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## Underlying Reasons for Marked and Unmarked Code-Mixed Expressions in Advertisement Jingles

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### ABSTRACT

The linguistic practice of code-mixing in advertisements can be unmarked or expected to occur, or sometimes marked or unanticipated by the listeners, which has some underlying reasons for its occurrence. The objective of this study is to examine the marked and unmarked code-mixed expressions used by the advertisers in the selected Southwestern Nigerian Radio and online advertisement jingles and the underlying reasons why the advertisers make these language choices. The primary source of data was drawn from 60 code-switched advertisement jingles collected from 30 radio commercials and 30 online advertisements on YouTube through purposive random sampling technique. The 30 radio jingles were collected from 12 radio stations in the Southwestern states in Nigeria which are Osun, Oyo, Ondo, Ogun, Ekiti and Lagos. In each of the states, a private radio station and a public radio station were selected. The result showed that the advertisers made use of both marked and unmarked code-mixing which have some underlying reasons why the advertisers made use of these language choices. All these marked and unmarked choices ultimately contribute to the successful dissemination of the proposed messages regarding the advertised products and services to people in the multilingual Nigerian society. It is therefore recommended that rather than viewing code-mixing as an indication of linguistic incompetence, the advertisers should harness it as a viable communicative instrument to ensure the listeners are able to grasp important information about the marketed goods and services in a multilingual society.

### INTRODUCTION

Language is the means by which human beings communicate and share information. Through language, one can share emotions, tell stories, express sentiments, and communicate complex ideas and information (Adamu & Illiyasu, 2025). One of the consequences of bi/multilingualism in Nigeria is code-mixing. The linguistic practice of code-mixing is seen virtually in various domains of human interaction like in conversations, literary texts, education, church setting, computer-mediated communication, songs, doctor-patient interaction, political context etc. In advertisements, this linguistic phenomenon occurs in newspapers, magazines, billboards, posters, slogans, taglines, jingles and commercials.

Code-mixing is using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern (Maschler, 1998). Code-mixing is also called language interlarding (Agheyisi, 1977; Ogunsiyi, 2013), language mixing (Lindholm & Padilla, 1978; Redlinger & Park, 1980; Banjo, 1985), Intra-sentential code-switching (Poplack, 1980), or language hybridisation (McLaughlin, 1978).

When advertisers code-mix in advertisement jingles, it is most likely a well-thought language choice because the advertisers would have thought about the languages to use in the lyrics of the jingle. Considering the challenge of multilingualism in Nigeria, multilingual codes are needed in advertisement jingles to reach or meet the intensely multilingual and multicultural nature of the Nigerian

society which is achieved through code-mixing, without which, effective transfer 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. According to Myers Scotton's (2006) Markedness Model, code-switching can either be marked or unmarked. This means that it can be a normal and expected language choice or an unexpected or unpredicted language choice which carries some extra-social meaning. Therefore, this study seeks to examine the marked and unmarked nature of the code-mixed expressions in the advertisement jingles and the underlying reasons behind the advertisers marked and unmarked language choices using Myers Scotton's (2006) Markedness Model as a theoretical framework.

### LITERATURE REVIEW

#### Myers-Scotton's (2006) Markedness Model

Myers-Scotton first presented this model in 1993, concentrating on the social drivers of code-switching. Myers-Scotton (1993) explained that language users are rational and deliberately select to adopt a language that expresses their rights and obligations in relation to other speakers and the context of the discourse. She goes on to claim that people who are bilingual are aware of the social repercussions of using a particular language (or combining many languages) in a certain situation. Myers-Scotton (1993)'s opinion is that speakers who make marked choices (unexpected and unpredicted) do so for specific reasons. She claims that bilingual speakers are gifted with knowledge about socially relevant markedness

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connected with expected practices in a given society. Myers-Scotton (2006) Markedness Model is more centered on the notion that speakers make choices to promote their own self-identities because of their own goals. Myers-Scotton's (2006) ideas will thus be used to explicate the marked versus unmarked nature of the code-switches.

According to Myers-Scotton (2006), the Markedness Model aims to create a systematic process that both speakers and listeners may use to determine whether a language choice is more or less marked based on the context in which it happens. The process is that as part of our communicative competence and based on experience in our communities, we build a sense that there is a continuum of possibilities for a specific interaction type that appears unmarked. For example, when a teacher starts a conversation in English in a class which is the matrix language, we can call it an unmarked choice because it is the normal and expected choice. When the teacher later switches to Yorùbá which is the embedded language, it is called a marked choice because it is unexpected in the conversation.

#### Code-Switching as an Unmarked Choice

Myers-Scotton (2006) explained that unmarked choices are those that are more or less expected, given the ingredients in an interaction (participants, topic, setting etc.). In other words, an unmarked code-switching is considered as normal and expected for a particular situation because it carries no extra social meaning (Kieswetter, 1997). According to Myers-Scotton (1993), Rights and Obligations set (RO set) is a part of the normative expectations for each interaction type. These expectations refer to an unmarked way to behave.

In regard to language, the unmarked choice is the linguistic reflection of any specific RO set, but only in a specific interaction type (Myers-Scotton, 2006). For example, for bilinguals in France, the unmarked choice to use in a government office is French, not any other languages that they speak. Also, for most Spanish-English bilinguals in the United States, the unmarked choice to use to elderly relatives at family gatherings is Spanish. In Nigeria for example, the unmarked choice to use to teach in a school is English. The linguistic choices in these examples are indexical of the RO set.

As a result, when a speaker makes the unmarked choice, there are no social repercussions because participants anticipate this choice based on experiences. Myers-Scotton (2006) explained that, there is no clear answer as to who decides what is unmarked, other than community norms based on cultural values, which rule when people are around family, friends, or members of the same group. In contrast, in an out-group, the more dominant individuals have a greater influence on the unmarked choice.

#### Code-Switching as a Marked Choice

Marked choices are those that are not predicted, given the

RO set that is in effect (Myers-Scotton, 2006). Kieswetter (1997) stated that making a marked choice often carries extra social meaning because the speaker is trying to send a meta-language. When a speaker makes a marked choice, the message conveys more than the semantic meaning of the word. It also conveys the social implication and intention behind the words. For example, a Nigerian bilingual speaker may start a conversation with English to reveal that the person is educated and civilized and later insert Igbo to reveal the ethnic background. This type of code-switching conveys a message beyond the semantics of the conversation because it carries some extra social meaning.

Myers-Scotton (2006) asserted that speakers make marked choices based on the negotiation principle which entails choosing the format of a conversational contribution so that it accurately reflects the rights and obligations that should apply between the speaker and addressee for the current exchange. Myers-Scotton (2006) went on to explain that according to this principle, the speaker making a choice is calling for a new situation, for a new RO set to be in effect. As a result, depending on which one the speaker wants to be in effect, a choice that is marked in interaction X would be unmarked in interaction Y.

Myers-Scotton (1993) believes that bilingual speakers who make the marked choices (unexpected and unpredicted) do so for specific reasons which can be to express authority, anger or annoyance and to show off education. Generally speaking, a marked choice is a negotiation about who the speaker is and the speaker's relation to other participants. Thus, making a marked choice is a negotiation about either solidarity or the power dimension or both of them (Myers-Scotton, 2006). Myers-Scotton (2006) gave examples of different conversation or interaction types where a marked choice exists and discovers that speakers make a marked choice in order to establish a shared group membership (solidarity) with the addressee or listener so as to request for help, to index informality, to show off their identity and status etc.

Myers-Scotton (2006) further states some reasons why marked choices are made by bilingual speakers which are as follows. Marked choices in code-switching are often used to assert attributes on the power dimension. In the business world, people may switch their languages either to claim solidarity with a potential customer which is a way to associate oneself with the customer or to assert their modernity. Another way is that sellers may choose to speak a language that has some international status which is to reveal to the customer that the seller is a civilized person. Marked choice in code-switching is to negotiate a relationship of less or more social distance i.e., to either increase or decrease the social distance between people, to express annoyance or affection or to exclude or leave out a person from a conversation.

For example, in a bank in Nigeria, the unmarked choice between the customer and the banker is English no matter the ethnicity of the participants. However, the customer

who wants the help of the banker with some withdrawal problems the person is having may insert Yorùbá into the conversation. The banker who is also from the Yorùbá ethnic group may also code-mix English with Yorùbá to offer to help the customer. This marked code-switching is used to decrease the social distance between the customer and the banker so as to request for help.

This study also drew insights from Myers Scotton's Matrix language frame theory because Markedness Model operates within Myers Scotton's Matrix language frame theory. This theory believes that a bilingual speaker alternates between the Matrix Language (ML) and an Embedded Language (EL). Therefore, in a code-mixed sentence, one language acts as the matrix language and the other as the embedded language (Myers-Scotton, 1993). In Myers-Scotton's description, the Matrix Language is the language that is more active and used more frequently in the utterance. A matrix language can also be the first language a speaker uses in a discussion or the one in which morphemes or words are used most frequently. The embedded language or subordinate language is thought of as having been implanted in a matrix language frame to accomplish a goal, and the matrix language is the domain or major language that plays the key role in constructing the sentence frame where the code-switching emerges (Jegede, 2012). This Markedness Model is used to determine the marked and the unmarked nature of the code-mixed expressions and the specific reasons why the advertisers made use the marked and unmarked language choices.

### Objective of the Study

The objective of this study is to examine the marked and unmarked code-mixed expressions used by the advertisers in the selected Southwestern Nigerian Radio advertisement jingles and online and the underlying reasons why the advertisers make these language choices.

### Research Questions

The paper intends to answer these research questions.

- i. What are the instances of unmarked and marked language choices in the code-mixed expressions in the advertisement jingles?
- ii. What are the underlying reasons why the advertisers make marked and unmarked language choices in the code-mixed expressions in the advertisement jingles?

### MATERIALS AND METHODS

The design of the study is qualitative because it examines the marked and unmarked nature of code-mixed expressions and the reasons why the advertisers make these language choices in the advertisement jingles. The primary data is drawn from sixty (60) code-switched advertisement jingles which are collected from 30 selected Southwestern Nigerian radio advertisement jingles and 30 online advertisement jingles from YouTube. From the 6 Southwestern states in Nigeria which are Osun, Oyo, Ondo, Ogun, Ekiti and Lagos, 12 radio stations are

randomly selected. In each of the 6 states, a private radio station and a public radio station are randomly selected which makes 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 Cruse and Ekiti FM (Ekiti). The jingles selected from both sources are limited to jingles advertising products and services.

The sampling technique used in the collection of the data for the study is a purposive random sampling technique. This sampling technique is chosen because there are some criteria guiding the data collection so as to fulfill the purpose of the study. The first criterion is that the jingles must be rendered in more than one language which is restricted to Yorùbá, Naija and English and the second criterion is that the advertisement jingles are either advertising consumer products, business services or personal services.

## RESULTS AND DISCUSSIONS

### Data Analysis

From the analysis of the selected advertisement jingles, the code-mixed expressions are either marked or unmarked in nature. It is discovered that a single code-mixed expression can have more than one marked or unmarked code-mixing depending on the nature of the embedded words. The unmarked and marked code-mixing are explained below.

### Unmarked Code-mixing

Below are some excerpts of code-mixed expressions that are unmarked code-mixing. This is because the insertion of the embedded words into the sentence frame of the matrix language are expected and regarded as a normal language insertion done by advertisers with some underlying reasons.

Excerpt 1: *Bẹ̀ni o, ilé itajà Pinnacle ti sí ilé itajà wọn tuntun sí Dùgbẹ̀ nílúú Ìbàdàn láti tẹ̀ gbogbo onibààrà wọn lórùn ju tātẹ̀yìnwá lọ.*

(Yes o, Pinnacle Supermarket has opened their new supermarket at Dugbe, Ibadan to satisfy their customers more than ever before.) (Pinnacle Supermarket, Splash FM, Oyo State)

Excerpt 2: *Brother George Honey, gbogbo èniyàn, ẹ̀ máa ràá o.*

(Brother George Honey, everybody should buy it.) (Brother George Honey, Adaba FM, Ondo State)

Excerpt 3: *Tí o bá ti fẹ̀ rẹran tó ọ̀sara lóore, wá sí Meat Embassy o.*

(If you want to buy nutritious meat, come to Meat Embassy) (Meat Embassy, Bond FM, Lagos State)

Excerpt 4: *FM Cakes and Decorations ló ní kí n lọ fíyín lókàn balẹ̀ o.*

(FM Cakes and Decorations sent me to put your mind at rest)

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

Excerpt 5: *Gbogbo oun tí ẹ̀ n fẹ̀ ló fikàlẹ̀ sí Opulent*

**Hub**, ilé itajà igbálódé taa şẹşẹ kó kalẹ.

(All that you need is at Opulent Hub, a modern supermarket that has just been built.)

(Opulent Hub, Paramount FM, Ogun State)

Excerpt 6: **Thermocool and LG Showroom** yi yàtò, **Thermocool and LG Showroom** yi kojá bèẹ.

(This Thermocool and LG Showroom is different, Thermocool and LG Showroom is superb.)

(Thermocool and LG Showroom, Orisun FM, Osun State)

Excerpt 7: Iròyìn ayọ ni mo mú tọyínwá o láti ilé-işẹ LaFunky **Beauty Skincare** tó kárá ayé.

(I bring good news to you from the international company of LaFunky Beauty Skincare.)

(Lafunky Beauty Skincare Products, YouTube)

Excerpt 8: **Great Achievers Real Estate Management Firm** gan lónà àbáyọ fún gbogbo èyin tẹ fẹ kó lé nilẹyí.

(Great Achievers Real Estate Management Firm is the way out for those who want to build houses in this country.)

(Great Achievers Real Estate Management Firm, YouTube)

In these excerpts of code-mixed expressions above, the boldened English words are embedded into the Yorùbá sentences. These embedded English words and phrases are inserted into the Yorùbá language frame in the sentences to mention the brand names of the advertised products and services. These code-mixing can be said to be unmarked code-mixing because they are normal and expected code-mixing used by the advertisers to mention the brand names of the advertised products and services during the jingle presentation so as to maintain and preserve the unique identity and the nomenclature of these advertised products and services.

Excerpt 9: Ìgbimọ **SON** ti fún wọn lámì èyẹ **NIS Mark of Standard**.

(The SON body has given them an NIS Mark of Standard award.)

(Prestige Paints, Bond FM, Lagos State)

Excerpt 10: È máa gbàgbe o, pèlú irànlówọ **Napoleon Mesh Land Easy Buy**, iyekíyè tó n bẹ lówọ rẹ ni kóo wá san sí **IAS**.

(Don't forget, with the help of Napoleon Mesh Land Easy Buy, come and pay any amount with you to IAS.)

(Napoleon Mesh Land Easy Buy (Splash FM, Ogun State)

Excerpt 11: 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 èni n bó eyin 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 School, Crown FM, Osun State)

Excerpt 12: Ìdí nìyí tí **Standard Organisation of Nigeria fi fi òntẹ lu, ti Nigerian Electrical Contractors** nàà fi dibò 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 13: Owó ceramic filter kéré ju işẹ rẹ lọ, bánki àgbáyé àti ààjò **World Health Organisation (W.H.O)** fówọ síí.

(The price of ceramic filter is smaller than its work, the World Bank and World Health Organisation (W.H.O) endorses it.)

(Omilero Water, YouTube)

There are some English words and acronyms embedded into the Yoruba sentences in the above code-mixed sentences. In excerpt 9, there is the insertion of English acronyms "SON" (Standard Organisation of Nigeria) and "NIS (Nigerian Industrial Standard) Mark of Standard" to mention the name of the organisational body that approved the advertised paint and the name of the award they received. Also in excerpt 10, the insertion of "Napoleon Mesh Land Easy Buy" occurs to mention the name of the service the advertised company is giving the listeners while the English acronym "IAS" (International Accounting Standard) is embedded mention the name of the organisational body in partnership with the advertised company.

Similarly, in excerpt 11, the embedded English phrase "Best Results International School" is done to mention the name of the advertised school and the embedded English acronyms "WAEC" (West Africa Examinations Council), "NECO" (National Examination Council) and "UTME" (Unified Tertiary Matriculation Examination) occur by the advertiser to mention the names of the examination bodies in the jingle presentation. Furthermore, in excerpts 12 and 13, the English phrases "Standard Organisation of Nigeria" and "Nigerian Electrical Contractors" and "World Health Organization" are embedded to convey the names of the organisational bodies that approves and endorses of the advertised products or which they are affiliated to. These code-mixing are unmarked because the language insertions are expected to be done by the advertisers to mention the English names or acronyms of the organisational bodies attached to the advertised products and services within the Yorùbá sentences.

Excerpt 14: Àimoye òdà ni wọn şe láti ilé-işẹ wọn, 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 15: Gbogbo èni tó fẹ ra **Profit City** tí à n tà ní **300,000-naira** báyí àti **First Class City** tí à n tà ní **250,000-naira** báyí, **100,000-naira** péré lè ra pílóti kan bá şe tà nígbà èdínwó.

(All those who want to buy Profit City that we are selling for 300,000 naira now and First-Class City that we are selling for 250,000 naira now, you would buy 1 plot for 100,000 naira only as it was sold during promo.)

(Napoleon Mesh Land Easy Buy, Splash FM, Ogun State)

Excerpt 16: Ọfẹ̀ sì ní, yára tẹ̀ \*200\*3\*1# láti wọ̀ èyíkẹ̀yíí nínú àwọn data olóṣoṣù wọn tí owó rẹ̀ tó ẹ̀gbẹ̀rún kan ó lé ní ẹ̀dẹ̀gbẹ̀ta naira.

(It is free, quickly dial \*200\*3\*1# to enter their different monthly data tariffs that is up to 1500 naira.)

(9mobile, Amuludun FM, Oyo State)

Excerpt 17: Ọrẹ̀ mi jòwọ̀, ibo ni mo ti lè rí àwọn natural products bí *turmeric powder, ginger powder, moringa powder, extra virgin coconut oil, apple cider vinegar* àti *black seed oil*?

(My friend, please, where can I get natural products like turmeric powder, ginger powder, moringa powder, extra virgin coconut oil, apple cider vinegar and black seed oil?) (Lobsam Natural Health Centre, Adaba FM, Ondo State)

Excerpt 18 : Ọdún mẹ́ta sí méré́n ni ẹ̀ fi lo *ceramic filter*.

(You will use the ceramic filter for three to four years.)

(Omilero Water, YouTube)

Excerpt 19: Kò tán síbẹ̀ o, *Ebony Berry* fún aláwọ̀ dúdú tó fẹ̀ máa dán, *Skin Tone Cream, Flawless Face Cream, Face and Body Cream*, gbogbo ẹ̀ pèlú owó tí kò ga ju ara lọ, *Face Cleanser* fún gbogbo ojú tó bá ẹ̀ ẹ̀káká, *LaFunky Pink Lips* fún gbogbo olóju arèdè, *Vitamin E Oil* máa tún ‘raṣe, *Skin Tone Whitening Soap, Pimples Soap, Strawberry Body Wash, Vanilla Body Wash*.

(That’s not all, Ebony Berry for black people who want to be shining, Skin Tone Cream, Flawless Face Cream, Face and Body Cream, everything is sold at affordable prices; Face Cleanser for faces that are not smooth, LaFunky Pink Lips for beauty queens, Vitamin E Oil rejuvenates the body, Skin Tone Whitening Soap, Pimples Soap, Strawberry Body Wash, Vanilla Body Wash.) (Lafunky Beauty Skincare Products, YouTube)

In the excerpts above, there are some English words and phrases embedded within the Yorùbá sentences in the code-mixed expressions. In excerpt 14, the embedded English phrases which are “prestige decorative paint, prestige plus, prestige test coat, prestige emulsion, prestige wood finish, prestige floor filler and prestige marine coat” are inserted to mention names of the paints produced by the advertised company.

Furthermore, in excerpt 15, the insertion of “Profit City” and “First Class City” is done by the advertiser to mention the names of the estates of the advertised company where plots of land are available for sale to the listeners. Also, the insertion of “300,000 naira”, “250,000 naira” and “100,000 naira” occurs to mention the amount the plots of land are sold at the mentioned estates.

Similarly in excerpt 16, there is an insertion of these numbers “\*200\*3\*1#” which occurs to mention the code of the advertised network. Also, in excerpt 17, the insertion of the English phrases “turmeric powder, ginger powder, moringa powder, extra virgin coconut oil, apple cider vinegar and black seed oil” is done to mention the English names of the natural products sold at the advertised Health Centre. In the same vein, in excerpt 18, the English phrase “ceramic filter”, is inserted to mention

the name of the product the company produces.

Furthermore, in excerpt 19, the embedded English words such as “Ebony Berry, Skin Tone Cream, Flawless Face Cream, Face and Body Cream, Pink Lips Vitamin E Oil, Skin Tone Whitening Soap, Pimples Soap, Strawberry Body Wash and Vanilla Body Wash” are interlarded to mention the names of the products of the company. All these code-mixing are unmarked code-mixing which are expected and normal language insertions done by the advertiser so as to mention the English names or code the advertised companies give to their products and services within the Yorùbá sentences in order to preserve their unique identities and given names.

Excerpt 20: *9mobile* máa ẹ̀ ní data ọfẹ̀ tó tó ọgọ́fà *gigabyte* sínú èyíkẹ̀yíí *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 21: Bẹ̀ni, oní àlẹ́kún *DHA* èyí tó ní ẹ̀ àtílẹ̀yìn idàgbàsókè ọpọ̀lọ̀ tó jí pépé. (Yes, it has DHA which enhances a sharp brain development.)

(Peak 456 Milk, Splash FM, Oyo State)

Excerpt 22: Bí *Copper Cable* ẹ̀ wà ní *Aluminum Cable* ẹ̀ wà nípele-nípele lówó tí kò gunpá.

(As Copper cable is available, so also is Aluminum cable available in different sizes at affordable prices.)

(Joykem Wires and Cables, Splash FM, Oyo State)

Excerpt 23: Ẹ̀ kàn síwọ̀n ní *Facebook* tàbí @ *perfumegardenhostel* ní *Instagram*.

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

(Perfume Garden Hotel, Crown FM, Osun State)

Excerpt 24: Ẹ̀ sì tún lè pè sórí nóm̀bà yíí +14102408369 tàbí kẹ̀ kàn sí orí ẹ̀rọ ayélujára *www.LaFunkybeautyskincare.com* toun ti *gmail address* wá *eogunlade73gmail.com*.

(You can also reach us on this number +14102408369 or contact us on our website *www.lafunkybeautyskincare.com* or our Gmail address *eogunlade73gmail.com*.)

(Lafunky Beauty Skincare Products, YouTube)

Excerpt 25 : CoMalart la ẹ̀ pèlú àpapò *artemether* àti *lumefantrine* láti dojúko 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)

The excerpts above contain code-mixed expressions in which English words are embedded into the Yorùbá sentences. The boldened English words in the code-mixed expressions “data, gigabyte, smartphone, DHA (Docosahexaenoic Acid), Copper Cable, Aluminum Cable, Facebook, Instagram, @perfumegardenhotel, *www.lafunkybeautyskincare.com*, *eogunlade73gmail.com* and *gmail address, artemether and lumefantrine*” are inserted by the advertiser because of the lack of facility in the Yorùbá language to express these words which are examples of unmarked code-mixing. These

code-mixing are unmarked code-mixing because it is expected and normal for the advertisers to borrow these words from English because of lack of facility to express these words adequately in Yorùbá. This is to cater for the unavailability or lack of facility some words and concepts to be expressed in the Yorùbá language which make advertisers to borrow from English. This is in line with Akindele and Adegbite (1999) assertion that code-mixing can occur when there is lack of facility in a language or by a speaker in discussing a topic in a language.

Excerpt 26: **Military and para-military accessories, àwọn officers' clothes** ni ti **Civil Defence, Soldiers, police, Peace Corps** àti Amotekun àti belt àti filà àti Lanyard wọn ní bẹ nìbẹ

(Military and para-military accessories, officers' clothes for Civil Defence, Soldiers, Peace Corps and Amotekun and belt and cap and their lanyard are available.)

(Niyi Shoes, Orange FM, Ondo State)

Excerpt 27: È tètè wá register fún **regular or part-time studies fún admission into degree, PGD, PGD conversion into degree and Masters' degree programme ní Faculties of Education, Social and Management Science, Humanities, Natural Sciences, láti cover àwọn courses in Accounting, Marketing, Banking and Finance, Hospitality and Tourism Management, History, English, French, Mass Communication, P.H.E, Guidance and Counselling, Biology, Mathematics and other science** toun **Public Health** tó jé iyen ló tún jẹ ló lásikò yìi nílẹ̀yí àti lókè òkun fún àwọn **graduates of School of Nursing, School of Health Technology and University of Medical Sciences.**

(Come and quickly register for regular or part-time studies for admission into degree, PGD, PGD conversion into degree and Masters' degree programme in Faculties of Education, Social and Management Science, Humanities, Natural Sciences to cover some courses in courses in Accounting, Marketing, Banking and Finance, Hospitality and Tourism Management, History, English, French, Mass Communication, P.H.E, Guidance and Counselling, Biology, Mathematics and other science and also Public Health that is presently thriving at home and abroad for graduates of School of Nursing, School of Health Technology and University of Medical Sciences.)

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

Excerpt 28: **Baltimore, Maryland** lóriléèdè **America** la fìkàlè sí.

(Baltimore, Maryland in America is where we are.)

(LaFunky Beauty Skincare, YouTube)

Excerpt 29: A sì tún ní àwọn alágbàtà lóriléèdè àgbáyé ní **London**, 07943818294; **Joké Canada**: 587-500-4780; **Chicago**: 7734498717; **Yétundé Toronto**: 6477715787; **Tinu Nigeria**: 08023173151; **Lara Germany**: 15216945020.

(We also have distributors in countries of the world at London, 07943818294; Joke Canada: 587-500-4780; Chicago: 7734498717; Yetunde Toronto: 6477715787; Tinu Nigeria: 08023173151; Lara Germany:

15216945020.)

(LaFunky Beauty Skincare, YouTube)

In the excerpts above, there are examples of code-mixed expressions in which the boldened English words are interlarded within the Yorùbá sentences. In excerpt 26, the embedded English words include “military and para-military accessories, officers' clothes, Civil Defence, Soldiers, Police, Peace Corps, belt and Lanyard which occur to mention the names of professions whose attire and accessories are available at the advertised company. Also in excerpt 27, the embedded English expressions are used to mention the names of the courses, their faculties and degree programmes available at the advertised University.

Furthermore, in excerpts 28 and 29, the English words “Baltimore, Maryland, America, London, Canada, Chicago, Toronto, Nigeria and Germany” are implanted into the code-mixed sentences to mention the location of the company and some countries where the marketers and distributors of the products are available. These are unmarked code-mixing which are seen as normal and predicted language choices used to mention the English names of profession and the academic programmes of the target audiences of the advertised products and services or names of countries where the products are available.

Excerpt 30: When the money **don** come, **ó yá** do the 919 dance.

(When the money has come, let's do the 919 dance.)

(UBA 919, YouTube)

In the code-mixed expression above, there is a mixture of English, Naija and Yorùbá in which English is the matrix language while Naija and Yorùbá are the embedded languages. In this excerpt, the embedded Naija verb “don” means “has” while the embedded Yorùbá word “ó yá” means “let's” in this context. The insertion of the embedded Naija and Yorùbá words serve as lexical fillers in the sentence so as to express the exhilaration and joy that comes with using the advertised code when the financial needs of customers are met. This is an unmarked code-mixing because the embedded words are normal and expected since they are functioning as lexical fillers in the sentence. This corroborates Akindele and Adegbite (1999)'s claim that code-mixing serves a linguistic need of providing lexical, phrasal or sentential filler in utterances.

### Marked Code-mixing

There are some excerpts of code-mixed expressions that are marked code-mixing. This is because the insertion of the embedded words into the sentence frame of the matrix language can be seen as unexpected and unpredicted language insertion which is likely to draw the attention of the listeners towards these embedded words because they carry an underlying or extra social meaning. They are seen below

Excerpt 1: Kò sirúfẹ kánòpì tẹ ñ fẹ lóde àríyá yín tí kò sí nìbẹ, **one thousand capacity, five hundred capacity, festival canopy, prayer canopy** pèlú àwọn **tables and chairs** tó ló lóníran-ńran tó wà **fully-decorated** ní ñ bẹ

níbè 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 fi kòmọ nilé iwé tán fi ka àkàyège.

(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.)

Excerpt 3: **Bákannàà ilèkè bèbè oniyinyin yinrin** tó jé **quality** wà lódò tiwa fún àwọn obinrin tó gbafè ní gbogbo ojú.

(Also, shinning waist beads that are of quality are available with us for fashionable women.)

(LaFunky Beauty Skincare, YouTube)

The code-mixed sentences above in excerpts 1 to 3 contain elements of Yorùbá and English in which English words and phrases are embedded into the Yorùbá language structured sentences. In excerpt 1, the English phrases “one thousand capacity”, “five hundred capacity”, “festival canopy”, “prayer canopy”, “tables and chairs” and “fully-decorated” are embedded in the code-mixed sentence so as to associate with the English listeners so that they can easily understand the types of items available for rent at the advertised company. Similarly in excerpt 2, the insertion of the English words and phrases such as “quality rugs and carpets”, “assorted centre rugs”, “plastic chairs and tables”, “students' chairs and tables” occur to make the English listeners have an idea of the different products sold by the advertised company. Also, in excerpt 3, there is also the insertion of the English adjective “quality” to describe the originality of the waist bead produced by the advertised company so as to make the English listeners have an idea of the high value of the product.

These code-mixing are marked because the insertion of these English words and phrases into the Yorùbá language structured sentences are to associate with the English listeners so that they can have an idea of some important information about the advertised products and services. This is in support with Gal (1988) and Akindele and Adegbite (1999) that code-switching/mixing are used to include or exclude someone from conversation which can create, cross or destroy interpersonal relations and group boundaries.

Excerpt 4: 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 5: **Balofem Properties and Homes**, tí a bá sọ

**nípa real estate services**, wọn mò

nípa è dáadáa.

(Balofem Properties and Homes, if we talk about real estate services, they know about it very well.)

(Balofem Properties and Homes, Splash FM, Ogun State)

Excerpt 6: **Ràkan gbàkan, ràkan gba méjì bonanza** yíi ò ní pé tán o.

(This buy-one, collect-one or buy-one, collect-two things bonanza will end soon.)

(BB Top Solar, New Cruise FM, Ekiti State)

Excerpt 7: **Great Achievers Automobile Dealers Firm** ti pé níbi à n ta ọkọ lóríṣíríṣí, idí abájọ rée tó fi jé 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)

In excerpts 4 to 7 above, there are some embedded English words in the following Yorùbá sentences in the excerpts above. In excerpt 4, the English word “standard” is inserted thrice for the purpose of emphasising on the originality of the advertised paint. Also, in excerpt 5, the embedding of “real estate services” occurs by the advertiser to highlight and emphasise on the type of service the advertised company renders so that the English listeners can know what the company is all about. Furthermore, in excerpt 6, the embedded English word “bonanza” occurs to lay emphasis on the promo the advertised solar company is giving to their customers. In addition, the insertion of English word “confirm” in excerpt 7 is done to lay emphasis and stress on the quality of the vehicles sold at the advertised company. These code-mixing are marked because the language choices have an underlying function of ensuring that the message about the advertised products and services are registered in the listeners' mind and memory. This is because the advertisers want to draw the attention of the listeners to some important information about the advertised products and services by inserting the embedded English words in the Yorùbá sentences above.

Excerpt 8: **Gbogbo èyin ilé itura, iyawó ilé àti èyin aláṣe tẹ ẹ fẹ ra eran tútù, fresh meat;**

Meat Embassy ní kí ẹ máa bò.

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

(Meat Embassy, Bond FM, Lagos State)

Excerpt 9: **Bèèni wọn a máa print picture lóri cake** tí àwọn elèèbò n pè ní **edible print** (Also, they print picture on cake that this called edible print in English.)

(Afoluke Prints, Ekiti FM, Ekiti State)

Excerpt 10: **SLO Auto Solution** ti balẹ̀ bą̀gẹ̀, pẹ̀lú àwọn irinse igbàlódé, **ultra-modern diagnostic machine**, ti yóò sọ ipò tí ọkọ yín wà gélẹ̀ kí á tó tọ̀wọ̀ bọ̀.

(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 11: Tó bá jẹ ẹrọ iléwọ lórisírísi àti ẹyà ara fòònu, iyen **phone and phone accessories** lẹjẹwónlẹjẹwón fún ẹyin alárátúntà, gbogbo ló yapa sòdò wón.

(If it is phone and phone accessories in large quantities for retailers, they are all available there.)

(Ade Crystal Concepts, Crown FM, Osun State)

Excerpt 12: Panbabarì tún ni ti kírímù gbèrèbí **Stretch Marks Cream** tó ti ilé-iṣẹ wa jáde.

(Another amazing thing is Stretch Marks cream that is produced from our company.)

(Lafunky Beauty Skincare Products, YouTube)

Looking at the above excerpts 8 to 12, the code-mixed sentences contain elements of Yorùbá and English. In excerpt 8, there is an insertion of the English phrase “fresh meat” which is the Yorùbá translation for “*eran títù*” in the code-mixed sentence. This is to make the English listeners have an idea of the kind of meat available for sale at Meat Embassy. Also, in excerpt 9, the English phrase “edible prints” is inserted to say the English term for what was said in Yorùbá in the earlier part of the sentence so as to make sure the English listeners have an idea of another aspect of printing the advertised company engages in. In addition, in excerpt 10, 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 also been interpreted to the Yorùbá listeners in the sentence. In the same vein, in excerpt 11, the embedded English phrase “Stretch Marks Cream” is the Yorùbá translation for “*kírímù gbèrèbí*” in the sentence which is done to make the English listeners have an idea of another product produced by the advertised company. These code-mixing are marked because the language insertions are used to translate or restate or repeat a message in English which has been previously said in the Yorùbá language. This is to make English listeners have an idea of the information about the advertised products and services.

Excerpt 13: Àwọn **painters** tó moyì, tó moyì ojúlówó, tí wón moṣẹ wón bí iṣẹ, tán tún máa n fíṣẹ gbaṣẹ, tẹ bá bi wón lèèrè pé irú ọ̀dà wo lẹ máa lò, wón á ní ẹ má rìn jìnà, Atan Ota ni ẹ jẹ á lọ.

(The painters who knows the value of quality products, who knows their work well which attracts them to more clients, if you ask them which type of paint they use, they would say you should go to Atan Ota.)

(Prestige Paints, Bond FM, Lagos State)

Excerpt 14: Bẹ̀ẹ̀ni, a ni àwọn **ushers** àti àwọn **bouncers** tó máa jẹ **kí party yin jẹ 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 15: **Wholesales price** dẹ làwọn ojà yí ibá ṣe lẹyọlẹyọ tàbí **dozen dozen**.

(These goods are sold at wholesale price, either per one or in dozens.)

(Niyi Shoes, Orange FM, Ondo State)

Excerpt 16: Àṣẹ àrà mòndà, Àṣẹ iyanu tí n ṣe gbogbo idòtì inú omi pátápátá porogodo ceramic filter; ceramic filter ní ṣẹ omi kadara tí gbogbo bacteria yòò kànjàngbòn t’ómi mímu wa yòò fi wá lókànbalẹ pèsẹ.

(An amazing and wonderful filter that filter all the dirt inside water is ceramic filter; ceramic filter filters water so that bacteria will be in trouble and your drinking water will give you rest of mind.)

(Omilero International, YouTube)

Excerpt 17: Kómálààti o, Kómálààti o, ògùn malaria tó dára fún gbogbo ẹbí.

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

(CoMalart, YouTube)

Excerpt 18: Lára iṣẹ tí wón yàn láàyò ni kí wón kó mansion igbàlódé tó dúró ire, wón n fi ilé rent.

(Part of their work is to build modern mansion that is standing, they rent out houses.)

(Great Achievers Real Estate Management Firm, YouTube)

Excerpt 19: And if you **no get** cash, there’s no wàhàlà.

(And if you don’t have cash, there’s no problem.)

(UBA 919, YouTube)

The excerpts 13 and 19 above are code-mixed sentences which contains elements of Yorùbá, English and Naija. In excerpts 13 to 18, the boldened Yorùbá words are embedded into the Yorùbá sentence structures in the above excerpts. The embedded Yorùbá words such as “painters, ushers, bouncers, party, one in town, wholesales price, dozen, bacteria, malaria, mansion and rent” are inserted in the Yorùbá sentence structures. These code-mixing occur not because they do not have Yorùbá translated versions or equivalents, however, they are embedded so as to ensure a straightforward and easy understanding of some information by using the English versions of words that the listeners are likely familiar with and can be quickly understood and assimilated by them without racking of brain compared to their Yorùbá translated versions. These code-mixing are marked because the embedding of the Yorùbá words are done by the advertisers to ensure easier and quick comprehension of the words to the listeners.

Furthermore, in excerpt 19, there exists elements of English and Naija and Yorùbá in the code-mixed sentence. The embedded Naija verb “no get” means “don’t have” and the embedded Yorùbá word “wàhàlà” means “problem”. The insertion of the Yorùbá word “wàhàlà” is used because many listeners are likely to easily understand the word than its English version of it. The code-mixing is marked because this language choice is used to convey an extra social meaning of portraying the code \*919# of the advertised bank as a problem solver of lack of money.

Excerpt 20: Ó ga ó ga ó ga bii **signboard**, gèlè mi ga ju tí ẹ lọ.

(Its high, its high, its high like signboard, my headgear is higher than yours.)

(Airtel 4G, YouTube)

The excerpt above contains elements of Yorùbá and English. The English word “signboard” is inserted to serve as a metaphor that represents the great height that Airtel’s 4G network has gotten to which is glaring and conspicuous for everyone to see. This is a marked code-mixing which is to flaunt the ubiquitous nature of Airtel’s 4G network so that the listeners can know the status of the advertised network.

Excerpt 21: *Ókọjá be careful, bo bo bonanza.*

(It’s more than be careful, bo bo bonanza.)

(BB Top Solar, New Cruise FM, Ekiti State)

Excerpt 22: *Abegi jòó jòó jòó, dial the number 444.*

(I am begging please, please, please; dial the number 444.)

(Airtel 444, YouTube)

Excerpt 23: *Yes oh! honourable, wàá gbayì.*

(Yes oh! honourable, you are honoured.)

(Trophy Premium Lager Beer, Cool FM, Lagos State)

In the excerpts 21 to 23 above, there are code-mixed sentences which contains words from Yorùbá, Naija and English. In excerpt 21, there is the insertion of “be careful” and “bonanza” in the code-mixed sentence which occurs to express the genuineness of the bonanza programme for buyers of the advertised solar product to the listeners. This is a marked code-mixing which is a language insertion aimed at assuring the listeners of the validity of the bonanza programme. Also, in excerpt 22, the Naija word “abegi” means “I am begging” and “jòó” which means “please” are inserted into the English sentence to express the plea of the advertiser to the listeners to use the code \*444#. The code-mixing is marked because the advertiser’s use of the multilingual sentence is aimed at appealing to the listeners to make use of the advertised code. Furthermore, in excerpt 23, the inserted English words “yes oh” and “honourable” are used to express the happiness and prestige attached to the consumers of the advertised product. The code-mixing is marked which is aimed at bringing the attention of the listeners to the honourable way the consumers of the advertised products are seen and regarded in the society.

Excerpt 24: *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)

The code-mixed sentence in excerpt 24 above contains words from Yorùbá and English. 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, there is pun in the sentence in which “4 mēta” in Yorùbá sound the same as “metaphor” in English which is used by the advertiser to make the jingle sound harmonious as the words from both languages rhyme together which produces a melodious sound. The code-mixing is marked which is a remarkable language mix done to make the jingle entertaining, sound melodious and pleasant to the ears of the listeners.

### Discussion of Findings

From the analysis of the data, it is discovered that

advertisers made use of both unmarked code-mixing and marked code-mixing. Irrespective of whether the advertisers made use of either unmarked code-mixing and marked code-mixing, they are used for these specific reasons. For the unmarked choices used by the advertisers, the reasons why they occur are as follows. First, it is used to mention the English brand names, part of the brand names of the advertised products and services or names of products for promo embedded in Yorùbá sentences. Second, it is used to mention the English names or acronyms of the organisational bodies attached to the advertised products and services in Yorùbá sentences. Third, it is used to mention the English brand names or codes advertised companies give to their products and services in Yorùbá sentences. Fourth, it is used to cater for the unavailability, lack of facility or inadequacy of some words and concepts to be expressed in the Yorùbá language which make advertisers to borrow from English. Fifth, it is used to mention the professions or the academic programmes of the target audiences of the advertised products and services or to mention names of countries where products are available. Lastly, it is used to serve as lexical fillers in sentences to convey some information about products and services.

On the other hand, it is discovered that when the advertisers use marked choices, they use it for these specific reasons which are as follows. First, it is used to make Yorùbá, Naija and English listeners have an idea of the information being passed across by advertisers about the advertised products and services. Second, it is used to thematise, highlight, stress and lay emphasis on some important information like the benefits, quality, the operations of the advertised company, the actions to be performed by the listeners etc. Third, it is used to translate or restate or repeat a message in a language which was previously said in another language. This occurs to convey to the same message to the Yorùbá, English and Naija listeners. Fourth, it is used to ensure a straightforward and easy understanding of some information by using the English versions of words that the listeners are likely familiar with and can be quickly understood and assimilated by them without racking of brain compared to their Yorùbá translated versions. Fifth, it is to serve as metaphor to represent some concepts about an advertised service. Sixth, it is used to express feelings, desires, wishes, plea, confidence and genuineness of information about the advertised products and services to the listeners. Lastly, it is used to display advertisers’ bi/multilingual skills through rhyming of words from two languages which makes the jingle entertaining, sound melodious and pleasant to the ears of the listeners.

### CONCLUSION

Code-mixing is a linguistic technique used in advertisement jingles and it can either be marked or unmarked in nature. This indicates that while some of the language interlarding in the commercial jingles is ordinary or expected, there are also instances of unexpected and unforeseen language

interlarding that serve to highlight the advertiser's points while attempting to convey the intended messages about the goods and services to the audience. Additionally, these marked and unmarked code-mixing practices are functionally motivated actions that marketers employ for a variety of specific purposes. This helps to meet the goals of advertising, which are to inform, remind, and convince consumers to use the products and services that are being promoted. Therefore, rather than viewing code-mixing as an indication of linguistic incompetence, it is advised that advertisers use it as a rich and authentic communication tool to successfully inform listeners about the marketed goods and services in a multilingual society.

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