

英语阅读菁华

——名人演讲篇

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原文

1. Give Me Liberty, or Give Me Death^①Patrick Henry^②

Is life so dear, or peace so sweet to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not why course others may take; but as for me, give me liberty, or give me death!

1 ... Let us not, I beseech^③ you, sir^④ deceive ourselves longer. Sir, we have done everything that could be done to avert^⑤ the storm which is now coming on. We have petitioned^⑥; we have remonstrated^⑦; we have supplicated^⑧; we have prostrated^⑨ ourselves before the throne, and have implored^⑩ its interposition^⑪ to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned^⑫, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free — if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained — we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us.

1. ① 美国独立战争(1775.4—1783)前夕,在美国境内的十三个英属殖民地,抵制英货的浪潮空前高涨,抗英武装斗争风起云涌;其时,英国政府也在积极调兵遣将,企图以武力来镇压美国人民的反抗斗争。一场大战近在旦夕。这篇演说帕特里克·亨利于1775年3月28日在弗吉尼亚州选举候选人的代表大会上发表的。② 帕特里克·亨利(1736—1799),北美律师及政治家,是美国独立战争时期最著名的演说家之一。美国独立前,不少人主张请愿和谈以减轻英国的压迫,帕特里克·亨利坚决助战,反对妥协。

译文

1. 不自由,毋宁死

帕特利克·亨利

难道生命就那么宝贵、和平就那么美好,竟值得不惜以镣铐加身、辱身为奴来换取吗?上帝啊,阻止他们这样做吧!其他人会选择什么样的道路我不知道;至于我,不自由,毋宁死!

1 ……各位先生,我恳求你们不要再欺骗自己了。为了阻止这场正在来临的风暴,我们能做到的一切都已经做了。我们曾经请愿、抗议、恳求;我们也曾在英王宝座前俯首屈膝,哀求英王遏制住内阁和国会残酷的铁腕。但是,我们的请愿被蔑视,我们的抗议招来更多的镇压和羞辱,我们的恳求受到漠视,我们在宝座前被轻蔑地一脚踢开。尽管我们一相情愿,想要得到和平与谅解,但这一切都已无望。如果我们希望得到自由,如果我们真要维护长期以来为之奋斗、使之不受侵犯的神圣权利,如果我们不至于卑鄙地想放弃我们进行已久、立誓不达目的决不休止的崇高斗争,我们就必须战斗!先生们,我重复一遍,我们必须战斗!我们只有诉诸武力,求助于万军之主上帝了!

其演说以号召力强和感情真挚而著称。 ③ beseech *v.* 恳求 ④ sir 先生们。此处的 *sir* 指的不是某一个人,而是与会代表们;习惯上此处该用 *gentlemen*, 演讲者选用 *sir*, 是为了和下文中他所批评的 *gentlemen* 相区别。
⑤ avert *v.* 避免,防止 ⑥ petition *v.* 请愿 ⑦ remonstrate *v.* 抗议
⑧ supplicate *v.* 恳求,哀求 ⑨ prostrate *v.* 使…屈服,弄倒
⑩ implore *v.* 恳求,哀求 ⑪ interposition *n.* 干预,插入 ⑫ spurn *v.* 轻蔑地拒绝,摒弃

原文

2 They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance^⑬, by lying supinely^⑭ on our backs, and hugging the delusive phantom^⑮ of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of the means which the God of nature hath^⑯ placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible^⑰ by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over^⑱ the destinies of nations; and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant^⑲, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat, but in submission and slavery! Our chains^⑳ are forged! Their clanking may be heard on the plains of Boston^㉑! The war is inevitable — and let it come! I repeat it, sir, let it come!

⑬ the means of effective resistance 进行有效抵抗所需的资力

⑭ supinely *ad.* 仰卧地 ⑮ phantom *n.* 幻影 ⑯ hath *v.* [古]=has

⑰ invincible *a.* 不可征服的 ⑱ preside over 主持, 此处意为主宰

⑲ vigilant *a.* 警惕的, 警醒的 ⑳ Our chains 此处指“对付我们的镣铐”。若无下文, 也可作“我们的镣铐”理解 ㉑ Boston 波士顿, 美国东北部沿海城市, 当时是英军在美国的大本营

译文

② 他们说我们软弱,先生们,说我们对付不了如此强大的敌手。可我们要到什么时候才会强大些呢?下个星期,还是明年?是在我们被彻底解除武装后,家家户户都有一个英国兵看守着的时候吗?靠优柔寡断、消极坐待,我们就能聚集起力量吗?凭仰面长卧、紧抱希望的幻影不放,等着敌人把我们的手脚捆绑起来,我们就能得到足够的资力来进行有效的抵抗吗?我们现在并不软弱,先生们,如果我们合理利用自然之神赐予的、我们能够得到的资力的话。我们的三百万人民,是在追求自由的神圣事业中武装起来的,又立足于我们所控制的这样一个国家,不管敌人派来什么样的军队,也是战胜不了我们的。何况,我们也不会孤军作战,先生们,有着正义之神主宰各民族的命运,他会召集朋友来帮助我们的。胜利不仅仅属于力量强大者,先生们,胜利属于警觉戒备者、行动积极者、勇敢无畏者。再说,我们还没有进行选举,先生们。即使说我们这些人想当选是别有用心的话,现在已为时过晚,已来不及退出竞争了。只要我们不屈服认输,不做奴隶,就决不会退却!用来对付我们的镣铐早已锻打好了!在波斯顿平原就可以听到那哗啦啦的响声!战争是不可避免的——那就让它来吧!我再说一遍,先生们,让它来吧!

原文

3 It is in vain, sir, to extenuate^㉒ the matter. Gentlemen may cry peace, peace — but there is no peace. The war is actually begun ! The next gale that sweeps from the north will bring to our ears the clash of resounding arms ! Our brethren^㉓ are in the field ! Why stand we here idle ? What is it that gentlemen wish ? What would they have ? Is life so dear, or peace so sweet to be purchased at the price of chains and slavery ? Forbid it, Almighty God ! I know not why course others may take; but as for me, give me liberty, or give me death !

2. Reply to the U.S. Government^①Chief Seattle^②

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. ... At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

㉒ extenuate *v.* 掩饰,掩盖。

㉓ brethren *n.* [古]=brothers 父老兄弟们

2. ① 美国政府要将印第安土著居民驱逐到“保留地”定居。本文是西雅图酋长在美国政府压力下的答复。 ② 西雅图(1786—1866)是杜瓦密族(Dwamish)和苏夸米什族(Suquamish)等部落的酋长,他们居住在美国东海岸普吉特湾(Puget Sound)周边地区。

译文

3 先生们,掩盖局势的严重性是无济于事的。绅士们会叫喊和平,和平——可和平根本就不存在。实际上。战争已经打响了!下一阵北风就会把铿锵的刀剑撞击声送到我们耳边来!我们的父老兄弟早已身临战场!为什么我们还按兵不动、袖手旁观呢?绅士们想得到的是些什么呢?他们又会得到些什么呢?难道生命就那么宝贵、和平就那么美好,竟值得不惜以镣铐加身、辱身为奴来换取吗?上帝啊,阻止他们这样做吧!其他人会选择什么样的道路我不知道;至于我,不自由,毋宁死!

2. 给美国政府的答复

西雅图酋长

当最后一个红种人死去,当关于这个部落的记忆已经成为白人中间流传的神话时,我们部落那些看不见的亡灵,仍将密密地聚集在这片土地上。当你们的子孙以为他们独自一人在田野、仓库、商店、公路或寂静的无路可通的森林中时,他们其实并非独自一人。——夜深人静,当你以为城镇村落杳无一人时,街上却满是归来的故主。他们曾经生活在这里,他们仍然热爱这片美丽的土地。白人永远不会独占这个地方。

原文

1 Yonder^③ sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change. Today is fair. Tomorrow will be overcast with clouds. My words are like the stars that never change. Whatever Seattle says the great chief at Washington^④ can rely upon with as much certainty as he can upon the return of the sun or the seasons. The White Chief^⑤ says that Big chief at Washington sends us greetings of friendship and good will. That is kind of him for we know he has little need of our friendship in return. His people are many. They are like the grass that covers vast prairies. My people are few. They resemble the scattering trees of a storm — swept plain. The great, and — I presume — good, White Chief^⑥ sends us word that he wishes to buy our lands but is willing to allow us enough to live comfortably. This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise also, as we are no longer in need of an extensive country . . . I will not dwell on, nor mourn over, our untimely^⑦ decay, nor reproach our paleface brothers with hastening it, as we too may have been somewhat to blame.

2

③ yonder *n.* 更远的, 那边的

④ the great chief at Washington 指当时的美国第十四任总统(1853—1857)富兰克林·皮尔斯(Franklin Pierce, 1804—1869)。

⑤ the White Chief 指时任州长史蒂芬斯。

⑥ White Chief 此处指美国总统。

⑦ untimely *a.* 不合时宜的

译文

1 数不尽的世代以来,渺渺苍天曾为我族洒下多少同情之泪;这个在我们看来似是永恒不变的苍天,还是会变的。今天天色晴朗,明天又阴云密布。但我的话却像天空的星辰,永远不变。西雅图说的话,正如日出东方,四季更迭,华盛顿的大酋长可以确信无疑。白人酋长说,华盛顿的大酋长向我们致意,表示友好。我们感谢他的好意,因为我们知道他无所求于我们,不用我们以友情回报。他的人民众多,犹如覆盖着广阔草原的青草。我的人民稀少,像风摧雨袭后的平原上稀疏的树木。那位伟大的——我还假定他是善良的——白人酋长派遣人告诉我们,愿意买下我们的土地,但同时也愿意留下足够的土地让我们舒适地生活。这看来确实很公道,甚至很慷慨,因为红种人已经再也没有必要的到他们尊重的权利了,他的购买提议也可能是合宜的,因为我们现在已经不再需要辽阔的地域了。……我不愿再详述我们民族过早的衰微,也不再为此哀叹,不再责备白人兄弟加速了我们的衰败,因为我们或许多少也应该责备自己。

2 ……

原文

3 Day and night cannot dwell together. The Red man has ever fled the approach of the White Man, as the morning mist flees before the morning sun. However, your proposition^⑧ seems fair and I think that my people will accept it and will retire to the reservation^⑨ you offer them. Then we will dwell apart in peace, for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

4 It matters little where we pass the remnant of our days. They will not be many. A few more moons; a few more winters — and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend with friend, cannot be exempt^⑩ from the common destiny. We may be brothers after all. We will see.

⑧ proposition *n.* 主张, 建议

⑨ reservation *n.* (印第安人)保留地

⑩ exempt *v.* 免除, 豁免

译文

3 白昼与黑夜不能相遇。红种人对白种人从来就是敬而远之的,就想朝雾在旭日升起前就要消散一样。然而,你们的建议看来是公道的,我想我的人民将会接受建议,退居到你们给他们的保留地去。这样我们就能分处两地、和平共存,因为白人大酋长对我的人民所说的话,有如从沉沉黑夜传来的大自然的声音。

4 我们在何处度过余年已经无关重要。我们的来日不多了。这原来比你们更强大、更有希望的民族,曾经人口兴旺,受大神的庇护,在这片广阔的土地上幸福地安居乐业。再过几月,再过几冬,这个民族再也不会会有一个后裔留下在它的墓前致哀了。但我又何必为我们民族的天折哀叹呢?一个部落没落,另一个部落就会振兴,一个民族衰亡,另一个民族就会崛起,像海潮一样,后浪逐前浪。这是自然的法则,悲叹惋惜是无用的。你们衰落的时间可能还很遥远,却必定到来。因为即使是能够同上帝像朋友一样亲密的白人,也不能免于同样的命运。我们终究会成为兄弟的,让时间来证明一切吧。

原文

5 We will ponder your proposition, and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation^⑪ of visiting at any time the tombs of our ancestors, friends and children. Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished... The very dust upon which you now stand responds more lovingly to their footsteps than to yours, because it is rich with the blood of our ancestors and our bare feet are conscious of the sympathetic touch... Even the little children who lived here and rejoiced here for a brief season will love these somber^⑫ solitudes and at eventide^⑬ they greet shadowy returning spirits. And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. ... At night when the streets of your cities and villages are silent and you think them deserted, they will throng^⑭ with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

6 Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only a change of worlds.

- ⑪ molestation *n.* 干扰
- ⑫ somber *a.* 阴沉的, 阴郁的
- ⑬ eventide *n.* 日暮, 黄昏
- ⑭ throng *n.* 群集

译文

5 我们会考虑你们的建议的,等到我们做出决定,就会通知你们。但是如果我们接受这项建议,我现在在这里就要提出一个保留条件:我们要求有权随时不受干扰地扫谒我们祖先、朋友和子孙的墓地。这里的每一寸土地对于我的人民都是神圣的。每一片山坡,每一个河谷,每一块平原,每一丛树林都由于往日的哀愁与欢乐而变得无比圣洁。……地上的尘土在我们的脚下比在你们的脚下更加舒适,因为那上面浸漫我们祖先的鲜血,当我们赤脚踏上这片土地时,更觉其充满真情。……甚至只是在这里短暂居住、嬉戏过的幼童也会热爱这沉沉的荒原。在暮色降临之时,他们会迎接那些幽暗朦胧的灵魂归来。当最后一个红种人死去,当关于这个部落的记忆已经成为白人中间流传的神话时,我们部落那些看不见的亡灵,仍将密密地聚集在这片土地上。当你们的子孙以为他们独自一人在田野、仓库、商店、公路或寂静的无路可通的森林中时,他们其实并非独自一人。……夜深人静,当你以为城镇村落杳无一人时,街上却满是归来的故主。他们曾经生活在这里,他们仍然热爱这片美丽的土地。白人永远不会独占这个地方。

6 愿他公平、正直、善意地对待我的人民,因为死者并没有失去力量。我说过死吗?不,人们不会死,他们只是去了另一个世界。

原文

3. Farewell Address at Springfield^①Abraham Lincoln^②

Let us all pray that the God of our fathers may not forsake us now.

1 My friends; No one who has never been placed in a like position can understand my feeling at this hour, nor the oppressive sadness I feel at this parting.

2 For more than a quarter of a century I have lived among you, and received nothing but kindness at your hands. Here I have lived from my youth, until now I am an old man. Here the most sacred ties of earth^③ were assumed. Here all my children were born, here one of them lies buried. To you, dear friends, I owe all that I have, all that I am. All the strange, checkered^④ past seems now to crowd upon my mind^⑤

3 Today I leave you, I go to assume a task more difficult than that which devolved upon^⑥ Washington. Unless the great God who assisted him shall be with me and aid me, I must fail, but if the same omniscient mind^⑦ and almighty arm^⑧ that directed and protected him shall guide and support me, I shall not fail, I shall succeed.

4 Let us all pray that the God of our fathers may not forsake^⑨ us now. To him I commend you all. Permit me to ask that, with equal security and faith, you will invoke^⑩ His wisdom and guidance for me. With these few words I must leave you, for how long I know not. Friends, one and all^⑪, I must now bid you an affectionate farewell.

3. ① 本文为林肯第一次(1861年)当选总统赴首都华盛顿就职前对家乡亲友的告别演说。Springfield 是美国伊利诺斯州首府,林肯的故乡。

② 亚伯拉罕·林肯(1809—1865),美国第十六届总统,1865年赢得美国内战的胜利,废除了奴隶制度。内战结束后遇刺身亡。

③ the most sacred ties of the earth 指夫妻,以及父母子女之间的关系

④ checkered a. 好运与厄运交替的;坎坷的

⑤ crowd upon my mind 涌上我的心头。

译文

3. 在斯普林菲尔德城的告别演说词

亚伯拉罕·林肯

1 朋友们：不曾和我有同样处境的人，谁都不能理解我此时此刻的心情，也不能体会我在这临别之际压在心头的忧伤。

2 我和你们在一起生活了比四分之一世纪还要长一些的岁月，从你们那里我领受的都是深情厚意。我从青年起一直生活在这里，现在已到老年了。我在这里结下了人世间最神圣的关系。这里是我所有儿女的出生地，这里还埋葬着我的一个孩子。我所有的一切以及我之所以能有今天，都应归功于你们，亲爱的朋友们。一切坎坷意外的往事仿佛此刻都涌上心头。

3 今天我就要离开你们了，去肩负起比当年落在华盛顿肩上更为艰巨的大任。除非保佑过他的伟大上帝也将与我同在保佑我，否则我必定会失败。但如果指引过他，保护过他的那位全知全能的上帝也将引导我，给我力量，我将不会失败，我将成功。

4 让我们都来祈祷我们先辈的上帝不要此刻遗弃我们。我把你们大家都托付给上帝。请允许我请求你们以同样的坚定和信念为我祈求上帝的智慧和引导。说完这些话，我就得和你们分手，要分手多久，我也不得而知。全体朋友们，每一位朋友，现在我满怀深情向你们告别了。

⑥ devolve upon 移交，转移（工作，职务给某人）

⑦ omniscient mind 无所不知的上帝；全知

⑧ almighty arm 万能的权力（指上帝）

⑨ forsake *vt.* 放弃，摒弃

⑩ invoke *v.* 调用，使用

⑪ one and all 人人，全体

原文

4. Gettysburg Address^①

Abraham Lincoln

...this nation, under God, shall have a new birth of freedom,— and that government of the people, by the people, for the people, shall not perish from the earth.

1 Fourscore and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.

2 We are met on a great battlefield as a final resting place for those who have their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate^②, we cannot hallow this ground.

3 The brave men, living and dead, who struggled here, have consecrated it above our poor power to add or to detract^③. The world will little note, nor long remember, what we say here, but it can never forget what they did here.

4. ① 葛底斯堡位于美国宾夕法尼亚州南部,1863年7月1日至3日,北方军队在此重创南方军队。为纪念这次战役在此修建了国家公园,本文是1863年11月19日林肯总统在烈士公墓落成典礼上的演说词。

② consecrate *v.* 献给,使神圣

③ detract *v.* 转移

译文

4. 葛底斯堡演讲

亚伯拉罕·林肯

这个国家在上帝的佑护之下,自由将会新生;使我们这个民有、民治、民享的政府永存于世。

1 八十七年前,先民在这个大陆上创建了一个崭新的国家,信仰自由,致力于人人生而平等的主张。现在 we 正进行伟大的国内战争,以检验这个国家,或任何有着相同信仰的或相同主张的国家,能否维持长久。

2 我们就是在这场战争的一个大战场上集会,为了要将这片土地的一部分,献给那些为了国家生存而捐躯的战士们,作为最终的安息之地。我们这样做是完全恰当的,应该的。然而,从深一层的意义上来说,我们根本没有能力奉献这片土地,没有能力使这片土地变得更为神圣。

3 在这里奋斗过的勇士,无论存殁,已经使这片土地变得更为圣洁,我们微薄的力量已不足以对它有所扬抑了。世人不会注意或长记我们今天在这里所说的一切,但是,这些勇士们的伟绩,人们将永志不忘。