

## TRILOGY OF ADAT-LAWS IN MANGONGKAL HOLI: AN ETHICAL APPROACH ON BATAK TOBA SOCIETIES' COMMUNICATION

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### ABSTRACT

*Mangongkal Holi is one of the greatest traditions hold in Batak Toba societies, which is dedicated to honor and respect certain family's ancestor(s) for their lives. Even though Mangongkal Holi is rarely found nowadays, for its complexity on funding, process and ethical approach, but for sure this tradition positively could lead us unto such precious local wisdoms, because the writer believe that Batak Toba's ancestors bequeath a great deal of local wisdoms to their descendant. Moreover, Batak Toba society cannot be separated with the concept of Double Trilogy on their Adat-Laws; Dalihan na Tolu (respect on Hula-Hula, Anak, and Boru) and Goal of Life (Hamoraon/wealth, Hagabeaon/blessed on son(s) and daughter(s), Hasangapon/respected socially) to keep and guide an ideally ethical communication. An Oral Tradition method is applied to gather and analyze the data; the data are selected from the group of data recorded based on the writer's field research in doing his Dissertation works. The findings of the research could be positively proposed to the global communities on Batak Toba's trilogy ethical approach to enhance our Sustainable development in communication. Hopefully, the finding of this research could be useful to help the North Sumatera government, especially Toba Lake's Autonomy to preserve Mangongkal Holi tradition from its extinction. Furthermore, the tradition could be promoted world-widely as an International tourism agenda, just like what the people of Bali and Toraja do so far.*

Keywords: *Mangongkal Holi*, Batak Toba's Trilogy of Adat-Laws, Oral Tradition, local wisdom.

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### I. Introduction

#### 1.1 Background of the Study

Communication is the key of a social interaction; people communicate to one-another for their concern on information. Of course they communicate by using medium of communication named language, which is distributed differently from one region/geographical area or countries.

In North Sumatera, Indonesia, Batak communities which is consist of five (5) sub-ethnics namely: Batak Toba, Batak Simalungun, Batak Mandailing, Batak Karo and Batak Angkola complete with their own languages. While a Batak Toba man want to communicate with another Batak (Simalungun, Mandailing, Karo, Angkola) man, he should use his partner language or their national language or even English, as popular International language.

Moreover, the Batak Toba community mostly originated from three sub-districts; Samosir, Tapanuli Utara, and Toba Samosir. Eventhough factually, the sub-ethnic community could be easily found in many big cities of Indonesia and even worldwide (there are more than 4,000 people of Batak Toba communities found in Denver – Colorado, and California, USA)<sup>3</sup>, but unfortunately, there is no exact total numbers of Batak Toba community in the world so far; since there is no specific sensus on it. The spreading of the community indicated the spirit of their ancestors on '*mangaranto*' or migrated to a more prosperous area, because of the condition of originated area was difficult to be cultivated as the effect of 'Gunung Toba's' eruption thousands years ago.

This fact shows that there are a great deal of Batak Toba language users in the world. This is actually a good reason for a researcher to conduct an interesting study about the community and the finding/ results could be useful for a great and positive society. This context should be considered by those Language Departments' students while they want to decide their theses'

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<sup>3</sup> This information was acknowledged from some ex-Indonesian citizens, especially Batak Toba community who lived in United States for many years.

concentration/ topic. It would be better for them to choose the local language as their object of study, rather than English or other international language.

Unfortunately, most of Indonesian recognize Batak society, especially Batak Toba community as group of rude, cruel, ruthless people, for their big sound, high tone/ pitch. On the other hand, their dialect could be as the clear indicator for the listener in recognizing them, and sometimes this could be read as a ridiculous dialect. This situation will give a bad impression toward the society, on the other hand the researcher intended to show facts, Batak Toba society could proof that they are civilized people and could improve the bad impression.

In many contexts, such as in meeting, discussion, courts, talk-shows, and courses; misunderstanding and miscommunication happened while the constituents/ participants cannot behave and respect one another, especially if it is related to the 'turn-taking' system. Many people do not realize the rules, and orders in delivering their ideas; commands, questions, statements or even exclamation. Superior commonly dominated; emotional, high pitch, cruel speaker(s) took bigger portion in any communication, without considering others.

In meantime, even Batak Toba people are familiar with the view of fighting/ quarelling one another or with other community, but it was quite rare to hear those people do the bad thing when they hold meeting (tonggo raja, or ria raja). This could be nice to be researched, what is the reason?

Anyhow Batak Toba society are famous with their persistent in conserving their tradition (especially oral tradition). This could be traced on their daily life, when they always relate adat laws, tradition in administering their lives-circles parties: pre-born – born – wedding – death – post death, their livelihood-circle; pre-planting – planting – maintenance/nursing – harvesting – post harvesting, and etc.. They always try to keep them firmly, eventhough nowadays some of the youngster (young generation) seems not enthusiastic to be involved in conserving the tradition.

## 1.2 Statement of Problems

Based on the background above, this study will try to find out the realization of 'Trilogy of Adat-Laws in *Mangongkal Holi* tradition' which is proposed as an ideally ethical approach in enhancing our Sustainable development on communication.

## 1.3 Scope of the Study

Batak Toba society has many traditions, but since *Mangongkal Holi* is recognized as the highest level of traditional party, the researcher focus this study only on the communication process happened on it. *Mangongkal Holi* has 7 (seven) steps: *martonggo raja* (Royal Meeting), *Mangumbang Saring-Saring* (Excavating the Bones/ skeleton), *Patakkok Saring-Saring tu Batu na Pir* (Up-lifting the Bones/ skeleton to the Higher place), *Sulang Bao* (feeding *Hula-Hula*), *Ulaon Poggu ni Alaman* (Formal Adat Party), *Mangaliat Horbo si Tikko Tanduk* (radiance the water-buffalo), and *Mangampu* (Thanksgiving), in this study the writer focus on the activity of '*Martonggo Raja* (Royal Meeting)'.

## II. Methodology

An Oral Tradition method had been applied to gather and analyze the data; the data are selected from the group of data recorded based on the writer's field research in doing his Dissertation works.

### 2.1 Source of the Data

The source of the data were taken from the researcher's dissertation work, a *Mangongkal Holi* ceremony happened on July 1<sup>st</sup> - 2<sup>nd</sup>, 2015 in Desa Sari Matondang – Sidamanik, sub-district Simalungun. The party was held by Sidabukke's Family, as '*Hasuhuton Bolon*' (host). This Party/ ceremony was dedicated to their parents, the late (+) Mr. J. Sidabukke (Op. Lindung Doli) and the late (+) Mrs. T. Br. Nainggolan (Op. Lindung Boru).

### 2.2 Technique of Data Collection

In order to get the data, the researcher was conducting both field research through administering self-observatory participant, recording the whole those main activities by using Audio-video camera recorder and depth-interviews to those related trustworthied informants. After recording the whole data, the researcher classified them based on its' steps/ procedures. Next, the spoken communication data were transcribed into written text.

### 2.3 Technique of Data Analysis

After the data have been transcribed from spoken/ oral text into written text, further the researcher did as follows:

1. The data were analyzed through formal communication aspects, especially in turn-taking
2. Sort the verified data that would be displayed as the model of communication.
3. Finding such local wisdom found in the communication activities.

## III. Discussion and Findings

### 3.1 Sociolinguistics

Communication is an activity of speaking, when two people communicate with each other in speech, in the system of communication it called code of language. Sociolinguistics is a study of society including culture, norms, on how the way of language used, Holmes clarified:

“The sociolinguist’s aim is to move towards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language.” (1992:16)

The sociolinguistics goal is to analyze the society’s movement, how the society effects the language, for instance; in America the blacks use slang as their daily language thus, slang is more popular as the black language than the whites. Language and society are related to one another, language as media of communication on society.

### 3.2 Batak Toba Adat Laws

Batak Toba society has many traditions which occur in their daily life for the whole of their lives. All of the tradition must be done based on their Adat Laws, as their social responsibility. For sure, both of tradition and adat law were heired by their ancestors to maintain their social lives, and researcher believes that all of the tradition consist of valuable local wisdoms. That is why the society respect to keep and maintain the tradition ceremonies as part of their lives styles.

Batak Toba society held their tradition starting from their pre-birth – birth – wedding – death – post-death. Before someone born into the earth, *Hula-hula* will come to their *Boru’s* residence to serve ‘*upa-upa*’ and *Ulos* as a medium of delivering blessing to the pregnant Mommy; when the baby has born, *Hula-hula* will come again to give the same things (*upa-upa*), but different names (*dekke simudur-udur* and *Ulos* as the medium of delivering blessings); when s/he grows up and find his/her lover s/he will get married on wedding ceremony, *Hula-hula* and *Tulang* will come to give (*dekke simudur-udur* and *Ulos* as the medium of delivering blessing); when s/he had children and grand-chindren and later died, his/her *Hula-hula*, *Tulang*, *Hula-hula naposo*, *Hula-hula namarhaha-anggi* will come to give *Ulos* as the medium of delivering blessings; and finally, after at least 8 years post-died, his/her children, grandchildren will administer ‘*Mangongkal Holi*’ tradition and their *Hula-hula*, *Bona ni ari*, *bona tulang*, *Tulang*, *Hula-hula naposo*, *Hula-hula namarhaha-anggi* will come to give *Ulos* as the medium of delivering blessings to them.

### 3.3 Mangongkal Holi

Silalahi (2015) says, ‘Mangongkal Holi is the highest level of tradition in Batak Toba society’. He described further because this tradition is complex at least in five aspects, namely: the size of the party, the length/ duration of the main tradition, the complexity of the process, the complexity of funding, and participants’ collaboration participated in.

Based on the researcher’s self participant observation on 5 different ‘tradition ceremonies’, this table could figure out the data:

Table 1. Complexity of Batak Toba’s Tradition

No	Aspect of complexity	Types of tradition			
		Pre-Birth/ Birth (Baptism) Ceremony	Wedding Ceremony	Death Ceremony (Sari Matua/ Saur Matua)	Post-Death Ceremony/ Mangongkal Holi
1	Size of Party	50-100 people	50-200 people	200-1000 people	500-2000 people
2	Length/ Duration of Party	< 1 Day	1 - 2 Day (s)	2 – 3 Day (s)	2 – 7 Days
3	Process/ Steps of Party’s Preparation	< 1 week	1-2 Month (s)	< 1 week	6 months – 1 year
4	Funding of the Party	1-5 Million	10-40 Million	20-100 Million	40-500 Million
5	DNT Participant Collaboration	Dongan sabutuha – Boru – Hula-hula : 2 generations	Dongan sabutuha – Boru – Hula-hula (+ Tulang) : 2-3 generations	Dongan sabutuha – Boru – Hula-hula (+ Tulang, Hula-hula naposo, Hula-hula namarhaha-anggi) : 3-4 generations	Dongan sabutuha – Boru – Hula-hula (+ Tulang, Bana ni ari, Bona Tulang, Hula-hula naposo, Hula-hula namarhaha-anggi) : 4-6 generations

### 3.4 Trilogy of Adat Laws vs Communication System

Actually Batak Toba society has double trilogy; trilogy of Adat Laws and trilogy of Life Goal. Trilogy of Adat Laws commonly recognized as DALIHAN NA TOLU (triangle fireplace, see the figure 1, will be called as DNT so forth ). DNT is stated as a trilogy because it id believed as a guideline for every people in the community both as a rule of communication and rule/ laws in tradition activities. DNT is defined as: *Somba Marhula-hula* (respect to wife’s/ mother’s/ grandmother’s families), *Manat Mardongan Tubu* (prudent on the same clan/marga), and *Elek Marboru* (adulate on daughter’s/ sisters’/ auties’ families). Further more, those who classified as *Hula-hula* are wife’s family, Mother’s family (*tulang*), grand mother’s from mother’s family (*tulang robotot*), grand mother’s from father’s family (*bona tulang*), daughter-in-law’s family (*Hula-hula naposo*), sister-in-law’s family (*Hula-hula namarhaha-anggi*), and great grand mother’s family (*bona ni ari*).

Figure 1. the visualization of DNT (triangle fireplace)



The application of DNT can be mention as follows: when a family hosted a party/ adat ceremony, host (*hasuhuton bolon*) must consider the contribution of their *Hula-hula* as their respected family; because *Hula-hula* was positioned as ‘blessing deliverer’, it means they must invite their *Hula-hula*. *Dongan Tubu* also played important position in a party, because *hasuhuton bolon* need guidances, helps, accompanions in facing their *Hula-hula*. For sure, it is not acceptable if the *hasuhuton* acting as a *raja parhata* (spokesman) on Batak Toba’s traditional communication. In meantime, host also need the occurrence of their *Boru/pamoruon*, as a party which assisted the host in administering the ceremony practically in serving the food and everything related to the success of it, including the ‘funding’. Since Mangongkal Holi is classified as the highest level of tradition so, mostly the main ceremony are always accompanied by *Gondang Sabangunan* (Batak Toba musical instrument), which is commonly called as ‘*pargonci*’.

The ceremony will not be balanced or ideally balanced if one of the stones is disappeared or even the size of the stone are not equally the same. Every stone has the same function in supporting and organizing the ceremony. On the other hand, host as the center of the ceremony should be wise in communicating their wishes to their DNT environment.

Outside of DNT, *dongan sahuta* (local anthropologist) and church assembly/ pastor are also involved in every Batak Toba society, because generally those Batak Toba society are Christian or Catholics. But for sure, *dongan sahuta/ Raja ni Huta* is functioned as ‘*dongan sabutuha*’ as the umpama says, ‘*sisada ulaon do dongan sahuta dohot Hasuhuton*’ (meaning: *dongan sahuta* = *Hasuhuton*), so they will support one each other. While church assembly/ pastor is usually acting/ functioned as *Hula-hula*, to guide the host by using the Gospel of God.

Based on the data gathered on the Mangongkal Holi ceremony, there are at least 6 generations involve in the tradition; the host of the ceremony were Mr. J. Sidabukke (+)/ Mrs. T. Br. Nainggolan (+) ‘s children and of course including with their grandchildren (2 generations), then Mr. J. Sidabukke(+)/ Mrs. T. Br. Nainggolan(+)'s brother(s) and sister(s), then Mr. J. Sidabukke(+)/ Mrs. T. Br. Nainggolan(+)'s *Hula-hula* (Nainggolan), their *tulang* (Sidabutar), *hula-hula na poso* (Napitu, Sitio, Nainggolan), *Hula-hula na marhaha-anggi* (Napitu), then their *Bona Tulang* (Sidauruk), *tulang Robobot* (Napitu), then their *Bona ni Ari* (Sidauruk). It means 2 generations below, and 3 generations above.

Table 2. The visualization of DNT on Sidabukke’s Family ceremony

	Hula-Hula							Dongan tubu	Pamoruon/ Boru
	Hula-Hula (Simatua)	Hula-Hula (Tulang)	Hula-Hula naposo	Hula-Hula namarhaha-anggi	Bona Tulang	Tulang robobot	Bona ni Ari		
<b>Marga/ Clan</b>	Nainggolan	Sidauruk	Napitu, Sitio, Nainggolan	Napitu	Sidauruk	Napitu	Sidauruk	Sidabukke	Hutagaol, Hutahayan, Doloksaribu
<b>Level of Generation</b>	2 <sup>nd</sup>	2 <sup>nd</sup>	1 <sup>st</sup>	1 <sup>st</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	>>>	No limit	No limit

The display of Mangongkal Holi’s communication, especially at the stage of ‘Tonggo Raja’ (the Royal meeting) text transcription, will be shown as the attachment. The display explicitly shows the goodness and ideal approach on communication orderly

### 3.5 Analysis Statement

Here are some analysis statements based on the data display showed above:

1. Batak Toba society believe that God are the source of life, that is why all of their tradition is never separated with the activity of praising and praying as the actualization of their thanksgiving expressions. A pastor or church assembly usually lead(s) the ceremony, afterwards s/he will handover the leadership of the ceremony to the *Hasuhuton Bolon* (host). And later, after the procession of the ceremony has finished, the pastor/ church assembly will close the ceremony.
2. Turn-taking is well designed based on the concept of trilogy; Host through their *raja parhata* (spokesperson) which is their *dongan tubu* will acting as the host of the ceremony. Host(s) as well as the spokesperson will be accompanied by *Raja ni Huta* as their partner in consultation with the *Hula-hula*, *Raja ni Huta* will try to guide/ assist the host rolling the ceremony as it is.
3. The turn-taking's center of the communication is *Hasuhuton Bolon* (host). Host(s) will let their *Hula-hula* (both *Tulang* and *Simatua*) to deliver their statement one by one. In *Mangongkal Holi*, *Hula-hula* (*Tulang*) is responsible to '*manampin*' (giving *Ulos tampin* as a layer on *Boru*'s head, before carrying the *saring-saring* (male's skeletons); and *Hula-hula* (*Simatua*) is responsible to '*manampin*' female's skeleton, which is their daughter's skeletons.
4. In *Mangongkal Holi*, turn-taking of communication runs systematically; *Hasuhuton Bolon* and *Raja ni Huta* will collaborate one each other to determine whose turn will speak orderly. Eventhough sometimes interruption and overlap happened in the middle of the discussion, but for sure the interruption were made in order to remind the *hasuhuton bolon* focus on the track. Host will respect and give *Hula-hula* as a priority to speak first, then followed by the other (*dongan tubu* or *pamoruon*). This is actually the main reason for most of the Batak Toba's communication (meeting) run well, every member of the meeting/ ceremony has their consideration on when will be the right time in delivering their expressions/ ideas. In mean time, '*raja parhata*' (the spokesperson) from the '*hasuhuton*' (host of the party) should be experienced and has a strong leadership in managing the turn-taking processes. Somehow, when a chaos happened in a meeting/ party related to the orderly, the Spoke-person should be able to handle and find the best solution on that problem.
5. Since the tradition has many steps, and each step should be proceed in a very long communicative-way. In this case, the spoke-person should be very consisten with all of the result of their meeting (means of the meeting). And he should be very strict to the finding of the communication.
6. When the communication happen, both *raja parhata*, and *hula-hula* deliver many *Umpasa* (proverbs), which consisted of philosophical manners and local wisdoms. Those *Umpasa* in the data display were marked *italically*.

### 3.6 Proposed Ethical Approach on Communication

In administering formal communication on Batak Toba tradition, generally both of host and *Hula-hula* cannot speak directly to the audience. They should be represented by a spokesman/ spokesperson in delivering all of the information they expressed, especially in wedding ceremony; anyhow, in death or post-death ceremony only host (*hasuhuton bolon*) is represented by the spokesperson, where all of the group of *Hula-hula* will directly deliver their blessings to the host's family.

When every participant of a meeting can act as those position in Batak Toba's adat-laws, the researcher believes that all the meeting will run efectively and efficiently. In every meeting, talkshow, seminar, or conference, Steering Committee as the host should be able to run the meeting/event ideally; the Master of Ceremony as well as the Moderators and all of the participant will be functioned as '*dongan tubu*' and '*dongan sahuta*', and the speakers (plenary, keynote, paralel presenters) could be functioned as *Hula-Hula*, and the Hotel's staffs (receptionists, room services, waitresses) could be functioned as '*Pamoruon*', who can serve all of the committee, participants and speakers for their needs (foods, drinks, rooms).

In the context of courts, Judge, and experts witnesses, will be fuctioned as *Hula-Hula*; Victim's family, Police Department as well as the public prosecutors/ attorney or lawyers will be functioned as the '*dongan tubu*'; and the courts' security and informative witness will be functioned as '*pamoruon*'.

The flow of the turn-taking in each of the communication imply a good ethical approach. Each side should respect their *Hula-hula* as the bless-giver, and they should respect the committee as well as the moderator or master of ceremony if they want to rise a question or argument. Even in this occasion, *pamoruon* are very rare to speak, but their assistances in successing the program are urgently needed. *Dongan tubu* should be very carefully in delivering their comments or complaints because they are equal to ourselves, they represented ourselves.

## IV. Conclusions and Suggestions

### 4.1 Conclusions

Trilogy on Batak Toba society's adat laws believes that *Hula-hula* is the highest position in every Batak Toba traditional ceremonies, since *Hula-hula* (*Tulang*, *Simatua*, *Naposo*, *Namarhaha-anggi*, *Tulang Rorobot*, *Bona Tulang* and *Bona ni Ari*) are those who have a proper/ an adequate position in delivering blessings to the *Hasuhuton Bolon*'s family as the representative of God. It means, while all people realize that *Hula-hula* is the source of the blessings (shower of blessings) so every people especially the host of the ceremony should respect them fully. They should be given a priority in delivering guidance, and advices. Host as well as the spokespersons should not speak/ argue a lot with the *Hula-hula*, moreover they should ask their opinion and consideration. Mostly, *Hula-hula* will cooperatively and communicatively support the hosts, when the spokespersons could deliver their messages in a good manner.

A systematic Turn-taking which was organized by the *Hasuhuton Bolon's Raja Parhata* (spokespersons) accompanied by *Raja ni Huta* potentially can keep the communication run well. There will no chaos happen, as long as the leader can rule the ceremony in a good manner. That is why, there is not easy to be a spokesperson, the *Hasuhuton Bolon's* representatives in facing the *Hula-hula* and the other respected guests.

Through analyzing the displaying the data, the researcher shows the evidence to the reader that Batak Toba has a good communication approach which serve a systematic turn-taking. The concept of Batak Toba's Trilogy of adat-laws especially in *Mangongkal Holi* traditional ceremony implicitly govern/ organize the community in conducting their discussion on a certain meeting such as; *tonggo raja* (Royal Meeting).

Based on this research, it is concluded that Batak Toba community should be proud of their ancestors who have elegantly bequeath the communication system to their descendent. That is why, as the descendent of Batak Toba, the community should adopt the communication system in their real life. They should commit to themselves, that this approach is potentially applicable in any forms of meetings, they should proudly claim to others people that their ancestors has a great local wisdom. Local wisdom that can help the community organize their life better.

In meantime, the concept of trilogy could be adapted into any simpler form of communication; such as in the family, in the classroom, in the office, in the shopping center, in the bank, in the church/ mosque, etc.. Other People/ community could apply the concept of Batak Toba Trilogy approach as their systematic way especially in turn-taking process.

#### 4.2 Suggestions

The researcher believes that the trilogy of Adat Laws's realization can positively help the Batak Toba society respect on their *Hula-hula*, *Dongan Tubu* dan *Boru* especially when they are involved in communication. Furthermore, People cannot ignore the position of someone on Adat Laws circumstances in the real life. In recently days, people should respect on others, commonly to the elder people, parents and those who has higher position in social context.

It is suggested globally, to the other community especially to the Batak Toba society to respect their ancestors' inheritance, which consisted of valuable local wisdom. The researcher believes that if the community can learn and apply the trilogy of adat-laws in any communication contexts, there will no misunderstanding, chaos or even incidental communication. When each of the participant realize his/ her position in any context of communication, they should be able to behave in a very good manner.

Sometimes people cannot understand the concept of superiority clearly. Mostly people act as the superior because his academic, economic, business, religiosity or elderly status, without considering the real context in a certain occasion. In traditional ceremony, those status should be pull a side; s/he should realize their personal identity, and sit based on her/his surname's line; or ask her/himself what is her/his positioned/mark in the invitation<sup>4</sup>. Somehow, Batak People cannot differentiate his/ her position in a certain party whether as *Hula-hula*, *dongan tubu* or *pamoruon*. But for sure, every Batak man will have a possibility on each position; because a man's brother or a man's father, or even his fathers' brother means his *dongan tubu* (those who has the same surname), a man's sister means his *Boru* (the man position is as *Hula-hula*), a man's brother-in-law means his *Hula-hula* (the man position is as *Boru*). This means, having a good communication approach is affected by someone's capability in considering their position in each context of communication.

#### Acknowledgements

The author would like to express his sincere complimentary to the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, especially the Directorate of Research and Community Services, which provided his Doctoral research funding as well as his Doctoral grants on BPPs program.

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<sup>4</sup> Sometimes the position of someone could be differentiate based on the form/ types of the invitation (as friends, work mate, church assembly, social community organization, etc.)

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### **“Appendix: TONGGO RAJA (Royal Meeting) Transcription”**

#### **Hasuhuton/ Paidua ni Suhut:**

Pangidoanta tu angka raja ni hula-hula i, tarlumobi ma di hamu angka dongan huta nami dison Sidabukke namarhaha-maranggi asa ro be ma hita amang rajanami dohot angka dongan huta nang songoni angka inanta soripada, sude ma na hugokhon hami dohot saluhut na angka namangkaholongi hami, adong ma angka dongan nasapikkiran sesuai dohot gogokkon nami tu hamu jam sada ma hita ninna roha mulai mamukka. Asa rade ma hita dison tarlumobi ma di rombongan hula-hula I saluhutna, dison ma hamu rajanami dohot dongan huta nami tarlumobi di hita namarhaha-maranggi Sidabukke nang pariban nami adong piga-piga huida na ro asa dison ma hita. Pangidoan sangap sian natua – tua ni huta parjolo paborhat hamu ma tuson songon tudu-tudu sipanganon.

#### **Parboruon:**

Suang songoni ma nang saluhutna ma tahe na huhaholongi hami molo di napatampak ulaon ta sadarion dison rajanami adong songon tudu-tudu nisipanganon na rade songon tudu-tudu nisipanganon ima taringot tu ulaon ta dibagas sadarion, dison asa hu pasahat hami rajanami, songon dia ma hasahatanna tuturi hamu ma hami dia ma songon hasahatan na songon raja pamoruan ni hula-hula nami on, mauliate ma sahat ma di hamu. Parade parsipanganon (Pamoruan, diurupi dongan sahuta/ boru naburju (catering) mambagi indahan na las dohot aek sitio-tio tu sude na torop)

#### **Tangiang Ulaon Masipanganon**

#### **Pangula ni Huria:**

Di bagasan goar ni Ama dohot Anak dohot Tondi Porbadia... amen, Hasangapon mauliate ma dipasahat roha nami tu joloM ale Tuhan Debata apala tingkion, ala dipangkilalahon hami do denggan ni basaM boi hami marhahipason napungu hami nuaeng di jolo bagas ni hasuhuton nami on mardomu ma Tuhan di jou-jou nasida, pos do roha nami Tuhan pasti adong naneng sihataan nami nasian bona hasuhuton nami, gomos do hami Tuhan marpangidoan asa Ho ma tong-tong namanjong-jongi asa dibagasan namangkatai anon ima bona hasuhuton nami suang songoni angka Raja Hula-hula nasida tong-tong dibagasan dame hami jala sada ni roha, nuaeng pe Tuhan di las ni roha bona hasuhuton nami jala na ro hami dohot dongan sahuta raphon dohot hula-hula nasida, diparade nasida sipanganon ganup marsada-sada jumolo ma pasu-pasu on Tuhan asa gabe gogo na imbaru on di pematang nang partondion nami mangulahon naringkot di hami nahombar tu lomo ni roham, pos do roha nami Tuhan sesa ma dosa nami, tu angka tingki na naeng ro siboan dame ma hami maradophon dongan nami jolma, lomo ni rohaM ma tong-tong diulahon nami, martangiang hami holan mangasahon Tuhan Jesus Kristus Tuhan nami....amen. Martua ma Namangan! *Hata pandohonan di ulaon mangan sian hasuhuton tu lololan ima nadipasahatan.*

#### **Pamoruan:**

sititi ma sigompa golang-golang ma pangarahutna, Otik so sadia pe na tarpatupa hula-hula nami sai Amanta Debata ma namanggohi pasu-pasu na.

**Natorop:** Emma tutu,

#### **Paidua ni Suhut:**

Dung sidung marulaon mangan diuduti ma muse tu ulaon pangkataion namangihut ima tu sangkap ni hasuhuton songon naung disungkun sian natua-tua ni huta mandok nunga be sae hita mangan jadi dia langkat na dia hatana didok tu hasuhuton, sian hasuhuton mangalusi ia konsep sian hami hasuhuton rajanami nunga huparade hami. holan on asa ma nian rajanami ambetak hami patujolo hu tongu hamu hami tu pudi jala ambetak hami papudi hu togu hami tu jolo asa boi hita rap saukuran rajanami songoni ma pangidoan nami parjolo, ia konsep na huparade hami hasuton dison hupatua hami rajanami adong maon namargoar tarean dohot upa-upa, jala tarean on sahat ma on tu simatua nami ima tulang nami Sidabutar, songon upa-upa on sahat ma on tu simatua nami Nainggolan, tu bona tulang nami Sidauruk, tulang bolon ma jala bona niari nami Napitupulu somba-somba ma, ia hula-hula nami namangihut termasuk ma on hula-hula namarhaha-maranggi dohot hula-hula naposo simbur ni tulang ma nian rajanami antar ima nian naung hu parade hami.

#### **Raja ni Huta:**

Gabe ma jala horas rajanami nunga dipatorang hamu hasuhuton tu hami ima angka tu parjamberon di hita hula-hula sasudena tarlumobi ma I tulang Sidabutar, Simatua Nainggolan, tangkas do diboa-boa muna ima songon jambar nanaeng sijaloon muna

mandok ma nasida tarean ma tu tulang, somba-somba ma tu simatua, di hamu rajanami marsuara ma raja I asa diparade pamoruon muna naung napinake bohi nasida hasuhuton pamoruon muna, jadi pinasahat majo tu marga Sidabutar.

**Hula-hula Sidabutar:**

Mauliate ma parjolo sahali dohonon diparpunguanta dibagasan sadarion songon konsep nadipasahat ni hasuhuton tarlumobi sian hula-hula Sidabutar, ia molo hami tulang Sidabutar molo songoni pangaturan na adong dihuta ta on nasomal dibaen angka dongan natua-tua sitolopi nauli na dengen do hami jala jalo on nami do, songoni ma sian hami tulang Sidabutar, mauliate ma.

**Simatua Nainggolan:**

Gabe ma jala horas di punguanta apala tingki on molo hami sian Simatua ni hasuhuton mandok molo nasongoni hording ni angka ulaon di huta ta on hami pe nunga dengen roha nami songon boa-boa ni hasuhuton manjalo, mauliate ma.

**Raja Ni Huta:**

Jadi rajanami Simatua Nainggolan ala tonggo raja do on jadi molo hami nian sian raja ni huta unang ma nian malua jambar suhut on sian hasuhuton ala tonggo raja do on, jadi dos roha dison ma hasangapon ala dipaboa pamoruon muna alai tonggo raja do hita alai nang pe songoni nisungkun hasuhuton ate boa rajanami?

**Suhut Bolon:**

Rajanami raja ni huta sangap do hamu rajanami dijolo nami dibagasan ido hami nangkin lapit do hataku atik boha pajolo hu hami rajanami togu hamu hami tu pudi, ambetak hami papudi hu togu hamu hami tu jolo asa rap sauduran hita, jadi dibagasan I rajanami sungkun do sungkun-sungkun nangkin taringot tu konsep nadisungkun hamu tu hami dengen do hu alusi alai molo adong sian hamu konsep raja ni huta ido na gabe sitolopan nami rajanami, jala sidot-doti ma hami.

**Raja Ni Huta:**

Mauliate ma di hamu hasuhuton, tu hamu na rajai simatua Nainggolan hami sian natua-tua ni huta dang namamonggol hami jala tokka, alai ala tonggo raja do nuaeng hasuhuton dipanungkunon muna molo nasomal do nataulahon dihuta on dang lepas I sian hasuhuton jambar hasuhuton,

Alai ango ditanggal sada mata ni ulaon I boha pe rajanami malua sian lobu do baenon ni hasuhuton songon parjamberon, songoni majo sahat ni hata tu hamu raja I Nainggolan, mauliate ma.

**Simatua Nainggolan:**

Mauliate ma tu natua-tua nihuta tangkas do tutu pandok ni pamoruon nami mandok molo pajolo hu asa diboan tu pudi molo papudi hu asa diboan tu jolo, molo hami sian simatua Nainggolan tung aha pe angka ruhut-ruhut nadituturi natua-tua nami tong do siap hami menerima jadi songoni ma hata sian hami, mauliate ma rajanami.

**Raja Ni Huta:**

Mauliate ma rajanami padalan hamu ma panjamberan i.

**Hasuhuton Bolon:**

Di hita namarhaha-maranggi pomparan si Raja Dabukke dihatiha on nuaeng ma ulaon ima di pomparan ni Ompungta Ompu Mumbul dohot on hu pasahat hami ma tu hamu hahadoli nami pomparan ni Ompungta Ompu Rikkado asa na gabe hamu annon namanghatai maradophon natua ni huta lao marsitariparan di ruhut-ruhut ni paradaton, dohot on hu pasahat hami ma tu hamu hahadoli nami pomparan ni Ompungta Ompu Rikkado, sahat ma tu hamu.

**Hasuhuton / Paidua ni Suhut:**

Mauliate ma di hamu anggi nami pomparan ni Ompungta Ompu Mumbul, alai tangkas do hupaihut-ihut hami di ulaon mulai namamungka pangkataion hita nangkin ima mandok, ia ulaon ulaon martonggo raja do jala tangkas do huida hami nangkiningan huta on pe berbeda do dohot natasomalhon, molo tonggo raja do natua-tua ni huta do na gabe sijong-jonghononhon alai on nunga sekaligus huida songon istilah parrapoton, alai molo parrapoton dang tonggo raja goar ni i, ala ni i hu pangido hami ma sian hami hahang muna pomparan ni Ompu Rikkado torushon hamu ma angka na dengen i alai ango di ulaon haduan hujalo hami ma dohot dengen, mauliate ma.

**Suhut Bolon (Masirenggetan namarhaha-maranggi):**

Gabe ma jala horas haha-doli, jadi autpe ulaon on na songon hasuhuton bolon di pomparan ni Ompungta Ompu Mumbul ima pomparan ni Ompungta Ompu Sumillam, ia anggi ni on adong do hita opat naparjolo maon pomparan ni Ompungta Ompu Siminta, didok roha ku maralus majolo nian asa dipasahat ma tu anggi niba pak Surya, molo hami do sian pinompar ni Ompungta si nomor tolu nomor opat dohot nomor lima nunga dos roha nami, jadi tung pe songoni asa tapasahat tu hamu pinomparni Ompungta si nomor dua, molo hata pandohonan sian hami pinompar ni Ompungta nomor dua sarupa do hami dohot pak Surya sidot-doti ma hami jadi hu pasahat hami ma muse tu pomparan ni Ompungta Ompu Pasu asa maralus ma hamu anggia, horas jala gabe, hu pasahat hami ma muse tu pomparan ni Ompungta Ompu Bangun: **gabe jala horas**. Dipasahat hami ma muse tu pomparan ni Ompungta siampudan Ompu Hording asa maralus ma hamu rajanami, gabe jala horas, mauliate ma disiala nunga tarida sude angka pandohonan di hita namardongan tubu songon na didok sijolo-jolo tubu *rantos na do tajom na rim ni tahi do gogona jadi nunga sisada hata hita molo tung pe anon au marsialus-alusan dohot raja ni huta*, parjolo hulapit hata ku di hita namarhaha-maranggi molo dung sikkop do sude pangkataion i naung hata ni marga Sidabukke ma I ate, alai molo adong masalah salahku sandiri ma i ai so holan au masalah, jadi saonnari pe rajanami nunga marade hami hasuhuton sahat ma di raja i.

**Raja Ni Huta:**

Hita raja ni huta, rajanami mardomu naung sikkop hasuhuton marsitiroi nasida asa gabe tapukka ma mangkatai jala parjolo pinasahat majo tu natua-tua sian dusun sada sahat tu dusun opat asa marsoara hamu rajanami.

- **Dusun Sada:**  
Sian hami natua-tua dusun sada mandok gabe jala horas ma sisada hata ma hita.
- **Dusun Dua:**  
Sian hami natua-tua dusun dua mandok gabe jala horas ma sisada hata ma hita.
- **Dusun Tolu:**  
Sian hami natua-tua dusun tolu mandok gabe jala horas ma sisada hata ma hita.
- **Dusun Opat:**



Sian hami natua-tua dusun opat mandok gabe jala horas ma sisada hata ma hita.

**Raja Ni Huta:**

Mauliate ma rajanami, jadi dos ma roha ta sangap nunga ta alap hata sian natua-tua dusun sada sahat tu natua-tua dusun tolu dohot opat, ala hita ma tutu bolahan amak natua-tua dusun dua nang boha pe ingkon hita do parjolo manungkun bona hasuhuton ta, jala on pe rajanami ala godang do hita natua-tua dusun dua on parjolo pinasahat majo tu amanta Ompung nisi Maria songon na somal di huta on molo adong marulaon parbalok ma parjolo manise ninna, pinasahat ma tu damang ate, horas ma jala gabe ala marsipasangap-sangapan do hita ninna roha ala tapasomal do di huta on natua-tua apala barendeng ma manungkun hasuhuton ima amanta Ompung ni si Maruli songoni ma hata sian ahu, mauliate ma, jadi dos ma roha ta tutu, tu hamu amanta Ompung ni si Maruli mardomu dipandokkon ni Ompung nisi Maria on ma tutu ulaon di huta on molo adong marulaon barendeng ma parjolo manise jadi udut ni I pinasahat ma tu damang diappui hami pe anon pos ma roha ni damang.

**Suhut Bolon:**

Di hamu hula-hula nami tulang nami Sidabutar, simatua nami Nainggolan, bona tulang nami Sidauruk, bona ni ari nami Napitu suang songoni hula-hula namarhaha-maranggi Napitu dohot Sinaga suang songoni hula-hula naposo Sitio, Nainggolan, Sidabutar, asa disiamun nami ma hamu rajanami, suang songoni raja ni borunami di siambirang nami hamu rajanami, ambetakh adong anon suruon ni raja ni huta asa sikkop hamu jala jonok ate, nuaeng pe rajanami nunga rade be hami sidot-doti ma hami.

**Raja Ni Huta:**

Tapukka ma pangkataion suhut nami jumolo ma tadok mauliate godang tu Tuhan Debata ala dibagasan hahipason do hita nuaeng marpungu di jolo ni jabu sigomgom tua nasa isina on, jala nunga hundul hita dijolo dibagas on, mauliate ma di Tuhan ta, tu hamu rajanami hasuhuton gokkon sipaimaon jou-jou do sialusan digokkon muna dohot jou-jou muna hami sian dongan sahuta muna nunga tung ro hami nuaeng jala rade di tonga ni bagas muna on ima sigomgom angka nasa isina. Rajanami di las ni roha muna di hatarup hami marsipanganon bosur hami mangan sadap namarloppan, mauba ma tu daging saudara ma tu bohi sipalopat imbulu ma i sipanaikkon holi-holi gabe ma nadiula muna asa adong sihabinuronta, sinur pinahan muna asa adong hasagapon ta, hata natua-tua ido sidohonon nami, tuak namarhalto mai na tubu dirobean horas dihami angka raja namanganton tubu angka sikkap di hamu na mangalean, udut nai sidot-doti ma hami sian natua-tua hu pasahat hami ma tu hamu hasuhuton.

**Suhut Bolon:**

Mauliate ma di hamu rajanami raja ni huta, di na ro hamu tutu tu tonga nibagas nami ima tutu dipogu ni alaman nami on, parantaran ni anak parantaran ni boru parmeaman ni pahompu, hipas do hamu rajanami di tonga ni bagas alaman nami jala suang songoni nang hami hipas do dapoton mu di pogu ni alaman on, rajanami dinamanungkun ma hape raja i dia ma unok na dia ma langkat na jala dia ma nadidokna dia ma hata na, rajanami andorang so hu alusi hami taringot situmi namasak nahuparade hami rajanami hot do tong-tong dohonon nami songon nadidok sijolo-jolo tubu asa ni jalo ma ninna bulung botik ni tapu sian punsuna, otik so sadia pe rajanami sipanganon nahuparade hami hasuhuton sian Ompungta Debata ma namanggoki pasu-pasuna, rajanami dinamanungkun majo tutu tu rajai aha do lao sihataan nami rajanami panggabeian panghorason do rajanami, sidot-doti ma hami.

**Raja Ni Huta:**

Mauliate ma rajanami raja ni hasuhuton tangkas do dibege hamu boa boa ni raja i panggabeian panghorason do hape mauliate ma di Tuhan asa anggiat dipasu-pasu Tuhan ta hita diangka tingki nanaeng ro gabe jala horas, alai mauliate ma rajanami masakiphon na hundul sindung ma songon namardalan asa tangkas purba tangkas angkola tangkas hami manungkun, tangkas ma hamu marboa-boa dia ma sihombar na dia siudur na songoni ma sukkun sukkun sian hami natua-tua, mauliate ma.

**Suhut Bolon:**

Mauliate ma tutu rajanami di namanangkasi raja i tu hami hasuhuton dia ma sitangkas na dia sihombar na tanda ma tutu raja i parbahul toba parbahul simalungun jala sipakke dame marduri siraja panuturi si raja adat suang songoni diangka ulaon di dongan sahuta, rajanami dinamanangkasi ma raja i di panggabeian panghorason na naeng pasahaton nami tu raja i alai jumolo ma hami marsomba disungkun-sungkun ni raja i songoni nang tu saluhut hula-hula nami, rajanami marsomba hami atik boha pajolo hu hami togu hamu hami, molo tung pa pudi hu hami asa togihon hamu hami tu jolo, ia nuaeng pe tutu manat ma paboanon nami di panggabeian di parhorasan dilaon-laon ni ari rajanami sada ma roha ni anakkon ima Ama Lindung on dohot angka angina suang songoni angka iboto na marsungkun tu hami angka natoras na mandok bapauda adong nian niat di roha nami, di alusi hami dengen jala hudok hami mandok las roha nami ala boi di patupa hamu angka ulaon si songoni ninna hami, jadi dibagasan i masisungkunan hami namarhaha-maranggi dilaon ni ari dapat ma hasadaon ni roha nadi pasada Tuhan ta dibagasan dame disiala ni i ma rajanami hupabotohon hami ma tu hamu ima ia di ari tanggal sada bulan pitu di uduti tanggal dua mar maksud do hami nian rajanami lao paumbangkon ima abang nahinan Ompu Lindung doli Dabukke dohot Ompu Lindung boru boru Nainggolan, paumbangkon jala pasahaton nami ma nian tu inganan batu na pir batu na timbo, I do rajanami si panggabeian si parhorason na naeng sipabotohonon nami tu hamu jala on ma nian mangido hami tuturi hamu ma nian hami rajanami urupi hamu hami jala tiroi hamu, ala adong maksud nami nian rajanami dimata ni ulaon i pasahaton nami ma angka nahombar tu ulaon I, ido ro hami marsomba tu joloan muna asa ajari hamu hami, si dotdoti ma hami rajanami.

**Raja Ni Huta:**

Diboan pinggan tolu adong pinaune na, tu hita natua-tua ni huta tarlumobi ma tu hula-hula naposo sasudena rajanami Tulang, Simatua, Bona Tulang, Bona ni ari Tulang, Rorobot, tulang naposo dohot hula-hula tangkas diboa-boa nihasuhuton ta mandok tonggo raja ma sadarion ala ulaon tanggal sada sampe tanggal dua, tubu di roha ni pinompar ni Ompung Lindung doli dohot Ompung Lindung boru naeng panangkokkon nasida tu batu na timbo manang tu batu na pir, jala apala I do parpunguantu apala sadari on, jadi mauliate ma parjolo ma hami sian natua-tua ni huta pasahathon hata pasu-pasu tu hamu na hasuhuton, hami sian natua-tua ni huta las roha nami diboa-boa muna ala di tanggal sada dohot tanggal dua panangkokkon muna ma saring-saring ni natua-tua I, hami mandok mardongan tangiang tu Tuhan Debata asa nangkok ma di hamu panggabeian nangkok di hamu parhorason hata nangkin sidohonon nami ma sitoras ma sitorus siaporas marpora-pora, di sude hamu pinompar ni Ompu Lindung dohot hamu namarhaha-maranggi mamasu-masu ma Tuhan ta horas horas hamu jala torhis torhis, manang tudia pe hamu mangalangka sai tong-tong ma dapat parsaulian, asa balintang ma pagabe natabo-taboan, ari muna keluarga Dabukke sasudena ma gabe molo dengen hamu masipaolo-olo an, asa sahat ma tu bontean dung sahat hita martonggo raja

dibagasan sadari on manumpak ma Tuhan ta dilehon di hita panghorason panggabean, manguduti sian natua-tua ni huta mandok mauiliate ma tapasahat tu Tuhan Debata jala mauiliate ma tu pungan las ni roha tonggo raja nadipatupa apala ombas on, di hamu hasuhuton Dabukke hupatangi-tangi hami asa songon nidok ni umpasa namatua ma dohonon balintang pagabe dombak nadi tomuan, ari muna ma gabe pinompar ni lae niba Ompung Lindung disiala hu bereng hami sai hot do hamu masipaolo-oloan, andor ris ma andor ra siandor marpora-pora, sai torhis-torhis ma hamu saluhutna pomparan ni lae niba nanaeng sipanakkok kon muna tu batu na pir manang batu na timbo asa lam tu toras na ma hamu tumpakon ni Tuhan Debata, sahat-sahat ni solu sai sahat ma tu parhitean suang songoni hata pandohonan tamba an sian hami natua-tua ni huta, suang songoni di hamu hula-hula i marga Sidabutar ala tangkas do dipaboa pamoruonta ima lao panakkok kon saring-saring natua-tua I ditanggal sada tanggal dua ima Ompung Lindung doli dohot Ompung Lindung boru asa hu pasahat ma panghataion on tu hamu Sidabutar.

#### **Hula-Hula Sidabutar:**

Gabe jala horas, di hamu natua-tua ni huta ta ala dilehon hamu do sangap dohot tingki tu hami hula-hula Dabukke on parjolo sahali ma mandok tu hamu pamoruon nami Dabukke ala huida hami sada hamu boi dos roha mu anak dohot boru tu iboto dohot lae nami I, ala molo halak mangulahon siulahonon molo so dos roha na dang tupa jadi alai alani na dos roha muna hami pe mandok mauiliate do tu Amanta Debata ala boi do rap renta hamu lao mangulahon ima na lao panakkok kon saring-saring ni lae nami dohot iboto nami disiala ni i dohonon nami ma songon na didok natua-tua pinaltikkon hujur ma nian di dolok ni tapian, horas ma hamu pinompar ni lae nami on dohot iboto nami on dapotan angka parsalian, tubuan lak-lak ma ninna tubuan sikkoru jonok ni purba tua nunga tubu anak dohot boru tu saluhut marga Dabukke horas ma di tumpahi Amanta Debata diboan hamu ma sahat tu sarimatua, sahat solu sahat tu bontean sahat tu tiga ras, sahat ma ulaon i tu tanggal sada dohot tanggal dua sai sahat ma hata horas sahat tu panggabean dohot parsaulian, mauiliate ma sidot-doti ma hami.

#### **Hula-hula /Simatua Nainggolan:**

Mauiliate ma di Tuhan ta mauiliate ma di hita saluhutna ulaon ta sadarion ima ulaon tonggo raja ima namarbingkas anakkon niba keluarga Dabukke lao panakkokkon saring-saring ni amangboru nami dohot naboru nami ditanggal sada dohot tanggal dua, sian hami hula-hula marga Nainggolan tung mansai las roha nami di siala sangap do bere nami i di bahen hamu pomparanna, jala marningot do hamu di patik nasian tuhan ta ikkon parsangapon do natoras ta asa anggiat ma mulai sadarion sahat tu ari mangihut di dongani Tuhan ta, sai dapot ma angka nadi adu muna di sude hamu pinompar ni naboru nami amangboru nami anak dohot baru on dope binoto ai na torop do hape bere nami Dabukke jadi mansai las roha didok hata situa-tua ma hudok horas ma hami suang songoni hamu nang pamoruon nami, balintang pagabe masitabo-taboan aritta ma gabe asal ma olo hita masipaolo-oloan.

#### **Bona Tulang Sidauruk:**

Parjolo sahali ta pasahat ma hata mauiliate tu Debata marpungu hita di jolo ni bagas namarsagap on, mansai las roha nami bona tulang Sidauruk di siala boa-boa muna sai anggiat ma ulaon di tanggal sada dohot tanggal dua on bulan pitu on asa denggan sude ulaon ta on sesuai tu tangiang dohot pangidoan keluarga Dabukke, songon didok ni umpasa ma dohonon ku *æk neang langka ma lao paridian tu dia pe hamu lao mangalangka sai dapotan pancarian*, jala *balintang ma pagabe di undungna ma sitabo-taboan, ari muna ma gabe disiala tong-tong do hamu keluarga Dabukke na sai tong-tong do masipaolo-oloan, sahat-sahat ni solu ma sahat tu bontean, nunga sahat be sude ta hatai sai lam tu panggabean ma tutu suang songoni nang tu parhorasan*.

#### **Bona Ni Ari Napitu:**

Mauiliate ma di Tuhan ta mauiliate ma nang di hita saluhutna lumobi ma angka namardongan sahuta songoni ma nang di hamu pamoruon nami Dabukke, nunga tung mansai las roha dung hupaihut-ihut hami hasadaon ni roha muna ima lao paombakkon saring-saring ni amangboru dohot naboru nami nahinan jala on ma sidohonon nami tu hamu pamoruon nami asa pir ma pokki bahul-bahul ma pansaloman, pir ma tondi muna keluarga besar Dabukke lujuluju ma angka pansamotan, timbo ninna tiang ni ruma timbo an tiang ni sopo, nunga gabe naboru dohot naboru nami nahinan sai unggabe ma hamu angka naumposo, sahat-sahat disolu sahat di bontean tiga ras, di rondang ni bulan naung di bukka hamu na tonggo raja apala tingkion saluhutna hita namarhula marboru namardongan sahuta sahat tu panggabean sahat tu parhorasan tong-tong ma di ramoti Tuhan, sidot-doti ma hami sian bona ni ari.

**Tulang Rorobot:** Gabe jala horas,

#### **Hula-hula Naposo:**

##### **- Sitio:**

Mauiliate ma au sian hula-hula naposo marga Sitio las roha ku ima umbege lao panakkokkon saring-saring ni natua-tua nami nahinan, jadi nabinoto termasuk ma on patik palimahon lao pasangaphon natorasna, di hamu laeku keluarga besar Dabukke on ma na didok alani holong gabe ma tong-tong masihaholongan, hu pillit sada ayat tu hamu lae ku marga Sidabukke ima sai Tuhan ta Debata ma namandongani hamu dohot tondi porbadia, tangiang do dalan ta ni pargoluonta asa ro hamu martangiang hot do pasu-pasu I jalo on muna jala gok dame di keluarga Sidabukke, hami tulang mu sian keluarga Sitio hula-hula naposo tung mansai las roha nami, otik pe hataki bah hata tambaan.

##### **- Nainggolan:** Gabe jala horas.

##### **- Sidabutar:** Gabe jala horas.

#### **Hula-hula Namarhaha-maranggi:**

##### **- Napitu:**

Hata nami mandok di hamu keluarga Sidabukke sitolopi nauli ma hami keluarga namarhaha-maranggi.

##### **- Sinaga:** Gabe jala horas.

#### **Suhut Bolon:**

Di hamu rajanami di tanggal sada ma paombangkononta bangke ni amanguda dohot inanguda, jala laos disi ma pasahaton nami sulang-sulang pahompu tu saluhut angka hula-hula nami, jala sipatupaonta ma namarmiak, manguduti di tanggal dua rajanami disi ma songon pasahathon songon angka si las ni roha nami parjolo ma tu Amanta Debata marhite tor-tor suang songoni tu angka saluhut hula-hula nami, jala sipatupaon nami rajanami si pajempek juhut do ima ianggo taringot isi ni ulaon di tanggal dua dohot tanggal sada namarmiak-miak ma rajanami, sidot-doti ma hami rajanami.

#### **Raja Ni Huta:**

Mauiliate ma dohonon rajanami, las roha nami sian natua-tua ni huta di boa-boa ni hamu hasuhuton, tanggal sada disi ma panangkononta saring-saring ni natua-tua tu tambak na timbo laos disi ma sulang-sulang pahompu, kan ido rajanami? Di tanggal

dua ulaon si las ni roha ma i ala disi do maminta mangkuling ogung manortor ma disi dohot hula-hula muna, jadi dison asa gabe didok natua-tua ma manat unang tartuktuk lenget asa unang tarrobung, ala nunga tangkas dipabege angka hula-hula muna tong do raja i Sidabutar ruang songoni Nainggolan ala godang do nuaeng dison pangkopkopna, di tanggal sada namargoar ma hasuhutonna ima pamoruaon muna ima raja marga Dabukke disi ma panakkok konon na ima ipebere muna napatut ma ripe bere, boruna napatut ma ripe boru, namamukka ma Nainggolan jala las ima na gabe pasahaton nasida sulang-sulang bao tu sude hula-hula dang holan tu Sidabutar dohot tu Nainggolan alai tu sude hula-hula ima Bona tulang, Bona Ni Ari, Tulang Rorobot sude na hudok on, jala on ma boa-boa tu hamu rajanami hula-hula ni ima raja Dabukke on, asa na gabe hu pasahat hami majo tu hamu na hata on ala nunga tangkas dibege damang ala sulang-sulang bao ma di tanggal sada asa na gabe denggan angka ulaon i sahat ma jou-jou raja i Sidabutar marsuara majo hamu Sidabutar.

**Raja Ni Huta Paidua:**

Molo isi na Nunga pas nadidok muna i tanggal sada ma sulang-sulang bao tanggal dua ma ibana alaman, jala didok hamu nangkin mangkuling ogung sabangunan asa tangkas nauli tangkas na denggan boha do di sangkapi roha mu tahali ma saring-saring ni Ompui si boanonta do tara na bidang manang sian on do linggomon ta tu san? asa di boto pargocci ai dison do turun pargotci, manang disan do sibahenon mu taratap? ai jabu do disan jabu do dison asal dos tahitta, Ala dibereng dingkan sada an olo do di boan tu alaman, jadi molo dison ma dibahen sitariparon lao maralaman dibahen hula-hula, jadi pinagido asa tangkas nauli tangkas tu na denggan boha sangkap muna disan do si patupaonta adat i masitara laman-laman? manang dison antar songoni majolo.

**Suhut Bolon:**

Mauliate ma di rajai mauiate ma rajanami, nuaeng pe alusan nami ma ate molo di sangkapi roha nami nian rajanami di tugu i ma, disi di paundung-undung di tombang hami, dipasahat hami ma tu hula-hula napatut nampuna na masing-masing jala las disi ma panakkononta tu ginjang songoni konsep natarboi tarbahen hami rajanami hupangedo hamu laos mangido hami tu hamu natua-tua ni huta nami di tingki panangkonhon angkang dohot abang nahinan, mangido hami rajanami raja ni huta molo tung pe anon pajolo hu hami marsangkap do hami nian mangkuling do disi bahenon nami ima gondang sabungan on na songon parborhat ni angkang dohot abang nami on tu batu na pir songoni ma pangidoan nami, jala namangihut muse rajanami di taringot na namarsitariparan angka laman-laman dung sidung ta pamasuk abang nami I tu batu na pir baru ma mulak tu tonga ni bagas nami laos disi ma hu pasahat hami angka adat nahombar tusi.

**Raja Ni Huta:**

Jadi mauiate ma, didok natua-tua aek godang do aek laut molo dos roha ni hasuhuton dang adong naso saut, holan namargorga do hami alai molo dos do roha muna ido siulaon nami, jadi mauiate ma tu hamu pe molo sulang-sulang bao anon manang nangkin martonggo raja do hita jadi tonggo raja nangkin di hamu do jambar juhut, alai molo di ulaon tanggal sada sahat tu tanggal dua nasomal dison dang boi songon nangkin, molo tung pe sungkun-sungkun hamu namarhaha-maranggi ate amangnami di si do dolok disi do duhut na, disi luat disi do uhum na, songoni do namasa dison jala songoni do marsogot asa manghatai hita tu parkatering ai di parkatering do sogot ulaon I? nadua dohot tanggal sada?

**Suhut Bolon:** I do rajanami.

**Raja Ni Huta:**

Nangkin nunga hudok molo sulang-sulang raja natahadopi di sidamanik on mamboan dekke do angka simatua ni naposo.

**Hula-hula Namarhaha-maranggi Sitio:** Gabe ma jala horas.

**Raja Ni Huta:**

Tanggal sada do ianggo ulaon adat alai molo tanggal dua napanaekkon nama jadi manortor ma angka hula-hula disuru ma nanaeng sibonan ni hula-hula muna molo angka dekke natahatai tanggal sada do boanon muna on dang ajaran ni natua-tua hamu tokka, jadi molo sohuboto hami mangajari boha mai? jadi songoni ma da, jadi boha rajanami nangkinan ingkon manghatai do hita dohot parkatering dos do roha jambar on di tanggal sada?

**Suhut Bolon:**

Gabe rajanami nunga manghatai nangkin Alana na boha pe tanggal dua dohot tanggal sada ulu hibul do, jadi molo disangkapi roha nami nian anon molo taringot tu angka jambar ni natua-tua ni huta gotting na ma songoni ma nian rajanami, alai molo di mata ni ulaon I tanggal dua jambar tu natua-tua ni huta tulan ma nian.

**Raja Ni Huta Paidua:**

Ai tolu jongkal on dah unang gabe didok hamu holan holi-holi, ai dang na holan tanggurung nai goarna margotting alai molo gotting kan dohot do rusuk on?

**Raja Ni Huta:** Nunga sikkop be pardalan na di hita?

**Suhut Bolon:** Nunga be rajanami.

**Raja Ni Huta:**

Songoni ma panaturion sian hami natua-tua ni huta alai on tokka nangkin otik mula ni tok-tok ni huta mulai sian tanggal sada sahat tu tanggal dua on tu pamarenta ingkon unghapal songon sinangkinan I, sipukka do nian I alai goar na I ingkon sikkop do antong, jadi adong dope sitambaan ta?

**Simatua Nainggolan:**

Alana tangkas do adong dope parjambaran sian namaggagat adong do nahea hu bereng dihorus pas dirungkungna hape holan tambun na padenggan hamu tusi.

**Suhut Bolon:**

Gabe rajanami nunga be hu hatai hami sahat tusi pos do roha nami mamereng parkatering ta on rajanami, dang manuk piso nami rajanami pos ma roha ni raja I.

**Bona Ni Ari Sidauruk:**

Tu hamu angka natoras nami nunga mansai las roha nami dipanaturion muna dipamoruon nami alai sai hera adong nahurang mulai nangkin hu hilala taringot di ulaon sulang bao, jadi nangkin hami ma anon namboru nami ise ma anon pamoruan ni halak on namatua on? ai nunga hira ture I sude amangboru?

**Suhut Bolon:** Nunga be rajanami.

**Raja Ni Huta:**

Jadi mauliate ma dung sahat hita sian udean anon dung dipanakkon natua-tua langsung ma tuson anda ido nuaeng?

**Suhut Bolon:** ido rajanami!

**Raja Ni Huta:**

Maralaman na bidang ma hita, disi ma adaton hamu hula-hula muna, baru dung sae jolo marsipanganon do hita asa mangulahon adat tu hula-hula muna?

**Suhut Bolon:**

Jolo marsipanganon ma hita didok roha ku rajanami ai nunga male anon paleleng hu mulak anon angka hula-hula i.

**Raja Ni Huta:**

Olo ma jadi jolo marsipanganon ma hita rajanami, nunga tangkas ta bege ulaon tanggal sada do bona ni ulaon I do adat, boha pe molo naung talean do roha ta talean ma ate tarlumobi angka hula-hula on, ala gokkon raja ni hasuhuton ta jam delapan sahat tu huria lak disi ma sude natua-tua ni huta dohot tu angka hula-hula sasudena, jadi mauliate ma songoni ma ulaon tanggal dua manortor ma disi ate hira jam piga ma hita tanggal dua marsipanganon?

**Suhut Bolon:**

Molo didok roha ku nian natua-tua ni huta ma manottuhon rajanami marsipanganon tanggal dua I.

**Raja Ni Huta:**

Dos roha ta Alana tanggal dua bueton muna do mula ni gondang muna jolo manortor majolo hamu na, jadi mauliate ma I do na boi tuturion nami dohot nanaeng sitambaan ta di tambai angka dongan ma molo adong na hurang asa ta gohi, Ulaon sadari tanggal sada dia ma ala dao do angka hula-hula on jadi au hahor mamikkiri on molo nunga jolo sarapan ninna roha ku tapapir ma hohos dang adong istilah sarapan asa tu san, Alana molo tapaleleng-leleng tu san bah sidung ulaon ta on na sulang-sulang bao asa bohol-bohol, asa diboto molo serapan hita parjolo asa tu san makan waktu, on do nangkin maol nangkin hu lului, alai penting hita tu san berangkat jam delapan, kan biasa do i jolo tor-tor hula-hula! hita dongan sahuta denggan ma roha ta molo adong do acaratta disan hatop ma hita mangan jam pitu ma serapan, tar songoni ma ninna roha ku Alana alit roha ku loja hami anon mangatur on molo sarapan parjolo haduk dohonon jadi boha hira-hira, hula-hula hatop ma ro Sidabutar Nainggolan. Jadi ala naung sikkop be sude pakkataion ta, sahat ma tu na mangampu sian Hasuhuton. Sahat ma tu hamu rajanami.

**Suhut Bolon:**

Mauliate ma raja nami. Jadi jumolo ma mangido hami tu hamu raja ni pamoruon nami bege hamu on angka boru on sai adong dope namanghatai asa hamu jo parjolo mandok hata baru pe anon pasahat hamu tu hami hula-hula muna.

**Pamoruon Suhut Bolon:**

Mauliate ma di Tuhan ta mauliate ma nang di hita saluhutna jala naung sahat andonan tu hita pomparan ni raja Sidabukke tarlumobi ma I boru bere ipebere, na dipasangap on asa parjolo hita pasahathon hata pangampuon dison ma hita saluhut na jadi tu hita abang nami pe dohot inong nami dohot paribanku sude dison rappak ma hita, puji syukur ta pasahat tu Amanta pardenggan basa I ala dilean do tong-tong di hita hasehaton hahipason suang songoni ari na tiur dibagasan sadarion boi hita marpungu mangulahon, ima ulaon adat martonggo raja nadipatupa raja ni hula-hula nami on ima taringot diulaon panangkok saring-saring ni hula-hula nami tulang nami ima Ompung nami ima nanaeng siulaon ta tanggal sada dohot tanggal dua nanaeng ro, tutu mangido hami tu hamu raja ni hula-hula nami suang songoni raja ni huta nami asa anggiat tutu sikkop boan hamu hami ditangiang mu asa boi tutu hu ulahon hami tu ari nanaeng ro lumobi sian pambahenan nami lobi sian bagasan sadarion tarlumobi sipanganon rajanami na rade nadipatupa rajanami raja nihula-hula nami on, nadiparade nami dibagasan sadarion nahurang lobi rajanami marsomba hami sian sampuluh jari-jari pasampulusada hon simajujung. Molo tung songoni pe rajanami na boi tarpatupa asi roha ni Tuhan anggiat tutu lam tu denggan na boi tarpatupa hami tu ari nanaeng ro, songoni ma hata na jempek na boi sidohonon nami hata mangampu on asa jumolo pasampuluh pituhon ma ninna jumolo sampuluh ualu angka hata tigor-tigor hata togar-togar dohot paniroion sian hamu raja ni huta nami suang songoni raja ni hula-hula nami asa boanon nami ma antong martonga dijabu, songoni ma hata na jempek tambaan ni hula-hula nami dope jadi sahat ma tu hamu amang, ampu hamu hata nauli tu natua-tua ni huta suang songoni tu hula-hulatta songoni ma sian hami pamoruon.

**Suhut Bolon:**

Mauliate ma di hamu raja ni pamoruon nami nunga sahat be hata pangampuon on tu hami jala on pe hita pomparan ni Ompungta Sidabukke asa masiujuran hita ise ma hita na gabe mangampu on jadi didok roha ku nian songonon ma, Alana nadua dison hamu hahadoli nami jadi didok roha nami asa masiujuran ma hamu na lao pasahathon hata pangampuon tu raja ni huta, sidot-doti ma hami.

**Suhut Bolon Paidua:**

Somba nami di hamu na raja ni huta raja ni natua-tua nami amang soripada inang namora boru, jari-jari sampulu pasampulu sadahon simajujung nami apala ulaon ta ulaon sadarion dinamartonggo raja hita tung tangkas do hujalo hami panuturion muna diangka rencana ta nanaeng siulaon ta ima na naeng sipatupaon panangkokkon saring-saring ni natoras nami tu batu na pir tu tambak na timbo di tanggal sada dohot di tanggal dua, tung huauhon hami do sabutulna angka panuturion mu sian saluhut angka parbinotoan nami hurang do alai ala adong hamu raja natua-tua nami di huta on amang soripada inang namora boru namanuturi hami boi do program on tiur jala marsialus-alusan songon ogung nauli, anggiat Tuhan ta ma na manuali saluhut na di angka acara ta I di tanggal sada dohot tanggal dua, suang songoni do tu hamu saluhutna raja I hula-hula nami mulai sian simatua ni damang dohot tu tulang ni damang, songoni sahat tu Bona Ni Ari sahat tu hula-hula namarhaha-marangi hula-hula naposo nang tulang robot pe saluhut hamu tahe, di sauti hamu angka ulaon ta nanaeng siulaon ta di tanggal sada dohot di tanggal dua ala ni I hami sian hasuhuton hupasada hami roha nami mauliate godang ma dipasahat roha nami di hamu saluhut na angka damang dohot dainang, anggiat Tuhan ta ma na tong-tong manambai panjang ni umur di hamu na asa adong tong-tong pangalapan pada pangalapan panuturion di hami bona hasuhuton, mauliate ma di hahangi niba antong patangkas ma pangampuon on hu pasahat ma tu anggi ku.

**Paidua Suhut:**

Jadi mauliate ma tutu parjolo tama do hita mandok mauliate tu amanta Debata ima parasi roha I dibagasan asi ni roha na do boi hita marpungu ima taringot tu rencanan ta na denggan ima dialtar na bidang on, namanguduti nahuparsangapi hami hamu saluhut

na ima angka hula-hula nami mulai sian simatua Nainggolan tu tulang Sidabutar bona tulang Sidauruk bona niari Napitu tulang rorobot Napitu suang songoni nang dihula-hula namartinodohon ima raja I raja Napitu suang songoni raja I Nainggolan suang songoni raja I Sinaga nang songoni do tong nahuparsangapi hami hula-hula naposo ima angka simatua nami mulai sian rajai raja Sitio raja I raja Nainggolan suang songoni raja I raja Sidabutar, sai anggiat ma tutu di pargogoi Tuhan ta hita tarlumobi ma di hamu saluhutna asa boi hamu tong na lao panuturi di hami diangka rencana tu jolo an on, sai ditambahi Tuhan ta hahipason ni daging dohot tondi nang habisukon asa anggiat ma lam tu rentana di hamu saluhutna lumobi ma dihami namanghasuhutton, suang songoni ma ima di hamu angka dongan tubu nami namarhaha-maranggi sattabi molo tung adong pe kesilapan pengucapan, mauliate ma Ompung, mauliate ma bapa mauliate ma inong nunga ro be hamu namanggohi di angka gok-gokon nami namanghasuhutton tingki on, di bereng hami jala dibagasan las ni roha mauliate di Tuhan sai anggiat ma tutu tu jolo an on hita lam tu retta na hita lam tu marlas ni roha mardos ni roha hita mambahen angka na denggan ima tar songon molo tung pe adong angka rencana marsogot nang haduan di tonga-tonga bagas ta be sai di patiuur Tuhan ma tutu diangka langka ta, mungkin antar songoni dope na boi tarpasahat hami hata asa anggiat Alana on namamuhai dope on, ala adong dope ulaon namangihut ima ulaon di tanggal sada huhut lao manomba ima sulang-sulang bao tu angka hula-hula I suang songoni di tanggal dua asa tong-tong retta hita asa tong marsada ni roha hita molo tung adong pe angka na lobi hurang di hami hula-hula mu, tuturi hamu hami ajari hamu hami masiajarajaran hita asa dapot hinauli na denggan ido denggan na, jadi hu ujudi hami hata nami angka hata pasu-pasu dohot tangiang pangidoan naung dipasahat hamu tu hami bona hasuhutuon apala tingki on sai sahat ma sude nai ampe diabaranami jala hot mai di ampunan nami, asa dapot songon na didokkon natua-tua *æk marjullak-jullak ma ninna jullak nai tu tabo-tabo hata pada dohot hata panuturion hata pasu-pasu nasian hamu saluhutna angka hula-hula nami nang angka natua-tua nami sai anggiat ma sudena I hot ma I ampunan nami martong-tonga ni jabu, tur-tur ma ninna anduhur tio ma ninna lote, hata toga hata tangiang na dipasahat hamu tu hami sai anggiat ma tutu I unang muba unang mose.*

**Loloan Natorop:** Emmmma tutu.

**Suhut Paidua:**

Songoni hata pandohan sian hami mardongan hata mauliate bah hu ujudi hami songon ni dok natua-tua tutu sahat-sahat ni solu ma ninna sahat tubontean ni tiga ras, nunga sahat be ulaon ta sadarion sai Tuhan ta namanumpaki hita saluhut na.

**Loloan Natorop:** Emmma tutu.

**Suhut Paidua:**

Jala toho dirondang ni bulan nunga denggan ima namabuhai di ulaon ta tonggo raja ulaon ta sadarion sai anggiat ma tutu hita sahat tu panggabean jala sahat tu parhorasan sai tong-tong ma di dongani Tuhan,

**Loloan Natorop:** Emma tutu.

**Suhut Paidua:** Songoni ma parsahat ni hata sian hami hata I hata tambaan.

**Hula-hula (Martangiang):**

Tapasada ma roha ta martangiang hita...

Dibagasan goar ni Anak goar ni Ama dohot tondi Porbadia mardongan puji-pujian ale Tuhan hu sombahon hami tu adopanMu, na gok asi dohot holong ala hu pangkilalahon hami do ale Tuhan di namarpungu hami namarhula-boru di namardongan sahuta na naeng sikarejo on nami dipamoruon nami keluarga Sidabukke ima na naeng panangkokkon saring-saring ni orangtua nasida pos roha nami jala las roha nami ale Tuhan di hami namarhula boru namardongan sahuta, di tanggal naung ditontuhon nasida di tanggal sada dohot tanggal dua tong-tong angka ulaon I ulaon dibagasan las ni roha, nuaeng pe Tuhan naung simpul hu hatai hami di lean angka natua-tua ni huta, di lean angka hula-hula ruhut-ruhut na naeng sibahenon pos do roha nami ale Tuhan dongan tong-tong pikkiran nasida, jala di na lao mardomu sirang hami dongani hami joloani langka nami asa pajumpang hami di ulaon las ni roha dohot angka keluarga, jalo ma Tuhan tangiang nami on marhite-hite anakMu Tuhan Yesus Kristus martangiang hami tu ho dibagasan goar ni Ama dohot Anak dohot Tondi Porbadia. Amen.

**Loloan Natorop:** Amen.

Labeling	Descriptions
	Communication between the Host and Spokesperson and <i>Raja ni Huta</i>
	Communication between Host, Spokesperson and <i>Pamoruon or Pangula Huria</i> (Church's assembly)
	Communication among Hula-Hula, and between <i>Hula-hula and Raja ni Huta/ Spokesperson</i>
	Communication among <i>Raja ni Huta</i>