

Re-Appraisal of the Linguistic Manipulations of C. K. Nzeogwu's Coup Speech: Discourse as Text

Mark C. Ononiwu and Queen U. Njemanze

ABSTRACT

This research discussed the various discourse strategies employed by Major Chukwuma Kaduna Nzeogwu in the coup text of 15th January 1966, in Nigeria. The researchers used the first component in Fairclough's three-dimensional conception of discourse, the text, to drive the research. The central focus of this research was to review Major Chukwuma Nzeogwu's coup speech meant to usher in the military into political power in 1966. The study revealed Nzeogwu's deliberate employment of appropriate discourse modes, lexical items, and grammatical structures to illuminate salient aspects of the Nigerian socio-political crisis, which informed his ideology of change. The problem of the Nigerian autocratic democracy, subservient followership by citizens and the supremacy of the military elites, manifest through Nzeogwu's linguistic manipulations, as revealed by the text analysis done in this research. There were notable nuances of military discourse which shows the speaker's intention and exploitation of interpretation. Hence, the research x-rays the language of authority and legitimacy used by the military to sway their subjects to their side. Fairclough's critical discourse analysis model and methods of text analysis are used to bring out the hegemonic ideological practices in military discourse especially in Nigeria.

Keywords: Coup, Discourse, Linguistics, Manipulation, Speech.

Published Online: April 06, 2022

ISSN: 2796-0064

DOI: 10.24018/ejlang.2022.1.2.11

Mark C. Ononiwu*

Directorate of General Studies,
Federal University of Technology,
Owerri, Nigeria.

(e-mail: Mctv_ono@yahoo.com)

Queen U. Njemanze Ph.D.

Directorate of General Studies,
Federal University of Technology,
Owerri, Nigeria.

(e-mail: ugonje@gmail.com)

**Corresponding Author*

I. INTRODUCTION

The greater value of language lies in its communicability, which is the individual's ability to use and decode the words in each context. This portrays language as an organized activity which uses words to accomplish its designated function (Njemanze, 2012). Discourse analysis is concerned with "the use of language in a running discourse, continued over several sentences, and involving the interaction of speaker (or writer) and listeners (or reader) in a specific situational context and within a framework of social and cultural conventions" Abrams and Harpham (2013:92). It is an inter-disciplinary study of discourse within linguistics. It is also worthy to note that research in social sciences and other disciplines have adopted it as a means of investigation.

Discourse analysis permits the use of different theoretical approaches or perspectives in its investigation. Pragmatics, applied linguistics, conversational analysis, rhetorical analysis, stylistics, and text linguistics are part of the multiple approaches. The affection of researchers for discourse analysis grew solely out of its disposition and focus on the broad and general use of language within and between individual groups of people. It gathers what the researchers perceive as "performance data" or the subtleties found in audio recordings and handwritten texts which may contain "features such as hesitations, slips and nonstandard forms" Brown and Yule (1988).

Jan Renkema (2004) refers to discourse studies as "the discipline devoted to the investigation of the relationship between form and function in verbal communication". Henry and Tator (2002) posit that "it is the way in which language is used socially to convey a wide range of historical meanings". They see it as "language identified by the social conditions of its use, by who is using it and under what conditions". Language according to the two can never be neutral because it bridges our personal and social worlds.

Discourse analysis has prospered as a field of study, particularly when one of the scholars of modern linguistics, Teun Van Dijk is the most revered among all the scholars in this field. As a matter of fact, he is regarded as the founding father of Contemporary Discourse Analysis. He firmly captures the major thrust of this study; he refers to it as "the discipline devoted to the investigation of the relationship between form and function in verbal communication" (Dijk V. 1993). Discourse can equally be used to refer to a particular context of language use. In this sense, it becomes like such concepts as genre or text types that can be seen in media discourse (language used in the media).

Hence, the major purpose of this research is to bring to the fore the various discourse strategies, vagaries, and nuances of the coup text and how the coup text writers used these to express their aims and objectives

for carrying out the coup plot. Fairclough (2003:9) argues that texts are elements of social events that have causal effects. This means that texts bring about changes in our knowledge, beliefs, attitudes etc. The researchers, therefore, believed that by the end of the research: the communication strategies Nzeogwu used in his speech to buttress his points will be revealed, thereby adding to the body of existing literature in the language of coup speeches. Another purpose this research serves is to fill the existing gap in knowledge about how the different aspects of linguistic signs and structures were employed in getting the Nigerian population of January 1966 to allow themselves to be enlisted as subjects of a single military coup text.

However, the researchers limited their scope to the single coup speech of Major Chukwuma Kaduna Nzeogwu. This coup speech marked an end to the government of President, Nnamdi Azikiwe and his counterpart, Sir Abubakar Tafawa Balewa on January 15th, 1966, and ushered in a new era via a Radio broadcast. Also, the problems of the types of linguistic representations of national issues, social groups and identities were prominent in the coup speech of Kaduna Nzeogwu. Again, the researchers focused on the question of ideologies and point of view that underscored the first coup d'état in Nigeria and how the language of the coup plotters were used to push their ideological perspectives affected their purpose. The framework for this study as stated earlier, is based on Fairclough's three stages of critical discourse analysis.

II. THEORETICAL FRAMEWORK

The theoretical framework that drives this research is the theory and analytical model of the first component of Fairclough's 2001 three-dimensional concept of discourse: the text. This first component in Fairclough's 2001 illustrative box.

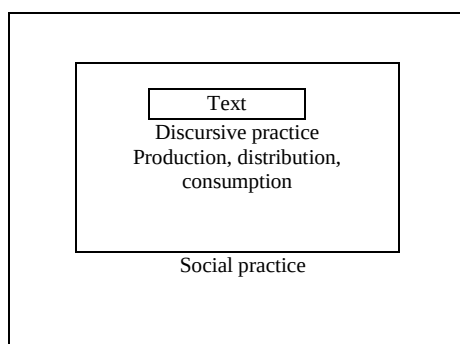


Fig. 1. Fairclough's Three-Dimensional Conception of Discourse.

In the three layers of analysis posited by Fairclough, the text can be seen as discourse, as discursive practice, and as social practice. The text is embedded in the discursive practice which gives shape of form to the genre in use and how it is consumed. Our focus as earlier stated in this study is the text as it corresponds with his description analysis. Generally, this research reviewed the problems inherent in the power of language use in political contexts, using the literature of political discourse in Nigeria, and those investigating the effects of language use in the display of coercive power and force in politics.

III. LANGUAGE AND POWER IN TEXTS

In the words of Njemanze and Ononiwu, (2020), language and communication are twin concepts that are basically essential to man. Both concepts are intrinsically connected because language gives life and power to communication and has always been central to the study of man in his environment. It is also a dynamic construct which has social relevance especially in its environment of usage. Thus, language, communication and power are social phenomenon that showcase the heritage of not only one individual but of all the people who belong to a speech community (a group of people who live together and speak the same language).

Fairclough (1989) posits that "Power is not just a matter of language. Physical force, oppression, political patronage, and cultural ideology may involve language as a medium of transmission or focus. Again, Njemanze (2015), states that language can be used to direct the activities of other people or influence their behavior. In that case the language is performing a directive role. When language is used to seek compliance or control over the forces of nature they may, however, be carried out outside the domain of linguistics", but it is still clear, that the role of language and its apparatus in the demonstration and transmission of power cannot be ignored.

Our focus in this research revolved around how power is exercised and enacted through language and within discourse. The language of coup speeches has its own power; the type of power that controls members of a group. "Such control may impact on the actions and cognitions of the less powerful by

limiting their freedom from doing certain things and influencing their minds so that they would do the bidding of the powerful” (Fairclough, 1989).

A notable scholar in discourse study, Van Dijk (1993:254) agrees to the above submission by observing that; “Beside the elementary recourse to force to directly control action (as in police violence against demonstrators or male violence against women), modern and more effective power is cognitive and enacted by persuasion, dissimulation, or manipulation, among other strategic ways to change the mind of others in one’s own interest”.

The coup planners, in their coup speech depict these qualities. So do other political speeches, where the hearers are meant to follow the writer’s desires via the coercive paraphernalia of language. McGregor (2003:2) is of the opinion that “our words are politicized even if we are not aware of it, because they carry the power that reflects the interests of those who speak”. We can, therefore, see language as action employed by members of society bound together in relationships and practices shaped by struggles for power. Obviously, the linguistic choices we make are ideologically shaped to reflect such relationships of power.

Fairclough (1989:46) shares the same opinion above and He explains that power in discourse deals particularly with “Participants, controlling and constraining the contributions of nonpowerful participants”. He distinguishes three types of constraints: constraints on contents, constraints on relationships and constraints on subjects. The first constraints perhaps, pertain to the constraints derived from the conventions of the discourse type used; the direction and dimension of an exchange, say between a senior military officer and his subordinate. The second one involves the social relations which people enter in discourse, like a senior military instructor and his relationship with his cadets who receive tutorship from him. The third constraint is the ability of the powerful participant in a discourse to make subjects of their interlocutors. These can be seen, let’s say, in the way the military makes subjects of the citizens through coups and their speeches.

Around August 1965, a group of Army majors, namely, Chukwuma Kaduna Nzeogwu, Emmanuel Ifeajuna, Timothy Onwuatiegwu, Chris Anuforo, Don Okafor and Adewale Ademoyega started plotting a coup d’état against the then government of Chief Nnamdi Azikiwe who President of Nigeria and his counterpart was, the Prime Minister of Nigeria, Sir Abubakar Tafawa Balewa. They justified their plan by maintaining that the men at the helm of affairs in Nigeria were running Nigeria aground with their corrupt ways. Lootings and other forms of corruption were the order of the day. Poverty and ignorance were everywhere, so they decided to strike with the aim of bringing about change in the prevalent status quo of that time. Late in the morning of 15th January 1966, Chukwuma Nzeogwu, in collaboration with other majors mentioned above, drafted a speech which was broadcast on Radio Kaduna around 12:00 a.m. and in which he declared martial law over the Northern provinces of Nigeria. The coup was the first in Nigeria, and it was bloody as many people died.

IV. DISCOURSE AS TEXT (DESCRIPTION)

Based on the framework for this research, Fairclough (2001:92) proposed ten questions on textual analysis of discourse. What this means is that for any meaningful textual analysis to be done at any time, these ten questions should be asked in a text. The questions are grouped under Vocabulary, grammar, and text structures.

A. Vocabulary:

- Q1. What experiential values do words have?
- Q2. What relational values do words have?
- Q3. What expressive values do words have?
- Q4. What metaphors are used?

B. Grammar:

- Q5. What experiential values do grammatical features have?
- Q6. What relational values do grammatical features have?
- Q7. What expressive values do grammatical features have?
- Q8. How are simple sentences linked together?

C. Textual structures:

- Q9. What interactional conventions are used?
- Q10. What larger scale structures does the text have?

A comprehensive text analysis will contain the above items. The style of analysis adopted in this research as proposed by Fairclough’s (2001) centers on experiential, relational and expressive values used by the researchers.

V. DISCUSSION AND ANALYSIS

A. *Experiential Value of Words*

Fairclough (2001:112) posits that in critical discourse analysis, the experiential value of words should be seen as clear attempts to show how “the text producers’ experience of the natural or social world is shown in a text”. Major Nzeogwu totally shows his experience about the Nigerian state in his coup speech. His words betrayed this assertion. Words like ‘revolution’, ‘martial law’, ‘suspended’, ‘banned’ and phrases like ‘supreme council of the revolution’, ‘Northern provinces of Nigeria’, which are seen at the inception of the coup text betray Nzeogwu’s experiences which gave rise to the coup text. Fairclough continued by saying that, ‘the experiential value of a lexical item may have a trace of, and be in queue to, the way in which the text producer’s world is represented’.

The words Nzeogwu used in the coup text bear eloquent testimonies to Fairclough’s (2001) position above. Nzeogwu’s world view at that time was that of betrayal by superior authorities, regrets, and disdain for the prevalent status-quo, hence the need for a change; this gave rise to his use of words and phrases like ‘promulgated’, ‘dissolved’, ‘enemies of the revolution’, ‘arrested’, ‘strong united and prosperous nation’, carry sufficient experiential values which inform the creation of the text.

Fairclough (1995) corroborates this position which is perceived as the primary aspect of linguistic analysis, the structuring of propositions and how people and events are represented. He believes that the experiential values deal with contents, knowledge, and beliefs. These issues are naturally structured as words. Fairclough (1991) suggests that terms like ‘wording’, ‘lexicalization’ and ‘signification’, capture the content, knowledge and belief represented in a text better than ordinary words or vocabulary in a dictionary. This is because they strongly mean or imply the process of wording, lexicalizing, and signifying the world which happen separately in different times and places for different people. It is, therefore, obvious that people who control access to discourse like Major Nzeogwu in his January 1966 coup text, would have the power to control meaning potential, which favor and display their world view through a particular way of lexicalizing and signifying issues.

Van Dijk (2005:53) sees lexicalization as a phenomenon that can never be neutral. To him, the choice of one word rather than another, to express the same meaning, or to denote the same referent, may signal the opinions, emotions or special position of a speaker or writer. When Major Nzeogwu chooses to use the lexical items, ‘I’ and ‘me’ which mean the same thing, six times in the entire coup text, (‘I’ = 5 times and ‘me’ = once) and ‘we’ six times, the researcher perceives that he expressed his personal pain and anguish over the political situation in Nigeria at that time. On two occasions, ‘we’, in the coup text referred to him and his fellow coup plotters.

Also, in the classification scheme words are put into, three issues are of paramount importance; their rewording or over-wording, the use of ideologically contested words and the meaning relations engendered in them. Nzeogwu’s state of mind is betrayed in his deliberate use of over-wordings to express his state of mind. Words like ‘strong’, ‘united’, ‘prosperous’, in the third paragraph of the coup speech betray his ideological bent as an agent of change which he claims to be. Further instances of over-wordings can be seen in the sixth paragraph of the coup text. Examples are ‘looting’, ‘arson’, ‘homosexuality’, ‘rape’, ‘embezzlement’, ‘bribery’ or ‘corruption’. Ideologically contested words like “revolution”, used in ‘obstruction of revolution’, ‘sabotage’, ‘subversion’, ‘false alarm’, ‘assistance to foreign invaders’ and ‘death sentence’ in ‘punishable by death sentence’ are also used by Nzeogwu to buttress his point.

B. *Relational Value of Words.*

Fairclough (2001) posits that the relational values of words, have to do with how a text’s choice of wordings, relies on and helps create social relationships between participants. They give clues concerning the speaker’s attitude to the hearer, reader or general audience which the speaker has in mind. When Major Nzeogwu called his listeners ‘My dear countrymen’ in the fifth paragraph of the coup text, he intended to get their attention to listen to him with a favourable disposition as he used words of endearment in relating to them. His further use of the words ‘national integration’, ‘supreme justice’, ‘general security’ and ‘property recovery’ shows his compensatory and reassuring attitude to his audience, the Nigerian population whom he needed to get their confidence and trust to support his coup plot.

Again, his use of the words, ‘I’ and ‘we’ in the coup text six times and three times (inclusive ‘we’ not part of it) respectively over and above ‘our’ as a general term referring to everybody shows authority. He relates authoritatively to the audience telling them covertly that he is in charge. Another good example could be seen in the coup speech where many commands were passed to the citizens of Nigeria. Generally, the military see themselves as capable of giving commands and the citizens are duty bound to obey those commands. Consequently, Nigerians are expected to obey these commands with immediate effect as they are given.

When Major Nzeogwu said:

- i. I declare martial law over the Northern Provinces of Nigeria.

ii. The constitution is suspended, and the regional government and elected assemblies are hereby dissolved.

iii. All political, cultural, tribal and trade union activities ... are banned till further notice, he expected everybody in Nigeria then, to obey him without questioning. The relationship between the military and their subjects maybe close to the master servant relationship, since the constant use of command words will create the type of relationship already mentioned. Consequently, they will not have any choice rather than to obey.

A very important aspect of relational values of words in text analysis is euphemism. Fairclough (2001) maintains that it is a way of avoiding negative values in text creation. Euphemism which obviously involves saying less than what something is, has the capacity of being used to hide ideological effects or intentions of the coup speech writer. For example, when the coup announcer, Major Nzeogwu said:

- i. 'In the name of the supreme council of the revolution of the Nigerian Armed Forces', he meant 'we', the coup plotters, but had to euphemize it, so it would seem pleasant and less dangerous to the ears.
- ii. 'I declare Martial Law over the Northern Provinces of Nigeria'. This sentence simply means something like, I strip you of your freedom and take full authority over you, but he euphemized it in the coup speech.
- iii. 'Our method of achieving this is strictly military...' The actual meaning of this text is that we have used force to take overpower and this entails military hardware, like guns and tanks. Even fatalities are involved.
- iv. '...the slight changes taking place'. Nzeogwu tactfully avoided the right words here which could relate the appropriate meaning of what he and his colleagues are doing. A coup d'état that unseated and even killed the Prime Minister of a country cannot be seen as involving slight changes.

Montgomery (2007:231) presents his view about euphemism. He talks about this euphemistic obscurantist phraseology which creates 'an illusory sense of precision in the domain of politics. Let us look at the words and phrases involved:

- (i) 'The new organs' in paragraph five as in '...to make decisions until the new organs are functioning...'
- (ii) 'Extraordinary orders of the day'.
- (iii) 'Revolutionary troops'.
- (iv) 'Tearing down'.

These words and phrases are euphemized to 'water down' or hide the severity or grave implications of their meaning. The 'new organs' is the euphemized version of the new system of government that has taken over while 'Extraordinary Orders of the Day' stands for a type of new constitution and a body of laws guiding the country at that period. To tell Nigerians categorically, that new laws have been made would be counterproductive, hence the euphemism used. When Nzeogwu said 'revolutionary troops', he simply meant the coup plotters and the new government order. 'Tearing down' in the context of the coup text, is another euphemism for gross disobedience, something coup plotters abhor vehemently.

These researcher believed therefore that Montgomery's assertions are true. Nzeogwu hid most of his negative and grave utterances in euphemistic and obscurantist phraseology. This helped him say all that he wanted to say precisely. Generally, the euphemisms above and others are relational because they attempt to hide the actual actions and perceived consequences from the readers, hearers, or audience. These euphemisms also hide the ideological nature of the words used in the text. The researcher, therefore, feels strongly that euphemisms used by Nzeogwu in this coup text advanced his rhetoric and tacitly downplays the inglorious effects the appropriate words would have caused, if they were not euphemized.

C. Experiential Values of Grammatical Features

Grammatical processes of different types are usually employed to represent very real or imaginary actions, events, situation, or relationship textually. These grammatical processes which involve linguistic codes are used to interpret, organize, and classify the many subjects of discourse. Fairclough (2001). An SVO sentence for instance, could be chosen by a speaker based on the message he/she tends to convey. When Major Nzeogwu said, towards the end of the coup text:

- i. 'We do promise every law-abiding citizen...' (SVO)
- ii. 'We promise that you will know more be ashamed to say that you are a Nigerian' (SVOC).
- iii. 'I leave you with the message of good wishes' (SVOC).
- iv. 'I ask for your support at all times' (SVOC).

The SVO sentences above, are used to convey actions from subject, 'Nzeogwu' to the object, the Nigerian populace whom he was trying hard to convince and sway to his side. In sentences(i) and (ii), promises moved from 'we', Nzeogwu and Co. to 'you', Nigerians while in (iii), a strong wish is delivered from agent to recipient; Nzeogwu to Nigerians. In (iv), there is a direct demand from the subject to the

object; a demand the subject hopes would be fulfilled. In an SV sentence structure, the focus of the event is on the action rather than the participants of the action. The SVO sentence goes beyond this; it has attributions. The action performed has an agent and a recipient. The action is attributed to an object.

Grammatical features are used to show what a speaker really wants readers to know or not to know. For example, if we examine the utterances with SVO, SV and SVC, we shall see how cognition is entailed by some speakers at some point in time. Let us look at Major Kaduna Nzeogwu's first sentences in his coup speech:

- i. 'In the name of the supreme council of the revolution of the Nigerian Armed Forces, I declare Martial Law over the Northern Provinces of Nigeria' (SVO).
- ii. 'The constitution is suspended' (SV).
- iii. 'All political, cultural, tribal and trade union activities, together with demonstrations and unauthorized gatherings, excluding religious worships are banned until further notice' (SVC).

Sentence (i) reveals the agent of the action (Nzeogwu), the action itself (the declaration) and the object of the action (Martial Law and total takeover of the seat of power). Sentence (ii) shows us the subject and the verb. No object is involved. Sentence (iii) shows an elaborate subject and verb with a complement. Sentence (i) reveals enough information for the audience to deal with while sentence (ii) just has a tone of finality. The major verb there is intransitively used, so it refers to the subject. The reference is backwards. In sentence (iii), the verb is intransitively used. The action in the sentence therefore refers to the subject rather than the object. Recall that with intransitive verbs, the action is retained by the subject of the sentence. It is not transferred to any object, therefore, the sentence in (iii) is a direct order.

The researchers thus, examined two more sentences from Nzeogwu's coup text:

'Like good soldiers, we are not promising anything
miraculous or spectacular'.

A sentence structure like this, that seem to contain internal contradictions, which make them look negative, simply mystifies the coup speech and the writers. It gives them a sense of mystery, which further evokes fear and trepidation from the audience making it easy for the coup text producers to elicit the cooperation and obedience the needed from the already frightened and subdued Nigerian audience.

The second to the last paragraph of the coup speech:

'I leave you with a message of good wishes and ask for your support at all times, so that our land watered by the Niger and Benue between the sandy wastes and Gulf of Guinea washed in salt by the Atlantic...'

is in tandem with the position of Simpson (1993), regarding linguistic signs and their uses. Simpson (1993:107) refers to sentence structures like the above as 'an astonishing act of linguistic dissimulation'. Nzeogwu engages in a deliberate act of obfuscation of intent here. The intention of the writer is shrouded in obscurantism. Simpson sees such sentences as having hidden political motives that may be biased in favor of some political institution. The decision by a speaker to employ a particular grammatical structure, may depend largely upon the version of reality the speaker is projecting to the audience.

D. Relational Values of Grammatical Features

When we look at texts, from the viewpoint of their relational values, three issues are seen, they are according to Fairclough (2001), modes, modality, and pronouns. The major modes of a sentence are declarative, grammatical questions and imperatives. The declarative sentence is an SV(O) sentence. When Major Kaduna Nzeogwu said 'I declare Martial Law ...' what he meant was that an item of information had been passed; a vital piece of information meant for all concerned. The function of a declarative sentence is that it gives information and receives information too. A teacher in the classroom uses more of declaratives. The imperatives will start with a verb without a subject; they give commands. Paragraphs 9, 10 and 11 are examples of imperatives that start with verbs without objects.

Prg. 9: refusal or neglect to perform normal duties... will be punishable...

Prg. 10: spying, harmful, or injurious publications and broadcasts of troop's movements ... will be punished.

Prg. 11: shouting of slogans, loitering... will be rectified by any sentence of incarcerations.

All these imperative structures issue direct commands to the audience of the coup speech. Hodge and Kress (1993) agree that 'in an imperative, the speaker and hearer, commander and commanded, addresser and addressee are so clear that the question of authority and who is issuing it is the least of anybody's problems. This is clearly implicated in the above sentences from the coup text.

Another aspect of the relational values of grammatical features is the relational modality expressed by modal auxiliary verbs, formal features of verbs and tense. Relational modality deals with a speaker's authority in relation to others. In relational modality, there is both deontic and epistemic power. When

Nzeogwu said ‘The aim of the revolutionary council is to establish a strong, united and prosperous nation free from corruption and internal strife’, there was an implicit epistemic claim there; the ability to say the reality without telling lies. In the same vein, when Nzeogwu declared that ‘The constitution is suspended and the regional government and elected assemblies are hereby dissolved’, he made an implicit deontic claim. An individual or group that can bring an end (temporarily or permanently) to the constitution of a country, through a simple declaration must possess some powers.

The third aspect of the relational values of grammatical features is pronouns. When ‘we’ is used by a leader inclusively, as part of the led, it assimilates the leader into the people’s fold, and hides the social class disparities that may exist. It also forms solidarity or a ‘gang-up’ with the social class regarded as lower in the rank scale of society. Fairclough (2001). Nzeogwu’s decision to use the inclusive ‘we’ in the third paragraph of the coup text is quite commendable. According to him, ‘...we have no doubt that every Nigerian will give us maximum cooperation...’. Here, he believes that as one, everyone will cooperate in unity to support the coup. Another use of the inclusive ‘we’ was in the fourth paragraph, ‘...we hope that such nations will respect our country’s territorial integrity...’ Nzeogwu’s use of the inclusive ‘we’ in the coup text involves everyone in the exercise, giving the audience a sense of belonging; making them feel they are part of the change going on.

Balancing of authority and showing of solidarity, between the audience or listener and the speaker is an integral aspect of political discourse because integration and acceptance which is what the politicians want will be quickly and duly achieved when the appropriate pronouns are employed in communication. In paragraphs 17 and 19, the pronoun ‘our’ is used by Nzeogwu thus:

Prg. 17: ‘our enemies are the political profiteers, the swindlers, and the men in high and low places’.

Prg. 19: ‘so that our land watered by the Niger and Benue between sandy wastes and Gulf of Guinea...’

The pronoun ‘our’ shows solidarity and togetherness. What Nzeogwu meant here was that we (the audience of the coup text) are together in all these. By using ‘our’, he tried to integrate the Nigerian people into his coup text. A method that will get him the people’s acceptance and cooperation. Furthermore, pronouns like the inclusive ‘we’ or ‘you’ are also implicated. When ‘we’ is used, solidarity is meant and when ‘you’ is used, it usually means authority over someone.

E. Metaphors in Text Analysis

In very simple terms, a metaphor entails a relationship between a source domain, the source of the literal meaning of the metaphorical expression, and a target domain; the domain of the experience being described by the metaphor. For example, in the sentence, ‘You are a Lion’, ‘You’ is the source domain while ‘lion’ is the target domain. When Nzeogwu said in his coup text, ‘Our method of achieving this is strictly military’, he was being metaphorical. He had to explain this new change in government to them because they had not witnessed a coup before and so, would not understand it. The only change in government they would have understood was through voting in elections. Metaphors are socially motivated and different metaphors may correspond to different interests and perspectives which may have different ideological loadings.

Going through Nzeogwu’s coup speech, one would see the ideological perception of the military and the way they rally support for themselves by the metaphorical configurations of their chosen missions. In Major Nzeogwu’s utterance, ‘Our enemies are the political profiteers’, he was expressing his social experience in the country with this metaphorical structure. He compares our innocence as citizens to the corrupt stance of our politicians who should protect and lead us right, but instead, are stealing massively from us. An unmistakable aspect of the metaphorical configurations of their activities is exemplified in the sentence in paragraph 6; ‘...acquaint you with ten proclamations in the Extraordinary Orders of the Day’. This sentence contains a metaphor of law and order. A special type of emergency law, replete with very strong directives meant to compel, coerce, and force its audience (Nigerians) to submission. This metaphorical expression is a means to an end as it reveals the deep thoughts and desires of change in the minds of the coup text producers which then carries the full weight of their ideological perception.

F. Metonymy in Text Analysis

This is another vital component of text analysis which must be taken into consideration in the analysis of different genres of texts. Panther and Raddam (1992:21) maintain that ‘metonymy is a cognitive process in which one conceptual entity, the vehicle, provides the mental access to another conceptual entity, the target, within the same idealized cognitive model’. Beard (2000) posits that ‘metonymy is used to hide ideological motives.

In line 1 of Nzeogwu’s coup text, where he mentioned ‘supreme council of the revolution’, he was just using a part to represent the whole: a part of the new government was used to represent the whole government. He just meant a new government that had taken over, and he was using this figure of speech to hide their ideological motive. The new council of the revolution would obviously be a part of the new government.

Another instance of the use of metonymy by Nzeogwu can be found in the phrase, ‘before international circles’ used in paragraph 7 in ‘big for nothing before international circles. This simply means, in the

presence of the whole world. He just used the phrase to express the negative relationship Nigerian could have with the whole world, if their actions were not supported. Another phrase that shows the use of metonymy in the text is ‘...Nigerian political calendar’. Nzeogwu used it to refer to the entire political lifetimes of Nigeria, from 1914 to 1966; 52 years. The actions (words or deeds) of the politicians they were unseating from government, would drive Nigeria back for 52 years. Anyone that understood this was most likely to support the coup plot.

In the paragraph before the last, in the coup text, we could see another use of metonymy where Nzeogwu said, ‘...so that our land, watered by the Niger and Benue, between the sandy wastes and the Gulf of Guinea, washed in salt by the Mighty Atlantic...’ By ‘our land’, he meant Nigeria, and by mentioning the Niger and Benue, he meant the great rivers Niger and Benue; the greatest and most popular rivers in Nigeria that crisscrossed the hinter lands of the country. By mentioning the names of these rivers, he used one conceptual entity, the name, ‘the Niger’ as a vehicle to express the other conceptual entity, the actual River Niger itself. Instead of mentioning the dessert, as it were, in his text, he referred to it as the sandy waste. Mentioning all these would integrate and bring all ethnic groups in Nigeria together, to his advantage so that the coup would be a success. This was what he had in mind, believing strongly that it would aid him in achieving the change mantra he set out to achieve.

Metonymic concepts can refer to our thoughts, attitude, and actions. They are related to our experience of the world. Kovacs’s (2002:148) is of the opinion that ‘metonymy functions mainly in providing mental cognitive access to a target entity that is readily or easily available; typically, a more concrete or salient vehicle entity is used to give or gain access to a more abstract or less salient entity within the same domain’.

VI. CONCLUSION

The employment of appropriate discourse strategies in processing the creation of texts to suit a particular purpose has been the focal points of politicians and military strategists in their various correspondences. Expertise in this area has been known to yield favorable results around persuasive communication. The just concluded research on the textual analysis of Major Nzeogwu’s coup speech revealed that such texts are works of creativity embellished with linguistic signs and other elements of language that bring to the fore intentions and ideological underpinnings of writers of different text genres. Major Nzeogwu’s coup speech used appropriate language and linguistic forms of different categories to drive his ideological positions home to his audience.

Finally, the change mantra occasioned by the ideology of change that was pervasive among military officers at that time whose refined minds could not contain the inanities and graft that characterized Nigeria of 1960s, particularly 1966 was what gave rise to the coup text. This research brought the language patterns used to make this speech a success to limelight for all to see.

REFERENCES

- Abrams, M.H. and Harpman, G.G. (2013). *A Glossary of Literary Terms*. Australia: Cengage Learning.
- Brown, G. and Yule, G. (1988). *Discourse Analysis*. Cambridge: Cambridge University Press
- Dijk, T. (1998). What is Political Discourse Analysis? *Political Linguistics*, 11, 11-52. Doi: 10.1075/bjl.11.03dij
- Dijk, V. (2005). Opinions and Ideologies in the Press. In Bell, A. and Garret, P.(eds). *Approach to Media Discourse*. Oxford: Blackwell Publishers Ltd.
- Fairclough, N. (1989). *Language and Power*. Edinburgh: Edinburgh University Press.
- Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. London: Longman.
- Fairclough, N. (2001). *The Dialectics of Discourse*. Textos XIV(2) 231-242.
- Fairclough, N. (2003). *Analyzing Discourse: Textual Analysis for Social Research*. London: Routledge.
- Fairclough, N. (2008). The Language of Critical Discourse Analysis: Reply to Michael Billig. *Discourse and Society*, 19(6), 811-819. Doi:10.1177/0957926508095896.
- Henry, F. and Tator, C. (2002). *Discourses of Domination*. Toronto: University of Toronto Press.
- Janks, H. (1998). *Reading ‘Women Power’ Pretexts: Studies in Writing and Culture*. 7(2) 195-212 New York: Routledge.
- Kovecses, Z. (2002). *Metaphor: A Practical Introduction*. Oxford: Oxford University Press.
- McGregor, L. T. (2003). *Critical Discourse Analysis: A Premier*. Kappa Omicron Nu Forum, Vol 15, No1.
- Montgomery, M. (2007). *An Introduction to Language and Society*. London: Routledge.
- Njemanze, Q and Ononiwu, M, (2020). Use of Codes: A Model of Language Shift in Nigerian Communication. *Journal of Humanities and Social Sciences Studies (JHSSS)*, 2:1, 77-83.
- Njemanze, Q. (2012). Issues in Bilingualism in Nigeria: A Reality or an Illusion. *International Journal of Linguistics and Languages*, . 4(1), 24-29.
- Obiegbu, I and Njemanze, Q. (2015). The Communicative Needs of English in a Multilingual Nigeria. *International Journal of English Language and Literature Studies*, 4 (4), 161-170.
- Renkama, J. (2004). *Introduction to Discourse Studies*. Amsterdam: John Benjamin Publishers.
- Simpson, P. (1993). *Language, Ideology and Point of View*. London: Routledge.



Mark C. Ononiwu works with Federal University of Technology Owerri, Nigeria. He has a Bachelor and Master's Degrees in English and is presently concluding his Ph.D program in English. He teaches English language, Literary Studies and Technical Writing and Communication Studies courses at Federal University of Technology Owerri, Nigeria. His research interest is in pragmatics, Discourse Analysis, stylo-linguistics, and supra segmental phonology. He belongs to many professional and academic bodies and has authored many Phonetics and Phonology text series widely used in many schools in Nigeria.



Queen U. Njemanze, Ph.D. is a Versatile and result-driven academic, a teacher, mentor, coach, success support / facilitator, with great passion for excellence. She possesses the innate ability to impact and support individuals attain diverse academic excellence. Dr. Njemanze is well versed in professional development, innovative strategies with proven problem-solving abilities, detail oriented, and leadership skills, and has been teaching English language, literary studies classes, Technical Writing and Communication Studies courses, to both Nigerian University students and in the Diaspora, for two decades.

Her teaching, research and partnerships career at various levels and settings, has taken her to various States and countries. A bilingual Africanist with special interest in Multicultural (Nigerian Pidgin) studies, specified sociolinguistic studies, linguistic landscape studies, literacy studies, language re-vitalization and gender studies.

She is also, a prolific writer, television analyst, a motivational speaker and has held various professional positions as a Unit Coordinator, An Executive Director of a community-based Literacy organization, Literacy Coach, Instructional Coach, Culture Competent Consultant in a Teacher Preparation Partnership Program, majorly in the USA and derives joy in volunteer activities to assist where her intellectual services are needed. She has over 50 journal publications and belongs to many professional and academic bodies.