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Crime and Deviant Behaviour Expositions in Proverbial Analysis of Yoruba Traditional Knowledge

Abstract: The daily usage of proverbs in Yoruba society is gradually going into extinction especially among the younger generation. This paper, therefore, examines the uses of proverbs to discuss some selected criminal and deviant behaviours within Yoruba traditional knowledge. Twenty – four proverbs were selected using purposive sampling method under non – probability sampling technique. This involved eight proverbs on theft / stealing; nine proverbs on laziness; four proverbs on non – hygienic and five proverbs on adultery. The proverbs were presented in indigenous Yoruba language but were also translated into English language for proper understanding of the non – Yoruba readers. The proverbs were explained and the lessons they thought were elucidated for the proper understanding and possible use of the readers.

The paper recommended encouragement of daily usage of Yoruba indigenous proverbs in every – day communications; especially among young adults in Yoruba society, to prevent extinction of proverbs. It also recommended the proper and constant usage of proverbs on media and other public places. Finally, proper documentations of indigenous proverbs through educational channels were also recommended.

Key words: crime; deviant behaviour; proverbs; communication; Yoruba

Introduction

Proverb is an essential ingredient of Yoruba culture. It is a vehicle through which the act of verbal communication of knowledge wisdom and understanding is conveyed. Proverb among Yoruba people is like a ‘make – up’ used to decorate or beautify act of communication. It makes verbal communication short, easy, and understandable. Proverbs are essentially considered as act or verbal communication that is exclusively reserved for the elders in Yoruba society. Hence, younger people are not permitted to speak in proverbs before elderly people without the permission of such elders.

Proverbs are considered as ways of communication with dominant function in many African societies (Finnegan 1970). They serve as cultural implements for passing the traditions of a speech society in area of their values, beliefs and collective knowledge from one generation to another (Ademowo and Balogun 2015). Proverbs are not restricted to particular domain of usage but cut across every aspect of life. They formed part of daily conversation and speech making. They are spoken in every interactional setting in African society. They are highly revered and carry power and wielded authority for anyone who is capable of using them tactically (Penfield and Duru 1988). Intelligence and philosophical turn of one’s mind are determined by how skillful one is in usage of proverbs in African societies (Nwachkwu – Agbada 1994).

Proverbs form important aspects of the indigenous knowledge systems among African people, especially among the Yoruba people who saw proverbs as prismatic verbal expression of the importance of folk culture (Oladeji 1988). Proverbs are used among Yoruba to achieve social ends and these social ends are what make the use of proverbs inviting and meaningful (Meider 1989).

In Yoruba society, proverbs constitute the key structural materials of the Yoruba language (Delano 1979). Yoruba proverbs are used in highly literate and formal settings, including academic settings (McIntosh 2009). Proverb, as an aspect of language which is a particularly essential as the vehicle of thought, in which cognitive processes are encoded and transmitted (Harmon, 1996, 1998), can be used to express thoughts on crime and delinquent behaviours like other aspects of human living in every society. Hence, this article explores some selected Yoruba proverbs to express the thoughts of Yoruba people on crime and delinquent behaviours. The topic for this article was selected based on the academic discussions on Yoruba proverbs among the staff of department of Sociology, Crawford University, Igbesa, Ogun State, Nigeria.

Methodology Applied

The article employed exploratory research approach using literature on proverbs. Purposive sampling method was used under non – probability sampling

technique to select proverbs used for the purpose of this article. Purposive sampling uses the judgment of an expert in selecting cases with a specific purpose in mind. In purposive sampling, the researcher selects sampling units based on his / her judgment of what units will facilitate an investigation (Adler and Clark 1999; Neuman 2003). Hence, we selected proverbs that were suitable for this article based on the proverbs that serve our purpose.

The content analysis approach was used to analyse, interpret and discuss the proverbs selected for the study. The proverbs were transcribed and translated from Yoruba language to English language. Firstly, the samples of proverbs to be included in the analysis were decided by the researcher. Secondly, the categories of the contents of the proverbs were measured and defined and finally, the recording units were chosen (each item in its entirety).

Data analysis and interpretation were done within the Yoruba social environment which shaped the activities of the usage of indigenous local proverbs. The interpretation was based on the usage of the selected indigenous proverbs by Yoruba community people of Igbesa, Ogun state, Nigeria.

Wilson's Model of Translation Based on Proverbs and their Metaphors

Wilson (2011) argues that proverbs and their metaphors are made up of a sign with inherent segments that include, but not restricted to message, meaning(s), connotations, and syntactic structure. It also includes information gained from sources i.e text or an individual personal knowledge. These segments are very important and form the independent elements of translation.

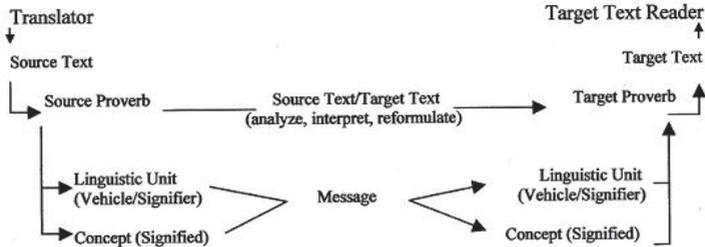
It should be noted that each proverb and its metaphor varies. Therefore, a translation model must be flexible in order to give room for these variances (Wilson 2011).

The model proposed by Wilson (2011) relies on a fundamental concept of translation, as well as on particular views of message and meaning. The bottom line of translation is that, when translating, the translator passes through a set of cognitive behaviours (analyse, interpret, reformulate) in which proverb (the message) passes over from the source language to the target language (Wilson 2011).

The message must contain, at least, the concept and its vehicle. It must be translatable by rules and processes. Hence, proverbs are usually treated as signs with a complete concept on the mind, comprising a signifier, linguistic unit, and a signified which is a concept carried or delivered by the signifier (Wilson 2011).

The figure below shows the illustration:

Basic Concept of Translation



Source: Wilson (2011)

From the above figure, the concept of translation commences with translator which forms the source text and the source of the proverb under translation. The source of the proverb contains the linguistic unit (vehicle/signifier) and the concept which is signified. The same is applicable to the target proverb under the target text, with target text reader at the top (Wilson 2011).

Every proverb carries a message with linguistic unit (vehicle/signifier) and concept (signified); both from the source text and the target text. However, such message must be analysed, interpreted and reformulated as applicable between the source of the text and the target of the text (Wilson 2011).

The translation, it should be noted, starts with translator as the source and ends with target text reader as the beneficiary (Wilson 2011)

Proverb has a linguistic structure as well as a linguistic meaning. Linguistic structure contains nouns, verb and negation. Each of these parts has a role and meaning of its own, and together they provide a physical component for the message embedded in the proverb. Proverb also has a linguistic meaning which functions as the meaning in the message (Wilson 2011). It should be noted that linguistic structure plays a linguistic role and gives a linguistic vehicle for the message, while the linguistic meaning (Wilson 2011) contributes a meaning to the message. It is important to note, therefore, that as each proverbial message comprises both, linguistic meaning and linguistic structure, the translator must give preference to both in translating the message from the source language to the target language. All these were considered in the translations of the proverbs used in this article.

Both the linguistic meaning and linguistic structure were taken into consideration when translating these proverbs from the source language (Yoruba) to the target language (English).

Proverbs on crime of theft (stealing)

Theft is a serious crime among Yoruba people. It is considered a crime that brings shame to the perpetrator and his / her family members at large. Hence, a right thinking Yoruba person will never indulge in shameful act like theft. As a

result of the shameful act (theft), Yoruba people had ‘devised’ many proverbs on theft (stealing) to illustrate cautions, shame and other related concepts attached to this criminal act. The following are the selected proverbs associated with crime of theft, their meanings and content analysis for their better understandings:

- (1) Ole inu ile, ni ma n silekun fun tita (Translation: It is the thief inside the house, that would open the door for the thief outside to come in and rob the people living in such house)**

The proverb above rests on the belief that thieves work hand in hand to execute their criminal acts. Yoruba people believe in power of informants. They believe that a house cannot be successfully robbed without an insider in the house (who is a thief also giving clues to the thief outside) Hence, act of theft is considered a collaborative effort of the perpetrator and the informant. It is common, therefore, among Yoruba people to investigate act of theft among the people living in the same house with them before looking outside to investigate the criminal act of theft. Hence, even family members are not usually insulated in act of theft.

- (2) Ole kii jagba, ko ma se loju firi (Translation: When a thief robs an elderly person, the elderly person will be suspicious of whom the thief is)**

Yoruba people are usually conscious of their environment both natural and social. This is common of the elderly people in the community that usually stay indoors most of the time. These elderly people monitor their surroundings, especially social surroundings very well. Hence, when such elderly people are robbed, they usually have suspicions of whom the perpetrators are. The proverb shows how security conscious Yoruba elderly people are within their community. They may not have the strength to stop the act of theft but it is very common that they are suspicious of the thieves.

- (3) Ai tete mole, ole n moloko (Translation: When a farmer fails to apprehend a thief on time, the thief will apprehend the farmer)**

This proverb revolves around the belief that prompt action is needed to deal with thieves or robbers. Otherwise, the farmer or the owner of stolen property may be arrested as the robber or thief. Yoruba people believe in immediate action in dealing with criminal act especially act of theft, otherwise, the case of theft may be turned against the victim of theft. This proverb is a reflection of what is happening within the present day criminal justice system where the victims were usually turned into criminals. The proverb, therefore, counsels that people should be pro- active in dealing with criminal act committed against them or they should take prompt actions to bring the perpetrators of crimes into book before such events of crime will be overcome by events of time.

(4) Ijamba sole, onile taji (Translation: The thief has run into trouble because the owner of the house has woken up from his sleep)

The proverb is one that counsels people to be vigilant and security conscious. In Yoruba land, people do not usually sleep to the extent that they forget the need for vigilance, alertness and security consciousness. Hence, people do not sleep heavily, especially in the night. When a thief enters a particular house to rob it and the owner of the house wakes up, such a thief may be caught red-handed by the owner of the house. The proverb teaches people alert at night or anytime of the day. Such readiness to act will prevent the attack of night marauders or intruders.

(5) O rimi bayi bi, omo ole to doru loko (Translation: Behold my predicament; a saying of a son of a notorious thief that stays on farmlands till late in the evening)

The above proverb addresses the social stigma that members of the thief's family normally face. On many occasions, such members are usually righteous and innocent. The proverb expresses that when a member of a particular family is caught for stealing the other members of the family will share from the shame and carry the same stigma, especially when they act or do something very suspicious of stealing. Hence, the proverb teaches that both the thief and the members of his / her family will carry the shame and stigma attached to the act of stealing committed by such perpetrator.

(6) Eni a mu ti o jale leekan; bi o fi aso igba oke bora; aso ole lo' nlo. (Translation: He who was caught stealing, even if he wears clothes costing £50 (200 bags of cowries), people will say it is stolen clothes he is wearing (Delamo 1979).)

The above proverb is a strong warning that people should run away from any bad act, i.e. stealing that may tarnish their image. Once a person is caught stealing, he cannot redeem his good name again. A thief that has been caught has forfeited his good name for all time. Hence, the proverb counsels that people should always guide their good names and should abstain from something that may tarnish such good names. This is because, when such good names are lost, they cannot be regained again.

(7) Epe kii jeki omo ole ko dagba. (Translation: Curses from the victims of theft, will not allow the child of a thief to enjoy longevity)

The proverb above is another repercussion of stealing. It is a common occurrence for the victims of theft to curse those who stole their properties. These curses have future negative effects on the perpetrators and their children. Such children usually die prematurely and fail to fulfill their life destinies. The proverb is an indication that children of evil doers will also reap the consequences

of their parents' deeds. It is like a biblical proverb of parents tasting the vine grapes, but it is the children that feel the sour taste. Hence, the proverb teaches that people should abstain from stealing or other criminal behaviours to avoid them and their children from facing the future evil consequences.

(8) Ole to gbe adie otosi, o gbe talaroye. (Translation: The thief that has stolen a hen of a poor person has stolen a hen of an incessant complainant)

The proverb explains that a poor person will hardly let go when a crime of theft has been committed against them. Poor people do not have, but few possessions. When such possessions are taken away from them through theft, such poor people will continue to complain bitterly of it. However, people with many possessions may not complain incessantly because they have many possessions to fall back at.

Proverbs on deviant behaviour (Laziness)

Laziness is a distasteful deviant behaviour among Yoruba people. Among these people, hardwork is a cherished virtue that is expected of everybody. Hence, act of indolence is considered a miserable behavior. Hence, many proverbs were invented to encourage hard-work and discourage the act of laziness in the society.

Some of the proverbs that go against act of laziness are explained below:

(1) Agba to de idi eyin, ti osi agba ole ni. (Translation: An elderly person that refuses to pluck palm fruits from the palm bunches is a lazy elder)

The above proverb teaches hard-work. It explains that people should work when they have works at hand to do. Work ethics preach that people should not waste time through laziness. The way people take their works whether seriously or otherwise, determines whether they are hard working or lazy. The plucking of palm fruits from palm bunches is a very tedious work because the thorn on the bunches may prick and injure the hands of person involved in the plucking. It literally means that no work or job is easy. Every work is tedious and calls for endurance.

(2) A ni apa ma sise baba ole. (Translation: Person who has hands but cannot work is the father of the lazy people)

The above proverb is very similar to the first one. The proverb explains that people who are physically capable to work but refuse to work are lazy people. In Yoruba society, people that are physically incapacitated may find it very difficult to work because of their incapacitation. However, physically agile or able bodied people are expected to be hardworking and industrious, but when such people refuse to work they would be called indolent or lazy people.

(3) Iyawo ole la a gba, a ki gba omo ole. (Translation: It is only the wife of a lazy person that may be taken away from him; but his child should not be taken)

Lazy people always find it very difficult to take care of their wives and children. This may consequently lead to a situation where able bodied people marry their wives for proper care. However, the children of lazy people are left untouched. The proverb explains literally that laziness may be inherited (i. e. may be passed from fathers to children) hence, people believe that lazy people give birth to lazy children. But for the wives of the lazy people, they can be taken in marriage because it is so easy to convince such women to abandon their wedlock for proper care by other proposing suitors. The proverb elaborates that lazy people do not give proper care to their wives and children and this may break their homes which may result to losing their wives. Hence, hardworking is very important to keep one's family intact and well protected.

(4) Iseju ole ni agbado se e gbo (Translation: The corn matures and is harvested, while the lazy man lingers on in his laziness)

Farming is an important occupation among Yoruba people. However, it is a very difficult and very tasking occupation. Hence, many people do not engage in farming. Farming, however, is a productive occupation and harvest is usually a time of celebration. Corn is a popular crop in Yoruba land and it takes average of 3 month to harvest it from time of planting. Even though it does not take long time before farmers harvest it, the lazy people keep on watching others planting without doing the same. The proverb is an encouragement to the hard working people that they will soon reap the reward of their labour whether in the short run or long run. When such rewards are reaped the lazy people usually feel resentful and disappointed.

(5) Orisa ti n gbe ole ko si, nitori apa eni ni igbe ni. (Translation: There are no gods who support a man in his laziness; a man's greatest support is his own arm) (Delano 1979)

The above proverb teaches that it is useless to sit back and expect help from others; a man should work to actualize his dreams in life. Lazy people do not receive supports because they are known to be lazy, however, hardworking people can easily be supported by others because of their hard-work. People do not like to associate with lazy people for the belief that laziness is contagious. Hence, lazy people are made to realize that it is their arm that will set them from the bondage of poverty; hence, they should not expect miraculous help from others.

(6) Ole ba a ti, o ko si ile Ifa. (Translation: The lazy man failed to find an easy job and he made for the house of the Ifa priest (thinking that learning the Ifa oracles by heart would be easier than working with his hands) (Delano 1979).

Lazy people usually look for something so easy to do to cover their laziness. Hardly can they engage in works that are tasking and difficult. In Yoruba society, hard-work is tested by how difficult and tasking a particular job is; hence people who engage in less difficult and less tasking jobs are usually looked down upon as lazy. The proverb, therefore, teaches that people should not cover up their laziness in less tasking and less demanding jobs. The rigours of men's lives are tested in the difficult works they do.

- (7) **Akuko ko, ole pose, oni se le ti yara tun mo ni. (Translation: The cock crows in the early morning and a lazy man hisses: saying that early morning has come again)**

Morning is considered the most important part of the day among Yoruba people. The way people make use of their mornings is an indication of whether they are hardworking or lazy people. Hence, when cocks crow to indicate the arrival of a new day, lazy people usually feel sad and fearful, by hissing out aloud. Lazy people do not like the break of the day because it exposes their laziness. However, the hardworking people see the break of the day as another opportunity to prove their prowess, hardworking and industrious acts. Therefore, they utilize their day very well, especially the morning part of the day.

Proverbs on deviant behaviour (Non – Hygienic) Dirtiness

Unhygienic habit is another aspect of deviant behaviour in Yoruba land. The culture of Yoruba teaches cleanliness and hygienic care of the body, food, house and immediate environment. Hence, people who are unkempt are looked down upon and considered unfit to associate with. When situation or condition warrants associating with such unkempt people, it is done reluctantly. Many proverbs were invented to warn against or condemn unhygienic habits. However, some that were purposely selected are explained below:

- (1) **Afinju woja won a rin gbedeke; Obun woja won a si pa siosio, obun siosio ni yoo rerun afinju wole (Translation: A well kempt and tidy person will walk confidently in the market place; but unkempt and dirty person will walk sluggishly with shame. It is the untidy person that will carry the load (as slave) of a tidy person to the house from the market)**

The above proverb teaches that when people are very clean, tidy or hygienic, they will be confident to walk or mix with other people in public places. The public will not reject such people but will like to interact with them. However, people who are untidy cannot have such confidence. Hence, they always feel reluctant to interact with people in public. Furthermore, in a literary meaning, an

untidy person is considered as a slave to the person that is tidy. Therefore, being hygienic is a lordship over non-hygienic attitude. In summary, there is public confidence in being hygienic and such supersedes being non-hygienic.

(2) Ojo ajo ni obun maa n re eekana. (Translation: An unkempt person will cut his / her nails the day he / she wants to go on a journey)

This is another proverb on unhygienic habits. It teaches that hygienic conditions are an on-going process. It is something that is done every day not occasional when situation calls for it. Hygiene is a habit and it is considered the same among Yoruba people. It is not something that is done when it is needed to be done but rather, it is a habitual behaviour. People, who bath, wash their clothes, cut their nails, clean their houses and their environments when conditions necessitated it are but rather dirty people. Hygienic people make hygiene a habit and practice the same always.

(3) Obun riku oko tiranmo; o ni lojo toko n ti ku, oun ko ti bomi lari. (Translation: A dirty woman covers her dirty habit with the death of her husband. She lamented that she has not bathed since her husband died)

The above proverb teaches that people who are dirty always find one excuse or the other to cover their improper habit. People that are non-hygienic know that such is not permitted in the society, hence, they look for excuses to exonerate themselves from the shame and reproach that dirty habit brings. However, in Yoruba society, no excuses are allowed to cover dirty habits.

(4) A n roju je ko obun; obun tun n dako re kere. (Translation: We are eating pap bought from a dirty woman with tolerance; yet she is making her pap costly)

Some situations may warrant people buying food from non-hygienic people, especially when there are no other alternatives. In Yoruba society, doing this demands high degree of tolerance and reluctance. However, when non-hygienic people who sell such food are making their food costly, people will abandon patronizing them, for in the first instance, they possess no good habit to encourage such patronage. In summary, when people, against all odds, suffer to accommodate dirty people, such dirty people should not do something that will make people abandon them.

Proverbs on crime of adultery

Adultery is a serious crime in Yoruba society. Adultery occurs when a married person is having romantic and sexual affair with the wife or husband of another person (other than his/her spouse) Yoruba culture frowns at this behaviour. Polygamy is allowed in Yoruba traditional society (Polygyny). Men are allowed to marry more than one wife and this practice is still in existence despite

the advent of Western culture and Christianity. However, men and women still indulge in concubinage, an act which is considered irritating in marital aspect of Yoruba culture.

There are many invented proverbs that teach on adultery among Yoruba people. Some of the proverbs are treated below:

- (1) Oogun ale bi pon-un kan (1£) kosi (Translation: There is no medicine to woo a woman for concubinage that is greater than one pound).**

In the past, one pound was very costly money in Nigerian society and in Yoruba society, especially. One pound then was good money that could take care of many needs. Hence, a woman that had declined agreement to go into concubinage with a man will change her decision when given one pound. The proverb teaches that women of easy virtue can be easily misled by material things. Many women are ready to sell their dignity because of money. Furthermore, men who indulged in concubinage were considered as senseless spenders. Such men were usually given many metaphorical names i.e. eaters of hairy snails (hairy snails are metaphorical of women virginals). In conclusion, the proverb warns that engaging in concubinage is a costly act (monetarily), for the men who engaged in it. For women, it is a warning that they may be easily lured into concubinage through money.

- (2) Ko je n gbadun, lobinrin n gbale fun. (Translation: When a man is persistent in wooing a woman for concubinage, the woman will eventually succumb to such concubinage request)**

The above proverb explains that to win a woman for concubinage is not an easy task. Some women may be very obstinate to give in for concubinage. However, when men are persistent in their requests, the women involved will eventually yield to the requests. It is very difficult to win women for concubinage especially when such women are married and are being adequately taken care of by their husbands, in order to win such women for concubinage, men need to persist and give extra efforts. With this proverb, the women are encouraged to succumb such male efforts.

- (3) Asese bere ale bi teyinle n pon o niri, ki odun o to yipo, won a maa fi enu ara won we tesin. (Translation: When a man and a woman start the business of concubinage, they will feel like carrying each other on their backs; but before the year rolls out they will abuse each other metaphorically, using horse's mouth)**

This is another proverb on adultery (concubinage). The proverb explains that when a man and a woman begin concubinage, the relationship will be amorous and romantic. The feelings for the new relationship will be so strong that they will feel like carrying each other on their backs. However, such am-

orous and romantic feeling may not last. The man and woman involved in concubinage may end up such relationship with fight and discord. Such fight and discord may take a form of using abusive words. They will begin to see weaknesses in the behaviours and the physical appearances of each other and they will anchor on these to abuse each other, i. e. comparing each other's mouth with that of horse as indicated in the proverb. In summary, the proverb teaches that amorous and romantic relationships in concubinage are not usually the ones that will last.

(4) Ija ni gbeyin ale (Translation: It is fight that will end concubinage).

This proverb is similar and complimentary to the previous one. No matter how long concubinage relationship is kept, discord, misunderstanding and fight will end such relationship. Such discord, mis-understanding or fight may be caused by monetary issues, suspicion, or decision to quit such relationship because of other reasons.

(5) Ale komo ohun to n se Isafiri, Isafiri kule, ale n pe nita. (Translation: Isafiri's concubine is not aware of Isafiri's death inside Isafiri's house; Isafiri is already dead inside, but her male concubine (or paramour) stands outside calling her to come out).

The above proverb elaborates ugly predicaments that may be experienced in concubinage. Concubinage is an issue that is usually kept secret. Hence, frequent visits to know each other's conditions and welfares are usually denied. This is very common when both the man and woman are legally married to their spouses. Visits are usually made with caution and direct access to the house of partner in concubinage may be out-rightly denied. Hence, partners involved in concubinage may not be fully aware of each other's welfare or predicament as stated illustratively in the proverb above, i.e. Isafiri was already dead inside the house but her male concubine was calling her out for amorous and romantic encounter. In summary, the proverb teaches that it is only in legal marriage that care, love, affection, good welfare and the partnership exist. Such may not be derived in concubinage relationship.

Conclusion and recommendation

Fadipe (1970) argued that of all African societies, the Yoruba people cannot be superseded in the wealth and appropriateness of using their proverbs. Proverbs are not to be used out of context (Ojoade 1983). Using proverbs within their contexts makes proverbs very interesting and these are exactly what make proverb in Yoruba society reservoir of knowledge where people can 'drink'. All of

the aspects of life in Yoruba society are guided by proverbs. This article selected the aspects of crime and deviant behaviours. We conclude that frequent sayings of such proverbs in communication, skilfully, will caution people against stealing, laziness, unhygienic habits, and adultery as discussed in this article. When people find it difficult to communicate caution to others, they need to employ skilful usage of proverb to get communication straight.

For according to Harris (1992) and Delano (1979): proverbs are the horses of words and words are the horses of proverbs, when words are lost, proverbs are used to search them out.

We recommend daily usage of Yoruba proverbs in every communication. This will encourage their usages in day to day affairs of communication in Yoruba society, especially young adults who are not conversant with their usage.

Discussion of Yoruba proverbs and proverbs from other ethnic groups in media should be encouraged. We also advocate for proper documentation and dissemination of them in schools and other educational and public places.

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*Analiza tradicionalnih Yoruba poslovice
 o kriminalnom i devijantnom ponašanju*

Svakodnevna upotreba poslovice u Yoruba društvu postepeno izumire, posebno među mladom generacijom. Ovaj članak, stoga, nastoji da ispita upotrebu poslovice, diskutujući neke izabrane poslovice o kriminalnom i devijantnom ponašanju poznate u tradicionalnom znanju Yoruba.

Odabrane su dvadesetčetiri poslovice neprobabilnom tehnikom uzorkovanja, izabrane na osnovu individualnih opredeljenja istraživača. Uključeno je osam poslovice o krađama; devet poslovice o lenjosti; četiri o prljavštini i pet o preljubi. Poslovice su predstavljene na Yoruba jeziku, ali su i prevedene na engleski. Poslovice su protumačene, a nauk o kome podučavaju je razjašnjen da bi se pravilno razumele i koristile.

Članak nastoji da ohrabri upotrebu Yoruba domorodačkih poslovice u svakodnevnoj komunikaciji, posebno među mladima u društvu, da bi se sprečilo njihovo odumiranje. Takođe se preporučuje pravilna i stalna upotreba poslovice u medijima i na javnim mestima. Najzad, preporučuje se valjana dokumentacija domorodačkih poslovice kroz edukativni sistem.

Ključne reči: kriminal, devijantno ponašanje, poslovice, komunikacija, Yoruba

*L'analyse des proverbes traditionnels Yoruba
sur le comportement criminel et déviant*

L'utilisation quotidienne des proverbes dans la société Yoruba se perd progressivement, notamment parmi les représentants de la jeune génération. C'est pourquoi cet article s'efforce d'examiner l'utilisation des proverbes, en discutant certains proverbes sur le comportement criminel et déviant connus dans le savoir traditionnel Yoruba.

Vingt-quatre proverbes ont été sélectionnés par la méthode de l'échantillonnage dirigé, choisis en fonction des préférences personnelles des chercheurs. Huit proverbes sur les vols ont été inclus; neuf proverbes sur la paresse; quatre sur la saleté et cinq sur l'adultère. Les proverbes sont présentés en langue Yoruba, mais ils sont aussi traduits en anglais. Les proverbes sont interprétés, et les leçons qu'ils enseignent ont été élucidées afin qu'ils puissent être correctement compris et utilisés.

L'article s'efforce d'encourager l'utilisation des proverbes indigènes Yoruba dans une communication quotidienne, notamment parmi les jeunes, pour empêcher leur disparition. Un emploi correct et continu des proverbes dans les médias et dans des lieux publics est également recommandé. Enfin, une documentation valable sur les proverbes indigènes à travers le système éducatif.

Mots clés: crime, comportement déviant, proverbes, communication, Yoruba

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