1. **Aglam**
	1. **Amezruy aseklan n uglam**

Amezruy n uglam deg tsekla yuɣ-d tadra seg tesnukyest taqburt. Deg tegrikit yekka-d seg yirem Ekphrasis, i d-isebded umesnukyes Aélius Theon (1997: 66), deg tasut tamezwarut seld talalit n Sidna Ɛisa.Yesbadu-t-id *: “d inaw i d-yeskanayen s telqi, lewṣayef n yemdanen, tigawin, akud, d wadeg”*[[1]](#footnote-2). Send tasut tis17, yella uglam ur yesɛi ara azal ɣer yemyura d yimesnukyas. D anerni n tẓuri taneglant, deg taggara n tasut tis18 d tazwara n tasut tis19, i yeǧǧan aglam ad yesɛu amkan deg teḥkayt, ad yeṭṭef aẓayer yesɛan tixutert, ad yeslelli iman-issegyilugan iklasikiyen d yesnukyisen. Ssawḍen yemyura am: Balzac, Hugo, Zola, gar wiyaḍ, ad snernin aẓayer n uglam deg teḥkayt, akken ad tishil tɣuri d tegziakked tenmeẓla n uḍris.Ma d ungal amaynut n Robe-Grillet, deg tasut tis20, yusa-d mgal ungal amensay, yegla-d s ubeddel deg tgemmi tamensayt d tesnukyist,ɣef wadeg n uglam deg teḥkayt,anda i as-yettunefk wazal ugar i uglam, yuɣ taɣellabit deg uḍris n teḥkayt[[2]](#footnote-3).

Aglam d annar wessiɛenwar tilist, yettili-d fell-as leqdic, ilmend n usnerni d umhaz.

* 1. **Tabadut n Uglam**

Aglam d taẓuri tutlayant i nessexdam i usebgen s telqi amek gan: yiwudam, iɣersiwen, tiɣawsiwin, akud, adegen, atg. D asenfali n yiḥulfan akked tegnatin ama n lferḥ neɣ lqerḥ: zɛaf, urfan, lxelɛa ... Akken ad taweḍ tugna i nebɣa ad d-nessebgen i win iwumi d-nettmeslay, amzun iwala-tt s wallen-is. Aglam mačči angar yiwet n tbadut i yesɛa. Llant ayendin n tbadutin ilmend n yal ameskar. Da ad d-nebder deg-sent kra, xersum tid yettwassnen nezzeh. Yella Salḥi (2012: 20):

“Aglam d aḍris neɣ d aḥric deg uḍris i d-yettaken isallen ɣef uwadem (amdan), taɣawsa, adeg, akud,neɣ ɣef tigawt”.Yenna-d daɣen (2012: 16): “Aglam d taggayt taḍrisant i deg yettak unermas isallen deg uḍris ama ɣef uwadem, ama ɣef wadeg, neɣ ɣef wakud, neɣ taɣawsa, ɣur-s azal meqqer di tira taseklant, yernu yessudus aḍris”.

Zanoun (S), d Balaoui (F), d wiyaḍ (2010 : 36), yesbadud aglam ilmend n wayen i d-yenna Hamon : *“aglam d agisem kan n teswiɛt, d taɣawsa n tezrawt yuḥwaǧen tabadut. Aglam ihi, d aglam n tilawt i d-yettaken akk iferdisen tesɛa tɣawsa, neɣ n uwadem s wawalen”.*Philippe Hamon (1981 : 08), seg tama-s, yefka-yas tabadut-a: *“Aglam d asnerni n tikta n umaru, deg lɛuḍ ara d-yebder taɣawsa akken tella kan, s uglam yettarra-tt amzun d tametwalant, s usebgen s telqi akk ittewlen n tɣawsa-nni i d-yeglem”*[[3]](#footnote-4). Akked Gharid El Cheikh (2004 : 362),i t-id-yessegzin : *“d talɣa n umeslay i d-yemmalen amek i d-tettban, neɣ amek i tga tɣawsa, amek-itt rriḥa-s, ṣṣut-is, d waram-is”*[[4]](#footnote-5)

* 1. **Tasekka n uḍris n uglam**

Aḍris n uglam yesɛa tulmisin-is d yisefranen s wayes nezmer d t-nessemgired ɣef weyaḍ, tulmisin-a nezmer ad tent-naf deg wayen i d-yura Meksem (2010: 87):

“aḍris n uglam yeskan-d amek iga umdan, taɣawsa, neɣ adeg. S uamta aglam d asnekwu n tulmisin n wayen i d-yettwagelmen neɣ d abdar n yiferdisen i ɣef ibedd wayen i d-yettwagelmen. Ihi aglam d asissen n tɣawsa s wawalen.Nezmer ad t-naf d aḥric deg ungal i deg amaru yessassen-d udmawen, imeḍqan neɣ tiɣawsiwin ara yefken i yimeɣri tikti ɣef wayen iḍerrun deg wullis-nni. Aglam, ihi d tugna tusdist i d-yettaken tikti i yimeɣri ɣef wayen i d-yettwagelmen. S umata, amaru mi ara d-yeglem taɣawsa, yezmer ad d-yebder iḥricen-is, tiɣawsiwin-is, neɣ tulmisin-is. Am wakken i yezmer ad t-id-yessissen ilmend n umḍiq ideg yella, ilmend n wakud neɣ ilmend n yiferdisen-nniḍen i d-yezgan ɣer tama-s”.

* 1. **Taggayin n Uglam**

P.Fontanier, yessufeɣ-d seg usismel i iga (J-M) Adam (1985 : 75-76)sḍis (6) n taggayin n uglam.

* + 1. **Aglam n Wadeg**

Da ad naf aneglam yettak-d ittewlen akk i yesɛa wadeg: axxam, adrar, taddart, tiẓgi, lǧameɛ, ssuq, tala, atg. Yezmer ad yili deg tilawt, neɣ deg usugen n umyaru kan.

 isem n wadeg

**Aglam n wadeg**

 amek yettwaxdam

anida d-yezga (Tinilla) acu yesɛa

* + 1. **Aglam n Wakud**

Deg taggayt-a aneglam yettmeslay-d ɣef wakud neɣ kra n tallit: tanezzayt, tameddit, amwan, tafsut, deggiḍ, tallit n traḍ...Salḥi M.A (2012: 23/25), yenna-d ɣef wakud d akken: *“d aferdis di tesleḍt n tsiwelt. Yettban-d wazal-is deg ubeddel s wayes i d-gellun yineḍruyen n teḥkayt”.*

* + 1. **Aglam n Tfekka**

Deg-s win i d-igelmen yettak-d akk lewṣayef n tfekka (udem akmam) ama n umdan neɣ n uɣersiw... yemmal-d amek iga: iḥricen n tfekka, seg uqarruy ɣer yiḍarren ; s umseḍfar .

* + 1. **Aglam anellay(Aggugan)**

D aglam amadwan, yettmeslay-d ɣef ṭṭbiɛa d uxemmem n umdan, ama d lɛaliten ama diriten.

* + 1. **Tarudemt**

Taggayt-a terza amdan kan, d tin yesdukkulen gar uglam n tfekka d uglam anellay (ṭṭbiɛa).

* + 1. **Aglam amuddir**

Qqaren-as daɣen Tafelwit, d aglam yerzan tigawin akked yineḍruyen, ilmend ntɣaraneɣ ṭṭbiɛan yiwudam ama d tilawt neɣ d asugen.

* 1. **Tiwsatin n Uglam**

J.M Adam akked F. Revaz (1996 : 37-38), bḍan aglam ɣef snat n tewsatin:

* + 1. **Aglam s Tikli**

Qqaren-as daɣen aglam imwiwel, aglam-a yettili-d s ubeddel n umkan, deg-s aneglam iteddu igellem, ad t-neɛqel s usexdem n umaru imyagen n umwiwel: kcem, ffeɣ, uɣal...

* + 1. **Aglam Aglugal**

Deg tewsit-a aneglam yettɣimi deg yiwen umkan igellem (ur yettḥerrik ara deg umkan-is).

* 1. **Tiwuriwin n Uglam**

Yal aglam yesɛa tawuri-ines deg yinaw anda i d-yettwabder. Benkarma Chahir (2015 : 26/29) yebder-d deg ukatay-is n Magister ṣa (7) n twuriwin:

* + 1. **Tawuri tamselɣut (Informative)**

D tawuri tagejdant n uglam, tettak-d isallen ɣef wayen i d-neglem am wakken nwalat s wallen-nneɣ.

* + 1. **Tawuri timsegzit (Explicative)**

Tawuri-a tettɛawan deg tegzi n kra n tmussni neɣ deg usiweḍ-ines i yimeɣri, tezmer ad as-ternu isallen ɣef wayen yessen yakan, ad as-tessebɣer timusniwin-is, neɣ ad as-tefk tamussni tamaynut.

* + 1. **Tawuri n uktazal (Evaluative)**

Deg twuri-a aglam yettili-d akken yebɣa uneglam, acku igellem-d taɣawsa akken i tt-yettwali netta, ar taggara yessawaḍ-d tugna leḥsab-ines maci akken tella kan.

* + 1. **Tawuri talsilɣant (Transformationnelle)**

D Reuter i as-yefkan isem-agi, acku deg twuri-a aneglam yesɛa tizemmar ad yesselḥu akken yebɣa abeddel n tɣawsiwin d ugbur n yinawen. Yezmer ad yerr aglam ɣer yizri, akken yezmer ad t-yerr ɣer yimal...

* + 1. **Tawuri taḍrisant (Textualisation)**

Tawuri-a tettɛawan deg tuddsa akked tegzi n uḍris s usemres n usigez.

* + 1. **Tawuri n uselḥu n tɣuri d tira (Fonction de gestion de la lecture et l’écriture)**

Deg twuri-a tarrayt n uglam tesɛa assaɣ d umugget n tigawin, tjebbed lwelha n yimeɣri, s uɣiwel neɣ s taẓayt n wanya.

* + 1. **Tawuri taddudant (positionnelle)**

Tesdukkul taḥkayt, amsawal d yimeɣri deg yiwen wattal, anida imeɣri yessefk ad yesɛu izrasrayen deg taɣult iɣef d-tettmeslay teḥkayt, akken ad tt-yezgu ugar, tawuri-a s tuget tettili deg uḥric n tussna.

Ula d Salḥi (2012: 21), yebder-d semmus (5) n twuriwin :

Tamezwarut d *tawuri n ucebbeḥ* ; d tin yettaken ccbaḥa i uḍris, ad d-tass deffir-s *twuri n uɛzal* ; dtin iferrqen iferdisen n tsiwelt gar-asen, s yin ad d-ternu *twuri n useɣzef* ; deg-s mi ara yestuqqet umaru aglam deg uḍris-is, yessewxar taggara n uḍris-a, akked *twuri n usuddes* ; anda itekki uglam deg lebni n uḍris. Taneggarut d *tawuri tasnektant*; anda aglam d yiwen ubrid i yesɛa umaru akken ad d-yawi ɣef tikta-ines d tesnikta i yessaram ad ten-id-yefk i yimeɣri.

* 1. **Tuddsa n uglam (timhal n uglam)**

J.M Adam (1990), yesbedd aglam ɣef 5 n temhal, i yettaken talɣa i uḍris n uglam :

* + 1. **Asettwel**

Deg temhelt-a, amaru ibeddu deg uglam n yiferdisen neɣ n yeḥricen n tɣawsa i yerza uglam yiwen yiwen, yal yiwen deg-sen ad d-yefk ittewlen-is: amek iga, d acu n yini i yesɛa ...syin ad iɛeddi ɣer usnekwu n usentel.

* + 1. **Tiɣin**

Isemma-as daɣen ADAM azwel neɣ asentel, d asnekwu n tɣawsa i ɣef d-yella uglam. D aferdis agejdan iseg ara yaɣ uglam, yes-s i d-yessissin umaru asentel amatu n uglam. Yezmer ad yili deg tazwara n uḍris neɣ ar taggara-s(ma yella deg taggara ; alamma ifuk yimeɣri taɣuri n uḍris ara iẓer asentel n uglam).

* + 1. **Aleddem n usentel**

Aleddem n usentel d aseɣzef n uglam neɣ d aglam deg uglam. Annect-a yettili mi ara d-yuɣal umaru ɣer kra n uferdis n usentel-azwel ad as-yeg daɣen aglam.

* + 1. **Agassaɣ**

Deg uglam yella anda i d-ngellem, nessidig taɣawsa ilmend n wadeg neɣ n wakud ideg tella. Maca tikwal nessemras aserwes neɣ tanɣumnayt, akken ad d-nesken tiɣawsiwin iɣer tettak anzi. D annect-a i wumi neqqar agassaɣ.

Timhal-a nezmer ad ten-t-id-nessisen s uzenziɣ i iga Meksem (2010: 90)

*Asentel-azwel*

 *Asettwel Agassaɣ*

*Iḥricen Ittewlen*

* 1. **Tarrayin n uglam**

Deg uglam amaru yesɛa aṭas n n tarrayin, s wacu yezmer ad yessissen taɣawsa. Tarrayin-a nezmer ad asent-nsemmi ; iɣawasen i yezmer ad yessemres deg uglam.

Yella wanda amaru ad d-yezwir seg udem n zdat, ayen i d-yettbbanen d amezwaru (avant-plan), ɣer wayen yellan deffir (arriere-plan). S wawal-nniḍen, izewwir deg yellan akka ɣer wayen yellan akkin, i d-yezgan d amsadan. Yella wanda ara naf amaru izewwir-d seg iwsawen d akessar neɣ seg ukessar d asawen, seg zelmeḍ ɣer yeffes, seg yeffes ɣer zelmeḍ.

 Annect-a yezmer ad d-iban s uzenziɣ-a i d-yebder Meksem (2010 : 90) :

* (Akka akkin)
* (Iwsawen d akessar, ikessar d asawen)
* (Zelmeḍ yeffes, yeffes zelmeḍ)
	1. **Adeg n uglam deg teḥkayt**

Aglam d aferdis agejdan deg teḥkayt, maca adeg-is yettemgirid seg teḥkayt ɣer tayeḍ, yerza s umata ak iferdisen i ɣef tebna teḥkayt (akud, adeg, iwudam ...), aya yettili deg tazwara, daxel akked taggara n teḥkayt[[5]](#footnote-6).

* + 1. **Deg tazwara n teḥkayt**

Ilmend n uzenziɣ n teḥkayt i yebnan ɣef tezwart, asnas (taneflit),akked teggrayt, ad d-naf aglam deg yal ixef. Amedya deg tezwart yessefk ad d-neglem : Adeg ; meḥsub anda ara teḍru teḥkayt,aya yezmer ad yili d adeg aberrani(tiẓgi, adrar ...), neɣ d adeg urgil(axxam d tɣawsiwin yellan daxel). Akud ; d awal sumata ɣef melmi ; ama d tasemhuyt (amwan, anebdu ...) neɣ d tillayt ( sbaḥ, tameddit, iḍ...). Iwudam ; yettili-d uglam s telqiama n tfekka neɣṭbiɛa d wamek ttidiren .

* + 1. **Daxel n teḥkayt**

Ixef wiss ssin, d aḥric n usnas, yebna ɣef umseḍfar n tigawin, ara d-yawin asnerni n teḥkayt, i d-igellun tikwal s ubeddel n wadeg ; abeddel n wadeg n yineḍruyen, yettili uglam mi iteddu neɣ yettḥerrik uwadem, seg wadeg ɣer wayeḍ, neɣ mi ara d-yass i tikkelt tamezwarut ɣer wadeg amaynut. Akud ; yettili-d uglam mi ara yili ubeddel n wakud n teḥkayt (seg tegnit n urkad ɣer tegnit n werway). Iwudam ; da yettili-d uglam n kra ittewlen n yiwudam imaynuten (amdan neɣ aɣersiw),akked temlilt-nsen deg teḥkayt, ama d imalalen neɣ d imnamaren. Rnu ɣer waya, yettili-d uglam n tɣawsiwin, anda i d-yemmal amek i gant (aseklu, ....)

* + 1. **Taggara n teḥkayt**

 Ixef wis kraḍ, d taggara n teḥkayt, i izemmren ad taɣ sin n wudmawen :

***Taḥkayt tekfa*** ; yettili uglam n wadeg, s umata s tuɣalin ɣer wadeg agejdan (adeg amezwaru). Akud ; d aglam n yineḍruyen i d-yewwin tifrat n wugur, tagnit yessefraḥen (tuɣalin ɣer tegnit n urkad), neɣ yesseqraḥen (ugur ur yefri ara). Iwudam ; d asebgen n waddad n yiwudam igejdanenɣer taggara, ladɣa asaḍ (zhan, dduklen, rwin, atg).

***Taḥkayt war tifrat*** ; aglam degtagnit-a yettɣimi d asugen i yimeɣri.

 **1.10. Asezdi amatu n uḍris agelman**

J.M Adam akked A. Petitjean (1982 : 79) deg tmuɣli-nsen, tarrayt i neṭṭafar deg usuddes n tegzemt tagelmant ara yuɣalen d aḍris yesɛan anamek (tigawin-is mseḍfarent), maci d asenṭeḍ kan n wawalen. Ilaq ad tili tetwaktazel (examiné) s telqi. Akken ad nini, yella uglam deg uḍris, yessefk ad ilin xersum sinn yimesgan-a:

* + 1. **Aglam (le décrit)**

Aglam d yiwen gar yinawen n yeḍrisen, d aferdis agejdan deg teḥkayt, yessefk ad yili deg uḍris, anagar ma ur yesɛi ara tizemmar uneglam akken ad d-yeglem ayen yebɣa. Yessaẓay ineḍruyen n teḥkayt, akken i ixeddemsuspens i yimeɣri.

* + 1. **Aneglam (le descripteur)**

D win i d-yetteglamen,yettilid agensay (itekki deg uḍris) neɣ d azɣaray (ur itekki ara), tikkin-ines tettban-d deg uḍris rnu tettbeddil, anda yezmer ad yili: d amsawal, d awadem, d aɣersiw neɣ d taɣawsa. D netta i d-yessegzayen ayen i d-igellem.

1. «Un discours qui présente en détail, les traits de personnages, de faits, de lieux et de temps ». [↑](#footnote-ref-2)
2. YASHOOA (B.S), (2021 : 549/552). [↑](#footnote-ref-3)
3. HAMON (Ph), «Introduction à l’analyse du descriptif », Hachette, Paris, 1981, p08. « La description est une figure de pensée par développement, qui au lieu d’indiquer simplement un objet, le rend en quelque sorte visible, par l’exposition vive et animée des propriétés et des circonstances les plus intéressantes ». [↑](#footnote-ref-4)
4. غريد الشيخ، "الادب الهادف (في قصص وروايات غالب حمزة أبو الفرج)"، قناديل التأليف والترجمة والنشر، ط1، 2004، ص362. "الوصف شكل من اشكال القول ينبئ عن كيف يبدو شيء ما وكيف يكون مذاقه ورائحته وصوته". [↑](#footnote-ref-5)
5. https://www.espacefrançais.com/la-description/#gsc.tab=0 [↑](#footnote-ref-6)