

***Hutinta* (Riddles) in Simalungun Ethnic Oral Tradition**

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Abstract: *Hutinta* (riddles) is a part of oral tradition which is a cultural heritage of the local community which the process of the inheritance was done orally and passed on from one generation to another generation. *Hutinta* is interpreted as a form of question that is difficult to answer and can only be answered after the answer is known. The purpose of this journal is to describe *hutinta* in Simalungun ethnic oral tradition. The result of this journal show the form of *hutinta* in Simalungun ethnic group consisting of three parts. Those are *ordinary hutinta*, *hutinta umpasa*, and *hutinta turi-turian*, and the object of *hutinta* obtained from daily experience through human nature and behavior.

1 INTRODUCTION

Indonesia consists of various cultures and ethnicities. Each ethnicity has a different culture. Culture is a form of interaction in the life process, thus forming a close relationship between humans and humans, humans with other creatures, humans with natures that can be used according to their needs. The consequences of that life process cause humans to gradually and unwittingly form habits that apply to society. One of that cultural form is the oral tradition.

Oral tradition is a cultural heritage of the local community which the process of the inheritance was done orally and passed on from generation to another generation. In daily life the oral tradition usually spoken by a mother to her child, a storyteller to the audience, teacher to the students, or among fellow members of the community.

Oral tradition consists of folklore, traditional riddles (traditional question) traditional proverbs, and traditional song. Each region has an oral tradition and has its own characteristics, although in certain forms it has similarities.

As explained above, one of the items that contained in oral tradition is riddles (traditional question). Some ethnic that exists in Indonesia in term of riddles has its own name. Like the Toba ethnic group with the term *Huling huling ansa*, Karo ethnic group with the term *Kuning-kuningan*,

Simalungun ethnic group with the term *Hutinta*, and Sunda ethnic group with the term *tata rucingan*.

Hutinta (riddles) in Simalungun ethnic group at the ancient times was still maintained properly which serves as an entertainment tool in spare time that is used as a traditional game because it is played by at least two people. There are a person who ask the question and a person who answer the question. If the answerer cannot answer the question then the questioner will answer the question, and very often end up laughing together. However, at this time we rarely find the oral tradition of riddles especially in the younger generation of Simalungun ethnicity. This is due to the influence of rapid technological development and also the influence the environment that is not supporting, especially in urban communities. Therefore the role of the community in learning, preserving the oral tradition of *marhutinta* (teka teki), needs to be developed for the sake of national cultural resilience.

2 DISCUSSION

Hutinta is the same as traditional questions. In Indonesia better known as riddles, the question is made in such a way that the answer is difficult, and often even must be answered after knowing the answer first. According to Georges and Dundes (Danandjaja, 1984) riddles is a traditional verbal expression that contain one or more of descriptive

elements, a pair of them contradict each other and the answer must be guessed.

According to the two scholars that riddles can be classified into two general categories, those are: (1) non-oppositional riddles and (2) oppositional riddles. The two categories are differentiated by the presence or absence of descriptive elements in opposition. Non-oppositional riddles with the descriptive elements may be termed literal, that is, what is written (literal) and figurative (metaphorical). Oppositional riddles are characterized by the occurrence of an opposition between at least one pair of descriptive elements.

While according to Tarigan (1980), *Hutinta* (riddles) is an oral literature that passed down from grandmother to father, and from father to son. This *hutinta* (riddles) was submitted quickly and automatically never written. Anything they see around the house, in the yard, in the fields, in the garden, in everyday life, they can make it become *hutinta* (riddles).

2.1 Simalungun Ethnic *Hutinta* (riddles) Form

Simalungun Ethnic *Hutinta* (riddles) form can be classified into three parts those are:

2.1.1 Ordinary *Hutinta*

Ordinary *hutinta* consists of one or two lines of sentences, however, that does not mean that ordinary *hutinta* (riddles) are easy to answer, because usually the questions are difficult to understand while the answers are very identical to the questionable nature.

Example:

- (1) *Songon goranni daini*
Aha ma ai?
Bolosni: tobu
 "It feels the same as the name
 What is that?
 The answer is: cane (*tebu*)"
- (2) *Anggo itutup labahni roh ia, anggo ibuka mulak ia*
Aha ma ai?
Bolosni: gurgur ni indahan
 "If the door is closed he comes, if the door is opened he comes
 What is that?
 The answer is: a boiling rice water"
- (3) *Ja daoh jenges, ia dohor bajan*
Aha ma ai?
Bolosni: dolog

"If far, it looks beautiful, if it is approached it seems ugly

What is that?

The answer is: mountain"

- (4) *Iponophon tois ni*

Aha ma ai?

Bolosni: huting

"It hid the dirt

What is that?

The answer is: cat"

If we look at that *hutinta* above, the questions and the answers are very identical, such as in the example.

- (1) The word *tobu/ tebu* (cane) in Simalungun it means sweet. That means the question is very identical with the answer.
- (2) *Gurgur ni indahan* "a boiling rice water", if we pay attention when the rice is boiling, if we close the steam will rise, while if we open the steam will go down.
- (3) *Dolog / mountain* if viewed from afar it is beautiful but if we look closely, the mountain is so creepy that consists of wilderness.
- (4) *Huting / cat* if we pay attention to the cat behavior, if its throw away the dirt, the cat always covers or hid the dirt.

2.1.2 *Hutinta Umpasa* (Poem Riddles)

Hutinta umpasa usually consists of four lines containing *sampiran* (a first two lines of poem) and contents. However, the answer is not in the poem (pantun) because the content of the question always shows the nature or is identical to the question. *Hutinta umpasa* it sounds is more beautiful because it is pronounced like a bouncy.

Example:

- (1) *I suan ma naming utek*
I huta Dalig Raya
Marsisik sedo dengke
Marpayung sedo raja
Aha ma ai?
Bolosni: honas
 "Orange planted
 In Dalig Raya village
 Scaly instead of fish
 Umbrella instead of king
 What is that?
 The answer is: pineapple"
- (2) *Buha hulis dapot hapas*
Buha hapas dapot tulan

*Buha tulan dapot daging
Buha daging dapot bah
Aha ma ai?*

Bolosni: halambir

“Open the skin can be cotton
Open the cotton can be bone
Open the bone can be meat
Open the meat can be water
What is that?

The answer is: coconut”

(3) *Sampuran na dob gombur*

*Parhotangan lang tarbolus
Paima mangan maningon bosur
Dob mangan malohei holpus
Aha ma ai?*

Bolosni: bahul-bahul

“The waterfall that was cloudy
The place to find rattan that has been crossed
Before eating must be full
After eating, hungry, flat stomach
What is that?

The answer is: baskets of pandanus

To guess the answer in *hutinta* in the form of poem (pantun) is more difficult than ordinary *hutinta*. This happens because the listener can be lulled to hear the rhymes, so that they are not paying attention to the object of the question. The question in *Hutinta Umpasa* found in the third and the fourth lines. Such as in:

(1) *Marsisik deo dengke*

Marpayung sido raja

(2) *Buha tulan dapot daging*

Buha daging dapot bah

(3) *Paima mangan maningon bosur*

Dob mangan malohei holpus

2.1.3 *Hutinta turi-turian* (Story Riddles)

Hutinta turi-turian usually delivered in the form of stories. A person before present the *hutinta* (riddles) tell a story first then when the story is end, the storyteller ask the *hutinta* (riddles). Therefore the listener must be keen to listen the contents of the story because it is not uncommon for the listener to be lulled by the trap of the story.

Example:

*Adong ma sada parinangon. Halani porhuni
horjani itadingkon ma nimobahni I huta. Misir ma ia
hu juma, tap lang piga dokah nari dob misir inang
on, mulakna niombahni sikahanan hun sikolah. I
sukum anakni sikahanon on ma anggini ninima: o*

*ambia ija do idadah ho inangta? Rohma balosni
anggini on, anggo inang domma laho hujuma
marsarosok janah membuat bobabi hata. Aha ma
ai? Balosni: laaho membuat demban.*

There is a mother because of the importance of her work then she left her children in the village (house) and this mother went to the field, shortly after his mother went to the field, her son came home from school. Seeing his mother not at home, then her son who had just returned from school asked his brother. Where is our mother, brother? Then his brother answered that their mother had gone to the fields to take a speech opening, what is that? The answer is: betel.

In Simalungun ethnic group *demban* (betel) can be used to speech opening especially in traditional ceremonies. The story riddles always use reasoning and earnest concentration in order to answer the *hutinta* (riddles).

Another example *Hutinta turi-turian* (story riddles):

*Adong ma namamurou I juma. Sanggah
namamurou on ia, adong ma dingis na habang I
atas ni ome ni ai, jadi roh nini pamurou on,
hei.....hei.....hei.... dingis si siah-siah! Roh ma
balosni dingis on, seng siah hanami, anggo seng
tambah satongah name, pigama dingis na habang
ai? Balosni: onom*

There is a person who scare the birds in the field. When he looks after the birds, the birds flew over the yellowing rice. Then the birds keeper shouted, he said, hey....hey....hey..... nine sparrows. Then the sparrows answered, we are not nine, if not added half of our amount, how many sparrows are flying? The answered is: six.

2.2 the Objectivity of Simalungun Ethnic *Hutinta* (riddles)

Hutinta (riddles) source is obtained from daily experience through the nature and behavior of humans, animals, plants, and other objects, the nature or behavior of the object become a *hutinta* (riddles), while the answer is the object. Thus, the object of the Simalungun ethnic riddles includes:

(1) Humans

Example:

*Sintakkon ma galomhon
Golomhon gompang batu*

Huoaima ronsi itolon
Asal dapotan ma au
Aha ma ai?
Balosni: pangkail
 "Pull and hold
 Hold, the rock crashing
 I wait until it's swallowed
 After swallowing, get me
 What is that?
 The answer is: a person who is fishing"
 This example depicts the behavior of a human who is fishing.

(2) Animals

Si hala erdeng erdeng
Erdeng bulung hosaya
Sonaha pe pangeleng
Na dong halak porsaya
Ahama ai?
Balosni: haluhui
 "Red ginger lily is swinging
 Leaves sway
 No matter how swerving
 No one believes"
 The answer is: eagle
 This *Hutinta* (riddles) depicts the behavior of an animal, in this case that animal is eagle,

(3) Plants

Songon goranni daini
Ahama ai?
Balosni: siak
 "It feels same as the name
 What is that?
 The answer is: chili"
 The *Hutinta* (riddles) above depicts the behavior of *siak* plant in Simalungun it means chili and also spicy,

(4) Other objects

Marpinggol tapi lang marpambege
Aha ma ai?
Balosni: balanga
 "Have ears but can't hear
 What is that?
 The answer is: cauldron".

2.3 Simalungun Ethnic *Hutinta* (riddles) Function

(1) To test someone's intelligence

In fact many riddles cannot be answered by thinking, but the answer must be known first. This happens because most of the questions described are metaphorical, consequently it is almost impossible for someone to be able to

answer a riddle without knowing the exact answer.

- (2) As entertainment to fill leisure time
 Usually the children before going to bed or after finishing cooking, they often fill the time by guessing the *hutinta* (riddles) with fellow children and they regard it as a game.
- (3) To be able to surpass the other
 With the intention of defeating others.

3 CONCLUSIONS

(1) *Hutinta*

Hutinta (riddles) is a part of Simalungun ethnic oral tradition which is passed on orally from one generation to another generation.

(2) Simalungun ethnic *hutinta* (riddles) form consists of:

- a. Ordinary *Hutinta* (ordinary riddles)
- b. *Hutinta umpasa* (poem riddles)
- c. *Hutinta turi-turian* (story riddles)

(3) The objectivity of Simalungun ethnic *hutinta* (riddles) are humans, animals, plants, and other objects.

(4) *Hutinta* (riddles) function:

- a. To test someone's intelligence.
- b. As entertainment to fill leisure time.
- c. To be able to surpass the other.

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