generation to generation include endurance and hard work, diligence and frugality in household management and respecting teachers and valuing education. All these have played a great role in binding and regulating the family, the country and the society.

China today is a country in reform and opening-up and a rising power dedicated to peace.

Since China has 1.3 billion people, any small problem, multiplied by 1.3 billion, becomes a big, big problem. And any considerable amount of financial and material resources, divided by 1.3 billion, becomes a very low per capita level. We can rely on no one except ourselves to resolve the problems our 1.3 billion people are facing. By 1978, with the adoption of the reform and opening-up policies, we had ultimately found the right path of development — the Chinese people’s path of independently building socialism with Chinese characteristics. The tremendous wealth created by China in the last 30 and more years has not only enabled our

1.3 billion countrymen to meet their basic needs for food, clothing and shelter, and basically realize a well-off standard of living, but also contributed to world development.

Of course, China is still a developing country. There is an obvious gap between its urban and rural areas and between its eastern and western regions. For China to reach the level of the developed countries, it will still take sustained hard work of several generations, a dozen generations or even dozens of generations.

China tomorrow will continue to be a major country that loves peace and has a great deal to look forward to.

Throughout history, with great tenacity the Chinese nation has emerged resilient from trials and tribulations. It has never given up its pursuit of great dreams. The great rejuvenation of the Chinese nation has been a long-cherished dream of the Chinese nation since modern times. In this new historical era, the Chinese dream that we are pursuing is composed of three essential constituents, namely, economic prosperity, national renewal, and happiness of the Chinese people. We have set up a two-fold goal: first, doubling the 2010 GDP and per-capita income of both urban and rural residents and accomplishing the building of a moderately prosperous society in all respects by the year 2020; and second, building a modern socialist country that is prosperous, democratic, culturally advanced and harmonious, and fulfilling the Chinese dream of achieving the great revitalization of the Chinese nation by mid-21st century.

To realize the Chinese dream, we must stay on the path of socialism with Chinese characteristics. We have been following this path for over 30 years. History has proven it to be a right path, a path that agrees with China's national conditions and that promises to bring about prosperity to China and its people. We will continue to advance along this path.

China will work closely together with other countries throughout the world and ensure mutual support and sincere cooperation, so as to realize the great dream of development and prosperity.

Thank you!

英汉口译 English-Chinese Interpretation

词语预习

awarding ceremony

Secretary-General

lasting improvement

humbly

Centennial Nobel Peace Prize

posthumously

apartheid

every corner of the globe

rarity

profound gratitude

bronze salutation

archways of triumph

pantheon

live up to the honor

mission of peace

resonance

conferred

have one's blessings for

口译课文

Listen to the recording and interpret it from English into Chinese:

It is my great honor and pleasure to attend the Awarding Ceremony of the Nobel Prize.

Throughout my term as Secretary-General, I have sought to place human beings at the center of everything we do — from conflict prevention to development to human rights. Securing real and lasting improvement in the lives of individual men and women is the measure of all we do at the United Nations¹.

It is in this spirit that I humbly accept the Centennial Nobel Peace Prize^{2/3}. Forty years ago today, the Prize for 1961 was awarded for the first time to a Secretary-General of the United Nations — posthumously, because Dag Hammarskjöld had already given his life for peace in Central Africa⁴. And on the same day, the Prize for 1960 was awarded for the first time to an African — Albert Luthuli, one of the earliest leaders of the struggle against apartheid in South Africa. For me, as a young African beginning his career in the United Nations a few months later, those two men set a standard that I have sought to follow throughout my working life.

This award belongs not just to me. I do not stand here alone. On behalf of all my colleagues in every part of the United Nations, in every corner of the globe, who have devoted their lives — and in many instances risked or given their lives in the cause of peace — I thank the Members of the Nobel Committee for this high honor.

My own path to service at the United Nations was made possible by the sacrifice and commitment of my family and many friends from all continents⁵— some of whom have passed away — who taught me and guided me. To them, I offer my most profound gratitude.

In a world filled with weapons of war and all too often words of war, the Nobel Committee has become a vital agent for peace. Sadly, a prize for peace is a rarity in this world. Most nations have monuments or memorials to war, bronze salutations to heroic battles, and archways of triumph⁶. But peace has no parade, no pantheon of victory⁷.

What it does have is the Nobel Prize — a statement of hope and courage with unique resonance and authority. Only by understanding and addressing the needs of individuals for peace, for dignity, and for security can we at the United Nations hope to live up to the honor conferred today, and fulfill the vision of our founders⁸. This is the broad mission of peace⁹ that United Nations staff members carry out every day in every part of the world.

Now I would like to take this opportunity to propose. Please stand with me to pay your respect to all those who are working as UN peacekeepers. We thank them for their dedication while risking their lives. They have our blessings for safety and health.¹⁰

口译讲评

1. Securing real and lasting improvement in the lives of individual men and women is the measure of all we do at the United Nations: 此句主语较长, 可采用拆句法, 适当添词, 译作“确保真正和持久地改善每个人的生活, 这是我们在联合国所做的一切工作的衡量标准”。
2. It is in this spirit that I humbly accept the Centennial Nobel Peace Prize: 原文为强调句, 翻译时注意把语气译出来。
3. the Centennial Nobel Peace Prize: 诺贝尔逝世前在遗嘱中表明, 生后将其巨额财产的几乎全部都用于设立诺贝尔奖金。联合国及其秘书长安南于12月10日在挪威首都奥斯陆获得了挪威诺贝尔委员会颁发的2001年“诺贝尔和平奖”。这次是联合国首次获得和平奖, 而安南则是获得和平奖的第五位联合国官员。
4. Forty years ago today, the Prize for 1961 was awarded for the first time to a Secretary-General of the United Nations — posthumously, because Dag Hammarskjöld had already given his life for peace in Central Africa: 注意原文中的 posthumously 的位置, 这个状语的后置是为了强调, 故译成汉语时还是维持原来的语序。
5. ...by the sacrifice and commitment of my family and many friends from all continents...: 是因为有我的家人和各大洲许多朋友做出的牺牲和奉献……; commitment 在此作“奉献”解。
6. archways of triumph: 这里的 archway 指的是“拱门, 牌楼”, 本词组指“纪念英雄凯旋门楼”, 并非特指法国的凯旋门。
7. pantheon of victory: 胜利殿堂, pantheon 指“著名人物、神庙、殿堂”, 在此的意思是“殿堂”。
8. to live up to the honour conferred today, and fulfill the vision of our founders: 配得上今天得到的荣誉, 并实现我们的创始人的理想; to live up to 也可译为“不辜负”。
9. mission of peace: 谋求和平的使命; mission 在此译为“使命”。
10. They have our blessings for safety and health. : blessing 意指“赐福”或“祝福”, 此处可译为“祈福”。

参考译文

我很荣幸也很高兴出席诺贝尔奖颁奖典礼。