

## **Wielding an identity through preserving the existence of edible stinkbugs: An exploration of the linguistic terminologies used in the harvesting of the stinkbugs by the Norumedzo community of Bikita, Zimbabwe**

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### **Abstract**

*The study explores some linguistic terminological utilisations in the harvesting and processing of the edible stinkbug (harurwa) by the Norumedzo community of Bikita district located in the southeastern part of Zimbabwe. The study also seeks to examine how the linguistic terminological utilisations are handled by the community in their everyday experiences during the stinkbug season to enhance their interaction as they engage themselves in the harvesting and processing activities. In the case of linguistics as a field of language study, it appears as though these linguistic vocabularies were an understudied area within Languages and Literature in Zimbabwe. The focus of this present study is to explore some linguistic vocabularies that are used in the edible stinkbug harvesting period and processing as well as to examine the meanings and messages they refer to within the existence of the edible stinkbug in the Norumedzo contextual settings. These observations concur very well with Austin's (1962) assertions about the principles of pragmatics in which meaning and effect of the linguistic terms were analysed to show the ways in which the expressions represented actions and how they are intended to make meaning. Since the study assesses the historical and social life hinged on the way they manipulate language as a community, it applies a qualitative approach which captures the uses of an inter-disciplinary application of data collection methods. The main data collection methods employed in this study comprised interviews and participant observation techniques. The core of this study's argument is centred on exploring some linguistic vocabularies that forms the basis of the Norumedzo people's interactions during the harvesting and processing activities to perpetuate the identity, culture, tradition and conserving the heritage of this community. The findings of the study showed that the Norumedzo people possess a very rich historical identity buttressed by owning a weaponry linguistic tool that necessitates stability and continuity of the community. Findings also showed that the selected linguistic terminological utterances utilized by the Norumedzo community perform different functions such as to give meanings to some of the activities the community engage in and constitute a stylistic means of interaction pointing to their identity, history and heritage. By situating the findings of the study within the theory of pragmatics, it makes us understand how language is utilized within given contextual settings. The study concludes by recommending among other issues that human identities, cultures, traditions, and heritage should be preserved and passed on to every incoming generation for the continuity of a preserved cultural heritage and take pride in them being Africans.*

### **Introduction**

The Norumedzo people are a Shona speaking people of the Karanga dialect located in Bikita district of Masvingo in the southeastern part of Zimbabwe. The Norumedzo community is well-known for being home to the edible and the delicate stinkbug (*harurwa*). There are other places in Zimbabwe where these rare insects are also found such as Nyuni and Charumbira mountains east and south of Masvingo town. However, the Norumedzo community is very popular for the edible stinkbugs in that theirs are perceived

as mythical creatures hence the people follow traditional practices of harvesting and in that their stinkbugs are of a mythical identity. Literature has it that theirs are God given (Maredza, 2015). The stinkbug usually descends this area on a yearly basis in April throughout the winter season and disappear usually at the end of August. When the stinkbugs come, they are first seen in the sky by forming a cloud that blocks the sun (*harurwa dzavhara zuva*) and buzzing (*harurwa dzaunga*) before they settle on their usual home popularly known as the *jiri* (thick forest). In harvesting and processing of the stinkbug, the locals have invented some linguistic terminologies that have been in use since time immemorial.

The Norumedzo people make use of these terminological utterances to interpret and give meanings to some of the activities they engage in during the harvesting and processing of the stinkbugs. The terminological utterances the Norumedzo people make during the stinkbugs harvesting period command the identity and pride for the people as they endeavour to preserve their sociocultural heritage. No other place in Zimbabwe where the stinkbugs are found has adopted an orderly and unique manner in as much as the harvesting is concerned. The utilisations of the linguistic vocabularies do not only save the purpose of communication but also enhances possibilities and potentials in situational interpretations and expressing meanings relating to various actions the people engage in during the harvesting and processing of the edible stinkbugs. The linguistic terminologies are the media of instruction of doing the harvesting activities and are deep rooted in the sociocultural history of the Norumedzo community.

The Norumedzo ethnic group invented these linguistic vocabularies to demonstrate and showcase their identity and as a way of preserving their sociocultural heritage in as far as the harvesting can be explored from the Zimbabwean perspective and beyond. The linguistic terminologies embedded in their language are an interaction asset as well as a mirror reflecting their past, identity, sociocultural status and their historical heritage as a unique community. The terminologies such as *kutsotsonya harurwa* meaning killing the stinkbugs by removing their heads by rubbing them against a stone. Killing the edible stinkbugs this way makes them taste delicious unlike those killed by the other method where warm water is used. In addition, killing the edible stinkbugs by removing their heads reduces the number of those that turn black on their abdomen which are commonly known by the term *fuve*. As such *fuves* are found because the water used to kill such stinkbugs would have been more than warm. Hence, their speaking within the harvesting and processing of the edible stinkbugs settings implores a fulcrum of both their sociocultural identity and historical experiences. These linguistic vocabularies form a unique pattern in the harvesting processes suited for this tribe and community. Moreover, the linguistic vocabularies are functional and very usable in transcending the historical experiences of the speakers as a community.

The Norumedzo community has a very interesting and rich linguistic history given that the beginning of the edible stinkbugs story and their coming to the *jiri* (thick forest) is inclined to the founder of the rare insect, Nemeso, who was disowned by his father for being born with four eyes (Maredza, 2016). The edible stinkbugs of the Norumedzo community are quite unique in that the founder of both the stinkbugs and the *jiri* which is the home to the stinkbugs, Nemeso was born with a set of two pairs of eyes. He had normal eyes plus two more at the back of his head. Having this abnormality angered his father as early life beliefs considered that such abnormalities would cause misfortune to the clan. As a result, in those early societies anyone born with such a disability was killed. However, Nemeso was saved by his mother who ran away with him to this thick forest now known as *jiri reharurwa* (a thick forest which is home to the stinkbugs). It is commonly believed in the edible stinkbugs of the Norumedzo community that Nemeso's ancestors blessed him by giving the edible stinkbugs to save him and his mother from hunger and starvation. This gives a rich spiritual historical background based on the founder of both the edible stinkbugs and the *jiri reharurwa*-the home to the edible stinkbugs of the Norumedzo people.

The way the Norumedzo community reinvented and armed themselves with these linguistic vocabularies to suit into their activities of the harvesting of the edible stinkbugs. These linguistic terminologies present a rich communicative history about edible stinkbugs and the community at large. The useful terminologies in the edible stinkbugs of the Norumedzo community fall in line with the view of Akindele and Adegbite (1962 cited in Fatmayin, 2018) who view language as a medium for conveying ideas, thoughts, experiences, and emotions. Thus, the Norumedzo community utilises these terminological expressions largely as a vehicle to communicate their thoughts, worldview and for making inferences embracing the availability of the stinkbugs for their livelihood as a community. Considering these assertions, thus, we are bound to analyse some selected linguistic vocabularies contextualised in the harvesting and processing of the stinkbug by the Norumedzo people.

Both the harvesting and processing are activities that are heavily pregnant with rich Karanga dialect vocabularies of the Shona language spoken by the Norumedzo community and forms a representation of the African heritage. These terminological utterances form texts that are in turn a vehicle reflecting sociocultural activities that are deeply rooted in the Norumedzo ethnic group settings. These are linguistic vocabularies one may want to be aware of if they want to celebrate one's identity which is jealously safeguarded through the African cultural heritage. Thus, this paper seeks to explore and analyse some selected linguistic terminological uses contextualised in the harvesting and processing of the edible stinkbugs found at the Norumedzo village of Bikita district in Masvingo, southeastern part of Zimbabwe.

Several studies on the stinkbug were carried out by some previous researchers but mainly in anthropology, notably, Mawere (2014), Maredza (2019), Mutingwende (2020) and Dzerefos, Toms and Witkowsk (2013) who also studied some vocabularies relating to stinkbugs naming in South Africa. However, this present study takes a new perspective in which the focus is to explore and appreciate some linguistic terminological utilisations in both the harvesting and processing activities among the Norumedzo people of Zimbabwe. This helps us to advance the idea that the kind of harvesting and processing of the stinkbug within the Norumedzo settings are very rich with useful linguistic terms that reflect the ethnic group's identity, culture, tradition, and they help to preserve their heritage as an African people. The way the Norumedzo people handle these activities make them a unique ethnic group among many for history unravels that theirs are sacred and therefore, restricted to the community's traditions for the continuity existence of this rare and mythical insect.

Dzerefos, Toms and Witkowsk (2013) articulate that Vhavenda harvesters use traditional TshiVenda name "*thungulifha*" for stink bugs while Sepedi speakers use the derivative name "*thongolifha*." This means to say the same insect is known by different names depending on the language spoken by the people of the place in which they exist. Hence, in the context of of the stinkbug found in southern eastern Zimbabwe, a province dominated by the Karanga speaking people, the edible stinkbugs are known as *harurwa* in the three places namely Norumedzo, Nyuni and Charumbira. Across the country's major cities and towns where the stinkbug reaches for commercial purposes, it is still known by the name *harurwa*. Stinkbug studies in South Africa also reveal a great deal of the prevalence and taste (Dzerefos, Toms & Witkowsk, 2013). They go on to indicate some of the vocabularies used when harvesting as *dzhovhe* (stinkbugs), the name *thungulifha* resembles bad luck and instead they use *mbilimedzi* to refer to the stinkbug. *Dzama* refers to gravid (having eggs), inedible females that are common from mid-August. This can be likened to *harurwa dzatsotsonya/ harurwa dzane mazai* within the Norumedzo settings which means the stinkbugs have eggs and hence, they have lost taste. Other terms used in South Africa are *fhela* to indicate when stinkbugs are scarce and *mbilimedzi khuluvhali* referring to chillie flavour of the stinkbugs that remain with a stink because they were dead on collection or preparation was incorrect (Dzerefos, Toms & Witkowsk, 2013). This is also found in the Norumedzo harvesting and processing activities. *Fuve* is a term given to the stinkbug with a back /brown chest, a state caused by wrong killing processing method. This is usually caused by killing the stinkbugs with hot water instead of warm water that should be gradually poured on the stinkbugs while steering the insects during the killing. As a result, the stinkbugs that are killed using very hot water turn black/brown on the chest and these are very sour if consumed. If a person eats this *fuve* for the first time he or she can spit the insect because it might be very sour and, in many instances, it conjures tears. It is some of these vocabularies that the current study focuses on as they



are highly utilised by the Norumedzo to reveal a certain level of identity which is not covered by most previous Zimbabwean studies about the stinkbugs. The present study deeply explored some linguistic terms associated with the stinkbug harvesting and processing to get to terms with their meanings in the context of the Norumedzo settings.

### **The history and origin of the stingbug (*harurwa*) in Norumedzo village, Bikita District**

According to Samanyanga (2020) the founder of the stinkbug for the Norumedzo people was the chief's son who was born with an abnormality. The man was born with four eyes and his father disowned him for this abnormality and gave him a piece of land to settle on which later turned to be the current Norumedzo communal lands. Nemeso, as he was known, had four eyes as stated. The stinkbug insects were God-given. Harurwa insects came naturally to cushion Nemeso from hunger as he was an outcast who was made to live in the forest by his father and became the founding father of the Norumedzo village (Samanyanga, 2020). He was given his inheritance in advance by his father in the form of a piece of land now called Norumedzo village so that he could be far away from the rest of his people because of his abnormality of having four eyes. He, therefore, did not have anything to eat and God through the ancestral spirits gave him these insects, not just for momentary hunger satisfaction but as a perpetual source of food and trade (Samanyanga, 2020). Ancient society considered it an abomination for a society to have and keep a child born with a bodily deformity. That was the reason Nemeso was disowned by his father. The harvesting of the stinkbugs in the Norumedzo community is as old as human society itself which thrived by making uses of some linguistic vocabularies that enable interaction and action during harvesting. The linguistic terms used by the Norumedzo people have since evolved as the bedrock of the interactions and actions that the inhabitants engage in during the harvesting and processing of the stinkbug. The harvesting illuminates an understanding and appreciation of some linguistic terms utilisations that are of great value in enriching literature, social cohesion between humans and nature, and cultural and ecological preservation for climatic change as important aspects that are yet to be gainfully realised in Zimbabwean literature and beyond. Insects have been under researched and their importance as well as their complex and intimate relationships with humans was undermined over the years (Raffles, 2012). Raffles (2012, p. 3) had this to say of insects:

...Sometimes after that time but still long before our time, there were insects. For as long as we have been here, they have been there too. Wherever we have travelled, they have been there too. And still, we don't know them very well, not even the ones we are closest to... Who are they, these beings so different from us and each other? What do

they do? What worlds do they make? What do we make of them? How do we live with them? How could we live with them differently...? The stuff of economy and culture... Not just deeply present in the world but deeply there, creating it, too.

What Raffles (2012) says of insects, especially that they are not well researched in terms of their complex and intimate relationships with humans and other beings are what influenced the researcher to carry out this present study to find more on how society interacts with nature to sustain a livelihood. These sentiments concur well with Mawere (2014) who opines that insects such as the stinkbugs, have received little attention from scholars in Zimbabwe over the years. The harvesting and processing of the stinkbug found in the Norumedzo community ushered ground rich in linguistic terminologies that are embedded in this Karanga dialect diction that points to both its cultural values and traditional beliefs. This also forms the community's strong identity which is a core notion which is sought to be explored in this present study which attempts to find the linguistic terminologies interpretations as governed by the contextual settings in which they are utilised.

### **Pragmatics and its germane nature in the Norumedzo stinkbug context**

Pragmatics is the study of how language is used in a specific contextual setting (Adegbite, 1999). Several well-known researchers attempted to carry out research work on the concept of Pragmatics. Notably, these include Morris (1938), Leech (1993), Mey (2001), Yule (1996) among others. Mey and Copone (2016) define pragmatics as a branch of linguistics which studies how language users use their language in social context (2016) while on the other hand, pragmatics is about explaining how we produce and understand everyday but apparently peculiar uses of language (Grundy, 2013). Yule (1996) argues that pragmatics is the study of 'invisible' meaning or how we recognise what is meant even when it is not actually said (or written). These definitions help us to make a wholesome appreciation of pragmatics as a concept in linguistics that enhances our understanding of utterances as understood in the context they are uttered. In addition, pragmatics also make us invoke interpretations from non-verbal or body languages speakers would have used in contextualised settings. To this end, pragmatics further enables us to interpret various meanings of the vocabularies embedded in the interactions and various activities that happen during the stinkbug harvesting and processing. This study also implores us to make an understanding of how language is used as a tool that helps us to speak of the issues that happens within nature and the environment that we interact with as human beings on an everyday lived experience.

Language utilisations within the stinkbug harvesting and processing context, help the Norumedzo community manipulate the Shona- Karanga dialect with eloquence to unravel a great deal of their experiences as a unique community among others. Using language beyond the ordinary language reveals a great deal of stylistics-that is using language in a manner that applies to the community's context pointing to their everyday experiences as a community. The Norumedzo community has a very rich linguistic diction prowess that is highly distinct and firmly suited in the way they embrace the availability of the stinkbug in relation to the sentiments of cultural values and traditional beliefs the community showcases. We note that the linguistic terms used reflect some peculiarities that are rightly fitted in the stinkbug harvesting settings. Linguistic terminologies help us appreciate the lexical, semantic and syntactic formations in the utterances.

Lexical formations are noted in the linguistic terms that the Norumedzo community make use of during the harvesting and processing of the stinkbug which are highly characterized by new words that are not commonly found in the main Shona language conventions and orthography but are those that are deep-rooted in the Karanga dialect. These words rightly fit in the context of the harvesting of the stinkbug in the Norumedzo community. Below is a list of some linguistic lexical terms utilised by the community in the harvesting and processing of stinkbugs. These were collected and gathered through participant observations made by the researcher during the 2021 harvesting season as well as the interviews made with five key informants from the Norumedzo village. The researcher did not divulge his identity to the community members to obtain useful and desired information without the interviewed members felt being prejudiced. From the researcher's interactions with the community members as they engaged in their daily harvesting business and the members interviewed, the researcher collected the lexical items and their semantic realisation below for interpretation and meaning making processes.

*Chi44* referring to an empty perforated plastic paper of a 2kg sugar the harvesters use to put the picked stinkbugs.

*Kupikita jiri* patrolling of the *jiri* (thick forest which is home to the stinkbugs) by the police at night to check for poachers.

*Rusazu* an area where harvesting of the stinkbug was exhausted and now this area is no longer under guard so anyone can go there for a catch of the few stinkbugs that would have remained/left there.

*Kupisa musasa* burning of the shade used as shelter during the harvesting period and this usually marks the end of the season.

*Maoko awora* to the blackish/ brownish colour of palms of harvesters that is caused by the juices the stinkbugs produce as a defensive mechanism.

*Kurova mutoro* a place where there is a concentration of the stinkbugs which is normally found at the centre of the *jiri* (thick bushes)/The last place where harvesting is done to mark the end of the season.

The above words and coinages are a form of linguistic utilisation by the Norumedzo community in the harvesting and processing of stinkbugs. These vocabulary words are very necessary expressions that tell a lot of meanings about the community's harvesting experiences and so show how indigenous languages are crucial in portraying identity, cultural traditions and history to help preserve a people's heritage.

In addition, we also make an appreciation of the semantic realisations that outstandingly distinguish such utilizations from the manner the same words could mean in the context outside the stinkbug harvesting in the Norumedzo community. Some of the utilisation presents us with a situation in which some of the words may share similar phonological appearance with the same words used outside the context of the Norumedzo stinkbugs harvesting. This points to the idea that the meanings may also vary. By having such features, we appreciate semantic extensions in the sense that sometimes identical items are not synonyms but could be words that might express a wider sense of word meaning depending on the uses of the same vocabulary in the diverse world. Outside the harvesting of the stink bug, the word *mutoro* refers to a ritual whereby traditional beer is brewed for rain making ceremony.

In another contextual setting, the same word *mutoro* may refer to a very big task a person would need to carry out/ it is just an overburden task one has to endure. In the context of the Norumedzo stinkbugs, *Mutoro* refers to the big tree located at the centre of the *jiri*. *Mutoro* in other Shona traditions refers to a ritual ceremony commonly known as the rain making ceremony. In the Norumedzo

edible stinkbugs context, the word assumes a semantic extension to explain the happenings in this contextual setting. Moreover, it is on this (*mutoro*) tree that the stinkbugs descent on first when they reappear at the start of every season. Noone is allowed to harvest the stinkbugs from this tree and it is heavily protected by the local police. At the same time, the tree is where the last harvest will be made at the end of each season. Once again the phrase *harurwa dzatsotsonya* in the Norumedzo context refers to the state when female stinkbugs would have eggs and they are no longer tasty while in other contexts the same phrase *kutsotsonya* refers to the shelling of groundnuts. Moreover, *kutsotsonya* can be regarded as a semantic extension for this means hatching of eggs.

In harvesting and processing of the stinkbugs the Norumedzo community adapted and domesticated the Karanga dialect of the Shona language to come up with useful vocabularies that advance their experiences as a community. As a result, the linguistic vocabularies they invented have value addition as well as adding a flavour to the Karanga dialect forming lexical word extension which could not be used to refer to the same things in the diverse Shona speaking communities in Zimbabwe. By so doing, these linguistic



vocabularies are sometimes called descriptive phrases which may occur as translations the Norumedzo community has reinvented. These translations are sometimes known as discourse transfers (Akindele & Adegbite, 1999).

Below are some linguistic metaphors of cases situated in the Norumedzo edible stinkbugs harvesting and processing:

*Kutsotsonya/kupudura musoro*- a killing and processing method of the stinkbugs by removing the head through rubbing against a stone or tree stem. Stinkbugs killed this way are usually not for sale because you cannot kill them in numbers so they are usually for family consumption, and they taste deliciously to the point that even a person eating them for the first time will be enticed to love eating them. The denotative meaning of the word *kutsotsonya* is hatching of eggs as in chickens and other animals that bear young ones through laying eggs. However, in the edible stinkbugs of the Norumedzo community the word assumes a connotative meaning to refer to the killing practices of the edible stinkbugs.

- i. *Kurova mutoro* -marking the last harvest of the stinkbugs by harvesting on an area that was protected throughout the season and this area has a high concentration of the stinkbugs. Once this ritual is done the whole of the *jiri* is open for harvesting by anyone without any restrictions.
- ii. *Kuteyewa nemuto weharurwa*-eye irritation caused by the stink bug juices they produce as a defensive mechanism.
- iii. *Jiri* -thick bushes/forest which is home to the sting bugs.
- iv. *Mapurisa* -local police chosen by the leadership to oversee harvesters abide by the set regulations for harvesting.
- v. *Musasa* -a shelter for the police and traditional leaders built every season using poles and thatch grass to provide warmth since the harvesting season is a winter activity. The thatched grass is used to cover the walls and the roof.
- vi. *Kugumha* -hitting a tree using a stone so that the stinkbugs fall, and a catch is done. In other words, it is the shaking of trees with the intention of making the stinkbugs fall for picking/harvesting. In other contexts, the same word refers to bumping into a person or an object usually by mistake.
- vii. *Doro reharurwa* -traditional beer brewing ritual carried out to for the appeasement of the Norumedzo ancestral spirits as they are believed to be the providers of the stinkbugs and its brewed to mark the beginning of the harvesting season.
- viii. *Kugura ndima*- the apportionment of land within the *jiri* area to issue out to harvesters so that they can harvest in that specific area on that day. It is a process done daily so that harvesting is done orderly.

The above words or phrases are enshrined in the discourses of the harvesting of the edible stinkbugs in the Norumedzo community. The terminologies unlock some very useful meanings in the contextual setting of the stinkbug harvesting. These linguistic vocabularies also evoke a great deal of memories reflecting the identity, cultural traditions as well as the community's heritage. Once again, the community utilizes such terms to perpetuate the continuation and the existence of this sacred palatable insect. We also note that these terminological vocabularies are embedded in the Norumedzo community's lexicon and form very useful ideas through which the people's relations and interactions are anchored on.

### **Value addition of the linguistic terminological vocabularies to language and literature.**

Below are some linguistic vocabularies/phrases that add cultural and traditional value or flavour to the language:

*Muriwo wauya* - (availability of relish) -the arrival of the stinkbugs to mark the harvesting season.

*Harurwa dzaunga* - (buzzing sound) produced by the stinkbugs on their first arrival to mark the start of the season.

*Harurwa dzavhara zuva* - (forming a cloud-like shadow that encloses the sun) on the first day of the stinkbugs arrival.

*Ishe/Mambo weharurwa* - an elderly man chosen by the community leadership to oversee the harvesting of the stinkbugs during a particular season.

*Hari dzeharurwa* - big clay pots used for the storage of the stink bugs before the killing process is carried out.

*Chirango* - a way of presiding over traditional issues in the Karanga cultural traditions such as handling issues to do with the stinkbugs.

*Kusuma* - a polite and traditional way of telling local traditional chiefs of the Moyo -weVaDuma totem around Norumedzo community that the stinkbug season is about to start. It is always blessed or to give it a go ahead by these traditional chiefs.

*Mirandu* - small gifts in the form of the stinkbugs given to the chiefs of the Moyo weVaDuma totem as evidence that the stinkbugs relish (*muriwo*) is back and it marks the start of the harvesting season.

*Muriwo/murivo*- a common word used by the Karanga speaking people to refer to relish. Anything that is considered relish, be it meat or vegetables.

*Kutsvaga kunobva mhepo* - assessing the direction of wind flow done by elders early in the morning every day. The idea is that the direction from which wind will be blowing on any day guides the elders on how the harvesting will be done. So the catching is not done against the wind because the stinkbugs will fly together with the wind so they carry out their harvesting from the direction where the wind comes from on that particular day.

*Chikaranga/kusuma/murandu*- are highly used terms throughout the Karanga speaking people. These words just refer to an acceptable traditional way of handling issues in which the notions of *unhu/ubuntu* are highly observed.

The linguistic vocabularies utilised by the Norumedzo community in the harvesting of the stinkbugs are very significant when one considers the contribution they make to the growth of the Shona language vocabulary and literature. In addition, such linguistic terminological utilizations greatly make the Norumedzo community's edible stinkbugs harvesting look unique and distinct from other places in Zimbabwe and beyond where the same insect was discovered and harvesting is also carried out.

## Conclusion

The selected linguistic vocabularies unpack a great deal of findings. We note that the linguistic terminological utilizations performed a great deal of functions in the harvesting and processing of the stinkbugs. First, we note that they work as representations of utterance actions and they also evoke a wide range of actions done during the harvesting of the stinkbugs. In addition, the linguistic vocabularies enhance interactions among the Norumedzo community members during the harvesting period. They also unravel the knowledge they share about their environment as well as the linguistic and sociocultural conditions of this unique society. More importantly, the linguistic terminologies help us to infer their meanings in the contexts they are utilized. It is also imperative to highlight that the linguistic vocabularies have a bearing on the sociocultural reflections about the stinkbugs in the Norumedzo community's contextual settings. In the Norumedzo, contextual settings, the linguistic vocabularies are very useful and appropriate for the sustenance of livelihood in the form that the stinkbugs provide a delicate relish as well as stand as a source of income for most households in their pursuit of economic sustenance. Once again by looking at how the *jiri* forest is looked after by this community, it goes a long way to appreciate the role the locals play in the conservation and control of natural resources as well as the ecological life for the attainment of a desirable climate change. The study also unpacks that the community is bound by the respect of important cultural values as the harvesting is done by the young, women and men to foster

gender equality. The linguistic vocabularies suit the occasion of use (sociocultural) and the pragmatic ability (knowledge shared) to interpret and comprehend the message (Fatimayin,2016).

As reflected in the above analysis, the researcher concludes that the linguistic innovations highly contribute to form an important aspect of useful discourse that binds the society together as they seek to uphold their identity and heritage. Moreover, the linguistic innovations also help us appreciate various veritable mythical beliefs enshrined in the existence of the edible stinkbug of the Norumedzo area. The terms also implore us to interpret the various meanings and messages concerning various interactions and activities that take place during the harvesting period of the stinkbugs in the Norumedzo community, southeastern part of Zimbabwe. Hence, having a good knowledge about these linguistic utilisations surrounding the stinkbugs existence, harvesting and processing by the Norumedzo community members enhance one's interaction skills that make it viable for one to suit in this particular season and tribe as well as adding flavour to useful discourses that define the identity of the Norumedzo inhabitants, impart behavioral values and *unhu/ubuntu* which are highly enshrined values in the sociocultural settings of the edible stinkbugs in the Norumedzo community.



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