

AYDI EST.

Open Learning ✨ Translation

2022-2023

Fourth Year

Second Term



7



Interpretation II

07.07.2023

مؤسسة العائدي للخدمات الطلابية

Interpretation II 4.7



AYDI © 2023

HELLO EVERYONE!

The text:

How to Live on Twenty-Four Hours a Day by Arnold Bennett

PREFACE TO THIS EDITION

This preface, though placed at the beginning, as a preface must be, should be read at the end of the book.

I have received a large amount of correspondence concerning this small work, and many reviews of it—some of them nearly as long as the book itself—have been printed. But scarcely any of the comment has been adverse. Some people have objected to a frivolity of tone; but as the tone is not, in my opinion, at all frivolous, this objection did not impress me; and had no weightier reproach been put forward I might almost have been persuaded that the volume was flawless! A more serious stricture has, however, been offered—not in the press, but by sundry obviously sincere correspondents—and I must deal with it. A reference to page 43 will show that I anticipated and feared this disapprobation. The sentence against which protests have been made is as follows:—"In the majority of instances he [the typical man] does not precisely feel a passion for his business; at best he does not dislike it. He begins his business functions with some reluctance, as late as he can, and he ends them with joy, as early as he can. And his engines, while he is engaged in his business, are seldom at their full 'h.p.'"

I am assured, in accents of unmistakable sincerity, that there are many business men—not merely those in high positions or with fine prospects, but modest subordinates with no hope of ever being much better off—who do enjoy their business functions, who do not shirk them, who do not arrive at the office as late as possible and depart as early as possible, who, in a word, put the whole of their force into their day's work and are genuinely fatigued at the end thereof.

I am ready to believe it. I do believe it. I know it. I always knew it. Both in London and in the provinces it has been my lot to spend long years in subordinate situations of business; and the fact did not escape me that a certain proportion of my peers showed what amounted to an honest passion for their duties, and that while engaged in those duties they were really living to the fullest extent of which they were capable. But I remain convinced that these fortunate and happy individuals (happier perhaps than they guessed) did not and do not constitute a majority, or anything like a majority. I remain convinced that the majority of decent average conscientious men of business (men with aspirations and ideals) do not as a rule go home of a night genuinely tired. I remain convinced that they put not as much but as little of themselves as they conscientiously can into the earning of a livelihood, and that their vocation bores rather than interests them.

I have received a large amount of correspondence concerning this small work, and many reviews of it—some of them nearly as long as the book itself—have been printed.

Student:

كوف بمكانك أن تعرض يوماً كاملاً لمدة أربع وعشرين ساعة

Instructor:

إليكم هذا البرنامج حول كيفية قضاء يومك خلال أربع وعشرين ساعة، وقد كتب الكتاب أرنولد بينيت وإليكم هذه المقدمة التي يجب أن تكون هي النهاية ولكنني أثرت على وضعها في بداية الكتاب وقد تلقيت الكثير من الرسائل حول هذا الموضوع.

But scarcely any of the comment has been adverse. Some people have objected to a frivolity of tone; but as the tone is not, in my opinion, at all frivolous, this objection did not impress me; and had no weightier reproach been put forward I might almost have been persuaded that the volume was flawless!

Student:

بعض الرسائل التي تلقيتها كتعليق على الكتاب كانت طويلة بطول الكتاب نفسه ولكن أكثر ما أزعجني كانت لهجة اعتراض

Instructor:

كانت بعض التعليقات طويلة بحجم الكتاب وكان فيها العديد من الاعتراضات على النبرة التي استخدمتها في الكتاب ولكن كانت مجرد افتراضات ولم يكن لها تأثير علي.

A more serious stricture has, however, been offered—not in the press, but by sundry obviously sincere correspondents—and I must deal with it. A reference to page 43 will show that I anticipated and feared this disapprobation. The sentence against which protests have been made is as follows:—"In the majority of instances he [the typical man] does not precisely feel a passion for his business; at best he does not dislike it. He begins his business functions with some reluctance, as late as he can, and he ends them with joy, as early as he can. And his engines, while he is engaged in his business, are seldom at their full 'h.p.'"

Student:

بعض التعليقات التي كان لابد لي من التعامل معها بأمانة والآن سوف ننتقل إلى الصفحة ٤٣. الآن سوف أتحدث عن شخص ليس شغوفاً جداً بعمله، بالكاد يستطيع أن يبدأ بالمهام التي عليه خلال اليوم، وحالما يذهب للتسليّة وتمضية الوقت الممتع ليس مستمتعاً بعمله.

Instructor:

أحد التعليقات التي وردتني وكان علي أن أتعامل معها بأمانة هي تعليق ورد عن طريق شخص ذكر لي مثلاً في الصفحة ٤٣، وكانت حول شخص يقوم بعمله وكان شغوفاً وبعد فترة لم يشعر بذلك الشغف.

Student:

كان هذا التعليق حول شخص يمثل حالة عامة ويذهب إلى عمله دون أن يكون لديه ذلك الشغف، ولكنه لا

بكره ذلك العمل. ويحاول أن يبدأ بأعماله في وقت متأخر جداً ولكنه لا يحصل على المتعة إلا في آخر العمل.

I am assured, in accents of unmistakable sincerity, that there are many business men—not merely those in high positions or with fine prospects, but modest subordinates with no hope of ever being much better off—who do enjoy their business functions, who do not shirk them, who do not arrive at the office as late as possible and depart as early as possible, who, in a word, put the whole of their force into their day's work and are genuinely fatigued at the end thereof.

Student:

هنالك العديد من الأشخاص الذين يقومون بأعمالهم وهم يشعرون بمتعة ويوجهون كل طاقاتهم إلى العمل وليس بالضرورة أن يكونوا شغوفين بذلك منذ البداية.

I am ready to believe it. I do believe it. I know it. I always knew it. Both in London and in the provinces it has been my lot to spend long years in subordinate situations of business; and the fact did not escape me that a certain proportion of my peers showed what amounted to an honest passion for their duties, and that while engaged in those duties they were really living to the fullest extent of which they were capable.

Student:

لقد عرفت منذ البداية ولطالما عرفت ذلك، أن العديد من الأشخاص الذين يقومون بعملهم لسنوات طويلة على أتم وجه ويشعرون بالمتعة

Student:

لطالما كان هناك أشخاص أو رجال أعمال يقومون بعملهم على أكمل وجه ولا يحتاجون للحضور متأخرين إلى أعمالهم ولقد عايشت هذه المسألة في لندن وضواحيها ولكن هناك أيضاً زملائي في العمل لقد كانوا يؤدون أعمالهم ويشعرون بمتعة كاملة في تأدية هذه الأعمال ويبذلون أقصى ما يستطيعون.

But I remain convinced that these fortunate and happy individuals (happier perhaps than they guessed) did not and do not constitute a majority, or anything like a majority. I remain convinced that the majority of decent average conscientious men of business (men with aspirations and ideals) do not as a rule go home of a night genuinely tired. I remain convinced that they put not as much but as little of themselves as they conscientiously can into the earning of a livelihood, and that their vocation bores rather than interests them.

هؤلاء الأشخاص الذين يستمتعون بعملهم لا يشكلون الأغلبية العامة وهم يشعرون بالراحة ولا يشعرون بالتعب في نهاية النهار حينما يعودون إلى منازلهم. هؤلاء الأشخاص يستمتعون بعملهم ولا يستطيعون الاستمتاع بالعمل.

Let us move to the homework.

How to Live on Twenty-Four Hours a Day
Arnold Bennett

The Daily Miracle

"Yes, he's one of those men that don't know how to manage. Good situation. Regular income. Quite enough for luxuries as well as needs. Not really extravagant. And yet the fellow's always in difficulties. Somehow he gets nothing out of his money. Excellent flat—half empty! Always looks as if he'd had the brokers in. New suit—old hat! Magnificent necktie—baggy trousers! Asks you to dinner: cut glass—bad mutton, or Turkish coffee—cracked cup! He can't understand it. Explanation simply is that he fritters his income away. Wish I had the half of it! I'd show him—"

So we have most of us criticised, at one time or another, in our superior way.

We are nearly all chancellors of the exchequer: it is the pride of the moment. Newspapers are full of articles explaining how to live on such-and-such a sum, and these articles provoke a correspondence whose violence proves the interest they excite. Recently, in a daily organ, a battle raged round the question whether a woman can exist nicely in the country on L85 a year. I have seen an essay, "How to live on eight shillings a week." But I have never seen an essay, "How to live on twenty-four hours a day." Yet it has been said that time is money. That proverb understates the case. Time is a great deal more than money. If you have time you can obtain money—usually. But though you have the wealth of a cloak-room attendant at the Carlton Hotel, you cannot buy yourself a minute more time than I have, or the cat by the fire has.

Philosophers have explained space. They have not explained time. It is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of possessions. A highly singular commodity, showered upon you in a manner as singular as the commodity itself!

Let's start interpreting the script:

Chapter One

The Daily Miracle

"Yes, he's one of those men that don't know how to manage. Good situation. Regular income. Quite enough for luxuries as well as needs. Not really extravagant. And yet the fellow's always in difficulties. Somehow he gets nothing out of his money. Excellent flat—half empty! Always looks as if he'd had the brokers in. New suit—old hat! Magnificent necktie—baggy trousers!

Student:

الفصل الأول
المعجزة اليومية

نعم إنه واحد من هؤلاء الرجال الذين ليس لديهم القدرة على تدبير الأمور اليومية أو التعامل مع مبلغ منتظم من الدخل أو مواجهة الصعوبات الاعتيادية التي يمر بها الشخص في حياته المعتادة. يبدو دائماً وكأنه مفلس، بدلة منقمة وربطة عنق لا بأس بها وبنتال عريض وبدو عوي إلى العشاء.

Instructor:

هناك أشخاص لا يستطيعون التحكم في أمورهم اليومية أو تأمين دخل ثابت.

Asks you to dinner: cut glass—bad mutton, or Turkish coffee—cracked cup!

Student:

ويمكن أن يدعوك للعشاء، ويطلب كأسين جيدين ولحم سيء أو قهوة تركية بفناجين مشعورة.

Instructor:

يمكن أن يطلب لك نخباً جيداً ولكن ستكون وجبة اللحم سيئة ويطلب لك قهوة تركية لكن ستكون الفناجين شبه مكسورة.

He can't understand it. Explanation simply is that he fritters his income away. Wish I had the half of it! I'd show him—"

So we have most of us criticised, at one time or another, in our superior way.

We are nearly all chancellors of the exchequer: it is the pride of the moment. Newspapers are full of articles explaining how to live on such-and-such a sum, and these articles provoke a correspondence whose violence proves the interest they excite. Recently, in a daily organ, a battle raged round the question whether a woman can exist nicely in the country on L85 a year. I have seen an essay, "How to live on eight shillings a week." But I have never seen an essay, "How to live on twenty-four hours a day."

Student:

هذا شخص لا يمكن فهم وضعه. من أجل فهم وضعه، يتعين علينا استيعاب المتناقضات في الحياة. فيما لو وددت التحدث عن وجهة نظري، هناك الكثير من حالات النقد التي تتعرض لها في حياتنا اليومية. العديد من المجلات والمقالات تتحدث عن كيفية أن يستطيع الإنسان العيش ضمن إطار مبلغ معين من المال ولكن لا يوجد أي مقال يتحدث عن قدرة الشخص على العيش ضمن وقت محدد في اليوم.

Now, I will give the translation of the following text:

مقدمة

أعزائي البشر، أعزائي الحمير:

كان من المفروض أن أكتب المقاطع الآتية على شكل منكرات، لكنني فكرت طويلاً فوجدت الكتابة بتلك الطريقة توقعني في مشاكل معقدة لا أول لها ولا آخر. فعلي أن أنتبه إلى أمر خطير وهو أن قرائي من صنفين مختلفين، البشر والحمير. الحمير جميعها تنتمي إلى المدرسة الواقعية، تأخذ بظاهر الكلمات ولا تعنى بالباطن والرمز. فلا مشكلة لي معها. ولأن البشر مختلفو الأمزجة، بعضهم ينتمي

إلى مدرسة الرمزية والآخر إلى السريالية وبعضهم يفخر بالرومنسية حتى الواقعي منهم يلجأ إلى المعنى الاحتياطي للكلمة ويملأها ما لا طاقة لها به. وقد وجدتني أتحرج وأعرض عن تكرر التواريخ بسبب ذلك. فحين أكتب على الصفحة مثلاً ٧/١١ عام ... قد يفسر الفرنسيون اليوم المنكور على أنه تعريض بأحد أيامهم الخالدة وربما يفسرها آخرون على أنها استهزاء. ولعل يوماً مثل الخامس مثلاً يبعث في النفوس تأويلات مبهمة. ولعلني أكتب يوماً مثيراً في حياتي وإذا باليوم نفسه تصادف ولادة أحد العظماء فأكون سبباً في إثارة الغضب وإشعال العصبية وإحدى حلقات الفتن والحروب، وقد لا يخدمني الحظ مطلقاً. وقد يفسر البشر ما أكتبه استفزاً لهم لذلك ابتعدت عن المذكرات والتواريخ وتجاوزت عن السنين والأيام. فمن حمل كلامي محمل البراءة فهو الرجل المنصف ومن حمل عباراتي ما لا تطيقه فقد ظلمني وظلم نفسه. أقول ذلك وأنا أعتز بأي نقد يصل إلي من الجنسين: الحمير والبشر على حد سواء.

Preface

Dear humans, dear donkeys,

I was supposed to write these theses in the form of diaries. But I deeply thought; this way would cause me a lot of problems that are complicated and never-ending. I had to bear in mind that my readers are classified into two categories; humans and donkeys. All donkeys belong to the realistic school; they are interested in the superficial meaning of words, not in deep meaning or symbolism. So I have no problem with them. Humans enjoy differences in mood; some of them belong to the symbolic school and the others to the surrealistic school, and some are proud of Romanticism. Even the realistic type consider the other meanings of words and overload it with meaning. I find myself embarrassed and I feel reluctant from stating dates. For example, when I write on the page 14/7 year ..., French people may think that I am criticizing some one of their national memorial dates. Others may think it is mockery. A 5th day may bear some ambiguous interpretations. I may write about an exciting day which coincides the birth of a great person so I may be the trigger of outrage, wars, and seditions, and I may not be lucky at all. Some people might interpret what I'm writing as a provocation. That's why I kept away from diaries and dates and overlooked days and years. It would be fair enough for me if anyone takes my words innocently, and who overloads my words he will be making me and him injustice. I give my words welcoming any criticism from either class donkeys and humans alike.

المشكلة التي أتحدث عنها لم تكون لك تكن تهمني في البدء إطلاقاً، فنحن معشر الحمير لا نبالي بالشكل ولا نشعر بالنقص لزيادة عضو في جسد حمار أو نقصان عضو آخر. تلك مشكلة الإنسان نفسه وعلى ضوئها حدثت مأساتي. مع ذلك لا أنكر أنني كنت ذات يوم محور أحداث مهمة خطيرة استمرت فترة غير قصيرة. المشكلة -نقول ذلك من باب الجواز- لا تعد مشكلة بمفهوم الحمير فصاحب هذه الاعترافات ولد وله ذيلان، وأنا هنا أسجل حقيقة من دون زيادة أو نقصان فأقول عشت سعيداً في

مجتمعي الواسع مع مجتمعي وأقراني وهو أشبه بغابة أمنة من شرور الحيوانات المفترسة، نتقاسم ما نجد من حشائش طوال اليوم دونما نزاع أو مشاجرة. امتقد لو أنني كنت بشراً ولي ثلاث أياد أو أرجل أو ثلاث عيون لكنت مثار سخريه وهجاء، أما هنا في مجتمعنا فكنت أميش دونما إحراج. الشكل لا أثر له مطلقاً في شخصيتك. الإنسان نفسه يحاول الآن أن يزيل الفوارق الطبقيه والعنصريه.

The problem I'm talking about did not interest me at all because we donkeys don't care about shape. We don't feel ashamed of an organ added or removed from our bodies. This is a problem for the humans themselves in the light of which my tragedies began. Nonetheless, I don't deny that I was the center of a series of seriously significant events that lasted for quite a long period. The problem, metaphorically speaking, is not a problem from a donkey's point of view. The confessor themselves was born with two tails. I am here giving the truth without any addiction or omission saying that I lived happily in the meadows with my colleagues and community which is almost like a forest safe from the dangers of wild animals sharing all the grass we find throughout the day without any fighting. I think if I were human with three hands, legs, or eyes I would be a subject of mockery and satire. Here in our community, I was living without embarrassment. Appearance has nothing to do with your character. Humans themselves are trying to remove racial or class discrimination.

• لا يمكن استخدام كلمة personality لأننا نتحدث عن حمار

Thank You

...

جميع الحقوق محفوظة

AYDI© 2023



Al Kindi
Languages & Training

دورات متابعة ومكثفات
بإشراف نخبة من أفضل الأساتذة الجامعيين
في معهد الكندي
لطلاب الترجمة (التعليم المفتوح) ولجميع المواد



AYDI 7822