Naming of Islands and Mountains in the Sangihe Talaud Islands Region: A Toponymy Study

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ABSTRACT

This research focused on the toponymy study, etymology, endonym and exonym which are related to the names of island and mountain in Sangihe Talaud archipelagos. This research is descriptive research. The data were collected from library research and field research in Sangihe island. The result of this research would be described as follow: the toponymy etymology study derived from folklore, legend, and history. Sangihe island has endonym such as sangihe and tampungan lawo. Besides, Sangihe island has variative exonym such as zanger, sanger, sangir, sanguin, sangil, and sangi. Talaud island has endonym such as talroda, and taloda and the exonym of this island such as paradise, talaud and porodisa. Siau island has endonym such as siawu, and karangetang and the exonym of Siau island is sio, siau siouw, siauw, chiaoa, shao, and siaw. Tagulandang island has endonym such as mandolrokang and tagulrandang and the exonym of this island is mandolokang, tagulandang, pagincar and pancare. Biaro island has endonym such as biaro and kolro-kolro and the exonym of this is Biaro and kolo-kolo. Furthermore, the researcher found that Awu mount has endonym such awu, manakanusa and aditinggi. Karangetang mount has endonym such as karangetang, simeno-meno makiseba and aditinggi and its exonym is yohanes tamanggaholo and api Siau. Whereas Tamata Mount only has one endonym its called tamata and has one exonym such as Yohana mount. Ruang mount has endonym such ruang and aditinggi, and its exonym is duang.

Keywords: *Toponymy; Etymology; Endonym; Exonym.*

INTRODUCTION

Have you ever heard the expression, "What is the meaning of a name?" How important is a name? Or perhaps we have even wondered why a place has many names or appellations. Islands and mountains are regional resources that need to be recorded, including their geographical position, name, physical condition, demographics, facilities and infrastructure, as well as other data useful for managing the region that is home to its inhabitants. Toponymy is the science or study of geographical names.

Toponymy itself means "the naming of geographical features." According to Kridalaksana (1993:217), toponymy (*toponymy, toponomasiology, toponomastics, toponamatology)* is a branch of onomastics that investigates place names. According to Rais (1992), island toponymy activities have national and international strategic value. Every five years, each UN member state must report the number and names of its islands to the UN (*in the form of a National Report).* Nationally, this is the shared responsibility of all elements of Indonesian society.

The arrival of Europeans in the Sangihe Talaud region influenced the toponymy in several places. During the colonial era, the islands in the Sangihe Talaud region became silent witnesses, and the toponyms attached to them seemed to die out among the local population. On almost every island and mountain in the region, there are remnants of foreign toponyms, most of which have been recorded in Spanish, Portuguese, and Dutch documents. The relationship between the Sangihe tribe and the Spanish, Portuguese, and Dutch during the royal era was quite long, from the spread of Catholicism and Protestantism to trade relations, to the colonial period and cooperation between kingdoms, which had a significant influence on the naming of several islands and mountains in the Sangihe Talaud region.

To this day, the naming of islands or locations based on the above factors is still adhered to and used by the Sangihe tribe. However, the use of these names is not accompanied by linguistic and historical knowledge about the background of the names attached to each island and mountain. Based on initial observations, many people, especially the younger generation, do not know why these places were given these names. This indicates a lack of knowledge that could lead to an identity crisis if no explanation is provided regarding the names given.

There has been a recent phenomenon whereby many Sangihe tribes from various islands are often confused about the names of islands, mountains, and even their own ethnic groups, to the extent that their origins are often made ambiguous due to the influence of diverse names used among fellow Sangihe tribes. Within the Sangihe tribe, names such as *Sangihe, Sanger, Sangir, Sanguin, Sangil, Siau, Saiwu, Siow Siouw, Sio,* and other variations are used when referring to these places. Due to the lack of information regarding these names, the younger generation of the Sangihe tribe is more familiar with the exonyms. In addition, there are few written documents about the events behind the naming of these islands and mountains because most of the history has only been passed down orally. This has resulted in a lack of knowledge among the community about the history of the region and it can be assumed that this civilization will be lost if it is not preserved and documented.

This phenomenon reveals the threat to ethnic identity in recent decades, given that North Sulawesi has seen many immigrants from various foreign ethnic groups and increasing political influence, even though these names have historical, cultural, and philosophical values that are invaluable in revealing the identity of the Sangihe tribe. Names play an important role in developing the existence or presence of the Sangihe Talaud community in the modern era, which continues to evolve in line with the demands of the times. The search for the names of islands and mountains that have

their roots in the local community is a historical force and strengthens the identity of the Sangihe ethnic group to maintain its identity and as an activity to preserve the Sangihe language with its various dialects as well as the invaluable heritage of their ancestors.

The above considerations highlight the urgency of conducting an in-depth study of the names of islands and mountains in the Sangihe Talaud region based on the aforementioned facts, through the fields of toponymy and etymology, to reveal the social and cultural meanings and values of the Sangihe Talaud community inhabiting these islands. The researcher has examined the etymology of the toponyms, endonyms, and exonyms attached to each island and mountain. The problems statement in this research, are (a) What is the etymology of the toponyms of the islands and mountains in the Sangihe Talaud region?, (b) What are the endonyms and exonyms of the islands and mountains in the Sangihe Talaud region?. While, the research objectives, are (a) to reveal the etymology of the names of islands and mountains in the Sangihe Talaud archipelago, and (b) To identify the endonyms and exonyms of the names of islands and mountains in the Sangihe Talaud archipelago. This research focuses on the etymology of toponyms, endonyms, and exonyms on the islands of Sangihe, Talaud, Siau, Tagulandang, and Biaro. Furthermore, it focuses on the mountains of Awu, Karangetang, Tamata, and Ruang.

The Sangihe Talaud ethnic group has a regional language, namely the Sangihe language, with the Talaud language being a derivative of the Sangihe language. Before the Sangihe Talaud ethnic group joined the Indonesian nation, the Sangihe language was used by its speakers in the Sangihe ethnic kingdom. Historically, the Sangihe Talaud region was formed from four kingdoms, namely (1) the Bowontehu kingdom, (2) the Tabukan (*Tampungan lawo)* kingdom, (3) the Siau kingdom, and (4) the Kolongan kingdom. To identify themselves, the Sangihe Talaud tribe generally refers to the name of their island of origin.

Berstein (1964:2) states that language is a communication tool used by a community of speakers, and Fishman (1971:24) adds that language not only explains everything but is also a tool for expressing identity and social relationships. These concepts can be summarized as follows: naming is part of language, which is a reflection of a group's identity because an ethnic group is known by its language, customs, and culture. According to Duranti (1997:1), language is viewed as a social system, a mode of thinking, and a cultural practice. The field of science that studies language as its object is linguistics. Meyer (2009: 9) adds that linguistics is often defined as a field of study devoted to the scientific study of natural language. In its use, according to Halliday (1985:13)*, "language is functional in the sense that it is designed to account for how language is used"* (the use of language as a system of meaning and form depends on the context in which language is used).

a. Onomastics

The branch of linguistics that deals with names is onomastics or onomalogy, which is studied in one branch of linguistics, namely *historical linguistics*.

Etymologically, the word onomastics comes from the Greek word *onoma*, which means name. Names play a very important role in human interaction. Onomastics specifically examines the origins of names, both *proper names* and *generic names*. A name is a word used to refer to or call a person, including places, objects, animals, and so on (KBBI, 1999:631). Furthermore, Parera (2004:130) states that communities create toponyms for things they encounter because that is when they can create basic linguistic symbols or lexemes.

b. Toponymy

Toponymy is a branch of onomastics that investigates place names (KBBI, 1999:1069). One branch of toponymy is exonyms and endonyms. In a guidebook *for the National Standardization of Geographical Names* (United Nations, 2006:127-128), it is revealed that exonyms are a type of topographical name that has the distinction of being regarded as part of cultural heritage. In toponymy studies, the terms *endonym* and *exonym* refer to two different ways of referring to a place. An endonym is a place name used by the indigenous people or local community in their own language. An exonym is a place name used by outsiders or other groups outside the region, often in their own language.

c. Endonym

Endonyms are defined as toponyms that refer to geographical features in the native language of the feature. So, it is the perspective or the way indigenous people refer to geographical features or their own identity. For example, Nippon is what the Japanese call their country. They do not call it Japan or Jepang. Nederland is what the Dutch call their country. They do not call it Belanda, and so on.

d. Exonym

Exonyms are defined as toponyms in another language or the official language for that geographical feature. For example, Germany is the Indonesian exonym for Deutschland (the endonym in German); Londres is the French exonym for London. Beijing is the endonym in Chinese Pinyin phonetics, while Peking is the exonym.

A theory proposed by Tent & Slatyer (2009:22) states that toponymy has nine characteristics, the first of which is descriptive toponymy, which is the naming of places based on descriptions of those places. The description can be in the form of a description of the nature, plants or vegetation in that place. *Associative* toponymy is the naming of a place based on groups that exist in the area. *Occurrent* toponymy is based on records of events, events, occasions (dates), or actions associated with the characteristics of the object. *Evaluative* toponymy describes the emotional reaction of the namer or a meaning associated with the characteristics of an area. Shift toponymy is based on the use of the name, in whole or in part, from another place or object. *Indigenous* toponymy: this type originates from place names formed from

the region of origin of the owner. Toponymy based on the region of origin of the inhabitants of an area arises because of the naming done by a group of people from the same region. *Eponymous* toponymy: This type of toponymy involves the use of a person's name to name a place, discovery, or specific object due to the contribution or role of the person concerned to the named object.Linguistic innovation toponymy: this category introduces new linguistic forms by manipulating language, such as combining two or more toponyms, anagrams, and also using humorous language to create new toponyms. Erroneous toponymy: this category of toponymy introduces new forms through chaotic transmission, spelling errors, errors in meaning, and others.

METHOD

This research method uses a descriptive qualitative approach as stated by Fraenkel and Wallen (1993:23) that the descriptive method is a method used to explain, analyze, and classify something through various techniques, surveys, interviews, questionnaires, observations, and texts. Sudaryanto (1992:62) adds that this method is research conducted solely based on existing facts or empirical phenomena in the speakers so that the results or records are in the form of descriptions and usually like portraits: descriptions as they are using two basic methods, namely *field research* and *library research*.

The field method is used as primary data to support the library method because the names of islands and mountains in the Sangihe Talaud region have been documented in regional or district history. In conducting this research, the researcher took several steps to collect data, such as

(1) Preparation

The researcher read books containing the names of islands and mountains, websites, and blogs related to the names of islands or mountains, which were secondary data for the research object

(2) Data collection

In collecting data, the researcher sought primary data sourced from local residents through social media such as *WhatsApp, Messenger,* and *Facebook.* For the island of Siau, the researcher adapted from a book on the origins of Siau written by Mister Gideon Maru, M.Hum, in the form of folklore summarized from *the History of the Indonesian National Movement on the Island of Siau* (1973) even suggested further research because the folk tales could not be scientifically proven. In addition, the researcher also conducted interviews with cultural activists or local historians of Sangihe Talaud, such as Harianto Maneking, Julius Luntungan, Semuel Muhaling, and various other supporting sources.

(3) Data analysis

In this stage, the researcher selected data deemed important, then presented all the collected data and identified the data to be analyzed. Furthermore, the research results were described scientifically in the form of island and mountain toponyms or related toponyms, endonyms, and exonyms. The data was then

presented based on the toponymy study and described the endonyms and exonyms to obtain an accurate understanding in accordance with the facts found in this study.

FINDINGS AND DISCUSSION

The Sangihe tribe is an ethnic group that inhabits North Sulawesi, Indonesia, and Mindanao, Southern Philippines. The Sangihe tribe inhabits three areas, namely the Sangihe Islands Regency. The Sangihe ethnic group has its own language, namely the Sangihe language. The Sangihe language has various dialects and subdialects. The dialects of the Sangihe language are grouped into several dialects, such as: (1) Central Tabukan dialect, (2) North Tabukan dialect, (3) Tahuna dialect, (4) South Tabukan dialect, (5) Tamako dialect (6) Manganitu dialect, (7) East Siau dialect, (8) West Siau dialect, (9) Tagulandang dialect and (10) Kendahe dialect. The Sangihe language also has derivatives such as the Bantik language, the Talaud language, the Sangil language, and the Ratahan-Pasan language. In addition to having derivatives, the Sangihe language also has its own types, namely the Sasahara language, the Sasalili language, and the Sasasa language. These three Sangihe languages played a very important role for the Sangihe tribe in the pre-kingdom era, the kingdom era, and up to the present day. This can be found in literature and the implementation of traditional ceremonies such as *Tulude* or *menahulending Banua* (healing the village from various epidemics). In addition, in terms of language, the Sangihe tribe is an ethnic group based on local kingdoms such as the Kingdom of Manado, the Kingdom of Siau, the Kingdom of Tabukan, the Kingdom of Tagulandang, the Kingdom of Tabukan, the Kingdom of Tahuna, the Kingdom of Manganitu, the Kendahe Kingdom, and the Arangkaa Kingdom in Talaud, where the kingdoms used the Sangihe language to interact as a means of communication to connect the kingdoms, including identifying the names of islands and mountains if the king of one kingdom wanted to visit an island or mountain in another kingdom.

Based on the results of this study, the names of islands and mountains that are the source of toponymic research include several islands such as Talaud Island, Greater Sangihe Island, Siau Island, Tagulandang Island, Biaro Island, and Makalehi Island. Meanwhile, there are several mountains, such as Mount Awu on Sangihe Besar Island, Mount Karangetang on Siau Island, Mount Tamata on Siau Island, and Mount Ruang on Ruang Island. The names of these islands and mountains are described as follows:

1. **Sangihe**

Etymologically, the word *Sangihe* comes from the Sangihe language, namely *Sangi* and *he*. *Sangi* means sobbing and he means the sound of sobbing. When people cry, they say he he. Before the name Sangihe became established, there was the name Sasahara*,* which means "large gathering." The large gathering referred to was during the reign of King Gumansalangi, when the island was a gathering place

for kulano or regional leaders, or other kingdoms that had family or trade relations. The name *Sangihe* can refer to several things, such as the Sangihe ethnic group or tribe, the name of the Sangihe Talaud archipelago regency, which includes the islands of Sangihe Besar, Siau, Tagulandang, Biaro, Makalehi, and other inhabited and uninhabited islands. Furthermore, the name Sangihe is also attached to the name of the GMIST (Gereja Masehi Injili Sangihe Talaud) church synod, which is spread across the Sangihe Islands inhabited by the Sangihe ethnic group. The following are some of the names or terms given by foreign nations or other tribal populations.

(1) *Zanger* is a term or name given by the Dutch. The Dutch named it Zanger because when they arrived in the Sangihe Talaud Islands, they found that the Sangihe people loved to sing, whether in the form of *metunjuke, pato-pato*, or other forms of literature.

(2) *Sanger* is the Dutch pronunciation of Zanger, which was adopted by tribes outside Sangihe, such as Minahasa, Bolaang Mongondow, Gorontalo, and other ethnic groups in Indonesia, due to the phonemes /S/ and /Z/ being close to each other in Indonesian, so that the Dutch spelling Zanger became Sanger. In addition, the name Sanger used by tribes outside Sangihe is influenced by other regional dialects.

(3) *Sangir* is a variation of the word Sanger or Zanger. This name was given by immigrants because it was easier to pronounce and was generally accepted.

(4) *Sanguin* is the name given by Antonio Piggafeta and used by the Chinese when they came to trade on the island of Sangihe. This was influenced by the Chinese dialect, which often had difficulty pronouncing the name Sangihe.

(5) *Sangi* is one of the names for Sangihe D Brillman in his book De zending op de Sangi-en Talaud eilanden (1938). The name Sangi is a variation of the pronunciation of Zanger in point 1. This is because differences in language often make it difficult to pronounce.

(6) *Sangil* is the name for Sangihe used in Southern Mindanao due to language differences in the Philippines. In the standardization of ethnic names, Sangihe is generally referred to as Sangil or Sangir.

2. Talaud

If traced, the terminology Talaud is rooted in the word *Talroda*, which is an acronym of the words *tau* and *laude*. *Tau* and *laude* in the Sangihe language mean people of the sea. Literally, Talaud means people of the sea, which is also topographically true as the island is surrounded by the sea. Over time, the word Talroda was pronounced as Talaud by newcomers who began interacting with the local population. The change from Talroda to Talaud occurred because outsiders were unfamiliar with the letter Lr and often had difficulty pronouncing the word Talroda as Talaud. *Paradise* is an exonym given by the Portuguese. The Portuguese named it *paradise* because when they arrived on the island, they found the landscape of the archipelago to be very beautiful. Over time, the influence of the

Portuguese grew stronger and had an impact on the local community. In its development, the local community often had difficulty pronouncing the word *Paradise*, which was often used by the Portuguese. They pronounced Paradise as *porodisa* due to the dialect of the local language. After the Portuguese left, this group of outsiders who used Malay and Indonesian to identify the community on the island continued to use the name *Talaud* until today.

3. Siau

To understand the origins of Siau Island, there are several versions of folklore that have been passed down orally among the people of this island. To classify these folklore stories, researchers have described the sequence of stories as follows:

(1) A small number of people say that this island is related to the nine springs found in Luwuadaha. In the Sangihe language, the number nine is *Sio.* It is thought that because this word was passed down by word of mouth, over time people began to call it Siau. However, the first version is considered less convincing.

(2) Most people on the island of Siau believe that the word Siau originated from the abundance of tubers that grow on almost every island, and it is said that these plants are called *Siawu.*

People from outside the area call them Siau because of dialectal factors, making it easier to pronounce. This name is better known because, in general, ancestors in the past named places after plants.

This folk tale version already existed orally before the kingdom of Siau was established separately. The story of the naming has existed much longer than other stories. Since King Gumansalangi came to power, this tuber plant is said to have grown in abundance on this island, which is why the name of the tuber was used as the name of the island.

(3) There is also a story that developed that when a group of people on this island sailed to the Sultanate of Ternate, remembering that these sailors were going to Ternate for the first time, and upon arriving in Ternate, they were greeted by the Sultan of Ternate, who asked them, "Where are you from?"

The story of the voyage to the Sultanate of Ternate took place in the 16th century. This story developed during the VOC era, so it is not very strong.

(4) In addition to this story, there is another story about the origin of the island's name, which may have been taken from the story of a ship sailing from Ternate to Ambon. However, due to strong southerly winds, the ship was unable to stay on course to Ambon and was carried away by a strong current. They experienced this situation for more than a week until the ship's captain saw a land covered with swaying coconut trees. He instructed the ship to continue approaching the land, and the island appeared to be quite large. It was said that the island was already inhabited. The captain joyfully exclaimed, *"Oh Sio,"* while patting his chest and saying "oh Sio," which means "oh, pity." They arrived on land with new hope for survival. Hearing the captain's words, the

crew whispered, "Oh, that's Sio Island," and that is how the word Siau became known.

Based on this story, this version is also considered weak and not empirical. This is because the people of Ternate generally express pity in the same way as the Malay people of Manado, *saying "oh kasihan" (oh pity)* and not *"oh Sio"*. The expression *"oh Sio"* is generally used by the people of Ambon and not Ternate. Furthermore, this story is considered weak because when the sea adventurers arrived on this island, it was already inhabited, and the people on the island were accustomed to moving between the surrounding islands, so they would automatically identify the name of the place, and the island already had a name.

(5) From another story, it is said that the word Siau comes from the status or blood ties of the inhabitants of this island and the tribes in Minahasa. There is a small possibility that the Siau people are the ninth child or "sio" in the order of siblings who became tribes in Minahasa.

This story is also not empirical and is even very weak. The first reason is that, based on the story, it is said that before the blood ties with the tribes in Minahasa, the island was already inhabited, meaning that this island was already inhabited by many people and this island already had a name when they identified the name of the island. In this version of the story, it is unclear what the journey of the ninth child was like, the year, and even the story of his marriage is missing. Furthermore, the inhabitants of Siau Island are different from the tribes in Minahasa in terms of physical appearance, language, customs, culture, and even habits. Empirically, the people of Siau Island speak the Sangihe language with the Siau dialect and have dark brown skin, except for those of Chinese descent who have white skin. Researchers have identified the name Sio associated with the story as an exonym.

(6) According to H B Elias in his written notes about this island, from an account of the Spanish in the 16th century when local residents anchored at the beach near Paseng, which was the name of the capital of the kingdom at that time. The arrival of this foreign ship aroused the curiosity of the local residents, so they came to the beach and lined up nine people. The Spanish ship's captain disembarked from the ship in a small boat because at that time there was no port like there is today. When he disembarked from his small boat, the captain, accompanied by his crew, approached the nine people and asked, "Can any of you tell me the name of this island?" He asked this while pointing to the nine people one by one. Feeling that they were being counted, the nine people replied, *"Sio."* The captain nodded and said to his crew, "This is Siouw Island." In the story, H B Elias added that after the arrival of the Spanish sailors, European sailors' journals began to record the name of the island as Siouw. Then the name was changed by the Dutch according to their pronunciation to *Siauw.* Over time, this name was shortened to Siau.

The story told by H B Elias is also not empirical, because this opinion

developed in the 16th century, when the kingdom of Siau was already established independently, along with the kingdoms of Tagulandang, Manganitu, and others. Before the 15th century, the island already had a name. Researchers identify this sixth version as an exonym. The Spanish sailors only adopted the name *Siau* as *Siouw* from the nine indigenous people, which was then adopted again by the Dutch as Siauw. Thus, the exonym in Spanish *is Siouw* and in Dutch is *Siauw*.

4. Tagulandang

The etymology of Tagulandang comes from the Sangihe language, a combination of two words, namely *Taghuwalra nawalrandang*. The name is based on the history or story of Gumansalangi and his entourage when they sailed from Old Manado to the Sangihe Islands because the boat they were riding on ran aground. *Taghu* means the bottom of a boat and *nawalrandang* means to run aground. Therefore, *tagulandang* means "boat keel across." The name Taghulrandang was used by the Tagulandang community until 1980. The spelling changed from Tagulrandang to Tagulandang in the Sangihe language because Indonesian does not have the letters lr, which are found in Sangihe. It was standardized as Tagulandang in Indonesian writing.

5. Biaro

Etymologically, the word *biaro* is derived from the Sangihe language *niaho* or *mengaho*, which means to take back. The name *biaro* is based on the story of the Sangihe ethnic war, specifically the Siau kingdom, where the brave warriors expelled and crushed the pirates who had occupied the island of Biaro at that time. After the brave Sangihe warriors (*bahaniang)* succeeded in expelling the pirates from Mindanao on Biaro Island, they immortalized the story on the island with the name Biaro, which is derived from the word *niaho, mengaho*, meaning to seize or be seized back. In addition to the name Biaro, this island also has the name Sasahara, which means *kolro-kolro* in the Sangihe language, meaning bald. This name or nickname is based on the fact that this island was supposedly a place of exile for people who violated customs, characterized by having their heads shaved.

6. Mount Awu

The Sangihe ethnic group has strong customs and beliefs about the creator that are still adhered to today. The word *Awu* itself is not the name of the mountain, but rather a sacred reference to God Almighty that is still quite avoided. They believe that Mount Awu will erupt if someone does something wrong. The word *"awu"* in the Sangihe language means hot dust. The original name of Mount *Awu* is *Manakanusa*, which is believed to be a legendary sky prophet who is still remembered to this day.

7. Karangetang

Etymologically, the word *karangetang* is derived from the Sangihe words *karange, marange, karangetange*, which mean "the highest." Mount Karangetang has a sacred name in the old Sangihe language, *Simeno-Meno makisemba*, which means "to be glorified and worshipped." The Sangihe tribe is said to worship God at the foot of Mount Karangetang. The local community believes that Mount Karangetang has power and magic if the community asks God for blessings, which is referred to in the Sangihe language as Aditinggi, meaning the most high. The area around the mountain is considered sacred because of the community's relationship with God and the surrounding nature. That is why the community is very careful in their interactions with one another. If a fatal mistake is made, Mount Karangetang can erupt as a warning to the local community to correct their mistakes.

In addition to its endonym in the Sangihe language, Mount Karangetang also has an exonym, namely Mount *Yohanes Tamunggagholo*. The name Yohanes is a baptismal name given by Pastor Paul Kelling, a Dutch national who lived from December 10, 1855 to July 22, 1924. The name Yohanes refers to the nature of the mountain, which is still active and has a masculine character.

8. Mount Tamata

Etymologically, the word *tamata* comes from the Sangihe language. In the Sangihe language, the word *tamata* means raw. Mount Tamata was named by the Sangihe ancestors on the island of Siau because the mountain is no longer active. The word *tamata* refers to the nature of the mountain, which is inactive and does not emit lava. Based on its historical background, the mountain was named *Tamata* because it is no longer active, unlike Mount Karangetang, which is still active. In addition to its Sangihe name, the mountain also has an exonym or name given by Europeans, namely Yohana, which refers to the character of the mountain because it is inactive and considered feminine by Europeans.

9. Mount Ruang

Etymologically, the word *ruang* comes from the Sangihe language, namely *daruwa* or *rarua*, which means two. According to Sangihe legend on the island of Ruang, it is said that the island of Ruang was once connected to the island of Tagulandang. A natural phenomenon in the form of the eruption of Mount Ruang at that time caused the shifting or separation of Tagulandang Island, resulting in the island being split in two. Therefore, the mountain was named *Ruang* or *Duwang*, which is derived from the word *daruwa*, meaning "two." The name *daruwa* or *rarua* has been standardized to *Ruang* until now. Mount Ruang has exonyms, namely *Duang* or *Duwang* and *Aditinggi.*

DISCUSSION

Based on the results of the research described above, the researcher then discusses the results of this study. Names are something that humans find very interesting to study. However, to make names easier to remember, people usually give them exonyms. Even though the island and mountain already have official endonyms. This section discusses the issue of external names and official names (exonyms and endonyms) in terms of toponymy. There are three results in this study, namely the etymology of naming, exonyms, and endonyms in the Sangihe Talaud region. Regarding endonyms on islands and mountains in the Sangihe Talaud region, the community uses more varied names as their names. Similarly, exonyms are given by foreign tribes outside Sangihe. Some exonyms and endonyms are related in terms of their usage due to history, folklore, and legends.

1. **Sangihe**

Based on the results of the research, the name Sangihe comes from the words *Sangi* and *he*. The word *Sangi* means to cry, and *he* is an expression of sobbing when people cry. This name originated from the story of King Gumansalangi when he was sailing from the kingdom of Manado to Mandolokang Island. The boat used by King Gumansalangi and his entourage was stranded on the island, and it was from this story that the archipelago was named the Sangihe Islands. Before the name Sangihe became attached to the large island of Sangihe, the local community called it *Tampungang lawo,* which means large gathering. The standardization *of Sangihe* as a name refers to several things based on analysis data and characteristics as well as history, namely (a) *Sangihe* refers to the name of an ethnic group or tribe consisting of kingdoms, (b) *Sangihe* as the name of the Sangihe Talaud Islands Regency, which includes the islands of Sangihe Besar, Talaud, Siau, Tagulandang, Biaro, Makalehi, and surrounding islands. Currently, it has been divided into three regencies, namely the Sangihe Islands Regency, the Talaud Islands Regency, and the SITARO Islands Regency. (c) *Sangihe* as the name of a regional language consisting of various dialects and their derivatives, such as the Talaud language, the Bantik language, the Sangil language, and the Ratahan-Pasan language. (d) *Sangihe* as the name of the GMIST (Gereja Masehi Injili Sangihe Talaud) church synod spread across the Sangihe Islands, which are inhabited by the Sangihe ethnic group. In its development, research findings reveal that there are several variations of the exonym Sangihe, namely Zanger, *Sanger, Sangir, Sanguin, Sangi, and Sangil.*

Based on etymology, on the large island of Sangihe, there are two endonyms, namely *Tampungan lawo* and *Sangihe*, names given by King Gumansalangi. In addition, there are *several* exonyms for the large island of Sangihe*, namely Zanger, Sangir, Sanger, Sangi, Sangil, and Sanguin*. It is said that when the Dutch and a European missionary named D. Brilman came to Tampungan lawo, they found that the Sangihe tribe loved to sing at parties, regional celebrations, or evenings of entertainment when a family member had passed away, as depicted in *Metunjuke* or the *Masamper, Ampat Wayer, and pato-pato* dances. This story led to the Dutch term

Zanger being adopted by the Malay-speaking or Indonesian population. Furthermore, the variations in the names Sanger and Sangir are two names that have been adopted by people who speak other regional languages, such as Minahasa, Bolaang Mongodow, Gorontalo, or Malay-speaking ethnic groups, such as the Ternate Malay and so on. Meanwhile, in the Philippines, the commonly known name is *Sangir or Sangil.* These changes or variations are due to their language and dialect.

2. Talaud

The origin of the name *Talaud* comes from the Sangihe language, namely *tau* and *laude*. The word *tau* means person and *laude* means ocean. Literally, Talaud means sea people. Based on historical background, this name was given because the Sangihe Talaud people were known as a maritime tribe who loved to sail or fish in the sea. This name was given by the local community before the arrival of Europeans in the Sangihe Talaud region. However, in their interactions with other communities on the island of Talaud, they pronounce it as *talroda*, while other dialects pronounce it *as taloda.* There are two variants of the exonym for this name, namely *porodisa*, which is the name given by the Portuguese. It was named *Porodisa* because of the historical and topographical background of this island. When the Portuguese came to Talaud Island, they were amazed by its beauty. The exonym *porodisa* is derived from the word *paradise*, meaning a beauty like heaven. In its development since being given the exonym by the Portuguese, the community has used it in more varied ways.

The endonyms of Talaud Island are *talroda* and *taloda*, while its exonyms are *talaud*, *paradise, and porodisa.* The name Talaud was given by outsiders who often had difficulty pronouncing the word *talroda* because the Indonesian language does not have the letter lr. In its standardization, the name *talroda* became *talaud*.

3. Siau

After researchers analyzed and classified various variations of folk tales in their research results, there were six versions of folk tales adapted from the collection of folk tales of the SITARO Islands Regency about the origins of Siau, written by Gideon Maru, M.Hum. Of the six versions, only the version about Siau originated from a type of *Siawu* tuber, which is empirical. The toponym *Siau* is derived from the Sangihe language. *Siawu* is the oldest story compared to the other five versions. During the reign of King Gumansalangi, it is said that when people from other islands visited the island, they found many of these tubers growing almost everywhere on the island. When they identified the name of the island, they referred to the name of the plant, and over time, the name of the plant became the name of the island. This custom had been practiced for hundreds of years before the kingdom of Siau became an independent kingdom founded by King Lokon Banua II in 1510. At that time, there were two names for the island, namely *Siawu,* which was the name of the tuber, and *Karangetang,* which was the Sangihe Sasahara

language (sea language). The word *Karangetang* was used by the Sangihe ethnic group when they traveled from the sea to the island. European influences such as the Portuguese, Spanish, and Dutch wrote the name of the island according to the pronunciation of their dialects. The Spanish recorded the name of the island as Siouw, while the Dutch recorded it as *Siauw*. Tom Pires, in *"The Suma Oriental of Tom Pires and the Book of Fransidco* Rodriques" by Armedo Cortesao, referred to this island as *Chiaoa*, while Nicholas Desliens in 1541 called it *Siao* and in 1652 Huich Allardt called it *Siaw*. Furthermore, in an article written by Sangihe writer Iverdikson Tinungki, quoting the 1500 Shung Feng Hsin Sung sailing guidebook, the island of Siau is written *as Shao* and recorded as part of the northern route from China via Zamboanga to eastern Mindanao and then south to the *Shao* mountains, the name for Siau.

After the kingdom of Siau joined Indonesia, residents from other tribes such as Minahasa, Bolaang Mongondow, Java, Maluku, and others referred to the island *as Siauw*, which was adopted from the Dutch name. In the standardization of names, it is listed as one of the islands in Indonesia with the standard name *Siau*, which is the name used by Indonesian Malay-speaking residents due to dialect factors.

Researchers found two endonyms (names given by local residents), namely *Siauwu and Karangetang.* Both names are still used today. In addition, there are various exonyms (names given by outsiders), namely *Sio, Siouw, Siauw, Chiaoa, Shao, and Siaw.*

4. Tagulandang

Etymologically, the word *tagulandang* is derived from a combination of two words, namely *taghu* and *nawalrandang*. In the Sangihe language, *taghu* means boat keel and *nawalrandang* means stranded. So *tagulandang* means stranded boat keel. The toponym is based on the story of the journey of King Gumansalangi and his entourage when they sailed from Old Manado to the island and their boat became stranded. The toponym *taghulrandang* was used by the Sangihe tribe in general until 1980. The spelling changed in the Sangihe community from *tagulrandang* to *tagulandang* because Indonesian does not have the letters lr like the Sangihe language, and the toponym was standardized as *Tagulandang* in Indonesian writing. This change occurred because *Tagulrandang* was difficult to pronounce for people outside the Sangihe tribe, such as the Minahasa, Bolaang Mongondow, Gorontalo, Ternate, Javanese, Makassar, and others.

In 1580, a European cartographer listed this island under the name *Pagincar*, which also had a kingdom named Tagulandang, founded by Queen Lohoranung in 1570. In 1590, 10 years later, Eskader Bertholamev Laso called it *Pancare*. During the reign of King Gumansalangi, when sailing from one island to another, this island was a stopover for King Gumansalngi and his entourage. In Sasahara (the Sangihe tribe's maritime code language), it was given the name *Mandolrokang.* In the

Sangihe language, *mandolrokang* means stopover. The word *mandolrokang* evolved into *mandolokang.* This change in pronunciation was mainly because the Indonesian language does not recognize the letter lr. The toponym *Mandolokang* is widely used because the Sangihe ethnic group has interacted with other ethnic groups, so the words *mandolokang* and *tagulandang* are better known to newcomers.

Based on this study, it can be seen that this island has a variety of toponyms, both those given by local residents and those from outside Sangihe. It has been identified that this island has two endonyms and four exonyms. The endonyms are *Mandlrokang* and *Tagulrandang*, while the exonyms are *Mandolokang, Tagulandang, Pagincar, and Pancare.*

5. Biaro

Etymologically, the word *biaro* is derived from the words *aho, niaho,* or *mengaho* in the Sangihe language, which means to take back. The toponym is based on the story of the Sangihe tribe's war against the tribes of Siau and Tamako, in which the brave warriors expelled and crushed the pirates who had occupied the island at that time. After plundering the tribes in Minahasa and Bolmong, Gorontalo, and even Central Sulawesi, the pirates brought their loot and kidnapped slaves to this island, which at that time did not yet have a name. The kingdoms of Siau and Tagulandang felt uncomfortable with this situation, so the *bahaniang* (knights) of Sangihe organized their troops using kora-kora ships to chase the pirates. They fought and crushed them, successfully expelling the pirates from Mindanao. They immortalized this story on the island with the name *biaro,* which is derived from the word *niaho, mengaho*, meaning to seize or seize back.

During the reign of King Gumansalngi, this island was called *kolro-kolro,* which is the Sasahara language. Over time, the toponym *kolro-kloro* became *Kolo-kolo*. This change in pronunciation was because speakers could not pronounce the letters lr together. However, this island is generally known by the toponym *biaro*, which is derived from the word *niaho*.

Based on the results of this study, there are two endonyms for this island, namely *kolro-kolro* and *niaho*. Furthermore, there are two exonyms for this island, namely *kolo- kolo* and *biaro*. Meanwhile, the name *kolro-kolro* is derived from the story of the local community who were shaved and exiled if they violated local customs in the past. The name *kolro-kolro* is generally used by local residents who speak the Sangihe Sasahara language.

After discussing the toponymy of the islands in the Sangihe Talaud region, the researcher then discusses the toponymy of mountains in the Sangihe Talaud region.

6. Mount Awu

Etymologically, the word *awu* comes from the Sangihe language, which means a place of fire or a hot place, referring to volcanic activity. The toponym *Awu* is related to volcanic activity and the legends of the inhabitants of this island. In

Sangihe folklore, there is a story about two cannibals and giants named Ansuang and Bakeng who had a daughter named Watairo. They lived on top of the mountain, while ordinary humans named Panggelawan and his family lived on the coast of the island. The giants tortured and captured ordinary humans, who were often killed and eaten by the giants. Their belief in God led them to pray to the creator hundreds of years ago, causing the mountain to erupt violently. The local people believed that God heard their prayers, oppressed as they were by the evil nature of the cannibalistic giants, and that the eruption of the mountain caused the giants to become extinct, so that the island was no longer visible due to the dust that covered it. Initially, the local community called this mountain *Manakanusa.* The early inhabitants of Sangihe believed that *Manakanusa* was an angry sky god who caused the eruption, according to folklore. The toponym *Manakanusa* was considered sacred, so the name was rarely known and even considered taboo, known only to a small number of people.

Over time, the local community became accustomed to the name *Awu*, and so the volcano was named Mount Awu. As time went on, people outside the Sangihe tribe tended to adopt the name *Awu* rather than *Manakanusa*. Therefore, the name Mount Awu became more widely known by the general public. A local Sangihe belief is that Mount Awu could erupt at any time if the community committed social violations, such as the story of the giant. *Manakanusa* in the Sangihe language consists of two words, namely *manaka* and *nusa*. *Manaka* means to cover and *nusa* means island. Literally, it means to cover the island. In its use, the name *Awu* is more widely known, thus becoming the toponym Mount *Awu.*

Based on the analysis and discussion, it was found that this mountain has three endonyms: *manakanusa*, *awu*, and *aditinggi*. This mountain does not have an exonym. Both the local community and visitors use the endonym *Awu* when referring to it.

7. Mount Karangetang

Etymologically, the word *karangetang* comes from the Sangihe language, meaning highest. Mount Karangetang has a sacred name, *simeno-meno makisembah*, which means to be revered and worshipped. According to Sangihe tribal beliefs, they worship God at the foot of this mountain. The local community believes that the mountain has power and magic if the community asks for blessings from God, referred to in the Sangihe language as Aditinggi, which means "the most high." The local community calls this mountain *Aditinggi*, and the area around the mountain is considered sacred because of the community's relationship with God and the surrounding nature. That is why the community is very careful in their actions. If a fatal mistake is made, the mountain can erupt as a warning to local residents to correct their mistakes. This mountain is widely known as Awu Karangetang. The name *Karangetang* was given to the mountain not only because of its high topography but also because it refers to the nature of God, who is supreme, almighty, and full of love for humanity. Over time, Mount Karangetang also

acquired an exonym, *Yohanes Tamunggagholo.* This name is the baptismal name given by Pastor Paul Kelling, a Dutch national who lived from December 10, 1855, to July 22, 1924. The name refers to the mountain, which is still active and has masculine characteristics. The baptismal name was taken from the biblical figure John the Baptist. Furthermore, people outside the area call it *Mount Siau.* The name Siau is generally only used by tribes in Indonesia who speak Indonesian Malay.

Researchers have found that the endonyms for this mountain are *Karangetang, Simeno-Meno Makisemba*, *Aditinggi*, and the exonyms are *Yohanes Tamunggagholo* and *Api Siau.*

8. Mount Tamata

Etymologically, the word *tamata* comes from the Sangihe language, meaning raw. This mountain was named *tamata* because it is no longer active. According to folklore, this mountain was one of the places where people took refuge when Mount Karangetang erupted. It is said that many residents took shelter behind the slopes of this mountain. The word *tamata* refers to the inactive nature of the mountain and its lack of volcanic activity. This mountain was also christened *Yohana* by Pastor Paul Kelling along with Mount Karangetang on December 10, 1855-July 22, 1924. The name Yohana refers to the character of this mountain because it is inactive and has a feminine nature that does not erupt, making it friendly to the people on Siau Island.

9. Mount Ruang

Etymologically, the word *ruang* comes from the old Sangihe language, namely *daruwa* or *rarua*, which means two. According to folklore, this island was once connected to Tagulandang Island. A natural phenomenon that occurred at that time caused the island to shift until it separated from Tagulandang Island. Therefore, the mountain was named *ruang* or *duwang*, which is derived from the word *daruwa*, meaning two. Over time, the word *ruang* came to be pronounced by outsiders as *duang* or *ruwang.* The name *daruwa* has been standardized as *ruang* to this day. This mountain is one of the active volcanoes. Hundreds of years ago, it was called *Aditinggi* by the local community.

In this discussion, it can be concluded that the word ruang originates from the word *daruwa*. In the Sangihe language, *daruwa* refers to the story of a natural phenomenon that caused this island to split into two parts. This island has two endonyms, namely *ruang* and *aditinggi.* The exonyms for this mountain are *duang* and *ruwang.*

CONCLUSION

Based on the results of the research and discussion in the previous chapter, the description of the results of the toponymy study of islands and mountains in the Sangihe Talaud region can be concluded as follows:

(1) Sangihe toponyms are etymologically rooted in Sangihe folklore, legends, history, and linguistic elements that form the names of islands and mountains. Sangihe is the toponym of the Sangihe Islands Regency. Furthermore, Sangihe is also the name of the Sangihe regional language, the name of a tribe or ethnic group, and the name of the GMIST synod (Gereja Masihe Injili di Sangihe Talaud or Sangihe Talaud Evangelical Church). In addition, there are names in foreign languages.

(2) Several endonyms and exonyms have been identified. The endonyms for Sangihe Island are *Tampungan Lawo* and *Sangihe*. The exonyms for this island are *zanger, sanger, sangir, sangi, and sangil*. The endonyms of Talaud Island are *talroda and taloda*, while its exonyms are *talaud paradise and porodisa*. Siau Island has several endonyms, namely *Siauwu and karangetang*, and several exonyms, such as *Siau, Sio, Siouw, Siauw, Chiaoa, Shao, and Siaw*. The island of Tagulandang has been identified as having two endonyms and four exonyms. The endonyms are *mandlrokang* and *tagulrandang*, while the exonyms are *mandolokang, tagulandang, pagincar, and pancare.* The island of Biaro has two endonyms, *kolro-kolro* and *niaho.* Furthermore, this island has two exonyms, *Kolo-kolo* and *Biaro.*

RECOMMENDATIONS

This study still has linguistic elements that have not been examined. This is because the study only focuses on toponymy, the etymology of endonyms and exonyms. Therefore, this study should be continued specifically on the forms and loanwords that have entered the Sangihe Talaud language in the concept of regionalism. The researcher suggests the following:

(1) This research can be studied more deeply in terms of linguistic elements such as phonology, morphology, syntax, semantics, and morphosyntax.

(2) This research is not yet complete because there are still many inhabited and uninhabited islands in the Sangihe Talaud region that have not been studied and require further research.

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