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Assessing the Uniqueness of Indigenous Language in Advertising: Analysis of Figurative Language Used in Selected Telecommunication Yoruba Advertisement in Nigeria

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Abstract

In this paper, the researchers look at the uniqueness of indigenous language and how figurative language is used to communicate meaning in telecommunication Yoruba advertisements. There are four major telecommunication operators in Nigeria- MTN, Airtel, GLO and 9 mobile. The highest two operators with active subscribers-MTN and Airtel were chosen for this study. All MTN Yoruba advertisements and all airtel Yoruba advertisements were the population of the study. Through random sampling, MTN Smart Recharge advertisement and Airtel Goody bag advertisement were the sample. The qualitative textual analysis was employed to examine the figurative languages used in MTN Smart Recharge Yoruba advertisement and Airtel Goody bag Yoruba advertisement. The researchers found that 12 figurative languages were used and described in 25 presentations (Metaphor, allusion, symbolism, eulogy, sarcasm, pun, anaphora, repetition, hyperbole, simile, alliteration, rhetorical question) in the two selected advertisements. We, therefore, recommend among others that advertisers, not just telecommunication companies should pay serious attention to the use of figurative language that can attract the audience to their services and show the uniqueness of indigenous language.

Keywords

Advertising, Figurative Language, Indigenous Language, Telecommunication, Yoruba, Qualitative Textual Analysis

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Assessing the Uniqueness of Indigenous Language in Advertising: Analysis of Figurative Language Used in Selected Telecommunication Yoruba Advertisement in Nigeria

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In this paper, the researchers look at the uniqueness of indigenous language and how figurative language is used to communicate meaning in telecommunication Yoruba advertisements. There are four major telecommunication operators in Nigeria- MTN, Airtel, GLO and 9 mobile. The highest two operators with active subscribers-MTN and Airtel were chosen for this study. All MTN Yoruba advertisements and all airtel Yoruba advertisements were the population of the study. Through random sampling, MTN Smart Recharge advertisement and Airtel Goody bag advertisement were the sample. The qualitative textual analysis was employed to examine the figurative languages used in MTN Smart Recharge Yoruba advertisement and Airtel Goody bag Yoruba advertisement. The researchers found that 12 figurative languages were used and described in 25 presentations (Metaphor, allusion, symbolism, eulogy, sarcasm, pun, anaphora, repetition, hyperbole, simile, alliteration, rhetorical question) in the two selected advertisements. We, therefore, recommend among others that advertisers, not just telecommunication companies should pay serious attention to the use of figurative language that can attract the audience to their services and show the uniqueness of indigenous language. Keywords: Advertising, Figurative Language, Indigenous Language, Telecommunication, Yoruba, Qualitative Textual Analysis

Introduction

Indigenous language is a language that is spoken by a group of people that resides in a locality or region. It is a local way of communicating with members of the same community through a medium. As Oyesomi, Salawu and Olorunyomi (2017) note the traditional media system is people-oriented. According to Udemmadu (2011), in most cases, the inhabitants or the language community have it as their mother-tongue and the language is pre-dominantly part and parcel of the culture of the community. Language is also critical in conveying media messages (Folayan et al., 2018; Omojola, Odiboh, & Amodu, 2018; Oyerot et al., 2018; Oyesomiet al., 2019). Advertising on the other hand, is a means of marketing communication through which a product is made known to people through a medium of communication. Advertising is part of the marketing activities of a company, and part of the range of communications that can support a brand (Oyesomi & Oyedepo, 2013). Advertising has a distinctive goal of promoting goods and services to people with the intention of selling the product to consumers. Therefore, telecommunication service providers have adopted the use of indigenous language in their service operations and communication processes.

Figurative language uses words in a way that swerves from their conventionally known meanings in order to convey a more intricate importance. Figurative language is often shaped by presenting words in such a way that they are linked, related, or connected with usually distinct meanings. In advertising texts, figurative languages are very often used. Advertising uses figurative language to help advertisers achieve the overall aim of persuading people to

buy a product. Yoruba is one of the ethnic groups in Nigeria; it is a collection of diverse group of people bound together by the same language. Yoruba Language is particularly spoken by the south western region of Nigeria. Advertising is meant to communicate in the language known and understood by people. Therefore, advertising and language cannot be separated. In advertising, languages are not only used to communicate to members of the public; they are also used in informing and persuading the public to buy a product. As language is a system, advertising also follows a systematic approach in carrying out its operations. This infers that the language of advertising must be informative, enlightening, unique, persuasive and attractive. The language of advertisement must appeal and hold the attention of consumers. Creating the use of indigenous language in an advertisement is a way of encrypting a message that will remain in the mind of those who listen or watch in a way that even if they are yet to make up their mind, whether to buy or not, the message has been passed to them through a language they understand.

Statement of the Problem

Oluga (2003) notes that the use of English Language in advertisements is complex and ambiguous to a category of Nigerians as opposed to using languages these people are familiar with. Oluga (2010) also appreciates the creativity Nigerian Advertisers exercise by adopting the use of concepts such as Indigenous Language in recent day advertising. He attributes this appreciation to the fact that Nigerians who do not understand English Language are left in the dark whenever such adverts are aired. The use of Indigenous Language therefore, breaks the gap and uniquely passes intended advertisement messages to target audiences which in turn yield a corresponding responsiveness.

The aim of advertising is to draw people's attention to a product, service, or idea in order to sell. Since advertisements rely on the use of language, it is very crucial to consider the target audience in the process of selecting the language for an advertisement. The language must be palatable and acceptable to the audience for effective and productive communication. In line with this, the message communicated through advertisement is important and how this is decoded by the audience cannot be overlooked. It is a known fact that most audiences see some advertisements has a form of entertainment and fun without paying attention to the figurative languages embedded in them. In this study, we dwell on the entrenched meaning that can be inferred from figurative languages used in the selected Telecommunication Advertisement. The researchers also interrogate telecommunication advertisements with a view to investigate the figurative language embedded in the selected telecommunication advertisement in indigenous Language (Yoruba).

Research Objectives

1. To investigate the figurative language embedded in selected Telecommunication Advertisement in indigenous Language (Yoruba)
2. To find out the meaning inferred from the figurative language used in the selected Telecommunication Advertisement in indigenous Language (Yoruba)

Uniqueness of Indigenous Language

Indigenous language embodies a value system about how we live and relate to each other. It gives a name to relationships among kin, roles and responsibilities among family members, to ties with broader groups. If an indigenous language is destroyed, these relationships break down and will inevitably destroy other aspects of our way of life and

culture, especially those that describe man's nature. Without indigenous language, we will cease to exist as a unique people (Leon, 1988). This is supported by Nwachukwu (2005) who asserts that credibility is attached to indigenous languages by the people; messages received in such languages are taken to be credible and so readily believed. It is also true that indigenous languages are spoken by majority of the locals; therefore, the messages they convey are usually popular and acceptable. Nwachukwu (2005) further explains that indigenous languages are also rich in illustrations and explanations. They therefore, present opportunity for more details in message creation and adaptation.

As postulated by a past President of South Africa, Late Nelson Mandela, "If you talk to a man in a language he understands, that goes to his head, if you talk to him in his language that goes to his heart." Indigenous language plays a complementary role in the ability to understand and interpret scenarios even in other languages. When a language is lost, the people who experience the harm continue to live in the shadow of other peoples' identity and culture. Indigenous language should be preserved for the upcoming generation in order not to sell out the culture totally or use it as a surrogate to a foreign culture.

Advertising and Language

The use of language is one of the essential properties which make a person human. It is the ability to communicate with other humans and other living organisms (Baker & Freebody 2001; Høst, 2005; Hostinska, 2011). The ability to communicate on the other hand can be done either through linguistic methods (also known as verbal language; talking) and non-linguistic methods (also known as non-verbal communication; gesturing) (Høst, 2005; Hostinska, 2011). Language defines the relationship and communication amongst humans. This therefore means that it is language that determines societal development and prosperity. It therefore becomes essential to ensure that the right language is used in the right situations (Baker & Freebody, 2001; Dor, 2010; Thellefsen, 2003). Advertising is an integral part of an organization's relationship with its target audience as it is a major line of communication with the audience (Esfahani, Sardar, & Kashani, 2012; Kasmi & Betra, 2008). Advertising Language just like any other language can be communicated either through "spoken words" or "semantics" (Hackley, 2005; Humes, 2014). Therefore, every element of communicated in any advertisement is as important as the other.

It is therefore important that the right language is used in communicating with the audience. The word "right" is however relative depending on the different demographics of audience (Anton & Zdenka, 2011; Kasmi & Betra, 2008). The use of the wrong language would affect the effectiveness of an advert adversely as the necessary information would not be conveyed properly (Murthy, 2007; Shah, 2009). This would not just create a disruption in the receiving process but might also irritate these audiences and if such cases are not handled properly it might lead to hostility to the brand in a short time (Bhojanna & Murthy, 2007).

Advertising and Indigenous Language: An Empirical Review

Nwachukwu (2005) conducted a study on "Advertising effectiveness: The indigenous languages option." He examined the advantages of indigenous languages over the use of English as a vehicle for advertising goods and services in Nigeria. He content analysed three different radio adverts: Bournvita, Vitalo, and The Social Democratic Party advert which was in Igbo language and English to spot some significant differences in terms of message effectiveness. The result of the research indicated that adverts done in Igbo language showed greater cultural suitability and appear to be more persuasive and appealing than adverts done in English language. He concluded that if advertisement must reflect the society in style of

presentation in language use, then business community and those involved in marketing communications must embrace indigenous languages. These languages are rich in proverbs, idioms and figurative expressions.

Agbede (2016) conducted a study on “Stylistics in advertising: A comparative analysis of selected bank advertisements in newspapers and magazines from South Africa and Nigeria.” She found that Advertisers, especially bank advertisers pay serious attention to the use of language that can attract the audience to their services. She also discovered during the process of the analysis that bank advertisers adapt linguistic, textual, contextual and visual devices in an attempt to express the excellent nature of their services. Such devices can make advertisers communicate more effectively with the consumers.

Another study on “Indigenous Language in Advertisement: Problems and Prospects” by Udemmadu (2011) opined that Indigenous language is one of the veritable implements for advertising businesses in Nigeria particularly in the South-East Geo-Political Zone. He explored the relationship between language (particularly Igbo language) and promotion of enterprises information dissemination in Nigeria. Some local jingles from Radio Nigeria Purity F.M. Awka, and some billboard advertisements displayed around Nnamdi Azikiwe University Awka Permanent site and Arroma round-about were analysed so as to discover some linguistic features that help in promoting businesses and information. The findings of this research were that illiteracy in the mother tongue is a major factor militating against achieving desired goals of advertising in indigenous language, that if indigenous languages are accorded their appropriate status the masses and advertisers would benefit more. He concluded that the appropriate language for promoting businesses situated in the local area is the language of the speech community that is the language they understand well; their indigenous language.

Study Intention and Rationale

Indigenous Language is one of the veritable vehicles of communication rooted in the culture of the people. In Nigeria, the four major telecommunication operators (MTN, AIRTEL, GLO, and 9 MOBILE) adopt the three major languages in Nigeria (Yoruba, Hausa and Igbo) to advertise their products. In this study, the authors look at the exceptionalities of indigenous language and how remarkable languages are on figurative expression especially in communicating meaning in Yoruba Advertisement. Since the authors speak and understand Yoruba language, Yoruba advertisements were examined. There are four major telecommunication operators in Nigeria- MTN, Airtel, GLO and 9 Mobile. According to NCC (2018), as at January 2018, MTN has 36.39%, Airtel has 26.10%, GLO has 26.03% and 9 Mobile 11.49% of active subscribers to telephony services on each of this licensed service providers utilizing different technologies/standards in Nigeria. The highest two operators with active subscribers-MTN and Airtel were chosen for this study. All MTN Yoruba advertisements and all Airtel Yoruba advertisements were the population of the study. Currently, there are four MTN Yoruba advertisements and three Airtel Yoruba advertisements. Through random sampling, MTN Smart Recharge Yoruba advertisement and Airtel Goody bag Yoruba advertisement were selected. Necessary permissions were secured from the proprietorship of MTN and AIRTEL Yoruba Advertisers to use the selected advertisement and approval was given for strictly research purpose. The researchers use textual Analysis to analyse text and provide meaning in order to enable advertising consumers see through the surface of the text and better understand and appreciate the meaning embedded in figurative expressions.

Methodology

The researchers use qualitative approach for this study because the aim is to examine meanings embedded in MTN and Airtel Yoruba advertisement. Basically, the researchers made use of the qualitative textual analysis to examine the figurative languages used in the text of MTN Smart Recharge Yoruba advertisement and Airtel Goody bag Yoruba advertisement. Since textual analysis is what the researchers use to describe and interpret the meaning in text and message, the researchers employ and provide meaning to text in the advertisements through the analysis of the figurative expressions. Since this research is on figurative language analysis, the researchers are the interpreters of the selected texts. According to the assumptions of textual analysis, there are infinite numbers of possible interpretations of any given text and each interpretation is equally valid to the extent that it reflects the meanings attributed to the text by the interpreter. Therefore, the researchers' interpretation is the only one of many possible valid interpretations of a given text. According to Vanderstoep and Johnston (2009), in textual or figurative language analysis, the researcher rarely seeks other's interpretations; the researcher's own interpretation is salient.

Data Presentation and Analysis

The researches aimed to identify the figurative languages used in the Yoruba MTN Goody Bag Advert and Yoruba Airtel Smart Recharge Card Advert and the implied meaning inferred from the figurative expression used in the advertisement. There are basically two categories employed in this study. According to Frey, Botan, and Kreps (1999), there are two general categories of texts: a. Transcripts of communication (verbatim recordings) b. Outputs of communication (messages produced by communicators). There are basically two categories for this study. The first category is the transcript of AIRTEL and MTN Yoruba Advertisement and the second category is the meaning inferred from the figurative languages used in the selected Telecommunication Advertisement in indigenous Language (Yoruba).

Category 1: Transcript of AIRTEL and MTN Yoruba Advertisement

Category 1a: AIRTEL Yoruba Advertisement

Airtel Smart Recharge Yoruba Advert
Ring—Telephone conversation

Màámi: Olúwaşégunfúnmi

Ọmọ: Hèn-èn màámi

Màámi: **Oşé, modúpé dúpé, gbogbo ilè ni éti to gíftì sí, mo rií..** ìkan tún nì yí (taking pictures of the gifts). Mò ñ sọ fún ẹ lójojúmó pé gbogbo ohun tí o ún şe fún mi, ọmọ á şe fún ẹ ní ìlọpo.

Ọmọ: Àmín

Màámi: Abiyamọ ayé, Abiyamọ Ọrun, **wọn á sùre fún ẹ.** Ìbàjẹ, ó kéré, ó tóbi kò ní kàn ẹ.

Ọmọ: Àmín mà

Màámi: Ọmọ ẹ ò ní ní ko gbétí wá kí òhun geje

Ọmọ: Àmín mà

Màámi: Ọmọ ò ní tí ẹ lọ sí ibi tí oò lérò

Ọmọ: Àmín mà

Màámi: Ní gbogbo ọjó ayé ẹ, oò ní ríbi.

Ọmọ: Àmín mà

Màámi: Tí wọn bá á pín wàhálà, idámú, oò tí ẹ ní rówó ràá. -

Ọmọ: Àmín mà

Màámi: Oò ní kábàámò. Èni tí o máa báṣe, tó máa kóbá ìgbé aye ẹ, kò ní bá ẹ rìn, ìwó nàà ò ní ba rìn

Ọmọ : Àmín mà

Màámi: Ọmọ á dùn ẹ nìnú

Ọmọ: Àmín mà

Màámi: Àbùkù ò ní kàn ẹ o

Ọmọ: Àmín màámi

Màámi: Ayé ò ní rí ẹmú o

Ọmọ: Àmín mà

Màámi: Mo sọ fún ẹ, tínú tínú ẹnkan ẹnkan, **lólá ọyàn méjèjè tí o mu n'ígbá àyà mi, mo sùre fún ẹ, ire a mó ẹ**

Ọmọ: Àmín mà

Màámi: Abiyamọ ayé, Abiyamọ Ọrun, **wọn á sùre fún ẹ**

Ọmọ: Àmín mà

Màámi: Ẹ jẹ n sàré gbé bàbá wolé, ó ti n sù ára, ó ti n tò ára, kò ní jẹ tì ẹ.

Ọmọ: Àmín mà

Màámi: (Singing) Wọnú ògo titun lo, Oluwasegun wọnú ògo titun lo, oya wọnú ògo titun lo

Ọmọ: Màámi airtime yín ñkó?

Màámi: Sẹ ìwọ ti rí òkun tó gbẹ rí? O ti rí ọsà kógbẹ rí? Kò lè gbẹ níbí.

Ọmọ: Àmín mà

Màámi: Ìwọ àti àwọn wo ló n sòrò níbè yẹn?

Ọmọ: Èmi àti àwọn ọré mi ni

Màámi: Ódàá fi sí speaker.

Omo: Wọn n gbọọ yín

Màámi: Irú ẹbùn nlá tí ọmọ mi n gbé wá ún àmi yìi...Ọlórùn á ràn yín lówó, ẹyin nàà á lè ẹ irú rẹ fún àwọn òbí yin

Ọmọ: Ẹṣe àmín, Momsy n ẹ àdúrà

Gbogbo wọn (ọré ẹ Sẹgun): Àmín mà

Voice over: Get two times your recharge value to call and browse anyhow. Recharge with *220*pin# to enjoy this offer. Available to new and existing subscribers.

Màámi: Mr. Announcer, Èmi n gbàdúrà, ìwọ n polówo ọjà. Ìwọ nàà gbórí ẹ wá kóo wá gba àdíàà. Ẹn, .. Ádàá fún ẹ,

Onípolówó ọjà: Àmín mà

Màámi: Sọori bí o ti n tajà fún ẹlòmí yìí, àwọn ọmọ á sin àwọ nà

Onípolówó ọjà: Àmín

Màámi: Wáá dirú, wáá digba, oò ní dàmú.

Onípolówó ọjà: Àmín

Màámi: Ayé ẹ á dára, oò ní dàmú

Onípolówó ọjà: Àmín mà, ẹ sẹ.

Category 1b. Transcript of MTN Yoruba Advertisement: MTN Goody Bag Yoruba Advertisement

Okurin kini: Ah customer, ẹ káàbò

Oluraja kini 1: Correct wears ni mò n lọ

Okurin kini 1: Ibeyen ló wà

Okurin keji: Madam, Ẹ wá bá mi rajà

Oluraja keji: Ẹgbón mi ò kó yẹn jẹ, níbo ni correct wears wà?

Okurin keji: Ọun nì yẹn

Okurin kini: Sé o rí oun tí ó n ẹ̀lẹ̀ ní níní ọ̀jà yín, o rí bí gbogbo èyàn ẹ̀ ń lọ sódò Tunde?
 Okurin keji: Koya, isò rẹ̀ ò sì wá dáa tó isò mi o, kòdà mí ò títí rí oníbaàrà kan kan
 Okurin kini: Wo bí wọn tí n gbọ̀n bí ewé jóbèlè, tí wọn n lọ sódò rẹ̀ bí eṣinṣin, mo ní láti fun fẹ̀rè lórí ẹ̀
 Okurin keji: Wòó dáké ọ̀jẹ̀rẹ̀, mú fẹ̀rẹ̀ ẹ̀ lówó, jẹ́kà lọ rẹ̀ ẹ̀ ẹ̀ wáadí ọ̀rọ̀rọ̀ ún dáadáa
 Okurin keji: Háháá, Kílódé! Kílódé! Kílódé! |Sé iwọ̀ nìkan ló n ta aṣọ̀ níní ọ̀jà ni? Emi ni mo so Kòyà mólẹ̀, kò bá tí fọ̀n fẹ̀rẹ̀ lé ọ̀ lórí
 Okurin kini: Bẹ̀ẹ̀ ni, fẹ̀rẹ̀ ...
 Okunrin keta: Ọ̀rọ̀ yìi ò kan fẹ̀rẹ̀, MTN goody bag ni
 Okurin keji: Kíni goody bag?
 Okurin keta: Wòó, pẹ̀lú náírà méeṣédógbọ̀n pére, o lè fi mtn goody bag gbé oko òwè rẹ̀ sókè lórí facebook, twiter, whatsapp àti bẹ̀bẹ̀ẹ̀ lọ ...
 Okurin kini ati keji: Náírà méeṣédógbọ̀n!
 Voice Over: Kúkú ra márùn-ún tí ó bá wù ọ̀ fún àádóta náírà. Tẹ̀ *131# ráṣé láti bèrè
 Okurin kini ati keji: Kátà kára kò leè bà ọ̀ lẹ̀rù.

AIRTEL Yoruba Advertisement (English Interpretation): AIRTEL Smart Recharge Yoruba Advert (English Interpretation)

Mother: Olúwaṣẹ́gunfúnmi (The mother calls the name of the son in full)
 Son: Yes, mummy
 Mother: Thank you very much for the gifts, the house is full of gifts. I can see them; there is another one here (Taking pictures of the gifts). I have been telling you every day that all that you are doing for me, your children will do it back to you in multiple folds.
 Son: Amen
 Mother: Earthly motherhood and heavenly motherhood will bless you. Small or big trouble will not come near you.
 Son: Amen
 Mother: Your child will not ask you to bring your ears for him/her to bite. (Meaning -Your children will not disrespect you).
 Son: Amen ma
 Mother: Your child will not push you to where you do not expect (Meaning-Your children will not cause you shame)
 Son: Amen ma
 Mother: All the days of your life, you will not see evil
 Son: Amen
 Mother: If difficulty is being distributed, you will not have money to buy it (Meaning- You shall not witness evil).
 Son: Amen
 Mother: You will not regret in life. Anyone that will put you in trouble, you will not meet such a person.
 Son: Amen mummy
 Mother: Your children will make you happy
 Son: Amen
 Mother: You will not see reproach
 Son: Amen, mummy.
 Mother: You will not fall into the trap of the world
 Son: Amen ma
 Mother: I am telling you from the bottom of my heart because I breast fed you, I am praying for you that goodness will be your portion

Son: Amen

Mother: Earthly motherhood and heavenly motherhood will bless you

Son: Amin

Mother: You will not be rushed into the house on the basis that you are urinating or defecating on your body. (Meaning- You will enjoy your old age in good health and strength)

Son: Amen

Mother: (Singing): Enter into a new glory, Oluwasegun, enter into a new glory.

Son: My mummy, what about your airtime?

Mother: Have you seen where the Ocean got dry? Have you seen where the lagoon got dry? It can never get dry, who are those with you? (*Meaning, The ocean/lagoon never run dry...Hence, her airtime cannot be exhausted*)

Son: I am with my friends

Mother: Put it on speaker

Son: They can hear you ma

Mother: Because of what my son did for me, the lord will help you, and you would be able to do the same for your parents.

Son: Say amen, my mummy is praying.

All: Amen

Voice over: Get two times your recharge value to call and browse anyhow. Recharge with *220*pin# to enjoy this offer, available to new and existing subscribers.

Mother: Mr. Announcer, I am praying and you are announcing, you too, bring your head for prayers, yes o, it will be well with you.

Announcer: Amen

Mother: As you are selling this market for others, your children will also work for you, you will be big and mighty (*meaning, you shall be great.*) You will not be troubled

Announcer: Amen

Mother: It shall be well with you

Announcer: Amen ma

Mother: Your life will be good. You will not be troubled
Announcer-Amen ma

MTN Yoruba Advertisement (ENGLISH INTERPRETATION): MTN Goody Bag Yoruba Advert (English Interpretation)

Male 1: Customer, welcome

Customer 1: I am looking for correct wears shop

Male 1: That is the shop

Male 2: Madam, come and buy clothes from me

Customer 2: Do not sweet tongue me.. Where is correct wears?

Male 2: It is the next shop

Male 1: See what is happening in this market; see as people are going to Tunde's shop to buy cloth

Male 2: Koya, his shop is not better than mine. I have not seen any customer

Male 1: See as they are vibrating like dancing leaves. Customers are rushing there like houseflies. I am suspecting him, I will blow whistle

Male 2: Keep quiet! Before you blow your whistle, come let us investigate the issue, whistle blower, come let us go

Male 2: What is happening? What is happening? What is happening? Come, are you the only one selling in this market? Why are people coming to only your shop? I am the one that hold Koya back, he would have blown whistle

Male 1: Yes, blow whistle

Male 3: This is not whistle blowing matter. It is MTN goody bag

Male 2: What is MTN goody bag?

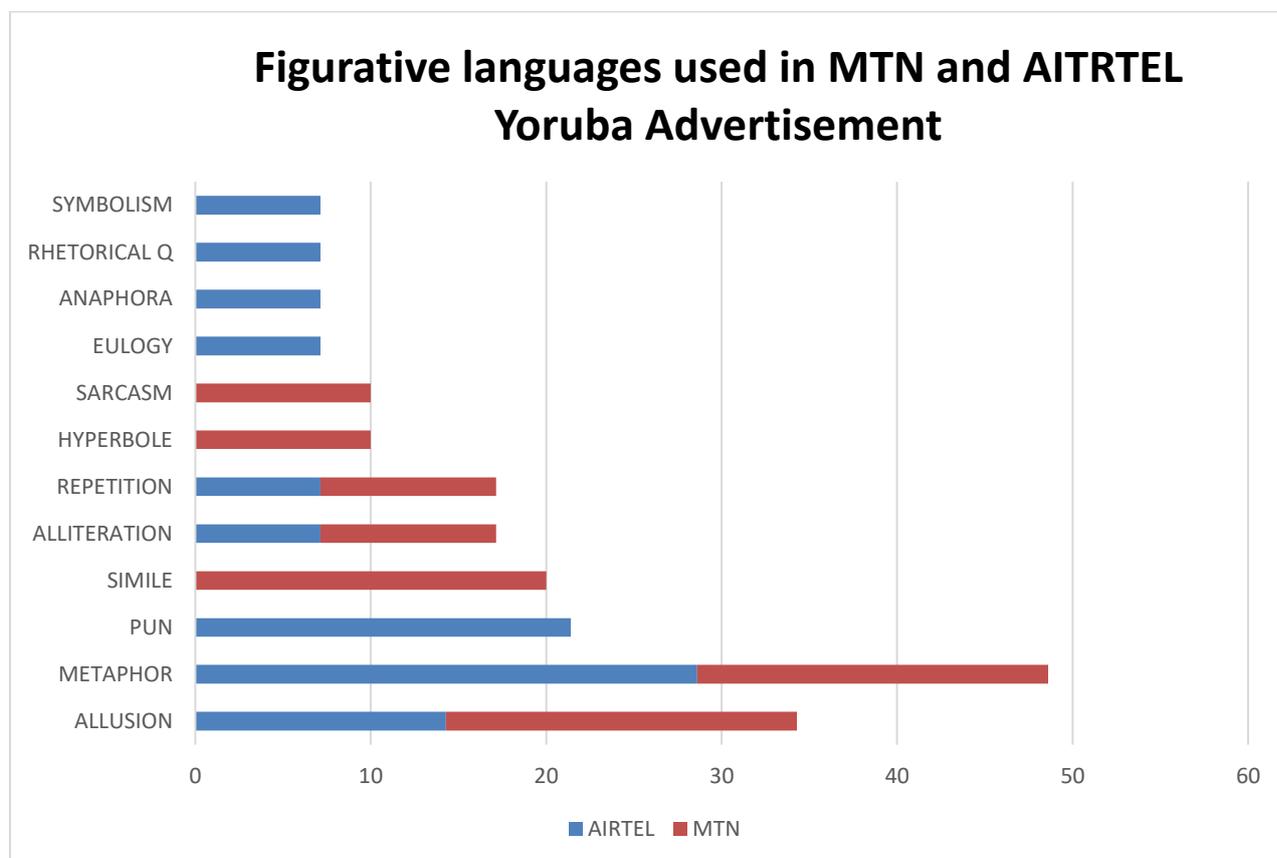
Male 3: With MTN goody bag, you can take your business to another level on facebook, twiter, whatsapp, etc for as low as N25

Male 1 &2: N25!

Voice over: Or buy any five that you like for fifty naira, dial ^131# to start. With MTN goody bag, *doing commerce should not alarm you*

Research objective one: To investigate the figurative language embedded in selected Telecommunication Advertisement in indigenous Language (Yoruba).

Figure 1. Figurative Languages used in MTN and AIRTEL Yoruba Advertisement



Figurative language embedded in the two Yoruba advertisements.

To a high extent, the two advertisements are rich in figurative languages. In this study, the researchers found and described 12 figurative languages in 25 expressions. There are 6 metaphors, 4 allusions, 3 puns, 2 similes, 2 alliterations, 2 repetitions, 1 hyperbole, 1 sarcasm, 1 eulogy, 1 anaphora, 1 rhetorical question and 1 symbolism. From the findings, these figurative expressions are used in the two Yoruba advertisements. For the Airtel Smart Recharge advertisement, there are more figurative languages compare to the MTN goody bag advertisement. There are 10 figurative languages in the M\TN goody bag advertisement and 15 figurative languages in the Airtel Smart Recharge advertisement as seen in table one.

Components of Qualitative Data Analysis

Quality

The purpose of figurative language is to arrest audience mind and to convey the notion and imagination in more pleasurable technique. Ogunsiji (2000) is of the opinion that figurative language does not only decorate words and provide them with appealing value, they also convey connotative meanings and produce certain special effects, which enrich the texts and make their meanings more precise and concrete. Figurative language uses words in a way that swerves from their conventionally known meanings in order to convey a more intricate importance. Figurative language is often shaped by presenting words in such a way that they are linked, related, or connected with usually distinct meanings. In advertising texts, figurative languages are very often used. Advertising uses figurative language to help advertisers achieve the overall aim of persuading people to buy a product. Yoruba is one of the ethnic groups in Nigeria; it is a collection of diverse group of people bound together by the same language. Yoruba Language is particularly spoken by the south western region of Nigeria. Advertising is meant to communicate in the language known and understood by people.

This Airtel advert features Yoruba actress- Idowu Philips (popularly known as (Iya Rainbow) who played the role of the mother. Another popular actor, Abdulateef Adedimeji, played the role of the son. The mother has unlimited airtime on her mobile phone and she spent the whole day praying for her son after he bought a lot of gifts for her. The MTN advert describes opportunities available to business men who intend to switch to the MTN goody bag to attract customers.

Data and Analysis from Airtel Advertisement

Data: The first line, “Olúwaṣégunfúnmi” [Oruko Apetan) - When you call a name in full – *It certainly depicts praises (Eulogy).*

Analysis: *In this advertisement, the mother called the name of the son in full to praise him and show appreciation for the gifts. (Eulogy).* In Yoruba worldview, a name is not a mere label that refers to or solely identifies a person. Rather, it is a system of description that encompasses the circumstances under which the child who is so named was born and prayerful wishes about the future of the child. It is also an **allusion**. This fact is testified to glowingly by the adage, “ilé láà wò, ká tó sọmọ lórúko”, meaning a child is named in conformity to the circumstances of its birth. A name such as Olúwaṣégunfúnmi, is a clear testimony to this Yoruba philosophy. Literally, it means “The Lord has wrought victory on my behalf”, but in context, it means that the arrival of the so named child marks victory in the life of the parents. The many gifts sent to the mother brought about a recall of the victory that this child (though now a full grown man) represented when he was born, hence, the praises by the mother.

Data: In line 6, “Abiyamọ ayé, Abiyamọ Ọrun”

Analysis: *This is a form of Pun - playing on words. The word “Abiyamọ” in Yoruba depicts motherhood, hence making reference to both earthly and heavenly motherhood to bless her child. Even though from an advertisement point of view, the main message of this advert is that calls are cheap, the plot is based on the Yoruba notion of abiyamọ; the reproductive ethos of childbearing, childcare and the benefits that accrue from it.*

Data: In line 8, “Ọmọ ẹ ò ní ní ko gbé tí wá kí òhun geje”

Analysis This is an **allusion**. It alludes to a popular morality tale (*àlọ àpamọ*) of a spoilt child who went into crime due to parental neglect and was later caught and convicted. When pressed

to make a confession, he offered to reveal the secret only to his mother. When the mother approached him to hear this secret he bit the mother's ear as a general lesson to negligent parents. So, for a child to invite a mother for ear biting is an allusion to the height of parental disrespect waiting for a negligent parent.

Data: In line 10, “Ọmọ ò ní tí ẹ̀ lọ sí ibi tí oò lẹ̀rò” *This means*, may you child never take you to places you had no plans of visiting.

Analysis: A place where you had no plans of visiting is a **metaphor** for unimaginably negative circumstances. Hence the whole sentence is a metaphor.

Data: In line 14, “Tí wọn bá á pín wàhàlà, ìdàmú, oò ti ẹ̀ ní rówó ràá.”

Analysis: This means if trouble/difficulty is being distributed, you will not have money to buy it. In this context, it means, you not get into trouble on account of your children. Wherever trouble and distress is being apportioned and people are buying into it in ignorance, may you be so broke in such situations that you will not be able to afford them. Here, Mama is praying that her son will never get into trouble, even unwittingly. This is another **metaphor**. The metaphorical apportioning of trouble and distress as thought material objects is an attempt by Mama to make concrete her prayer that her son will never get into trouble.

Data: In line 24, “Tínú tínú ọ̀kàn ọ̀kàn,”

Analysis: *This is an Alliteration.* The first four words have the same first consonant sound “T”

Data: In line 26, “Ẹ̀ jẹ̀ n sàré gbé bàbá wọ̀lé, ó ti ń su ára, ó ti ń tò ára, kò ní jẹ̀ tí ẹ̀”.

Analysis: This is **metaphor** for “May you never experience disgrace”. Here, Mama is offering two prayers in one for her son. The first prayer is “May you live long” while the second prayer is “yet, may you age gracefully”. Incontinence in old age is here used as a **metaphor** for disgrace, hence, the prayer; “may you not become incontinent in your old age” is a **metaphor** for “May you grow old with grace”.

Data: In line 27, “Abiyamọ̀ ayé, Abiyamọ̀ Ọ̀run”

Analysis: This is a form of **Pun** as noted in line 6. It can also be seen as *repetition to show emphasis*. This means, *you will enjoy your old age in good health and strength*. It also means, may your case never come to a situation of “Let's quickly hide Baba away, he has done it again; defecated and wet himself”.

Data: In line 28, “Wọ̀nú ògo titun lo, Oluwasegun wọ̀nú ògo titun lo, oya wọ̀nú ògo titun lo”.

Analysis: **Pun** is used here to play on words. The mother played on the same phrase over and over again. **Anaphora** refers back to an earlier word or phrase. The first phrase “wonu ogo titun was used three times. Pun and Anaphora are used here.

Data: In line 30, “Şé ìwọ̀ ti rí òkun tó gbẹ̀ rí? O ti rí ọ̀sà kógbẹ̀ rí”? This means, have you ever come across a dried up ocean or a dried up lagoon?

Analysis: This is a **rhetorical** question, yet **metaphorical**. Mama is using the metaphor of the impossibility of a dried up ocean or a dried up lagoon as a **metaphor** for the impossibility of the exhaustion of her telephone credit.

Data: In line 47, “Wàá dirú, wàá digba”,

Analysis: Irún and Igba are Yoruba symbols of plenty. Irún is a shorten form of ogórùn-ún; 100 and Igba is 200. Here, Mama is praying for her son to be prosperous and multiply.

Textual Analysis of MTN Goody Bag Yoruba advert

Table 2: Analysis of MTN Goody Bag Yoruba Advert

Sentence/Phrase	Figurative Language	Meaning
Ègbón mi ò kó yẹn jẹ	Sarcasm	<i>This means you cannot sweet tongue me</i>
Wo bí wón ti n gbòn bí ewé jóbèlè	Simile	This is an indirect comparison of human being with a leaf
Tí wón n lọ sódò rẹ bí eṣinṣin	Simile	This is an indirect comparison of human being with an housefly
Mo ní láti fun fèrè lóri è	Allusion	This means to raise alarm. It alludes to anti-corruption approach in Nigeria.
Kílódé! Kílódé! Kílódé!	Alliteration Repetition	It is alliteration because the first three letters start with the consonant “K”. It is also a repetition, because the same word was repeated three times to show emphasis.
Emi ni mo so Kòyà mólè	Metaphor	<i>This is a metaphorical expression that means “to hold back”</i>
Ọrò yìi ò kan fèrè.	Allusion	<i>This is allusion that means “I have no skeleton in my cupboard”</i>
Wòó, pèlú náirà mètèédógbòn pére, o lè fi mtn goody bag gbé oko òwè rẹ sókè	Hyperbole	It is an exaggeration to say that with twenty five naira, a business will blossom to a great level.
Kátà kára kò leè bà ó lèrù	Metaphor	<i>This is a metaphoric expression that means commerce will not alarm you.</i>

Data and Analysis from MTN Advertisement

Data: In line 5, “Egbon mi o ko ye je”.

Analysis: This is a **sarcasm**, which means you cannot sweet tongue me.

Data: In line 10, “Wo bí wón ti n gbòn bí ewé jóbèlè”

Analysis: This is a **simile**, meaning *Vibrating like a dancing leaf*. These customers are being compared to a leaf.

Data: In line 11, “Tí wón n lọ sódò rẹ bí eṣinṣin”

Analysis: This is a **Simile** –*Going to his shop like a housefly, comparing customers to a housefly*. In line 11, “Mo ní láti fun fèrè lóri è” This is an **allusion**, meaning, to raise an alarm. Fun fere is an **allusion** to “whistle blowing” as an anti-corruption strategy in contemporary Nigeria. The two disgruntled business owners are alluding to the possibility of corruption as the explanation to their neighbour unexplained prosperity.

Data: In line, 14, “Kílódé! Kílódé! Kílódé!”

Analysis: This is **alliteration** and also a **repetition**. It is alliteration because the first three letters start with the consonant “K”, it is also a repetition, because the same word was repeated three times to show emphasis.

Data: In line 15, “Emi ni mo so Kòyà mólè”

Analysis: *This is a **metaphor** that means “to hold back” it was I that tied Koya down. A **metaphorical expression** for stopping Koya from whistle blowing on you.*

Data: In line 17, *Òrò yì ò kan fèrè.*

Analysis: *This is also an **allusion** that means “I have no skeleton in my cupboard”. The situation does not call for whistle blowing.*

Data: In line 19, *“Wòó, pèlú náirà méeèdògbòn péré, o lè fi mtn goody bag gbé oko òwè re sókè”*

Analysis: This is an **hyperbole**. It is an exaggeration to say that with twenty five naira, a business will blossom to a great level.

Data: In line 23, *“Kátà kárà kò leè bà ó lèrù”*

Analysis: *This is a **metaphor** meaning, doing commerce should not alarm you (doing commerce should not alarm you (It is no big deal). It is a metaphorical statement.*

Discussion of Findings

In table one, the researchers found that 12 figurative languages were used in 25 expressions in the two selected Yoruba advertisement. It is therefore evident that the two selected advertisements are rich in figurative language. This is strengthened by Nwachukwu (2005) who notes that indigenous languages are rich in illustrations and explanations. In table two and three, there are meanings inferred from the figurative expressions used in the two advertisements. It is no doubt that getting more customers by subscribing to MTN goody bag at twenty five naira can appeal to the audience; however, that twenty five naira will make a business to blossom is but a mirage and exaggeration. Nevertheless, the statement serves its stylistic purpose of overstatement which can easily catch the attention of the audience. Henkemans (2013) claim that hyperbole is used to intensify emotion may be essentially factual in the MTN goody bag advertisement. Nnamdi-Eruchalu (2015) also notes that figurative expressions such as hyperbole tend to beautify language and make it appealing and evocative.

Metaphors are also embedded in the two advertisements. According to Morris and Waldman (2011), metaphors are ubiquitous in language and it is through them that we are able to understand our world and express ourselves from describing attitudes to defining objects. They further said that Metaphors create concepts beyond experience and require us to stretch our imaginations to build meanings. This is also supported by Phillips and McQuarrie (2009) who are of the view that the essence of a metaphor is that one domain is like another, it has been argued that the relationships that allow the two domains to be joined also function to highlight the similarities between the two domains. For example, in the airtel smart recharge advert, *“Òmọ ò ní ò sí ibi tí oò lérò”* *This means,* may you child never take you to places you had no plans of visiting. A place where you had no plans of visiting is a **metaphor** for unimaginably negative circumstances. This was a prayer said in the context of praying for the son against undesirable situations.

Pun is another figurative language used in the airtel smart recharge advertisement. In line 6 and 27, the phrase *“Abiyamọ ayé, Abiyamọ Òrun”* is a pun, the word play on the two meaning is clear. The word *“Abiyamọ”* is referring to earthly and heavenly motherhood. Pun is used in advertisements to attract attention. As Abass (2007) notes that by using a pun, the advertiser is able to make an ad stand out and this has the potential to accomplish certain communicative goals better than if the message was expressed literally. Moreso, *Abiyamọ ayé* refers to the material wherewithal that promote reproduction and childcare while *Abiyamọ Òrun* refers to the mystical wherewithal that promote reproduction and childcare. One of the

major elements of the abiyamo ayé's wherewithal is the pair of breasts carried by mothers who are a major force within the abiyamo ayé. This is an empowerment by which a mother (an abiyamo aye) nurtures her infant to childhood. Mama brought this to bear when she invoked the powers in the bonding between herself and her son by virtue of her pair of breasts that nurtured him as an infant to childhood that only goodness and mercy shall be his lot: "Mo so fún ẹ, t́nú t́nú ̀tokàn ̀tokàn, ̀lólá oyàn méjèèjì tí o mu n'ígba àyà mi, mo sùre fún ẹ, ire a mó ẹ"

Simile is also embedded in the MTN goody bag advertisement, in line 10, "Wo bí wón ti ń gbòn bí ewé jóbèlè" describes human beings by comparing them with a dancing leaf, suggesting similarities between them. According to Fromilhague (1995), a simile has various functions: first, it serves to communicate concisely and efficiently; it is one of a set of linguistic devices which extend the linguistic resources available. Secondly, it can function as cognitive tools for thought in that they enable us to think of the world in novel, alternative ways. In discourse, they can also fulfill more specific functions depending on the textual genre in which they occur.

Repetition was also used in both advertisements. For example, in airtel smart recharge, "Abiyamo ayé, Abiyamo Ọrun" was repeated two times to show emphasis on the importance of the phrase. The same applies to the MTN goody bag advertisement where "Kílódé" was repeated three times. Kemertelidze and Manjavidze (2013) are of the view that repetition is a figure of speech that shows the logical emphasis that is necessary to attract a reader's attention on the key-word or a key-phrase of the text. It implies repeating sounds, words, expressions and clauses in a certain succession or even with no particular placement of the words, in order to provide emphasis. Kemertelidze and Manjavidze (2013) further explain that giving logical emphasis to the utterance is very important in case of repetition. While repeating certain words, phrases or sentences, a writer reminds readers of their importance, making them key words, phrases or sentences of the text. Notwithstanding, when a word or a phrase is repeated not for logical emphasis but simply to show a speaker's emotional state, repetition should be considered as a stylistic device. **Alliteration** was also used in the two advertisements. In Airtel smart recharge advertisement, "tinu tinu token token" is an **alliteration**. The first four words have the same first consonant sound "T" "Kílódé Kílódé Kílódé" is an **alliteration** because the first three letters start with the consonant "K". Kemertelidze and Manjavidze (2013) are of the view that the aim of alliteration is to impart a melodic effect to the utterance.

According to (Koayr, 2017), **allusion** is a figure of speech, in which one refers covertly or indirectly to an object or circumstance from an external context. Allusion was also used in the two advertisements. An **allusion** is a reference or mention of person, event, statement, piece of art, history, myths, religion, or popular culture. In MTN goody bag advertisements there are more allusion. For example, "Mo ní láti fun fèrè lórí ẹ", in a literal context, this phrase means "I need to blow whistle," and in the non-literal context this same sentence means "To raise alarm". It alludes to the anti-corruption plan and approach in Nigeria.

Eulogy is also used in the advertisement. Based on the Yoruba principle of naming, many Yoruba names are derived through the morphological process of desententialisation in which a whole sentence is compounded into a single noun. Hence, such names tend to be quite long. When such a name is called in full, it certainly depict praise. By virtue of the principle of least effort, such names are usually shortened and so a name like Olúwaşégunfúnmi is usually shortened to Şégun, Olúşégun, Şégunfúnmi and sometimes though most unusually Fúnmi. Other figurative language used are: Symbolism, rhetoric questions, sarcasm and anaphora. This is a point also acknowledged by Mensah and Ndimele (2013) when they opine that figurative language is a strong linguistic attribute of the language of advertising.

Conclusion and Recommendation

The research concludes that the two adverts studied have figurative languages present in their designs and constructions. Most importantly, the adverts were constructed in a simple but nuanced manner with powerfully meaningful phrases, clauses and sentences. As such, a lot of meanings were embedded in the words used in the adverts. It was found during the analysis of the advertisements, that the two advertisers adapt figurative expressions in an attempt to express the exceptional nature of their services through the use of indigenous language. Based on the figurative language conferred in advertisements as illustrated in this study, and the repetition and continuous use of advertisements in everyday situations, figurative languages and expressions are worth researching from all possible academic domain or disciplines. Figurative expressions in indigenous language can make advertisers communicate more efficiently with the consumers. Advertisers should therefore pay serious attention to the use of language that can attract the audience to their services.

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