

Village Toponymy at Situmurun Geosite: An Anthropolinguistic Study

Lilis Magdalena Manurung¹, Robert Sibarani², Herlina³

^{1,2,3}Universitas Sumatera Utara, Indonesia.

Corresponding Author: Lilis Magdalena Manurung

DOI: <https://doi.org/10.52403/ijrr.20240241>

ABSTRACT

The purpose of this research is to describe the toponymic names of villages around Situmurun Geosite based on their naming aspects. To describe the linguistic formation of place names around Situmurun Geosite. The theory used in this research is Sibarani's anthropolinguistic theory. The method used in this research is qualitative method with interactive research model. The results obtained are there are names of places or villages based on aspects of naming, namely in the aspect of embodiment there are 64 names of places or villages, in the aspect of society there are 20 names of places or villages and in the aspect of culture there are 2 names of places or villages. In the formation of place names or villages linguistically, it was found that there are several place names or villages that undergo morphological processes, namely there are affixation processes such as prefixes /mar-/ and /ma-/, confixes /par-an/, /ha-an/, and inserts or infixes /-um/ as well as toponymy or place names in the form of lexicons, phrases and compound words.

Keywords: *Anthropolinguistic, Toponyms, Situmurun Geosite*

1. INTRODUCTION

Language is one of the elements of culture. The two are one in the same. One part of language is names. According to Potter (in Sugiri, 2003:55), in the early stages of language history the first known word is a name. Names are used as a marker of our identity and also show the culture of the owner of the name. The name given is a form of culture that exists in the community

in the region. Widjaja (in Manalu, 2022: 1) that the place of residence in question is the village. The village is a community unit that has an original structure and has the right of origin of the formation of the village with special origins.

This research focuses on understanding the origin of names (toponymy) of villages around the Situmurun Geosite in Lumban Julu District. Lumban Julu Sub-district is one of the sub-districts in Toba Regency in North Sumatra Province and the capital of Toba Regency is Balige. According to Yulius (in Mursidi, 2021:81), toponymy is the science or study of geographical names. Toponym itself means "the naming of geographical elements". The names of islands, mountains, rivers, hills, cities, villages, and so on are the names of the geographical elements of the earth.

The naming of a certain place or area contains a story or story in its formation, as suggested by Bachtiar (in Mursidi, 2021: 2), the arrangement of place names based on folklore that talks about the origin of the name of an island, mountain, river, hill, city, and village based on history, meaning, use and typology. Village toponymy around Situmurun Geosite contains folk discourse that holds historical values that can provide knowledge and learning for the community. This is what underlies the author to conduct research to find out the toponymy around Geosite Situmurun based on the naming aspect and the folk discourse contained

therein, so that ordinary people know and understand.

The use of the Toba Batak language is used in almost all village names around the Situmurun Geosite, which shows that the existence of the Toba Batak language in Lumban Julu District. According to Sudaryat (in Mursidi, 2021:80), place naming or toponymy is based on three aspects, namely (1) aspects of embodiment; (2) aspects of societal; (3) aspects of culture. The interrelation between community culture and language underlying the naming of village names is interesting, because village names arise from the thoughts and agreements of local community parties.

2. THEORY BASIS

This research uses anthropolinguistic theory proposed by Sibarani. There are three anthropolinguistic studies, namely the study of language, the study of culture, and the study of other aspects of human life. The three fields of science are studied from a linguistic and anthropological framework. The linguistic framework is based on the study of language and the anthropological framework is based on the study of the intricacies of human life.

Onomastics is a field of linguistics that studies proper names or the origin of names. The branch of onomastics that investigates the naming of geographical elements in place names is called toponymy. The process of toponymy formation is based on the study of phonology, morphology, syntax, and semantics in the Toba Batak language. In terms of studying the toponymy of village names around the Situmurun Geosite, it consists of three aspects of place naming, namely, aspects of embodiment, societal aspects, and cultural aspects. These three aspects greatly influence the way places are named in people's lives (Sudaryat, 2009: 10). The role of language is very important in understanding culture, and the role of culture is also very important in understanding language. In other words, it can be said that communication through

language can achieve its goals if communication participants place language in its cultural context (Sibarani 2004: 53).

3. RESEARCH METHODS

The method used in this research is a qualitative research method with an interactive model. According to Creswell (2007) research with an interactive model is one of the types of research methods that tries to describe and interpret objects according to what they are, so as to provide problem solving in the story by analyzing based on data obtained from informants. The data source in the research is the material obtained is information, namely information that is in accordance with the required data. The data in the research obtained in this study comes from primary data, namely oral data by interviewing key informants and secondary data, namely written data in the form of documents.

In this research, the data collection methods used in this research are the in-depth interview method (open-ended interview) and the observation method (observation) and the written document or literature review method, Sibarani (2004: 51).

4. DISCUSSIONS

Toponymy of Villages Around Situmurun Geosite based on its Naming Aspect

Toponymy is the name of a place, region or village. There are five villages around Situmurun Geosite, namely Huta Namora, Hatinggian, South Sionggang, Central Sionggang and Jonggi Nihuta village, where Situmurun Waterfall is located. The naming of places called toponymy consists of three aspects, namely (1) aspects of embodiment (2) societal aspects and (3) cultural aspects. The following is a list of village names around Situmurun Geosite based on their naming aspects.

A. Aspect of Embodiment

This aspect relates to human life that tends to be one with the earth. People name their places of residence based on the perceived

natural environment. The aspects of realization are as follows:

No	Name of Place	Meaning	Toponymic Aspect
1	Sosor Ambar	<i>Sosor</i> 'villages resulting from the expansion of the main village or creating a new village' <i>Ambar</i> 'a pond formed by a buffalo puddle and filled with rainwater'	Water Setting
2	Soburan	<i>Sobur</i> 'drink'	Water Setting
3	Situmurun	Situmurun is a village near Situmurun waterfall. Situmurun means down and flows directly into Lake Toba.	Water Setting
4	Napultak	<i>Pultak</i> 'broken'	Water Setting
5	Saba Langit	<i>Saba</i> 'ricefield' is meaning rain-fed rice fields.	Water Setting
6	Hauma Tapian	<i>Hauma</i> 'ricefield' <i>Tapian</i> 'bathe'	Water Setting
7	Binangalom	<i>Binanga</i> 'river' <i>Lom</i> 'deep or under a hill'	Water Setting
8	Hauma Gambo Homban	<i>Hauma</i> 'ricefield' <i>Gambo</i> 'mud' Gambo homban are rice fields that have a type of mud that is watery or difficult to dry.	Water Setting
9	Lumban Habinsaran	<i>Lumban</i> 'community villages in the form of hills, valley' <i>Habinsaran</i> 'is in the east or facing the rising sun'	The Earth's Appearance
10	Lumban Tor	<i>Lumban</i> 'community villages in the form of hills, valley' <i>Tor</i> 'land'	The Earth's Appearance
11	Banjar Tongatonga	<i>Banjar</i> 'row, line' <i>Tonga Tonga</i> 'middle' It means a village consisting of houses that are lined up or lined up.	The Earth's Appearance
12	Lumban Raming	<i>Lumban</i> 'community villages in the form of hills, valley' <i>Raming</i> 'a bridge'	The Earth's Appearance
13	Lumban Rihit	<i>Lumban</i> 'community villages in the form of hills, valley' <i>Rihit</i> 'sand'	The Earth's Appearance
14	Lumban Tongatonga	<i>Lumban</i> 'community villages in the form of hills, valley' <i>Tongatonga</i> 'middle' It means a village located in the center.	The Earth's Appearance
15	Huta Pasir	<i>Huta</i> 'community villages' <i>Pasir</i> 'there is a lot of sand'	The Earth's Appearance
16	Pasir	This means that there is a lot of sand in this place.	The Earth's Appearance
17	Lumban Binanga	<i>Lumban</i> 'community villages and are located on top like a hills, valley' <i>Binanga</i> 'river'	The Earth's Appearance
18	Hauma Pea Naganjang	<i>Hauma</i> 'ricefield' <i>Pea</i> 'swamp' <i>Naganjang</i> 'a long one'	The Earth's Appearance
19	Pollak Pargondangan	<i>Pollak</i> 'garden, farm' <i>Pargondangan</i> 'a playground located on the hills.	The Earth's Appearance
20	Situnggung	<i>Tunggung</i> 'fertile'	The Earth's Appearance
21	Lumban Tongatonga	<i>Lumban</i> 'community villages and are located on top like a hills, valley' <i>Tonga Tonga</i> 'middle'	The Earth's Appearance
22	Pollak Parhutaan	<i>Pollak</i> 'garden, farm' <i>Huta</i> 'community villages'	The Earth's Appearance
23	Pollak Batu Marsanggul	<i>Pollak</i> 'garden, farm' <i>Sanggul</i> 'bun' It means that there is a big and tall rock, and there is a small banyan growing on it, so it looks like a bun.	The Earth's Appearance
24	Sibaganding Tua	<i>Sibaganding tua</i> 'house'	The Earth's Appearance
25	Hauma Pudi Sopo	<i>Hauma</i> 'ricefield' <i>Pudi</i> 'behind' <i>Sopo</i> 'cottage'	The Earth's Appearance
26	Pollak Robean	<i>Pollak</i> 'garden, farm' <i>Robean</i> 'slope'	The Earth's Appearance
27	Onan Sionggang	The meaning of pajak is that the market that takes place in Sionggang.	The Earth's Appearance
28	Huta Ginjang	<i>Huta</i> 'community villages' <i>Ginjang</i> 'at the top'	The Earth's Appearance
29	Huta Bolon	<i>Huta</i> 'community villages' <i>Bolon</i> 'the name of a traditional Batak house'	The Earth's Appearance
30	Lumban Tongatonga	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Tongatonga</i> 'middle'	The Earth's Appearance
31	Sosor Saba	<i>Sosor</i> 'expansion of the main village or creating a new village' <i>Saba</i> 'ricefield'	The Earth's Appearance
32	Sosor Ginjang	<i>Sosor</i> 'expansion of the main village or creating a new village'	The Earth's Appearance

		<i>Ginjang</i> 'at the top'	Appearance
33	Sibunibuni	<i>Buni</i> 'hidden'	The Earth's Appearance
34	PT PIR	<i>PIR</i> 'Perkebunan Inti Rakyat> smallholder nucleus plantation'	The Earth's Appearance
35	Parsunian	<i>Suni</i> 'tranquil, silent'	The Earth's Appearance
36	Sosor Nagodang	<i>Sosor</i> 'expansion of the main village or creating a new village' <i>Nagodang</i> 'a lot of'	The Earth's Appearance
37	Bange	<i>Bange</i> 'a type of stone that is shaped like clay'	The Earth's Appearance
38	Simahaliang	<i>Liang</i> 'hole' It means a village where there is a hole..	The Earth's Appearance
39	Dolok Gaja	<i>Dolok</i> 'hill, mountain' <i>Gaja</i> 'elephant'	The Earth's Appearance
40	Sibola Batu	<i>Bola</i> 'split'	The Earth's Appearance
41	Pollak Sibola	<i>Pollak</i> 'garden, farm' <i>Bola</i> 'split'	The Earth's Appearance
42	Hauma Liang	<i>Hauma</i> 'ricefield' <i>Liang</i> means there is a hole in the place.	The Earth's Appearance
43	Desa Hatinggian	This means that it is located on a high place or on top of hills.	The Earth's Appearance
44	Sosor Mangadar	<i>Sosor</i> 'expansion of the main village or creating a new village' <i>Adaran</i> 'meadow'	Natural Environment (Flora)
45	Lanting	<i>Lanting</i> 'the name of a tree that is usually used as a seasoning for fish'	Natural Environment (Flora)
46	Silamue	<i>Lamue</i> 'the name of a tree that is usually good for firewood'	Natural Environment (Flora)
47	Sipior	<i>Pior</i> 'turning around' It means the wind that swirls from Lake Toba.	Natural Environment (Flora)
48	Sarsam	<i>Arsam</i> 'ferns'	Natural Environment (Flora)
49	Hauma Arung	<i>Hauma</i> 'ricefield' <i>Arung</i> 'a bamboo-like grass'	Natural Environment (Flora)
50	Hauma Antajau	<i>Hauma</i> 'ricefield' <i>Antajau</i> 'Guava'	Natural Environment (Flora)
51	Hauma Toru Bulu	<i>Hauma</i> 'ricefield' <i>Toru</i> 'under' <i>Bulu</i> 'bamboo' It means a rice field located under the shade of bamboo.	Natural Environment (Flora)
52	Pollak Sipinasa	<i>Pollak</i> 'garden, farm' <i>Pinasa</i> 'jackfruit'	Natural Environment (Flora)
53	Sosor Bagot	<i>Sosor</i> 'expansion of the main village or creating a new village' <i>Bagot</i> 'enau tree'	Natural Environment (Flora)
54	Pollak Antajau	<i>Pollak</i> 'garden, farm' <i>Antajau</i> 'guava'	Natural Environment (Flora)
55	Pollak Bulu	<i>Pollak</i> 'garden, farm' <i>Bulu</i> 'bamboo'	Natural Environment (Flora)
56	Galagala	<i>Galagala</i> 'the name of tree'	Natural Environment (Flora)
57	Pollak Sihala	<i>Pollak</i> 'garden, farm' <i>Sihala</i> 'a galangal-like plant'	Natural Environment (Flora)
58	Hauma Aek Tolong	<i>Hauma</i> 'ricefield' <i>Aek</i> 'water' <i>Tolong</i> 'a plant similar to sugar cane'	Natural Environment (Flora)
59	Sosor Bagot	<i>Sosor</i> 'expansion of the main village or creating a new village' <i>Bagot</i> 'enau tree'	Natural Environment (Flora)
60	Pollak Baringin	<i>Pollak</i> 'garden, farm' <i>Baringin</i> 'banyan tree'	Natural Environment (Flora)
61	Simananduk	<i>Tanduk</i> 'animals that have horns are buffaloes'	Natural Environment (Flora)
62	Sionggang Tengah	<i>Onggang</i> 'a type of hornbill'	Natural Environment (Flora)
63	Sionggang Selatan	<i>Onggang</i> 'a type of hornbill'	Natural Environment (Flora)
64	Pollak Haliborbor	<i>Haliborbor</i> 'an ant-like animal, but with wings'	Natural Environment (Flora)

Table 1. Toponymy Based on Aspects of Embodiment

B. Aspect of Societal

This aspect relates to social interactions or places of social interaction related to the community, traditions, customs, economy and community leaders in the area.

No	Name of Place	Meaning	Toponymic Aspect
1	Janji Maria	<i>Janji</i> 'agreement' <i>Maria</i> 'to gather in large numbers or deliberate joyfully or festively'	Tradition
2	Huta Namora	<i>Huta</i> 'village' and <i>Namora</i> 'rich' It is a village with a lot of land, so it is rich in soil.	Community Figures
3	Sosor Merdeka	<i>Sosor</i> 'villages resulting from the expansion of the main village or creating a new village' <i>Merdeka</i> 'Kebebasan atau kemajuan'	Tradition
4	Sosor Nauli	<i>Sosor</i> 'villages resulting from the expansion of the main village or creating a new village' <i>Nauli</i> 'the beautiful, the good or the nice'	Tradition
5	Lumban Sirait	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Sirait</i> 'clan name'	Community Figures
6	Parsaoran	<i>Saor</i> 'sociable, friendly'	Community Figures
7	Jonggi Nihuta	<i>Jonggi</i> 'brave, mentally strong' <i>Huta</i> 'community villages' In the sense that the local people are brave and strong-minded.	Tradition
8	Parendean	<i>Ende</i> 'chant, song' It can be interpreted that this place is a hangout, gathering and singing place.	Tradition
9	Simarbane	<i>Bane</i> 'good, nice'	Tradition
10	Sitauolo	<i>Sitauolo</i> 'agree, obey'	Tradition
11	Pangaloan Ail	<i>Pangaloan</i> 'resisting or engaging in resistance' <i>Ail</i> 'continent, island' This means that the people who live in this place always fight against what is not right or injustice.	Tradition
12	Lumban Siregar	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Siregar</i> 'clan name'	Tradition
13	Lumban Sitorus	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Sitotus</i> 'clan name'	Tradition
14	Lumban Butar	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Butar</i> 'clan name'	Tradition
15	Lumban Sinaga	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Sinaga</i> 'clan name'	Tradition
16	Lumban Samosir	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Samosir</i> 'clan name'	Tradition
17	Janji Maria	<i>Janji</i> 'aggrement' <i>Maria</i> 'To assemble in large numbers or deliberate in a joyous or festive manner'	Tradition
18	Sosor Lintong	<i>Sosor</i> 'villages resulting from the expansion of the main village or creating a new village' <i>Lintong</i> 'a name'	Tradition
19	Sisangkalan	<i>Sisangkalan</i> 'cutting board'	Community Figures
20	Lumban Manurung	<i>Lumban</i> 'community villages and located on top such as hills, valleys' <i>Manurung</i> 'clan name'	Community Figures

Table 2. Toponymy Based on Aspects of Societal

C. Aspect of Culture

The naming of a place is very often associated with cultural elements that are

perceived and believed by the people who live in the area such as folklore, belief systems and myths.

No	Name of Place	Meaning	Toponymi Aspect
1	Somba Huta	<i>Somba</i> 'worship or perform worship' <i>Huta</i> 'villages'	Folklore
2	Simahaliang	<i>Liang</i> 'hole' It means a village with a big hole.	Folklore

Table 3. Toponymy Based on Aspects of Culture

Linguistic Formation Of Village Names Around Situmurun Geosite

1. Toponymy of Huta Namora Village

The name Huta Namora Village is a compound word consisting of three words: huta, na and mora. The word Huta means 'village'. This word huta is a large community village. The word Na is a

particle that has a lexical meaning of 'which' and grammatically still has the freedom that can be found in other forms. Likewise, the word Mora is a word that lexically means 'rich' and grammatically can still be attached to other forms.

a. Toponymy of Sosor Mangadar Hamlet I

Sosor Mangadar is a phrase derived from two words, sosor and mangadar. The word sosor means 'village'. The word sosor has a lexical meaning, namely the village resulting from the expansion of the main village and the word mangadar which consists of two forms, namely adaran and prefix /maN-/ ---> /maŋ-/ , because the initial phoneme of the basic morpheme consists of the vowel 'a'. Maŋ- + adaran ---> mangadar 'to open a meadow into a village'. So overall, Sosor Mangadar is to make or open a new village that used to be a meadow.

b. Toponymy of Lumban Siregar Hamlet I

The place name Lumban Siregar is a phrase derived from two words, namely lumban and siregar. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill, valley and the word Siregar lexically means the name of a clan.

c. Toponymy of Lumban Sitorus Hamlet I

The place name Lumban Sitorus is a phrase derived from two words, namely the words lumban 'village' and sitorus. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill, valley and the word sitorus lexically means the name of a clan.

d. Toponymy of Lanting Hamlet II

Lanting is a lexicon that has a lexical meaning, namely the name of a plant that has a round fruit the size of a lime and is usually used for uramuram or naniarsik fish seasoning.

e. Toponymy of Sosor Ambar Hamlet II

The place name Sosor Ambar is a phrase derived from two words, namely the words sosor and ambar. The word sosor 'village'. The word sosor has the lexical meaning of a village resulting from the expansion of the main village and the word ambar is a lexicon that has the lexical meaning of a fish pond. So overall Sosor Ambar is a new village with a fish pond as the basis for naming this place.

f. Toponymy of Silamue Hamlet II

The naming of Silamue place is a word consisting of two forms, namely the word si which is the article, which is a word that limits nouns (nouns) and the word lamue which is a lexicon, namely the name of a tree that is very good for firewood. Thus, the naming of Silamue is based on the presence of lamue wood in the place.

g. Toponymy of Janji Maria Hamlet II

The place name Janji Maria is a phrase consisting of two forms, namely the words promise and maria. The word promise 'agreement'. The word promise lexically has the meaning of an agreement that cannot be broken and the word maria is a word consisting of two forms or morphemes, namely ria and the prefix /ma-/. ma- + ria ---> maria 'gathering'. So overall, the naming of the place of Janji Maria is based on the fact that in this place people gather, deliberate cheerfully or joyfully to agree or make a promise.

h. Toponymy of Sipior Hamlet II

The naming of the place Sipior is a word consisting of two forms, namely the word si which is the article, which is a word that limits nouns (nouns) and the word pior 'turn'. The word pior lexically means rotating, and in this case what rotates is the wind coming from Lake Toba. So based on this, this place is called Sipior.

i. Toponymy of Siarsam Hamlet II

The naming of the Siarsam place is a word consisting of two forms, namely the word si,

which is the article, which is a word that limits nouns (nouns) and the word *arsam* is a lexicon that has the meaning of a kind of fern or fern plant that can be used as a complement to the seasoning of Naniarsik fish dishes. So with the presence of these plants, this place is called *Siarsam*.

j. Toponymy of Hauma Arung

The word *arung* is a lexicon which means a type of reed grass. It can be interpreted that the naming of this rice field is based on the existence of *arung* grass or reeds that grow in this place.

k. Toponymy of Hauma Pea Naganjang

The naming of *Hauma 'sawah' Pea Naganjang* is a phrase consisting of three forms, namely the words *pea*, *na* and *ganjang*. The word *pea* is a lexicon that has the meaning of swamps, the word *na* is a particle that has a lexical meaning of 'yang' and grammatically still has the freedom that can be found in other forms such as *na bontar* 'the white one' and *na bodari* 'last night', so it cannot be classified into affixes. Likewise, the word *ganjang* is a word that lexically means 'long' and grammatically can still be attached to other forms.

l. Toponymy of Pollak Pargondangan

The place name *Pargondangan* is a word consisting of two forms, namely the free morpheme *gondang* 'drum' and the confix /par - an/.

Par - + *gondang* + - an ---> *pargondangan* 'place to play drums'.

This place is on top of a hill or valley, and in the past children often played in this place, such as playing with their mouths with the sound 'tuhiltuk, tuhiltuk' while hitting wood so that it sounded from below like someone was playing a drum. Based on this, this place is called *Pargondangan* garden or field.

2. Toponymy of Hatinggian Village

The naming of *Hatinggian Village* is a word consisting of two forms, namely the free morpheme *tinggi* and the confix /ha - an/.

Ha- + *high* + -an ---> *hatinggian* 'Elevation'. *Hatinggian Village* comes from the word *high* in the sense of being at a height. The naming of this place is based on the fact that it is located in a high place or on top of hills, so if you want to go to the rice fields or to the fields, you are very tired because you have to go down about 2 kilometers.

a. Toponymy of Sosor Merdeka Hamlet I

The place name *Sosor Merdeka* is a phrase derived from two words, namely *sosor* and *merdeka*. The word *sosor* means 'village'. The word *sosor* has a lexical meaning, namely the village resulting from the expansion of the main village and the word *merdeka* which has a lexical meaning of freedom or progress.

b. Toponymy of Sosor Nauli Hamlet I

The place name *Sosor Nauli* is a phrase derived from three words, namely the words *sosor*, *na* and *uli*. The word *sosor* 'village'. The word *sosor* has a lexical meaning, namely the village resulting from the expansion of the main village. The word *na* is a particle that has a lexical meaning of 'yang' and grammatically still has the freedom that can be found in other forms such as *na bontar* 'the white one' and *na bodari* 'last night', so it cannot be classified into affixes, as well as the word *uli* which lexically means 'good, beautiful, peaceful'.

c. Toponymy of Lumban Habinsaran Hamlet I

The place name *Lumban Habinsaran* is a phrase derived from two words, namely the word *lumban* 'village'. The word *lumban* has a lexical meaning, namely a community village which is a fraction of a *huta* located on a hill, valley. The word *habinsaran* consists of two forms, namely the free morpheme *binsar* 'rise' and the confix /ha - an/.

Ha- + *binsar* + -an ---> *habinsaran* 'place where the sun or east rises'. Therefore, the overall naming of the place *Lumban Habinsaran* is a community village located in the east or facing the rising sun.

d. Toponymy of Lumban Tor Hamlet I

The place name Lumban Habinsaran is a phrase derived from two words, namely lumban and tor. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill, valley. The word tor has the lexical meaning of land. So it can be interpreted that this place or village is located on or in the form of a hill or valley.

e. Toponymy of Lumban Butar Hamlet I

The place name Lumban Butar is a phrase derived from two words, lumban and butar. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill, valley and the word butar which lexically means the name of a clan.

f. Toponymy of Lumban Rihit Hamlet I

The place name Lumban Rihit is a phrase derived from two words, namely lumban and rihit. The word lumban 'village'. The word lumban has a lexical meaning of a community village which is a fraction of a huta located on a hill, valley and the word rihit which has a lexical meaning of sand. So it can be interpreted that the naming of this place was first because of the sand in the village.

g. Toponymy of Lumban Sirait Hamlet I

The place name Lumban Sirait is a phrase derived from two words, namely the words lumban and sirait. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill, valley and the word Sirait which lexically means the name of a clan.

h. Toponymy of Lumban Tongatonga Hamlet I

The place name Lumban Tongatonga is a phrase derived from two words, namely lumban and tongatonga. The word lumban 'village'. The word lumban has a lexical

meaning, namely a community village which is a fraction of a huta located on a hill, valley and the word tongatonga is a form of reduplication, which is a repetitive word and is included in the true repetition (dwilingga), which is a repetitive word whose basic morpheme is repeated throughout.

Tonga 'in the middle' ---> Tonga-tonga 'in the middle'. So overall the place name Lumban Tongatonga means a community village located in the middle.

i. Toponymy of Parsaoran Hamlet I

The place name Parsaoran is a word consisting of two forms, namely the free morpheme saor 'get along, be friendly' and the confix /par - an/.

Par- + saor + -an ---> parsaoan 'a place to gather, hang out'. It can be interpreted that the people who first opened this village were sociable or friendly, so this place was often a place to play or gather.

j. Toponymy of Simananduk Hamlet I

The place naming Simananduk is a word consisting of two forms, namely the word Si which is the article, which is a word that limits nouns (nouns) and the word mananduk which consists of two forms, namely the free morpheme horn and the prefix /maN-/ ---> /man-/, because the initial phoneme of the basic morpheme consists of the consonant /t/ so that the initial consonant melts into :

maN- + horn ---> mananduk 'to gore or butcher'. So the naming Simananduk can be interpreted that the people in this place have buffaloes that have round horns or horbo sitingko horns in large numbers from the past until now.

k. Toponymy of Lumban Raming Hamlet II

The place name Lumban Raming is a phrase derived from two words, namely the words lumban and raming. The word lumban 'village'. The word lumban has a lexical meaning of a community village which is a fraction of a huta located on a

hill, valley and the word rambing which has a lexical meaning of a bridge.

l. Toponymy of Pasir Hamlet II

The naming of this place comes from the word Pasir which has a lexical meaning of sand. This place is on the edge of Lake Toba, so the naming of this place is based on the presence of sand in this area which comes from Lake Toba.

m. Toponymy of Huta Pasir Hamlet II

The naming of this place comes from two words, huta and pasir. The word huta 'village'. The word huta has a lexical meaning, namely a large community village or can be said to be the main village and the word pasir which lexically means sand, so it can be interpreted that the people who inhabit this place come from the sand village and make a new village again.

n. Toponymy of Lumban Sinaga Hamlet II

The name Lumban Sinaga is a phrase consisting of two words, namely the words lumban and sinaga. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill or valley and the word sinaga lexically means the name of a clan. So overall, Lumban Sinaga is a village inhabited by the Sinaga clan.

o. Toponymy of Lumban Binanga Hamlet II

The name Lumban Binanga is a phrase consisting of two words, namely the words lumban and binanga. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill or valley and the word binanga which lexically has the meaning of a river.

p. Toponymy of Banjar Tongatonga Hamlet II

The naming of this place consists of two words, banjar and tongatonga. The word

banjar 'row or row'. The word tongatonga is a form of reduplication, which is a reword and is included in the true reword (dwilingga), which is a reword whose basic morpheme is repeated throughout.

Tonga 'in the middle' ---> Tongatonga 'in the middle'. So overall the place name Lumban Tongatonga means a community village located in the middle. So it can be interpreted that the naming of this place is based on the houses that are lined up and arranged neatly in the middle.

q. Toponymy of Binangalom Hamlet II

The name of this place is a word derived from the morphemes binanga 'river' and lom 'under a hill or mountain'. It can be interpreted that in this place there is a large river that is under a hill or mountain, because the flow comes from there and flows until it ends or ends in Lake Toba.

r. Toponymy of Hauma Antajau

The place name Hauma 'sawah' Antajau is a lexicon that means guava fruit. In a sense, the naming of this place is due to the presence of guava trees growing in this rice field.

s. Toponymy of Hauma Toru Bulu

This place naming is a phrase derived from the word toru 'down' and the word bulu is a lexicon that means bamboo tree. So it can be interpreted that the naming of this place is based on the shade of bamboo trees.

t. Toponymy of Pollak Sipinasa

The naming of Pollak 'field, garden' Sipinasa is a word derived from two morpheme forms, namely the word si which is the article, which is a word that limits nouns (nouns) and the word pinasa is a lexicon which means jackfruit.

3. Toponymy of South Sionggang Village

The name of this place is a phrase derived from two words, sionggang and selatan. The word sionggang consists of two forms, namely the article si and the word onggang 'hornbill' and the word selatan which

lexically means one of the cardinal directions. So it can be interpreted that the naming of this place is based on the existence of Enggang birds and this place is also in the south.

a. Toponymy of Pangaloan Ail Hamlet I

This place name is a phrase derived from two words, pangaloan and ail. The word pangaloan consists of two forms, namely the free morpheme *alo* 'opponent' and the confix /PaN- an/.

PaN- + *alo* + -an ---> Pangaloan 'a place to fight or put up a fight'. The word *ail* has two meanings, the first is the root word or free morpheme, *ail*, which means fishing rod and in Dutch means island. It can be interpreted that the naming of this place is based on the fact that the people who inhabit this place have the character of always fighting against everything that is not right or injustice and also in the past during the Dutch colonial era, the Dutch often fished for *ihan batak* 'hobo fish' in the Pangaloan binanga 'river'.

b. Toponymy of Sosor Bagot Hamlet I

The naming of this place is a phrase derived from two words, namely the words *sosor* and *bagot*. The word *sosor* means 'village'. The word *sosor* has a lexical meaning, which is a village resulting from the expansion of the main village and the word *bagot* is a lexicon that lexically has enau trees or palm trees. It can be interpreted that the naming of this place is based on the presence of enau or palm trees in this place.

c. Toponymy of Situnggunng Hamlet II

The naming of the Situnggunng place consists of two forms, namely the word *si* which is the article, which is a word that limits nouns (nouns) and the word *tunggunng* which has a lexical meaning of fertile or fertile land. So it can be interpreted that the naming of this place is based on the fertile land in this place.

d. Toponymy of Sosor Lintong Hamlet II

This place naming is a phrase derived from two words, namely the words *sosor* and *lintong*. The word *sosor* 'village'. The word *sosor* has a lexical meaning, namely the village resulting from the expansion of the main village and the word *lintong* lexically means the name of a place. It can be interpreted that the naming of this place is based on people who move and make new villages again in this area and rename it with the previous place name *Lumban Silintong* from Balige.

e. Toponymy of Lumban Samosir Hamlet II

The naming of *Lumban Samosir* is a phrase consisting of two words, namely the words *lumban* and *samosir*. The word *lumban* 'village'. The word *lumban* has a lexical meaning, namely a community village which is a fraction of a huta located on a hill or valley, and the word *samosir* lexically means the name of a clan.

f. Toponymy of Sisangkalan Hamlet II

The naming of the *Sisangkalan* place consists of two forms, namely the word *si* which is the article, which is a word that limits nouns (nouns) and the word *sangkalan* which has a lexical meaning of *alas*, cutting board. In the past when there was a problem, their *ompung* fought to *Sibisa* and became a sacrifice at that time. In other words, because there was a sacrifice.

g. Toponymy of Lumban Tongatonga Hamlet II

The place name *Lumban Tongatonga* is a phrase derived from two words, namely *lumban* and *tongatonga*. The word *lumban* 'village'. The word *lumban* has a lexical meaning of a community village which is a fraction of a huta located on a hill or valley, and the word *tongatonga* is a form of reduplication, which is a reword and is included in the true reword (*dwilingga*), which is a reword whose basic morpheme is repeated throughout.

Tonga 'in the middle' ---> Tongatonga 'in the middle'. So overall the place name Lumban Tongatonga means a community village located in the middle. In South Sionggang Village, the name of this place is based on its existence, which is in the middle between Pangaloan Ail and Lumban Samosir.

h. Toponymy of Janji Maria Hamlet II

The place name Janji Maria is a phrase consisting of two forms, namely the words promise and maria. The word promise 'agreement'. The word promise lexically has the meaning of an agreement that cannot be broken and the word maria is a word consisting of two forms, namely ria and the prefix /ma-/.

ma- + ria ---> maria 'gathering'.

So overall the naming of the place of Janji Maria is based on the fact that in this place people gather, deliberate cheerfully or joyfully to agree or make a promise.

i. Toponymy of Pollak Antajau

The naming of pollak 'garden, field' comes from the word antajau which is a lexicon that lexically means guava tree. This means that the naming of this place is due to the presence of guava trees growing in this field.

j. Toponymy of Pollak Bulu

The naming of pollak 'garden, field' comes from the word bulu which is a lexicon that means bamboo tree. So it can be interpreted that the naming of this place is based on the presence of bamboo trees in this place.

k. Toponymy of Pollak Parhutaan

The place name pollak 'garden, field' Parhutaan is a word consisting of two forms, namely the free morpheme huta 'village' and the confix /par - an/.

Par - + huta + -an ---> parhutaan 'place of residence or community village'. It can be interpreted that before being used as a field or garden, this place was a community village.

l. Toponymy of Pollak Batu Marsanggul

The place name pollak 'garden, field' Batu Marsanggul is a phrase consisting of two words, namely batu and marsanggul. The word marsanggul consists of two morphemes, sanggul 'bun' and the prefix /mar-/.

Mar- + sanggul ---> marsanggul 'wearing a bun'. It can be interpreted that in this place there is a large stone and a small banyan tree grows on it. So it looks like wearing a bun.

m. Toponymy of Hauma Saba Langit

The naming of hauma 'rice field' Saba Langit is a phrase consisting of two words, saba and langit. The word saba is a lexicon that means rice fields and the word sky or space. It can be interpreted that this place is a rain-fed rice field. In other words, only rainwater can wet this rice field. Because it does not have irrigation.

4. Toponymy of Jonggi Nihuta Village

The place name Jonggi Nihuta is a compound word derived from three words: jonggi, ni and huta. The word jonggi 'brave, tough and strong mentality'. The word ni is a particle that connects between phrases that have the lexical meaning of 'that, at, para'. The word huta 'village'. The word huta has a lexical meaning of a large community village or can be said to be the main village. In a sense, the people who live in this place are brave, responsible and have a strong mentality.

a. Toponymy of Jonggi Nihuta Hamlet I

The place name Jonggi Nihuta is a compound word derived from three words: jonggi, ni and huta. The word jonggi 'brave, tough and strong mentality'. The word ni is a particle that connects phrases that have the lexical meaning of 'that, at, para'. The word huta 'village'. The word huta has a lexical meaning of a large community village or can be said to be the main village. In a sense, the people who live in this place are brave, responsible and strong-minded.

b. Toponymy of Parendeian Hamlet I

The place name Parendeian is a word consisting of two forms, namely the free morpheme *ende* 'singing, song' and the affix /par - an/.

Par - + *ende* + -an ---> *parendeian* 'place to sing'. It can be interpreted that in the past, during the Dutch colonial era, this place was a place for them to hang out, sing and gather.

c. Toponymy of Sibaganding Tua Hamlet I

The naming of this place is a phrase derived from two words, namely the word *si* which is the article, which is a word that limits nouns (nouns) and the word *baganding tua* or *jabu baganding tua* has a lexical meaning, namely *ruma batak* or traditional Batak traditional house which is a gathering place for all families.

d. Toponymy of Simarbane Hamlet I

The naming of the place *Simarbane* is a word derived from two morphemes, namely the word *si* which is the article, which is a word that limits nouns (nouns) and the word *marbane* which consists of two forms, namely the free morpheme *bane* 'always doing good or having good character' and the prefix /mar/.

mar- + *bane* ---> *marbane* 'always doing good or having good character'. So the naming of this place can be interpreted that the people who inhabit this place always do good or have good character, small examples such as getting along with their neighbors, helping each other and working together.

e. Toponymy of Sitauolo

The naming of *Sitauolo* is a word derived from two morphemes, namely the word *si* which is the article, which is a word that limits nouns (nouns) and the word *tau olo* which lexically means a character that is always harmonious, obedient and obedient. It can be interpreted that the nature or character of the *Sitauolo* community is always harmonious or in harmony, obedient

or agreeing to everything that has become the decision of the leader in that place.

f. Toponymy of Galagala Hamlet II

The naming of this place comes from the word *galagala*, which is a lexicon that means a tree called *galagala* which has a round fruit like a lime and tastes sour and the fruit can be eaten usually mixed with chili that has been ground and the tree is used as firewood.

g. Toponymy of Hauma Pudi Sopo

The place name *Hauma 'sawah' Pudi Sopo* is a phrase derived from the word *pudi* 'behind' and the word *sopo* 'cottage'. It can be interpreted that the naming of this place is based on the existence of rice fields behind huts or resting places when working in the fields.

h. Toponymy of Hauma Aek Tolong

The place name *Hauma 'rice field'* is a phrase derived from two words, *aek* and *tolong*. The word *aek* 'water' and the word *tolong* are a lexicon that means a plant like sugar cane. It can be interpreted that in this rice field there used to be plants growing, but now there are no more because they have been eradicated to be used as buffalo food.

i. Toponymy of Pollak Robean

The place name *pollak 'garden, field'* is derived from the word *robean* which has a lexical meaning of 'foothills or valleys'. It can be interpreted that the naming of this place is based on the existence of plantations or fields located at the foot of the hill and steep.

j. Toponymy of Pollak Sihala

The place name *Pollak Sihala 'garden, field'* is a word consisting of two morphemes, namely the word *si*, which is the article, a word that limits nouns and the word *hala*, which has the lexical meaning of *galangal*. This means that the naming of this place is based on the presence of *galangal* plants that grow in this field.

5. Toponymy of Central Sionggang Village

This place name is a phrase derived from two words: sionggang and tengah. The word Sionggang consists of two forms, namely the article *si* and the word *onggang*, which lexically means *enggang* bird. So it can be interpreted that the naming of the place is based on the existence of *Enggang* birds and this place is also in the middle.

a. Toponymy of Soburan Hamlet I

The word *Soburan* is a word consisting of two morphemes, namely the free morpheme *sobur* 'drink' and the suffix */-an/*. *Sobur + -an ---> Soburan* 'place to drink'. It can be interpreted that the naming of the place is based on the existence of a small river which is a drinking place for the community's livestock.

b. Toponymy of Onan Sionggang Hamlet I

This place naming is a phrase derived from two words, *onan* and *sionggang*. The word *Onan* 'tax or market'. The word *Sionggang* which consists of two forms, namely the article *si* and the word *onggang* which lexically means *hornbills*. So it can be interpreted that the naming of this place is based on the existence of a traditional tax or market that takes place every Monday.

c. Toponymy of Huta Ginjang Hamlet I

The naming of this place is a phrase derived from two words, namely the words *huta* and *ginjang*. The word *huta* 'village'. The word *huta* has a lexical meaning, namely a large community village or can be said to be the main village. The word *ginjang* 'above'. So it can be interpreted that the naming of this place is based on the existence of this place which is on top or hilly areas, valleys.

d. Toponymy of Dolok Gaja Hamlet I

The name of this place comes from two words, *dolok* and *gaja*. The word *dolok* 'hills' and the word *gaja* which means an elephant. It can be interpreted that this place

is in the form of high hills and the shape of an elephant.

e. Toponymy of Sibola Batu Hamlet I

The naming of *Sibola Batu* is a phrase derived from two words, namely the words *sibola* and *batu*, where *si* is the article, which is a word that limits nouns (nouns) and the word *bola* which means *splitting*. So it can be interpreted that the naming of this place is based on the existence of a stone that is split to facilitate the flow of water or water irrigation to rice fields.

f. Toponymy of Sosor Bagot Hamlet I

The naming of this place is a phrase derived from two words, namely the words *sosor* and *bagot*. The word *sosor* means 'village'. The word *sosor* has a lexical meaning, namely the village resulting from the expansion of the main village and the word *bagot* is a lexicon that has the meaning of *enau trees* or *palm trees*.

g. Toponymy of Lumban Manurung Hamlet I

The place name *Lumban Manurung* is a phrase derived from two words, namely *lumban* and *manurung*. The word *lumban* 'village'. The word *lumban* has the lexical meaning of a community village which is a fraction of a *huta* located on a hill, valley' and the word *Manurung* lexically means the name of a clan. So overall, *Lumban Manurung* is a village inhabited by the *Manurung* clan.

h. Toponymy of Huta Bolon Hamlet I

The naming of this place comes from two words, namely *huta* and *bolon*. The word *huta* has the lexical meaning of 'a large community village or can be said to be the main village' and the word *bolon* is taken from the word *ruma bolon*, which is a traditional *Toba Batak* traditional house. So it can be interpreted that in this place the house of the people who inhabit it used to be a *bolon* house.

i. Toponymy of Lumban Tongatonga Hamlet I

The place name Lumban Tongatonga comes from two words, namely lumban and tongatonga. The word lumban 'village'. The word lumban has a lexical meaning, namely a community village which is a fraction of a huta located on a hill, valley' and the word tongatonga 'in the middle' is a form of reduplication, namely a reword and is included in the true reword (dwilingga), which is a reword whose basic morpheme is repeated throughout. The name of this place is based on its existence, which is in the middle between Lumban Manurung and Sosor Saba.

j. Toponymy of Sosor Saba Hamlet II

The place name Sosor Saba is a phrase derived from two words, namely the words sosor and saba. The word sosor 'village'. The word sosor has a lexical meaning, namely the village resulting from the expansion of the main village and grammatically can still be found in other forms. The word saba lexically means rice fields or paddy fields. So it can be interpreted that the naming of this place is based on the fact that before it was used as a village where people lived.

k. Toponymy of PT PIR Hamlet II

The place name PT PIR stands for Perkebunan Inti Rakyat. The naming of this place is based on the fact that it used to be a pineapple plantation contracted by Mrs. Tin during the Soeharto era.

l. Toponymy Sosor Nagodang Hamlet II

This place name is a phrase derived from three words: sosor, na and godang. The word sosor means 'village'. The word sosor has a lexical meaning, namely the village resulting from the expansion of the main village. The word na is a particle that has a lexical meaning of 'yang' and grammatically still has the freedom that can be found in other forms such as na bontar 'the white one' and na bodari 'last night', so it cannot be

classified into affixes and the word godang 'many'.

m. Toponymy of Sosor Ginjang Hamlet III

This place name is a phrase derived from two words, namely the words sosor and ginjang. The word sosor means 'village'. The word sosor has a lexical meaning, namely the village resulting from the expansion of the main village and the word ginjang which lexically means 'above'. So it can be interpreted that this place is on a hill.

n. Toponymy of Sosor Nauli Hamlet III

This place name is a phrase derived from three words: sosor, na and uli. The word sosor 'village'. The word sosor has a lexical meaning, namely the village resulting from the expansion of the main village. The word na is a particle that has a lexical meaning of 'yang' and grammatically still has the freedom that can be found in other forms such as na bontar 'the white one' and na bodari 'last night', so it cannot be classified into affixes and the word uli 'beautiful, good, peaceful'. So overall, Sosor Nauli is a community village located in a beautiful place.

o. Toponymy of Sibunibuni Hamlet III

The naming of this place rice is a word consisting of two morphemes, namely the word si which is the article, which is a word that limits nouns (nouns) and the word buni which is a free morpheme and lexically has a hidden meaning. It can be interpreted that this place is located in the forest so that it is hidden.

p. Toponymy of Parsunian Hamlet III

The place name Parsunian is a word consisting of two forms, namely the free morpheme suni 'quiet' and the confix /par - an/.

Par - + suni + - an ---> parsunian 'silent place, quiet'. It can be interpreted that the naming of this place is based on the location of this place which is in the middle of the shady forest trees and is also supported by a

small population so that it feels quiet, silent and quiet.

q. Toponymy of Bange Hamlet III

The name of this place comes from the word Bange, which is a lexicon that lexically means a type of clay. With the meaning of naming this place because of the presence of clay that is sticky and rock-shaped.

r. Toponymy of Situmurun Hamlet III

The word Situmurun is a word consisting of the article Si and the root word or free morpheme turun that undergoes the morphological process of infix or insertion /-um/.

Si + turun + - um ---> Situmurun 'down'. The naming of this place is based on its proximity to Situmurun waterfall. Where, the waterfall flows and falls directly into Lake Toba.

s. Toponymy of Napultak Hamlet III

The word Napultak is 'that which breaks'. The word Napultak consists of two forms, namely na and pultak. The word na is a particle that has a lexical meaning of 'yang' and grammatically still has the freedom that can be found in other forms such as na bontar 'the white one' and na bodari 'last night', so it cannot be classified into affix forms. Likewise, the word pultak lexically means 'broken'. So overall, Napultak is a community village where there is a spring that breaks and is used for irrigation of rice fields and drinking water.

t. Toponymy of Simahaliang Hamlet III

Simahaliang place naming is a word that comes from two forms, namely the word si which is the article, which is a word that limits nouns (nouns) and the word maha lexically has a broad meaning and the word liang which means hole. It can be interpreted that the naming of this place is based on the vast land and there is a hole in that place.

u. Toponymy of Pollak Sibola

The place naming Pollak 'garden, field' Sibola is a word derived from two forms, namely the word si which is the article, which is a word that limits nouns (nouns) and the word bola means 'split', and it can be interpreted that the naming of this place is based on because the field or garden is split in the sense that it is divided into two parts and owned by different people or communities.

v. Toponymy of Pollak Haliborbor

The place name Pollak 'garden, field' Haliborbor is a lexicon that has a lexical meaning which is a kind of ant but with wings. In this place there used to be many winged ants flying out of the ground when the rain came after the drought.

w. Toponymy of Hauma Tapian

The place name Hauma 'rice field' Tapian means a bathhouse or bathing place. It can be interpreted that in this place there is a spring and is used by the community to bathe after returning from the rice fields.

x. Toponymy of Hauma Gambo Homban

The place name Hauma 'rice field' Gambo Homban is a phrase consisting of two words, gambo 'mud' and homban 'water'. It can be interpreted that Gambo homban is a rice field that has a type of mud that is watery or difficult to dry.

y. Toponymy of Hauma Baringin

The word Baringin is a lexicon that has the lexical meaning of banyan plants or trees. So it can be interpreted that the naming of this place is based on the presence of Baringin 'Beringin trees' that grow in this rice field.

z. Toponymy of Hauma Liang

The word Liang has a lexical meaning of hole. So it can be interpreted that the naming of this rice field is based on the existence of a hole made as a shelter when it rains or if you are tired of working.

5. CONCLUSIONS

This research categorizes the names of villages around the Situmurun Geosite based on their naming aspects which are divided into three, namely: the embodiment aspect, there are 64 places, including Sosor Ambar, Soburan, Situmurun, Napultak, Saba Langit, Hauma Tapian, Binangalom, Hauma Gambo Homban, Lumban Habinsaran, Lumban Tor, Banjar Tongatonga, Lumban Raming, Lumban Rihit, Lumban Tongatonga, Huta Pasir, Pasir, Lumban Binanga, Hauma Pea Naganjang, Pollak Pargondangan, Situngung, Lumban Tongatonga, Pollak Parhutaan, Pollak Batu Marsanggul, Sibaganding Tua, Hauma Pudi Sopo, Pollak Robean, Onan Sionggang, Huta Ginjang, Huta Bolon, Lumban Tongatonga, Sosor Saba, Sosor Ginjang, Sibunibuni, PT PIR, Parsunian, Sosor Nagodang, Bange Simahaliang, Dolok Gaja, Sibola Batu, Pollak Sibola, Hauma Liang, Hatinggian Village, Sosor Mangadar, Lanting, Silamue, Sipior, Siarsam, Hauma Arung, Hauma Antajau, Hauma Toru Bulu, Pollak Sipinasa, Sosor Bagot, Pollak Antajau, Pollak Bulu, Galagala, Pollak Sihala, Hauma Aek Tolong, Sosor Bagot, Pollak Baringin, Simananduk, Central Sionggang, South Sionggang, and Pollak Haliborbor.

In terms of community aspects, there are 20 places, including: Janji Maria, Huta Namora, Sosor Merdeka, Sosor Nauli, Lumban Sirait, Parsaoran, Jonggi Nihuta, Parendeian, Simarbane, Sitauolo, Lumban Siregar, Lumban Sitorus, Lumban Butar, Lumban Sinaga, Lumban Samosir, Janji Maria, Sosor Lintong, Pangaloan Ail, Sisangkalan, and Lumban Manurung. Furthermore, in terms of cultural aspects, there are 2 places, namely: Somba Huta and Simahaliang.

In forming place or village names linguistically, it was found that there were several place or village names that underwent a morphological process, namely there was an affixation process such as the prefixes or prefixes /mar-/ and /ma-, confixes /par-an/, /ha-an /, and inserts or

infixes /-um/ include: Pargondangan, Hatinggian, Sipior, Parsaoran, Simananduk, Pangaloan Ail, Situngung, Sisangkalan, Parhutaan, Parendeian, Simarbane, Sitauolo, Soburan, Sibunibuni, Parsunian, Situmurun, Napultak, Simahaliang, Sibola, Tapian. There are toponymies in the form of a lexicon, namely: Lanting, Arung, Bange, Baringin, Antajau, Bulu, Galagala, Robean, Pasir, Sihala, Bange, Siarsam, Silamue, Binangalom, Liang, Sipinasa, and Haliborbor.

Apart from that, there are also place names which are phrases, namely: Sosor Mangadar, Lumban Siregar, Lumban Sitorus, Sosor Ambar, Janji Maria, Pea Naganjang, Somba Huta, Sosor Merdeka, Sosor Nauli, Lumban Habinsaran, Lumban Tor, Lumban Butar, Lumban Rihit, Lumban Sirait, Lumban Tongatonga, Lumban Raming, Huta Pasir, Lumban Sinaga, Lumban Binanga, Banjar Tongatonga, Toru Bulu, South Sionggang, Pangaloan Ail, Sosor Bagot, Sosor Lintong, Lumban Samosir, Lumban Tongatonga, Batu Marsanggul, Saba Langit, Sibaganding Tua, Pudi Sopo, Aek Tolong, Central Sionggang, Onan Sionggang, Huta Ginjang, Dolok Gaja, Sibola Batu, Lumban Manurung, Huta Bolon, Sosor Saba, Sosor Nagodang, Sosor Ginjang, and Gambo Homban and there are toponymy which is a compound word is Huta Namora and Jonggi Nihuta.

Declaration by Authors

Acknowledgement: None

Source of Funding: None

Conflict of Interest: The authors declare no conflict of interest.

6. REFERENCES

1. Manalu, S.H. 2022. *Toponimi Desa-Desa di Kecamatan Sirandorung Kabupaten Tapanuli Tengah: Kajian Antropolinguistik (Skripsi)*. Fakultas Ilmu Budaya, Univeritas Sumatera Utara. Medan.
2. Mursidi, Agus dan Dahlia Soetopo. 2021. *Toponimi Kecamatan Kabupaten Banyuwangi Pendekatan Historis*. Banyuwangi: Penerbit Lakeisha.

3. Sudaryat, Yayat dkk. 2009. *Toponimi Jawa Barat (Berdasarkan Cerita Rakyat)*. Bandung: Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat. Tionghoa di Wilayah Pemerintahan Kota Surabaya. *Jurnal Bahasa dan Seni* 31(1).
4. Sibarani, R. 2004. *Antropolinguistik: Antropologi Linguistik atau Linguistik Antropologi*. Medan: Penerbit Poda. How to cite this article: Lilis Magdalena Manurung, Robert Sibarani, Herlina. Village toponymy at Situmurun Geosite: an anthropolinguistic study. *International Journal of Research and Review*. 2024; 11(2): 375-391. DOI: <https://doi.org/10.52403/ijrr.20240241>
5. Sugiri, E. 2003. Perspektif Budaya Perubahan Nama Diri Bagi WNI Keturunan
