

# The Use Of Language That Creates Intent In Riddles Consequential From Social Variation In Tanzania

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## Abstract

*This article has examined how the aspect of language use creates intent in the riddles arising from social change in Tanzania. The primary data used in the analysis, discussion and presented in this article were found in the library by the method of careful reading. The target selection technique was used to find selected riddles by referring to the specific objective of the article aimed at investigating how the use of language creates intent in riddles resulting from social change. A review of the documents used to verify the primary data was obtained through electronic and library methods. The results of the study are presented in a descriptive manner. The analysis and discussion of the data presented was guided by the theory of New Historicism. The results of the study show that there is a specific relationship between the elements of language in building the objectives that are linked to the changes that occur in society. The use of language elements has focused on the issue of context, time and the needs of society in designing a language that depicts the real situation in society. Also, the selected genre has given us a Figurative language that it is a solid link in building the foundations for understanding cultural change and the development of science and technology as an important tool in designing the mission and language of riddles that review those changes. This article recommends that more research be done to examine the role of riddles arising from social change in building sustainable foundations to maintain and strengthen traditional ideologies and philosophies in this country.*

**Keywords:** Riddles, Language Use, Construction, Mission and New Historicism Theory.

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## I. Introduction

This article has examined how the aspect of language use builds and raises the mission in the riddles arising from social change in Tanzania. Riddles are a type of speech that is hidden and is given to the audience or someone so that they can solve it (Salha, 2017). A riddle is presented as a question or a statement understood as a question. These metaphors are used to express statements that hide a certain meaning that the listener needs to uncover, perhaps by answering a question or providing a desired explanation. On that basis riddles are an art that changes according to the change of culture, environment and time. The implied changes make riddles among the genres of literature that reflect the real situation in society caused by the development of science and technology (Lighola, 2004). These ideas are the basis of this article to examine how the riddles that create intent are based on social change in this country.

All over the world, riddles are important tools used to preserve social action. Before the existence of the profession of writing in African societies, riddles were used as books and newspapers that were a treasure to preserve the philosophy, culture, religion, history and development of the respective society (Khatibu, 1990 and Herbert, 2001). In the case of the African continent, riddles are among the most stable instruments that reflect the culture of the society in question. This situation makes the riddles to be given weight and considered as a storehouse of African resources, values and actions because the things that concern all the human professions are stored in that category. Usually, riddles are tied to the tradition of that society and change depending on its needs. Their actions are viewed as basic human actions. The convergence of society and its riddles can be confirmed historically and temporally (Ally, 2001). This category is considered as a way to face the environment and daily life in the community. This situation helps to build and strengthen the foundations of the philosophy and culture of the society concerned.

Riddles are among the genres of narrative literature that deal with issues concerning humans, including their environment, traditions and customs, their way of life and their ideologies. This series presents all the issues and skills of life using various artistic methods to convey the intended message to its community. Events are described in a special order of conversation about anything that concerns the situation, culture, economy, politics, life and human environment (Mwansoko, 1988). Many cultural, political and economic issues and actions that concern everyday life are loaded in a conversation with training and knowledge for the intended community. This situation gives the society a wide opportunity to deal with social issues in a wide scope. Uniquely, riddles are

used as a storehouse of African resources and actions and today are used as raw materials for written literature (Nassor, 2022). Riddles are linked to lifestyles and reflect the complexity and complexity of culture in the society concerned. This association is one of the instruments used to build unity in the society concerned.

Finnegan after conducting an investigation of oral literature in West Africa, came up with an idea that sees that riddles in African societies are considered to be among the arts of young children, not given any importance in providing training to society. However, Okpewho (1992) criticised Finnegan by showing that riddles in those societies cross the boundaries of being only children's literature, because even adults use them for various intents. Okpewho's action to criticise the results of the investigation conducted by Finnegan, stimulates the opportunity to do more research on the role of riddles in society. On the other hand, Finnegan (1970) explains that in the Yoruba community, children and adults are very fond of riddles, unlike the Wakamba community where adults prefer it more than children. In the Waibibio community in Nigeria, riddles are considered a part of entertainment and not a competition.

As in other African societies, riddles in East African societies, including Tanzania, are part of games involving adults and children depending on the performance context. The performance of riddles is more clearly manifested when they meet in the evening before dinner and after dinner before going to bed (Makene, 2004 and Nassoro, 2016). Riddles are a perfect part of education and good morals for children as they learn a lot like the wisdom of elders and elders. Riddles are used as a way to stimulate the curiosity of the members of the community. Its performance is consistent with dynamic performance and changes according to context. This fact makes some scholars explore the riddles and focus them in the social, geographical and historical context in understanding the culture and its history. Riddles work to depict life and deal with issues that concern humans, as well as how they interact with their environment. Riddles are considered as a heritage treasure loaded with values and knowledge of the society concerned.

The issue of the study of riddles has been addressed in various ways by many scholars such as Finnegan (1970) and Leah (2012) who point out that Africa has a great richness in oral literature. Also, they give advice to do more research to preserve it for the present and future generations. Riddles are one of the tasks used to entertain the community, although this role is often linked to other roles, especially educating, disciplining, learning, encouraging, criticising, promoting and preserving language and culture. However, the role of educating is second in weight compared to entertaining as Khairo (2002) explains that riddles educate due to the breadth of its content, but especially its main role is entertaining. The puzzling and solving of riddles are highly dependant on the issue of creativity and the context that takes into account the changes of society, environment and time.

In general, since the societies of the world are growing, there is no doubt that even the content of riddles changes and even introduces new ideas according to the awareness of the society in question. This situation makes riddles to be viewed as something that just stood without being affected by social changes considering the material of culture, politics and economy. This study has attempted to address that issue by examining the role of riddles in designing content. Therefore, this article has done so by examining how the use of language builds and evokes intent in the riddles that arise from social change.

## **II. Research Methodology And Theory**

This article has examined how the aspect of language use builds and raises the mission in the riddles arising from social change in Tanzania. In this article, the primary data used in the analysis, discussion and presentation were found in the library through a careful reading method. In any academic and scientific research, primary data refers to data collected for the very first time in a particular study. In short, primary data are those that have never been collected for research as conducted by the researcher at that time (Furlong, 2000 and Yin, 2011). A target selection method was used to find riddles with reference to the specific target of the article. The aim was to examine how the use of language creates an intent in the riddles that arise from social change. On the other hand, the review of the documents used to define and verify the primary data was obtained through electronic and library methods. The results of the study are presented in a descriptive manner. The analysis and discussion of the data presented were guided by the theory of New Historicism.

The theory used in this article is that of New Historicism founded by Stephen Jan Greenblatt in the early eighties. The theory of New Historicism emerged from the limitations that manifested themselves in the theory of History (Greenblatt, 1989). Greenblatt showed some shortcomings after reviewing History by referring to the definitions given by some scholars. Historiography is defined as a theory that believes that humans have very little contribution in the various processes of historical change that occur (Thomas, 1991). Other explanations explain that Historicism is a theory that emphasises historical influence as a criterion for appreciating what exists. The Theory of History through its definitions above sees that historical changes occur by themselves and humans have a small contribution that causes these changes (Veaser, 1994). History sees that historians need to develop an important curiosity in their past skills and current culture. This argument means that there is no connection between the past and the present. Shortcomings that manifested themselves in the theory of History are what led to the emergence of this theory of New Historicism.

New historians recognise the large and important role played by historical context in the reading and criticism of literary works. The basic principle in this theory is to explore literature and focus on the historical context and understand its culture and history through literary works (Selden et al, 2005). Also, they see that no creative or documentary expression can point to an immutable truth or point to an unchangeable human condition. The theory of New Historism is defined as a theory that considers literary works to be viewed and interpreted within the context of the history of the author and the history of the reviewer.

Wamitila (2002) explains that literary work is related to the environment affected by history. He continues that the work of literature is the result of complex interactive relationships in the text and not works that result from the author's creativity alone. The existing text interaction is found by looking at society and culture, and it is not necessary to limit oneself to language only. Also, the theory of New Historism considers that literary works are not only a product of history, but they themselves can produce history (Abrams, 1999). In this environment, it is a mistake and a critical deficiency to separate the literary text from the context of society because the interaction between the context and the work is important in giving shape and life to the work in question.

Ryan (1996) explains that New Historicists believe that any change is caused by agents that can be humans, various creatures or natural events. Therefore, the existence of certain events in a certain period of time can lead to the birth of a certain event. They also explain that this theory sheds light on the historical forces that govern certain situations, as well as how the environment changes. This theory emphasises that the history of society is a product of a specific culture by taking historical events and making them part of literary work. Research in this environment is built on the basis of culture and the context of society and the reviewer has to illuminate this issue carefully in his review.

Wamitila explains that there are several basic concepts in this theory of New Historism. These concepts are used in analyzing works of art. Among those concepts is the concept of weaving. The concept of weaving is used to refer to the act of taking historical events and making them part of the fabric of a literary work in a very vague fashion. By referring to the basics of the concept of weaving, this article has examined the riddles and shows how they weave historically important events as Howard (1986) emphasises that literary works such as social novels or historical ones portray real existing systems or events experienced by the respective society.

The second concept that emerges in the theory of New Historicism is structuralism. This concept appears in the review of literary works in relation to the statements made by reviewers in the history of the text and the text of history. The theory of New Historism sees that events cause each other, so one event can lead to the occurrence of another event, also the combination of certain events can create one whole thing. According to this theory, selected riddles were examined as they are reflected by referring to social events. Therefore, when we look at the theory of New Historism, it should not be viewed in isolation, because, to a large extent, this theory has built its foundations from other theories such as reviews of the theory of History.

Another important concept is cycle which is used to refer to evolution or events. For example, how ideological meanings or cultural artifacts go from one place to another through exchange. This concept allows the researcher to examine selected riddles along with certain cultural events that can be verified in society. The theorists of this approach believe that literary works interact in a cycle, the researcher has to illuminate them all. This theory illuminates the historical and cultural forces that govern certain situations, as well as illuminates how the environment changes.

In this article, the theory of New Historism has been used to examine how riddles are related to the changes occurring in society in this country. This theory has examined the relationship between society and literature. The article has examined in detail the relationship between selected riddles and society as two things that depend on each other and influence each other. By referring to the foundations of the described relationship, riddles must be considered as having a relationship that does not bring doubts according to the way they reflect the state of change occurring in society. The information led the researcher to investigate the riddles used in the debate as a specific product of society by referring to the environment, history and culture, as well as its development. Also, they were examined considering the wider context of society in order to understand their content through its riddles. In the analysis and discussion of the data, the researcher placed the users of the puzzles in their normal, true and real world. Riddles were examined in detail in the way they examine social issues and put them as they are, as they are believed and accepted by their users. Paradigms were examined directly without a sample to conduct a comprehensive review. The selected theory was selected and based on the investigation of the way the intention is reflected in society through the use of language.

### **III. The Use Of Language That Creates Intent In Riddles Resulting From Social Change**

This article has examined how the element of language use builds and evokes intent in riddles in Tanzania. Some of the aspects examined and presented in the discussion of the data presented in this article include metaphors, similes, metaphors and the use of figurative language.

### **Use of Satire**

Satire is a figure of speech that aims to touch someone's feelings in a clear way and often by revealing some badness or weakness that a certain character has (Njogu and Chimerah, 1999). Harassment is the spoken words intended to stimulate the inner feelings of the one who is being spoken to and is intended to make him angry. Satire is often intended to offend or hurt someone. It is a type of expression that is painful and annoying and it is a type of irony that has bad content (Mgogo, 2012). Satire is a specific tool in conveying the intended message using riddles. The use of satire in this dissertation has focused on how the language a person acquires is the result of social interactions and each word contributes to the context of the entire literary work. Society has riddles that make fun of various situations with the intention of making improvements or part of educating society. For example, *mvua za msimu – vyama vya msimu* [Seasonal rains' - seasonal political parties]. Seasonal rains in this riddle means political parties that show their activities more when the general election period approaches. When the National General Election is over, those parties are completely lost. The movements of some parties are used as satire by comparing them to the initial rains that stop early despite the beginning of the great threat of sufficient rains. Those parties do not challenge in stimulating democracy in the country. These riddle satires some political parties that are seen as seasonal because their activities are seen only during the national elections.

Also, these study satires the state of government control of the first phase against other phases of the government of the United Republic of Tanzania. Some of the riddles that illustrate this situation are what says *Nyerere wa sasa ni mfupi – marais wa awamu za uongozi nchini Tanzania* [The current Nyerere is short' - presidents of other phases of administration in Tanzania]. The word short in this riddle has been used artistically to mock the leadership ability regarding the management and implementation of policies and the use of public resources in this country. Governments of other phases have shown great weakness in failing to manage the country's resources and even hold accountable some leaders who are negligent at work, corrupt and sabotage the economy and public assets (Ngwale and Kironde, 2000). This study recognises the challenges of environmental change and the evolution of the world's political and economic system.

This research has ironically used to show how the growth of churches is inconsistent with religious values in society. There are riddles that make fun of the situation of churches springing up in a row and even failing to recognise the similarities and differences that exist among the respective churches. Example *yameota kama uyoga – makanisa* [They have sprouted like mushrooms' - churches]. The word mushroom has been used artistically to satire the growing number of churches, especially in some big cities in the country, including Mbeya. Mushrooms are available in abundance during the early rains and spring. The main point here is that the growth of churches has no relation to spiritual values that should be part of the positive results of the growth of churches. The presence of many churches as an instrument of socialisation has no visible direct contribution (Ponera, 2015). Riddles like this and others like this urge society not to use religion as an umbrella to hide evil

### **Animation**

Animation is a metaphor that gives life to things or the qualities that humans have when they themselves do not have those qualities (Mwangosi, 2019). The use of language in that way is called animation of things or animation. Artistically, figurative descriptions have a uniqueness that quickly engages the reader. There are riddles that use animation to emphasise various movements made by the opposition parties in criticising and correcting the ruling party. For example, *watoto wa mama mdogo wamechachamaa – vyama vya siasa vya upinzani* [The children of a young mother have been busy - opposition political parties]. Here, the parties have been given the opportunity to struggle with the various challenges that exist in society. This situation has resulted from the ruling party showing deficiencies in managing democracy and implementing policies and plans for the development of society and the nation. One of the clearly identified weaknesses is the absence of an independent election commission, the arbitrary privatisation of public organisations, the existence of loopholes for corruption, the negligence of some leaders and the president to have great powers constitutionally. Riddles like these show how the one-party system denied people the freedom to express their opinions and get a better opportunity to manage the policies and implementation of the country's plans.

There are riddles that have used animation to explain the problem of leaders accumulating public assets for their own interests. This situation has appeared in several riddles, including one that says *Mito imetapika – wahujuumu wa mali ya umma* [The rivers have vomited - those who have illegally accumulated wealth]. The concept of rivers to vomit is compared to how some government leaders and public organisations accumulate wealth for their own interests. This situation incites hatred among citizens. Usually, the responsibility of any leader in society is to use power well in managing the implementation of resolutions and all the basic things needed in society (Nyerere, 1974). Leaders should recognise their roles and responsibilities in order to observe and follow the taboos of leadership and good governance. Let them stop the habit of abusing their positions of power by promoting laziness, negligence and taking advantage of their power. Powers should not be used as a tool to sabotage the property and resources of society and the nation. This riddle shows how public leaders undermine the country's economy by accumulating wealth.

The use of animation has appeared in some riddles that examine the advantages and disadvantages of using communication tools such as telephones. One of those animation is the one that says, *Anatusaidia ingawa ametufilisi – simu* [He helps us, even though he has bankrupted us' – telephone]. This riddle shows the existence of great demand arising from the cost of affording the use of mobile phones. The demand for the phone is so great that it is like a person who needs enough food all the time. Despite the fact that the telephone facilitates communication as well as other wealth-generating activities, its costs are very high (Mwakatobe, 2017). Sometimes the costs are due to the presence of incorrect phone usage. This is due to some people making contact without basic reasons. Riddles like this show how the government failed to control the telephone companies to lower the communication rates with the aim of improving services to the community.

This study explains how animation is used to alert the community to avoid the transmission of AIDS is due to people's lack of trust, especially in married couples. This explanation is revealed by the riddle that says *mkuki umewalenga vijana - UKIMWI* [The spear is targeted to the youth – AIDS]. The concept of a spear is likened to the power of self-interest that young people have. Those forces are what plunge the youth into the infection and disaster caused by AIDS. The spear is one of the most reliable traditional weapons in the fight against enemies, especially wild animals. This weapon is compared to the way AIDS destroys society, especially young people. AIDS is one of the diseases that hit many communities in this country. AIDS is a problem that concerns the professionals of the health sector in finding its prevention and cure (Mutembei, 2009). The lack of a cure has brought fear among people. The bottom line is that AIDS infections are preventable because more than 80% of all infections are sexually transmitted. AIDS affects more people of reproductive age, wealth production and economy. If this situation continues, it is not safe for the well-being and sustainability of society and the nation as a whole.

### **Euphemism**

Euphemism is an idiom that refers to reducing the harshness of words. The intent of Euphemism is to reduce the harshness of words in order to convey the message technically (Masungwa, 2012). Euphemism is one of the elements of speech that carries wisdom and human personality in exploring how to communicate. Let's look at examples of some riddles. The context of the use of riddles in any society is an important factor in the selection of appropriate language to reach the relevant audience. There are riddles that use Euphemism to explain the issue of the large use of drugs to increase the size of breasts and hips as it is shown in the riddle that says *mikate ya kichina – madawa ya kunepesha makalio na matiti* [Chinese Bread' - drugs to enlarge breasts and hips]. In this article, the word bread has been used artistically to show the existence of a large use of drugs to fatten the hips and breasts for some women. These drugs are said to have caused harm to users, especially to women who use them as part of beauty. This riddle warns the society to stop the use of dangerous drugs that cause diseases such as cancer and others.

Among the riddles that used euphemism to reduce the harshness of the words, especially considering the values of society, is this one that says *Dawa ya kushinda vita – dawa za uzazi wa mpango* [Pills to win war - contraceptive medicine]. The respondents explain that this riddle has used a metaphor because it explains the issue of the importance of family planning in society. The use of fertility drugs aims to focus on the best education for children to be the right way so that they can grow well and meet their needs. Giving birth to children without following birth control is dangerous for the well-being of the children as well as the health of the mother (Ruhumbika, 1992). This riddle requires society to consider family planning, things that are emphasised a lot by health professionals, especially in this period of globalisation

Also, the euphemisms that show the problem of prostitutes contributing to the spread of AIDS in many communities here in Tanzania. For example, *Analumbana na wageni' – ameanza umalaya* [He fights with newcomers - he has begun prostitution]. This article compares AIDS to a dangerous alien who is feared by many people. This investigation believes that prostitution is one of the sources of AIDS infection in society. Engaging in prostitution is comparable to fighting, fighting and immersing yourself in the front line loaded with AIDS infection (TACAIDS, 2005). From this point of view, prostitution is one of the agents for spreading the AIDS virus in society. This riddle requires society to avoid prostitution.

Prostitution and promiscuity are one of the sources of the rapid spread of AIDS infection in many communities in this country. Prostitution is the act of a man or woman with adulterous behaviour. Also, prostitution is described as a woman who sells herself for money. Prostitution is considered to be the main factor causing the rapid spread of the AIDS virus (TACAIDS, 2008). This article asks the society to change its behaviour by giving up adultery and promiscuity as one of the ways to avoid the speed of infection. Infidelity in marriage is the basis of the increasing rate of AIDS infection in society. The issue of improving trust among community members must be seen as an important pillar in the fight against AIDS.

Once again, the use of Euphemism has appeared to explain the issue of the fight against AIDS in this thesis. There are riddles that depict the issue of the fight against AIDS in society, like this riddle that says *silaha ya mapenzi imetuokoa – kondomu* [The weapon of love has saved us – condom]. In this riddle, the word weapon

carries the concept of a condom used as protection against AIDS infection. This study explains how the use of condoms helped reduce the rate of AIDS infection in the community. This riddle and others of this kind require the society to take precautions in fighting AIDS, including the use of methods to reduce the rate of infection.

The issue of Euphemism has been used to explain the use of drugs to reduce the severity of AIDS received in the community. For example, the riddle that says *anakula mashudu – dawa za kupunguza makali ya virusi vya UKIMWI* [He eats mashudu - medicines to reduce the severity of AIDS]. *Mashudu* are the remainders obtained after squeezing sunflower oil or cotton. *Mashudu* are used to feed animals and make them fat. Medicines are compared to drugs that an AIDS victim receives. These drugs make AIDS victims gain weight. This riddle shows hope for a person who got AIDS by getting anti-retroviral drugs (ARV). This riddle asks society not to give up hope that getting AIDS is not the end of life.

### **Use of Figurative language**

Figurative language uses symbols and imagination to describe something. Figurative language is the presentation of ideas, concepts and arguments through illustrations built with words. Figurative languages can result from the use of one or more metaphors in a sentence (Matei, 2012). Comparison of the Figurative languages contained in the community helps to find the answer to the puzzle built in the real environment. These Figurative languages appear in the riddle itself or in the answer to the riddle. There are riddles that demonstrate the use of Figurative languages in explaining the issue of earthquake-related effects, this is the one that says *Simba akiunguruma jamii inatikisika – tetemeko la ardhi* [A lion roaring, the community is shaking – earthquake]. The word lion has been used metaphorically to mean an earthquake that causes many harms in society. The effects of lions are compared to the effects of an earthquake in society. The researchers explain that the lion is a violent and dangerous animal for human life and other animals. This riddle calls for society to take precautions to defend itself when something dangerous happens.

The language of Figurative languages has been used to show some of the riddles that check the killing of people, especially Albinos, in some of the riddles in various communities here in Tanzania. For example, *majoka yanatikisa nchi – chinjachinja* [Dragons are shaking the country – people who kill people]. The word dragons have used the language of Figurative languages to mean people who kill people due to their existence for various reasons in society. The main reason for the killing is said to be due to the existence of religious beliefs related to commercial issues, traditional and social issues (Hakielimu, 2008 and Matonya, 2016). In the way the situation is now, the issue of murder, kidnapping and killing of people, including children, seems normal in our society. If this situation is left and continues to strengthen and mature, it can bring more disaster as it can stimulate feelings of violence in the country. This riddle calls for the community to cooperate with the government to stop killings, especially for people with skin disabilities, the elderly and young children that flourished in the community. The basic thing that should be considered is the whole community to cooperate with the government to hunt them down and take strict legal measures against those who are identified.

The use of figurative language has manifested itself in a riddle related to the AIDS disease that is feared by people of various communities in this country. Example, *hata nzi humwogopa – UKIMWI* [Even flies are afraid of him' - AIDS]. This riddle has used an image that means how the AIDS disease is feared and fought by different people. Also, this riddle requires society to take measures to fight AIDS. AIDS has affected the national workforce, especially young people and many civil servants (Nzobe, 2012). The basic thing is that every member of the community should recognise the existence of AIDS and its effects in order to have a wider opportunity to educate themselves in order to face its effects. If the infection situation continues without taking measures to protect and control the public workforce will continue to decline every day. The joint cooperation between the government and its citizens is for each side to fulfil its responsibility. The government must continue to take effective measures to educate the community by using all its resources as much as it can. Also, continue to strengthen the system of providing regular training and seminars to citizens and in all public and non-public institutions in cities and rural areas without hesitation. Professional and scientific research should be strengthened to find a vaccine and cure for AIDS in this country.

The use of figurative language manifests itself in riddles that explain the problem of citizens being robbed of their land by foreign investors. Example *makaburi yameze watu wengi – wawekezaji wa kigeni* [Cemeteries have swallowed many people' – foreign investors]. Graves refers to foreign investors present in this country and elsewhere in Africa, and the word people refers to the country's resources such as land. The word graves have been used metaphorically to mean how foreign investors collabourate with natives to loot minerals, land and important resources available in this country, including unscrupulous leaders. This situation is reflected in some riddles that show how leaders have failed to protect and use public resources in the interest of the nation.

In our research we have identified riddles that used the language of figurative language to describe the effects of investment in society. Some of the riddles that show the harmful effects of investment are like this one that says *chifu amewakaribisha chimpanzee kwenye shamba la mahindi – wawekezaji wa kigeni* [The chief has invited chimpanzee to the corn field – investors]. Chimpanzee has been used metaphorically to mean foreign

investors who sabotage the country's economy and loot the resources of the people and the nation for their own interests. The concept of a chief has been used to show senior leaders in Africa, including presidents, who fail to fully manage public resources by leaving them to unproductive investors. In many places where there are investors in Africa, citizens have suffered harassment, neglect and abuse of their basic rights, including those related to their nationality. Riddles of this kind show how the leaders of this country have left foreign investors free to use public resources as they wish.

The use of figurative language has emerged in showing how money is sought by everyone in society. A good example is the proverb that says *kila mtu anamtafuta – fedha* [Everyone is looking for him - money). In this study, the word person has been used metaphorically to mean how money or assets are sought as an important person sought for basic and productive interests in the community or nation. Also, they explained that money is the soap of the soul and is sought by everyone to solve basic needs. This riddle requires members of the community to find money in ways that are legitimate to afford their basic needs.

In our research, we identified riddles that used the language of figurative language to explain the issue of the arrival and use of electricity in many communities in this country. The issue of electricity is one of the things that started to manifest itself in the 1990s and 2000s due to the awareness of the needs of development in society. Some of the riddles that reveal the situation are the ones that say *watu warefu waliofungwa wamesimama kando ya barabara – nguzo za umeme* [Tall people tied up are standing on the side of the road - electric arc]. The concept of people standing has been used figuratively to mean electric poles erected with cables. Electricity is one of the community services that have greatly helped to increase efficiency in health services, communication, business and in daily use at home. This riddle shows the importance of distributing this service even in some towns and villages that lack this service.

### **Metaphor**

A metaphor is similar to a simile, as it compares things or people but without using conjunctions. In this analogy, things and people are compared to other things and people as if those things and people are exactly the same (Nyamsenda, 2012). A metaphor has three parts, namely the subject, the simile and the link. Humans in their relationships with their fellow humans and in their interactions with their environment learn to create abstract concepts by associating things around them or what they have seen or heard. In this study we considered the strong relationship between the environment and language, especially if you examine the linguistic characteristics of the native community of the work involved and a certain sequence of words, language is what emerges in literary works. This study shows the relationship between humans and their environment in creating various concepts around them through metaphors. The use of metaphors emerges deeply in the riddles that emerge in society.

In the community there are riddles that have used metaphors to emphasise the importance of improving the tea crop due to the increase in its value. For example, *majani ni mali – majani ya chai* [Leaves are property - tea crop). The word 'leaves' is metaphorically compared to wealth. In the communities engaged in the cultivation of the tea crop, they explain that despite the fact that investment in the crop has shown exploitation, especially for farmers, but the price has doubled compared to the period of public organisations. This riddle emphasises how to improve and strengthen commercial crops such as coffee, cotton, hemp and tea to raise the economy of the community.

The use of metaphors has appeared in riddles that explain the problem of the use of strong drinks, especially for pregnant women. One of the riddles that reveal the use of metaphor is the one that says *adui wa mjamzito – ulevi* [Enemy of the pregnant - alcoholism). In this study, the word enemy has been used artistically to show the effects of alcoholism on a pregnant woman. The state of hostility and its danger is compared to the effects of alcohol on pregnant women. The use of alcohol during pregnancy is dangerous for the health of the mother and child (Manyilizu, 2014). Alcohol has various effects on the user, including pregnant women. Some of its effects include a decrease in labour force and wealth production due to increased negligence, laziness and the collapse of the health of those involved. Young people are said to be the biggest victims of drugs and alcoholism (Joy, 1999). This riddle warns pregnant women not to drink alcohol.

## **IV. Conclusion**

This article has made it clear about how the changes that occur in society are important materials in designing the language of riddles that depict the real situation in society in Tanzania. Also, they have shown that the riddle is not a simple one, but one that obeys and satisfies various social change movements and becomes a solid link in building the foundations for understanding the issues that arise in the economic, political and cultural fields. This article is important in this field of academic research because the basis of the research is based on the broad scope of the theory of New Historicism, unlike what is used by some researchers who have studied the fields of oral literature and its branches with an ideological eye. The mission and aspects of language use in the selected riddles have focused on the context of society by basing themselves on the foundations of changes occurring in

society. Riddles, as in the case of other genres of literature, are a complete part that is used as a specialised tool that reflects and reviews the movements and challenges that exist in the society concerned.

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