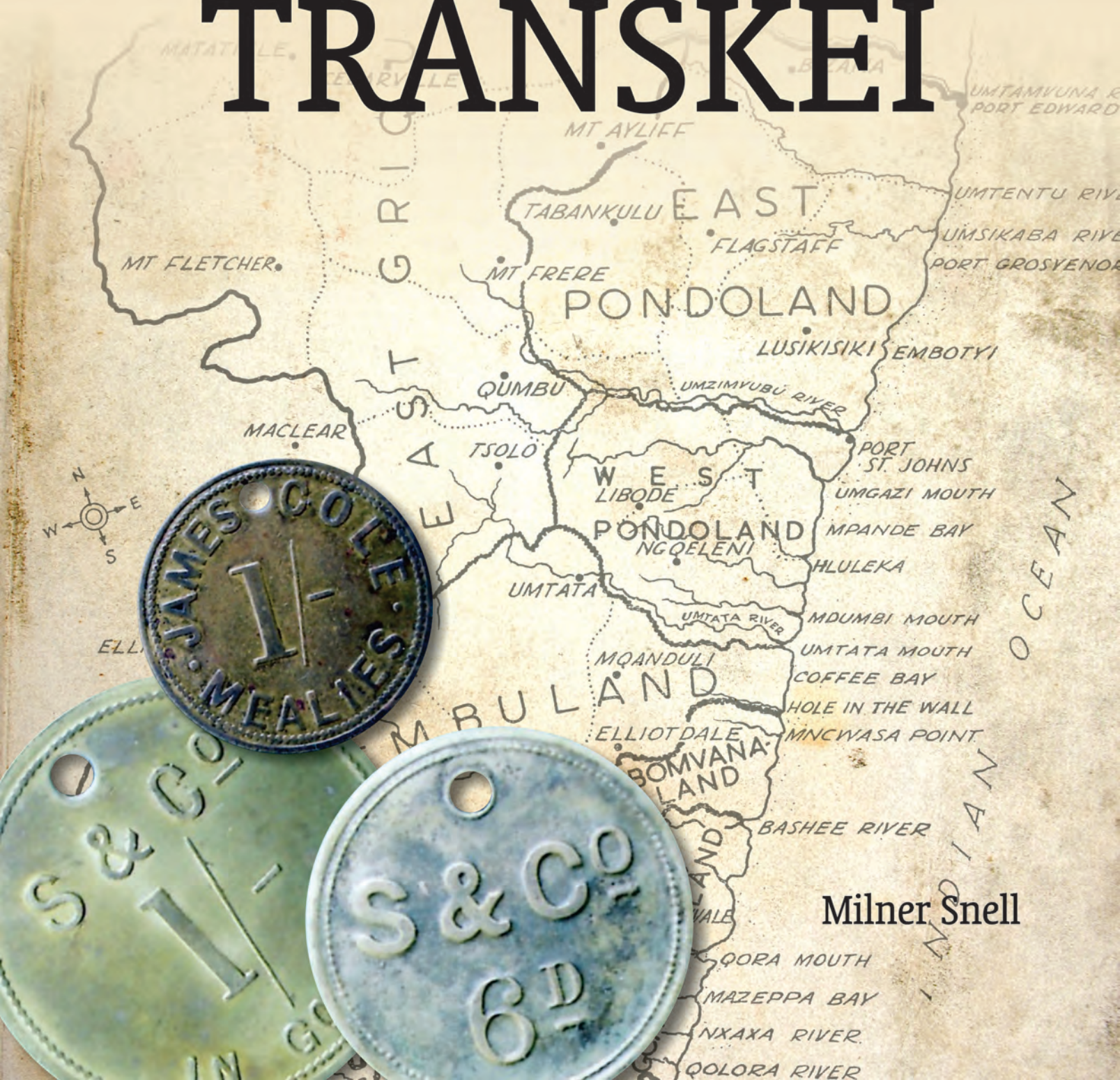


TOKENS OF THE

TRANSKEI



Milner Snell

TOKENS OF THE TRANSKEI

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Pietermaritzburg 2020

**For
the family and descendants
of James and Lily Cole**

THE TRANSKEI

with some of its towns, villages, rivers and Wild Coast.



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Preface to the Second Edition

This work is the second edition of *Tokens of the Transkei* which was first printed in 2010. In the last seven years enough additional information has been unearthed to justify a second print of the booklet. I have also used the opportunity to correct mistakes that crept into the first edition. Numismatists and collectors all approach tokens differently. Many collectors are satisfied knowing who issued the tokens, when and where they were used and, of course, the rarity and present market value. I am interested in particular, perhaps because I hail from a trading family, in the traders who issued tokens and the trading stores at which they were used. Knowing, for example, that Lawrence Patrick Moore was abandoned as a child, became a prosperous and respected trader and helped by his step mother eloped with a rich man's daughter, gives his otherwise simple iron tokens a new and meaningful dimension. Tokens were used by traders in the Transkei to buy maize. This might seem obvious but it is only by understanding the trade in mealies within the rural economy that it is clear why and how the tokens were used. Taking the tokens out of the context of the maize trade often leads to misunderstandings about the role of tokens in the Transkei. I wonder how many collectors are struck by the irony that in many cases cheap, crude pieces of galvanised iron once used in remote, dusty rural trading stores have become expensive and sought after commodities by enthusiastic collectors.

Foreword

A token, according to the Oxford English Dictionary, is “a stamped piece of metal, often having the general appearance of a coin, issued as a medium of exchange by a private person or company, who engage to take it back at its nominal value, giving goods or legal currency for it.”

Tokens used to be referred to as the “ugly ducklings” of numismatics. But we all know what became of the “ugly duckling”! Perhaps with this great revival of interest in token collecting, that day is not far off!

Forty years have passed since Mrs E.J. Maynard, a member of the staff of the Africana Museum, compiled a listing of the tokens in the museum collection. In addition to giving full technical details, the annotations accompanying each item provided (in the words of Bill Hibbert, a reviewer) “a fascinating and important study of the economic conditions of the period.”

And therein perhaps lies much of the fascination of token collecting. Tokens are so much less impersonal than coins, and we as collectors long to know more of the storekeepers and traders and companies who issued tokens; why they were introduced; how they were used, and of course what became of them.

The museum conceded that in many instances very little was known of the history or use of the tokens and no where were the gaps more glaring than with the issues of the Transkei traders.

Even fifteen years later when Dr Theron compiled his pioneering work, “The Tokens of Southern Africa and their History”, in spite of being able to draw on the writings and researches of some of the fathers of token collecting in this country – Lt Col. Knobel, Dr P W Laider and Mr A S Rodgers, those sketchy areas remained. Dr Theron used to say that whereas with coin collecting you had a road map as it were to guide you, when it came to tokens you were in uncharted territory!

Needless to say, “uncharted territory” and the Transkei were virtually synonymous.

However, about this time, a dedicated collector and researcher, Scott Balson, made incredible strides by delving into the history of the Larkans and the Strachans, with the result that today we probably know more of these two issues than any others.

Whilst both of these were Transkei issues, the rest were known to us as little more than names – James Cole, Dawood Amod, L.P. Moore, and so on. They were known to have issued tokens, and that was all.

Whilst as collectors we longed to know more, it has remained a closed book – until now! At last the book has been written, and we can now regale ourselves with their comings and their goings. At last our tokens (if we are lucky enough to have them) have come alive! And if we don't have them, we become even more resolved to search for them.

We owe a tremendous debt of gratitude to Milner for his efforts in enlightening us, and at the same time rescuing these enterprising souls, if not from obscurity, then at least for giving them a more fitting place in the annals of numismatic history.

Allyn Jacobs (FSANS)

Introduction

This work is a short guide to the 21 businesses and individuals who were known to have issued tokens in the Transkei¹. There is a great deal of information available on some of the 'issuers' such as Strachan & Co. of Umzimkulu, James Cole of Riverside and the Larkans of Bont Rand. In these cases I have provided a brief history and description of the tokens and then listed the more comprehensive books that can be consulted. In the case of other individuals, such as the Phillips family, there is a dearth of information, and hopefully over time more will be unearthed.

The following businesses and institutions in the Transkei were known to have issued tokens:

Dawood Amod & Co.

William Carl Appel of Gqaga

Dave Black of Tsitsa Bridge

J.H. Cloete

James Cole

W.J.K. Galbraith

James O'Hagan

Freda Mary Howe of Gura

The Kokstad Milk Depot

The Krebs Family

F.C. Larkan

L.P. Moore

Matatiele Milk Depot

Nobiya Dairy

W.W. Phillips

George Roe Scott

Eduard Sparg of Makwababa

Strachan & Co.

The Struthers Family of Nyidlana

St Barnabas' Anglican Mission

C.C.L. Warner

All of the tokens, with the exception of the milk tokens, were issued in payment for maize. Maize was not indigenous to South Africa, but by the 1800s was widely grown. Until the end of the nineteenth century maize and sorghum were the staple crops of the Transkei. By the early 1900s maize had displaced sorghum as the dominant crop because of its short growing season and high yield per acre. Some of the mealie crop was exported, but traders made lucrative profits buying, storing and then reselling maize at a higher price later in the season. This system of storing and reselling maize was unique to the Transkei and developed as a result of storage methods used for many generations along the east coast of South Africa. Mealies were stored in bell-shaped pits, about 5 feet in depth and 2 feet in width. The pits were generally dug in gravelly soil and the floors and walls were smeared with cow dung. After the maize was placed in the pits, the mouth was closed with a large flat stone and then sealed with cow dung and soil. Maize stored in this way often became discoloured and developed a musty taste, as a result traders refused to buy it.² There was also the risk of the pits leaking and the mealies becoming water-logged.³ Many African farmers, therefore, sold their maize, even if it meant buying it back at a higher price later, rather than risk losing cash from sales as well as the stored grain.

1. The term Transkei is no longer widely used, mainly because of its association with the disastrous homeland system. I have used the term in this work, firstly, because it is the most convenient way to indicate the area between the Kei and Umzimkulu Rivers, and secondly because that was the term used when the tokens under discussion were issued.

2. Information on storage pits comes from M. Hunter, *Reaction to Conquest*.

3. Mr Archibald Rock, who traded in Flagstaff, writes that the maize stored in pits and which obtained a peculiar odour was called Sancozi. (L. Rock, *Hearts of Oak*).

The use of tokens was seasonal. In East Griqualand the planting of maize, if the rains came on time, usually began in September and continued until November. In about March the maize was ready to be harvested. Reaping went on from March until May. African farmers would keep back what was needed for immediate use in the homestead as well as seed to plant the following year and then sell the surplus maize to white traders. This was a very busy time for traders as hundreds of people came to the store to sell their surplus mealies in amounts that could be as little as a few handfuls. Traders often had an employee whose sole responsibility in the months after the harvest was to man the maize scales. A single store would hand out hundreds of tokens in the weeks following the harvest and bigger concerns like Strachan & Co. which had as many as 20 stores made use of tens of thousands of tokens. Most of the tokens were paid out within a few weeks of the harvest. Some customers spent the tokens immediately at the store, but most kept them back and spent them later in the year.

The importance of mealies in the economy of the Transkei is demonstrated by the scale of operations of Strachan & Co. of Umzimkulu, one of the businesses that made wide use of tokens.⁴ The company had close to 100 grain tanks, each of which took sixty, 200 lb. bags of mealies. The managers of their branch stores would buy grain from the people living in the vicinity of their shops and once they had accumulated a fairly large amount, sent them in by the bag load to the company's headquarters. Here the grain would be placed into the metal tanks. When the tanks were full, a cup of carbon bisulphate would be placed on the top to prevent weevils getting into the grain. The tanks were then sealed and the lids made waterproof with a putty seal around the rim. Stored like this, the grain remained unspoiled for months at a time. In the early 1950s the company was buying so much grain that they battled to store it. There were years when all of their tanks were full and they were forced to place bags in the loft of one of their warehouses.

At first traders paid for the maize in cash but later a chit system developed. William Beinart in his work *The Political Economy of Pondoland, 1860 to 1930*, writes:

Towards the end of the first decade of the century, however, and in subsequent decades, traders became more and more reluctant to offer cash, for they could not easily recoup their expenditure on external markets. Instead, they gave 'good fors', usually metal tokens which allowed producers to purchase goods only at the store to which they had sold their grain. The system enabled traders to tie the local population to their stores.

Most traders handed their customers a small piece of paper on which was written the value of the maize. They would then go directly to the shop and buy goods for the value on the chit. There were drawbacks to this system – chits could be lost, stolen, altered or soiled and they had to be used immediately. Some traders found it more convenient to use tokens, or 'good fors' as they were sometimes called. These were more durable than chits, could not be altered and customers were able to save them and use them at a later stage.

Bigger companies, such as Strachan & Co. and James Cole, made use of brass tokens minted abroad. Mrs Frances Larkan, who had stores in the Glengarry area, had aluminum tokens, as did Mrs Kirk of the Nobiya Dairy. George Roe Scott's tokens were made of nickel. Most of the Transkei tokens, however, were cut from flat galvanised iron. They were often homemade and, although practical, were rather

4. Interview with Mr Robin Strachan (18.10.2008).

crude with letters or initials simply stamped on them.⁵As a result there are a number of Transkei tokens that cannot be identified (*see appendix one*).

Tokens served a number of purposes:

- The first tokens in the Transkei were issued by Strachan & Co. of Umzimkulu in about 1875, followed by James Cole, also of the Umzimkulu district, in the early 1880s. These tokens were issued at a time when there was a severe shortage of imperial currency. Although East Griqualand had been annexed in 1874, there was still little coinage available, especially on inaccessible trading stations. The use of these tokens helped these two companies to overcome the dearth of currency which was hindering their trading operations.
- Most of the tokens were issued in the early years of the twentieth century as the easiest way to overcome the inconvenience of obtaining large amounts of small change. At the height of the harvest, dozens of people would come to the store every day to sell their grain, for which they were paid a few pence. Traders often ran out of small change. It was impractical, and often difficult, to get to the closest bank. Until after the Second World War the only banks were found at Kokstad, Umtata and Butterworth. Bad roads, great distances, unbridged rivers and fuel shortages during the depression made it difficult to get to banks and so the use of tokens, or paper chits, helped satisfy the demand for small change.
- The use of tokens allowed traders experiencing cash flow problems, especially during the depression, to continue trading. They were able to buy maize using tokens and then resell it for cash.
- The use of tokens allowed traders to keep control of maize purchases. At the end of the month, all the tokens in the till would be credited to sales and debited to meals.
- By paying for maize with tokens, or chits, traders created a partial trading monopoly around their stations, as the customers could only use the tokens at the stores from which they were issued. From 1885 until 1922 trading stores had to be built 4 miles apart. In 1922 that was changed to 5 miles, although most people lived within walking distance of 2 or 3 stores, and competition was stiff amongst traders to attract customers. Horace Whyte, who owned a store in the upper part of the Umzimkulu district in the 1880s, wrote 'In those days natives would walk miles to save what to us was an insignificant sum of money as well as procuring what they liked'. When Colonel John Shephard interviewed a trader named Bill Rawlings⁶ in the early 1950s for his book *Land of the Tikoloshe*, the man commented:

...I've got to stock anything and everything I'm asked for. If I didn't, my customers would soon go elsewhere...The kraals down in the main valley are mostly two or three miles apart from at least two stores. Time and distance don't mean much to Africans so they'll buy where they can get what they want and get it cheap. I tell you, competition is fierce nowadays.

The monopoly created by the issuing of the tokens is sometimes overstated. Maize was a good source of income for most homesteads, but money was also obtained from other sources, such as the wages of migrant labourers, and this could be spent at any store.

5. It is unlikely that the traders cut the tokens themselves. Many villages in the Transkei had a blacksmith cum tinsmith shop. They probably provided the tokens and the traders then stamped on the lettering.

6. Mr Mike Thompson is of the opinion that Rawlings was Billy O'Hagan, a well-known trader in the Transkei. Members of his family issued tokens.

Tokens were most widely used in the Transkei from 1910 until 1932, when a court ruling made the use of trading in metal discs illegal. Some traders, however, continued to make use of the chit and token system until the late 1950s and early 1960s, when the mealie harvest in the Transkei dropped drastically. The decision to continue using tokens was partly determined by geographical location. Store owners in more isolated areas tended to continue using tokens, as travelling long distances to banks to obtain small change was inconvenient and at times difficult. It tended to be the traders who owned one or two stores who made use of tokens after 1932. The 'good-for' system still allowed them to buy grain without having ready cash and it helped in competition with surrounding stores. Strachan & Co. and James Cole, two of the biggest trading operations in the Transkei, stopped using tokens in 1932 and paid cash for grain. They had easier access to banks, more capital available to pay for maize in cash and by that stage were so well established they did not need to try and create a partial trading monopoly through the use of tokens.

There are a number of explanations for the decline in the maize harvest, which also ended the token system in the Transkei. Mealies tended to exhaust the soil more rapidly than other crops, such as sorghum. By the 1930s this process was hastened by the dropping of field rotation due to the shortage of the availability of new plots. Govan Mbeki in his book *The Peasants Revolt* writes:

As time went on, the twin evils of dwindling fertility, itself a major cause of falling agricultural yields, and the exodus of migrant labour from the reserves to the industrial areas became mutually helpful in speeding up the rate of both... The essential problem of the reserves has always been – as it still is – too many people on too little land.

The drop in grain was also partly due to the introduction of hybrid maize. It was not properly explained to peasant farmers that hybrid maize did not produce a good second high-yield crop. The farmers kept back seeds, as was tradition, for the next harvest but these produced a bad second crop. The harvests dropped so quickly that by the late 1950s Strachan & Co. was buying most of its mealie meal from outside of the Transkei. The business bought eight railway truckloads of mealie meal at a time, and in terms of bulk it was their biggest selling product. By the early 1960s the century old tradition of buying and reselling mealies had come to an end.

Mr Robin Strachan, who ran the wholesale department of Strachan & Co. from 1949 to 1983, points out that the decline in the maize harvest coincided with a demand by customers for finer mealie meal. The company had two hammer mills; one in Umzimkulu and another at its Taylerville store. Customers would bring mealies to these stores and pay a small price to have them ground. This was a common practice throughout the Transkei. The hammer mill generally produced fairly coarse mealie meal. By the late 1950s customers wanted finer meal and so the company began buying all of its mealie meal from Springbok Cereals in Bethlehem. By the mid-1960s shoppers would not buy any other brand or the 'home-ground' meal.

Most of the tokens (that have been identified) came from two areas of the Transkei: Umzimkulu and Qumbu. Dawood Amod, James Cole, Frances Larkan, George Roe Scott and Strachan & Co. were all based in the Umzimkulu area. Dave Black, the O' Hagens and the Moores all came from Qumbu. The village of Umzimkulu was originally a small trading outpost established in the mid-1850s by a handful of white traders from the Colony of Natal. Among these traders was Donald Strachan who served as the Griqua and colonial magistrate of Umzimkulu and was responsible for issuing some of the best known tokens in the Transkei. Umzimkulu was ideally situated on the main wagon route from Natal to Kokstad

and over the years the settlement developed into a prosperous and busy little village. The magisterial district of Qumbu was established in the 1880s. The town is described in the Natal Almanac as ‘a pretty little village and seat of magistracy for the Qumbu Division, noted for its healthy climate. It stands on the main road from Kokstad to Umtata, and between the Tina and Tsitsa Rivers’.

The tokens used in the Transkei became known as *Kence*. There are two explanations for how the tokens obtained this name. Firstly, the tokens were worn on a piece of string around their owner’s neck and often knocked together emitting a noise. It is from this noise that, traditionally, it was believed the name was derived. In Reverend Albert Kropf’s *A Kaffir-English Dictionary*, *i-KenceKence* is defined as ‘a small tinkling bell’ and *uku-kenceza*, as ‘to tinkle, jingle, ring like a small bell’. In the 2007 edition of the Oxford English Xhosa Dictionary the following entries appear: Jingle (n) – *UkuKhenkceza* or *IsiKhenkcezo*; Jingle (v.t) – *khenkcezisa* and (v.i) – *khenkceza*. A second explanation is that *Kence* simply derives from the Xhosa word for tin – *inkcenkce*.

Some Transkei Tokens

(Courtesy of Mr A. Jacobs)

Dawood Amod & Co.
George Roe Scott
St Barnabas’ Mission



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I would like to especially thank Mr Allyn Jacobs who provided illustrations for this work and commented on a draft copy.

Dawood Amod & Co.

Dawood Amod & Co. was a small family business with a trading store in the village of Umzimkulu. The business was founded by Dawood Amod Barmania who came to Natal in 1888 from Mota Varachha in Surat in the west Indian state of Gujarat. He had two wives, Rasool and Helima, both of whom he had married in India. He had five children from Rasool: Mahomed, Ahmed, EYESHA, Hafez and Eva. According to local tradition, Dawood first owned a small shop in Pietermaritzburg. One of the magistrates of Umzimkulu visited the capital and while purchasing goods from Dawood's shop commented that he was much cheaper than Strachan & Co. and suggested that he consider opening a shop at Umzimkulu. Dawood took up the suggestion in the late 1890s, but as Indians were not allowed to live in the Transkei he leased two stores in the Umzimkulu Valley on the Natal side of the river. One was on the farm *Kedron* and the other on the farm *Islington*. Percival Webb owned the farm *Kedron*, and *Islington* was the property of William Howes. Dawood's lease of *Islington* ended in 1910 and in the following year the store was leased by Augustus Smith.

In later years Dawood was able to obtain permission to settle in East Griqualand and opened a shop, which became known as Dawood's, at the top end of Main Street in the village of Umzimkulu. By 1901 he was described as a 'general and produce dealer, importer of tinned meats, fish & butter, drapery, soft goods, men's clothing and ironmongery'. In the early 1900s Dawood returned to India for his sons, Ahmed and Mahomed, to be educated. Presumably the business was looked after by managers. Mahomed obtained a Masters Degree in economics at the University of Calcutta. The family returned to South Africa and Dawood ran the business with the help of his two sons. In 1917 the company wanted to buy the Bossenfontein trading store near the Etembeni Mission Station in the Umzimkulu area, however, Strachan & Co. objected on the grounds of the '5 mile rule'. In 1921 Dawood & Co. bought lots nos. 5 and 6 of block 16 and lot no. 8 of block 17 in the village of Umzimkulu. In 1929 the company purchased lots nos. 1, 2 and 3 of block 11 of the village of Umzimkulu. These lots were along Main and Bird Streets and the company built a few houses, which were rented to local government officials like the assistant magistrate, postmaster and stock inspector, as well as local lawyers and doctors.

In 1930 Mahomed moved to Cape Town where he became a prominent member of the Cape Indian Congress. (On 3 May 1946 he addressed the senate as part of his campaign against the introduction of the Asiatic Land Tenure and Indian Representative Bill).

Ahmed continued to run the family business with his father. Dawood died in 1928 and Ahmed took over the business. Ahmed was part of the Nizari Ismaili sect whose Iman was the Aga Khan, a direct descendant of the Prophet Mohammed. Ahmed would travel up to Kenya annually to attend a ceremony at which Sir Sultan Mahomad Shah Aga Khan (Aga Khan III and 48th Iman) would be weighed in gold, and the appropriate sum given to charity. Ahmed always returned to Umzimkulu with perfume as gifts for the local residents. In 1946 Ahmed sold his shop to Strachan & Co., which changed the name from Dawood's to Top Store. In May 1973 Top Store was converted into flats for Strachan & Co.'s workers.

I Dawood Amod of Umzimkulu Storekeeper make oath and say:

(1)

That I am a storekeeper and reside at Umzimkulu.

(2)

That I am desirous that two free Indians formerly in my employ at Umzimkulu Natal named Ismail and Mahomed respectively but presently in India residing at Kathor should return to Natal to re-enter my service.

(3)

That the said Ismail and Mahomed were in my service from May 19th 1899 to June 19th 1900 at Umzimkulu Natal aforesaid and they both wish to return again to me.

(4)

That during their service with me the said Ismail and Mahomed conducted themselves in a proper manner and both are men of good character.

(5)

That the ages of the said Ismail and Mahomed are respectively 28 years and 32 years.

(6)

That I now make application to the Colonial Secretary Natal for the necessary permission to be granted to the said Indians to enable them to land at the Port of Durban for the purpose of proceeding to my stores on the farm KEDRON and ISLINGTON Umzimkulu Natal to enter my service.

Dawood Amod

SWORN before me at *Durban* this
day of *February*, 1901.

Robert Thomas
Justice of the Peace.

THE TOKENS

Doctor Theron in *The Tokens of Southern Africa and their History* provides the following information about the 1/- and 6d tokens:

Description 1/-: *Diameter 26mm. Thickness 1,9 mm.*

Obverse: *In centre field "1/-". Piercing at 12 o'clock measuring 3,3mm. with on its left "D", a dot below, and "A" to its right. Curved below "IN GOODS".*

Reverse: *Large mealie cob and surrounding leaves. Pearled border and slightly raised rim on both sides. Plain edge.*

Description 6d: *Diameter 22,7 mm. Thickness 1,3mm. Description same as for 1/-, but value "6d".*

Dawood is said to have issued tokens in the denominations 2/-, 1/-, 6d and 3d, although a full set is not known. Up to 1925 the company made use of 'very crude stamped brass discs'. It is not clear when the tokens were first issued. If they were issued at the turn of the century, they would have been used in the stores on *Kedron* and *Islington* and later in Dawood's in Umzimkulu. From 1925 until 1928 aluminium tokens, which were minted in Birmingham, were used in the denominations 2/-, 1/-, 6d and 3d. After 1928 the company issued paper-thin aluminium cards with the wording 'please supply bearer with goods to the value of 2/-, etc'. These were also issued in the denominations 2/-, 1/-, 6d and 3d. There are no known examples of the Dawood card tokens.

William Carl Appel of Gqaga

William Carl Appel made use of tokens on his trading store Gqaga in the Engcobo district. (Appel also owned the Mnyolo Drift store). There is a reference to a W. Appel at Gqaga in 1913, which one presumes is William. In the 1920s William's son, Paul Wilhelm Alwinus Appel, managed the store. Paul employed his wife's brother, Christian Robert Wilhelm Brandt, as an assistant. Christian subsequently married Paul's sister, Teresa Appel. Paul died in 1933. Christian and Teresa Brandt continued running the store (Teresa eventually inherited the shop from her father). It was later owned by their son Dennis.

Aubrey Heidtmann, Christian and Teresa's nephew, gave the following description of the trading store which appeared in Mike Thompson's book *Traders and Trading Stations of the Central and Southern Transkei*, and is repeated here with his permission:

The house and shop nestled beneath the Gqaga Mountain, with a wattle plantation on one side and the Bashee River on the other. At the back were a large vegetable garden, a few peach trees and a fowl run. Beautiful clear water from the mountain ran constantly through the fruit garden and fowl run Besides my uncle and aunt's home and shop, there was a Police Station, a courtroom, and a house for the sergeant, stables for the horses and a parade ground. The magistrate from Engcobo tried cases in the courtroom. The police horses were well cared for and in very good condition. I helped groom them in the evenings after they had finished the day's duties. I also befriended a local schoolteacher who had a horse, which he lent to me to ride all over. When I was due to go home, he would write wishing me farewell.

Near the shop were a number of sheds with grain tanks for maize bought from local farmers. Maize would be bought for cash or with tokens, which could only be spent at Gqaga. Much of the grain would be sold back to the local population when their supplies ran out, but some would be milled into miele meal for sale in the shop. If there was a bumper crop, the excess was sold to other traders. Stored maize had to be fumigated against weevils. A large saucer-shaped container was placed on top of the maize and filled with carbon bisulfide (iYezeletank). This produced a heavy vapour, which would permeate through the grain and kill the weevils.

THE TOKENS

The tokens at Gqaga were introduced by William Carl Appel, used by his son John when he managed the store and later taken over from his daughter and son-in-law, Teresa and Christian Brandt. The tokens, made of tin, were square in shape with the letters WCA and a denomination stamped on them.

Dave Black of Tsitsa Bridge

Mr Allyn Jacobs has a 6d token and a tickey token in his collection with the letters DB and T stamped on them. These tokens are made from galvanised iron and are round in shape. As with all the other 'home-made' tokens of the area, these are uniface with the reverse showing the obverse punchings. It is believed, although not confirmed, that they were issued by Dave Black who had a store and hotel at the Tsitsa Bridge in the Qumbu area.

The Tsitsa Bridge Store and Hotel, which are situated on the main road from Umtata to Kokstad, were owned in the 1890s by J.A. Bear. (The Tsitsa Bridge Store should not be confused with the Tsitsa Drift Store, which was further down the Tsitsa River at a ford down stream from the main road). In late 1898 Bear sold the Tsitsa store to Dave Black, an Irishman from Monaghan. Black was a Sergeant Major in the Cape Mounted Rifles and had been stationed at the regiment's barracks in Umtata. Black took his discharge from the C.M.R. in September 1898. The following notice appeared in the C.M.R. bulletin, the Qakamba, in October of that year:

A great deal of regret is felt by his brother non-coms. And by members of "E" Squadron at the departure of Sergt.-Major D. Black, who has purchased his discharge after eighteen year's service. We are glad to state that he is not leaving the district and we are sure his many friends throughout the regiment wish him every success as a civilian.

Carel Birkby in his book *Zulu Journey* leaves the following information about Black:

Dave Black lived at Tsitsa Bridge for thirty-six years almost within earshot of the thunder of the Tsitsa Falls. Nobody who knew him can remember whether he ever went to see the falls, which are the first wonder of East Griqualand. Certainly in his thirty-six years at Tsitsa Bridge old Dave Black only once left the hamlet, and that was to visit Johannesburg. He hated the holiday, and hastened back to his hotel and trading store. He did not go away again until he died, perhaps five years ago.

They remember him well in East Griqualand even now. He was a sergeant-major in the Cape Mounted Rifles before he started trading blankets and 'store-tuck' to the natives. He never married. He was a crusty old bachelor, and the only passion of his life was bridge. It was his boast; "I never play bridge after dinner."

A thousand travellers will remember arriving for the night at Tsitsa Bridge Hotel and being hailed with "Do you play bridge?" If they



did, they were welcomed guests. If they didn't, old Dave Black made it pretty obvious that they could stay or go on for all he cared. He was certainly not among the world's most courteous hoteliers. And not on any account would Dave Black break his rule not to play bridge after dinner. Bridge-player or not, you had to wait until Dave Black had finished the last rubber before the dinner gong rang. As often as not, if you waited patiently for dinner at Tsitsa Bridge you would sit down to the meal at two o'clock in the morning.

By 1903 Black owned two trading stores in the Transkei: the Blackhill store in the Qumbu district and the store at the Tsitsa Bridge. He does not seem to have owned the Blackhill store for very long and it eventually became the property of the Moore family. Besides the store at the Tsitsa Bridge, Black applied for other trading sites in the vicinity. In 1902 he applied for a trading site at Plaaty's Location, Qumbu, and in the same year for a site at Mbokotwa in the Tsolo District. It is not clear if he was granted these sites. Black was granted a licence to trade in tobacco, which grew well in the area. In 1902 Black applied to lead water from the Tsitsa River. From 1909 to 1916 he leased 5 morgen at the Tsitsa Drift outspan.

The following description of the Tsitsa Bridge Store appeared in the Natal Almanac of 1913:

There are two country hotels, in addition to the one in Qumbu village, one seven miles before entering Qumbu from Kokstad, and one seven miles after leaving Qumbu, namely, Mellor and Lane, Tina Bridge, and D. Black, Tsitsa Bridge, both well kept and thoroughly up-to-date.

Jean Coulter in her work *Remembering... The Life, The People and The Places* gives the following description of Dave Black's hotel and store at Tsitsa Bridge:

It was late afternoon and the trading store which stood at one end of a large area of specially cleared ground and some distance from the low spread out buildings of the hotel, was dazzling in its whiteness with a silver corrugated iron roof shimmering in the rays of setting sun. There was a plantation of blue gum trees in the background falling away on a slope that fell into the turbulent Tsitsa River as it bounced and swirled over and around brown rocks, between muddy embankments, dripping with long grass which grew in wispy tufts.

The car came to a scrunchy halt on the grey gravel and a gentle sunset breeze playfully teased the green drooping branches of a large pepper tree that stood against a boundary wall.

At the hotel we were given interleading rooms situated at the end of a long passage. The windows faced on to some trees that cast long dappled shadows at that time of the day.

Les O'Hagan leaves this description of the hotel:

David Black, was an avid golf enthusiast, and it was he who developed the golf course, albeit a rather basic one. It also had a tennis court and a concrete dam which was used for swimming. The dam was filled by means of a powerful engine from the Tsitsa River. The property consisted of 100 acres of ground as opposed to the usual 10 acres normally demarcated for trading stations. The ground fell within a horse shoe formed by the Tsitsa River.

The hotel was popular among tourists who were attracted to the place by the Tsitsa Falls, described as 'a majestic sight to behold'. In the 1894 the Chief Magistrate of East Griqualand, Walter Stanford, took Cecil John Rhodes to see the falls. According to Stanford:

At Qumbu on my suggestion Mr. Rhodes rode over to Shawbury with Milton and myself to see the Tsitsa Falls. There was a good volume of water in the river and, from a height overlooking the scene, Mr. Rhodes had a clear view of the falls and the deep-cut beautifully wooded valley below. The sight is an impressive one. Rhodes stood absorbed and silent for a good while. So absorbed was he that, although it was growing late for the return ride to Qumbu, Milton and I hesitated to interrupt the current of thought which had evidently taken possession of him.

For those of us who will never visit the falls, we must rely on this poetic description left by W.T. Brownlee, Magistrate at Qumbu and a member of one of the oldest and best-known Transkei families. He writes that the Tsitsa is

One of the most beautiful of our colonial rivers, which taking its rise in the mighty Drakensberg, winds its rapid way through many a mountain gorge and rocky defile, and yet withal flows peacefully through many a fertile and smiling plain. Here rushing in one mighty volume over some rocky cataracts, there broadening out into a vast reach whose black and silent depths have given rise to many a thrilling legend, and there again dividing into many rippling channels encircling in their shining embrace many minute islands, and whose limpid waters, clear as crystal, reveal to the eye bright pebbles of many hues and form. In winter gleaming like burnished silver under the noon day sun, and in summer, a turbid rushing torrent bearing everything before it in its headlong career, and posing, for a week at a time, a barrier impassable to man and beast. After flowing for miles through a valley of unsurpassed richness it suddenly plunges over the magnificent Shaw Falls, a clear leap of 375 feet, where it disappears into a gorge – deep, rugged, and wild beyond description.

After his death on 18 January 1932, Black's protégé, Billy O'Hagan, bought the store and hotel at a public auction for £1900. (The store was officially transferred from Black's estate to O'Hagan in 1933). Billy's son William James O'Hagan started working at the Tsitsa Bridge Store in 1932 and eventually took over the store and hotel from his father. William was a keen and capable tennis player and won a number of championships. He was a skilled horseman and participated in gymkhanas with Basil and Mervyn Moore of Moore's Post. In later years he worked in Umtata and was responsible for placing black owners in trading stores that had been bought up by the Transkei Development Corporation. The hotel remained a popular stop over point until the 1970s, when it was sold.

THE TOKENS:

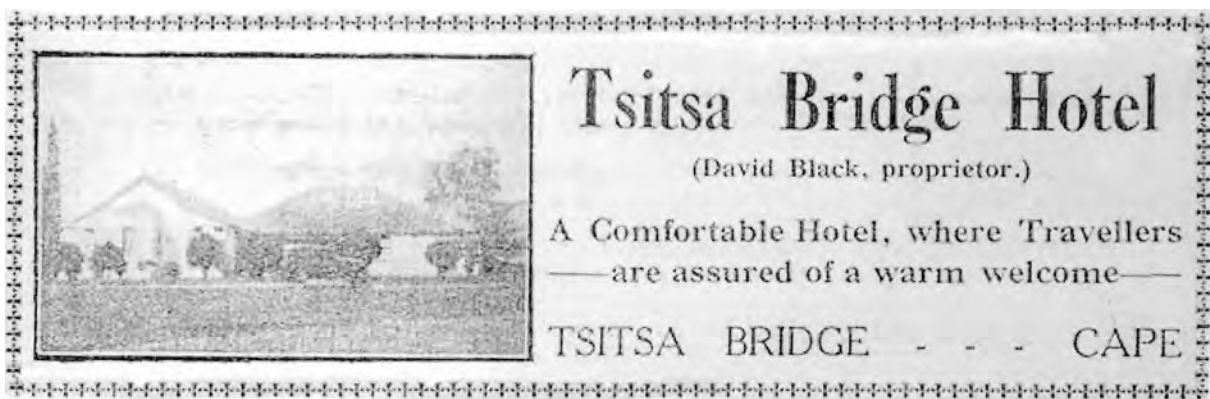
The tokens are of galvanised iron and are circular in shape. They were issued in the denominations 6d and 3d.

Description 6d: Diameter 25,3 mm. Thickness 0,5 mm.

In thee lines across field "DB" "6d" "T". The reverse bears the impression of the obverse.

Description 3d: Diameter 18,2 mm. Thickness 0,5 mm.

Description the same as for 6d, but value "3d".



Advertisement for the Tsitsa Bridge Hotel in the Braby's Mercantile Directory (1929)

(Courtesy of Mr M. Thompson)

J.H. Cloete

Mr J.H. Cloete, who owned the Ncolosi trading store in the Tsolo district, made use of tokens at his shop from 1947 to 1950. The following references to the store appear in the Cape Archives:

1900 – L. Francois applies for a site for a trading station at Ncolosi.

1910 – The trading site at Ncolosi in Quiville's Location is transferred to S.H. Webster and J. Devine, trading as Webster & Co., and then in turn from Webster & Co. to E.E.A. Webster.

1931 – The right to occupy for trading purposes a certain piece of land being the Ncolosi trading site, location no. 10 Tsolo, is transferred from Elsa Viedge⁷ to F.J. Bezuidenhout.

Mr Cloete provided the following information about the tokens in a telephonic conversation on 26 July 2007. Mr Cloete bought the Ncolosi trading store in 1946 and began trading there on 6 August of that year. The store was situated on a district road off the main road from Tsolo to Maclear. The store was 7 miles along the district road that led towards Qumbu. When he first started trading Mr Cloete made use of tokens cut from cardboard but soon discovered that some customers were altering the figures. In 1947 he began to make use of tokens made out of flat galvanised iron. The tokens were all made at the trading store. They were round in shape and had the words J.H. CLOETE stamped on them. Below this were the letters POD (Pay our debts), followed by a number from 1 to 10. The number indicated the value of the token. He stopped using the tokens in 1950. He made use of the tokens because he did not have a large amount of ready cash when he started trading. Once he had 'got on top' of his financial troubles he stopped using the tokens. His decision to stop using them was also influenced by troubles he was having with customers trying to alter the numbers by scratching on the discs. The customers generally used the tokens to pay for milling. The use of tokens tended to be seasonal. They would be used the most after the harvest when produce, such as grain, skins, mealies and beans, were being bought and sold and when the grain was being milled. For the rest of the year the tokens were seldom used. Mr Cloete made extensive use of the tokens in 1947 and 1948, when there was a bumper bean crop and he bought close to 900 bags of beans. Mr Cloete pointed out that at first customers were reluctant to take the tokens. It was only once they got to know the trader that they were more willing to accept tokens in lieu of cash. It was mainly the customers who lived close to the store and returned often to the shop who were willing to take the tokens. Customers who came from further away were generally reluctant to accept the tokens and preferred cash.

When Mr Cloete stopped using the tokens he made a huge bonfire next to the store and threw the entire stock of tokens into it. It is unlikely that any examples exist.

⁷ Elsa Viedge was the sister of the well-known and successful trader Robert Viedge. Elsa, who had been a governess in Turkey for some time, owned the Tabase trading store, 18 miles from Umtata on the Ngcobo road. (See M. Clark, *The Viedge Story*, pp. 8-9).

James Cole

James Cole owned one of the biggest trading companies in the Transkei, with his headquarters at Riverside in the upper part of the Umzimkulu district. James, the son of James Cole and Mary Elizabeth Allen, was born at Sandridge on the border of Herefordshire and Bedfordshire in 1842. In 1859, at the age of seventeen, James embarked on the sailing ship *Oaks*, to begin the long journey to the Colony of Natal. The *Oaks* dropped anchor at Port Natal in February 1860, after a journey of 117 days. James arrived in Natal just as the colony began a period of economic prosperity, when the price of wool rose as a consequence of a shortage of cotton during the American civil war.

Upon his arrival in Natal James obtained employment with John Meyer, a Voortrekker, at Botha's Hill. Meyer was probably a transport rider and trader, a common profession for Voortrekkers and colonials alike. There are references to James undertaking trading expeditions in 1864 to the Boer republics and at one point he traded with Louis Trichardt. For a while James was based at Umzinto on the south coast. In the late 1860s James began transport riding and trading in Zululand. He stopped trading in Zululand in about 1870 and moved up to the Ixopo area. His decision to stop trading was probably a result of an economic recession gripping Natal. Once the American exports of wool resumed, there was an economic downturn and many traders and businessmen found themselves facing bankruptcy.

From 1870 to 1871 James worked as a farm manager for Cecil John Rhodes. Cecil's brother Herbert had come to Natal in 1868 and acquired the cotton farm *Spitzkop* in the Ncibi Valley in the Ixopo district. Herbert was one of the most successful cotton farmers in the valley with 60 acres under cultivation. Cecil was only sixteen when he embarked on the *Endora* in June 1870 to sail to Natal and join his brother. Cecil and James were left in charge of the farm most of the time as Herbert had made his way up to the diamond fields, and only returned periodically. In May 1871 Rhodes exhibited a bale of cotton at the Pietermaritzburg Agricultural Show, but five months later in September he left for the diamond fields. James, it seems, left the employ of the Rhodes brothers shortly before Cecil left for the diamond fields in September 1871 and moved up to Dronk Vlei (the present Creighton). Here he 'farmed on six acres with two cows'.

In 1873 James Cole settled in East Griqualand and built a trading store on the farm *Riverside*. This would be the first of a long chain of shops and *Riverside* would over time become the headquarters of an impressive trading empire. *Riverside* was bare veld when James and his wife Lily bought the farm. They lived in a two-roomed wood and iron cottage. In addition to the store, James built a butchery at *Riverside*. The farm was on a wagon route from the interior and this small trading post became a hive of activity as James built a hotel for the transport riders. A wagon works was established at *Riverside* to cater for the transport riders and to build wagons to service the Cole businesses.

It is not clear in exactly which order James bought his stores. *Riverside* was obviously the first store built by the Coles. The second was probably *Sneezewood*. James bought a portion of the farm *Sneezewood* from William Van Whye in 1879, and built a hotel and store on the property. The post carts used to stop at *Sneezewood* for a change of horses. There was also a growing industry in the export of fence poles cut from the durable *Sneezewood* trees in the area. The next store in the chain was probably *Insikeni*. This store had been owned by George Roe Scott, Horace Whyte and Hedley Davis of Umzimkulu. They had been forced to stop trading in the 1880s because of an economic recession gripping South Africa, which gave James the opportunity to acquire the store.

In his book *Zulu Journey*, Carel Birkby wrote in 1937 that you hear a new story about James Cole in every village. Many of these stories are still told in East Griqualand, and although most of them are probably apocryphal, they nevertheless add to the complicated tapestry of a remarkable life. The best known story about James Cole concerns him and his brother illegally felling a giant yellowwood in order to claim a reward. James was joined in Natal in 1861 by his brother William. As they were both battling to make ends meet they devised a plan to make money. The earliest version of the story appears in Frank Guthrie's book *Frontier Magistrate*:

One very rich old trader was reputed to have started his career years before with his brother. They were both absolutely "stoney"; so seeing a Government notice offering a reward of £50 for information leading to a conviction against anyone stealing timber from reserved forests, they concocted a plan whereby one would steal timber and the other would inform and get the reward, which would be used as a nucleus to start them in business. They put the plan into effect. One got six months in gaol and the other got the £50. When, however, the prisoner was released, he found that his brother had spent the money. The man who had served his sentence subsequently became very wealthy, but the other one never made good, and his rich brother would have nothing to do with him, which probably served him right.

The next most widely told James Cole story is about how he often picked up discarded nails and screws as he abhorred waste. An amusing story is told of the store assistant who 'knowing Jim Cole's weakness, bought 2lb of screws and dropped them, one by one, in a long trail leading away from the store – and then watched, from a secret place, his fuming "boss" stooping, despite his years, and gathering up every one of the screws that some dunderhead had wastefully dropped'. This is one James Cole story that has been verified by a number of people who knew him. His great niece, Mrs Peggy Bryden, remembers James walking from the house on her father's farm *Sans Souci* to the cheese factory and stooping to pick up a discarded nail. His great granddaughter, Mrs Pie Dorning, remembers going with her family to *Riverside* for a wedding and her father, Ronald Miller, going to the store and buying a few nails, which he dropped purposely to watch James pick them up.

Despite his immense wealth, James always wore old and rather shabby clothes. K.A. Carlson, who was a forester in the Umzimkulu district in the 1890s, writes in his book *Transplanted*:

When I first toured the Umzimkulu district with the local forester, we off-saddled at a store to give our horses a rest. While sitting inside the store talking to the storekeeper, an elderly man entered through a door behind the counter and went on grumbling about a cow that had died. He was dressed in an ancient pair of corduroy trousers, a blue cotton shirt such as was sold to the natives for one and six at the time, a pair of home-made veldschoens, a battered old hat and no coat. After a while he went out and mounted a scraggy old horse; the saddle was going to pieces with ragged bits of stuffing hanging down the sides, and in place of a bridle he had a halter with a rope hitched round the horse's lower jaw. Someone asked him why he did not get himself a bridle? The old man retorted that he did not see why he should waste money on a bridle when a rope did just as well. When he was gone I asked who the curious old bird was, and was told it was Jim Cole.

There are many stories told about James hoarding money. He once brought a suit against his brother-in-law claiming £16.2.0 with interest for goods supplied and not paid for. He was said to have collected tufts of sheep's wool caught on barbed wire fences and to keep a count of the matches in each box in his stores. James developed a reputation in later years as a rather gruff and cynical miser. He often

encouraged this reputation and when once asked whether he wanted to live to a hundred he replied 'wish I'd died in my cradle – look at the worries I'd have been spared'. On the same occasion he was asked what he thought of the ballet, to which he replied he would 'rather see a good circus monkey on a pole'. There is no doubt that Cole was careful with his money – every scrap of machinery which ever broke down at *Riverside* was kept and the bones of every animal that died were used for fertiliser – but he was neither unfriendly nor a miser. There are many accounts of his hospitality towards perfect strangers. K.A. Carlson who recorded his first impressions of James continues to say this:

Some time later on my way to the town of Umzimkulu I came on a superior looking farm house and pulled up in front of it. As I was getting out of the cart who should I see coming out to meet me but the old man of the store. He gave me a friendly greeting and without asking any questions called a servant to help my groom to outspan and water and feed the horses. Conducting me through the house he said: This is the hall, here is the drawing-room, there is the dining-room, that is the billiard room, and this is your bedroom, make yourself at home, lunch will be ready in twenty minutes. A royal reception indeed.

In a codicil added to his will in 1935 he instructed his executors to treat his debtors leniently and give them time to meet their obligations to the estate. He insisted that 'there must be no forced liquidation or unnecessary sacrifice'.

One of the more amusing James Cole stories, in a morbid way, involves a blackwood coffin. In later life James had a coffin made in preparation for the inevitable. It was made from a blackwood tree felled in a forest near *Riverside*. The carpenter employed to make the coffin was told to make every effort to ensure that it was comfortable. Comfort was of the utmost importance to James as once he died he would be in it for a long time. Once the coffin was complete, the only way to check that it met the right standards was to take a nap in it, which he did one afternoon. He was not convinced and so the next day he again climbed in and had a catnap. This time he was convinced that it was not comfortable enough and so he instructed the carpenter to make a new coffin. This he did taking even more care over it than the first time. He presented it to his boss who once again tested it. On this occasion he was satisfied that he would rest comfortably for all eternity and so the coffin was put in storage to await his demise.

James Cole personally ran his trading empire until his death at the age of 96. He was renowned for the long hours he worked and for his amazing energy and even as a nonagenarian he would travel many hundreds of kilometres to inspect his farms or go to the cattle sales. He died on 23 April 1937, two months after his 96th birthday. James left an estate which included 54 farms, 52 erven, the entire village of Franklin, 12 013 head of cattle, 22 992 head of sheep and 18 trading stores. The total value of his estate was £419 390-10-0.

After James Cole's death in 1937 his business interests were initially continued by his executors who were his son James Cole, his nephew Cecil Laird and Frederick Young. On 24 September 1942 James Cole (Proprietary) Limited was legally registered

to take over and acquire all or any of the existing businesses carried on by the executors and/or administrators of the estate of the late James Cole and to acquire all or any of the assets belonging to the said estate.

From

JAMES COLE,
General Merchant,
RIVERSIDE.

12th January 1923

To Mr. J. J. van Dyk,
Llewellyn.

Dear Sir,

Will you kindly arrange to track on Tuesday 35 sheep and also a further 35 on Thursday, and then let me know what you have left. I think you had better go to Franklin yourself about this and see what has been done about trucks. I ~~wrote~~ have asked Franklin to write to you on the matter.

Yours faithfully,

James Cole

Telegrams—"COLE."

MEMORANDUM.

FROM

JAMES COLE,
DIRECT IMPORTER,
WHOLESALE AND RETAIL MERCHANT.

RIVERSIDE, *Jan 15 1923*

Mr. Van Dyk
Llewellyn

Dear Sir
Please send your Wagon to Sneezeewood and get some good Poles for the Roof of the Road. You will want 16 Gum poles about 18ft. or 17ft. will do, and about 10 or 12 Gum poles for posts about 10ft or 11ft long. I will send some Sneezeewood stumps for the bottoms. if possible try + get these. The Poles are cut at Sneezeewood, only just want picking out and loading.

Yours faithfully
James Cole

TRANSKEI

Tokens of the

The capital of the company was £250,000 divided into 250,000 shares of £1 each. The directors of the company were James Cole's children: James Cole (junior), Ruth Cooper, Duncan Cole; his grandson Pierre Leroux (son of Lucy Cole and Dr George Leroux) and one of the executors of his estate, Frederick Young. In April 1952, at the annual general meeting, there was a disagreement among the shareholders as to who should become the managing director. Some members of the family wanted Pierre to be MD, while others voted for a long-standing employee Hamilton Williams. Williams narrowly won the vote and became MD. Pierre then left the business and went farming in the Swartberg area. Williams turned out to be an unsatisfactory appointment and left the company a few years later. By the mid-1960s the board was battling to find family members or competent employees to run the business. Pierre Leroux had left in 1952. Duncan, who had served as chairman, died in 1965 and by that stage Young Jim, an earlier stalwart on the board and an astute businessman, was in his late 80s. Duncan's son Jack Cole was the only younger member of the family involved in the running of the business. Ruth Cooper approached Dono Strachan with an offer to be the managing director, but as he was at Strachan & Co. he declined. Eventually in the 1960s it was decided to sell the business. The Basutoland stores were sold to Mr Newman. The Matatiele store was purchased by Mr Durban Marshall and a co-op took over the store in Cedarville. W.G. Brown bought the rest of the stores, which they later sold due to the introduction of the homeland system.

YOUNG JIM

After the death of James Cole, his son James (or young Jim as he was known, even at age 100), an astute businessman himself, became the stalwart in the family business. Jim was born at Riverside in 1875. He went to school at Maritzburg College and then worked for his father's business. Although the family business was never close to his heart, farming was his first love, he dedicated his life to the Cole trading empire. In 1898 he settled on the farm Bokfontein and built an impressive residence based on a design from the [New York Post](#). Jim, like his father, became a legend in East Griqualand. He always signed his name James Cole junior. On one occasion as a very old man he signed a cheque at a bank while on holiday in London. The teller looked at the cheque and then looked at him and exclaimed 'If you are junior, I would hate to see senior'. Jim often told the story that he saw the last lion being shot in East Griqualand near New Amalfi. He built up a large herd of shorthorn cattle and an impressive flock of sheep. He retired from farming at the age of 99 and died shortly before his 101st birthday.

THE TOKENS

According to Cole's great granddaughter Mrs Pie Dorning, James issued tokens after having a disagreement with his bank manager who refused to extend his overdraft. It is not known exactly when Cole issued his tokens but there is a clue that gives an approximate time. According to Horace Whyte, who owned a store in the Umzimkulu district, James issued his tokens in response to an economic recession that gripped South Africa. Whyte writes that James

Felt the pressure of slack times and scarcity of currency. So he started a currency of his own using it in payment for all local purchases but of course it could only be spent at his own shops.



The recession Whyte refers to began in 1882 and so the first tokens must have been issued in the mid-1880s.

Mr Allyn Jacobs has pointed out that Whyte's statement is misleading as it implies that Cole introduced a large number of tokens into the economy in a very short period of time and that this relieved the scarcity of currency. The process would have been much more gradual. Little by little his workers would have received a portion of their earnings in Cole tokens. At first they would have only been redeemed at Cole's store but later surrounding storekeepers may well have accepted them. The tokens were probably introduced in response to a shortage of small change rather than a shortage of currency. This is backed up by a statement by Mr Peter Leroux, James's great grandson, who stated that the tokens were introduced because of a shortage of small change, as the only place where large amounts of small coin could be obtained was in Pietermaritzburg.

Dr Theron gives the following information about the tokens:

This is a set of Uniface, well-made, Brass tokens of 1/-, 6d and 3d. Diameter 25,7 mm. Thickness 1,5 mm.

These tokens are seen

- a) *the usual piece as struck,*
- b) *those with an incuse dot to the left of the value, and*
- c) *those with an incuse dot on the right of the value.*

The diameter of the dot is 2,3 mm. Why this dot was brought on is not known.

Description: *Value in centre field ("1/-", "6d.", or "3d.."). Piercing at 12 o'clock. Curved above "JAMES" "COLE" the two separated by the piercing. Curved below: "MEALTIES". Two plain dots separate top from bottom legend. Pearled border, raised rim and a milled edge. The reverse shows a complicated design like lattice-work.*

Dr Theron in the above description of the tokens writes that 'why the dot was brought on is not known'. In the interim we have discovered the reasons for these punch marks. From Horce Whyte's statement above it is clear that most of the tokens would have been issued in the 1880s and first used at the Riverside store. Later when James bought more stores, punch marks were added to the tokens to indicate at which stores the tokens were issued. The most probable explanation is that James Cole made use of the Riverside stock and then added the punch marks by hand. According to Mr Peter Leroux, the tokens could be redeemed at any of the stores regardless of the punch marks, and that the punch marks were there as a form of control and did not influence where the tokens were used.

Riverside

The Riverside store was established in 1873 and was the first shop opened by Cole. The tokens for this store were issued in the early 1880s. For the store at Riverside there were no punch marks on the token.

Matatiele

For the Matatiele store there was a punch mark to the left of the denomination.

Franklin

The store at Franklin was built in 1912 when the railway was extended. For the store at Franklin the punch marks were on the right.

Cedarville

The Cedarville store was bought in 1915. The tokens had two punch marks. As far as we know a specimen of the double-dotters has yet to be traced.

The Missing Token

The Cole tokens, as we have seen, clearly had the word MEALIES engraved on them, however, Carel Birkby in his book *Zulu Journey* mentioned being in possession of an Oats token. None of these tokens has come to light and Mr Peter Leroux at an interview in his home in Ixopo in December 2006 stated that Birkby was incorrect and that no Oats tokens were ever issued. From interviews with a number of Cole's descendants it seems that the tokens were not destroyed or melted down when they were withdrawn from circulation. According to Mrs Pie Dorning, some of the tokens were used as washers on the roofs of the Cole stores. Mrs Dorning was told that some of them were buried under the floor of the butchery at Riverside. Both these statements were based on hearsay. If some of the tokens were buried under the floor of the butchery at Riverside they could well have been washed away in a flood that swept through the settlement in the 1980s. What is known for definite is that some of James's descendants used the tokens as Lootjies. Lootjies were given to sheep shearers for every sheep they sheared. When they produced these Lootjies they were paid in cash.



James Cole with some of his family and staff at Riverside

(Courtesy of Mrs P. Bryden)

Back row (left to right): Mr Nicol (clerk at Riverside), James Cole, Dorothy Snook, Lily Cole, Lucy Leroux, C.J. Laird.

Front row: Doris Cole, Maggie Cole, Mr Rump (manager, Mondi store), Miss Elliott (nurse).

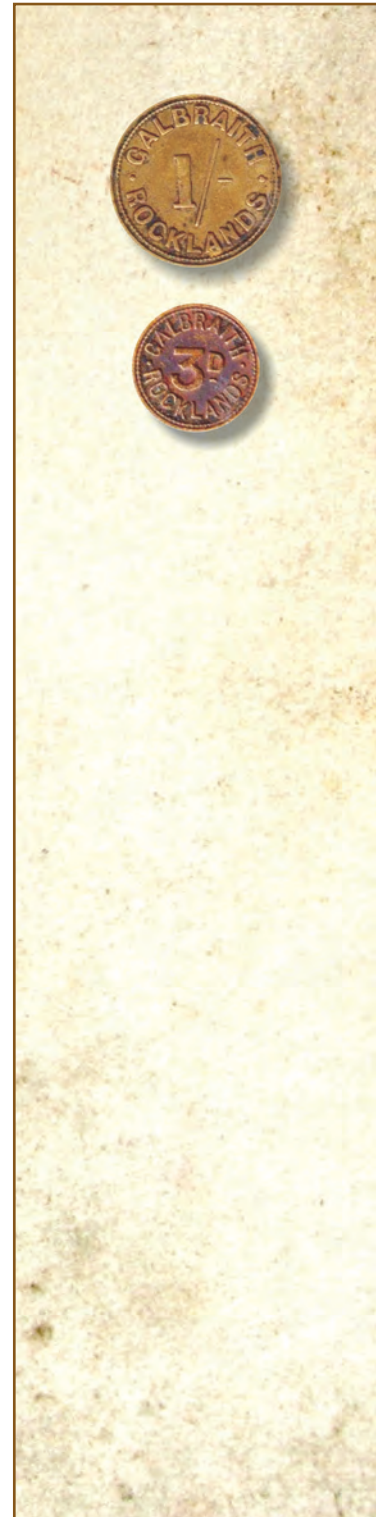
W.J.K. Galbraith

In the late 1890s William Johnson King Galbraith bought the Rocklands trading store in the Cala district from James Power-Wilson. The exact date of purchase is not clear. Power-Wilson applied for a trading site at Tyira in the Qumbu area in 1900, and was definitely trading at the Culunca, Sulenkama and Tyira stores by 1903, which indicates that Galbraith must have bought the store just before the end of the nineteenth century. (Power-Wilson adopted L.P. Moore, who was responsible for issuing tokens for his stores in the Qumbu area, including Tyira). Galbraith married Wilfred Mary (Winnie), daughter of Frederick William Baxter, on 4 November 1908 at Cala. Frederick was a well-known and prosperous trader in the Cala area. He had worked for Peacock Brothers, a firm of wholesale merchants in Queenstown. His employers sent him to manage the Garry Owen store⁸, which they had taken over from a customer who was in debt to them. Frederick later bought the store and built up a string of other shops, including Askeaton, Emma, Stowke's Basin⁹ and Litchfield, all in the Xalanga area of the Cala district.

W.J.K. Galbraith made use of tokens at Rocklands. The following information about the tokens was obtained in a telephonic conversation on 24 August 2008 with Galbraith's nephew, Mr Jimmy Baxter. The tokens were made of brass and were minted in England. They were in the denominations 1/-, 2/- 5/- and 3d. They had the words "GALBRAITH" at the top, the denomination in the middle and "ROCKLANDS" at the bottom. They were minted sometime between 1900 and 1919.

In 1919 Galbraith's brother-in-law, Frederick Anderson Baxter, took over the Rocklands store. Frederick also took over the tokens and made use of them until he sold the store in 1942. According to his son Jimmy, the tokens were used to pay for maize and corn. Customers were given the tokens in lieu of cash and then spent them at the store.

In 1942 Frederick sold Rocklands to Mrs Agnes Lawlor. The store was run by her son-in-law Percy Stuart-Lamb. When the Baxters sold Rocklands they left the tokens for the Stuart-Lambs to use. After selling Rocklands, Frederick moved to the Garry Owen store. His son Jimmy grew up on Rocklands, and had left school to fight in the Second World War. After the war he worked for a few years for L.P. Moore, first at the Black Hill store and then at Tyira. After working on the Natal sugar estates for a few years, Jimmy joined his father at Garry Owen, where he worked until his retirement to Kei Mouth in 1989.



⁸ Garry Owen is a town in Northern Ireland. The name is derived from the Gaelic meaning Owen's Garden, which is a suburb of Limerick. Garry Owen is also an old Irish quickstep and was the favourite song of General George Custer.

⁹ Stowke's Basin is named after Stokwe Ndlela, a Qwati chief who was killed on 13 November 1880 in a battle with British troops.

James O'Hagan

Mrs E.J. Maynard, in her work *Tokens of Southern Africa*, mentions a set of tokens with the letters Q.Q. and J.H. stamped on them and surmises that they were issued by J. O'Hagan, who had stores at Qumbu, Qanqu and Gura in the Qumbu district of East Griqualand. Although this has not been confirmed, the man in question was probably James O'Hagan who came from a well-known and successful trading family in the Qumbu district. (In most commercial directories the family is listed as Hagan, but their surname is correctly spelt O'Hagan). James Edward O'Hagan, son of William Thomas Joseph O'Hagan and Elizabeth Ann Harvey Mundell, was born in 1877 in Queenstown. His grandfather James O'Hagan came from Armagh in Ireland.

By 1906 James Edward O'Hagan and his brother William O'Neill O'Hagan were working as storekeepers in Qumbu. Carel Birkby in his work *Zulu Journey*, published in 1937, writes the following about William O'Hagan:

"Bill" Hagan came to the homestead where the river makes a 100-acre horseshoe and joined Dave Black in the store. He met his wife and married her there. And thirty-one years later he came back to live at the Tsista homestead, and his two daughters were married from it also. But in the meantime "Bill" Hagan had been Mayor of Kokstad and had built up a chain of native stores throughout the territories; his name among the natives indeed had become a household word. Because in his youth they had seen him exercising on a horizontal bar, the natives exclaimed, "Auk! Kwelemtini! He climbs a tree!" Inevitably the natives name a white man by some characteristic or idiosyncrasy (and most acute they are in choosing appellations), so "Bill" Hagan soon became "Kwelemtini". When he started trading he used the name on his signboards above the doors of his stores.

To-day you see "Kwa Kwelemtini" above native stores all over the Transkei. New-comers to the game saw that "Kwa Kwelemtini" stores were popular, and so they started to use the names themselves. And to-day "Kwa Kwelemtini" is regarded almost as a generic name for a native store, a sort of Bantu version of "the Old Firm:"

William was mayor of Kokstad from 1929 to 1933 and there is a street named after him in the town, called Hagan Place. William left Qumbu in about 1915 and left James to run the stores, which he did until his death in Qumbu on 31 December 1924¹⁰. By the mid-1930s Mrs J. O'Hagan, probably James's widow, is listed as a butcher in Qumbu.

His obituary appeared in the *Southern Cross* newspaper on 6 January 1925, and was reprinted in the *O'Hagan Family Chronicle*, edited by Judy Thönell:

He was a friend to all and true gentleman in every way and a model to the present generation in that he knew not the meaning of the 'snob'; the poor and needy receiving the same courtesy as those in affluence, the helping hand extended ungrudgingly and self ignored. Yes, he came last and simply lived to smooth the path of those near and dear, and to administer charity to all and sundry.

¹⁰ Cape Archives, Death Notice for James Edward Hagan ref. MOOC 6/9/2732 6674.

The natives of the Qumbu district will greatly mourn “Nomyayi” whom they practically worshipped and regarded as their “father”. He performed prodigies when influenza was rampant, saving scores of lives by his tireless energy; an appeal for help at any hour, the car was cranked and he was off on a journey for miles to succour. He toiled 15 days and nights without sleep, healing the sick and soothing sufferers in their last moments. Recently the natives have held prayer meetings for his recovery.

James O’Hagan was one of the very few to whom the injunction ‘judge not that ye be not judged’ would appear pointless. He was intensely human and sympathetic to the frailties of his fellow-creatures and abhorred hypocrisy.

He lived and died a white man. May peace be with him.

THE TOKENS

These tokens were issued in the denominations 1/-, 6d and 3d. Mrs Maynard gives the following descriptions for the tokens:

1. Uniface. Galvanised iron.

Diameter: 44.4 mm. Thickness: 1mm.

Incuse, in three lines across field: “J H” “Q Q” “1/-”

The reverse bears the impression of the Obverse

Edge: Plain

2. Uniface. Galvanised iron.

Diameter: 44.1 mm. Thickness: 0.8 mm.

Incuse, in three lines across field: “J H” “Q Q” “6”. There are four dots forming part of a circle on the right of the 6.

The Reverse bears the impression of the Obverse

Edge: Plain

3. Uniface. Galvanised iron.

Diameter: 44. mm. Thickness: 1.2 mm.

Incuse, as above but “3”

Edge: Plain

The four 1/- tokens in the Africana museum all had different diameters (44.4 mm, 44.9 mm, 44.6 mm, 44.5 mm), an indication that they were probably homemade.





Freda Mary Howe of Gura

In *Hern's Handbook on Southern African Tokens* there are four tokens (266a-266e) attributed to F.M. Hagan of Gura. Although these tokens look very much like the ones used by James Hagan of Qumbu, there is some doubt about exactly who issued them. I have not been able to identify any one in the Hagan family with the initials F.M. However, in the 1920s the Gura store was owned by Herbert Charles and Freda Mary Howe. Freda Howe (nee Wicks) is listed as the owner of the store, and it seems that she might have been responsible for issuing the tokens. Freda died in 1949 and Herbert three years later in 1952. Gura store was inherited by their daughter Elaine. She never lived on the station and it was looked after by managers.

THE TOKENS

The tokens were made of galvanised iron and were circular in shape. They were issued in the denominations 2/6, 2/-, 1/-, 9d, 3d and 1d.

Description 2/6: Diameter 37.5 mm. Thickness 0.3 mm.

In three lines across the field: "FMH" "G" "2/6".

The reverse bears the impression of the obverse.

Description 2/-: Diameter 37.5 mm. Thickness 0.3 mm.

The description same as for 2/6 but value "2/-".

Description 1/-: Diameter 32.5 mm. Thickness 0.3 mm.

The description same as for 2/6 but value "1/-".

Description 9d: Diameter 32.2 mm. Thickness 0.5 mm.

The description same as for 2/6 but value "9d".

Description 3d: Diameter 27.0 mm. Thickness 0.5 mm.

The description same as for 2/6 but value "3d".

Description 1d: Diameter 27.0 mm. Thickness 0.5 mm.

The description same as for 2/6 but value "1d".

The Kokstad Milk Depot

The following information about the Kokstad Milk Depot was provided by Mr Humphrey Smith, who worked as a bookkeeper for the depot. The Kokstad Milk Depot was opened in the 1950s by Bob Holmes. It was later bought by Roy Pringle. Besides selling milk, the depot also had a produce section. Fruit and vegetables were bought twice a week from the Kokstad market and sold in the shop. Milk could be bought at the shop and was also delivered. At first the business had a small dairy in the centre of town but later moved to bigger premises near the railway line as you left Kokstad for Umtata. There was a bottling plant at the dairy. The business first used glass bottles and later plastic bottles and eventually sachets. The milk was bought from local farmers. The depot had a branch in Umtata and for a short while in Butterworth. They had a lucrative contract supplying hospitals in the Transkei with milk. They delivered to hospitals as far as Engcobo. The depot closed down in 1983.

THE TOKENS

In later years the depot made use of papers tokens which were placed in the necks of the milk bottles. In earlier years, probably the 1950s and early 1960s, they made use of tin tokens.

Description: Size: 50.0 mm x 22.0 mm Thickness 1.0 mm. In three lines across the field "KOKSTAD" "MILK" "DEPOT". To the right vertically "PHONE 197". To the left vertically "500 ML".



The Krebs Family

Albert Edward Victor Krebs made use of tokens in the 1920s at his store Wilo in the Mqanduli district. The Mqanduli magistracy was established in 1876 and the first magistrate was a missionary, Reverend John Scott. The following references are found in the Cape Archives to A.E.V. Krebs while at Wilo:

1927 – *Grant in favour of A.E.V. Krebs of the Wilo trading site, Mqanduli.*

1933 – *the transfer from A.E.V. Krebs to Mrs G.H. Davis of a trading site in location no. 9, Mqanduli.*

The tokens used by Mr Krebs were what are known as “Barber shop” tokens. There were several manufacturers in England, but these particular ones, with the brand name Ogee on them, were manufactured by Osborne, Garrett & Co. of Frith Street, London. They were suppliers of implements and other accessories for barber shops, and their tokens, which were distributed world- wide, ranged from 1d to 3/6d. Mr Krebs acquired a parcel of these barber shop tokens with the values ticky and sixpence and then proceeded to hole and number them. At that time a ticky or a sixpence was the price of a small or large dish of grain, and these tokens were used as “good fors” to purchase in the shop. When Albert left Wilo in 1933 he took the tokens with him and they were later used at Ludalasi, Big Umgazi and Luqoqweni trading stores owned by the Krebs family in the Port St John’s and Lusikisiki districts.

Ludalasi

After selling the Wilo store, Albert farmed for a while on *Thornhill* in the Umtata area. In 1939 he acquired the Ludalasi Store in the Port St John’s district. His son Victor, who made use of part of his father’s tokens from Wilo, managed the store. The following history of Ludalasi comes from the Cape Archives:

1903 – *Ludalasi belonged to J.P.A. Davis (Davis also owned the Notinsila and Old Bunting stores).*

1928 – *Lease by A.J. Lennard to F.J. Schroeder of the Ludalasi trading site.*

1929 – *Transfer from A.J. Lennard to F.J. Schroeder of the Ludalasi trading site.*

1932 – *Lease for one year of the Ludalasi trading site in location no. 12 by C.H.A. Kaufman to H.J. Schroeder.*

1935 – *Transfer to Mrs W.F. Beckemann of the Ludalasi trading site.*

1939–1976 – V.B. Krebs.

Big Umgazi

In 1934 Albert bought the Big Umgazi Store, also in the Port St. John's district, from Wardlaw & Kirsten. The store was situated in the middle of a horseshoe bend in the Umgazi River. In close proximity to the store was a small hotel, which served for many years as a stopping over point for people travelling down to Port St John's from Umtata. The hotel was called The Prince of Wales Hotel, and was on the post cart route from the capital down to the coast. Mrs Jean Coulter gives this description of the hotel, based on a post cart journey in 1894 from Umtata to Port St John's, in her work *They Lived in Africa*:

By 7.30 p.m. they were on the road again and after passing through a shallow drift of the Umgazi River came upon a small house where a signboard advertised that it was the Prince of Wales Hotel. In spite of the distinguished sounding name, no stop was made there for it was said that the proprietor, if the mood took him, and he did not feel like visitors, 'had striking powers...with a revolver', so they hurried by, hoping to be out of firing range before he was aware of their presence.

By the early 1900s the Umgazi store was owned by Wardlaw & Kirsten. Daniel Wardlaw, who hailed from Blairgowrie in Scotland, came out to South Africa in the late 1800s and worked as a store assistant for the then owner of the Umgazi store. He eventually bought the store, and hotel, in partnership with his brother-in-law G.A. Kirsten.¹¹ The partners also grew cotton on a farm along the Umzimvubu River. In 1934 Wardlaw & Kirsten sold the Umgazi store to Albert Krebs. (G.A. Kirsten continued to farm on an adjoining property for some time afterwards). Albert made use of the barber tokens he had used at Wilo at Big Umgazi. (Albert's son Bob remembers that the tokens were stored in a silver razor container). The tokens were used to buy maize. The maize was at first measured in paraffin tins and later weighed by scale. Albert bought a farm about 20 kilometres up the Umzimvubu River called *Orange Grove*, which was managed by his son Bob. Albert died in July 1954 and Big Umgazi was inherited by his wife Ruth. She ran the store with the help of her son Bob. Ruth died in 1963 and the family sold the store.

Luqoqweni

Albert's son Lionel had managed the Nkandla store in the Libode district for Eli Spilkin after the Second World War. He later bought the Luqoqweni store near Lusikisiki and made use of part of the stock of Ogee tokens his father had used at Wilo.

¹¹ Kirsten also owned a trading store at Emkodusweni in the Lusikisiki district. He bought the store in 1905 from C.R. Hughes. In 1954 the store was transferred from G.A. Kirsten to E.G. Kirsten.

F.C. Larkan

Mrs Frances Larkan, who owned a number of stores in the Glengarry area of Umzimkulu, was one of the few women to issue trade tokens in South Africa. Frances' grandson, the late Mr Aubrey Larkan, has written the following account of the family:

On 31st October 1876 the Larkan family consisting of John Robert William Larkan, his wife and five children and accompanied by his half brother George and his sisters Emma and Susan Larkan left Kilkenny (Ireland) and travelled via Waterford to South Hampton. There they boarded the ship named Syria bound for Durban, South Africa. They arrived at their destination on 11th December 1876.

John Robert William Larkan then bought a portion of the farm Cyrilford in the Ifafa River Valley and George bought a farm in the same valley which he called Larkfield after their original home near Athlone in Ireland.

In September 1879 John Robert William Larkan went to live temporarily with his half-brother George after selling his farm back to the previous owner at a loss.

John Robert William Larkan then bought the farm Bont Rand in the Ibisi River Valley between Umzimkulu and Harding (named after a multi-coloured cliff overlooking the farm). He outbid a syndicate of Donald Strachan and Stafford at an auction held in an hotel in Kokstad. John Robert William Larkan paid £640 for the farm. The farm was 3 200 acres in extent thus costing 4/- per acre. All the Larkans went to live on Bont Rand and arrived there on 6th July 1880.

George Larkan subsequently bought the farm Ravenhill at Nquabeni near Harding.

In 1884 J.R.W. Larkan sold half his farm Bont Rand to the Venerable Archdeacon Button for £550 and in 1885 bought Ravenhill from George who bought the adjoining farm Antioc.

John Robert William Larkan and his wife Mannie had a son who had been born on 22nd April 1870 in Ireland and baptised John Robert.

When John Robert left school in 1887 he went to work for a Civil Engineering Contractor by the name of Robert S.W. Barnes. He worked on railway construction contracts in Northern Natal and Durban's first waterworks on the Umbilo River followed by tunnels for the second waterworks which was in the Umlaas River Valley.

His supervisor on these contracts had been Abraham Baytopp. In 1894 he resigned from his job, married Abraham Baytopp's daughter Frances Charlotte, and leased his father's remaining portion of Bont Rand of 1700 acres for £25 per year. On 1st November 1897 he bought the farm from his father for £250.

Children born to Bob and Frances were as follows: 1895 – Robert Percival (Percy), 1896 John Francis (Frank), 1898 – Arthur Albert (Taffy), 1907 – Clifford Garriock (Cliff). On 26th September 1906 Bob Larkan died of pneumonia in Addington Hospital, Durban, after a minor operation. He was only 36 years of age. Clifford was born after his father had died.

Notice.

NOTICE is hereby given in terms of section 33 (1) of Act 32 of 1916 that the General Dealer's Businesses heretofore carried on by FRANCES CHARLOTTE LARKAN at (1) Bontrand, (2) Cupar and (3) Nocanda's Location (commonly known as Banginyama's) in the District of Umzimkulu, have been disposed of by her to STRACHAN AND COMPANY LIMITED.

Dated at Umzimkulu, this 26th day of July, 1929.

H. K. DELL,
Attorney for Parties.

P.O. Box 11,
Umzimkulu.

With the help of her brothers William and Arthur Baytopp, Frances, remembered as gentle and lady-like, continued to run Bont Rand and a store on the farm which Robert had opened in 1901. In 1910 John Reed took over the management of the stores from the Baytopps. He was not a very good businessman and his opening of two stores at Cancele and Pikinini during a time of depression put the Larkans into financial trouble and Reed was dismissed. In September 1920 the stores were advertised for sale in the Kokstad Advertiser. Frances either changed her mind or did not receive a satisfactory offer, as she continued to run the stores until 1929 when she was forced to sell Bont Rand, Cupar, Cancele and Pikinini to Strachan & Company. Frances Larkan died on 30 November 1948 in Durban. At the time of her death she was living at 4 Lily Vale Road, Pinetown.

FOR PRIVATE SALE.

4 TRADING STATIONS 4 and the farm "GAYBROOK."

Instructed by Mrs. F. C. Larkan of Bont Rand, Umzimkulu, we are advertising for sale by private treaty, the following Trading Stations:

- (a.) BOUT RAND STORE with 10 acres of Land and Stock in Trade.
- (b.) CUPAR STORE, Outbuildings and 117 acres of Land and Stock in Trade.
- (c.) BANGANYAMA STORE and Stock in Trade.
- (d.) BONNY RIDGE STORE, Dwelling House, Outbuildings, Stock in Trade and about 10 acres of Land.

NOTE.—These Stores are all doing a good turnover. The only reason for selling is that the owner is retiring.

Further particulars can be had from the Auctioneers.

Prospective buyers will be furnished with full statements and balance sheet on application.

The farm GAYBROOK is situated below the Zuurburg and is in extent about 2,600 acres. This farm is very suitable for Stock and is especially useful for winter grazing. There are large natural forests on the farm, but these are under offer to a party.

Further particulars can be had from the Auctioneers.



THE TOKENS

In 1906 Mrs Larkan issued cardboard tokens in the denominations 5/-, 4/-, 3/-, 2/-, 1/-, 9d and 6d.¹² In 1907 the cardboard tokens were withdrawn as customers were beginning to alter the figures, and they were replaced by aluminium tokens minted by a firm in Durban. It is presumed that the cardboard tokens were destroyed and no specimens are known to exist. The aluminium tokens became known as *Amakence* after Strachan & Co.'s *Kence*. The tokens were issued in the denominations 2/-, 1/-, 6d and 3d, although there were five different reverses depending on the store at which the tokens were used. Theron gives the following description of the tokens:

A full set of these tokens consisted of 2/-, 1/-, 6d and 3d. The obverse remains the same on all tokens, but there are four different reverses indicating at which one of the four stores they were used.

- a) Plain blank reverse – Bont Rand store.
- b) ○ – a circle – Cupar store.
- c) C – a capital C – Cancele store
- d) △ – a triangle – Pikinini store.

These symbols were brought on by the issuer and not the firm who made them. Note also that all the letters, figures and symbols on obverse and reverse are incuse. Some of the pieces have small central holes, usually the 2/-, obviously made after they were issued.

Description for all obverses:

In centre field e.g. "2/-" Curved above "GOODS" and curved below "F.C. LARKAN".

Measurements:

	Diameter	Thickness
2/-	26mm	1mm
1/-	24mm	1mm
6d	19mm	1mm
3d	14,5mm	1mm

Mr Scott Balson in his research on the tokens discovered a fifth type which had a cross printed on it and could be used at the store at Staffords Post, which the Larkans leased.

¹² For a detailed discussion of the tokens see S. Balson, *The Griqua of South Africa and their Money*.

The last entry, written up by H.P. Lowman, in the general cash book for all the F.C. Larkan Trading Stores – Cupar, Bontrand, Pikinini and Cancele. The stores were bought by Strachan & Co. in 1930. The cashbook was presented to the East Griqualand Museum by P.A. Larkan in April 1983.

47		cash		Discount	cash	Bank
1929		Brought Forward	£46		15 1	338 6 6
Dec	19	To	Cash Transfr.			48 15 6
	27	"	"			11 5 -
1930						
Jan	31	"	"			23 10 - 42 1 7 -
Feb	27	"	H.P. Lowman		5 - -	

TRANSKEI

Tokens of the

Contra		47		
		Discount	Cash	Bank.
1929	Remit Forward F 46			£ 684 6 5
December 1	49			10 - -
	50			12 6 -
5	452			145 - -
11				
11	453			17 10 -
	454			1 11 -
	455			20 - -
	458			7 10 -
	491			203 1 6 -
31	Bank Charge.			17 - -
	Commis. etc.			
"	Includ Barclay's			3 13 -
	but in drft.			1084 4 5

Deed of Transfer of the Bont Rand store from F. Larkan to Strachan & Co.

Annexure "A"

REGISTERED this 27
day of March 1930.
Deeds Registry,
Cape Town.

Registered this 27
day of MARCH 1930

Deeds Registry,
Cape Town.

Registrar,
of Deeds

NOTARIAL DEED OF SERVITUDE.

KNOW ALL MEN WHOM IT MAY CONCERN :-

That on this the 11th day of March 1930, in the Year
One Thousand Nineteen Hundred and Thirty, before me

DOUGLAS ALEXANDER JENNINGS,

of Umzimkulu in East Griqualand, Notary Public of the
Province of the Cape of Good Hope, by lawful authority
duly sworn and admitted, personally came and appeared

DONALD DOUGLAS STRACHAN

of Umzimkulu aforesaid, in his capacity as Managing
Director of STRACHAN AND COMPANY LIMITED of Umzimkulu

hereinafter...



(hereinafter referred to as the Company) duly authorised thereto by virtue of a Resolution of the Directors of the said Company dated the 26th day of February 1930, and FRANCES CHARLOTTE LARKAN (born Baytopp) Widow, of the Farm Bonterand in the District of Umzimkulu, who declared that whereas the said Company had purchased from the said Frances Charlotte Larkan, certain landed property, to wit :-

Certain piece of perpetual quitrent land situate in the District of Umzimkulu, in East Griqualand, called BONTERAND B, portion of the Farm No. A 175 called Bonterand, measuring forty seven (47) morgen and twelve thousand, seven hundred and thirty two (12732) square feet:

AND WHEREAS the said sale had been made subject to the registration of the undermentioned servitudes against the Transfer Deed Number 7395 dated 23rd September 1916, whereby the remaining extent of the said Farm Bonterand is held by the said Frances Charlotte Larkan,

NOW THEREFORE the said Appearers declared to have agreed, as they do hereby agree, to the following servitudes and the registration thereof against the said Transfer Deed Number 7395 dated 23rd September 1916, namely :-

FIRST:- That the said Frances Charlotte Larkan or her Successors in Title shall not carry on or permit to be carried on upon the said remaining extent of the said Farm No. A 175 called Bonterand any trade or business of selling wares or merchandise, without the written consent of the said Company first had and obtained thereto, it being.....

being clearly understood that this condition shall in no way be construed so as to prevent the said Frances Charlotte Larkan, her Successors in Title, or any person in lawful occupation of the said land from buying and selling farm produce and livestock or from carrying on any industry or manufacture on the said land.

SECOND:- That the said Frances Charlotte Larkan agrees hereby for herself and her Successors in Title to allow the said Company and their Successors in Title the full use of the water running from the remaining extent of the said Farm Bonterand on to the land purchased as aforesaid by the said Company and called Bonterand B, in the furrow marked " a b " on the diagram of the said land annexed to the Deed of Transfer thereof in favour of the said Company; not to divert the said furrow so as to prevent the water running on to the said land called Bonterand B, nor to do any act whatsoever which would tend to contaminate or pollute the said water or in any way to interfere with the use and enjoyment thereof by the said Company or their Successors in Title, their servants or Agents: to allow the said Company, their Successors in Title, their servants or agents access to the said remaining extent of Bonterand for the purpose of cleaning or repairing the said furrow from time to time, should this be necessary, and to keep in repair that portion of the furrow which runs over the said remaining extent of Bonterand.

IN WITNESS WHEREOF the said Appearers have hereunto set
at
their hand/UMZIMKULU aforesaid, on the day, month and
Year first aforewritten, and in the presence of the
Subscribed witnesses.

As.....

Handwritten signature

AS WITNESSES:- F.C.Larkan

1. R.P.Larkan

D. D. Strachan

2. M.F. Dlamini

QUOD ATTESTOR

D. A. Jennings

NOTARY PUBLIC.

I certify that the Original of the within Duplicate Original Deed of Servitude bears a Revenue Stamp to the value of two shillings (2/-) Sterling, which has this day been cancelled by me as by Law required.

Dated at Umzimkulu this 11th day of March 1930.

D. A. Jennings.

Notary Public

L.P. Moore

Lawrence Moore and his sons Basil and Mervyn, well-know traders in the Qumbu area, made use of trade tokens at their stores Blackhill, Moore's Post and Tyira. Lawrence Patrick Moore was born in 1886. His mother, Sarah McGinn, died when he was a child and his father, James Moore, returned to Ireland with the promise that he would send for the children once he became established. James Moore was never heard of again and so Lawrence was raised by the nuns at the Kokstad Convent. As a young boy he would accompany the parish priest, Father Le Bras, on his trips to visit parishioners on remote trading stores.¹³ It was the young Lawrence's responsibility to open the gates for the trap and horses. On one such trip, in about 1899, they visited a trading station called The Downs in the Qumbu area of what was then East Griqualand. The owner of the station was James Power-Wilson. Power-Wilson had traded at the Rocklands store in the Cala district. He sold Rocklands in the late 1890s and bought three stores in the Qumbu area – the Downs, Sulenkama and Tyira. Power-Wilson told Father Le Bras that he should leave Lawrence, who was 13 at the time, at the station and that he would look after him and teach him about trading. (Mrs Pat Moore recounts that it was general practice for orphaned boys to be looked after at the Kokstad Convent until they were about thirteen, after which they were apprenticed to Catholic traders). Lawrence was raised by James Power-Wilson and his wife Mary and treated as one of the family. (Mary Power-Wilson, nee Hayes Lynch, was born in Ireland but after the death of her mother was sent out to South Africa to live with her relations the Costellos in Cala). Lawrence soon obtained the nickname *Notiki* because he was so small he had to stand on a soapbox to see over the counter when serving customers. At about the age of sixteen Moore was sent by Power-Wilson to manage the Tyira store.



James Power-Wilson

Lawrence married Margaret Hampson who had grown up on *Bowles Farm* near Umtata. Her parents wanted her to marry one of the Lowry boys who came from an old established Umtata family. Instead Margaret eloped with Lawrence. Mrs Mary Power-Wilson, who had raised Lawrence as one of her own children, was complicit in the elopement and arranged for him and Margaret to travel down to King William's Town to be married there.

¹³ Father Casimir Le Bras was born in 1865 and came to South Africa shortly after his ordination in 1892. He served at Mount Frere and later at Cala. From 1901 he served as a travelling priest, with his headquarters at Mount Frere and later Qumbu. He travelled throughout the Transkei, visiting Catholic traders to conduct baptisms and marriages. He travelled in a cart with two horses. He mounted a hooter from a motorcar on the buggy which he would sound whenever he arrived at a trading station. A number of times a year he would travel to Libode and Port St John's, and then further on to Ngqeleni and Elliotdale, to the traders at Madwaleni and Hobeni, then towards Idutywa, Ibeka and Butterworth and then via Umtata back to Qumbu. He left Qumbu in 1923 and worked in Pietermaritzburg until his death in 1948, at the age of 83 years.

In about 1906 Power-Wilson decided to move down to East London and so he sold The Downs and Tyira to Lawrence.¹⁴ Lawrence, who was then in his early 20s, moved to The Downs and a manager looked after Tyira. Over time The Downs became known as Moore's Post. Moore's Post (called Culunga by the Africans) was one of the biggest trading sites in the Transkei. It was 50 acres in size, compared to the usual 10 acres. It had two streams running through it and many varieties of fruit trees grew on the property. There was a tennis court and polo field at Moore's Post and it became the social centre of the Qumbu area with store owners, managers and local residents coming out for tennis and shooting parties over the weekends.



Lawrence and Margaret Moore.

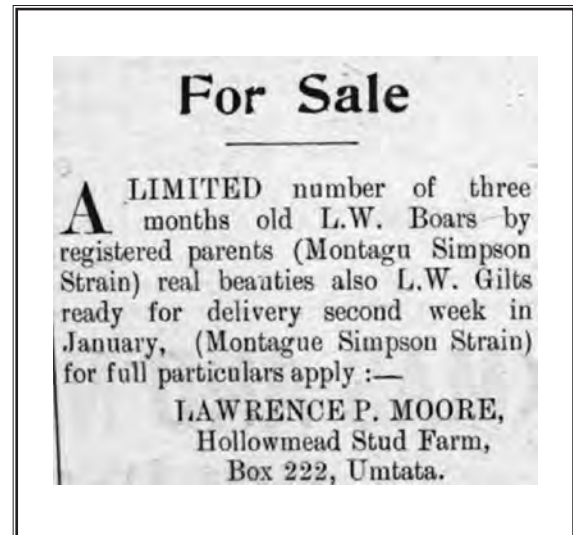
Every year on Boxing Day the Moores arranged a race meeting for Africans at a track between Tyira and Blackhill. It was a huge event for the entire region and thousands of people would attend. The favourite horse and owner from each location would be accompanied by dozens of supporters on horseback and there were years when there were up to 2000 horses at the track.¹⁵ The men would triple their horses through the crowds of spectators. Seven races were held on the day. The participants took the day very seriously and some would even travel down to Durban to buy race horses that were about to be retired to pasture. The course was a mile long and was marked by a ploughed furrow on either side. The Moores

¹⁴ Power-Wilson was an Anglican but converted to Catholicism after his marriage to Mary Hayes Lynch. He was responsible for putting the copper roof on the St Cuthbert's mission at Tsolo. Two of his children who died young were buried at The Downs and then later reburied at St Cuthbert's.

¹⁵ Lawrence's grandson, Adrian Moore, writes: I had a couple of horses that Notiki had given me. Thoroughbred cross Arab, but was not allowed to enter the races. Instead, I used to take part in the festivities on my Palomino Stallion called "Moonlite". He was a 5 gaited horse, biscuit in colour, with a flowing white mane and tail.

provided prizes for first, second and third positions. The prizes included blankets, bags of mealies and pots. Those horses that were allowed to race went into paddock and were given a ticket which they had to produce at the finishing line. This was to stop cheating as on a part of the track there was a large clump of aloes and at times riders who had not been selected would try and join the race at this point. It became a debutante day for Mpondomisi maidens who would arrive wearing bashers and other finery. The Chief Magistrate from Umtata would attend, as well as local officials. Margaret Moore would provide them with a cooked dinner.

Lawrence later bought 5 other stores: Blackhill¹⁶ (Nthlaba Mnyama in Xhosa), Rockdale, Mjilana, Mpemba (in the Mount Frere district) and a shop in the village of Qumbu in 1925. Later Rockdale and Mpemba were sold, as it was difficult to find managers to look after them during the Second World War. Mpemba was bought by Ken Cowie who had been an assistant at Blackhill. Moore's Post was managed by Bobby Reynolds who was married to L.P. Moore's daughter Maureen. Lawrence retired to the farm Hollowmead near the present airport at Umtata. He subsequently moved to a farm near East London, where he died in about 1957.



Kokstad Advertiser 24 December 1948.

The following obituary for Lawrence was written by an African customer:

It is with a sad sense of loss we record the passing of Lawrence Patrick Moore, late of Qumbu, who died recently in East London after a long illness patiently borne. Notiki, as he was known far and wide, was born in Kokstad just on 80 years ago, where he received his education.

On entering the business world in his early youth he soon established his name as an astute business man and natural leader of men. His generosity to those less fortunate was a byword. The hospitality and kindness extended at "Blackhill" assumed at times proportions of almost unreal magnitude to friends and strangers alike. His interests were many and varied, sport, taking a large part, and on a gentle slope among the rolling hills of the Transkei, in the Qumbu district, Notiki, as he was lovingly known instituted what became an eagerly contested event in the territory to which in all their finery thronged the natives of 27 districts with their horses to participate.

The Pondomisi Ascot was both a social and sporting event and after 40 years has become a virtual custom which the young women must attend in all their finery before they are allowed to go through their Tribal Coming of age. He served on the Board of the Sulenkama Hospital, was Chairman of the Qumbu Management Board and Secretary of the Civic Association, Qumbu. He was also a member of Umtata Rotary.

To his wife Margaret (Nunnie) and children Mervyn, Basil, Maureen and Peggy we sincerely offer our deepest sympathy in their sad loss.

¹⁶ The Blackhill trading store derives its name from Dave Black, the ex-C.M.R. man who issued tokens for his store at the Tsitsa Bridge. Black owned the store in 1903. Archie Gutterrell later owned Blackhill. Archie was well known for the tennis parties he hosted at Blackhill.

Lawrence and Margaret's sons Mervyn and Basil became well-known traders in the Qumbu area. Basil was a prisoner of war near Rome but managed to escape and lived in the mountains supported by Italian peasants. When Basil returned in 1944 he and Mervyn, who had also been a prisoner of war, went into partnership together and bought a shop in Qumbu from their father, and traded as Moore Brothers. In 1948 they sold the Qumbu store to Mr Brandt and bought their father's other stores: Blackhill, Tyira and Moore's Post. They later agreed to end the partnership and Basil took over Tyira. Mervyn took over Blackhill and Moore's Post. Basil was known as *Nonzonzololo*, a *hlopina* name of his father's name, a *tickey*, also called an *inzonzo*. In 1944 Basil married Patricia Costello, a granddaughter of James



Basil and Pat Moore

Power-Wilson. Power-Wilson's daughter Leonora married Tom Costello, a distant cousin. Tom was a bank manager in Durban. The family would travel to Cala to visit the Costellos, and on the way stop to visit the Moores as Lawrence and Leonora had grown up together on The Downs. Lawrence's son Basil and Leonora's daughter Pat thus knew each other from childhood and were later to marry. The Moore brothers owned the stores until the mid-1960s when they were sold with the introduction of the homeland system.

THE TOKENS

L.P. Moore issued tokens for use at Moore's Post, Tyira and Blackhill. The tokens, which varied in shape from store to store, were issued in the denominations: 1d, 3d, 6d, 1/-, 2/-, 2/6. They were cut out of galvanised iron. The penny token was slightly bigger than the others were. The one shilling and two shilling were the most used of the tokens. The tokens were used exclusively to buy mealies and were thus barter tokens. The trading stores, which were roughly seven miles apart, were situated between the Tina and Tsitsa Rivers in a fertile valley in which grain grew abundantly. In good years 1000 bags of maize were sent per month from Tyira to East London over the mealie season. (This was after keeping back sufficient mealies in storage for the winter buyback and for milling). Dozens of people would come to the stores daily to sell their excess mealies, which were stored in large grain tanks, 1000 gallons in size. The tanks were sealed with mud and a cup of sulphuretted hydrogen was spread over the top to control the weevils. The Moores employed a man whose sole responsibility was to man the grain scales. The grain would be measured out and the sellers would be paid in tokens. The use of tokens also allowed the Moores to keep control of maize purchases. At the end of the day all the tokens in the till would be credited to sales and debited to mealies. According to Mr Basil Moore, specially made trays with separate compartments for each denomination were made for each store. The tokens could only be used at the store from which they were issued and could not be used at the other Moore trading stores. Often customers would save up the tokens to buy blankets or skirts. Like many other trading stores the Moores ground mealies for the Africans and this was often paid for in tokens. Although the Moores bought hides, beans, wool and bones, these were all paid for in cash.

It is interesting to note that the tokens were used at the stores until the mid-1960s, which was thirty years after their use had been banned by law. According to Mr Moore, on one occasion a government inspector did query their use. Mr Moore explained that it was very difficult to acquire large amounts of small change as the closest bank was in Umtata which was 90 miles away. The official suggested written chits. When Mr Moore pointed out that this was impractical as they would soon be lost or soiled; the inspector turned a blind eye to the use of the tokens. In the late 1950s grain purchases dropped substantially and the tokens were not as widely used. The tokens were taken over by the new owners but were not used and recent visits to the stores have proven to be unsuccessful in locating the tokens. Mr Tony Carvounes of East London visited the Blackhill store and was told that the tokens had been sold to scrap merchants.

The tokens were issued in the denominations 2/6, 2/-, 1/-, 6d, 3d and 1d. Theron gives the following description:

- 2/-6** Base 40,8 mm. Height 29,4 mm. Thickness 0,6 mm. In two lines across field "L P M" "B". In left hand angle "2/6". All are incuse. The reverse shows the negative of the obverse.
- 2/-** Base 43 mm. Height 31 mm. Thickness 0,7 mm. Same as for 2/-6 but the "M" stamped upside down, and 2/- in left angle.
- 1/-** Base 42,4 mm. Height 31,5 mm. Thickness 0,4 mm. Description same as others "M" correctly stamped, and 1/- in left angle.
- 6d.** Base 42,2 mm. Height 30,2 mm. Thickness 0,5 mm. Same legend as others but "6" stamped incusely, not in left angle but in centre of base directly under "B".
- 3d.** Base 41,3 mm. Height 29,6 mm. Thickness 0,4 mm. The value "3d" is left angle. Note that a "D" is used here and not the mark for the 6.
- 1d** Base 39,6 mm. Height 29 mm. Thickness 0,4 mm. The value "1d" is in the left angle.

Description of circular 3d: Note that the round 3d is much smaller than the round 1d. Diameter 25,5 mm. Thickness 1,5 mm. In three lines across field "L P M" "BH" "3d". Unlike the triangular pieces with only a "B" for Blackhill, this piece has "BH".

Description of circular 1d: Diameter 32,6 mm. Thickness 0,5 mm. In three lines across field "L P M" "BH" "1d". The round 3d is thicker than the other pieces.

In an interview with Mr Basil Moore at his home in Hilton, the following new information about the tokens came to light.





Above: Margaret and her dog Gandy; Maureen, Mary, Peggy and Basil.



Above: Basil and his sister Peggy at Blackhill in 1939 at the time of Basil's 21st birthday; Basil, Margaret, Mervyn and Mervyn's wife, Mary.



Above: Basil and Maureen; Maureen, Margaret and Lawrence on the verandah of the house at Blackhill.

Blackhill

The Blackhill tokens were triangular in shape. They are described in detail in Maynard and Theron. The following discrepancies must be noted. E.J. Maynard in her work *Tokens of Southern Africa* mentions that the triangular tokens in the possession of the Africana Museum have the letter “B” printed on them. Basil Moore insists that the letters “B.H.” were on the Blackhill tokens, which could indicate that a second set were manufactured at a later stage and the letter H was then added. Dr Theron mentions a round token with the letters “B.H.” on them. The round tokens according to Mr Moore were the tokens issued for the Tyira store. As Blackhill was the last store bought by the Moores (in 1922) there is a possibility that the round shapes were available and used up until the triangular tokens were manufactured.

Moore’s Post

The Moore’s Post token was square in shape. The letters “L.P.M.” were printed at the top with the denomination in the middle. The letters “M.P.” in capitals were printed at the bottom.

Tyira

The Tyira tokens were round in shape. Like the other tokens the letters L.P.M. were printed in bold. In the middle was the denomination. At the bottom was the letter “T” in capitals.

Matatiele Milk Depot

The Matatiele Milk Depot, situated at 3 Pope Lane, issued tokens in the 1980s. The depot is the only business mentioned in this work that is still in existence and their tokens are the only ones still in use. The depot is owned by Mrs Marlene Jacobs, thus making her one of the few women in South Africa to make use of tokens. Although the business is described as a Milk Depot, it has the feel of an old fashioned general dealer. Besides being able to buy groceries ranging from matches to tea and sugar, one is also able to purchase well-made leather shoes, hats and briefcases. The depot does not deliver milk, instead, clients bring glass milk bottles to the shop, which are filled and sealed with aluminum lids. The milk is then paid for with tokens.

THE TOKENS

The tokens are made of plastic and are red in colour. There is a hole in the middle. Above the hole is the word MATATIELE written in a curve. Below the hole, also written in a curve, are the words MILK DEPOT, also in capital letters but smaller. On the reverse is the number 1 to the left of the hole. Above the hole is the word LITRE written in a curve. Below is the Afrikaans word LITER. To the right of the hole is the manufacturers name EXACTO. The same description applies to the yellow token, except the number ½ is to the left of the hole. There is also a blue token which has nothing written on it, and is for ice cream.

Nobiya Dairy

Nobiya (which means Rinkhals in Xhosa) was the name of a dairy run by Mrs Edith (Peggy) Veel in the Slippery Drift area just outside of Kokstad. Peggy, daughter of Samuel Kirk and Amy Fletcher, was born in 1918 in the Matatiele district of East Griqualand. Her grandfather, Adam Kirk, came to South Africa as a member of the 7th Dragoon Guards and was posted to Fort Beaufort. Here he met and married Martha Webber who came to the Cape in 1826 in a party of settlers headed by a Mr Shepherd. Peggy's father, Sam, first worked for his father at a trading station at Mafeteng, a drift on the Caledon River. In 1884 he and his brothers trekked to Matatiele where Sam farmed on *Drummond Elliot* in the Ongeluksnek Valley. According to Sam's mother, when they arrived Matatiele consisted of 'a magistracy, a small hotel and one or two little Native stores'.¹⁷ Peggy grew up on *Drummond Elliot* and, as a farmer's daughter, had an abiding interest in animals and agriculture. Peggy married James Veel, a popular medical doctor in Kokstad, and son of Reverend Veel, a long-serving priest at the Anglican Church in Kokstad.¹⁸ Peggy and James lived on a rather large plot of land in the town of Kokstad and they obtained permission to have one or two cows on the property. In the early-1950s they bought a small farm called *Nobiya*, so that Peggy could increase her herd and start a small dairy. *Nobiya* was a sub-division of the farm *Slippery Drift*, which was in turn a sub-division of *Middlefontein*. (The farm is situated on the right hand side of the Slippery Drift road just beyond the bridge as you leave Kokstad). The workers at the dairy had a picture of a striking Rinkhals on their overalls. The herd on Nobiya consisted of Jerseys that Peggy had bought at Highflats in Natal. The dairy made door-to-door deliveries in Kokstad.

Nobiya's opposition was the Kokstad Milk Depot owned by Mr Holmes. There was stiff competition between the two dairies for customers. The dairy was closed down in 1960 after Peggy suffered from ill-health for a long period of time. The Veels sold the farm to Mr Watt-Pringle who owned a large dairy farm and supplied the Kokstad Milk Depot. He closed down Nobiya. The Veels emigrated to New Zealand and later to England. The present owners of the farm have resorted to the original name of *Slippery Drift*.

THE TOKENS

The token system was introduced in order to obtain payment up front at the beginning of the month, to have capital to function. The kind and number of tokens placed in the bottle indicated how much milk was to be left every morning. Tokens were issued for a half gallon and one pint of milk.

17 K. Schoeman (ed), *The Early Days of the Orange Free State*, p. 87.

18 Charles Brisley and Donald Strachan of Strachan & Co. donated the land on which the church was built.



The following description of the tokens is found in Maynard's *Tokens of Southern Africa*:

Uniface. Aluminum

Diameter: 24.8 mm. Centre hole: 3.1mm. Thickness: 1.1mm.

Painted red. Above central hole, in two lines: "Half" "Gall". Around bottom rim: "NOBIYA DAIRY".

Thin, slightly raised rim.

The reverse shows the negative impression of the Obverse.

Edge: Plain

Uniface. Aluminum

Diameter: 24.4 mm. Centre hole: 3.1mm. Thickness: 0.9 mm.

Above central hole, one line: "1 PINT". Around bottom rim: "NOBIYA DAIRY". Thin, slightly raised rim.

The Reverse shows the negative impression of the Obverse.

Edge: Plain

W.W. Phillips

Walter Woodruff Phillips was the grandson of the 1820 settler John Phillips and son of John and Jane Phillips. His grandfather, John Phillips, came to South Africa as a nineteen-year old in Wilson's Party. John married Sarah Hayhurst and they had eight children. Walter's father was the eldest son and known as John. He married Jane Wood. Walter married Daisy Curnick (1878-1932) in 1900 in Nqamakwe. Daisy's father Frederick was born in Taunton in 1839 and became a sailor early in life. On a voyage back from Calcutta he fell ill and was left in Cape Town to recover. He worked on a newspaper in King William's Town. He later traded at Keiskammahoek and Xume in Fingoland. Walter and Daisy had seven children: Arthur, Clyde (a chemist in Umtata), Dudley, Ethel, Everal, Gladys and Mabel. Their daughter, Everal, married Cecil Claude Liefeldt, son of the well-known magistrate Martin Liefeldt. Claude, known as *Hlabuhlangeni*, bought the Willowvale Hotel in 1927. Walter Phillips died in 1929 but his family continued to trade in the Transkei for many years afterwards. Walter traded at a number of stores in the Idutywa and Engcobo areas. These included: Phillipsdale, Cwecweni, Thornville, Tora, Lurwayizo and Mendu.

THE TOKENS

Phillips issued tokens for use at his stores at Mendu and Lurwayizo. Theron gives the following description for the Lurwayizo store:

A set of circular, uniface, galvanised iron tokens, consisting of: 1/-, 9d, 6d, 3d, 2d and 1d.

They are all approximately 32 mm. in diameter, and 0,7 mm. to 1 mm. thick. Like those of L.P. Moore i.e. in three lines across the field "WWP" "L" "1/-" or other value. All pieces 1/- to 1d have the "D" behind and not like the Moore "6d".

For the Mendu store:

Circular pressed Galvanised iron tokens.

	Diameter	Thickness
1/-	25,4 mm	0,8 mm
9d	25,5 mm	0,9 mm
6d	25,5 mm	0,8 mm
3d	21,4 mm	0,8 mm
2d	21,6 mm	0,8 mm
1d.	21,5 mm	0 7 mm

Description Incuse in three lines: "W W P" "M" 1/-

Similar for all the other values. Note that the three higher values have a diameter of 25, 5 mm. and the three lower values 21, 5 mm., thus smaller by 4mm.

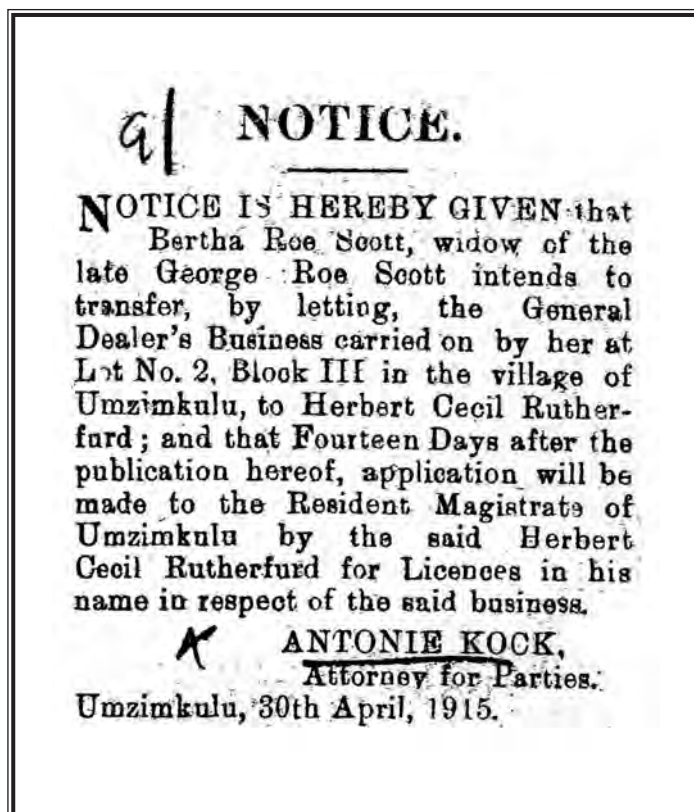


George Roe Scott

George Roe Scott owned a trading store in the village of Umzimkulu, a store on the Clydesdale Mission station and a third shop in the Malowe Valley. George, the son of Jonathan Scott and Anne Roe, was born in 1857 at Keiskamma Hoek. His father, a major in the Seventy-Third Oxfordshire Foot Regiment, was serving in South Africa at the time. Shortly after George's birth he was posted to India to help quell the mutiny. George was educated at Highwickham and in 1874 joined the Frontier Armed and Mounted Police (FAMP). After his parents had been incorrectly informed three times that he had been killed, George added his mother's maiden name Roe to Scott to differentiate himself from the other Scotts in the FAMP. George was posted to Umzimkulu at the end of 1877 to man a translating office, which had been established in the village as part of the telegraph system that was being built to link Natal and the Cape.

George saw action in the Griqua Rebellion, the Zulu War and the Basuto Gun War. After the cessation of hostilities, he resigned his commission and entered into a partnership with Horace and Guy Whyte to buy the mill on the Umvubukazi River at Umzimkulu. In about 1882 the partnership was dissolved. George and Horace Whyte took their share and with Hedley Davis, who had a store at Clydesdale, bought trading stores at Insikeni and Beacon Hill. Beacon Hill is at the top of the Malowe Valley and was bought from Robert Masterman. George, Whyte and Davis were forced by a severe economic depression which gripped South Africa in the 1880s to close their two stores. They sold the Insikeni store to James Cole and Strachan & Co bought Beacon's Hill. The store burnt down after being struck by lightning at the turn of the century. The company never rebuilt the store but kept the property, which was later sold to the Native Trust.

After the stores at Insikeni and Beacon Hill were closed, Horace Whyte left Umzimkulu and settled in Swartberg and Hedley Davis returned to England. George took over Hedley Davis's lease of the store on the Clydesdale mission ground. In 1888 George married Bertha Davis and it was probably at about this time that he bought the farm Braeside in the Malowe Valley, in order to build a house for his new bride. Directly across from the house on the other side of the road was the Braeside trading store. In 1899 George accepted an appointment at Pigg's Peak in Swaziland. This was not a success and he returned soon afterwards to Braeside. He lived at Umzimkulu for the rest of his life, deriving an income as a trader and as the Chief Constable



of the Umzimkulu Court. In 1908 George opened a store in Umzimkulu, thus bringing the number of stores he owned to three. George died in Durban in 1914. His widow Bertha and son Guy Roe Scott managed the family stores. In 1915 they leased the store in Umzimkulu to H.C. Rutherford. In 1921 the Roe Scotts sold the Clydesdale and Umzimkulu stores to Strachan & Co. Strachan & Co. sold the Clydesdale store to the South African Bantu Trust on 10 November 1981. The store in Umzimkulu was then leased to Mr H.R. Rutherford at £104 per annum. When the lease expired the store was closed down. *Braeside* was sold in 1924 to Clifford Button who owned an adjoining property called *Ebuta*. The store however, had not been used from the early 1920s and was derelict.

THE TOKENS

George, like other traders in the Umzimkulu district, issued trade tokens for use in his stores at Umzimkulu, Clydesdale and Braeside. The tokens were issued in the denominations: 2/-, 1/-, 6d and 3d. Theron's description is as follows:

A uniface Nickel token measuring 28,2mm. x 1,7mm. Across centre field "G.R.S." Below "1/-". Pearled border and raised rim on both sides, with a milled edge.

According to Mrs Shirley Button, a friend and neighbour to the Roe Scotts in Umzimkulu, Mr Guy Roe Scott told her that when the tokens were withdrawn from circulation they were thrown down a long drop at Braeside. Only two tokens are known to have survived: a shilling in the Museum Africa and a six pence in the collection of Mr Allyn Jacobs.

STORES For SALE

Duly instructed thereto I shall sell by Public Auction on the

Market Square, Umzimkulu,
at 10 a.m. sharp,

on Saturday, the 19th March, 1921,

the three undermentioned Properties known respectively as (1) SCOTT'S STORE, Umzimkulu (2) SCOTT'S STORE, Clydesdale. (3) BRAESIDE FARM, adjoining Clydesdale.

1. Scott's Store, Umzimkulu.

This Store is situated in the centre of Umzimkulu Village facing the Court House and Public Buildings and is ideally situated for its purpose. The building is constructed of brick, cement plastered, and consists of 9 rooms with kitchen and pantry. Three of the rooms are let as offices. Close to the store on the same frontage is a small wood and iron cottage of two rooms, with a large wood and iron shed adjoining. Usual outbuildings, stables etc. This property abuts on the Umzimkulu River, and on two sides is bounded by Streets, in extent about two acres, being Lots 2 and 3, Block III, Village of Umzimkulu, E.G. This is a splendid opportunity for acquiring a business in that flourishing village of Umzimkulu. A similar chance will not occur again for generations. A certain amount of stock to be taken over at cost.

Two bare erven opposite to this site were recently sold by auction for £250 apiece.

Also Lot No. 7 Block III in extent 287 square
roods 42 square feet.

2. Scott's Store, Clydesdale.

The above Store is situated in the village of Clydesdale on the Harding-Umzimkulu main road and is only four miles by a splendid road from Umzimkulu and Madonela Station. The Store is built of stone, iron roof, and has a large iron compound enclosing usual outbuildings, mealie tanks etc. The property consists of Lots 1 and 2, Block 411, Village of Clydesdale, in extent about two acres. On the opposite side of the Street is a wood and iron cottage, 3 rooms and kitchen, standing on about an acre of ground.

The lease is for sixty years with sole right of trading on the Clydesdale Mission. Good turnover increasing yearly and good mealie centre. First class stock to be taken over at cost.

3. Braeside Farm.

This splendid stock and agricultural farm in extent about 880 acres, being portion of farm Zwerver's Hoek, District of Umzimkulu, is distant one mile from Clydesdale Store. Five miles by a flat road from Umzimkulu Village and Madonela Station, Stuartstown narrow guage.

The Farm adjoins Clydesdale Mission. The house is built of stone and brick, seven rooms, kitchen and bathroom, two outside rooms, servants quarters, water laid on, large orchard and kitchen garden. The farm is ring fenced, nine paddocks all containing abundant water, forty acres mealies, Dipping Tank, ornamental trees, wattle plantations, stables, cattle sheds, pig styes, outhouses etc. Drought unknown and first class winter grazing.

EASY TERMS ARE OFFERED ON THE THREE ABOVE PROPOSITIONS.

For further information and particulars of terms apply to—

BRADSHAW KENNEDY,
Auctioneer, P.O. Umzimkulu, E.G.

Eduard Sparg of Makwababa

The Sparg family is of German descent. Johannes Wilhelm Frederick Sparr was born in October 1829 in Germany and arrived in East London on 1 February 1859. The Sparrs were one of 37 families who came out to South Africa. An English-speaking clerk spelt the family name as Sparg, as RR in German sounds like RG in English. Johannes had six sons and four daughters. One son Eduard Sparg became a trader in the Transkei at a place called Xonya or Xonye (the name of a wild lily). He made a small fortune from tobacco and set up his sons at trading stores. He bought the Makwababa trading store in the Cofimvaba area for his son Julius. Julius's son Carl Edward Sparg was born in 1926, and was taught the art of trading by his father. He first started trading at a store in the village of Tsomo. He later bought back the family store at Xonya. He eventually settled at Engcobo and became an hotelier.

THE TOKENS

The Makwababa site was officially granted to Julius Sparg in 1928. His father Eduard Sparg died in 1930. It is unlikely that Julian would have used his father's name on the tokens after his death. This seems to indicate that the tokens were issued in the late 1920s. (This was possibly in response to the Great Depression).

Theron gives the following description:

A circular set, 1/-, 6d and 1d. Galvanised Iron, pressed. Diameter 33,3 mm. Thickness 0,8 mm. for all three. Incuse in three lines across the field: 'ES' "M" "1/-". Same for "6d" and 1d. One can assume that this set also has a 3d.

Strachan & Co.

The best known of the trade tokens used in the Transkei were those issued by Strachan & Co. The company was founded in 1858 when Thomas and Donald Strachan, two young immigrants in their late teens, settled at a drift near to the present village of Umzimkulu and opened a small wattle and daub trading store. Much has been written about Donald Strachan, the company that he founded and the trade tokens of Strachan & Co. Donald's granddaughter Margaret Rainier has written a comprehensive biography of her grandfather entitled *Madonela: Donald Strachan, Autocrat of Umzimkulu*. Milner Snell has written a history of the company, *Strachan & Co. (Pty) Ltd: Merchants and Importers*, and Scott Balson has discussed the tokens in great detail in his books *The Trade Tokens of Strachan & Co.* and *The Griqua of South Africa and their Money*.

In January 1874 Thomas and Donald Strachan entered into a partnership with another local trader, Charles Brisley, to form Strachan & Co. Brisley was a wealthy trader in his own right and was politically influential, serving as secretary to the Griqua government. There is no documented evidence as to why the brothers decided after trading alone for 12 years to take on a partner. The explanation, however, lies quite obviously in the political developments taking place in East Griqualand. Donald Strachan and Charles Brisley, both powerful officials in the Griqua government, had been aware from at least 1872 that the Cape colonial government intended assuming the administration of East Griqualand (which they did in November 1874). Both men must have realised that once the Cape annexed the territory there would be more opportunities to trade than there had been in the Griqua state. There would be an influx of settlers which would result in a growth in the size of towns, an improvement in the infrastructure and capital would be more readily available. This boded well for the Strachan brothers and Brisley; however, there would be a rapid influx of traders into the territory and much greater competition. The men were also aware that their 'ascendancy in Griqua affairs would greatly diminish', which would affect their trading operations. By combining their resources the Strachans and Brisley would be in a better position to take advantage of the opportunities that would emerge after 1874 and would be able to compete more successfully with other traders. On 13 January 1874 Thomas Strachan and Charles Brisley entered into a partnership as 'Storekeepers and Traders under the style or firm of Strachan & Company'. Donald Strachan only legally became a partner in the business in 1879, although he was involved in the company from 1874.

Strachan & Co., and the tokens they used, thus came into being in response to the end of Griqua independence. Strachan and Brisley were both astute and pragmatic men who knew that regardless of their feelings towards Adam Kok and the Griqua, power and profit lay in the new colonial state. The minting of the tokens was a shrewd and sensible business decision. The partners knew that there would be a transitional period, which could last for years, from the predominately barter economy of the Griqua, to a free-market, money-based economy of the Cape colony. With thousands of tokens on hand, they would have the upper hand over the other traders while the imperial currency became established in East Griqualand.

There has been a vigorous debate over the last few years over when the first Strachan tokens were struck. Mr Scott Balson argues that the tokens were manufactured in 1874, while Mr Pierre Henri Nortje insists that the only contemporary reference to the tokens appears in a letter written in July 1907.



The first tokens issued by Strachan & Co. were not popular, as they did not have a hole at the top. The company then issued new tokens with a hole. The coins became known as Kence. The tokens were worn on a piece of string around the owner's neck and often knocked together emitting a noise. It is from this noise that the name was derived. In Reverend Albert Kropf's *A Kaffir-English Dictionary*, *i-Kence* is defined as 'a small tinkling bell' and *uku-kenceza*, as 'to tinkle, jingle, ring like a small bell'.

There were four types of tokens issued in the denominations 3d, 6d, 1/- and 2/-:

We can divide the Kence into the following types:

Type One was made of brass with a raised rim. The words *S* and *CO* were printed on the coin with the value, 3d, 6d, 1/- and 2/- printed below and was pierced at 12 o'clock.

Type Two was similar to Type One except that it had the letters *MH* printed between the words *S* and *CO* and the value.

Type Three was similar to Type One but had the words *IN GOODS* printed at the bottom of the coin.

Type Four similar to Type Three but the lettering and spacing were slightly different.

The Type B tokens differed from Type A by the addition of the letters *MH* between *S & CO* and the value. The letters *MH* were added to the tokens on the insistence of Rupert Jackson, Donald Strachan's favourite nephew and co-owner of the store. By looking briefly at Jackson's career as a trader and farmer we are able to draw some speculative conclusions about when the Mountain Home, as well as the Type C and D tokens, were issued.

Rupert Ernest Jackson, son of William Jackson and Martha Hulley, was born on 1 March 1870 in Queenstown. His father, William, came to South Africa at the age of 4 with his parents, Samuel and Dorothy Jackson, on the ship *Albury* in Calton's part of 1820 settlers. William Jackson married Elizabeth Barnes who died in childbirth in 1864. Three years later he married Martha Hulley on 5 June 1867. William Jackson died on 23 October 1871. In 1876, at the age of six, Rupert came to East Griqualand with his mother and siblings to live with his maternal grandfather Richard Hulley on the farm *Hopewell*. In the mid-1880s, when Rupert was in his early teens, he moved with his mother to Strachan & Co.'s Ibisi store which they managed. His mother was a sister to Donald Strachan's wife Jane. In the late 1880s he moved to Swartberg to assist his uncle Isaac Edgar Hulley who was in ill health run his farm *Vaalfontein*. After his uncle's

death in 1892 he leased the farm *Woodsville* near Swartberg. In 1904 he moved back to Umzimkulu and managed and co-owned the trading store on Donald Strachan's farm *Mountain Home*.

In 1874 Bishop Henry Callaway bought the farm *Riverbank* from the Griqua government. Callaway sold this farm to Donald Strachan in order to raise funds for the Clydesdale Mission Station. Strachan later swapped this farm for *Mountain Home* and *Riverbank* became part of the Mfulamhle location. From 1904 to 1907 Strachan & Co. went through a period of rapid expansion and bought or opened 6 new stores in a three year period – *Mountain Home*, Singisi, Gugwini, Mahobe, Cabane and Waterfall. The company was able to expand because of the cattle diseases which spread through the country at the time. The Rinderpest in the 1890s and the East Coast fever, a tick-borne cattle disease which was rampant for a decade reached East Griqualand in 1906, were the most destructive. The Rinderpest and East Coast Fever greatly weakened the economic independence of African people and allowed traders to expand their businesses. Traders also made good profits buying the hides of cattle which died from the Rinderpest and East Coast Fever and this gave them the capital to expand their existing stores as well as buy additional shops.

Rupert managed the store until 1927 when he bought the farm *Mooifontein* at Swartberg from Strachan & Co. He was a successful farmer and built up one of the best herds of shorthorns in the district. Rupert died on his farm *Mooifontein* on 13 December 1942. He was a bachelor and the bulk of his estate was left to his two nephews and a niece.

We can draw two conclusions about Strachan & Co.'s tokens from what we know about Rupert Jackson and his time at *Mountain Home*. Firstly, the *Mountain Home* tokens must have been struck sometime between 1904 and 1927. It would make sense that the tokens were struck shortly after the store was established, and factoring in the time for the tokens to be ordered and sent out by sea from England we can speculatively date them to about 1907. Secondly, we can conclude the Type C and Type D tokens date from post 1907. The company bought a number of stores during the First World War and then again in the late 1920s as the depression hit and other traders were forced to sell their shops. These periods of growth could be clues to when the Type C and Type D tokens were ordered. Balson and Graham point out that most of the Type D tokens they handled 'were in uncirculated condition'. This indicates that the tokens were probably only struck in the late 1920s, a few years before the use of tokens was stopped in 1932.

We will probably never know exactly when the Strachan & Co. tokens were struck, however, we can conclude with a certain



confidence that Type B were in use soon after 1904, Type C just before the 1920s and the Type D later in the decade.

The printing of the words IN GOODS on the tokens was an important development. The type A and B tokens were issued at a time when the company was rapidly expanding and was attempting to overcome a shortage of government coinage. The type A and B tokens could be exchanged for colonial coinage of the same value. The type C and D tokens could only be redeemed for goods and it can be argued that they were issued so that the company could compete more effectively with other traders and could cut capital expenditure.

It is well documented that Donald Strachan decided to issue tokens after he had 'seen how well the Durban Club tokens had been accepted by the community'. Strachan was not a member of the club but stayed as a guest of Harry Escombe, then Harbour Engineer of Durban and later Prime Minister of Natal. The first recorded evidence of a close friendship between Donald and Escombe dates back to 1866, although they were probably well acquainted long before this time. In 1887 when Donald and his partner Charles Brisley decided to end their commercial association, it was Harry Escombe who signed as a witness on the deed, stating the terms on which the partnership was dissolved.

Harry Escombe was a prominent, and at times controversial, member of the Committee of the Durban Club. According to Daphne Strutt in her history of the Club, Bafta to Baroque:

The inclusion of Mr. Harry Escombe (the famous Harbour Engineer) among the committee members gave him an opportunity to display the initiative and drive in the interests of the Club that he showed in harbour matters. He was full of ideas, some of them good and some of them too ambitious but all were given respectful attention.

Mrs Strutt also writes

In 1874 a quarrel between two members and the consequent decision of the Committee against the more popular of the two resulted in a Special Meeting rescinding the Committee's relevant resolution, whereupon the committee resigned in a body! Fireworks indeed! The popular member referred to was the redoubtable and outspoken Mr. Harry Escombe.

The Strachan family was related through marriage to James Cole and George Roe Scott, both of whom issued tokens for use in their trading stores. Donald's eldest son, Robert, married Kate Cole, eldest daughter of James Cole. Their son 'Dono' Strachan served as the managing director of Strachan & Co. from 1945 to 1976. The Cole/Strachan connection was repeated in the next generation when Pierre Leroux, James Cole's grandson married Mary Strachan, Donald's grand-daughter. Pierre Leroux was a director of James Cole (Pty) Ltd in the 1950s. Donald Strachan's son Douglas married Kathleen Roe Scott, daughter of George Roe Scott. Their son, Ken, served as the last managing director of Strachan & Co. from 1976 to 1984.

UMZIMKULU HOTEL

(Proprietors : STRACHAN & CO., LTD.)

A New Modern Hotel run on Modern lines. Comfort assured. Excellent Cuisine. Fully Licensed. Every possible attention to the Travelling Public.

Officially Recommended by the Automobile Association

Phones : Business 1 — Visitors 0013.

Half way between Maritzburg and Kokstad. 115 Miles
: : : from Durban : : : :

Hot and Cold Water laid on to all rooms which are exceptionally large and airy. Electric Light throughout. Flush Sanitation. Lock-up Garages. Billiards, Boating, Fishing and Golf.



J. C. Middlebrook PHOTO. BY SPECIAL APPOINTMENT TO THE ROYAL NAVY
DURBAN & OPPOSITE THE CLUB KIMBERLEY.

Above: An Advertisement for the Strachan & Co. hotel at Umzimkulu.

Right: Robert and Kitty Strachan.
Their marriage united two of the most successful trading families in the Transkei.

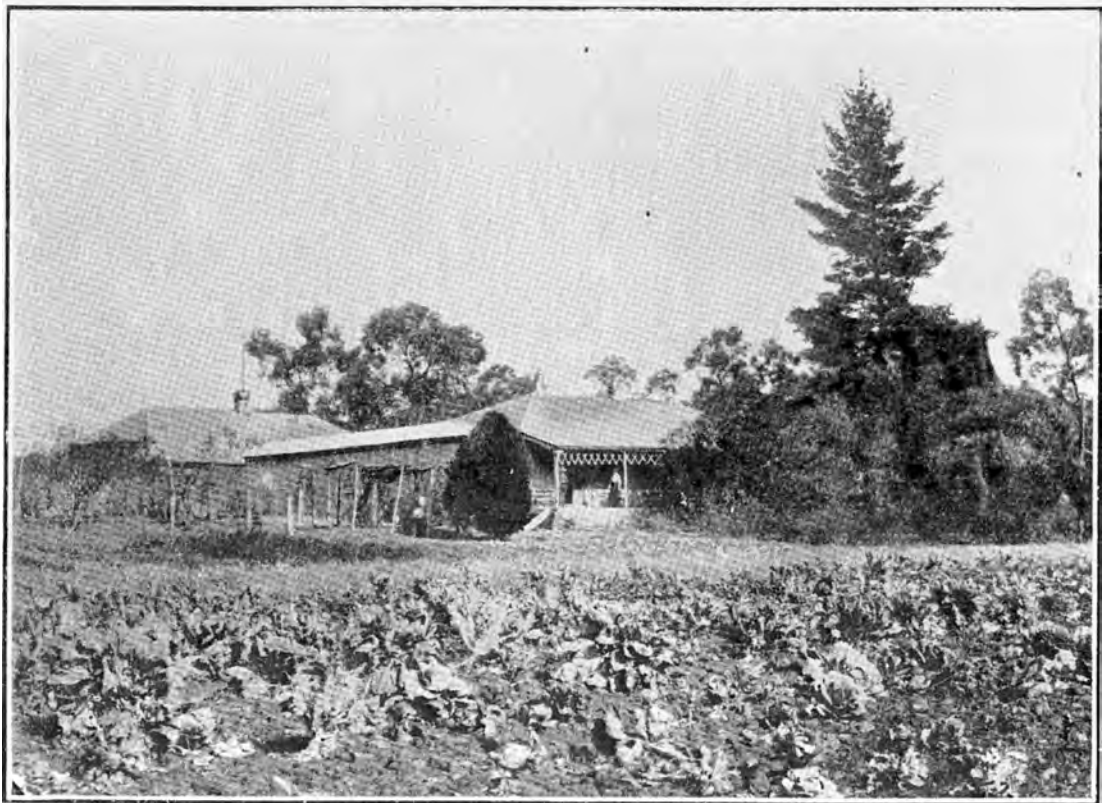
(Courtesy of Mrs S. Button)



A Photograph taken in 1894 outside of the Royal Hotel at the time that Cecil Rhodes visited Kokstad.

Standing (left to right): G. Whyte, A.H. Williams, C. Woodroffe, W. Milton, H. Nourse, Capt Whindus.

Seated (left to right): D. Strachan, J. Scott, C.J. Rhodes, D.B. Hook Front: E.H. Hogge.



STRACHAN & CO.'S HOTEL, UMZIMKULU.



STRACHAN & CO.'S HOTEL BAR AND BILLIARD ROOM, UMZIMKULU.

Strachan & Co.'S Buildings At Umzimkulu, 1906

The Struthers Family of Nyidlana

The Struthers family made use of tokens on their trading station Nyidlana. The store was opened in 1900 by Clem Doyle. In 1916 James Struthers bought the shop from Doyle. James had come out to South Africa to join his brother, John, in Nqamakwe, where he was a doctor. James married Florence Bryant whose father traded at Mbiza. On James's death in 1948 his son John returned to Nyidlana to help his mother run the store. John was first educated by a governess at Nyidlana and then went to Queen's College. After school he joined the Bantu Administration in Benoni, where he worked until the outbreak of the Second World War. After the war he went back to Benoni until his father's death, when he returned to the Transkei. The store remained in his mother's name until the family sold the business to the Xhosa Development Corporation. The store has been completely destroyed.

THE TOKENS:

Mr Mike Thompson writes in his work *Traders and Trading Stations of the Central and Southern Transkei*:

Nyidlana was one of the shops in the Transkei where they had their own coins, Ncences, which were used to buy maize, wool, hides and skins, etc., from their customers. The Ncences were only redeemable in their shop. These tokens were made from tin and had different values.

The tokens were round in shape and had a denomination on them. They were, it seems, first used by James Struthers and then taken over later by his widow and son, John.

St Barnabas' Anglican Mission

St Barnabas' is an Anglican mission station in western Pondoland in the Diocese of St John's.¹⁹ The diocese was established in 1871 and consisted of a large expanse of land that spread from the Kei to Umzimkulu Rivers. The first Bishop of the new diocese was Henry Callaway. Callaway was born in 1817 and through his own efforts had become a doctor. In 1853 Bishop Colenso, who was looking for priests for the Diocese of Natal, recruited Callaway. Callaway sold his medical practice and arrived in Natal in 1854 on the *Lady of the Lake*. He was ordained in September 1854 and appointed to St. Andrew's Church in Pietermaritzburg. In 1858 he established the Springvale Mission Station at Highflats and in 1871 the Clydesdale Mission at Umzimkulu.

After being consecrated as the first Bishop of St John's in 1873, Callaway established the mission of St Andrew's near the village of Lusikisiki as the 'chair' of the new diocese. A few years later he moved the headquarters of the diocese to the city of Umtata. In 1881 Callaway's health began to give way and it was decided to appoint Bransby Lewis Key as coadjutor Bishop. Key became the second Bishop of St John's after Callaway's death in 1883.

It was Bishop Key who pushed for the establishment of a mission station in western Pondoland. Although the Methodists had established stations in the territory, Key felt that there 'was ample room in the vast spaces of Pondoland for more missions'. Dr Johnston, a surgeon at the mission in Umtata, supported Key in his desire to establish a station. Johnston had trained a young man called Vice, who was connected to a trading family from Port St John's, to establish the station. In March 1880 Johnston and Vice, accompanied by the well known Pondoland trader Billy Strachan, travelled to the Pondo Paramount Nqwiliso's Great Place to ask for permission to establish the station. Nqwiliso agreed and soon afterwards Vice was sent to Edinburgh to study medicine, but he died in Scotland before finishing his studies. Key was, however, determined to push on with establishing the mission and Frank Sutton, a priest and doctor who was in charge of St James' in Umtata, was sent to establish the mission. Sutton settled at a place called Ntlaza, which was two hours ride from Nqwiliso's Great Place. In July 1893 Sutton opened a hospital and school and the mission became known as St Barnabas'.

THE TOKENS

St Barnabas' made use of a number of tokens, which Theron describes in *Tokens of Southern Africa*:

This is a set of Dull White Metal, pressed tokens, all uniface and circular.

Description 1/-: Diameter 27,3 mm. Thickness 1,3 mm. In centre field "1/-" with "N T" above and "LAZA" below. The reverse shows the faint impression of the obverse. Edge plain.

Description 6d: Diameter 23,2 mm. Thickness 1,9 mm. On plain field "N" and "6", one below the other. Plain edge and otherwise the same as the 1/-.

Description 3d: Diameter 18,9 mm. Thickness 0,9 mm. Same description as for 6d, but "3" below the "N".

¹⁹ Information on St Barnabas' comes from G. Callaway, *Pioneers in Pondoland*.

C.C.L. Warner

In *Hern's Handbook on Southern African Tokens* there is an unattributed token from the Transkei with the letters CCLW on it. This token was probably issued by C.C.L. Warner who owned the Nxamagele and Jujura trading stores. The token was used in the 1920s and 1930s on the Nxamagele store, which was in the Engcobo district. O.A. Sparg was at the store from 1898 to 1909 and still owned the business in 1913, although in 1910 he had moved to Mqanduli where he established O.A. Sparg & Sons. Other members of the Sparg family ran the store until the late 1920s when it was bought by Warner. He is still listed at the store in the mid-1930s. Warner later moved to the Jujura store which he had bought from R.S. Haselau in 1920 and his son Rowan looked after Nxamagele until 1955, when he too moved to Jujura.

Cecil Claridge Lamont Warner owned the Nxamagele and Jujura trading stores. The progenitor of the Warner family in South Africa was Henry Warner, a basket and brush maker, who came to South Africa in 1820 in George Smith's party on the *Stentor*. Cecil's great grandfather Joseph Cox Warner, Henry's son, was a missionary and was appointed Resident to Tembuland by the Cape government. Cecil's grandfather Henry Blacker Warner was a missionary and trader in the Transkei and was known as *Ngonyama*, meaning 'lion'. He traded at Fort Malan in the Willowvale district (the first syllable is accented as "Mall-an"). He died at Fort Malan in 1919. Cecil's father Joseph Claridge was a trader at Fort Malan from 1908 to 1935. Cecil was born on 23 May 1897 at Fort Malan. He died in April 1983 in East London.

THE TOKEN:

The token is of galvanised iron and is circular in shape.

Description: Diameter 27.1 mm. Thickness 0.5 mm.

In three lines across field: "CCLW" "1" "N".





APPENDIX ONE: Unattributed Tokens

The following tokens are believed to come from the Transkei. Like the other Transkei tokens they are made from galvanized iron and simply have letters stamped on them. As yet it is not known who the traders were who issued them or at which stores they were used. Any leads are most welcome!