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2



READING COMPREHENSION

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أ. نبيل قضماني



Reading 1.2

AYDI 2022/T1

HELLO EVERYONE!

Last week, we had a short poem. It was designed for children not for university students. It was a lovely beginning to encourage you to be in touch with the syllabus.

- Encourage: يشجع
- Syllabus: منهاج

Once again I want to refer to important points which had been presented earlier. Our main target for this year in *Reading Comprehension* is to focus on the **contextual meaning** of the text, the stories, or the essays we are going to deal with.

مرة أخرى أود أن أشير إلى النقاط الهامة التي استعرضتها في وقت سابق. هدفنا الرئيسي لهذا العام هو التركيز على المعنى السياقي للنص أو القصص أو المقالات التي سنتعامل معها.

It means everything should be scanned and understood by you to know every single word within any essay or presentation to be able to answer a variety of questions. The main layout depends on computerization i.e. multiple choices (a, b, c, d, and e). You have to be in touch with my process. **You are going to choose the most appropriate closest suitable meaning of the underlined words or the given choices.**

- Scan: يفحص بدقة
- أسئلة الامتحان ستكون مؤتمتة ويجب عليكم أن تختاروا الإجابات الأنسب والأكثر دقة بما يتناسب مع الكلمات التي تحتها خط.

As I said, I started with a lovely poem last week. It talks about the humanity at large. What do we mean by (the humanity at large)?

- Humanity at large: البشرية جمعاء

We mean it covers all aspects of human beings; how to be merciful towards others and how could the rich help the poor?

- Merciful: رحيم

The rich all over the world, in all religions, and in all societies help the poor but we really lack that fact. If you go to both religions, Islam and Christianity, you find that all the quotations in the Bible and in the Holy Koran focus on the help of the poor.

- Lack: يفتقر إلى
- The poor: الفقراء

I am rich, so I'm responsible at least to help the poor in my family

or my neighbors around, but we lack that sensation.

- Sensation: إحساس

I told you to bring your book, but I'm not sure enough if we are going to go on with this book sooner or later. I'm still waiting the final decision of the department. As I had been told, it won't be followed, but they told me we can start and consider what had been given by you within the new book, so pray to God to have it earlier not later.

- Sooner or later: عاجلاً أم آجلاً

- Decision: قرار

- Department: قسم

عليكم أن تحصلوا على الكتاب وعلينا أن تجلبوه معكم لكنني لست متأكدًا من إن كنا سنتابع في نفس الكتاب أم أنه سيطرأ تغيير على المنهاج، نحن ما زلنا بانتظار قرار رئاسة القسم في هذا الخصوص.

The question (Why?) was raised by a young man who accidentally met a little girl. She was very poor and he made/raised that question.

كلمة (raise) أرقى بكثير وهي تستخدم للسؤال.

For example, what question did you raise?

- Raise: يطرح

The question was why God created the poor? The answer was contextually understood (I created you to help the poor), so your duty, your responsibility lay in you as a human being. That's the main idea.

- Duty: واجب

Let us go to the second text which is entitled "**THE TWO WHEAT-EARS**".

- Wheat ears: سنابل القمح

I'd like to tell you something before I start commenting on the story. Arrogant people all the time put down others. They classify themselves really as great ones and as positives ones in society.

- Arrogant: متعجرف/مغرور/متكبر

أود أن أخبركم بشيء قبل أن أبدأ بالتعليق على القصة، المتكبرون طوال الوقت يقللون من شأن الآخرين، إنهم يصنفون أنفسهم حقًا على أنهم عظماء وإيجابيون في المجتمع.

But vice versa the humble or the meek are rewarded, are productive, and positive.

- Vice versa: على العكس

- Humble: متواضع

ولكن على العكس من ذلك فإن المتواضعين أو الوديعين يُكافئون ويكونون منتجين وإيجابيين.
- Productive: إيجابي

You find the rich, the aristocrats, and the bourgeois all the time are arrogant. They classify and consider themselves as productive in the society, but really they are not.

إنك الأغنياء والأرستقراطيين والبرجوازيين متعجبين طوال الوقت، وهم يصنفون أنفسهم/يعتبرون أنفسهم منتجين في المجتمع لكنهم في الحقيقة ليسوا كذلك.

Here in our story, the writer would like to tell us those humble ones and those meek would inherit the earth as it had been said in our Holy Kuran.

هنا في قصتنا يود الكاتب أن يخبرنا أن أولئك المتواضعين والوديعين سيرثون الأرض كما قيل في القرآن الكريم.

أي سيرث الأرض وما بعدها المتواضعين (the virtuous people, the good)
(people and the innocent people).

What about the arrogant?

They would lose. They show you their appearance as great ones, but really if you go back and study their characters and their personalities, you find them out of nothing.

In our text, we have two types of wheat plants. One of them is going up and the other one is going down or bending down because the ears are heavy with seeds, so they are humble and the peasant/farmer really admired the fruitful ones not the straight up ones. The bent plants are full of seeds and the straight up ones are empty.

- Seeds: بذور/حبوب

- Straight up: منتصب

في النص لدينا نوعان من نباتات القمح، أحدهما يشمخ والآخر ينخفض أو ينحني لأن مثقل بالبذور لذا فهم متواضعون، وترى الفلاحين/المزارعين معجبين حقًا بالثمار المثمرة وليس بتلك المنتصبة، النباتات المنحنية مليئة بالبذور والنباتات المستقيمة فارغة.

We have negative and positive. We have black and white. We have merits and demerits. We have advantages and disadvantages. We have sin and virtue. All these things are found in the human society and we can notice that in our daily life everywhere.

- Merits: ميزات/محاسن

- Demerits: نقائص/مساوى

- Advantages: ميزات

- Disadvantages: عيوب/مساوى
- Sin: خطيئة/ذنب
- Sin and virtue: الرذيلة والفضيلة

The idea here the writer wanted to tell us that only the fruitful, productive, and good ones can live a long life and good life and they can be helpful to all people.

What is the difference between (tale) and (story)?

A tale is longer than a story. 'A Tale of Two Cities' by Charles Dickens is an example of the tale.

A novel is longer than a tale and a story. It has got different hundred characters. It also has a big issue is going to be discussed.

- Characters: شخصيات

What about a story?

It is a short one. It may give you a moral lesson, for example, in "Laila and the Wolf" she didn't listen to her mother's advice, so she was misled and she was eaten by the wolf.

- Moral lesson: درس أخلاقي

At the end each tale, story, play, or novel we have to get a moral lesson, otherwise, we didn't be interested in reading any piece of writing.

- Play: مسرحية

In this tale, there was wind blowing among wheat ears . They were a conversation between the arrogant plant and the humble/meek one.

- Arrogant: متعجرف/مغرور
- Humble/meek: متواضع

As you will see, the fruitful plant was bent and the empty one was upright.

- Bent: منحني
- Upright: منتصب

We see the same thing in our daily life. Good, positive, and fruitful people are humble and meek, whereas negative and bad people are arrogant even though they don't introduce anything to others.

Now, let us read the tale. Go to p.22:

THE TWO WHEAT-EARS

(A Belgian Proverb-Tale)

1. Wind went through a wheat-field ripe for cutting. Two ears side by side swayed on their stems, but one swayed with a bowed head while the

other kept his head high over the rustling field that soon would be sheaves. It was he, therefore, whom the wind noticed first.

- Ripe: ناضج
- Ripe for cutting: وقت الحصاد
- To sway: to swing /to limp/to move slowly from one side to another (يتمايل)
- Stem: ساق
- Bowed (adj.): منحني
- Bowed head: رأس منحني
- Rustling: Making a soft sound as it moves through the wind.
- Rustle: حفيف (صوت الشجر)
- Sheaf (v): يحزم
- Sheaves (plural noun): حزم
- Sheaf (singular noun): حزمة

When we want to change a name ends with the sound /f/ (not the letter 'f') from a singular to plural, we drop/omit (f) and put (ves).

For example:

- Life → lives
- Knife → knives
- Shelf → shelves
- Wife → wives
- Wolf → wolves
- Self → selves.

Who was the arrogant one?

The empty wheat ear was the arrogant one.

Let us see the conversation which goes on between the wind and the second type of the wheat ear i.e. the upright wheat ear.

2. 'You seem well satisfied with this year's harvest,' said the wind, 'for you hold yourself proudly.'

- Satisfied with: راضي بـ/مقتنع بـ
- Harvest (v + n): حصاد/يحصد/موسم الحصاد

The time when crops are gathered from the fields.

- Proudly: بفخر

The wind told the wheat ear with the high head that it looked so confident of itself!

3. 'Yes, yes,' chattered the upright ear of wheat, 'I have reason to be proud of myself this year. I flatter myself. I've earned the country's thanks. I fancy the miller will welcome me with honour. And I think I may say I stand well in the eyes of God.'

- Chattered: exchanged talks/gossiped (تُثَرَّت)

- Chatty (adjective): ثرثار

He is more than talkative. A talkative person might be classified as outgoing i.e. (منفتح اجتماعيًا), but a chatty person talks and talks all the time for nothing.

- Flatter: praise (بمدح)

- To flatter someone:

To praise someone to please him: يمدح شخص ما ليرضيه/ليسعده

For example, you may say to a girl (you are my beautiful lady, you are my angle etc.).

- Flattery (n): إطراء/مديح

In the past, poets (شعراء) used to flatter kings, caliphs (خلفاء), and princes just to get money like (أبو فراس الحمداني والمتنبي)

- Fancy (v): imagine (يتخيل)/think (يعتقد)

- Miller: طحان

He is someone who owns or works in a mill which makes flour (طحين).

- Mill: طاحونة

- Honour: احترام

The wheat ear with the high head immediately replied that it deserves to feel proud of itself because it is full of grains, so all the people will love it.

- Deserve: يستحق

In fact, it was empty and didn't have any seeds, so it didn't deserve any kind of honour. Here we have a kind of showing off.

- Showing off: تباهي/تفاخر

Notice what this ear says at the end of the previous passage (متقطع):

.... And I think I may say I stand well in the eyes of God.'

It feels that it has done its duty (واجب) even towards God! In fact, this is how arrogant people talk and think.

As you see, this empty wheat ear still flatters itself. It is very arrogant.

Let us see what said the other wheat ear i.e. the fruitful one:

4. 'And you,' asked the wind of the ear that bowed his head, 'what are you saying down there?'

5. The ear answered softly, 'I am saying my grace.'

- Softly: برفقة بلين/يهدوء

- Grace: نعمة

- I am saying my grace: I thank God/I am praying

This wheat ear was bending down because it was heavy and full of its seeds or grains.

- Grains = seeds: حبوب/بذور

So, obviously, the second ear is very humble.

Go on:

6. The wind passed on, observing, 'The empty ear of corn holds its head the highest.'

This tale gives us a clear comparison between two kinds of people; the arrogant (المتكبرين/المتعجرفين) and the humble (المتواضعين).

- Comparison: مقارنة

This tale reminds us with an Arabic line which says:

والفارغات رؤوسهن شوامخ

ملأى السنابل تنحني بتواضع

- Remind: يذكر

- Line: بيت شعر

In our daily life, you find the poor very humble and innocent. They are generous sometimes more than the mean ones who are the arrogant.

- Innocent: بريء

- Generous: كريم

- Mean: بخيل/وضيع/خبث

The humble and the meek are the poor and the polite ones.

The moral lesson of this poem is:

Don't ever try to be arrogant. Try to sympathize with others. Try to be as meek as possible, as humble as possible because you are going to be positive in your society. You will give a lot to your society to help the whole people around you.

I think it is an interesting tale and it is easy at the same time.

بالنسبة للأسئلة المتعلقة بالنص سؤال الـ (True/False) اعتبره لك (babies) لذلك أنا أقوم بحذفه.

It's a kind of evaluation. I talked about the evaluation of reading comprehension. I want to remind you once again about evaluation of reading comprehension.

What are the evaluation remarks for reading comprehension?

I said before when we have a text, there are many questions related to the text to evaluate your comprehension. These questions are:

1. **True/false sentences**
2. **Wh-questions** or sometimes **(yes/no) questions** if we have young learners primary cycle (الحلقة الأولى/الابتدائية) or preparatory cycle (الحلقة الإعدادية). For example, (was Jane a great character? Yes, she was), but when I raise (wh-questions), I need full answers.

3. **Multiple choices:**

Here you have also something related to the text itself.

4. **Matching:**

Here you have two columns (A) and (B) or two parts of sentences. You may have an extra words or extra sentence. You may have (5) in column (A) and (6) in column (B).

5. **Filling the gaps:**

This question can show me the ability of the students learning the vocabs and knowing right well how to move smoothly through filling the gaps with the suitable words from the list. You may have five gaps and six words. It means also you will have an extra word within the list.

6. **Match with the definition of the vocabs:**

You also will have a very important question which is (**match with the definition of the vocabs**). You will have certain words/vocabs (maybe 8 words) and (9 equivalents/synonyms/antonyms) to match together.

These are the way we are evaluating comprehension, otherwise, I want be in touch with my students to know if they had already grasped and got everything right well.

I repeat these ideas and information as you see in order not to ask

me what about the questions of the final test. If you have any question about the questions of the final test, ask me now.

Student:

هل سيكون هناك أسئلة تتعلق بالـ (grammar)؟

Instructor:

Grammar is given indirectly within the questions, but what kind of grammar?

You may have something practical which serves the comprehension skill, but not 100% grammar.

- Serve: يخدم

ربما يكون لديكم شيء عملي يخدم الفهم لكن ليس قواعد ١٠٠%.
في الدول النامية نحن نخطط بين أشياء عديدة في التقييم، بينما في كل دول العالم وعلى رأسها السويد يختبرون الطلاب في أشياء معينة لها علاقة وثيقة بالمادة التي يدرسونها أي:

Every specific task should be tested within this task.

يعني أن أختبرك بالـ (comprehension) وهذا يعني (I'm not going to focus on grammar) وهذه هي الأصول وأنا أحترم الأصول كثيرًا.

But you may have sometimes some (plural or singular), for example, we say,

- Advice is...
- Information is...
- Homework is...

All these examples are uncountable nouns i.e. we use (is) after them and they don't accept (plural 's').

This thing is a kind of pun and you should be familiar to it as first year students. You may have something like this.

- Pun: تورية/تلاعب لفظي

I may ask you about acronyms like (USA).

قد أعطيك عدة خيارات عن معنى هذا الـ (acronym) والإجابة الصحيحة هنا هي (the United States of America).

I'm not sure about my questions. They are just examples. Grammar is included easily without any difficulty, but I'm not going to test your grammar. Don't be afraid.

Student:

هل سيأتي في الامتحان من نفس نصوص الكتاب؟

Instructor:

انا وجميع الأساتذة مخولين بأن تكون كل الأسئلة من الكتاب (١٠٠%) أو يمكن أن يأتي ٦٠% من الكتاب و (٤٠%) أشياء (parallel) أي (موازية) لما في الكتاب، ونحن كأساتذة لنا مطلق الحرية في هذين الأمرين.

انا أحيانا أكون كريم فيأتي (٨٠%) من الكتاب و (٢٠%) شيء موازي لما في الكتاب، وأحيانا أكون كريم أكثر فلا يأتي أي شيء من خارج الكتاب، وأنا متغير المزاج (moody)، و (it depends).

When you are asked about something in your life, for example, what is your attitude? What is your viewpoint? If you don't want to answer and if you want to escape/run away, you can say (it depends).

- Attitude: رأي/موقف
- Viewpoint: وجهة نظر
- Escape = run away: يهرب

When you say (it depends), it means you don't want to give a specific answer. If you watch many series (مسلسلات) or English movies, you find that they use (it depends) very much through the conversation.

(True/false) is designed for babies not for you as university students, so I don't care about this question.

I want to refer to one point while I'm talking about this. When you go back to study whatsoever dealing with the comprehension, try to deal the **contextual meaning** of the word.

What do we mean by the contextual meaning of the word?

99% of students all over the world are concerned about looking for the meaning of words in Arabic.

معنى الكلمة باللغة العربية قد لا يفيدكم في شيء، لذلك عليكم أن تفهموا معنى الكلمة باللغة الإنكليزية وعليكم أن تستخرجوا معاني الكلمات من قاموس (إنكليزي - إنكليزي)، وعليكم أيضا فهم معاني الكلمات في سياقها، فالترجمة الحرفية قد لا تنفع في كثير من الأحيان.

سنبلتا القمح

مرت الريح على حقل من القمح حان وقت حصاده. كانت هناك سنبلتا قمح تتمايلان على سيقانهما، لكن واحدة كانت تتمايل برأس منحني بينما أبقى الأخرى رأسها مرفوعاً عالياً فوق الحقل المتماوج والذي سرعان ما سيصبح حزمًا من القمح. ولهذا السبب فقد كانت هذه السنبلّة الشامخة أول من لاحظتها الريح.

(تبدين في أتم الرضا عن حصاد هذا العام) قالت الريح (إنك تتصبين بافتخار).

(نعم، نعم) تشدقت سنبلّة القمح المنتصبة (لدي سبب لأكون فخورة بنفسي هذا العام،

إني أحمد نفسي، لقد استحققت شكر هذه القرية، أعتقد أن الطحان سوف يرحب بي

ويعاملني باحترام. كما أعتقد أنني أستطيع القول إن الله يحيطني برعايته).

(وأنت؟) قالت الريح مخاطبة السنبلّة المنحنية (لماذا أنت باقية هناك في الأسفل؟).

أجابت السنبلّة بلطف: (إني أتلو صلواتي).

تابعت الريح طريقها قائلة: (سنبلّة القمح الفارغة هي التي شمخت بنفسها عاليًا).

Let us move to the next text which is entitled "The Sad Tale of Hsi and Ho." It is also a folktale i.e. (حكاية شعبية).

Hsi and Ho are two simple characters. Their job is just only to foresee and to tell about the dragon which used to attack that empire and to tell the emperor about the attack. It is an old myth in the Chinese literature.

- Foresee: يتوقع/يتنبأ بـ
- Dragon: تنين
- Empire: إمبراطورية
- Myth: أسطورة/شيء خرافي

Hsi and Ho were shocked when they found the dragon attacking that empire and started as they thought swallowing or biting the orbit of the Earth. For that reason the emperor became very angry and he ordered to kill the two astronomers.

- Swallow: يبتلع
- Bite: يعض/يقضم
- Orbit: قرص
- Ordered: أصدر أمرًا/أمر
- Astronomers: علماء فلك

Let us read the text on page 26:

The Sad Tale of Hsi and Ho
(A Chinese Folktale)

1. One day, in the year 2136 BC, a hungry dragon tried to eat the sun. The Emperor of China and his people were terrified.

- BC: 'Before Christ' قبل الميلاد
- Dragon: a mythical creature (التنين)
- Eclipse: when the sun or the moon seems to disappear, we call this (eclipse) i.e. (الخصوف أو الكسوف).
- Emperor: إمبراطور
- Empire: إمبراطورية
- Terrified: مذعور/خائف

As you see, the emperor and his people were on alert when the dragon tried to bite the sun.

- On alert: مستنقرين

2. At first a tiny bite was taken out of one side of the orb. Then a quarter, a half, and suddenly the whole sun had gone, and there was nothing but a strange circle of white light around the black space where the blazing disc had been.

- Tiny: very small.
- Bite (n + v): عضة / يعض
- Orb: قرص الشمس
- Quarter: ربع
- Half: نصف
- Blazing: flaming (متوهج)
- Disc: قرص

This paragraph describes the gradual eclipse that happens to the sun.

3. The frightened, but resourceful, Chinese knew what to do. They ran around in the strange twilight, shouting and screaming defiance at the dragon, beating drums, banging gongs and whacking hollow wooden ducks until the startled dragon moved reluctantly away from its un-swallowed meal.

This paragraph is full of new words.

- Frightened: scared (مذعور)

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- Resourceful: to know how to deal with a problem or finding ways or means.

- Twilight: الغسق/الشفق

Twilight is the time between day and night.

- Defiance (n): challenge (تحدي/تمرد)

Defiance: when you refuse to obey someone in authority

- Drum: طبيل

- Beating drums: قرع الطبول

- Gong: نوع من الأجراس

Notice that for the drum you say "beating", while for the gong* you say "banging".

- Whack: to beat something in order to produce a sound.

- Hollow: empty (مفرغة)

- Duck: بطة

- Startled: horrified, frightened (مذعور)

- Reluctantly: unwillingly (مُجبر/بتردد)

4. The sun was saved, but the emperor, now more angry than scared ordered that the Imperial Astronomers, Hsi and Ho, be beheaded for failing to warn him in time of the dragon's approach.

- Angry: غاضب

- Scared: خائف

- Ordered: أمر/أصدر أمر

- Imperial: إمبراطوري

- The Imperial Astronomers: علماء الفلك الإمبراطوريين

- Behead: cut off رأس يقطع

- Warn: يحذّر

- Approach: اقتراب

So, the emperor was very angry with the two astronomers who failed to predict the exact date of the so-called (dragon's approach).

You can notice in this story, the dragon wants to eat the sun and people in China and their emperor become frightened.

Astronomers have long been amused by the anonymous rhyme which has come down to us as their epitaph:

* Gong: a round piece of metal that hangs in a frame and which you hit with a stick to give a deep ringing sound.

- Anonymous: unknown (مجهول)

- Rhyme: قافية

- Epitaph: شهادة القبر

A long stone placed over someone's grave.

ويكتب عليها اسم المتوفى وتاريخ الوفاة وأية من القرآن أو شيء من الـ (Bible) أي

(الإنجيل).

- Grave: قبر

Let's read the epitaph:

"Here lie the bodies of Hsi and Ho
Whose fate, though sad, was visible
Being killed because they did not spy
The eclipse which was invisible."

- Fate: destiny (القدر)

- Visible: clear

- Spy: يتجسس/يراقب

- Invisible: unclear, cannot be seen

A total eclipse of the sun was seen at that time in China, but Hsi and Ho, as experienced astronomers, should have predicted it since it occurs every 18 to 19 years.

- Total eclipse: كسوف كلي للشمس

- Experienced astronomers: علماء فلك ذوي خبرة

- Predict: foresee (يتنبأ)

- Occur: take place/happen (يحدث)

Prepare the next text which is entitled *How the Milky Way Came to Be* for next time.

- Milky way: درب التبانة

ترجمة نص (*The Sad Story of His and Ho*):

الحكاية الحزينة لـ هسي وهو

(حكاية شعبية من الصين)

١. في أحد الأيام من العام ٢١٢٦ قبل الميلاد، حاول تئين جائع التهام الشمس وقد شعر
إمبراطور الصين وشعبه بالهلع الشديد.

٢. في البداية اقتطعت قزمة صغيرة من أحد جوانب الدائرة. ثم اقتطع ربع، ثم نصف،

وفجأة اختفت الشمس كلها، ولم يعد هناك سوى دائرة غريبة من الضوء الأبيض حول الفضاء الأسود حيث كانت الدائرة المضيئة سابقاً.

٣. رغم خوفهم، عرف الصينيون الأذكيا ماذا عليهم أن يفعلوا. لقد ركضوا عند ذلك الشفق الغريب وهم يصرخون متحدين التنين، يقرعون الطبول والأجراس حتى اضطر التنين المرتعد للابتعاد عن وليمته التي لم يبتلعها بعد.

٤. لقد أنقذت الشمس، ولكن الإمبراطور، غاضباً أكثر مما كان خائفاً، فأمر بقطع رأسي المنجمين الإمبراطوريين هسي وهو بسبب فشلها في تحذيره في الوقت الملائم قبل اقتراب التنين.

٥. إن المنجمين يستمتعون منذ وقت طويل بهذه القصيدة المجهولة التي وصلتنا على أنها تكريم للمنجمين اللذين قتلوا وهي تقول:

هنا يرقد جسدا هسي وهو

الذين كان قدرهما، رغم تعاسته، متوقفاً

فقد قتلا لأنهما لم يخبرا

عن الكسوف الذي كان مخفياً عن الأنظار

لقد حصل كسوف كامل للشمس في ذلك الوقت في الصين، لكن هسي وهو، كمنجمين

خبيرين، كان عليهما التنبؤ به بما أنه يحدث كل ١٨ إلى ١٩ سنة مرة واحدة.

Thank You

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Page:

مؤسسة العائدي للخدمات الطلابية

Group:

مكتبة العائدي - التعليم المفتوح - قسم الترجمة



• مكتبة العائدي: المزة- نفق الآداب



• هاتف: 011 2119889



• موبايل + واتساب: 0941 322227



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