

**The indigenous holistic use of *Luranga* by the Vhavenda communities of
Vhembe District, Limpopo Province**

By

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African studies.

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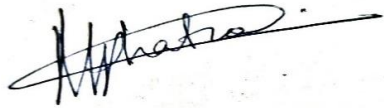
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DECLARATION

I, **Makaulule Mphaḥeleni**, declare that this thesis is submitted in fulfilment of the requirements of degree in Masters of Arts in African Studies at University of Venda has not previously been submitted at this or any other University and that it is my own work in design and in execution and that all reference material contained therein has been duly acknowledged.

Signature:



Date: 27.09.2023

DEDICATION

This study is dedicated to my late first born son, *nwananga* Thama Maṭamela Muṭangano Makaulule Dima. Since I conceived you, until 20yrs and 5 months, you became my dearest friend. I will never forget how supportive you were to my studies however you passed on before I completed this dissertation although you were looking forward to attending my graduation. May your spirit be the guide to all who will read this dissertation.

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ABSTRACT

The study explored the holistic indigenous uses of *Luranga*. *Luranga* is one of the indigenous important crops that are used by the Vhavenda communities as a source of food since time immemorial. This plant (*Luranga*) plays a role on food security and food sovereignty in Venda communities. However, it appears that the plant is no longer being utilised. Although there are many studies on *Luranga* (cucurbit), its indigenous interplay uses have not been explored. A qualitative methodology approach on purposive snowball sampling method was employed in this study. The unstructured interviews were conducted with eleven indigenous knowledge holders and two focus groups comprising five and seven participants. Interviews involved exploration of views, experiences, and beliefs of participants towards *Luranga*. The findings of the study show that *Phuri* and *Muphapha* are species of *Luranga* and they are used in different ways by Vhavenda. The exploration exposed the interrelated functions of *Luranga*; they provide nourishment, material products, including the ecological course, as well as for spiritual and psychological identity particularly associated with womanhood identification. *Luranga* can also be commercialised. The study recommends the need to revive traditional cultivation methods of *muphapha* as one of the forgotten species and encourage people to consume *Phuri* (pepo) as it is nutritious.

Keywords: *Luranga*, holistic indigenous use, food sovereignty, holism, indigenous knowledge.

LIST OF ACRONYMS

IKS : Indigenous Knowledge Systems

IF : Indigenous Food

ILS : Indigenous Life Systems

KIU : Key Indigenous Uses

LV : Leafy Vegetable

LVP : Leafy Vegetable Plant

PLV : Pumpkin Leafy Vegetable

PGB : Pumpkin Gourd Beaker

RGC : Round Gourd Container

VLS : Vine Leafy Stems

TV : Trailing Vegetable

TWV : Trailing Wild Vegetable

TCV : Trailing Cultivated Vegetable

TSHIVENDA TERMINOLOGIES

<i>U navha</i>	:	Trailing
<i>Mafhuri</i>	:	Big ripe pumpkins
<i>Maranga</i>	:	Infant gourds
<i>Phuri</i>	:	Leafy pumpkin plant
<i>Thanga</i>	:	Pumpkin leafy vegetable, powder of grinded peanuts cooked leafy pumpkin vegetable and ailment of tonsillitis
<i>Muroho wa thanga</i>	:	Relish of leafy vegetable of cucurbita Pepo L
<i>Tshiphaswi</i>	:	New leaves developing on <i>Phuri</i> plant
<i>Vhuluvha</i>	:	Pumpkin flowers
<i>Phonde</i>	:	Little developing infant pumpkin or gourd
<i>Khavhelo</i>	:	A baby pumpkin from <i>Phuri</i> which is ready to be eaten
<i>Fhuri</i>	:	A ripe big pumpkin
<i>Khavho/Tshiashi</i>	:	Pumpkin calabash beaker/ gourd calabash beakers
<i>Mudzungu</i>	:	Dried pumpkin leaves
<i>Muragadzi</i>	:	Pile of pumpkins
<i>Khobvu</i>	:	Cooked juice of pumpkin
<i>Dzimbavhi</i>	:	Boiled pumpkin slices
<i>Mpambo</i>	:	Finger millet cooked beverage used for rituals
<i>Tshitemba</i>	:	Round gourd calabash container
<i>Mufaro</i>	:	Traditional round and figured shaped weaved basket with a lid
<i>Muphapha</i>	:	<i>Lagenaria siceraria</i> /gourds
<i>Vhukhadzi</i>	:	An indigenous ancestral role of women who safeguard the spirituality
<i>Makhadzi</i>	:	This is a female in the family wherein children of her brother call her <i>makhadzi</i> , and she is also in charge with leading the family duties as decision maker and ritual processes. Anyone in family who is a female is called <i>makhadzi</i> by the brother's children and does not necessarily count age.

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CHAPTER 1

OVERVIEW OF THE STUDY

1.1 INTRODUCTION

The indigenous people have played an integral role to establish indigenous knowledge in different ways. When concentrating on food systems, they largely relied on the natural environment as a source of indigenous food since ancient times. The knowledge around food security is based on natural surroundings and most of their indigenous food is sourced from the plants. This study focuses on *Luranga* plant which is one of the indigenous plants that VhaVenda people have acknowledged since time immemorial.

The scientific name of *Luranga* is a cultivated cucurbit (Tshikota, 2010). Furthermore, *Luranga* is clarified as a cultivated cucurbit plant that produces different types of pumpkins and calabashes (Tshikota, 2010:22). In this regard, the study focused on *Luranga* cucurbit uses, and its significance as one of the indigenous food plants with diverse benefits and uses. In this chapter the introduction, the background the study, problems statement, significance of the study, the aim, objectives and research questions, theoretical framework, ethical considerations, and the definition of key words were presented.

1.2 BACKGROUND OF THE STUDY

A survey of literature shows that many studies have been done on cucurbits, cucurbitaceae and little is known about *Luranga*. Thus, there is a knowledge gap on the use of *Luranga* by VhavaVenda. Several studies paid much attention on the food deliverance, nutrition and medicinal properties, wherein this study goes beyond that and expose the interrelatedness of uses. The observation throughout the study revealed that *Luranga* plays a role as part of indigenous food, for food security and as the spiritual importance and psychological identity of women which was what VhavaVenda adhered to, in their Indigenous Life Systems (ILS). Nevertheless, it was

shown and expressed that other uses are no longer widely utilised whilst elders are indigenous knowledge holders (IKH).

Lebeda et al. (2007) specifies that the cucurbitaceae plant family is recognised to be important for the economic value due to its provision of creative, cultural, medicinal and vegetable uses. Moreover, this plant family functions for human nutrition and cultural importance in the last 12 000 year. Yet, there are also studies which concentrated on lack of food, lack of nutrition and poverty stricken in the rural areas and Vhembe District was also mentioned to be one of the affected areas. Nevertheless, there are records that indicates that hunger is rife in most African countries. van Rensburg et al (2004) indicated that hunger and the lack of nutritional food affects millions of people in the Sub-Saharan Africa while many of the indigenous leafy vegetables grow there. This notion has marked foundations of this study due to that the Vhavanḁa also use *Luranga* fo food consumption.

This study is based on the anti-positivism paradigms. Huliev and Pandak (2016) highlighted that holistic is coined from the holism view, which is defined as a process of considering a phenomenon through physical, social, and spiritual wherein all those aspects are important in the interconnection of the whole.

Strandberg et al, (2007) suggest in their comprehensive study that holistic and wholistic carry different meanings since the spellings are different. They further stated that, holistic is not an appropriate approach to reach the phenomenon outlook that comprises the religion factors. Additionally, holistic is defined by the Oxford English Dictionary as an Anglican version of the spelling, and it focuses on the whole of the body, soul and mind and do not pay attention on the interplay or interaction role. The English Oxford Dictionary defines holistic as the formal academic spelling of the word that relates to holism.

This study turns out to be one amongst others, which is the first to expound the significant contribution of cucurbits *Luranga* to the field of African studies, human and social sciences and the indigenous knowledge systems. Many studies paid much attention on the food consumption, nutrition and medicinal properties, wherein this

study goes beyond that and expose the interrelatedness of uses, as Vhavenda regards *Luranga* beyond the physical plant.

1.3 PROBLEM STATEMENT

The research was triggered by the apparent loss of knowledge regarding the multi-dimensional indigenous uses of *Luranga* however the Vhavenda still frequently eat produces from one species of *Luranga*. It is only in the recent years that one found street vendors selling cooked *Luranga* leafy vegetables. In local flea markets, women are found selling only baby pumpkin, few leaves and flowers of one species and sometimes very few gourds, calabashes, suggesting that the other products of *Luranga* largely goes to waste or other *Luranga* species are becoming forgotten. Furthermore, in the commercial market, one hardly finds *Luranga*'s varieties of food or products for sale. Only pumpkin fruit seeds from one species and the newly introduced butternut pumpkins are sold. Furthermore, the rituals associated with *Luranga* are no longer performed. One thus wonders if its holistic importance is fully understood. Therefore, this study examined the holistic use of *Luranga* from the Vhavenda indigenous perspective. Although there are many studies on *Luranga*, *cucurbits* and *cucurbitaceae* there is scarcity of scholarly work that dealt with the holistic indigenous uses of *Luranga* by the Vhavenda people.

1.4 PURPOSE OF THE STUDY

The purpose of this study is to explore the holistic indigenous use of *Luranga* by Vhavenda.

1.4.1 Research objectives

The following are the research objectives:

- To examine the indigenous uses of *Luranga* by the Vhavenda.
- To explore the no longer usually utilized indigenous uses of *Luranga* by the Vhavenda.
- To find out the extent to which *Luranga* is utilised for economic purposes.

1.4.2 Research questions

1.4.2.1. Central Question

What are the uses of Luranga by the communities of Vhavenda in the Vhembe District?

1.4.2.2. The supplemental Sub –questions.

In addressing the objectives of the study, the research questions were as follows:

- What are the indigenous uses of *Luranga* by the Vhavenda?
- Which are indigenous uses of *Luranga* that Vhavenda no longer utilize?
- How is *Luranga* utilised for economic purposes?

1.5 SIGNIFICANCE OF THE STUDY

There is a knowledge gap on the holistic indigenous uses of *Luranga*, from different indigenous communities, including Vhavenda's indigenous perspectives. Without the comprehensive knowledge of the uses of *Luranga*, the plant will not be beneficial to society. Nowadays, amongst Vhavenda particularly, only *muroho wa thanga* (leafy vegetable of *cucurbita pepo* L) is sold in flea markets. Grocery stores largely sell few pumpkins, its seeds and butternuts. The rest of the *Luranga* products are hardly put on the market. This study shows how the Vhavenda community benefit from the holistic use of *Luranga* and gave recommendations regarding how some of the products could be resuscitated in communities.

Furthermore, this study adds extra knowledge to the existing literature about indigenous plant uses particularly *Luranga*. The study exposed the holistic indigenous knowledge around *Luranga*, where the uses on the nourishment, products materials for utensils; psychological and spiritual use were outlined. For example, it was found that *Luranga* was used in the process of identifying womanhood. The ecological dimensions of *Luranga* were also outlined including its interconnection with other plant based and animal species as understood by Vhavenda people. The contributions of the findings of this study are interdisciplinary, which include African studies, Indigenous Knowledge System, Health and Nutrition, Agriculture, as well as feminist and climatic mitigations approaches.

1.6 RESEARCH METHODOLOGY

Research methodology is the procedures of studying knowledge (Creswell, 2003). According to Strauss and Corbin (1998), methodology is a way of using a set of methods in gathering and analysing data. Creswell (2014) states that there are three approaches for research, which are the quantitative, qualitative and mixed methodology.

In this study, the qualitative methodology approach was used. Furthermore, the qualitative method enables the participants to share their cultural understanding through interaction between the researcher's questions and the researched phenomenon response (Creswell, 2014). This study used these procedures to explore the Vhavanḁa cultural interpretation of the holistic uses of *Luranga*.

1.6.1 Population

Population is the selected group of individuals who have similar characteristics. The population of this study involved elder women and men from rural areas around Vhembe communities.

1.6.2 Sampling

This population was sampled to get manageable population as the researcher cannot get information from the entire population (Pilot and Beck, 2004). The study focussed on six villages inside local municipalities of Thulamela and Makhado under Vhembe District Municipality and the snowball sampling was used to select first participants of the interviews.

1.7 DATA COLLECTION METHODS AND DATA ANALYSIS

According to Creswell (2003: 185), data collection requires the researcher to indicate the boundaries of the study for the collection of information. Pilot and Beck (2004: 32) indicate that research data are the pieces of information that are found during the investigation.

1.7.1 Data collection

Data was collected from the Vhavenda communities of Vhangona, Masingo, Vhalaudzi and Vhashavhi/Vhalemba clans amongst the Vhavenda of Makhado and Thulamela Municipalities under Vhembe District of Limpopo Province, South Africa. The semi structured and unstructured interviews through individual and focus group technique were used to collect data from the selected 11 individual participants and two focus groups.

1.7.2 Data analysis

Data analysis involves coding the transcriptions of interviews and developing themes using the Tesch's eight steps of qualitative data analyses. Tesch's eight steps involve categories of treading the transcripts, checking meaning and draft thoughts as they develop, making topics and cluster them, coding, assembling similar categories (Tesch, 1990).

1.7 THEORETICAL FRAMEWORK

Agyme, Amil and Adon (2018) describe theoretical framework as the structure that hold or support a research study. This structure is in the form of world view in a form of a theory. This study is supported by these three world views, Holism, Afrocentricity and Sustainable Livelihoods theories. Huliev and Pandak (2016) highlighted that holistic is coined from the holism view, which is defined as process of considering a phenomenon through a physical, social, and spiritual wherein all those aspects are important in an interconnection of the whole. The Afrocentricity paradigm also guidethe study as perspectives in relation to African Indigenous Knowledge Systems are discussed.

According to Molefe (2009), Afrocentricity is world view that innovated the ideas that view ideas, concepts, events, and personalities, political and economic processes in the position of black people as the subjects and not blacks as objects. He further maintains to remove the European principles at the center of African reality and for Afrocentricity to be a fundamental ideal of positioning Africans realism. This view assited me to bring out the Vhavenda understanding of *Luranga* in an African views

which thus supported the holism theory because the study outlined that *Luranga* is used for multiples functioning which interrelates to each other and not as a plant that produces food and some cultural artifacts products.

The Sustainable Livelihoods theory encompasses the benefits which *Luranga* delivers to The Vhavanḡa communities since the objective of study paid attention to that outlook. According to Krantz (2001), Sustainable Livelihoods introduced by the Brundtland Commission for environment illustrates that the concept of sustainable livelihoods is the connection between the socioeconomic benefits and ecological considerations which also affect the policy level. Moreover, the concept changed through deliberations and has been seen as a goal towards poverty eradication by the United Nations conference in 1992. Furthermore, it was indicated that the attention was focussed on identifying the rural areas as places where people are farmers who make a living from their own production, and that was also seen as sustainable livelihood approach.

1.8 ETHICAL CONSIDERATIONS

Ethical considerations include the permission to undertake a study. Creswell (2013) points that during qualitative study, a researcher should consider which ethical issues might surface during the study and should also plan how to address those issues. He further maintains that these ethical considerations are not to be adhered to only during data collection alone, but they should be considered in the whole process of the study.

This study considered the ethical principles beginning by obtaining the permission to conduct the study by the University of Venda, Research Ethics Committee. Then when collecting data, the informed consent between the participant and researcher was administered. The other principles were to avoid harm, anonymity, confidentiality, and giving the participants the right to withdraw from the research.

1.9 KEY OPERATIONAL TERMS

The key terms used in the study are as follows:

1.9.1 Indigenous knowledge

There is to date no generally accepted, formal definition of the term Indigenous Knowledge. However, there are several working descriptions of them. Bray and Els (2007) define indigenous knowledge as the real knowledge in a specified population which involves their experiences of their traditions and also includes the recent experiences of modern technology.

The South Africa Indigenous Knowledge System Bill defines indigenous knowledge as the knowledge that has been developed by indigenous community and that knowledge is conformed into cultural expression of that community which includes the community's scientific venture, knowledge about the natural resources and indigenous cultural expression (www.golegal.co.za).

In this study, the researcher used definition of indigenous knowledge as the common knowledge that has been developed by a specific community, particularly about the culture and traditions of their life and that knowledge has been passed down from one generation to another. This study is paying attention to indigenous knowledge of the Vhavenda communities.

1.9.2 Holistic

Holistic is coined from the word holism, which is defined as process of considering a phenomenon as physical, social, and spiritual which all the aspects are important in an interconnection of the whole (Huliev and Pandak, 2016).

1.9.3 Food sovereignty

According to Viacampesinia (n.d.), food sovereignty is defined as the conditions where people have access to choose to eat the healthy food that are based on their own cultural appropriation, where they are able to produce food respecting the ecological and sustainable methods on their own.

1.9.4 Food security

Food security is when people have access to sufficient, safe and nutritious foods where it also involves their food preferences for their diets and healthy living (Jasen van Rensburg et al, 2004).

1.9.5 Luranga

According to Wentzel and Muloiwa (1982) *Luranga* or *thanga* is a pumpkin plant and Tshikota (2010) state that *Luranga* is a cucurbit plant. There are different names amongst the Vhavenda people on the indigenous designation of *cucurbitaceous* plant family and the researcher examined *Luranga* as commonly used by Vhavenda people.

1.10 CHAPTERS OUTLINE

CHAPTER 1: OVERVIEW OF THE STUDY

This chapter has presented the introduction and background the study, problems statement, significance of the study, the aim, objectives and research question, theoretical framework, ethical considerations, and presented the definition of key words.

CHAPTER 2: LITERATURE REVIEW

The literature review chapter discusses the studies that are related to the the general topic of the study looking at the *Luranga* cucurbitaceae. The literature reviewed is in line with the objectives of the study.

Chapter 3: RESEARCH METHODOLOGY

Chapter 3 presents research methodology. This includes research design, the study area, population, the sampling, data collection, and the ethical considerations. The chapter provide explanations of how the study was conducted.

CHAPTER 4: DATA PRESENTATION AND ANALYSIS

This chapter provides the presentation of data, analysis and discussions of the findings.

CHAPTER 5: RECOMMENDATIONS AND CONCLUSION

This chapter consists of the recommendations and conclusion of the study.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter examined the literature in relation to the study objectives, from the origin of *Luranga*, incorporating the geographical areas of its origin, its representation on scientific designations and English name, as well as the consideration of uses which has been studied by other scholars. The chapter started by expounding the three world views to give an overview of what each theoretical propositions consists of and explores to discuss the assumptions of purpose of the study.

On examining other scholarly works, the researcher realized that there is a lot written about the historic, cultural perspectives and current trends facing cucurbitaceae. *Luranga* and cucurbitaceae has been interchangeably used in the study since there is literature that described *Luranga* as curcubits and furthermore curcubits was also regarded as a species of curcubitaceae.

2.2 THEORETICAL FRAMEWORK OUTLINE

Marilyn and Goes (2011) state that theoretical framework is explicated as a prescribed technique where there is provision of the supporting foundation to conduct a study which helps the readers to understand the researcher's perspective. The implication is that through literature review the information gathered is not preconception of researcher' assumptions but informed by established views and facts from other

scholars' studies. It is stated in chapter 1, Section 1.7 that this study is centred on the world views of Holism, Afrocentricity, and the sustainable livelihoods.

2.2.1 Holism framework

Holism is described as a theory which argues that the phenomenon should be understood in a multifunctional attention, and one should break down the phenomenon and look at it by analysing its smallest and simplest components or its parts in the separation of the whole existence (Michaelson, King and Pricket, 2016). It was found that holistic is the academic word that was derived from holism and was accepted as a correct spelling to be used to describe the totality of interconnection, and it is different with wholistic.

According to Lenhard (2016), Holism does not mean that the whole is described by the sum of its parts, but the whole is seen by the interconnection's manifestation of its parts and that means that if there is the interdependence to each other of the parts. That means that whole is understood by orientations to other parts not being singled out to be independent. The implication towards this study, that thinking supported to examining Luranga in a holistic view as mentioned in chapter 4.4.3 where Luranga is used for food as beyond that.

The Oxford English Dictionary defines holism as the philosophy that parts of a whole are in intimate interconnection, such that they cannot exist independently of the whole, or cannot be understood without reference to the whole, which is thus regarded as greater than the sum of its parts. Holism is often applied to mental states, language, and ecology. The holism approach sees interconnections where it is not about particles separated but they are interrelated to give function in a holistic approach. According to Huljev and Pandak (2016) it is stated that holistic approach, views a phenomenon in a multidisciplinary method. Wilson (2008) asserts that the holistic approach is a thinking based on concepts of interconnected relationships that bring balance to the phenomenon.

Furthermore, many scholars stated that holistic approach is an attention in the nursing discipline when dealing with patients and on the view of medicine for healing. The

literature shows that holism or either holistic is developing much on healthcare or nursing care (Morse and Seung, 2007; Millan, Stenga and van Sel, 2018; Federoff and Gostin, 2009).

In this regard, this is the reason why holism framework has become the backbone of this study for instance, the data analysis was correspondingly supported by this world view. Since in the themes developed in chapter 4, the Vhavenda cannot talk about *Luranga* separately as only one function such consuming it as food, they always combined their explanations as a multi-regards attention, e.g. the physical being as a plant is accompanied by the intangible processes which is the cultural perspective of *Luranga* attached to the spiritual's ritual protocols, respecting the ecological flow for its growths and yield stage, adhering to the womanhood identification and the nourishment that it delivered as well as spiritual adherent. All these aspects were outlined and they cannot be separated. *Luranga* is a multi-functional plant for different dimensions based on the interplay. So, this enlightenment waves the holism progression in regard with *Luranga* uses which ensemble well with the objectives of the study.

McMillan, Stanga, Sharon and van Sell (2018) state that something is more than a sum of its parts, it includes the mind, body soul and the environment where the functions manifest. Furthermore, it indicated that the disturbance in one part of the whole system, affects all the other parts. This has been the way *Luranga* is about to the Vhavenda people, the protocols which are expected to be respected, and participated showed how the *Luranga* get disturbed, as explained in chapter four of findings. This is the reason why this world view of Holism is chosen for this study because the purpose of this study was to explore the holistic indigenous use of *Luranga* by the Vhavenda. At that juncture, one can argue that Holism exposed out the holistic view of *Luranga* and grounded this study. Holism guided this study because the intention is to obtain indepth knowledge about *Luranga* uses among the Vhavenda. From the regard of interconnection of function of *Luranga* through holism approach, the Afrocentricity world view became attracted to be another world view of the study.

2.2.2 Afrocentricity paradigm

Molefe (2008) maintains that the European principles should be removed at the centre of African reality and that Afrocentricity should be a fundamental ideal of positioning Africans' realism. Afrocentricity is a philosophical concept that position the African ideas, concepts, and various social aspects in the position of black people as the subjects and not as objects. According to Molefe (2000), the Africans have been betrayed by the international commerce and missionaries that structured knowledge through imposing the western ideologies. He further indicated that African's own leaders through ignorance to their own peoples 'past on the view that Africa originated with its philosophies, they gave the suppression opportunities that dominated originality of African philosophy.

In Tshikukuvhe (2016) Molefe indicates that it took five hundred years since Africans have been made to forsake their cultural, economic, religious, political, and social terms through leading them to the European periphery. Oyabade (1990) states that Afrocentricity entails to place African history and culture at the centre of analysis and that involves on the African centred perspective that should rests on positioning Africa in its geographical and cultural considerations as a starting point of studying Africa. It is further specified that Afrocentricity expresses the need of bringing change on hegemony cultural aggressions through research and writings from the African perspectives.

The Afrocentricity framework is chosen in this study as the theory for viewing *Luranga* motivated by the fact that other studies focused on food provision, ornaments and little on medicine when looking at the *Vhavenda*. Looking at *Luranga* on the view of Afrocentricity perspective, the uses carry much meaning on how *Vhavenda* relates to it on the base of their indigenous culture. Despite arguing that other researchers view *Luranga* or *cucurbitaceae* through Eurocentric lens, the value that *Vhavenda* relates towards *Luranga* has been distorted and through this study it was found that *Luranga* is used as a source of food while the multi uses such as spirituality, womanhood identity, respecting ecological flow through ritual protocol are side-lined. As Molefe posits that the Africans have been betrayed by the international commerce and missionaries that structured knowledge through imposing the western ideologies.

Afrocentricity is used as a guiding framework in this study, and it is used to argue that *Luranga* among Vhavenda carry a deeper meaning and values as opposed to Eurocentric discourses. As Oyabade states that language, songs, myths are based on ancestor's practices, and expounded about humanity versus imperialistic. This is an argument of this study, to explore the holistic uses due to fragmentation of knowledge. Molefe (2000), argue that Afrocentricity is a way to liberate Africa. Furthermore, in the processes of identifying the need of Afrocentricity, it is specified that Africans have been sidelining their food because of new science of genetic food (Molefe, 2009). Through Afrocentricity and the holism approach embrace each other when looking at African indigenous knowledge systems. Vhavenda cannot separate the uses of *Luranga* from its wholeness of its parts and expectations of its uses and that is rooted on their cultural view.

In this study, the understanding, and perspectives of indigenous knowledge towards *Luranga* as the indigenous plant crop used by the Vhavenda people, who are also the Africans is supported by this paradigm of Afrocentricity. This is another way in which the knowledge about indigenous food has been replaced and African knowledge sidelined. This world view also supported by the researcher's intention to become an African scholar. On Africentricity, *Luranga* is seen on African outlook. Using the Afrocentricity theory, the exposition of knowledge in an African indigenous perspective overcomes the European or Western discourses. The knowledge about *Luranga* as such, in the European discourse, is only about food provision; little attention on medicine and ornaments, the broader regard of African understandings of its massive dimensional uses that relates to interconnected with nature, their spirituality, its role on identity of womanhood and rituals is not much an attention. Worse on that, the European thinking has been labelled the spiritual outreach through introducing the missionary acts, that with intention to demonise and criticize African traditions that are mostly connected with their traditional understanding of the sacredness to the phenomenon such as *Luranga*.

2.2.3 The Sustainable Livelihoods

According to Krantz (2001), Sustainable Livelihoods is introduced by the Brundtland Commission for environment and is illustrated that it is the connection between the

socio-economic benefits and ecological consideration which also affect the policy level. Moreover, the concept changed through deliberations and has then been seen as the goal towards poverty eradication by the United Nations conference in 1992. Furthermore, it was indicated that attention was focussed on identifying the rural areas as places where people are farmers who make a living and own production by themselves, and that was also seen as a sustainable livelihood approach. According to Scoones (1998) sustainable livelihoods is defined as a wide set of matters which incorporates much broader deliberation about interactions between poverty and environment. It is further explained that livelihood will be designated sustainable if it manages the stress, shock, and maintains the capabilities and resources while not undermining the natural resources base. Moreover, there is also indication of sustainable rural livelihoods, which is described as rural development based on poverty reduction and management of the environment.

In light of this, this framework is relevant to this study because *Luranga* provides food security and sustains the well-being of the Vhavenda. Through Sustainable Livelihoods, the study envisions the entrepreneurship by people in Vhembe District particularly the Vhavenda who are regarded as the poorest people in the country's records. National and Provincial Departments of Agriculture (2005) states that Limpopo province is the poorest province and poverty, inequality and unemployment is rife. It further indicates that Vhembe district is rich in Agricultural products although it is regarded as a poor province.

2.3 THE ORIGIN OF *LURANGA*

The origins and the evolution story of the *Luranga* plant family, is an outstanding subject that is debatable among the scientists and the public (Paris, 2016). Bisognin (2002) argue that there is an indication that the cucurbits according to archaeology records is the first plant to be domesticated. Kate, Soltis and Soltis (2017:99) examined that the phylogenetic indicated that evolution and domestication of cucurbitaceae plant family, which includes the cucurbits species such as pumpkin and squash have been originate from wild relative plants. Moreover, Paris (2016) presented that the cucurbit crops have an ancestral route from the wild and their descriptions are pumpkins, squash, watermelons, and the cucumber. Furthermore, he indicated that these crops

were initially domesticated for the provision of fresh water and then used for nourishment and as vegetables. This infers that cucurbitaceae plant family have originated from the wild and they have been domesticated as indigenous plants by communities. In this regard, it highlights that *Luranga* plant originated from the wild and become domesticated. According to Maanda and Bhat (2010), about 40 wild vegetables are used by the Vhavenda, plant types such as *thanga* and *tshinyagu* which are types of cucurbitaceae are wild vegetables. This was also stated by Mokganya and Tshisikawe (2017) when they identified wild plant types of cucurbitaceae.

2. 3.1 Geographic areas of origin of cucurbitaceous plant family

According to Kates et al, (2013), the cucurbitaceae was first domesticated 10 000 years ago in Southern Mexico and 5 000 years ago in United States. They indicated that these are the first areas of origins of domestication of cucurbits. Bisognin (2002), states that the cucurbits species' earliest and first origins of domestication was in the following areas; South American countries of Mexico, Chile, Argentina, Uruguay, Nicaragua, and Columbia. The species found in those countries includes cucurbit pepo, moshata, maxima and bottlegourds. Furthermore, it is pointed out that, the cucumber originated in India 3 000 years ago and it has been domesticated in Himalaya, expanding to the Asia groups of China, Italy and Greece where later in 14th centuries it arrived in France, England and North America. In Africa, it is indicated that the origin of melons became domesticated with various species such as watermelons. Paris (2016) specified that watermelons started to be used in Africa as source of fresh water in the past 4,000 years ago. Renner, Schaefer, and Heide (2008) posit that the cucumis type has 32 species that originated in Africa.

According to Xaba and Croeser (2011), in the Sanbio National, National Botanical Gardens, the calabash gourds is an African in its origin. Nee (2019) presents that there are wild ancestors of squash which were identified in 1930, since the other ancestors were specified in 1980 and there are other species that remain unfound. He further indicates that these species originated to be domesticated by hunters and gatherers in earliest time of Agriculture in Canada, Argentina and Chile. They are found in many places, and they became part of the culture of indigenous people. Dhaliwal (2017)

indicates that the origin of pumpkins is revealed that its domesticated origin is Latin America where the oldest archaeological records specify that it was discovered in 3500 BC in Mexico, 2000 BC in Guatemala and 3000 BC in Peru. It is added that pumpkins by the end of 19th century, spread in other countries such as India, Java, Japan, and Angola. On the other hand, Weber, Renner and Graner (2017) are of the view that *Lagenaria Siceraria* is the first domesticated cucurbit, and it is planted mostly in Asia, America, and Africa. Parrish et al, (2007) add that various types of cucurbitaceae originated from Europe, Asia, and Africa. They have been gathered and cultivated since time immemorial.

From these expositions by the scholars, it is apparent that there is a knowledge gap on the African outlook of the origin of *Luranga*, and cucurbitaceae plant family. In Africa particularly the Vhavenda people of South Africa, as the focus area of the study. In literature, some scholars are emphasising that the first origin and first countries to domesticate *Luranga* are indicated but Africa was excluded. Kistler et al. (2015) claim that the types of cucurbits include the squashes, pumpkins and gourds, and their origins evolves with the domestications through herbivores animals, where the seeds from dung were carried home. It is further indicated that this domestication has originated in America from beginning of around 10,000 years ago. *Luranga* is used by Vhavenda for different uses and embraces stronghold of Vhavenda's lives, and spirituality. One argues that *Luranga* originated in Africa. The Vhavenda has been using *Luranga* since time in immemorial.

There are different indigenous plants and that are used by Vhavenda for various dimensional uses up to spiritual level for many centuries. It is not only watermelons that first originated and used, Vhavenda have been using the pumpkins and gourds calabashes for their spiritual as like other African people. Moreover, *Luranga* plant provides various indigenous foods and is used for womanhood associations, where that knowledge has been passed down from generations to generations since time immemorial and it is communal knowledge amongst the Vhavenda culture. As mentioned by participants interviewed, the *Luranga* and sacred forest rituals hold an interplay role in the spiritual elements for Vhavenda and sacred site rites have been performed from many generations ago using *Luranga* as element of sacraments as participants interviewed in the study specified. If it originated later in Africa, it is difficult

to know who has taught the Vhavenda about *Luranga* because its uses are many. The other argument is that many species of *Luranga* mentioned by different authors, such as *cucumis africanus tshinyagu*, *cucumis metuliferus gumudzho*, *momordica balsamina lugu*, *citrullus lanatus gwadi*, *lagenaria siceraria muphapha*, are found in Venda area and in the indigenous forests, so if cucurbitaceae plant species has been brought to Africa, it leaves a gap of knowledge to who selected those species to grow in the wild and told Vhavenda to collectedly use them. Maanda and Bhat mentioned that in Vhembe many wild species have been growing since ancient time and the cucurbitaceae were indicated food sources. Hence, in these remarks I conclude that there is gap of knowledge on origin of *Luranga* because to the Vhavenda this plant species is consumed as indigenous food. Lebeda (2007) supports that although cucurbits are the oldest domesticated vegetable crops, the knowledge of its origin, domestication processes; geographical spreading out, is still narrow indicating a gap in knowledge .. According to Ajuru and Nmom (2017), in their exploration about cucurbitaceae uses, they indicated that bottle gourd originated from Africa, in reverse the archaeological records indicated that it originated from Peru, Thailand and Zambia, yet Zambia is in Africa.

2.3.2 The representation of *Luranga* corresponding to scientific designation and English name

According to Tshikota (2010:22), *Luranga* is a cultivated cucurbit plant that produces different types of pumpkins and calabashes. *Luranga* is a pumpkin plant (Wentzel & Muloiwa, 1982). A comprehensive study conducted in 2017 point out that pumpkin is another name belonging to cucurbitaceae plant family (Demir, Eski, Kus & Ercisli 2017). According to Mokganya and Tshisikwawe (2018) the cucurbitaceae family plant consists of the various leafy vegetables that Vhembe District used such as *Phuri*, *muphapha*, *tshibavhe*, *tshinyagu*, *nngu*, *mutshatsha* and *mubvani*, and they identified all these plant types as cucurbits species from the subfamily of cucurbitaceae. According to Lebeda et al. (2007) the trailing and climbing plants that comprises the vine stems are classified under cucurbitaceae plant family. In addition, they confirmed that pumpkins, gorges, melons cucumbers and watermelons as the species of cucurbitaceae plant family.

According to Ajuru and Nmom (2017), cucurbitaceae family plant is also commonly known as gourd family. It is inherent in most countries of the world where it is planted in every country. In addition, the plant types of this plant family have a collective name known as cucurbits. According to Paris (2015:405), “there are five diverse vegetable crops that are the members of gourds family and are called cucurbitaceae.” It is further explained that these are the crop vegetables which are types of pumpkins, squash, watermelon, melon and cucumbers. Renner and Schaefer (2016) position that cucurbitaceae family contains 1000 species and 96 kinds of family plant and are identified by hairy twigs that are in a lateral form, and a cucumber plant was given as an example. Nikolic et al. (2014: 324) indicated that the cucurbitaceae family includes the pumpkin. Lebeda et al. (2007) indicated that the cucurbitaceae are characterised by shape, size of fruits, the vine stems and trailing character which creeps and climbs.

According to Maanda and Bhat, (2010:192), “two types of leafy vegetable plant that Vhavenda use as wild vegetables, were mentioned in their scientific and common names, which are the *cucumis africanus* - bitter wild cucumber, and the Tshivenda name is *tshinyagu* and *cucurbita pepo* L - Pumpkin, Tshivenda name is *thanga*. In addition, these plants were categorised as types of cucurbitaceae plant family.”

Subsequently the authors have explained the English and Scientific name of cucurbit plants and cucurbitaceae plant family corresponding to *Luranga* and the three authors (Tshikota, 2010). Maanda and Bhat (2010) and (Makganya and Tshisikhwawe) identified the name cucurbits and cucurbitaceae in a way that *Luranga* correspond with their descriptions. Thus, *Luranga* is a cucurbitaceae plant family and in addition *Luranga* is a collective name of different types of cucurbits plant types or species. Therefore, as indicated in the introduction on Chapter 1, this study referred to *Luranga* as a collective name of cucurbits and cucurbitaceae which is used in this study.

Scholars are defining cucurbitaceae as a plant family which comprises of different species, in addition the name cucurbit and pumpkins, melons, gourds and squash become the demonstration of the exposition of cucurbitaceae plant family standpoints. The cucurbits plants which bear squash, gourds, melons, cucumbers, and pumpkins equally relates to what the *Luranga* is. The vine stems, creeping, climbing and trailing

processes of cucurbitaceae species also display the character of *Luranga*. From this illustration, it is clear that these plants share the same characteristics.

Luranga characteristics fit well in the place of cucurbitaceae and it is a collective name of the trailing, creeping, climbing plant that also produce melons, gourds, squashes and pumpkins. They can be the cultivated once. Below is the table of these plants according to the selected wild edible vegetables used by Vhavenda. In that table I indicated selected few plants, as in this study I found many different plants that fall under the category mentioned on the table.

Table 1. Cucurbiaceae vegetable consumed by Vhavenda of Limpopo

Recorded cucurbitaceae wild edible vegetables consumed by Vhavenda of Limpopo Province (Makgoba & Tshisikhawe, 2017)

Family name	Botanical name	English name	Venda name
Cucurbitaceae	Cucurbita pepo L	Pumpkin	Phuri/Thanga
Cucurbitaceae	Cucumis africanus	African wild cucumber	Tshinyagu
Cucurbitaceae	Momordica balsamina L	African cucumber	Tshibavhe
Cucurbitaceae	Lagenaria siceraria	Bottle gourd	Muphapha
Cucurbitaceae	Citrillus lanatus L	Wild melon	Mubvani
Cucurbitaceae	Momordica foetida	French concombresauvage (E)	Nngu
Cucurbitaceae	Citrullus colocynthis(L) Schrad	Bitter cucumber	Mutshatsha

2.4 THE USES OF LURANGA

People use products from cucurbitaceae for different purposes such as food, medicinal, culinary vessels, utensils, fishing floats, musical instruments, masks, and

articles for clothing (Parrish et al, 2007). The next section discusses different levels of uses of *Luranga*.

2.4.1 Ornaments and storage vessels uses

In many parts of Africa, the gourds calabashes, the dried gourds are mainly used for African traditions as serving apparatus for drinking and storages of liquids, as bowls for the storage of food and they are also used as musical instruments and ornaments displays (Xaba and Croeser, 2011). Other Indian tribes use products of squash as rattles in ceremonies for religious rites and as gourds for the dishes and storage vessel (Watson, 1996). According to Dhaliwal (2017), the cucurbit species of bottle gourds, also called calabash gourds, those having tough ring are the ones which make ornaments for decorations. Furthermore, it is stated that they are also used as containers, tableware, and musical instruments. In India, bottle gourds have long been used to make the musical instruments called *sitar* and *toombi*. In Nigeria bottle gourds also called calabash, are used to make the drinking vessels, cooking pots, utensils, bath sponges, industrial filters and sounds insulations (Ajuru and Nmom, 2017).

2.4.2 Health benefits of *Luranga*

Ajuru and Nmom (2017) highlighted the nutritional and medicinal components that are found in cucurbitaceae plants. They specified that they are richness of oil, protein and vitamins particularly from the pumpkins and winter squash. The seeds have fats and proteins. They further stated that there are also healing properties such as medicinal uses for ailments such as malaria, cholera jaundice, wounds ulcers, etc. According to Chukwudi and Agbo, (2014), pumpkins are a source of protein, oil, vitamins, and minerals and they are valued for their medicinal source. According to Shrivastava and Roy (2013:16), cucurbit is a vegetables crop which comprise species that produce fruits which carries the essential constituents required for human good health and considered for its medicinal deliverance crop. A comprehensive study conducted in 2012 indicated that *Luranga's* has medicinal value is recognised in to Indian, Pakistan and Bangalesh communities and traditional healers use different species of *Luranga* to cure many different ailments (Rahmatullah et al. 2012).

According to Dirim et al. (2012), pumpkin has a large range of uses as a valuable food source for humans and animals. Pumpkins are a good source of vitamins such as B6, K, thiamine and riboflavin and minerals such as potassium, phosphorus, magnesium, iron, and selenium. In addition, they are a source of carotenoid, pectin, phenolic compounds, and threnodies consisting of its nutritional value. Jariene et al. (2013:115) posit that pumpkins are vegetables which contain nutrition comprising a lot of biological active substances and they are also valuable for their healing properties and simple technology. Shrivastava and Roy (2013) assert that cucurbitaceae comprises wild and cultivated species which according to the WHO, large percentage of world's population consume these species as vegetables. It is further specified that these plants contain important components that are required by human for good health. According to Jariene et al. (2013:115), "it is important for farmers to grow nutritional vegetables, and *Luranga* is emphasised as one of those vegetables. *Luranga* is an incredible plant family that is worth attention because it provides nutrition and medicine. Moreover, the bitter vegetables of cucurbitaceae are recommended as they are rich in protein that contains biological compounds which are necessary for good health. A comprehensive study conducted in 2013 alludes that the *Cucurbita maxima* is a type of big pumpkin grown all over the world, it is cultivated for its flesh and seeds which are good for human nutrition, where it is rich in cucurbitaceous improves health by minimizing diabetes and hypertension sicknesses (Mokganya and Tshisikwawe, 2018).

2.4.3 The nourishment uses of food produced from *Luranga*

According to Ajuru and Nmom (2017), the cucurbitaceae is a major source of human food. It is further stated that pumpkins, squashes, gourds, marrows, melons, cucumbers, and other types as such are mentioned and explained that they are cultivated for edible purposes. Dirim and Caliskan (2012) add that pumpkins are a valuable source of food for human and animals. Moreover, when their fruits are ripe, seeds and pulp are used for varieties of food developed into different recipes. According to Tshukudu and Mpho (2016) pumpkin leaves and seeds are eaten by humans while mature vines are eaten by animals. Moreover, pumpkin is the important vegetable used for staple food in West Africa, mainly in Nigeria. Dirim et al. (2012), posit that pumpkin has a large range of uses as a valuable food source for human and animals.

In Mokganya and Tshisikwawe (2018:2), Jeffrey explains that cucurbitaceae is dominantly used in Africa, and it is further indicated that the plant is almost found in every garden as it forms part of diet. They point out a list of cucurbitaceae types which are found in Vhembe district are used as leafy vegetables. In Hoeven (2014), Rensburg indicated that the cucurbitaceae types of pumpkins such as *cucurbita pepo*, *cucurbita maxia* and *moshata* are the most important leafy vegetables in Southern Africa. Marek et al. (2008) looked at improving food security in the Vhembe by including the use of leafy vegetables and the pumpkin crop is identified as one of the indigenous foods. According to Ruiz et al. (2008), the pumpkin is gaining attention on food security and has been recorded to be increasing value to the socio-economic level. According to Jariene et al. (2013), it is important for farmers to grow the nutritional valuable vegetables and pumpkins are regarded as important. Lebeda et al. (2007:273) remarks that “China, India, Iran, Turkey and Egypt are the countries that are producing large quantity of different species of *Luranga* in the world, and they are the suppliers of tons of pumpkins, squashes and gourds.” Literature shows that there are many benefits of using *Luranga*.

2.7 CHAPTER SUMMARY

This chapter presented the reviewed literature on cucurbits or cucurbitaceae. The chapter first introduces what is literature review, then explored literature on the theoretical frameworks supporting the study, followed by reviewed literature on *Luranga*'s origins, the depiction of *Luranga* in English or scientific names and its uses. The scientific and indigenous perceptions from different cultures were also reviewed. The next chapter has concentrated on the methodology used to the study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter presented the literature review. This chapter describes the research methodology adopted, and the research approaches, population, sampling, the data collection, analysis procedures including the trustworthiness of the study. According to Strauss and Corbin (1998), research methodology is a way of using a set of methods in gathering and analysing data. Creswell (2003:6) states that research methodology is a procedure of studying knowledge. In Chapter 1, it is indicated that the study adopted qualitative methodology. This study employed the decolonising methodology to present the indigenous holistic understanding of the knowledge around *Luranga*. This is supported by Chilisa (2017) who suggests the recognition of the origin of the methodologies that connects with the living and non-living spiritual dimension. The methodology chosen in the study assisted in exploration of *Luranga* beyond physical uses. From that view the examination of *Luranga* as indigenous food plant brought a decolonization sphere where knowledge become integrated in a holistic perspective rather than segregation of knowledge. Qualitative methods were used in the study.

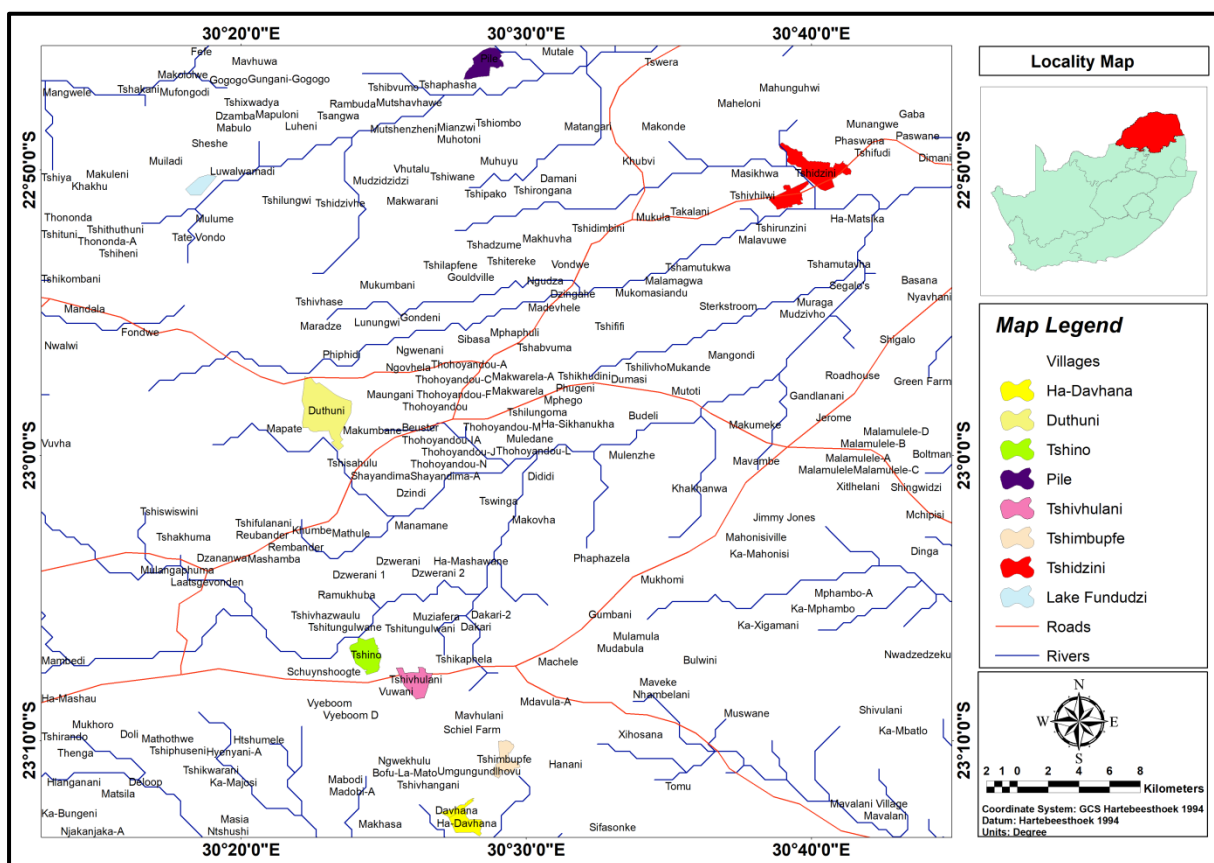
3.2 RESEARCH APPROACH

According to Creswell (2003:18), there are three research approaches, which are qualitative, quantitative, and mixed methods. Ferreira and Mouton (1998) stated that qualitative approach pays attention to the qualities of human behaviour, and it is an approach that is involved when a problem or issue needs to be explored. The study used the qualitative method to accumulate the practicalities of indigenous knowledge perspective. A comprehensive study conducted in 2017, states that exploration is a research approach that applied the techniques of researching about the novelty and reaching the resolution in a defined space that plays a central part to science, art, and cognitive development (Hart et al.2017).

Creswell (2003: 181) asserts that “qualitative researchers conduct research in the site or identified location, where a researcher often goes there; it can be at home, office environment or site of the participant.” IThe researcher visited participants’ fields where *Luranga* is grown.

3.3 Location of the study

The study area was rural communities in Vhembe District. Vhembe district is in the Limpopo province of South Africa. It is composed of local municipalities, which are Makhado, Thulamela, Musina, and newly formed LIM 345 (Collins Chabane). The area is composed of *Vhavenda* and *Vatsonga* tribes who all use *Luranga* as their indigenous food crop. Questions have been designed for data to be collected from the *Vhavenda* communities from Makhado and Thulamela local municipalities as the study targeted to pay attention to the indigenous life systems of the *Vhavenda* people.



The Map of Vhembe District Municipality showing the local municipalities where the data was collected

The study area comprised of communities located in local municipalities of Thulamela and Makhado which are chosen from the four local municipalities under Vhembe District. Targeted villages were Tshidzivhe, Duthuni, Dzimauli, Hadavhana, Sinthumule and Mashamba. However, the other non-mentioned villages were included because of snowballing sampling method utilised in this study. The other participants in targeted villages such as Sinthumule and Mashamba did not participate due to data saturation. The selected villages were targeted because those communities are living in indigenous ways and *Luranga* is still one of their indigenous crops. The research participants comprised of *Vhangona*, *Vhalemba*, *Masingo* and *Vhalaudzi* clans. The communities assisted a lot as they enabled the researcher to gather in-depths knowledge of *Luranga* uses from different clans of Vhavanḁa. This approach has been applied as among the Vhavanḁa people. There are different clans where others have occupied the Vendale as the aboriginals (Marole, 1966) and others relocated to Venda land from other countries (Nemudzivhadi, 1985). The holistic use and different dimensional uses of *Luranga* could not be found if all these groups were not involved.

3.4 DESCRIPTIONS OF VHAVENḂA

Khorommbi (2001) stated that the Vhavanḁa tribe are found in Vendale, in the northern province of South Africa. According to Van den Berg (2018), Vhavanḁa are the indigenous communities who are found in the Venda region in South Africa. Furthermore, it was indicated they are facing challenges and threats from the modern industrial world that is also affecting the healthy food sovereignty. Ross (2017) presents that Vhavanḁa are found in a former apartheid homeland of the Republic of South Africa, and this ethnic group hold on to the cultural knowledge that is founded on understanding of native plants and ecosystems. She further indicates that Vhavanḁa's ecological knowledge focuses on the seeds, food, and seasonal cycles, rooted on the appreciation of sacredness of their lives with nature. With references from the above descriptions of Vhavanḁa and their indigenous food source, it is vital to conduct the study.

3.5 POPULATION

According to Creswell (2012), population is a larger group from which individuals are selected to participate in a study. In this study, the population were mainly women from Vhavenda rural areas in the communities which were selected from the chosen villages in the rural areas as mentioned in Chapter 1, Section 1.6.2. The study concentrated more on elderly women whose ages range from 55 years and above. There was one young woman who got interested in the study and as she has an experiential knowledge on *Luranga* cultivation. After selection of population as stated by (Polit and Beck, 2004) a researcher should do a sampling technique to be able to get a representable selected group from the population selected.

3.6 SAMPLING

In this study, the researcher selected a group of respondents or participants who were interviewed to get the full information about *Luranga*. Polit and Beck (2004:305) pointed out that sampling is the selection process of finding the portion that will represent the whole population. Moreover, they added that a sample represents the manageable population as it is indicated that one cannot get information from every individual of the entire population. Thus, the researcher selected a sample of the population by choosing women who are still cultivating *Luranga* and have first-hand knowledge on using *Luranga* products.

The criteria to choose the participants included selecting elderly women who are household farmers and traditional health practitioners. Non-random sampling is recommended as the sampling technique that is applied in qualitative studies (Polit & Beck, 2004). Non-random sampling focuses on the techniques that are based on researchers' judgement. It is an approach that a researcher selects the group in a population of the study rather than doing it in random. Snowball method is one of the types of non-random sampling and in the study this method is applied to collect data. A referral system was used whereby the views of knowledge holders or participants interviewed would referred the researcher to other participants with the required knowledge and experience. Snowball sampling is described as the method where participants are referred by the previous interviewed participant. Naderrifar (2017) states that snowball is a method of gathering information from a specific group of people.

The study also reached data saturation during the interviews. Data saturation is a stage where there is enough information to duplicate the study (Ness, 2015). When the researcher interviewed the 13th participant, and during focus groups, it was noted that the knowledge shared was no longer new information. The emphasis was on common beliefs and experiences which was shared by previous participants.

The research firstly targeted the participants from Sinthumule and Mukondeni, but it happened that they were no longer involved. The researcher interviewed one old woman at Mukondeni and found that the information is a repetition of what other participants shared. On those replications, there was no need to interview more people.

3.7 DATA COLLECTION

According to Creswell (2003), data collection requires making the boundaries of the study for the collection of information. Pilot and Beck (2004) aver that research data are the pieces of information that are found during the investigation. Gill et al. (2008) assert that in qualitative methodology, individual interviews and focus group processes are common methods for collecting data. Robert Wood Foundation (2006) maintains that there are various forms of interviewing which are: the individual face to face interviews and the face-to-face group interviews, structured interviews, semi-structured interviews and unstructured interviews.

1.7.1 Data collection site and methods

The semi structured and unstructured interviews through individual and focus group techniques were used to collect data from the selected 11 individual participants and two focus groups. The data collection took place in the villages. The data collection was done in a form of audio recording, video, field visits, and notes taking. The participants were introduced to the study, and they were given consent forms for permission to participate in the interview.

The were questions which guided the data collection during individual and focus groups. 13 participants were interviewed using in-depth individual interview format. On

focus group, the dynamics of participants' generalisation of information is generated. In this study, the other participant who was less aged from the targeted participants were also engaged through the snowball process. The participant worked with elder women on the products of indigenous foods, particularly *Luranga* foods. The participant provided information relevant to the study and this assisted in achieving the objectives. This was also how decolonisation methodology was applied as the study was based on reaching out to get the information from the view of the participants and not channelled to the restricted fragmented method.

3.8 DATA ANALYSIS

According to Holliday (2007) data analysis is the process of making sense of the data collected in a way that it ends up clarifying its context. Creswell (1994) states that qualitative analysis involves sorting the information into categories. The researcher transcribed the data from audio, video and used field notes, then translated other scripts from Tshivenda English. After that coding began to sort out the sequence and key themes and phrases that were created to assist in the analysis. Coding is the process of sorting data where there is involvement of labelling and compiling the information gathered. Kvale (2011) states that coding is the process of attaching the keywords to a text in order that the statement is named or have a key identification. In this process the researcher read the transcription, then coded the key aspects and labelled them.

Tesch's eight steps involve categories of treading the transcripts, checking meaning and draft thoughts as they develop, making topics and cluster them, coding, assembling similar categories (Creswell, 2014) Furthermore, Kvale (2011) states that coding is the process of attaching the keywords to a text in order that the statement is named or have a key identification. The process was also guided by using the Tesch's eight steps of qualitative data analysis (Tesch 1990).

3.9 TRUSTWORTHINESS

Brink (1993) asserts that the qualitative research is determined by the people's perspectives from their beliefs, experiences and meaning they attach to the

phenomenon. Furthermore, the findings of qualitative research do not rely on reaching statistical or calculation analysis, but they provide a holistic understanding and social context view of the phenomenon. This study did not involve the measurement or laboratory testing or calculations for proof of reliability and validity of knowledge gathered. The study explored the knowledge within the community on the views of the participants about the uses of *Luranga*. Basri (2014) maintains that the information is shared by the people in their territory, through their own language and is based on their social settings. The trustworthiness of the study is determined by the dense description of the research methodology and the findings, prolonged engagement with participants and the quality of the presentation and analysis of the data that was collected. In addition, trustworthiness is determined by the following procedures, truth value, transparency, dependability, and conformability which were adhered to in this study. In the annexure there is also the consent form that guided how to interact with the participants.

Table 2: Guidelines to ensure trustworthiness of the study

GUIDELINES	CRITERIA	APPLICABILITY
Credibility	<ul style="list-style-type: none"> • prolonged engagement, • member checking, • peer examination, • triangulation, and • reflexivity. 	<ul style="list-style-type: none"> • lengthy discussions with key informants on several occasions • the researcher served as a participant observer • The researcher went back to the key informants to discuss the findings and to allow them an opportunity to confirm the findings
Transferability	<ul style="list-style-type: none"> • In-depth descriptive • Nominated sampling 	<ul style="list-style-type: none"> • Literature review was done. • Purposive sampling was used as a sampling method.

		<ul style="list-style-type: none"> • A complete description of the participants was provided.
Dependability	<ul style="list-style-type: none"> • Dense description of research methodology • Audit • Triangulation • Reflexivity 	<ul style="list-style-type: none"> • A complete description of research design and methodology was provided. • The researcher kept the following documents as audits track: Audiotapes of interviews transcribed in-depth interview and field notes. a reflective journal.
Conformability	<ul style="list-style-type: none"> • Triangulation • Reflexivity 	<ul style="list-style-type: none"> • Interaction during participant observation.

3.10 ETHICAL CONSIDERATIONS

Resnik (2015) defines ethics as norms for the conduct that differentiates between the acceptable and unacceptable behaviour. Furthermore, ethics in the study involve the act of promoting knowledge in truth and to avoid the errors. He also asserts that ethics prohibit the false and the misrepresenting research findings to claim the truth of the data compiled. There are ethical principles that should be considered, and those principles guided this research. Moreover, these principles are as follows: beneficence, avoiding harm, obtaining informed consent, anonymity, and confidentiality, avoiding using deceptive practices, and giving the participants the right to withdraw from the research.

The researcher explained to the participants about voluntary participation, giving feedback of the work done, respect of the intellectual rights to participants' information, and keeping contact with them as their contact details will be in the consent form. The researcher also received the clearance certificate from Higher Degree Committee and the Research Ethics Committee. This study considered the ethical principles to conduct the research ethically. The principles that the researcher paid attention to when interviewing the participants include minimising the risk of harm, obtaining informed consent, anonymity and confidentiality, and provision of right of withdrawal. Creswell (2013) also emphasises that the consideration of ethical aspect requires a

researcher to be sensitive to the vulnerability of the population, creating imbalances of power relations and to avoid placing the participants at risk.

3.10.1 Informed consent

The Informed consent form was given to the participants in a form of written document. The form was translated to Tshivenda language. The participants were given an opportunity to ask questions for clarifications. From that point, participants agreed to sign, before the interview. Each participant signed the consent form. The informed consent form included the information about the volunteering participants by the respondents for the interview. An example of the informed consent form is attached on annexures.

3.10.2 Anonymity and confidentiality

Each respondent was told that she or he has the right to his or her identity being kept undisclosed if he or she do not want her or his name to be mentioned in the study.

3.10.4 Minimising the risk of harm

The researcher avoided harm as the participants were informed about voluntary participation, confidentiality and if they feel that there is information that cannot be shared to the public. The informed consent covered all aspects of avoiding harm.

3.10.5 Provision of right of withdrawal

All participants were told about their freedom to withdraw any time from the study if they want.

3.11 CHAPTER SUMMARY

This chapter has discussed the research methodology which was used in this study. The research design and methods for selecting population, sampling participants and the processes of undertaking interviews were presented. The trustworthiness, ethical considerations and steps for data analyses was also discussed. The next chapter is the about the data presentation and findings.

CHAPTER 4

DATA PRESENTATION AND DISCUSSION

4.1 INTRODUCTION

The previous chapter discussed the research design and methods used in the study. This chapter presents the discussions and findings from the data analysis. The data analysis was done through the coding, condensation, and interpretation of the transcribed interview. The data was first transcribed in local language and then translated into English, assembling same categories before the analysis process. Thus, where the coding, condensation and interpretation established the themes and sub-themes as explained in Chapter 1, Section 1.7.2

The content of this chapter is organised as follows: the biography of the participants, followed by the presentation of the themes and sub-themes as well as the findings from the outcome of discussions of data analysis. In addition, the chapter focused on the discussion, implications and a concluding statement.

4.2 THE BIOGRAPHICAL INFORMATION OF PARTICIPANTS

The study paid attention to ethical consideration where anonymity as the principle has been considered as mentioned in chapter 3, Section 3.10. The names given in the biography of participants during data collections are anonymous; however, they are the general common names for Vhavanḡa people.

Twenty-three participants were interviewed, in which eleven of them through individual interviews, and two focus groups engaged the two gatherings in five and seven participants. The description of the participants is presented on Table 3. The participants were rural community dwellers, who are women household farmers, and mostly above fifty years, nevertheless there was one-woman farmer who was less than fifty years. The other participants were elder men with first-hand knowledge from their experiences when they grew up. The study has also engaged two knowledgeable

traditional healers (TH). Considering the participants who expounded their cultural identity descriptions of *Iusese* clan from Vhangona, *Vhalemba*, *Masingo* and *Vhalaudzi* clans among the Vhavenda people.

It was indicated in chapter 3 that the study has adopted the qualitative methodology, as a result the information about *Luranga* was conveyed by the participants based on their cultural understanding Creswell (2013) states that in a qualitative methodology, a researcher seeks to establish the meaning of the phenomenon from the views of the participants, where the story around a phenomenon is shared through the participants' cultural identity and researcher again observed participants' behaviours where the approach engaged the ethnography interpretation.

The researcher described the participants of the study by explaining who they were, their clan names and the capacity of knowledge which they have. The names which were used are genral Vhavenda names, however the participants were happy with exposing their names. Their age is also indicated in the table. Snowballing sampling as mentioned in chapter 3. Section 3.6 enabled the targeted participants to collect relevant data for the study. The table below describes participants of the study.

PARTICIPANT'S NAME	AGE	VILLAGE NAME	GENDER AND EDUCATION STATUS	DESCRIPTION OF PARTICIPANTS
Vho-Mukundamago	48	Tshidzini	Female/Masters degree	A <i>Vhangona</i> clan custodian, household farmer, who do cultivation of indigenous crops. She works on the dictionary section at University of Venda. She does cultivation on her own and she emphasised that, she does not send someone to do cultivation for her.
Vho-Mutshekwa	76	Ha-Davhana	Illiterate	She is from <i>Vhalaudzi</i> clan, an elder who still practise farming for cultivation of indigenous crops. She stays with her

				grandchildren; the two little girls are engaged in her cultivation. She is an indigenous seed saver and had experiential knowledge of planting and processing food.
Vho-Thivhulawi	64	Pile	Male/Educator	He is a custodian of Masingo clan. Even though he is a teacher, but he still depends on indigenous ways of living particularly food production. He is knowledgeable on indigenous food as he indicated that he grew up during the period where people were depending on cultivating for food. He was born and is still staying in rural areas.
Vho-Tshinakaho	76	Tshino	illiterate	An elder, reigning from Vhashavhi (Vhalemba clan, playing role of <i>makhadzi</i> spiritual role of performing ancestral rituals for the clan and holding for the clan the sacred objects of rituals. She is very knowledgeable about indigenous food and rituals associated with <i>Luranga</i> .
Vho-Muvhango	86	Duthuni	Male/grade 8	An elder from the Vhangona clan, who is a household farmer. He is responsible for the rituals of the sacred sites and has been participating on the exhibitions of government of traditional art and craft items. He is a wood carver who makes sculptures. He specialises on making pumpkin calabashes.
Vho-Mbangambanga	70	Hadavhana	Male/illiterate	A custodian to Vhangona clan, a commercial farmer who also cultivates indigenous crops and modern food plants. He has experiential knowledge about indigenous food and his grandfather who was a traditional healer who taught him

				about the <i>Luranga</i> products with the sacredness of it and he is cultivating <i>Luranga</i> , particularly <i>Phuri</i> and <i>muphapha</i> .
Vho-Mutshinyani	80	Duthuni	Male/Grade 12	An elder who is a traditional health practitioner and a household farmer from the Vhangona clan. He still plants different types of <i>Luranga</i> and use them as food and plant medicine in his traditional healing practice.
Vho-Nemavhulani	58	Hadavhana	Female/ Nurse	Reigning from the Vhangona clan custodianship, she is a nurse, at a hospital. She stays in rural areas but has another house at Vuwani township. In the yard there are various indigenous leafy vegetables and she indicated that when she goes to rural areas she collects the food from fields/cultivated lands and she enjoys cooking and eating indigenous food.
Vho-Godzwana	79	Ha-Manenzhe	Female/Illiterate	An elder from Masingo clan, who said she was born in Vhuilafuri area where she was doing household farming from a young age. She is married and now lives in Niani area where their soil is dry and not conducive for cultivation. She has knowledge of indigenous crops and always collected leafy vegetables when she visited her home village where they are still planting indigenous food crops.
Vho-Makwarela	78	Hamangilasi-Tshino	illiterate	Traditional health practitioner reigning from Vhalaudzi clan on father lineage and Vhangona clan on father lineage. She specialises on treating children and women sicknesses. She is a household farmer as

				she indicated that she eats leafy vegetables, pumpkins and she always have dried leafy vegetables in her kitchen.
Vho-Ratshilumela	62	Hadavhana	Male/Diploma in teaching	A teacher from Masingo clan, who teaches Agriculture at High School. He is also a household farmer and does gardening with school children. Moreover, he is an agriculture teacher. Since he was born in rural areas, he has knowledge of indigenous crops and throughout his profession as a teacher; he was trained in Agricultural courses.
5 participants for focus group	5	Dzimauli - Pile		The seven participants were a mixture of elders and young women with youths. They were mixed clans. There are 2 men and 5 women. All of them stay in Manenzhe rural area where cultivation is not conducive and they said they knew <i>Luranga</i> from other villages, where they were born. The young women said they buy <i>Luranga</i> products from the market and elders taught them about cooking leafy vegetables. The other participant indicated that she planted <i>muphapha</i> type of <i>Luranga</i> near cattle kraal and waters it and it grows and bears the <i>maranga</i> .
7 participants for focus group		Ha-Manenzhe		The five participants were three women elders of Vhangona, two men of Masingo, elder man, and young man. They all stay in deep rural area where the household farming is a practice. They are all engaged in cultivation. Indigenous crops including <i>Luranga</i> types are their main nourishment.

Table 3. Biographical information of the participants

It is mentioned in the previous chapter that the data collection reached data saturation, and participants from other targeted villages were no longer involved.

4.3 PRESENTATION OF CATEGORIES, THEMES AND SUB-THEMES

It is indicated in chapter 3 that the study chose the qualitative methodology. The data collection was done in a form of audio recording, video, field visits, and notes taking. Then the transcripts were developed from listening to the interviews done with the participants. Then the coding was done as a major method to establish the display setting of starting to analyse data using the Tesch's method of analysing data as indicated in chapter 3, section 3.7.

The coded data was classified in a form of themes in order to define and name the themes (Braun and Clarke, 2006), The researcher interpreted the main theme, the categories and sub-themes that were identified from data analysis in a form of table 4, which characterized what the interviews outlined. The quotes from participants were presented to illustrate the confirmation from data collection as the evidence of findings. These findings were deduced from research questions which areas follows as indicated in Chapter 1, section 1.4.

Central question:

What are the uses of Luranga by the communities of Vhavenḁa of the Vhembe District?

The supplemental sub-questions:

- *What are the indigenous uses of Luranga by the Vhavenḁa?*
- *Which are the indigenous uses of Luranga that Vhavenḁa no longer usually utilize?*
- *How is Luranga utilized for economic purpose?*

The leading findings presented that *Luranga* uses are not seen as only physical figure of plant that produces leafy vegetables and fruits such as pumpkins and gourds. It is on the other hand, appreciated beyond human eye in a system that accompanies its multiple uses. The findings show that *Luranga* uses are mainly on the spiritual importance and psychological identity of women which was what Vhavenda adhered to, in their Indigenous Life Systems (ILS).

The subsequent finding revealed that indigenous uses of *Luranga* by the communities have been identified as well as the indigenous uses that have been forsaken and no longer utilised. The findings on economic outreach using *Luranga* as the third objective emerged from the data analysis, where in the available market opportunities were discovered together with illuminating the hindering aspects for other *Luranga* products for sale.

These findings revealed that the description of *Luranga* combines with the multiple uses which it delivers. In the interviews the descriptions of what *Luranga* is become important for participants to define what *Luranga* is.

The researcher noted that when participants described *Luranga*, they included its products and its dimensional functions as a representation of what *Luranga* is. Participants were unable to talk about single depiction of *Luranga* without mentioning its produces, and its products materials.

The participant who is a household farmers explained the definition of *Luranga* as:

Vho-Muvhango said “*Luranga is a mother of this tshitemba (round gourd calabash container), is a mother of the mafhuri (big ripe pumpkins) which we cook and eat dzimbavhi (cooked pumpkin slices) or thophi (pumpkin meal or porridge). People mixed the explanations; other people called it lufhuri (pumpkin plant) when they want to distinguish the mother of tshitemba (round gourd calabash container) and mother of fhuri (big ripe pumpkin). But when we look at the leaves, their muroho (leafy vegetable) are not the same, the one for zwitemba (round gourd calabash containers), they bear on muphapha plant type, mafhuri the big ripe pumpkins bear on that Luranga which people called it lufhuri. It is that one which they use its leaves to heal the ailment of thanga (tonsillitis). The leaves of these plants are different, the leaves of Luranga of muphapha plant type which bears the different types of calabashes such as*

dzikhavho (gourd calabash ladle or beakers), zwitemba (round gourd calabash containers) and zwikumbu (round gourd calabash water storage) have their own kind of leaves, and the Luranga which bears the mafhuri (big ripe pumpkins) have their own kind of leaves.

This was supported by Tshikota (2010) indicating that *Luranga* is a cucurbit plant that produces pumpkins and gourds, however in reference to indigenous uses by Vhavenda it was not outlined. Even other scholars mentioned that cucurbits or cucurbitaceae is a plant family that produces gourds, pumpkins, and squashes (Paris, 2015; Ajuru, 2017). The descriptions do not focus only on the plant but it embraces the products and functions, cucurbits are eaten as vegetables, pumpkins and gourds which are used in indigenous life systems as the participants in this study identified different uses of gourds material products such as calabashes.

The other descriptions of *Luranga* also distinguished its uses, which again respond to its multi-uses and different species that are interconnected. The elder woman from the Vhalemba/ Vhashavhi clan playing *vhukhadzi* (woman who safeguards the spirituality role), explained about how *Luranga* products such as rituals material objects made from *Luranga* uphold their clan. She described that *Luranga* has different uses and has different species.



Photo 2. Taken at Hamangilasi village which is under territory of Davhana Nesengani leadership. At Vhashavhi/ Vhalemba homestead in December, 2018 during the collection of data.

Vho-Tshinakaho said,

“There are different types of Luranga. There is Luranga of (mafhuri) pumpkins which we consume its matari (leaves) and vhuluvha (flowers). There is Luranga which bears maranga (infant gourds) its leaves are consumes after being made (mukusule) dry leafy vegetable, and there is Luranga of zwiashi (gourd calabash beaker), its leaves are not edible, and also Luranga of zwitemba (round gourd calabash container), its leaves too are not edible.”

The findings also revealed that *Luranga* has different plant species known by its own names in the local language.

The researcher visited Vho-Muvhango’s home, firstly, during the time when they reaped fresh leaves for leafy vegetables, and secondly, after he had harvested the yield, and Vho-Muvhango again repeated the definition of *Luranga*.



Photo 3 taken at Duthuni in September 2019

Vho-Muvhango explained,

“Luranga is the stem of the leafy vegetable that bears mafhuri (big ripe pumpkins). These once we eat them as dzimbavhi (pumpkin slices) or thophi (pumpkin meal or porridge) the leaves of that type of Luranga are called thanga. There is also another Luranga that bears the khavho (gourd calabash beaker),

zwitemba (round gourd calabash container) and zwikumbu (round gourd calabash water storage), and that Luranga leaves are called muphapha.

The descriptions of *Luranga* have equipped me to pay much attention on two species of *Luranga* as major ones. Findings revealed that Vhavenḡa use them for multiple purposes to their Indigenous Life Systems (ILS).

Table 4: The main theme, categories and sub-themes

MAIN THEME	THEMES	SUB-THEMES
1. Holistic uses of Luranga	1.1. Physical uses for nourishment(food) 1.2. Physical uses for material products 1.3. Psycho-spiritual uses 1.4. Ecological significant regards	1.1.1. Food delivered by Phuri 1.1.2. Other nourishment apart from Phuri 1.2.1. Crockeries as food contains and beakers 1.2.2. Musical instrument 1.3.1. Psychological identity of womanhood 1.3.2. Spiritual significance uses 1.4.1. Women associations and myths 1.4.2. Luranga connections with the moon

<p>2. The no longer usually utilized indigenous uses of <i>Luranga</i> by the Vhavenda</p>	<p>2.1.</p>	<p>1.1.3.</p>
<p>Uses of <i>Luranga</i> for economic purposes</p>	<p>2.2. Uses of <i>Luranga</i> for economic purposes</p>	<p>2.2.1. Products which are found in the market 2.2.2. Aspects hindering commercialising of other <i>Luranga</i> products 2.2.3. Market opportunities for income generation using <i>Luranga</i>.</p>

Table 2. The main theme, categories and sub-themes

The findings revealed *Phuri* (cucurbitaceae pepo L/Pumpkin) and *Muphapha* (*Lagenaria siceraria* /gourds) as major *Luranga* species according to the multiple uses which they deliver and the specific regards which Vhavenda uphold as key indigenous uses (KIU). Apart from *Phuri* and *Muphapha* there were also other *Luranga* species that are used together with *Phuri* and they are too cultivated in the same times with *Phuri* and *Muphapha*. On the the sub-themes, the physical uses of nourishment all these species have been identified as the participants articulated. The discussions in

the main theme as holistic use, is derived from the themes mentioned above on the table, which too crosscut sub-themes. It was realized in this study that *Luranga* uses does not stand alone as complete one use, the uses are complemented by each other use and that is where holistic use of *Luranga* become an attention.

The following expositions shows findings about kinds of uses of *Luranga* which participants expressed and from the analysis, the researcher presented how the uses supplement each other to reach the objectives of the study.

4.3.1 Main Theme 1: Holistic uses of *Luranga*

The holitic uses of *Luranga* are displayed in figure 1 below

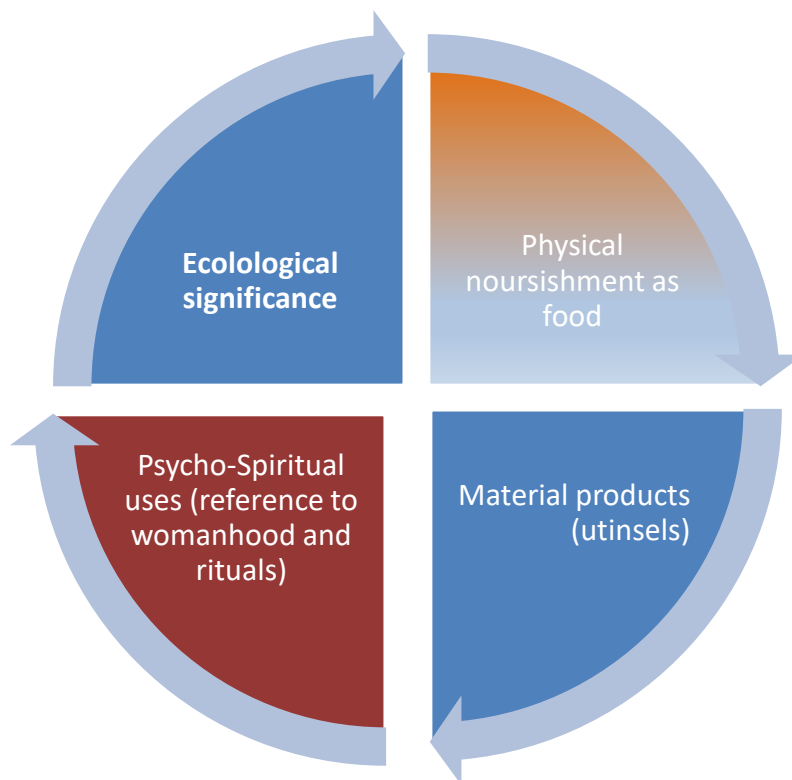


Figure 1: The segmented cycle of the identified holistic indigenous uses of *Luranga* by *Vhavenda*

The participants enlightened that the different uses of *Luranga* which cross-cut each other. The cross-cutting determines the interconnection to the physical and non-physical application of its functions. For these interpretations it become important to expound again what holistic is. The view to a phenomenon on the multidisciplinary methods is a holistic approach (Huljev and Pandak, 2016).

Wilson (2008) asserts that the holistic approach is a thinking based on concepts of interconnected relationships that bring balance to the phenomenon. Freedman, (2005) defines holism by referring it to person's viewpoints and all the substances around, from spirituality, mind and physical structure including interconnectedness.

Through observation and listening to participants, the results show that system-attention of the interconnectedness from their explanations, for instance *Luranga* was or is not used as food source alone, on the other hand it is used and valued for other multiple functions apart from physical needs such as nourishments.

On the segment cycle, the holistic functioning was seen in different ranges which the findings revealed the interconnection which supplement each other through the cyclical flow. The uses mentioned below are describing the indigenous uses which Vhavenda has been valuing towards *Luranga*.

4. 3.1.1 Theme 1.1. Physical uses for nourishment from *Luranga*

According to Maslows' hierarchy of needs, physical nourishment is fundamental to human survival. It is indicated that a starving man would take all effort to get food and once a person satisfies that need, all other needs will be secondary (Papalia and Olds, 1987). This means that a body requires food and Vhavenda use *Luranga* too to enhance their nourishment. The participants explained about varieties of food that *Luranga* produces. *Phuri* and *muphapha* were identified as *Luranga* plant types that are the most important for Indigenous Foodstuffs (IF) to the extent that nourishment is available for all year round until the next planting season. The findings revealed that *Phuri* and *muphapha* enhance each other as source of food and as containers that keep or store food, in a nontoxic method.

The study revealed that there are the other *Luranga* types, related to *Phuri* and *muphapha* that delivers nourishment which are *mubvani* (*Citrillus lanatus* L /wild melon) and *mutshatsha* (*Citrullus colocynthis* (L)/Bitter cucumber). It was explained that these other *Luranga* types are harvested in the same season when *Phuri* and *Muphapha* are harvested, and the leaves are mixed with *Phuri* for a vegetable relish. Their fruits are also used in same way where the fruits from *Phuri* and *muphapha* are used for nourishments.

Almost all participants described various *miroho ya u navha* (*trailing leafy vegetables TLV*) under the common name *Luranga* and it is expounded that these leafy vegetables provide an indigenous relish as special nourishment to the Vhavenda. In these presentations the participants showed that *miroho ya u navha* is also a description of *Luranga*.

Mokganya and Tshisikwawe (2018) stated that various leafy vegetables such as *Phuri*, *muphapha*, *tshibavhe*, *tshinyagu*, *nngu*, *mutshatsha* and *mubvani* are identified as cucurbits species that are found in the plant family of cucurbitaceae and these are the leafy vegetables which people of Vhembe district consume.

The study further revealed that Vhavenda people have their indigenous staple food for *tshiswitulo* (lunch) and *tshilalelo* (supper) are daily porridges from *mavhele* (maize) and should be eaten with relish such as *muroho* (leafy vegetable). The participants explained that every summer season, people are expected to plant *mavhele* (maize) and *miroho ya u navha* (*trailing leafy vegetables*). Findings commended that these vegetables are the once which are used as relish for the porridge that will be coming from the *mavhele* which they have cultivated. Findings suggested that this process is the custom and practice of summer season called *tshilimo* (the cultivation season) by Vhavenda. These vegetable plants and maize are cultivated together in that season.

Vho-Mukundamago explains:

“During the summer season, we are expected to cultivate the (mavhele) maize, and then plant all (miroho) which falls under Luranga class. These leafy vegetables will be the ones which we

shall use as relish for (vhuswa) porriage which will come from that maize which we have cultivated. All of them, maize and the vegetables are cultivated together in the same season.”

Phuri as a major nourishment

The findings from the *Muphapha* and little information from those another *Luranga* species which are mentioned to provide nourishment plants were expounded accordingly to elucidate the nourishment obtained from *Luranga*. The study also recognised that participants used their local language to specify the different kinds of the foods obtained and the information that was conveyed is also embedded in their culture.

The findings are presented in a food circle in *figure 2*. The participants' descriptions on how the food is obtained guided the development of a food circle and its niceties. The findings about these foods are presented per category in the food circle. This is where the sub-themes were developed from the theme of physical nourishment. However, to obtain these foods, one has to follow traditional protocols. The findings specified the other attachments of uses that connect with ecology, healing, rituals, womenhood. This is where the holistic notion was determined in the study.

The most Back to problem statement dominant pumpkin type is butternut and participants indicated that, it is only the pumpkin that is consumed, while in phuri it is varieties of food assortments that are consumed.

Figure 2 shows the phuri food cycle.

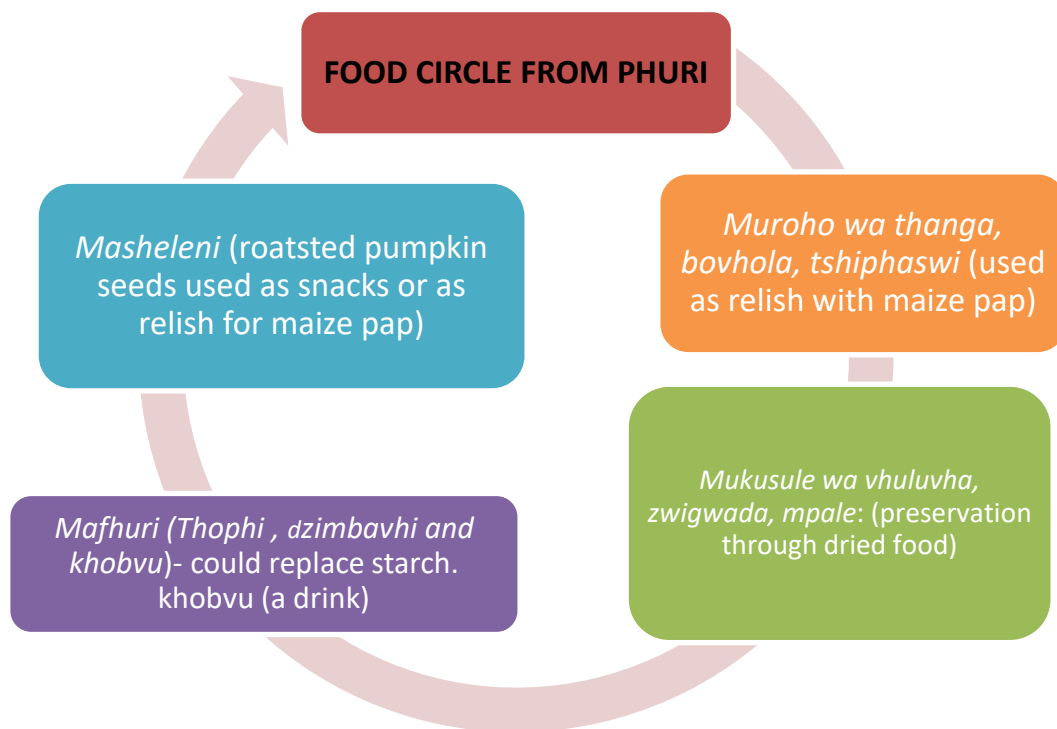


Figure 2. The Phuri food circle with the necessities

4.3.1.1.1 Sub-Theme: Types of food from *Phuri*

The study established that *Phuri* is described as a leafy vegetable plant that pumpkins are yielded and its *maṭari* (leaves), *vhuluvha* (flowers), *khavhelo* (baby pumpkin), *mafhuri* (ripe big pumpkins) and *thanga* (seeds) are edible. The findings disclosed that there is nothing from *Phuri*, which is not edible and *Phuri* is identified as a major food production of indigenous food (IF) amongst all *Luranga* types of plants. The following are the necessities about food kinds that formed the food circle delivered by *Phuri*.

- *Muroho* (leafy vegetable). *Muroho wa thanga, bovhola, tshiphaswi* are common delicacy categorised as *muroho* by Vhavenda.

The study particularized the three kinds of *muroho* (leafy vegetables) that are obtained from *maṭari* (fresh green leaves), *vhuluvha* (fresh flowers) and *khavhelo* (baby growing pumpkins) of *Phuri* type of *Luranga*. The participants mentioned that these kinds of

miroho (plural of *muroho*) are named as *muroho wa thanga*, *bovhola* and *tshiphaswi* in their local language and they serve as a relish for *vhuswa* (maize porridge), to become a taste contributor to the starch of maize meal.

Vho-Mukundamago stated that:

“We get the provision of (vhuluvha) pumpkin flowers which are food; we go to (u fhunga) pluck flowers and dried them to get dry vegetables as a way of preserving food for winter times. Firstly, before dried vegetables we get the fresh (Phuri) pumpkin leaves, (khavhelo) baby pumpkin ready to be eaten and (vhuluvha) pumpkin flowers which all are mixed to get the relish called (bovhola). This mixture is picked and cooked the same day; it is the fresh leafy vegetable that we eat with(vhuswa) porridge.”

i. *Muroho wa thanga*

Participants indicated that *muroho wa thanga* (pumpkins leafy vegetable) can be cooked using *maṭari* and *vhuluvha* alone without *khavhelo* or can be mixed with *khavhelo*. The study revealed that when those ingredients are cooked using that method, people would say that they are using *muroho wa thanga* relish. The photo below shows the ready to be cooked *muroho wa thanga* picked from the garden.



Muroho wa thanga

Photo taken Vuwani, March 2018

The image above shows *Muroho wa thanga* (pumpkin leafy vegetable). This photo taken from the garden called *muse* at Tshidzivhe village. In March 2018.

ii. *Bovhola*

Participants illustrated that *muroho wa thanga* can also be enhanced to become *bovhola* when it is mottled with the grinded powder of *nguhu* (peanuts). They specify that *bovhola* is a special relish for *vhuswa*. Participants suggested that *bovhola* is also served during the *mukumbi* (marula) drinking times. The study revealed that when people drink *mukumbi* they like to eat *bovhola* without *vhuswa*, to fill in the running stomach caused by *mukumbi*. It is mentioned that *bovhola* helps on digestion, where during times of *bovhola* season, people do not suffer with indigestion. The study also revealed that children during *Tshifhefho* (Autumn season) dislike breast feeding as their stomachs are always full of foods such as *bovhola*.

iii. *Tshiphaswi*

The findings established that *muroho wa thanga* conserves itself on its own naturally during winter times since people still get fresh green leafy vegetable from the cultivated land. After the harvest in winter times, the *Phuri* plant still develop new leaves and the participants explained that these fresh green leaves that are found in winter are called *tshiphaswi*. They indicated that when they go to pick *tshiphaswi*, the process is called *u tala* (tracking). Participants enlightened that *tshiphaswi* is found during the period of *thalane* (remains of yields left after harvesting) until the next planting season. Participants clarified that *Phuri dzo simuwa* (develop another new leaves) in *vhuria* (winter) time. The study revealed that *Phuri* has green leafy vegetable all year round until another season of cultivation.

Participants stated that *vhuswa* is starch gruel and it requires relish to give it a taste, and that is a daily nourishment to the Vhavanḁa culture. *Muroho wa thanga* is mostly the one which is used as relish for *vhuswa*. The findings discovered that the fresh leaves of *Phuri* are used as *muroho wa thanga* in different stages as a relish before the fruits such as pumpkins are harvested.

Vho-Mukundamago explained: “If we plant this vegetable far away in far cultivated lands which are far from homesteads, like in orchards, these plants will only be for big pumpkins for eating as pumpkins for thophi only. This will mean that the vegetable leaves will be waisted as it will not be used. The pumpkin leaves should be used as vegetables before we harvest the pumpkins when they are ripe, before the yielding of ripe pumpkins, the leaves should be used as vegetable. In fact, the plant is used in all its stages of growth, we eat leaves, flowers, baby pumpkins when they are still fresh, to cook the relish called *bovhola*”.

- **Preservation of food: *Mukusule* (dried vegetables)**

Phuri also delivers dry food which is used during winter times when the fresh yield is no longer obtained from the cultivated lands. The study revealed that *Luranga* of *Phuri* delivers *mbetshelwa* (preservation) which is in the form of *mukusule* dried leafy vegetable and *mpale* (dried pumpkins).

Participants specified that *mukusule* is made of *vhuluvha* (pumpkin flowers), *zwigwada zwa mudzungu* (dried pumpkin leaves). *Mukusule* is eaten as relish for *vhuswa*. It is eaten dry as it is, with *vhuswa*, and participants mentioned that the process is called *u shengela nga mukusule* (to chew by dried vegetable). *Mukusule* is also cooked through boiling it and add the tomatoes or can be combined with *thanga* (grind powder of peanuts) to make *dovhi* (cooked dried vegetable speckled with grind powder of peanuts). *Mpale* is made from sun drying slices of big ripe pumpkins and it is a nourishment in a form of snacks.

During data collection, the researcher noticed that *mukusule* was in all homes of *vhakegulu* (women elders) who were interviewed and the study revealed that *vhakegulu* in rural areas are still preserving indigenous food using their indigenous life systems. The photos presented below show the types of *mukusule*: Photo 1: mixture of dried leaves and flowers, photo 2: the dried leaves of cooked leaves with *khavhelo* (baby pumpkin of *phuri* which is ready to be eaten) and Photo 3: the dried flowers.



Types of *Mukusule* made from *Phuri*.

Photo taken at Duthuni

The study showed that *mukusule* of *vhuluvha* and *zwingwada* or *mudzungu* are used as relish during initiation schools such as *murundu* (men circumcision rite of passage), *vhusha* (female initiation for maturity) and *domba* (women initiation for grown up ladies). In these initiation schools, food, which is mostly eaten is varied, *mukusule* is prepared.

Vho-Muvhango explains:

“Luranga provides relish eaten with porridge. We pick its (maṭari) leaves when they are still fresh, we get (muroho) the leafy vegetables and we also (u anela ra wana mukusule) dry it to get the dry vegetable for (vhuria) winter times. Luranga produce many foods. People cultivate it because they know that they will get food. In the past we were not having gardens where we grow cabbage and spinach. People used to dry leafy vegetables, store them in (dzinkhoni) or (dzimvuvheloni) big clay pots and (shatela) close them by sealing them with (vhutoko) cow dung. When winter times reaches, they will do (shatuluwa) re-open the sealed clay pots and take the (mukusule) dried vegetable and put it inside the (zwitemba) round gourd calabash containers and made them full. We again (shatela) close the clay pot with new cow dung. The one inside (zwitemba) we shall be eating. We also close the (zwitemba) by a clay bowl or another (tshitemba) round gourd calabash container.”

- *Zwianwiwa* (Fruits), *mafhuri*: *thophi*, *dzimbavhi* and *khobvu* are the assortments used as food from the yield of *Phuri*.

The study revealed the nourishment which is obtained from the fruits yielded from *Phuri* which are *thophi*, *dzimbavhi* and *khobvu*. The findings revealed that these kinds of nourishment could replace the starch daily menu of *tshiswitulo tsha vhuswa* (lunch of maize porridge) and breakfast of *mukapu* (soft porridge from maize meal) because these were the food eaten without *starch*. The photos below show the different types of *mafhuri* and the *fhuri* (singular of *mafhuri*) which is cut into pieces.



Mafhuri

Photo taken in Vuwani, June 2019

i. *Thophi*

The participants stated that *thophi* is made of a pulp of *mafhuri* (big ripe pumpkin), where the skin is removed, and the pulp is cooked and mixed with *vhuse* (tiny grinded kernels from maize) and *vhukhopfu* (the maize meal). When these ingredients are cooked, they make a meal-dish like gruel and are called *thophi*.



Thophi

Photo taken in Vuwani, in June 2019

The study revealed that *thophi* is a special nourishment to the Vhavenda. It was a meal that was enough to feed the whole family including *vhahura* (the neighbours). Participants indicated that when *thophi* was prepared, it was not only to feed own family, but it was also shared among the *vhahura* and *mashaka* (relatives) who stayed in the same area. Food brings joy to people, which brings families and neighbours together. When they eat *thophi*, they sit in *tshikhuvhugu* (a circle form) and eat from the same bowl. They use hands, where everyone takes a portion, place it on the other palm of the other hand and eat from that hand. The hand that is dishing from the plate does not go to the mouth. It was explained that *thophi* was eaten in the place of *tshiswitulo*, (lunch) and if they eat *thophi* they get full and no longer eat *vhuswa*. The study revealed that *thophi* can be used to replace *vhuswa* and can also be used as *vhuragane* and it has nutrients needed for healthy living. (

ii. Dzimbavhi

The findings revealed that there is the nourishment that Vhavenda had been enjoying it all year round as another indigenous life systems (ILS) for food security and that comes from *mafhuri*. A household farmer explained how *mafhuri* can be stored for longer period ensuring food security.

Vho-Mukundamago said:

We also have another meal called thophi that is made from big ripe pumpkins. By the way, pumpkins can last long period when they are ripe.”They picked them from it plant and store them in harvesting storage called dulu.As long as they are stored in safe place, where there is no moisture or where the place can become wet. Where the pumpkin is stored, it must be a place which cannot develop the moisture as if it gets moisture, it will become rotten, it must be stored away from water.”

The participants stated that they get dzimbavhi (boiled pumpkin slices) and khobvu (cooked juice from pumpkins) from Mafhuri apart from thophi. Dzimbavhi (the skin), the pulp and makunzvu (soft insides content of the pumpkin) are eaten as they are not removed like when they cook thophi where they clean fhuri and remain with pulp.. To make dzimbavhi, slices of pumpkin are sliced, they remove the seeds, then they boil the slices of pumpkins.



Dzimbavhi

Photo taken in Vuwani in June, 2019, June

It is also discovered that *Dzimbavhi* are eaten in the morning while they were cooked on the previous evening, and they are not eaten while they are warm or on the day they have been cooked.

iv. *Khobvu*

The findings revealed that another nourishment from *Phuri* is a beverage apart from gruel. Participants explained about the drink which is called *khobvu* (the boiled water that is left after cooking *dzimbavhi*) which is a special drink like tea or juice. The findings showed that *Khobvu* is drained into a *khavho* (gourd calabash ladle or beakers) and people when they drink it, they share from same *khavho*. The study revealed that from *khobvu* there is unity and love as even children drink together and learn to share from the same *khavho*.



Khobvu. Photo taken at Vuwani in June 2019

- ***Masheleni* (Roasted pumpkins seeds)**

The findings revealed that seeds of *Phuri* are regarded as an important component, they are also used as food apart from planting. Participants explained that when they peel *mafhuri* (big ripe pumpkins) for cooking *thophi* or cutting pieces of *mafhuri* for making *dzimbavhi*, they remove seeds and dry them. These seeds are kept dry because they are used to make *masheleni* (roasted pumpkin seeds) which are eaten as a snacks and relish for *vhuswa*. Some participants called the roasted pumpkin seeds *maṭeṭe*.



Seeds of *Phuri*

Photo taken at Tshivhulana in September 2019

The study revealed that *masheleni* have medicine properties and the elder men specified that people were always encouraged to chew them especially men. It was indicated that the seeds carry some of the health ingredients to stimulate men's reproductive organs. For men, it was custom to use *masheleni* as *zwiliwa zwa dzanga* (snacks).

The other participants identified *Phuri* as *thanga* and this word *thanga* was also used to designate *Phuri*. Thus, there is a linguistic dialect among the Vhavenda. Participants specified that *Phuri* is a *Luranga* that bears pumpkins, and a grounded powder of *nḁuhu* (peanuts) and seeds. Other participants who explained that *thanga* also means illness called tonsillitis.

The analysis revealed that *muroho wa thanga* was called as *thanga* or *phuri* by the participants from different villages. The findings revealed that *thanga* name is the dominating word for identifying leafy vegetables from pumpkins, and few participants uses *phuri* when it is a plant, but leafy vegetable was also called *muroho wa thanga*. However other participants mixed *phuri* and *thanga*, they used all the names.

Another participant explained the linguistic differences.

Vho-Thivhulawi, said:

“Yes! There are issues determined by the place where the person is located. When I listen well, what they said, when they indicated that if one pulls Luranga, the big ripe pumpkins follow, which

means that if I marry a person who already has children, I am bound to take and regard her children as mine. What is mentioned by the previous speaker, Luranga is Phuri Nonetheless here where we reside, which is Vhuphani area there is a plant that bears maranga. That plant during times when it bears maranga, it is that time which they call it Luranga. It is related or look like Phuri but it is not pumpkin leafy plant, it is called muphapha. The difference is the colour of leaves. The one which is Phuri is green but is has some white colour spots and it bears mafhuri. The one which is muphapha is green, but do not have the spots, and it bears maranga the gourds. Because here we are at Vhuphani area, Luranga is these two plants, the plant called Phuri, which others call it thanga, but here in Vhuphani we call it Phuri. Nonetheless, when we say thanga we are not talking about those which are seeds, as commonly thanga are seeds. I think I have explained about what is Luranga, I have explained two descriptions, which all of them are acceptable, Luranga is it is Phuri, it is muphapha.”



Photo taken at Pile during focus group data collection (11.09.2018)

The findings show that *Phuri* or *Thanga* is a major food amongst the *Luranga* plant types. It is almost cultivated in every homestead of a Muvenda, to serve as a staple and ensures food security for all year round.

It was also showed from findings that, currently people are concentrating on *murohwa thanga* and its *mukusule* whereas the *khobvu*, and *dzimbavhi* are no longer eaten by many people. It was also found that *thophi* is also becoming replaced by butternut smashed pumpkin pulp which is different from *thophi* and *dzimbavhi*. The findings revealed that *thophi* is enjoyed by the elders and younger generations enjoys butternut that is consumed with rice. This showed the differences as *thophi* is indicated that it is eaten on its own, in the placement of *vhuswa* as lunch and when the Vhavnda eat *thophi* there was also a purpose of being together sharing from sme dish which was also a gruel that is shared among *vhahura* (neighbours) and *mashaka* (relatives). The butternut is eaten with rice in small portions.

As mentioned above, the findings revealed the other other species of *Luranga* apart from *Phuri*. These species are the *Muphapha* (*mudzamanga* (*cucurbita maxima*), *mibvani* (*Citrillus lanatus* L /wild melon) *mutshatsha* (*Citrullus colocynthis* (L)/Bitter cucumber).

4.3.1.1 Sub-theme: Other nourishments delivered by *Luranga* types apart from *Phuri* species

i. *Muphapha*

As mentioned earlier on, *muphapha* is another *Luranga* plant type that is chosen for this study, the findings showthat *Muphapaha* is used for food, making ornaments and spiritual rituals

i. The kinds of food obtained from *muphapha*

Participants clarified that *Luranga* of *muphapha* provides leafy vegetable and infant gourds. The study presented that *maranga* are found in one species that has totters on the skin, while the other participants indicated the kind of *muphapha* that produce gourd calabash beaker and round gourd calabash containers that are also eaten as *maranga* when they are still fresh. In this discussion there were different understanding as other participants disagree with using *khavho* and *zwitemba* as *maranga*. The study also revealed that the *ngota* is another type of gourd fruits found on *Luranga* of *muphapha*, however *ngota* is designated that it is not eaten as *maranga*.

During data collection at Hamashamba, the researcher noted *maranga* y are identified as real *maranga* because of totters. The photo below shows how the real *maranga* look like as in the as there are few who have dried gourds of *maranga*.



Maranga

Photo 5. Taken Hamashamba village in 2018

It was frequently indicated a lot that *maranga* are precisely delicious and they are rich with nutrition. Participants presented that *maranga* are eaten when they are still young and fresh like *khavhelo* and when they cook them, they prepare through the same method of making *mathuri a dzimbavhi*. Participants suggested that *maranga* and *khavhelo* are related food from *Luranga* of *Phuri* and *muphapha*, because they are picked when they are still fresh young broods and when they are cooked, they are first cut into slices and then boiled. *Maranga* are eaten at breakfast, same like *dzimbavhi* because they were cooked the previous evening and eaten when they are cold in the morning. The study revealed that the Vhavanḡa used to have their menu for breakfast since the elders explained that bread and tea were not there when they grew up.

The study revealed that *maranga* are vanishing and children and the younger generation do not eat them anymore. The elder participants stated that they grew up eating *maranga*. From the participants cultivated lands, one participant had *maranga*

in the home garden. Some participants talked about *maranga* and had the seeds but did not have *maranga*.

The study discovered that *muphapha* leaves are plenty, they spread all over in abundance and produces a lot of its fruits. Participants explained that *Luranga* of *muphapha* that produce *maranga* of totters become green all year and bears *maranga* until the new coming season, the same way *Luranga* of *Phuri* develops the *tshiphaswi*. There are participants who mentioned that the *muphapha* leaves are used as leafy vegetables while other participants specified that the leaves are only dried to make dry leafy vegetables. It was stated that the leaves of *muphapha* are not allowed to be eaten by boys before they bear fruit.

Vho-Mutshekwa stated that:

“Even the other branch of Luranga which make something, like Luranga of maranga. There is a branch of Luranga which bears maranga. This is the one which we cook as maranga. We pick it when it is still fresh and young, before it develops hard skin. We go to the cultivated place and try each one of them so that we feel the one which has not developed the hard skin. When we test the fresh one we use a finger nail, if a nail presses in, it means it is still fresh and young, but if the finger nail does not go in it means that it has developed a hard skin. The fresh one we pick and go to cook and eat. And maranga has nutrition. A lot of nutrition than (mafhuri) pumpkin. They have pfushi because we cook them when they are still green like this green cloth. They will be still very green, and after you cook them you will find that their young seeds are nice to be eaten. During March, it is their time for reaping them, and even April they are a lot still bearing. They do not stop to bear), they continue to bear until we the harvest time. Everything and if we do not let domestic animals to graze in the that field, the maranga will still bear. Its plant does not die; it continues to bear even in winter. When soft rain falls, it supports them to bear, and during the whole winter we still go and pick them. I know that maranga has lot nutrition’s a

lot. They have nutrition more than other Luranga products like but pumpkins and cannot be compared with maranga. When you eat maranga you will feel it in your body that you have eaten something good, as you will feel good.”

The findings also show that *Phuri* and *muphapha* nevertheless are related as *trailing vegetable cultivated plants (TCV)* which are cultivated together in the pumpkin fields and produce related yields, yet they are different in colours. The one which is *Phuri*, is dark green with some white colour spots. The one which is *muphapha* is white green and do not have the spots.

4.3.1.2 Sub-theme: Nourishment provided by other cultivated Luranga species apart from *Phuri* and *Muphapha*

The study distinguished the other *Luranga* types which participants specify that they are the trailing cultivated vegetables which provide leafy vegetables while others provide the fruits. Participants identified *mudzamanga* (*cucurbita maxima*, *mubvani* (*Citrillus lanatus* L /wild melon) and *mutshatsha* (*Citrullus colocynthis* (L)/Bitter cucumber) being the other cultivated *Luranga* plants that delivers food.

The findings revealed that *mubvani* is another *Luranga* type of plant that Vhavenda cultivate. The *mubvani* provides nourishment of fruits which participants enlightened that the fruit is used as a juice fruit called *bvani*. The participants also indicated that the leaves can be eaten as *muroho* when it is drought time, although they are not usually eaten as *muroho*.

Proceeding with *mutshatsha*, the study revealed that in the cultivated lands of Vhavenda this plant grows on its own, however, other participants said that they can keep its seeds and plant them. Participants indicated that *mutshatsha u a navha* (*trails*) and it falls under *Luranga* category. They enlightened that from *mutshatsha*, they get the leafy vegetable and *gwadi* (a fruit from *mutshatsha*). Participants illustrated that leafy vegetable of *mutshatsha* are mixed with *muroho wa thanga*, or the leaves can be cooked and make *mukusule*. *Gwadi* is enlightened that it is also cooked to make

home-made jam and *thophi*. The findings revealed that the *mutshatsha* leafy vegetable gives a taste of little bitterness, which taste delicious.

Vho-Mutshekwa said that:

What other types of branches, which one by the way? I mean about branch of Luranga, it is a gwadi branch, it is also a Luranga, we plant it. Gwadi looks like bvani however gwadi is cooked while bvani is not cooked. Gwadi, we can use it to make thophi, it is like fhuri, it is a Luranga too. This means that we have branch of Luranga of gwadi, of maranga of mafhuri of bvani, all these are what we call Luranga. It is what we plant, and it germinates, it is called Luranga because it trails.

Participants also mentioned the butternut which they indicated that it has been newly introduced to the types of pumpkins plants which they consume, however it is exposed that butternut is not an indigenous food type. These *Luranga* plant types were chosen in the study, because there were participants who expounded that they are also *miroho ya u navha* (trailing leafy vegetables) which are cultivated at same the time with *Phuri* and *muphapha* deliver food noticeable nourishments provided by *Luranga*.

The participants emphasized a lot about the delicious taste of food and nutrition properties which are provided by varieties of food obtained from *Luranga*. It is explained that the different period in a season when these foods are available and the process of keeping this food as part of preservation, it was playing a significant role on food security and food sovereignty in a whole year round at Vhavenda homesteads.

Du Toit (2011) specifies that food security received attention in South Africa when it became a democratic country, and it is defined as the ability of individuals to obtain sufficient food on a day-to-day basis. On that consideration *Luranga* is a vital plant to afford that standing trend. According to Kassam et al, (2011) food sovereignty is defined by the indigenous people as the rights of every nation to maintain and develop

their own capacity to produce their own food which the community feels that this food production is based on their culture.

4.3.1.3 Sub theme: Material products uses as utensils

The findings showed that there are materials of utensils that participants explicated that they are produced from *muphapha*. *Muphapha* is mentioned earlier is another *Luranga* plant type used for nourishments. So far, the study revealed that it is also the source of various products that are used as vessels of different purposes. It is elucidated that *Luranga* of *muphapha* produces calabashes which carries a huge function serving as bowls for food storage, cups for beverages and ornaments. Participants as well gave specifics of how these products are used for musical instruments, ornaments vessels and containers of spiritual articles. The study suggests that *muphapha* is multi-functional, while it delivers these material products, it also first served as food by its leaves and fresh infant fruits as explained in the previous category of *muphapha* discussions.

Participants pointed that the appellations of the products in their local language and I listed the products of *muphapha* in a sequence as shown below in the figure 3.

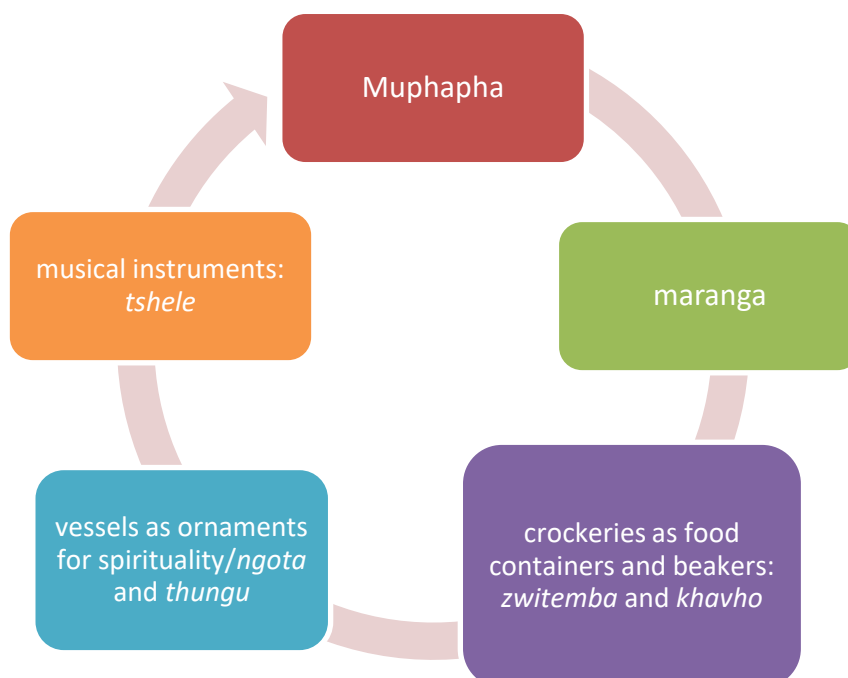


Figure 3: The produces from muphapha

- Clarifications of *muphapha*

Muphapha has been in the study illustrated equally the same with *Phuri*. The study exposed that it is one of *Luranga* plants and is used as food like *Phuri*, and then expanded to be used as for various utensils, such as containers and ornaments. *Muphapha* is a *Luranga* type of plant on which different types of gourds are yielded. On these different types of gourds, there are classes of gourds that have totters on its skin as explained on *maranga* category, the type of gourds that the fruits are round, the other ones are bottleneck shape, and there are also the other ones that develop an extension as a tail.

A household farmer participant provided a description of *muphapha* by explaining about its products and shapes of its material products.

Vho-Mukundamago said,

“On muphapha, we reap leafy vegetable; we get fresh gourds which we can say that it is its khavhelo. It is only that one cannot mix it with leafy vegetable. That one is cooked alone and eaten as alone as pumpkin slices. We then get zwitemba. dzikhavho, phaphane, and lufhaho are produced from tshitemba when we cut it in the middle and get two equal halves. All these items are determined by the shape of a gourd when it is still growing. The shape determines the item and name of item. Zwitemba are produced from muphapha vegetable, the one which bears gourds of different shapes. The shape is the one which develops the product item. If we get the gourd which has developed mukonyi like a long tail such as handle (mukonyi), when we pick it, it will be cut and remain with that handle and it means that, that gourd has produce khavho. If the gourds are round without a handle, it produces a round gourd calabash container (tshitemba).”

The findings displayed that Vhavenda have their own indigenous names of the material products in their own indigenous language. In literature the names of these material products were mentioned in some other languages, yet the Vhavenda language is not included.

Comparable in the Indian culture the gourd type of cucurbitaceae is mentioned to produce materials used for rattles in ceremonies, dishes, and storage vessels (Watson,1996). While Xaba and Croeser (2011) indicated the use of drinking material, bowls for food and musical instruments and ornaments. Yet the Indians names of materials such as musical instruments, sitar and toombi have been pronounced. These expositions are supporting the indigenous uses, this study therefore presented the names of each material in Vhavenda language to fill the knowledge gap.

The findings displayed the following *Muphapha* material products that Vhavenda uses for different indigenous ways as their cultural traditions. I have presented the findings with photos of the materials as shown by the participants. The items below are the names of the material and the uses.

4.3.1.4 Sub-theme: Crockeries as food containers and beakers produced

The study shows that *Luranga* produces pumpkin calabashes which carries a huge function used as bowls and cups for water, beverages, food storage and ornaments. Participants remarked various appellations of the objects which they use for crockeries as follows:

i. Gourd calabash beaker or ladle (*khavho*)

Khavho was a cutlery that was used as a beaker, cup or glass for drinking liquids such as water and indigenous beverages in the past. Participants illustrated that *khavho* was the first cup and beaker which was used before Vhavenda had the enamel beakers and glass cups. The study also revealed that *khavho* is also an essential tool for spiritual ceremonies and women identity that will be explained on the upcoming theme.



Khavho

ii. *Round gourd calabash container (zwitemba)*


The study revealed that there are *zwitemba* crockeries which their functions are wider on different purposes as calabash of bowl, plates to serve and store different food and they are also used as a jug for storing the beverages. The containers from *muphapha* are used as well as the best storage of food that are produced from *Phuri* such as *thophi* is dished and kept into the *tshitemba* (round gourd calabash container), the dried leafy vegetables is kept inside *tshitemba*. The findings also show that the calabash as storage for food is also a good container that prevent the damage of food such as *u sita* (suppurated), *u sina* (to get rotten), *u unda* (to develop mould). These are the two ways of supplementing each other from *Phuri* and *muphapha*, their uses as storage enriches each other.

Vho-Mutshinyani illustrated:

“When we use tshitemba, we have knowledged that it is a safety container. Tshiunza (infant porridge) can be kept long in a tshitemba without getting u sita (suppurated). Food which are placed inside tshitemba do not even need a fridge, as that food do not get decay easily like the food which is kept inside the plastic container. An example is tshigume (snack made by maize and peanuts), it is kept for many days inside tshitemba and do not get rotten. Even the seeds, people used to store seeds inside tshitemba and seal it by cattle dung. Those seeds never get affected by pest.”

On these crockeries, there are different types which altogether are called *zwitemba* with different appellations such as *phaphana*, *thembana* or *tshilelo*, *tshikumbu*, and *lufhaho*. The findings about the different particulars of *zwitemba* are presented on table 5.

Table 5. Different apparatus of *zwitemba*

Appellations	Phaphana	Thembana or tshilelo	Tshikumbu	Tshifhaho
USES	A bowl container used for collecting water by young girls and for storing dry vegetables and seeds.	A dish bowl used to hold the baby food called tshinelo and the Vhashavhi called it themba.	A bowls used to fetch water from the fountains	A cutlery used to scoop maize meal-mielie while cooking.
PHOTOS				

4.3.1.5 Sub-theme: Vessels used to carry essentials of rituals (ngota and thungu)

The findings also identified the sacred vessels which are used to carry the beverages of ceremonies during rituals which are named *ngota* and *thungu* as the participants illustrated. Participants expounded that these vessels are used for rituals only.



Vho-Tshinakaho said:

“When they are performing ancestral rituals, an enamel dish is not allowed, any item made by iron is not allowed to use it. The gourds calabash beaker is the one which is used to carry water of the ritual. They draw water by the round gourd calabash container. The other times they will carry is round gourd calabash container by woven reeds traditional tray and go and place the khavho or tshitemba near a person who is supposed to perform ritual. That person is a woman who perform the rituals however, she also does other duties or has a role of paternal aunt. Makhadzi do not go and fetch water or take water on her own, someone should go and take water by tshitemba for her and bring tshiashi and put next to her. It is then that makhadzi will kneel and pour water from tshitemba onto the tshiashi. The enamel beaker is not allowed, as commonly used nowadays. It is not allowed to use (bigiri) a plastic beaker, only the Tshivenda ways, we do our Tshivenda ways using objects that we have produced on our own. Where we have sweat from cultivation of those products, what we have yielded from our cultivated lands are the ones which we use for our ancestral rituals.

The findings show how the *Luranga* uses is more attached to the spiritual ceremonies, in such a way that the *Muphapha* species of *Luranga* is highly regarded. It is revealed that if *muphapha* get vanish, the *Vhavnda* will suffer as their ceremonial rituals for the religious or spirituality uses material products from *muphapha* as indicated by participants. I also exhibit the material which are used as ornaments for spiritual uses on table 6.

Table 6: The types of ornaments for spiritual rituals

Appellation and uses	Ngota: Ngota is used as a medicine container called <i>khambana</i> where the spiritual power	Thungu: Thungu is a spiritual calabash container used for libation too, but this one is used during family or <i>thevhula</i>
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	<p>of the healing is hold inside there. Khambana is a potency container. Ngota also stores the medicine for a good quality it is a best medicine container.</p>	<p>(clan gathering ritual. It is the one which hold the <i>mpambo</i> (finger millet beverage).</p>
Photos		

4.3.1.5. Sub-theme: Musical instruments

The study furthermore disclosed the use of *Luranga* products as musical instruments for entertainments apart from spiritual dances. Participants indicated that dried gourds calabashes from *muphapha* types are used to make musical instruments as another art skill which Vhavenda do for their entertainment. Participants expounded that these calabashes are to raise volume, increased volume and to make music sounds. The findings also revealed that musical instruments which are for ancestors' sprits dance are made from gourds which have totters, while the other musical instruments *mbila* are produced from any tshikumbu size calabash. The results are presented in table 7.

Table 7: Musical instruments that are produced from *Luranga*

Appellation	Photo.
Dende	

Tshele		
Mbila		
Lifhotolio		

4.3.2 Theme: Psychological and spiritual uses of Luranga

The findings revealed the encirclements that signify and embrace the interplay that express the *Luranga* linkage of psychological identifications and spiritual significant where responsibilities are in associations with women.

4.3.2.1 Sub-theme: Womenhood associations

The findings on the levels of womenhood references revealed that *Luranga* play a role for psychological and bring out the women's social identity formation. For instance, Adams and Marshall (1996) indicated that identity formation is a situation where the socialisation factors establish and maintain the relationship of an individual to the society by creating integration and respect, where the individual participate in the society through regulations of behaviours appreciated as prominence core or an individual is ranked to have graduated in society's codes.

On that note, of identity formation, Breakwell (2019) suggests that personal and group identity is formed through engagement with social context, place and the

features that inhabit in the environment. Accordingly, the findings of the study suggest the following womenhood encirclements towards *Luranga*.

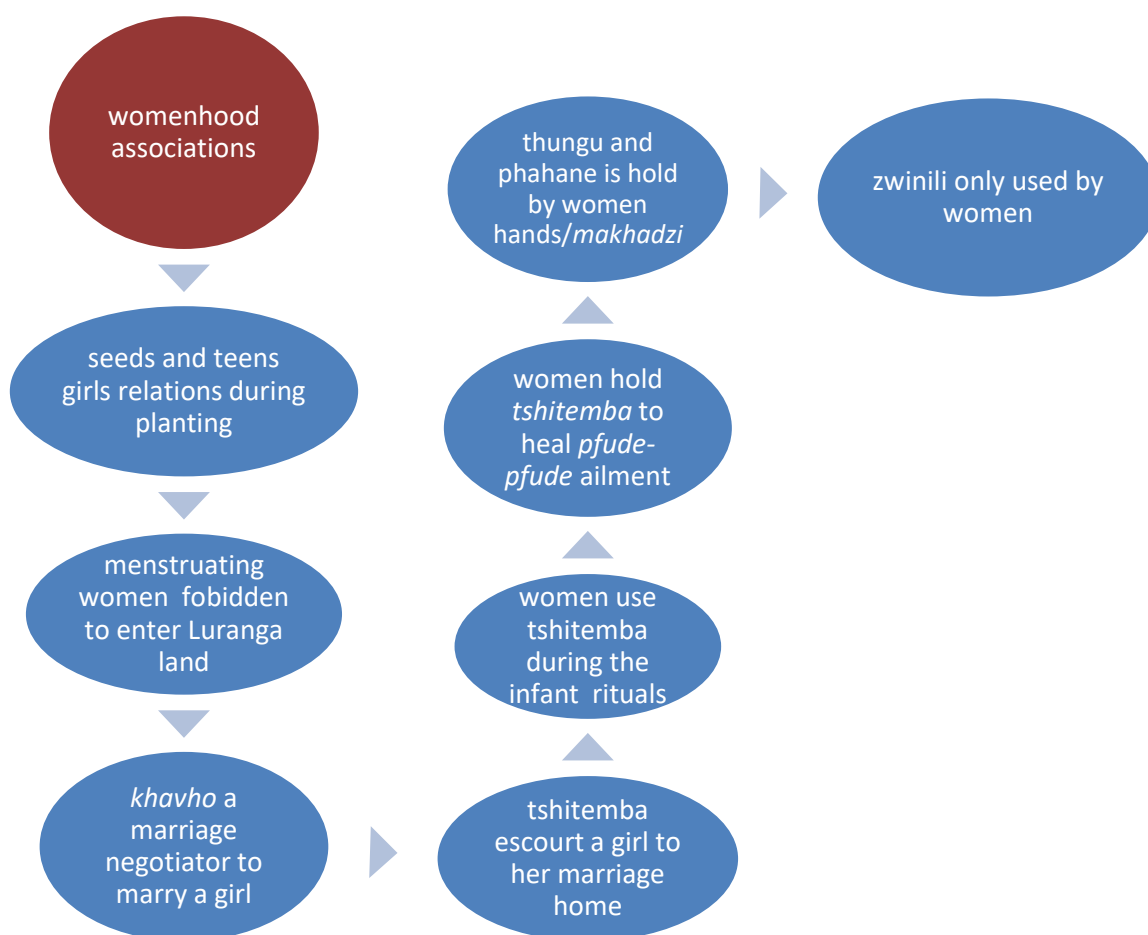


Figure 4: Graphic ranges of womenhood encirclements towards *Luranga*

- The explanation about these womenhood encirclements towards *Luranga*

The participants narrated the above encirclements of womanhood towards *Luranga* in a way that findings revealed the responsibilities that are bestowed to females alone not to males according to the Vhavenda traditions. The participants explained that men are not bound since they do not work with the *Luranga*, for the men it is to benefit by eating the food from *Luranga*, using products which they do such by using *khavho*

during *halwa* (homemade alcohol) times. The responsibilities of the many uses of *Luranga* are within women being safeguards and obligations.

i. Seeds and teens girls' relations during planting

The findings revealed that there are seeds protocols during planting times where *phalaphatwa* (girls who have not yet developed the breasts) and *thungamamu* (young girls are developing breast but not yet started menstruating), are the ones who plant the seeds of *Luranga*. Participants clarified that these seeds are not planted by men and matured women. Other participants indicated that, if it happens that a matured woman is the only present, she should not be in her menstruation periods on that time of planting. Findings showed that even the breast-feeding women are not allowed to plant these seeds. Some of the participants emphasised that menopause women are the ones who plant these seeds; however, the prominence was that little girls are the ones who plant these seeds being guided by menopause women. It was explained that if this protocol is ignored it happens that the seeds would not germinate, and if they germinate, the plant will not grow well and will not have good yields. In this account it shows that there is a relationship which is attached to women with the mystical processes of *Luranga* seeds. Many participants expounded that they grew planting these seeds when they were little girls. They said that during cultivation times their grandmothers always called them and gave them seeds and showed them how to plant these seeds.

ii. Menstruating women forbidden to enter *Luranga* land

It is indicated that the *vhasidzana o no semaho vhakegulu* (matured girls) or *musi vhe maḍuvhani* (during menstruating periods) are not allowed to plant the seeds. So, the findings once more discovered that these women are forbidden to enter the land where *Luranga* is cultivated. These women are not allowed even to pick the *muroho* leafy vegetables of *Luranga* of *Phuri*, *khavhelo*, and *muphapha* leaves and *maranga*. It was clarified that if they get in the place, the *matari* (leaves) and *khavhelo* (young baby developing pumpkins) will shrink and succumb. The findings suggested that

women elders, are only the ones who enter in the cultivated places of *Luranga*. The holistic sense here is revealed on how *Luranga* identifies women blood, and this is in the hands of women elders which guarantee the usefulness of their indigenous practices.

Vho-Mutshekwa enlightened:

“The seeds of pumpkin seeds are not allowed to be planted by matured girls, because matured girls when they are menstruating, they will heat the seeds, it is indicated that their blood is hot. If matured girl plant them, they will not produce a yield because when they bear the small infant developing pumpkin, they will shrink and die. That is why the matured girls are forbidden to get in the place where they have planted the seeds of thanga pumpkin. When we grew up as girls, we were not allowed to get in the garden of thanga, they will always warn us and said that you must not get in in the place where there is thanga.”

iii. **Khavho, marriage negotiator to marry a girl**

The findings demonstrated the relationships of families that are based on *Luranga* product as an ornament vessel. Participants signifies that when the *vhakwasha* (in-laws from the boy's home) goes to negotiate to marry a girl, the girl is regarded as *tshiashi* or *khavho* (a gourd calabash beaker or ladle) to draw water. When the *vhakwasha* reaches at Ha-Vhomakhulu (in-laws from the girl) they begin to explain their issues, by explaining that *ro da u humbela tshiashi tsha fhanu* (we are here to request the gourd calabash beaker or ladle). There is also a disbursement of requesting that *tshiashi* as they will not mention only words, the words are accompanied by a price. The study revealed that a woman who is going to be married, is associated with *Luranga* product as she is regarded as a *tshiashi* that will be going to scoop water for the new family of her marriage. The identify formations here is displayed that family relationship is respected through the role women play in

the next family. As a regarded as a vessel, there is a participant who even referred that even in the bible they regarded women as a vessel.

Vho-Mutshinyani said:

“When we start the lobola negotiation, when we get to the home of the in-laws, who are the parents of the girl, there is an introduction called (khumbela tshiashi) requesting the gourd calabash beaker, that represents a girl. When we propose to marry, we say we are here to request tshiashi. In Vhavenda culture we arrive there as vhakwasha and introduce ourselves by saying we are there to request tshiashi.”

iv. Tshitemba escort a girl to her marriage home

The findings revealed how the women are appreciated for the codes of behaviours in the society, if she has fulfilled them. Participants illustrated that when a girl get married, she is escorted with *tshitemba* (a round gourd calabash) to her husband home. It is explained that the *tshitemba* is a symbol used as an ornament that she is a virgin or not. Before she goes to her marriage home, the elders first examine her, if they find that she is a virgin they give her unopened *tshitemba* which still has seeds, and if she is not a virgin, she will be given an open cut *tshitemba*. That *tshitemba* will be placed in a *mufaro* (traditional round and figured shaped weaved basket with a lid) and those who court her will be holding that *mufaro*. The moment she arrives at her marriage home the elder *vhomakhadzi* (sisters of the father’ lineage) and *vhakegulu* (women elders) of the bride-groom family will be waiting for that *mufaro* as it is an expected aspect that the *vhomakhulu* (in-laws) are looking forward to seeing.

The *vhakegulu* (elder women) are the ones who open the *mufaro*, and if they find the enclosed *tshitemba*, there will be a jubilation of celebration, where they will be a sound of joyful *mifhululu* (ululations) The girl will receive many *marengwa* (gifts). But if they find an open *tshitemba*, there will be no celebration and the sound of *mifhululu*

will be a mocking one. On that account it will be a symbol that the girl is not a virgin one, she will not be given *marengwa* (gifts of bride) as the other one. Participants indicated that, that girl and her family will be ashamed as she will not be trusted. It was emphasized that when that girl as a wife then, once she makes a mistake, she will be mocked through words of her coming into marriage being not virgin and neither trusted. The findings on this aspect, displayed that there is social belongings in the society if good manners are done and there is lost social identity if disobedience of rules that oversees behaviour happened. That social identity also affects the families. The psychological impact is revealed through the holistic use of *Luranga* by parents, the elders' role and to the young once again. There is the interplay that *Luranga* is used as *tshiashi* when negotiating to marry a girl and as well *Luranga* as *tshitemba* identification for the behaviour of the girl. Holistic understanding stands here on seeing *Luranga* not just as the plant and seeing a women not as physical body, there is interplay that revealed the interconnections through psychological sense. For instance, the *Luranga* is a communication tool representing womanhood, the participants indicated that they do not speak by word of mouth; *Luranga* is used as a passage deliverance.

Vho-Tshinakaho said,

“When a girl gets married, there is (tshitemba) a round gourd calabash that is put inside (mufaro) and that tshitemba is an un-hollowed one. It is still closed without being opened. She will be accompanied to her marriage home with that tshitemba as a symbol that she is still virgin. If the girl is not a virgin, they will put the tshitemba which is opened or hollowed, and that one is to show that the girl has already done wrong with the boys, and no longer a virgin. The girl who is accompanied by un-hollowed tshitemba, receives (marengwa) gift and huge (mifhululu) ululating, but the one who is accompanied by opened tshitemba, there are no big (mifhululu) ululation and the (marengwa) gift are not many.”

v. **Women use *tshitemba* during the *muthuso* (infant aid rituals)**

The findings as well revealed that women only played a role during *u thusa n̄wana* (infant aid ritual) which is a ritual that back up a baby to adapt with environment. Participants enlightened that a young girl will *beba n̄wana muṭanani* (an infant on the back) and ran under the roof while an elder woman hold *tshitemba* and *nisela n̄wana mvula* (pour water on the roof as an imitation of rainfall), and the mother of the baby plant the different seeds including *Luranga* seeds at the space near the gate. It was clarified that; the process is done by a woman only not a man. There was an indication of protocol that the leafy vegetable of *Phuri* seeds that will grow there is only eaten by women elders, and not men. Again, there is an understanding among the Vhavan̄da that womanhood cared responsibly which distinguish the indigenous identity of women to *Luranga* regards as they use *tshitemba* and the seeds.

Vho-Mutshinyani said:

“When we do the infant ritual called u thusa we plant the seeds for the baby of various crop that we cultivate, and the pumpkin seeds are one of those seeds. The leafy vegetable from that harvest is only eaten by women elders. And there is water which is poured on the roof, (u nisela n̄wana mvula) as a process which they said that they are making an infant to adapt with rain. That pouring of water by tshitemba is only done by a women, and not a girl, as long as tshitemba is carried by a woman. That is where they said (n̄wana o thusiwa.) infant ritual is done. And these activities are done by women not men.”

vi. **Women hold *tshitemba* to heal *pfude-pfude* (act like an infant is choking) ailment**

The study discovered that there is the babies' ailment called *pfude- pfude*, that needs woman's hand holding a *khavho* for the healing process. This is when a baby experiences *u pfudelwa* (act like an infant is choking), the participants expounded that the mother should go to the fountain (*tshisimani*) to fetch water by *khavho* and

when returning from the fountain on the paths when she walks, she should play around by shaking the *khavho*, that water makes *gudzwu-gudzwu* (sound like waves) of water. Then when she arrives home, the mother should give that water to the infant to drink, by pouring water in her hand and gives the infant to drink. It was specified that it is only a woman who do that not a father or a man.

vii. *Thungu/ phahane* is held by women hands, *makhadzi* alone

The study recognised that *thungu* which is called *phahane* is mentioned in the study under products of spiritual tools. It is used by a woman who play role of *makhadzi* for ritual performance, during libation (*u phasa*) and sacraments for clan rituals gathering (*thevhula*). The sacred object holder who does sacrament of libation is a woman, the one who hold the *thungu, phahana* object is also a woman. The findings revealed that his is where the name *makhadzi mufarathungu* (*makhadzi* in charge of handling sacred object during rituals) is described. These are the duties which are done by women, *vhomakhadzi* and not men.

Vho-Tshinakaho said:

“Thungu is the one which carries the mpambo, we call it phahane in a Tshilemba expression. It is that (tshitemba) gourd calabash which has a neck, it is the one which drinks mpambo, then mpambo is then poured into a (ndilo) wooden bowel. All these duties are done by women. It is the duty of Vhomakhadzi not men.”

viii. *Zwiñili* only used by women

The participants mentioned the word *zwiñili* and explained that are small bottle neck pumpkin calabashes that decorate the *gwana* and *tshirivha* (women traditional skirts) and they are also hanged on the *mufhoho* (a waist belt). Other participants mentioned that the *zwiñili* are hanged on the sides of waist on a *gwana* and *tshirivha* outfit on the *muvhofho* and are made from small *ngota*. The *gwana* and *tshirivha* are

only dressed by women and not men's outfit. Participants added that *zwinili* are not used by men, they are only decorative ornaments of womanhood.

Vho-Mutshinyani said:

“There are zwinili which are hanged on the sides of waist on a gwana outfit on the muvhofho. Zwinili are made from small (ngota) small gourd bottleneck calabash which makes (khambana) snuff or medicine container. That gwana is only dressed by women and it is not men's outfit.”

4.3.2.2 Sub-theme: The word Luranga is as well acknowledged equally to a woman character, moreover as motherhood

This is as well connoted Tshivenda proverb as participants frequently mention it in their explanations of *Luranga*. The participant's emphasised how *Luranga* symbolises a woman and motherhood and the responses are classified as follows:

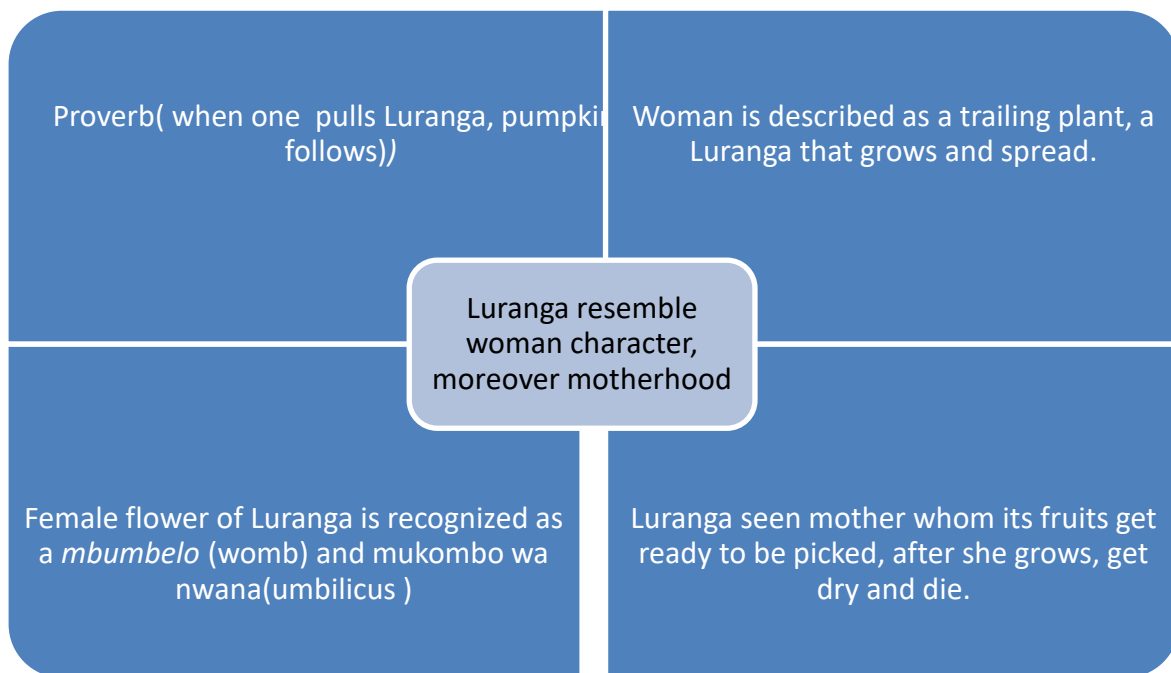


Figure 5. *Luranga* symbolises a woman and motherhood

- i. U tshikokodza *Luranga*, mafhuri a a tevhela (when one pulls *Luranga*, pumpkins follow). AKA Haka matorokisi (meaning a woman trails like train on railway line with goods)

Almost all the participants mentioned this proverb when they described *Luranga*. The proverb indicates that *u tshi kokodza Luranga mafhuri a a tevhela* (when one pulls *Luranga* plant the pumpkins follows) and that pinpoints that child cling on their mother and indicates that mother and children cannot be separated. This proverb designates *Luranga* as character of a woman who is a mother. The Vhavanḁa use this proverb to men who are marrying the woman who has her own children. The man should adopt those children too as his own child. On that annotation, they are indicating that the children should follow to a place where their mother is going to stay. The findings displayed that *Luranga* is regarded as mother and pumpkins are regarded as her children. During the interviews the participants particularly, the elders used different words to refer to children. They use words such as *mafhuri a tevhela* (pumpkins will follow), *phonde dzi a tevhela* (little developing infant pumpkin will follow) and they used *munavho* (a trailing process) as the *Luranga*, e.g. *u tshi kokodza munavho, mafhuri a*

a *tevhela* (when one pulls a trailing plant, the pumpkins follows). A woman, who is a mother, is identified as *Luranga*, and *Luranga* as well is identified as the mother. The study revealed that women and *Luranga* are given high respect, in the interplay of their vibrancy, not just as a plant or not just as a woman figure.

ii. A woman is described as a trailing plant that grows and spreads

The participants describe that *Luranga lu a navha* (cucurbitaceae plant trails) counterparts with cucurbitaceae plant due to its trailing character. So, participants too explained that *Luranga* is a trailing plant. In this account the findings signified the woman character to *Luranga* and indicated that a woman too *u a navha* (she trails). That acknowledgement revealed that woman is designated that she trails like *Luranga*, as she goes out from her birth family and goes to her marriage family and is not a man who goes away from his family to another family. Intensifying the explanation, the participants clarified that a woman will still belonging to her (*tsinde*) stem at her born family, a *tsinde* (stem) remains at her born family, and a woman goes to her marriage family. A woman is the one who is trailing leaving her (*tsinde*) stem at her birth home and trails to her marriage home. The man is born at his (*tsinde*) stem and will never go away from his birth home. As a man, he stays where his *tsinde* is located. Participants furthermore expounded that a woman, her *tsinde* (stem) is not cut off, but she relocates and change even the surname. Participants pointed out, it means *u navha ha mufumakadzi* (trailing of a woman) and the *tsinde* are realised as important. If that woman passes away, she will not be buried at the *vhakwasha* (her in-laws), she will go to her birth home as they cannot burry her without guidance from her parents.

In that explanation, the *Luranga* is identifying the significance of a woman, who is still respected according to where she comes from, her heritage. However, she gets married and changes her surname to a marriage surname. She is still respected that her heritage is identified and play a role. She is still respected according to the stem of the *Luranga* as a symbol of being attached to her birth home. Here the findings displayed that the identity formation of the heritage importance of a married woman when she is married. Findings disclosed that she has not gone, she just trails like *Luranga* where the stem still become attached to it. Women can be married, but still attached or connected to her home birth family.

Vho-Thivhulawi said:

“Luranga (lu a navha) trails. A woman trails (u a navha), and that we do not mean literally trailing like legs stretching. We mean that a woman leaves her birth family to her marriage family, and it is not a man who leaves away from his family to another family. A woman will still be belonging to her stem (tsinde) at her born family but as tsinde remains at Makaulule, but she will go and trails (u navha) at Ha Dima. It is her who is leaving her stem at her birth home and trails to her marriage home. Dima is born at his (tsinde) stem, and he will never go away from his birth home. As a man, he stays where his tsinde is located, but a woman although her stem is, is not cut off, she relocates and change even the surname, for us that means u trailing of a woman. You will realise the stem when a woman passes on, they will not burry her, she will go back to her birth home. And her parent will say we have given you the body, but the head still belongs to us as her parents. Meaning that her parents are the ones who know the protocols of how she will be buried, the in-laws’ family cannot know how she is supposed to be buried.”

- iii. The female flower of *Luranga* is recognised as a *mbumbelo* (womb) and *mukombo wa n’wana* (umbilicus)

The study show that the female flower is the one caring motherhood of the whole plant of *Luranga* and confirmed that *Luranga* is a mother. There is a participant, who is a traditional healer, who explained that the baby pumpkin develops like a baby of a human being comparable to the way a baby develops from pregnancy of a woman.

According to participant, the female flower is different from a male one. The male one has one heart (*mbilu*) and female has more than one heart attached to each other. When the female flower progresses, it is where the *phonde* (little developing baby pumpkin) develop. The findings showed that the way *phonde* develops is the same way the baby is conceived in the womb which by a female flower. There was a detail

explanation of how the phonde starts with ovulation process same as a baby. It is expounded that after the male flower progressed, the *Luranga* continues to trail and start to develop the female flowers.

When the flower appears, that is the time conceiving has happened, the *phonde* will be the first to develop, but being still a liquid like a foetus. *Phonde* do not have seeds yet, it is like velvet on its skin. So, the flower opens and shows out the heart. When heart is showed out the bees then come for fertilization, going to take pollen grains from a male and pour it on the female flower. For days the bees do that, and the participants explained that it is only female bees which do the pollen transfer. From there the seeds will start to develop inside *phonde*. When seeds start the will be the shining skin and grains will be removed, and colours appeared. Then when no longer has grains, the shining skin is seen, the baby is now called *khavhelo*. At *khavhelo* stage, this is where the progression of the umbilicus is visible. The flower will start to get dry in the same way the umbilicus does on the belly of the baby. It will get dry and fall on its own the same way where the Vhavanḁa said *nnḁu yo kungululwa ḁwana o naka*, (the umbilicus has fall) the female flower will fall on its own and then people will then pick *khavhelo* to be eaten mixed with leafy vegetable. As indicated, there will be ritual of *u luma* before they eat. And when the baby *nnḁu yo kunguluwa* there is time to do rituals.

Vho-Mutshinyani expounded that:

“The female flower progresses after the male flowers had progressed for days, and the female one is the one which develops a foetus comparable of a pumpkin baby. Female is the one which gives birth, pumpkins develop from it not from a male one. The female flower is the one caring motherhood of the whole plant of Luranga that is why they said Luranga is a mother. This female flower is different with male one, the male one has one heart and female has more than one hearts, and those hearts are attached to each other and that is where the phonde develops. Phonde is a very tiny little developing pumpkin which has not yet

developed even the seeds; it is still like a liquid making a baby pumpkin, that small pumpkin is still having (some like hustles. It is not yet baby pumpkin which is ready to be eaten. It is not allowed to pick at that stage.”

iv. Mother whom the fruits are picked when she is no longer alive

The findings enlightened that, when the yield of pumpkins and gourds get ripe, the mother will do transition stage of fully ripe getting dry and perish. In that process the *mafhuri*, *zwitemba* and *khavho* show the signs of being fully ripe when the mother plant gets dry. They understood that, when they observe at the pumpkin, the gourd they see that the *Luranga's munavho* (vine stem) and *maṭari* (leaves) are getting dry then the fruit detaches itself from the vine. That processes participants explained is called the *Luranga* has died and throw away the children. As emphasized by almost all participants, that is the procedure of harvesting *mafhuri*, *zwitemba* and *khavho*.

Participants indicated that, the harvesting procedures of *mafhuri*, *zwitemba* and *khavho* is that they leave everything in the cultivated fields until there is no greener leaves on the plant, which means that the plant has died, and the fruits are detached from *Luranga* which on that time has died. It is illustrated that, that is the correct time for harvesting where they go there pick the children, meaning *mafhuri* and *zwitemba* and *khavho*, because they no longer have a mother, mother has died and left children alone. They emphasized that when the plant dies, it is the sign of the fully ripped stage of *mafhuri*, *zwitemba* and *khavho*. They added that if the stem and leaves are not dry and that branch that attaches the fruit with the plant are all not dry it means that the fruit is still breastfeeding to grow up and the mother has not yet died.

The findings showed how the *Luranga* is regarded as mother, who process the motherhood to the children and then when children grow up to be fully ripe, they no longer depend on the mother..

Vho-Nemavhulani said that:

“When the pumpkin is ripe, as it starts by the time when it bears the fruit, it develops the sign that it is getting strong hard skin. Then reaches the time for harvesting all yields. But when we look at the pumpkin, and the gourd, we shall see that the vine, the stem and the leaves are not dry and that branch that attaches the fruit with the plant are all not dry. This means that that the fruit is still breastfeeding to grow up and the mother has not yet died. This is also the same with the gourd, it should get ripe and mother plant gets dry. It must remain attached to the mother until the plant dry up and die. The procedure is that we leave everything there in the fields until there is no greener leaves on the plant, which means that the plant has died. Then we go there to pick the children because they no longer had a mother, since she has died and left children alone.”

The study revealed that *Luranga* gives the women psychological upliftment against the principles that the culture of undermining women. *Luranga* is a deification of respect to women in a deeper sense from their marriage negotiation to the social life on women identity of which Vhavenḁa women uses *Luranga* in the whole life systems. Women carry those responsibilities and the *Luranga* plant is identified as a woman, while a woman is identified as a *Luranga*.

From the above table, participants shared their cultural reputations and respect of *Luranga* to the extent of using not only as a physical one, but they also consider it from perception of interplay upholding to the respect of a woman. Their way of life in their cultural customs is attached with *Luranga*, for instance the marriage until a baby is born and grew until to the death. *Luranga* is an essential apart of producing food for eating. This coordination is appreciated and is also upheld in a community as knowledge and practices by few who keep an eye on indigenous ways. It shows an in-depth womanhood obligation. However, some participants indicated that these are things of the past. Women had functional roles to play, and thus how *Luranga* interplay brings attention to the interconnection of knowledge which embraces the African ways of holistic view, the feminist and inter-disciplinary outlook, and that is a holism foundation. Holistic way towards womanhood to Vhavenḁa is not to see a woman as

only human being-figure but as a plant too. Women are highly respected beyond what eyes can see a figure of human being called woman and thus how *Luranga* portrays the holism out- reach. Consequently, I here argue that patriarchy ideology has been imposed to Vhavenda, because the man domination cannot reshuffle the respect of *Luranga* as women identity and appreciation. Since time immemorial no one can identify who established that custom-system of respecting *Luranga* portentous to womanhood, since there is no deliberation which has emerged from human created constituents or man-made laws.

Luranga encirclements the representation and interplay connection with womanhood. Participants specified the information that are renowned and valued towards upholding womanhood and the aspects which participants have pointed out complement the *Luranga* from its seeds, planting, reaping, harvesting, uses and products manufactured in such a technique that the women association has a substantial role to hold that interaction.

4.3.2.3 Sub-theme: Spirituality significance uses connected with *Luranga*

The findings revealed that Vhavenda uses *Luranga* for the religious activities. It was found that *Luranga* is a footing fundamental tool for the spirituality potency hence Vhavenda respected it through ritual ceremonies which they adhere to and from the dry-harvested yields. There are products materials which are used as footing apparatuses in their spiritual sacraments. The next two subtopics focuses on the spiritual significance of *Luranga*.

- **Facets of reverences towards *Luranga***

The findings revealed that *Phuri* and *muphapha* are attached to Vhavenda due to the ancestral spirits on religious practices and their traditional culture. When they cultivate these plants, there are the associated protocols and taboos, which were the requisite to *vhafhasi* or *vhadzimu* (the ancestor's spirits). The participants specified that these

protocols are adhere by the Vhavenda preparatory from the seeds and continue with the maintenance of the growths, maturity, reaping and yield harvest of the plant and these aspects aid each other.

i. The sacredness of handling the *Luranga* seeds

There are procedures attached to holiness of the seeds, which Vhavenda people observe. The belief that seeds should be dropped down and the receiver will pick from the ground. All participants who were interviewed mentioned this as a prerequisite that binds everyone and emphasised that, such procedure is still respect up to date. Participants explained about the value of the seeds of *Luranga* as being sacred. That reveals that seed of *Luranga* is not regarded as not only physical matter that is ready for planting, nevertheless there are protocols that planters of seeds of *Luranga*, are expected to follow. If they disrespect those protocols, it is indicated that the seeds do not germinate well and grow well to produce yield.

Vho-Mukundamago clarified that:

“The seeds of Luranga are not allowed to be placed into the hand of a receiver. It is not allowed for the seed to come from the hand of giver to the hand of a receiver. If that procedure is ignored the seed will not germinate. This procedure is still respected even today, people have not forsaken it. When a person is giving you the seeds, he or she will drop them down and you will pick from the ground.”

ii. Rituals associated with picking *Luranga's* leafy vegetables

The participants presented that when the leafy vegetable should be picked there are protocols that bind everyone to follow them. These were mentioned and emphasised as reverential protocols wherein if they are ignored, there are serious consequences which affect the family members and the plant itself. I presented the findings of the expositions of those rituals processes and impacts as follows.

iii. *U luma* (a bite for first reaping) ritual

Luranga of *Phuri*, is the type that Vhavenda highly respect, because they have rituals which they perform when the reaping time reaches. Participants stated in detailed that they first perform *u luma* before starting to eat yields are ready to be reaped from cultivated fields. They stated that the *Phuri* is the *Luranga* which Vhavenda highly respected and there are restrictions which they adhere on which connects with their religious beliefs before they start to eat the leafy vegetables. Before they use the leafy vegetables in each homestead, an elder woman will pick leaves and cook them while they are mixed with some herbal muti and the gather all family members to pick and chew those leaves and spit on the ground. That is a ritual for tasting the first reaping yield and is called *u luma* (biting). After they performed that ritual, then they may eat the yields. The participants revealed that the people who eat the vegetables before the ritual is performed experience the sickness of fever which they feel like cold affecting their bodies. Certain sicknesses affect the family members who eat the *Phuri* without first doing *u luma* ritual.

Vho-Mutshinyani said that:

“Luranga of Phuri is the type that Vhavenda highly respect. They have rituals which they performed on that Luranga type. This Luranga type relates to the spiritual rituals; there are sacraments which they do which is a process of tasting through bite performance. This is a ritual that we do before we start eating yield which is ready to be reaped from our cultivated lands and is called introducing reaping to sacred sites (u suma zwifhoni) before eating.

The participants specified that in the villages where there are *zwifho* (sacred natural forest) it was not allowed to pick and eat *Luranga* produce before they take the cooked leafy vegetable to *sacred natural forest*. The people had a belief that the first harvest of *Luranga* should first be given to *vhadzimu* (ancestors spirits) found at the *sacred natural forest*. They exposed that if anyone undermines that instruction and picks leafy vegetables and cook, in that homestead the occupants will experience hardships

because the spiritual guardian of the sacred natural forest, such as *pfene* (baboon) nowa (snake) or nngwe (leopard) will come in the homestead and bother them. They exemplified that, even if no one sees them when they pick the leafy vegetables, but the spiritual guardian that is found from that sacred natural forest will come to their home. That animal when reaching their home will bother everyone in the homestead by scratching their bodies. If it is a *sacred natural forest* with snakes, the big snake like a python will come and wind itself around in the courtyard) and never move. And that snake will not go away until the owner of the home will go to the spiritual guardians of the sacred natural forest to come and do (*u rerelela*) sacraments of the ancestors' spirits. They will take a *mufaro* (Vhavenda traditional round and figured shaped weaved basket with a lid), lay the snake inside it and carry it out of the yard.

Vho-Mukundamago said:

*“In the villages where there are sacred natural forests, it was not allowed to pick and eat before they take the vegetable to the sacred forests. People had a belief that the first reaping of Luranga should first be given to ancestor’s spirits found in the sacred natural forest. If anyone undermines that rule and go and picks vegetables and cooks, that homestead will experience hardships because the baboon or leopard will come in the homestead and bother them. Even if no one sees them when they pick, but the animal that is found from that sacred forest will come to their home. That animal when reached the home, it will bother everyone in the homestead by scratching their bodies. If is a *zwifho* with snakes, the big snake like a python will come and stay inside the yard. And that snake will not go away, it will stay there until the owner of the home will go to the custodians of the sacred natural forest to come and perform) sacraments for the ancestors. Then they will take a *mufaro* and put the snake inside and carry it out of the yard.*

In that response, the study shows that there is a spirituals communication or attachment of the *Luranga* progressions, where the reaping and yields are not only

meant to be used by human beings alone as their nourishment. The invisible supernatural powers are linked to the Vhavenda through the guidance by their spirituals belief systems on the uses of *Luranga*.

- *Luranga* products used as footing tools for spirituality ceremonies

The Vhavenda use the products of *Luranga* which are yielded from *muphapha* type of plant for their spiritual sacraments. Participants mentioned object such as *tshela*, *thungu*, *ngota*, *khavho*, and *tshitemba*, which are used when they perform their ancestor's rituals. However, on the category of bowls such as *zwitemba* and musical instrument such as *mbila*, for entertainment, there was a discussion that these objects also serve mainly for rituals performance apart from social entertainment. Thus, how I explained musical instrument as for entwinement and again discuss them here on spiritual objects. The findings revealed that they cannot use any other container or bowl from other materials. The participants accentuated those materials from enamel or other material cannot be used for spiritual ceremonies.

Vho-Makwarela responded that:

“This is a very important plant, particularly the one of a gourd with totters, which is edible when it is fresh and used to call the ancestors spirits. Life can go on without Luranga if all Luranga get lost by (tshikhuwa) modern life, but if people no longer do their ancestors dancing, life will be hard because we will be living having lost our inheritance. Our inheritance will be gone, as Vhavenda. Yes, because if we want to call the ancestor's spirits, we to use gourd calabash.”

Vho-Muvhango explained that:

“Tshela are used for (vhadzimu) ancestor's spirit. We use the (tshitemba of maranga) round gourd calabash with totters. We

hollowed it and put inside seeds of phuphululu plant. We do not make tshela from the (tshitemba) that round gourd calabash used as storage or to carry water. No, that one cannot make a music sound when we play it. You cannot make tshela by enamel tin or container because ancestor spirits will not be attracted. It is not different to what we explained, when we said that you cannot do u libation by enamel beaker. Only khavho and tshitemba are the tools for libation.”

The findings are presented in a table format, to highlight appellation of the product and the different uses on type of ceremony.

Table 8: Products from *Luranga* that are used as items for spirituality ceremonies

Name of material product	Type of sacrament
<i>Khavho</i>	<i>Khavho</i> is used for rituals when they pour water for libation.
<i>Tshitemba</i>	<i>Tshitemba</i> is used during ritual called u phasa (libation). It is used to holding water ready for the ritual. And when they perform ritual, the water from <i>tshitemba</i> is poured to the <i>khavho</i> as a process for ritual protocol.
<i>Thungu</i>	<i>Thungu</i> is a spiritual container used for libation too, but this one is used during family or clan ritual called <i>thevhula</i> . It is the one which hold the finger millet drink called <i>mpambo</i> .
<i>Tshela</i>	<i>Tshela</i> is a spiritual musical instrument that is played during the ancestral spirits' dance.
<i>Mbila</i>	<i>Mbila</i> is the spiritual musical instrument used by <i>Vhashavhi</i> for their ancestor's spirits' dance. <i>Mbila</i> are also used by other Vhavanḁa clans as musical instruments. <i>Mbila</i> uses <i>tshitemba</i> (round pumpkin calabash for vocal voice increase).

<p><i>Ngota</i></p>	<p><i>Ngota</i> is used as medicine container called <i>khambana</i> where the spiritual power of the healing is held inside there. <i>Khambana</i> is a potency container.</p> <p><i>Ngota</i> is used as a medicine container, it is a best medicine container.</p>
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Vho-Masindi said that:

“The tins or enamel containers do not work to make tshela, only the materials from Luranga are used, and the gourds calabash used those with totters. They are the ones which make tshela. They hollowed them to make tshela and placed seeds inside of the plant called mupupulo, and they (fhahela) lift them up on the roof at the cooking hut (tshitangani) used as traditional kitchen. They put them so that they will become black because of (tshinyai) soot. When they have been coloured black by soot, you will see them shining but being black. The day the work of dancing tshela arrives, the tshela will be shining. They lift them off from where they are hanging inside and place them inside (luselo) winnowing basket. They go to the place where they will do dancing and share among all participants, each one gets tshela and then the one of them starts a song and they (lidza tshela) play them while singing for ancestors’ spirit to come”

4.3.3 Theme: Ecological significance regarding *Luranga*

Findings shows that the *Luranga* has senses for the season and develop warning signs indicate thathuman beings have disrespect the ecological course. On *Luranga* there is a flow that is guided by the time setting of movement of day, sunset, and moon movements, the *Luranga* replicates symbol that there is ecological flow if there has been human being interference. This is particularly to the *Phuri* germination, development of its flowers happens late afternoon as *pfungwi* (new developing flower before it blossom) and at night is the time for flower to develop and morning the flower opens to become *vhuluvha*. This is the same times which *phonde* develop. The same

with *muphapha* when it bears *phonde* of *maranga*, there are restrictions which helps that ecological development and growth is safe. Findings showed that human beings carry responsibly for the ecological flows of *Luranga*, with movements of time determines the well growth and usage of *Luranga*.

4.3.3.1 Sub-theme. Ecological planting, reaping, and harvesting methods

There are products that bind human beings to respect the planting, reaping, and harvesting of *Luranga*. These procedures are used by Vhavenda as myths and taboos wherein by abiding to the expectations and warnings, *Luranga* develop well, but if these procedures are ignored, there is impact which interfere with the growth and good yield.

The findings exposed that there is a planting season of *Luranga* and that *Luranga* cannot be planted in any other season. Participants stated that *Luranga* is planted together with maize and gave insights of the importance of these two crops to be planted together. There was a description of the methods to be followed on planting the seeds and instructions which should be monitored. There was an explanation about the myths associated with planting the seeds of *Luranga* which has been discussed on the previous categories of women associations. Thus, how the ecological impact happened when menstruating women affect the development of *khavhelo* and pumpkins. Many of the restrictions that women are warned about affect the ecological course of the *Luranga*.

Vho-Mukundamago illustrated:

“When we plant the seeds, we use a stick. We do not use a hoe. You will go there with the stick near the maize and dig smallest hole and put the seed and fill in the whole with soil, using a stick, and proceed leaving a distance between the maize plants. When planting you should not plant them close to each other, as they will heat each other, and will not trail well. These seeds are planted by a stick, they will grow well and trails bloom. If you plant it by a hoe, they will struggle to germinate; even if they germinate,

they do not easily start trailing. What is planted buy a hoe is maize not thanga.”

- The protocols and participant’s quotations regarding reaping and harvesting *Luranga*

The leafy vegetable of *Luranga* cannot be picked before the plant developed (*vhuluvha*) flowers and (*khavhelo*) a baby pumpkin ready to be eaten.

Vho-Mukundamago clarified that:

“All these leafy vegetables that we plant, are the ones which trails like thanga, they are not allowed to be eaten before they blossom, they first blossom, develop baby pumpkin which is ready to be eaten. The leafy vegetables of Phuri, before they blossom, they taste) cold but when you cook and not delicious. Even if you can cook them using a best receipt, they will taste cold and feel like they is a lot of water.”

The *mubvani* leaves has regulations on how boys eat its leafy vegetable.

Vho-Thivhulawi stated:

“The leafy vegetable of mubvani is not allowed to be eaten by the boys before it has started bearing fruits, but after it has started bearing it is the right time for them to eaten. It is indicated as a taboo and used as a warning.”

The flowers are not picked before the small baby pumpkins are developed.

Vho-Mutshinyani expounded:

“That Luranga, they leave it alone until it develops many flowers, and the time it starts to trail, then they start to (fhunga) pluck flowers. It is not allowed to (u anea ha musukusule ngaho) make

dry ones when they have not developed (phonde) tiny baby pumpkin which in the foetus stage. They start to dry the (vhuluvha) flowers when the khavhelo develops and when other khavhelo develop the stage to become pumpkin and notice that by the change of colour of the khavhelo when khavhelo is starting to develop hard skin and starting to have yellow colour. It is not allowed to touch phonde and khavhelo, khavhelo you touch it only when you want to pick it. If you touch it and do not pick it, it will (u moda ya fa) shrivel and died.

There is a ritual that should be performed before first reaping of *Luranga* 's first leafy vegetable.

Vho-Mutshinyani explained:

“There was a binding ritual that make us to respect the Luranga plant. There was a procedure to all homesteads as that the ritual of (u luma) first tasted through bite ritual where we shall perform the process of introducing to ancestors’ spirits before we start eating the yields. People ignore that process and develop a sickness called (mudinyane) quivering. They will also be introduced by giving taking that vegetable to the sacred forest, to give the ancestors spirits. After we do that the ancestors’ spirits gave allowance to the people to eat the products from Luranga.”

The women and matured girls are not allowed to pick leafy vegetables, even to get inside the *Luranga* garden.

Vho-Mbangambanga said:

“In the field of Luranga, there are restrictions. It is not everyone who is allowed to enter there. There are taboos and when people want the leafy vegetable, designated person will pick for them and give them.”

The ripped dried pumpkins and calabashes are only picked when the plant gets dry and expired.

Vho-Nemavhulani illustrated:

“The pumpkin is picked when the Luranga plant is no longer alive. When it is dead. Before the plant dies, it means that the baby has not yet become descendant, the mother is still alive, and the baby still needs time to breastfed for it to develop. Even the zwitemba to develop a hard skin, it should stay on the mother. It must stay there in the field, attached to the mother until the mother dries up where there will be no longer green leaf on it. After that, it is when we go to pick them and when we pick we do not pluck, we pick as they are already detached from the mother.”

All these are protocols are used as traditions and myths for planting and if they are ignored there are consequences. As mentioned in the interviews about many myths associated with *Luranga* participants kept on mentioning necessities that surrounds the *Luranga* and they indicated that serious consequences occurred if these myths are overlooked.

4.3.3.2 Sub-theme: *Luranga* material products are determined by interrelationship with the moon myths

The participants explained how *Luranga* relates to the moon and the impact if the light of the moon torches the calabash preparations. This is the explanation of the impact of the interconnections with the sky, where Vhavenda noticed since their indigenous understanding and that become their cultural customs to recognise that there is the interrelationship of *Luranga* objects with the moon. They explained that when they prepare the pumpkin calabashes, they should avoid doing it when there is moonlight as the calabash will be pinched and be left with a nail sign, in such a way that it will look like is a human being who has pinched it. They said the moon light will leave those pinches which look like a nail sign if they do not hide the calabash away from moon light. In this regard, it shows that the impact for Vhavenda to use *Luranga*

products it requires more mind attention to the physical figure of product where it interplay with interaction with the moon.

Vho-Mutshinyani said:

“If the moon set, you cannot cook the gourds that make calabashes. We cook them when the moon is at maswiswini (the darkness), so that when they are placed they should not see the light of the moon. If they see the light of the moon, you will see them with the signs of lunola or lwala (the nail pinches) like it is a person who has pinched them. You will see the lunola (pinched down on them and they will be bodea dented, with many pinches. The pinch will be open, where you see through a lunola nail, where elders will say that dzo totiwa nga n̄wedzi (pinched by the moon).”

Vho-Tshinakaho said that:

“When the gourds havenot yet developed strong skin, they get zwi a totiwa (pinched) and get zwa phulekana (cracks). If they are pinched by the moon, it shows that they are planted at the last times of season as the winter get them when they are still in the cultivated land not yet fully ripe. You see them zwo fovhela dwindling and losing the shape.”

This explanation show that the *Luranga* has senses for the season and develop warnings which relate to what human beings do to punish if something is not done properlyl. It is the same if people do not follow the time setting of movement of the day, sunset and moon movements, it happens that warning resembles the human deeds. When they say *u totiwa nga n̄wedzi* and those nails which appear, resemble the interconnectedness of the plant *Luranga*, human being deeds and the ecological calendar with movements of time.

4.3.4. The indigenous uses of *Luranga* that Vhavenda have forsaken

The findings revealed several uses of *Luranga*. However, there are other uses which have been forsaken. Traditional Healers (TH) are the ones who still use *Luranga* yet although to a limited extent.

The finding discovered contributing factors that hinder Vhavenda from using *Luranga* are; Christianity principles, education, plastic materials and enamel materials products, lack of traditional cultivation.

4.3.4.1. Christianity principles

The participants explained about how the missionaries came and discourage people to use *Luranga* for spiritual ceremonies. Findings indicate that rituals and items from *Luranga* product materials such as *ngota*, *thungu*, *khavho* and *zwitemba* were replaced by church holy communions and glass and jugs were used for prayers. The *u phasa* and *thevhula* were outdated to be unchristian as they are founded on *Vhadzimu na midzimu i sili* (ancestor and foreign Gods). The *u luma* rituals as explained the importance of it in the study, through Christian principle it was labelled to be the heathen actions. This was reiterated by participants who emphasised that many people have forsaken the *Luranga* uses due to Christianity rules dominating their culture.

A participant, who is also a traditional healer (TH) said that when he grew up people were warned against doing their own home rituals such *u phasa* and *thevhula*. He stated that western culture affected to uses of *Luranga* and even *zwickumbu* that were used to collect water. All traditional healers were of the view that people felt safe if they only plant *Phuri* for eating the leafy vegetables, but the rituals that should be performed before eating were discouraged and labelled to be demon practices.

Vho-Mutshinya explained; “*When I explain about the ways of our spirituality using Luranga, it makes us to see how colonisation came and remove us from our cultural beliefs. Our traditional ways of farming and cultivation were interfered and regarded as backward. That is the reason why we forsaken eating our indigenous foods, leafy*

vegetables such as Phuri, maranga, dried muphapha leaves. The ways we connected with protocols of muphapha and Phuri were regarded backward and barbaric. In the grocery shops it is difficult to find these foods, most vegetables found are cabbages and sweet chards which are introduced to us by the colonisers. You can find little pumpkin leafy vegetables in certain shops but not all of them. You can find a little bundle of few Phuri, vhuluvha and khavhelo. The other products from Luranga are not sold because people were discouraged by many restrictions that came with Christianity. For example, you cannot find the muphapha that produce gourds of ngota planted at the homestead of the priest. You can find few Christians who plant Phuri vegetables for the purpose of eating. That is the reason why we lost zwitemba, dzingota, and zwitemba zwa tshele.”

These elucidations indicate that the material products such as *ngota, tshele, khavho, tshitemba* are rare to be found in many homesteads. The findings revealed that many people regard those items or materials as unholy. Kirkaldy (2005) argue that through ethnographies of power, the missionaries’ principles were to use heathen labelling, to be against local ideologies, local social and political structures and they interpreted everything as power of satan.

The findings showed that people have forsaken their uses of material products such as the ones mentioned on table 12, and it shows that they have stopped to use due to their association with their spirituality.

A participant who is a teacher, having experiences in *Luranga*, and also a Christianity shares his views regarding the uses of *Luranga* amongst the *Vhavenda*. In reference to the uses of items associated with *vhadzimu* he indicated:

Thivhulawi said: *“ri vha ri na tshele, zwino musi vhone vhono i vhea ri do thoma u divha uri vha i shumisa mini hei yo to rali ngauri ri divha uri i anza u shumisiwa musu hu na ancestral worship, ndi vhona u nga na namusi zwi kha di timatimisa u vhona muthu a natsho na ngota musu vha nayo nga mannda yo govheliwa vha i vhea mudini muthu anga vha shavha linwe divha a ri hu tonga vha a silinga kana ha vha vha vhone vha tshi nga vha khou tanganyisa. ndi pfa u nga hezwi zwithu zwivhili zwi nga dzindela dzindela uri what actually do you want to do with this nga mannda musu vho*

sokou tshi vhea ,nga Tshivenda a ri decorate nga tshithu tshine rari ndi tsha u shumela vhadzimu ngauri a zwi taniwi more especially ngomani ari pretend uri ri khou shumela vhadzimu ri sa khou zwi ita we do it azwi tambwi ngazwo we do it when we want to do it or we stop it if we don't want to do it so arali vhone vha tamba nga zwithu zwine rari hezwi ndi zwa vhunanga”

Findings revealed that the following uses are discarded. I developed a figure 12 which references to what the study found from the presentations of indigenous uses. The table 12 articulates some of the indigenous uses which are forsaken by Vhavenda.

4.3.2.3 Sub-theme: Spirituality significance uses connected with Luranga.	4.3.1.5 Sub-theme: Vessels used to carry essentials of rituals (ngota and thungu)	Table 6: The types of ornaments for spiritual rituals	Table 8: Products from Luranga that are used as items for spirituality ceremonies,
Figure 5. Luranga symbolises a women and motherhood	Figures 4 of Graphic ranges of womenhood encirclements towards Luranga,	Table 5. Different apparatus of zwitemba,	crockeries as food containers and beakers: zwitemba and khavho
4.3.3. Theme; Ecological significance to Luranga is no longer in use	4.3.3.2 Sub-theme: Luranga material products are determined by interrelationship with the moon myths are forsaken.	4.3.3.1 Sub-theme. Ecological planting, reaping and harvesting methods	U luma(bitig taste for first reaping) is vanishing, no longer usually practiced.

Table 12: Indigenous uses which were forsaken

The findings revealed that some of these forsaken contributes to the youth's lack knowledge of the values of luranga in their culture.

Vho-Mutshinya said: “*Many people no longer know what Luranga is, they no longer know the different species of Luranga such as luranga of muphapha. They do not even know that mafhuri and maranga develop from from different luranga species. If you go to cultivated lands people are planting phuri and the muphapha is rare to be found*”.

Vho. Nemavhulani added by saying; “*In cultivated lands people no longer harvest zwitemba and khavho as they no longer use them. Luranga bears maranga and people leave everthing in the field*”.

The participants’ perceptions indicate that people no longer value other uses of Luranga due to lack of knowledge. **4.3.5. Theme: The extent on which *Luranga* is utilised for economic purpose**

This is the third objective of the study, which focuses on the use of Luranga for economic purposes. Many indigenous knowledge systems revivals have been recorded, but the current generations are looking forward for benefits that can generates income.

Figures 5 and 7 shows three factors related toe economic benefits and also opportunities for commercialising Luranga. This will bring socio economic benefits to Vhavenda communities of Vhembe District.

The participants elucidated on how the people are utilising *Luranga* for economic benefits. The findings indicated that the people from rural areas are the ones who are selling few *Luranga* produces. Furthermore, the findings show that there other *Luranga* products are not vendible like other vegetables and other foods from modern crops.

Moreover, the findings revealed that although there are few products from *Luranga* that are being sold, there is no significant income for generations. The socio-economic importance of *Luranga* products is presented .

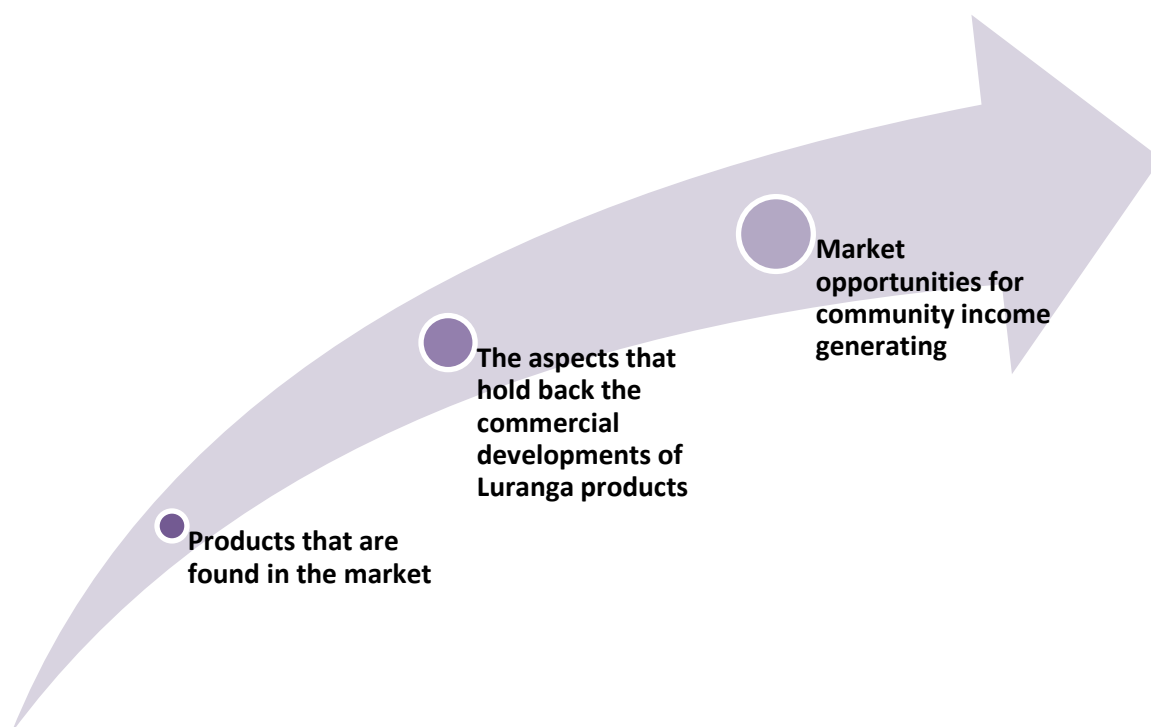


Figure 6: Market standing of Luranga products

4.3.5.1. Theme: Products that are found in marketplaces

The study discovered that the (*masheleni*) roasted pumpkin seeds are being sold. Another participant explained that she even picks up from the local radio in the programme that *masheleni* were recommended for healthy eating. The findings also divulged that butternut pumpkins, which are newly introduced *Luranga* plant type, is vended everywhere. The findings as well revealed that people from rural areas are the ones selling products from *Luranga*.

Vho-Ratshilumela said that:

“People are selling these leafy vegetables. In shops like Spar, I see that if placed on the shelf, it does not stay long, people quickly finish them. They cannot last two hours in the shelf before people quick purchase them. I am telling you, just try to put it there, you will see, people love this (muroho) leafy vegetable.”

The following figure presents selected products that participants pointed out that they are found in the market.

Figure 7. The list of *Luranga* products that are in the market

PHURI: *Muroho wa thanga, mukusule wa mudzungu na vhuluvha and masheleni*):
Infrequent and only found in Spar and Shoprite supermarket

Butternut pumpkins: Found mostly in supermarkets and in fleamarkets

Mabvani: Found in fleamarkets and inside grocery shops.

This discussion pointed out that *Luranga* products are not being promoted and that there is insufficient vending of the *Luranga* in the market. The findings revealed the aspects that hold back the commercial developments of *Luranga* products and formed the sub-theme guided by that component.

4.3.5.2. Theme: The aspects that hold back the commercial developments of some of the *Luranga* products

In the previous explanation about the economic importance, it was noted that there is selection of items that are on market, yet the *Luranga* has many products. There are participants who explained about the obstructing aspects of vending other products from *Luranga*.

Vho-Mukundamago is of the view that:

“The real pumpkins, these ones we know, the one which we cultivate at our homes and cook thophi, no, they are not on sale. They do not sell them because the way of their storage is very difficult. The skin of these pumpkins is not strong like that one of butternut, if you just place it in any way, and not following the procedures, it develops cracks. This pumpkin does not want to be placed down on the ground. When they store them in (tshitangani) traditional kitchen hut, they should be very careful that the place here they and put them where there no moisture and water cannot reach them. If the pumpkins are stored in a (dulu) granary, they build a shelf by logs and plaster the place with mud and smear cattle dung. That is the safe place as it will be on a top place that avoid (mugugumela) moisture from the ground or the floor. Then in the shops it will be difficult to store them, the pumpkin does not need (ho hulugwaho nga semmende) cement plastered place. The other hinderance is that, they are heavy, when one wants to sell them, it need a vehicle to carry them and the price to charge one big pumpkin can be difficult.”

Other participants indicated that the *Luranga* products are not meant to be sold, these products are meant for sharing amongst each other.

Vho-Mutshekwa illustrated:

“ We were not selling mafhuri,we used to give people mafhuri or cook them and give people to eat. Mafhuri were not for sell in the past. Even when you have them at your home, you would not sell them.Nowadays we no longer receive good rain for good harvest. In Tshivenda (indigenous ways of Vhavanḁa) mafhuri should not be sold, they are to be given free. The mafhuri are like tshidzimba, it is not for sale. Same with thophi, you cannot sell thophi. This is the indigenous way of Vhavanḁa, it is the way of the original customs. In Tshinda , when you have cultivated and

harvest your yield you do not sell , you just give other people. It is now modern ways, we have changed our ways of living and may be that why even rain no longer fall well due to undermining our customs and commercialising them for money.”

Approximately all participants explained that *maranga* are not on sale. Participants said that *maranga* do not stay fresh for long time, and on the other hands the children do not know them and enjoy them, people are no longer to eating them.

There are participants who elaborated that the aspect of spiritual connection with *Luranga*, contributed for the less use of the products of *Luranga* and they are no longer valued like other indigenous foods.

Vho-Mutshinyani explicated that:

“When I explain about the ways of our spirituality using Luranga, it makes us to see how colonisation came and remove us from our cultural beliefs. Our traditional ways of farming and cultivation were interfered and regarded as backward. That is the reason why we forsaken eating our indigenous foods, leafy vegetables such as Phuri, maranga, dried muphapha leaves. The ways we connected with protocols of muphapha and Phuri were regarded backward and barbaric. In the grocery shops it is difficult to find these foods, most vegetables found are cabbages and sweet chards which are introduced to us by the colonisers. You can find little pumpkin leafy vegetables in certain shops but not all of them. You can find a little bundle of few Phuri, vhuluvha and khavhelo. The other products from Luranga are not sold because people were discouraged by many restrictions that came with Christianity. For example, you cannot find the muphapha that produce gourds of ngota planted at the homestead of the priest. You can find few Christians who plant Phuri vegetables for the purpose of eating. That is the reason why we lost zwitemba, dzingota, and zwitemba zwa tshele.”

The participants explained about how the missionaries came and discouraged people from using the *Luranga* products such as *ngota*, *tshele* and *khavho* for spiritual ceremonies. And that has resulted on those items associated with the demons. This was reiterated by participants who emphasised that many people forsaken the *Luranga* uses due to Christianity. Rituals and items from material objects were replaced by church holy communions and glass and jugs were used for prayers. An elder participant who is a traditional health practitioner said that when he grew up people were warned against doing their own home rituals such u *phasa* and *thevhula*. He stated that western culture affected to uses of *Luranga* and even *zwikumbu* that were used to collect water. The THP explained that people felt safe if they only plant *Phuri* for eating the leafy vegetables, but the rituals that should be performed before eating were discouraged and labelled to be demon practices.

4.3.5.4. **Sub-Theme: Market opportunities for community income generatiionthrough Luranga**

During the discussion on economic importance of *Luranga*, participants presented the views on how *Luranga* can be enhanced for social economic development in Vhembe District. There is an opportunities for community to generate income from Luranga. However, the participants stated that people have no knowledge of the importance of Lurand to our diets and as sources of income. The participants emphasized the need for community education and awareness programmes on the value of *Luranga*.

4.6. DISCUSSION

Luranga is an indigenous plant that Vhavenda uses for their nourishment, and it play a huge role for the holistic custom up to spiritual level. There was fundamental knowledge that outlined the interplay that *Luranga* act on, which presented holism regarded by the Vhavenda. The Vhavenda people of Vhembe communities honour *Luranga* species of *Phuri* and *muphapha* as the stronghold of their lives. These two species play the role for dimensional functions. Furthermore, there were developments that disturbed or interfere with the use of *Luranga* in its multifunctional, but the participants gave inputs towards reviving *Luranga* usages. It was evidently stood-up that *Luranga* can be of great value for the livelihoods of Vhavenda such as, for spiritual

element, as food security and economic benefits. To reach that level the indigenous cultivation of *Luranga* was indicated as a key element as this plant was understood that its affections begin from seeds preservation till its products and again used holistically This approach was recognised as a constituent for instance in the chapter findings, the trends lead to the vanishing of the mighty indigenous use of *Luranga*. Mainly the religious principles were outlined as such interference for disconnecting people from holistic use of *Luranga* where at the end plenty of food sovereignty and food security that *Luranga* provided is lost. Finally, the feedbacks by participants gave courage that awareness towards reviving and recuperation of knowledge to cultivate *Luranga* is required.

4.7. IMPLICATIONS

Luranga can be of great value for the livelihoods of Vhavenḁa such as, for spiritual element, food security, psychological identity particularly to women valued, delivering material products that are used as containers and beakers or food storages, and can be used for socio-economic reaches. *Luranga* is not seen as a plant alone itself, and women are not seen as figures of only females. The much interplay on respect of *Luranga* on womanhood, thus women's value can be restored through *Luranga*.

4.8. CONCLUDING STATEMENT

The prominence on the conclusion is that according to the Vhavenḁa, *Luranga* is considered beyond the physical plant structure that provide leaves and fruits. The participants shared about the necessities of *Luranga* as element potency for spirituality, womanhood impact, rituals practices at sacred sites, its connection with the moon and the seasons, used as cups and storage containers including the myths and taboos. The information shared by participants showed their interconnections with *Luranga* where it touches religious, spiritual levels and medicinal uses.

4.9. CHAPTER SUMMARY

This chapter presented the data collected from five villages from interviews with the Masingo, Vhangona, Vhalemba and Vhalaudzi clans amongst the Vhavenḁa. The findings are presented and analysed. The main themes that emerged examined how

Luranga is used in holistic ways by the Vhavenda. The sub-themes also emerged where there was a detailed discussion about *Luranga* multi uses. The next chapter would present the evaluation, recommendations and conclusion of the study.

CHAPTER 5

RECOMMENDATIONS AND CONCLUSIONS

5.1 INTRODUCTION

This is the last chapter of the study. It presents the summary, recommendations and conclusions in line with the purpose and objectives of the study.

5.2 SUMMARY OF THE STUDY

The purpose of the study was to explore holistic indigenous uses of *Luranga* by the Vhavenda communities of Vhembe District. Twenty-three participants from five villages were interviewed and the focus group discussions were conducted. Snowball sampling was used to collect data from participants in different villages. The participants were involved in the soliciting knowledge from different clans among Vhavenda, namely, Masingo, Vhangona, Vhalemba and Vhalaudzi.

The research objectives as presented in chapter 1, were as follows:

- To examine the indigenous uses of *Luranga* by the Vhavenda.
- To explore the no longer usually utilized indigenous uses of *Luranga* by the Vhavenda communities in Vhembe District.
- To find out the extent to which *Luranga* is utilized for economic purposes.

These objectives were met through the findings generated during data analyses and the literature review. The qualitative methodology as a research approach employed in this study, helped the researcher to get the perspectives of the participants regarding the uses of *Luranga* and that helped a lot to get the depth of understanding the Vhavenda indigenous uses of *Luranga*.

The study has generated in-depth knowledge, on the importance of *Luranga* to Vhavenda. As presented in the findings, Vhavenda people of Vhembe communities

honour *Luranga* species of *Phuri* and *muphapha* as the stronghold of their lives and these two species play the role for dimensional functions. Furthermore, there were developments that interfered with the indigenous uses of *Luranga* in its multifunctional according to the findings of the study. The assumption was that there is loss of expansive knowledge of the uses of *Luranga* and that researchers have not paid much concentration on its multiple uses, which could be largely contextual in this study.

5.3. Recommendations

Recommendations towards the nutritionists, farmers, sellers in markets places, educationalists, religious practices, and the families to pay attention on the findings resulting from this study. Maseko et al, (2017) identified cucurbitaceae as one of the leafy vegetables that are consumed by VhaVenda but due to their unavailability throughout the year, people are neglecting them for other readily available vegetables. there is need for these vegetables to be recognised in policies for the seed systems.

The study provides the following recommendations:

5.3.1. Nutritionists

Future nutritional studies that examine the actual nutritional benefits, should also focus on the varieties of the indigenous foods from *Luranga*.

5.3.2. Integration of Indigenous Knowledge Systems into Vhembe District Schools

Opportunities should be explored for the integration of Indigenous knowledge systems into Vhembe District school's program of learning. This potential of integration may enhance the development of a curriculum that will enable youth to learn in depth about the holistic uses of indigenous food such as *Luranga*. The opportunities created by this integration may also have the potential to contribute to priority programmes, such as school nutritional programmes. For example, Department of Science and Technology and National Research Foundation paid attention on South African school feeding schemes, this prioritise and promote the nutritious meals for learners,

promotion of nutrition knowledge and healthy eating choices and to use food gardens to increase food production.

Luranga may be a culturally appropriate means of achieving this aim that could be explored in the aims of enhancing National School Nutrition Programme. According to the Department of Education, it is noted that school feeding is an important social protection instrument, but it is not receiving much attention compared to other social protection programmes such Child Support Grant. The recommendation from this study is for educationalists to pay attention based on the strong key notes mentioned above where in each school with assistance from the school governing bodies as they are comprised of elders, *Luranga* can be encouraged to be planted in school gardens to serve for availability of food sovereignty all year round. On that note there may be a transfer of knowledge in practice as learners would be achieving the three pillars mentioned on the school feeding scheme.

5.3.3. Further research on *Luranga* containers as a substitute for plastics

The participants described that *Luranga* containers assist with the storage of foods. They expressed that food could not easily get suppurated, get rotten or to develop mould. Considering that plastics waste as a global environmental concern, it may be worth exploring the utility of the *Luranga* material products of containers. Therefore, *Luranga* products could be used as bowls, plates, and food storages because they are ecological friendly as the damaged ones could take back to the soil for compost. *Luranga* is also an easy recycle material compared to plastics because it can be thrown on soil and decompost.

More research would need to be conducted to identify whether *Luranga* may be a suitable substitute for plastics containers and whether it may even reduce energy demands, such as electricity for fridges to prevent food from rotting.

5.3.4. Revival of traditional cultivation

Considering the benefits of traditional cultivation that have been described in the findings of this study, there is evidence to suggest that benefits, but also urgency of

reviving traditional cultivation of *Luranga*. Traditional cultivation is at the centre of preserving traditional cultural practices and is interlinked to traditional spirituality. To increase harvest, there are various protocols which start from seeds management, planting, reaping, harvesting and storages. *Luranga* is planted together with maize in search of the shade from maize stems and *luranga* produces supliment the staple food among Vhavenda. There are taboos which women are bound to respect them, the reaping of flowers and the traditional methods of handling seeds which should be respected. Participants expressed that this revival of traditional practices may create renewed pathways for agro-ecology, traditional farming systems and contribute to food security. Action-based research is recommended that may assist in the revival of traditional cultivation. It is assumed that traditional cultural and cultivation is interlinked and for this reason the revival of one may assist with the revival of the other. However, this would need to be explored in future research.

5.3.5. Womenhood, intergenerational knowledge transmission and community Identity

The study's findings revealed knowledge about the interrelationships between *Luranga* and community identity. The study recommends is to draw attention on the importance of continuing intergenerational transmission of indigenous knowledge within the family system. The findings revealed that the womanhood play an important role in facilitating traditional practices of *Luranga* in the family and therefore nurtured traditional appreciations and the transference of knowledge within the family. The community bonding of women in relationship to *Luranga* therefore assisted in the creation of community identity, including spiritual identity owing to their specific role in the community. Through the uses of *Luranga* in all its forms (food, musical instruments, ritual ceremonies, planting etc.) within the family, women obtain this traditional knowledge, potentially gaining cultural pride and further serving the intergenerational transmission of community identity. These findings suggest that the relationship between women and *Luranga* may be essential for the retentions of indigenous knowledge on upholding women roles and their importance. Considering these important implications, I am recommending that the opportunities for retention and revival of the knowledge about womenhood identity remains to be explored. This could lead to bring back, for instance, the celebration of heritage where the Vhavenda

communities could celebrate women heritage through *Luranga* during women day in August and the National Heritage Day as in September *Luranga* seeds are planted.

Furthermore, there is need to explore the leadership of women in relation to *Luranga*, as the findings showed much how *Luranga* trails as a leader and continues to hold its identity as participants expresses that woman trails when she gets married. It is indicated on figure 5, when showing the womenhood and motherhood and outlined that a woman is described as a trailing plant, that grows and spread.

5.3.6. Protecting the sanctity of traditional spiritual practices

Religion practitioners should use the findings of the study about footing tools for spirituality ceremonies when looking at the indigenous or traditional religion practises. This recommendation is supported by the South African National policy on Religion and Education (Department of Education, 2003). It is stated in the policy, that the rich and diverse religions in the country should be recognised and identify the contribution which religion can play in the Education. On this note, using the findings revealed about the *Luranga* connections with spirituality, the sacredness of seeds, the rituals associated with the use of *Luranga* products and values attached to *Luranga* materials products. It was indicated that Vhavenḁa cannot use other material in their ritual ceremonies, these aspects can improve learners knowledge in indegeous food.

On families still practicing their indigenous spirituality the findings revealed more knowledge on *Luranga* associations with spirituality and the recommendation is that investments should be made into the restoration of these practices. Further research could also assist in exploring these rituals across the lifespan to support this cultural revival. The findings can be used to limit where the participants indicated that more details about *Luranga* spiritual practices are no longer happening due to forces that side-lined these practices as participants indicated.

6. CONCLUSION

This study revealed the knowledge about the holistic indigenous uses of *Luranga*. The Vhavenda people of Vhembe communities honour *Luranga* species of *Phuri* and *muphapha* as the stronghold of their lives including the other trailing plants that are falls under *Luranga* cucurbitaceae acknowledged in this study. Nevertheless, there were developments that disturbed or interfere with the uses of *Luranga*, the participants gave the depth knowledge about the indigenous of perspective of its uses. The study conclude that *Luranga* can be of great value for the livelihoods of Vhavenda as it is used as a food source, for making utensils and also associated with women social and psychological identity and spiritually associated with ancestors' rituals. Factors related to the neglected uses of *Luranga* were also outlined with identifying the contributing factors. As the end point, the holistic approach is supported by the Afrocentricity outlook, as Molefe (2009) presented in a question that what would be the natural response in the social, psychological, religious and including history about Africans if there had not been intervention of colonialism or enslavement. Therefore, this study generated the knowledge about the holistic indigenous uses of *Luranga*, so that the methodologies that separated knowledge should not compromise the values attached to indigenous food of Africans such as of Vhavenda about the uses of *Luranga*. The study's conclusion is that the African indigenous food should be given an outlook of holistic view. Considering *Luranga*, on its holistic uses by Vhavenda of Vhembe District, *Luranga* has been side-lined since the discourse of facilitation of separating knowledge that facilitated the erosion of so much knowledge and the uses of *Luranga* particularly to Vhavenda. Masekoameng and Molotja (2019) recommend these uses when mentioning how local communities uphold on interacting with the environment, beliefs, stories, rites and rituals which has been a practice that is trasmiited to the generation after generation.

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ANNEXTURE 1: LETTER OF APPROVAL

UNIVERSITY OF VENDA

OFFICE OF THE DEPUTY VICE-CHANCELLOR: ACADEMIC

TO : MR/MS M. MAKAULELE
SCHOOL OF HUMAN AND SOCIAL SCIENCES
FROM: SENIOR PROFESSOR L.B KHOZA
DEPUTY VICE-CHANCELLOR: ACADEMIC
DATE : 12 JUNE 2018

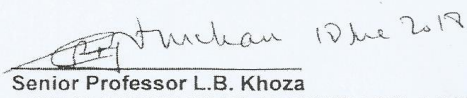
DECISIONS TAKEN BY UHDC OF 12th JUNE 2018

Application for approval of Master's research proposal in Human and Social Sciences: M. Makaulele (9105841)

Topic: "An Exploration of holistic indigenous use of *Iuranga* by the Vhavenda of Vhembe District."

Supervisor	UNIVEN	Dr. P.E Matshidze
Co-supervisor	UNIVEN	Prof. V.O. Netshandama

UHDC approved Master's proposal


Senior Professor L.B. Khoza
ACTING DEPUTY VICE-CHANCELLOR: ACADEMIC

ANNEXTURE 2: ETHICAL CLEARANCE CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:

Ms M Makaulule

Student No:

9105841

PROJECT TITLE: An exploration of holistic indigenous use of *Iuranga* by the Vhavenda of Vhembe District.

PROJECT NO: **SHSS/18/AS/11/2307**

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr P Matshidze	University of Venda	Supervisor
Prof VO Netshandama	University of Venda	Co - Supervisor
Ms M Makaulule	University of Venda	Investigator – Student

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: July 2018

Decision by Ethical Clearance Committee: **Granted**

Signature of Chairperson of the Committee: 

Name of the Chairperson of the Committee: **Senior Prof. G.E. Ekosse**



University of Venda

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ANNEXTURE 3: CONSENT FORM

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by I, Makaulule Mphatheleni, about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number:
- I have also received, read and understood the above written information (*Participant Letter of Information*) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerized system by I.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

Full Name of ParticipantDateTime

Signature

I, Makaulule Mphatheleni herewith confirm that the above participant has been fully

Informed about the nature, conduct and risks of the above study.

Full Name of Researcher Date.....

Signature.....

Full Name of Witness (If applicable) Date

Signature

Full Name of Legal Guardian (If applicable) Date

Signature.....

ANNEXTURE 5: EDITING AND PROOFREADING CERTIFICATE

mawokomavi@gmail.com
0725948848

Date: 23/02/2023

RE: TO WHOM IT MAY CONCERN

This letter serves to confirm that I have edited a dissertation titled:

**THE INDIGENOUS HOLISTIC USE OF *LURANGA* BY THE VHAVENḌA
COMMUNITIES OF VHEMBE DISTRICT, LIMPOPO PROVINCE**

BY

MAKAULULE MPHAṬHELENI
STUDENT NUMBER: 9105841

I carefully read through the dissertation, focusing on grammatical errors.

Please do not hesitate to contact me for any queries.

Yours sincerely,



Dr B. Moffat

Member, Professional Editors' Guild

*Ph.D, Communication, Master of Social science, Communication, (University of Fort Hare)
B.A. Honours, Literature & Media Studies (University of Venda), B.A. Media Studies (University of Venda).*

Annexure 6: Research questions.

Central Question

What are the uses of Luranga by the communities of Vhavenḡa in the Vhembe District?

1.4.2.2. The supplemental Sub –questions.

In addressing the objectives of the study, the research questions were as follows:

- What are the indigenous uses of *Luranga* by the Vhavenḡa?
- Which are indigenous uses of *Luranga* that Vhavenḡa no longer utilize?
- How is *Luranga* utilised for economic purposes?