



MAPATYA

MANDAZA: Before I met Michael I had no twin, no *mapatya*. What happened is that I had a dream when I was being initiated by an Ndebele *nganga*, Mr. Ndlovu. In the dream I was looking for my brother in the Matopos Hills. I was near the caves at Siloswane. I met people who were coming out of the caves, and I asked them if they had seen my twin brother who is a white man. I went from one cave to another inside the mountain looking for this brother of mine.

Some people said they saw him inside the mountain. So I went inside to find him, but before I found him, I woke up. Michael also was having dreams in America that told him how to recognize his twin, a black man. And Simakuhle, my wife, too had seen Michael many times in her dreams before he arrived. She was told, "One of the sons of this family is coming home." That is the way these spirits work. This is the way it is with family.

So when we met a few years later, we recognized each other. It was surprising, but we had been prepared by our spirits. The way Michael was born and grew up was identical to how I was born and grew up. He almost died when he was born, and I also almost died when I was born.

When I look at Michael's life when he was a street kid without a home, I remember that I did not have a home either. I moved from one place to another, being looked after by strangers. At times I would go without food when I was working for these people. Michael also was hungry. So this *mapatya* issue is real, very real.

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After I initiated Michael, he in turn initiated me. There was a give-and-take—"Do me service and I do you service." That is the way of twins who are *ngangas*. As twins and *ngangas* we have to do the work together to heal the people together. He is healing people in the United States; I am healing people in Africa. When he comes here, we heal together. This is how our spirits operate.

When I first had a dream about having a twin who was a white man, it was confusing. I thought this was an obstacle in the way of my spirits. Generally speaking, Africans do not know that whites have ancestors and can get trance possessed. So when I saw that Michael had some spirits, that white people also have spirits on them, it was quite a shock to me.

When the missionaries came, they said, "Ancestors are no good. They are evil spirits." But to my surprise I see that lots of white people also have ancestors, and they get trance possessed. And there are also *ngangas* who are white people. Now no one can tell me that whites don't have ancestors because I am initiating them, and I am seeing their spirits. It seems possible to me that there are no human beings without ancestor spirits upon them.

As soon as Michael gets trance possessed, I get trance possessed. We work together in trance possession even when he is in America. If Michael has problems in the United States, I can sense it from this far. I think of him immediately and feel depressed. When we talk on the phone, I find out he is having problems.

Before we met there was a missing element in both of our lives. Michael had to be initiated by my spirits, and I also had to be initiated by his spirits. When we met and initiated one another, for the two of us the initiation was complete and this

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missing element disappeared. We were then cemented as *mapatya*. We find it difficult to separate. Now I can say we complete each other constantly.

When I look at twinship, I look at the twinship between all ancestors, both black and white ancestors being the children of God. Twinship creates permanent friendship. When I look in the face of my white twin, I know the rule of colonialism and racism is over.

Let us look at the ancestors: the Zulu ancestors, the Shona ancestors, the Bushmen ancestors. They all come with the same message: that we are one people and we all worship one God. They believe and know they were created by God in his image. If the people everywhere followed that principle, there would be peace today. But we have created divisions and multiple groupings that don't see eye to eye at all. We are confining ourselves into holding cells. We are unfree. There are walls around every home. What are we afraid of—our neighbor? There is no twinship there.

Some people go to Israel to pray. Fine. My people go under a big tree. Does it matter where one goes to pray? It is what comes from inside our hearts. My heart, my behavior, is God's temple. If I give myself up to my God, I give myself up to my ancestors totally and openly. In this way I am creating twinship here—one world united by my actions, not by what I say with my mouth.

If my spirits are your spirits, and your spirits are my spirits, there is nothing more to say. What I've learned from this twinship is very broad. The question is: "Mandaza, how do you treat your neighbors be they black or white?" What does Europe do to their neighbor Africa? What does Africa do to their neighbor America? And so forth.

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This is the way of Grandmother Spider. This is how she makes a web to support the peacemakers. She says, "To complete a true initiation, one has to be initiated by different people. And the different people must also be initiated by other people as well." Michael was not initiated by one person; he was initiated by many people. With me it was the same. I was not initiated by Michael alone but by many other people as well. I was recently initiated by the Bushmen. They had a dream that I was going to be initiated by them. Simakuhle also had a dream that I was to be initiated by the Bushmen. This is twinship in the broadest sense.

This is the desire of the ancestors. They say, "If you become one family, you will solve many problems." If we create twinship in this way, we would not be creating weapons of war. What for? To kill my neighbor?

We can also make twinship with the earth. We can also make twinship with the animals, with the birds. Look at what we are doing to the earth today. It is a dumping place for our poisons. Some nuclear weapons are hidden in the earth. The water and the air are polluted. No wonder we have so many diseases today. They were not sent by God or our ancestors. We are making those diseases ourselves.

We do not own the land; the land owns us. We do not own the universe; the universe owns us. We do not own God or the ancestors; they own us. It is as simple as that. So we must make twinship between these things.

St. Peter was told by Jesus, "If you want to follow me, leave everything behind you and come after me." That was a particular incident, that one—a particular call from God. For most people the demand is not so great. It is simply a matter of realizing who you are and where you came from.

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My way, the same as with Michael and Simakuhle, was like that of St. Peter, and “now, not later,” is what God said. I tried to escape but I couldn’t, and I was taken deeper and deeper into the circle of God’s presence until I had only one response: “Here I am.” One response and one responsibility—to heal.

There was no longer an obstacle I could put between me and this experience of “Here I am.” Nothing at all. That is when initiation occurs, when there is no other place to go, just this place.

Initiation through different people creates this twinship. The twinship is with God and everything and not just between Michael and Mandaza.