On 16th August 2011 Zimbabwe awoke to the news that retired General Solomon Mujuru, aka Rex Nhongo (his war alias) - former deputy commander of ZANLA and Zimbabwe’s first black army commander, husband of the (then) Vice-President, Joyce Mujuru, and long-term confidante of President Mugabe, widely regarded as ZANU PF’s ‘kingmaker’ - had died in a mysterious fire at his home on Alamein (or Ruzambo) farm, in Beatrice, 60 km south west of Harare. In this paper I have two purposes. Firstly I use Solomon Mujuru’s death as way into a discussion of ‘political accidents’ in Zimbabwe’s recent history, in order to explore the efficacies of rumours and the politics of uncertainty that I have argued elsewhere turns, in part, on the excessivity of human materials. The death of Mujuru is particularly useful because the controversies that surrounded it, and the various investigations and official inquest that followed, turned not only on the inconsistencies of different witness accounts, and the woeful incompetence of the police and the fire brigade’s response, but also in a large part on the contested role of a state-appointed pathologist and the obscurities of Mujuru’s burnt remains, which later provoked (unfulfilled) family demands that his remains be exhumed and re-examined. This illustrates how proliferating rumour and dissent can turn on the excessive indeterminacy of material substances, as much as on, or rather in entanglement with, contested narratives and representations. The two are of course intertwined. My second purpose, however, is to explore how the efficacies of rumours and uncertainties provoked by such ‘political accidents’ - which constitute a particular kind of death in Zimbabwe – relate to, illustrate, reinforce, and are in part dependent upon the broader (epistemological and ontological) uncertainties that can surround all death in Zimbabwe. This paper therefore makes a double movement of its own, focusing first on the specificities of a very particular kind of death in Zimbabwe and then adjusting focal resolution in order to explore what these particularities reveal about death in general, and especially about the entangled political, epistemological and ontological uncertainties which suggest that death is, in a sense, never finite, never complete, interminable, and potentially always in the (un/re)making.