



A Sociolinguistic Analysis of Code-Switching and Code-Mixing in Radio and Online Advertisement Jingles in Nigeria

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Abstract

The study of the linguistic phenomena of code-switching and code-mixing has been extended from conversations and music to advertisement jingles because multilingual codes are needed in advertisement jingles to reach or meet the intensely multilingual and multicultural nature of the Nigerian society without which, effective transferring of information about products and services to the diverse categories of people in the Nigerian society would be futile and just a waste of time. The objectives of this study are to identify the types of code-switching used in the selected Southwestern Nigerian Radio advertisement jingles and Online advertisement jingles, and to find out the most dominant type of code-switching used in the advertisement. The primary source of data was drawn from 60 code-switched advertisement jingles collected from 30 radio commercials and 30 online advertisements on YouTube, using a purposive random sampling technique. The 30 radio jingles were collected from 12 radio stations in the southwestern states of Nigeria, specifically Osun, Oyo, Ondo, Ogun, Ekiti, and Lagos. In each of the states, a private radio station and a public radio station were selected. The study design is both quantitative and qualitative. It is quantitative because it shows the frequency of occurrence of the types of code-switching, which is determined through simple percentages. Additionally, it is qualitative because it discusses the reasons why advertisers use these types of code-switching. The results showed that the three types of code-switching were present in the advertisement jingles with 129 (43%) instances of inter-sentential code-switching, 162 (54%) instances of intra-sentential code-switching and 8 (3%) instances of tag switching. Intra-sentential code-switching was prominently used by the advertisers, reflecting their high level of bilingual proficiency and their linguistic skills in unifying codes to ensure the effective dissemination of information to the listeners. The study recommended that these linguistic practices of code-switching and code-mixing should be used by advertisers when marketing their products and services so as to solve the challenge of multilingualism in the context of advertising.

1. INTRODUCTION

Language is the tool for communication in the human world. It is the vehicle through which people of diverse beliefs, cultures and ethnicities communicate and interact. Language is what the members of a particular community speak (Wardhaugh, 2006). It can also be called a code. Nigeria as a nation is the most linguistically diverse country in Africa (Ethnologue, 2023).

Eberhard et al. (2024, Ethnologue) confirm that in Nigeria, there are 520 languages. Therefore, some Nigerians are either bilingual or multilingual speakers who have various languages in their linguistic repertoire.

Not only is Nigeria the most linguistically diverse country in Africa, but it is also the most populous country in Africa (Worldometers, 2022). One of the consequences of bi/multilingualism in Nigeria is code-switching and code-mixing. Code-switching is the alternation of two languages within a single discourse, sentence or constituent. Code-switching is also called language oscillation. Code-mixing refers to the use of two languages, resulting in a third, new code that incorporates elements from both languages into a structurally definable pattern (Maschler, 1998). Code-mixing is also called language interlarding or language mixing. There are many definitions of code-switching and code-mixing; however, the similarity is that they form part of the linguistic behaviours of bilinguals and multilinguals (Bamisaye, 2007; Mohammed & Samad, 2020).

Code-switching is almost an inevitable phenomenon for a bilingual speaker, depending on the context of language use (Surakat, 2013). Language switching can be observed in various domains of language use, including the home, office, church, mosque, and market. However, in a formal setting, such as a courtroom or academic lecture, it might not occur. Language switching can occur in utterances, songs, texts and discourse. When two or more languages are in a speaker's linguistic repertoire, there arises a situation when the speaker alternates or switches from one code to the other or mixes codes. According to Akindele and Adegbite (1999), Olaoye (1991), Wardhaugh (2008), and Sukarat (2013), these linguistic phenomena can occur for the following reasons. First, it may occur when there is a lack of facility in a language or by a speaker in discussing certain ideas in that language. Second, it may be to specify their involvement in communication or mark group identity. Third, it may be to express solidarity, accommodate listeners, choose a topic, address perceived social and cultural distance, or reflect the speaker's motivation. Fourth, it can be used as a compensatory strategy when a bilingual faces the problem of lexical selection, such as in a memory lapse or inability to retrieve the appropriate word(s) in a language. Lastly, it can be to exclude someone or people from a conversation.

2. LITERATURE REVIEW

2.1. The Phenomena of Code-switching and Code-mixing

In a bi- or multilingual society where speakers use at least two or more languages, a situation arises where the speaker switches from one language to another or mixes languages in the

course of their speech (Salami, 2014). Code-switching and code-mixing are widespread phenomena in bilingual communities where speakers use their native language and their second language in different situations. Code-switching and code-mixing are one of the results or products of bilingualism (Akindele & Adegbite, 1999; Babalola & Taiwo, 2009). It is almost inevitable in a bilingual's day-to-day conversation. The importance of code-switching and code-mixing in sociolinguistics has led scholars to provide different definitions regarding these terms.

In Milroy and Muysken's (1995) opinion, code-switching is a means by which bilinguals can speak multiple languages simultaneously. Code-switching, in Akindele and Adegbite's (1999) view, is a form of communication where a speaker switches back and forth between two languages to convey events. In other words, a speaker can use two languages (interlingual) or dialects (intralingual) interchangeably in a single communication. Wardhaugh (2006) describes code-switching as the process whereby people decide to switch from one code to another or to mix codes. In essence, code-switching structurally implies the use of words (lexical and grammatical items) from two languages, either within a single sentence or across sentences (Surakat, 2013). From these definitions, code-switching involves alternating between two or more languages or dialects in a conversation. It may involve the use of an indigenous language and a foreign language, or the use of dialects of a language within a single conversation.

Some scholars use code-switching and code-mixing interchangeably, though there is a little distinction between them. Ahukanna (1990) defines code-switching and code-mixing as intra-sentential switching in language, which characterises the speech behaviour of bilinguals. Kachru (1978) states that both code-switching and code-mixing exhibit evidence of language interference; however, in the case of code-mixing, it occurs rapidly, frequently, and almost unconsciously within a single social event, a text, and even several times within a single sentence. Akindele & Adegbite (1999) believe that a speaker is not conscious of the fact that code-switching or code-mixing is taking place.

Code-switching and code-mixing are closely intertwined. Code-switching and code-mixing are so closely interrelated that the latter may trigger the former, making it very difficult to separate them (Akindele & Adegbite, 1999). McClure (1977) refers to code-mixing as the use of opposite language elements in the same sentence. Essien (1995) views code-mixing as a language phenomenon in which two codes or languages are used to convey the same message or communicate a single idea. It is generally used in informal situations, such as at home or

among friends and family with the same linguistic background. Adetuyi et al. (2017) believe that code-mixing is the blending of two codes or languages, typically without a change in topic. It often occurs within a single sentence, where one element is spoken in language A and the rest in language B. In this study, code-switching and code-mixing are distinct and separate, and they are not used interchangeably, unlike in some other studies.

2.2.Types of Code-switching

Code-switching is divided into three types: inter-sentential switching, intra-sentential code-switching, and tag switching (Poplack, 1980). They are inter-sentential switching, intra-sentential switching and tag-switching.

Inter-sentential switching is described as the switch between clauses, sentence boundaries, or sentences where one is in one language and the other in another language. Inter-sentential code-switching is also known as code-changing or simply code-switching (Oladejo, 1989, & Ogunremi, 1992). Examples include:

- i.) The man went out with his wife to the eatery. *Nìgbàtí wón de be, wón rí ore wón.* (When they got there, they saw their friends.)

This is English-Yorùbá code-switching.

- ii.) Anywhere you dey, *do not forget to call me* (Anywhere you are, do not forget to call me.)

This is Naija-English code-switching.

Intra-sentential switching refers to the switching that occurs inside the same clause or sentence which then contains elements of both languages. Intra-sentential code-switching is referred to as code-mixing (Bamgbose, 1983 & Lanz, 2011), language mixing (Lindholm & Padilla, 1978, Redlinger & Park, 1980 and Banjo, 1985), language interlarding (Agheyisi, 1977 and Ogunsiji, 2013) or language hybridisation (McLaughlin, 1978). Examples include:

- iii.) *Nkpo odo aya affect anye permanently.* (The thing will affect him/her permanently.) (Essien, 1995).

This is Ibibio-English code-mixing.

- iv.) *Lecturer yẹn ní ká inform yín pé lóla la máa ẹ test yẹn o.*

(That lecturer asked me to inform you that the test will be taken tomorrow.)
(Ogunsiji, 2013).

This is Yorùbá-English code-mixing.

Tag switching is simply the insertion of a tag from one language into a sentence of another language. Tag switching is referred to as emblematic switching (Hoffman, 1991) or insertional code-switching (Toribio, 2001). Examples in tag-switching include the following:

v.) You wan com for the party, *àbí?*

(You want to come for the party, isn't it?)

This is Naija-Yorùbá tag switching.

vi.) I would have attended the meeting but I can't make it, *jòò.*

(I would have attended the meeting but I can't make it, please.)

This is English-Yorùbá tag switching.

For this study, the three types of code-switching, as defined by Poplack (1980), are used to identify instances of code-switching and code-mixing.

2.3.Code-switching and Code-mixing in Advertisement Jingles

Studies have been conducted on code-switching and code-mixing in advertisement jingles across various media, including radio, television, and online platforms.

In the context of code-switching in radio advertisements, Iffatul et al. (2016) and Wirajaya et al. (2023) conducted studies on the use of code-switching and code-mixing in radio advertisement jingles at two Guntur Radio stations in Indonesia. It was discovered that Indonesian and English are used in the advertisements, and intra-sentential code-switching or code-mixing is the predominant type of code-switching employed in the advertisements. The functions of language switching and language mixing used in radio commercials and non-commercial advertisements include quotation, addressee specification, facilitation of expression, repetition, interjection, personalisation, objectivization, qualifying the message, and phatic function.

Furthermore, in the study of code-switching in television advertisements, Khan (2014), Riaz (2019), and Amjad & Rehman (2020) conducted research on language alternation in advertisement jingles and commercials on TV stations and channels in Pakistan. They examined how the language alternation between Urdu and English is used in commercials, its functions, and its impact on the audience. They found that Urdu is undergoing language enrichment because code-oscillation and code-interlarding are frequently used in conjunction

with English, the modern language in advertisements. This linguistic practice reveals the advertisers' association with English, the language of prestige, modernity, and sophistication. It also creates a desire in people from the lower and middle classes to increase their social affluence and become part of the upper class by buying brands adorned with English words. It was also discovered that some Urdu words with equivalents are forgotten or not used, but are replaced with English words in an effort to make the message more engaging and capture the listeners' attention. Therefore, the researchers suggested that there should be a limit on using English words in Urdu sentences to maintain the linguistic identity of Urdu and prevent it from endangerment.

In the same vein, some research has been conducted on code-switching and code-mixing in online advertisement jingles and commercials by Rosmiaty et al. (2020), Garcia (2020), Mainake (2021), Singh & Mishra (2021), Raden et al. (2022), Mulyanto et al. (2023) and Almoaily (2023) in Indonesia, Saudi Arabia, the Philippines, India and Japan. In these studies, the advertisement jingles and commercials were obtained from YouTube and Snapchat, with the majority being from YouTube. There were different types of code-switching found in the studies, of which the intra-sentential code-switching is more prominent among others. The languages used in the advertisements play different roles. While the regional and national languages in the advertisements help reach a larger audience and build a strong emotional connection with the products and the audience, the English language enhances the modern image and sophistication of the products.

The motivations for the use of code-switching and code-mixing in these advertisements for associating or identifying with a group of people and show solidarity and empathy towards them, repeating for message clarification, quoting somebody, speaking about a particular topic, for bilingual wordplay, for interjection, for euphemistic purpose, for stylistic purpose, for request making and for availability which entails using correct and appropriate equivalents of words from another language to replace words a language lacks or seems difficult in the language being spoken by the advertisers. Other motivations for code-switching include enhancing the products' appeal and attractiveness, increasing prices, and attracting customers' attention and interest in the advertised products. It was concluded that these linguistic phenomena have helped enrich the regional and national languages used in advertisements, bridge communication barriers, attract the attention of society to purchase the advertised products, enhance the ease of recalling information about the products, and enable effective communication. Comparing the findings from the radio and online advertisements reviewed

above, they contain some similar submissions, such as the prominence of intra-sentential code-switching and certain functions of code-alternation, which are the same.

Therefore, this present study is different from the above studies and considered significant and unique because it analyses the linguistic practices of code-switching and code-mixing in advertisement jingles, particularly in the Nigerian context, with a view to examining how Yorùbá, Naija and English languages are employed by using radio and YouTube advertisement jingles as a point of reference.

2.4.Objectives of the Study

The objective of this study is to identify the types of code-switching used in the selected Southwestern Nigerian Radio advertisement jingles and Online advertisement jingles.

2.5.Research Questions

The paper intends to answer these research questions.

- i. What are the types of code-switching used in the advertisement jingles?
- ii. What are percentages of occurrence of the types of code-switching in the advertisement jingles?
- iii. What are the underlying reasons behind the advertisers' use of the types of code-switching?
- iv. What is the most dominant type of code-switching used in the advertisement jingles?

3. METHODOLOGY

The study design incorporates both quantitative and qualitative approaches. It is quantitative because it shows the frequency of occurrence of the types of code-switching, which is determined through a simple percentile. On the other hand, it is qualitative because it describes and discusses the results from the analysis of the code-switching and code-mixing.

The primary data are drawn from sixty (60) code-switched advertisement jingles, which were collected from 30 selected Southwestern Nigerian radio advertisement jingles and 30 online advertisement jingles from YouTube. From the six Southwestern states in Nigeria, which are Osun, Oyo, Ondo, Ogun, Ekiti, and Lagos, 12 radio stations are randomly selected. In each of the six states, a private radio station and a public radio station are randomly selected, making a total of 12 radio stations. The radio stations include Cool FM and Bond FM (Lagos), Splash FM and Paramount FM (Ogun), Crown FM and Orisun FM (Osun), Splash FM and Amuludun FM (Oyo), Adaba FM and Orange FM (Ondo), and lastly, New Crusade and Ekiti

FM (Ekiti). The jingles selected from both sources are limited to jingles advertising products and services.

The sampling technique used for data collection in the study is a purposive random sampling technique. This sampling technique is chosen because it is guided by specific criteria that aim to fulfil the study's purpose. The first criterion is that the jingles must be rendered in more than one language, which is restricted to Yoruba, Naija, and English. The second criterion is that the advertisement jingles are either advertising consumer products, business services, or personal services.

4. DATA ANALYSIS

Some excerpts showing instances of Inter-sentential Code-switching (henceforth ICS), Intra-sentential Code-switching or code-mixing (ICM) and Tag switching (TGS) from the advertisement jingles are discussed below.

- a. Inter-sentential Code-switching:** Some instances of ICS between clauses, sentence boundaries and sentences are seen below. The English expressions are in normal font, while Yoruba expressions are italicised, and Naija expressions are italicised and bolded; the translations of the Yoruba and Naija expressions are in brackets.

Excerpt 1 *Àyíká tó ɾɛwà, ààyè láti ra onírúurú ohun ìṣaralóge, ǹnkan èèlò inú ilé, àwọn pẹ̀fùùmù olóòórùn dídùn, oṣẹ̀ ifoṣo, ipara lóríṣiríṣi àti àwọn oṣẹ̀ iwè, àtásíméńtì, wáìnì àti provision tó je gidi.*

Pinnacle supermarket is a store where you can get a wide variety of good quality products like perfumes, body cream, soap, provision, cosmetics, weave on and attachments, bathing and laundry products at affordable prices.

(The environment is beautiful and there is the avenue of buying different beauty products, household items, scenting perfumes, laundry soaps, creams of various kinds and bathing soaps, attachments, wine and original provisions.)

(Pinnacle Supermarket, Splash FM, Oyo State)

In the excerpt above, the advertiser switches from Yorùbá to English between sentences which is a “Yorùbá-English code-switching”. This switch occurs to mention the products available at the supermarket in English which were earlier listed in Yorùbá so that both Yorùbá and English listeners can have an idea of this information.

Excerpt 2 Distributors are needed throughout the country.

À n fẹ̀ àwọn alágbàtà káàkiri orílẹ̀èdè Nàìjíríà.

(We want distributors everywhere in Nigeria)

(Brother George Honey, Adaba FM, Ondo State)

The excerpt above is an ‘English-Yorùbá code-switching’ in which there is a repetition of the message in English and Yorùbá about the need for distributors of the advertised product so as to convey the same information to the English and Yorùbá listeners.

Excerpt 3 *Pè wọn lójú ẹsẹ kí wọn kàn ẹ lára lóríi 08033339005 tàbí 07080158477.*

Meat Embassy, meeting all your quality food needs.

(Call them now and they will come immediately on 08033339005 or 07080158477)

(Meat Embassy, Bond FM, Lagos State)

Excerpt 4 *Ẹ pe Topsilas Ozonised Water lówò kan telephone 08036048636.*

Topsilas Ozonised Water, for health, for living.

(Call Topsilas Ozonised Water at once on telephone 08036048636.)

(Topsilas Ozonised Water, Orisun FM, Osun State)

The advertiser switches from Yorùbá to English in the excerpts above which is a “Yorùbá-English code-switching”. This oscillation is used to convey the slogan or mission statement of the advertised company so that the English listeners can have an idea of what the advertised companies sell or stand for.

Excerpt 5 Our billboard is clearly displayed, Openifuja Advanced Technology.

Ogbón kún ogbón, òyè kún òyè nínú ìmò ICT fún àwọn akẹ̀kọ̀ọ́ tí yóò mú wọn dúró láàyè ara wọn, Ọpẹ̀nifújà ní kí ẹ máa bò o.

(For added wisdom and more understanding in ICT for students that will make them to be independent, come to Openifuja.)

(Openifuja Advanced Technology, New Cruise FM, Ekiti State)

There is a switch in the excerpt above from English to Yorùbá between sentences which is an “English-Yorùbá code-switching”. The code-switching is done to make the Yorùbá listeners understand that ICT training is one of the services rendered by the advertised company.

Excerpt 6 *Prógráàmù yìí wa **cheaper, faster and authentic.***

(This programme is cheaper, faster and authentic.)

(Gregory University, Uturu, Orange FM, Ondo State.)

The Yorùbá-English code-switching within the sentence in the excerpt above occurs to give a description of the programme the advertised University offers to students. This makes the educated listeners who are the likely target audience to be informed about the nature of programmes offered at Gregory University.

Excerpt 7 *Ìwọ ni idánwò WAEC ni o, NECO ni o, UTME ni o àti gbogbo àwọn idánwò jànkànjànkàn, bíbójẹ ni àwọn akẹkọọ Best Results International School n bó àwọn idánwò wònyí jẹ bí ẹni n bó ẹyin jẹ.*

That is right, we employ the best teachers to teach our students and pupils for our unique methods of teaching always bring out the best out of our students and pupils always perform excellently in all external examinations and in all academic competitions.

(Be it exams like WAEC, NECO, UTME and other tough external examinations, Best Results International School students pass these exams easily without difficulty.)

(Best Results International School, Crown FM, Osun State.)

The excerpt above is an example of “Yorùbá-English code-mixing” in which the advertiser switches from Yorùbá to English to inform the English listeners about the standard of the advertised school which has been earlier conveyed to the Yorùbá listeners.

Excerpt 8 ***Forward ever, backward never, ó yá ẹ bámi ẹ àmín ẹ.***
(Forward ever, backward never, please help me say amen.)
(Lafunky Beauty Skincare Products, YouTube)

The English-Yorùbá code-switching occurs to express the prayers made for the progress of the advertised skincare company so that both the English and Yorùbá listeners to be aware that a prayer is rendered for the advertised company.

Excerpt 9 Number one in Africa, the maintenance is low.
You be big man; you be big man. *(You are an influential man)*
 Drive big motor.
(Innoson Motors, YouTube)

Excerpt 10 You can never go wrong with Dangote
Ó yá, put am, stir am, shake am, cook am.
(Come on! put it, stir it, shake it, cook it.)

You can never go wrong with Dangote Salt.

(Dangote Salt, YouTube)

The excerpts above are examples of English-Naija-English code-switching. The language oscillation in excerpt 9 is used to express the heightened status of the advertised motors and the influential status of the listeners who are prospective buyers of the advertised product while the language switch in excerpt 10 is used to give the listeners assurance that no regret will be associated with the advertised product as they follow the laid-down procedures of using the advertised salt.

Excerpt 11 It's a complete cooking mix, ***for jollof wey flavour full***, for mouth-watering jollof o with correct taste, colour and aroma, Maggi Signature.

(It's a complete cooking mix, for jollof that is full of flavour, for mouth-watering jollof with correct taste, colour and aroma, Maggi Signature.)

(Maggi Signature, YouTube)

The excerpt above is an instance of “English-Naija-English code-switching” which occurs to translate a message said in Naija to English so that both Naija and English listeners can be acquainted with the taste the advertised food seasoning gives food which is a marked code-switching.

Excerpt 12 All I ask in return is that you treat me a little better with Hypo Toilet Cleaner.

My hygiene na your own o.

(My Hygiene is your own hygiene.)

(Hypo Toilet Cleaner, YouTube)

There is a switch from English to Naija which is an “English-Naija code-switching”. This code oscillation is done to elaborate and give additional explanation on a reason why the listeners should make their toilets better and cleaner with the advertised product which is because its cleanliness determines their health and wellbeing.

Excerpt 13 One day, you'll be like the sun.

One day, you go shine.

(One day, you will shine)

Access, more than banking.

(Access Bank, YouTube)

The excerpt above is an “English-Naija-English code-switching”. The first switch from English to Naija is done to restate the same message in English and Naija to express the good wishes and desires of the advertised bank for her customers to shine and be successful in life. Also, the second switch from Naija to English occurs to convey the slogan of the advertised bank to the English listeners so that they can know what the advertised bank stands for.

Excerpt 14 There is a number that can change your whole world.

E no matter if you no get data. (It doesn't matter if you don't have data.)

Just pick your phone and dial the number *894# for me, *894# for you, *894# for Naija.

(First Bank, YouTube)

In the above excerpt, there is also an instance of “English-Naija-English code-switching”. The code-switches occur to inform the listeners about the different benefits of the advertised code and how it works. This is to make English and Naija listeners have an idea about the information being conveyed by the advertised bank.

Excerpt 15 *You fit to do anything with the number 444.*

(You can do anything with the number 444.)

(Airtel 444, YouTube)

The advertiser switches from Naija to English which is a “Naija-English code-switching”. The language switch occurs to highlight and lay emphasis on the advertised code the listeners can use for various transactions.

b. Intra-sentential Code-switching: Some instances of ICM in which elements of two or more languages are interlarded are seen below. The matrix language is italicised and the embedded language is italicised and boldened or underlined and the translations of the Yoruba and Naija expressions are in brackets.

Excerpt 1 *Kò siríṣẹ́ kánòpì tẹ́ n fẹ́ lóde àrìyá yín tí kò sí nìbẹ̀, **one thousand capacity, five hundred capacity, festival canopy, prayer canopy** pẹ̀lú àwọn **tables and chairs** tó ló lóníran-ńràn tó wà **fully-decorated** ní n bẹ́ nìbẹ̀ ní bíbà.*

(There is no type of canopy you want for your ceremonies that is not there, one thousand capacity, five hundred capacity, festival canopy, prayer canopy and tables and chairs of different varieties which are fully decorated are there in large numbers.)

(Mayor Ade Rentals, Ekiti FM, Ekiti State)

- Excerpt 2 *Johnny Integrated Ventures, won ti làwọn **quality rugs and carpets, assorted centre rugs, plastic chairs and tables, students' chairs and tables**, àwọn àga tán fì kòmọ nilé iwé tán fì ka àkàyege.*
(Johnny Integrated Ventures now have quality rugs and carpets, assorted centre rugs, plastic chairs and tables, students' chairs and tables, the chairs that is used for teaching in school that make them succeed.)
(Johnny Integrated Ventures, Adaba FM, Ondo State.)

The code-mixed sentences in excerpts 1 and 2 are “Yorùbá-English code-mixing”. In excerpt 1, the English phrases embedded include “one thousand capacity”, “five hundred capacity”, “festival canopy”, “prayer canopy”, “tables and chairs” and “fully-decorated” which is to make the English listeners have an idea of the types of items available for rent at the advertised company. Similarly, in excerpt 2, the insertion of the English phrases “quality rugs and carpets”, “assorted centre rugs”, “plastic chairs and tables” and “students' chairs and tables” occur to make the English listeners have an idea of the different products sold by the advertised company. The English phrase “Johnny Integrated Ventures” is inserted to mention the brand names of the advertised company.

- Excerpt 3 *Tẹ bá ti ri **Prestige**, kẹ máa ní **standard**, torí pé ó **standard** fún ilé tó **standard**.*
(If you see Prestige, you should call it standard because it is standard for houses that are standard.)
(Prestige Paints, Bond FM, Lagos State)
- Excerpt 4 ***Great Achievers Automobile Dealers Firm** ti pé níbi à n ta ọkọ lóríṣiríṣi, ìdí abájọ rẹ̀e tó fì jẹ wípé **confirm** làwọn ọkọ ti wọn.*
(Great Achievers Automobile Dealers Firm has been long in selling vehicles of different types, this is why their vehicles are confirmed.)
(Great Achievers Automobile Dealers Firm, YouTube)

- Excerpt 5 *Customers dey, **ó pọ̀**; plenty goods dey, **ó pọ̀, ó pọ̀**.*
(There are customers, they are plenty; there are plenty goods, they are plenty.)
(Qwik.Ng, YouTube)

- Excerpt 6 *3000 naira, 3k **péré** for 10 gigabyte data.*

(3000 naira, 3k only for 10 gigabyte data.)

(Airtel, Cool FM, Lagos State)

Excerpts 3 and 4 are examples of “Yorùbá-English code-mixing” while excerpts 5 and 6 are examples of “Naija-Yorùbá code-mixing”. In excerpt 3, the English word “Prestige” is used to mention the name of the advertised paint. On the other hand, the English word “standard” is inserted repeatedly for the purpose of emphasising on the originality of the advertised paint. Similarly, in excerpt 4, the insertion of English word “confirm” is done to lay emphasis and stress on the quality of the vehicles sold at the advertised company. In the same vein, in excerpt 5, the Yorùbá word “ó pò” means “it’s plenty” is repeated thrice so as to lay emphasis on the information that many customers and goods available on the advertised online marketplace. Also, in excerpt 6, the Yorùbá word “péré” which means “only” is embedded to emphasise on the small amount of money needed to collect the huge amount of data to the listeners.

Excerpt 7 *Gbogbo èyin ilé itura, iyàwó ilé àti èyin aláṣe tẹ ẹ fẹ ra ẹran tútù, **fresh meat**; Meat Embassy ní kí ẹ máa bọ.*

(To all hotels, housewives and caterers that want to buy fresh meat, come to Meat Embassy.)

(Meat Embassy, Bond FM, Lagos State)

Excerpt 8 ***SLO Auto Solution** ti balẹ bàgè, pẹ̀lú àwọn irinṣẹ̀ ìgbàlódé, **ultra-modern diagnostic machine**, ti yóò sọ ipò tí ọkọ yín wà gélẹ̀ kí á tó tọwọ̀ bọ.*

(SLO Auto Solution is here with modern instrument i.e. ultra-modern diagnostic machine that will reveal the exact condition of your vehicle before we start work on it.)

(SLO Auto Solution, Splash FM, Ogun State)

Excerpt 9 *Panbabarì tún ni ti kírimù gbèrèbí **Stretch Marks Cream** tó ti ilé-iṣẹ́ wa jáde. (Another amazing thing is Stretch Marks cream that is produced from our company.)*

(LaFunky Beauty Skincare, YouTube)

Excerpt 10 *Wọn n ta **used American spec car**, iyen ọkọ àlòkù òyìnbó tọwọ̀ ò tì dún **cargo Nigerian used car**, iyen àlòkù ọkọ eléyìí tó sẹ gbókànlé.*

(They are selling used American spec cars, i.e. fairly used cars from abroad which are still intact; cargo Nigerian used cars i.e. Nigerian fairly used cars that are reliable.)

(Great Achievers Automobile Dealers Firm, YouTube)

There are instances of “Yorùbá-English code-mixing” in excerpts 7 to 10. In excerpts 7 and 8, “Meat Embassy and SLO Auto Solution” are interlarded to mention the brand names of the advertised companies. Furthermore, in excerpt 7, the embedded English phrase “fresh meat” is the Yorùbá translation for “*ẹran tútù*” in the code-mixed sentence which occurs to translate the Yorùbá phrase to English so that the English listeners can know the kind of meat sold at Meat Embassy. Similarly in excerpt 8, the English phrase “ultra-modern diagnostic machine” is inserted into the sentence so as to give the English name of the type of machine used at the advertised company which has earlier been stated as “*irinṣẹ̀ igbàlódé*” in Yorùbá in the sentence. In the same vein, in excerpt 9, the embedded English phrase “Stretch Marks Cream” is the Yorùbá translation for “*kírìnmù gbèrèbí*” in the sentence which is done to make the English listeners have an idea of a product produced by the advertised company. Likewise, in excerpt 10, the English phrases “used American spec car” and “cargo Nigerian used car” is to restate the description of the cars done in Yorùbá in the sentences in order to ensure that the English listeners have a clue of the types of cars sold by the advertised company.

Excerpt 11 *Bẹ̀ẹ̀ni, a ni àwọn **ushers** àti àwọn **bouncers** tó máa jẹ́ kí **party** yín jẹ́ **one in town**.*

(Also, we have ushers and bouncers that will make your party be one in town.)

(FM Cakes and Decorations, New Cruise FM, Ekiti State)

Excerpt 12 *Ó ti yá ke lo **lodge**, tàbí ke lo fún **short relaxation** lówó tí kò gun pá nínú àwọn yàrà **Perfume Garden Hotel** tó gbáskì wọnyìl.*

(It's time you should lodge or go for short relaxation at affordable prices in the rooms of Perfume Garden Hotel that are exquisite.)

(Perfume Garden Hotel, Crown FM, Osun State)

Excerpt 13 *Kómálààtì o, Kómálààtì o, ògùn **malaria** tó dára fún gbogbo ẹbí.*

(CoMalart, CoMalart, malaria drug that is good for the whole family.)

(CoMalart, YouTube)

Excerpt 14 And if you **no get** cash, there's no wàhálà.
 (And if you don't have cash, there's no problem.)
 (UBA 919, YouTube)

In excerpts 11 to 13, there are Yorùbá-English code-mixing” in which English words are embedded into Yoruba sentences. However, excerpt 14 is an example of “English-Naija-Yorùbá code-mixing” in which Naija and Yorùbá words are inserted into the English sentence. In excerpts 11 to 13, the insertion of the English words “ushers, bouncers, party, one in town, hospitality, lodge, short relaxation and malaria” are used because the listeners are likely familiar and conversant with the English versions of these words and they can easily understand them compared to their Yorùbá versions which may limit the number of listeners that understand what the advertisers is saying. Furthermore, the English phrase “Perfume Garden Hotel” in excerpt 12 is done to mention the name of the advertised hotel to the listeners. Additionally, in excerpt 14, the embedded Naija verb “no get” means “don't have” is inserted to serve as a lexical filler in the sentence while the Yorùbá word “wàhálà” which means “problem” is inserted because many listeners are likely to easily understand the word than its English version so that they can know that the code *919# of the advertised bank solves the problem of lack of money.

Excerpt 15 *Ókọjá be careful, bo bo bonanza.*
 (It's more than be careful, bo bo bonanza.)
 (BB Top Solar, New Cruise FM, Ekiti State)

Excerpt 16 *Yes oh! honourable, wàá gbayì.*
 (Yes oh! honourable, you are honoured.)
 (Trophy Premium Lager Beer, Cool FM, Lagos State)

Excerpt 17 *Abegi jòó jòó jòó, dial the number 444.*
 (I am begging please, please, please; dial the number 444.)
 (Airtel 444, YouTube)

Excerpts 15 and 16 are “English-Yorùbá code-mixing” while excerpt 17 is an “English-Naija-Yorùbá code-mixing”. In excerpt 15, the English expression “be careful” occurs to express the genuineness of the bonanza programme for buyers of the advertised solar product to the listeners.

Likewise, the inserted English words “yes oh” and “honourable” in excerpt 16 are used to express the prestige attached to the consumers of the advertised product. Also, in excerpt 17, the Naija word “abegi” means “I am begging” and “jòò” which means “please” are inserted to express the plea of the advertiser to the listeners to use the code *444#.

Excerpt 18 *444, ó pò, ó pò, 4 mēta is a metaphor.*
(444, it's plenty, it's plenty, triple 4 is a metaphor.)
(Airtel 444, YouTube)

In excerpt 18, there is an “English-Yorùbá code-mixing”. The embedded Yorùbá word “ó pò” means “it's plenty” which was repeated twice while the Yorùbá word “mēta” means “three or triple”. In the sentence, “4 mēta” rhymes with “metaphor” in which the repetition and rhyme is used by the advertiser to make the jingle sound harmonious as the words from both languages rhyme together which produces a melodious sound.

Excerpt 19 *Ìwọ ni idánwò **WAEC** ni o, **NECO** ni o, **UTME** ni o àti gbogbo àwọn idánwò jànkànjànkàn, bíbójẹ ni àwọn akékọ́ **Best Results International School** n bó àwọn idánwò wọnyí jẹ bí ẹnì n bó ẹyin jẹ.*
(Be it exams like WAEC, NECO, UTME and other tough external examinations, Best Results International School students pass these exams easily without difficulty.)
(Best Results International School, Crown FM, Osun State.)

Excerpt 20 *Ìdí nìyí tí **Standard Organisation of Nigeria** fì fì òntẹ̀ lu, tí **Nigerian Electrical Contractors** náà fì dìbò fún.*
(This is why the Standard Organisation of Nigeria approve it and Nigerian Electrical Contractors choose it.)
(Joykem Wires and Cables, Splash FM, Oyo State)

Excerpt 21 *Owó ceramic filter kéré ju isẹ̀ rẹ̀ lọ, bǎnkì àgbáyé àti ààjò **World Health Organisation (W.H.O)** fowó sí.*
(The price of ceramic filter is smaller than its work, the World Bank and World Health Organisation (W.H.O) endorses it.)
(Omilero International, YouTube)

The above excerpts 19 to 21 are “Yorùbá-English code-mixing”. In excerpt 19, the embedded English phrase “Best Result International School” and the acronyms “WAEC” (West Africa Examinations Council), “NECO” (National Examination Council) and “UTME” (Unified Tertiary Matriculation Examination) occurs so that the advertiser can mention the name of the advertised school and the names of the examination bodies in the jingle presentation. In the same vein, in excerpts 20 and 21, the English phrases “Standard Organisation of Nigeria”, “Nigerian Electrical Contractors” and “World Health Organisation” are embedded to convey the names of the organisational bodies that approves and endorses of the advertised products.

Excerpt 22 *Àìmọye òdà ni wón ẹ látì ilé-iṣẹ́ wón, ẹ polongo **prestige decorative paint, Prestige plus, prestige test coat, prestige emulsion, prestige wood finish, prestige floor filler, prestige marine coat.***

(Different paints are made by their company, announce them like prestige decorative paint, prestige plus, prestige test coat, prestige emulsion, prestige wood finish, prestige floor filler, prestige marine coat.)

(Prestige Paints, Bond FM, Lagos State)

Excerpt 23 *Nínú LaFunky seeti látì ṣalábàá pàdé LaFunky **Whitening Scrub, LaFunky Moisturizer Lotion, LaFunky Morning Face Cream, LaFunky Night Face Cream, LaFunky Body Cream, Carrot Oil** pèlú **Whitening Oil** atunrase.*

(Inside LaFunky set, you will see LaFunky Whitening Scrub, LaFunky Moisturizer Lotion, LaFunky Morning Face Cream, LaFunky Night Face Cream, LaFunky Body Cream, Carrot Oil with Whitening Oil that rejuvenates the body.)

(LaFunky Beauty Skincare, YouTube)

Excerpts 22 and 23 are instances of “Yorùbá-English code-mixing”. In excerpt 22, the embedded English phrases include “prestige decorative paint, prestige plus, prestige test coat, prestige emulsion, prestige wood finish, prestige floor filler and prestige marine coat” which occurs to mention names of the paints produced by the advertised company. Likewise in excerpt 23, the embedded English words “Whitening Scrub, Moisturizer Lotion, Morning Face Cream, Night Face Cream, Carrot Oil and Whitening Oil” are used to mention the names of the products of the company.

Excerpt 24 *9mobile máa ṣá ọ ní **data** ọfẹ́ tó tó ọgófà **gigabyte** sínú èyíkéyìí **smartphone** tóo bá rà.*

(9mobile will give you free data up to 120 gigabytes in any kind of smartphone you have bought.)

(9mobile, Amuludun FM, Oyo State)

Excerpt 25 *E kàn síwọ̀n ní **Facebook** tàbí **@perfumegardenhostel** ní **Instagram**.*

(Contact them on Facebook or @perfumegardenhostel on Instagram.)

(Perfume Garden Hotel, Crown FM, Osun State)

Excerpt 26 *CoMalart la ẹ̀ pẹ̀lú àpapọ̀ **artemether** àti **lumefantrine** láti dojúkọ ibà tó wà lára, yóò sì paná rẹ̀ ní kíákíá.*

(CoMalart is made with the combination of artemether and lumefantrine to combats malaria that is in the body and it will subdue it.)

(CoMalart, YouTube)

In excerpts 24 to 26, examples of “Yorùbá-English code-mixing” can be seen. In excerpt 24, the insertion of “data, gigabyte and smartphone” is done because of the unavailability to express these words in the Yorùbá language. Likewise, in excerpt 25, the English words and online address “Facebook”, “Instagram” and “@perfumegardenhotel” are inserted because of the lack of facility to express them in Yorùbá. In addition, the insertion of “artemether and lumefantrine” in excerpt 26 occurs to cater for the lack of facility to express these words.

c. Tag switching: Some instances of TGS in which a tag from a language is inserted into a sentence of another language are seen below. The matrix language is italicised and the embedded language is italicised and boldened and the translations of the Yoruba and Naija expressions are in brackets.

Excerpt 1 ***Oh my God!** bíi odidi ojà ilú kan lókè òkun ní.*

(Oh my God! it's like a foreign big market hub.)

(Niyi Shoes, Orange FM, Ondo State)

The above excerpt is an example of TGS in which an English tag is inserted into a Yorùbá sentence whose pattern is “Yorùbá-English tag switching”. In this excerpt, the embedded English phrase “oh my God” is an interjection which is used by the advertiser to express an emotion of amazement at the vast business empire of foreign goods owed by the advertised company.

Excerpt 2 *Supa Komando Energy Drink o, **ó yá** get your own.*

(Supa Komando Energy Drink o, it's time to get your own.)

(Supa Komando Energy Drink, YouTube)

Excerpt 3 When you see the alert, *ó yá* do the 919 dance.
 (When you see the alert, let's do the 919 dance.)
 (UBA 919, YouTube)

The TGS examples above are “English-Yorùbá tag-switching”. In excerpt 2, the Yorùbá tag “ó yá” inserted serves as lexical filler in the sentence to express the advertiser’s appeal to the listeners to buy the advertised drink without delay. Likewise in excerpt 3, the embedded Yorùbá word “ó yá” means “let’s” in this context which to serve as lexical filler in the sentence to convey to the listeners the joy that comes with using the advertised code.

Excerpt 4 *Kíákíá*, carry your phone now.
 (Quickly, carry your phone now.)
 (UBA Magic Banking, YouTube)

The excerpt 4 above is an “English-Yorùbá tag switching”. The embedded Yorùbá word “kíákíá” means “quickly” which occurs for the purpose of emphasising on how fast the action of dialing the advertised code (*919#) should to be carried out by the listeners.

5. FINDINGS

From the analysis of the advertisement jingles, the three types of code-switching are found in the advertisement jingles which are inter-sentential code-switching, intra-sentential code-switching and tag switching. There are 129 instances of Inter-sentential Code-switching (43%), 162 instances of Intra-sentential Code-switching (54%) and 8 instances of Tag switching (3%). In total, there are 299 instances of code-switched, code-mixed and tag switched expressions. Therefore, the intra-sentential code-switching is used more in the advertisement jingles with 54% from the data analysis. This shows that the advertisers have a high level of fluency in the languages involved (Yorùbá, Naija and English) because it involves having knowledge of how words and sentence structures of the three languages can relate together. The types of code-switching are used for different reasons as seen from the analysis which are geared towards making the advertisers to effectively convey the messages about the advertised products and services in a way to make the listeners patronise the advertised goods and services.

6. CONCLUSION AND RECOMMENDATIONS

The three languages used in the three types of code-switching are perfectly blended and the resultant effect of unifying the codes is a very successful dissemination of the intended messages of products and services promotion to the members of the society. Therefore, the use of code-switching and code-mixing is not a sign of advertisers' linguistic incompetence but a rich and genuine communicative instrument used by advertisers for various reasons which is geared towards achieving the objectives of advertising which is informing, reminding and persuading people to patronise the advertised goods and services. Therefore, advertisers should make use of the three types of code-switching interchangeably in their marketing campaigns in order to ensure a holistic and adequate conveyance of the information about advertised products and services.

It is therefore recommended that these linguistic tools of code-switching and code-mixing should be seen veritable communicative tools which advertisers can use to solve the challenge of multilingualism when it comes to advertising. Advertisers should consciously harness the linguistic resources of code-switching and code-mixing when engaging in their marketing campaigns most especially in multilingual societies so as to bridge the gap between different categories of listeners irrespective of their language and educational background.

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