# 儿童英文故事演讲稿范文

来源：网络 作者：烟雨迷离 更新时间：2024-06-21

*儿童英文故事演讲稿怎么写?多数演讲稿如同一篇议论文，有主要观点，有对主要观点的论证。一篇演讲稿最好只有一个主题，这是由演讲稿的特定情景性和时间性所决定的。小编为大家整理了儿童英文故事演讲稿，希望能帮助到大家。　　篇1　　滥竽充数　　Du...*

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**篇1**

　　滥竽充数

　　During the Warring States Period, King Xuan of the State of Qi loved to listen to the yu (an ancient wind instrument), especially in the ensemble.

　　战国时期齐国的齐宣王喜欢欣赏吹竿，特别爱听合奏。

　　In the palace, there was a band of fully 300 yu players. King Xuan of Qi often ordered this band to play for him.

　　王宫里，专门有个吹竿的乐队，足足有三百人。齐宣王常常叫这个三百人的乐队为他演奏。

　　A man named Nan Guo could not play the yu. But when he learned of King Xuan\'s hobby, he volunteered his service and bragged about how well he could play. He asked for permission to play for the king with other players. King Xuan was very glad to hear this and granted his request.

　　有一个名叫南郭的人，不会吹竿。但是，当他了解了齐宣王的这个嗜好以后，就毛遂自荐，吹嘘自己吹竿吹得如何好，请求跟别的乐师一道为大王演奏。齐宣王听了非常高兴，批准了他的要求。

　　Thereupon, in each performance he would mingle with others, put on an act, play at random, and swindled the same amount of remuneration as paid to others. In this way, he drifted along till King Xuan of Qi died.

　　于是，每次演奏时，他混在里面，装模作样，胡乱地吹奏一番，却骗得了跟别人同样的报酬。就这样，他一直混到齐宣王去世。

　　After King Xuan of Qi died, King Min succeeded to the throne.

　　齐宣王死后，滑王继位。

　　Under his father\'s influence, King Min also loved to listen to the yu. The only difference was that he liked to listen to solos, not ensembles. King Min proclaimed that the players must perform one by one for him.

　　齐洛王受父亲的影响，也喜欢欣赏吹竿。不同的是，齐滑王只爱听独奏，不爱听合奏。滑王宣布，吹竿的乐师必须一个一个地为他演奏。

　　When Nan Guo heard of this, he was afraid. He knew he could not drift along any longer, so he sneaked away that very night.

　　南郭先生一听就害怕了，知道自己再也混不下去，只好连夜溜走了。

**篇2**

　　it would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the negro. this sweltering summer of the negro\'s legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. nineteen sixty-three is not an end, but a beginning.

　　those who hope that the negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. there will be neither rest nor tranquility in america until the negro is granted his citizenship rights. the whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

　　but there is something that i must say to my people who stand on the warm threshold which leads into the palace of justice. in the process of gaining our rightful place we must not be guilty of wrongful deeds. let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

　　we must forever conduct our struggle on the high plane of dignity and discipline. we must not allow our creative protest to degenerate into physical violence. again and again we must rise to the majestic heights of meeting physical force with soul force.

　　the marvelous new militancy which has engulfed the negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

　　we cannot walk alone.and as we walk, we must make the pledge that we shall march ahead. we cannot turn back. there are those who are asking the devotees of civil rights, \"when will you be satisfied?\" we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. we cannot be satisfied as long as the negro\'s basic mobility is from a smaller ghetto to a larger one. we can never be satisfied as long as a negro in mississippi cannot vote and a negro in new york believes he has nothing for which to vote. no, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

**篇3**

　　five score years ago, a great american, in whose symbolic shadow we stand signed the emancipation proclamation. this momentous decree came as a great beacon light of hope to millions of negro slaves who had been seared in the flames of withering injustice. it came as a joyous daybreak to end the long night of captivity.

　　but one hundred years later, we must face the tragic fact that the negro is still not free. one hundred years later, the life of the negro is still sadly crippled by the manacles of segregation and the chains of discrimination. one hundred years later, the negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. one hundred years later, the negro is still languishing in the corners of american society and finds himself an exile in his own land. so we have come here today to dramatize an appalling condition.

　　in a sense we have come to our nation\'s capital to cash a check. when the architects of our republic wrote the magnificent words of the constitution and the declaration of independence, they were signing a promissory note to which every american was to fall heir. this note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

　　it is obvious today that america has defaulted on this promissory note insofar as her citizens of color are concerned. instead of honoring this sacred obligation, america has given the negro people a bad check which has come back marked \"insufficient funds.\" but we refuse to believe that the bank of justice is bankrupt. we refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

　　so we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice.

　　we have also come to this hallowed spot to remind america of the fierce urgency of now. this is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. now is the time to open the doors of opportunity to all of god\'s children. now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

**篇4**

　　不死之药

　　There was, a man who came to the palace of the State of Chu and gave the guard a kind of medicine for immortality to be presented to the king.

　　有一个人来到楚国王宫，把一种长生不死的药交给守卫官，请他敬献给国王。

　　As the guard held the medicine in both hands and walked towards the inner palace, he met an archer of the bodyguard. The archer asked him:

　　守卫官捧着药朝内宫走去，迎面碰上卫队的一个弓箭手。弓箭手问他:

　　\"Is what you hold in hands edible?\"

　　“你手里捧的东西，人可以吃吗?”

　　The guard answered:

　　守卫官回答:

　　\"Of course, it is.\"

　　“人可以吃。”

　　Upon hearing this, the archer snatched the medicine, stuffed it into his mouth and swallowed it.

　　弓箭手听了，一把夺过药，塞到嘴里就吞了下去。

　　The King of Chu was very angry. He ordered to have the archer beheaded. The archer said:

　　楚王非常生气，下令将这个弓箭手斩首。弓箭手说:

　　\"It is not my fault but the fault of the guard, because he told me `It is edible.\' \"

　　“这不是我的过错，而是守卫官的过错，因为他回答我‘人可以吃。”，

　　Then he continued:

　　又说:

　　\"This is a medicine for immortal life. Now I have taken it, but I am going to be killed by Your Majesty. Then, the so-called medicine for immortal life will become `a medicine hastening death\', won\'t it? The man who presented this medicine was trying to deceive Your Majesty.\"

　　“这是不死之药，现在我吃了，反而要被大王处死;那么，这不死之药，不就成了‘催死之药’了吗?这是献药的人在欺骗大王呀!”

　　Finally he said:

　　最后说:

　　\"If today Your Majesty should kill me, an innocent man, then people would say: `The King would rather be deceived than believe his own bodyguard.\'\"

　　“今天，如果大王杀了我这个无罪的人，那么众人就会说:‘大王宁愿被人欺骗，也不愿意相信自己的卫士。”

　　While the King of Chu heard this, he felt that there was something in what the archer said, so he let him go.

　　楚王听了，觉得这些话有点道理，就把弓箭手放了。

**篇5**

　　老马识途

　　One spring, Guan Zhong and Xi Peng followed Huan Gong, King of the State of Qi, in an expedition against the State of Gu Zhu. The war didn\'t come to an end until winter. On their way back, they lost their way. Guan Zhong said:

　　有一年春天，管仲、曝朋跟随齐桓公讨伐孤竹国。战争持续到冬天才结束。返回时，他们迷路了。管仲说:

　　\"Old horses are wise animals who know their way. Let them lead the way for us!\"

　　“老马是一种有智慧的动物，能认路，让老马来给我们带路吧!”

　　Thereupon, they let several old horses lead in front and the army followed behind. Finally they found their way home.

　　When the army entered the hills, they ran out of water. Then Xi Peng said:

　　于是，他们就让几匹老马走在前面，尾随在后，终于踏上了归途。

　　\"In winter, the ants stay on the south side of a hill, and in summer, on the north side. There is sure to be water source under their nest.\"

　　走进山里，水没有了。这时限朋说:

　　Thereupon, the soldiers exerted strenuous efforts to dig the ground. Sure enough, they found water under the ants\' nest.

　　“蚂蚁冬天住在向阳坡，夏天住在背阴坡，蚂蚁窝的下面一定有水源。”

　　Men of great learning like Guan Zhong and Xi Peng, when coming across difficulties, would also seek help from horses and ants of lower intelligence than human beings to find a way out.

　　于是，士兵们奋力挖土，果然在蚂蚁窝的下面挖到了水。

　　像管仲、瞩朋这样学识渊博的人，在遇到困难时，也会求助于智慧不及人类的马和蚂蚁来解决问题。

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