

Mwana Waenda

The Child is Gone

Waenda, waenda, waenda mwana, haachadzoka

She is gone, she is gone, the child is gone, she is not coming back

Waenda, waenda, waenda mwana, waenda chose

She is gone, she is gone, the child is gone, gone for good

Waenda, waenda, waenda mwana, haachadzoka

She is gone, she is gone, the child is gone, she is not coming back

Waenda, waenda, waenda mwana, waenda chose

She is gone, she is gone, the child is gone, gone for good

Waenda, waenda, waenda, waenda, waenda, waenda

She is gone, she is gone, she is gone, she is gone, she is gone, she is gone

Amaiguru, waenda chose

Aunt, she is gone for good

Amaiguru, mwana wenyu, waenda chose

Aunt, your child is gone for good

Amaiguru, mwana wenyu, waenda chose

Aunt, your child is gone for good

Amaiguru pamba vairamba

My aunt back home used to refuse –

Amaiguru kuti ndiroore kure

My aunt – for me to marry far from home

Amaiguru pamba vairamba

My aunt back home used to refuse –

Amaiguru kuti ndiroore kure

My aunt – for me to marry far from home

Amaiguru pamba vairamba

My aunt back home used to refuse –

Amaiguru kuti ndiroore kure

My aunt – for me to marry far from home

Waenda, waenda, waenda, waenda

She is gone, she is gone, she is gone, she is gone

Amaiguru, waenda chose

Aunt, she is gone for good

Sekuruwee, mwana wenyu waenda chose

Oh, uncle, your child is gone for good

Sekuruwee, mwana wenyu waenda chose

Oh, uncle, your child is gone for good

Guitar solo

Amaiguru pamba vairamba

My aunt back home used to refuse –

Amaiguru kuti ndiroore kure
My aunt – for me to marry far from home
Amaiguru pamba vairamba
My aunt back home used to refuse –
Amaiguru kuti ndiroore kure
My aunt – for me to marry far from home
Amaiguru pamba vairamba
My aunt back home used to refuse –
Amaiguru kuti ndiroore kure
My aunt – for me to marry far from home

Waenda, waenda, waenda, waenda
She is gone, she is gone, she is gone, she is gone
Amaiguru, waenda chose
Aunt, she is gone for good
Amaiguru, mwana wenyu waenda chose
Aunt, your child is gone for good
Amaiguru, mwana wenyu waenda chose...
Aunt, your child is gone for good...

This is a song about marriage. Marriage, in this case, means payment of the bride-price (*lobola*.) In the Shona culture, it was normal for members of the family (both nuclear and extended) to have a say as to whom one should marry. If the family was against it, chances are the union would not happen. An *amaiguru* (aunt) is a female who is (if, like the singer, you are a man) related to you in any one of the following ways: your older brother's wife, your mother's older sister, or the wife of your father's older brother. A *sekuru* (uncle) can be your mother's brother or your grandfather. In fact, your maternal grandfather's male children, and their male children, and their male children... and so on, to generations eternal, are also your *sekuru*.

The child that is being spoken of here is gone for good in the sense that she has been given away in marriage, and has gone to join her husband's family (it is implied that the in-laws are from a great distance away.) The irony is that the *amaiguru* did not want this guy marrying a girl from far away, yet her own daughter went on to do exactly that.

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