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EDITORIAL

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, thirty-one (31) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

PROFESSOR ALI AMADI ALKALI,

Editor-in-Chief,

JAJOLLS: Jalingo Journal of Linguistics and Literary Studies,

Department of Languages and Linguistics,

Taraba State University, Jalingo.

FOR READERS

This volume of JAJOLLS (Jalingo Journal of Linguistics and Literary Studies, Volume 8, Issue 1) adheres to the guidelines of the current edition of the American Psychological Association and Modern Language Association (APA & MLA) Publication Manual for editing and formatting the featured papers. Renowned for its clear and user-friendly citation system, the APA/MLA manual also provides valuable guidance on selecting appropriate headings, tables, figures, language, tone, and reference styles, resulting in compelling, concise, and refined scholarly presentations. Furthermore, it serves as a comprehensive resource for the Editorial Board, navigating the entire scholarly writing process, from authorship ethics to research reporting and publication best practices.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

Manuscripts Submission

Three hard copies of the article with text, charts, tables, figures, plates or any other original illustration should be sent to the editor-in-chief JAJOLLS, Taraba State University, Jalingo, Taraba State Nigeria. Submission should either be in English, French, Hausa, or Arabic languages. Articles should be typed in double line spacing with a wide margin on each side only on A4 sized paper not exceeding 15 pages including abstract with not more than 6-7 keywords. Articles are to be submitted with Five Thousand Naira (N5,000) assessment and handling charges. By submitting an article to JAJOLLS, the author(s) agree that the exclusive rights to produce and distribute the articles to the publisher.

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Moral Instruction to Children: A Study of Selected Nigerian Folktales and Proverbs.

Abstract

Our Indigenous Language system remains our heritage, strength and survival. The aim of this paper is the examination of Indigenous Language System as a means of moral instruction to children. The methodology of the paper is qualitative where the folktales and proverbs will be content analysed. The objective is to demonstrate how rich Nigerian folktales and proverbs can be used to empower the Nigerian child with cultural values and ethics. The paper is anchored on two theoretical themes vis-a-vis functionalism theory propounded by Emile Durkheim 1858-1917 and hermeneutic theory propounded by Friedrich Schleiermacher 1786-1834. This work focused on how traditional and modern societies can evolved and function using folktales and proverbs. Durkheim theory was on the concept of social facts, defined as norms, values and the structures of society. Schleiermacher hermeneutic theory: which is used to translate, interpret and understanding of the proverbs and the social events through analysis of their meaning for the human participants in the event. These social theories make learning take place through observation, attention, retention, reproduction and motivation which will be reinforced by the two folktales 'The hunter and the Python' and 'The tortoise and the hunter' with fifteen proverbs to illustrate truthfulness, kindness, industriousness, selfishness, greed and consequences. The gap this paper intends to imbibe is to explore how knowledge of proverbs and folktales can promote good citizenship and wellbeing of a nation. The major findings of this work is that, the values and ethics of any society are deeply embedded in their proverbs and folklores, and this cannot be over emphasised.

Keywords: Children, Folktale, Indigenous Language and Moral.

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1.1 Introduction

A country indigenous Language system is a great part of their heritage and culture. How the citizen behaves, talk, act in public and private are a result of good upbringing especially the children. We have a culture of respect, especially those who are older than us. Among the Yoruba's of western Nigeria, when we address them, we must use 'e' and others 'o' e.g. to appreciate an elderly person you say 'ese' and a young one 'ose', to show how elderly and the person is. Our indigenous Language system put premium on moral instruction, because if you

are not properly brought up, you will disgrace your parents and yourself outside. 'Children are a heritage to the Lord and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them. They shall not be ashamed; but they shall speak with the enemies in the gate' Psalm 127:3-5. A man who has children and refused to bring them up properly will surely end in shame and disgrace. Our children are dear and important to us; hence we have to bring them up properly in our excellent indigenous Language system. When I was young and reading through thrillers of the west about rape, kidnap, bombing, drugs and other vices, I use to reflect that such a thing cannot happen in our culture, that your parents will just place a curse on you and you will never make it in life. This is not to say that there are no vices then, but not as escalated as now. My parents hardly say anything to us without a proverb attached to it. And we were encouraged to use them. We were never told it is reserved for only elders, it has always been normalised, but it is always stated from the word according to our elders or according to our people, they say that 'legs that is switch to movement, a switch eye follows.' Children who are well brought up can use it too by either saying according to our people or Elders to show that the words are a premium for our good and normalise. Only mischievous elders will say 'so you have started using proverbs' to shut up a wise child. The use of proverbs can advance a child communication skills and the use of folktales to explain any situation, through inventiveness to remove them from dire situation as the tale of the 'Hunter and the python' depict. Where the tortoise through its inventiveness saved the hunter and others from the python, and place him back in the hole. By asking to see where the python was in the first place before he was rescued by the hunter.

Indigenous Language is opined as '...understanding, skill, and philosophies developed by local communities with long histories and experiences of interaction with their natural surroundings, according to UNESCO's programme on local and Indigenous knowledge system (Hiwasaki et.al., 2015) The content from values, meaning and interpretations of indigenous Language cannot be overemphasised. It teaches moral, native intelligent, truthfulness, kindness and wickedness and its consequences and other major imperatives for better society and better engagement of all.

1. 2 Objectives of the study.

- i) To State where the folktales are form.
- ii) Recount the folktale and their didactic meaning for morals instruction.
- iii) Use Durkheim theory to tell by retention and reproduction the selected folktales.
- iv) Write out the proverbs in their various indigenous Languages, Igbo, Hausa, and Yoruba and translate them into English and interpret their meaning.
- v) Use Friedrich theory to interpret the proverbs and its morality in English.

1.3 Significance of the study

One of the major significant of this study is to adhere strictly to the federal government call to instruct pupils of primary schools in their mother tongue to make them understand, comprehend faster and teach them morals peculiar to us and our environment, so that all is not lost on our youth, which are our pride as a nation.

2.1 Literature Review

2.1.1 Theoretical Framework: Functionalism and Hermeneutic Theory

Durkheim (2009) functionalism theory, focused on how traditional and modern societies evolved and function on the concept of social facts, defined as norms, values and the structures of society makes learning easy through observation, attention, retention, reproduction and motivation as notice in the two folktales 'The hunter and the tortoise' and 'The hunter and the python' The lesson learnt here is retention, attention, observation and reproduction because as

the society progresses most folktales are still told from mouth to mouth. The second theory is the sociological Hermeneutic theory by Schleiermacher (1998). This theory is used to interpret Biblical texts, wisdom literature and philosophical text. This theory gained prominence between 1960 and 1970. It is the interpretation and understanding of social events through analysis of their meanings on human participants in the event. It emphasises the importance of both content and form within any given social behaviour (George, 2020). This theory is adopted because it has the capacity to explain and interpret the selected proverbs in Hausa, Igbo and Yoruba languages cogently for children. As was done in the works of Bontekoe (1996), Ogundokun (2016) and Balla (2022).

The (2020, p.13) National Policy of Education (NPE) prescribed that the mother tongue be used as medium of instruction for primary school children in the various region in Nigeria, while the three major Nigerian Languages be taught in Nigerian Junior Secondary School as NL1 and NL2, henceforth as Nigerian Language one and Nigerian Language two. But this pronouncement does not hold water in many states of the federation due to many reasons. This research believes that this topic could be one of the approaches to be use to catch the children attention to the Languages being studied: through folktales and proverbs which can be as fun ways to teach, because if the children start using proverbs in their everyday communication and re-counting folktales with one another, the theoretical framework of this study will be accomplished and the social factor will be achieved, as the saying 'practice makes perfect'. According to Adejumobi (2022, p.vi) asserts that 'culture and identity are social makers: they define who we are in relation to others. The culture of a society including its morals, values, beliefs, traditions, Language, arts, crafts, music, dressing, etc constitute the social construct of that society as the foundation of its development' meaning that any society that ignores its indigenous Language system is heading towards destruction of its moral and societal values. Proverbs avers Odewumi (2022, p. 189) 'are wise apt saying that have profound meanings. They apply to all situations, from common to uncommon, usual to unusual and from simple to complex'. Yaakub (2022, p.1) agrees with Odewumi when he asserts proverbs are witty and metaphorized statements in which many didactics moral values are concealed,'

A proverb is relatively short but complete statement based on experience conveying tradition and wisdom in figurative Language to give behaviour as will be seen in the advisory proverbs here. Onu (2018, p.32) assert that 'proverbs is a relatively short but complete statement based on experiences conveying traditional wisdom in figurative Language to give behaviour.' Meaning proverbs will help sharpen the life of children to behave well and they are easy to master because they are short and apt. The importance of proverbs to our children development and success can never be overemphasised, so it is a must for it to be included in their curriculum for better citizenship and moral behaviour. Dei (2013, ab) opines that 'Indigenous stories, songs, proverbs, and folktales are indigenous way of knowing, they are knowledge that present a philosophy of life, wise sayings used to teach youth about life, allowing them to grow mentally, spiritually, morally into adulthood'. The individual grows up responsibly, through the advice contained in the proverbs and riddles.' Folktales as describes Odewumi (2011, p.16) simply means 'traditional stories peculiar to indigenous people of the world'. Folktales is a kind of story that is passed down through generation, typically by word of mouth. Aside being passed from mouth to mouth, which means, it is orally transmitted and communicated, it is as old as man existed. Most Folktale has its exact translation close to its various culture as the story of the tortoise and other animals but some are only related by theme. This act of storytelling brings out many didactic lessons for modern day children to learn from. This support one of the theories of this essay which is Durkheim theory which uses retention and instruction to teach and reproduce values for social integration for all. Folktales therefore are a genuine tool for moral instruction in children because most of the lesson from folktales are didactic. They are easy to comprehend and pleasant to recount. Short and concise, the

teacher does not need much talent to tell and ask simple question thereafter. It is a way of starting from the known to unknown and a quick learning outcomes for the children.

3.1 Methodology

The methodology of this research is qualitative and content analysed. Our primary sources are through oral communication by listening to elders for the folktales and the proverbs which were source through archives and Literary books as secondary sources.

Fifteen proverbs were selected for this study for children to help them learn the indigenous Languages, five each from Hausa, Igbo and Yoruba, that will be translated into English, its meaning and implication for pedagogical purposes will be expose.

4.1 Selected Hausa, Igbo and Yoruba proverbs, translation and meaning and implications.

HAUSA Proverbs.

1. Sentence: Idan wuta ta kone mutum, in ya ga toka sai ya gudu.
Literary translation: A person burnt by fire runs, when he sees ashes.
Meaning: A terrible experience educates a person to avoid repeating it.
Implication: The implication of this proverb to children is that one should not repeat a mistake.
2. Sentence: Ba a shan zuma sai an sha harbi
Literary translation: One who harvest bees must be string.
Meaning: Nothing good comes easy.
Implication: This teaches that nothing good come easy.
3. Sentence: Hanyar latiya a bi ta da shekara.
Literary translation: Long safe route is preferably to short dangerous one.
Meaning: hastening in the life can result to failure.
Implication: This teaches children about tenacity.
4. Sentence: Riga kafi ya fi magani.
Literary translation: Vaccine is better than treatment.
Meaning: Prevention is better than cure.
Implication: This teaches children that it is better to avoid an obstacle than to get entangle in it and suffer.
5. Sentence: Ruwa ba su tsami banza.
Literary translation: water does not get sour without cause.
Meaning: There is a reason for everything that happen.
Implication: The implication of this is that there is an explanation for every action.

IGBO PROVERBS:

1. Sentence: Ijiji na enweghi onye ndumodu na-eso ozu alan'inyi.
Literary translation: A fly that does not have an adviser, goes to the grave with the dead.
Meaning: One should always adhere to advice.
Implication: Children should always listen to good advice, so as not to derail.
2. Sentence: Agwaa nti onughi, egburu isi ya n anti esoro.
Literary translation: if you talk to the ear and it refuse to listen, when the head is cut off, the ear goes with it.
Meaning: Respect good opinion and pay good attention to advices.
Implication: This means, not adhering to good advice has dire consequences

3. Sentence: Anu bu uzo na anwu mmiri oma.
Literary translation: An animal that goes early to the stream will drink clean water.
Meaning: There are benefits in early attendance.
Implication: The implication of this is, it is profitable to be punctual.
4. Sentence: Emee ngwangwa emeghara odachi.
Literary translation: If you plan ahead, you will escape obstacles.
Meaning: Avoid procrastination.
Implication: Do the right thing, at the right time.
5. Sentence: Isi koote ebua Ogbaaya.
Literary translation: if the head disrupts a wasp hive, it stings it.
Meaning: You will be held responsible for all your actions.
Implication: The implication of this to children is that every action has a reaction, so be careful, because you will be responsible for your actions.

YORUBA PROVERBS:

1. Sentence: Afi aṣé gbe òjò, on tan ara rẹ.
Literary translation: The person who collects the rain with sieve is deceiving himself.
Meaning: Pursue your goal genuinely and avoid exercise in futility.
Implication: This teaches children not to indulge in self - deceit
2. Sentence: Akii sa fun ojuṣe eni.
Literary translation: One does not run away from one's responsibility.
Meaning: You must be alive to your duties and obligations.
Implication: This teaches children to live responsible.
3. Sentence: Eni ti yo fo yo berẹ.
Literary translation: One must crawl, before being able to jump.
Meaning: You must prepare well before embarking on projects.
Implication: This teaches children that, careful planning brings yield good result.
4. Sentence: Òlògùn ójó oni nii da ọrọ eyin ọla.
Literary translation: Today's sweat is what becomes future wealth.
Meaning: No gain no pain.
Implication: This means hard work pays.
5. Sentence: Apò òle kii kún fun omo.
Literary translation: A lazy person's pocket is never filled with money.
Meaning: You earn only when you work.
Implication: This teaches children not to be lazy.

4.2 Selected Proverbs as Indigenous Language system for moral instruction:

The fifteen selected proverbs from the three main Nigeria Languages if included in our primary school curriculum will be of great value to the children and society. It will make the society function better as Durkheim theory stipulate, through reproduction, retention for they are short and easy to comprehend. Proverbs are words spoken without being wordy or opening all one's mouth. The Hausa proverb, 'a person who is burnt by fire runs when he sees burnt ash' will remind the child of the incident and he will be careful when he sees burnt ashes and so avoid it, as the saying goes, in English proverb, 'ones beating twice shy'. The second is similar, that someone who harvest bees must be stung. The honey out of the bees is sweet, but to get it is herculean task, so nothing good comes easy. Children these days, wants to get everything easily due to many bad examples everywhere, they think the short route is the best.

Sometimes ago in television, two little boys of between 11 and 13, went to ask a man to show them how to do money rituals that they want to be rich. This example is not good for

their age, existence, experience and upbringing. But what can be done is to go back to our Indigenous Language system and teach them what is right, that even when someone is trying to convince them otherwise, they will not agree, they will remember that short cuts are not good, especially when it comes to cheating in examination and other fraudulent practices to dupe someone to become rich, or excessive manipulation of others for one's favour. The vaccine is better than treatment will also be a good example for children especially in those vaccine era. When symptom and diseases are flying amongst continent and countries. Children should not be afraid to be vaccinated to prevent them from being affected by the diseases. For prevention is better than cure. If you have the disease, it becomes difficult because it might be expensive or not available by then. Children must be prepared to think smart and critically, so when something is presented before them, they should be able to decipher with good intellect. So, if a clean water suddenly gets dirty, they should know that something caused it and not just over look it or drink the water, because there is a reason for everything.

Igbo proverbs are not different from the understanding of our society to our children, for proverbs are taken from our experiences which make them true saying. The first one which is 'the fly that does not have an adviser will follow the corpse to the grave'. We all know how fly buzzes around any smelling thing, not knowing the difference between good or bad, so, if one is not careful, one will end up in the grave as the fly. The second one that. if one refuse to listen to good advices, when the consequence comes, it the members that will suffer it. The third is for children to be punctual and keep to time, for if they do so, they will benefit from it. The next is for them not to procrastinate, for procrastination is a thief of time. Plan ahead and make hail while the sun shine. The next is that to every action, there is a consequence. If you do good, there is reward and also there is a reward for bad deeds. Yoruba proverbs are in the same category of enlightening our children towards good moral upbringing and goals. The first one is teaching them to pursue their goals in life diligently and honestly and not to deceive themselves or indulge in self-deception. If one uses sieve to fetch rain water, your guess is as good as mine. The second one is to leave up to your responsibility and do the needful, when they are reminded from an early age that there is a responsibility for everyone, they will grow up responsible and responsive to their duties as a man or woman, not selfish, wayward or irresponsible. The third one is about doing or going about life in sequence. There is time for everything under the heavens, life must be taking one step at a time and be organic not inorganic. The fourth proverbs are about hard work and tenacity and the fifth is like with it, the lazy one's pocket is never with money except he is a thief or 419. Children must be taught early to learn and impact all the values in their mind for the book of proverbs in the Bible asserts 'train a child in the way he will go, when he grows old, he will not depart from it,' Proverb 22:6. So all proverbs are good for Instruction, knowledge, and wellbeing of our children.

4.3 Selected Folktales as Indigenous Language System of Moral Instruction.

Folktales are recounted by knowledgeable elders in African society at night with the aid of moonlight. After everyone had finished all chore, they gather round the elder for good stories that range from simple to complex topics and themes. The elders must be knowledgeable in folklores, understands many songs, Ballard, proverbs fantasy and all types of folklore heritage and culture that has good subject matter and theme to make them especially the younger ones to be good and upright in their ways of lives and everyday living.

The time of storytelling is important, usually at night when all household chores is completed. Relaxation and entertainment are key to the Africans when all domestic duties are completed, hence folktale in Africa can only be told with the aid moonlight for entertainment, relaxation and pleasure. Chief amongst the tales are stories about the tortoise and its antics, whether good or bad, wise or foolish, stupid or ignorant, all features the tortoise as a key character in the tales to acknowledge his wisdom, greed, inventiveness and heist. Many of these

stories about tortoise has it equivalent in most culture or are similar in some aspect, but only with a little difference here and there. But in all, the stories teach didactics lesson that we and our children will learn a great moral or trick from, that can be lifesaving as the one I am about to tell here. These are taken from my people, the Ukwuani people of Ndokwa east of Delta state Nigeria. At the close of activities in the evening, all persons ranging from children to adult gather in an elderly person's home to listen to stories and answer questions afterwards. The story starts with the words:

Story teller: Egberiyoh!

Audience response: Iyoh!

Story teller: Egberiyoh!

Audience response: Iyoh!

Story teller: Egberiyoh...ooo!

Audience response: Iyo...oooh!

Meaning: the story teller will exclaim Egberiyoh! three times and the Audience will response Iyoh! three times to signify the beginning of the story. On the third time the exclamation will be extended. The meaning of the exclaimed words is 'Story! Story! And the response is story!'

Then, the elders will say, anyi di ni idu no oba, meaning We are at Idu (Benin) with the Oba. All stories must start this way, by our tribe to show that we are descendant of Benin and the great Oba. Then the story begins. The title of my story is the 'Hunter and the python' or 'one kindness or goodness will not kill one.' Long ago in Benin kingdom lived everyone in peace and harmony. The hunter was going on his own one beautiful morning; while walking through a soakaway he heard a python lamenting, and he peeped inside and saw a big python. He then asks it 'what are you doing there? The python replied' that for the past fourteen days, I have fallen inside this pit and cannot crawl out, I am hungry, I have not eaten anything, please bring me out so that I can live again'. Then the hunter replied it 'will my good not kill me, If I bring you out of this soakaway?' and the python replied 'your good will not kill you. Then the hunter ran to his home, took a long rope and dropped inside the soak-away to the python and brought it out. Immediately the python came out of the hole it said to the hunter, 'I am very hungry and I will eat you today' then the hunter reminded him, but you said that my goodness or kindness will not kill me' then replied the python 'Yes!'

But your goodness and kindness will surely kill you today. The hunter pleaded with the python, 'let us ask five people the same questions and if they reply that one's kindness will kill one, then you can eat me' and the python agreed. They began their quest. The first thing they saw was an old hut on the farm (most non-living thing can be personified as human or living things in folktales as some body part and items can be metamorphosized and giving many adjectives for the sake of the children) see Odewumi in Okebukola (2018, p.123-143), Traditional Indigenous Language system in value, orientation of Nigerian youth. In Okebukola (2018), The youth demographic bulge in Nigeria: From Alarm to Advantage, and they ask it. Can one good or kindness kill one? And the hut replied, 'Yes'! That, look at me, an old hut, I shelter everyone when they come to the farm year in, year out, but look at how wretched I am, they use me and wear me out without bordering to keep me tidy and neat, has my good not killed me? Then they proceeded to the second person who is a mortal, and asked him 'can good kill someone? And the mortal replied, 'Yes o' it can kill oh. Look at me, they pound everything on me, yam, pepper, and everything pound able.

After which it a small morsel of yam that manages to hang in between little broken holes in the mortal, they will use iron Poonch to scrap it out and wash it clean, after all my hard work, has my good not kill me? Then they proceeded to the third person, who is a dog. And asked him, 'can your good kill you'? and the dog answered, it can kill you o. look at me a

hunter's dog, they will take me hunting all night and when I suffered and killed a grass cutter, they will skin it and cook it. Eat everything and throw the bones to me to eat not a single flesh will be given to me, after all my suffering to bring them the game. Has my good not killed me.? The hunter and the python proceeded again and they met a guitar and they asked him again 'can one's good kill him'? and he answered Yes! He said I play the guitar excellently well for Charles, Amaka and Alex, but when the show is over there are thousands of praises for all the above for a wonderful performance and non for the guitar who made the sound great and harmonious, has my good not kill me?', so the Python and the hunter got to the last man standing which is the tortoise. And they asked him 'can one's good deeds kill him' and he asked them how come the question.? The hunter recounts his story and the tortoise asked 'where did this happened' and the hunter replied behind us at that soak-away? The tortoise asked to be shown the soak-away because he says 'seeing is believing.' When they got to the soak-away, the tortoise asked the python 'where were you? And he said 'Inside the soak-away' and the tortoise asked 'can you move inside, so that I can see how it happened' And the Python glides into the hole in all his majestic, when he got to the bottom, it said 'this is where I was before the hunter rescued me'. Then the tortoise who had a razor blade hidden with him cut the rope which held the python and the python remained inside the hole, and the tortoise said to it, 'you are the one that said ones good will kill him, remain there and died, because he who does good, do it for humanity and the goodwill of the people around him, so one's goodness will never kill one, it will rather elevate or make one great. Egberiyoh! Yoh!. What the folktale teaches is that, good does not kill but one has to be careful of the one his good to. There are similar stories like 'the scorpion and the tortoise'. All help to show the inventiveness of the tortoise amongst other creatures, that helps him through his wisdom remove itself from various and unpleasant circumstances. The second tales is title "the tortoise and the hunter" Egberiyoh! Iyoh! In the ancient Benin kingdom lives its king and the people. There lived a hunter, who goes to hunt every four market days, for then the hunting game will be much and he will sell his bounty the next day at the market and make enough money to feed and take care of his family. On the said date of hunting, he was blessed by the Almighty and he killed a lot of game all night he was gathering them in the dense forest, when Tortoise who had left his home long ago in search of mischief, saw the hunter afar of and decided to try his luck. When he got to where the hunter was, he was surprise at what he saw and thanked his stars that luck has finally smiled at him. He reflected on how to approach the hunter and cleared his throat and said 'good afternoon my good friend, Mr hunter, long time no see' the hunter being a cheerful man and happy with his game, raised his head and replied 'good afternoon my good friend Mr. tortoise'. Tortoise saw this as a good sign and jumped at it. 'Mr hunter how can I help you with all this plenty meat? Can I help you to carry it or share it'?

The hunter reflected a little and said; 'share', the tortoise and its antic again'. Okay, come and help me share' beckon the hunter. The tortoise was ecstatic, he raises his hands to the heavens and thank the Almighty for his kindness and favour and took up the challenge of sharing the games the hunter caught overnight. First, he started sharing into two portion and he asked the hunter, 'am I sharing well?' and the hunter replied, 'if I call you again', know that you are shared well?' After a little while he started sharing into three portions and he asked the hunter again 'am I sharing well? And the hunter replied again 'if I call you again, know that you shared well? The tortoise continued until he finished sharing all the meat into three portions. He called the hunter and asked him to choose, the hunter looked at the two portion and choose one. Thanked the tortoise for helping him to share and packed his meat into a sack and went home. Immediately, tortoise was overjoying, packed the remaining two portions and headed home. When it was nearing home, the wife sighted it and started preparing to receive him seeing it with a heavy load. When tortoise realised that his wife had seen him with his load, it immediately went to a corner and farted inside a big bag, tied it near the meat and came

home. When his wife asked what it was, it immediately opened the bag a little, the stench from the bag filled the house with rotten foul smell that everywhere was engulf with it, Tortoise wife ran away from the house, so it was that only tortoise ate all the meat by itself. After many moons, there was a famine in the land, everywhere was dry, the hunter went to hunt and he was lucky to find a small game to last him for the period of the famine. As he was about gathering the game, came his good old friend Mr. Tortoise, it seeks to be of help and he said to him 'what did I tell you the other time? And the tortoise replied, you said 'if you call me again' to come and share, I will know that I shared well'. The hunter replied by saying, 'so says you'? He then gathered his game and went away. Egberiyoh! Iyoh! This story teaches us not to be greedy and selfish. These two stories teach children about selfishness and greed and that if it is expunge from them at an early age, they will grow up well and not be glutton to usurp others property and things. The act of eating, filling the month too much with food, or greedy way of life should be stop now before it is too late. If this kind of tale is told to teach children morals of not usurping people, at least 419 will decrease. The other tale of the tortoise manipulating the python to crawl back into the pit, by saying seeing is believing is a show of inventiveness and wisdom. So that the children will be a gentle as a dove and cunning as a fox. The implication of the two tales to children is that; children should be smart and discerning when someone ask for their help, they should never act avaricious when somebody ask them to share food or their bounty and never to cheat people that are kind to them.

The place of proverbs and folktales cannot be ignored in bringing up of our children, as Adejumobi (2022, p. vi) asserts 'culture is therefore a powerful force of development, which requires being recognized, promoted and invested in'. So for children all round development, our indigenous value system which is rich in moral and wisdom should be embedded. Good Societal factors such as, being involved in bringing up our children to make them better human beings, when they grow up, they can take decision that are cogent and make sense to all involve. Dogbey et.al (2019, p.1) avers 'proverbs as a philosophical view of societal, provide extensive data for folkloric stories in reality, proverbs and other figurative expressions as well as indirect and direct expressions project pictorial concepts about a people'.

The act of this teaching of folktales and proverbs as a well of rhetorical remembrance for children, because they are not only apt, and straight to the point thematically, the dramatic person is also very small so that children will be able to identify the theme easily and the characters and words will be imprinted in their mind for quick remembrance. Igono (2018, p.1) Opines 'Proverbs have meaning that can cover all aspects of life and then in turn makes them important elements in pupil's speech and they cover all scope of human endeavour in life, starting from the mundane to the specific'. This is true of proverbs, become it cautions, advice, rebuke, humour, entertain, praise, cajole and even falters one. If you refuse to be hardworking and industrious your parents will tell you, it is from the sweet of your brawl, you feed; if you pretend to be lazy, and not willing to do any work by pretending to be ill you will be told in pidgin English 'cunning man die, cunning man bury am', 'no food for lazy man'. When you sleep too much and go late to school, you will be told,' it is the early animal that will drink from a clean spring', learn to be punctual.

5.1 Recommendation

- This research recommends that proverbs and folktales should be an integral part of our curriculum and that government should be serious with the implementation.
- This paper is an upshot of a NRF research grant and it is interesting to know that government is putting its mouth where the money is. To encourage young primary school children to learn indigenous proverbs in Hausa, Igbo and Yoruba languages through colouring and interactive animation.
- This should be replicated in other Nigerian indigenous language for better coverage.
- Parents should speak proverb to their children at home to familiarize them with it.

- Elder should stop shorting up children when they use proverb in speeches to buttress their point.
- Let revive our story telling culture again and use proverbs when talking to our children, so that they will be versed in it.

5.2 Conclusion:

It will not be farfetched to say that truly children are our heritage and preserving their mental capability and wellbeing res on all of us as educators, parents, guardian, school and society. Everybody should be involved in training the children in this moral indigenous way. Not only in good English but also in pidgin if one cannot speak fluent English, because not all parents is educated. Folktales and proverbs are not only interesting but educative and will help the children in boasting their morale and levels up their moral, by doing what is good and eschewing what is evil as Pinheiro (2014, p.558) Opines 'Proverbs are cultural recherche carefully sort-out and window through which it is possible to cast a look at African's world views'. So therefore, learn it, teach it, master it, for an all-encompassing growth and progress.

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