

APPENDIX B.

Expressions for Causes and Reason 1

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All human groups have the tendency to point out reasons and causes of certain activities and / or natural phenomena. To do this they often follow a certain natural logical sequence. Natural, because all human beings follow this logical sequence without, suffice it to say, taking any conscious thought and without necessarily being taught to do so. For instance, every human being, at the age at which he can adequately express his thoughts, normally gives reasons and causes from given premisses. He may say "poison kills people who drink it. Therefore, if I drink poison I will die". Or he may say "a snake bit me and the bite was painful. Therefore a snakes' bite is painful". Or he may follow the simple sequence of cause and effect (this because of that). He may say "Fulomo's death was caused by witchcraft"; or "I am tired because I am hungry". Of course, the unsophisticated or the uneducated person may not follow the same logical sequence as set by the logicians (the data, the middle term, and the conclusion). However, the whole frame of his talk may have a structure somewhat similar to that set by the logicians. And we must not forget to note that the logical sequence followed by the uneducated person may be, in one expression, explicit, clearly seen, and in another implicit, totally obscured. Therefore, in all human cultures and experiences, people have ways of explaining causes and reasons of everyday happenings. On this same basis, I shall try to discuss briefly, putting greater emphasis on the various terms and phrases employed, the ways the kpèlé speakers explain reasons and causes, and how they draw simple conclusions.

In kpèlé, people explain reasons and causes and also draw conclusions. They may move forward or backward. That is, they may, starting from the general statement, proceed by giving the specific reasons or causes to substantiate it. Or they may, from the specific reasons, take a backward movement to the general statement. In these processes, however, there are certain markers or signals which are used to indicate a shift from one segment of thought to another. And these markers are kpéni fêi, máa-méni má.á kè tí, etc. One may be

tempted to say that these phrases are identical as to their functions, but different in different contexts. For this reason, I shall attempt to discuss each phrase as it occurs in Kpèls.

Kpéni fêi.

The phrase kpéni fêi basically means 'it is not nothing or for nothing but for something', but it may be used to convey the idea of because or for. And kpéni, by itself, means 'nothing'. For instance, people may say: zèp tí káa kpéni-kpéni, (that thing is nothing or is for nothing). And the word fêi, in the phrase, indicates negation (is not). People may say: /zèp tí fêi,/ (it is not that thing). Hence, here we can see two negatives joining to form the idea of because or for. But if we observe the phrase very closely, we will discover that one of the compound words serves as a noun while the other serves as a verb. Here kpéni serves as a noun indicating negative, and fêi as a verb also indicating negative. Hence, the phrase kpéni fêi conveys the idea of 'it is not nothing or for nothing, but for something thing'. In other words, this phrase conveys the idea that the given thing or the event is not for nothing, but for a reason; there is a reason for its occurrence or existence. This phrase may remind us of the idea of Spinoza that there is a reason for any thing that exists. Therefore, the phrase kpéni fêi, which is used to convey the idea of 'it is not for nothing but it is for something, or there is a reason for it', may also be used to convey the idea of because and for.

Now, from the above points, we can easily recognize the usages of the phrase /kpéni fêi/. People are always seeking external powers to which they can attribute everyday occurrences. "This thing or event is not for nothing; there is a reason or cause for it". And as we have discovered, the phrase kpéni fêi shows the why of the occurrences or the existence of things or events, (this is because of that). We can use it to show the causes of events. For instance, we may say: /kú gólòp a gée Sumo è sàa. Kpéni fêi, dí wílu kà nà/, we know that Sumo died, because (for) they bewitched

him). We may also say: /dí wúu kè Sumo mà. Kpéni fêi è sùu à maa pòlo-pòlo/, (They bewitched Sumo because he died in an unusual way). Therefore, we can say that this phrase, as a signal, has a dual function; that is, by its use, we can make backward as well as forward movement. Similarly, we can also use it in bringing out several specific facts and then giving a general statement as the reason. We can say: /Sumo a pâi saâi, Folomo a pâi saâi, Topka a pâi saâi, kpéni fêi núu kélee káa à saa-núu/, Sumo will die, Folomo will die, Tokpa will die because all men are mortal. Here we have moved from the specific conclusions to the general reason, making a backward movement. ~~XXXXX~~ Therefore, from the usages of kpéni fêi, we will say that it has a two-fold function, generally showing the why of occurrences.

From the sense in which the phrase kpéni fêi is used, there seems to be no word that can adequately be substituted for it. However, there is a phrase which may be said to substitute for the idea of kpéni fêi, only that it cannot fit in its slot. In other word, if we remove kpéni fêi from a complete kpèls sentence and replace it with a gèè, the sentence will not be understandable unless, at least, some words have been added or changed. For instance, we can say: è lì daai sù, kpéni fêi, a òwèlii é molon yá, (he went to town because he wants to buy rice). Now if we want to replace kpéni fêi with à gèè, we will have: è lì daai sù à gèè a òwèlii é molon yá, which, according to a logical statement, is completely ambiguous. Hence in order for this phrase to fit the slot, we have to change certain words. We will then have: è lì daai sù a gèè (a òwèlii) é molon yá, (He went to town in order to buy rice). But these two phrases answer the same question, lé mèni mà, 'for what or why'. For instance, we may ask, lé mèni sé è lì là daai sù? One may answer, /kpéni fêi, a òwèlii é molon yá, or/ à gèè é molon yá/. Both sentences adequately answer the question, for what he went to town. Basically, however, kpéni fêi and à gèè have a certain marked contrast. Kpéni fêi ~~xxx~~ introduces a reason already in existence.

This is generally true because the sentences in which /kpéni fêi/ occurs cannot be hortative. And à gés, on the other hand, introduces a purpose or intention. The verbal construction with which it occurs must be hortative.

Finally, to show the usage of /kpéni fêi/, I shall transform, in several ways, sentences in which it occurs and also write down several sentences in which its use can be observed.

1. /ná pá sê. kpéni fêi, na òwêlii ná í káa / I came here because I am wishing to see you.
 - (a) /Fé pá ní sê kpéni. na òwêlii ná í káa / I did not come here for nothing; I want to see you.
 - (b) /M páai sê fé kpéni, na òwêlii ná káa / My coming here is not for nothing; I want to see you.
 - (c) /Kpéni-kpéni-pà fêi. na òwêlii ná í káa/ It is not for nothing coming; I want to see you.
 - (d) /Pá da kpéni fêi, na òwêlii ná í káa/ 'It is not a different coming; I am wishing to see you'.
2. /Núui tí fé kpéni-kpéni/ 'that man is not for nothing'.
(This expression is very important for the people. If a man does anything which cannot be understood by the people or cannot be easily done, he will be said to have a strange nature or possess some supernatural power. Hence, this sentence plays a very important role in the everyday expressions of the people).
3. /Kpéni-kpéni-mèni fé tí/ 'that matter or thing or event is not for nothing'. (This is said usually with the idea that there is some unseen force behind the scene).
4. /Zev tí, gbéni ká tí/ 'that thing, that is nothing of it'.
(This expression conveys the idea that among those things, that particular one is not counted; it is nothing among the rest).

Hence, we can conclude that kpéni in the phrase kpéni fêi conveys the idea of nothingness; however, if it is combined with the word fêi, it will then convey the idea of 'it is not nothing, but something.' In this state, we can use

it to show a cause or a reason.

Maa-mêni mà or mèni mà, 'therefore, for it'.

The phrase maa-mêni mà literally means 'on the matter of it'; it may often be translated 'for this or for such a reason, therefore, hence consequently, as a result, etc'. Of course, if we take the phrase apart and let each word stand alone, none of its parts will adequately reflect the idea of any of the words as suggested above. Therefore, beside mèni in the phrase, it is difficult to define each word for our purpose. But the combinations of maa with another noun may be illustrated by: /maa-pêre/, 'the way for it or its method', /maa-tii/, 'the work for it or its function', /i maa-mêni/, 'what pertains to you or everything about you', etc. Nouns may be followed by mèni mà or maa-mèni mà with the same meaning as illustrated by the following: è tii kè mii-sev^(maa) mèni mà, 'he worked for food'; /è tii kè Sumo (maa-) mèni mà/, 'he worked for (in place of) Sumo; /è tii kè lé (maa-) mèni mà/, 'he worked for what?' etc. The noun /mèni/ by itself means 'business, news, affairs, matters, etc.' And mà is a place-noun meaning 'top, surface'; it functions somewhat like the English preposition on. The phrase maa-mèni mà, includes a reference to something known, "it", signalled by the initial low tone; "on the matter for it", may be simply translated "for this reason, therefore".

Regarding the usage of /maa-mèni mà/, like /kpèni fêi/, it is a signal or a marker, indicating the direction in which one moves in one's thinking process. It shows you where you are in your reasoning process. But unlike kpèni fêi, maa-mèni mà is used as a sign between the data and the result instead of between the data and the causes. It moves from event to its consequences. For instance, we cannot say: /noii kpálâi. maa-mèni mà tuna fé pûi/, 'the ground is dry therefore it is not raining', but we can say: /noii kpálâi kpèni fêi tuna fé pûi/, 'the ground is dry because it is not raining'. However, we can say: /tuna fé pûi, maa-mèni mà noii kpálâi/, 'it is not raining, therefore, the ground is

dry', or /tuna fé pûi kpéni fêi ñoii kpálâi/, 'It is not raining because the ground is dry'. In the latter case, we show the reason why we say that it is not raining, while in the former we show the consequence of the lack of rain. Here we have discovered that, with the use of /maa-mêni mà/, we cannot make both forward and backward movement; only kpéni fêi has this dual function. With it we can move forward and backward in our logical reasoning processes.

One of the differences between maa-mêni mà and kpéni fêi is that maa-mêni mà can be used in a lengthy narrative; that is, we can use it to conclude after we have extensively discussed the issue. In other word, maa-mêni mà can be used to draw conclusion from a complicated and lengthy set of statements, while on the other hand, kpéni fêi can be used to introduce a simple reason that can easily be stated. A good illustration can be seen in a story narrated by an old man with a moral conclusion. For instance, the old man will narrate his spider-story, and after the story, he may conclude it by showing some moral value of the story. He may do this by saying, maa-mêni mà kú fé yîni ké, (therefore, we should not do this). Usually, the moral of the story is not given before narrating it. Therefore, kpéni fêi, which may be used to illustrate a certain moral principle, is not usually used in the spider-stories because stories always precede their morals. Therefore, unlike kpéni fêi, which shows the why of occurrences, maa-mêni mà shows the consequences or the therefores of occurrences. It answers the question: "and so what".

Now to show the usages of maa-mêni mà, it is necessary for use to see a few sentences in which it occurs.

1. /Dá pà í maa-mêni mà, kú lí/ 'I came for you therefore let us go. (In /í maa-mêni mà, kú lí/, "for you", the referent is "í", second person pronoun. In /maa-mêni mà/, "for this reason" the referent, signalled by initial low tone is the entire preceding statement.)
2. /gélev káa pái, mēni mà kú kúla berei mà/ 'The truck is coming therefore let us go out of the road'.

3. /dá lí nàkâlií mêní mà/, 'I went for my hoe.'
 4. /dáserei maa-mêni mà sé ná lí là/, 'It was for my clothes that I went.'
 5. /í maa-mêni kêtêi ìkpóo náí/, 'that which pertains to you is big in your own eyes.'

We may also have the word yini preceding the phrase, making it yini-mêni mà, 'for this, or for this reason'. Or we may have nyíti preceding the phrase making it nyíti-mêni mà which conveys the idea of 'for that, or for that reason'. Hence, the phrase mêni mà provides the idea of 'for it, for that, and for this', thus conveying the idea of therefore, hence, as a result, for this or that reason, consequently, etc. we can therefore say that maa-mêni mà is used in drawing conclusions.

À kè tí

The phrase à kè tí is a normal conditional construction, 'if it be so, in that case, under that condition, or literally if it happens like that'. Kè is a verb meaning 'do, happen, occur, etc.'. And tí is a demonstrative 'that, that way, etc.'. The phrase à kè may be preceded by a noun or demonstrative subject. For instance, we can say: nyíbi à kè tí, kú lí, 'if this happens like that, we must go'. Or we may say: /zèp tí/ or /zèp ní à kè tí, kú-lí/, 'if that or this thing happens like that, we must go'. And in all of these cases, the idea of 'in that or this, case, under that or this condition, under that or this circumstance, etc. is conveyed.

However, this conditional construction is marked by a pronoun ending ni in à plus low tone with the verb stem; in this case à is the complete third person singular pronoun. Kè itself in the phrase means happen, occur, be at, or transitively do or make. And the phrase à kè can be used before another conditional to express a greater degree of unpredictability. For example, we can say: /kwà lí, lé sé a pâi kêi/, 'when we go (or if we go) what will happen? Or /à kè kwà lí, lé sé a pâi kêi/, 'If we should go, what will happen?'