

GLOSSARY MEANING OF SPECIFIC TERMS IN HORJA HAROAN

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There are several terms used to clarify and make it easier for reader to understand the meaning of these terms. The following are some terms and explanations used in the discussion of this research:

- (1) *Anakboru*, adalah kelompok keluarga yang dapat atau yang mengambil istri dari kelompok *suhut*.
- (2) The Angkola society is one of Batak ethnic that majority of the society have religion in Islam with patrilineal relationship, it means the husband is functioned to give marga to his generation. Pra-wedding procession in Angkola society:
- (3) Horja is a wedding ceremony in Angkola society. Procession of wedding ceremony is started with custom discussion *martahi* that is talking about unique and special speech-greeting between family in *Dalihan na tolu* in which every member should response to the speech-greeting like in the traditional poetry-response in rotation with the pronouncer.
- (4) Horja Haroan Boru is the process after having the custom ceremony in the house of *bayo pangoli*, *boru na di oli* will dance like *tor-tor* to show the ceremonial party before she leave her parents' house.
- (5) *Martahi godang* is a discussion to elaborate duty based on *dalihan natolu* principle that consist of *kahanggi*, *anakboru*, dan *mora* before wedding custom is created.

- (6) *Mangalo-alo mora* is welcoming the line of *Mora* to location of wedding ceremony (bagas *suhut*).
- (7) *Maralok-alok* is the process of discussing on how to start *mata ni horja* and the opening of *galaggang* (the place to do *tortor*)
- (8) *Mata ni horja* is known as the summit of ceremony that existed in the house of *suhut*. Once again, dance of *tor-tor* is played by the kings of custom and it is followed *suhut*, *kahanggi*, *anakboru*, *raja-raja*, and *raja-raja panusunan*.
- (9) *Panaek gondang*, in this procession, the *gordang sambilan* or traditional drums will be played in which they are respected by the Angkola society, hence, it needs custom permission to play the *gordang sambilan*, after having the permission, the *gordang sambilan* are played and it indicates that discussion or *mangkobar* among *suhut*, *kahanggi*, *anakboru*, and the traditional drummer, the custom elders as well as king of the society. Moreover, the traditional dance or *manortor-tor* is played in line with the musical of the *gordang sambilan*.
- (10) Bring bridegroom to *tapien Raya Bangunan*, this procession is believed to release bad attitude of the bride and groom in their single life. The bride and groom will be sprinkled with lime-water by using *daun silinjuan* or a green-leaves.
- (11) *Mangalehen gorar* (Menabalkan Gelar Adat), this procession is conducted to give name of king custom of society to the groom or *bayo pangoli*. But, it should be conducted through discussion in order there is an appropriate name from his grandfather.

- (12) *Mangupa* is the point of this procession is giving advices of custom to the bride and groom, *bayo pangoli dan boru nadioli*. *Mangupa* is known as face of happiness that integrated in the custom ceremony and it indicates that the procession of custom will be covered and the bride and groom have legal-married in the view of custom society.
- (13) *Dalihan na tolu* as an angkola traditional society institution consisting of *suhut/ kahanggi, mora* and *anakboru*, is an institution in carrying out its duties of mutual respect, mutual acceptance and mutual giving.
- (14) *Harajaon* is cultural kings from all villages of *Angkola's Bataknese*.
- (15) *Hatobangon* is the elders in a village representing several clans.
- (16) *Hobar* is speaking in a very special and unique greeting, between the lines contained in *dalian na tolu*.
- (17) *Suhut /kahanggi* are the family have a blood relationship from the fathers' side and not include the relationship from the mothers' side. And they are allowed to marry daughter, aunt and granddaughter of *mora*.
- (18) *Mora* is a group of family which all their generations will be proposed to be wife by *kahanggi* (wife and mother's brother).
- (19) *Anakboru* is all the family are from the son in law. Usually, *anakboru's* family has various Marga depending on those who take the daughter.
- (20) *Raja panusunan bulung* is cultural king and become the leader of the ceremony.