

Musango Mune Hangaiwa

Rock Pigeons in the Bush

(Tiyamurei Baba **Help us, Father** and Ichokwadi Baba **It's the truth, Father** are alternated throughout)

Mwari Baba tine chichemo

God, Father, we have a petition

Chichemo chedu mvura ngainaye

Our petition: Let it rain

Mwari Baba asi isanaya musango ha-a

God, Father, but let it not rain in the bush

Musango umu mune hangaiwa

There are rock pigeons in the bush

Hangaiwa dzakatetereka

Rock pigeons which abruptly left home and are wandering in parts unknown

Hangaiwa idzo ndedzemudzimu

Those rock pigeons belong to the ancestral spirits

Mukadziona musadzibate

If you see them do not touch them

Tangai maenda kuna Nehanda

First go to Nehanda

Mhondoro huru yenyika ino

The powerful, respected ancestral spirit of this country

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Vamp

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Our petition: Let it rain
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Musango umu mune hangaiwa
There are rock pigeons in the bush
Hangaiwa dzakatetereka...
Rock pigeons which abruptly left home and are wandering in parts unknown...

This is another of the band's veiled Liberation Struggle songs. A *hangaiwa* is a [rock pigeon](#) – the word is both singular and plural. The rock pigeons are used to refer to liberation war fighters, who are fighting "in the bush". *Hangaiwa dzakatetereka* means these freedom fighters abruptly left home without saying goodbye, and with no specific destination in mind. They were gone for a very long time, and some were never seen again. It was common practice during the war (that is, [the Zimbabwe War of Independence](#)) to just up and leave to go join the war effort so as to avoid the drama and discouragement that would almost certainly come with announcing one's intentions to one's family.

This song is a prayer for the safety of these soldiers. There is a mix of religions here, as the supplication is directed at both the God of Christianity and ancestral spirits. The latter part of the repeated verse (that is, from "Hangaiwa idzo ndedzemidzimu..." on) is addressed to the white Rhodesian army. They're told that these rock pigeons belong to the ancestral spirits, and if the Rhodesians see them they must not touch them (i.e., kill them.) If they want to touch them, they must first seek permission from [Mbuya Nehanda](#), who was a respected Shona spirit medium. There is an implied threat here: if they were to kill the homeland defenders without permission (which obviously was neither sought nor granted) the *mhondoro* (a powerful and respected ancestral spirit) that Mbuya Nehanda channels would avenge them.

A note on the seeming contradiction between petitioning God for rain, but not to rain in the bush: The singer is asking for rain for their crops and livestock and bodies of water, but also requesting that it not rain in the bush for the sake of the freedom fighters who would have nowhere to hide from the deluge.

Language(s): Shona

Songwriters: Zexie Manatsa & The Green Arrows

Original Album: Waka Waka Selection

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