

Early Settlements of the Minangkabaus Community in Selangor

N. Bungo^{1*}, N. Hussin², R. Omar² and A. Bidin³

¹Jurusan Jinayah Siyazah, Fakulti Syariah, Institut Agama Islam Negeri Imam Bonjol Padang Sumatera, Indonesia

²Centre for History Politics and Strategic Studies, Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia

³Faculty of Law, Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia

ABSTRACT

In the studies of land and forest exploration, as well as the establishment of new settlements in the Malay Peninsula, one could not neglect the presence of Indonesian settlers in general and the Minangkabau in particular. Their custom to travel served as a catalyst in the development of rural settlements in the Peninsular Malay states, thus making the relationship of history, blood ties and cultural ties between the Minangkabaus and Malay Peninsula throughout the history. In the British colonial era, the colonial documents showed that the Minangkabau settlers had been very active in playing a direct role in the implementation of the colonial policies that helped to ensure the retention of the characteristics of indigenous rural settlements. Although there are still uncertainties about the exact arrival date of the Minangkabau to the Malay Peninsula, their existence could be traced through their settlements which are not only concentrated in Negeri Sembilan, but also in Melaka, Pahang, Perak, Johor and Selangor. In Selangor, their settlements concentrated in areas such as Hulu Langat, Hulu Selangor, Klang and around Kuala Lumpur. This paper aims to discuss the Minangkabau settlements in the Malay Peninsula, particularly in Selangor.

Keywords: Minangkabau, arrival, settlements, Selangor

ARTICLE INFO

Article history:

Received: 24 May 2011

Accepted: 19 April 2012

E-mail addresses:

nel_bungo@yahoo.com (N. Bungo), nordin@ukm.my (N. Hussin),
rahilah@ukm.my (R. Omar), aishah@ukm.my (A. Bidin),

* Corresponding author

INTRODUCTION

The arrival of the Malays from the Malay Archipelago to the Malay Peninsula is not a new historical phenomenon. In fact, it occurred a long time ago. Travelling, wandering and trading were a few of the important factors in the lives of the

Malays. The Minangkabaus are one of the many Malay ethnics residing in several states, as well as the urban and rural areas in the Malay Peninsula. Their arrivals to these areas began not during the era of British colonial, but were actually a continuous practice even before the arrival of the westerners, without the barriers of boundaries and time. The existence of the Minangkabaus is very important in the history of settlement development and community building in several Malay states. The Minangkabaus were not only active in land and forest exploration for farming or cultivation purposes, but they were also active in establishing new settlements to be occupied by the Minangkabaus themselves. Their settlements did not only concentrate in Negeri Sembilan, but also in states like Melaka, Pahang, Perak, Johor and Selangor. Selangor is one of the states in the west coast of the Malay Peninsula that had drawn the attention from the wanderers from Minangkabau. Many areas in Selangor had been explored by the Minangkabau since the last two decades of the 19th century, such as Hulu Langat, Hulu Selangor, Klang and area around Kuala Lumpur. Hence, this paper will discuss about the Minangkabau settlements in the Malay Peninsula, particularly in the state of Selangor, which is rich with the history of their arrival and the establishment of their settlements.

HISTORY OF THE ARRIVAL

It is difficult to determine the exact arrival date of the Minangkabau in Malaya. There

are views saying that the Minangkabau arrived in Malaya as early as in the 14th century. Among those who share such thought are Parr and Mackray (1919) who stated that the Minangkabau arrived in Malaya and opened up Rembau in 1388.¹ Newbold (1834), on the other hand, reported that they had actually arrived much earlier than that. According to him, the arrival of the Minangkabau settlers in the Malay Peninsula was in the 7th century of Hijrah, the date which is equivalent to the 12th century of A.D.² This view is supported by Favre, a Catholic missionary, who said that both Rembau and Naning were explored by the Minangkabau 100 years after the opening of Temasik by Tun Nila Utama. According to him, Temasik was established since 1160 (Favre, 1884). This means that Favre has indirectly reported that Rembau and Naning were explored by the Minangkabau in 1260 (Favre, 1884).

Other opinions indicate that at the end of the 15th century, i.e. around the 1490s, a Minangkabau custom chief named Datuk Lateh arrived in Rembau. He was the first Minangkabau chief that came to the Peninsula. His arrival was as a settler and leader of the Minangkabau community and not as a merchant or trader. In fact, he was the personal representative of Tuan Mahudum in Sumanik (i.e. one of the Minangkabau *Basa Ampek Balai*) whose duty was to monitor the region of Rembau.³

At the beginning of the 16th century, a group of Minangkabau came to Kampung Kotor (Kota) to see Datuk Lateh. The group was led by Datuk Lela Balang from Batu

Hampar.⁴ According to Parr and Mackray (1919), a few years after the arrival of Datuk Lela Belang, another group from Sumatera which was co-led by four Datuks came to the place. Each of the Datuks was accompanied by their followers from the same village. The four Datuks were Datuk Budi from Sri Melenggang, Datuk Laut Dalam from Paya Kumbuh, Datuk Baginda Putra from Batu Belang and Datuk Putih from Sri Lemak.⁵ They were the ones who had cleared the forest and established new settlements there. They named their tribes according to the names of their homeland in Minangkabau.⁶

According to Winstedt (1934), and based on the view of D'Eredia (1613), the arrival of the Minangkabau to the Malay Peninsula occurred after the conquest of Melaka by the Portuguese in 1511. He said that a huge part of the inland areas was “*uninhabited and deserted occupied by Manancabos (Minangkabau)...*” (Winstedt, 1934). While Kern said that Albuquerque mentioned about the arrival of the Minangkabau in the Strait of Malacca in 1512.⁷ Furthermore, the *Dagregister* of Dutch in 1682 also mentioned that areas such as Klang, Sungai Ujong, Naning, Rembau, Jelai, Hulu Pahang, Jelebu, Johol and Segamat were the areas heavily occupied by the people from Minangkabau.

The arrival of the Minangkabau in the Malay Peninsula before the era of British colonial was not concentrated only in Negeri Sembilan and Melaka, but they also established their settlements in some other areas. According to Linehan, and based on the family tree of Maharaja Perba Jelai, Seri

Maharaja Perba I, who was the ancestor of the present Maharaja Perba Jelai arrived in Pahang around the 16th century (Linehan, 1973). He came from Lima Puluh Kota Minangkabau Sumatera. In fact, some residents who live around Raub and inland areas in Pahang such as in Pulau Tawar, Semantan, Chenor, Jelai and Lipis have also claimed themselves as the descendants of the Minangkabaus who came to the Malay Peninsula before the British colonial era.⁸

In the case of Penang, it was said that long before the arrival of Captain Francis Light in Penang in 1786, the three brothers who were related to the royal family of Minangkabau had travelled to the island and received the permission from Sultan Ahmad Tajuddin, who was also a Minangkabau descendant, to stay in Penang with their followers. The three brothers were Nakhoda Bayan, Nakhoda Intan, and Nakhoda Kechil who was also known as Nakhoda Ismail. They gained control over the shore of Bayan Lepas and Balik Pulau, as well as Gelugor and Tanjung. Nakhoda Kechil even helped Captain Francis Light in building a fort which is now called Fort Cornwallis. He also opened up the area of Jelutong and built the Jelutong mosque. Nakhoda Intan, on the other hand, opened up the area of Batu Uban and built the Batu Uban mosque.⁹

THE MINANGKABAU SETTLEMENTS IN SELANGOR

The history of the opening of several villages by the Minangkabau in Selangor, with a more rapid rate, can be clearly traced

after the mid-19th century, especially after the British took over the administration of the state. However, relationship between Selangor and Minangkabau has actually been forged for a long time. This can be seen through a famous saying in the traveling tradition of Minangkabau called *pai ka Kolang*,¹⁰ which carries the meaning go to Klang.

Gullick points out that in the 1850s, a few groups of people from Sumatera have come and built several settlements in a few districts in Selangor,¹¹ especially in Hulu Langat.¹² A small number of them were engaged in small-scale tin mining in the inland (Gullick, 1960). Meanwhile, some later moved to other more profitable areas, especially town areas like Kuala Lumpur or nearby areas such as Cheras or Bangsar. At the same time, there were also a number of figures and leaders of the settlers from Sumatera who were very active in establishing new settlements and villages around Kuala Lumpur and Klang. Among them were then appointed as Dato' Dagang to manage and take care of their respective areas. An example for this is the appointment of Soetan Chenga as the head of Minangkabau.¹³ Other figures included Haji Abdullah Hukum and Haji Mohammad Haji Tahir.¹⁴

Even before the British took over the administration officially, the Malays had already established their settlements around the river valleys in every district, such as Kuala Langat, Hulu Langat, Klang, Kuala Selangor or Kuala Kubu¹⁵ and Kuala Lumpur. These areas were not widely explored before

the era of the British administration. Hulu Langat can be said as one of the oldest areas in the state of Selangor, believed to have been explored in 1860. This statement was made based on the statement by the Resident of Negeri Sembilan. According to him, Lenggeng had been occupied by the people of Minangkabau for approximately 30 years in 1897, as indicated in the following, "...the Leggeng Valley has been occupied by settlers from Minangkabau for about 30 years" (Annual Report of the State of Negeri Sembilan, 1897). This means that the district of Hulu Langat was occupied by the settlers from Minangkabau since the 1860s (Annual Report of the State of Negeri Sembilan, 1897).

Ulu Langat consists of six districts, namely, the district of Kajang, Ulu Langat, Ulu Semenyih, Semenyih, Branang and Cheras,¹⁶ with the people of Minangkabau formed the majority of its residents. According to David Radcliffe,¹⁷ people who originated from Sumatera in Ulu Langat were not less than 80% of the total resident there in the 19th century.¹⁸ During the era of the British administration in Ulu Langat, the Ulu Langat Valley was the largest settlement in the district. There were approximately 300 people from Sumatera who have lived in the valley.¹⁹ They were engaged in agricultural activities.

It was reported in 1894 that there was an influx of 1,000 immigrants from Sumatera, made up of the people from Rawa, Mandailing, Kampar and Minangkabau who established their settlements in the district.²⁰ In the Selangor Journal dated 28 May 1897,

it was mentioned that although Kajang was opened and founded approximately 120 years ago (around 1777) by Tok Lili from Riau, the other areas surrounding it such as Cheras, Semenyih, Beranang and a few areas in Hulu Langat were mostly explored by the people from Minangkabau. Cheras was opened up by a person named Khatib Rawi from Rembau, Negeri Sembilan²¹ in 1857. However, according to Yap Wei Kiong, the early opening of Cheras was done by five settlers from Minangkabau in the 1870s, namely, Abdul Rashid bin Haji Abdul Wahab,²² Haji Talib bin Ngah,²³ Said Yahya, Ahmad Kerling and Haji Dahlan.

In 1864, it was reported that Tengku Sultan Rawa brought along his few followers to build up a settlement in Semenyih. He was also the one who led a few others to open up Beranang around 1878 for paddy cultivation.²⁴ Among the people from Minangkabau who owned lands in Semenyih and Beranang was Mat Dum bin Mat Sah.²⁵ Thus, it is obvious that there were already several settlements established by the immigrants from Sumatera in Ulu Langat since the 1860s.²⁶

In addition to Hulu Langat, Hulu Selangor was also the focus point of the Minangkabau settlers. Serendah,²⁷ which is located in the district of Hulu Selangor is said to be opened in the 1870s by the *Air Bangis* from Minangkabau led by Tuk Pinang. These early *Air Bangis* settlers in Serendah earned their livings through farming. They chose to build their settlements and to cultivate the land in a lower area at the riverbank of the Serendah River. When

this area was first explored, Tuk Pinang and his followers got their food supplies, such as sugar and salt, from the Chinese mining centres in Ampang and Kanching. They took barge via the Serendah River to Kuala Selangor to get the supplies mentioned above.²⁸

Tuk Pinang then decided to move to a new settlement in the south, which is now a sawmill site owned by a Chinese - the Hong Seng Sawmill.²⁹ This new settlement was then known as *Kampung Tuk Pinang* or *Kampung Datuk Pinang*. The lives of the *Air Bangis* community became more organized after the establishment of the new settlement and Tuk Pinang was automatically accepted by the community as their leader. The *Air Bangis* community also said that Sultan Abdul Samad had appointed Tuk Pinang as the *penghulu* for the Malays in the area. Hence, by early 1880s, Tuk Pinang was honoured not only by the *Air Bangis* community, but also by the community of “orang dalam” (Belandas).³⁰

The continuous admission of the *Air Bangis* Malay led to the establishment of a new village in the upstream of Terachi River, which is quite far away from *Kampung Tuk Pinang*. These new *Air Bangis* settlers lived in the newly established village led by a village head or Datuk Ampat. The first village head appointed was Tuan Syekh Abdul Samad. The second village called *Kampung Sungai Terachi* was established not long after that.³¹ Majority of the Minangkabau people earned their livings through trading activities, while the rest lived as farmers.³²

Due to the land sale around Serendah to the tin miners, the Malays were forced to explore new land in the area of *Hulu Yam Lama* in northern Serendah and *Kampung Padang Lalang* in southern Serendah, while the Chinese *towkays* had then brought in the Malays from Melaka into Serendah.³³ With the appointment of a Chinese Capitan as the leader of the Chinese community, all the three ethnic groups had their own respective leaders. The *Air Bangis* Malays and other Malays from Sumatera were led by Tuk pinang, with the assistance of Tuk Ampat Tuan Syeikh Abdul Samad and Tuk Ampat Mersat. *Orang dalam*, on the other hand, were led by Tuk Batin, while the Chinese miners were led by a Chinese Capitan named Lou Fong. The *Air Bangis* Malays then moved to the south to *Kampung Gunung Runtuh*, about four kilometres to southern Serendah, which was then named as *Stesen Sungai Choi*. This is the area that has become the settlement of the people of Air Bangis until today.³⁴

Kampung Kalumpang³⁵ which is also located in the district of Hulu Selangor was opened in 1883 by Haji Salam bin Datuk Berkanun, one of the Minangkabau travellers from Rao (Rawa) Minangkabau. Haji Salam bin Datuk Berkanun was then known as Panglima Kanan.³⁶ Before opening Kampung Kalumpang, Panglima Kanan used to live in Bernam/Tanjung Malim with Tun Haji Mustapha bin Raja Kamala, who was the *penghulu* of Tanjung Malim. In fact, Panglima Kanan also used to be the assistant of the *penghulu* of Tanjung Malim when Tun Haji Mustapha

was the *penghulu*.³⁷ In 1883, Panglima Kanan and his wife moved and explored Kampung Kalumpang with several other Minangkabaus including, Nawi Raja Mulok, Khatib Yunus, Saleh and Limau.³⁸

Meanwhile, Imam Kuang or Imam Bendahara from Rao, Minangkabau also opened a village in Pekan Kalumpang.³⁹ On the other hand, Puncak or Haji Said from Kampar established Kampung Sejantung.⁴⁰ Others who were involved in the establishment of Kampung Sejantung included Haji Abdullah, Awang Duja, Malim Shariat, Mat Pasak, Haja Halijah, Haji Mat Rukum, Pak Bedu and Buyong Karim.⁴¹

Besides that, Panglima Kanan, together with Panglima Kiri or Tabuan, Taib and Tahil⁴², also established Kampung Gumut. Haji Kassim bin Tabuan was elected as the first village head.⁴³ Others who were involved in the establishment of Kampung Gumut were Sutan Nasin from Minangkabau, as well as Haji Saleh and Minal from Sumatera. On the other hand, Kampung Bukit was opened by Hasan Janggut Pawang, Jadi, Abdul Rashid Tua, Daga, Arshad, Jala, and Panglima Besar. Last but not least, Kampung Ulu was established by Haji Ali, Kebun, Hasan, Manan and Datuk Ahmad.⁴⁴

In addition, the Minangkabau settlers also established a lot of other settlements around Kuala Lumpur although it is difficult to tell when exactly Kuala Lumpur became one of their settlements.⁴⁵ The development in Kuala Lumpur was more focused on the left bank of Sungai Klang as compared to Sungai Lumpur. In the early days of

Kuala Lumpur, i.e. when tin mining was an important economic activity, the city was divided into two settlements, with the Malays occupying the northern part of the city and the Chinese in the southern part. There were two main Malay villages in the northern part of the city including Kampung Rawa which was located around the site of Bank Bumiputera headquarter and Jalan Melaka today, as well as Kampung Jawa which was located around the site of Masjid Jamek at present and Kampung Semarang in Jalan Kuching where Kompleks Bank Negara is situated. At that time, the Malays in Kuala Lumpur consisted of several different ethnic groups such as Bugis, Rawa, Jawa, Minangkabau, Mendeiling, Batu Bara and Kampar. The position for the leader representing the overall Malay population was called Dato Dagang.⁴⁶ Based on the record of Haji Abdullah Hukum,⁴⁷ during the time when he was in Kuala Lumpur around the 1850s, the Minangkabau settlers had built a mosque near the Gian Singh warehouse in Jawa Street.⁴⁸

The presence of the Minangkabau settlers in the urban areas is an interesting historical phenomenon. This is because majority of them were travellers who originated from the rural areas, but they established their settlements in the urban areas in Malaya.⁴⁹ According to an American researcher named William Hornaday who visited Kuala Lumpur in July 1878, there were houses owned by the Malays which were built on hard wood 10 feet above the surface of the clay soil along the riverbank. These houses were owned by the Malays

descendants from Sumatera, including the Minangkabaus.⁵⁰ In fact, there were many Minangkabau traders and merchants in Kuala Lumpur in the 1880s and 1890s. Among them was Haji Mohd. Taib who lived in Jalan Pudu.⁵¹

Before Bloomfield Douglas was appointed as the British Resident who held the responsibility to enlarge the roads from Kuala Lumpur to the whole Selangor state, according to the colonial record, the British had met a person known as Panglima Garang who was one of the Malay leaders in Kuala Lumpur. He was one of the war commanders from Pahang and also a *penghulu* in Selangor. He welcomed the arrival of Bloomfield Douglas in 1879. Besides the people from Pahang, there were also people from Minangkabau who had their own leader for their community, i.e., Haji Muhammad Saleh.⁵² On 7th May 1879, i.e. when Sultan Abdul Samad visited Kuala Lumpur, he also paid a visit to the old fort at Bukit Nenas. He was welcomed by Raja Saaban and Datuk Sati at the fort. These two figures were among the influential Minangkabau settlers in Kuala Lumpur with approximately 1,000 followers.⁵³

Among the famous Minangkabau descendent *penghulu* appointed in Kuala Lumpur in the 20th century was Dato' Khatib Koyan who was appointed in 1924.⁵⁴ On 5th July 1926, the first among the two well-known Malay figures in Kuala Lumpur who received the Bintang Imperial Service Medal (ISM) for his excellent service in Kelab Sultan Sulaiman Kampung Bahru was Datuk Khatib Koyan. He served as the *penghulu*

in the county of Setapak in Kuala Lumpur for more than 46 years. His name was very popular among the Malay community in Kuala Lumpur. The award was delivered by the British Resident; and a parade of honour, as well as a band performance, was presented by the *Rejimen Sukarela Melayu* led by Leftenan Muda Raja Uda Bin Raja Muhammad and *Infantri Sukarela Melayu*.⁵⁵ There were also several Minangkabau residences and villages in the areas around Kuala Lumpur which were named upon their homeland in Minangkabau, such as Kampung Palembang and Kampung Pua.⁵⁶

Abdul Rahim Kajai, who was also known as the *Father of Malay Journalists* among the Malay journalists in the 1930s was the son of a Minangkabau settler. He was born in Setapak, Kuala Lumpur in 1894⁵⁷ and passed away in Singapore on 5th December 1943. His father's name is Haji Salim or better known as Haji Salim Kajai because he came from Kampung Kajai in Minangkabau Sumatera.⁵⁸ Muhammad Zakaria bin Malim Kuning was another Minangkabau settler that could be traced to have stayed in Setapak. He was the assistant of the *penghulu* in Setapak before 1931.⁵⁹

Kampung Cangkat, which is located in the district of Gombak, was said to be opened by Maha Raja Ula Hj Mohd. Arshad or better known as Datuk Kuning in 1880s. He was a Minangkabau settler who came from Pariaman.⁶⁰ Kampung Simpang Tiga was opened by Tuk Kah who was also originated from Minangkabau in 1890s,⁶¹ while Kampung Cangkat Kiri was opened by the Minangkabau settlers from Batang

Kapas and Bonjol Pasaman around 1911.⁶² There was also a Minangkabau settlement in Kampung Tengah Batu 6 Gombak. One of the early settlers in the village was the father of Pak Saad who came from Melampah, Bonjol Minangkabau. He was said to have left behind a lot of lands that he had explored from Setapak to Batu 6. Today, Pak Saad and his son Pak Ahmad have inherited the ancestral land.⁶³ Abdul Hamid was another Minangkabau settler who had travelled to the Malay Peninsula in the early 20th century and bought parts of lands belonging to Pak Saad's father.⁶⁴ In 1939, a woman named Juna Binti Mandaro Hitam from Batang Kapas, southern coast of Minangkabau arrived in this area. She used to work as a religious teacher to other Minangkabau settlers in Kampung Tengah Batu 6. Pak Buyuang was one of her students.⁶⁵

There are also many Minangkabaus in Kampung Kuang which is situated in the district of Gombak. They originated from a variety of places such as Tembusai, Rawa, Lubuk Sikaping, Talu, Melampah, Bonjol, Pariaman, Padang Batang Kapas, Jambi, Kerinchi, Kampar, Indera Giri, and Kuantan.⁶⁶ They differentiated themselves through their homeland. For example, Minang Kuantan means they had originated from Kuantan in Sumatera, while Minang Rawa means that they had originated from Rawa in Minangkabau. Among them, the Batang Kapas people are the majority group.⁶⁷

CONCLUSION

The Minangkabaus arrived and established their settlements in Malaya long before the arrival of the British colonial. Although the early stage of their settlements was concentrated in areas in Negeri Sembilan and Nanning in Malacca, they also established their settlements in other places such as Selangor later on. Many areas in the Malay Peninsula, especially Selangor had been explored by the Minangkabau settlers who built their settlements. Their settlements in Selangor were concentrated in Hulu Langat, Hulu Selangor and also the areas around Kuala Lumpur.

The presence of the Minangkabau settlers in the urban areas is an interesting historical phenomenon. This is because majority of them were travellers who originated from the rural areas, but established their settlements in the urban areas of Malaya. Generally, the opening of an area was followed by the giving of name to the place. The Minangkabau settlers often named the places they explored upon the name of their homeland. For example, Kampung Palembang, Kampung Pua, Kampung Rawa, Kampung Batu Hampar and many more. In addition, they also had the tendency to name their tribes in the Malay Peninsula based on the name of their homeland. One good example is the Rawa tribe. This is one way for the Minangkabau settlers to preserve their identity.

Since the Minangkabau travellers who came to the Malay Peninsula were settlers with enough experience in the fields of exploration and agriculture, the works

involving clearing the forests, establishing farm and building new settlements were not something impossible. In fact, their efforts in land exploration demonstrated their determination. Therefore, the role played by the Minangkabau settlers in the development of the rural areas, as well as the urban development in the Malay Peninsula is undeniable because the areas explored by them could still be traced and identified in the present day. However, identifying Minangkabau villages is not as easy as identifying the Jawa villages because the villages built by the Javanese usually contained the word 'Jawa' in their names. For example, Kampung Jawa, Asam Jawa, Padang Jawa and many more. This is different with the Minangkabaus who seldom used the word 'Minangkabau' in naming their settlements, but tended to use the name of the villages they came from in Minangkabau instead for the same purpose.

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ENDNOTES

¹According to Parr and Mackray, the year 1388 is equivalent to 773 Hijrah. See Parr, C. W. C. and Mackray, W. H. (1919). *Rembau One the Nine States: Its History, Constitution and Customs. Journal of the Straits Branch Royal Asiatic Society*, 56, 1-157 and Norhalim Hj. Ibrahim. (1995). *Negeri Yang Sembilan, daerah Kecil Pasaka Adat Warisan kerajaan Berdaulat*. Shah Alam: Fajar Bakti Sdn. Bhd. Meanwhile, Abas Haji Ali suggested the date to be earlier, i.e. in 1338. See Abas Hj. Ali (1953). *Rembau Sejarah Perkembangan Adat dan Istiadatnya* Rembau: Jabatan Undang dan Perlembagaan adat istiadat Melayu Rembau. Ooi Jin-bee also said that there was an influx of the Minangkabau settlers into the Malay Peninsula in the 14th century. This opinion is supported by the statement saying that there is a tomb in Sungai Ujong Linggi which belongs to a person named Syeikh Ahmad Makhdum. The construction of the tomb could be associated with or even similar to the inscription stones in Batu Sangkar Pagar Ruyung. See Ooi Jin-bee (1976). *Peninsular Malaysia*. Hong Kong, p. 123. There are Arabic writings on the tombstone which are corresponding to the year 1467. On the tombstone, the reign of Sultan Mansur Syah in Melaka was explained as a religious teacher (ulama') from Minangkabau who had become the teacher of other Minangkabau settlers in Malaya. Abdul Samad Idris. (2970). *Hubungan Minangkabau dengan Negeri Sembilan dari Segi sejarah dan Kebudayaan*. Seremban, p.13. See also Hamka. (1985). *Islam dan Adat Minangkabau*. Jakarta: Penerbit Pustaka Panjimas, p.91-92.

²Newbold is among the earliest writers who discussed about the arrival date of the Minangkabau settlers to Rembau and Nanning. He wrote articles about Rembau and three other Minangkabau states in the Malay Peninsula in 1834. Since there is no solid historical statement about the date, he used the local oral tradition as his guide. He also interpreted the date of the arrival of the Minangkabau based on the oral tradition. See Newbold. (1834). Sketch of the Four Menangkabowe States in the Interior of the Malayan Peninsula. In J. M. Moors (ed.) p. 265. See also Murray, J. (1839). *British Settlements in the Straits of Melacca*, vol. 2, London, p. 77-78. Reprinted by Oxford University Press. Kuala Lumpur, 1971.

³According to Terombo's story, Datuk Leteh originated from Batu Hampar and came from the Caniago tribe. His followers included the people from Batu Hampar, Paya Bidara, Pagar Cincang

and Agam. See Rasjid Manggis and Dt. Radjo Penghoeloe (1971). *Minangkabau, Sejarah Ringkas dan Adatnya*, Sri Darma, Padang, p. 41-42. See also Hervey, D.F.A. (1884). Rembau. in JSBRAS, 13, 241-258.

⁴Based on his title, Datuk Lela Belang was a well-known person in Minangkabau (Harvey, 1884, p. 241-58).

⁵After navigating Sungai Penajis, they then entered Sungai Mampong and navigated further to the upstream until the point where Sungai Mampong is split into two, one heading to the north - Sungai Batu Hampar, while the other heading to the east - Sungai Tanjung Kling. The group was split at that point. Datuk Budi and his people headed to the north through Sungai Batu Hampar and ended up establishing their settlement on the east bank of the river and established a village known as Kampung Batu Hampar today. On the other hand, Datuk Laut Dalam and his people navigated through Sungai Tanjung Kling before entering Sungai Layang and established a village in the area of Kampung Sungai Layang today. The group of Datuk Baginda Putera explored the area of Bintongan today, which is located across the swamp (now a dried paddy field) to the north of Kampung Sungai Layang. Meanwhile, Datuk Putih navigated further upstream and established a settlement in Lubuk Rusa, which is situated in the area of Kampung Selemak Hulu in the present day.

⁶For example, the tribe of Paya Kumbuh means that they originated from Paya Kumbuh, while the tribe of Mungkal means they came from the district of Mungkal Payakumbuh. The same goes to the other tribes such as Sri Lemak, Tiga Nenek, Seri Melenggang, Tanah Datar and many more. Nine out of the 12 earliest tribes in Negeri Sembilan are made up of the district names in Minangkabau, which reveal to us their origins. These tribes include the tribe of Tanah Datar, Batu Hampar, Mungka, Payakumbuh, Sri Lemak Minangkabau, Sri Lemak Pahang, Bary Belang, Seri Melenggang and Tigo Batu. The other three tribes are Biduanda, Tigo Nenek and Anak Aceh. In fact, some of them also named their new settlements in the Malay Peninsula based on the names of their homeland, such as Kampung Batu Hampar.

⁷Portuguese record of Malaka, M.10/47. National Archive of Malaysia.

⁸Jang Aisjah Muttalib, *Pemberontakan Pahang*, p. 32. While the descendants of Dato' Bahanam are confident that they originated from Mengkinan, Sumatera. Swettenham in "Journal Kept During A

Journey” (p. 20) stated that the father of To’ Gajah was a Malay from Sumatera, while his mother was from Pahang.

⁹Penang historian, Ahmad Murad Merican, also stated that as early as the 18th century, a few areas in Penang including Batu Uban and Gelugor had already been occupied by the Malays. According to him, at the beginning of 1700, Batu Uban was explored by a group of Malays from Pagaruyung, Sumatera which was led by Muhammad Salleh or better known as Nakhoda Intan. Gelugor, on the other hand, is an area around 40 hectares was explored by Datuk Janatun and his followers who were also from Pagaruyung. See Abdur Razzaq Lubis. ‘Orang-Orang Indonesia di Pulau Pinang’ Working Paper on Pengkisahan Melayu Pulau Pinang, Organized by Persatuan Warisan Pulau Pinang (*Penang Heritage Trust*), and English newspaper, *The Star*, Saturday, 25 August 2001, at City Bayview Hotel, Lebuhraya Farquhar, Penang.

¹⁰In fact, the Minangkabau settlers from Bukit Tinggi, Pariaman and Batang Kapas made Klang as a transit point for them to travel to other places in Malaya. See Mochtar Naim (1971). *Merantau: Causes and Effects of Minangkabau Voluntary Migration*, Singapore, p.11-12.

¹¹In the 19th century, the districts included in the state of Selangor were Bernam, Selangor, Klang, Lukut and Langat.

¹²There are many opinions about the origin of the name Langat. The name itself certainly refers to the Langat River, which flows through the area of Kuala Langat. See Gullik J.M. (1972). *Sistem Politik Bumi Putera Tanah Melayu Barat*, Kuala Lumpur, Dewan Bahasa dan Pustaka, p. 5. However, according to oral sources, the word Langat originated from a Minangkabau term which carries the meaning ‘air hangat’ (warm water). This is because during the time when the Langat River was the main communication system to the traders and merchants, they have noticed that the water of the river is always warm. See Ramli Saadon (1996). *Sejarah Kuala Langat*, *Malawati*, Jurnal Persatuan Sejarah Malaysia Cawangan Selangor, 2, 39. See also Mardiana Nordin (2007). *Kuala Langat: Sejarah Awal sebelum Persemayaman Sultan*. *PURBA*, 26, 56-67.

¹³Selangor 133/76, “Re-nomination of Soetan Chenga the Headman of the Menangkabau People.” *Pejabat Setiausaha Kerajaan Negeri Selangor*, 15-7-1876.

¹⁴Based on the results of the interview conducted by Khazin bin Mohd. Tamrin with Haji Abdul Karim bin Haji Mohd. Noor, the village head of Kampung

Jawa on 19.4.1973, it was said that Haji Mohamad Tahir came from Batu Bara, Sumatera. His arrival was undetectable; however, based on the information given by his grandson, Haji Abdul Karim (the village head of Kampung Jawa in Klang), it is believed that his grandfather came to Selangor around the 1850s. See also Khazin Mohd. Tamrin. (1992). *Penghijrahan Penduduk dari Indonesia ke Selangor, Khususnya orang-orang Jawa*. In Adnan Haji Nawang & Mohd. Fadzil Othman (ed.), *Selangor, Sejarah dan Pembangunannya* (p. 215). Selangor Darul Ehsan: Jabatan Sejarah Universiti Malaya and Lemabaga Muzium Sultan Alam Shah, Selangor Darul Ehsan.

¹⁵Kuala Kubu or Ulu Selangor located in the inland was occupied by the Malays since the 18th century. In the beginning, the area was only occupied by the natives. Then came the Malays from several places including Bugis and others from Sumatera. The evidence of their presence at the place since the 18th century is the existence of a dam built in Sungai Kubu for tin mining activities. The dam which was broken in 1883 was built by the Malays approximately 100 years before the incident. The letter from Bristow to the Resident of Selangor. 12.11.82, in SSF, KL 1708/83. National Archive of Malaysia. The existence of the dam shows that they lived there because they were involved in the tin mining activities.

¹⁶DOUL Annual Report for the year 1938. National Archive Kuala Lumpur, p.1. See Selangor Government Gazette, part. 2, vol. XII, June-December, 1901. p.401.

¹⁷David Radcliffe (1969). *The Peopling of Ulu Langat*. *Indonesia*. 8 Oct 1969.

¹⁸There are only minor changes in the population composition today, except with the entry of the Chinese into Kajang, Semenyih and Branang. Among almost 40,000 Malays in the district of Ulu Langat, with the majority of them descended from Sumatera or Minangkabau. Mochtar Naim (1979). *Merantau Pola Migrasi Suku Minangkabau*. Yogyakarta: Gadjah Mada University Press, p.149.

¹⁹See Laidin bin Awang Musa (1955). *The Background of the Ulu Langat in Selangor*. *The Malayan Historical Journal*, 2(1). July 1955.

²⁰Other migrants included 180 people from Jawa, 50 from Kuantan, 311 from Rembau, 43 from Jempul and 189 from several other places. DOUL District Office Ulu Langat. 1748/94.

²¹*Selangor Journal*, no.19, dated 28.5.1897. *Penghulu Yahaya*, the *penghulu* of Cheras and kajang said that Cheras was firstly explored by Khatib Rawi from Rembau, followed by Panglima Raja from Kuantan. In the report to the district officer about

Kajang, he said that Kajang was firstly explored by Mr. Lili with six of his friends from Riau somewhere in 1776. See Kajang-Past History from Penghulu of Kajang. DOUL 236/07.

²²Abdul Rashid bin Haji Wahab was one of the members of the Rawa tribe who had travelled to Cheras when he was 21 years old. His early job was farming. He then sold firewood carried by cart from Cheras to Kuala Lumpur. He was also involved in the rubber planting activity.

²³Haji Thalib bin Ngah originated from Minangkabau, Sumatera and was a member of the Minang tribe. The fertile land in Cheras encouraged him to establish a settlement and cultivate a variety of crops. He was an important betel planter in Cheras.

²⁴District Office Ulu Langat (DOUL) 729/97, *Compensation for Opening up the districts of Semenyih and Branang*. Since some of the Minangkabau settlers who came and explored Branang were from Rembau and some came directly from Minangkabau, the new villages that they set up were also named upon their homeland. Those Minangkabau from Rembau set up a village called Sasapan Batu Rembau, while those who came directly from Minangkabau named their village as Sasapan Batu Minangkabau.

²⁵This matter referred to the claim letter from Ujang bin Mat Sah on the land and also the notice from the Selangor administration. Ujang bin Mat Sah claimed a piece of land in the county of Semenyih and another half in the county of Beranang which was previously owned by Mat Dun bin Mat Sah. As Mat Dun bin Mat Sah has passed away, as his relative, Ujang bin Mat Sah claimed the land to be his. See U.L. Lds: 547/18.

²⁶Haji Abdul Manan Chik, a Minangkabau descendant who was born in Beranang in 1911 said that Beranang was explored by the Minangkabau people. His parents originated from Minangkabau, Sumatera because his grandfather has travelled from Minangkabau, Sumatera to Rembau. Upon Haji Abdul Manan Chik's arrival in Rembau, he found his heirs in Kampung Chembong since a lot of his relatives had travelled to Rembau before him. At the time when the grandfather and the parents of Haji Abdul Manan arrived in Beranang, the area was still a forest yet to be explored. It was the group of the Minangkabau settlers from Rembau who had set up the village there. Transcript of an oral interview with Tuan Haji Abdul Manan Chik by Miss Mahani Muhamad, National Archive of Malaysia, at the house of Tuan Haji Abdul Manan Chik in Beranang on 26 July 1984 at 9.45a.m.

²⁷In terms of its location, the city is located in a valley bordering the Titiwangsa Mountains which separates the state of Selangor and Pahang. On its west, there is a range of low mangrove hills, while on its south, there are three low hills which separate the town of Serendah with the Bangkahulu's settlement in Sungai Choh as well as the Air Bangis Minangkabau's settlement in stesen Sungai Choh. These three hills mentioned above are Bukit Tambun Tulang, Bukit Benggali and Gunung Runtuh. There are also mangrove hills bordering the Minangkabau's settlement in Hulu Yam Lama and Batu Tiga Puluh.

²⁸See Ismail bin Abdul Hamid. (1981). History of Serendah 1880-1940. *Malaysian in History* no.24: .59-76; Ismail bin Abdul Hamid. 1990. Sejarah Serendah 1880-1940. *PURBA*, 7-9. 1988-1990: 1-20

²⁹The moving of =Tuk Pinang to the new area might simply base on the geographical and economic needs of his people at that time. The condition of the agricultural soil that had become less fertile indicated that a new land needed to be explored. Another possible reason was the frequent flood at the riverbank of Sungai Serendah which often caused great loss to the people. In the 1910s, 1920s and 1932, it was reported that frequent floods usually occurred in the areas surrounding Sungai Serendah. In 1932, heavy rainfall caused flood in areas near Sungai Serendah which caused a great loss including a damaged bridge. See *Annual Report For Selangor*, 1932, 25. Therefore, there was a possibility that floods often occurred during the time of Tuk Pinang.

³⁰The natives in Serendah are called *orang dalam* who lived in peace and harmony with the Malays from Sumatera. The success of these early settlers had encouraged more Malays from Sumatera to move to Serendah in the 1880s. Unlike the early settlers, these newcomers did not come from the same group or tribe. In fact, they came from several different groups and tribes of the Minangkabau and Mandailing. Their arrival gave rise to the need to set up new settlements and lands. In addition, the newcomers also differed from the early settlers, whereby their arrival was accompanied by their children and other family members. See Ismail bin Abdul Hamid (1981). History of Serendah 1880-1940. *Malaysian in History*, 24, 62.

³¹The opening of this village has brought in other Malay groups/ethnics from Sumatera such as the Kerinchi, Kuantan, Lampan Bonjol, Rawa and Batu Bara besides the Minangkabau and Mandailing.

³²Majority of the Kerinchi lived as hardworking forest workers who earned their livings by collecting forest

products such as rattan (*rotan*). Although there were a variety of groups from Sumatera who had settled down in Serendah, there was no conflict between them. This might be due to the sense of the Islamic brotherhood among them. Furthermore, although all the three villages (Kampung Tuk Pinang, Kampung di hulu sungai Terachi and Kampung Sungai Terachi) were located quite far away from one another, all the settlers shared and prayed in the same mosque. The earliest mosque was built in an area where the government houses were placed later on. Its first Imam was an Air Bangis settler called Mohd. Syukur or better known as *Imam Pangkah*. The mosque was then moved when the site was bought from the Sultan of Selangor by a Chinese *towkay* named Foog Wah for the purpose of tin mining. For the presence of the Chinese *towkay* here, see the record of Ulu Selangor District Office file, serial no. USD 107: 313/26. As a result, by the end of 1880s, Serendah experienced a population growth that was made up by various races until the area was no longer a settlement that consisted of only the people of Air Bangis, Sumatera and *orang dalam* like before. See Ismail bin Abdul Hamid. (1981). History of Serendah, 1880-1940. *Malaysian in History*, 24, 62.

³³Majority of the wealthy Chinese entrepreneurs who had invested in the mining activities in Serendah came from Melaka. Thus, they tended to hire the Malays from Melaka to work for them. Meanwhile, the people of Kerinchi, who were famous as hardworking forest explorers, were also hired by the Chinese to clear the forest and to establish companies. See Ismail bin Abdul Hamid. (1981). History of Serendah 1880-1940. *Malaysian in History*, 24, 62.

³⁴See Ismail bin Abdul Hamid. (1981). History of Serendah 1880-1940. *Malaysia in History*, 24, 61-76.

³⁵Kampung Kalumpang is a village located in the district of Ulu Selangor in the state of Selangor. It is situated at the side of the road from Kuala Lumpur to Tanjung Malim, which is approximately 45 miles from Kuala Lumpur and four miles from Tanjung Malim.

³⁶The title was given by the Sultan of Selangor (Sultan Mahmud) because he had successfully killed the Commander of Pahang during the war between Pahang and Selangor. In addition, Panglima Kanan also succeeded in controlling the pirates in Sabak Bernam. He then moved to Kalumpang from Bernam with his wife and followers. The area was a forest before his arrival. Panglima Kanan and his followers named the area Kampung Kalumpang upon the name of a big tree where they had rested during their migration. The tree was located near

the old market of Kalumpang. Panglima Kanan was the first person who set up his house there. The walls of the house were made of *pelupoh* and the roof was made from *rumbia* leaves. The house of Panglima Kanan also used to be *rumah pasong* and the new *rumah pasong* was built by the ruler in 1888. Panglima Kanan was also the one responsible to bring in the Chinese from Sekinchan and other districts in the state of Selangor for the purpose of tin mining activities in Kalumpang. This statement was derived from the writing of Dzulkifli Datuk Hj. Buyong that was handed over to the National Archive Kuala Lumpur. Dzulkifli Datuk Hj. Buyong. (2008). Sejarah Kalumpang (Riwayat Keturunan dan Tokoh 1883-2003).

³⁷Panglima Kanan was also the brother-in-law of the *penghulu tua* of Tanjung Malim, i.e. Tun Haji Mustapa bin Raja Kamala, who originated from Kota Raja, Rao Mapat Tunggal Minangkabau. He was the first *penghulu* of Kampung Kubu and also the one who established Kampung Bernam/Tanjung Malim. Tun Haji Mustapha bin Raja Kamala was called *penghulu tua* because he was one of the leaders from the Rao tribe in Gali Raub who had migrated to Tanjung Malim somewhere in 1870/1871. He also set up a Madrasah as a place for theology studies. As a remembrance of his merit, his name was immortalized as the name of a road in the area of Kampung Kubu, near the old bus station in Tanjung Malim, which is Jalan Hj. Mustapha Bin Raja Kamala. His tomb is located near the tomb of Tuan Syeikh Ismail Naqsyabandy Ar-Rawi in the Cabang cemetery, Tanjung Malim.

³⁸One of the children of Panglima Kanan, i.e. Mat Yassin bin Panglima Kanan, applied for the ownership for a 14 acres of land in the county of Sungai Gumut. The land was previously owned by his brother. Since his brother went to pursue the hajj in Mecca, he then wished to transfer the land ownership to his brother, Mat Yassin who was living in the county of Kalumpang. See Sel-Sec.149/1925.

³⁹At first, he travelled from Rao to Negeri Sembilan and passed by Bukit Kancing Selangor before moving on to Kuang Selangor. He used to hold the position as the *Imam* for the Kuang mosque and was called Imam Kuang. His son, Imam Hj. Daud, was the first Imam of the At-Taqwa mosque in Kalumpang. So did his grandson Hj. Mohd Tahir and his great grandson Ustaz Ali Badri Sheikh Ismail Naqsyabandiah Arrawi.

⁴⁰Puncak was also a famous shaman. The same goes to his descendants. His son, Tuan Haji Mohd. Zain, was good at healing besides being the village head,

as well as the *bilal* and *khatib* of the mosque. His granddaughter Mymunah binti Hj. Ohd Zain was a specialist in traditional massage.

⁴¹Panglima Kanan owned a durian orchard around 12 acres in size in Sejangtung. Due to its vast area, it was described by some that “an elephant will die if it passes through the orchard when the durian fall so much that they can be piled up.” Panglima Kanan defended Bernam during the Raub-Bernam war and Raub-Gumut war, together with Panglima Besar and Panglima Kiri. Panglima Kanan, together with pendekar Ulung Kalumpang, Khatib Yunus, assisted Mat Kilau in his resistance towards the British. However, they retreated when the British successfully conquered Pahang. Dzulkifli Datuk Hj. Buyong. (2008). *Sejarah Kalumpang (Riwayat Keturunan dan Tokoh 1883-2003)*.

⁴²In order to build an irrigation system in Kalumpang, Tun Haji Mustapha bin Kamala and Panglima Kiri received a sum of \$50. See File Kuala Lumpur 427/93.

⁴³Haji Muhd. Zain, the son of Puncak or Haji Said, became the second village head of Kampung Gumut. He served as the village head for almost 20 years. In the beginning, Haji Muhd Zain was the village head of Kampung Beringin, which was a small village near to the old cemetery of Kalumpang named Kubah. Then in around 1923, Kampung Beringin was taken by a tin dredger company owned by an Australian. The residents of Kampung Beringin moved to Kampung Gumut.

⁴⁴Dzulkifli Datuk Hj. Buyong. (2008). *Sejarah Kalumpang (Riwayat Keturunan dan Tokoh 1883-2003)*.

⁴⁵There are a lot of speculations about the name of Kuala Lumpur. Some said it refers to Sungai Lumpur, where Kuala Lumpur actually carries the meaning “Kuala Sungai Lumpur”. This view was supported by John Anderson’s writing in 1824 about the tin producing states in the west coast of Malay Peninsula, who also mentioned about a river called Sungai Lumpur. In addition, there was also a map attached in the report of C.J. Irving regarding “Affairs of Selangore and Perak” 1872. See S.S.R. G7. Appendix to C.J. Irving’s Memo of Affairs of Selangor & Perak. 1872. Irving was asked to prepare a report regarding the political conditions of these states and the attached map showed that the river which met Sungai Klang is now known as Sungai Gombak (it was previously known as Sungai Lumpur). See Album Kuala Lumpur 100 Years as a Local Authority. Penerbitan Puteries. December 1990, p. 3-4. See also Nik Anuar Nik Mahmud. (1995). Dalam *Lipatan Sejarah, 1857-1974*. In Hairi

Abdullah (ed.) *Titian Warna Sejarah Pembangunan dan Perubahan Citra Kuala Lumpur* (pp. 3-5). Kuala Lumpur: Penerbitan Sejarah.

⁴⁶See Album Kuala Lumpur 100 Years as a Local Authority. Penerbitan Puteries. December 1990, p.3-4.

⁴⁷A Kerinci descended Sumatran traveller who came to the Malay Peninsula with his father when he was 15 years old in 1850. He used to stay in Sungai Putih and explored the forest in Bukit Changgi Puteri with his men. Then, he was elected as the leader with the agreement of *Penghulu* and the Collector of Revenue called Datuk Dagang. Haji Abdullah Hukum lived in Selangor for more than 85 years, beginning he was 24 years old under the administration of the Malay government (1850-1874) and when he was 61 under the British colonial administration (1874-1930s). Haji Abdullah Hukum was a leader in the exploration of Setapak, Gombak, Pudu-Bukit Bintang, as well as the farms in Bukit Nenas, in addition to Sungai Putih (now known as Jalan Bangsar). In the area of Sungai Putih, there is a Malay village which is named upon him, that is Kampung Abdullah Hukum. See *Warta Ahad*. (27 October 1935) and *Warta Ahad*. (17 November, 1935), 9, 10, 16. See also Adnan Haji Nawang. (1997). *Kuala Lumpur Dari Spektif Haji Abdullah Hukum*. Kuala Lumpur: Berita Publishing Sdn. Bhd.

⁴⁸Since there are two different mosques nearby, which are the Melaka Mosque and Minangkabau Mosque, the disagreement occurred among the Malays because they carried out their Friday prayers in their mosques, respectively. According to the Syafie School, the Friday prayers should not be conducted in multiple places in a state except in the state of emergency. In addition, if the Friday prayers were conducted in two or more different mosques, then the valid prayer would be the one conducted in the mosque that first reached *takbiratul ihram*. The disagreement among the Muslims was solved by Sultan Abdul Samad with his wisdom. The Sultan suggested that the Friday prayers be conducted by taking turns. Once in the Melaka Mosque and the next in the Minangkabau Mosques and so on. See Adnan Haji Nawang. (1997). *Kuala Lumpur Dari Spektif Haji Abdullah Hukum*. Kuala Lumpur: Berita Publishing Sdn. Bhd., p. 30. See also *Warta Ahad*. (1935, 27 October).

⁴⁹They were also involved in the political arena of Selangor such as the war between Raja Mahdi and Tengku Kudin which was also helped by the people of Minangkabau who were in favour of Raja Mahdi.

⁵⁰Dato’ Dr. Suleiman Mohamed & Lokman Haji Mohd. Zen. (1999). *Sejarah Kampung Bahru, Di*

sini Awal Segalanya Bermula. Bangi: Institut Alam Tamadun Melayu, Universiti Kebangsaan Malaysia, p. 87.

⁵¹Haji Mohd. Taib was a well-known and rich Minangkabau merchant in Kuala Lumpur who had arrived in Malaya in 1876. He also owned tin mines, decoration shop, farms and a number of huge houses and shops in Malay Street. See Secretariat 4304/1896, *Certificate or Pass to Enable Haji Mohamed Taib bin Haji Abdul Samad to Visit Sumatera*, Pejabat Setiausaha Kerajaan Negeri Selangor. 1896.

⁵²The people of Minangkabau were closely tied with their ethnicity and had the practice of helping each other in their community. Not long after that, Sheikh Muhammad Ali proposed to the Minangkabau to move to Rembau and helped to solve the murder of one of them there. Back then, Sheikh Muhammad Saleh was a *penghulu* in Hulu Kelang and Hulu Langat. He was the leader of the Minangkabau community in Kuala Lumpur and its southern part. His brother Sheikh Muhammad Taib was very famous in the state of Perak, where Hugh Low had appointed him as the state's *Kadhi* because he was a Islamic leader from Sumatera. See E. Sadka. (1970). *The Protected Malay States 1874-1895*. Kuala Lumpur: Universiti Malaya Press. p.112.

⁵³Dato' Dr. Suleiman Mohamed and Lokman Haji Mohd. Zen. (1999). *Sejarah Kampung Bahru, Di sini Awal Segalanya Bermula*. Institut Alam dan Tamadun Melayu (ATMA), Universiti Kebangsaan Malaysia. Bangi. p. 93.

⁵⁴The area under his control was from Batu 2 (now Chow Kit) to the area of Gombak. He came from Kampung Dalam, Pasaman Minangkabau. In carrying out his duty as the *penghulu*, Datuk Khatib Koyan was assisted by a few assistants such as Datuk Abbas, Datuk Muning and many more. These assistants replaced Dato' Khatib Koyan as the *penghulu* by taking turns after his death. Dato' Dr. Suleiman Mohamed & Lokman Haji Mohd. Zen. (1999). *Sejarah Kampung Bahru, Di sini Awal Segalanya Bermula*. Institut Alam dan Tamadun Melayu (ATMA), Universiti Kebangsaan Malaysia. Bangi.

⁵⁵Datuk Khatib Koyan ended his administration in this area when he was 80 years old and passed away in Gombak. There is a road in Kampung Bahru which was named upon his name. See *100 Tahun Kuala Lumpur*. (1990, p.102); Dato' Dr. Suleiman Mohamed & Lokman Haji Mohd. Zen. (1999). *Sejarah Kampung Bahru, Di sini Awal Segalanya Bermula*. Institut Alam dan Tamadun Melayu (ATMA), Universiti Kebangsaan Malaysia. Bangi.

p. 95-97.

⁵⁶In these villages, they lived as the Malays; they planted vegetables, fruit trees and also cultivated rubber plantation. As the Malay residents, they had the opportunity to own lands. At certain times, some of the men would go and search for jobs in the city as carpenters, repairmen, painters, gardeners and so on. See Mochtar Naim (1979). *Merantau Pola Migrasi Suku Minangkabau*. Yogyakarta: University Gadjah Mada Press. Yogyakarta. p.148.

⁵⁷Abdul Rahim Kajai was one of the well-known literary and journalist among the readers in the 1930s. He was a Minangkabau descendant. Besides his fame as a famous journalist, he was also popular as a short story writer. The stories were among his contributions to the literature and journalism world that had made his name live in the heart of his fans until today. It is incredible that he was able to produce so many short stories in such a short time. Overall, he produced 48 short stories in six years, i.e. from 1936-1941. Although Abdul Rahim Kajai did not live a long life and only had the opportunity to participate in the field of literature and journalism for less than 20 years, he had successfully carved his name in the history of journalism and the Malay literature as a famous literary and journalist at his time. Ismail Hussain. (1959). Abdul Rahim Kajai. *Dewan Bahasa*, 3, 185-197.

⁵⁸Haji Salim Kajai was born in a rich family with a strong faith in Islam. He used to serve as a *syekh* in Mekkah. In 1893, he met Hajah Safiah in Mekkah after her husband passed away while pursuing the hajj. In 1894, Salim Kajai sent his wife home with the group pursuing hajj from Setapak because his wife was pregnant. Salim Kajai then went back to Mekkah to continue to serve as a *syekh*. In the same year, Hajah Safiah gave birth to a baby boy who was named Abdul Rahim (better known as Abdul Rahim Kajai, or Kajai) who was raised by Hajah Safiah and her mother, Wan Sri Dayang. See Ismail Hussain (1959). Abdul Rahim Kajai. *Dewan Bahasa*, 3, 185-197.

⁵⁹This matter referred to the Kuala Lumpur Land Office on 1st April 1931, which reported that Mohamed Zakaria bin Malim Kuning, assistant *Penghulu* of Setapak had retired at the end of April 1931. See Sel-Sec. S.369/1931.

⁶⁰In Kampung Cangkat, Datuk Kuning explored paddy fields and farms. See Junipah Hj. Wandu. (1995). *Pendatang Indonesia di Selangor: Proses Penghujrahan dan Penyesuaian*. Dissertation. University of Malaya, p. 65.

⁶¹This opinion was based on an early cemetery in the village which was believed to be the tomb of Tuk Kah. Other opinion suggests that this village was established after the establishment of Kampung Cangkat which is situated next to this village. When Kampung Cangkat was established, Kampung Simpang Tiga was still a forest. See Junipah Hj.Wandi. (1995). *Pendatang Indonesia di Selangor: Proses Penghujrahan dan Penyesuaian*. Dissertation. University of Malaya, p. 65.

⁶²This assumption was made based on that the grant of the land bought by Pak Untai and his friends for their descendants. Pak Untai also mentioned the names Pak Mazlan Khusain and Latifah who were among the Minangkabau descendants in Gombak where their ancestors also originated from Pasaman, Minangkabau. This is the statement of Pak Untai (Kasman bin Suman) when he was interviewed on 13-11-2007 at Kampung Cangkat Kiri, Gombak.

⁶³This statement was obtained from Pak Buyuang when he was interviewed at his house located in Kampung Tengah Batu 6, Gombak on 13-11-2007. The real name of Pak Buyuang is Abdul Aziz bin Abdul Hamid, one of the Minangkabau descendants in Kampung Tengah Batu 6 Gombak. He was born in Kampung Tengah Batu 6 Gombak in 1936.

⁶⁴Abdul Hamid is the father of Pak Buyuang. The interview was carried out with Pak Buyuang in Kampung Tengah Batu 6, Gombak on 13-11-2007.

⁶⁵She was brought by her *Paman (mamak)*. *Mamak* of Juna's mother had travelled to the Malay Peninsula earlier and explored land in the district of Bentong in Pahang. The interview was carried out with Juna's mother on 13-11-2007 in Kampung Tengah Batu 6, Gombak.

⁶⁶Farida Bt. Thalib. (1985). Masyarakat Minangkabau di Kuang, Selangor. *Malaysia dari Segi Sejarah* 14, 66.

⁶⁷Since their early arrival until 1940s, there were still doubts among the tribes in this ethnic group. Clearly, the community's activities such as mingling around, friendships, marriages, gatherings, feasts, selection of potential in-laws and many more were the important factors taken into consideration. The Minangkabau Malays are well known through their devotion to Islam. Since their early settlement, *suraui* was built in every village on mutual assistance. These *suraui* were rebuilt to become bigger and modern until they turned into mosques. See Farida Bt. Thalib. (1985). Masyarakat Minangkabau di Kuang, Selangor. *Malaysia dari Segi Sejarah* No.14. p. 72-73.

