intention is that it will not exist longer than a few more years, but residents who have invested in a home there are hopeful of a reprieve which could come with incorporation into KwaZulu. Despite falling within the Durban municipal boundaries, the settlement appears to be governed by traditional tribal custom. Land is allocated to a family by the local “induna” upon receipt of R60.00. This is not a rental and no rental is paid but is a non-refundable fee payable only once upon settlement.

The Winterveld area was originally set aside for black ownership as early as 1936 when it was divided into five and ten morgen plots. With the implementation of Group Areas legislation, blacks were moved to Winterveld from such townships as Lady Selborne and Eastwood in Pretoria, thus increasing housing pressures. The original land-owners in Winterveld were able to take advantage of this to their benefit and let out small parcels of land to tenants. Presently rentals stand at between R7 and R10 with the tenant building his own house. Although Winterveld now falls under the jurisdiction of the new Tswana state of Bophuthatswana, the composition of its population encompassed the full range of South African ethnic groups and many marriages have occurred which cut across traditional ethnic divisions.

Kromdraai was a largely Sotho community which fell within the new Tswana state of Bophuthatswana. It began when, in the early 1970’s, confidence tricksters “sold” rights to this land, previously used as common pasture by the Tswanas.

Squatter dwellings

With little exception Crossroads was comprised of Xhosas, who originated from a society capable of achieving high standards of housing using the natural materials about them: the grass, the rocks, the soil. In their rural communities all members, from the youngest to the oldest had the skill to build their own homes. When however they were transplanted to the sandy environment of Crossroads, the natural materials about them were now unsuitable for housing. As a result they were forced to seek out other “found” materials, in this case, the cast-offs of a consumer society: the tin, the cardboard, the timber of packing cases.

This does not mean that their homes lacked charm or were dilapidated; quite the contrary in fact. It does mean however that in using new materials in a new environment, they had to find new solutions to new problems of construction — such as elevating the floors from the ground to prevent water seepage in winter when Crossroads becomes a mud bath; such as inventing the chimney when one was not needed before in the rural environment; such as setting a window into a corrugated iron wall.
a. House at Crossroads.
b. Row of houses, Malukazi.
c. House at Winterveld.
d. Courtyard house at Winterveld.
a. Window opening: Crossroads.
b. Doorways: Malukazi.
c. Rainwater guttering: Winterveid.
d. House unit orientation: Kromdraai.
In such surroundings, familiar materials and objects were given new functions and significance: plastic milk carton carriers turned upside down became doormats and mud-scrapers, coat-hangers became radio aerials and empty food tins become roof gardens. Because the summer temperatures in the Cape can reach 33°C and over, corrugated iron houses become unbearably hot. They also lose heat quickly in winter and methods of insulating the walls had to be found — in this case the cardboard of packing cases usually wall papered over with uncut sheets of food tin labels or old newspapers.

Malukazi's population, like Crossroads, was homogenous, being largely Zulu. Like Crossroads, the people of Malukazi also came from a rural environment capable of achieving high standards of housing. The similarity ended there however for whilst the dune-land of the Western Cape proved to be totally sterile for building purposes, the land of Natal was not and the Zulu of Malukazi were able to practice their own traditional skills and technologies. Adaptations had to be made however to compensate for the shortage of roofing grass and of rubble for wall infill. Thus most of the dwellings here were roofed with timber or reject malthoid sheets whilst for wall infill the people improvised by filling empty beer cartons with soil and used these to replace the rubble needed.
In contrast Winterveld and Kromdraai needed to make little or no concessions to greater urbanization in their dwellings' building and form. In both cases the highveld horse was the predominant form, the walls being built in sun-dried bricks bonded in earth and plastered over with daga. Due to the insecurity of a squatter community the usual problem of holding down the roof sheeting without nailing it through were encountered and some ingenious solutions provided. In Kromdraai the direction of the cold winter winds was a major determinant of orientation whereas, in the milder north, Winterveld showed no such concerns.

Perhaps the major achievement of both Winterveld and Kromdraai, in architectural terms, was the development of a modular dwelling which was able to grow and extend with the owner's needs and means. Although the highveld or lean-to house is found almost universally on the highveld region of Southern Africa, in rural areas there is generally no shortage of land and therefore no reason for the dwelling to seek greater compaction of plan. Within the "urban" environment of both Winterveld and Kromdraai and in the context of squatter poverty, there were pressures which generated economy of construction and therefore encouraged the growth of an organic house.

Thus it was found that the structure began as a single-roomed unit; that as the family grew a wing would be added to form an L-plan; and that as either a grandparent joined them or the need for more space arose the house could move to a U-plan. Ultimately, in many cases recorded, the open courtyard would be roofed over to give a covered verandah. Other variants of plan development were recorded which however could all be traced back to an initial one or two-roomed unit.

Basic services

Human society, with its growing awareness of medication and basic hygiene, has come to realize that although the provision of drinking water and the disposal of human waste are part of essentially the same cycle of life, the two should of necessity be kept separate. In rural society where water is obtained from rivers or wells and the waste is either scattered or disposed of in pit latrines, the chances of pollution are minimal and not dangerous to life. When however the same rural methods are applied in an urban situation not involving one or ten families but thousands, then the problems of hygiene do become very real.

Crossroads being considered an emergency camp probably boasted the best facilities of the four settlements. Water from the municipal supply was free and available at six strategically sited points. Waste was removed twice weekly by a municipal bucket service.

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The other areas were not as fortunate. Malukazi's waste was disposed in pit latrines, but the water supply, although municipal and free, was from a single 150 mm diameter pipe and queues of up to four hours developed. Despite the fact that Inkatha officials controlled the water point, friction did occur and recently a man was stabbed to death by the women when he attempted to bypass the queue. In Winterveld, waste was similarly disposed of in pit latrines but the water points, although plentiful, drew from boreholes. This means that with time and considering Winterveld's concentrated population, sewage must ultimately seep into the water table. There is presently a rising incidence of stomach disorders among small children and there are fears that this may already have occurred.

The supply of water proved generally to be a source of friction. In Winterveld, where the water supply was controlled by the landlord whose land it was, the charge was 7c per large drum. At Kromdraai it was controlled by the Tswana population who levied the Sotho squatters either 7c per drum or R1 per month. At Malukazi, those who could not afford to wait four hours for free water could purchase a drum for 10c from the Indian trading store. In each case the squatters resented that people should take advantage of their poverty and antagonisms of a social/ethnic nature were often expressed.
At both Winterveld and Kromdraai the water shortage had an architectural
response in the form of, at times, quite complex systems of gutters
designed to guide every possible drop of water into the house’s reservoir.

**Economic Infrastructure**

Perhaps one of the best yardsticks in assessing the quality of life achieved
within a squatter community is the degree of development of its internal
economy, what some researchers call the “informal economic sector”.
This involves not only the products of home industries which would find a
market outside the community but also the activities which service the
needs of the residents and circulate the money within the community itself.

If economic activity is a measure of “community” then Crossroads ranked
high on the list of candidates for that title. The degree of industry and
commerce in the settlement was evidenced by the proliferation of signs
advertising everything from funeral services to a transport agent to the
Transkei and Ciskei; from motorcar spares to spring chickens. Hawkers
sold their wares ranging from brooms to batteries to suitcases; a number
of cash stores attached to dwellings supplied basic groceries such as
tinned food, sugar, flour and paraffin; at least two photographers ran
flourishing studios and manufacturers of ladies’ shoes and steel trunks
suitable for railing goods back to the Transkei sold their goods almost
entirely within the community. Second-hand goods were sold by people
specializing in clothes, furniture and football boots and in mid-afternoon
when the first workers returned, women manned stalls selling raw,
marinated and pre-cooked meat.

By comparison the other communities were dull and staid. At Malukazi a
shopping mall of stalls flanked the main road, vending mostly meats, fruit
and vegetables although footpath intersections within the settlement were
also beginning to sprout small cash stores. Fringe activities such as a
barber and sangomas were noted as well as the enterprise of a woman
who, having received a loan from the KwaZulu Development Corporation,
had purchased four knitting machines and now employed women to
produce knit garments which were sold both locally or through the O.K.
Bazaars.

Prospective merchants at Winterveld laboured under the disability of
having to obtain hawker’s licences from a Bophuthatswana Government
reluctant to issue them and a police force who regularly cracked down on
unlicensed traders in an effort to prevent the community from establishing
an economic backbone which would make its existence feasible.
Nonetheless garage mechanics, tailors and hawkers plying their trades
a. Vending pre-marinaded meat: Crossroads.
b. Funeral undertaker's agent: Crossroads.
c. Food stall: Malukazi.
d. Animal husbandry: Kromdraai.
a. Church building: Crossroads.
b. Drinking beer in a shebeen: Crossroads.
c. KwaNoxolo School: Crossroads.
d. Interior of a classroom: Winterveld.
were recorded. Kromdraai when visited in May 1979, was a community in hiatus. Residents knew that their removal to the site of their new homes at Onverwacht was but days away and no evidence of trade or manufacture could be found.

Social services and facilities

Another generally regarded measure of "community" is the ability of a settlement to provide for its social infrastructure — education, religious worship, entertainment and places of community activities.

Crossroads included within its confines two schools. One, the Kwa Noxolo school was built as a self-help project by the community in collaboration with University of Cape Town student groups and the Urban Foundation and doubled up as a social centre and offices for the committees which ran Crossroads. Churches were active in the area and several also functioned as schools and creches during the day. Facilities for entertainment were virtually non-existent and many of the settlement's social functions took place either in the numerous shebeens, who also brewed their own beer, or in the street which often became an extension of the internal living space.

Few parallel developments were recorded elsewhere. A small creche begun in conjunction with the Council of Churches in Durban was found at Malukazi; two schools, junior and senior grades, had at one time operated within Kromdraai but at the time of the visit had closed in expectation of the impending move; a cinema was under construction at Winterveld and several schools operated within the community. In the latter case however education had become a point of contention as on the one hand the Bophuthatswana Government insisted on the official language, Tswana, being used, and on the other, the cosmopolitan mix of Winterveld opposed this.

The future: an assessment

The question must inevitably be asked: what is the future of Southern Africa's latest generation of squatter settlements? Judging by current official policy statements emanating from Pretoria, the future looks bleak. The reprieve won by Crossroads in 1979 was soon proved to be a piece of official "doubletalk"; Malukazi is only scheduled to survive a few more years; Kromdraai no longer exists, and Winterveld is at the centre of a wrangle between the governments of South Africa and Bophuthatswana, with neither side wishing to take responsibility for the ensuing mess. Yet, in terms of quality of life achieved in these areas both Government and professional man have much to learn. Present Government policy is to impose a solution based on the tried (and rejected) Soweto house
prototype. Current professional thinking is in terms of sub-economic mass housing and high-rise flats. The evolution of Crossroads, Winterveld and Malukazi show both to be equally wrong and outdated. Man, given the proper supporting infrastructure, can build adequate dwellings and create an environment fit for life without the help of legislator, architect or planner.

Perhaps final judgement should come from the younger generation of squatter camp residents now growing up within them. The economically and socially vital Crossroads has children if not in the pink of health, certainly far from the threshold of starvation. By comparison we witness the miserable and dejected conditions of the children living in the coloured squatter areas of the western Cape, their community’s spirit broken, shifted from pillar to post and hounded from the sand dunes to resettlement camps and thence into council flats they cannot afford, thus returning to the dune shacks a few months later only for the cycle to be begun all over again.

Tragically the energy and vitality that is represented by South Africa’s squatter settlements is bound inevitably to be crushed, dissipated and wasted and unless the ability of people to make their own houses and communities is recognized, South Africa’s birds will keep on coming back.
CHAPTER 23: THE FUTURE

"I worked for the earth and turned the clay
With a strong heart and steady hand,
Seasons wheeled across the sky,
I turned around and found
That I was old . . ."
Johnny Clegg
Sipho Mchunu
Juluka 1979

It has become increasingly obvious during the course of this study over the past four years, that factors related to politics, aspirations and lifestyle are today doing more to shape the future of our vernacular than culture and economics ever did in the past.

While the rural builder on the one hand aspires to the aesthetics of urban dwellings, being representative of a better quality of life, the urban resident is undergoing a total rejection of his rural roots in an over-reaction to political ideology. Thus any person who looks to the vernacular as a solution to this country’s housing problems is likely to be discredited before a start is even made.

On the other hand wattle and daub construction has become identified in official thinking with “squatter housing” and squatters have been actively legislated against in this country for over thirty years.

But perhaps the greatest threat to our vernacular heritage comes from the blind borrowings of false values and aesthetics. The plastic garden gnome, the flight of china ducks across the living room wall, the pseudo-stone concrete pillar painted red (or blue or pink or yellow . . .), the brand new electric fridge in an area without electricity — these are symbolic of the knick-knacks of a consumer society whose outward trimmings are being adopted in a blind seeking for its more real benefits of better education, medication and secure existence.
The transient nature of vernacular architecture does not lend itself to its own preservation through the very nature of the materials used and texture achieved. The lifespan of a rural dwelling can, with maintenance, exceed forty years but is more likely to be less than ten and the creation of open-air museums can at best only create life-sized models giving little idea of lifestyle, and at worst, become tourist traps degrading to visitor and visited alike.

Perhaps the one factor which will ultimately give vernacular architecture a reprieve is the economics of housing in a world where housing is rapidly becoming an expensive and scarce commodity. With the world’s population following an exponential curve of natural increase, in the late 1960’s United Nations agencies calculated that between then and the year 2000 A.D. mankind would have to build as many dwellings as have been erected during the course of recorded history.

As most of the world’s developed countries have reached a zero and in some cases even a minus birth rate, the bulk of this growth will have to be borne by the areas with the largest population growths. Most of these are located in South America, Africa and Asia and come within the current definition of “Third World” countries. It has been estimated that Asia alone requires 7,000 new dwellings daily to cope with
present population growth; the equivalent figure for Africa is 2,000.

Coping with the natural expansion of the population is only part of the problem. In most cases the pressures of future growth are aggravated by an existing housing backlog which can only be described as monumental. Former United Nations adviser Charles Abrams tells of Calcutta which, in 1969, had 600,000 of its population who ate, slept, defecated and made love in its streets for want of proper housing.

South Africa too has its housing problems as a growing modern economy has in its turn brought about a rapid growth of urbanization. The present housing backlog for Soweto alone has been estimated at 100,000 homes which at the current rate of R4,000 per basic four-roomed house would mean an expenditure of some R400 million — the national budget of a small African nation!

In these terms it will be seen that the problem of housing is largely one of resources and perhaps it will be only when the economic realities of the country are balanced out against the social problems, that the processes of vernacular or self-help housing will once again come into their own.

Finally a question that should be asked but which I have not chosen to answer till the very end is: "What is the value of a study such as this?" The answers should not be difficult to find for the readers whose imagination has been fired by the richness and variety of the material I have now laid before them. In colder and less emotional terms however the value of this research lies in the fields of scientific recording and architectural reality.

The rural vernacular is, sadly, a vanishing heritage which deserves to be recorded for posterity. Up to now it has been the business of ethnologists, archaeologists and anthropologists, who have dug in the rubbish heaps, measured its artifacts and catalogued the language noun-groups. Very little if anything has been done to record it as an architecture and a technology and the work of reconstructing past household and settlement patterns has been a difficult task full of assumptions. It is hoped that future generations of researchers will be able to look to this work as a guideline to be improved upon and refined and use it as a measure of what had been built in our rural areas in this period of time.

As architects we should be involved with the problems of our society. One of these problems is the provision of housing on a large scale, cheaply and without the loss of identity and the monotony which has been a feature of past solutions. Rural architecture has much to offer the architect and I believe that many of the solutions required to face this country's future realistically are to be found at a grass-root level of society.
Beschryving van de Kaap de Goede Hoop;

BEHELZENE

Een zeer omstandig Verhaal van den tegenwoordigen toestand van dat vermaarde Gewest, derzelfde Gelegenheit, Hess Sterkte, Regerings-schoon, Uitgestrektheid, en onlangs ontdekte aanliggende Landen;

NEVEN:

Een gemoedige Beschryving van het Klimaat en Aard van dit Landschap, van derzelfde DIEREN, VEGETATIEVE, PLANTEN, en ELDEN, mogelijks vergelijkbare WONDEREN in NATUUR, door te Luken onthuld;

Waar hy nog komt, een meer nette en uit eene onderwissing opgemaakte Beschryving van den vroegleg der HOTENTOTTEN:

VERVATTENDE

Een merkwürdige Bericht van derzelver Tijd, Geschiedenis, Kaapse-ontdekkingen, Gewoonten, Muziek van Toneel; en het onderhoud, al meer eene onderhanden Wateringen aangaande de Zeden van de Noodige, door verhaalt van de Colonie en Europeesche bevordering; ingemengde Beschryving van de Gewesten vinden.

Aller, geduurande een lang verre van de gewilde Kaap, saen waarde herbevestigt

DOOR

PETER KOLBE,

Meden der oude Konin, door een vermaarde Meester, met Boeing van verhuyzen van zijn en Wijk-Café Maas NIKOLAUS WITSEN, Regeraerde der Staet Amsterdam, bij het opgaan van dit, en met Maltese en Verenigde Ophrijzing, van de Kaap geschiedt, en alzoo doorhouden van Stoffen en Opleiding, in een

Zwarte Rok en tot zijne Hoof in Stevige van witte Stoffen

Met kauwer, nieuwe en oude Kusten en vele Pioniersbouwingen opgebouwde en verlucht

EERSTE DEEL.

TE AMSTERDAM,

By BALTHAZAR IJAKEMAN, 12. d. C. XXVI.
APPENDIX A.
"CONCERNING THE HOTTENTOTS' HOUSES, VILLAGES AND THEIR HOUSEHOLD GOODS"

Peter Kolbe "Naaukeurige en uitvoerige beschrijving van de Kaap de Goede Hoop" vol. 2, chapter vii. Amsterdam, 1727.
Translation from the original Dutch by Mrs Yvonne Garson, Africana Library, University of the Witwatersrand.

Now that the Hottentots, as described before, having put on clothes and allowed themselves to be seen, without fear, and also having admitted one to their regular meals so that one has been able to partake of their food and drink and delicacies, so it can be assumed that they will be eager to allow their palaces (sic), houses, villages and household goods to be examined inside and out. They will however, need assurance that one will not become covetous and take anything away, as it is not their custom ever to steal lightly from anyone.

The reader will realise with the first glance that these houses and villages compare in their attractiveness and neatness with their goods, delicacies and clothing. One must agree with Boeving in his curious Beschrijving en naarict van de Hottentotten p. 5, that the houses look like the baker's ovens seen in the middle of German villages, but not like haystacks as well, as Boeving also says, because the average haystack ends in a point at the top, and is much higher, like a palace.

Because these houses have no foundations or walls of lime or stone, a mason would not be able to find work. They are also not made of heavy hewn timbers laid close together and packed with moss or flax to keep the wind out, so that a carpenter, likewise, would not do well. However Boeving, in his Tienjarige Oost-Indische Reis, p. 72, says that among other things, they use straw in the making of their houses. But you certainly
won't find a stalk among them because before the arrival of the Dutch no corn was sown or harvested, so there was no straw in the land.

Mr Vogel, mentioned earlier, describes the Hottentots' huts very well except that he also mentions straw and reeds, which were not used, as was said before. He says: “the huts in which they lived were made of reeds or straw and look like baker's ovens. In these they creep through a long passage and about ten or eleven of them sleep in such huts.” P. Tachard (French priest), is also misinformed by the much-quoted Latin account of the Sonquas nation, for he says that they make their dwellings underground, although some live in houses. See his *Siamese Journey*, p. 97. Certainly in all that I have observed I have never seen or heard tell of such holes in the ground. So one has to conclude that the whole idea is an utterly fabrication by those who take pleasure in misleading strangers.

He (Tachard) is even more deluded when he says that all the nations are divided into hunters or shepherds; the truth is that they understand both hunting and the shepherding of animals. He says of the hunters that they live in caves and subsist on what they kill, and that the shepherds live in their huts and survive on their cattle and milk foods. Some person must have told him of this for in his entire *Journey* one won't find that he ever visited the Cape interior or that he ever saw any caves. In the same way he was misled, this time concerning the Bushmen of the interior, who also do not live in holes or caves. They have to live separately from all the others to avoid being beaten to death.

Mr Boevig also becomes inaccurate when he asserts that it is the women alone who seem to be the builders, and describes far more material than they could ever use. “Long sticks are stuck into the ground in a circle, tied together at the top and then covered with grass, shells, stones and various animal hides”. I have seen at least a thousand of such houses and I have never come across one covered in grass and least of all stones, which the thin sticks could never support. I will tell the reader in the following simple terms how these houses are built. The building materials for a house consist of sticks about as long and as thick as the handle of a hay-fork, or longer if they can be found. These are cut by the men and carried home by them and the women. They also go along the river-banks and collect rushes, which they take home and leave in the sun to dry. Thus they use whatever is to hand.

When the rushes are sufficiently dried the women weave mats, so thick that no drop of water can seep through, and around each mat they make a seam as thick as a little finger. When they have enough of these they begin to build the house with great industry so that in a short time the work is done by husband and wife, not the wife alone, as Boevig maintains;
Hottentots moving home: Peter Kolbe, 1727.
KLEIDING DER HOTTENTOTEN.
unless the husband is away on the hunt or in someone's employ and is unable to lend a helping hand.

The foundation, as has been suggested, is not of stone, but of nature's naked earth. On this they build round, not square like Europeans or the Hottentots of Terra de Natal. I heard of these from the aforementioned Capt. Theunis Oerbrandszoon van der Schelling and also read in his Journal that they build square limestone houses, one storey high. They (Cape Hottentots) choose an oval shape, like a baker's oven, not like a haystack (according to Boeving) or like tents (according to Tachard).

These oval-round huts are 14 feet in diameter and about 10 or 12 feet wide. The measurements are marked out by the aforementioned sticks which are then bent over to the other side if long enough and stuck into the ground. If they are too short they are tied in the middle, from either end, with rushes. Altogether they usually only need five of these bent sticks and two or three more over the whole structure. When the oval is made it is covered with the aforementioned mats, overlapping so that no water can come into the hut. If they have too few mats they hang undressed skins from the top to keep rain and wind out, keeping them down with flat stones 2 or 3 lbs in weight so that because of their lightness the wind cannot blow the skins away. They sometimes use surplus skins if they have them, even if they have enough mats, to keep sun as well as wind and rain away from the inside of the hut.

The house is closed all the way round with only one opening, a once a door and a window. This aperture is about 3 ft. high and 2 ft. wide, through which nobody but a child can go upright. At one side of the door hangs a skin which can be fastened across the front if the wind is blowing. Also, it is very easy when the wind blows strong and persistently to close up the door and make another at the back and so to avoid the discomfort.

Like the doorway the interior is low. Unless one stands in the middle one cannot remain upright. But at first one is forced to sit or rather crouch on the ground to avoid the creeping lice and fleas. About this P. Tachard says that the huts are so low that one cannot ever stand upright. Mr Boeving says that he estimates the height of a typical hut at about 3 ells (yards), the diameter about 16 ells, and the width about 4 1/2 ells, which corresponds fairly well with my measurements.

I quoted earlier from Vogel, p. 72, that in such a hut ten or twelve or more people normally live. But when P. Tachard talks of four or five families sleeping in these in spite of the entire area being not more than five or six geometric paces, it is again proof that the truth is not being told. As has been said elsewhere, each family sees to its own house; the number of
people could only increased by visitors.

What you find in the interior depends on the size and structure. Not only do they know about building and beautifying their houses but they also know about household goods. They do not overload themselves with unnecessary outside of what is needed for daily living.

For each member of the family, near the walls there is a depression in the ground about six inches deep, which seems very comfortable. They wrap themselves in their karosses first and then lie down in these hollows to sleep as sweetly as any European in his feather-bed. Sometimes they have a bed handy for strangers but usually a visitor has to make one for himself if he wants to sleep comfortably. Husband and wife lie in one hollow together, with the children around, as one can see from the varying sizes of the depressions. There the husband and wife can carry out their duties to one another away from the children and any others thus denying the scandalous rumours that they live grossly and indecently.

In the middle of the hut is another round hole about the same depth as the beds. This is the hearth where the fire is made and where everybody, old and young, big and small, keeps warm when the weather is cold and wet. They cook in the fire as well. The trouble is that the fire smokes more than a European can bear, stinging the eyes, especially where damp wood or manure is burning. Concerning these beds and hearths P. Tachard writes reasonably well except that he makes the holes too deep (2 feet in the earth). Mr Boeving exaggerates even more. He says that when it is cold, young and old, men and women lie around the fire like animals, contradicting his former statement that they crouch around the fire. Nobody would accuse French, German or Dutch, warming themselves round a fire of being like animals. He goes on: "I may well say, like animals, because their dogs of which they have at least two or three sit alongside them in their rows and have it as good as they do." Now I would like to know where Boeving ever heard that important men value the faithful dog highly and see to it that no harm comes to him? Doesn't he know that dogs are seen in the rooms of great men? Is he unaware that gentle maidens have little dogs who sit on their laps by day and are taken to their beds at night to be given as good a resting place as they themselves enjoy? Would he then say that such men and young ladies live like beast because their dogs live as well as they do? As far as I am concerned I wouldn't express my judgements so readily for fear of them going too far and too much being said about them.

The faithfulness, alertness and reasonableness of dogs is well known to scholars of nature and history. When we reflect, we realise how necessary
Hottentot village. Peter Kolbe, 1727.