

HISTORY OF AMAJOBE TRADITIONAL COMMUNITY

1. AmaJobe is one of the most ancient traditional communities in the Eastern Cape, being able to trace their history back fourteen generations. Chief Sinuka, eight generations before Zanemali, the present chief was present at the battle between Tshawe and Cirha at the Mzimvubu river, during which battle amaJobe participated on behalf of Tshawe. This battle occurred some time before the year 1600, by which time amaJobe were already a distinct traditional community. The amaJobe are closely related to the amaNgwevu clan, in fact Sinuka was the senior brother of Tshangisa and the uncle to Rhudulu (see genealogy)
2. AmaJobe have always been closely attached to the royal house. Chief Hohakhwe (six generations before the present chief) was placed at Tongwane by King Tshiwo. When the kingdom divided between the sons of Phalo, amaJobe adhered to Rharhabe. They participated in the battle between Rharhabe and the Khoikhoi Queen Hoho, and were placed between present day Stutterheim and Cathcart. During the time of King Ngqika, they lived near Nxukhwebe (later Healdtown). Chief Ngqondi was ruling at the time of the arrival of the amaMfengu (1835), whereby amaJobe were located near Double Drift. AmaJobe were direct subjects to King Sandile, and fought in all the wars of dispossession. However, they escaped the relocation of amaNgqika to Centane (1878) on account of falling under the District of Peddie.
3. Chief Bashe died about the time of the Land Act (1913), when a new chapter opened in the history of amaJobe. The area where they were living fell into the hands of the Knott family of commercial farmers, which led to conflict between Chief Ngcungushe and the Knotts. The dispute was mediated by the intervention of the Magistrate of Peddie, which resulted in the removal of amaJobe to state land at Peddie coast. Chief Ngcungushe died on the journey, and was succeeded by Chief Tana, the father of the present chief, who was recognized as a Headman by the Magistrate of Peddie. This was before the time of the Ciskei homeland.
4. After Tribal Authorities were established in Ciskei, amaJobe continued to deal directly with the Magistrate in Peddie. Being amaXhosa, they had no traditional connections with the neighbouring traditional leaders such as Njokweni, Matomela and Msutu. These traditional leaders have never claimed amaJobe as their subjects. But with the entry of ULIMOCOR (Ciskei parastatal), neighbouring individuals penetrated the Jobe lands under the pretence of being rangers (1981). This even resulted to bloodshed and eight members of amaJobe were killed. False land claims were brought by the neighbours, but these have now been resolved by the Land Claims Commission in favour of amaJobe (11 February 2011). There is no longer any doubt that amaJobe are the rightful owners of the land which we occupy.
5. In summary, the application of amaJobe for recognition of as a traditional community is based on the following grounds.

- 5.1 AmaJobe are a very old traditional community with an unbroken family line (*umnombo*) going back 14 generations, from Xaba to Zanemali, the present chief.
- 5.2 AmaJobe are a Xhosa chiefdom, having been supports of the Tshawe kings from the time of Tshawe himself, before 1600 to the time of Sandile (Mgolombane) to the present.
- 5.3 AmaJobe are very much distinct culturally and politically from the neighbouring traditional leaders such as Chief Njokweni, who arrived at Peddie in 1835, by which time the amaJobe were long already settled in Peddie district (at Double Drift).
- 5.4 AmaJobe have a distinct land and territorial jurisdiction, being Benton, Tarfield and Mqeleni farms, and their land rights have been confirmed by the Land Claims Commission.
- 5.5 AmaJobe all recognize a single traditional leader, that is Chief Zanemali Bani who is directly descended in the Great House from Jobe himself.