

ISSN 2071 - 1964

**Revue interafricaine de littérature,
linguistique et philosophie**

Particip'Action

**Revue semestrielle. Volume 14, N°2 – Juillet 2022
Lomé – Togo**

ADMINISTRATION DE LA REVUE *PARTICIP'ACTION*

Directeur de publication : Pr Komla Messan NUBUKPO

Coordinateurs de rédaction : Pr Kodjo AFAGLA

Secrétariat : Dr Ebony Kpalambo AGBOH
: Dr Komi BAFANA
: Dr Kokouvi M. d'ALMEIDA
: Dr Isidore K. E. GUELLY

COMITE SCIENTIFIQUE ET DE RELECTURE

Président : Martin Dossou GBENOUGA, Professeur titulaire (Togo)

Membres :

Pr Augustin AÏNAMON (Bénin), Pr Kofi ANYIDOHO (Ghana), Pr Zadi GREKOU (Côte d'Ivoire), Pr Akanni Mamoud IGUE, (Bénin), Pr Mamadou KANDJI (Sénégal), Pr Guy Ossito MIDIOHOUAN (Bénin), Pr Bernard NGANGA (Congo Brazzaville), Pr Norbert NIKIEMA (Burkina Faso), Pr Adjai Paulin OLOUKPONA-YINNON (Togo), Pr Issa TAKASSI (Togo), Pr Simon Agbéko AMEGBLEAME (Togo), Pr Marie-Laurence NGORAN-POAME (Côte d'Ivoire), Pr Kazaro TASSOU (Togo), Pr Ambroise C. MEDEGAN (Bénin), Pr Médard BADA (Bénin), Pr René Daniel AKENDENGUE (Gabon), Pr Konan AMANI (Côte d'Ivoire), Pr Léonard KOUSSOUHON (Bénin), Pr Sophie TANHOSOU-AKIBODE (Togo).

Relecture/Révision

- Pr Kazaro TASSOU
- Pr Ataféi PEWISSI
- Pr Komla Messan NUBUKPO

Contact : Revue *Particip'Action*, Faculté des Lettres, Langues et Arts de l'Université de Lomé – Togo.

01BP 4317 Lomé – Togo

Tél. : 00228 90 25 70 00/99 47 14 14

E-mail : participaction1@gmail.com

© Juillet 2022

ISSN 2071 – 1964

Tous droits réservés

LIGNE EDITORIALE DE PARTICIP'ACTION

Particip'Action est une revue scientifique. Les textes que nous acceptons en français, anglais, allemand ou en espagnol sont sélectionnés par le comité scientifique et de lecture en raison de leur originalité, des intérêts qu'ils présentent aux plans africain et international et de leur rigueur scientifique. Les articles que notre revue publie doivent respecter les normes éditoriales suivantes :

1.1 Soumission d'un article

La Revue *Particip'Action* reçoit les projets de publication par voie électronique. Ceci permet de réduire les coûts d'opération et d'accélérer le processus de réception, de traitement et de mise en ligne de la revue. Les articles doivent être soumis à l'adresse suivante (ou conjointement) : participaction1@gmail.com

1.2 L'originalité des articles

La revue publie des articles qui ne sont pas encore publiés ou diffusés. Le contenu des articles ne doit pas porter atteinte à la vie privée d'une personne physique ou morale. Nous encourageons une démarche éthique et le professionnalisme chez les auteurs.

1.3 Recommandations aux auteurs

L'auteur d'un article est tenu de présenter son texte dans un seul document et en respectant les critères suivants :

Titre de l'article (obligatoire)

Un titre qui indique clairement le sujet de l'article, n'excédant pas 25 mots.

Nom de l'auteur (obligatoire)

Le prénom et le nom de ou des auteurs (es)

Présentation de l'auteur (obligatoire en notes de bas de page)

Une courte présentation en note de bas de page des auteurs (es) ne devant pas dépasser 100 mots par auteur. On doit y retrouver obligatoirement le nom de l'auteur, le nom de l'institution d'origine, le statut professionnel et l'organisation dont il relève, et enfin, les adresses de courrier électronique du ou des auteurs. L'auteur peut aussi énumérer ses principaux champs de recherche et ses principales publications. La revue ne s'engage toutefois pas à diffuser tous ces éléments.

Résumé de l'article (obligatoire)

Un résumé de l'article ne doit pas dépasser 160 mots. Le résumé doit être à la fois en français et en anglais (police Times new roman, taille 12, interligne 1,15).

Mots clés (obligatoire)

Une liste de cinq mots clés maximum décrivant l'objet de l'article.

Corpus de l'article

-La structure d'un article, doit être conforme aux règles de rédaction scientifique, selon que l'article est une contribution théorique ou résulte d'une recherche de terrain.

-La structure d'un article scientifique en lettres et sciences humaines se présente comme suit :

- Pour un article qui est une contribution théorique et fondamentale :

Introduction (justification du sujet, problématique, hypothèses/objectifs scientifiques, approche), Développement articulé, Conclusion, Bibliographie.

- Pour un article qui résulte d'une recherche de terrain :

Titre,

Prénom et Nom de l'auteur,

Institution d'attache, adresse électronique (note de bas de page),

Résumé en français. Mots-clés, Abstract, Keywords,

Introduction, Méthodologie, Résultats et Discussion, Conclusion, Bibliographie.

Par exemple : Les articles conformes aux normes de présentation, doivent contenir les rubriques suivantes : introduction, problématique de l'étude, méthodologie adoptée, résultats de la recherche, perspectives pour recherche, conclusions, références bibliographiques.

Tout l'article ne doit dépasser 17 pages,

Police Times new roman, taille 12 et interligne 1,5 (maximum 30 000 mots). La revue *Particip'Action* permet l'usage de notes de bas de page pour ajouter des précisions au texte. Mais afin de ne pas alourdir la lecture et d'aller à l'essentiel, il est recommandé de **faire le moins possible usage des notes (10 notes de bas de page au maximum par article).**

- A l'exception de l'introduction, de la conclusion, de la bibliographie, les articulations d'un article doivent être titrées, et numérotées par des chiffres (**exemples : 1. ; 1.1. ; 1.2 ; 2. ; 2.2. ; 2.2.1 ; 2.2.2. ; 3. ; etc.).**

Les passages cités sont présentés en romain et entre guillemets. Lorsque la phrase citant et la citation dépassent trois lignes, il faut aller à la ligne, pour présenter la citation (interligne 1) en romain et en retrait, en diminuant la taille de police d'un point. Insérer la pagination et ne pas insérer d'information autre que le numéro de page dans l'en-tête et éviter les pieds de page.

Les figures et les tableaux doivent être intégrés au texte et présentés avec des marges d'au moins six centimètres à droite et à gauche. Les caractères dans ces figures et tableaux doivent aussi être en Times 12. Figures et tableaux doivent avoir chacun(e) un titre.

Les citations dans le corps du texte doivent être indiquées par un retrait avec tabulation 1 cm et le texte mis en taille 11.

Les références de citations sont intégrées au texte citant, selon les cas, de la façon suivante :

- (Initiale (s) du Prénom ou des Prénoms de l'auteur. Nom de l'Auteur, année de publication, pages citées) ; - Initiale (s) du Prénom ou des Prénoms de l'auteur. Nom de l'Auteur (année de publication, pages citées). Exemples :

- En effet, le but poursuivi par **M. Ascher (1998, p. 223)**, est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques : alors qu'elle s'est pour l'essentiel occupée du groupe professionnel occidental que l'on appelle les mathématiciens (...) ».

- Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles-là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont sait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

- Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socio-culturelle et de civilisation traduisant une impréparation sociohistorique et une inadéquation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakité, 1985, p. 105).

Pour les articles de deux ou trois auteurs, noter les initiales des prénoms, les noms et suivis de l'année (J. Batee et D. Maate, 2004 ou K. Moote, A. Pooul et E. Polim, 2000). Pour les articles ou ouvrages collectifs de plus de trois auteurs noter les initiales des prénoms, le nom du premier auteur et la mention "et al" (F. Loom et al, 2003). Lorsque plusieurs références sont utilisées pour la même information, celles-ci doivent être mises en ordre chronologique (R. Gool, 1998 et M. Goti, 2006).

Les sources historiques, les références d'informations orales et les notes explicatives sont numérotées en série continue et présentées en bas de page.

Références bibliographiques (obligatoire)

Les divers éléments d'une référence bibliographique sont présentés comme suit : NOM et Prénom (s) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Editeur, pages (p.) occupées par l'article dans la revue ou l'ouvrage collectif.

Dans la zone titre, le titre d'un article est présenté en romain et entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique. Dans la zone Editeur, on indique la Maison d'édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre le nom du traducteur et/ou l'édition (ex : 2^{de} éd.).

Ne sont présentées dans les références bibliographiques que les références des documents cités. Les références bibliographiques sont présentées par ordre alphabétique des noms d'auteur. Il convient de prêter une attention particulière à la qualité de l'expression. Le Comité scientifique de la revue se réserve le droit de réviser les textes, de demander des modifications (mineures ou majeures) ou de rejeter l'article de manière définitive ou provisoire (si des corrections majeures doivent préalablement y être apportées). L'auteur est consulté préalablement à la diffusion de son article lorsque le Comité scientifique apporte des modifications. Si les corrections ne sont pas prises en compte par l'auteur, la direction de la revue *Particip'Action* se donne le droit de ne pas publier l'article.

AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, Le Harmattan.

AUDARD Cathérine, 2009, *Qu'est-ce que le libéralisme ? Ethique, politique, société*, Paris, Gallimard.

BERGER Gaston, 1967, *L'homme moderne et son éducation*, Paris, PUF.

DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogenes*, 202, p. 145-151.

DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, Le Harmattan.

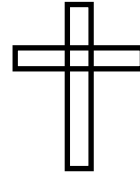
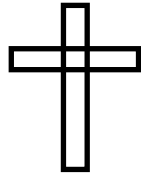
NB1 : Chaque auteur dont l'article est retenu pour publication dans la revue *Particip'Action* participe aux frais d'édition à raison de **55.000** francs CFA (soit **84 euros** ou **110** dollars US) par article et par numéro. Il reçoit, à titre gratuit, un tiré-à-part.

NB2 : La quête philosophique centrale de la revue *Particip'Action* reste : **Fluidité identitaire et construction du changement : approches pluri-et/ou transdisciplinaires.**

Les auteurs qui souhaitent se faire publier dans nos colonnes sont priés d'avoir cette philosophie comme fil directeur de leur réflexion.

La Rédaction

NE LES OUBLIONS PAS



L'année dernière, alors que le précédent numéro du ***Particip'Action*** était sous presses, nous avons appris avec beaucoup de peine le décès de notre très cher collègue et ami, le Professeur titulaire Taofiki KOUMAKPAÏ du département d'anglais de l'université d'Abomey Calavi au Bénin.

Cette année-ci, c'est également avec beaucoup de douleur que nous venons de perdre un autre très cher collègue et ami, le Professeur titulaire Serge GLITHO du département d'allemand de l'université de Lomé au Togo.

L'un et l'autre étaient titulaires d'un doctorat de troisième cycle et d'un doctorat d'Etat. Pendant de longues années, ils ont été des membres très appréciés du comité scientifique et de relecture de notre revue commune. Nous les remercions très sincèrement pour leur amitié et leur engagement.

Il s'agit de deux éminents enseignants-chercheurs qui, dans leurs domaines de spécialités, ont formé une relève solide et digne de confiance.

Gardons au plus profond de nos cœurs, la mémoire de leurs précieuses contributions au développement de nos deux pays.

Lomé, le 22 juillet 2022

Pour *Particip'Action*,

Pr K. M. NUBUKPO, Directeur de publication

SOMMAIRE

LITTÉRATURE

1. La représentation du corps féminin dans *Celles qui attendent* de Fatou Diome
Ayaovi Xolali MOUMOUNI-AGBOKE.....13
2. Écriture migratoire et déconstruction du mythe de l'eldorado dans *le ventre de l'atlantique*, *Kétala* et *Celles qui attendent* de Fatou Diome
Kokouvi SOLETODJI37
3. Figures de la terre et terre de figure chez Albert Camus
Ahmadou Bamba KA55
4. Entre pays de départ et pays d'accueil : le dilemme de l'écrivain antillais de langue française
Terry Aigbeovbios OSAWARU.....75
5. Sex, Race, and Gender: Healing the Cleft Body in Parks's *Venus*
Yao Katamatou KOUMA.....91
6. A Transatlantic Analysis of Violence in Alex La Guma's *A Walk in the Night* and Alice Walker's *The Third Life of Grange Copeland*
Ebony Kpalambo AGBOH & Koffitsè Ekélékana Isidore GUELLY.....109
7. African American Female Agency and Racial Cohesion in Morrison's *Sula*
Hodabalo POTCHOWAI.....133

LINGUISTIQUE

8. Etude polysémique de deux verbes kabiye : tóóv "manger" et ñóú "boire"
Palakyém MOUZOU.....151
9. A Morphosemantic Study of the Word *Ablɔdɛ* in Gengbè: From Cultural to Linguistic Analyses
Manohoamékpo KOUKOU DJOE.....167

PHILOSOPHIE ET SCIENCES SOCIALES

10. Lecture critique de la constitution des Etats -Unis : le souci de la postérité, comme gages institutionnels de développement
Alexandre NUBUKPO.....189
11. La maladie à coronavirus ou covid-19 est-elle synonyme de manque de liberté de l'humanité ?
Aimé THIEMELE203

A MORPHOSEMANTIC STUDY OF THE WORD *ABLODÈ* IN GENGBÈ: FROM CULTURAL TO LINGUISTIC ANALYSES

Manohoamékpo KOUKOU DJOE*

Abstract

Togolese have always wondered about the real meaning of the word “Ablodè” used as one of the equivalents of liberty, freedom, or independence in Gengbè. Some think that the word’s meaning is linked to a spirit believed to be a sea-goddess called “Mami Ablo” or “Ablo” in short, while others hold that its meaning does not have any link with a mermaid spirit. Linguistically, the first group considers the word “Ablodè” as an endocentric compound while the next take the word as an exocentric compound. This paper purports to show through the Gen socio-cultural and a morphosemantic analyses, the scientifically objective meaning deserved by the word “Ablodè” whose interpretation creates confusion. The theories under which this study has been conducted are the Principle of Semantic Compositionality as developed by T. M. V. Janssen (2001, p.115) and the Cognitive Semantics as developed by L. Talmy (2000, p.100), R. W. Langacker (1991, p. xv, 589) and G. P. Lakoff (1988, p. 119) among others. The variety of Gengbè used is from Glidji and Anfoin. Gengbè, the lingua franca of Togo, belongs to the Kwa-language family specifically, a Gbe group.

Keywords: Cultural, Morphosemantic, analyses, linguistics, description, Ablodè, Gengbè.

Résumé

Les togolais se sont toujours préoccupés par l’origine du sens donné au terme « Ablodè » employé et compris comme l’un des équivalents de la liberté ou l’indépendance en langue guin. Certains pensent que son sens se doit à une divinité, une déesse des eaux communément appelée « Mami Ablo » ou « Ablo » tout court alors que d’autres considèrent que le sens du terme n’a aucun lien avec une divinité ou une déesse. En d’autres termes, le nom « Ablodè » est sémantiquement transparent selon le premier groupe

* Université de Lomé (Togo) ; E-mail : brunokoum@gmail.com

mais opaque d'après le second. Cet article se propose de situer l'opinion sur la signification scientifique et objective du terme « Ablòdè » à travers une analyse tenant légèrement en compte quelques réalités culturelles des guins et une étude morphosémantique. Pour ce faire, nous avons adopté les théories dénommées 'The Principle of Semantic Compositionality ' et 'The Cognitive Semantics' respectivement développées par T. M.V. Janssen (2001, p. 115) et L. Talmy (2000, p. 100), R.W. Langacker (1991, p. xv, 589) and G. P. Lakoff (1988, p. 119) pour ne citer que ceux-là. La variante de la langue guin utilisée est parlée à Glidji et Anfoin. Le guin est une langue Kwa de la grande famille Niger-Congo et appartenant au groupe Gbe.

Mots-clés : Culturelle, analyse, linguistique, Morphosémantique, étude, description, Ablòdè, guin.

Introduction

The current study on the expression “Ablòdè” is linked to the socio-political situation of Togo which, sixty-two years after its independence, remains problematic.

The term “Ablòdè” was used instead of “vòvò” or “dokoésínónò” to designate “independence” or “freedom” in Gengbè on the Independence Proclamation Day by Mr Sylvanus Olympio, the independence father. During debates among my colleagues on the socio-political situation of Togo, the explanation given to the word “Ablòdè” is connected with a divinity called “Mami Ablò” or “Ablò” in short. It is also common to hear journalists and participants during debates on some private national radio stations explain the term “Ablòdè” the same way. Few are those who think that the word has nothing to do with the spirit.

Linguistically, the first group considers the term as a two-morphemic word. These two morphemes are: “Ablò”- (a sea-goddess) and “adè” (to take something or somebody from; to save; to free, to liberate; to spouse, marry, get married to). As for the second group who think the

opposite, they hold that the term “Ablɔdɛ̀” is an opaque compound. They argue that the word “Ablɔdɛ̀” would be a borrowed word from the original “Fante (Twi)” language spoken in Ghana, the origin of the descendents of the Gen people.

The current paper intends to present briefly the Gen people’s belief-systems, the research question and the methodology adopted, the motivation and next the notions of the principle of compositionality, compounding (endocentric, exocentric and coordinative compounds) and the cognitive semantics. It also depicts through the different compound formation processes in Gengbè, all these to see if the term “Ablɔdɛ̀” is really an endocentric compound as claimed by the first group or an exocentric compound just like ‘strawberry’ or ‘blackberry’ in English or ‘inflammable’ in French.

1. The Gen people’s belief-systems

According to M. KUAKUVI (2000, p.481), the Gen people believe in the existence of a force that is beyond everything. This force is the creator of the physical and the non-physical worlds as well as all their components such as human beings, plants, animals, herbs, seas, spirits. The Gen divinities are all believed to originate from the sea.

This force is referred to in the Gen language in several terms and attributes. Some regular and commonly used terms or expressions to designate that supreme force are as follows:

-Mawu, a combination of “má”, a negation marker and the verb “àwú” ‘to go beyond, extrapolate’ etc. So, semantically the name “Mawu” refers to someone whom nobody or nothing can go beyond or extrapolate.

-Mawu Kitikata to mean God, the Almighty or the most powerful one.

-Ata Kokorabi, which means father, the Everlasting, cf. F. Agbanon II (1934).

According to the Gen belief-systems, this force cannot be addressed directly because He is believed to dwell far away beyond the clouds in the sky. So, it is thought that He himself created several minor forces that should play the role of intermediaries between human beings and Him. These minor forces, still according to the Gen belief-systems, are messengers who carry human beings' prayers and problems to the Almighty for solutions and satisfactions, cf. M. Kuakuvi (ibid). Some of these tutelar gods or spirits are believed to dwell in waters: rivers, lakes and seas. According to my informants, the most known and worshipped by the Gen natives are:

i- Mami Wata (Mother or Queen of waters)

“Mami Wata” assists people who confide in her in wealth or prosperity. Barren mothers always consult her for fertility. It is married and commonly believed among the traditional Gen people that its husband is jealous and very violent. Many of my informants for this article who are its devotees reported to me that the spirit exists and always appears to them when necessary in half human shape (from head to pubis) and the other half, namely from the pubis to the feet in the shape of fish.

ii- Mami Ablɔ (Mother Ablɔ)

She is also a sea-goddess. She almost plays the same role like the first one. She appears to her believers always on the top of a white horse, symbol of race, spiritual wars and travels. She is consulted for travelling matters and also to look for lost things.

iii- Mamã Kolé

A female sea-goddess believed to be the wife of “Ata Kpèsu”, another god. The devotees of “Mamã Kolé” are the ones who take the sacred stone during the annual ceremony of “Kpèsòsò” (this is a ceremony of picking a stone in the sacred forest at Glidji generally in the month of September). It is said that this stone is brought by this divinity in the form of a white and glowing snake and only its true descendents are allowed to receive it from its mouth.

iv- Ló Ajakpa (crocodile Ajakpa)

He is also a sea-divinity that takes the form of a crocodile. He is consulted for spiritual fights against malevolent spirits or witchcraft and sorcery.

Apart from these sea-spirits, the Gen people believe in:

v- Axolu Sakpaté

M. KUAKUVI (2000, p. 485) finds that this god is said to be the owner of the earth, that is the reason why he is also referred to as “Anyigbātò”. He intervenes against evil doers in the communities. His devotees should not sweep the floor or throw dirty waters at night. The dissidents are punished by the god with small-pox.

vi- Xeviesò (god of thunder)

This god lives in the sky behind the clouds according to his devotees I have met during my field work. He is a god of justice. He punishes the thieves and landgrabbers or anybody who is reported to him through his priest. He also answers his devotees who invoke him in difficult situations for justice matters.

vii- Agboè

The goddess Agboé is the wife of “Xeviesò”. My informants say she is less violent and cools her husband down during violence.

viii- Dã (the serpent)

God of wealth and richness. It also saves its protects his devotees against witchcraft and sorcery. The traditional Gen people also believe in reincarnation, magical practices and divination. Although the list of spirits is long, I desire to limit to these only in order to prevent this article from reading more anthropological than linguistic.

Each of these gods and goddesses is represented and worshiped in a shrine or a convent J. PAWLIK (1993, p.5). People seeking for their spiritual helps go to them for the required rituals and ceremonies. It is not only the Gen people whom these spirits help. They also assist anybody who seeks for their help in a particular situation.

2. The research questions

The questions this paper answers are the following:

- i- How many morphemes constitute the word “Ablɔdɛ̀” in Gengbè? Put another way, is the term “Ablɔdɛ̀” a compound noun in Gengbè?
- ii- Is the term “Ablɔdɛ̀” borrowed from “Fante (Twi)” originally spoken in Ghana?

These questions will be answered in the framework under which the current article is produced.

3. Methodology

The methodology adopted is the qualitative one which involves describing linguistic data and providing results in order to clarify the use of an expression. I have visited seven times areas such as Glidji, Anéxo and Anfoin to meet informants whose age is beyond sixty to collect the data. My

informants were mainly the Gen village traditional chiefs and some of their counsels' members of the two sexes. I have also collected some data from some native speakers of "Fante (Twi)" living in Accra, Ghana. These data have consisted in the recording of the authentic version of the history about the Gen people and some explanations of some personal divinity-based names. The theories under which this study has been conducted are the Principle of Semantic Compositionality as developed by T. M.V. Janssen (2001, p. 115) and the Cognitive Semantics as developed by L. Talmy (2000, p. 100), R. W. Langacker (1991, p. xv, 589), and G. P. Lakoff (1988, p. 119) among others.

4. Motivation

African languages in general lack extensive descriptions. This exposes them to the danger of disappearing if Africans themselves do not work on them (their languages) in order to prevent them from dying. Gengbè as well as other Togolese languages have not yet been described so much. Simply put, the lack of descriptive documents on it (Gengbè) has pushed me to undertake this study in order to provide the language with a scientific written tool, which can be found interesting and helpful by any researcher working in the same field.

5. The cognitive semantic theory

The Cognitive Semantics is a semantic theory which goes beyond denotative meanings in any language to look for other possible sources of meanings. I have used this approach to language data because it allows to account for language in (as the word goes) encyclopedic ways. This feeds on not only the linguistic content of expressions but also the socio-cultural, religious belief systems etc. that is attached to the use of a language.

6. The principle of semantic compositionality

J. Pelletier (1994, p.1) defines the principle of compositionality *as the claim that the meaning of a complex expression is determined by its structure and the meaning of its constituents.*

In other words, it is the fact of understanding a complex compound, expression or phrase by analysing morphologically, semantically and even syntactically their different parts or constituents. Before presenting the account on Gengbè language, I first consider the science of compounding in English based on different types of compounding in the named language. This will assist in shedding light on Gengbe compounding.

Compounding in English

Compounding is a word derivation process which consists in combining two or more lexical morphemes to form words. E. Sherko (2015, p. 590) defines compounding as *a word formation process in which a lexical unit is made up of more than one word functioning as one, not only grammatically, but also semantically.* In English, compounds can be endocentric or transparent, exocentric or opaque and coordinative.

i. Endocentric or transparent compounds

According to L. Bauer (1983, p. xiv), an endocentric compound represents a subtype of whatever the head represents. That is, the head names the type, and the compound names the subtype. For examples (the examples are mine), in *land-lord*, the head is *lord*, which is modified by *land*; in *hand-book*, the head is *book* and modified by *hand*; in *boyfriend*, *friend* is the head and it is modified by *boy*. The compounds *land-lord*, *boyfriend* and *hand-book* are respectively a kind of lord, friend and book.

ii. Exocentric or opaque compounds

An exocentric or opaque compound according to L. Bauer (ibid)

names a subtype, but the type is not represented by either the head or the modifier in the compound. That is, there is typically another word, not included in the compound, that represents the type of which the compound represents the subtype. In the case of *deadhead*, *redhead*, and *pickpocket*, this word is ‘person’, so a *deadhead* is a person who is an enthusiastic fan of the band ‘The Grateful Dead.’

Simply put, an exocentric compound is a compound whose meaning is not the sum of its constituents’ meanings. The compounds such as *strawberry* and *blackberry* for instance are semantically exocentric because what they represent are different.

iii. Coordinative compounds

In coordinative compounds (*ibid*),

both elements are heads, each contributes equally to the meaning of the whole and neither is subordinate to the other, for instance, *bitter-sweet*. Compounds like this can be paraphrased as both X and Y, e.g., Bitter and sweet. Other examples include *teacher-researcher*, and *producer-director*.

Coordinative compounds are therefore made up of free lexical morphemes and the meaning of each contributes equally to the final meaning.

Still in the analysis of compounds, S. Greenbaum and G. Leech (1985, p.402) adopt a method in which compounds used in modern traditional grammars are analysed and classified according to the relationships among their constituents when the meaning of the compound is expressed as a phrase or clause. For examples,

Bee-sting	→	a sting by a bee
Blood-test	→	a test of blood
Swimming-pool	→	a pool for swimming
Windmill wind	→	a mill powered by wind

To name but these.

7. Compounding in Gengbè

Gengbè is as rich as English as far as compounding is concerned. However, this study considers only some of the compound formation processes in Gengbè relevant for this article. They are as follows :

• Noun + verb + Reduplication

Examples :

1. **Cí**-kpɔ.kpɔ
Cauris-see.Reduplication
'Richness/ prosperity/wealthiness.'
2. **Nù**-nyànyá
Thing-know.Reduplication
'Intelligence /knowledge.'
3. **Dɔ**-wɔwɔ
Work-do.Reduplication
'Work/working.'
4. **Ayà**-dù.dù
Air-eat.Reduplication
'Suffering.'
5. **Si**-lè.lè
Water-bath.Reduplication
'Taking bath.'

The bolded parts of the compounds are nouns. They are the direct objects of the verb reduplicated.

• Noun + particle + verb + Reduplication

Examples :

6. **Nú**-mè-tó.tó
Thing-in-go.Reduplication
'Going through things/ situations.'
7. **Nù**-mè-klo.klo
Thing-in-wash.Reduplication
'Cleaning/brushing one's teeth.'

8. **Nú**-mè-cã.cã
Thing-in-choose.Reduplication
'Selection/ making choice.'
9. **Amè**-jí-kpɔ.kpɔ
Person-on-see.Reduplication
'Feeding human being/ someone.'

The boldened parts which are nouns are followed by a particle before the verb.

● **Noun + verb + noun**

Examples

10. **Asi**-dò-anyi
Hand-put-soil
'Menstruations.'
11. **Dɔ**-dò-asì
Work-plant-hand
'Responsibility.'
12. **Nù**-sà-gbã
Thing-sell'plate
'Selling plates.'
13. **Nù**-dà-zè
Thing-cook-pot
'Cooking pot/ pan.'

● **Noun + adj**

14. **Amè**-gã
Person-big
'Big personality.'
15. **Alɔ**-vì
Hand-small
'Finger.'
16. **Kpè**-kui
Stone-small
'Pebble.'

17. **lǎ-vi**
Animal-small
'Fish.'

● **Verb + Reduplication**

Examples :

18. **Klǎklǎ**
separate.Reduplication
'Separation.'
19. **Đò.dó**
Arrive.Reduplication
'Arrival/ plan/programme.'
20. **Má.mà**
Divide.Reduplication
'Division.'
21. **Trǎ.trǎ**
change.Reduplication
'Change, transformation.'

● **Adj +Reduplication**

The following words are idiophnes. They can also be called picture words.

22. **Lǎbǎ.lǎbǎ**
Long.Reduplication
'Tall and flexible.'
23. **Gara.gara**
Tall.Reduplication
'Tall and hard.'
24. **Gòqò.gòqò**
Round.Reduplication
'Big and round.'

● **Noun + verb**

These Noun + Verb so-called compounds are phrases or full sentences. They are most of the time shortened forms of long sentences or proverbial sayings. The examples in the table below are anthroponyms.

Table

Shortened forms	Full sentences/proverbs in Gengbè
25. Afã -lõ Afã-accept 'The oracle has agreed.'	Afã lõ dọ miabe srọdẹdẹa jí. Oracle agree PREP 2PL marriage on 'The oracle has approved on our marriage.'
26. Afã -dị Afã -realise 'The Afã divinity has told the truth.'	Afã dị na-mí Oracle FOC 2PL be 'The oracle's prophecy has been realised'
27. Mawu -gbé God-refuse 'God has refused.'	Mawu gbé nu bàdą God refuse thing bad 'God has forbidden sins.'
28. Mawu -jró God-want 'God wants.'	Mawu jró bé né nyi lékéa. God wants it to be like this 'It is God's will.'
29. Ga -lè money-be 'There is money.'	Ga lè así nyè. money be hand POSS 'I am wealthy/fortunate.'
30. Mawu -sè God-hear 'God has heard.'	Mawu sè miabé kufă. God hear 1PL-POSS prayer. 'God has blessed us thanks to our prayers to Him.'
31. Ata -wɔ-ε father-do-3SG. 'God has done it.'	Ata wɔ-ε nà.mí God do-3SG PREP.1PL. 'God has done it for us.'

Each of the boldened parts of the personal names except (29) represents a divinity that has done something important for the giver of these names. These names are often given to children born thanks to the spiritual assistance of the gods. It is a way of showing one's gratefulness to the spiritual entities that have intervened in the conception of the child.

In (25), the givers of this name are showing gratefulness or gratitude to the oracle who has approved on their marriage when they have consulted him. As for (26), the parents who have given this name to their baby boy do recognize the good the oracle has done for them as they have doubtlessly

placed their faith in him. Again, the name given to the fruit of their faith is at the same time a prayer, thanksgiving and a sort of vow to the Fã divinity. When we consider (27) it is clear that this name is given to the child in remembrance of some bad behaviours or sins rejected or avoided by the namer. In (28), the parents of the child recognize or accept the child regardless of its sex or state as God's will. As for (29), the name is like a wish for the bearer. Eventually, in (30) and (31), the divinity "Mawu" or "Ata" 'God' has blessed the parents in granting them with the children bearing the names.

This is a proof that in the Gen people's culture and belief systems, divinities help people to overcome difficult situations. This is shown throughout the meanings of the proper names analysed in the above table.

8. The Morphosemantic analysis of the word "Ablɔdɛ" in Gengbè

With regards to the different word formation processes seen in Gengbè, the term "Ablɔdɛ" has three syllabic breaks, A-blɔ-dɛ and two morphemic breaks, Ablɔ-dɛ. Its constituents are "Ablɔ" the sea-goddess (P3: ii) and "dɛ" a transitive and polysemic verb. It is therefore a compound, a combination of two free morphemes (a noun) and (a verb) just like the names in the above table. Of which type of compound is the word "Ablɔdɛ"?

8.1. Is the word 'Ablɔdɛ' an exocentric, coordinative or endocentric compound?

According to R. Lieber (2009, p.48), compounds may be termed as exocentric when the referent of the compound as a whole is not the referent of the head. As for F. Katamba (1993, p. 320), it is impossible to work out what an exocentric compound means from the sum of the meanings of its constituents. When we consider these definitions, the word "Ablɔdɛ" cannot

be termed as exocentric or semantically opaque because its meaning is inherited from its head's.

A coordinative compound, in its turn, has two heads and each contributes equally to the meaning of the whole and neither is subordinate to the other, cf. L. Bauer (ibid). The word ‘Ablɔdɛ̀’ cannot be classified as coordinative because it has only one head. The definitions of both exocentric and coordinative compounds show that the word “Ablɔdɛ̀” cannot be classified under none of them. Let us see if it will fit endocentricity.

O’Grady, Dobrovolsky and F. Katamba (1997) stated that an endocentric compound is a type of compound whose meaning can be denoted by its head. R. Lieber (ibid) also argues that in endocentric compounds, the referent of the compound is always the same as the referent of its head. In addition, F. Katamba (1993, p. 305) precises that endocentric compounds normally have their head on the right. These precited authors corroborate with L. Bauer (ibid) on the definition of endocentric or transparent compounds in English (see p.7 of this article). In the light of these scholars’ definitions, it is crystal clear that the term “Ablɔdɛ̀” is morphologically transparent or endocentric, with two free morphemes ‘Ablɔ’ and ‘dɛ̀’. The head is therefore the right-sided morpheme ‘dɛ̀’ (from ‘adɛ̀’) which gives its meaning to the whole compound.

8.2. The semantic analysis of the word “Ablɔdɛ̀” and the Gen belief system

Understanding the word “Ablɔdɛ̀” as ‘independence’ or ‘freedom’ in Gengbè derives from the meaning of the head of the compound. The verb “adɛ̀” means (to remove something or somebody from; to save; to free, to liberate; to spouse, marry, get married to). It is a polysemic verb. However, its meanings selected for this article are: “remove”, “free/liberate” and “save” just like in the following examples:

32. Dɔwɔwɔ dɛ-na amè lè fũkpèkpè alo ayaɖɖɖ mè
 Work /remove-PREP person from suffering or poverty in
 ‘Working frees human beings from suffering or poverty.’
33. Mawu dɛ mí lè afɔkù mè.
 God remove 2PL be accident in
 ‘God has saved us from an accident.’
34. Akouélé dɛ nù dó.dó-a
 Akouélé remove thing wear.Reduplication-FOC
 ‘Akouélé took the cloth off.’
35. Ayikouélé dɛ fú
 Ayikouélé remove pregnancy
 ‘Ayikouélé committed abortion.’

The above data show the polysemic function of the verb “aɖɛ”. In (32) and (33) although the subjects are inanimate entities, they have been said to remove human beings from suffering situations. Such an action (motion from non physical entities) is identified as fictive by L. Talmy (2000, p. 99). In (34) and (35) the motion (removing something) is performed by human beings.

As it has earlier been shown above (p. 3), the Gen people believe in the existence of an almighty spirit and other divinities, which assist them in all the domains of life. One of these divinities is “*Mami Ablɔ*” or shortly “Ablɔ”, the first morpheme in the word “Ablɔdɛ”. Since the second morpheme (the head) in this compound is a verb, “Ablɔ” therefore occupies the place of the subject because Gengbé is an S.V.O language just like the English language. The divinity “Ablɔ” is the one performing the action of removing, freeing or saving (someone) from a situation in the compound. So, this is a proof that the word “Ablɔdɛ” is a shortened form of the following sentence got from my informants:

36. Ablɔ dɛ mí lè ablocì yovo-wo sí-mè
 Ablɔ remove 2PL from France white-PL hand-in
 ‘Ablɔ has freed/liberated us from the Westerners (French people).’

Again, the term “Ablɔdɛ̀” is a divinity-related compound noun similar to the examples listed in the above table excepted (29).

9. Is the term “Ablɔdɛ̀” a borrowed word from “Fante (Twi)”?

According to the Twi native speakers whom I have consulted from Accra (Ghana), the Twi terms used to designate “freedom” or “independence” are “Fawohodeɛ” and “Asomdwe”. Morphologically, the term “Ablɔdɛ̀” is far different and cannot be a noun derived from either “Fawohodeɛ or Asomdwe”. In other terms, the morphological constituents of these original terms show clearly that “Ablɔdɛ̀” cannot be derived or borrowed from them.

For all indications, the term “Ablɔdɛ̀” is a Gen compound noun modifiable by adjectives or other nouns in Gengbè. The following are some examples:

37. Ablɔdɛ̀ gbajà
Independence large
‘Full independence.’
38. Ablɔdɛ̀ blíbó
Independence entire
‘Total independence.’
39. Ablɔdɛ̀ ɲtɔɲtɔ
Independence original
‘True or genuine independence.’
40. Ablɔdɛ̀ kákã
Independence half
‘Half independence.’
41. Ablɔdɛ̀ sɔjàwo
Independence soldier.PL
‘Independence fighters.’
42. Ablɔdɛ̀-zã
Independence-feast
‘The Independence Day.’
43. Ablɔdɛ̀viwo

independence-child-PL
'Free human beings / Free people.'

44. Ablɔdɛ-sí
independence-market
'Market of freedom.'

45. Mì xɔ Ablɔdɛ-à pè katakpo cìdèkà yéyà.
2PL obtain freedom-FOC year sixty-one ago
'We got independence sixty-one years ago.'

The word "Ablɔdɛ" is modified by adjectives in the first four examples (37, 38, 39, and 40) while in (41, 42, 43, and 44) it is followed by another noun. In (45), it is a direct object.

10. Findings in this article

In this article I have found that

- i. The word "Ablɔdɛ" is an endocentric compound, a combination of "Ablɔ" and "adɛ",
- ii. The first morpheme in "Ablɔdɛ" is a Gen divinity name making of the whole compound a divinity-based noun,
- iii. The term "Ablɔdɛ" is a shortened form of a long expression(sentence),
- iv. "Ablɔdɛ" is not a borrowed word from Fante (Twi),
- v. "Ablɔdɛ" is a Gengbè-originated word that can be modified by an adjective or a noun in the language.

Conclusion

The current article is the result of a research conducted in order to delve out the genuine source of the term "Ablɔdɛ" used by the Gen natives as an equivalent of freedom, independence, or liberty. Through a socio-cultural and linguistic analysis, the paper posits that the word is a compound noun resulting from a long sentence which presents "Ablɔ" as a physical entity saving or freeing the Togolese from the Western invaders. Even though this article sounds a bit anthropological, yet current Cognitive

Semantic theory feeds on anthropological findings to explain linguistic-semantic phenomena. Therefore, the analysis of the term “Ablodè” as a compound (linguistically) in addition to the encyclopedic explanations based on belief systems (anthropology) has enabled us to see the larger picture in the word. This study can assist bodies, including politicians in conflict resolutions, or just any linguist interested in this domain. Names are not given in a haphazard way in Africa. There is always a motivation or a reason behind them. In the case here, this reason is from the belief- systems of the Gen people.

References

- AGBANON II Fio, 1934, “Histoire de Petit Popo et du Royaume Guin ” in *Chroniques Anciennes du Togo*, n° 2, Lomé et Paris, Editions Haho et Karthala.
- AGBOBLI K. Messan, 2020, “Approche morphosémantique des unités phraséologiques du Gègbè : cas des expressions idiomatiques” in *Particip'Action*, Vol.12, N° 2, Lomé-Togo, p. 141-164.
- BATCHANA Essohanam, 2013, “Ablodé, Ablodé Gbadja, symbole d’une indépendance manquée au Togo ? L’exemple du cercle de Kouto, chef-lieu Kpalimé” in *Les indépendances en Afrique, l’événement et ses mémoires 1957/1960-2010*, Rennes, pp 231-251.
- BAUER L, 1983, *English Word-Formation*, Cambridge : Cambridge University Press, Vol.2, Issue 2, p. xiv+311.
- GAYIBOR Nicoué Lodou, 1997, *Histoire des Togolais. Des origines à 1884*. Vol.1, Lomé, PUB.
- GREENBAUM Sidney and LEECH Geoffrey, 1985, *A Comprehensive Grammar of the English Language*, Longman.
- JANSSEN Theo M.V, 2001, “Frege, Contextuality and Compositionality” in *Journal of Logic, Language, and Information*, Vol.10, N° 1, Universität Paderborn.
- KATAMBA Francis, 1993, *Morphology*. New York: St. Martin Press.
- KUAKUVI Magloire M, 2000, “Quelques éléments de compréhension de la religion des Guin” in *Actes du colloque international sur le*

- tricentenaire du pays guin*, Vol 2, N° 11, Lomé, Presses de L'UL, p. 481-487.
- LAKOFF George, 1988, "Cognitive Semantics" in *Meaning and Mental Representations*, Bloomington : Indiana University Press, p. 119-154.
- LANGACKER W. Ronald, 1991, "Foundations of Cognitive Grammar" in *Descriptive Application*, Vol. II, Stanford : Stanford University Press, p. xv + 589.
- LIEBER Rochelle, 2009, *Introducing Morphology*. New York : Cambridge University Press.
- O'GRADY W. et al, 1997, *Contemporary Linguistics : An introduction*, (7th ed.). Boston, Bedford/St. Martin's.
- PAWLIK Jan Jacet, 1993, "Espace et Lieux sacrés" in *Espace et Lieux sacrés*, SVD/ Presse, Bassar, p. 5-8.
- PAZZI Robert, 1968, "Essai sur la conception religieuse du peuple Mina (sud Togo)" in *Bulletin de L'Enseignement Supérieur du Bénin*, N° 7, Lomé, p. 87-101.
- PELLETIER F. Jeffry, 1994, "The Principle of Semantic Compositionality" in *Topoi*, University of Alberta, p. 11-24.
- SHERKO Esmeralda, 2015, "Linguistic Transparency and Opacity in Compounding" in *Academic Journal of Interdisciplinary Studies*, Vol. 4, N° 3, Rome (Italy), p. 590-593.
- TALMY Leonard, 2000, *Toward a Cognitive Semantics, Concept Structuring Systems*. Vol.1. Cambridge, Massachusetts: the MIT Press, p. 99-100.
- TORRE Inès, 1991, *Le Vodou en Afrique de l'Ouest, Rites et Traditions*, Paris, Editions L'Harmattan, p.126-127. ■■■■