



E 346	رقم المقرر
١٠٠	درجة الاختبار
٢٠١٥/١/١٣ م	التاريخ

نصوص بلغة أوروبية وترجمة.	المقرر
ساعتان	زمن الاختبار
الأول	الفصل الدراسي

اللغة العربية وآدابها واللغات الشرقية وآدابها.	القسم
الرابعة	الفرقة
٢٠١٤/٢٠١٥ م	العام الدراسي

(الأسئلة في صفتين)

أجب عن الأسئلة الآتية:

(زمن الإجابة ٤٠ دقيقة / ٣٤ درجة)

السؤال الأول : اقرأ ثم أجب :

One day , Mr. Hassan thought to test his sons . He gave each of them some sweets and said, " Eat the sweets in such a place where no one can see you, and when you have done so, and come back to me."

Farouq took the sweets and went to his room. He shut the door from the inside and ate the sweets thinking that no one could see him there.

Abdullah went to cellar of the house and he was sure that nobody was there. He ate the sweets in the darkness of the cellar.

Qasim thought and thought about a place where he could eat the sweets without anyone seeing him . He could think of no such place. Every time he thought about a place, he remembers that Allah could see him, and he did not eat the sweets.

Faruq and Ablullah came back and told Mr. Hassan about what they did .Qasim came and returned the sweets to his father saying, "There is no place which is secret from Allah, and so I did not eat the sweets.

ترجم القطعة السابقة إلى العربية ترجمة دقيقة ثم علق عليها مبيناً كيف عالجت القصة خطأ فادحاً يقع فيه بعض المسلمين مع ربهم.

(زمن الإجابة ٤٠ دقيقة / ٣٣ درجة)

السؤال الثاني:

ترجم النص الآتي إلى اللغة العربية ثم علق عليه.

The case of classical and vernacular of issues important literary that ran and still occupy the minds of thinkers, which is a controversial issue and the subject of dispute between writers and critics each other, Will writes writer in Mandarin the language of the Qur'an, or written in the vernacular language of the bellows between people which is the language of life traded between people with each other, and how it can be preserved classical Arabic language of loss and tampering and mating Slang words verbally.

السؤال الثالث : اقرأ ثم أجب:

(زمن الإجابة ٤٠ دقيقة / ٣٣ درجة)

The original uvular stop, *q, is maintained in many Syrian and North African dialects, in sedentary dialects spoken in the west and south of the Arabian Peninsula. It has a glottal-stop reflex in the large cities like, Cairo, Jerusalem, and Beirut.

In many dialects in which the reflex of *q is a glottal stop, however, The Standard Arabic words are pronounced with a voiceless uvular stop, as in the following examples from Cairene:

il-qahira 'Cairo'

qarn 'century'

qawmi 'national'

In many regions of rural Palestine, the reflex of *q is a voiceless velar stop, and *k, which is most commonly realized as a voiceless velar stop in other dialects of Arabic.

١- ترجم النص السابق إلى اللغة العربية ترجمة دقيقة .

٢- قارن - في جدول- بين القاف والكاف في العربية من حيث المخرج والصفات الصوتية.

٣- ضع علامة (✓) أمام العبارة الصحيحة وعلامة (x) أمام الخاطئة مع تصويب الخطأ:

أ- يخرج صوت العين في العربية من مخرج الحاء .

ب- لولا الهمس لصارت الغين إلى خاء.

ج- التفخيم عبارة عن عملية صوتية تتم بحدوث الإطباق والاستفال.

انتهت الأسئلة

بالنجاح والتفوق،

د/ أمينة محمد عيسى

د/ محمد العيسى

د/ محمد العيسى



رقم المقرر:	درجة الاختبار:
١٠٠ درجة	التاريخ ٢٠١٦/١/١٦

المقرر:	نصوص بلغة أوروبية
زمن الاختبار:	ساعتان
الفصل الدراسي:	الأول

القسم:	اللغة العربية
الدرجة:	الرابعة
العام الدراسي:	٢٠١٣-٢٠١٤ م

أجب عن الأسئلة الآتية :
السؤال الأول : ٢٠ درجة ٣٠ دقيقة
ترجم النص الآتي إلى اللغة العربية (بلا تعليق)

The IMAGINATION then, I consider either as primary, or secondary. The primary IMAGINATION I hold to be the living Power and prime Agent of all human Perception, and a repetition in the finite mind of the eternal act of creation in the infinite I AM. The secondary Imagination I consider as an echo of the former, co - existing with the conscious will, yet still as identical with the primary in the kind of its agency, and differing only in degree, and in the mode of its operation. It dissolves, diffuses, dissipates, in order to recreate; or where this process is rendered impossible, yet still at all events it struggles to idealize and to unify. It is essentially ritual, even as all objects (as objects) are essentially fixed and dead.

FANCY, on the contrary, has no other counters to play with, but fixities and definites. The Fancy is indeed no other than a mode of Memory emancipated from the order of time and space; while it is blended with, and modified by that empirical phenomenon of the will, which we express by the word CHOICE. But equally with the ordinary memory the Fancy must receive all its materials ready made from the law of association.

السؤال الثاني : ٣٠ درجة ٤٠ دقيقة
ترجم النص الآتالي إلى اللغة العربية ، معلقا عليه :
ترجمة النص ١٠ درجات التعليق ٢٠ درجة

Then calling to him his second daughter, he demanded what she had to say. Regan, who was made of the same hollow metal as her sister, was not a whit behind in her profession, but rather declared that what her sister had spoken came short of the love which she professed to bear for his highness; insomuch that she found all other joys dead, in comparison with the pleasure which she took in the love of her dear king and father.

Lear blessed himself in having such loving children, as he thought; and could do no less, after the handsome assurances which Regan had made, than bestow a third of his kingdom upon her and her husband, equal in size to that which he had already given away to Goneril.

Then turning to his youngest daughter Cordelia, whom he called his joy, he asked what she had to say, thinking no doubt that she would glad his ears with the same loving speeches which her sisters had uttered, or rather that her expressions would be so much stronger than theirs, as she

had always been his darling, and favoured by him above either of them. But Cordelia, disgusted with the flattery of her sisters, whose hearts she knew were far from their lips, and seeing that all their coaxing speeches were only intended to wheedle the old king out of his dominions, that they and their husbands might reign in his lifetime, made no other reply but this - that she loved his majesty according to her duty, neither more nor less.

السؤال الثالث : ٥٠ درجة ٥٠ دقيقة

ترجم النص التالي إلى اللغة العربية ، معلقاً عليه :
ترجمة النص ١٥ درجة التعليق ٣٥ درجة

Though babbling only to the vale,
Of sunshine and of flowers,
Thou bringest unto me a tale
Of visionary hours.

Thrice welcome, darling of the Spring!
Even yet thou art to me
No bird, but an invisible thing,
A voice, a mystery;

The same whom in my schoolboy days
I listened to; that Cry
Which made me look a thousand ways
In bush, and tree, and sky.

To seek thee did I often rove
Through woods and on the green;
And thou wert still a hope, a love;
Still longed for, never seen .
And I can listen to thee yet;
Can lie upon the plain
And listen, till I do beget
That golden time again.

O blessed Bird! the earth we pace
Again appears to be
An unsubstantial, faery place,
That is fit home for thee!

بالتوفيق و محمد أبو علي