

Snapshots of a Wedding

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Wedding days always started at the haunting, magical hour of early dawn when there was only a pale crack of light on the horizon. For those who were awake, it took the earth hours to adjust to daylight. The cool and damp of the night slowly arose in shimmering waves like water and even the forms of the people who bestirred themselves at this unearthly hour were distorted in the haze; they appeared to be dancers in slow motion, with fluid, watery forms. In the dim light, four men, the relatives of the bridegroom, Kegoletile, slowly herded an ox before them towards the yard of MmaKhudu, where the bride, Neo, lived. People were already astir in MmaKhudu's yard, yet for a while they all came and peered closely at the distorted fluid forms that approached, to ascertain if it were indeed the relatives of the bridegroom. Then the ox, who was a rather stupid fellow and unaware of his sudden and impending end as meat for the wedding feast, bellowed casually his early morning yawn. At this the beautiful ululating of the women rose and swelled over the air like water bubbling rapidly and melodiously over the stones of a clear, sparkling stream. In between ululating all the while, the women began to weave about the yard in the wedding dance; now and then they bent over and shook their buttocks in the air. As they handed over the ox, one of the bridegroom's relatives joked:

'This is going to be a modern wedding.' He meant that a lot of the traditional courtesies had been left out of the planning for the wedding day; no one had been awake all night preparing diphiri or the traditional wedding breakfast of pounded meat and samp; the bridegroom said he had no church and did not care about such things; the bride was six months pregnant and showing it, so there was just going to be a quick marriage ceremony at the police camp.

'Oh, we all have our own ways,' one of the bride's relatives joked back. 'If the times are changing, we keep up with them.' And she weaved away ululating joyously.

Whenever there was a wedding the talk and gossip that preceded it were appalling, except that this time the relatives of the bride, Neo, kept their talk a strict secret among themselves. They were anxious to be rid of her; she was an impossible girl with haughty, arrogant ways. Of all her family and relatives, she was the only one who had completed her 'O' levels and she never failed to rub in this fact. She walked around with her nose in the air; illiterate relatives were beneath her greeting—it was done in a clever way, she just turned her head to one side and smiled to herself or when she greeted it was like an insult; she stretched her hand out, palm outspread, swung it down laughing with a gesture that plainly said: 'Oh, that's you!' Only her mother seemed bemused by her education. At her own home Neo was waited on hand and foot. Outside her home nasty remarks were passed. People bitterly disliked conceit and pride.

'That girl has no manners!' the relatives would remark. 'What's the good of education if it goes to someone's head so badly they have no respect for the people? Oh, she is not a person.'

Then they would nod their heads in that fatal way, with predictions that one day life would bring her down. Actually, life had treated Neo rather nicely. Two months after completing her 'O' levels she became pregnant by Kegoletile with their first child. It soon became known that another girl, Mathata, was also pregnant by Kegoletile. The difference between the two girls was that Mathata was completely uneducated; the only work she would ever do was that of a housemaid, while Neo had endless opportunities before her—typist, book-keeper, or secretary. So Neo merely smiled; Mathata was no rival. It was as though the decision had been worked out by circumstance because when the families converged on Kegoletile at the birth of the children—he was rich in cattle and they wanted to see what they could get—he of course immediately proposed marriage to Neo; and for Mathata, he agreed to a court order to pay a maintenance of R10.00 a month until the child was twenty years old. Mathata merely smiled

too. Girls like her offered no resistance to the approaches of men; when they lost them, they just let things ride.

'He is of course just running after the education and not the manners,' Neo's relatives commented, to show they were not fooled by human nature. 'He thinks that since she is as educated as he is they will both get good jobs and be rich in no time . . .'

Educated as he was, Kegoletile seemed to go through a secret conflict during the year he prepared a yard for his future married life with Neo. He spent most of his free time in the yard of Mathata. His behaviour there wasn't too alarming but he showered Mathata with gifts of all kinds—food, fancy dresses, shoes and underwear. Each time he came, he brought a gift and each time Mathata would burst out laughing and comment: 'Ow, Kegoletile, how can I wear all these dresses? It's just a waste of money! Besides, I manage quite well with the R10.00 you give every month for the child . . .'

She was a very pretty girl with black eyes like stars; she was always smiling and happy; immediately and always her own natural self. He knew what he was marrying—something quite the opposite, a new kind of girl with false postures and acquired, grand-madame ways. And yet, it didn't pay a man these days to look too closely into his heart. They all wanted as wives, women who were big money-earners and they were so ruthless about it! And yet it was as though the society itself stamped each of its individuals with its own particular brand of wealth and Kegoletile had not yet escaped it; he had about him an engaging humility and eagerness to help and please that made him loved and respected by all who knew him. During those times he sat in Mathata's yard, he communicated nothing of the conflict he felt but he would sit on a chair with his arms spread out across its back, turn his head sideways and stare at what seemed to be an empty space beside him. Then he would smile, stand up and walk away. Nothing dramatic. During the year he prepared the huts in his new yard, he frequently slept at the home of Neo.

Relatives on both sides watched this division of interest between the two yards and one day when Neo walked patronisingly into the yard of an aunt, the aunt decided to frighten her a little.

'Well aunt,' she said, with the familiar careless disrespect which went with her so-called, educated, status. 'Will you make me some tea? And how's things?'

The aunt spoke very quietly.

'You may not know it, my girl, but you are hated by everyone around here. The debate we have going is whether a nice young man like Kegoletile should marry bad-mannered rubbish like you. He would be far better off if he married a girl like Mathata, who though uneducated, still treats people with respect.'

The shock the silly girl received made her stare for a terrified moment at her aunt. Then she stood up and ran out of the house. It wiped the superior smile off her face and brought her down a little. She developed an anxiety to greet people and also an anxiety about securing Kegoletile as a husband—that was why she became pregnant six months before the marriage could take place. In spite of this, her own relatives still disliked her and right up to the day of the wedding they were still debating whether Neo was a suitable wife for any man. No one would have guessed it though with all the dancing, ululating and happiness expressed in the yard and streams of guests gaily ululated themselves along the pathways with wedding gifts precariously balanced on their heads. Neo's maternal aunts, all sedately decked up in shawls, sat in a select group by themselves in a corner of the yard. They sat on the bare ground with their legs stretched out before them but they were served like queens the whole day long. Trays of tea, dry white bread, plates of meat, rice, and salad were constantly placed before them. Their important task was to formally hand over the bride to Kegoletile's maternal aunts when they approached the yard at sunset. So they sat the whole day with still, expressionless faces, waiting to fulfil this ancient rite.

Equally still and expressionless were the faces of the long column of women, Kegoletile's maternal aunts, who appeared outside the yard just as the sun sank low. They walked slowly into the yard indifferent to the ululating that greeted them and seated themselves in a group opposite Neo's maternal aunts. The yard became very silent while each group made its report. Kegoletile had provided all the food for the wedding feast and a maternal aunt from his side first asked:

'Is there any complaint? Has all gone well?'

'We have no complaint,' the opposite party replied.

'We have come to ask for water,' Kegoletile's side said, meaning that from times past the bride was supposed to carry water in her in-law's home.

'It is agreed to,' the opposite party replied.

Neo's maternal aunts then turned to the bridegroom and counselled him: 'Son, you must plough and supply us with corn each year.'

Then Kegoletile's maternal aunts turned to the bride and counselled her: 'Daughter, you must carry water for your husband. Beware, that at all times, he is the owner of the house and must be obeyed. Do not mind if he stops now and then and talks to other ladies. Let him feel free to come and go as he likes . . .'

The formalities over, it was now time for Kegoletile's maternal aunts to get up, ululate and weave and dance about the yard. Then, still dancing and ululating, accompanied by the bride and groom they slowly wound their way to the yard of Kegoletile where another feast had been prepared. As they approached his yard, an old woman suddenly dashed out and chopped at the ground with a hoe. It was all only a formality. Neo would never be the kind of wife who went to the lands to plough. She already had a well-paid job in an office as a secretary. Following on this another old woman took the bride by the hand and led her to a smeared and decorated courtyard wherein had been placed a traditional animal-skin Tswana mat. She was made to sit on the mat and a shawl and kerchief were placed before her. The shawl was ceremonially wrapped around her shoulders; the kerchief tied around her head—the symbols that she was now a married woman.

Guests quietly moved forward to greet the bride. Then two girls started to ululate and dance in front of the bride. As they both turned and bent over to shake their buttocks in the air, they bumped into each other and toppled over. The wedding guests roared with laughter. Neo, who had all this time been stiff, immobile, and rigid, bent forward and her shoulders shook with laughter.

The hoe, the mat, the shawl, the kerchief, the beautiful flute-like ululating of the women seemed in itself a blessing on

the marriage but all the guests were deeply moved when out of the crowd, a woman of majestic, regal bearing slowly approached the bride. It was the aunt who had scolded Neo for her bad manners and modern ways. She dropped to her knees before the bride, clenched her fists together and pounded the ground hard with each clenched fist on either side of the bride's legs. As she pounded her fists she said loudly:

'Be a good wife! Be a good wife!'