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A Stylo-Linguistic Analysis of President Bola Ahmed Tinubu “Emi Lokan” Speech

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Abstract

Language plays major role in expressing thought, feeling and winning the audience interest and attention. This is typified in President Bola Ahmed Tinubu Èmi ló kàn speech, which automatically changes the political scenario in the ruling party; especially during their party primaries in preparation for 2023 general elections. Data for the study were elicited secondarily online. The speech was downloaded, transcribed and translated. The data were then analysed (especially the syntactic aspect) within the theoretical framework of Government and Binding Theory (GB). We found out that the speaker uses different communicative strategies intentionally to present the political complication and complexity around his political journey in winning his audience. He then drew his apparatus from both the linguistic and stylistic reservoirs. We also observed that President Tinubu uses a common tribal sense to stir up his audience support and see the battle as a we-fight for the entire Yoruba race through what we referred to as a collective pronominal reference. Finally, we assume that the entire speech is the effective use of the power of allusion in stirring up and motivating audience interest.

1.1 Introduction

Language is dynamic not only in nature but also in usage hence the need for an analysis that is all encompassing. Based on scholars' summation, discourse analysis is an approach to the analysis of written, spoken, or sign language, including any significant semiotic event. Syntax as a level of Linguistic analysis is concerned with how words are arranged to form meaningful structures cross linguistic.

Bradford (1997) defines stylistics as a branch of applied linguistics concerned with the study and interpretation of texts of all types, particularly literary texts, and spoken language with regards to their linguistic and tonal style. Burke (2010) maintains that source of study in stylistics may range from canonical works of writing to popular texts, and from advertising copy to news as well as political and religious discourse. In this study,



stylistic is believed to be a branch of applied linguistics, hence the general linguistic analysis typified in its content.

President Bola Ahmed Tinubu was born on March 29th 1952. He has been an active political personality since 1993. He was elected as a senator representing Lagos West during the third republic. He also served as the executive Governor of Lagos State from 1999 to 2007. He is now the 16th President of the Federal Republic of Nigeria.

Meanwhile, this study attempts a stylo-linguistic analysis of the Ogun State pre-party primary meeting speech of President Bola Ahmed Tinubu on the third of June, 2022 in preparation for the last general election in Nigeria in 2023. It examines some of the unique and dominant linguistic and stylistic features of the speech within the theoretical requirement of the Government and Binding Theory (GB).

1.2 Literature Review

Political campaigns and political discourse have been analysed and examined from different areas of study by different researchers which include linguistics, communication, sociology, theology etc. Research about Bola Ahmed Tinubu being one of the prominent politician and administrator since the beginning of the third republic and the first to occupy the seat of a senator, executive governor and president of the federal republic of Nigeria.

The focus of this research is the syntactic analysis of President Bola Ahmed Tinubu then a presidential

aspirant under the platform of the All Progressive Congress in Abeokuta on the third of June, 2022. “Èmi Lókàn” ‘it is my turn’, an intra-party campaign that focused on winning over party delegates and not the electorates. Few among the earlier researchers that have examined Tinubu “Èmi Lókàn” ‘it is my turn’ speech include Ige (2023) who examined the background ideologies embedded in the speech in his work titled “Èmí Lókàn, Yorùbá Lókàn: expressions of Ideologies in Bola Tinubu’s Political Speech”. Through this work, he asserts that some of the ideologies embedded in the speech include “Supremacist ideology”, “Ethnocentric ideology”, “Welfarist ideology” and “Collectivist ideology”. We observed that the speech was used to project the concept of individualism as well as communalism, which is built on the concept “I am because we are”. This can be gleaned from the Tinubu’s arrangement of thought, where “Yoruba lokan” ‘it is Yoruba’ comes before “Emi lokan” ‘it is my turn’.

Adeagbo (2023) also examined the strategies of negotiation adopted by Tinubu in his “Emi Lokan” ‘it is my turn’ in her titled “Negotiation Strategy in Bola Tinubu’s Emi Lokan Speech”. Through this work, she opines that some of the discursive negotiation strategies adopted by the speaker include “historical reference and allusion”, “principle of exclusion and inclusion”, “techniques of sympathy” and “Superiority”, “Arrogance power-seeking tactics”, “Self-glorification” etc. This shows that language is used craftily to



negotiate for power and is one of the mechanisms that distinguish a skilled politician from a novice.

Other research works on President Bola Ahmed Tinubu speeches include Ogundeji (2024), who examined the politeness strategies in President Bola Ahmed Tinubu inaugural speech. Through this work, he opines that:

The study reveals that PBAT applied tact maxim, approbation maxim, generosity maxim, modesty maxim, agreement maxim and sympathy maxim to convince Nigerians over his ability on polite governance with strict adherence to the rule of law.

This work shows that being a tactful in language is one of the actions that can endeared a political leader to his people, most especially one that emerge with just 37% of the total vote. Ijebuonwu and Uguala (2024) also analysed the stylistics and style of language use in President Bola Ahmed acceptance speech during the presentation of his certificate at the Independent National Electoral Commission (INEC) office using Halliday Systemic Functional Linguistics as theoretical framework. They explain that the speaker adopts rhetoric and metaphorical syntactic structure to project him as a dignified, empathetic and inclusive leader, who have come to serve and not to rule. Amoussou et al. (2024) also examine pragma-syntactically the inaugural speech of President Bola Ahmed Tinubu relying on Black

(2002) pragma-stylistics theory. Through this work, they opine and make use of four illocutionary acts in communicating his plans to the people. The illocutionary acts are representatives, expressives, commissives and directives. We observed that the most prominent illocutionary act according to the researchers is the representatives illocutionary act, which was used sixty-two times with 49.6% occurrence, while the least used illocutionary act is the expressive illocutionary act, which occur five times with 4% occurrence.

Further-more, Olawe (2024) examines lexical collocation in relation to rhetorical functions in the inaugural speech of President Bola Ahmed Tinubu. The researcher adopts an eclectic approach, which combines the lexical collocation theory and Halliday Systemic Functional Linguistics. Through this work, he established that President Bola Ahmed Tinubu makes use of lexical collocation for eight rhetorical functions. These are religiosity, political sensibility, national pride, patriotism, unity, hope, call to action, policy clarification and inclusivity.

It is observed that while many research works has been carried out on Tinubu "Emi Lokan" 'it is my turn' speech most especially relying on the Critical Discourse Analysis, little or no work to the best of these researchers' knowledge have been carried out on the syntactic analysis of Tinubu "Emi Lokan" 'it is my turn' speech. This is focus of this research. Also, contrary to Adeagbo (2023, p. 79) that "Critical Discourse Analysis is the meeting in the research of



language and politics". These researchers observed that a syntactic analysis will help reveal the motive, plans etc. of a politician through his sentence construction. Jegede (2020) gives credence to this assertion when he explains the significance of a syntactic analysis of political speeches to the speaker, audience, readers as well as researchers. He asserts that:

The different syntactic analysis helps the speaker in achieving cohesion in the speech, which he turns, enables the readers and listeners to connect with him and his plans. The syntactic devices also provide an avenue for researchers to explore the functionality of language as a means of connectedness between what is said and what is meant. Thus, the devices are used to show motives, plans, feelings etc.

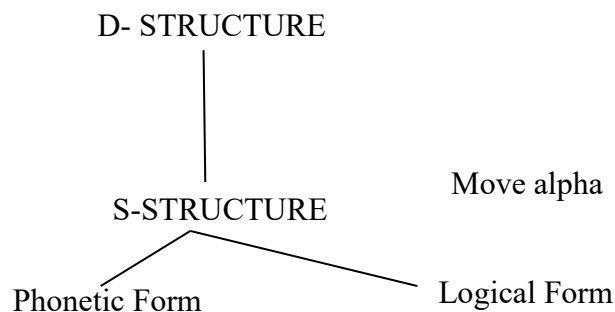
1.3 Theoretical Framework

Government and Binding theory (GB) otherwise known as Principle and parameter Theory (PPT) is a

modular syntactic theory use in analysing the general (principle) and the specific (parameter) syntactic features cross linguistically. In GB, the various transformational rules in the earliest grammars were subsumed into a single rule of real move alpha as against the pseudo counterpart that was introduced in the Revised Extended Standard Theory (REST).

Move alpha is move anything anywhere and leaving the relic of the movement at the extraction site. There are four levels of representation in the GB. They are: the D-Structure, the S-Structure, the Phonetic Form (PF) and the Logical Form (LF). The D-Structure is the underlying form of a construction without any form of transformation. It comprises abstract elements that are not phonetically spelled out. The S-Structure is the form after movement has occurred. The PF is the outcome of grammar from the sound end, while the LF is the outcome of grammar from the meaning end. The levels of representations are illustrated in Figure (1)

Figure 1: The Model of GB



Lamidi (2008, p. 61)



2.1 Data Presentation and Analysis

In this section, we attempt the presentation and analysis of the data represented syntactically. We commence the analysis from the morphological analysis of the description of dominant lexical projection, the identification of both the structural and functional sentence forms in the speech as well as the dominant form. We also examine the semantic implication of the dominant sentence form

2.2 Syntactic Appraisal

2.2.1 Collective Pronominal Reference

This is a common instance of a speaker bringing his or her audience into participation in the event reporting. He employs simple sentences as introductory mechanism into the heart of his subject matter. The Yoruba people of which the speaker is one believe that a complex and complicated issue can be addressed from the simple end, hence the saying:

(1) Ibi lẹbẹ la ti í mọ̀dòlẹ̀ jẹ

A beans cake is devour from the succulent part

It is a common cultural practice among the Yoruba to make a collective reference and participation in relating a personal occurrence of event. This is typified in Yoruba greetings system, where all parties involved a pronominally referred to with the use of a plural pronoun as in:

(2) A sì kú àsìkò yìí
A kú bí gbogbo rẹ̀ ti n lọ
Akú pọ̀pọ̀sìn sìn òpín ọ̀sẹ̀

I greet you for the of this period

I salute you for how things are going

I greet you for the enjoyment of the weekend

In most cases, the speaker resolves to this in other to bring the audience into the picture painted in the event so as to show collectiveness, equal participation etc. in Tinubu's campaign speeches, this techniques is technically used to bring his listener in Ogun state to the responsibility of everything that secretly transpired between the former president Buhari and himself. He also employed this strategy to make accountable for all they have negotiated and finally to portray his so-called humility in the act of governance during his pass administration and tactically solicit their support during the primary elections.

(3) Olórún ló ní kí ìgbà yìí
sojú yín.

Látí ìgbà tí a ti bèrẹ̀
lórí AD, AC, ACN

A gbé e dórí APC
ògùn ẹfórí.

A fẹ̀ ẹ̀ é nnígbà yẹn

God has spared our
lives to see today
Since we started from
AD, AC, ACN

Till the present
troublesome APC.



We wanted to contest
then.

Ó ní òun ri pé tí òun bá lọ
mú Pope wá láti run wọn ní òun
f'Óun

The use of **a** as typified in line (ii-iv) comprises the speaker, the other party people, who were involved in the transition actively or passively and the audience. The speaker, President Tinubu avoids personal reference in this matter as it is a collective responsibility and effort.

He said that the first time he
contested

He appointed Okadigbo
A flamboyant pleasure
loving Catholic

That they did not vote for
him.

The second time, he choosed
another Ibo man

Umezioke, who was a
speaker

His mandate was hijacked
They didn't vote for him

2.2.2 Complex Sentential Description

After the simple sentential description as discussed above, the speaker gradually switches to a complex at this stage of speech to capture his political struggle as leader of the opposition party then to hijack the rulership from the ruling party. He capture the transition of the opposition from the perspective of the different parties alliance before they eventually succeeded. Recall that there are two or more subordinated ideas anchored by a single main idea in a typical complex construction. Examples are:

(4) Ó ní nítorí àkòkò tí òun
jáde

Òun gbe fún Okadigbo
Flamboyant fàájí loving
Catholic

Pé wọn òun f'Óun]

Èkejì, òun gbe fún another
Igbo

Umezioke tí ó jẹ Speaker
Wọn gbà lówò òun
Wọn òun f'Óun

We assume that the use of the complex structure here is intentional due to the complexity and complication of the events in description. Also, it's urgency as the event was the last opportunity he had to register his grivance and solicit delegates support from Ogun State against the party primary election. It also typifies the desperation of the speaker in complicating the issue to gain delegates sympathy.

2.2.3 Embedded Rhetorical Manifestation

This is the presentation of another form of a complex sentence in which the two side of the sentential structures that the subordinated and the main structures can swapped and the sentence still maintains not only its logical implication, but also its syntactic structure. The speaker uses this technique to show his outstanding qualities that should be considered preference above the



other contenders. He talked about his educational background that was politically controversial in the course of the campaign.

- (5) Tó bá jẹ tìlwe ni
Mo kàwé o

If education is to be
considered as yardstick,
I'm educated enough.

He also mentioned his age preference, which is believed in a way should have accumulated to better political experience above the others.

- (6) Tó bá dè jẹ ọrọ àgbà ni
Èmi ni ègbọn
If age is to be considered,
I'm the eldest.

He finally establishes the fact that he is not politically or age-wise equal to anyone to have assumed that the two of them have similar pedigree. He was in a way emphasising his outstanding political achievement to be considered in pitching their tent on any of the aspirants contesting in the primary election sides.

- (7) Wọn ò dè bími ní ìbejì
Ìkanṣaájú gbègbọn

I was not born a twin
One led to be the eldest.

2.2.4 Personal Emphatic Declaration

The use of this form of sentence takes two unique forms in the speech.

The first one is simple emphatic and complex. Just like the interlocutor's normal style, the simple is employed at the beginning of introducing this form of sentential presentation before a gradual shift to its complex form. The use may be through the introduction of a focused sentence or by introducing a personal referential declaration through the use of a pronominal anaphor. By focus, these researchers meant the interlocutor placing a communicative prominence on himself in the description of events. Fortunately for the interlocutor, the simple form of this structure became a trending phrase that made him more popular in the case of the electioneering.

- (8) Èmi lókàn

Èmi lókàn
Èmi lókàn

It's my turn
It's my turn
It's my turn

In the structure of its complex counterpart, there is an introduction of complex sentential lead of which the emphatic sentence is just concluding. The introductory section of this complex structure explains the ordeal of a specific political actor like the former vice president Atiku Abubakar, former chairman of the Economic and Financial Crime Commission (EFCC), Nuhu Ribadu and the incumbent Governor of Ogun State, Dapo Abiodun and finally concludes the structure with the political saving role played by the interlocutor.



(9) Ìgbà tí wọn yọ egbatì Atiku
nínú egbé è tí Obásanjó fẹ́ è náà pá,
Qdò mi ló sá wá
Èmilókàn

When Atiku was politically
wiped in his party by Obasanjo,
He ran to me.
It's my turn

(10) Nuhu rìn só
Mogbé Nuhu Ribadu síta
Nuhu go ahead,
I projected Nuhu Ribadu

(11) Eléyìí tí ó jókòò léyìn mí yìí
Dàpò
Sé ó wá lè sọ pé òun lè
dà di Governor tí ò bá ní **ṣẹmí**?
Èmití **mogbe** é lè nìyí
Á mò pé òun ò lè di Governor
lái ṣeṣẹ́ Olórùn àtì**èmi**

This one that sat behind me,
Dapo

Can he single handedly
become a Governor without me?
I am the one who supported
him.

We know that he can't
become a governor without God and
me.

The interlocutor also uses this
structure to make a specific
reference to his passiveness in the
running of his predecessor
administration. He was claiming to
have not interfered in the running of
Nigeria administration during the
era of former President Muhammadu
Buhari. This is a denial of the belief

of some Nigerians that President
Tinubu was a major cabal during the
administration of the former
president Buhari

(12) Látiojọ tí ó tidébè,
Mi ò gba Minister
Mi ò gba contract
Mi tọrọ ọbẹ
Mi tọrọ gàrí
Mi tọrọ fúrá lówọ è
Mi ò dẹ yáwó níbẹ

Since he became the
president,

I didn't receive any
ministerial slot

I didn't lobby for contract
I didn't beg for soup
I didn't beg for garri
I didn't beg for cow milk from
him

I didn't borrow money from
his government

By function, the structure can be
used to show specificity, the
interlocutor begins by taking turns
from a whole tribe to his specific
personality. This was intentional as
there were other Yoruba presidential
aspirants vying for the presidential
post such as; the former governors
of Ogun and Ekiti Ibikunle Amosun
and Kayode Fayemi, former speaker
of the house of representative,
Dimeji Bankole, former vice
President Yemi Osinbajo etc.

(13) **Mowá** ní lóṭẹ̀ yìí o
Yorùbá lókàn
Tí a bá dẹ sa Yorùbá náà
Èmi ló kàn
Èmi ọmọ Tẹ̀mídire



I now said this time around,
It's Yoruba's turn
If we are to select the Yoruba
in question,
It's my turn
I, the offspring of Temidire.

(14) Inú yín ò ní bàjé
Èmi ni kí ẹ dúró tì

You will never experience
sorrow.
I am the one you should
support.

In Yoruba, the used of the accusative **mi** at the nominative position such as example (13a and b) above is only possible in a negative context but can be dialectal. We cannot have:

(15) *Mi jẹ isu
Acc.Pron eat yam
(16). *Mi lọ sí Èkó
Acc.Pron go Prep Lagos

Although, some city dialects stylishly realised it as such but **mo** is realised at the nominative position while **mi** is accusative in the standard form.

(17) Mo jẹ isu
Nom.Pron eat yam
'I ate yam'
(18). Olú rí mi
Olu see Pron
'Olu saw me'

Syntactically in the theoretical conditions of the binding theory of the GB, the binding principle two states that a pronominal must be free

in its governing category or local domain. There is a strict compliance with this condition in the interlocutor's speech as can be derived in Yoruba language, So, (18) repeated as (19) below is underlyingly derived from (21)

(19) Èmi kàn ló

Emp.Pron Foc.Pron turn
'It's my turn'

(20) Ipò ààrẹ
kan Tinubu

Position president turn
Tinubu

'The Presidential position is
Tinubu's turn'

When the constituent replacement possibility is considered for the nomina items, then we have

(21) Ò kàn mí
Pron turn Pron
'It's my turn'

The **mí** and the **ó** are free in their governing categories as they can not be coindexed to have possessed any referential attribute. So, when the accusative **mí** is focused, the long form¹ is strictly considered, but not the short form as in the grammaticality of (22) and ungrammaticality of (23):

(22) Èmi ni ó/ló kàn.
Pron Foc Pron turn

(23) *Mí ló kàn.
Acc.Pron Foc-Pron turn

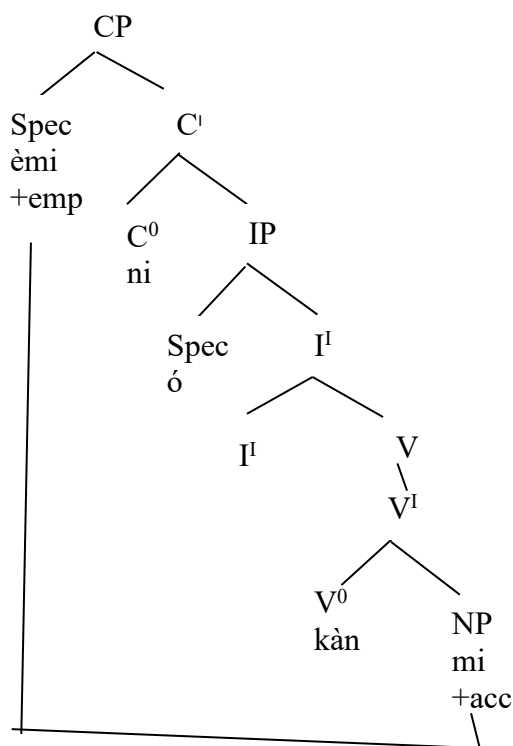
¹See Awobuluyi (1978), Owolabi (1983, 1989) for details on focus construction in Yoruba



Although, the Spec, CP position is an A¹-position in that there is no syntactic role that can be so assigned at this position, yet the possibility of a form of emphatic role for long

pronouns in line with Awoyale's (1989) position. This necessitated by the inherent emphatic attribute possess by this pronominal forms in Yoruba.

(24)



The *ó* at the Spec, IP position is different from the resumptive pronoun or the HTS of which Ajongolo (1997) proposed a revision of the trace transmission principle as in:

- (25) *Şolá jẹ isu*
Şolá eat yam
Şola ate yam.'

- (26) *Şolá_i ni ó_i jẹ isu*
Şolá Foc Pron eat yam
 'It is *Şola* that ate yam.'

The *ó* in (26) above is a resumptive pronoun which is the element left at the site, where *Şolá* was extracted. It coindexed with the moved NP *Şolá*. Awobuluyi (2013) argues in favour of a high tone syllable as against Ajongolo (1997) resumption. But the *ó* in (24) above is the phonetically realised item denoting the position the interlocutor was agitating for.

2.3 Morphological Coinage

The interlocutor combines different communication and linguistic



techniques that made the speech interesting, convincing and complex. Another such technique is the introduction of a morphological technique we referred to as lexical echoing in which a part or the whole of a root is duplicated in reference to another word as shown in 2.3.1 below:

2.3.1 Lexical Echoing

Lexical echoing is a kind of meaningful reverbration in which a part or the whole structure of a word is copied to create a similar or different word. He strategically selects item with almost the same pronunciation, but different meaning for use in a following sentence from the preceding sentence. This is typified in the selection of delicate from the preceding delegate, when he was prayerfully appealing to the delegates for support during the party primary elections.

(27) *Èmi ni kí ẹ dúró tí*
Èyin delegates tó wà níbí
Ọlórún ò ní sọrọ yín ní
delicate o
Ọlórún a gba tiyín o.

It is me you should support
 You delegates that are
 coming from here
 Your issue will not be a
 delicate one.
 You will be approved by God.

This shows the versatility and the prowess of the interlocutor in selection and combination of lexical items for used in languages of expression.

2.3.2 Language Mix

The duo, code mixing and code switching are prominently used by the speaker in his presentation. President Tinubu verbal dexterity is exemplified in the way he was able to mix two different linguistic codes perfectly in presenting his mind. This can simply be a reflection of his competence from the two languages or his incompetence in one. One, code switching is a sudden switch from one language presentation to another. For example:

(28) *A fẹ ẹ é nígbà yẹn,*
This is me telling you
between my life and God almighty...
...Flambouyant fàájí loving
Catholic...
...Mi ò fẹ kán pamí mọtàn
...Mo ti adopt gbogbo nṣkan
tí, everything said by Kassim
Shettima
It is very true
...Helicopter ò ń rìn after
six

We wanted to contest then,
 This is a sincere talk between
 my life and God almighty...
 ...A flambouyant pleasure
 loving Catholic
 ...I don't want to miss out in
 the history.
 ...I have adopted everything
 Kassim Shettima said.
 It is very true.
 ...Helicopter doesn't move
 after six

From our observation, this technique is as a result of the linguistic interference between the two codes



possesses by the speaker. It simply shows competence in handling the structures of the two languages in used.

In other word, the use of code mixing by the speaker portrays his inability to quickly select items appropriate in the context of use. This runs through the speech as the speaker uses items in English in the structure of Yoruba sentences as in:

(29) *Òun gbe fún Okadigbo*
Flambouyant fàájí loving Catholic...

Èkejì, òun gbe fún another Igbo

Umezioke tí ó jé Speaker

He appointed Okadigbo
A flambouyant pleasure
loving Catholic

The second time, he
appointed another Ibo running mate
Umezioke who was a speaker

(30) *Tí Buhari bá jé President*
Èmi nàà Muslim tí n bá jé
Vice President

Òun ò lè rí Senate

President

Senate President ò tún lè jé Muslim

Bí wọn ẹ bẹrẹ sí ní
campaign màdàrú nỳen

Mo bá ní ẹ wá

Mo ní èyàn tó jé Christian

If Buhari is the president
If I the vice president is also
a muslim,

He cannot be the Senate
President

The Senate President cannot
be a Muslim again

That was how they started
their political conspiracy

I then said, I have a candidate
who is a Christian.

(31) *Eyòkan, torí èmi ní mo jé*
surrender right mi fun yín

Awon Ulamas tó jé

ògbòntarìgì Alfa Mùsùlùmí...

A à dẹ gbodò fail

Just one because I am the one
who is ready to give up my ambition

The Ulamas who are devoted
Muslim...

We must not fail.

Although, this practice in a way shows erudition. It is a common practice among the educated class. They employ English items in Yoruba description to show their class and differentiate them from the other people.

Even though, the use of language mixed as employed by the interlocutor is to ensure a good level of comprehension among the mixed audience. Among the addressee are people of high western education and below. The interlocutor strategically employs these techniques to carry all of them along in the speech.

2.4 Stylistic Analysis

Apart from the linguistic apparatus in the analysis above, the speech is garnished with different stylistic devices such as repetition, allusion, rhetorical question e.t.c. which as a matter of fact increase its



communicative information and audience reaction.

2.4.1 Proverbial Alteration

Yoruba strongly allude to proverbs in their speech and presentation. This is one of the attributes of a person that is of age and well grounded in the cultural belief and practices of the people. People tend to play smart around the use of this traditional item based on their linguistic competence in performance:

(32) *Èmi ọmọ Tèmidire*
Àpẹmọra ẹnì dẹ ré

I, the offspring of Temidire
Goodness is self-acclaimed.

(33) *Etí yín ò ní gbọyìnkin*
Inú yín ò ní bàjẹ

You will not have a negative perception.

You will never be sorrowful.

(34) *È má fegbò segbò ilé o*
Gbogbo wa ni ọmọ ilé

Don't be origin bias
All of us are sons of the soil.

The speaker uses the proverbial utterance in (32) to explain the fact that every individual will always admires good things. The negative perception as in (33) is simply a possibility of an unfavourable outcome as opponents within his party are conspiring against his candidacy.

2.4.2 Repetition

In literary description, repetition is simply duplication, which can be partial or full. It is a literary device in which a word or phrase is used multiple times. It is partial in the case from the word part, phrase duplication but full in the case of a segmental duplication. This is a common technique used by the interlocutor. The Yoruba says the divination of a dump person done repeatedly and continuously. Meaning, repetition is essential in emphasising a cogent point for a deaf and dump person:

(35) *Buhari nìsọ ká máa bá a lọ*
Kò lè di President
Ó ẹ ẹkíní,
Ó lulẹ.
Ó ẹẹkejì,
Ó lulẹ.
Ó ẹẹkẹta,
Ó lulẹ.

Buhari, take the lead, we will support you

To become the president
He made the first attempt,
He was defeated
He made the second attempt,
He was defeated.
He made the third attempt,
He was defeated

The *ó lulẹ-clause* is the outcome of the several political trials of the person that is being described in the lines. The pattern of the lines is rhythm. And this became a trending rhythm not only among Nigerians but also in the music industry.

(36) *Láti ọjọ tí ó ti débẹ*
*Mi ò gba **Minister***
*Mi ò gba **contract***



Mi ì tọrọ ọbẹ...

Since he became the president,

I didn't receive any ministerial slot

I didn't lobby for contract

I didn't beg for soup...

Also, the *mi ò-phrase* in (36) above is simply a presentation of his acclaimed transparency, objectivity and freedom accorded the past Buhari-led administration.

2.4.3 Prayer Invocation

The Yoruba belief in prayer. They are one of the most religious tribes in Nigeria. Apart from the modern religious prayers introduced by the foreign religions, they have their traditional way of invoking their gods. Their belief in *ìwúre* (blessing) is anchored on different sayings among them such as:

(37) *Yó sẹ, kò ní sẹ, àdúrà yá jẹ̀pẹ̀ lẹ*

Prayer is better than curse no matter how

(38) *Rírú ẹ̀bọ níí gbẹ̀ ní Àírú rẹ̀ kíí gbèniyàn.*

There is luck in placing sacrifice

But otherwise, if defaulted.

The *rírú ẹ̀bọ* in the context above means placing sacrifice as a form of prayer and request to appease the

angry gods. Prayers were offered in all endeavours of the Yorubas, such as naming ceremonies, house warming, wedding ceremonies, burial ceremonies or rites etc. The interlocutor being fully aware of the importance of this employs the strategy to

(39) *Etí yín ò ní gbọ̀ yìnkìn
Inú yín ò ní bàjẹ̀
Èmi ní kí ẹ̀ dúró tí
Eyin **delegates** tó wà níbí
Ọlórún ò ní sọrọ̀ yín ní*

delecate o

*Ọlórún a gba tiyín o
Á gbọ̀ tàwọ̀n ọmọ yín o
Àwọ̀n ọmọ yín náà á jùwá*

lẹ

You will not have a negative perception

You will never be sorrowful

It is me you should support

You delegates that are

coming from here

Your issue will not be

delicate

God will answer you

He will answer your children

2.4.4 Proverbial Description

This technique is unique as the interlocutor describes an event in other to instantiate a proverb. It's sound like allusion, but not interm of how the event was described before the introduction of the proverb.

(40) *Èyìn tí ẹ̀ dẹ̀ ñ wọ̀ plane
Tí ẹ̀ bá wà nínú aeroplane
Wọ̀n ní tí oxygen ba fail
Tí facemask bá yọ
Bí o ti ẹ̀ gbọ̀mọ ẹ̀ dání sí ẹ̀sẹ̀
Má mà kọ̀kọ̀ fí kiní yẹn sẹ̀nu*

ẹ ná



Wà á kọ fì sojú ara ẹ
Tí o bá kọ fì senu ẹ
Tó bá change
To bá protect ara ẹ
Ni ko tó protect, Ọmọ tí o
gbé dání
Àbí bẹẹ kọ?

You who have boarded plane
before
If you are on board
They said if the oxygen fails
And facemask removes
Even if your child is on your
lap
You will first of all try that
thing
You will cover your face
If you try it,
And it works
If you are protected,
Then you will protect the
child you carry.
Is that not true?

This technique also sounds like proverbial saying that originates from a folktale or story. But, it is not, because the story here is not the actual story through which the proverb emanated. It's basically citing an analogy that depicts the proverbial semantic content. The actual proverb in description is *tíná bá jóni jómó éni, tara éni làá kọ rán*. But the description has provided a level plain comprehension for the kid.

2.4.5 Audience Empathy and Sympathy

The speaker out of curiosity and desperation invoke prayer with a physical demonstration of soberness and sobriety with a prostration. In

Yoruba belief, prostration is a good sign of Omoluabi and humility. There is a level of consideration, acceptance and favour that accompany this act, hence the saying:

(41) *Ká rí ni lònà ká sàrìyá,
Ó yóni jóúnjẹ lẹ.*

To see a person and relate
with them cordially,
It brings satisfaction than
food.

The speaker intentionally employs this as a persuasive mechanism to seek the audience favour, especially the party primary election delegates from Ogun State being the state for one of his opponents.

Conversely, Yoruba also believe that prostration can be a form of deception and pretence. This is also typified in their saying:

(42) *Ìdòbálẹ̀ kii sèwà
Ohun ta ó jẹ là n wá iri*

Prostration is not a sign of
respect,

We are just in search of our
daily bread

(43) *Óyọ̀ dọ̀bálẹ̀, inú ẹ̀ lósòó*

An Oyo prostrates openly but
squats internally

The speaker's prostration can be both genuine or counterfeit. But with the emergency of the circumstances surrounding this issue, the speaker's act of prostration shows soberness,



sobriety, humility and total dependent and submission:

(44) *Ẹ má fegbò segbò ilé o*
Gbogbo wa ni ọmọ ilé
Ẹ sẹ mo dúpẹ o
Ìdòbálẹ̀ mi rẹ́ ẹ́ o
Mo dọ̀bálẹ̀ fun yín o
Ẹ sẹ o

Don't be origin bias
 All of us are sons of the soil.
 Thanks so much
 This is my prostration
 I prostrate for you
 Thank you.

The interlocutor was painting his political intention and aspiration to become the president as a collective feat that is channeled towards improving and promoting the collective interest of his Yoruba race. He strategically uses this technique to insightfully win their mind:

(45) *Kórílèdè Yorùbá ká a tí ẹ̀ lẹ̀*
débẹ́ ká gùnkè díẹ̀
Ijọ́ tí a tí ń babọ̀
Kí á débẹ̀
Kí á gùnkè díẹ̀
Ijọ́ tí a tí ń babọ̀
Torí bẹ̀ẹ̀ nì mo sẹ̀sẹ̀

So that the Yoruba will rise to the position
 Since the inception
 So that we get there
 By rising to the position
 Since the beginning of the struggle
 That's the essence of my ambition.

2.4.6 Historical Allusion

Allusion is simply a reference. It is an implied or indirect reference to a person, event, or thing or to a part of another text (Pollard 2025)². The speaker in person of President Bola Tinubu made a number of political allusion to prove to his audience the gravity of support he has given to another political gladiators from both his party and the opposition parties as in:

(46) *Ìgbà tí wọn yọ egba ti Atiku*
nínú egbẹ́ ẹ́ tí Ọ́básanjọ́ fẹ́ ẹ́ nàá
pá...

Ó yọ ááké ti Nuhu Ribadu...

Eléyí tí ó jókòó lẹ́yìn mi yíí

Dàpọ...

When Atiku was politically bullied in his part by Obasanjo...,
 He victimise Nuhu Ribadu..
 This one that sat behind me,
 Dapo..

From the opposition party, the ordeal between the then President Obasanjo and his Vice President Atiku Abubakar and Nuhu Ribadu, a one time Economic and Financial Crime Commission chairman was referred to show that his political tentacles is spread abroad even to then ruling party. He equally mentioned the political tussle in Ogun State between the then incumbent Governor Ibikunle Amosun and the incumbent Dapo Abiodun that almost costed his to forfeit the chance of becoming the governor of the state if not for his (President Tinubu) intervention.

(47) *Kò nńdì ká kọ̀rìn Ọ̀gúndé*

²britannica.com/art/allusion



*Yorubá sọra rẹ di bọ̀lù
táráyé ń gbá*

Ó gbá wọn sí sàlẹ̀

Ó gbá wọn só dọ̀

Ọrọ̀ orin kọ̀

Ọrọ̀ ètọ̀ nì.

We don't need to since
Ogunde lines
The Yoruba allowed
themselves to be kicked around like
football

They were played up
They were played down.
It is not a matter of song
It's a matter of right

Another reference made in the course of this speech is that of Herbert Ogunde musical track, *Yoruba Ronu*. He strategically ascribed his political intention to a feat that is collective to all Yoruba race. This is because he is aware of the sayings:

(48) *Ọmọ ẹni kii sẹ́dí bẹ̀bẹ̀rẹ̀, ká múlẹ̀kẹ̀ rẹ́dí ọmọ elòmí*

A man does not abandon his own child and be engrossed in the care of another man's child

(49) *Ẹ jẹ́ ká fí egbò yíí segbò ilé*
Let's make this issue a family affair

(50) *Ọmọ ẹni ò lè burú, ká lé e fẹ̀kùn pa*

No matter how bad a child is, they can't be dangerously traded. All these sayings are pointers to the fact that no matter the quality of other people, one's child can not be cheaply traded for anything. This is typified in the latter parts of the saying in (48-50) above:

(51) *..., ká múlẹ̀kẹ̀ rẹ́dí ọmọ elòmí*
..., and be engrossed in the care of another man's child

(52) *... fí egbò yíí segbò ilé*
...make it a family affair

(53) *... ká lé e fẹ̀kùn pa.*
...trade him dangerously

2.4.7 Rhetorical Question

This is a question posed without a possibility of receiving any answer from the people. This question was posed when the speaker was making an allusion to the political journey of Governor Dapo Abiodun of Ogun State.

(54) *Şé ó wá lè sọ pé òun lè dá di Governor tí ò bá ń sẹ́mí?*

Àbí a dijo wà ní stadium kọ ní?

Could he have become the Governor if not for my input?
Were we not all at the stadium?

He was actually engaging the audience on the issue that transpired at the stadium in the cause of Dapo Abiodun's campaign for governor in Ogun State.

2.5 Other Communicative Techniques

2.5.1 Futuristic Voyage Presentation

The speaker equally presents his schedule by enlightening the people the major reason why they couldn't go back to Abuja for their convention that day due to the time the meeting was rounded off. He intimidated them of the need to stop over in Lagos before going back to Abuja for their meeting.



(55) *Helicopter* ò ñ rìn *after six*
Six-thirty, wón á rọra gbé wa
dé Ìkejà
Àbújá

Helicopter doesn't move after
six oclock

They will carry us to Ikey at
six thirty

We will return to Abuja.

3.1 Conclusion

We have been able to demonstrated that part of what led to the political victory for the speaker during the electionaire process is the different communicative strategies he employed both linguistically and stylistically. These linguistics combinations combined to make the speech convincing and impressive, thereby paving way for his victory in the election. In conclusion, it was discovered that native language as well as native intelligence embedded in indigenious communication plays a vital role in election campaigns as shown by Tinubu "Èmi Lókàn Speech".

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