

A Sociolinguistic Description of Rhetoric in Anaañ and Oro Traditional Settings

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Abstract

This work centred on Rhetoric as an aspect used for effective communication by the Anaañ and Oro speakers in Akwa Ibom State. Rhetoric is applied to persuade, influence and convince an audience for specific purposes. This paper, therefore, sought to analyse the sociolinguistic devices used in rhetoric in Anaañ and Oro traditional settings, with the aim of showing the effects of these devices in the understanding of the message. Data for this paper was extracted from an ongoing research work on Anaañ and Oro oral literature, using the framework of Halliday's Systemic Functional Linguistics (SFL) and Interactional Sociolinguistics theories for analysis. Findings revealed that rhetorical language is commonly coloured with figurative expressions, proverbs, and metaphorical expressions, code mixing, convergence, with some forms of idiomatic expressions. Rhetoric was also used as a tool for inclusion and exclusion in communication in Anaañ and Oro traditional settings. The paper is a contribution to the ongoing research on oral literature in the Lower Cross Languages. It established a basis for the understanding of the various rhetorical devices used in traditional societies in Akwa Ibom as well as Nigeria as a whole.

Keywords: *rhetoric, interactional sociolinguistics approach, systemic functional linguistics(SFL), Anaañ, Oro*

Introduction

Language performs many communicative functions. Sometimes, it can be used persuasively to win the heart of an individual, group or audience. Language, as defined by Essien (1985b) can be used positively to praise, inform, direct, guide or negatively antagonize, abuse, gossip, etc. It is, for instance, the vehicle through which people describe who they are, define or label the things around them and how they perceive the world. Language is used to organize and maintain social groups, construct meanings and identities, coordinate behaviour, mediate power, produce change and create knowledge. Rhetoricians often assume that language is constitutive. This means that language shapes the people who use it.

The human society remains webbed together and well organized through language which is a vital tool for communication. The implication has been that without language the human society would not have been anything different from the lower societies like that of animals.

For instance, a child is integrated into the society through language which “is the main channel through which he or she interact as a members of a society in and through the various social groups, family, the neighbourhood and so on, and to adopt its culture, its mode of thought and action, its beliefs and its values” Halliday, (1979) cited in Farinde, R.O and Ojo, J.O (2005). The above underscore the functional aspect of language in a society.

The people of Oꝛo and Anaañ make uses of their languages generally to show a lot of respect for what they value. The language of a people is the life of the people as every social and cultural activity is made possible by the instrumentality of language. In fact, it is like blood and oxygen run in the human system. The people of Oꝛo and Anaañ make use of their languages in all realms of language use including rhetorically employing their languages for effect in their communities. They make use of persuasive words mostly to influence the attitude of people within their linguistic domain or repertoire.

Theoretical Framework

This research emanates from the Sociolinguistics approach to the analysis of discourse. This Sociolinguistics approach account for competence and performance which Hymes (1971) explain in a more elaborate concept or model of Communicative Competence. This research employs M.A.K Halliday’s Systemic Functional Grammar and J.J Gumperz (1982) Theory of Interactional Sociolinguistics as theoretical frameworks. A Systemic Functional Grammar (SFG), also called Systemic Functional Linguistics (SFL), is a form of grammatical description originated by Michael Halliday. It is a part of social semiotic approach to language called Systemic Functional Linguistics. In these two terms, ‘system’ refers to the view of language as a network of systems or interrelated sets of options for making meaning. ‘Functional’ refers to Halliday’s view that language is as it is because of what it has evolved to do (meta-function). Thus what he refers to as multi-dimensional architecture of language ‘reflect the multidimensional nature of human experience and interpersonal relations. Halliday uses discourse analysis to discuss the social function of language. The theoretical basis of Halliday’s linguistics is to construct a grammar for purposes of discourse analysis. Discourse analysis has to do with social cohesion and coherence of argument in a discourse.

The Interactional Sociolinguistics is a sub-discipline in linguistics that employs discourse analysis to study how language users create meaning via socio-interaction, developed by J.J Gumperz in 1982. Interactional Sociolinguistics analyzes audio or video recording of conversation or other interactions. Analysis focuses not only on linguistic forms such as words and sentences, but also on subtle cues such as register and prosody that signal contextual presupposition. These contextualization cues are culturally specific and usually unconscious.

Rhetoric

From the ancient times, different scholars have argued and debated on the scope of rhetoric. Although rhetoric has been limited to the specific realm of political discourse by some scholars, many contemporary scholars liberated it to encompass every aspect of culture. The beginning of rhetoric is traceable to the Mesopotamia (William 2004). It has passed through various periods even to the ancient Biblical traditions, (David 2004) .Classical rhetoric trained

speakers to be effective persuaders in public forums such as courtroom, classroom etc, and while contemporary rhetoric investigates human discourse across board. According to Vickers (1995), “the study of rhetoric has conformed to a multitude of different applications ranging from architecture to literature”. This is to say that rhetoric as an academic field of study evolves drastically from the ancient times to incorporate literature. Generally speaking, the primary aim of rhetoric in this regard is to trained students to speak and/or write effectively, as well as provide critical understanding and analysis of discourse.

Rhetoric is the art of discourse, wherein a writer or speaker strives to inform, persuade or motivate particular audiences in specific situations. Rhetoric is the counterpart of Dialectic. Now, being a frame, the framers of the current treatises on rhetoric have constructed but a small portion of that art. The modes of persuasion are the only true constituents of the art of rhetoric. Rhetoric as a civic art concerns itself mostly with persuasion in public discourse. Isocrate, Plato among the like have written on the subject matter. Aristotle (c 330 BC) in his book ‘*Rhetoric*’ defines rhetoric as “..... the faculty of observing in any given case the available means of persuasion.” Aristotle’s definition of rhetoric centers on logos, pathos and ethos use for understanding, discovering and developing arguments for a particular situation. From the above, it is obvious that rhetoric is socially employed to test ideas, assist advocacy, distributes power, discover facts, shapes knowledge, build community etc. This underlines the functions of rhetoric in any setting rhetoric is used.

Summarily, rhetoric has witnessed a drastic shift from its traditional political setting to incorporating massively other areas such as conflict and conflict resolution. The uses of rhetoric in discourse cannot be overemphasized. This is because it employs persuasion and produces conviction to achieve required results among others.

Background on Oꝛo

Oꝛo is used to refer to both the language and the people. It is the third widely spoken language and largest ethnic community in Akwa Ibom after the Ibibio and Anaang. The Oꝛo people occupy the coastal region which lies by the Atlantic Ocean in Akwa Ibom. Connell (1993), Urua (1996), Udoh (2003), cited in Isong (2012) all classified Oꝛo as a Lower cross language. The language is spoken in five (5) Local Government Areas of the State. These are Oꝛon, Urue Oꝛfong/Oruko, Udung Uko with slight variation in Mbo and Oꝛoꝛo Local Government Areas with total of over one hundred villages. Oꝛo is also spoken in the ceded Bakassi peninsula now in The Cameroon as well as the various fishing settlements across the Atlantic Ocean.

Eyefoki (2004), maintains that the territory lies between longitude 08° 30’ E and latitude 04° 30’N and occupies a total land area of about 400 square miles or 1040square kilometers. Oꝛo is bounded on the North and West by Eket-Uruan sub-urban areas of Ibibio territories, in the East by Efik (Calabar) land and in the South by Atlantic Ocean. The people are predominantly fishermen and farmers because of the rivulets, streams, creeks, rivers as well as the mangrove vegetation which incise its topography.

Background on Anaañ

According to Michael and Obot (2004), Anaañ is made up of people with a common linguistic heritage with slight variations in; Ika, Abak, Ukanafun and Ikot Ekpene. This language is used as a first language by the natives of Abak, Ukanafun, Essien Udim, Obot Akara, Ikot-Ekpene, Etim Ekpo, Oruk Anam and Ika. Anaang constitutes the second largest ethnic group in Akwa Ibom after Ibibio. They occupy the North-Western part of Akwa Ibom State and are bounded by the people of Abia State in the North, Rivers state in the West, the Ibibio in the South, East and North East. According to Urua (2000), Anaañ belongs to the central lower cross group of the lower cross languages with which Ibibio, Efik, Oꝛo and Ukwa belong and also forms a cluster of languages located in the South-Eastern Nigeria.

Data Presentation: Rhetoric in Oꝛo and Anaañ Traditional Marriage Setting

After greetings, the M.C makes the reason for the gathering known to the people and preceded to other matters for the occasion. Extracts are listed below:

| SN | ANAAÑ | OꝛO | ENGLISH |
|----|--|--|---|
| 1 | Mbogho ajid mfin ade iben erisana ikò Awasi aketaña enim ne agwò asu. | Esu ɛny!n mv!n onu idine s'abazi ozughu ɔgwò ozu | "Our meeting today is to bring divine pronouncement to fulfilment". |
| 2 | Njem ilian ukpoñ iba itie keed, meneke ulòkò se mmo nlian mfin ami ala alian ke nsinsi | nluño idibe ugboñ iba ndian ki, omi nne evu evak ku su ndian mv!n omu odidiana s'onu ku nzinzi | "I want to join two souls together, I assure you that what I will join today will remain joined forever" |
| 3 | Nneke ulòkò akpanikò, ukweñe usuñ se akeme inam agwoden aneke atie ade inò anye nwaan | ut!ni obod om'òfò oke onu idilò Ñwa inò oÑwieneni. | "I tell you, the best way to make a man responsible is to give him a wife" |
| 4 | Nte akama itak ubom uchòrò ndò iluñ ami,mbok, nnò ufañ ne nnam se eketañ ade agwuò asu | Sia omu omi nnu ozughu ku nlo omu, mbok ɛno mi uvañ nde nne s'ɛgezughu ɔgwò ozu. | "As the M.C of this marriage ceremony, please give me the opportunity to make the pronouncement come to fulfilment" |
| 5 | Ajem ide agwo anyieghe ukwu?dò nwaan | M'og!d ɔlunò idit! ñi unogi obod, lò ñwa, s'etei ene nzi namulo ñwa. | "Do you want to be responsible, then get a wife or why not a get a wife?" |
| 6 | Mme nwòñò unno idagha adoghòdò nwaan,ugwem afo ala akpughu anuk afon akan nana akede | Nne vi avak ku m'og!d ɔlò ñwa, ndu ovu m'ogbwogò k'edeghe od!ghi | "I promise you as soon as you get a wife, your life will change and remain better |
| 7 | Ama adò nwaan, ala unno ntò,nnidia ne idaraechid | M'og!d ɔlò ñwa, ma eme ɛyo ɔno vi, alagha ɔno vi ñkilie, ufene uduñ, idra , m'uniog!d. | "When you are married, she will give you babies, food, home, joy and happiness" |
| 8 | Akpelideghe akwuk iwuo ndò achòñò urua,mkpa dò nwaan idagha ami. Ideghee ntere? | Nu m'emenu omu ɔguk ubughu ñwa otu-out udue mmuñgu ndakadak nlo ñwa, ɛnu z'on? | "If not that the bride price is a nation's budget, I would have been married now, is it not?" |
| 9 | Umana afa ede mme ebe mkpoñ. Inwam jire ne idò nwaan ajid ooo(inam ne idem me ebe) | Nlap ɛnu ɛbi ini onyi. Ene ɛny!n ilò mmani ɛny!n oo(ɛne ɛny!n igoñ iliel ɛbi ndien) | "The youths are husbands of tomorrow." Help us marry our wives o o"(make us husbands) |

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|----|--|---|--|
| 10 | inọ jire(umana afa) ntọ anyin ibaañ, ajid ila inọ nyine ntọ ajejen Ama inọ jire mfoon ntọ afo | Eno ẹny!n omu inu nlap eyont!kitek evu mmani sia omu onu ẹny!n m'inọ evu eyoeyo M'og!d evu eyak ij!ñijēñ eyo | “Give us (the youths) your daughters and we will give you grand children” “When you give us your |
| 11 | ibaañ, imi inwoñọ ima inuk ikama ammọ | mmani evu ẹno ẹny!n, ẹny!n m'ime ilagha iga emu ejei | beautiful daughters, we promise to love and care for them”. |
| 12 | Mme ette ajid, inọ jire ntọ anyin ibaañ, imi inwoñọ utom inwañ ne ukọ ijak ade kpakam! | Ima eti ẹny! , ẹnọ ẹny!n eyo mmani evu, ine evu evak ku m'itọ ukọ evu ilagha ikwọ ogo evu yatai ini. | “Our fathers, give us your daughters, we promise, your farm work and fishing is a done deal season in and out”. |

Traditional Political Setting

The meeting was a youth political meeting where a communiqué was issued at the end of the day. The following are the extracts from the meeting.

| SN | ANAAÑ | ORỌ | ENGLISH |
|----|--|--|---|
| 1 | Mbogho ajid ade iben urud,uko ne isek nsin ke ibọb abio ajid | Esu ẹnyin abaña sughu idizaña itañ njava ulu, ma ezizi iluk idi ed'efuọ uduñ ẹny!n. | “Our meeting is for the purpose of bringing strength, energy and youthfulness into the development of our community”. |
| 2 | Ijem ileke ida ida ne abio ajid innuk inyie ajogho iloroanyin ke umana afa eka ufok ngwed, egwuọ essien enuk ede se ejak akpan mkpọ ẹnọ nte akada ubon kea bio ajid | “ ilunọ idi lagha ila ma izon uduñ ẹnyin ilagha ig!d ogu kun lap ma ntañ egiaña Ñw!d, egwoñọ onyi elagha ẹnyin ntlñ obod k'od!ghi omu azaña aga osu s'eyak uduñ ẹnọ emu era” | “We want to stand up and represent our community well and be rest assured that the youths are educated, exposed and responsible enough to take up leadership mantle of our community” |
| 3 | Jak ammọ inọ jire ufañ ke ila inam ukpugho atie | “Yak emu eyak uyo uvañ ẹnọ ẹnyin m'ine mgbodogo eliek obono” | “Let them give us opportunity, we will make the difference” |
| 4 | Ema ejak ne umana afa eda ukara ke abio ajid, ila ikud iwo ke abio ajid ntime ibagaha ila iben uforo nti mkpọ iduk ili | “M'og!d eyak ntañ ma nlap egon egra uduñ, m'ig!d ogu ku uduñ ẹny! Omu onyi ugbeme, m'ilagha ide ideghe mgbodogo iluk idi” | “When you allow the youth take up leadership mantle in our community, we will make sure our community is secure and protected, we will attract development. |
| 5 | Ama akere mfoon mkpọ kea bio ajid, kere umana afa | “Egon ekre mkpọ ebaña ntañ ma nlap m'og!d eluñọ ideghe mgbodogo ogoñ oluk odi uduñ omu” | “When you think of developments in our community, think of the youths” |
| 6 | Umana afa itieghe, mfoon mkpọ itiegehe kea bio ajid | “Nu ntañ ma nlap m'ebak ideghe mgbodogo edi di-ou, m'og!d ntañ ma nlap ewak, s'onu k'ideghe mgbodogo odigon iwak” | “No youth, no development, more youth, more development” |
| 7 | Agwo ali idagha inno mkpọ ana aluo anọ mkpọ, da ne umana afa che! | “ Onwi suki omu nu m'ela ẹnọ mkpọ ki, etei oduogho oluk s'onyi og!deg!d. la ma ntañ ma nlap edegid ideghe mkpọ” | “Anyone who does not stand for something falls for everything stand for the youths and see development” |
| 8 | Ini alikem se abio ajid ekud njen mfoon mkpọ, umana afa | “Osu ibon omu ana s'uduñ ẹny!n aga onyi-ẹnyi; ntañ ma nlap ede | “The time has come for our community to develop; the |

| | | | |
|----|--|--|--|
| | eli ne mme mkpọ ami, ini ade idaghami! | ideghe mgbodogo ẹdi. Ini onu onom” | youth has come with the development. It is now!” |
| 9 | Umana afa ede mbon si iwi ilad usuñ kea bio ajid mkpọñ | “ Ntañ ma nlap ẹnu ini onyi. kọñ la m’ufoño ma ideghe Mgbodogo” | “The youths are the leaders of tomorrow. vote for prosperity and development” |
| 10 | Anyin ede edwad ajid ideñe ilañ anyin; itop jire ke usuñ ejeme,ajid ila iben mfọñ mkpọ inyoñ ili ilad isọk nnyine ne abio ajid | “ Ẹvu ẹnu idañ ẹny!n, ẹny!n inu ẹdwad ẹvu; ẹtu ẹny!n aga kpughu ememe ẹvu k’ẹny!n id’izaña m’ide mgbodogo inyoñ idi udun ẹny!n” | “You are our bow and we are your arrow; shoot us to your target and we will bring back goods(development) to you and your community” |
| 11 | loñ umana afa inwuek afo ala akud ke aloñ ini iso abio ajid inwuek; ajid ide ini iso | “ M’og!d ẹtam ntañ ma nlap ẹga ony onu ọgwo ini onyi uduñk’etam ẹga. Sia omu onu ntañ ma nlap ẹnu ini onyi uduñ” | “Empower the youths and you empower the future of our community; we are the future” |
| 12 | Edema mkpọn agwo ne mbon Anaañ ne Oṛo,imikpe ubọk iwo ne eda ne umana afa mfọn-mfọn ke ida nno abio ajid ne inuk iben mfọn mkpọ iduk ili abio ajid | “ Ideghe ifoñ m’ẹñwi Oṛo, mbọk ẹla ma ntañ ma nlap ẹdetañ ideghe mgbodogo ẹdi uduñ alagha ọgoñ ala s’uduñ ẹnyi ideghe ẹñwi omu ẹzughu ns!ñi ẹno ẹmu” | “Our dear elders and people of Anaan and Oṛo, we urge you to support the youths for effective representation and even development” |
| 13 | Ikood: umana afa iborọ: mfọn mkpọ,emem ne nka iso Ikood: mfọn mkpọ,emem ne nka iso iborọ: umana afa | Ẹgama : ntañ ma nlap ibro : Ufono, emem ma idiga onyi- ẹnyi Ẹgama : Ufono, emem ma idiga onyi- ẹnyi ibro : ntañ ma nlap. | Call: The youth Resp: Development, peace and progress, Call: Development, peace and progress Resp: The youth |
| 14 | Ajid umana afa inim mbon ajid ke akpanikọ,iminim abio ajid ke akpanikọ,nnim umana afa ke akpanikọ nuk kuud mfọn mkpọ | “ Ẹny!n ntañ ma nlap in!m ẹnwi ẹny!n m’uduñ ẹny!n k’okpe-nsini. Ẹgoñ ẹn!m ntañ ma nlap k’okpe-nsini k’ẹvu m’eg!d ufono” | “We the youths believe in our people, we believe in our community. Believe in the youths and see development” |
| 15 | Ajid me umana afa ila inam afud mkpọ ke ulud ajid inwam inuk inam neitie iluñ ade emem-emem ke abio | “Ẹny!n ntañ ma nlap m’ine s’ulu ẹny!n ebei k’idiñwam k’avañ suki og’ononu emem m’ufono ede ọluk uduñ omu oyu ala ” | “We the youths will do everything possible by your help and support to create and maintain a peaceful environment to enhance development in our community” |
| 16 | Ajid ijeme mfọn mkpọ ne emem? Imi iliño ke imi ijem ammo | “Ẹny!n iluno ufono m’emem? Ivak k’iluño” | “Don’t we want development and peace? We know we want them! |

Child Naming Ceremony

Step I. The person in charge of the ceremony intimates the people why they are here.

| SN | ANAAÑ | OṚO | ENGLISH |
|----|---|---|---|
| 1 | Ijem inam se Awasi akegwed anim ke inọ ajen ami anyiñ | “Ibono m’omu idine s’abazi ọnọ ẹny!n ulu idine. iluño idisiak ẹny!n omu njawa oy’ubọk ẹny!n od!gre” | “We are here to fulfill our divine mandate of giving name to our new born baby” |

Step II. He preceded with the event

| SN | ANAAÑ | ORỌ | ENGLISH |
|----|--|--|---|
| 2 | “Ajen ami ade ilañ ke ubòk anyin,top ammọ ke usuñ ajeme;alad idaraechid usòk anùk anwana unno” | “Oyo omu ala su edwad k’ubòk ovu. Tu onyi ka kpugh’ememe vi k’onyi ma onọ vi idra alagha añwana ifuo onọ vi” | “This child is an arrow in your hand shoot them to your target and he will bring you joy and fight for you” |
| 3 | Ajen ade enọ atogho mme ette-ette ajid isòk jire | “ Ima eti-eti eny!n enọ oyo omu ezòk enyin, onyi alagha onu ut! Uto enyin” | “The child is a gift from our ancestors and a reward to us” |
| 4 | Aman ajen aman ini iso | “ Eme oyo eme ini onyi” | “She who gives birth to a child gives birth to a future. |
| 5 | Ajen ami ade ini iso ajid, inwam anye ne akọd mfon-mfọn inùk ilọñ anye ufòk-ngwed | “Oyo omu onu ini onyi eny!n, ka onyi ejei lagha doñ onyi ñw!d” | “This child is our future, help him grow well and send him to school” |
| 6 | Ama ache mkpọ abañ ajen,ala akọd aliche mkpọ ubañ fien ke ama akaba ajen | “M’ogid ose ñkpọ abañ oy’omu onyi m’ogon okpo Odi se ñkpọ abañ vi k’ion ovu osọ eliek ala su oy’uzek” | “When you take care of the child, he will grow to take care of you when you become a child too” |
| 7 | Agwo ansi inyiaña ugwem ajen anyiaña ugwem ini iniso abio,inyiaña ugwem ntọ anyin | “Oñwi omu anyañ ndu uyeto, anyañ ini onyi uduñ. eyañ eyont!kitek evu lagha tam emu ka” | “He who saves the life of a child saves the future of the community, save your children” |

Palace Meeting (Elders Council)

Step I. The extract below was captured from a meeting of a village head in Anaañ and Orọ with their council members. The meeting kicked started with salutation and greetings by Village head.

| SN | ANAAÑ | ORỌ | ENGLISH |
|----|---|---|---|
| 1 | Mbogho ajid ade itañ nka iso abio | “Esu eny!n mv!n onu ma osi onu eny!n isughu nsini ibana ufo eny!n ma nga onyi uduñ eny!n” | “Our meeting is for the purpose of discussing our general welfare and advancement of our community” |
| 2 | Akpan usuñ ekemeke inam mfọn mkpọ ke iluñ ajid ade ajid idara mbon echen agwo ebene urua ne mbubeghe eduk eli.ammọ ela eben ikañ,eti-usuñ ne mme mkpọ mfen aruaka ibiomo jirre mbiomo ukud ne nwoñ ajed.mbòk jak idara ammọ | “Edeghe odighi omu ana zu eny!n ibei mgbodogo idi uduñ eny!n onu itadra ubòk eny!n inọ mmantañ. Emu me bei ekañ, okpodighi ma onuñ mgbodogo kpọ mak osi nu ufen ku zọ ubak o. mbòk yak idra emu | “The best way of developing our community is to welcome foreign investor. They will bring electricity, good roads, and other facilities to alleviation the sufferings of our people. Please let welcome them” |
| 3 | Etop iluñ Anaañ eduonajen alinyieghe ette ananake nche mbaña ne ima | “Ek!ñ uduñ eny!n su oyo anana eti omu onwi nama ewọ ima ma ukpeme” | “Anaañ and Orọ is abandon and neglected as a fatherless child without care and love” |
| 4 | Unwana ne uforo nti mkpọ ala ali iba ke iluñ ajid. Afo ujeme ne unwana uforo nti mkpọ ke iluñ ajid? | “Uwana ma ufono ana aluk odi bak ma enwi eny!n, eny!n iluñghọ Uwana ma ufono k’ison eny!n?” | “Light and prosperity must come and dwell with our people or don’t you want light and prosperity in our land?” |

Step II: The floor was opened by the village head for deliberations by council members to react to the news of the coming of foreign investors to Anaañ and Oṛo. One of the elders stood up and started with chanting and greeting.

| SN | ANAAÑ | OṚO | ENGLISH |
|----|---|---|--|
| 5 | Ese ewo ke ikọ ukañ ajid ke “elilem isikarake ikpọñ” | Ẹtie edoho ku nsini ẹy!n egu “ offong me k’efong uno o” | It is often said in our language that “a king does not rule alone” |
| 6 | Ajid ikemeke ika iso ke ekum ne unana ke ajid ima inyie “alan isoñ” ne “agwa-agwa nkannkwuk” kea bio ajid. | “ Ẹnu su ẹy!n iga onyi k’ekim ma ufei o ku iboñ ada isoñ ma ejijé nkañkok omu iji k’uduñ ẹny!n | “We cannot continue in darkness and in poverty when we have ‘black gold’ and ‘green environment’ in abundant in our community. |

Step III: Marks a reaction from another council member to the development or idea of foreign investors to Anaañ and Oṛo.

| SN | ANAAÑ | OṚO | ENGLISH |
|----|--|---|--|
| 7 | Ke akikere ami, amṣo ili ala inam jire iliok akan eti ke ntak nnana anyen nchieñ alan ne mme inyene ajid mfen | K’ogigre omi, odidi emu odi ne ẹny!n ufo enu udiok o ku ntak omu emu efak sughu ene mkpọ | “In my view, their coming will do us more harm than good, because of their exploitation tendencies” |

Findings and Discussions

Proverbs

Ibiang (2009) refers to proverbs as a universal phenomenon which refers to all pithy expression that features in conversation. Proverbs have persuasive contents. Rhetoric designates the norms and techniques of persuasion as well as criteria of delivering in public speaking in a traditional setting. Proverbs are culturally oriented and frequently used to achieve persuasion in a discourse. Consider the following extracts:

- (a) Oṛo Lang: “Onwi suki omu nu m’ẹla ẹno mkpọ ki, ẹṭei oduoghọ ọluk s’onyi og!değ!d. la ma ntak ma nlap edegid ideghe mkpọ”
 Annañ Lang: “Agwo ansi ili idagha inọ mkpọ ase aluo anọ ukeed mkpọ. Da ne umana afa kud nkọd”
 Gloss: “He who does not stand for something falls for everything. Stand for the youths and see development”
- (b) Oṛo Lang: “M’ogid ose ñkpọ abañ oy’omu onyi m’ogon okpo Odi se ñkpọ abañ vi k’iọñ ovu ọsọ eliẹk ala su oy’uzẹk”
 Annañ Lang: “Agwo ansi iche ajen anyen, akọd ajen ade ne aliche mkpọ ibañ any eke anye ama akaba etok ajen ”
 Gloss: “He who takes care of the child, grows the child to take care of him when he becomes a child too”

Analysis: Extract (a) is rhetorically employed by the speakers to persuade the community elders on the need to give the youth the chance and to stand with them in order to bring development to their community. Extract (b) is also rhetorically employed to urge parents to take care of their wards given that children grow to take care of their parents. This validated

the popular saying 'The child is the father of the man'. This highlights why children should be the direct responsibility of their parents.

- (c) Oꝛo Lang: "Eme oyo eme ini onyi
Annañ Lang: "Agwonwaan aman ajen aman ini iso
Gloss: "She who gives birth to a child gives birth to a future".
- (d) Oꝛo Lang: "...offong me k'efong uno o"
Annañ Lang: "...aboꝛñ isi iboꝛñ ikpoñ"
Gloss: "...a king does not rule alone"

Analysis: Extract (c), the speaker persuasively draws the attention of his audience who do not believe in children and or who see child bearing as punishment. The speaker went to reveal that having a child translates to having a future as children are regarded as the future of the community. In extract (d), the speaker employs this device to highlights the functional role of members of the traditional council in helping the King pilots the affairs of the community.

Proposition

This is an idea or plan offered for consideration. It is an act of putting forward a plan, argument or idea for consideration.

- (a) Oꝛo Lang: "Yak emu eyak uyo uvañ eno enyin m'ine mgbodogo elièk obono"
Annañ Lang: "Jak amꝛo inno jire ufañ, ila inam ukpugho mkpo".
Gloss: "Let them give us opportunity, we will make the difference"
- (b) Oꝛo Lang: "Èvu enu idañ eny!n, eny!n inu edwad evu; etu eny!n aga kpughu ememe evu k'eny!n id'izaña m'ide mgbodogo inyoñ idi udun eny!n"
Annañ Lang: "ajid ide utia ne ilañ ke ubok anyin, itia jire ika nte anyin ejem, ila iben nti mkpo inyoñ ili ilad isok nyine ne abio anyin"
Gloss: "You are our bow and we are your arrow; shoot us to your target and we will bring back goods (development) to you and your community"
- (c) Oꝛo Lang: "M'og!d etam ntañ ma nlap ega ony onu oꝛwo ini onyi uduñk'etam ega. Sia omu onu ntañ ma nlap enu ini onyi uduñ"
Annañ Lang: "iloñ umana afa idem inuk iloñ ini iso abio anyin idem"ajid ide ini iso
Gloss: "Empower the youths and you empower the future of our community; we are the future"

Analysis: The above extract (a-c) x-ray and explain the undeniable contribution of the youths in the community; hence, their call on the elders to support them for the development of their community. The spokesman for the youths uses this device to persuade the entire community to buy the idea of the youths in handling some important affairs of the community for their general development.

- (d) Oꝛo Lang: "Èdeghe odighi omu ana zu eny!n ibei mgbodogo idi uduñ eny!n onu itadra ubok eny!n ino mmantañ. Èmu me bei ekañ, okpodighi ma onuñ mgbodogo kpo mak osi nu ufen ku zo ubak o. mbok yak idra emu
Annañ Lang: "akpan usuñ ekemeke inam abio ajid akod ade agwo idara mme echen agwo enaam mbubeghe. Memmo ela eben ikañ, nti usuñ, ufok-ibok, ufok-ngwed, ne mme mkpo nwen akemeke iben ugwene ne nta eled mbon ajid.
Gloss: "The best way to develop our community is to welcome foreign investors. They will bring

electricity, roads, hospitals, schools and other facilities to alleviate the suffering of our people”.

Analysis: In extract (d), the chairman of the council of elders persuasively propose the idea of allowing investors into their community given that the area is rich in untapped natural resources for the development of the area.

Repetition

This is a rhetorical device that reiterates a word or phrase to secure emphasis. It is employed by the various speakers as tools for persuasion. Consistently, the following words ‘Wife’, ‘youths’, ‘daughters’, ‘child’, ‘future’ ‘development’ feature heavily in the speeches of these speakers in traditional marriage, child naming and political functions, respectively . Consider the following

(a) Traditional marriage

Ọrọ Lang: Nlap
Anaañ Lang: ‘Umana afa’
Gloss: ‘youth’

Ọrọ Lang: ñwa
Anaañ Lang: ‘nwaan’
Gloss: ‘Wife’

Ọrọ Lang: ‘ntan’
Anaañ Lang: ‘nto ibaan’
Gloss: Maidens in extract (10-12) are reiterated across the extracts.

(b) Child Naming

Ọrọ Lang: ‘Oyo’
Anaañ Lang: ‘Ajen’
Gloss: ‘Child’

Ọrọ Lang: ‘ini onyi’
Anaañ Lang ‘iniso’
Gloss: ‘Future’ feature prominently in the extracts (2-6)

(c) Traditional political setting

Ọrọ Lang: ‘ideghe mgbodogo’
Anaañ Lang: ‘ñkọd’
Gloss: ‘development’

Ọrọ Lang: ‘ntañ ma nlap’
Anaañ Lang: ‘umana afa’
Gloss: ‘youths’

Ọrọ Lang: ‘uduñ’
Anaañ Lang: ‘abio’
Gloss: ‘Community’ is emphasized across extracts (1-15)

Analysis: The emphasis placed on the above words explains how important they are and or the characters in the extracts.

Rhetorical Questions

This rhetorical device asks questions not necessarily to provoke corresponding answers from audience, but to cause an effect on the audience.

- (a) Oṛo Lang: “.....ede ẹnu uto omi? “is it not my duty?”
Anaañ Lang: “..... agwuo ideghe utom ami? “is it not my duty?”
- (b) Oṛo Lang: “..... ẹnu z'on? “is it not?”
Anaañ Lang: “.....ideghe ntere? “is it not?”

Analysis: The speaker in these extracts (a and b) rhetorically asked these questions while he was speaking in a traditional marriage ceremony. These questions brought his audience into having a deep thought on what he said as to whether it is true or not. The audience is left to themselves to figure it out.

Contrastive Opposition

In Contrastive Opposition, one object describes another. A is like B in Contrastive Opposition.

- (a) Oṛo Lang: “ẹvu ẹnu idañ ẹny!n, ẹny!n inu ẹdwad ẹvu...
Anaañ Lang: “ajid ide utia ne ilań....
Gloss: “You are our bow and we are your arrow.

Analysis: In this context, ‘Bow’ and ‘Arrow’ are used to describe the relationship between the youths and the community elders. The spokesperson the statement as a means to advocates a synergy with the elders and the entire community. ‘Umana afa ne ‘abio’ and ‘ntañ ma nlap ma uduń’ ‘Youths and Community’ are in contrastive opposition.

Personification

This refers to treating an abstraction or non-human object as if it were a person by giving it human qualities.

- (a) Oṛo Lang: “....ufoño ma ideghe Mgbodogo ma di duń....”
Anaañ Lang: “...Unwana ne uforo ala ali iluń...”
Gloss: “...Light and prosperity must ‘come and dwell...’

Analysis: The speaker uses personification to give light and prosperity a human attribute of being capable of dwelling in a place.

Metaphor

Metaphor is a type of analogy which compares two things by stating one thing as another in quality but not physically. Another type of analogy is Smile. They can be employed interchangeably in an argument. This was employed by different speakers at different traditional occasions in these communities.

- (a) Oṛo Lang: “Ntañ ma nlap ɛnu ini onyi. koñ la m’ufoño ma ideghe mgbodogo”
Anaañ Lang: “Umana afa ed mme alad usuñ mkpoñ.ifiik ubok ino uforo ne ñkòd”
Gloss: “The youths are the leaders of tomorrow. Vote for prosperity and development”
- (b) Oṛo Lang: Nu m’emenu omu oḡuk ubughu ñwa otu-out udue mmuñgu ndakadak nlo ñwa, ɛnu z’on?
Anaañ Lang: “akpelideghe akwuk iwuo ndo adeghe se ekama edep iluñ, mkpa adò nwaan idaghama. ideghentere?”
Gloss: “If not that the bride price is a nation’s budget, I would have been married now, is it not?”

Asteismus

Asteismos means polite expression of emotion. Asteismos is one of the rhetorical devices employed by speakers in different traditional occasions in these communities.

- (a) Oṛo Lang: “M’og’d ɛyak ntañ ma nlap ɛḡoñ ɛgra uduñ, m’ig’d ogu ku uduñ ɛny! Omu onyi ugbeṃe, m’ilagha ide ideghe mgbodogo iluk idi”
Anaañ Lang: “ama ajak ne umana afa ekara abio,ila ikud iwo kea bio ajid ntime iwighi itie. Ila iben ñkòd ili”
Gloss: “When you allow the youths take up leadership mantle in our community, we will make sure our community is secure and protected, we will attract development”
- (b) Oṛo Lang: “Eny!n ntañ ma nlap in!m ɛnwi ɛny!n m’uduñ ɛny!n k’okpe-nsini. ɛḡoñ ɛn!m ntañ ma nlap k’okpe-nsini k’ɛvu m’eg’d ufono”
Anaañ Lang: “Ajid umana afa imi inim mbon ajid ke akpaniko,imi inim abio ajid. Nim umana afa ke akpaniko ke ala akud ñkòd.
Gloss: “We the youths believe in our people, we believe in our community. Believe in the youths and see development”
- (c) Oṛo Lang: Ideghe ifoñ m’ɛñwi Oṛo, mbok ɛla ma ntañ ma nlap ɛdetañ ideghe mgbodogo ɛdi uduñ alagha oḡoñ ala s’uduñ ɛnyi ideghe ɛñwi omu ɛzughu ns!ñi ɛno ɛmu”
Anaañ Lang: “mkpon agwo ne mbon Annañ,imiwo ne eda ne umana afa ne ñkòd aduk ali.
Gloss: “Our dear elders and people of Anaañ and Oṛo, we urge you to support the youths for effective representation and even development”
- (d) Oṛo Lang: Nlap ɛnu ɛbi ini onyi. ɛne ɛny!n ilo mmani ɛny!n oo(ɛne ɛny!n igoñ iliel ɛbi ndiɛn)
Anaañ Lang: “Umana afa ede mme ebe ini iso,inwam jire ne idoi nwaan ooo(nnam ajid idem me ebe)”.
Gloss: “The youths are husbands of tomorrow.” Help us marry our wives o o(make us husbands)”
- (e) Oṛo Lang: M’og’d ɛvu ɛyak ij!ñijeñ eyo mmani ɛvu ɛno ɛny!n, ɛny!n m’ime ilagha iga ɛmu ejei
Anaañ Lang: “ama ino jire ujai ntò ibaan anyin, iminwoño ke ila ima inuk iche mkpo ibaña ammò”.
Gloss: “When you give us your beautiful daughters, we promise to love and care for them”
- (f) Oṛo Lang: Ima ɛti ɛny! , ɛno ɛny!n eyo mmani ɛvu, ine ɛvu ɛvak ku m’itò ukò ɛvu ilagha ikwò oḡo ɛvu yatai ini
Anaañ Lang: “mme ette ajid, ino jire ntò ibaan anyin, iminwoño iwo,utom inwañ ne ukò ijak anyin akweñe”.
Gloss: “Our fathers, give us your daughters, we promise, your farm work and fishing is a done deal season in and out”.
- (g) Oṛo Lang: Sia omu omi nnu ozughu ku nlo omu, mbok ɛno mi uvañ nde nne s’ɛḡezughu oḡwo ozu.
Anaañ Lang: “Nte alad usun ke uchorò ndo ami, ino nyien ufan inam se eke etañ enim agwuò asu”
Gloss: “As the M.C. of this marriage ceremony, please give me the opportunity to make the pronouncement come to fulfillment”

In the above extracts (a-c), the speakers in a traditional political setup passionately appeal to the elders and the entire community to rally round the youths for meaningful development.

Extract (c-g), given how it is difficult to marry due to outrageous bride price (such as the one the speaker earlier refers to as “a nation’s budget”), the speaker was so emotional in his plea to fathers to help them by reducing bride price for the young to start getting married.

Aureation

Aureation refers to a situation where one makes use of fancy words to gain the interest of his audience or another person. Mostly used in political discourse, but it is applicable to other traditional occasion like marriages in the two communities. Consider the following extracts:

- (a) Oꝛo Lang: “Esu ɛny!n mv!n onu idine s’abazi ozughu oꝛwo ozu”
Anaañ Lang: “mbono ajid mfin ami ade ili nam se eke etañ agwuò asu”
Gloss: “Our meeting today is to bring divine pronouncement to fulfillment”.
- (b) Oꝛo Lang: “nu me nu sughu ọkọk nlo onu se ega efuò udung, muo nlo nwa ulagha ulagha omu, enu son?”
Anaañ Lang: “akpelideghe akwuk iwuo ndo adeghe se ekama ebob iluñ, mkpa adodo nwaan idagha ami, ideghentere?”
Gloss: “If not that the bride price is a nation’s budget, I would have been married by now, is it not?”

Imagery

This is a sensory detail in a work; the use of figurative language to evoke a feeling, call to mind an idea, or describe an object. The extract below is an example

- (a) Oꝛo Lang: “alan isoñ” ne “agwa-agwa nkankwuk”
Anaañ Lang: “anwenwen, anio-anio ne agwagwa nkankwuk”
Gloss: ‘Black, gold’ and ‘green environment’

Analysis: The speaker in the extract above use imagery to evoke in the mind of his audience the image of crude oil and vegetation which stand for Agriculture which according to the speaker, is in abundance in the community. From the speaker’s view, if such is properly exploited would enhance the development and advancement of the community.

Bomphiologia

Bomphiologia means bombastic bragging of speech. Bomphiologia is a rhetorical device that features prominently in political discourse.

- (a) Oꝛo Lang: “M’og!d ɛyak ntañ ma nlap ɛgoñ ɛgra uduñ, m’ig!d ogu ku uduñ ɛny! Omu onyi ugbeṃe, m’ilagha ide ideghe mgbodogo iluk idi”
Anaañ Lang: “ama ajak umana afa ekara abio ajid,ila ikud iwo kea bio ajid ntime itieghe,ila inam nkod aduk ali.”
Gloss: “When you allow the youth take up leadership mantle in our community, we will make sure our community is secure and protected, we will attract development”.
- (b) Oꝛo Lang: “Egoñ ɛkre mkpo ɛbaña ntañ ma nlap m’og!d ɛluño ideghe mgbodogo ogoñ ọluk odi uduñ omu”

Anaañ Lang: “Ama akere nkòd kea bio ajid, kere umana afa”

Gloss: “When you think of developments in our community, think of the youths”

(c) Oṛo Lang: “Eny!n ntañ ma nlap m’ine s’ulu eny!n ebei k’idiñwam k’avañ suki og’ononu emem m’ufono ede oḷuk uduñ omu oyu ala

Anaañ Lang: “ajid mme umana afa ila ilomo afud ukeme ajid inwam nnuñ nda inam ne inyie ifure-ifure nkankwuk awighi iben nkòd iduk abio ajid.”

Gloss: “We the youths will do everything possible by your help and support to create and maintain a peaceful environment to enhance development in our community”

Analysis: From extracts (a-c) above, the speaker utilizes this device to persuasively brag about the capability of the youth to create unimaginable things in the community when they receive the needed support. By using bragging speeches, the speaker is able to sell the candidature of the youths to the community’s bigwigs for support.

Adynaton

This is an exaggerated declaration of impossibility. Adynation is one of the rhetorical devices utilized by speakers in the following extracts.

(a) Oṛo Lang: “iluno idi lagha ila ma izoñ uduñ enyin ilagha ig!d ogu kun lap ma ntañ egiaña Ñw!d, egwoño onyi elagha enyin nt!ñ obod k’od!ghi omu azaña aga osu s’eyak uduñ eno emu era”

Anaañ Lang: “Ijem ileke ida ino abio ajid mfon-mfon inuk ikud iwo ke umana afa ekaiya ufok – ngwed, egwuò essien enuk eda ke ndagha ekemeke ijak ukara abio ajid nsin ammò ke ubok”.

Gloss: “We want to stand up and represent our community well and be rest assured that the youths are educated, exposed and responsible enough to take up leadership mantle of our community”.

(b) Oṛo Lang: “M’og!d eyak ntañ ma nlap eḡoñ egra uduñ, m’ig!d ogu ku uduñ eny! Omu onyi ugbeme, m’ilagha ide ideghe mgbodogo iluk idi”

Anaañ Lang: Ama ajak ne umana afa ekara abio ajid, ila inam abio ajid anwan itieghe

Gloss: “When you allow the youths to take up leadership mantle in our community, we will make sure our community is secure and protected, we will attract development.

(c) Oṛo Lang: “Yak emu eyak uyo uvañ eno enyin m’ine mgbodogo elieḡ obono”

Anaañ Lang: “jak ammò ino jire ufañ,ila inam ukpughò mkpò”

Gloss: “Let them give us opportunity, we will make the difference”

Analysis: The speaker in extracts (a-c) exaggerates those declarations which might not be possible but just to make his audience believe him and support him regarding the youths in the community.

Anacoenosis

Anacoenosis means asking opinion of the audience to gain agreement. It is a form of style employed rhetorically to persuade the audience by asking their opinion in a given matter in order to gain their agreement, as exemplified in the extracts below:

(a) Oṛo Lang: “Eny!n iluno ufono m’emem? Ivak k’iluño”

Anaañ Lang: “ajid ijeme nkod ne emem?”imi iliño,imijem.

Gloss: “Don’t we want development and peace?” We know, we want.

Analysis: The speaker uses this rhetorical device to sort for agreement from the audience. The minds of his audience are made known to him via their response.

Simile

This is a figure of speech that compares one thing to another with the use of ‘like’ or ‘as’.

- (a) Oꝛo Lang: “...su oyo anana eti...”
Anaañ Lang: “...nte ajen alinyieghe ette...”
Gloss: “... as a fatherless child....”

Analysis: In the extract above, the speaker uses simile as a device to liken the sorry state of Anaañ and Oꝛo people to that of a fatherless child who has been rejected and neglected by all. Care and love according to the speaker are far from the child’s reach. This explains the state of things in the areas of infrastructural and human development.

Perspective

Perspective refers to a character's view of the situation or events in the story, report, suggestion or event. The extract below exemplifies it:

- (a) Oꝛo Lang: K’ogigre omi, odidi emu odi ne ɛny!n ufo enu udiok o ku nta omu emu efak
sughu ene mkpɔ
Anaañ Lang: “ke akikere ami,alili ammɔ ala inam jire ibak ikan eti akene ugwem utuk
ammɔ enyieghe.
Gloss: “In my view, their coming will do us more harm than good, because of their
exploitation tendencies”

Analysis: From the above, it is evident that the second speaker is pessimistic about the sincerity of the foreign investors to develop the community and alleviate the suffering of the people. This typically explains how the second speaker looks and considers the development or the idea of foreign investors to these communities.

Conclusion

From the analysis above, the rhetoric selected for this paper cut across the various traditional settings in Anaañ and Oꝛo communities. The various rhetorical usages are captured in, but not limited to the use of Repetition, Metaphor, Simile, Anacoenosis, Adynation, Proverbs, Proposition, Rhetorical Questions, Aureation, Imagery, Bomphiologia, Constructive Opposition, smile, perspective, etc. The paper went on to explain these rhetorical devices applied with some examples. From the above, it is obvious that rhetoric is socially employ to test ideas, assist advocacy, distribute power, discover facts, shape knowledge, build community. This underlines the functions of rhetoric in Anaañ and Oꝛo traditional settings.

The framework adopted for this research relates to rhetoric in Anaañ and Ọrọ in the sense that Halliday uses discourse analysis to discuss the social function of language in which rhetoric is enveloped for discourse. From the Interactional Sociolinguistics approach, language users create meaning via socio-interaction. It is on this platform that Anaañ and Ọrọ language users interact to produce rhetorical statement, sentences and or words for effective communication in their communities.

Recommendations

Based on the findings of this research, the following are postulated:

- First, given that Anaañ and Ọrọ languages are rated to be minority, speakers of the language should teach rhetoric to their wards and or young generation to internalize and use same to effect communication.
- Secondly, rhetoric should be written down to aid language preservation, revitalization in the area of oral literature for intergenerational transfer of knowledge.
- Thirdly, language endangerment and death should be highly discouraged through conscious and aggressive use of rhetoric in all setting the language users find themselves to facilitate effective communication.
- Lastly, literary materials should be produced to incorporate rhetorical study in schools and institutions of higher learning for effective deployment in communication.

The reason for the above is the fact that both languages are developing languages, hence the need to aggressively produce instructional materials and teach rhetoric to facilitate the development of the languages.

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