

AYDI EST.

Open Learning & Translation

2024-2025

Second Year

First Term



1



Reading Comprehension

22.11.2024

أ. يارا عمار



HELLO EVERYONE!

Our course is entitled **Reading Comprehension**.

- Comprehension: understanding
- To comprehend = to understand

As a translator, you don't only need to have an equivalent (مقابل) to a word into the other language. You need to understand the context in order to grasp the meaning, and when you convey the meaning, you are like an ambassador (سفير) or a messenger between the two languages. You enable the reader to not only read your translation but to understand it as well.

As usual, I begin with **punctuation marks**. In the **EXAM**, you have **5 to 6 marks about punctuation marks**. It would be easy and beneficial to learn about punctuation marks and to guarantee in your pocket these 6 marks.

Punctuation Marks

THE FUNCTION OF PUNCTUATION MARKS:

1. Commas: (,)

Commas have several functions in writing. They are used to separate items in a list, to separate clauses in a sentence, and to set off introductory and nonessential elements. Commas help to clarify meaning and make sentences easier to read.

For example,

- **I have today reading and comprehension, translation, and Arabic.**

The comma before (and) is optional i.e. you can put it or you can omit it. The comma before (and) is called 'oxford comma'.

What are **introductory** and **non-essential elements**?

They are, for example, (firstly, secondly, finally, next, after that, then....). We add a comma after such words when they are at the beginning of the sentence.

*

2. Colons: (:)

Colons are used to introduce a list, to separate hours and minutes, and to introduce a quote or an explanation. They are used to signal that what follows the colon is related to what comes before it, and to indicate that more information is to come.

– For example,

- I wake up at 7:00 a.m.
- I went to the shop and I bought the following: apples, bananas, butter, milk, water etc.
- Rula said: "I like reading and comprehension."

We put the Rula's words between quotation marks and we are going to learn about this later on.

*

3. Quotation marks: (" ")

Quotation marks are used to indicate direct speech or a quote.

- Direct speech: كلام مباشر
- Quote: اقتباس

*

4. Full-stops (periods): (.)

Full-stops, also known as periods, are used to end a sentence that is a complete thought. They help to organize writing into manageable sections.

*

5. Question marks: (?)

Question marks are used to indicate a direct question.

- Are you happy?

*

6. Exclamation marks: (!)

Exclamation marks are used to indicate strong emotion or emphasis. They are used to convey excitement, surprise, or urgency.

*

7. Semicolons: (;)

Semicolons are used to separate closely related independent clauses.

They are used to indicate a stronger connection between the clauses or items.

Exercise 1:

Add appropriate punctuation marks to the following sentences:

1. I love to play soccer swim and ride bikes
2. John has three favorite foods pizza tacos and burgers
3. She left the house early because she didn't want to be late
4. The concert is at 7.30 p.m.
5. What is your favorite color
6. "I can't believe it" she said

Answers:

1. I love to play soccer, swim, and ride bikes
2. John has three favorite foods: pizza, tacos, and burgers
3. She left the house early because she didn't want to be late.
4. The concert is at 7:30 p.m.
5. What is your favorite color?
6. "I can't believe it," she said.

In the **EXAM**, when I say (am) or (pm), you need to use two full stops and say (**a.m.**) and (**p.m.**).

Let us put the last sentence in another way:

- She said I can't believe it

The answer is:

- She said: "I can't believe it."

Go to p.25:

The Dance

(From a book of poems, a joint venture between a physician and a poet collaborating to tell some truths)

- Joint: united/done together (مشترك)
- Venture: adventure (مغامرة/مجازفة)

This is a really important idea. In the **EXAM** or in any exam, you might have **new vocab that you don't know**. The first thing is you need to understand the context to understand the meaning of this new vocab. The second thing is you need to think of a close word to what you have, for example, (venture) is close to (adventure) which means (مغامرة/مجازفة).

- Physician: doctor
- Poet: شاعر
- Poem: قصيدة
- Collaborating: working together

What are these truths?

We are going to learn about a group of women in the time of war. These women are forced by men to dance without clothes in a circle, and when they collapse to the floor, they lash them.

- Lash: يجلد

سنتعرف على مجموعة من النساء في زمن الحرب، حيث يجبر الرجال هؤلاء النساء على الرقص عراة داخل حلقة، وعندما يسقطن على الأرض يضربوهن بالسياط.

A woman is watching them through her window. This woman has another stabbed woman who is bleeding in the first woman's room who is watching through her window. The first woman was sheltering the stabbed woman, keeping her in her room, taking care of her because she was dying.

هناك امرأة تراقبهم من خلال نافذتها، وهذه المرأة لديها امرأة أخرى مطعونة وتنزف في غرفتها. كانت المرأة الأولى تحمي المرأة المطعونة وتبقيها في غرفتها وتعتني بها لأنها كانت تحتضر.

We are going to learn about this in detail and you are going to learn new words that are used in this context. Towards the end, we **find out that death might be comfortable in several cases and one of them is this.**

Preparing to read:

1. What do you expect the poem to be about? What truths can a

physician and a poet collaborate to tell?

The poet is helping the doctor to tell a story in an artistic way (طريقة فنية).

- Collaborate: يتعاون

2. This is a poem about human nature. What do you expect it to be? Is human nature basically good or evil? Why?

The human nature is a compound of the two: good and evil (خير وشر) because every one of us has some kind of good and kind of evil inside him.

Are you familiar with Jane Jake Russo?

He is a French philosopher in the nineteen century. He said that human beings are basically good like a white sheet of paper and the society corrupts them i.e. the society makes them evils.

- Corrupt: يُفسد

3. If you consider what is happening to the innocent (بريء) people in Iraq, Palestine, Darfur, and what has happened in many other places in the world, like Afghanistan, Czechoslovakia, Ireland, Lebanon, etc., what would you say about human nature? Will your answer be different from above? Why?

The human nature is bad that's why when you look at wars your answer won't be different.

4. Would you, at the beginning of the third millennium, expect that humanity has reached some advanced level of development and/or evolution that shows itself in decent and proper behavior towards fellow humans? Why?

- Millennium: ألفية

- Evolution: development (التطور)

- Decent: لائق

- Proper: سليم/مناسب

The situation is becoming worse (أسوأ) because of many problems like global warming (الاحتباس الحراري), shortage of water (نقص/شح المياه), famines (مجاعات).

Go to p.26:

5. Can you think of any excuse for the vile behavior we have witnessed and are still witnessing in many parts of the world? Is there really and excuse that is acceptable, at all?

- Excuse: عذر
- Vile: mean (وضيع)
- Witnessed: شهد

No, there is no excuse to those who make wars.

6. Almost every religion in the world commands their followers to treat not only humans but also all God's creatures in a proper decent way, and actually to look after them. Why, then, are humans so vicious and inhumane in treating their fellow humans?

- Vicious: evil/cruel/violent (قاسي/وحشي/شرير)

Don't mix between (vicious) and (viscous).

- Viscous: لزج/دبق
- Command = order (يأمر)

Because some people do not believe in God and do not follow what they are ordered/commanded to do by God, and they do not have standards (قواعد/معايير/مقاييس).

- Order = command: يأمر

7. Do you expect a victorious invading army to treat its captives civilian or military personnel with respect and according to the Geneva Conventions? What would you do?

Of course, they don't.

- Victorious: منتصر
- Invading: غازي

- Captives: أسرى
 - Military personal: أفراد الجيش/أفراد عسكريين
 - Geneva Conventions: اتفاقيات جنيف
- ***

8. Under what circumstances would anybody consider death to be welcome fate? Explain!

- Circumstances: ظروف
- Fate: مصير/قدر

Sometimes it may be comfortable because some sick people would welcome death because it's more comfortable for them than the pain (ألم) they are feeling in that moment, and that's why there is what is called (merciful death) i.e. (الموت الرحيم) to end the suffering of someone.

Now, let us read the poem on pages 29, 30, 31, and 32. We are going to answer the related question on pages 27 and 28 while we are reading.

The Dance

(From a book of poems, a joint venture between a physician and a poet collaborating to tell some truths)

**1. In a field of cinders,
Where Armenian life was still dying,
A German woman, trying not to cry,
Told me the horror she witnessed:**

- Cinders: ashes (رماد/جمر)
- Horror: fear
- Witnessed: شهدت

١. في حقل من الجمر،
حيث كانت الحياة الأرمنية لا تزال تحتضر،
أخبرتني امرأة ألمانية، تحاول ألا تبكي،

As you read look for answers to the following questions:

1. Who is telling the story to whom? Why?

They said (a German woman told me); who is (me)?

Literature is a work of fiction i.e. an imaginative work. If you have a work of literature in any genre, you have ('I' point of view)/you have a speaker/you have a narrator (الراوي). There is a difference between the narrator and the writer or the novelist.

أي يوجد فرق بين الراوي والروائي.

Let us say I'm a poet and I'm trying to write a poem and I write it in the first point of view i.e. I use (I) and (me). This doesn't mean that this is my voice I'm the one who is talking. It is the voice of the speaker in this text not the voice of the one who wrote it. If the book says (it is a biography), it means the voice is my voice as a writer i.e. it is (سيرة ذاتية), but anything else means it is an imaginative work. If the writer doesn't state in the beginning (this is my story), the (I) point of view is of the speaker and it's not of the writer.

The answer is:

A German woman is telling the story to the narrator. She is the one who witnessed the horror, but she is telling the one who is telling the story.

2. This thing I'm telling you about,

I saw with my own eyes.

From my window of hell

I clenched my teeth

And watched the town of Bardez

Turn into a heap of ashes.

The corpses were piled high as trees,

And from the springs,

From the streams and the road,

The blood was a stubborn murmur

And still calls revenge in the ear.

The woman who is watching through her window is talking here.

- Hell: it means the opposite of heaven or paradise "الجحيم"

She said (window of hell) and this is a figurative meaning (معنى مجازي) because she see the horror that is happening under her window.

- Clench: close or hold "يطبق، يغلاق"

- Bardez: the name of the town itself

- Heap: pile (كومة)

When we talk about buildings, we say (ركام)

- Heap (v): يكوم

- Ashes: cinders (رماد)

- Corpses: the dead bodies "الجثث"

- Piled: made a heap "ركام"

- Spring: stream i.e. a small river "جدول ماء"

Here, try to imagine the picture which the author is trying to paint for us.

Well, he said "from the road", "from the stream" there is blood.

- Stubborn: obstinate or refusing to obey "عنيد"

- Murmur: a kind of voice that is heard from a distance. When you are whispering in someone's ear, you are murmuring (الهمس/الغمغمة/التمتمه)

- Revenge: ثأر/انتقام

١. هذا الشيء الذي أخبرك عنه،

رأيت به بأم عيني.

من نافذتي المطلّة على الجحيم

شدت على أسناني

وشاهدت مدينة بارديز

تتحول إلى كومة من الرماد.
كانت الجثث مكدسة عالياً مثل الأشجار،
ومن الينابيع،
من الجداول والطرّيق،
كان الدم همهمة عنيدة
وما زال يدعو إلى الانتقام هامساً في الأذن.

Let us answer the related questions:

2. Is this a real story, or is it fiction, do you think? Why?

They didn't say this is a biography (سيرة ذاتية) or and they didn't mention the name of the battle, for example, so it is not a real story. In addition, the streams of blood, for example, are related to imagination (خيال). It is written in an artistic way to appeal the reader or it won't be a work of fiction any more. He might witness this in real life, but he injects (يحقن) some imaginative elements (عناصر تخيلية) into this story.

*

3. Why does the woman say that she saw the horrors committed from her "window of hell"?

The writer is using an image with exaggeration in order to describe how horrible the situation and this is like 'hell'. We call this a figurative meaning (معنى مجازي).

*

4. What is the stubborn murmur the woman heard all the time? Where from did she hear this constant murmur? What did this murmur call for?

It is the voice of blood. The blood comes and goes like the flow of the water, and the woman who was watching those women who were killed imagined that the blood of these women is calling here 'to go and have revenge'.

3. Don't be afraid.

I must tell you what I saw,
So people will understand
The crimes men do to men.

For two days, by the road to the graveyard...

- Graveyard: an area of ground where people are buried/cemetery (مقبرة)

٣. لا تخف.

يجب أن أخبرك بما رأيته،

لكي يفهم الناس

الجرائم التي يرتكبها الإنسان بحق الإنسان.

لمدة يومين، على الطريق إلى المقبرة...

5. Why does she start the following stanza by saying "Don't be afraid". Why would the listener, or reader, be afraid?

Actually, she did this because it is a horrible story, and she is going to tell us something horrible, so she is preparing us because she is going to tell us something shocking.

Let us read the fourth stanza:

- Stanza: مقطع شعري

4. Let the hearts of the world understand
It was Sunday morning,
The first useless Sunday dawning on the corpses
From dusk to dawn in my room,
With a stabbed woman—
My tears wetting her death—
When I heard from afar
A dark crowd standing in a vineyard
Lashing twenty brides
And singing filthy songs

- Dawning: sunrise, the first part of the morning (الفجر), the

opposite of 'sunset'.

- Dusk: twilight, when the sun is about to set "بداية الغروب"

- Dawning ≠ Dusk

- Stab: to be injured by a knife/to beat someone with a knife

"يطعن"

- Stabbed: مطعون

- Afar: a far "من بعيد"

- Crowd: a group of people "مجموعة من الناس"

- In "a dark crowd" we have two choices.

The first one is the crowd was black people and slaves (عبيد).

Or it means that it was night and she did not see the faces clearly, so the scene was blurred (ضبابي/غير واضح)

- Vineyard: a field where grapes (العنب) are grown i.e. (كرم العنب)

- Lashing: الجلد/الضرب بالسوط

- Brides: women that ready to get married (عرائس)

They said (brides) to tell us that they are young

- Filthy: dirty/too bad (بذيء/قذر)

٤. دع العالم تفهم

كان صباح يوم الأحد،

أول يوم أحد لا طائل منه يشرق على الجثث

من الفسق إلى الفجر في غرفتي،

مع امرأة مطعونة—

دموعي تبلل موتها—

عندما سمعت من بعيد

حشدًا مظلمًا يقف في كرم

يجلد عشرين عروسًا

ويغني أغاني قدرة

Let us answer the related questions:

6. Why does the woman not specify who did what to whom?

Actually, she is generalizing. When we say '*man*', it doesn't mean (رجل) but it means '*human being*'. So, here she did that in order to *generalize* the story because this example here –the ladies who were killed by the men – is just an example.

- Generalize: يعمم
- Generalization: تعميم

7. How long did the horror she witnessed last? Is it important where and when the horror happened? Why?

It lasted for two days according to stanza number "3".

It lasted for two days and it is not important where and when the horror happened because the author is generalizing.

**5. Leaving the half-dead girl on the straw mattress,
I went to the balcony of my window
And the crowd seemed to thicken like a forest.
An animal of a man shouted, "You must dance.
Dance when the drum beats."
With fury the whips cracked
On the flesh of the women**

- Mattress: it is the sponge part of the bed that we sleep on (فراش).

- Straw: قش

- Thicken: to become together "يجمع، يكتف"

- Animal of a man: a man who is acting like an animal

- Drum: طبول

- Drum beats: يقرع الطبل

- Fury: extreme anger "غضب شديد"

- Whips: سياط/أسواط

- Cracked: something that is cracked has one or more lines on the surface because it is damaged but not completely broken "تصدع/تشقق"

- Flesh: the skin of human body "لحم"

٥. تركت الفتاة نصف الميتة على فراش القش،

ذهبت إلى شرفة نافذتي

وبدا الحشد كثيفاً مثل الغابة.

صاح رجل هو أقرب لأن يكون حيوان، "يجب أن ترقصن.

ارقصن عندما تدق الطبول."

بغضب تصدعت السياط

على أجساد النساء

6. Hand in hand the brides began their circle dance.

Now, I envied my wounded neighbor

Because with a calm snore she cursed

the universe and gave her soul up to the stars...

- Envy: to feel jealous of someone "يغار/يحسد"

- Wounded: injured (مجروح)

In (I envied my wounded neighbor), the German woman envied the stabbed woman because the stabbed woman is going to die and she won't witness what this German woman is witnessing through the window. You are in psychological state to the extent you envy someone who is going to die because something horrible is happening outside your window.

- Calm: quiet (هادئ)

- Snore: to make noises from noise while you are sleeping

"شخير"

- Cursed: damned "لعين، بغيض"

٦. بدأت العرائس بالرقص مشكلين دائرة ممسكين يداً بيد.

الآن، حسدت جارتي الجريحة

لأنها بشخير هادئ لعنت

الكون وأسلمت روحها للنجوم...

The related questions:

8. Was the woman telling of the story taking a risk sheltering a stabbed woman in her apartment? Why did she do it?

Actually, she was taking a risk and she did this because of her humanity and because of her emotions towards this woman because this is a fellow human being.

*

9. Where from does she witness the horrors she describes? Describe what was happening in your own words.

She witnesses the horror from her window. She was looking at those women who were lashed.

7. In vain I shook my fists at the crowd.

"Dance," they raved.

"Dance till you die, infidel beauties.

With your flapping tits, dance!

Smile for us. You're abandoned now.

You're naked slaves,

So dance like a bunch of cursed sluts.

We're hot for your dead bodies."

- In vain: useless, or without any use "بلا فائدة"
- Shook: past tense of shake (يصافح)
- Fist: قبضة اليد
- Rave (v.): to shout loudly "يصرخ"
- Infidel: someone who doesn't believe in God "غير مؤمن/كافر"
(God) with capital 'g' means (الله), while (god) with small 'g' means (إله) like (آلهة الإغريق والرومان مثلاً).
- Abandoned: deserted or left "هجرت/تخلى عن"
Don't mix between (desert) i.e. (صحراء) and (dessert) i.e. (حلوى).
- Naked: without clothes
- Bunch: a group of something "مجموعة"

- Slut: a woman without manners "امرأة مومس"
- We're hot: this expression means that we want and desire your bodies for sexual pleasure

٧. عبثاً، هزرت قبضتي في وجه الحشد.

"ارقصن"، هتفوا.

"ارقصن حتى الموت، أيتها الجميلات الكافرات.

بصدركن المرفرف، ارقصن!

ابتسمن لنا. تخيلنا عنكن الآن..

أنتن عبيد عاريات،

لذا ارقصن مثل مجموعة من العاهرات الملعونات.

نحن متلهفون لجتثكم الميتة."

Let us see the related questions:

10. Why did the brides begin their circle of dance?

Because they were afraid of violence. The ladies were dancing to amuse the men.

*

11. Why does the woman envy her stabbed neighbor? Explain.

She envied her neighbor because she was about to die. She was fighting against the men, and she was dying courageously, so the German woman wishes that she was in her place because the German woman has resistance only in her mind and this is passive resistance because she doesn't do anything.

- Resistance: مقاومة

- Passive resistance: مقاومة صامتة/سلبية

8. Twenty graceful brides collapsed.

"Get up," the crowd screamed,

Brandishing their swords

Then someone brought a jug of kerosene.

Human justice, I spit in your face.
 The brides were anointed.
 "Dance," they thundered—
 "Here's a fragrance you can't get in Arabia."
 With a torch, they set
 The naked brides on fire
 And the charred corpses rolled and tumbled
 To their deaths...

They burned them alive, so this is a horrible ending. These men are merciless (عديمي الرحمة) i.e. they don't have mercy in their hearts.

- Graceful: lovely or nice "جميل"
- Collapse: to break down or to fall on the floor "ينهار"
- Brandishing their swords: تلويح بالسيوف
- It means to threaten (تهدد) someone by your sword.
- Jug: إبريق
- Kerosene: the fuel of airplanes
- Spit: يبصق
- Anoint: to spread/to spry "يرش"
- Thundered = raved: to shout loudly (يصرخ)
- Fragrance: perfume "عطر"

The fragrance here is 'kerosene'.

- Arabia: the Arabian Peninsula (شبه الجزيرة العربية)
- 'Arabia' here refers to the whole Middle East (الشرق الأوسط).
- Torch: شعلة
- Charred: cinders (متفحمة/رماد)
- Rolled: to move in a circular way (تدحرجت)
- Tumbled: fell (هوت/سقطت)

٨. انهارت عشرون عروسة رشيقة.
 "انهضن"، صرخ الحشد،

ولوحوا بسيوفهم
ثم أحضر أحدهم إبريقاً من الكيروسين.
العدالة الإنسانية، بصقت في وجهك.
زئشش العرائس بالكيروسين.
"ارقصن"، صاحوا بصوت عالٍ-
"هذه رائحة لا يمكنك شمها في الجزيرة العربية."
بمشعل أشعلوا النار في
العرائس العاريات
وتدحرجت الجثث المتفحمة
إلى حتفها...

9. I slammed my shutters,
Sat down next to me dead girl
And asked: "How can I dig out my eyes?"

- Slammed: to shut something in a very fast way (يغلق بسرعة)
- Shutters: ستائر/مصراعى النافذة
- Did out: take out (يقتلع)

She wanted to dig out her eyes in order not to see such horrible things.

٩. أغلقت مصاريعي،
وجلست بجانب الفتاة الميتة
وسألت: "كيف لي أن أقتلع عيني؟"

Let us see the related questions:

12. What happened when the brides collapsed, and couldn't rise again?

First, the crowd shouted "get up", and then someone brought kerosene and poured it on the ladies and burned them.

*

13. What happened next? What is the 'fragrance' the madly incensed men are talking about?

- Incensed: angry

So, the word "fragrance" here is used in ironically (بسخرية) to make fun of the situation.

*

14. What is the end? Is it the end of the story, the brides, or is it really the end of humanity? Why does the woman want to dig her eyes out? Explain.

- This is not only the death of the brides; it is the death of humanity and the death of human morals (موت الأخلاق الإنسانية).

- The woman wants to dig her eyes out because she saw those horrible things.

- The questions of comprehension are homework for next time. You also need to prepare the two next texts with their questions.

Thank You

...



Page:

مؤسسة العائدي للخدمات الطلابية

Group:

مكتبة العائدي - التعليم المفتوح - قسم الترجمة



مكتبة العائدي: المزة - نفق الآداب



هاتف: 011 2119889



موبايل + واتساب: 0941 322227



AYDI0763L