

The Role of Nyakyusa Superstitious Sayings in Developing Indigenous Instructions

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Abstract

This article has examined the role of superstitious sayings in developing indigenous instruction with reference to Nyakyusa community in Tanzania. The primary data obtained from Rungwe district in the Mbeya region. Data were obtained in the villages and wards of Kandete (Mwela), Luteba (Kilasi), and Isange (Mbigili). A total of 54 respondents were interviewed making an average of 18 respondents in each village. The ratio of respondents was based on gender and age criteria. Interviews and asking questions techniques were used to get data from the target audience. A review of the documents used to verify the primary data was obtained by electronic and library approaches. The analysis of the accessible data were guided by Sociological theory. One of its foundations is to look at the natural environment of society as the one that determines the way a literary work should be. The results of the study are presented descriptively. The results of the research have shown various missions that aim to train, strengthen and keep the community together on the solid foundations of community traditions and customs. Similarly, they have presented basic human actions that manifest themselves in all aspects of life and its development. Therefore, this article recommends that more research be done in other genres of oral literature about the role of superstitious sayings in developing indigenous instruction in the community.

Keywords: Role, Superstitious sayings, Nyakyusa society, indigenous instructions and Sociological theory.

1.0 Introduction

This article has examined the role of language in developing indigenous education in Tanzania with reference to the superstitious sayings of the Nyakyusa community. The superstitious saying is a part of literary sayings that its compositions are short and have the use of images, metaphors and symbols. Some of its branches are proverbs, sayings, idioms and metaphors. Sayings have the characteristic of expanding and changing quickly due to their structural characteristics (Mulokozi, 2017). For example, a proverb can be used as an indicator of the moral of a certain story. That is the basis of some traditional stories ending with proverbs that summarize the lessons of the respective narratives. Puzzles are the focus of this article. They can be divided into many categories, including riddles, registers and superstitious sayings. This article has chosen superstitious sayings to examine its role in the development of traditional education in the Nyakyusa community in Tanzania.

Superstitious sayings are sayings that show a certain belief of the community in relation to something, a situation or a certain event. Often these beliefs are not based on scientific facts. For example, throwing salt over your shoulder breaks your mother's back. Superstitious sayings are examples of remnants of beliefs and ideologies associated with religion or traditional attitudes of society (Wamitila, 2010). The same, it is

used as a way to prohibit certain actions that are not appropriate in society. Every society in the world has some superstitious sayings because it is one of the main resources to preserve the social actions that built the society on solid foundations to develop culture and values in the society. In addition, there is a close relationship between superstitious sayings and cults, worship and community cults. The language used is loaded with symbols and meanings that are understood by the members of the society involved. For example, some of the events mentioned in the superstitious sayings require the presence of a priest to purify the person involved. Superstitious sayings promote social control. Community members are forced to remember and reform themselves in order to continue their culture. This situation is used as a way to help develop a sense of self-awareness as a member of a certain superstitious sayings with a certain attitude, belief and cultural orientation. Thus, this category deals with actions that concern humans and how they interact with their culture based on the criteria of traditional beliefs and ideologies.

Superstitious sayings have a long history in world societies. It is said that they started only when man started to fight against his environment. In some ancient societies, this lineage was used as a tool aimed at inheriting the actions, ideology and history of the society concerned. In the same way, did the work of portraying life and dealing with issues concerning humans, their problems, their hopes, their dreams, their conflicts and how they interact with their environment (Chimerah and Njogu, 1999). In accumulation, before the existence of the publishing profession in African societies, they were used as books and newspapers that were a treasure to preserve and develop the foundations of culture, ideology, philosophy, religion, knowledge and history the concerned society. Sief (2011) explains that the implied wealth and treasure have made some countries such as South and North Korea, Russia, Japan, India and China make great efforts to strengthen and develop natural arts for the benefit of the present and future cohorts.

Literarily, superstitious sayings are viewed as a stable entity linked to lifestyles and reflect the cultural diversity of the society concerned (Okporoboro, 2006). In Africa, this situation makes the association to be considered and viewed as a storehouse of African resources and activities. Matters related to all human disciplines such as history, geography, politics, economics, science, religion, law and culture were preserved in various genres of oral literature, including religious ones (Wanjala, 2013). The strengthening of those foundations makes the continent of Africa one of the areas with the greatest wealth of superstitious sayings that are scattered almost in the literature of all societies. This category is a good reflection of the pride that those involved in their culture have. The wisdom and logic found in superstitious sayings are a great asset to society. As well, it is viewed as a heritage treasure loaded with education, values and knowledge of the concerned community (Nkwera, 2002). The knowledge found in the study is one of the only degrees for the members of the community to be able to use in their respective environments.

Reliably, it is a tool that examines society as it is and can express itself through artistic works. This category is used to promote and develop a broad understanding of the values and knowledge of society (Okpewho, 1992). Based on that, the panel is considered as a tool that analyses the various issues that exist in the society concerned. However, in the field of Kiswahili literature, selective classification has not been given the weight it deserves in its analysis and criticism. If this situation continues, it may cause actions and the values contained in them to be misunderstood by its audience. This thing convinced the researcher to want to know the contents of the series. Therefore, this article has examined the role of superstitious sayings in developing indigenous instruction by referring to the Nyakyusa community.

2.0 Theory and Research Methods

The primary data used in this article are Kiswahili sayings in reference to superstitious sayings in the Nya-

kyusa community. Typically, primary data refers to data collected for the very first time in a particular study. In addition, they are those that have never been collected for research as the researcher is doing at that time (Charkrabarthy, 2012). The study was conducted in the Mbeya region, Rungwe district in the wards and villages of Matamba (Isange), Ikubo (Luteba) and Lusanje (Mpombo). Primary data were obtained by the method of asking questions and interviews. The target selection method was used to obtain a sample of respondents in selected wards and villages. The selection of the sample was based on gender and age in order to obtain representative data with a wide range in the selected category. A review of the documents used to verify and express the primary data was obtained through electronic and library methods. The analysis and discussion of the presented data were guided by Sociological theory. The results of the study were presented descriptively.

The Sociology theory was founded by Hippolyte Taine (French); and began to flourish in the 19th century in Europe. This theory began as a cultural science that examined literary works as a copy of the behaviour or a real representative of a certain society (Wamitila, 2002). One of its foundations is to look at the natural environment of society as the one that determines the way literary work should be. Subsequently, it was used to face the literature in examining how it relates to the social environment. According to this theory, art is not created in a vacuum but is the work of an artist in a specific environment and time being responsible for the society that concerns him. In addition, literature is part of the real life of society and it concerns people. An artist cannot avoid the effects of society in his composition because his literature is a product of the society that raised and nurtured him. This situation makes literature an example of a perfect portrayal that depicts the environment and life in detail and examines them from a broad perspective (Macherey, 2006). On that basis, superstitious sayings were examined as a product of society by referring to their history, their philosophy, their culture and their environment. Superstitious sayings were studied as a special link of relationships in selected societies.

The theory recognizes the great and important role taken by the social context in the review of literary works considering the implementation of certain situations in the world (Selden, et al, 2005). From that point of view, the researcher cannot separate himself from the events of the society he is investigating because his work is his link against the society he is targeting. The reviewer has to illuminate this issue carefully in his review. This article examined them in detail in order to understand the relationship between them and society as two things that depend on each other and affect each other. The definition considers that literature has to be taken as it is and has an uncomplicated relationship with the life of society. The selected sayings were examined considering the wider context of the target community in order to understand their content. The selected category was examined in relation to the construction of relationships between the community and the real-life situation. This situation led the researcher to examine the selected sayings as a perfect representation by referring to the history, environment, culture and its development.

By referring to the solid foundation of the selected theory, the researcher engaged in the study of social forces related to artistic forces. The analysis followed and considered that any literary work is controlled by the existing structures in the society by referring to the relationship of the members of the society in their daily activities (Msokile, 1993). The selected categories were examined and interpreted within the context of the target community. Equally, it was examined and verified as a complete part of the culture of the Swahili community in Tanzania considering its culture and environment. The relationship that exists between the community and the cult is what takes the issues in the community and puts them as they are in their sayings. The research subjects were examined in detail in the way they investigated social issues

and put them as they are, as they are believed and accepted through a selected superstitious saying. Therefore, in the analysis and discussion of the data, the researcher examined the selected subjects directly without intervention in order to conduct a detailed analysis and review.

3.0 The Role of Superstitious sayings in developing indigenous instruction

This article has examined the role of language in developing indigenous education with reference to the superstitious sayings in the Nyakyusa community in Tanzania. The main objective of this article was to investigate the collective motives in developing indigenous education in selected communities. The next section presents the role of superstitious sayings in developing indigenous instruction by referring to the Nyakyusa community.

3.1 Building Instruction Foundations in the Community

In building and developing the foundations of community traditions and customs, the issue of the importance of education in society is unavoidable. The study of the spectacle absorbed the broad scope of Sociological theory that looks at literature as a perfect illustration of the events confined in society. The actions of any society must go in line with its traditions and customs, behaviour and attitudes of that society. In strengthening this, it is necessary to strengthen education for children to build a nation that follows the correct foundations of its traditions and customs. For example, children should be given training aimed at developing good relationships in society. By doing so, training loaded with wisdom and wisdom is provided based on the lifestyles, traditions and customs of the community as well as the environment that nurtures and nurtures him during his time. Parents and members of the community guide children by referring to myths that contain special lessons with wisdom and wisdom in them. For example, when eating, children are forbidden to take meat in a food container before an adult. One of those superstitious sayings is the one that states that ‘Umwana linga atalile ukwega inyama bobakega abakulumba jikwikola pa mmilo’ [If a child takes meat before an adult, it will choke him in the throat]. The concept of choking meat in the throat aims to warn the child to recognize and respect those who are older than him in his family, community and nation. The child is taught the importance of living in accordance with the traditions and customs of society. Culturally, it is not good for a child to wash and start eating before adults. This training refers to the traditional foundations of the community that emphasize obeying the adults in the community.

While children are encouraged to obey adults, they are also encouraged to eat food without despising certain foods. Experience shows the existence of some children who do not like to eat some of the foods available in their community for no reason. Society uses speech as a method to motivate, oppose and even condemn the strengthening of that behaviour. For example, there is a saying that says ‘Umwana linga ukulya imitu gya iswi amahala gikongelela’ [If a child eats a fish head, he will increase his intelligence]. Usually, most children, including adults, do not like to eat fish heads. The concept of increasing intelligence aims to motivate and build a child based on not disrespecting the foods prepared for them. Some parents clearly explain to their children that it is forbidden to choose foods and ignore some of them (Ngadala, 2003). Their main basis is to prepare children to live according to the real-life conditions of their families and communities.

In the same way, children are taught how to recognize their limits by referring to the basics of their environment, their ideologies, their traditions and their culture. For example, in many families, the fridge is eaten by adults, especially the father of the family in question. If the chicken is slaughtered, the children understand that the refrigerator is the father's legitimate superstitious sayings. As they continue to grow,

they are built on those foundations. Some of the superstitious sayings that bear that responsibility are the ones that say 'Umwana linga ukulya ingangasyungu aikufwa amaso'. [If a child eats a gizzard, he will be blind]. The lessons found in the superstitious sayings aim to set limits of mutual respect in the family and reduce the violence that can be done by children. The role of society is to use wisdom and prudence to raise and build children on the solid foundations of the environment, culture, ideology and philosophy of their society.

The issue of respecting and appreciating others, including the disabled, is given a high priority in many communities in this country. This matter has been built and emphasized through various instruments including indigenous ones in the community. Therefore, the issue of respecting disabled people is emphasized in selected sayings. For example, there is a saying that says 'Linga kunseka unndema akupapa umwana undema' [If you laugh at a disabled person, you will give birth to a disabled child] which criticizes the issue of mutual respect in society. Making fun of the disabled is an act of stigma and disrespect that can cause serious harm to them (Ibrahimu, 2005). The result of mocking them is feeling isolated and discouraged. In emphasizing the issue, one of the respondents explained:

Kuwadhihaki walemavu ni kitendo cha unyanyapaa na ukosefu wa heshima suala ambalo linaweza kusababisha madhara makubwa kwao. Kwa mfano, kitendo hicho kinaweza kuathiri moyo wa kujiamini na kukuza hisia za kupuuzwa, kutengwa, kuonewa na kujiona kama hawana thamani katika jamii yao. Kufanya hivyo kunaweza kuwazuia kushiriki katika shughuli za kijami hali inayoweza kusababisha mfadhaiko, upweke, wasiwasi na kuathiri uhusiano katika jamii (Interviewee 4 at Matamba, 14. 11. 2023). Making fun of disabled people is an act of stigmatization and lack of respect, an issue that can cause serious harm to them. For example, the act can affect self-confidence and promote feelings of being ignored, isolated, bullied and feeling like they have no value in their society. Doing so can prevent them from participating in social activities, a situation that can cause stress, loneliness, and anxiety and affect relationships in society (Own translation).

This quote indicates the harm that can happen to disabled people if society continues to mock them, mock them and ignore them due to their disability. Generally, disabled people should be given the right to be valued, respected and treated as normal people in society. Disability does not remove the value of a person's personality in society (Guidotti, 2010). The responsibility of everyone in society is to strive to build strong cultural foundations that recognize and treat disabled people as normal people in society. Thus, society has to help them with conditions and property where necessary.

3.2 The Status and Progress of Pregnancy

Taking care of the pregnant woman is an important issue to strengthen the health of the mother and the well-being of the expected child. A pregnant woman should eat nutritious and healthy foods. The explanation means eating a variety of foods such as vegetables, fruits, grains, proteins (meat, fish and milk) and healthy fats. As well, he should get the necessary nutrients and add folic acid to his diet. Folic acid helps in the development of the baby's nerves and can be found in leafy vegetables and grains (Sanrock, 2007). In addition, he needs to rest for a sufficient time every day. Essentially, physical exercise should be done under the advice of a doctor. A pregnant woman can do light exercises like walking and even swimming. The key is to get a doctor's advice before starting an exercise program. Compatibly, he should follow the recommended vaccination schedule to protect himself against diseases that can affect the development of the child in the womb.

Along with the previous information about how a pregnant woman should take care of her health and the child, this article shows the importance of doing so by referring to selected sayings. One of those sayings

is the one that explains that ‘Ugwakifuba linga aganile nipatama aikupapa ipatama’ [If a pregnant woman meets a hyena, the child born will be a hyena]. The main role of the expression is to emphasize the issue of stability that a pregnant woman should have. Unnecessary walks and rounds should be avoided to avoid possible harm caused by stumbling or having an accident that can affect the health of the mother and child. A pregnant woman can do some work in a friendly environment and avoid long distances to reach the animal shelters in the wild. A peaceful and calm environment can help reduce anxiety that can occur during pregnancy. In addition, another expression with similar responsibility is the one that says ‘Ugwakifuba linga agogile injoka aikupapa ukibwete’ [If a pregnant woman kills a snake, she will give birth to a cripple]. Training given to pregnant women is to stop doing activities that involve the use of force and fight against dangerous animals, including snakes, leopards, lions and many others. The struggle can affect the condition and progress of the pregnancy. At the same time, there is an increased risk of premature ejaculation. Jobs that involve the use of more energy can increase the risk of premature birth and affect the health of the mother and child.

Similarly, there is a saying that says ‘Ugwakifuba linga ukunyela ulugoje ulubapinyile ikinyamana umwana atikumela amino’ [If a pregnant woman jumps on a rope tied to an animal, the child will not grow teeth] and the one that says ‘Ugwakifuba linga ukunyela imikandi gya mabifu umwana aikubola amino’ [If a pregnant woman jumps on banana peels, the child will have rotten teeth]. In that data, a pregnant woman is forbidden to jump on a rope tied to a goat because she may slip and have a dangerous fall to her health. The consequences of falling pregnant can affect the health of the mother and the expected child. Doing hard work that requires a lot of energy can be harmful to the health of the mother and child. Some of the possible side effects include an increased risk of miscarriage. In the same way, it can prevent you from getting enough rest, which can affect your health and well-being during pregnancy. Pregnant women need to consider their health and safety while working. The main thing is for the pregnant woman to get a doctor's advice about the type of work she can do that cannot affect the course of her condition (Kail, 2006). The pregnant woman is encouraged to avoid sitting in a place that can cause her problems, especially places with a lot of interaction of people as it is explained that ‘Ugwakifuba linga ikutugala pakifigo aikukabila pakupona’ [If a pregnant woman sits at the door, she will give birth late]. If a pregnant woman sits at the door, she may be hit and fall, which can cause harm to her health. Therefore, the responsibility of the pregnant woman is to ensure that she stays in a safe place for the wider interest of her health development.

This article has also explained the importance of the pregnant woman taking care of and nurturing the pregnancy with great care to prepare an easy environment during childbirth. To ensure the training related to childbirth, some sayings indicate how to give birth safely. Some foods were cut off from the pregnant woman so that she would not be able to give birth safely. Among them is the one that is described as ‘Ugwakifuba linga ukulya amafumbi aikupapa umwana uju afwile amaso’ [If a pregnant woman eats eggs, she will give birth to a blind child]. The study included in the article aims to prohibit the pregnant woman from continuing to eat foods that can strengthen the health of the child fail to give birth in a normal way and require surgery. One of the respondents explains:

Kabla ya kukua na kuimarika kwa maendeleo ya sayansi na teknolojia ya tiba iliyopo sasa, jamii nyingi barani Afrika hazikuwa na teknolojia ya kufanya upasuaji kwa mjamzito. Jamii ililazimika kutoa angalizo kwa kumshauri mjamzito kula vyakula ambavyo haviwezi kusababisha uzito mkubwa kwa mtoto ambao ungeweza kutinga uzazi kwa njia ya kawaida na kulazimika kufanyika upasuaji (Interviewee 7 at Ikubo, 09. 11. 2023).

Before the growth and development of science and medical technology that exists now, many communities in Africa did not have the technology to perform surgery on pregnant women. The community had to give attention by advising the pregnant woman to eat foods that cannot cause weight gain in the child which could prevent childbirth in a normal way and have to undergo surgery (Own translation).

The information shows that the aim of forbidding certain foods for the pregnant woman was to prevent her from giving birth to a normal-weight child without surgery. Due to the scarcity of surgical technology in many communities, especially in the periphery, traditional midwives did not have a way to deal with the issue as it is today. Eating the right amount and including other healthy foods for a pregnant woman is important in ensuring her health and well-being (Hughes, 1996). Hence, the main thing to consider is to remember that a pregnant woman should eat according to the advice of nutritionists and reproductive and parenting issues.

3.3 Enhancing Security and Vigilance

Another issue found in the selected sayings concerns the importance of safety in society. The study of the phenomenon focused on the broad scope of Sociological theory that looks at literature as a perfect representation of the actions contained in society. The issue of the importance of safety and taking precautions against things that can cause problems in society. For example, there is a superstitious saying that states that ‘Linga kutugalila amabwe ga kupijila amulu agikumela pafyima’ [If you sit on the kidneys, boils will grow on the hips]. If a person sits in the kidneys, it is easy to burn because the fire is in the middle of the kidneys. The inner meaning found in this myth aims to warn children to avoid sitting on the kidneys so that they don't get burned. Boils and their disgust are well known in the community. The concept of getting boils has an external meaning, it aims to make sure they don't stay in the kidneys so they don't get burned. The issue of boils makes children take more precautions. If one of them sits unintentionally, it is necessary to try to hit the chest three times using a spoon as a protective sign to remove the harm that he could have suffered without doing so.

Correspondingly, there is another superstitious saying similar to that which states that ‘Pakulya mungisi kokulya nu setano’ [Eating in the dark is eating with the devil]. The concept of the devil is linked to the issue of evil, evil or something unacceptable in society. The same, makes members of the community take precautions to avoid all that is attributed to the devil. The basic meaning presented in this article aims to make society stop eating in the dark because it is not easy to see food safety. For example, food may be contaminated or infested with things, especially insects such as cockroaches and cockroaches. It aims to condemn greedy behaviour by encouraging the issue of unity and cooperation in society. One of the respondents explains:

Suala la umoja na ushikiriano linahimizwa katika jamii kwa kukemea uchoyo, ubinafsi na unyimi. Kitendo cha kula gizani ni ishara mojawapo ya ubinafsi na uchoyo unaofanywa na baadhi ya watu. Kufanya hivyo kunaathiri suala la umoja na ushirikiano katika jamii. Njia mojawapo ya kuhakikisha matendo yasiyokubalika hayaendelei kuimarika na kukomaa zaidi ni kukemea maovu, yakiwemo yanayohusu ubinafsi, wizi, uzembe na uvivu. Jamii, hasa watoto wanapaswa kujengwa katika misingi ya awali ya kuepuka maovu na mambo yasiyokubalika katika jamii (Interviewee 2 at Matamba, 04. 11. 2023).

The issue of unity and solidarity is encouraged in society by condemning greed, selfishness and deprivation. The act of eating in the dark is one of the signs of selfishness and greed by some people. Doing so affects the issue of unity and cooperation in society. One of the ways to ensure that unacceptable actions do not continue to grow stronger and more mature is to rebuke vices, including selfishness, theft, carelessness and laziness. Society, especially children should be built on the initial foundations of avoiding

evil and unacceptable things in society (Own translation).

This information shows how the issue of avoiding unacceptable issues in society is not blinded in selected society. As well, it shows that the concept of the devil aims to build society, especially children in the initial foundations of avoiding evil and unacceptable things in society such as greed, selfishness, drunkenness, theft, laziness and carelessness. Unacceptable things that affect unity, cooperation and solidarity in society include greed and selfishness (Oje-Ade, 2004). The responsibility of each member of the community is to build foundations aimed at strengthening unity and cooperation in society.

Another superstitious saying that encourages the issue of security is the one that explains that 'Pakupyagila pakilo kukolela abalosi' [Sweeping at night is welcoming witches] or 'Pakutika pakilo kukolela abalosi' [Kutwanga at night is welcoming witches]. Witchcraft uses magical powers and spells to carry out the intended (Tehenan, 2003). In this belief, every evil that happens to a person must be the hand of a person (witch). The issue of witchcraft and witchcraft is feared in many communities. Therefore, the external form of the witch in this superstitious saying shows that sweeping the night is like welcoming evil people who can do anything that is not good. The lesson found in the selected case is that the work done at night is not efficient and is not done more skillfully because of the presence of darkness or the fatigue of the sweeper after the activities of the whole day. Another superstitious saying related to this content is the one that explains that 'Pakusona pakilo akufwa amaso' [If you sew at night, you will go blind]. The aim of this article is to warn the community that some tools used for sewing are dangerous as they can harm the person involved. The community uses these sayings to avoid it and to focus the community on problems that can be prevented by using the experience and understanding of their environment.

3.4 Strengthening the Basis of Responsibility

Another issue concerns the importance of responsibility in society. The discussion of this matter was based on the foundations of Sociology theory which recognizes the wide role taken by the social context in the review of literary works based on the implementation of certain situations in society. The issue of responsibility in the activities of wealth production and economy should be done with a management that does not raise doubts in the society. Everyone should fulfil their responsibilities without leaving it to others. For example, there is a myth that explains that 'Tata linga antumile umwana kukyalo, jope linga ukubatuma abanine, ifindu nkyalo fikuma' [If a father sends a child to the field, and he sends his companions, all the crops will dry up]. The external meaning explains that if you send children to work unsupervised, they cannot do it with due attention. The father's action of sending the child to the field, and sending others to the field, causes the crops to spoil. The concept is compared to the behaviour of some assistants sent by their leaders to oversee the implementation of the country's policies and plans, and they send others. The result of doing so is the deterioration of the issue being addressed. What is being said here is that leaders and government officials if they leave their employees to do their activities unsupervised, and their results are weak. Leaders should be responsible and manage any activity that takes place to avoid the thing from being damaged.

Similarly, there is a saying that says that 'Abapapi linga batikulabila pakusumuka, abana abikwegigwa nabalosi' [If parents do not wake up at dawn, the children will be taken by witches], it means that waking up early in wealth and economic activities is a source of success. This expression is similar to the saying that explains getting up in the morning is shining a star. Any activity must be done in the morning to do it effectively. As stated here earlier witchcraft uses magical powers and magic to carry out its intended purpose. In this belief, every evil that happens to a person must be the hand of a witch (Oluwale, 1999). The concept of magic is linked to the issue of evil, evil or something unacceptable in society. The issue of

a witch turning children means being able to harm them. One of the respondents explains:

Dhana ya watoto kuchukuliwa na wachawi inawahimiza wazazi kuamka na kuanza kufanya kazi mapema kwa ajili ya kujikimu na kumudu mahitaji ya msingi ya familia. Pia, suala hilo linatoa angalizo kuhusu madhara yanayoweza kuwapata watoto kutokana na wazazi kutowajibika ipasavyo. Aidha, ni vizuri kuamka mapema asubuhi ili kuendelea kumudu harakati zinazoweza kutokea (Interviewee 9 at Lusanje, 07. 11. 2023).

The concept of children being taken by witches encourages parents to wake up and start working early to support themselves and afford the family's basic needs. The matter gives attention to the harm that can happen to children due to parents not being properly responsible. In addition, it is good to wake up early in the morning to continue to handle the movements that may occur (Own translation).

This information emphasizes the issue of responsibility for everyone in the community, including parents and guardians to meet the needs of the family. If parents continue to be lazy, they can invite hunger or the family lacks basic needs. Getting up early is the perfect part of being responsible. If you are responsible in the morning, in the evening you will be able to plan strategies and evaluate what happened earlier. It allows you to get enough time to deal with other issues of wealth production and economy in the community.

The saying that says 'Linga kubuka nindeko jakwasima kumisi imisetano agikupoka' [If you go to the well with a borrowed pot, the spirits will rob you] emphasis that the borrowed pot has no lasting benefit. The pot represents someone's property or something, and the spirits are the owners of the object or property in question. This expression means that something borrowed will be taken whenever the owner needs it. If you borrow anything from someone, you must take care how to take care of it seriously. This superstitious saying is similar to the Kiswahili saying that says 'Mtegemea cha ndugu hufa angali maskini' [A brother's dependent dies while still poor] and the one that says 'Nguo ya kuazima haisitiri matako' [Borrowed clothes do not cover the buttocks]. A family that lives on handouts without working hard ends up in poverty. Citizens should work hard to avoid relying on aid from foreign developed economies (Sozigwa, 1993). Everyone should work hard to avoid dependence which is not productive for the sustainability of society and nation.

4.0 Conclusion

This article has examined the role of language in developing indigenous education with reference to the superstitious sayings of the Nyakyusa community in Tanzania. The results of the research have shown various missions that aim to train, strengthen and keep the community together on the solid foundations of community traditions and customs. Compatibly, they have presented basic human actions that manifest themselves in all aspects of life and its development. In another way, the results show that the selected clan that was studied is a strong traditional tool that builds the foundations of teaching the community about the way of life, philosophy, values and culture according to their environment. These things give society the ability to understand life and its environment broadly. Therefore, this article recommends that more research be done in other genres of oral literature about the role of the community in developing indigenous education in the community.

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