these dogs are to the Hottentots because their countryside abounds in wild and vicious lions, leopards, tigers and wolves, and other beasts of prey. One cannot blame them for being well-disposed towards dogs, who keep watch at night so that no Hottentot is ever attacked in his hut. How can one then say that they lie around the fire like beasts when it appears that the dog is their most vital household commodity and deserving of every comfort?

They certainly don't deserve much on account of their looks, from which all beauty is absent. They appear more like a fox than a dog, with a pointed muzzle, sharp ears, a long thin tail which drags behind and a black and grey coat. I must admit that when I see one of these dogs I can't find anything lovable or friendly about them. But if one takes the good qualities they share with all dogs into account then one realises that they do the same services for the Hottentots as a European expects of his dog and they deserve all the respect and liking that they have for them.

The Hottentots are very attached to their household goods, all of which they keep inside, like the dogs. They consist mainly of the karosses, bows and arrows, assegais, kieries and pots mentioned earlier. I don't deem it necessary to say anything about them now, as more will have to be said later concerning their arrows, assegais and handwork.

One is amazed in these low huts that with all the sticks and skins smeared with fat, lying and hanging about, and the fire in the middle, the huts never seem to catch fire. I thought at length about this and at last was forced to ask for the reason why this never happened. They merely laughed at me as though to indicate that I knew the answer anyway. When I mentioned the well-known Heathen or gypsies who did the same in farmers' barns without causing any fires, they just became obstinate and said I knew very well why. To this day I wonder how it is done. I know they are unaware of the root sold by the Gypsies to guard against fire disasters; so what they use is unknown as they don't bury anything in the ground or carry out any other ceremonies. Perhaps when they dig their holes they use special words which they would be reluctant to divulge to any European.

Enough has been said about the details of the Hottentot houses. I have no doubt that the Reader will have realised that even in a small and simple dwelling there is satisfaction and peace, greater perhaps than in an elaborate palace. One will never hear quarrelling in the former. If there is any difference of opinion between husband and wife or other inmates of a house the troubles are discussed under the wide heavens, in the presence of all, settled and laid aside. If we only handled such troubles in this way the advocates would have less to do and the Chambers of Justice would not have so much to deal with that is painful and sad.
All that remains, as I promised, is to say something of their villages and their structure. Towns they do not have and even laugh at the Europeans and any other nation over their methods of laying out straight streets, lengthwise and crosswise. They build their villages in a circle, each house adjoining the next so that when the circle is completed there is a large open space in the middle. I have said before that at night they drive their sheep into this area to keep them safe from wild animals, and also they put their oxen and cows round the outside attached together in two's by the right hind feet. I have seen all this in the many kraals I have visited. Mr Vogel says that at night they burn fires round their huts to ward off the wild animals. Now, if one sees a village at night in which many people are living together, apart from fires in the huts, one will not see one spark outside them. On the other hand where there are two or three huts together and a small number of cattle one will see a fire outdoors right at the entrance to the huts, because wild animals fear the shine of the fire. If I remember correctly, when I visited Chief Knapkoek where there were few people living together, but who had many cattle no fire was made. The cattle were driven near to the huts and surrounded with branches and foliage and watch was kept so that if a marauding beast came near, the people and the dogs would drive the animal away with shouting and barking.

Mr Boeving defines the number of houses required to make up a village too narrowly in his curious description of the Hottentots. "Fifteen and more huts make up a village which they then call a kraal." He may be thinking only of the villages under the Table and Lion's Mount, and it is quite apparent that he has never been inland and seen a typical Hottentot village. Most of the villages are very big and if there are a lot of cows and sheep tethered in the outer area and outside as well it is very difficult to make an accurate estimate of the number of huts in a village. Also, a large kraal does not stay in one place for very long as the grazing soon becomes scarce and the people then have to move on. It is fairly certain there are nearly always more than fifteen houses. It could be a small village in which only eighty, ninety or a hundred people lived; young and old. Although it is apparent, as has been said before, that the Hottentots have at the most five children because of their methods of child-killing.

It would be unnecessary to say any more about their villages now. My previous chapters have told of the pots and pans, knives and spoons, and enough is known about them. In my next chapter I shall tell with pleasure of their weapons. I hope in closing that the Reader has been given a pleasing account of these matters.
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