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Applying Uneven Number (Te'gennebali) of Certain Elements in Bola Ugi District of Soppeng South Sulawesi, Indonesia

Andi Abidah^{a,b,*}

^aInstitute of History of art, Building archeology, and Restoration, TU Wien Karlsplatz 13 / 251-1 Austria 1040

^bFaculty of Engineering State University of Makassar South Sulawesi, Indonesia, 90224

Abstract

There are a lot of ethnic groups in Indonesia. Their different cultural backgrounds have impact on the style of building their houses. This paper describes the most interesting elements, to be taken care of, in building houses of one of the biggest ethnic groups in the of South Sulawesi, Indonesia. The Bugis house in Soppeng found five types namely *Soba*, *Sada*, *genne*, *bodo*, and *eppa-eppa*. The types of *bola soba* and *bola sada* have been difficult to find today. Currently the types of *bola genne* and *bola eppa-eppa* is used by Bugineses. The interesting of the element of Bugis house is applying uneven number of certain element of Bugis house. The uneven number is an old belief Businesses that followed until now. The meaning of applying the uneven number of the particular element of a house will get an opportunity in the future and also to its ancestry. This study uses the survey method with taking some samples of houses in District of Soppeng South Sulawesi, Indonesia and also bases upon interviews with locals supported by taken photographs.

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1. Introduction

This paper is about the houses of the biggest ethnic group in South Sulawesi, called the Bugis, followed by e.g. the tribes of Makassarese, Mandarese, Torajanese. The Bugis houses are called *bola ugi*. Form of the Bugis house is stilts

* Corresponding author. Tel.: 436606163651.

E-mail address: andi.abidah@unm.ac.id

on house which up from grown around 150-200cm [1]. This paper focuses on houses of *bola genne* and *eppa-eppa*, which are difference types of houses. *Bola genne* type its roots before colonization and have oldest traditions of certain elements inherent. The *Bola eppa-eppa* has developed around the last 1970's – early 1980's. These houses have difference number of modules and roof shape.

Culture, custom, tradition and religion including ancient myths have given a certain shape to the house and style of ornaments like applying *te'gennebali* (uneven number) of certain elements. Applying *te'gennebali* (uneven number) of certain elements has the meaning that the owner is doing as much as a chance of a change of fate and life also for its descendants. According to [2] that bugis people very strong to following and applying the culture about form of the house. The form Bugis house in Malaysia also used uneven number of the window each module.

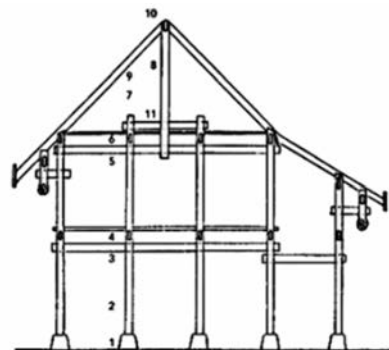
This paper uses the literature study and survey method. The literature study focuses on shape, elements and space of Buginess's houses. While the survey method observes certain elements of the houses like the *te'gennebali* of the Buginese's house in Soppeng. The observation was accompanied by taking Figures of uneven elements of *bola genne* and *bola eppa-eppa*.

2. Bugis houses

Certain elements of traditional Bugis houses have a certain meaning, which is connected with their tribal religion. The different styles of applying different elements at houses make it easy to distinguish between special types of houses for between special type of house for the different classes like the nobles (*arung*), the neither noble nor commoner (*to-deceng*), the commoners (*to-biasa*) and slaves (*ata'*), still existing today. One significant difference in the housing of noble and non-noble can be noticed of the roof. The noble house offers three, five and seven layers at the saddle roof (*timpalaja*). The *to-deceng* house uses only one and the commoner and slaves did not develop the habit of having a layer of the element on the saddle roof. There are different types of Bugis house such as, *bola sada*, *soba*, *genne*, *bodo*, *eppa-eppa* and *tarata*. *Bola sada*, *soba* and *bodo* types are type of houses have developed by the noble. The *Bola tarata* is type of house for commoner and slaves. These types of bugis houses that are still frequently found today are the *bola of genne*, *eppa-eppa* and *bodo*. Today the community prefers to build *bola eppa-eppa*. These types of *bola genne* and *eppa-eppa* is the house that used by noble and commoner. According to [3] that the horizontal of the *bola genne* consists of the main house (*watangpola*) and extension of the house called *tamping*. The *tamping* enhances the circulation of air and helps keeping the temperature bearable. So it is also a place where the commoners and slaves to sit. In the time in which separation from commoners and slaves was more important than today the *tamping* was even built slightly lower than the *longtang*. Today, main the house is mostly on the same level. The *tamping* has different levels, in which this *tamping* is slightly lower than the *longtang*. Today, the level between *tamping* and main house can be the same. The main house is the sacred space. To avoid entering through the unsacred entrance area the owner can also enter the main house directly through the *tamping*. Also guests are invited to enter the main house via *tamping*.



Fig.2.1 (a) Bugis House.



(b) Structure system (Oliver; 2010).

1. Base (*palangga*)
2. Post (*aliri*)
3. Joist (*Pattoloriawa*)
4. Floor (*tunebba*)
5. Beam (*pattoloriase*)
6. Ceiling (*ammulu*)
7. Attic (*rakkeang*)
8. King post (*su'du*)
9. Rafter (*aju'te*)
10. Ridge (*allekke*)
11. Tie (*pattolo su'du*).

Vertically the Bugis house can be divided in three parts namely; the ground (*wasaubola*), the main house (*ale bola*) and the attic (*rakkeang*). The ground functions as space for a traditional party, space for interaction to neighbor, space for a traditional game for children (seldom found today) and space for agriculture tools and also as livestock such as chickens, ducks. The function of *ale bola* is the space, where the daily activities take place such as cooking, sleeping, rest with family and other. The *rakkeang* (attic) is the space for storage of rice and corn. In the past, the attic has sometimes been used as living room for the daughters of the house before marriage and also as space for making sarong handcrafts (sarong) with traditional tools.

According to [4] that the horizontal space of main houses consists of three or four so-called *lontang*. In general, community uses three *lontang*. The shape of a *lontang* is rectangular in which eight poles are used. Each *lontang* has different functions. And also [5] explain that in general Bugis house consist three *lontang* with difference function of each *lontang*. In general, the function each *lontangs* are The first *lontang* functions as a guest room, sleeping room for guests and adult men, space for lay people, who passed away. The second *lontang* functions as space for parents and children less than seven years old. Formerly, this space was also used for childbirth. The third *lontang* gives space for the daughter's (maiden) and the grandparents' bedroom, and also functions as a dining room.

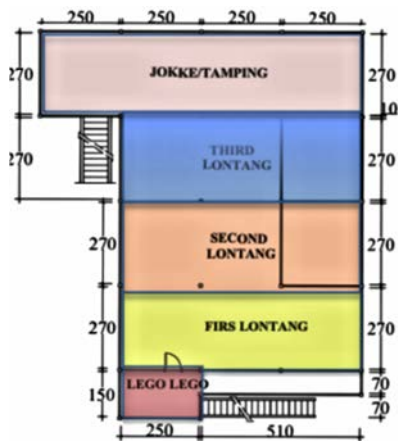
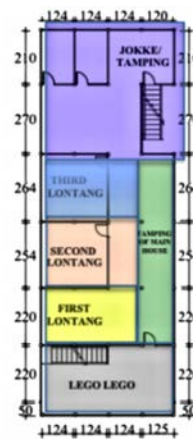


Fig. 2.2 (a) Part of lontang of bola eppa-eppa



(b) Part of lontang and tamping of bola genna field survey; 2015/sketch by Andi Abidah.

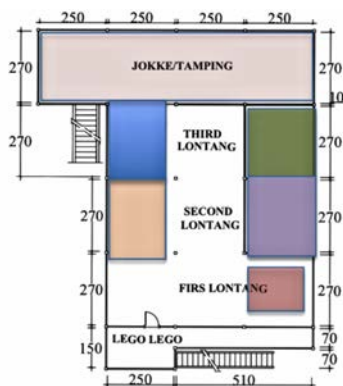


Fig. 2.3 Sketch other function each lontang of bugis house.

Legend:

- kitchen house,
- sleeping room for parents,
- sleeping room for daughter and grandparents,
- living room,
- space for die people in guest room,
- dining room,

(Sketch by Andi Abidah / the data field survey; 2015).

The main house is most important even more important than kitchen house (*jokke*) and entrance (*lego-lego*). The kitchen-house is called *jokke/tamping ilaleng*. Beyond the general use of a kitchen, the *jokke* is also the place where housemaids are sleeping. The entrance (*lego-lego*) is the places for receiving guest before entering into the main house and is also used as place to relax with family.

The main house is the cores of the house, in which traditional architecture rules apply like specific measures and sizes, uneven numbers of elements, follow the rule of each assigned function of each of the three *lontangs* and other. The *Jokke /tamping ilaleng* (kitchen house) can be beside and behind the main house. In the Figure 2.3 below is *jokke* positioned behind of the main house.

2.1. Bola Genne

The *Bola genne*, the Buginese's houses, built before colonization additional offer a tamping. The position of the tamping can be of each side of the main house. The tamping helps the air circulation in the house. In the past the tamping was also used by as well commoners and servants. The *bola genne* consists of three modules of the main house and one module of the tamping. The roof of *bola genne* has a saddle roof and there is one roof added, which covers the tamping. An important difference between a house of the nobles and commoners is the number of layers (*timpalaja*) being used at the saddle roof, number of stairs, and number of trellis of the windows. In noble houses it is characteristically to use layers at saddle roof, which cannot be found in the commoners' houses. The numbers of layers depend on the noble's titel/rank. The most seven layer saddle roof (*timpalajas*) are being used like the number that is mentioned in the creation myth telling that as well the upper world as underworld is consisting out of seven layers. So seven layers are only used at the king's houses or palace. The high ranked nobles who have the title *Datu* use five-layer saddle roof (*timpalaja*). While noble who use three *timpalajas* got married going down. One *timpalaja* is only used at houses inhabited by *to-deceng* (Fig. 3.4 and 3.8). These are people of whom one part of the parents is a commoner and who again gets married with a commoner. The *bola genne* is consisting of four or five rows of poles, each row having four poles in *watangpola* (main house) and additional one pole for the *tamping*. If the house has three *lontangs* the number of poles changes to twenty poles. If the house is using four *lontang*, the number of poles has to be twenty-five. There is no special rule or habit about the number of poles to be used for *jokke* and entrance.



Fig. 2.4 (a) Type of bola genne for commoner



(b) bola genne for noble three timpalaja.
(The result of survey; 2015)

2.2. Bola eppa-eppa

The *bola eppa-eppa* is the modern Bugis' house, built after colonization. The house appeared the first time around the end of 1970s, early 1980s. The *bola eppa-eppa* has been built without tamping. In general, there are three *lontang*, what demands sixteen posts (eight for each *longtang* minus eight, which are shared). Again the difference between a noble and commoner house regarding the *bola genne* is the *timpalaja*, which can only be found at the noble house. Position *jokke* is in beside or behind of main house.



Fig. 2.5 (a) *bola eppa-eppa* for commoner:
No Timpalaja.



(b) *Bola eppa-eppa* for noble,
the result of survey; 2015.



Fig. 2.6 (a) with tamping.



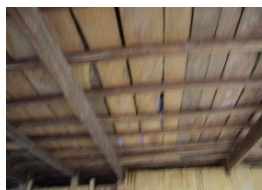
(b) Without tamping. (the result of survey; 2015).

3. *Te'gennebali* of elements of bugis house in Soppeng

There is a deeply rooted tradition, that makes Bugineses use uneven number (*te'gennebali*) of certain elements in their houses as indicated above instead of even numbers. The reason behind why it is important to use an uneven number of certain elements has its roots in the creation myths of very ancient times. The faith in the traditional Bugis' universe and indigenous practices dates back before the 17th century. According that believe the universe contains an upper- and underworld each containing seven layers. This universe also has lots of deities like the God of rice, God of potato or God of kings. From this conception for some of the noble people their descent roots in those deities which confirms their status (Source: Encyclopedia of World Cultures, East and South East Asia edited by Paul Hockings (G.K. Hall & Company, 1993). *Te'gennebali* is a rule of Buginese, which the community still follows today. Related elements are the windows, stairs, modules, the layers of the roof, and floors. Nowadays there are a lot of windows with glass but the Buginese still apply uneven number (*te'gennebali*). This is in contrast to *bola genne* or old Bugis houses, where trellises at windows are in use generally.



Fig. 3.1. (a) the front of bola genner



(b) Floor of house



(c) Stair.

There is no layer saddle roof (*timpalaja*) to be found here, because the house is commoner's house. The house consists of the main house (*watangpola*) with its three modules and the *tamping* with one module. Each module has one window and each window have seven layers' glass (Fig. 3.1 (a)), which is also allowed with commoners whereas seven layers at the roof is only reserved for nobles. Stair of the house is nine stairs while floor was using seven small beams. Stairs of (made out of wood) and two stairs made of stone (Fig. 3.2a). Each module has a window with seven layers made of the glass and the window in side house has five trellises at each window and the floor uses seven small beams (Fig. 3.2 b, c).

Fig. 3.2 (a) the front and side of the *bolagenne*.

(b) the window with trellis.



(c) floor of house (the result of field survey 2015).



Fig. 3.3 (a) the front of bola genne for commoner.



(b) floor of house. (the result of survey; 2015)



Fig. 3.4 (a) the front of bola genne with one timpalaja.



(b) the floor of the house. (the result of survey; 2015)



Fig. 3.5 (a) the front of bola genne with three timpalaja



(b) the floor of the house with one big beam.

(The result of survey; 2015).

The Fig. 3.3 and 3.4 have some similarity window with Malay style except Fig. 3.5 have used glass material. The certain element of the house has explained in the Fig., which the element use uneven number although the style of the windows uses Malay style. The floor the Fig. 3.5 only made out of one beam floor. The noble only use this type of floor. The type of floor uses whom noble use seldom found today. The roof of the Fig. 3.4 used by *to-deceng* / the owner is not noble and commoner.



Fig. 3.6 (a) the front of bola eppa-eppa without timpalaja (commoner).



(b) the floor of the house (the result of survey; 2015)



Fig. 3.7 (a) the front of bola eppa-eppa



(b) the side of bola eppa-eppa



(c) floor of house (the result of field survey 2015).



Fig. 3.8. the front of bola eppa-eppa with one timplajaja, (the result of survey; 2015).

Type of the house above is *bola eppa-eppa*, only three modules without additional one module of tamping. The floor is following the rule *te'gennebali* of element house. The windows are modern. The Fig. is *Bola eppa-eppa* for commoner (Fig. 3.6 and 3.7). The roof makes it a commoner house: No layers are being used, three trellis and floor made out of five beams.



Fig. 3.9 (a) the front of bola eppa-eppa (noble)



(b) the floor of the house, (the result of survey; 2015)

The Fig. 3.8 is the house of *to-deceng* the house is using one layer of the saddle roof. The Fig. 3.9, the modern Bugis nobles' house: The house has three *timplajaja* and one *pattukku* (Fig. 3.9). In generally the house is explaining the rank of social of the owner. In generally the houses have a saddle roof with three *timplajaja* and additional one *pattukku*, which is an additional layer below the third *timplajaja* counting from the top. The owner of the house must have a high rank in social society because of the three *timplajaja*. The floor of house is made out of small beams with uneven number.



Fig. 3.10 (a) the front of *bola eppa-eppa* with one timplajaja.



(b) the floor of the house (the result of survey; 2015).

The Fig. 3.10, modern house with one *timplajaja*, the floor is made out of nine small beams and eleven stairs. The house has three modules which one module as space for door and two modules for window. The design of the window is modern. The entrance of the house is different from that of an old Bugis house (*bola genne*): The house entrance spreads out alongside the entire front house. Applying uneven numbers in certain elements is an important element of Bugis houses in the District of Soppeng. Regarding stairs, the majority uses seven, nine, eleven and thirteen stairs. For the glass windows an uneven number of five and seven layers can be found. Nowadays windows are often made out of glass, despite of the may be rising temperatures inside the house. Mostly the windows of *bola genne* are equipped with five trellises and the window with slanted wooden thirteen panels. The floors base upon seven and nine beams. In Fig. 3.5 there is a house only based upon one big beam because one beam of the floor is old rule of Bugis noble.

The application of uneven numbers can especially have been seen at saddle roofs: One and three layers are mostly being found.

A five-layer saddle roof is hardly found any more today. The reason is as that a large number of even highest nobles got married with commoners. By doing so their rank went down. And with the lower rank also the number of layers on the saddle roof diminished.

4. Conclusion

For the Bugis tribe in the district of Soppeng, it is essential to use an uneven number of elements building houses. Nowadays it is common to use modern materials like glass but still the use of certain elements has to be applicable. In the future, it might happen that using new materials will lead to change. The characteristic elements of Bugis houses are threatened with extinction as step-by-step communities modify the elements such as the window. Before, the window used Malay style (old Bugis house) where every part the window uses uneven numbers then the window is going to modern material and style. Thus element uneven number of window was losing.

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