



***Uteh Bateh* Traditional Kerinci Government in The Tambo Kerinci Manuscript**

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Abstract. This article explains the history of the Kerinci Traditional Government which is called *Kemandapoan*, where is the government system *Kemandapoan* This was created based on the Ordinance Law of 1918 (Stand's Leaf-No.677) be equipped with *Inlandche* Ordinance Outer regions (IGOB) September 3, 1938 (State plate No: 490) *Jo Stb* 1938 No 681) issued by the Dutch Colonial Government. *Kemandapoan* This has territorial boundaries which in the local language of the Kerinci people are known as *Uteh Bateh* which is very important to explain because it concerns the sovereignty of a Territory. The aim of this research is to find out the boundaries of traditional territories which have experienced shifts along with the continued development of a region with expansion, especially from the expansion of districts into regencies and municipalities as well as the many expansions of villages which will make it difficult to remember the boundaries of traditional government areas or Traditional Government. The method used in this research is a philological research method which includes determining the text; manuscript inventory; manuscript description; comparison of manuscript and text; text transliteration; as well as text translation. The results of this research are that the traditional government in Kerinci used to be 10 *Kemandapoan*. *Kemandapoan* this is at the same level as a sub-district, but now the administrative boundaries of the traditional territory include a sub-district, because there have been many changes, starting from the expansion of Kerinci Regency and Sungai Full City to the expansion of several villages. *Mendapo* emerged because of the will of the Kerinci Community and also the Dutch Colonial initiative which invited traditional leaders, both *Depati*, *Ninik Mamak*, *Tengganai*, *Scholars of Ulama*, *Smart Clerks* and youth (*Hulubalang*) to hold deliberations on the formation of a new government system. The aim of the formation of the *Kemandapoan* was for the Dutch to reduce leadership dominance *Depati* in their traditional territory which the Dutch feared would backfire on the Dutch position in the Kerinci region.

Keyword: *Uteh Bateh* (Regional Border), Convenience, Kerinci

Abstrak. *Tulisan ini menjelaskan tentang sejarah Pemerintahan Tradisional Kerinci yang disebut dengan Kemandapoan, dimana sistem pemerintahan Kemandapoan ini dibuat berdasarkan undang undang ordonansi tahun 1918 (Staat Bland-No.677) di lengkapi dengan Inlandche Ordonansi Buitengewesten (IGOB) tanggal 3 September 1938 (Staatblaad No:490) Jo Stb*

1938 No 681) yang dikeluarkan oleh Pemerintahan Kolonial Belanda. Kemandapooan ini mempunyai batas Wilayah yang dalam bahasa lokal masyarakat Kerinci dikenal dengan istilah Uteh Bateh yang sangat penting dijelaskan karena menyangkut kedaulatan suatu Wilayah. . Adapun tujuan dari penelitian ini adalah untuk mengetahui batas wilayah adat yang telah mengalami pergeseran seiring dengan terusnya berkembang suatu wilayah dengan adanya pemekaran, mulai dari pemekaran Kabupaten menjadi Kabpaten dan Kota Madya juga banyaknya terjadi pemekaran Desa yang nantinya akan menyulitkan untuk mengingat batas wilayah pemerintahan Tradisional/Pemerintahan Adat. Metode yang digunakan daam penelitian ini adalah metode penelitian filologi yang meliputi penentuan teks; inventarisasi naskah; deskripsi naskah; perbandingan naskah dan teks; transliterasi teks; serta terjemahan teks. Adapaun hasil dari penelitian ini adalah bahwa pemerintahan tradisional yang ada di Kerinci dabulunya adalah 10 Kemendapooan. Kemendapooan ini setingkat dengan kelurahan tapi sekarang batas administratif wilayah adat mencakup sebuah Kecamatan, karena telah banyak terjadi perubahan mulai dari Pemekaran Kabupaten Kerinci dan Kota Sungai Penuh sampai dengan pemekaran beberapa Desa. Mendapoo muncul karena kebendak Masyarakat Kerinci dan juga inisiatif Kolonial Belanda yang mengajak Pemuka adat, baik Depati, Ninik Mamak, Tegganaai, Alim Ulama, Cerdik Pandai dan pemuda (Hulubalang) untuk mengadakan musyawarah pembentukan suatu sistem pemerintahan baru. Pembentukan Kemendapooan ini bertujuan bagi Belanda untuk mengurangi dominasi kepemimpinan Depati di wilayah adatnya yang di takutkan Belanda akan menjadi bumerang bagi kedudukan Belanda dalam wilayah Kerinci.

Kata kunci: *Uteh Bateh (Batas Wilayah), Kemandapooan, Kerinci*

INTRODUCTION

The division of regional boundaries is very important in determining the sustainability of political, sociocultural and economic aspects. Interests within these territorial boundaries often trigger conflicts. In this situation it will be better to define the historical background of Traditional Government or Customary government. Where this Traditional Government has its own uniqueness both in its structure and government structure. As in West Sumatra, it has a traditional government system called *Nagari* which is the structure of government described in the framework of Customary Regulations, (Hidayat 2017). Apart from that, among Javanese people also have a traditional system of government known as *Ulu-ulu*, and in Aceh there is an Indigenous government called *Gampong* and *Mukim* (Sari, K. 2019). The same thing, Kerinci Regency also has its own customary government called *Mendapoo* or *Mendapooan*.

One of the requirements for a government is that the area or territory in the language of the local Kerinci population is called *Uteh Bateh*, areas in Traditional government are called customary areas or territories which are directed based on certain customary regulations. Explicitly in the Kerinci area, customary areas are driven or controlled by the Depati. Customary

territories are the limits of autonomy and regulations carried out by local regions. Traditional government customary areas *Kemendapoan* has also been written in manuscripts *Tambo* which are found in various regions in Kerinci and have been transcribed by Voorhoeve, as revealed by Sunliensyar in his book that one of the original copies of the incung containing data on customary territory boundaries is the original copy of TK 200. which comes from the Hiang government (Sunliensyar 2019). Determining territorial boundaries needs to be done to determine the limits of a government's sovereignty, help determine who has the right to manage its natural resources, determine the laws in the region and provide limits on the rights of the government and its people.

There is several literature related to this research, including: *First*, Teuku Muttaqin Mansur, *Model for Determining Area Boundaries for Managing Customary Law Communities LAOT Case Study of Lhok Area Kuala Cangkoï Ulee Lheu*, This article explains that determining regional boundaries is very important because it is related to the management of natural resources. In Aceh, management of natural resources both on land and at sea, apart from following the law, also involves Acehnese traditional institutions which have been established for 400 years (Teuku, et al: 465-472).

Second, Just Laely, *Dutch East Indies Colonial Government System in Subdivision Bonthain 1905-1942*. This thesis provides information that the presence of the Netherlands has brought about changes in the government system and then also explains the government formed by the Dutch both on the island of Java and outside Java (Laely n.d.). *Third*, Hiwa Wonda, et al, *The Role of Traditional Leaders in Resolving Regional Boundary Conflicts between Ngada Regency and East Manggarai Regency in West Sambinasi Village, Riung District, Ngada Regency*, This article provides information that in several other areas traditional leaders play a role in determining the boundaries of traditional territories and that there is a connection between the position of a traditional leader in bridging communication between the two parties in a dispute (Wonda 2022).

From some of the literature above, it can be seen that traditional government also exists in several other regions in Indonesia and has existed since the Dutch era, then unclear or shifting regional boundaries often trigger conflicts and the existence of interrelationships between traditional leaders in determining territory. customs and resolve conflicts that exist in indigenous communities.

Considering the conditions that the author explored in the field, the author feels very interested in explaining the historical background of Traditional Government and the boundaries of each region. *Kemendapoan* in Kerinci with the title “***Uteh Bateh Traditional Government of Kerinci***” The purpose of writing this article is to provide information to the community, especially the Kerinci and Sungai Banyak communities, which previously still existed in one Kerinci Regency unit which had a Traditional Government and each traditional area had boundaries. The focus of discussion in this research is to view and analyze customary territory boundaries (*Kemendapoan*) existing in the Kerinci Traditional government, where now there has been the expansion of Regencies and Cities, there have also been many expansions of Villages so that later it will be difficult to determine which villages are included in one *Kemendapoan*.

The research method used is the philological research method. Chronologically, the steps in philology are as follows: determining the text; manuscript inventory; manuscript description; comparison of manuscript and text; text transliteration; as well as text translation. In simple terms, manuscript inventory is intended as an effort as carefully as possible and as much as possible to trace and record the existence of manuscripts containing copies of the text that we will study (Faturrahman: 74). In this research, the manuscripts used are manuscripts that have been collected by advance in the Tambo Kerinci Manuscript Group.

The second stage in philological research is manuscript description, namely identifying both the physical condition of the manuscript, the content of the text, and the identity of authorship and copying with the aim of producing a complete description of the manuscript and text. The next stage is transliteration of the Manuscript. Manuscript transliteration is the transfer of characters letter by letter, from one alphabet to another and providing punctuation such as uppercase letters, lowercase letters, periods, commas and so on in order to make it easier for readers to determine the units of the story or parts of the text (Lubis: 86-87).

Translation can also be said to be a stage or activity of changing the type of manuscript from one type of writing to another without changing the wording or content of the manuscript, which aims to make it easier for readers to understand the content contained in the manuscript.

RESULTS AND DISCUSSION

History of the Formation of the Kerinci Traditional Government

In 1918 the Dutch Colonial established the 1918 Ordinance Law (*Stand's Leaf-No.677*) be equipped with *Inlandche Ordinance Outer regions* (IGOB) September 3, 1938 (State plate No: 490) Jo Stb 1938 No 681) which applies to outside Java and Madura, is called the nagari regulation outside Java, it is also emphasized that the structure and rights of the state and state apparatus are regulated as far as possible according to customary wishes. In Article 8 it is determined that to run a state government there must be a unitary state, from that one united state, the Kerinci of the Depati Government IV-8 Pieces of Cloth (Original Autonomy) is transformed into the Government *Kemendapoan*. What is meant by Depati IV- 8 Pieces of cloth are three downstream of four in Rawang, namely Depati Atur Bumi in. Lost; Depati Sirah Mato in Solomon; Depati Mudo in Penawar; Depati of Intent in Rawang. Three are going home, four are in Rawang, namely Depati Head Worship at Semurup; Depati Situo in Kemantan; Depati Tujuh in Sekungkung; Depati Mudo Terawang Tongue in Rawang.

After the Depati government, the Four Eight Pieces of Cloth changed its status to *Kemendapoan*, at that time whoever became Depati, he was the one appointed as Mendapo. *Mendapo* originally he said *gazebo-like building* In broad terms, it can be interpreted as a house or land which is the center of government of several countries or hamlets. Those who were *Mendapo* at that time were those who held the highest title of Depati in that area, for example Semurup who held the position of Depati Head Worship. As well as *Pendapoan-kemendapoan* other. As for *Kemendapoan* existing at that time were:

1. *Kemendapoan* Lima Dusun, centered on Sungai Penuh
2. *Kemendapoan* Rawang, based in Rawang
3. *Kemendapoan* Depati Tujuh, based in Sikungkung
4. *Kemendapoan* Kemantan, based in Kemantan
5. *Kemendapoan* Semurup, based in Siulak
6. *Kemendapoan* Hiang, Based in Hiang
7. *Kemendapoan* Seleman, centered on Seleman
8. *Kemendapoan* Keliling Danau, centered in Sanggaran Agung
9. *Kemendapoan* Tanah Kampung, Centered in Tanah Kampung
10. *Kemendapoan* Penawar Based in Penawar.

The entry of Dutch colonial influence at least brought changes to the traditional government system. *Kemendapoan* this was created with the aim of making it easier for the Dutch to supervise and control regional government.

Uteh Bateh (Batas Wilayah) Kemendapoan di Kerinci

Kemendapoan Lima Dusun

Kemendapoan the five hamlets are now administratively no longer part of Kerinci Regency but part of Sungai Banyak City since the issuance of Republic of Indonesia Law Number 25 of 2008 which contains the expansion of Kerinci Regency, the ratification of which was carried out by the Minister of Kemendapoan on October 8 2009. Since then The Kerinci Region which includes the City of Sungai Banyak is currently expanding into the Kerinci Regency and the City of Sungai Banyak.

Kemendapoan these five hamlets are now part of the City of Sungai Banyak, whose administrative area includes Sungai Banyak, Pondok Tinggi and Dusun Baru. Based on the results of interviews with traditional leaders of the Kemendapoan Five Hamlets, there are six Depati who are domiciled in *Kemendapoan* Five Hamlets.

1. Depati Sentyiodo is located in Sungai Banyak District which includes 5 villages
2. Depati Umbrella Negeri which is based in Pondok Tinggi which consists of 7 villages
3. Depati Save the Country is located on the Bungkal River
4. Depati Alam Negeri is located on the Bungkal River
5. Depati Nyato Country Located on the Bungkal River
6. The Depati Pahlawan is based in Dusun Baru (Five Hamlet Traditional Figures, *Interview*: July 26, 2022).

In the Tambo Kerinci Manuscript there are two texts which state the boundaries of government territory *Kemendapoan* Limo Dusun is Kindergarten number 13 and 18.

TK 13

“sko orang tua-tuanya dahulu kala itu juga adanya ditetapkan kepada orang yang enam perut itu adanya seluruh Sungai Bungkal pandan bermula perbatasan sebelah ke hulu dengan Bujang Pandam Sekungkung mati dan ke hilirnya perbatasan dengan Depati Bendaharo sebelah darat dengan sialang balantak besi dan kebaruhnya perbatasan dengan Tunggak Raja Kemantan mati,

lalu menuju palis serumpun lalu menuju lubuk Tuba2 lalu menuju Aur Berlarik itulah adanya yang di dalam seluruh Sungai Bungkal pandan itu”.

TK 18

“.... Datuk Singa Rapi maka ada yang memberi lima orang anak (bertiga) perempuan dua laki-laki satu bergelar datuk singlarapi dan satu lagi bergelar Caya Depati itulah yang menguasai hutan tanah disana mudik sampai hilir berbatas dengan bujang Paniyam dimana batas di pematang gedang matara kuta banta (Dibaca; Koto Bento) dengan Koto Lolo Panda Serumpun pauh sebatang sesudah itu maka bersebelahan dengan hutan depati bertiga di tana Kemantan. His Royal Highness with Riya Gandun where batasnya batu begantung batan berakuk hilimnya berbatasan dengan Tunggak Raja berjajar di Palis sabumpun tatkala itulah singa raja dan patih pasak berrebut hutan mintak hukum kepada Caya Depati berjajak kepada pallis serumpun dengan tunggak raja hukum labuh kaya. Ujung tanah serumpun tarantak maka batamu dengan riya gagah hapa batas di dengan riya gagah cupaka.....maka babatas dengan dipati mpadun dengan takati.....satata salang balantak sa....”

In TK 13 it is explained that the territorial boundaries of the six sides of the Bungkal River area are *ke hulu dengan Bujang Pandam Sekungkung mati dan ke hilirnya perbatasan dengan Depati Bendaharo sebelah darat dengan sialang balantak besi dan kebaruhnya perbatasan dengan Tunggak Raja Kemantan mati, lalu menuju palis serumpun lalu menuju lubuk Tuba2 lalu menuju Aur Berlarik itulah adanya yang di dalam seluruh Sungai Bungkal pandan itu.* The mention of territorial boundaries in TK 13 uses the term landscape, while the meaning of the border terms in TK 13 are: Bujang Pandam Sekungkung Mati (current Depati Tujuh), Depati Bendaharo (Rawang), Sialang Balantak Besi (bordering West Sumatra), Tunggak Raja Kemantan (Mati Kemantan). Palis Serumpun (Rawang), Lubuk Tuba-tuba (Border with Jambi), Aur running (Siulak). (Interview, Limo Dusun Traditional Character).

However, currently the boundaries of the Five Dusun Kemendapoan area are the Sungai Banyak, Sungai Bungkal and Dusun Baru sub-districts. Sungai Banyak District: to the west it borders Koto Baru, Sungai Banyak District, to the east it borders the Rawang River Full Range, to the south it borders Pondok Tinggi and to the north it borders Rawang Hamparan.

Sungai Bungkal District has regional boundaries: a. To the north it borders Pesisir Bukit District, Hamparan Rawang District and Kerinci Regency. b. To the south it borders Pondok Tinggi District. c. To the east, it is bordered by Pondok Tinggi District and Sungai Banyak District.

Kemendapoan Rawang

TK 57

“Ini celak piagam Pangeran Tunanggung Pemangku Sultan nagaro kepala lipati Kato Bukeras pemangku bedua menti berempat. Mudik hinggan mahara Sekungkung mati, hilir hinggan palas sarumpun . selubuk selangkuan seekor ikannya sekepar tanah nya setitik airnya hulat buntar kepala lipati Koto Bakeras dan jikalau nunpun dan dahan kayu sekalipun hulat huntar. Jua kepada lipati Koto Bukeras . Tammat surat celak pingam. B bunyinya Bahwa ini surat piagam Pangeran Temenggung Mangku Negara tegaduh kepala Depati Suta Manggalo tanah Selam saulu sahilirnya sekepal tanah nyaserenguk hairnya seekor ikannya semerah sementerinya secupak sengantangnya sedana sedendanya setitik sepancangnya sesulonya sehutan setanahnya sehinggalan lubuk Butar lalu koto Pandan lalu ke bukit gaung harimau lalu ulu kali Dian perbatasan dengan Depati Lang dari hilirnya sungai Batu Hampar lalu bukit penjemput. Salinan Guru Abdul Hamid: Pacapan lalu Ulu/Kali Dian ke lautnya perbatasan degan tiga lurah tiga depati Suta Manggolo ditulis pada Bulan Muharram Hari Senin yang dikirim Encik Rahmat. Tammat”.

Kemendapoan Depati Tujuh

Kemendapoan Depati Tujuh is currently part of Sungai Banyak City, just like Kemendapoan Limo Dusun and Kemendapoan Rawang since the regional expansion occurred between Kerinci Regency and Sungai Full City. As for customary territorial boundaries Dependability Depati Tujuh which is based in Sekungkung is as described by Tambo Kerinci numbers 108 and 123.

Based on information from the Depati Tujuh Kemendapoan traditional figure, the boundaries of the Depati Tujuh Kemendapoan traditional area are:

“Hilirnyo Lubuk Suli (Sekungkung), Mudik ke Sekungkung terus Tunggak Rajo Kemantan Mati (Kemantan), lalu menuju depati empat muara sekungkung mati, dateh menuju bukit Tulang Orang (Perbatasan Kerinci Dengan Sumatera Barat) kemudian Batang Merao belah duo”.

Currently the Depati Tujuh Kemendapoan covers the areas of Belui, Koto Lanang, Baru Kubang, Belui Tinggi, Kayu Aho Mangkak Koto Lanang, Koto Panjang, Koto Payang, Koto Simpai Kubang, Koto Tuo Kubang

Agung, Kubang Gedang, Ladeh Lubuk Suli, Pahlawan Belui, Sekungkung ,
Semumu, Simpang Belui, Tambak Tinggi, Tebat Ijuk Dili and Tebat Ijuk.

Kemendapoan Keliling Danau

Keliling Danau is currently the name of a sub-district in Kerinci Regency, but in the past Keliling Danau was the name of a Kemendapoan in Kerinci as explained in the following tag:

TK 229

“Ini surat celak piagam daripada Pangeran Temenggung digaduhkan kepada Dipati Sanggaran Agung Suka Beraja. Akan peribal piagam sekepal tanahnya sereguk airnya seekor ikannya seulu seilirnya sebengkuangnya semerah sementerinya seitamnya sedenda sesetianya sepacung sesulanya sepanjang sekalamnya mudikanya hingga Tanjung Dalam berbatas dengan Dipati...Tatkala meneguhkan agama segala Islam mengaruniakan agama iman dan ta’at. Tatkala sudah menyurat kepada hari Isnen kepada empat hari bulan Haji itulah sudahnya”.

In the text of Tambo No. 229, it explains the position of a Depati in Sanggaran Agung, which was the center of government at that time. The boundaries of his territory are not explained because there are parts missing, but his authority over the land is explained.

Based on the results of interviews with local traditional leaders, he explained that the depati who is based in Keliling Danau is called Depati Anum, the areas that are Depati Anum's traditional territory are: Keluru Village, Jujun, Benik, Pulau Tengah, Lempur Danau, Tanjung Pauh Hilir, Tanjung Pauh Mudik and Semerap. Meanwhile, the Kemendapoan Lempur area consists of the villages of Lempur, Lolo and Talang Kemuning (Maratang Jamal, *Interview*, July 17, 2022).

Kemendapoan Hiang

Manuscript 200

“Ini surat Depati Tiga Lurah menyurat bangun menyurat bangun separuh dua dengan Cik Balu yang membunuh raja, kemudian ia membayar bangun (berupa) hutang dua jirim sehingga Pakubang terus ke hulu sungai, hulu Muara Kabak Panjang (tebat panjang?) terus ke tengah padang lalu tanah ti ... muara pusu, seekor kerbau makanannya. Maka setela selesai masalah menyusahkan itu, pakaya (?) Indah tiga bersaudara bergelar Dayang Ki.. menikahi Depati Canar, Dayang Ramasah (menikahi) Nenek Janang, Dayang indah menikahi Depati Hiang memiliki anak Depati Riayam (Depati Riayam), (Depati Riayam) memiliki anak berlima orang. Dayang Ramasah memiliki anak bertiga orang, dua perempuan seorang laki laki. Seorang laki laki bernama Sariya Lila, yang perempuan bernama

Dara Dang Mas dan Lara Lirak. Sariya Lila beristri di tebing tinggi. Dara Mas menikahi Patih Suban. Patih Suban memiliki dua orang anak, Seorang bernama Mata Salih, seorang bernama Dibalang Gayur.....”

Sunliensyar explains in his book *Tanah Kuasa dan Niaga* page 47 about the information provided by the TK 200 Manuscript, first about a number of wake-up fines given by a person named Cik Balu for killing the king to the Depati Tiga Lurah. The building fine is in the form of land which is called the boundaries and a buffalo which is eaten together. The second information concerns the descendants of three female ancestors, all three of whom used the name Dayang. They got married after paying the fine. The most information contained in this text concerns customary territorial boundaries, namely between Pemangku Malin Deman, Pemangku Temenggung and Pemangku Singamarik as well as the territorial boundaries between Depati Hiang and Depati Sungai Langit and the people of Koto Pandan.

Connect TK 200 which explains the boundaries of customary territories is as follows:

Ini lah surat batas hutan Pemangku Malin Daman, ke (arab) Darat Talang Batu menuju Bikit Gaung Harimau, Sungai Talalak Tanah Manggu Balarik, terus ke Pakan Gajah, itulah ingat (wilayah) Pemangku Muda. Sehingga Sungai Asam Kumbang (dikuassai oleh) Malin Daman. Di mana pula ingat (wilayah) Pemangku Temenggung, (yakni) di Bukit Tapus Sarik menghiliri Sungai Panjang menuju Tebing Tinggi terus ke Pandi (tidak terbaca). Sehingga itu ke sini ingatan (wilayah) Pemangku Singamarik. Sehingga Sungai Panjang ke arah mudik, sehingga Air Sungai Mancur menuju ke koto sebelah Bukit Tapus Galanggang itulah ingat (wilayahnya) Singamarik. Inilah surat tutur Hutan tanah Depati Hiyang dengan Depati Sungai Langit, sehingga di Bukit Bungkuk ke sini Batu Sadawat bungkabak(?) bahinyi(?) sebatu. Ba(tas) hutan dengan orang Koto Pandan, menyebrangi (sungai) Air bu(ngran) Lubuk Tuba-tuba Sungai Deras Gunung Tujub.

However, it is very unfortunate that no one can provide an explanation of the names of the areas mentioned in the TK 2000 Manuscript, only the existence of Tiger Echo Hill is known as the researchers documented in the attached list. However, local traditional leaders explained that the traditional area of Depati Atur Bumi includes the following villages: Dulu (Hiang Karya, Hiang Sakti, Seung Yellow, Hiang Tinggi, Koto Baru Hiang, Angkasa Pura, Hiang Lestari and Koto Baru Hiang).

Kemendapaon Seleman

TK 212

“..... pertama-tama yang diucak diicanya dalam dusun Cupak, ke hilirnya singgan Tanjung Dalam dan ke daratnya ulu Neri perbatasan Dupati Serah Bumi (tambahan: Sirah Mato) dengan Dupati Sanggaran Agung. Dan lagi ke hulunya singgan bukit Gedang.....lalu ke Gunung Bukuk, lalu ke Songsi Kuning, dari situ lalu Batu Tabuh, lalu ke Bukit Gaung Rimau, dari situ lalu ke hulu Sungai Lampeni, dari situ lalu ke Pematang Kesik, dari situ lalu Palis Putih, dari situ lalu ke Lubuk Buntar. Dan lagi perbatasan dengan orang Tanjung Tanah kebaruhnya singgan Balam Bekembar, dari situ lalu kesilang Raya, dari Silang Raya menuju muara Sungai Napan, dari situ menuju Bintang Berpintu, dari situ menuju Lubuk Bagung perbatasan dengan orang Tanjung Tanah. Sebelu sehilirnya selupak sedaunnya, seekor ikan sebelah daun kayunya, melainkan Depati Serah Bumi serta dengan Depati Suka Barajo serta Depati Mangku Bumi yang empunya tanah itu. Barang siapa mengada manidakkannya, yang mengadakannya boleh rahmatlah nya, yang menidakkannya kena kutuk Pangeran Temenggung kebal di bukit. Hanya berbutanglah, yang kecil berbutang kecil, yang besar berbutang besar adanya. Adapun yang menyuratnya Encik Lajim menyuratnya ini, di hadapan Jenang serta dengan Depati Lubuk Kuang(?) serta dengan Ngabi Kukus. Adapun yang menaruhnya piagam ini du- piagam ini dupati (gelar depati itu sudah dibapus dan diganti dengan: yang betigo selamat2 dengan berkat rajo yang asli) itulah adanya tempat. Adapun menyurat ini di tanah Muara Mesumai adanya”.

Around the 16th Century AD, the Jambi Sultanate Kingdom began to have control over the Depati in Bumi Kerinci, the Jambi Sultanate Kingdom which was in Tanah Select, Jambi City now. Appoint the Prince Temenggung of Kabul in Bukit as the representative of the Jambi Sultanate Kingdom in the upstream region domiciled in Muaro Masumai Bangko, to control and control the Depati in Kerinci Bawah and Kerinci Tinggi. The depati who were previously separated in a village or small group were united in a government created by the Jambi Sultanate Kingdom. This government was called the Four Regent Five Depati Government. Around the 16th century AD, there was an agreement at Bukit Sitinjau Laut between the Jambi Sultanate represented by Prince Tumenggung, the Inderapura Sultanate represented by Sultan Muhammadsyah known as Tuanku Berdarah Putih and Alam Kerinci represented by Depati Rencong Telang and Depati Rajo Mudo. The contents of the agreement were essentially to maintain mutual security between the three regions because at that time there were many bandits and pirates on the trade route between Kerinci-Indrapura and Kerinci-Jambi.

As is the case with customary territorial boundaries in TK 200, the TK 212 text which explains territorial boundaries also did not find anyone who could explain the terms of territorial boundaries in the text which uses Landscape. However, there is something interesting from the Kemendapoan Solomon, here is Tanjung Tanah Village which is very familiar with the Tanjung Tanah Law Text (Kozok 2006).

Kemendapoan Tanah Kampung

Tanah Kampung is currently the name of a sub-district in the City of Sungaifull which is divided into 13 villages, including: Tanjung Karang, Tanjung Bungo, Sembilan, Pendung Hiang, Mekar Jaya, Koto Tuo, Koto Tengah, Koto Pudung, Koto Panap, Koto Padang, Koto Dumo, Koto Baru Tanah Kampung and Baru Debai.

In the Tambo Kerinci Manuscript compiled by Petrus Voorhoeve, it does not explain the boundaries of the traditional territory of the Tanah Kampung Kemendapoan, based on the statement of the Kemantan Traditional Figure that the boundaries of the Kemantan mendapoan area in oral tradition are one of "*Lantak Tumbuk Tigo*, location *Lantak Tumbuk Tigo* This is in Tanah Kampung Village, meaning *Kemendapoan* Rawang is directly adjacent to *Kemendapoan* Kampung Land downstream.

Kemendapoan Penawar

Regional Restrictions *Kemendapoan* Penawar is also not explained in Tambo, but local traditional leaders verbally explain the history of Penawar and the depati who are based in *Kemendapoan* Bidders and the area of office of each Depati in *Kemendapoan* The cure.

In the history written by Depati Mudo Terawang Lidah in 1999. That before Kerinci was called Kerinci it was still called Alam Kunci, then Penawar was not yet called Penawar but Buheh then changed to Pelureh (Paluheh) which is like a traditional medicine used to relieve fever, these ancestors were still waiting for the wilderness in Anjung Banio, because at that time Kerinci was still a very wide ocean, so the population looked for a place to live in high areas (mountains and hills) then in era depati IV said Paluheh has turned into Pentawas (also called Penawas) then at that time a very terrible disaster or riot occurred, namely the burning of a hill in the Semurup area, which had dragged on for a long time without being extinguished and throughout the Kerinci area we were tired of trying to extinguish it one by one. However, this did not produce results and the fire

was still burning. Then it was the turn of the Bidder's ancestor named Ujung, so he discussed with his niece, Puti Baruji, Puti Baruji, how to extinguish the fire in Semerap. Then it was concluded that Ujung asked by meditating and Puti Baruji by Asyek, then Very heavy rain fell, so that the fire on Semerap Hill gradually went out, that's why the name Pentawar changed to Penawar until now, so because of the success of extinguishing the fire by the grandmother of the Penawar people who lived in Anjung Banio, the burning hill was given to the Penawar people. with the name Bukit Penawar, until now the hill still exists and is still attached to the name Bukit Penawar by the grandmother of the Semerap people.

Kemendapoan Kemantan

Administratively for now *Kemendapoan* Kemantan is all the villages in East Kemantan, the villages are: Air Hangat, Air Panas Sungai Abu, Baru Air Hangat, Baru Sungai Abu, Baru Sungai Deras, Baru Sungai Medang, Baru Sungai Tutung, Kemantan Agung, Kemantan Darat, Kemantan Hilir, Kemantan Kebalai, Kemantan Mudik, Kemantan Raya, Kemantan Tinggi, Koto Tebat, Pondok Sungai Abu, Pungut Hilir, Pungut Tengah, Pungut Mudik, Simpang Empat, Sungai Tutung, Sungai Abu, Sungai Deras, Sungai Medang and Taman Jernih Sungai Tutung .

Even though the boundaries of the territory are not found in the Tambo Kerinci Manuscript, in the oral tradition local traditional leaders explain the boundaries of their traditional territories. *Kemendapoan* Kemantan is: the direction of Mangku Agung's homecoming (Pendung Semurup), dili with Atur bumi (Hiang) water bucket back to Mudik, Lantak Tumbuk Tigo (Tanah Village) then Batang Merao divides the broken water duo with tahfiz hill.

Kemendapoan Semurup

TK 161

“Ini piagam tanah kepala persembah yang dijunjung oleh Seri Sultan Anum Suria Ingalaga serta pangeran Temenggung Mangku Negara dengan cap surat celak piagamnya kepada Depati Raja Simpan Bumi Mangku Bumi dan Depati Raja Simpan Bumi Indera atau yang sering disebut Andum Laksana. Adapun perbatasannya dengan yang dipertuan Maraja Bungsu Gunung Merapi dan perbatasannya dengan Depati Empat Muara Sekungkung Mati dan perbatasannya dengan Raja Hitam dan Raja putih bukit tulang orang dan perbatasannya dengan orang Tebo Pangkal Titian. Itulah peribah perintah Seri Sultan Anum Suria Ingalaga serta Pangeran Temenggung Mangku Negara yang dijunjung atas Depati

Raja Simpan Bumi Mangku Bumi itu barang yang kusut baselesai suarang berbagi harta orang jangan diambil harta diri jangan diberikan kepada orang dan barang siapa membunuh memberi bangun barang siapa melukai memberi pampas barang siapa kepanjing ke dalam sepancing sulanya. Depati raja Bumi Mangku Bumi dan Depati Mendala Bumi dan Depati Muda Pamuncak. Dan Depati Simpan Bumi Indera laksana barang perintah dan hukum yang dilakukan oleh Depati yang bertiga sekedudukan di dalam Tanah pasembah itu hukum Sultan dan Pangeranlah yang dijunjungnya itu adanya uoaya-upaya yang dilalui seperti dalam cap piagam ini dan barang siapa melalui perintah dalam piagam ini atau beraja hitam, beraja putih kena kutukan pangeran Temenggung Kebul balik bukit. Tiang rumahnya ke atas dan bubungnya ke bawah. Demikian lagi masuk dalam sumpah itu barang siapa membunyikan harta rajanya itu emas jatah jati rupa pesilak, indah taring mustika canding dan gading yang baik itulah harta raja yang dijagai oleh depati yang bertiga sekedudukan itu petaruh dulu Sultan dan Pangeran kepadanya. Selesai kata terakgir Wassalam. Adapun Pemangku Rio Mulano, Mangku Rio Mangku Agung salah bunuh dibangun salah pakai dipapas”.

As mentioned above, the contents of the text of the charter or celak charter consist of three things. First, regarding the boundaries of the Depati's territory, accompanied by the Sultanate's recognition of their rights in that area. The mention of regional boundaries in the text is similar to regional boundaries mentioned in oral traditions, namely by using landscape features (natural landscapes) as markers and directions. There are two types of mention of regional boundaries in the text, namely direct natural features as boundary markers accompanied by mention of the names of figures who control adjacent areas. An example can be seen in the text of the charter of the head of Persembah's land (TK 161) issued by Sultan Anum Suria (Suri?) Ingalaga and Pangeran Temenggung Mangku Negara to the Depati-Depati who ruled in that area, namely Depati Raja Simpan Bumi, (Depati) Mangkubumi, Depati Raja Save the Earth Andum Laksana, Young Depati at the Top of the State and DepatiPass by Earth. The territorial boundaries are stated as follows:

”... Adapun perbatasannya dengan Yang Dipatuan Maraja Bungsu (adalah) Gunung Berapi, dan perbatasannya dengan Depati Empat (adalah) Muara Sekunckung Mati, dan perbatasannya dengan Raja Hitam dan Raja Putih (adalah) Bukit Tulang Orang dan perbatasannya dengan penduduk Teba (Tebo) (adalah) Pangkal Titian ... (Sunliensyar).”

Based on the information contained in the Tambo Manuscript, the boundaries of customary areas *Kemendapoan* used to use *Landscape* with terms that are only understood by certain people, from searches in the field

currently it is very difficult to find people who understand the meaning of regional boundaries in the Tambo Manuscript such as *bukit gaung Harimau*, and other terms, but for now the division of regional boundaries for *Kemendapoan* based on village boundaries, for example: Tanah Kampung is currently the name of a sub-district in the City of Sungaifull which is divided into 13 villages, including: Tanjung Karang, Tanjung Bungo, Sembilan, Pendung Hiang, Mekar Jaya, Koto Tuo, Koto Tengah, Koto Pudung, Koto Panap, Koto Padang, Koto Dumo, Koto Baru Tanah Kampung and Baru Debai.

Analysis

Mendapo or *Kemendapoan* appeared in Kerinci Regency in 1904 (Sunliensyar) that when the Dutch colonialists included Kerinci into the Jambi Residency. Together with that is the Government System *Kemendapoan* or *Mendapo* emerged because of the will of the Kerinci Community and also the Dutch Colonial initiative which invited traditional leaders, *Depati, Ninik Mamak, Tengganaï*, Alim Ulama, Cerdik Pandai and Hulubalang to hold a consultation on the formation of a new government system.

The aim of the formation of the *Kemendapoan* was for the Dutch to reduce leadership dominance *Depati* in their traditional territory which the Dutch feared would backfire on the Dutch position in the Kerinci region. So at the beginning of the 20th AD (1903) leadership dominance ended *Kedepatian* in their respective traditional territories in Kerinci, however, this is the term *Depati* it still exists, it's just that its duties and authority in Kerinci are not as extensive as in the beginning due to the existence of a new government system called *Kemendapoan* or *Mendapo*.

Iskandar Zakaria, written in the book *Tambo Sakti Alam Kerinci*, it is not clear what year *Kemendapoan* appears, only it is explained that the *Kemendapoan* is a federation led by *Depati* as head *Kemendapoan* within his territory. In the book *Tambo Sakti Alam Kerinci 2* it is also explained that. *Mendapo* is the traditional head who governs several hamlets within the traditional territory, in accordance with the division of traditional territories in Kerinci. There is *Depati* estimated in the mid-13th century AD. So it can be concluded that this second opinion, *Kemendapoan* appeared in the 13th century AD along with the existence of *Kedepatian* in the natural area of Kerinci (Zakaria 1984).

From the opinion above, researchers are more inclined to the first opinion because of the Government System *Kemendapoan* It emerged because

of the existence of Dutch colonialism in Kerinci. According to historical records, Dutch colonialists came to Kerinci around 1904-1906 AD. Apart from that, the regional archives of Kerinci Regency more clearly explain that *Kemendapoan* in Kerinci since joining the Jambi Residency.

Conclusion

The traditional territorial boundaries in Kerinci contained in the Tambo Kerinci text are not the same as the existing traditional territorial boundaries. The boundaries of traditional territories within Tambo Kerinci use landscape, *Kemendapoan* Lima Dusun its territorial boundaries are *ke hulu dengan Bujang Pandam Sekungkung mati dan ke hilirnya perbatasan dengan Depati Bendaharo sebelah darat dengan sialang balantak besi dan kebaruhnya perbatasan dengan Tunggak Raja Kemantan mati, lalu menuju palis serumpun lalu menuju lubuk Tuba2 lalu menuju Aur Berlarik itulah adanya yang di dalam seluruh Sungai Bungkal pandan itu ke mudiknyo berbatasan dengan Koto Bento dan Koto Lolo. Kemendapoan Depati Tujuh Hilirnyo Lubuk Suli (Sekungkung), Mudik ke Sekungkung terus Tunggak Rajo Kemantan Mati (Kemantan), lalu menuju depati empat muara sekungkung mati, dateh menuju bukit Tulang Orang (Perbatasan Kerinci Dengan Sumatera Barat) kemudian Batang Merao belah duo. Rawang Deposit Cempaka, Dusun Dilir, Kampung Dalam, Kampung Dilir, Koto Beringin, Koto Dian, Koto Teluk, Larik Kemahan, Maliki Air, Paling Serumpun, Simpang Tiga Rawang, Tanjung and Tanjung Muda.*

For *Kemendapoan Keliling Danau* the boundaries of the area are not explained in the Tambo Manuscript, but for now it is included *Kemendapoan Keliling Danau* are the villages of Keluru, Jujun, Benik, Pulau Tengah, Lempur Danau, Tanjung Pauh Hilir, Tanjung Pauh Mudik and Semerap. Meanwhile, the *Kemendapoan* Lempur area consists of the villages of Lempur, Lolo and Talang Kemuning. *Kemendapoan* Hiang Depati Atur Bumi includes the following villages: Dulu (Hiang Karya, Hiang Sakti, Seung Yellow, Hiang Tinggi, Koto Baru Hiang, Angkasa Pura, Hiang Lestari and Koto Baru Hiang). *Kemendapoan* Tanah Kampung *Lantak Tumbuk Tigo*, lokasi *Lantak Tumbuk Tigo* This is in Tanah Kampung Village, meaning *Kemendapoan* Rawang is directly adjacent to *Kemendapoan* Tanah Kampung downstream. Regional Restrictions *Kemendapoan* Penawar not explained in Tambo. Even though the boundaries of the territory are not found in the Tambo Kerinci Manuscript, in the oral tradition local traditional leaders explain the

boundaries of their traditional territories. *Kemendapoan* Kemantan namely: the direction of Mangku Agung's homecoming (Pendung Semurup), dili with Atur bumi (Hiang) water bucket back to Mudik, Lantak Tumbuk Tigo (Tanah Village) then Batang Merao divides the broken water duo with tahfiz hill. *Kemendapoan* Semurup the homecoming section borders the Kemendapoan Siulak, which previously was also part of or included in the *Kemendapoan* Semurup. *Kemendapoan* this is at the same level as a sub-district, but now the administrative boundaries of the traditional territory include a sub-district, because there have been many changes, starting from the expansion of Kerinci Regency and Sungai Full City to the expansion of several villages.

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