

The African Conundrum

*Rethinking the Trajectories of Historical, Cultural,
Philosophical and Developmental Experiences of Africa*



Edited by

**Munyaradzi Mawere, Tapuwa R.
Mubaya and Jowere Mukusha**

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Markets and Indigenous Technology in Ilorin Emirate before 1900: A Hermeneutical and Historical Analysis

Ibrahim Bashir Olaitan

Introduction

This chapter attempts to show the technological dynamic and commercial capabilities as exhibited by the people of Ilorin Emirate before 1900. It is noteworthy that the general economy of Ilorin and its environs as in other African societies before 1900 was very active, contrary to rather dormant and totally unimpressive picture painted by people like high Trevor- Ropers, that Africans have no past and therefore no history. A cursory look at the pre-colonial economic activities in Ilorin shows that both males and females in the town were highly enterprising. Apart from farming in which both sexes jointly practice, especially at the harvest stage, there were some specific crafts which were regarded as exclusively preserved for women or men as the case might be.

The reason for this could partly be explained by the peoples' culture which regarded women as a weaker sex with fragile feminine frame. Thus, they were not allowed to engage in energy sapping vacations but be treated kindly (Quran4, 9). Men often placed the responsibility of preparation for sale of some portion of their farm produce to their women, because the men were busier on the farm. These responsibilities, however, gave the women folks intricate knowledge of markets and indirectly opened them up to marketing. That was why women were the most noticed in the pre-colonial Ilorin market. Markets served other purposes in Ilorin as in other African countries. They served as social and religious forum like place to court and meet lovers. It also served as religious link since central mosques were located close to the markets and for communication purposes beside buying and selling.

Thus before 1900, the economic activities of Ilorin Emirate exceeded the subsistence level to a commercial level. As indicated in the work, the markets in the villages were well attended with supply of products while those in the bigger towns enjoyed national and international patronages. For instance, Alapa, Afon and Megida as well as some courters in Oke Imale and Magaji Ngeri markets supplied items to the principal markets in Ilorin which attracted customers from distant places (Asude, 2017).

The Establishment of Ilorin Emirate

The close of the 18th century signalled the gradual disintegration of the old Oyo Empire largely due to intense political crisis which rocked the empire. The crisis that engulfed old Oyo initially had the character of rivalry among the leading chiefs in the empire, especially between the *Oyomesi* (Council of Ministers) and the *Alafin*. But it soon degenerated into an outright conflict of immense magnitude between the capital and its dependencies. The mounting political tension in the capital weakened old Oyo's hold on its provincial territories and in effect, such colonies declared their independence which included Ilorin (Atanda, 1971: 56-89).

Perhaps the leading event in the politics of the Yoruba country in the early decades of the 19th century was the rapid growth of Ilorin from a provincial territory of old Oyo to an imperial power in Yoruba land. It is obvious that the emergence of Ilorin as an Emirate in the Yoruba country was a product of the disintegration of old Oyo as from the close of the 18th century and the spread of the Fulani Jihad to the region in the early 19th century.

Afonja around this period invited Alimi an itinerant Fulani Muslim preacher that had earlier passed through the town back to Ilorin for him to achieve his goal of making Ilorin independent of old Oyo. This request, coincide with the ambition of the Fulani to spread the *Jihad* to Yoruba land haven noticed that Islam was not well grounded in the town. Since *Afonja's* calculation was to use Alimi to achieve his political goal, he was not against the different types of people, including slaves that followed Alimi to Ilorin. In fact, *Afonja* thought that such slaves would probably be useful as soldiers to

strengthen his power and consolidate his authority. In this circumstance, Ilorin attracted groups like slaves, marauders, travellers, traders, Islamic scholars, and other migrants who later became useful in state affairs. By C. 1823 when the Emirate was formed, Ilorin had emerged as a potential imperial power in Yoruba land. Between 1823 and 1835, Ilorin raided several old Oyo tributaries, and gradually prepared itself for a grand imperial task in 19th century Yoruba land. The success of Alimi in receiving the support of the Sokoto leaders authorized him and his supporters to launch the Jihad in Ilorin (Danmole, 1980: 54-68). Although Alimi did not ascend the throne (for he died in 1823), his son, Abdul Salam, was proclaimed the *Emir* of Ilorin in 1823 (Balogun 1978, 13).

The political circumstance which led to the foundation of Ilorin Emirate naturally put the Emirate in a difficult position as regards her southern neighbours. Therefore, immediately the nascent Emirate was established, the most fundamental problem it had to grapple with was that of survival in the midst of rival Yoruba powers. It thus became incumbent on the leaders of this frontier Emirate to work out strategies that would guarantee the survival of the Emirates. And the strategy of course was to put up a good economic structure which is our concern in this exercise.

Survey of Ilorin Economy Before 1900

It is noteworthy that the general economy of Ilorin Emirate before 1900 was very active, contrary to the rather dormant and totally unimpressive picture painted as said before that Africans have no past and therefore no history (Hugh, 1963: 869-871). A good look at the pre-colonial economic activities in Ilorin Emirate, show that both male and female were highly enterprising. Apart from farming in which both sexes jointly practiced, especially at the harvesting stage, there was specialization of trade and division of labour in the practices of indigenous industries and crafts between the men and the women (Ann, 1981: 56-77), which indicated how serious the people of Ilorin were economically.

After the interruption caused by Ilorin wars with her neighbours which involved mostly men of the Emirate, like all other parts of

Yoruba land, Ilorin Emirate was able to once again settled back to their normal economic and commercial activities. Women became more noticeable earlier in commercial activities because, the men folk concentrated on the act of defence and farming throughout the period before 1900 and could also be explained by the religion doctrine which regarded women as a weaker sex with fragile feminine 'frame' and delicate object to be spared (Paul, 1971: 153-159). That was why it was only during the harvesting stage that women were invited to render help on the farm. Thus, Men often pushed the responsibility of the preparation for sale of some portions of their farm produce to their women. Such responsibilities gave the women folk's intricate knowledge of markets and indirectly opened them up to marketing and trading techniques.

Ilorin Emirate indigenous technology before 1900

Technology can simply be defined as the technique employed to aid the production processes or production made easier by applying the basic concept of 'science'. Thus, technology could be said to have begun with man's ability to conquer his environment in order to cater for his basic needs of feeding, clothing and shelter (Olaoye, 1993: 54-99). Indigenous technology thus, entails the process or methods of production as practiced in the "local and traditional" society before the European's cultural contact. Indigenous technology covers a wide range of crafts and industries that deals with daily life of farming, building construction, food processing, preparation of bodily decorations, cloth wearing, wood carving, basket-making, herbal medicine, drinks, among others (Jimoh, 1994: 115). As noted, there were separations and specializations in the male and females' mode of handling their indigenous technological activities in Ilorin Emirate. That is why this paper examines those handled by men and women separately to show the distinct in the modes employed as well as the raw materials used in their production processes before the final products were taken to the market by the women and men back to the farm to cultivate food for the family.

Men's crafts

Farming

Ilorin people were predominantly farmers. This is not to suggest that they do not practice some other vocational crafts and industries. Their involvement in vocational crafts and industries were undertaken side by side with farming. Farming was done individually with every human-being responsible first for his family's needs, after which excesses were sold off. The women and the children gave helping hands during planting and harvesting season as observed by Lloyd (1953: 30-44).

Evidence of technology involved in farming was the admirable display of foresight. For instance, both slashing and burning have to be done well in advance, followed by ridging before the end of raining season in October /November. Due to the natural factor of weather –rainfall and sunshine -farming activities, though long and cumbersome, have to be done in anticipation of a favourable weather (Abdulkareem 2016). This was why the operations for the planting of yam, usually started from about –August. Selected yams are cut into required sizes to make yam-sets; which after a period of five to seven days (to enable the wounds to heal up) are kept in the soil until the new piece of land being cultivated was ready. This was then followed by planting and mulching which were done simultaneously. The usual farming tools are the hoe and cutlass, fashioned by the local traditional blacksmiths. The storage aspect was another area where technological skill was displayed. Surplus yams are preserved in the barn where it could later be removed for either sale or consumption. Yams are therefore preserved by tying firmly, piece by piece, in rows on sticks, with ropes, usually in a well shaded area (Hopkin, 1973: 23-65).

Blacksmithing

This was another prominent occupation common in the emirate and practiced by both Hausa and Yoruba men. It was not certain who between the two sides introduced it to the other, since each tribes claimed independent of the other (Oliver, 1975: 183-189). Some profession is lineage or tribe based but some are not. This explains

why Hausa and Yoruba engaged in blacksmithing because they both have the knowledge of iron working. The blacksmith specialized in the manufacturing of various objects like hoes, cutlasses, padlocks, keys, traps, house utensils and other materials needed by other craft men, hunters and soldiers (Woru, 2016). Apart from the fact that the profession promoted intergroup relations among Hausa and Yoruba it laid the foundation for modern technology in the Emirate.

Carving

Carving is a craft which epitomized the richness of people cultural skilled. Carvers were abound in Oloje and Okelele areas of Ilorin as well as Shao, Megida, and many towns of the Emirate. Secular or religious objects carved were adored. They were held in high esteem, as god's special creation and therefore they signified wealth and prosperity. Carving also had much to do with the masquerades festivals in Shao, Megida, Oloworu, Alapa, and other villages that bounded the town (Woru 2016). The significance of carving comes to play with the mask and head load of the masquerades *Egungun* (ancestors- on visit) used to case-their faces, heads and other costumes. These costumes which "blow up" their normal (life) size (to mystify as spirits would) were made by carvers. However there were architectural carvings for posts of verandahs of palaces, rich men's houses, pillars and richly decorated doors (Ibrahim, 2006: 126-132). This further enhanced the popularity of the Emirate to outside world as the wood works of the Emirate were preferred to those of other places.

There were also carved utensils for everyday use, such as bowls, dishes, *Ayo* boards, and stools, pulleys for weaver's loons, mortars, pestles and wooden spoon. Also included were carved hollow wood for building different types of drums *Gangan*, *Dundun*, *Bata*, *Gudugudu* and so on. There were also carved handles knives, cutlasses and hoes. Large scale production of carved decorations for marketing purposes in Ilorin Emirate was not common; requests for calabash carvings were often few and far between, usually from rich individuals, chiefs and royal families. Markets for carved spoons, dishes, and bowls were scattered all over the emirate from pre entry to daily markets. The material for carving was a specially carved knife. Carving techniques

were to first cut the masses and hollows with axe and assize, then smoothing the forms with chisel and knife, and lastly cut details and pattern (Macfies, 1913). The carvings depicted the experiences of individual carvers as well as the happening in the societal life. Thus, it was another source of historical documentation.

Leather processing

Leather workers in the Emirate obtained their raw materials from reputable hunters in the Emirate or imported. Only leather of wild animals is mostly useful for leather works. Therefore, there was a link between a leather worker and a hunter. Like other indigenous industry in the town, there was specialisation in leather works. This was why the hunter leaves the art of leather working to those who were very versed and skilful in processing leathers, for shoes, shippers, bags, drums, medical straps and bolts (Macfies, 1913). The interconnectivity between leather workers and hunters was inseparable. While the hunters provided leathers for the workers in exchange for money, the leather workers also helped hunters used in keeping their hunting charms. This included *onde* (worn round waist) and *Ifunpa* (armlets), among other things.

For each of the above items the method of production differed. For example, leather prepared for drums were distended and large as against those for medicinal fetes and straps which were physically thicker and narrower. Markets for leather works in the Emirate were very popular in Gambari, Emir; Alanamu and Idiape markets in Ilorin Township. The wards and daily markets that spread across the Emirate also paraded finished leather works that attract customers from far and near (Woru, 2016). To date the leather works persists and continue as major items that can be found in Gambari courtyard of Ilorin.

Herbal/ Religious Medicine

Herbal medicine deals with the indigenous medical science whereby healing is achieved through spiritual force and the use of medicine extracted from plants. The technique was to collect specified leaves, shrubs and bark of woods, put them together and boil or grind. These concoctions were renowned for their

efficiency in aborting ailment such as malaria, bone fracture and internal disorders among others.

The masterpiece in this home technology could be seen in the initiatives taken to test and the ability to identify leaves, roots, shrubs, and barks which possessed high chemical compounds and properties. Raw materials for the production of herbal medicine were available at the Alanamu, Gambari Oja-Gboro and in some markets across the Emirate where these raw materials (roots, shrubs, bark and alligator pepper) were stocked in a well-preserved form (Olaoye, 1993: 34).

The Emirate being an Islamic environment also paraded special Islamic religious medicinal method. Endowed Islamic clerics extract portion of the Holy Quran and other Islamic write- up to cure ailments of all kinds. Some of these extracts might be written in pieces of leaves or paper to be hanged in houses or swallowed to cure some illness. Also extracts might be written in a slate, washed and drank just like the traditional concoction. In the same vein, some of the extracts might be written in a paper or leather to be hanged on neck or as bolts *Onde* by the Emirate soldiers and other individuals. Some portion of the Holy Quran may only just be recited in a room or house with the belief that it would cure or prevent calamity and thee like (Woru.2016). The fact that this age long tradition still persists, then some kinds of benefits are attached.

Architecture

The Emirate people were resourceful as uniquely displayed in the construction of their modest houses and huts. The construction of houses was painstakingly designed and executed to reflect a measure of rudimentary technological and architectural (skills the raw materials included local mud with thatched leaves for roofing. The frame for the roof was usually made of raffia palm and trees before covered with long grasses, perfectly arranged to drain rainfall to achieve some cooling effects from the scorching tropical sun, the room was usually screened with mats and often specious. On the other hand, huts built on the farms displayed some architectural design to withstand and protect against successive heavy rainfall and sunshine (Afolabi 1966, 28-35).The use of grasses was the common phenomenon. The style differed from one tribe to another, for

example, Hausa-Fulani and Yoruba. The type you see may also tell of the affluence or other wise of the occupants. However, the grasses were replaced seasonally and during dry season then were prone to fire disaster.

Basketry

Among the weaving crafts (as practiced by men) in Ilorin Emirate included basket weaving, rope weaving, mat weaving and cloth weaving as shall be discussed in the sections below. Basket is fashioned from palm fronds and canes which were carefully and neatly peeled into long stands. These stands were then closely knitted to a desired shape of basket: round, square or conical. Ganmo, Igbo Owu, Reke, Ogbondoroko villages and Yoruba quarters of Alanamu, Oloje, Okelele of Ilorin and many other villages that bounded the city, were part of the areas where basket weaving were common. Basket was the means by which agricultural products were carried from one place to another (head potentate) (Abeni, 2015). The raw material was obtained often from the palm tree. There were no special markets for the product, because every market had a fair display of the big or small basket for sale. The conical shaped basket were used for keeping chicken, ducks and fowls while the ordinary ones were used for carriage and storage (Johnson, 1921: 34-60).

Rope weaving

Weaving was very common among the Hausa and the Fulani quarters in Ilorin Township, perhaps due to their influx from the northern parts where the craft originated from. The raw material for rope making were not only consumed locally but made available in markets. These products were carried by agents to towns within the Emirate and far (Ibrahim 1986, 23-44). The material is derived from a special tree called 'Sisal hemp' (*Ikeo*) in Yoruba. The bark of which is peeled and sun-dried before weaving began. The uses of ropes were for tying roofing poles of buildings and huts, as well as for tying animal down among others (Ilorprof, 5. Amuda 2016).

Cloth weaving

Men weaved cloths of narrow breaths about 51/2 inches wide called *Alawe*. Yarn was the principal raw materials used for weaving which could be gotten from cotton seeds that were grown locally by the Ilorin farmers. Ilorin cloth was woven on the loom *Aso Ofi*. The cloth was very rich in texture and celebrated in many other places (Olaoye, 1993: 50). Cloth weaving was not only men's job women also weave but different type and for different purposes. While men looms were outside, those of women were within the compounds. Women cloth products were used as *Ipele* (muffler), *Oja* (used to hold a backed baby).

Mats and hats weaving

Mats and Hats were woven from grass and plant fibers. Mat wearing was a very popular industry in Ilorin, Malete, Alapa, Megida, Afon and Bode-Saadu. The various types produced include *Eni Alini*, *Eni Sana Eni Ore* among others. Mat weavers attracted buyers from far and near especially from the southern Yoruba towns and villages. Some mats were often finely coloured and soft thus suitable as bed spread. Some were for packing, some as drying for produce, partitioning of sleeping rooms and sitting rooms among others (Abdulkareem 1985). The craft strengthened rural urban relations because the grasses were gotten from the distant villages and were brought to the city to weave. The different sizes and types of mats also explained volume about the social strata in the society, i.e. the rich and the poor, the old and the young, literate and the illiterate.

Women's craft

Weaving

Weaving as practiced among the people of Ilorin was an occupation engaged in by both men and women as discussed but with differences in the processes, types and methods adopted. Preparation of cotton meant to be weaved after harvesting started by separating the cotton from the seed. Here, some sort of technology came into play as the seeds (*gosypium barbadenesss*) were removed from the coat by placing it in between a smooth slog of wood and a piece of

finely polished won. This would be followed by spinning done by weighing this rod of about twelve inches with a small ball of clay attached to one end before making it into a fluff by attaching it into the string. This is followed by final spinning and carding before it is dyed in to desired colour (Ann, 1981: 67). This made the material to be preferred in the town and even outsiders for important ceremonies to the present time. The weaving proper was then done by women in sitting position, hand-woven on vertical or up right loom. The strip of cloth produced was about twenty- one inches in width called *Kutupu*. The weaving industry fully enhanced the indigenous artistic mastery because all the materials used were all locally sourced. Marketing of the woven textile was done by making it available in all the markets in and around the emirate headquarter Ilorin where buyers trooped to for their purchases as observed by Clarke (1972: 30-45). Ilorin cloth therefore competed with similar clothes produced in other Yoruba towns such as Iseyin, Iwo and Ikirun among other.

Pottery

Pottery was another woman industry whose raw materials were obtained within the Emirate. Pot making was usually done where the best clay could be found. Such locations, as it was in the case with Okelele dada pottery centre. The mode of production was by taking the required quantity of day soil to the pot industry called *Ebu*, mixed with water and then pounded with motor and pestle to solidify and stricken it. This was followed by moulding, scraping and smothering the day into different objects and shapes before it is designed (Ann 1981: 67). The marketing of the products was always done in the period before 1900 by displaying it at the centre of production or carried to the markets nearer to the place of production. Though, some of the products found their ways to places outside the town of production. But this was in low quantity because it was not mentioned as an article of long distance trade (Krapf.1969: 103-109).

Dyeing

Dyeing was also an important occupation in Ilorin that was purely practised by women. It was prominent among the folks of

Agbaji, Okelele and Masingba areas of Ilorin as well as other villages across the Emirate. Dyeing was however a family occupation passed from mother to daughter with few outsiders allowed learning the craft. Dye-making typified the indigenous technology whereby environmental resources were maximally tapped and optimally utilized. Indigo leaves *Elu* were collected from indigo era and then pounded in a mortar, rolled into balls to sun dried, then mixed three different concoctions of *Ayin*, *Emi* and *Igbaluwere* to produce the needed chemical *Ilaru* that produced the desired colour. Marketing of *Elu* and *Ilaru* cut across the Emirate in the period before 1900. The patronizes were mostly weavers who dyed the yarn needed for weaving into various colours (Saka 1985: 18-33). This occupation is among those crafts that refused to bow out for imported materials and continue to wax stronger in the Emirate..

Locust (Iru) making

Iru making was made from locust beans which have been boiled and fermented. This indigenous craft was illustrative of the advantageous exploitation of environment resources by the people. Locust bean tree was widely grown all over the Emirate. The process is not farfetched. The long parkia seed *Igba* was harvested and the fleshy yellowish part washed away to get the nut. The nut is sun dried before cooked for a whole day to ensure it softness. The soft inner seed is removed washed, covered for three days for fermentation and ready to be added to soup and vegetables as flavour. It was an indispensable cooking ingredient for all classes of soup in the society (Oliver 1975: 179-180). This product is still an occupation to be reckoned with in Ilorin and it does environ till the present time.

Bead making

Bead making otherwise known as Lantana work was another important indigenous industry among the women folk. The raw material needed for this industry was said to have come from the Old Oyo area and near Illo in the neighbouring of the Gwandu Emirate. The stone is rough and coral coloured. Ilorin beads were very popular and widely used among the indigenous. The stone could be made into necklace, waist bead. (That could be used for adoring newly wedded

brides during marriage ceremonies). An Ilorin bead was not only a local material but traded to Warri, Ibo, Igbomian and Ekiti towns among other places (Ibrahim, 1986: 34-35). The chiefs in these areas used them for their crowns, wristband and necklaces. Others used it for their children during marriages and as presents, and the Benin exchanged it for slaves.

Body decorations cosmetics

Body decorations cosmetics product devices produced in pre-colonial Ilorin were mostly done by women in an elaborate preparations as well as application of some indigenous technical devices. For example, *tiro* application on eye-lashes and eye brow to make the eyes aesthetically satisfying and to reinforce the frames of the eyes (Ibrahim, 2006: 130). In the same manner were some traditional body lotions like coconut oil *adin agbon*: Palm kernel jelly *adi* sheer –butter pomade *ori* and *osun* and *Laali* believed to be efficient in smoothing the body. For example, *osun* prepared from cordwood (petrocarpus), (i) as made into pomade: mixed with water, coconut oil palm kernel jelly and used to redden the skin and newly born baby. *Laali* was for body adornment. In the same vein was indigenous black soap *Ose dudu* made from palm kernel jelly (*Elaies Guinesis*) ashes of cordwood and husks of the palm tree, all mixed and burnt together. The ashes were then shifted and the liquid collected and reheated to sticker it and cut to sale in all markets within the Emirate (Sanusi, 2016). The usage of some of these items still continue but in a well packaged container to make it attractive.

Ilorin Emirate markets before 1900

The Emirate paraded a unique marketing system before 1900. There were three market structures in Ilorin. The first was the pre-entry market, the second being the wards markets and the principal markets (Ibrahim, 2006: 128).

The Ward Markets

Ilorin Township was divided into five wards for administrative convenience under the four Baloguns and Magajin Gari. Each ward

had markets that served its immediate people. The villages and other towns that later made up the Emirate equally had markets that served its immediate people. These markets were often established by the ward or village heads to facilitate easy marketing system for immediate needs of the people. For example, there were ward markets in Oja Iya, Ita Kure, Oni Tanganran Alapata, Eruda, Oloje, Megida, Alapa, Ajikobi, Eji Dongari and in other towns and villages.

The Pre-Entry Markets

The pre-entry markets were occasional markets that took place at the gate that entered Ilorin Township. The markets were situated at the Gbagba, Ondoko and Foma among other gates that surrounded the town. Traders from the wards and the principal markets moved to the toll gates where most of the markets were situated to meet the villagers. There, they will buy their commodities to be re-sold at the wards or any of the principal markets. The villagers would therefore return to their respective villages without coming into Ilorin town with the commodities they bought to be resold in their villages and towns. The goods bought at the pre-entry markets were regarded as cheaper than when the village traders brought them to the markets. The intended buyers would therefore buy the goods, and in turn re-sold them to the final buyers or consumers. The pre-entry market has been reformed now re-named *Ajapa* (Those engaging it are called *Alajapa*). The traders however now move beyond the vicinity of Ilorin and actually go to the villages to buy these commodities.

The Principal Markets

The pre entry and the ward markets described above served as tributaries for the principal markets in Ilorin. The Emir market (Oja Oba) was one of the principal markets. The market was often conducted at night, but by the middle of the twentieth century, it had become both day and night market. Almost anything could be obtained in these markets. The origin of the Emir's market was obscured, but *Magaji* Are maintained that similar markets were common in all other Yoruba town including Offa, Ijebu, Abeokuta, Ibadan, Ijaye, Ile-Ife among others (Ibrahim 1986, 20-24). The

location of this market made the Emir and his agents to monitor activities in the market and by extension the whole Emirate.

The second principal market and the most viable in the nineteenth century Ilorin was the Gambari (Hausa). The market was the largest market in Ilorin from the middle of nineteenth century to the middle of twentieth century. Clarke said of the market.

Where all goods such as saddles, silk-sash, raw silk, trona, and many other articles brought by interior traders are deposited, is at the international markets situated in Gambari quarter. There the northern caravans discharged their goods. These they found the lodging, house, keepers, the brokers, the dealers and Islamic scholars who would see to their wants, direct them to buyers (Hodder 1965: 15).

Also the southern traders patronized the Gambari market than did the Emir's market. It should be further stated that, the pre-entry and the ward markets dealt with the local commodities (Ann, 1981, 15). However, the two principal markets in Ilorin had international recognition. At the Emir's market almost every commodities were sold there. Villages and the ward markets traders patronized it for goods that could not be obtained at their various markets. The Gambari market on the other hand was a bit special. It was there the northern caravan traders discharged their wares either for sale or rebound them for onward journey to the south. Some traders as a result of frequent visit stayed permanently in Ilorin partly because of the warm reception accorded them by the local inhabitants, or buoyant sale made at the market (Ann1981, 65-90).

Conclusion

This chapter analyses the various indigenous industries and their technological modes that were popular among Ilorin people before 1900. It has been argued that the ready markets for the various indigenous goods meant a high "demand" which of course, had to be met with a correspondingly active "supply" system. In addition, the various types and functions of the indigenous markets in the pre-colonial Ilorin have been highlighted: from the purely social and economic ones to a highly cultural and ritualistic one. For instance,

the Oja-oba market in front of the Emir's market hosts the Fulani once annually during Eid Adha (kabir) festival. It is my personal conviction that Nigeria has genuine technological and industrial take-off, has in realistically reassessing and rehearsing our numerous but rich indigenous technological base. Adequate tapping (where necessary) should follow the reassessment, for the industrial and economic benefits of the nation.

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