

2. TRADITIONAL HOUSE *SI WALUH JABU* OF KARONESSE

2.1. History of Building Traditional House in Karonesse

In the old time the residence of Karonesse way full of shape montains and land with many plants. The relation one between residences with anothers connected by walking. The people live they earn their lives from field, to farm, and make house while some of the people (work) make customs as regulation of association and relationship, create to equipment live, art, and religion. The situation of mountains make society effort to protect their selves from wild animals, so they build big houses, to build a house to be lived family by the whole.

2.2. *Jabu* in *Si Waluh Jabu* House

Si Waluh Jabu house has eight rooms (*jabu*). There rooms are :

1. *Jabu Benana Kayu*

Jabu benana kayu is a part of the rooms in *si waluh jabu* house. The room is situated in the left side if we get into the house through the northern verenda of the house. The room is occupied by the king (*pengulu*). *Pengulu* is the leader in *si waluh jabu* house.

2. *Jabu Ujung Kayu*

Jabu ujung kayu is a part of the rooms in *si waluh jabu* house. This room is at the edge of the house or this room is on the left side if we enter from southern verenda. This room is occupied by *anak beru* of *pengulu*.

3. *Jabu Lepar Benana Kayu*

Jabu lepar benana kayu is a part of the rooms in *si waluh jabu* house. This room is in the side of *jabu benana kayu*, *Jabu lepar benana kayu* is on the northern. *Jabu benana kayu* is on the left corner and *jabu lepar benana kayu* is on the right corner. This room is occupied by *sembuyak* (one parent) of. We always call *jabu lepar benana kayu* “*jabu sungkun berita*” (asking information)

4. *Jabu Lepar Ujung Kayu*

Jabu lepar ujung kayu is a part of the rooms in *si waluh jabu* house. This room is at the side of *jabu ujung kayu*. This room is in the southern. This room is occupied by *kalimbubu* of *pengulu*. We always call it *jabu* “*simanminem*” (place for eat and drink)

5. *Jabu Sidapuren Benana Kayu*

Jabu sidapuren benana kayu is a part of the rooms in *si waluh jabu* house. This room is on the left of *jabu benana kayu*. *Jabu sidapuren benana kayu* and *jabu benana kayu* have one kitchen. We always call this room “*jabu peninggal-ninggel*” (place for hearing). This room is occupied by *anak beru menteri* of *pengulu*.

6. *Jabu Sidapuren Ujung Kayu*

Jabu sidapuren ujung kayu is a part of rooms in *si waluh jabu* house. *Jabu sidapuren ujung kayu* and *jabu ujung kayu* have one kitchen. This room is occupied by the child of *kalimbubu*, or *kalimbubu of jabu benana kayu*, or *puang kalimbubu* of those who occupy *jabu benana kayu*. This room is called

'*jabu arinteneng*'(house which is long for) , because the child of *kalimbubu* in karonese is thought as a bearer of happiness. If the child is a girl she will be a bearer of happiness to *anak beru*, if the child is a boy he will be a bearer of happiness to *kalimbubu*. It is called '*adi tubuh anak dilaki cirem mamina, adi tubuh anak di beru cirem bibina*'. The meaning is 'if the baby is a boy his uncle's wife will smile, if the baby is a girl her aunt will smile'. This expression means when the boy is already adult, he is expected to get married with his uncle's daughter, when the girl is already adult she is expected to get married with her aunt's son. We can say it by '*adi tubuh anak dilaki tuah mamana, adi tubuh anak di beru tuah bibina*'. The meaning is if the boy is born it is the luck of *kalimbubu* and if the girl is born it is the luck of *anak beru*.

7. *Jabu Sidapuren Lepar Ujung Kayu*

Jabu sidapuren lepar ujung kayu is a part of the rooms in *si waluh jabu*. Name *Jabu sidapuren lepar ujung kayu* and *jabu sudapuren ujung kayu* have the same kitchen. This room is situated between *jabu lepar ujung kayu* and *jabu sidapuren benana kayu*. This room always we call '*jabu bicara guru*' (palace for teacher).

8. *Jabu Sidapuren Lepar Benana Kayu*

Jabu Sidapuren lepar benana kayu is a part of rooms in *si waluh jabu* house. This room has the same kitchen with *jabu lepar benana kayu*. If we enter it from the southern door this room is situated on the left and it is rather in the

middle. This room is beside of *jabu lepar benana kayu*. This room is called '*jabu siengkapuri belo*' (place for prepare betel leaf to eat).

2.3. Processing and manners build a Tradisional house

1. Discussion for build a house

For build a tradisional house of Karo, at the first all the people who will build the house must discuss (*runggu*). When already agreed about place (house sites), a big size of house, etc. and then, this agreement is reached to *sangkep ngeluh* (*senina – anak beru – kalimbubu*) and each *sangkep ngeluh* usually ask about agreement from each people who build a tradisional house and when *sangkep ngeluh* have agreed, so developmental of tradisional house can be start

2. Asking Permission to “*Pengulu*”(the leader in *si waluh jabu*)

For permission to use that location (Site) of tradisional house, so the founder look out to *pengulu* to ask permission that to use the location (Site) in here, this will be received agreement from *pengulu*, but look for the other location.

3. *Ngumbung Tapak* (Giving Sign of Site)

After get permission the location from *Pengulu*, so the founder of house ask to teacher about lucky day to *gumbung* of (give sign of Site) *tapak*. In this

ngumbung tapak's day, the founder of house will be accompanied *Sangkep Ngeluh*, is participated with :

- *Pengulu*
- The teacher who knows *gerak-gerakan* (signs)
- The teacher who knows medicinal treatment
- *Pande*
- *Sierjabaten* (parents); to location where a tradisional house will be built.

After that, the land of location is cleaned, and made fence from bamboo which both of the top are stabled to land which in the middle that site is surrounded, (*koko*) with young coconut leaf (*lambe*) as wide as 2 x 2 meter. usually, for villagers are given chance in four days to give objection for development of traditional house in that location. If there are no problem, the development can be advanced.

4. *Maji* (ceremony for build house)

Maji is a ceremony do with tradition of Karo Community to choose that compatible or uncompatible location to build a house. Therefor, in the middle place which have surrounded (*koko*) with young coconut leaf (*lambe*) is dug a hole as deep as 30 centimeter (1 hesta), then it was entered to inside it with *besi mersik* (knife), three sheets of *belo cawir* (betel leaf) and then spitteled with rice and *ipirpiri* (spattered) with *lau simalem – malem* (cool water). After that, in around the hole is extended mat to listen the voice *Nini aji* (shamon or teaher)

come from hole and all of the people who listen it is teacher have *sungkun berita* (know about information) and then, the teacher will read a magic formula, afterwards listen a voice from the hole by turns : *sukut*, *kalimbubu*, and *anak beru* to listen the voice, if said *serasi* (suitable), so the programme will be continued with *pernipiken tanah* (dream about land).

Sukut a part of a certain surname who, surrounded by *senina*, *anak beru*, and *kalimbubu*.

5. *Pernipiken Tanah* (dreaming about land)

After the people do the *Maji*, and then be taken three handfuls of land from that hole is *belo cawir* (betel leaf) which entered. While *besi mersik* (knife) fixed within hole. Then, the land is hand overed for craftman. to dream of (*ipernipiken*) for four nights. If all of dream is good, it's mean site has needed and suitable

6. *Ndarami Pande* (looking for craftman)

And after that, is woked for *pande* (craftman) to build the house, and also speak about the salary, and when can be start build the house, etc. the development of tradisional house is leader by old craftman (*pande*) and assisted by the others, such as :

- a. *Pande tanduk* (craftman of horns)
- b. *Pande lambe-lambe* (craftman of young coconut leave)
- c. *Pande rambu-rambu*

7. *Nabah Kayu* (cutting wood)

- a. at the first day

Afterwards, is asked teacher to ascertain lucky day for begin cut down the wood, at the day have ascertained, go the people who build the house to florest with is followed by :

- a. *Pande* (craftman)
- b. *Pengulu* (the leader in *si waluh jabu*)
- c. The teacher of astrology
- d. The teacher of medicinal treatment
- e. A girl who still complete the parents, or sometimes it is followed by *sangkep nggeluh* too.

After arrive in the florest, the teacher of ask permission (*persentabin*) to spirits which keep that florest. If already good meaning of *gerak-gerekan* (signs) *pande* (craftman) also begin cut down the wood. Firstly, *pande* cut down the *nderasi* tree with meaning of suitable, before is cut down previously done *ercibal belo cawir* (ritual offering) and *kampil tumba* (place of betel leaf). At the moment *pande* cut down the *nderasi* tree. The teacher of astrology observe course fall down the tree. What is good fall down or not if good fall down, so the base (banana) wood of *ndarasi itek-teki, plak-lak* (peeled the shell).

At the base, is tied the leaf (*bulung simalem-malem*, that is *sangketen, jujung bukit, jabi-jabi, and bertuk*). This is tied with *erto* (grass). Then, the stem of *nderasi* is brought by the girl to in the house all the way, the women of *ralep-*

raleb (saying), with say *alep...alep...* and futher. After they arrive in the house, all of them have dinner together.

b. At the second day

At the second day, *Pande* go to the florest for cut down serba naik tree. Serba naik tree is a wood which according the meaning it's name believed to give goodness.

c. At the third and fourth day

At the third and fourth day, *pande* cut down serba naik tree for used to building house.

d. At the fifth day

At the five day, *Pande* doesn't go to work and at the moment called *wari pesalangken* or *pekesahken* (rest) to *Pande*.

e. At the sixth day

At the sixth day *pande* return cut down the woods which still needed.

8. *Pebelit – Belitken* (discussion among craftsman)

At the seven day, made a program *pebelit – belitken*, that is discussion among *pande* with the owner of house about cost the development of house. Therefor, the owner of house must prepared food with side dish like chicken and drink “nira”. This program *pebelit – belitken* is made after they finished eat be present at the program are :

a. *Pengulu*

b. *Sangkep ngeluh* each *jabu*

Finished eat, they are discussed about :

- how much is salary for *Pande*
- how ways is payment
- when the house finished
- what is *pande*'s obligation
- what is the owner of house's obligation

Usually besides salary for *pande*, the child of house also endure :

- a. one carpenter's adze
- b. one wolf – herreing (*sekin*)
- c. one chisel
- d. one matches (*santik*)
- e. one needle
- f. three moneys serp

This discussion is witnessed (*tangani*) by *Pengulu* and *sembuyak*, the child of *beru* with *kalimbubu*.

9. *Ngerintak kayu* (pull a wood)

For pull the woods from florest is done way mutual assistance by *sangkep nggeluh* and the village inhabitant who called with *neraya* (mutual assistance), at the time. Pull the woods from florest, all of them say words.

ah..... o, ole ... ole, ah ... o

ah..... o, ole ... ole, ah ... o

ah.... oka pande Ah ...o, and futher.

To ascertain day *ngerintak kayu* previously asked to medicine man (teacher).

10. *Pekendit tapak* (site leveled)

To ascertain when site leveled, so is asked to teacher at day have ascertained, distributed evenly site the house. before that, previously *ercibal belo* (ritual offering).

11. *Mahat kayu* (carve wood)

At day *mahat kayu*, each *jabu bring kade-kade* (family) as many as five peoples have *pahat* (chisel), before begin arranged a sacrifice ceremony (*cibal-cibalen*) which placed on the mat near the wood that will be carved.

The ingredients of *cibal-cibalen* (ritual offering) are :

- a. four bananas
- b. *cimpa* (*cimpa nakan*). *cimpa* is made from glatinous rice and brown palm sugar and the both mixed and steamed
- c. four kinds rice
- d. *becih page* (rice fusillade)
- e. one egg
- f. a red chicken

The woods have carved, must be finished carved that day without any delay.

12. Majekken Palas and Benangun (make foundation and pillar of house)

After finished carved, so is ascertained place and direction of house built according direction *kenjahe* (in top) – *kenjulu* (in back). firstly installed *palas* (foundation) to benana wood, and then under the *palas* put *belo cawi* (betel leaf), *besi mersik* (knife) and stone *boroh* then on the *palas* installed permanan, that is a plam fiber as among *palas* and *benangun* (pillar) after that, installed (*pajekken*) *benangun*.

13. Ngampeken Tekang (build pillar)

Ngampeken Tekang return is done way mutual assistance by *Sangkep nggeluh* and village inhabitant. At the day, all of them eat in that house which is built. The first people eat is *pande* and *serayan* (mutual assistance). Therefore, handed over *nakan* (food) tradition.

14. Narum rumah (make frame of house)

Before install the roof (*tarum*) house, previously to *beligan* (frame) on the door house put coarse grass (*rih*) and rarran leaf (*ketang*), and then the owner of house each bring the palm and handed over to *pande* and measured it fiber heavy of palm fiber one balance is equal with heavy one man plus one *pungga* stone plus one chisel and plus one grind down stone (big *garut*), the small palm fiber is made become *kalempu* (rolled) as the base of roof and which wide become the roof.

15. Ngampekan Lambe-lambe (make young coconut leave)

Lambe-lambe is a triangle building which to part face of the traditional house is usually made from plaited mats of hide bamboo and given carved object, and then winded to buard which carved

16. Ngompeken Tanduk (put a horn)

a Traditional house is given horn, made with horn buffalo. the horn part *kenjahe* is made from horn male buffalo and part horn *kenjulu* female buffalo. Then the horn is tied and painted white. The binding of this horn usually done tonight in order that no one see.

After horn installed, then hung there one bliung tree and *ijuk* (palm fiber) this is signal that salary for craftsman haven't paid can also *kudin* (pot) land hung under the horn. When the craftsman have paid (*keris*), and the palm fiber will be reduced.

17. Erban Redan (set up stair)

Afterwards, they are make a ladder house in aim *kenjahe* (in front) and *kenjulu* (back). Sometimes :

- *Jujungen derpih* : the fastener of derpih part upper
- *Tekang* : on the benangun three tekang
- *Buang para* : the restrainer of floor para
- *Jangka* : ladder to ridge of house
- *Raris* : the restrainer of bristle

- *Beligan* : bamboo to place fasten the palm fiber
- *Kalempu* : the palm fiber which rolled as base the roof house.
- *Tarum* : the roof house from plam fiber
- *Tersek* : the statue of small house one the house
- *Sangka manuk* : beams as base house on the palas

2.4. The Part of *Si Waluh Jabu* House

1. *Ture*

Ture is terrace of traditional house, every house have 2 of *ture*. *Ture* made of bamboo, and to give pillar about 1,5 centimetre.

The function of *ture* are :

- Place for women, when their make a mat at night
- Place for adult, when their have a lone at night
- Place for bathe's children

Ture has a connected important, which is become center of activity every occupant at house.

2. *Para*

Para is a hight of part house as form asbestor the function of *para* is place for save woods

3. *Redan*

Redan is stairs, when manner at house *redan* made of bamboo.

4. *Dapur*

Si waluh jabu house 4 (kitchens). There are, two part at *kenjahe* (in front) and two part other at *kenjulu* (back).

2.5. Processing to Enter *Si Waluh Jabu* House / *Mengket* House

1. The Shape of Party

In community of karo is known four partys's level *mengket* house, that is :

a. *Sumalin jabu* (changes of residence)

Sumalin jabu is a *mengket* house party which the most moderate, the people who present only *sangkep nggeluh* – that approachable realization it isn't necessary arraged *runggu* or discussion before it's perform the *sumalin jabu* party, usually is looked for lucky day according the belief of karo and in here actor the teacher of *siniktik wari* (sign of lucky day) is very important. The side dish shaped just some chicken.

b. *Mengkah dapur* (a little ceremony in the kitchen)

Mengkah dapur is a *mengket* house party which be started with *runggu*. But, the people who present still limited to *sangkep nggeluh*. In the party of *mengkah dapur kalimbubu* "*si majek dalaken*"(fasten fireplace) haven't had obligation according tradition of karo. The side dish can be a pig or a goat.

c. *Ngerencit* (a little ceremony in processing to enter house)

Ngerencit is a *mengket* house party with a big party so that realization it have to with *runggu* (discussion) *sangkep nggeluh*. The side dish usually is buffalo or cow.

d. *Ertukam* (a big ceremony in processing to enter house)

This is a *mengket* house party which the and go on to some days and some nights. This party like a market night and only implemented by *sebayak*, *bapa urung*, and *pengulu*.

Sebayak has high situation in custom.

Pengulu is the leader of village(*in siwaluh jabu*)

2. Preparation of *Mengket rumah* (enter house)

For implement *mengket* house so the first peopleh who asked is the teacher when the lucky day for that. Usually done to *enggara sepuluh or rice pati or cukera dua puluh* (name's day of karonese).

Therefor, *is executed runggun* (discussion) *sangkep nggeluh* (*sembuyak, anak beru, kalimbubu*) use to discuss.

- a. When is realization of *mengket rumah*
- b. Whom will be invited
- c. All otment of duty to forward the guest
- d. The problem of *ose* (cloth traditional) from *mengket rumah*
- e. Whom will follow *rose* (dont use cloth traditional)
- f. Announcement to kalimbubu siwaba ose must be reach there
- g. Who *tudungen* (hat)
- h. Rice and side dish party
- i. *Uis* (cloth tradition)

- j. *Luah* (gift)
 - k. Who is do to prepare the food
 - l. *Narsarken lambe* (young coconut leaf) in surround house
 - m. Who takes *rudang-rudang si melias gelar*(beauty flowers) to the florest
 - n. Who is prepare *lape-lape* (tent)
 - o. When big *runggun* (discussion) will be implemented
3. *Runggun* the owner of house (discussion among owner of house)

Then, is implemented *runggun* (discussion) the owners of house way together with attended by each *sangkep nggeluh*. In this *runggun* talked about :

- a) food and side dish party
 - b) kerna ose (about cloth traditional)
 - c) *ingan pulung pemberkatan* (place for leave)
 - d) *katika berkat* (arrangement for leave)
 - e) *uruten peberkat*(arrangementfor leave)
 - f) arrangement of dance
 - g) *kartika* (lucky day) to many peoples attend the party
4. *Ngosei tekang* (wrap pillar)

Just (high) before *mengket rumah*,(enter house) so implemented program *ngosei tekang*. At the night the teacher sleep in the house. That night *benangun* (pillar) house (wrap) with *uis* (cloth) tradition.

5 *Berkat ku rumah Mbaru*(blessing to new house)

Early in the morning (*lenga kabang leneng*) the owner of the house and his *sangkep*, each assemble for the definite places to go to the new house arranged their depart as follow :

a. *Jabu Benana Kayu*

Firstly, go *jabu benana kayu* is followed by his *sangkep nggeluh*

b. *Jabu Ujung Kayu*

Secondly, go *jabu ujung kayu* is followed by *sangkep nggeluh*

c. *Jabu Lepar Benana Kayu*

Thirdly, go *jabu benana kayu* is followed by his *sangkep nggeluh*

d. *Jabu Lepar Ujung Kayu*

Fourthly, go *Jabu lepar ujung kayu* is followed by his *Sangkep nggeluh*

e. *Jabu Sedapuren Benana Kayu*

Fifthly, go also *Jabu sedapuren benana kayu* is followed by his *sangkep nggeluh*

f. *Jabu Sedapuren Ujung Kayu*

Sixthly, go also *Jabu Sidapuren Ujung Kayu* is followed by his *sangkep nggeluh*

g. *Jabu Sedapuren Lepar Ujung Kayu*

Seventhly, go also *jabu sedapure lepar ujung kayu* is followed by his *sangkep nggeluh*.

h. *Jabu Sidapuren Lepar Benana Kayu*

Eighthly, go also *jabu sidapuren lepar benana kayu* is followed by his *sangkep nggeluh*. It so happens “*susunan*” the row.

When they go to the new house are :

- a. *Simada jabu* (owner of house)
- b. *Kalimbubu* (a part people come from a certain sure name / member of family clan, who has high status in death).. It's often called *Dibata ni idah* (visible god)
- c. *Sembuyak* (siblings / one parents)
- d. *Senina* (member on family people have same ideas in meeting)
- e. *Anak beru* (daughter, in karo's daily life known as a part who take a girl being and family)

Sometimes, row the most front is *si junjung batu penggilingen* and the child of stone it, that is *kalimbubu* (women) until to the door house (*danggulen*) *anak beru* install puter (insipid flour) to forehead (*perdempaken*) *si mada rumah* this insipid flour is made from resin frangipani put water betel and installed with the handle of cassava, at some area, sometimes this insipid flour is made in two colours, that is yellow (*tupak salah sipitu*) and white (*tupak salah silima*). When go to this house. The occupant of house have to tread on *pelepah galuh sitaber* (stem of banana tree) and, *besi mersik* (knife) and *kempawa* tree. After they arrive in the house, each all of them to their *jabu* and *ralep-alep* (saying) as many as four times.

5. *Erkimbang Amak Kundulen* (spread out a special mat)

After arrived in the house, *kalimbubu si erkimbang* spread out a special mat for the owner of house and then, husband – wife and the children’s owner of house sit on the mat.

6. *Majek Dalikan* (fasten fireplace)

Afterwards *kalimbubu simajek dalikan* is represented by his wife fasten fireplace (*majek dalikan*). *Kalimbubu* fasten on the fireplace’s, and *kalimbubu si erkimbang* fasten on the fireplace’s left (*dalikan*). When he is fastening this fireplace *kalimbubu* wind a white thread (*teng*) to his hand the first, dug a hole for that fireplace and after that at the first fire place is planted *bemersik*, and *belo cawir*. Then, took *bulung-bulung*. *Si melias gelar* and slipped to the fourth of kitchen’s corner and scattered *cimpa*.

7. *Erbang Sangkep* (make prepare)

After fireplace discharged so firstly who must done is fastening the fire to boil an egg who brought by *kalimbubu*, after it’s cooked, this egg is opened its leather and surrendered to the teacher for explained the purpose after that, it is cut red chicken who brought by *kalimbubu* and then is cooked in a manner special become *manuk* (chicken) *sangkep*.

8. *Beras Duhumen* (*Berna – Berna*) (rice , brown palm sugar the both mixed and submended)

After all of them arrive in the house, is divided beras *duhumen* that is hulled rice which soaked with water sugar, and then blended with coconut milk or honey. There’s also replace with *cimpa gulame cimpa lepat* , *cimpa unung-unung*, or *cimpa matah* (flour, sugar and coconut) .

9. *Nakan Dem*(give eat)

When they go to the view house, there is rice brought which called : *nakan dem* after finished eat beras *duhumen*, all be present in there eat nasi dem. The side dish is freshwater catfish (*nurung sebakut*) and *kurung* (cricket). While the chicken of *sangkep* become the side dish to the people who build the house.

10. *Gendang 50-2*

According of Karonesse, house is place for alive where how independent live. The society of Karonesse always effort to have owner house. Proverb of Karonesse tell “*Rumah me igan kegeluhan*” (house for live) the meaning is together, this situation show, that house is a place until old age.

Party of manners house as remark that house had finish and ready to live. All of people will line that house began discussion about luckyday for manners house. To as certain lucky day asked guru (teacher). The day usually use calender’s karo that is the day “*ngara sepuluh*”, “*beras pati*” “*sepuluh*” or “*cukena dua puluh*” (name day’s of calendar in karonese) which two days consider able to make all of wicked spirit on from house.

In the process of manners house, all of occupant come in by the door with regular. When occupant house walk. Then all of people which cone cheef while said “ *allep....ale.....wa....wa*. the way manners house usually doing in the morning, at the time in language of karonesse call *pengulu* (when sun rise) hapefully lucky always blessing the occupant of house.

Arranged of manners hour, are the occupant of *jabu* (house) *benana kayu*, the occupant of *Jabu Ujung Kayu*, the occupant of *lepar benana kayu*, the

occupant of *lepar ujung kayu*, the occupant of *jabu sedapuren benana kayu*, the occupant of *sedpuren ujung kayu*, the occupant of *sedapuren lepar ujung kayu*, the occupant of *jabu sedapuren lepar benana kayu*.

In this process, usually be present *gendang*, 50-2. *gendang* 50-2 played by many kinds tone of music which has 48 tone this music played by *guru* (teacher) for attention the tone. If the wood has other tone, then *guru* (teacher) will shower, that with water as sign to drive – away from wicked spirit.

After the occupant line in their house, then they will bring – up fine, the beginning from kitchen of *jabu benana kayu* after that followed to other *jabu* (house).

The firstly cook in the kitchen is on egg, after that an egg collect and give to *guru* (teacher), *guru* (teacher) will know good or bad fte of occupnt this house. After finish process cook on egg, then all of people which come eat *cimpa* that is sticky rice – mixed with sugar and coconut, during 4 days after processing of manners house, *alla* of occupant prohibition (*Rebu*) to work to fiel or bring leaf or disagreement, after 4 days they 6 began to a leaf or disagreement, after 4 days they 6 began to work as usually. There is we look, that karonesse use ritual for manners house.

2.6.To Enter New Quess in Si Waluh Jabu House

The processing of manners house, there is has a little processing which must be doing in *si waluh jabu* house. Like, new family want to occupant of *jabu*

(house) *bena kayu* as the leader of house, then occupant of *jabu* (house) *bena kayu* will discussion with all occupant of house. If all of occupant agree, so new occupant introduce by little processing with give eat to all occupant of house. This processing call "*persadan terd (one spirit)*, that is sign of soul community based on their believe, it's mean their soul had united with community at home.