CHAPTER II
THE BRIEF DESCRIPTION OF TOBA BATAK IN SAGALA AND HUTAGINJANG

2.1 The History of Batak People

In Sumatera Utara there are five sub-groups; they are the Toba Batak, Pakpak Batak, Karo Batak, Angkola Batak, Simalungun Batak. Toba Batak is around Toba Lake and Samosir islands. The total population of Batak people is estimated one point five million persons according to the data of demography in 2000. The settlement of Toba Batak society is called *Huta* that is territorial unity dwelled by the family, which is descended from one clan or sure name. In 1853, an explorer Van Deer Tuuk discovers a lake called Toba Lake. Until now, according to the belief of Toba Batak society, in the shore of the lake there is a village called *Sianjur Mula-mula*, which is considered as the village of the first Toba Batak Ancestor. (Van Deer Tuuk is discovered Lake Toba according by Batak Toba Ancestor)

Siahaan, (1964:33) says that the centre of Toba Batak region moves from the slopes of *Pusuk Buhit* and Samosir Island to the South-West shore of Toba Lake, more precisely, to the Bakara Valley. It is to the Bakkara Valley. It is at the Bakkara that the high kings or the Sisingamangaraja or Lion Kings whose supremacy is recognized by the other entire chiefs or kings Batak region. According to the legend, the ancestor of the Lion Kings is endowed by an extraordinary power, namely paralyzing his enemies by gazing into their eyes and striking them down simply by putting out this tongue showing a spot with black hair. Beside as a king, he is also an extension father or grandfather, for the
everlasting love, protection, justice, and encouragement that he has given to his people. He is also a high priest, who can assure the harmonious relation among the divinities because he can be the supreme God or mediator. The religious function explains the way he is considered as a diving and an object to a cult (the “Dewa Raja” cult).

However, the divine powers or the “Dewa Raja” are enough to stop the Dutch military occupation on Bakara valley on the April 30th 1878 in the course of the famous Perang Batak or Batak war for the independence against the Dutch colonial regime. The Dutch troops burned down Bakara and several other villages and forced Sisimangaraja XII and his followers to flee. After a few years of guerilla warfare in 1907 Sisingamangaraja XII is last killed as a hero in course of an unsuccessful attack against the Dutch. If a few missionaries preceds the Dutch colonial troop, as we have seen their pioneer Nommensen of the Rheinsce Missiongesellschaft (1881) enters Batak country, causing with the advent of Christianity a profound influence and change in Batak culture particularly animist, called Sipelebegu right up to the beginning of twentieth century.

The animist culture has relatively been well known to us since the Batak scripts derives from the Indian script, and has been there by preserved evidence of their social and religion system in their old book called Pustaha.

The regency of Karo which has the cool and beautiful nature is known as “Tanah Karo Simalem”. The regency of Karo is very famous with its crops because it produces vegetables, fruits and flower. The people in the regency of Karo are farmers. They are wealthy if we compare with the farmers in another
place in Indonesia. This region has Kaban Jahe as the capital city. It is only 75 km from Medan, and it is bordering with Langkat and Deliserdang in the North and the regency of Dairi and Toba Samosir in the South, the regency of Deliserdang and the regency of Simalungun in the East and Naggro Aceh Darussalam in the west.

Pakpak is located in Pakpak area. According to dialect and traditional area, the region of Pakpak can be divided into five called “Pakpak Silima Suak”. They are: Suak Pakpak Simsim, Suak Pakpak Keppas, Suak Pakpak Pegagang, Suak Pakpak Kelasen, and Suak Pakpak Boang. The people usually fulfill their necessary by farming, but there are also some people who look for the incense. There are also some interesting places which can be visited by visitor like Taman Wisata Rohani.

Angkola in historical, anthropological, and geographical meaning has large regions. They are Angkola Jae, Angkola Julu, Batang Toru, Sipirok, Padang Lawas, Sipiongot, Saipardolokhole and Padang Sidempuan.

The capital of Simalungun regency is Pematang Siantar. In the Northern and Eastern part of Simalungun area there are lowland, but in the Southern and Western part consists of high land and forested mountains. The people in the regency of Simalungun are farmers. Simalungun people plant a variety of vegetables such as cabbage, tomatoes, potatoes, beans, onions, rice and corn.

2.2 The Geographical

Samosir regency has nine sub-districts. There are: Pangururan, Simanindo, Ronggur Nihuta, Palipi, Nainggolan, Onan Runggu, Sitiotio, Sianjur Mula-Mula,
and the last Harian. Sagala and Hutaginjang are located in Sianjur Mula-Mula sub-district. Sagala and Hutaginjang villages are restricted by:

1. East : Boho village
2. South : Limbong village
3. North : Binangara Bahal village
4. West : Bonan Dolok village

Sagala and Hutaginjang are influenced by climate season and it is located among mountain range especially Buhit and Toba lake. Therefore, Sagala and Hutaginjang are potential area which has beneficial that can be developed, especially in agriculture, tourism, plantation, etc. For example: the general in habitants of Sagala and Hutaginjang live on agriculture because a large part of Sagala and Hutaginjang located edge of Toba lake. The people are known as hard working people.

2.3 The Kinship Terms

The kinship system Toba Batak society is based on the patrilineal generation line. The nuclear family is an important kinship group, and there is also kinship group which is based on the “Marga” (Clan).

Such has almost whole tribes in Indonesia, so in the North Tapanuli, the Toba Batak village which is viewed as a nuclear family is a father, a mother, and children.
Well, there is a unity of kinship in a way, the list are:

1. **Ripe** (on ripe/a wife)

2. **Saoma** (having same mothers)

   “Sa” means “one” and “oma” means “mother”. It mean one/same mother.

3. **Saompung** (having same grandfathers)

   “Sa” means “one” and “ompung” means “grandparent”. It mean one/same grandparent.

4. **Saparaman** (having same father)

5. **Saparompuan** (having the same relations of the grandfather clan or generation)

6. **Sabona** (having same generations)

   “Sa” means “one” and “bona” means “root”. It mean one/same root of generation.

7. **Sapangapuan** (people whose grandfather are sibling)

And to forth, we also know a unity of kinship such as:

1. **Sapanggadongan** (People who have same clan and village).

2. **Kahanggi** (It has wider understanding from sapanggadongan, because kahanggi also includes a “Pariban” (same removal).

Remembering there are advices from our ancestor:
- **Dongan sabutuhu**, a group which is made up of all descendants of the same ancestor and clan, thus all the males belongs to the same.

- **Hula-hula** (mother’s relatives, wife giving party), which consists of parents and brothers of a woman in a marriage.

- **Boru** (wife receiving party, the son in law), which concludes of their wives.

Then the three elements of *Dalihan Na Tolu* can take care, one capital power for powerful, comprehension, and realization the greets are its polite greeting. If the greets are applied, so it will be risen a having to do with the family in North Tapanuli society.

Follow the patrilineal system. Each member of the society follows his or her hereditary family name. All the children, sons and daughters use their father’s clan. After getting married, daughter has no right anymore to use her father’s clan. All the sons have to use their father’s clan forever, although they are married or not.

**The explanation of Relationship in Toba Batak Society**

1. **Amang**

Amang is a father. This word is uttered by a son or a daughter to his/ her father. Father and mother address their son too by saying “*amang*” as the word that shows the love felling. The word “*amang*” can also be used as a greeting to a younger man by a madam or a sir at the first introduction before they talk about family name further.
2. Amang Tua

Amang Tua is a brother of our father or all of the older man from father that still relatives with grandfather.

3. Amang Uda

Amang Uda or usually abbreviated with uda is a designation for our father’s young brother. Our father’s young brother or the husbands of our mother’s sister, include the entire man father’s brother in the same clan too.

4. Amang Boru

Amang Boru is husband of our father’s sister or father’s brother in law. The relationship limited. They can’t speak freely, except just for the important things.

5. Inang

Inang is called of the daughter and the son to his/her mother. The husband of father’s sister is also our mother as “inang”.

6. Inang Tua

Inang Tua or usually called as Maktua is designation for wife of our father’s elder brother or our father’s elder brother in the same clan.

7. Inang Uda

Inang Uda or usually called by Nanguda is a designation for wife of our father’s young brother or wife of our father’s youngest brother in the same clan.
8. Angkang

Angkang is a designation of man to his elder brother. *Angkang* or *anggi* is a *kahanggi* element in *Dalihan Na Tolu* relationship.

9. Bere or Ibebere

Bere or Ibebere is the children (son or daughter) of our sister. *Bere* is also our son in law (our daughter’s husband). In Batak Toba society, *bere* is considered as their own child; because Batak society has an idiom that sounds “*anak do rere, anak do bere*”.

10. Anak Namboru

*Anak namboru* is the son of our father’s sister. It means both of son and daughter. According to Batak culture, the ideal marriage is the marriage between the daughters of father’s brother with the son of father’s sister (married with uncle’s daughter).

11. Boru Tulang

*Boru Tulang* is the daughter of our mother’s brother. The concept of an ideal marriage, according to Batak culture is the marriage between *boru tulang* (uncle’s daughter) with *anak namboru* (aunt’s son).

12. Eda

*Eda* is the relation between our wives with our sister.
13. Iboto

*Iboto* is the relation between male and female who are sibling and one family name.

14. Namboru or Bou

*Namboru* is our relation to our father’s sister. It also means the relation between daughter in law and her mother in law or the mother of her husband.

15. Ipar/ Tunggane

*Ipar* is our relation to our wife’s brother. It is usually used in daily life as addressed between men in the same age when they meet in the first time.

16. Lae

*Lae* is relation between man and his sister’s husband. It is also as relation between man and the son of father’s sister according to “*Dalihan Na Tolu*”.

17. Ompung

*Ompung* is our grandfather and grandmother, the parent’s of our parents.

Grand mother is our relation to our parent’s mother. It is also called “*Ompung Dada Boru*”.

*Ompung suhut* is relation to parent’s of our “ompung”.

18. Pariban

*Pariban* is relation between men who has the wife as the sister.
19. Tulang

*Tulang* is the relation to our mother’s brother, our relation to our wife’s father (father in law). *Tulang* is also relation of “*Amang Boru*” to the boy from the brother of his wife (*tulang naposo*).

20. Parumaen

*Parumaen* is relation of *amangboru* and *namboru* to their daughter in law (their son’s wife). *Parumaen* is also the relation of the son and daughter to a girl relation hula-hula (*tunggane/eda*).

21. Hela

*Hela* is the relation of *tulang* and *nantulang* to their son in law (their daughter's husband).

2.4 The Earning

Toba Batak people generally earn their living from agriculture. As well as the Toba Batak communities lives in Sagala and Hutaginjang. The agriculture develops through terracing methods; the main crops are rice and onion. In addition, there are corn and coffee farm community.

Because the location of its mountainous geography and at the foot of the mountain there is Toba Lake, so the people also raise the fishes. They are: carp fish and tilapia fish.

Sagala and Hutaginjang are also have a tourist place, so the local youth sometimes works to keep these attractions on a particular day when there are many tourists, local and foreign tourists visit there. The tourist attractions in the
area are Hobon Stone (Batu Hobon), Pusuk Buhit and Seven Flavors Water (Aek Sipitu Dai).