

Bolon House Pematang Purba Ornament: Semiotic Study

Jamorlan Siahaan, Asni Barus

Faculty of Humanities, Universitas Sumatera Utara, Medan 20155, North Sumatra, Indonesia

Keywords: Ornament Rumah Bolon Pematang Purba.

Abstract: The bolon house ornament in Purba Subdistrict of Simalungun Regency has a very good culture and tends to know the character of family, traditional figure and Simalungun society. The purpose of this research is to find out the form, function and meaning of ornament of Pematang Purba as semiotic study. The benefit of this ornament is to find assumptions that can be developed for future generations as learning. Another benefit is beneficial to the Simalungun community, even the community of its environment in order to preserve the prevailing norms. This research method is done by library method, observation method and interview method. The theory used in this research is semiotic theory by Zoest and Peirce. From the result of this research, the ornament of bolon Pematang Purba is: *bohi-bohi* ornament (wajah), *suleppat* ornament (*suleppat*), *hambing mardongan* ornament (*kambing berlaga*), *jombut uwou* ornament, *ipon-ipon* ornament, *morodor porkis* ornament, *bodat marsihutuhan* ornament, *hail putor* ornament, *pahu-paku patundal* ornaments, *bindu matoguh* ornaments, *gatip-gatip* ornaments, *andor ni tabu mangganupi desa* ornaments, *boras pati* ornaments, *rumbuk sinandei* ornament, *tanduk horbo* ornament, *silobur pinggan* ornaments, *appul-appul* ornament, *bunga sayur matua* ornament, *rumbuk-rumbuk sihala* ornament, *bunga hambili* ornaments, *palit* ornament, *tali simuor-muor* ornaments, *bunga bongbong* ornament, *bunga bongbong* ornament, *sisik ni tanggiling* ornament, *paria-paria* ornament, *harungguan* ornament, *simaronong-onong* ornament, *andor hadukka* ornaments, *bunga tarompet* ornaments, *sulih ni rotak* ornaments, *limut ni tao* ornaments, *horis ni hotala* ornaments, *bulung ni anduhur* ornament, and *gundur manggolapa* ornaments.

1 INTRODUCTION

Simalungun Batak tribe is one of the sub ethnic Batak tribe who inhabit Simalungun Regency. Simalungun Batak tribe has a culture that makes it has its own uniqueness from various other tribes that exist in Indonesia. Umpasa, limbaga and several types of tor-tor still exist today, then woodcarving that makes Simalungun Regency still well known both inside and outside the country. The art of carving itself can still be found especially in Rumah Bolon Pematang Purba which is the palace of the ancient king at that time and until now still inhabited by the descendants of the ancient king.

Carving art is often referred to as ornaments are decorative that formed from the work of human beings that are formed in such a way and have their own meaning and symbols in each carving. Ornament itself is a form of cultural and ethnic symbols of Batak Simalungun presented by building bolon house as a physical form of the culture.

Ornaments are symbols that have meaning and value very deep, in the view of life of its predecessor.

Bolon house building ornaments have certain shapes, functions and meanings. In terms of the variety of cultural ornaments have a symbol of certain beauty, this is in line with the notion of its own ornaments derived from the Greek *ornare* which means to decorate. Ornaments are closely related to culture, which is in line with its definition that culture is thought, reason and custom (Dictionary of Bahasa Indonesia, 2005). Ornaments also have functions and symbolic values or certain intentions both in the form of views and philosophy of life of the maker. De Boer (1920) also says the ornament is a sign of a highly valuable traditional design that is closely related to the original mysticism and beliefs, where the ornament has the meaning and happiness of its inhabitants.

The Bolon house located in Pematang Purba Kabupaten Simalungun has many specific ornaments for the study material. Bolon House is a typical Simalungun building that still has the physical elements of the original ornaments although the

physical structure of the building has begun to break down. For this reason this research is done so that Batak society Simalungun in particular and the nation of Indonesia in general stick to the value of local culture that leads to a national culture that can eventually form a character to Indonesian.

Bolon House is located in Pematang Purba Kecamatan Purba Kabupaten Simalungun, occupies an area of $\pm 20,000 \text{ m}^2$ in the plateau surrounded by ravines and valleys at an altitude of 1200 m above sea level. It is astronomically located at coordinates $02^\circ 54' 50'' \text{ LU} - 98^\circ 40' 50'' \text{ BT}$. The bolon house is the main building which is the palace. Inside the traditional house of Simalungun, this building is classified into horbou pinar type whose proportion is the building length 2, 5-3 times the width of the building, and the height 1, 5-2 times the width of the building. Horbou's pinar is always made facing toward the rising of the sun. The building is equipped with 2 doors, front (east) and rear (west). In general, traditional houses do not have windows. Instead of rhombic holes, cross, oval, triangle, and so on. (Sipayung, 1994; 1995).

2 SEMIOTICS THEORY

Based on the title, background and problems in research, this study covers the cultural field of ornaments. Bolon House ornaments have many meanings and functions that can be studied with the science of semiotics. Semiotics comes from the Greek: semeion which means sign. Semiotics is the study of signs in human life. It means that all those present in our lives see as a sign, something that must be given meaning.

So semiotics means the science of signs. Semiotics is a branch of science dealing with the study of signs and all things associated with signs, such as sign systems and processes that apply to the use of signs (Zoest 1993).

According to Peirce the sign is what represents something for a person. Something that can be experience, thoughts, feelings, ideas and others. That can be a sign not just language, but things that can surround life. Signs can be forms of writing, art, literature, painting and sculpture. And based on its object, Peirce splits the icon (icon), index (index), and symbol (symbol).

1. Icons are a sign that the relationship between the marker and the signature are simultaneous natural forms. Or in other words, an icon is a relationship between sign and object or reference that are similar: for example, portrait and map.

2. Index is a sign that indicates a natural relationship between sign or marker that is causal or causal relationship, or a sign that directly refers to reality. The most obvious example is smoke as a sign of fire.

3. Symbols are signs that indicate a natural connection between the marker and its marker. Relationships are arbitrary or arbitrary, relationships based on conventions or (covenants) of society.

Ornaments as semiotic forms in symbols, such as symbols appear in a very diverse context and are used for various purposes. Symbols are a term in logic, mathematics, semantics, semiotics and epistemology. Just as the ornament has a symbol to represent an element in a work that has its own meaning. The motifs in Bolon House ornaments are symbols related to culture, the elements in the motif are described as priceless works. The purity of each engraving makes its creator an aesthetic and imaginary value that is seen as a reference in devoting a hidden mind, born of a work different from another.

In everyday life symbols, signs, and symbols are considered to have the same understanding, what objects or things that serve to represent something else. Symbol (*symballein*, Greek) means inserting, mixing and comparing together, so there is an analogy between objects and objects. No one can describe every symbol system completely. The problem can be solved that the symbols are very broad and diverse, used differently in human life. Throughout the history of the study of symbols (Noth, 1990), in general there are four main meanings, namely:

1. Essential meaning
The essential meaning presupposes the existence of a certain hidden meaning and must be sought which is contrasted with the meaning of the surface.
2. The Meaning of Vague
The ambiguous meaning also presupposes a hidden message to be searched for. The process of the seeker is done by way of interpretation.
3. Irrational Meaning
The irrational meaning is found in cultural anthropology as proposed by Frazer and Tylor.
4. Meaning of Unconsciousness
The meaning of unconscious exists in psychology, both as the unconscious of freudian ideas and collective consciousness.

Sometimes symbols also depend on collective agreements, while Geertz sees more symbols as conceptualizing reality. Symbols are also history and suitability between lifestyle and universal order and this is revealed in symbols. Relationship of the above symbol theory relates between the symbol and also the ornament, in the ornament there are symbols that have certain meanings in each carving. Noah Webster said the ornament is something that works to decorate the decor and jewelry. Ornaments can be formed by building elements although the basic form of the element is not a decorative form such as the standard board assemblies as the wall is not an ornament, but when the board is cut and shaped into certain patterns and has aesthetic value or looks beautiful then arrangement of the board into a decoration on the building.

It can be concluded that between the ornament and the decoration is identical or synonymous, because it has a certain philosophical meaning. The form of ornament with the concept of interrelated symbol theory both related to form the meaning of the sign intact. Every phenomenon of the birth of the ornament is inseparable from the symbolic trait which is the experience of the mind, knowledge, and requires the emotional interpretation of its creator. Meaning of symbols in ornaments facilitate the Batak Simalungun understand every form contained within each carving.

3 RESULTS AND DISCUSSION

Bolon House located in Simalungun Regency is a traditional building that was built around the 15th century. Bolon House has many ornaments according to information from informant researchers that there are 52 pieces of ornaments that exist in the building of the house bolon. However, researchers only get 35 ornaments on the house bolon. The selection and placement of the ornament must be through a meeting or a horse, and after that newly taken to the experts. The ornaments contained in the Bolon House have a connection with the customs in the area and the whole ornament has matters relating to the symbol of meaningful customs.

4 CONCLUSIONS

From the results of research ornaments found in the home of bolon Pematang Purba that can be collected are as follows: *bohi-bohi* ornament (wajah), *suleppat*

ornament (*suleppat*), *hambing mardongan* ornament (*kambing berlaga*), *jombut uwou* ornament, *ipon-ipon* ornament, *morodor porkis* ornament, *bodot marsihutuhan* ornament, *hail putor* ornament, *pahupaku patundal* ornaments, *bindu matoguh* ornaments, *gatip-gatip* ornaments, *andor ni tabu mangganupi desa* ornaments, *boras pati* ornaments, *rumbuk sinandei* ornament, *tanduk horbo* ornament, *silobur pinggan* ornaments, *appul-appul* ornament, *bunga sayur matua* ornament, *rumbuk-rumbuk sihala* ornament, *bunga hambili* ornaments, *palit* ornament, *tali simuor-muor* ornaments, *bunga bongbong* ornament, *bunga bongbong* ornament, *sisik ni tanggiling* ornament, *paria-paria* ornament, *harungguan* ornament, *simaronong-onong* ornament, *andor hadukka* ornaments, *bunga tarompet* ornaments, *sulih ni rotak* ornaments, *limut ni tao* ornaments, *horis ni hotala* ornaments, *bulung ni anduhur* ornament, and *gundur manggolapa* ornaments.

The ornaments mentioned above in general have and have a very concrete meaning seen from the character of a human who is still traditional. Ornaments that have the function and meaning shows an easy impression in the general community, especially in the bolon house as a traditional means. The ornaments show a harmonious sense of kinship, keeping each family member to love one another, and keeping each other's family members in order to avoid disturbing their tranquility.


REFERENCES




- Agustiono, B., et al, 2008. *Sejarah Etnis Simalungun*, USU Press. Medan.
- Apriliane, L., 2016. *Ornamen Melayu Batu Bara pada Istana Lima Laras: Kajian Semiotik*, [Skripsi]. USU. Medan.
- Eco, U., 1979. *A Theory of Semiotic*. University Press. Bloomington.
- Hasan, F., Koentjaraningrat, 1983. *Metode-Metode Penelitian Masyarakat*. Gramedia.
- Hoed, B.H., 2008. *Semiotik dan Dinamika Sosial Budaya*. FIB UI. Depok.
- Leech, G., 1993. *Prinsip-Prinsip Pragmatik*. UI-Press. Jakarta.
- Lingga, S., 2005. *Seni Ukir Relief dan Rumah Adat Tradisional Simalungun*.
- Moleong, L.J., 2007. *Metodologi Penelitian Kualitatif: Edisi Revisi*. PT Remaja Rosdakarya. Bandung.
- Noth, W., 2006. *SEMIOTIK*. Airlangga University Press.
- Pateda, M., 2001. Rineka Cipta. Jakarta, 2nd edition.
- Peirce, C.S., J. Buchler (Eds.). 1940. *The Philosophy of Peirce: Selected Writings*. Harcourt. New York



APPENDIX



List of supplementary data in this study presented in tables is provided as following:



Table 1: The Ornament Design, Function, and Meaning




<p>Bohi-bohi Ornaments (Face)</p>		<p>The function of this ornament is to keep the homeowner away from calamity and keep the evil spirits that can disturb their peace at rest. The people of Simalungun believe in the forces of evil spirits when they are in a state of fun. Evil people are not happy to see people who are rejoicing. For this reason the people of Simalungun make a belief in the form of faces that can resemble human heads.</p>	<p>The meaning of this bohi-ornament is to have the community keep a sense of harmony between one tribe with another tribe. Because the character of the Simalungun tribe has a good-tempered face between the fellow. This ornament is also meaningful to keep members of society to avoid the intentions of bad people.</p>
<p>Sullepat Ornaments (Sullepat)</p>	 <p>The shape of this ornament on the side (wall) house bolon elbow-shaped hands are interconnected between the middle part of the square-shaped flowers are black, white and red. This ornament has the power to maintain the survival of the people of Simalungun in a nature far from where people live.</p> <p>The shape of this ornament can also feel life between one nature with another. This sullepat ornament of Simalungun society believes that the evil intentions can disturb the sense of tranquility who lives in the area.</p>	<p>The function of this ornament is to reject the plans of bad people who can disturb the sense of tranquility that lives in the house of the bolon. In ancient times the people of Simalungun and other tribes are still a lot of envy when people are happy. So, the Simalungun people make ornaments that they can trust can dispel all sorts of evil intentions</p>	<p>The meaning of this ornament to unite the family in order to maintain a harmonious kinship relationship. Maintain the security of the nation and state of the unity of Indonesia, in order to avoid divisions between ethnicity, race and custom. Sullepat ornaments can also protect from the intentions of bad people. Usually the evil person's intentions are invisible, he is like a wind that can infiltrate in what direction is determined. That is the power of evil people's intentions can destroy and destroy the whole house bolon it. The way the wicked person's intentions could have the family members in the bolon's house become unbroken, so there was a great fight. With the existence of this sullepat ornaments Simalungun tribe beliefs are able to dispel the plans of their evil intentions.</p>




<p>Hambing Mardugu Ornaments (Kambing Marlaga)</p>	 <p>The shape of this ornament is its position on the ornaments of sambohau bolon house. This ornament is made of wood that can be carved and sculpted so that it can form a goat that competes and who have harmony in family content in the house bolon.</p>	<p>The function of mardugu ornament to provide beauty for the Simalungun indigenous people. To create a custom art home bolon.</p>	<p>The meaning of this mardugu ornament is show the ability in every is a problem. Able to give passion in another art so that each other revives the beauty of others.</p>
<p>Jombut Uwou Ornaments (Jambul Merak)</p>	 <p>The shape of ornaments Jombut Uwou (Crested Peacock) is positioned in a bolon house located under the entrance of the house bolon. The basic materials of the ornaments are made of wood and the manufacture technique is carved in the form of jembul peacock. The motif is a peacock-like image, a peacock that is beautiful, elegant and looks artsy. The shape of this ornament is also a red and white color that essentially black.</p>	<p>The motifs of his ornaments depict the signs of mutual respect between one another and another in society. Ornament jombut uwou can be trusted by the people of Simalungun for evil intentions that seek to disrupt the harmony and tranquility of the homeowner bolon. Uwou's peacock ornament function is to ward off evil intentions that will disrupt the consolation of the empress and family tranquility, as well as provide harmonious relationships for the house family of bolon. In ancient times the people of Simalungun still believe in the existence of evil spirits that can disturb peace in family life. So the people of Simalungun make a denial of uwou jombut ornament to ward off the evil spirit.</p>	<p>The meaning of this uwou jumper's ornament is to reject the evil intention to stay awake in the family. Since every evil intention never seems to be straightforward it is abstract.</p>
<p>Ipon-ipon Ornaments (Gigi)</p>	 <p>The shape of this ipon-ipon ornament is positioned below as a pole or foundation for holding a bolon house. Ornaments ipon-ipon patterned teeth, red, black,</p>	<p>The function of this ipon-ipon ornament is to describe the nature of honesty between the people and the residents of the bolon house. This ornament also serves to resist reinforcements, if anyone is jealous of the bolon house. This can give a good impression of two carvings or embellishments.</p>	<p>The meaning of these ipon-ipon ornaments shows the beauty of a respectable family. The meaning of beauty is meant here is a well-arranged teeth. The point is that the community has a harmonious and harmonious relationship that belongs to Simalungun society</p>




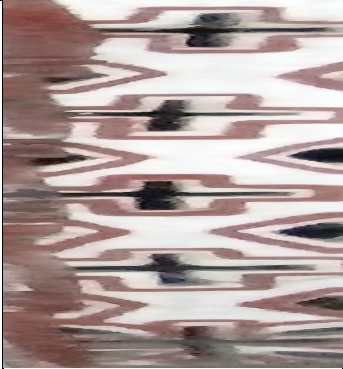
	<p>white, and arranged like regular teeth. Making ipon-ipon ornaments are carved first then newly carved by seeing a strong and neat teeth. This ipon-ipon ornament motif resembles a regular tooth and that impressed neatly. This ornament is a tooth picture that can be arranged well and neatly. This ornament making material is made of wood and the manufacture technique is carved first then newly carved in accordance with the image of the tooth. In terms of color this ornament certainly shows the honesty and mutual harmony in every living in the house bolon.</p>		
<p>Porkis Marodor Ornaments (Semut Beriringan)</p>	 <p>Marodor Porkis ornament shape is positioned on the left front of the house bolon, adjacent to other carvings that can beautify the carvings porkis marodor. The technique of making is by carved and then sculpted so that it can be an ant to each other. Making this ornament there is no negative or mystical elements, but is a beauty for the people of Simalungun. Basically this ant shows the regularity and craft so as to create a good cooperation.</p>	<p>The function of this marchorous porkis ornament is to reject all forms of reinforcements that come to the people of Simalungun. Simalungun people do not want to feel disturbed his tranquility in the house bolon. This ornament also explains the unforeseen state of danger. For that every family member must know each task so that family members can be protected and away from harm.</p>	<p>The meaning of this marodor porkis ornament is to give examples such as ants that go hand in hand, diligent and regular in carrying out their respective duties. Such as the ants that are copied by the people of Simalungun, so as to create good cooperation.</p>
<p>Bodat Marsihutuhan Ornaments (Beruk Saling Berkutu)</p>	 <p>This body ornament marsihutuhan position behind the bolon house adjacent to other ornaments. The motive is</p>	<p>The function of this bodily marsihutuhan ornament is to reject all the intentions of the bad guys who seek to disturb the peace within the customary family of the bolon house.</p>	<p>The meaning of this marsihutuhan ornament body is given an example in the form of images that can resemble animals that seek mutual mites and also given the meaning of beauty for the people of Simalungun. The people of Simalungun are required to work together in carrying the burden, avoiding noise and maintaining order or tranquility in every</p>




	<p>taken from animal images in the form of a monkey looking for lice. This ornament is also formed in the bolon house. The technique of making this ornament is done by carved and then carved. Making this ornament made an example of the animals that are around the house bolon so this ornament can resemble a mutually searching for ticks. This ornament can be explained, that Marsihutuhan bodies absolutely no mystical elements, but this ornament pure give a sense of beauty for the people of Simalungun.</p>		<p>family. While the meaning contained in this ornament there is no mystical smell, but only describes a form of beauty. The beauty in question here is an animal that is looking for fleas.</p>
<p>Hail Putor Ornaments (Kail Putar)</p>	 <p>Hail putar ornaments hook fishing rods are interrelated. His position on the bolon house poles. The motive is like a hook, black, white, and red. The basic ingredients of this ornament are made of boards. While the way of making by carved, then carved with hook-like fishing rods. This ornament has no mystical element.</p>	<p>The function of this ornament is to show a familial relationship with others, so that the kinship position looks more harmonious and good. Long ago the people of Simalungun believed in supernatural beings, spirits. Therefore, they pray to the creature to be given happiness.</p>	<p>The meaning of ornament hail putor this is to expand and strengthen kinship relationship. Ornaments hail this putor give a very beautiful impression and glorify for the house bolon.</p>
<p>Pahu-pahu patundal Ornaments (Pakis Saling Bertundar)</p>	 <p>The form of a patundal orchard is an example of a fern plant that resembles the fern-tops of the fern at the top that lean against each other in different directions. Its position is above the bolon house stands upright. This ornament is also patterned</p>	<p>The function of this patundal scam ornament is to show the generous or kindness of the Simalungun people during their daily activities. To show togetherness and also as an air space that can provide freshness at home bolon society Simalungun. Because this ornament is placed in the position on the front of the shoot-shoot of ferns from the house bolon.</p>	<p>The meaning of the ornament of the patundal plaster is to give a picture of the fern-buds that lean and different directions. This ornament is also meaningful to show a sense of togetherness in social life Simalungun. If there are bad guys intentions that will disrupt the tranquility of the bolon homeowners they will work together to fight it.</p>


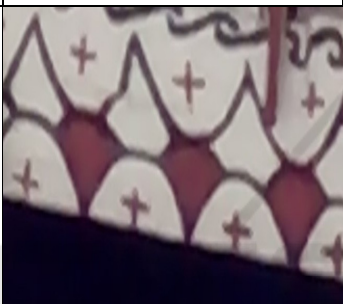

	<p>with a series of plants with a very regular arrangement and show the same direction. This ornament is made of wood and then carved and carved as an ornament on a spindle cloth.</p>		
<p>Bindu Matoguh Ornaments (Bindu Matoguh)</p>	 <p>The shape of this ornament consists of 2 facets 4 overlap each other. Of the eight corners it represents defense from all directions. The purpose of this ornament is to get rid of things that are not good and keep the environment and society from evil spirits that do by humans or nature interfere or serenity of the village especially the owner of the house bolon. This ornament is geometrically patterned with the base material made of wood and the making technique is carved and made overlap to form 2 sides 4 arranged into 8 directions.</p>	<p>The function of this ornament to get rid of things that are not good to the people of Simalungun. That is, if there are evil intentions that come to the house bolon. The people of Simalungun assume that not everyone who comes to visit is good, some are bad. This ornament also serves to keep homeowners bolon or villagers go hunting into the forest or out of the village. Also keep the bad things if come wild animals that disturb the peace of the people of Simalungun.</p>	<p>The meaning of bindu matoguh ornament has the power to keep the people of Simalungun from the intentions of the bad guys, if come to visit the house bolon. Simalungun people assume, if there are guests who come unknown and bad intention this ornament can deny it. This ornament is able to know the concrete and the abstract. Then the meaning of this ornament depicts the eight directions of the wind: the ancient 'wind', the 'southeast', the 'south', the 'southwest', the 'western', the 'western', the 'northwest', the 'northern', ' sea '.</p>
<p>Gatip-gatip Ornaments (Kepala Ular Gatip)</p>	 <p>The shape of these gatip-gatip ornaments is an example motif made in the form of a snake that resembles the head of a poisonous snake. This ornament is a picture of ghostly snake heads that line up each other and have black, red and white. These gatip-gatip ornaments are positioned as decoration on yeast panie cloth, bones or hoods of Simalungun society women.</p>	<p>The function of these gatip-gatip ornaments is to signal the rapid change coming fortune, and to obtain good things from the people of Simalungun.</p>	<p>The meaning of these gatip-gatip ornaments is a snake gatip a sign of rapid change in the arrival of fortune. And for a change that can lead to a better life for the people of Simalungun.</p>

<p>Andorni Tabu Mangganupi Ornaments (Pucuk Semangka)</p>	 <p>The ornament andorni tabu form of this village is shaped into all directions carved and sculpted to form watermelon shoots. Making this ornament in the background by the people of Simalungun who can see the watermelon flowers spread in all directions and shows the ability of the Simalungun community to blend in and adapt to all environmental communities.</p>	<p>This functional of ornamental andorni tabu is to make ornaments in the bolon house environment, so that looks beautiful on the tubes of reeds, tullak (looms), and jewelry boxes contained in the house bolon.</p>	<p>This meaning of andorni taboo mangganupi desa ornament is to provide unity for the people of Simalungun in the interest of nation and state of unity.</p>
<p>Boras Pati Ornament</p>	 <p>The shape of this ornament is found on the wall part of the bolon house between the bamboo edge so it looks squiggly.</p>	<p>The function of this ornament boraspati position is on the wall of the house bolon. Boraspati is a kind of animal that looks like lizards and geometric shapes made of fibers.</p>	<p>The meaning of this ornament boraspati is symbolizing the power dispels the intentions of bad people or evil spirits or that can disturb the peace of the inhabitants of the house bolon or kings.</p>
<p>Rumbak-rumbak Sinandei Ornament (Sahala)</p>	 <p>The shape of this ornament is found on the pole of a bolon house carved into the shape of a herb (sinandei).</p>	<p>The function of this ornament is to beautify the home bolon to look beautiful and artful. This ornament is also located between suleppat ornaments contained under the house bolon.</p>	<p>The meaning of this ornament is to maintain a sense of peace and loyalty to kings. Running the rules made by kings to run well.</p>

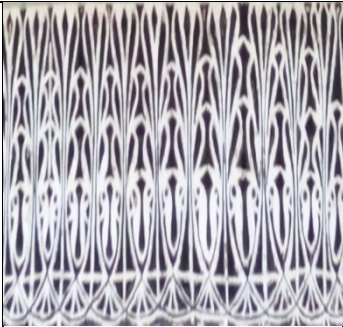


<p>Tanduk Horbo Ornament</p>	 <p>The shape of this ornament located above the Bolon home sign kingdom. The head of the buffalo is where the kings live in bolon hall.</p>	<p>The function of this ornament is to signify that this is a bolon house by kings. Usually these horbo horns are made on top of the bolon house and there are also made horns inside the bolon house.</p>	<p>The meaning of this ornament is a sign of one of the greatness of a king who can make people live in peace, peace and prosperity.</p>
<p>Silobur Pinggan Ornament</p>	 <p>The shape of this ornament is like the flower of a plant used for the antidote of poison. This ornament is not as mystical, but is used as a medicine.</p>	<p>The function of this ornament is to hold the bolon house to avoid danger. Silabur pinggan made of meranti wood to survive for many years. It is also made of a kind of flowering plant like pumpkin that can be used for drugs that are poisoned. The next function is to maintain harmony within the community.</p>	<p>The meaning of this ornament is to maintain a sense of cooperation and strength when there are activities that are like and sorrow, and others. Where else is for the medicinal herb as an antidote to poison.</p>
<p>Pinar Appul-appul Ornament</p>	 <p>The shape of this ornament is like a butterfly on the pole of a bolon house.</p>	<p>The function of this ornament is to keep the strength of the house bolon to avoid the catastrophe. The shape of this ornament is like a butterfly (appul-appul)</p>	<p>The meaning of this ornament is to maintain the cleanliness of the house bolon and establish relationships among fellow residents.</p>



<p>Bunga Sayur Matua Ornament</p>		<p>The function of this sayur matua ornament is to beautify the bolon house buffer to look more beautiful.</p>	<p>The meaning of this ornament is as a symbol of regional identity to lead to a sense of unity that can lead to the spirit of brotherhood. Ornaments can also be meaningful for long life for those who implement harmony in the community.</p>
<p>Rumbak-rumbak Sihala Ornament</p>	 <p>The shape of this ornament is like a kincung, if planted will grow fertile. The shape of this ornament is found in the resplank house bolon.</p>	<p>The function of this ornament is to symbolize loyalty in society like sihala.</p>	<p>The meaning of this ornament is to indicate the attitude of sihala if taken leaves and stems are not disturbed fruit. Likewise with life in the society Simalungun equally maintain the peace of each family member.</p>
<p>Bunga Hambili Ornament</p>	 <p>The shape of this ornament is carved on the red and white pole top of the bolon house adjacent to the other ornaments.</p>	<p>The function of this hambili ornament is as a yarn material that can be used for Simalungun society culture. This ornament can also help people when come evil spirits that can disturb the peace of society.</p>	<p>The meaning of this hambili ornament is as a decoration for a thrift ingredient in the use of yarns.</p>
<p>Pinar Palit Ornament</p>	 <p>This cross-shaped ornament is located on the back of the bolon house.</p>	<p>The function of this pinar palit ornament is to see people if anyone comes to the bolon house.</p>	<p>The meaning of this ornament is to ward off evil spirits and infectious diseases, with this sign will be spared from the evil intentions that disrupt the Simalungun society.</p>

<p>Tali Simour-our Ornament</p>	 <p>The shape of this ornament is red and black, and white is tied with bamboo flats. The rope is twisted tight to bind, then tied to the left and right to look harder.</p>	<p>The function of this ornament is to bind the load if the load is too heavy.</p>	<p>The meaning of this ornament is symbolizing togetherness when there is a temptation to come.</p>
<p>Bunga Bongbong Ornament</p>	 <p>This triangular ornament shape is carved and side by side with other motifs. This ornament is made of yarn of red, black and white adjacent to other ornaments.</p>	<p>The function of this ornament is to reject the plans of the bad guys if there are disturbing ones.</p>	<p>The meaning of this ornament is to symbolize the beauty that is used to decorate the coffin.</p>
<p>Bunga Bongbong Ornament</p>	 <p>The shape of this ornament is found on the halikkip part of the back door of the bolon house. This ornament is made of bamboo and woven in a black and white square.</p>	<p>The function of this ornament is the rejection of all intentions that can disturb the peace of society. Evil intentions can be sent by wind or shaman help that can damage the tranquility that lives in the house bolon.</p>	<p>The meaning of this ornament is to ward off the intentions of bad guys who can interfere with the serenity that lives in the bolon house. This ornament can also be trusted to keep the security of every member of society. So this ornament can prevent the intentions of bad people who can interfere with the tranquility of living in a bolon house.</p>

<p>Sisik ni Tanggiling Ornament</p>	 <p>The shape of this ornament is above the back of the black and white bolon house between the lesplank of the bolon house. This ornament is a scales of very strong and hard-looking bears that look beautifully combined with other ornaments.</p>	<p>The function of this ornament is to defend itself from enemy attack if there is a disturbing. This ornament is also to keep homeowners away from evil spirits.</p>	<p>The meaning of this ornament is to symbolize the power that is believed to be the defense of the Simalungun community. And as a fence to protect homeowners bolon.</p>
<p>Paria-paria ornament</p>	 <p>The shape of this ornament is positioned among the scales of red and white, sculpted and sculpted by looking at examples of plants.</p>	<p>The function of this ornament is to beautify the other ornaments to look more tidy and beautiful. Another function to destroy the evil spirits that can interfere with the tranquility of living in a bolon house. This ornament contains no mystique, this ornament has gentleness.</p>	<p>The meaning of this ornament is symbolizing purity and beauty among people.</p>
<p>Harunguan Ornament</p>	 <p>The shape of this ornament is a white and red circle. Formed for the venue if any meeting of this ornament is used to seek deliberation for consensus.</p>	<p>The function of this ornament is to overcome the problems when it is difficult to deal with.</p>	<p>The meaning of this ornament is to build relationships among others.</p>

<p>Simaronong -onong Ornament</p>	 <p>The shape of this ornament is like a leaf of lush plants.</p>	<p>The function of this ornament is to maintain harmony in order to keep growing and established good cooperation.</p>	<p>The meaning of this ornament is to keep each other peace and prosperity to avoid all the problems that will be found.</p>
<p>Andor Hadukka Ornament</p>	 <p>The shape of this ornament is like vines that propagate like sweet potatoes. The position of this ornament is on the pole bolon.</p>	<p>The function of this ornament is to declare fertility in doing activities while farming.</p>	<p>The meaning of this ornament is to symbolize the results of farming that can bring fortune.</p>
<p>Bunga Tarompet Ornament</p>	 <p>The shape of this ornament is found on the pole of the bolon house which describes like a trumpet flower that can be sounded.</p>	<p>The function of this ornament is to give a mark either in the form of sound or in the form of code or requirement.</p>	<p>The meaning of this ornament is to symbolize a head must be able to lead and direct members to do something to show the results.</p>

<p>Sulih ni Rotak Ornament</p>	 <p>This ornament is located on the back door of the house bolon, carved and diipahat so it looks beautiful.</p>	<p>The function of this ornament is to create a passion for young people to gain knowledge and virtue.</p>	<p>The meaning of this ornament is to describe the younger generation to grow like a rye bean that can bear fruit. The younger generation is also required to be a person who has a sense of responsibility to the elderly.</p>
<p>Limut ni Tao Ornament</p>	 <p>The shape of this ornament is a plant or grass that grows in the bottom of the lake. His position is on the pole of the house bolon inside the house.</p>	<p>The function of this ornament is as a sign to pay attention to the situation when in a state of danger</p>	<p>The meaning of this ornament is to keep the people of Simalungun to avoid the catastrophe.</p>
<p>Horis Hotala Ornament</p>	 <p>The shape of this ornament is located behind the door of the bolon house with other ornaments. This ornament is carved and carved so it looks beautiful with adjacent ornaments.</p>	<p>The function of this ornament is to make life more orderly and orderly.</p>	<p>The meaning of this ornament is to be used for medicinal herbs. Horis hotala leaves is a kind of plants that live in the area of Simalungun.</p>

<p>Bulung ni Anduhur Ornament</p>	 <p>The shape of this ornament is positioned on the pole part of the bolon house adjacent to the other ornaments.</p>	<p>The function of this ornament is to make a bond of promise to the person determining the deal.</p>	<p>The meaning of this ornament is to establish relationships among fellow who have determined the bond of promise.</p>
<p>Gundur Manggolapa Ornament</p>	 <p>The shape of this ornament is contained inside the traditional house entering the door of the holon house, carved and carved so it looks more beautiful and beautiful.</p>	<p>The function of this ornament is to signify fertility, beauty and prosperity for the people of Simalungun</p>	<p>The meaning of this ornament is for the people of Simalungun prosperous at the time of taking the harvest that has been done.</p>