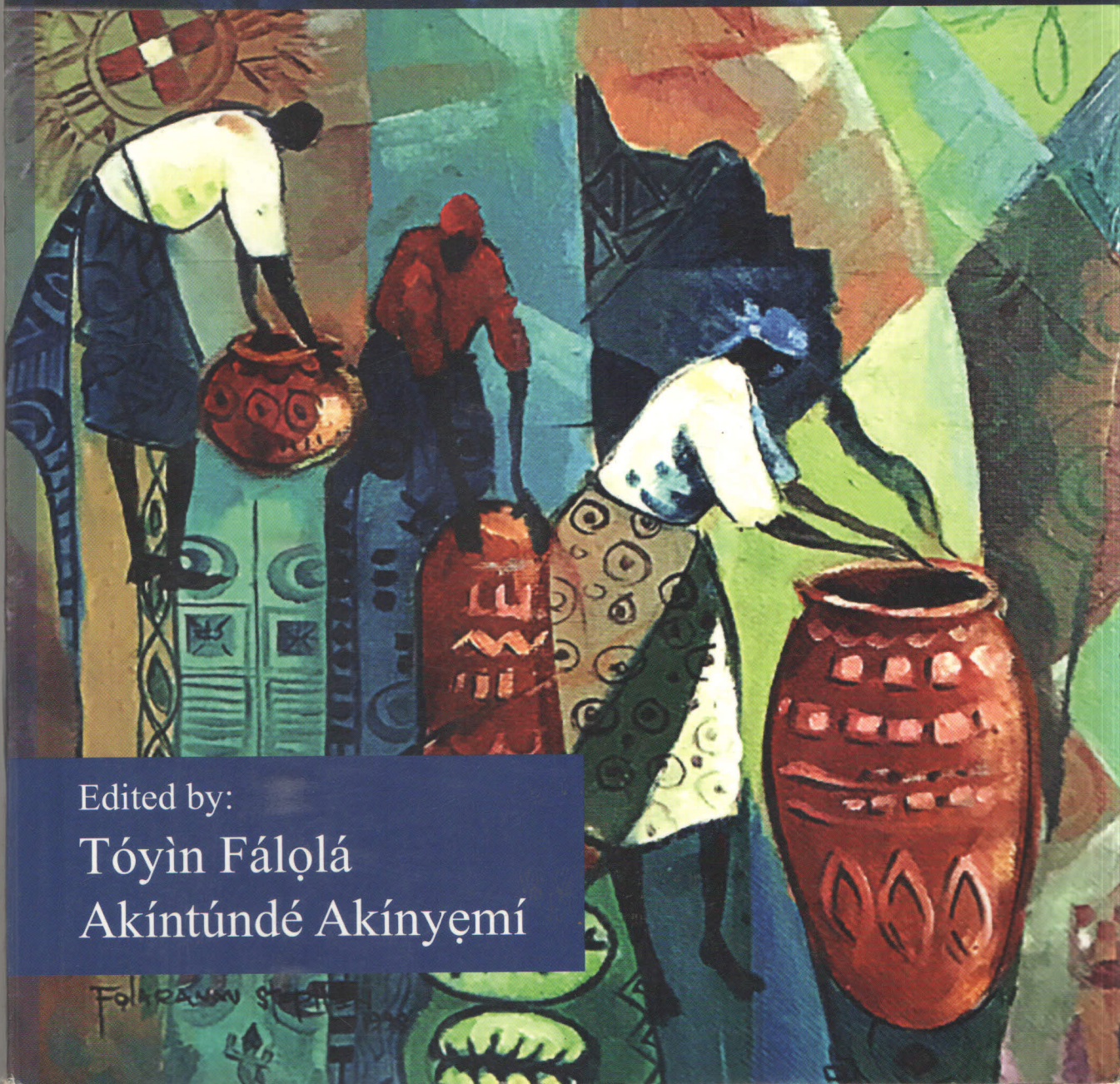
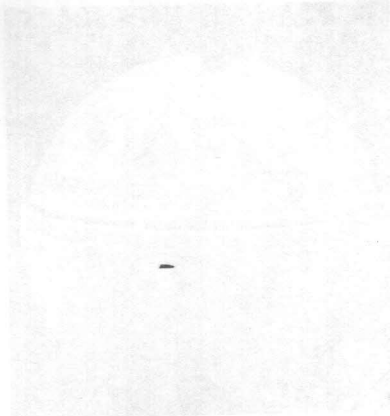


CULTURE AND CUSTOMS OF THE YORÙBÁ



Edited by:
Tóyìn Fálọlá
Akíntúndé Akínyemí



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Chapter 41



Markets, Marketing, and Advertisement

Olúwolé Tẹ̀wógboyè Òkẹ̀wándé

Introduction

Before the advent of colonial administration among the Yorùbá, there had been an organized market economy that was associated with their traditional system, where agricultural products and craft-works of different kinds were offered for sales. Farming, in that period, remained the dominant occupation, because the organized markets provided lucrative outlets to trade farm products. The impact of regular markets by the Yorùbá helped to boost the farmers' economic status; especially when there was an increase in the demands for farm produce. Crops were required in greater quantity to meet the increasing local and foreign demands. The establishment of markets presupposes that it is an avenue, where farm produce and craft-materials are patronized for sales; this therefore brings the delicate relationship between markets, marketing and advertisement to the Yorùbá community. This chapter therefore accounts for the Yorùbá traditional market system, the marketing strategies and traditional modes of advertisement.

The Yorùbá Market

A market is a place where transactions for the exchange of goods and services take place. In other words, a market is an institutional arrangement that brings buyers and

sellers into a very close contact. However, the term 'market' may not refer to a place though the word 'market' conjures a picture of "stalls grouped together probably on one day each week in a town or village"¹. The roles of a market are not only limited to the distribution of goods and services but they are also "a channel through which the products of the farmer and artisans flow to the ultimate consumer"². Markets also stand as the center of numerous other social activities like the formation of associations. Among such social activities are Ìyálójà (a woman in the market business) and Bábálájé (a man in the market business). Today, markets depend on efficiency of communications"³ This is as a result of technological and scientific development around the world. Yorùbá philosophy buttresses the roles and importance of market activities. For instance, the Yorùbá in a way that shows their worldview, believe that *ayé lojà* (the world is a market or a transit point). Markets are employed to uphold the spirit of *omólúàbí* (well behaved); known with the Yorùbá. For instance, the Yorùbá do say that *bí a bá sòkò lójà (sójà), ará ilé ẹni níí bá* (if one throws a stone in the market, it hits one's relation). This discourages one from doing evil to anybody in the world; as such an evil act will eventually affect a close relative and, in the long run, the evil doer. Market in these cited instances, is used metaphorically. "The market is thus the only metaphor widespread and complex enough to embody the Nigerian character"⁴. Away from these, the market serves as a 'glue' that binds people of different backgrounds together. In other words, a market is a financial system of unification.

The Yorùbá have a highly complex market system which is patronized by people far and near. At the center of the system was the town market. Each town and village organizes one or more markets depending on its population. Yorùbá markets are realized in different forms; but, an organized and regular market can be in two broad forms: the local or daily market and the central or periodic market. There are other forms of Yorùbá markets. For instance, markets in connection with the traditional festivals and other informal or irregular markets, such as Orò (an exclusive cult of men) is worshipped in Oṣi Èkiti, Èkiti State of Nigeria on every *itàdógún* (seventeenth day)⁵. The Yorùbá market system can be illustrated with the chart in Figure 41.1.

The daily market is established to meet the daily needs of the community. In this market, goods and items for domestic needs like raw and cooked food, onions, palm-oil, and brooms are sold. Essential services are also rendered; such as shoe-mending, barbering for men and hair plaiting for the women, and sewing among others. In the Yorùbá community, the local market is located at the front of the king's palace; which is mostly situated at the center of the town. This type of market is referred to as *ọjà ọba* (king's market). This market is named after the community head, who is sometimes

1 Aromolaran, A. (1968). *Economic Analysis for 'O' level Studies*. Ìbàdàn: Aromolaran Publishing Limited. p. 144.

2 Ibid.

3 See I. Roy. *Anthropology: The study of man*, p. 493.

4 See Àjàdí, A (2012) *Omólúàbí: A code of Transformation in the 21st Century, Nigeria*. Ìbàdàn: Bookcraft. p. 83.

5 See Emmanuel, I. (2013). "Àgbéyèwò itàn isẹdálẹ àti oríkì Osi Èkiti." p. 47.

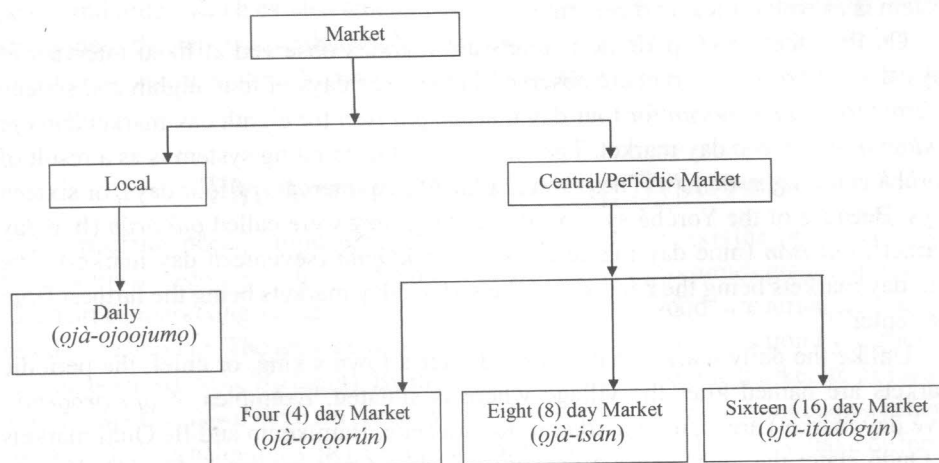


Fig. 41.1: A chart showing Yorùbá regular market

referred to as *ọlọjà* (owner of the market). This village or community head may be an important chief, hero or warrior. For instance, the name of a market can be in reference to the community head, like *ọjà jagun*⁶, in Ògbómòṣó, Òyó state of Nigeria. Some daily markets are observed both in the morning known as *ọjà ọwùrọ* and in the evening known as *ọjà iròlẹ* or *ọjà alẹ*, and sometimes, the market runs only evening session like *ọjàagbó*⁷ in Ògbómòṣó, Òyó state of Nigeria, and *ọjà ọba*⁸ in Òfà, Kwara state of Nigeria. Market products are displayed in the open, in containers or on the tables. Sometimes, children and women hawk their products within the market space. Temporary sheds, made of cloth or umbrellas are erected to cushion the heat of the sun.

The establishment of a market is another economic role played by the king and community heads among the Yorùbá. This shows the centralization and concentration of administration to the king, as the king is known in Yorùbá tradition, to be the second in authority to the gods. This is why the king is referred to as *aláṣẹ igbákejì ọrìṣà* (second in command of authority to the gods). "...In most towns, the market place is usually located in front of the king's palace which is the center of the town. He was the religious and political leader of the town..."⁹ The story of the Yorùbá will be incomplete without the economic aspect, as the Yorùbá market system form their ways of life because, "these markets form an inherent part of the Yorùbá life"¹⁰ As the Yorùbá king is the political and religious head, his involvement in the economic

6 This is one of the markets visited for this study.

7 Ibid.

8 Ibid.

9 See M. Defusco.(1994). "African postcolonial literature in English in the postcolonial web" Retrieved from [www. Post colonial web.org/Nigeria/Yorùbá mf.html](http://www.Postcolonialweb.org/Nigeria/Yoruba.html). Accessed on April 16, 2015. p. 4.

10 See Wikipedia (2013) "The Yorùbá people" Retrieved from [http// en. Wikipedia.org/w/index.php? title=Yorùbá people&oldid=550116680](http://en.Wikipedia.org/w/index.php?title=Yoruba%20people&oldid=550116680). Accessed on April 16, 2015.

system is as well critical and central.

On the other hand, periodic markets are markets observed at fixed intervals of days. These forms of market are observed in the fixed days of four, eighth and sixteen referred to as *ọjà ọrọrún* for four day market, *ọjà isán* for eighth day market and *ọjà itàdógún* for sixteen day market. The variation in the counting system is as a result of Yorùbá counting system.¹¹ “These were held at fixed intervals of four days, or sixteen days. Because of the Yorùbá system of counting, they were called *ọjà ọrún* (five day market), *ọjà isán* (nine day market), and *ọjà itàdógún* (seventeen day market). The four day markets being the nearest and the sixteen day markets being the farthest from the center”¹²

Unlike the daily market that is named after a town’s king, or chief, the periodic markets are named after the village where is situated. Examples of *ọjà ọrọrún*¹³ (five day market) are Ganmọ market in Kwara state, Bámikémọ and Ilẹ Oluji markets in Onđó state; the eight day market, *ọjà isán* like Ọrẹ¹⁴ market in Ọrẹ, Onđó state and sixteen day market, *ọjà itàdógún*, Àtákúmòsà market, Ilẹ̀sà, in Ọ̀sun State. The sixteen day market is no longer common as it is too distant for people’s immediate market needs. In other words, the five day and the eighth day markets are common among the Yorùbá.¹⁵ Although, the sixteenth market day is not common today among the Yorùbá, its economic influence cannot be overemphasized. For instance, local financial associations (based on the market product(s) that is/were sold) were formed known as *ẹ̀ẹ̀şú didá*. It is a subscription contributed and collected through a turn taking system. There is a fixed minimum amount of money to be contributed known as *owó* (a tranche). “These clubs or societies are so common that the sixteen day period has become a kind of an auxiliary measure of time”¹⁶ This makes the Yorùbá say that *itàdógún kù sí dẹ̀dẹ̀, ọjó ẹ̀lẹ̀şin kòla* (seventeenth day is fast approaching; it is tomorrow left for the shameful one). Notwithstanding, the commonest market is the five day market throughout the Yorùbá territory.¹⁷ The eighth day and sixteenth day market are bigger in size and more organized. These descriptive examples of markets make Clapperton observe the following about Akẹ̀sán and Jáyin markets in Ọ̀yọ Ilẹ̀ in 1712: “I noticed several things which surprised me. The first was the order and the arrangement of the tent, the different quarters for each kind of merchandise, the

11 See Ọ̀bádélé, K. (2007). “Women-in-pre-colonial-Yorùbá land” Retrieved from [www.abibitumikasa.com/forums/show/hread.php/33811 women-in-pre-colonial-Yorubaland](http://www.abibitumikasa.com/forums/show/hread.php/33811-women-in-pre-colonial-Yorubaland). Accessed on April 16, 2015.

12 See A. Akinjógbin and S. Ọ̀şọ̀bà. *Topics on Nigerian Economic and Social History*. p. 41.

13 This market was founded by the Cocoa farmer in 1957 to sell their farm produce.

14 It is one of the biggest markets in Onđó State of Nigeria till today.

15 See Rank, A. (2013). “Countries and their Cultures” Retrieved from www.everyculture.com/Africa-Middle-East/Yorubá-Economy.html. Accessed on April 16, 2015

16 See A. Akinjógbin and S. Ọ̀şọ̀bà. *Topics on Nigerian Economic and Social History*. p. 50.

17 See Lillian, T. (2001). *The Yorùbá hometowns, Community, Identity and Development in Nigeria*. Ibàdàn: Lynne Rienner Publishers Inc. p. 68.

peace and order which existed among people who had been thought incapable.”¹⁸ This strengthens the perspective that the Yorùbá market economy is organized in such a way that it is surprising that the Yorùbá could be endowed with such market knowledge and wisdom.

The Yorùbá Marketing System

A feature of the specialization of industry in Yorùbá communities is that production is for the unknown customers. Hence, the question of marketing assumes great importance. The Yorùbá marketing system is so organized that, related goods are arranged along or beside one another. The arrangement of market products is done section by section. A section is known to be *isò* (spot). By this, we have the name of the market items named after the spot, thus we have *isò oníṣu* (yam seller's spot), *isò aláṭe* (provision's seller's spot), *isò elépo* (palm-oil seller's spot) and so on. The market products make different formation of traders' associations. For instance, there at least two guilds of general traders: the *Ẹgbé Alájàpá* and the *Ẹgbé Aláròóbò*. The *alájàpá* traded in inanimate objects like medicinal herbs, fruits and food items, while the *aláròóbò* guild traded in animate objects, such as fowls, sheep and goats. They sold their goods in a central market system. The *alájàpá* guild traders seem to travel farther than the *aláròóbò*. This may be because of the portable nature of their wares unlike the living things (animals) the *aláròóbò* trade in, goods that cannot be easily moved about.¹⁹ A number of different persons selling the same and or related items or goods can form themselves into guilds. These associations operate at the local level, but sometimes, have links with their counterparts in other market locations. The majority of the traders are women, as men majorly concentrate on the production aspect of the market economy, while the women specialize on the distribution sector of the economy. As an exception, some guilds like carvers' guilds, the blacksmiths' guilds and so on and a few others are dominated by men. These professionals engage in the production sector, while the women take care of the marketing aspect of the economy. The *onidàrùké* collects food crops from the farmers and distribute them to the various markets or to the long-distance traders.

Weight containers of different sizes are invented to measure market commodities, especially for goods that can be bagged such as maize, millet, and yam-flower and so on. These weights (containers) are mostly called *agolo*, *pérégi*, *kobiowú* and *garawa*.²⁰ These weights give allowance to buyers to buy based on what they can afford. We should be reminded that, the Yorùbá employ the principle of *omólúàbí*²¹ into whatever they do in regards to being 'loyal' and 'faithful' in the process of marketing their products; especially, on retails products and bagged products that cannot be assessed in quantity by the buyer. For instance, they are of the belief that *eni tó bá tajà èrùpè, dandan ni kó gbowó òkúta* (he that sells in sand will be paid in stones). They believe

18 See A. Akínjógbìn and S. Ọṣọbà. *Topics on Nigerian Economic and Social History*. p. 39.

19 Ibid.

20 These are the weights observed during the field work.

21 This is one of the Yorùbá philosophical believe that regulates their economic behaviors.

that money, otherwise known as *ajé*,²² monitors the activities of the marketers. This is why when a loss of any nature befalls their business, they pray that *ajé yóó dii* (money will replace the deficit).

Another means of measurement is by the use of 'market intuition'. This can be in form of *àfojúdá* (eye estimate) and *ifowógbéwò* (use of hand as a scale). Application of the knowledge of *àfojúdá* is applied on goods like a tranche of cassava otherwise known as *idólè* or a collection of yams. The knowledge of *àfojúdá* is used to know the one that is of the highest number in value. To this effect, the Yorùbá will say *ojú mọhun tó yónú* (the difference is clear). The knowledge of *àfojúdá* is as well applied on items that have been grouped according to the number and physical structure. A very good example is *ilé iṣu* (a collection of yam tubers) which may be three or six in number. The collection of forty yam tubers is known as *òjì*, while a collection of one hundred and twenty tubers is known as *òfà*. This is one of the Yorùbá market's counting systems. Since all the yam tubers in a collection cannot be of the same size, the intuitive knowledge of *àfojúdá* is applied to choose the biggest one, since all the market products that belong to the same category are of the same price. On the other hand, the knowledge of *ifowógbéwò* is applied on items such as fresh meat or livestock. The weightier or weightiest of the goods or items is felt by carrying those goods or items with hands. Sometimes, if the seller feels that the buyer's market offer is less than the market cost or values, he or she suggests that the buyer should carry the goods or items to assess its value (weight). He or she will sometimes says *ẹ ẹ gbé e wò ní?* (Why not hold it in your hand?).

Some agricultural products are marketed by an intermediary known as *adiyelójà*; especially on products such as cassava, yam, tomato, okro, maize and so on. In this type of market system, a buyer is not likely to see the owner of the goods physically. The intermediary negotiates the market price, and in a situation where he cannot determine the cost price; he visits the owner for price determination. Men are mostly involved as *adiyelójà*. A token of charged fee is paid on the product known as *owó ilé* or as *owó ilẹ̀*²³ to the *adiyelójà* after the transaction.

The process of market product flow from the producer to the consumer can be represented by the following chart:

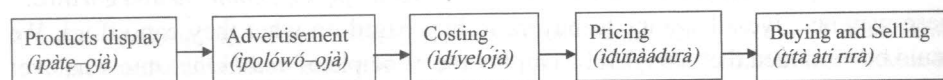


Fig. 41.2: A chart showing Yorùbá market flow from producer to the consumer

The first stage is the introduction of the goods to the market for sales. This is known as *ipàtẹ ojà* (product display). Products are advertised by different methods (as to be discussed in the next section of this work). The stage is known as *ipolówó ojà* (advertisement stage). The third stage is the stage that brings the buyer and the seller

22 This is another traditional name for money (the rewards of someone's financial labor).

23 This is in form of a royalty on shop or land owner and the market middle men.

to negotiate on the product. This stage is referred to as *ìdìyélójà* (market costing). A market price is placed on the product. This stage is followed by the negotiation of the market product. The buyer engages the seller to get the good sold at an affordable price. This stage is known as *idúnàádúrà*. The last stage is the stage that the goods are sold. This stage is *títà* and *rírà* (buying and selling). Products are usually sold in three forms: A product may be sold at market cost, which is the price that the seller is willing to sell a product. A product can as well be sold at cost price, which is the price that the product is offered for sales. There is no profit or gain margin in this case. There is neither a gain nor loss recorded by the seller. The third stage is the loss stage. This happens when a product is sold at a price less than the production or market cost. There are other factors that may force the seller to sell below the market cost as well.

The Yorùbá market system can be greatly influenced by several factors, among them are:

- (i) The market price is inversely related to the quantity of products supplied to the market. There are factors of production, like season of the product. This particularly affects agricultural produce, whereby, a commodity is sold at a lower price during the harvesting period. Yorùbá refer to this harvesting season as *ìgbà ikórè*, for products that are not in liquid form, such as maize and yam; and *ìgbà ifò*,²⁴ for products in form of liquid (products such as palm oil and palm wine).
- (ii) Cost price is influenced by factors such as the cost of transport of the product and the nature of the product. For example, perishable goods such as tomatoes, okro, pine apples, and mangos likely to be affected by the weather and the period between the harvesting and market or consumption periods. These factors may force the seller to sell below the market price.
- (iii) When a new or substitute good is introduced to the market, the old commodity is likely to have a drop in the market price. For instance, when the new yam is introduced to the market, the consumption rates of cooked maize and bread will reduce. This will result in low demand, and probably a drop in the market price. In this instance, the prices of both the maize and bread drop with the introduction of new yam to the market.
- (iv) Marketing time or period may also affect the price of the product or commodity. The Yorùbá believes in the morning market and the first prospective buyer to first buy their products with gains. In this effect, the seller makes sacrifices to enhance sales for good sales. The Yorùbá call this form of marketing as *ọjà àárọ̀*. There may be reduction in the price of a commodity negotiated in the morning. The seller also runs from selling a product on credit especially, the very first item sold in a morning market. The Yorùbá believe that these signs are bad omens for their products as these may affect the entirety of the goods or commodities.
- (v) The quantity and the quality of goods affect the market price of those products or goods.

24 This is different from *ifò sisan* (the royalty paid for the land use).

- (vi) The economic pressure on the seller may force him or her to sell below the market price. For instance, if there is likely to be new introduction of the goods to the market or if the seller needed to meet a financial obligation.
- (vii) Other natural effects, like bird flu, that are negatively associated with a commodity. There is low patronage of livestock during this period.
- (viii) The price of a commodity is also affected, when there is an overlap of markets. For instance, when the market day of two or three markets coincides with one another, there will be low supply of goods and services and low demand as well to the market. This happens with the periodic markets; especially with the five day market.

The Yorùbá market economy has market strength, value and force to the extent that the traditional marketing system principles are employed with little modifications sometimes. In some cases there have not been any changes. This portrays the Yorùbá as having popular market economy and administration before the advent of Western civilization.

The Yorùbá System of Advertisement

Advertisement “is essentially persuasive communication. Thus, the goal set for advertising is communication task: to reach a definite audience, to a given extent, and during a given period”²⁵ This means that advertisement’s objective is achieved by “communication”. It is a means of expression of one’s mind to catch the attention of the addressee. The communication may take different forms. To ensure that their market products are sold on time and with profit, thus the Yorùbá do say that *èrè lobìnrin jẹ lágbà ojà* (a woman always makes gains after market); there are different measures to achieve this goal. Among such goals is the preparation of different traditional concoctions such as *awórò* (medicine to make sales), *àwúre* (medicine to make sales), *ofò* (*ògèdè*) *inàjà* (chanting of incantation to make market sales) the Yorùbá ultimately believe that *ìwà* (character), which is the principle of *omólúàbí* (good character or well behaved) extols one’s prosperity in business. This is why the Yorùbá say that *ìwà loba àwúre* (good character is an antidote of making sales). This is supported by the Yorùbá principle of *òyàyà* (accommodating individual with cheers). This is another form of market advertisement known as *ájò ojà*, or *ájò ajé*²⁶ which is in form of character associated with marketing process, this is different from the earlier forms itemized above.

As there are different forms of Yorùbá markets, there are also different types of advertisement of their market products. For example, as there is a daily market system, there is also advertisement, especially on consumable goods, such as raw and cooked food being advertised, mostly by hawking in the morning (as breakfast) like *ògì* (palp), *móinmóin* and *ẹkọ jije* (solid palp), in the afternoon (as lunch) such as *isù sisè* (cooked yam), *àmàlà*, *iyán* (pounded yam), *bòpòlì* (roasted plantain), *àgbàdo tita*

25 See Encyclopedia Americana (1994) Vol. 1. p. 196.

26 This is a Yorùbá belief that support human means for prosperity.

àti sisè (roasted and cooked maize), and in the evening as a dinner, which also take the forms of the lunch food items. There are various types of advertisement language deployed. This can take different forms. For example, it can take question form, such as *ẹ ẹ fẹkuru jẹkọ?* (Won't you take *ẹkuru* with palp?), or interrogative form, such as *ẹ wojú ọbẹ ẹ múyán* (look at the soup and take or buy pounded yam). It can also take a form of introducing the food, such as *iyán rẹ é, ọbẹ rẹ é* (this is pounded yam, this is soup). We can represent the Yorùbá forms of advertisement by the chart below:

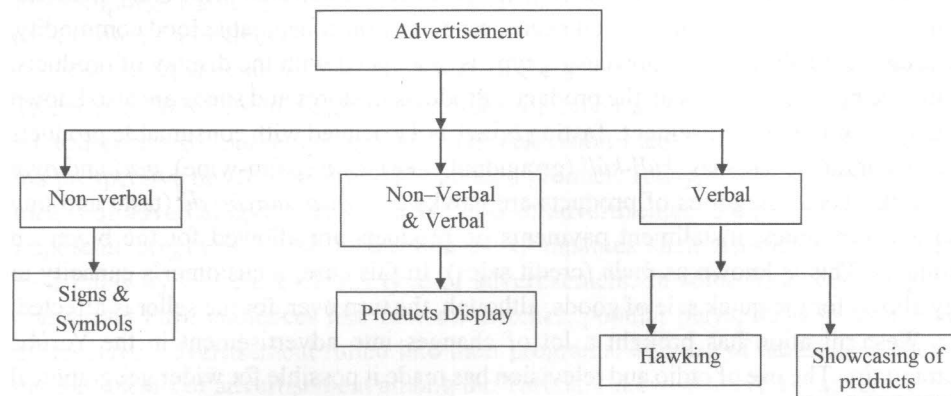


Fig. 41.3: A chart showing Yorùbá Advertisement types

From the advertisement chart above, we can establish three different forms of advertisement. These are the non-verbal, the combination of non-verbal and verbal and the verbal types. In the non-verbal system of advertisement, which is discovered here to be the most uncommon type, advertisement is associated with the use of signs and symbols placed on a product without the physical presence of the seller. The market price is put on the market as well. This is associated with the daily market system especially the road side market. "There were road side 'market' where traders spread their goods on mats and place the articles and the symbols (e.g. stones) representing the market price of the product"²⁷. This type of advertisement results in equilibrium for market price. This happens when the buyer is willing to buy a product at the price the seller is willing to sell. In this system of advertisement, there is adequate understanding of the meaning of the cultural symbols because, the price is given or expressed in signs and symbols. For instance, two stones placed on a goods or product may mean that the market price is two cowries, the price placed on such a product is not negotiable. Cowries served as a monetary means of exchange of goods and services. "The cowry shell fulfilled to the local people practically all the requirements of money. It served as a medium of exchange, a standard of value, and a store of value"²⁸. This system of advertisement can as well be realized by hanging of samples of products being advertised. For example, snail shells can be hung near a conspicuous area beside the road. In the non-verbal and verbal form of advertisement,

27 See T. Fálolá, *The political Economy of a pre-colonial African State*. p. 106.

28 See N. A. Fádípè, *The Sociology of the Yorùbá*. p. 58.

a product is initially introduced to the market or customer and followed by verbal form to negotiate on the product. For instance, bush meat may be displaced or hung along the road side as a method of advertisement. This is immediately followed by the market price negotiation on such a product. This can be called the product display system of advertisement. The verbal system of advertisement is realized in two forms. These are shown as hawking and showcasing forms in the chart above. The hawking type of advertising is expressed in a deployment of language as a means of market inducement. This system of advertisement is mostly associated with daily markets; which provides for the daily market needs; especially on consumable food commodity, as enumerated above. The showcasing type is associated with the display of products, while the buyer negotiates on the products. Products in stores and sheds are also known with this form of advertisement. Tasting *itówò*, is associated with consumable products such as oranges, bananas, *kùlì-kùlì* (groundnut cake), *emu* (palm-wine), *gàrí* and *oyin* (honey). These categories of products are hawked as *àtówò-túnyàn dé* (taste and buy more). Sometimes, installment payments on products are allowed for the buyer on products. This is known as *àwìn* (credit sales). In this case, a customer's capacity to pay allows for the quick sale of goods, although, the turn over, for the seller is affected.

Westernization has brought a lot of changes into advertisement in the Yorùbá community. The use of radio and television has made it possible for wider geographical coverage. This is also seen in the use of motor cars and vans, where speakers are placed on the cars and recorded advertisement played along the major roads in the cities and villages. Advertisement in the local languages of the communities is also recognized. This may be in forms of traditional poems such as the deployment of the language of *ese ifá* (Ifá corpus verses), *ijálá* (hunters' guild poems) or *ofò* (incantation). For instance, *igi lè pégbèrún lóko, irókò ni baba. Ìgbònna community ló síwájú. Ilé owó pò kààkiri*.²⁹

The trend of Yorùbá advertisement changed with the advertisements of products in the dailies. For instance one often finds advertisement in Yorùbá dailies like in *Ìwé iròyìn* (1860), *Akède Èkó* (1928–9), *Yorùbá News* (1929–32), *Eléti ofe* (1923–30), *Èkó Àkète* (1922–3), *Ìròyìn Yorùbá* (1943) and in bi-lingual newspapers like *In Leisure Hours* (1910, 1912–7, and 1931–6).³⁰ Today, we have advertisements in Yorùbá news tabloids such as *Alàròyé*, *Gbohùngbohùn* and *Atóka* for example, in the *Alàròyé*, the movie to be shown from Monday to Sunday on channel 157 (Africa Magic) are advertised.³¹ Advertisements through these media are written forms expressed in graphic and photographic coverage stating the geographical areas covered by the products.

Advertisement is also carried out through the use of pamphlets and portraits; where the information about a particular product is expressed. The distributions of the advertisement through these mediums are done through the use of cars and human beings. There is also the road side as well as the front of the house advertisement. Bells

29 This advertisement is rendered in *ijálá* in Òṣun State Broadcasting Corporation (OSBC). Advertisement can also be in form of songs.

30 See T. A. Awóniyi. *Yorùbá language in Education*. p. 174.

31 See *Alàròyé* April 28, 2015, p. 23.

and microphones may be used to advertise a product in open places, markets and on the road. Pictures of the product can be drawn on bicycles, motorcycles and cars. Such pictures express the idea of the product being advertised. Sometimes, sirens are used to advertise the products. In some cases, advertisement would have been pre-recorded on a tape: an individual plays the tape along major roads while on a bike, motorcycle or car that moves steadily to attract customers on their products. This makes the method of advertisement less stressful, economical and faster. Advertisement of products is so important among the Yorùbá to the extent that it is described as *àgúnmu òwò* (medication for business).

The establishments of Western Nigerian Broadcasting Services Western Nigerian Television (WNTV) in Ìbàdàn, Òyó state of Nigeria, brought another means of advertisement of marketing products. The television media brought the privilege to the prospective buyer to hear and see about a product. Today, radio stations are also a means of advertising market products. Slots of advertisement are played within some important programs in the media houses. Companies such Afromedia, Lintas and Rod Publicity make use of this type of advertisement. In some instances, programs that attract huge audiences like football matches, popular plays, news programs and others have, advertisement rolled into their programs. The use of handsets is another modern means of advertisement among the Yorùbá. Likewise, there are advertisement strategies such as the organizing of promos with bonus benefits for a given period. This is known as *èèni qà* (extra on goods purchased), which is another strategy of advertisement. It is realized as a commission or discount on products. This can take different forms, such as a reduction of price on a product for a specific period of time or setting up a target market line that attracts some bonuses. This type of advertisement is *gbànjò k'ó-lọ- nílẹ̀-kó-dowó* (on rush sales for money). This can also be in form of raffle draw or Bonanza.

Conclusion

It has been shown that, Yorùbá society is identified with a formidable market economy system. Different forms of Yorùbá markets have been discussed. It has been observed that the traditional forms of markets are still common in the Yorùbá community till today. The Yorùbá marketing strategies are so effective to the extent that, when the modern forms of marketing are introduced to the society the traditional economic drive still subsists. It has equally been shown that, Yorùbá have different traditional forms of advertisement that are still been incorporated into scientific and technological development.

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Paragraph of text, mostly illegible due to fading. The text appears to be a descriptive paragraph, possibly discussing market activities or the scene depicted in the illustration above.