Hausa in Advertising and Consumer Culture

S. A. Abdulmumin
Department of African Languages and Cultures
Faculty of Arts
Ahmadu Bello University, Zaria, Nigeria
E-Mail: Saabdulhassan@yahoo.com
GSM No: 08036937585 or +2348036937585

Abstract
Culturally, the tradition of talla which is basically similar to advertising requires that commodities for sale should be presented to any potential consumer wherever possible. Assorted commodities, products as well as variety of services are usually items that are sold in advertising. It has been discovered that advertising is one of the socializing forces in our culture; it sells more than just commodities, products or services. It also sells images, values, goals as well as concepts of who we are and who we should be both local and foreign. It shapes our attitudes and our attitudes shape our behaviour. Again, advertising almost always uses all sorts of appeals and persuasions from imagery to compelling language verbal and non-verbal or written to touch audience innermost fears, emotions and fancies. In fact, advertising goes beyond the selling of goods; it at the same time sells a kind of consumer culture. It is in view of these features of advertising that this presentation examines the use of Hausa language in advertising to sell the consumer culture to Hausa speaking target audience. The data of the study was obtained from Radio Nigeria Kaduna advertisement programmes through recording exercise. Judgement sampling was also used to select sample advertisements for analysis. Consequently, the findings of the study are presented.

Keywords: Hausa, talla, 'yantalla Advertising, consumer and culture.

Introduction

There has been a long debate about how advertising works whether it (advertising) actually converts, or primarily reinforces existing attitudes. This obviously depends on the kind of information advertising is communicating. Advertising can have a variety of influences: supplying information, reminding consumers of past sources of satisfaction and affecting attitudes. It can also call for varying responses from target audiences after supplying them with information about products or services. A direct response in the form of purchasing behaviour might be required; or address, telephone number, business card, given and coupons provided for clipping. The required response is to seek further information.

Whether or not an advertisement aims at a direct response or the seek of further information will depend very much upon the media used and the target audience. Some advertising aim directly at a need, hoping that target audience will identify with some conditions portrayed and welcome the suggestion given as to how this might be dealt with. Such advertising can link a product to a particular occasion for instance, after dinner herbs, breakfast or bedtime drink. One obvious disadvantage of this approach is that the products in question may no longer be consumed on other occasions.

Where repeat consumption is required, an advertisement can be used to jog memories about past consumption. In competitive consumer fields when a variety of similar products or goods and services are available, advertising can encourage consumers to strict with existing "brands" rather than to switch. Success then results not from conversions but from the prevention of conversions taking place. For example, inHausaland, there was a time when the washing Powder Blue Omo Detergent took over the market of washing powders. The powder of this product i.e. (Blue Omo Detergent) monopolized the market so much that the product had become so ordinarily accepted by housewives, women, and men in both urban and rural areas as if other popular detergent products like Elephant Blue Detergent, Surf, Rex etc, did not exist.

Then there was an introduction of variety of powder detergents such as Rin, Klin. Sunlight, Ariel, etc which posed a stiff competition to the Blue Omo Detergent. In order to survive the competitive consumers market for their 'brand', the producers of Blue Omo Detergent, employed the services of the popular Hausa Oral Singer-Alhaji Mamman Shata to compose an advertisement song for their product - Blue Omo. Exceipt of the song go as follows:

Hausa	**Translation**
Yanzu a tarihi sai Omo	In history, it is only Omo
Irin yadda Shata ke Zamani	Just like Shata is reigning
Haka Omo ke Zamani	That is how Omo is reigning
Yanzu a tarihi sai Omo	In history, it is only Omo

(Radio Nigeria Kaduna. 2000)

In this advertisement, Shata encourages consumers to stick to the existing brand of Blue Omo Detergent rather than to switch to other competing detergents. Shata associates the product with his personality - as a popular and a long reigning oral singer in Hausa society. Culturally, Shata's oral singing had generated a lot of attraction among the Hausa speaking audience. So many individuals have sought for his praise song in order to gain some specific fame in the society. While several people have benefited from the Shata's songs, many others have been disappointed.

Therefore, the use of Shata to compose an advertisement song for the Blue Omo product has gained both a cultural and a promotional significance. Culturally, it gained an endorsement by a personality of a popular reigning Hausa oral singer whose song has become a 'thing' of pride for 'fame seekers' in society. Promotionally, Shata promote the product. Blue Omo impliedly as a durable product/brand that consumers should always patronize and buy.

The concept of *Talla* - advertising in Hausa

In Hausa, basically speaking *talla* means hawking. It is, however, synonymous with advertising in English. It is essentially all about hawking assorted commodities as well as goods and services. *'Yan talla* (hawkers and/or advertising agents) normally take goods and services from place to place and, orally through an artistic use of language present them and persuade their prospective consumers to buy or patronize the goods and services. The use of Hausa as one of the languages of both national and international broadcasting has equally earned it an undisputable role in advertising. Hausa in (like any other language used) advertising is primarily to persuade consumers to buy and patronize goods and services presented in the advertisements. Put differently, advertisements in Hausa are specifically meant for the attention of audience in predominantly Hausa-speaking northern Nigeria and the 'Hausawa' of other part of Hausaland.

Hausa language, Hausa speaking audience or Hausawa and Hausaland have all been defined respectively by Bello (1992: 1):

> Hausa is the language spoken by millions of people living in Hausaland. Territorially, Hausaland comprises an enormous area of that part of the western Sahel which lies adjacent to the Lake Chad basin. By the Sahel is meant that dry belt of Africa which stretches across the continent from the Senegal River in the west to the Red Sea in the east. It lies south of the Sahara and north of the equatorial and coastal jungles and rain forests.

Again, Bello explains that Hausaland 'proper' can be said to cover much of northern Nigeria outside the 'Middle Belt' and Borno; it also extends north of Kano and Katsina provinces, and both north and considerably west of Sokoto into the Republic of Niger, and perhaps, as some would argue, southwest into the hinterland of Benin, Togo and Ghana."

Bello adds that northern Nigeria is undoubtedly the strongest centre of the Hausa (Hausaawaa (P1.); Bahaushee) (Sg.). It comprises approximately 300,000 square miles. This makes it about the size of France (212,822 square miles) and Great Britain (88,745 square miles) combined. From its border with the Republic of Benin in the west, to the Cameroon Republic in the east, Northern Nigeria is about 720 miles wide. From its northern neighbour, the Republic of Niger to the east of Nigeria in the south is a distance of approximately 410 miles."

It is interesting to note that in Nigeria, the concept of modern media advertising in Hausa language is already well established most especially in the broadcast media-namely radio and television. The use of broadcast media for mass communication in Nigeria has existed for over five decades. It is, however, imperative to recognize here that for any broadcast media to develop, survive and thrive, it must broadcast commercial programmes; and one of the commercial programmes which contributes in payment of the bills of the broadcast media is certainly - advertising.

Critically speaking, there is controversy in the field of advertising. Accordingly Crystal (1987: 390) explains thus:

> The field of advertising is a controversial one, as people dispute the ethics and effects of 'hard[1] selling tactics, fraudulent claims, commercial sponsoring in sport, the intrusiveness of advertisements, and their effect on children. Its language therefore needs careful investigation and monitoring. But it is not an easy field to make generalizations about. Its boundaries blur with other forms of persuasive language, such as speeches, sermons, and public announcements. And within the genre, there is so much variation in subject matter that it is impossible to maintain a single attitude that will encompass everything. Whatever our view about advertisements for cigarettes, washing powders, or cough remedies, it is unlikely to be the same as the view we hold about advertisements dealing with the dangers of smoking, the sale of houses, or the needs of the third world.

Advertising can also send across information through one-way and two-way communications. One-way communication tends to be faster and two-way communication, the more accurate. With two-way communication, receivers of information tend to have greater confidence in their decisions while senders are more open to off-the-cuff reactions. Unless controlled, two-way communication can become disorderly and can function at the speed of the slowest participant. While one-way communication can appear more orderly to an outsider, its cost can be inaccuracy.

It is observed that in communication between producer and consumer there is a fundamental imbalance. Communication is predominantly one-way, from producer to consumer. Consumers may have few means of communication with producers other than by letters of complaint and praise and decisions to purchase or not to purchase. The lack of feedback from consumers is the primary reason for market researeh. Instead of passively waiting for information to come in from the market, the company or producer goes out and actively seeks it. This clearly shows the essence of marketing managements, which could be defined in terms of communication between producer and consumer. This communication is the essence of marketing. It is probably viewed that without it, advertising and commerce would die away.

It is important, in view of the foregoing to examine the history of consumer culture and the relationship between Hausa in advertising and consumer culture.

History of Consumer Culture

Croteau and Hoynes (1997: 189) report that Stuart Ewen (1976) has explored the historical roots of what we now call consumer culture, tracing the role of early twentieth century advertising in its creation. Turn-of-the-century capitalists, captains of industry, saw mass advertising as a means of shaping the consciousness of the American population in a way that would give legitimacy and stability to the rapidly industrializing society. The key to this new consciousness was the creation of a new way of life based on the pleasures of consumption.

Mass advertising emerged in the 1920s when leaders of the business community began to see the need for a coordinated ideological effort to complement their control of the workplace. Advertising would become the centrepiece of a programme to sell not only products, but also a new American way of life in which consumption erased differences, integrated immigrants into the mainstream of American life, and made buying the equivalent of voting as a form of commitment to the democratic process.

From the start, then, advertising was more about creating consumers than selling individual products. If a mass-production economy was to be profitable and if those who worked for long hours under difficult conditions in the factor were to be pacified, new needs and habits had to be stimulated. This was the job of advertising. Its early practitioners built on people's insecurities about their lives and their appearances to shape desires for new consumer products. Solutions to personal problems were to be found in the consumption, an early version of the currently prevalent attitude that views a day of shopping as a way to cheer up oneself. Advertisements suggested new products such as mouthwash or (toothpaste), hand lotion and deodorant would protect people from embarrassment and give them a ticket to the modern world. Old habits and followings-the traditions that recent immigrants brought to the United States were to be discarded in favour of the new "American way, participation in a consumer society. Advertisements sold consumerism as a gateway to social integration in twentieth century

America and as an ideology that would smooth over social conflict - especially class conflict - and serve as a form of social cement.

One-way advertising tries to sell a cross-class ideology of consumerism was through its focus on the realm of consumption and its neglect of production. The industrial workplace might be unsatisfying, even degrading but advertising offered a world that was far removed from the drudgery work, emphasizing the wonders of the consumer lifestyle. It was after all that lifestyle and associated worldview that advertisements were selling, regardless whether people had the means to really live it. As Ewen (1976: 10) puts it, while the ideology of consumerism:

> served to stimulate consumption among those who had the wherewithal and desire to consume, it all tried to provide a conception of the good life for those who did not... the border context of a burgeoning commercial culture, the foremost political imperative was *what to dream.*

Such dreams, according to Croteau and Hoynes (1997: 190) could be realized only by consuming goods, and even this was only a temporary realization, requiring continuous consumption in seareh of the lifestyle promoted by advertising. Our culture of consumption, then, is intimately connected to the advertising, which helped create it and continues, in new forms, to sustain consumerism as a central part of contemporary American ideology.

Hausa in Advertising and Consumer Culture

The frequency of Hausa in advertising messages to the consumer cannot be accurately recorded. There are so many advertisements in our mass media, especially broadcast media, namely: radio and television every day. Croteau and Hoynes (1997:187) report that "Each day, we are bombarded with advertisements in our homes, cars, and workplaces and on the street. As business seeks new places to advertise their goods and services, advertisements can be found at about everywhere. Buses and taxis have long been prime advertising spaces, catching the eyes of riders and passer by alike. Television and radio have long been chock full of advertisements. When you log onto the internet, you will find that colourful advertisements are also part of the cyberspace experience. Advertisements surround sporting events, both on television and sports arenas. They arrive in the mail and fax. We wear advertising logos on our clothes and hum advertising jingles in the shower. In short, advertisements are so deeply embedded in our environment that we are likely to see, hear, and even smell them (in form of magazine perfume advertisements without thinking twice)".

The judgement sampling method as advanced by Milroy, (1988) was adopted for sampling some of the advertisements for discussion sampling technique is a method used by variationists, where the researeher defines in advance the type of speakers to be studied and then found a sample or samples of subjects who fit the specified criteria. According to Milroy, (1988: 26) "Such judgement sampling has been find to be more suitable for linguistic studies as formal reprehensive do not yield greater insight into linguistic usage patterns". In this study, the selection of the advertisement was on the basis of linguistic criteria as they were presented in standard Hausa.

Advertisements (today) occupy increasingly large amounts of public space. There exist so many striking examples of advertisements towering over and moving within an urban setting.

Advertisements also populate our daily landscape in less dramatic ways. In addition to the regular mass media, T-shirts, bumper stickers, grocery bags, junk mail, and many other sites all carry advertisements.

One may ask: What types of information or kinds of stories do advertisements tell about our society and ourselves? Certainly, on one level, advertisements are specific to their product or service. They tell us that if we drink a particular brand of beer we will meet attractive women, or it will be good for us e.g. "Guinness is good for you" or if you smoke a particular brand of cigarette you will enjoy your life better! e.g. *"More jin dadinka na duniya da Siyarin Target:* that if we wear the right make-up, we will meet handsome men, if we purchase a certain automobile we will gain prestige, if we use specific cleansers we will save time and if we wear certain clothes we will find adventure. Advertisements may also tell us that a particular item will save us some money e.g. *"Sayen nagari mat da kudi'*or that a certain product is the best thing money can buy e.g. Rothmans, Benson and Hedges cigarette one of their advertisement says: 'The best tobacco money can buy"; that a specific service will make us healthier that a new product will make a great gift for a loved one.

There is a wide range of specific messages in these advertisements, suggesting connections between products and lifestyles and between services and states of minds and presenting host of information about prices, availability, and the like. We are now simply passive participants in all of these. We recognize advertising conventions and do not expect the connections depicted in advertisements of cosmetics and love, suits and success, for example to be taken literally.

It is worthwhile to note what Funtua (1997: 194) reports about association of cultural personalities to the products being advertised in Hausa language, such as, an advertisement of a detergent cleanser - Super Blue Omo. It reads as follows:

Hausa	**Translation**
Kidan kalangu da wakar yabon	Kalangu music and song in Praise of Super
Super Blue Omo:	Blue Omo:
"Na gaba yaje gaba,	"The one in front continuesto lead,
Na bayan sai labari,	It is only stories that reach the one behind,
Sabon garin sabulun Omo,	New Omo soap powder is adegree above
Ya dara ko wanne… »	all others..."
A: *Wane ne Sarkin ditkkan subulun wanki?*	Who is the king of all washing soaps?
B: *Shudin Omu!*	Blue Omo!
A: *Me ya sa kika fadi haka?*	Why did you say that
B: *Aka ce idan sarauta ta danno,*	It is said that when royallyapproaches
dole a kan ba ta hanya. Shi ya	It is a must to give way. That is why
Suke kaucewa idan an yi batun	Other washing powders give way when
Omo, shudin garin sabulu na Omo	Omo is mentioned. Blue Omo is a degree
Ya dara ko wane fidda tafa masu	Above every other washing powder, because it
Launuka, ya sa farare kuma su kara fari	washes cloured clothes very well, and makeswhites even whiter
A: *Dakota, dakata! Omoyana kuma*	Wait a minute, wait a minute! Omo has a special

	Da kamshi na musamman, da zai	Odour as well, that will leave your clothes very clean and smelling good.
	Bar tufafinki sufitafes, su yi kamshi	Clean and smelling good
B:	*Kana iya abota da shudin Omo don*	You can befriend Blue Omo, so as to attain the
	Cin sarautar gidanka, a kullum ka	throne of your house, and bein clean white
	Kasance cikin tufa masufari da haske	clothes, everyday
	Kidan kalangu da waka:	Kalangu music and song
	"Omo, Omo, Omo Sabon	Omo, Omo, Omo new powdered
	Garin sabulun Omo ya dara	Blue Omo is a degree above all others
	Ko wanne..."	…"
C:	*Super Blue Omo yana wanki*	Super Bkue Omo, washes brighter and
	Mafi haske, kuma bambancinsa	the difference is clear, Medium packet
	a bayyane yake, Madaidicin	Is Ten Naira, ten kobo (₦10.10)
	kwali Naira goma da kobo goma	

In the foregoing advertisement, according to Funtua (1997:195) there is an attempt at characterization in the personification relating the product BlueOmo with royalty, and other washing powders with the subjects under its ruler ship. *Aka ce idan sarauta ta danno, tilas ne a kan ba ta hanya.* "It is said that when royalty approaches, it is necessary to give way". The imagery is quite vivid, and the phrase used is a saying that is very much possible to use in other contexts. There is also an attempt to develop it in: *Ka na iya abota da shudin Omo don tin sarautar gidanka* 'You can befriend Blue Omo so as to attain the throne of your house". An association which suggests that using Omo is a way of attaining royalty just like Omo itself. The association is further justified by describing the qualities that are usually associated with royalty white clean clothes - *a kullum ka kasance cikin tufa masu fari da haske* "So you can be in clean white clothes everyday" which using Omo can bring about.

Despite the diversity of advertising messages and their frequent use of irony and humour, there is an underlying commonality to almost all advertisements irrespective of the use of language, be it Hausa or English. They are fundamentally about selling. They address their audience as consumers and celebrate and take for granted the consumer capitalist organization of society. This perspective is, of course, decided ideological. Advertisements tell us that happiness and satisfaction can be purchased, that each of us is first and foremost an individual consumption unit, and that market relations of buying and selling are the appropriate-perhaps the only-form of social relations outside the intimacy of the family. Sometimes even the intimacy of the family is seemingly up for sale. One recent commercial advertising that is intended to show the importance of satellite dish implied that a father could spend more quality time with his son if he bought a direct TV satellite dish! Of course, today satellite dishes which show direct TV programmes including advertisements are commonplace in many Hausa households. Parents now view together with their children. They are getting influenced by the various moods of the advertisements presented consciously and unconsciously. Advertising presumes and promotes a culture of consumption, normalizing middle- or even upper-middle-class lifestyles and making buying power a measure of both virtue and freedom.

In the process, advertising elevates certain values - specifically, those associated with acquiring wealth and consuming goods - to an almost religious status. Moreover, advertising promotes a

worldview that stresses the individual and the realm of private life, ignoring collective values and the terrain of the public world. The values that advertising celebrates do not come out of thin air, but this does not make them any less ideological. Whether or not advertisements are successful at selling particular products – someadvertising campaigns succeed and others fail - the underlying message in advertising, which permeates our media culture, is the importance of the values of consumerism. Accordingly, this is obviously one of the functions of advertising in relation to the culture of consumption. It is realized that the culture of consumption is culturally communicated through the use of language of advertising and to this, we now turn our attention to consider as follows:

Communication and Language of Advertising

According to Vestergaard and Schroder (1994: 14) in the study of communication the object of study (what goes on between the participants in the communication process) is referred to as a text. A dinner-party conversation, a novel, a film or an advertisement, are thus all considered texts in this sense of the word.

In the study of texts we can take the following three observations for granted: The text exists in a particular communication situation. The text is a structured unit - it has texture. The text communicates meaning.

Thus any text can, and should be studied from three points of view: How does it function in the communication situation? How is it textured, that is how are its parts united into a whole? What meaning does it communicate? Communication necessarily involves at least two persons, the person speaking (the addresser) and the person spoken to (addressee). In the process of communication, meaning is transmitted between the two participants. However, meaning cannot be transmitted in the abstract; it must be embodied in some code (the meaning 'Stop', for instance, can be transmitted through various codes: a red and white road sign, a policeman's arm, the red light in traffic lights or the word Stop). In order for anything to be communicated at all, addresser and addressee further have to be in contact with each other, that is, the message has to be communicated through some kind of channel (in conversation, sound waves; in writing, letters on paper; the sound waves may be converted into other forms of waves as in the telephone, radio or television). Any of communication takes place in a situation, a context; this involves the situation in which addressee and addressee are placed, including the immediately preceding events, but context also includes the wider cultural context of the addresser and addressee, and the knowledge which they share about their total situation and their culture.

In the case of advertising the relation between this abstract, general communication model and the actual situation is fairly obvious: the addresser is the advertiser, and the addressee is the reader or consumer, the meaningtransmitted is about the product (more specifically, an attempt to make the reader and/or consumer buy the product, the code (in the case of press or broadcast media advertising) is language and some sort of visual code.

In communication, language can perform a variety of functions. According to Vestergaard and Schroder (1994: 16), we use language to express our emotions, to inform our interlocutors of facts of which they were not previously aware, to influence people's actions or thoughts, to talk about language, to chat with friends about nothing in particular, or to tell stories and make jokes.

Interestingly, each function can be related directly to one of the components in the communication model.

In the expressive function, language focuses on the addresser, his feelings, wishes, attitudes and will. This is the function we use when we assert ourselves as individuals. To condemn, apologize, forgive, approve, praise and reprimand are examples of expressive communicative acts (or speech acts cf. Scarle 1971).

In the directive function, language is oriented towards the addressee. Here, language is used to influence the addressee's actions, emotions, beliefs and attitudes. To persuade, advise, recommend, exhort, invite, permit, order, compel, warn and threaten are examples of directive speech acts.

The informational function focuses on the meaning. When we convey to our interlocutor information which he did not possess already, or when we ask for information, we use language informationally. To inform, report, describe, assert, declare, maintain, request, confirm and refute are informational speech acts.

The metalingual function focuses on the code. In this function language is used to talk about language, that is, utterances like "controversy" should be pronounced with the stress on the first syllable.

The interactional function has to do with the channel. Here language is used to create, maintain and finish contact between addresser and addressee. This function is especially important if the interlocutors are not in visual contact with each other as in a telephone conversation. The function of most casual conversation is also interactional: people will talk about the weather not because they have important information to convey, but because it is considered inappropriate not to say anything.

The poetic function is oriented towards the code and he meaning simultaneously: the code is used in a special way in order to communicate meaning that could not otherwise be communicated. Advertisers have over the years recognized the poetic function of language, and have since employed services of oral singers to compose several advertising songs for theiradvertisements. The special 'people' use of the code is of course most obvious when such well-known poetic devices as rhyme, rhythm and metaphor are made use of, but these features need not be present for the use of language to be poetic. The complex situation, which arises when a piece of apparent private communication is embedded in a piece of actual public communication, is another example of the special poetic use of language. Note that the complex communication situation along with the use of poetic devices like metaphor means that the message becomes ambiguous. When we read poetry (and other artistic linguistic products, e.g. proverb, innuendo, praise epithet, etc.), we constantly have to ask questions like 'who is addressing who![1] and 'what is the meaning of this particular metaphor?"

However, it is imperative to note here that the poetic function of language probably predominates in almost all Hausa advertising campaigns'. For it is through this use of language that the very best of Hausa popular culture such as *Wakar Baka* "oral song" and other Hausa literary genres like *(wasan kwaikwayo)* (Hausa drama) and some aspects of Hausa verbal arts

such as *karin magana* (proverb), *kirari* (praise epithet), *habaici* (innuendo) and *zambo* (ridicule) could be used and appropriated to products or services for advertisement to either extol their qualities and supposed virtues or to emphasize ways in which some products or services are better than similar ones by using vilification, a style of *habaici* (innuendo) or *kirari* (praise epithet) for instance, in a poetic language to play down or outsmart other i products and services. Therefore, to examine the language of advertising inHausa, care should be taken to recognize the functions of other artisticlinguistic forces of persuasion used simultaneously in the language.

In advertising, there are different techniques involved. One of such techniques is the use of language by the advertiser or his agent. As language is very crucial for communication among humans, it is equally important in advertising. Language serves as the main tool for the advertiser in sending out his message. The advertiser through the use of language establishes a form of relationship with his consumers. His choice of language is one factor that portrays his care for the consumers. Considering language as an instrument of action, the use of language in advertising is to make the public buy a product, thus the" choice of language is vital means through which the advertiser realizes his goal. Language in advertising also serves as a means of relating to the public, information about the use, advantages, price and values of aproduct. At the same time, the public is informed about where to get the product and other relevant information about the product.

Advertising aims at influencing or persuading so as to change the ideas and beliefs of people. This act of persuasion is carried out mainly through the use of language. Of course, the use of Hausa language to achieve this kind of singular aim of advertising readily comes to mind here. The choice of words.vocabulary and its usage by the advertiser determines how many 'souls' he wins for his product. It is interesting to note at this juncture that Hausa language is endowed with sufficient vocabulary and other resources for use in advertising. Persons (1961:6) rightly explains thus:

> ... Hausa is by any standard a great language, second to none in its virility, it pithiness and pungency, and at the same lime, it flexibility and variety and in the wealth of its vocabulary.

Therefore, the choice of words in advertising is not made at random rather. a choice is made among the varieties. This choice of language as well as vocabulary can be referred to as the "register" of his own field. In the choice of Hausa language in advertising, there are a lot of words that are usually employed. Consider the following examples:

Arha - cheap	*Kyau* - good
Bashi - credit	*kamshi* - fragrance
Burgewa - fancy	*Kyauta* - gift
Dadi - niceness	*morewa* - enjoyment
Dandano - taste	*Rahitsa* - discount
Gamsarawa - satisfaction	*Inganci* - qualitative
Jabu - fake	*Sauki* - affordable
Nagari - quality	*Jitriya* - lasting
Karko - durable	*Aminci* - trusted
Kwakkwara - genuine	*Dabara* - wisdom

The term 'register' refers to varieties according to use. That is, the person may use different linguistic items to express more or less the same meaning on different linguistic items to express more or less the same meaning on different occasions. According to Wardhaugh (1986: 48) registers are "set of vocabulary items associated with discrete occupational or social groups". Put differently, Wallwork (1969:107) defines "register" as "a variety of language distinguished according to use".

From the above definitions, it is clear that different occupations or social groups are associated with one definite kind of vocabulary or the other. For instance, the lawyers or those in the legal profession have their registers, which are used mainly within their field or profession.

In communication, the aim of the speaker is to pass one kind of information or another to his listeners or audience. At the end of the whole discourse, if the listeners succeed in decoding nothing from the speaker probably because they get bored with what he is saying, then the purpose of that communication has not been achieved. Therefore, for an effective communication to take place, the individual speaker in his occupational environment or constituency needs these registers to express himself and his message to his audience.

Findings of this presentation, recognize and uphold that advertising has its own peculiar registers and for effective communication, the advertiser is bound to operate using these registers. Once he deviates from using the appropriate registers on particular occasions, his aim of communication is defeated. The language of advertising has its own peculiar characteristics. Put differently, the advertising language follows a range of patterns, which distinguishes it from other kinds of occupational use of language and the everyday spoken language use. Therefore, the advertiser selects words that go along with his products and words that stimulate his consumers. The language of advertising particularly in Hausa is such that creates desire in consumers and eventually makes them put their desires into action by taking a positive or negative action in purchasing a commodity or patronizing some service. This is vividly subsumed in some aspects of Hausa verbal arts such as *karin magana* (proverbs), which are ideally and indispensible components of language of advertising in Hausa (Abdulmumin, 2008). Consider the following examples:

Hausa	**Translation**
A ci ba a sayar ba.	To use for consumption not for sale,
Kaza tafi doki	a hen is better than a horse.
Kudia kashe su	Money should be spent wisely
ta hanya mai kyau	
A nemi kudi tun abin	Earn money before
Saye bai zo ba	You see what to buy
In ka ki ci a ci maka	If you don't use your moneysome will benefit from it.
Biyan bukata ya fi	It is better to enjoy your (money)
Dongon buri	than to wait in anticipation

Conclusion

In the foregoing, attempt has been made to present the role of Hausa language in advertising especially in a kind of association with consumer culture. It is revealed that the aim of consumer culture was historically to create a new way of life mostly a foreign one from the Western world and America, based specifically on the pleasures of consumption.

Advertising therefore, be it in English or more importantly in Hausa, in the opinion of this presentation, was more about creating consumers than selling individual products. This notion of consumerism was basically executed through advertising by creating new needs, habits and desire for consumption in order to sustain the profit for the workers in the factories and the continuation of production.

The language of advertising generally and in Hausa particularly in this presentation, is such that creates desire in consumers and eventually makes them put their desires into action. Thus, by taking a positive or negative action in purchasing a product or patronizing some services. Again, advertising is seen as an avenue of selling consumerism as a gateway into social integration in the twenty-first century wonders of the consumer lifestyle. In peroration, it is only hoped that the aim and some of the desired objectives of the presentation have been achieved.

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