

## A Contrastive Analysis Of Suffixes Between English and Batak Simalungun Language

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### ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan jenis akhiran bahasa Inggris dan Simalungun yang paling umum ditemukan dalam teks naratif dan menemukan persamaan dan perbedaannya. Penulis menggunakan penelitian deskriptif kualitatif untuk mendapatkan data yang valid. Setelah menelusuri data, penulis menemukan beberapa temuan berdasarkan analisis jenis sufiks bahasa Inggris dan simalungun. Akhiran bahasa Inggris memiliki empat jenis; sufiks nominal, verbal, adjektiva, dan adverbial. Ada seratus tiga sufiks yang dikategorikan sebagai sufiks dalam bahasa simalungun. Sebaliknya, ada seratus tujuh puluh empat akhiran yang dikategorikan sebagai akhiran dalam bahasa Inggris. Penulis menemukan perbedaan dan persamaan antara keduanya; itu tergantung pada ras mereka. Dalam sufiks bahasa Inggris dan bahasa Simalungun sufiks memiliki sufiks adverbial. Jenis akhiran yang sama dalam bahasa Inggris dan Simalungun adalah yang keduanya memiliki akhiran yang membentuk kata benda, kata kerja, dan kata sifat.

**Kata Kunci:** Analisis Kontrastif, Sufiks, Bahasa Simalungun, Bahasa Inggris, Moprhologi

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### ABSTRACT

*This study aims to describe the most common types of English and Simalungun suffixes found in narrative texts and find similarities and differences. The author uses descriptive qualitative research to obtain valid data. After investigating the data, the writer found several findings based on the analysis of the types of English suffixes and simalungun n. English suffixes have four types; nominal, verbal, adjective and adverbial suffixes. There are one hundred and three suffixes that are categorized as suffixes in simalungun language. In contrast, there are one hundred and seventy-four endings which are categorized as endings in English. The writer finds differences and similarities between the two; it depends on their breed. In English suffixes and Simalungun languages suffixes have adverbial suffixes. The same type of suffixes in English and Simalungun are that both have suffixes that form nouns, verbs and adjectives.*

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**Keyword:** Contrastive Analysis, Suffixes, Simalungun language, English language, Morphology

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## 1. INTRODUCTION

Language is very important as a means of communication. We, as humans, need it as a medium of communication to express our emotions, ideas, feelings, and thoughts to others. We as members of society or social groups use language to convey needs, desires, and everything that we want to express to society. Ridwan (in Herman et al., 2022) says that linguistics is the science of language, or a field of study whose subject is language. In studying a language, we need knowledge about it. It's called Linguistics. linguistics is the science of language, or a field of study whose subject is language. One aspect of linguistics is related to contrastive analysis. Ridwan (in Kosasih et al., 2022) states that Contrastive Analysis is a linguistic analysis method that describes, proves, and describes differences or similarities in linguistic aspects of two or more languages being compared (Contrastive Analysis is a linguistic analysis method that tries to describe, prove, and analyze the differences and similarities in the audio-lingual aspects of the two or more languages being compared) (N. Simanjuntak et al., 2022).

Contrastive analysis is the study and comparison of two languages, learners' target language and learners' native language. Contrastive analysis is the study of a pair of languages with a view to identifying their structural differences and similarities. Serious studies into contrastive analysis began with Robert Lado's 1957 book, "Linguistics Across Culture." Its central tenets and other observations on second language acquisition became increasingly influential in Contrastive analysis (CA) language acquisition became increasingly influential in the 1960s and 70s. It built upon ideas set out in linguistic relativity, also known as the Sapir-Whorf Hypothesis, which believed that language structures affect cognitive thinking. According to Hartmann and Stark (in Marbun et al., 2021) state, "Comparative and contrastive have similarity that is they compare two or more languages." The methodology of contrastive analysis is something like how we get the similarities and differences of two languages. Contrastive analysis usually compares and finds the differences and similarities between both languages that compared (Nosa et al., 2021).

Hartman and Stork (in Tampubolon & Panggabean, 2020) states that comparative and contrastive have similarity that is they compare two or more languages. It means that comparative and contrastive linguistics are the branches of linguistics that compare two or more language.

English and Batak Simalungun Language absolutely come from different language families. And also, I come from Batak Simalungun family. Simalungun language as a regional language as well as the mother tongue for speakers of the Simalungun ethnic group is the most dominant language used by people living in Simalungun Regency (Rajagukguk, 2019). In addition to the Simalungun language, Indonesian, Karo, Javanese, and Toba languages are also spoken in this place. In its position as a regional language, the Simalungun language not only functions as a symbol of regional pride, a symbol of regional identity and a means of communication within the family and society, but also functions as a supporter of the national language, as an introduction to language in schools, in rural areas, at the initial level as well as as a medium of communication. a tool for developing and supporting regional culture. It is very possible Simalungun language has a Suffix (M. B. Simanjuntak et al., 2021).

### **Morphology**

Katamba (in Sianipar, Herman, & Purba, 2022) says that morphology is the study of the internal structure of words. Some other linguists such as Tarigan (1985:4) say that morphology is a part of linguistics that talks about the ins and outs of words and the influence of changes. word forms against groups and word meanings. Meanwhile, Nida (in Pasaribu, Tampubolon, Sidauruk, & Napitupulu, 2022) says morphology is the study of morphemes and their order in forming words. In addition, Samsuri (1975) says that morphology is a way of forming words by connecting one morpheme with another.

### **Morphemes and Word**

Morphology emphasizes in morphemes. So, morphemes cannot be ignored. Some definitions of morphemes can be seen below: Katamba (1993:20) says that the term morpheme is used to refer to the smallest and indivisible unit of semantic content or grammatical function of which the word is composed (Simaremare et al., 2021). Morpheme is a linguistic one that has no phonetic semi – semantic equivalent to any other form is a simple form or morpheme. In addition, Hockett (in Tampubolon, 2020) says that morpheme is the smallest element that has individual meaning in the utterance of a language. So, from the above quote it can be concluded that morpheme is a minimal independent grammatical unit, and the main focus of morphology. For example: Dogs The word 'cats' consists of two morphemes. They are: -s (a plural marker on nouns)

### **Morphological Process of English and Batak Simalungun Language**

#### **Suffixes in English**

According to Jackson (2002: 12) are 'Suffixes are numerous and usually change the word class of the item they are added to'. Suffixes are affixes that are attached to the end of a word from a free morpheme which usually changes the word class of the attached morpheme. The part of the word that is added at the end of the base word (ie, dark+ness)', namely the part of the word that is added at the end of the base word (eg, dark+ness). (The American Heritage Dictionary of the English Language).

According to Aronoff (1988:242), 'Suffix is an affix that is attached to the end of its base'. The point of this opinion is that the suffix is an affix attached at the end of the root word. An affix attached to the end of a root word, root or stem that changes the meaning or grammatical function of a word', namely an affix attached to the end of a root word, root or stem that can change the grammatical meaning or function of a word (Simanihuruk & Mulyadi, 2020).

According to the Cambridge Dictionary, a suffix is a letter or group of letters used to end a certain word, which creates a new meaning. A suffix is a letter or a group of letters attached to the end of a word to form a new word or to change the grammatical function (or part of speech) of the word. It has been mentioned that suffixes are attached to the end of the base form. There are some suffixes of English :

#### **Suffix -en**

Example

1. white (Adj) + -en Æ whiten (v)
2. wake(v) + -en Æ waken (v)
3. gold (Adj) + -en Æ golden (v)
4. weak (adj) + -en Æ weaken (v)
5. height (n) + -en Æ heighten (v)

#### **Suffix -ize**

1. sterile (adj) + -ize Æ sterilize (v)
2. modern (adj) + -ize Æ modernize (v)
3. apology (n) + -ize Æ apologize (v)
4. author (n) + -ize Æ authorize (v)
5. character (n) + -ize Æ characterize (v)

#### **Suffix -ness**

Example:

1. strange (adj) + -ness Æ strangeness (n)
2. lonely (adj) + -ness Æ loneliness (n)
3. dry (adj) + -ness Æ dryness (n)
4. silly (adj) + -ness Æ silliness (n)
5. good (adj) + -ness Æ goodness (n)

#### **Suffix -tion**

Example:

1. solve (v) + -tion Æ solution (n)
2. reduce (v) + -tion Æ reduction (n)
3. destroy (v) + -tion Æ destruction (n)
4. pronounce (v) + -tion Æ pronunciation (n)
5. describe (v) + -tion Æ description (n)

#### **Suffix -ment**

Example:

1. agree (v) + -ment Æ agreement (n)

2. engage (v) + -ment Æ engagement (n)
3. develop(v) + -ment Æ development (n)
4. govern (v) + -ment Æ government (n)
5. arrange (v) + -ment Æ arrangement (n)

**Suffix -ance**

Example:

1. perform (v) + -ance Æ performance (n)
2. appear (v) + -ance Æ appearance (n)
3. annoy (v) + -ance Æ annoyance (n)

**Suffix -ly**

Example:

1. complete (v) + -ly Æ completely (adv)
2. brave (adj) + -ly Æ bravely (adv)
3. quick (adj) + -ly Æ quickly (adv)
4. friend (n) + -ly Æ friendly (adj)
5. slow (adj) + -ly Æ slowly (adv)

**Suffix -able**

Example:

1. change (v) + -able Æ changeable (adj)
2. marriage (n) + -able Æ marriageable (adj)
3. accept (v) + -able Æ acceptable (adj)
4. suit + -able Æ suitable(adj)
5. bear + -able Æ bearable (adj)
6. enjoy (v) + -able Æ enjoyable (adj)

**Suffix -al**

Example :

1. refuse (v) + -al Æ refusal (n)
2. person (n) + -al Æ personal (adj)
3. optic (adj) + -al Æ optical (adj)
4. option (n) + -al Æ optional (adj)

**Suffix -age**

Example :

1. store (v) + -age Æ storage (n)
2. marry (v) + -age Æ marriage (n)
3. carry (v) + -age Æ carriage (n)

**Suffix -ist**

Example :

1. human (n) + -ist Æ humanist (adj)
2. imperial (adj) + -ist Æ imperialist (adj)

**Suffix -ate**

Example :

3. motive (n) + -ate Æ motivate (v)
4. captive + -ate Æ captivate (v)
5. origin (n) + -ate Æ originate (v)
6. consider (v) + -ate Æ considerate (v)

**Suffix -ism**

Example ;

1. active (adj) + -ism Æ activism (n)
2. human (n) + -ism Æ humanism (n)
3. ideal (adj) + -ism Æ idealism (n)
4. national (n) + -ism Æ nationalism (n)
5. journal (n) + -ism Æ journalism (n)

**Suffix -ity**

Example :

1. active (adj) + -ity Æ activity (n)
2. elastic (adj) + -ity Æ elasticity (n)
3. abnormal (adj) + -ity Æ abnormality (n)
4. Christian (n) + -ity Æ Christianity (n)
5. turgid (adj) + -ity Æ turgidity (n)

**Suffix -ic**

Example :

1. hero (n) + -ic Æ heroic (adj)
2. semite (n) + -ic Æ semitic (adj)
3. poet (n) + -ic Æ poetic (adj)
4. acid (n) + -ic Æ acidic (adj)
5. geology (n) + -ic Æ geologic (adj)

**Suffix -er**

Example :

1. manage (v) + -er Æ manager (n)
2. write (v) + -er Æ writer (n)
3. read (v) + -er Æ reader (n)
4. supply (v) + -er Æ supplier (n)

**Suffix -ify**

Example .:

1. simple (adj) + -ify Æ simplify (v)
2. note (n) + -ify Æ notify (v)
3. beauty (n) + -ify Æ beautify (v)
4. solid (adj) + -ify Æ solidify (v)
5. glory (n) + -ify Æ glorify (v)

### **Suffix -hood**

Example :

1. false (adj) + -hood Æ falsehood (n)
2. child (n) + -hood Æ childhood (n)
3. brother (n) + -hood Æ brotherhood (n)
4. neighbor (n) + -hood Æ neighborhood (n)
5. mother (n) + -hood Æ motherhood (n)

### **Suffixes in Batak Simalungun Language**

Damanik (1984:27) states that the affixation in Batak Simalungun Language can be divided into four: prefix, infix, suffix and confix.

### **Suffix -an**

Example :

- 1.oto 'stupid' (adj) + -an Æ otoan 'lebih bodoh' (adj)
2. tangko 'steal' (v) + -an Æ tangkoan 'which is stolen'
- 3.suan 'plant' (v) + -an Æ suanan 'plants' (v)
- 4.podom 'sleep' (v) + -an Æ podoman 'bed' (n)
- 5.pentar 'clever' (adj) + -an Æ pentaran 'cleverer' (adj) itu l

### **Suffix -on**

Example :

1. hutu 'louse' (n) + -on Æ hutuon 'lousy' (adj)
2. begu 'ghost' (n) + -on Æ beguon 'have ghost manage to get into'
3. suan 'plant' (v) + -on Æ suanon 'which is planted' (p.v)
4. inum 'drink' (v) + -on Æ inumon 'which is drunk' (p.v)
5. jomur 'dry in the sun' (v) + -on Æ jomuran 'which is dried in the sun'

### **Suffix -hon**

Example :

1. lima 'five' (nu) + -hon Æ limahon 'make s.t. become five' (v)
2. baju 'clothe' (n) + -hon Æ bajuhon 'wear clothe' (v)
3. pajog 'peg' + -hon Æ pajoghon 'peg'
4. tading 'leave' (v) + -hon Æ tadinghon 'leave' (v)
5. padar 'baked' ( + -hon Æ padarhon 'baked'

### **Suffix -i**

Example

- 1.hutu 'louse' (n) + -i Æ hutui 'throw the louse away' (v)
2. dua 'two' (nu) + -i Æ duai 'done by two people' (v)
3. ponggol 'cut off' (v) + -i Æ ponggoli 'cut s.t. off from' (v)
4. roh 'come' (v) + -i Æ rohi 'visit upon' (v)
5. hondor 'gate' (n) + -i Æ hondori 'fenced'

### **Suffix -tu**

Example :

1. poso 'young' (adj) + -tu Æ posotu 'too young' (adj)
2. podas 'fast' (adj) + -tu Æ podastu 'too fast' (adj)
3. gijang 'high' (adj) + -tu Æ gijangtu 'too high' (adj)

#### **Suffix -ni**

1. Hinohor + -ni : hinohorni
2. Niombah + -ni : niombahni
3. tulang + -ni : tulangni

From the descriptions above, it can be seen that the suffixes are attached to the base forms to form the other name of word class and even do not change the name of word class..

## **2. METHOD**

Qualitative is a research method that focuses on in-depth understanding of complex and contextual phenomena through descriptive, interpretive and reflective analysis of the data collected (Lumbanbatu, Jufrizal, & Wahyuni, 2018). The following are some theories that are relevant to qualitative research:

1. Grounded Theory: Grounded theory was developed by Glaser and Strauss in 1967. This approach focuses on developing new theories from the data collected. Researchers use inductive analysis to identify patterns and themes that emerge from the data step by step, with the aim of building a theory that is rooted in empirical data.
2. Phenomenology: Phenomenology is an approach that aims to understand the meaning of subjectivity and individual experience of a phenomenon. Researchers used in-depth interviews and participatory observation to gather data about the perspectives and experiences of the individuals involved. Deeper understanding of the subjective world of individual judgments through reflective analysis of the data collected
3. Ethnography: Ethnography is a research method used to study the culture and social life of a group of people. Researchers who conduct ethnographic research usually engage in direct interaction with research participants over a long period of time. They collect data through observation, interviews, document analysis to understand the cultural context, values, norms, and practices of the groups studied (Solovyev, Ivanov, & Solnyshkina, 2018).
4. Actor-Network Theory (ANT): ANT is a theoretical framework that analyzes social relations between human actors and non-humans in forming complex networks. This approach emphasizes that non-human elements, such as technology or physical objects, also play a role in shaping social interactions. ANT is a dynamic relationship and mutual influence between actors in a social network.
5. Feminism: The feminist approach in qualitative research emphasizes the importance of understanding gender roles and power analysis in understanding social phenomena. Feminist research seeks to raise and combat gender inequality and explore women's experiences and perspectives in different contexts.
6. Grounded Cognitions Theory: This theory extends the concept of grounded theory to the cognitive aspects of human experience. This approach is an understanding of how individuals perceive, understand, and give meaning to their own experiences.

7. Social-Actor Theory: This theory emphasizes the role of individuals as social actors who are active in shaping and being influenced by their social context. This approach focuses on the influence of social interactions, roles and power dynamics in shaping individual actions and experiences (Karam, 2018).

Each of these theories has a unique perspective and approach to qualitative research. The choice of the right theory depends on the research question, the purpose of the research, and the context (Ginting, Lubis, & Sinaga, 2021).

## RESULT AND DISCUSSION

### Story Of Simalungun

#### Ganjang Kateas

Nabasa ia dongma 4 marsanina: sikahanan namargoran Ganjang Kateas goran legan ni si Imbou Bolon, goran sondahan on aima DOLOG SIMBOLON. Nahei (Kateas) ni ganjang tumang akkulani jolpok usih songon akkulani Imbou Bolon (Mawas). Bagaspe laut singgan towodni do sanlakkah ia mardalan lang hadakdakanni begu, bokkik pe sogopdo bani ambuluni naheini.

Sipahi dua margoran Torapangiou mangianhon dolog na ganjang hinan aima Dolog Batu Takkas. Halani ganjangni hubabou tatapon songon batu. Niombahni Torapangiou aima Binowang (Gumowang), niombahni Binowang aima Banteinagnang. Niombahni Banteinagnang aima Urung Bunian (Homin). Anggo Torapangiou marianan ibagas Saringgou do hadoban ni, hinorhon ni parbinotohanni. Nasoboi tinjak tanoh pakon tappar hu langit (H. M. Sianipar, 2022).

Sipahi tolu margoran Lusak Gana, akkulani etek pondok anjaha palpalon (lang marjambulan). Hasomalanni patuppu kuskus ni laut itoruhni laut/patuppu bakkeini raja, namatei sadari, dokkei appa nalegan bahen pulunganni Orbuk/Minak Sibiangsa. Sialin-sialinan boi soluk bani aha naiharosuhkonni anjaha ia ma guru bolonni Parsialimunan pakon padaskon tongosan naso taridah.

Panorang bittang sareisei bartong bani langgom dunia (langit) borngin marsinalsal, sipata bittang songon rondang namakkamistak. Ganjang Kateas martenggar sihol namin manakkap pala sada namin dapot, nini uurni. Hape mugar tali naipudun ibagas tontonni gabe pugar use sihol aima sihol bani Tulangni na i Hasundutan. Palado tarsiom si Lusak Gana mangidah salibonni si Ganjang Kateas songon nabulissah. Ijamalang siholan domma isalei tulang bokas ni jappalmu i hasundutan, patar marobung ma ho ambia bani taon taonanku jalo bagianmu! (Ibagas uurni si Lusakgana).

Rimas tumangdo anggo si Lusakgana bani si Ganjang Kateas hinorhonni gati mistak Lusakgana hun laut panorang Ganjang Kateas manranjak laut. Gati homa mikitikit bani hubang i pandou natolngou hinorhonni holnoh irojat Ganjang Kateas.

Girah sogod panorang marhata seisei bikkatma Ganjang Kateas hun hapoltakan laho hu hasundutan laho manohu Tulang ni. Laut songon namalindak tanoh moyogoyog buttu buttu dugur dugur, bah sipata sotto mardalan anggo lopusma si Ganjang Kateas. Hujape Ganjang Kateas manlakkah sai i irikhon manuk Birik-birik do huppudi halani bani ambuluni gurungni do modom. Rossi sondahan on anggo lopus manuk- Birikbirik sanggah borngin natangihon bani tanoh nabogei do sora dojob-dojob usih panlakkahni Ganjang Kateas. Panorang lopus Birikbirik borngin ipatanghon do tinggalak panorang modom ase ulang borit

boltokon. Hasomalonni Ganjang Kateas do modom panorang hundul halani lang boi tibal, hundul tombomni i buttubuttu jappalni i habungan. Parnaulangonni langboi tibal atakpe surngap/sunggayap, anggo surngap tarpodom ma ia holi usih Sobusobu puang namodom.

Randug tumang do boanonni si Ganjang Kateas hassi lang songon Hereh bah Appis narandungan tolon. Anggo Hereh bah Appis haru use littun hinorhon babah tiput pakon nahei harut appakon jamah bani jagul. Ilanja do dua gayang gayang parnahan ni siluah, lanja lanja ni humbani hayu Simaruppaman, somaldo ibahen harapan ni bahen tambar ni namangarou totok (Choudhary & Arora, 2021). Ijujung Haduduk parnahanni parugasan pakon tugou sonai homa pulungan pulungan ni Tawar. Happit sikaosni hadang bani Suppit (tas) parnahanni hiou pakon abit ni. Isiamun hatting Bajut na mar Solpah ( tutup), parnahan ni demban hapur pining pakon nalegan.

Lang pala hujai hujon anggo pakkawah ni mardalan pitah hulobei do daoh ikawahkon, lang hinata hinorhon bueini bokkik marsigagatung bai ambulu ni nahei ni. Ia anggo si Lusak Gana ondi domma girah parlobei pasuanghon taontaonan bani dalan nasomal i dalani si Ganjang Kateas (Sibarani, 2018).

Ibahenma Orbuk Sibiangsa ibabouni bulung Torop i rukkub bani bulung rawah i tappeihon ma ai bani dalan nahotop idalani si Ganjang Kateas. Paimadas bani ongopan ipasuang dohoma Bonggar bonggar rimbas rimbas na mar pinggil humbani hayu Jottikan.

Tapparma naheini si Ganjang Kates bani pinggil tolkas ma bonggar bonggar manrimbas nahei ni, tarsonggot anjaha luppata hulobei tinjak tanoh ma jappalni bani bulung rawah ongopan ondi. Matornoh ma tanoh ibahen Orbuk Sibiangsa, marsappak sere tartanoh hinorhon tar rojat si Ganjang Kateas. Joruk anjaha Balad Ragei ma si Ganjang Kateas, Talun ongop ongopon ai igoranma ai sonari "Balandei" i Mariah Nagur. Ibahenma Orbuk Sibiangsa ibabouni bulung Torop i rukkub bani bulung rawah i tappeihon ma ai bani dalan nahotop idalani si Ganjang Kateas. Paimadas bani ongopan ipasuang dohoma Bonggar bonggar rimbas rimbas na mar pinggil humbani hayu Jottikan.

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Matoppas anjaha takkop ma ia dugur ma pamatang ni tanoh, madeber marsappak sere ma ugas/pulung pulungan pakon siluah nalaho boanon ni bani tulang ni ondi. Hornob ma hambun bani siman jujungni janah sinok modom rossi sonari, talun na i hornobi hambun ai i goran ma BORNOH. Luppata ma Hirik humbani abal abal ni, sahira pulungan tambar pangoboli. Ia hirik ai hinan aima hirik doppak labah ni lubang ni ulu ni. Salih ma hirik ondi gabe dolog ,sonari igoran ma Dolog luppata ni hiri. Tupang takkal ulang kahou haut do bani tanggoruhni, igoran ma ai rossi sonari dolog situpang. raga sappak hotang ni salih dolog marsappak hotang, i talu portibi ganjang (sonari) (Julianti, 2018).

lupak parhapuran magijig dohoma salih gabe talun parhuppuian sonari igoran tinggi raja. doramani ni salih dolog dorham, huluankon ni magijig otik iluh ni anjaha salih ma gabe bah namanrissan igoran ma bah damak-damak, sonari huta damak (mariah raya). suppit nai hadang hadangni bahen parnahanni abit pakon hiou salih dolog simarsuppit. suppit usih songon haduduk, hasurunganni baggal happit toruh malojang anjaha etekan i babou.

bajut ni losop do hubagas tanoh naboei taridah pitah solpah ni mando, salih ma ai dolog simarsolpah. magijig ma bartong agong palit ni (agong ni hayu saloh), salih ma ai gabe dolog

simarpalitou. mistak ma garigit ni anjaha tombom, salihma gabe dolog igoran ma ai dolog panomboman. ratting ni hayu andorasi panrusuk attipa ni, salih dolog siandorasi.

hasowor ni masabur hu jahejahe pakon ibuttuni bongbonganni sijnaha i bah bolon pakon i buttuni bah basombu dohorhon huta Bartong sipispis (sonari). Buei ope parugasan/pulungan sahira siluah ni si Ganjang Kateas namasabur hu siamun hu siambilou sonai huluan (hasundutan) salih Dolog pakon Dolog dolog. Ia si Ganjang Kateas ondi sinok modom do ia sonari salih Dolog SI IMBOU BOLON. Paima sinok modom martonahdo si Ganjang Kateas bani RAJA NI NAMANGGULMIT marhitei Tanoh, Bah namardalan, Hombon pakon Bulung maratah nini ma: Hupabotohkon anjaha dingat hanima ma, au si Ganjang sedo namatei tapi namodom do. Nasobulih parsedaonnima pakon parsoya soya on nima Parugasan, pulungan appa nasahira siluah bani Tulangku ondi. Ulang iput puti hanima ambulu pakon tasik ni parugasanku ase ulang massadih anjaha moldik oldik hosah nima ipudini ari.

Bani sada panorang puhodo au holi, anggo laho puho ma au holi dongdo riha rihani; Dalahi marharosuh bani dalahi. Daboru marharosuh bani daboru, marsidoraban maholi namar besan hidoratni iparseda akkula pakon parugasanku. Manguluan ma bah baggal namangehen, makkalindak ma laut hinorhon ni mangguas guas Ihan Raya i harat Uttung uttung namilasan.

Massadih do bahenonku barang ise pe rossi ginopparni naparsedahon akkula pakon parugasanku. massadihh ma holi nalang ra manappakhon pakon namanangihon lapa lapa na harom – sonai ma dasni . Diateitupa !

**Tabel 1. Analysis Suffix In Simalungun**

Sentence	Word	Suffix in Simalungun
Nabasa ia dongma 4 marsanina: sikahanan namargoran Ganjang Kateas goran legan ni si Imbou Bolon, goran sondahan on aima DOLOG SIMBOLON.	-	-
Nahei (Kateas) ni ganjang tumang akkulani jolpok usih songon akkulani Imbou Bolon (Mawas).	Akulani	Akula + ni
Bagaspe laut singgan towodni do sanlakkah ia mardalan lang hadakdakanni begu, bokkik pe sogopdo bani ambuluni naheini.	Towodni Ambuluni Naheini	towod + ni ambulu + ni nahei + ni
Sipahi dua margoran Torapangiou mangianhon dolog na ganjang hinan aima Dolog Batu Takkas.	-	-
Halani ganjangni hubabou tatapon songon batu.	Ganjangni Tatapon	ganjang + ni tatap + on
Niombahni Torapangiou aima Binowang (Gumowang), niombahni Binowang aima Banteinagnang.	Niombahni	niombah + ni
Niombahni Banteinagnang aima Urung Bunian (Homin).	Bunian	buni + an
Anggo Torapangiou marianan ibagas Saringgou do hadoban ni, hinorhon ni parbinotohanni.	Hadopanni hinorhonni Parbinotohan ni	Hadopan + ni Hinorhon + ni Parbinotohan + ni
Nasoboi tinjak tanoh pakon tappar hu langit.	-	-

Sipahi tolu margoran Lusak Gana, akkulani etek pondok anjaha palpalon (lang marjambulan)	Akkulani Palpalon	Akkulan + i Palpal + on
Hasomalanni patuppu kuskus ni laut itoruhni laut/patuppu bakkeini raja, namatei sadari, dokkei appa nalegan bahen pulunganni Orbuk/Minak Sibiangsa.	Hasomalanni Hasomalanni Bakkeini Pulunganni	Hasomalan+ni Hasomalan+ni Bakei+ni
Sialin-sialinan boi soluk bani aha naiharosuhkonni anjaha ia ma guru bolonni Parsialimunan pakon padaskon tongosan naso taridah.	Naiharosuhk on Naiharosuhk onni Bolonni Padaskon	naiharosuh+kon Naiharosuhkon+ni Bolon+ni Padas+kon
Panorang bittang sareisei bartong bani langgom dunia (langit) borngin marsinalsal, sipata bittang songon rondang namakkamistak.	-	-
Ganjang Kateas martenggar sihol namin manakkap pala sada namin dapot, nini uhurni	Uhurni	uhur+ni
Hape mugar tali naipudun ibagas tontonni gabe pugar use sihol aima sihol bani Tulangni na i Hasundutan.	Tontonni Tulangni Hasundutan	Tonton+ni Tulang+ni Hasundut+an
Palado tarsiom si Lusak Gana mangidah salibonni si Ganjang Kateas songon nabulissah.	Salibonni	Salibon+ni
Ijamalang siholan domma isalei tulang bokas ni jappalmu i hasundutan, pat ar marobung ma ho ambia bani taon taonanku jalo bagianmu! (Ibagas uhurni si Lusakgana).	Hasundutan uhurni	Hasundut+an uhur+ni
Rimas tumangdo anggo si Lusakgana bani si Ganjang Kateas hinorhonni gati mistak Lusakgana hun laut panorang Ganjang Kateas manranjak laut.	Hinorhonni	hinorhon+ni
Gati homa mikitikit bani hubang i pandou natolngou hinorhonni holnoh irojat Ganjang Kateas.	Hinorhonni	Hinorhon+ni
Girah sogod panorang marhata seisei bikkatma Ganjang Kateas hun hapoltakan laho hu hasundutan laho manohu Tulang ni.	Hapoltakan Hasundutan Tulang ni.	Hapoltak+an Hasundut+an Tulang+ni
Laut songon namalindak tanoh moyogoyog buttu buttu dugur dugur, bah sipata sotto mardalan anggo lopusma si Ganjang Kateas.	-	-
Hujape Ganjang Kateas manlakkah sai i irikhon manuk Birik-birik do huppudi halani bani ambuluni gurungni do modom.	Irikhon Ambuluni gurungni	Irikh+on Ambulan + i Gurung + ni
Rossi sondahan on anggo lopus manuk- Birikbirik sanggah borngin natangihon bani tanoh nabogei do sora dojob-dojob usih panlakkahni Ganjang Kateas.	panlakkahni	Panlakkah+ni
Panorang lopus Birikbirik borngin ipatanghon do tinggalak panorang modom ase ulang borit boltokon.	Ipatanghon Boltokon	Ipatang+hon

Hasomalonni Ganjang Kateas do modom panorang hundul halani lang boi tibal, hundul tombomni i buttubuttu jappalni i habungan.	Hasomalonni Tombomni Jappalni	Hasomalan + ni Tombom+ni Jappal + ni
Parnaulangonni langboi tibal atakpe surngap/sunggayap, anggo surngap tarpodom ma ia holi usih Sobusobu puang namodom.	Parnaulango nni	Parnaulangon + ni
Randug tumang do boanonni si Ganjang Kateas hassi lang songon Hereh bah Appis narandugan tolon.	Boanonni	Boanon+ni
Anggo Hereh bah Appis haru use littun hinorhon babah tiput pakon nahei harut appakon jamah bani jagul.	-	-
Ilanja do dua gayang gayang parnahan ni siluah, lanja lanja ni hambani hayu Simaruppaman, somaldo ibahen harapan ni bahen tambar ni namangarou totok.	-	-
Ijujung Haduduk parnahanni parugasan pakon tugou sonai homa pulungan pulungan ni Tawar.	Parmahanni Pulungan Pulungan	Parmahan + ni Pulung + an Pulung + an
Happit sikaosni hadang bani Suppit (tas) parnahanni hiou pakon abit ni.	Sikaosni Parmahanni	Sikaos + ni Parmahan + ni
Isiamun hatting Bajut na mar Solpah ( tutup), parnahan ni demban hapur pining pakon nalegan.	-	-
Lang pala hujai hujon anggo pakkawah ni mardalan pitah hulobei do daoh ikawahkon, lang hinata hinorhon bueini bokkik marsigagatung bai ambulu ni nahei ni.	Ikawahkon Hinorhon Bueini Naheini	Ikawah + kon Hinor + hon Buei + ni Nahei + ni
Ia anggo si Lusak Gana ondi domma girah parlobei pasuanghon taontaonan bani dalan nasomal i dalani si Ganjang Kateas.	Pasuanghon Taontaonan Nasomali Dalani	Pasuang + hon Taontaon + an Nasomal + i Dalan + i
Ibahenma Orbuk Sibiangsa ibabouni bulung Torop i rukkub bani bulung rawah i tappeihon ma ai bani dalan nahotop idalani si Ganjang Kateas.	Ibabouni Tappeihon Dalani	Ibabou + ni Tappei + hon Dalan + i
Paimadas bani ongopan ipasuang dohoma Bonggar bonggar rimbas rimbas na mar pinggil hambani hayu Jottikan.	Jottikan	Jottik + an
Tapparma naheini si Ganjang Kates bani pinggil tolkas ma bonggar bonggar manrimbas nahei ni, tarsonggot anjaha luppat hulobei tinjak tanoh ma jappalni bani bulung rawah onggonan ondi.	nahei ni Jappal ni Onggopan	Nahei + ni Jappal + ni Onggop + an
Matornoh ma tanoh ibahen Orbuk Sibiangsa, marsappak sere tartanoh hinorhon tar rojat si Ganjang Kateas. Joruk anjaha Balad Ragei ma si Ganjang Kateas, Talun ongop onggonan ai igoranma ai sonari "Balandei" i Mariah Nagur.	Onggopan	Onggop + an

Matoppas anjaha takkop ma ia dugur ma pematang ni tanoh, madeber marsappak sere ma ugas/pulung pulungan pakon siluah nalaho boanon ni bani tulang ni ondi.	Pematang ni Pulungan Tukang ni	Pematang + ni Pulung + an Tukang + ni
Hornob ma hambun bani siman jujungni janah sinok modom rossi sonari, talun na i hornobi hambun ai i goran ma BORNOH.	Jujung ni	Jujung + ni
Luppat ma Hirik humbani abal abal ni, sahira pulungan tambar pangoboli.	Pulungan	Pulung + an
Ia hirik ai hinan aima hirik doppelak labah ni lubang ni ulu ni.	Labah ni Lubang ni Ulu ni	Labah + ni Lubang + ni Ulu + ni
Salih ma hirik ondi gabe dolog ,sonari igoran ma Dolog LUPPAT NI HIRI.	-	-
Tuppang takkal ulang kahou haut do bani tanggoruhni, igoran ma ai rossi sonari Dolog SITUPANG.	Tanggoruh ni	Tanggoruh + ni
Raga sappak hotang ni salih Dolog MARSAPPAK HOTANG, i talu Portibi Ganjang (sonari).	Jotang ni	Jotang + ni
Lupak parhapuran magijig dohoma salih gabe Talun PARHUPPUAN sonari igoran Tinggi Raja.	Parhapuran	Parhapur + an
Doramani ni salih Dolog DORHAM, huluankon ni magijig otik iluh ni anjaha salih ma gabe bah namanrissan igoran ma bah Damak-Damak, sonari huta DAMAK (Mariah Raya).	Huluankhon Iluh ni	Hukuank + hon Uluh + ni
Suppit nai hadang hadangni bahen parnahanni abit pakon hiou salih Dolog SIMARSUPPIT.	Hadangni Parmahanni	Hadang + ni Parmahan + ni
Suppit usih songon Haduduk, hasurunganni baggal happit toruh malojang anjaha etekan i babou.	Hasurangan ni	Hasurangan + ni
Bajut ni losop do hubagas tanoh nabojei taridah pitah Solpah ni mando, salih ma ai Dolog SIMARSOLPAH.	Solphahni	Solphah + ni
Magijig ma bartong agong Palit ni (agong ni hayu salah), salih ma ai gabe Dolog SIMARPALITOU.	Paling ni Agong ni	Paling + ni Agong + ni
Mistak ma Garigit ni anjaha tombom, salihma gabe dolog igoran ma ai Dolog PANOMBOMAN.	Garigitni	Garigitni+ ni
Ratting ni hayu Andorasi panrusuk attipa ni, salih Dolog SIANDORASI.	Rattingni	Ratting + ni
Hasowor ni masabur hu jahejahe pakon ibuttuni bongbonganni sionaha i bah bolon pakon i buttuni bah basambu dohorhon huta Bartong sipispis (sonari).	Nasoworni Ibuttuni Bongbongan ni Dohorhon	Nasowor + ni Ibuttu + ni Bongbongan + ni Dohor + hon
Buei ope parugasan/pulungan sahira siluah ni si Ganjang Kateas namasabur hu siamun hu siambilou	Parugasan Pulungan Hasundutan	Parugas + an Pulung + an Hasundut + an

sonai huluan (hasundutan) salih Dolog pakon Dolog dolog.		
Ia si Ganjang Kateas ondi sinok modom do ia sonari salih Dolog SI IMBOU BOLON.	-	-
Paima sinok modom martonahdo si Ganjang Kateas bani RAJA NI NAMANGGULMIT marhitei Tanoh, Bah namardalan, Hombon pakon Bulung maratah nini ma: Hupabotohk on anjaha dingat hanima ma, au si Ganjang sedo namatei tapi namodom do.	Rajani Hupabotohk on	Raja + ni Hupabotoh+ kon
Nasobulih parsedaonnima pakon parsoya soya on nima Parugasan, pulungan appa nasahira siluah bani Tulangku ondi.	Parugasan Pulungan	Parugas + an Pulung + an
Ulang iput puti hanima ambulu pakon tasik ni parugasanku ase ulang massadiah anjaha moldik oldik hosah nima ipudini ari.	Ipudini	Ipudi + ni
Bani sada panorang puhodo au holi, anggo laho puho ma au holi dongdo riha rihani; Dalahi marharosuh bani dalahi.	Rihani	Rihan +i
Daboru marharosuh bani daboru, marsidoraban maholi namar besan hidoratni iparseda akkula pakon parugasanku.	Marsidoraba n	Marsidorab + an
Manguluan ma bah baggal namangehen, makkalindak ma laut hinorhon ni mangguas guas Ihan Raya i harat Uttung uttung namilasan.	-	-
massadiah do bahenonku barang ise pe rossi ginopparni naparsedahon akkula pakon parugasanku.	Ginopparni Naparsedaho n	Ginoppar + ni Naparseda + hon
massadihh ma holi nalang ra manappakhon pakon namanangihon lapa lapa na harom – sonai ma dasni .	Manappahon Namanangih on	Manappa + hon Namanangi + hon

### Text in English Language

#### Ganjang Kateas

In ancient times there were four brothers: the oldest was named Ganjang Kateas, also known by another name Si Imbou Bolon, the name that is known today is Dolog Simbolon. His legs are very long but his body is short fat like Mawas (Orang Utan). The depth of the sea is only up to his knees, once he takes a step, the tiger can no longer chase him, even bats cling to his feet (Lestari Kasih Grasella Nahampun, Herman, Christina Natalina Saragi, & Nanda Saputra, 2022).

The second child (brother) whose name is Torapangiou lives on a very high mountain, namely Mount Dolog Batu Takkas. (paint. You can choose; Batu Takkas mountain, because the mountain is the same as dolog). Because of the height of the mountain, when you look up it looks like a rock (red. Because of the Snow). The son of Torapangiou is named Binowang (Gumowang), the son of Binowang is Bateinangnang. Banteinangnang's son is Urung Bunian (Homin). Torapangiou finally resides in the blowing cloud, because of the prowess of his knowledge. Can't get down on the ground and also touch the sky.

The third child (brother) named Lusak Gana, has a small body, short body and bald head. His habit of collecting dirt at the bottom of the sea/collecting the carcasses of kings, people who died suddenly (eg, due to accidents), animal meat and other things for materials for making Orbuk/Minak Sibiangsa. At any time he can switch or merge with objects or living things he wants and he is the great teacher of Parsialimunan (the cat of the Science of disappearing) and sends something that cannot be seen.

Once upon a time the constellation Sareisei crossed the clear night sky, sometimes the stars could be seen scattering like heated dry corn. (red. pop corn) Ganjang Kateas is happy and excited to catch one of these stars, thinking in her heart if she can get one of them. This situation made his heart upset and then he felt homesick for his uncle who lived in the west (sunset). The Lusak Gana smiles seeing the behavior of Ganjang Kateas who is suddenly agitated. In Lusak Gana's heart he said "you deserve to miss because your uncle has died (red. murder) in the West, tomorrow you will fall into my trap, accept your share!

Lusak Gana really hates Ganjang Kateas because he often bounces from the sea when Ganjang Kateas walks in the sea. It is also often sticky stuck in deep mud puddles in puddles that appear because of the former Ganjang Kateas foothold

Early in the morning when the forest insects start to sound (red. usually around half past six in the morning), Ganjang Kateas leaves from the East (sunrise) to the west to visit his uncle (red. mother's brother). The sea seemed to spill, the ground shook, the hills shook, the river sometimes stopped flowing when Ganjang Kateas passed by. Wherever Ganjang Kateas goes, starlings always follow him from behind because it is on his back feathers that these birds sleep. Until now, when the starlings pass at night, if you listen to it on the ground, you will hear the sound of footsteps like the stomping steps of Ganjang Kateas walking. When the starlings pass at night it is forbidden (abstinence) to sleep on their backs so they don't get a stomach ache. Ganjang Kateas' habit is to sleep sitting up because he cannot lie on his back, sitting on the hills and the soles of his feet in the valleys. When he sleeps lying on his back or stomach, if he sleeps on his stomach he will be like the queen of termites

It was very difficult for Ganjang Kateas to carry his body, although it was not as difficult as the monkeys from the Appis river who were too greedy for food. The monkeys from the Appis river find it difficult to run because their mouths, hands and feet simultaneously bite and hold the corn. On his shoulders he carries two baskets for souvenirs, a wooden pole made of Simaruppaman, the inner part of the wood is used as medicine for babies who have just started teething (Mirza Suzani, 2019).

He holds a basket of pandan leaves containing various tools and medicinal herbs. The left is facing a bag containing hiou (woven fabric paint) and his clothes. On the right, he carries a palm leaf that is covered with betel, lime, areca nut and others. When walking, you can't see anywhere, you just stare far ahead, it's getting more difficult because so many bats depend on their leg hairs. However, the Lusak Gana has slipped in front to prepare a snare on the path that Ganjang Kateas usually takes.

He put sibiangsa powder on torop leaves (cat. fruit trees and breadfruit-like leaves) covered it with marsh leaves. Placed it on the road that Ganjang Kateas often walked. Before arriving at the lookout, a wooden trap was also prepared which hit it made of jottikan wood. Ganjang Kateas' feet touched the hook of the wooden noose, then his foot was hit by the wood, startled and then jumped forward and stepped on the ground where the trap was covered with swamp leaves. The ground immediately collapsed because of the sibiangsa powder, and scattered because of the stomping feet of Ganjang Kateas. Si Ganjang Kateas was caught

falling, the body was blown away, the trap and reconnaissance place is now called "Balandei" in Mariah Nagur.

He fell face down making the ground vibrate, and scattered all the medicinal equipment/ingredients and gifts he was about to give to his uncle. The cloud covered his head and he fell asleep until now, the place where the dew descended was named Bornoh. The wood of the antidote not to get lost on his back, he called until now Mount Situpang.

The basket ball (cat. bola takraw) turned into Mount Marsappak or the Parhuppui place which is now called Tinggi Raja. The headress changed to Mount Dorham, to the west of which a few tears were thrown and turned into a river called the Damak-Damak river, now the village of Damak (Mariah Raya). The bag in which the clothes and shark were carried turned into Mount Simarsuppit. Suppit is similar to a bag made of woven pandan leaves, with the advantage that the lower part is larger than the narrower upper part. Tepak betel is embedded in the ground and only a little is visible, turning into Mount Simarsolpah.

Wasted, thrown away by the charcoal that is usually rubbed on the forehead (char from saloh wood), turned into Mount Simarpalitou. Where the drinking water was thrown and crashed, it turned into a mountain which was named Mount Panomboman.

andorasi as a means of binding equipment, turned into Mount Siandorasi. The kencurnya spread to the valley area and the banks of Si Jonaha's pond (name of a Simalungun folklore character?) on the Bah Bolon river and on the banks of the Basombu river near the present village of Bartong Sipispis. There are still a lot of equipment/materials intended as souvenirs for Ganjang Kateas which are scattered from left to right as well as upstream (West) turning into mountains and mountains.

Si Ganjang Kateas still sleeps soundly until now it has turned into Mount Si Imbou Bolon. Before falling into a deep sleep, Ganjang Kateas gives a message to the King of the Living in the Land, flowing rivers, clouds and green leaves, saying, "I tell youuu itu mand always remember, I, Ganjang, am not dead but only sleeping. Never destroy and waste all the tools, potions and what I plan to be gifts for my uncle. Don't pull out the hairs and rust from my equipment so that you don't suffer and suffer in your life in the future.

At some point I will wake up again, as a sign that I will wake up: men like men. Women love women, collide with each other (cats against taboos), honor is damaged by bodies and things. The river flows from downstream to upstream, the sea water spills because of the writhing of the big fish, the weather is very hot. I will make it difficult for anyone and his descendants who destroy my body and equipment. Will suffer those who do not want to spread and listen to advice (Somani, Chaudhary, Srivastava, & Shekhawat, 2022).

**Tabel 2. Analysis Suffix In English**

Sentence	Word	Suffix
	Brothers	-s
In ancient times there were four brothers: the oldest was named Ganjang Kateas, also known by another name Si Imbou Bolon, the name that is known today is Dolog Simbolon.	Oldest	-est
	Named	-d
His legs are very long but his body is short fat like Mawas (Orang Utan).	Legs	-s
The depth of the sea is only up to his knees, once he takes a step, the tiger can no longer chase him, even bats cling to his feet.	Kness	-s
	Takes	-es
	Longer	-er
	Bats	-s

The second child (brother) whose name is Torapangiou lives on a very high mountain, namely Mount Dolog Batu Takkas.	Lives	-s
Because of the height of the mountain, when you look up it looks like a rock (red. Because of the Snow).	Looks	-s
The son of Torapangiou is named Binowang (Gumowang), the son of Binowang is Bateinangnang. Bateinangnang's son is Urung Bunian (Homin).	Named	-d
Torapangiou finally resides in the blowing cloud, because of the prowess of his knowledge.	Resides Blowing	-s -ing
Can't get down on the ground and also touch the sky.	-	-
The third child (brother) named Lusak Gana, has a small body, short body and bald head.	Named	-d
His habit of collecting dirt at the bottom of the sea/collecting the carcasses of kings, people who died suddenly (eg, due to accidents), animal meat and other things for materials for making Orbuk/Minak Sibiangsa.	Collecting Carcasses Kings Suddenly Things Materials Making	-ing -es -s -ly -s -s -ing
At any time he can switch or merge with objects or living things he wants and he is the great teacher of Parsialimunan (the cat of the Science of disappearing) and sends something that cannot be seen.	Objects Living Things Wants Teacher Disappearing Sends	-s -ing -s -s -er -ing -s
Once upon a time the constellation Sareisei crossed the clear night sky, sometimes the stars could be seen scattering like heated dry corn.	Crossed Sometimes Stars Scattering Heated	-ed -s -s -ing -ed
Ganjang Kateas is happy and excited to catch one of these stars, thinking in her heart if she can get one of them.	Excited Stars Thinking	-ed -s -ing
This situation made his heart upset and then he felt homesick for his uncle who lived in the west (sunset).	Lived	-d
The Lusak Gana smiles seeing the behavior of Ganjang Kateas who is suddenly agitated. In Lusak Gana's heart he said "you deserve to miss because your uncle has died (red. murder) in the West, tomorrow you will fall into my trap, accept your share!	Smiles Seeing Suddenly Said Died	-s -ing -ly -d -d
Lusak Gana really hates Ganjang Kateas because he often bounces from the sea when Ganjang Kateas walks in the sea.	Hates Bounces Walks	-s -s -s
It is also often sticky stuck in deep mud puddles in puddles that appear because of the former Ganjang Kateas foothold Early in the morning when the forest insects start to sound (red. usually around half past six	Puddles Puddles Insects	-s -s -s

in the morning), Ganjang Kateas leaves from the East (sunrise) to the west to visit his uncle (red. mother's brother).	Leaves	-s
	Mothers	-s
The sea seemed to spill, the ground shook, the hills shook, the river sometimes stopped flowing when Ganjang Kateas passed by.	Seemed	-ed
	Hills	-s
	Stopped	-ed
	Flowing	-ing
	Pased	-ed
Wherever Ganjang Kateas goes, starlings always follow him from behind because it is on his back feathers that these birds sleep.	Goes	-ed
	Feathers	-s
	Birds	-s
Until now, when the starlings pass at night, if you listen to it on the ground, you will hear the sound of footsteps like the stomping steps of Ganjang Kateas walking.	Starlings	-s
	Footsteps	-s
	Stomping	-ing
	Steps	-s
	Walking	-ing
When the starlings pass at night it is forbidden (abstinence) to sleep on their backs so they don't get a stomach ache.	Starlings	-s
	Backs	-s
Ganjang Kateas' habit is to sleep sitting up because he cannot lie on his back, sitting on the hills and the soles of his feet in the valleys.	Sitting	-ing
	Hills	-s
	Soles	-ed
	Valleys	-s
When he sleeps lying on his back or stomach, if he sleeps on his stomach he will be like the queen of termites	Sleeps	-s
It was very difficult for Ganjang Kateas to carry his body, although it was not as difficult as the monkeys from the Appis river who were too greedy for food.	Sleeps	-s
The monkeys from the Appis river find it difficult to run because their mouths, hands and feet simultaneously bite and hold the corn.	Monkeys	-s
	Mouths	-s
	Hands	-s
	Simultaneo	-ly
	usly	
On his shoulders he carries two baskets for souvenirs, a wooden pole made of Simaruppaman, the inner part of the wood is used as medicine for babies who have just started teething.	Shoulders	-s
	Carries	-es
	Baskets	-s
	Souvernirs	-s
	Used	-d
	Babies	-es
	Started	-ed
	Teething	-ing
He holds a basket of pandan leaves containing various tools and medicinal herbs.	Holds	-s
	Leaves	-s
	Containing	-ing
	Tools	-s
	Herbs	-s
The left is facing a bag containing hiou (woven fabric paint) and his clothes.	Facing	-ing
	Containing	-ing
	Clothes	-es

On the right, he carries a palm leaf that is covered with betel, lime, areca nut and others.	Carries Covered	-es -ed
When walking, you can't see anywhere, you just stare far ahead, it's getting more difficult because so many bats depend on their leg hairs.	Walking Getting Bats Hairs	-ing -ing -s -s
However, the Lusak Gana has slipped in front to prepare a snare on the path that Ganjang Kateas usually takes.	Slipped Takes	-ed -s
He put sibiangsa powder on torop leaves (cat. fruit trees and breadfruit-like leaves) covered it with marsh leaves.	Leaves Covered Leaves	-s -ed -s
Placed it on the road that Ganjang Kateas often walked.	Placed Walked	-d -ed
Before arriving at the lookout, a wooden trap was also prepared which hit it made of jottikan wood.	Arriving Prepared	-ing -ed
Ganjang Kateas' feet touched the hook of the wooden noose, then his foot was hit by the wood, startled and then jumped forward and stepped on the ground where the trap was covered with swamp leaves.	Touched Jumped Stepped Covered Leaves	-ed -ed -ed -ed -es
The ground immediately collapsed because of the sibiangsa powder, and scattered because of the stomping feet of Ganjang Kateas.	Immediatel y Collapsed Scattered Stomping	-ly -ed -ed -ing
Si Ganjang Kateas was caught falling, the body was blown away, the trap and reconnaissance place is now called "Balandei" in Mariah Nagur.	Falling Called	-ing -ed
He fell face down making the ground vibrate, and scattered all the medicinal equipment/ingredients and gifts he was about to give to his uncle.	Making Scattered Ingredients Gifts	-ing -ed -s -s
The cloud covered his head and he fell asleep until now, the place where the dew descended was named Bornoh.	Covered Descended Named	-ed -ed -d
The wood of the antidote not to get lost on his back, he called until now Mount Situpang.	Called	-ed
The basket ball (cat. bola takraw) turned into Mount Marsappak oe the Parhuppuian place which is now called Tinggi Raja.	Turned Called	-ed -ed
The headdress changed to Mount Dorham, to the west of which a few tears were thrown and turned into a river called the Damak-Damak river, now the village of Damak (Mariah Raya).	Changed Turned Called	-ed -esto item Danny <b>lagi m</b> -esto
The bag in which the clothes and shark were carried turned into Mount Simarsuppit.	Clothes Carries Turned	-es -es -ed

Suppit is similar to a bag made of woven pandan leaves, with the advantage that the lower part is larger than the narrower upper part.	Leaves	-s
Tepak betel is embedded in the ground and only a little is visible, turning into Mount Simarsolpah.	Embedded	-ed
	Turning	-ing
Wasted, thrown away by the charcoal that is usually rubbed on the forehead (char from saloh wood), turned into Mount Simarpalitou.	Rubbed	-ed
	Turned	-ed
Where the drinking water was thrown and crashed, it turned into a mountain which was named Mount Panomboman.	Drinking	-ing
	crashed	-ed
	turned	-ed
	named	-d
andorasi as a means of binding equipment, turned into Mount Siandorasi.	Equipment	-ment
	Turned	-ed
The kencurnya spread to the valley area and the banks of Si Jonaha's pond (name of a Simalungun folklore character?) on the Bah Bolon river and on the banks of the Basombu river near the present village of Bartong Sipispis.	Banks	-s
	Ban ks	-s
There are still a lot of equipment/materials intended as souvenirs for Ganjang Kateas which are scattered from left to right as well as upstream (West) turning into mountains and mountains.	Equipment	-ment
	Materials	-s
	Intended	-ed
	Souvernirs	-s
	Scattered	-ed
	Turning	-ing
Mountains		-s
Si Ganjang Kateas still sleeps soundly until now it has turned into Mount Si Imbou Bolon.	Sleeps	-s
	Soundly	-ly
	Turned	-ed
Before falling into a deep sleep, Ganjang Kateas gives a message to the King of the Living in thne Land, flowing rivers, clouds and green leaves, saying, "I tell youuu itu mand always remember, I, Ganjang, am not dead but only sleeping.	Falling	-ing
	Gives	-s
	Living	-ing
	Flowing	-ing
	Rivers	-s
	Clouds	-s
	Leaves	-s
	Saying	-ing
	Sleeping	-ing
Never destroy and waste all the tools, potions and what I plan to be gifts for my uncle.	-tools	-s
	-gifts	-s
Don't pull out the hairs and rust from my equipment so that you don't suffer and suffer in your life in the future.	Hairs	-s
	Equipment	-ment
At some point I will wake up again, as a sign that I will wake up: men like men.	-	-

Women love women, collide with each other (cats against taboos), honor is damaged by bodies and things.	Damaged Bodies Things	-ed -es -s
The river flows from downstream to upstream, the sea water spills because of the writhing of the big fish, the weather is very hot.	Writhing	-ing
I will make it difficult for anyone and his descendants who destroy my body and equipment.	Equipment	-ment
Will suffer those who do not want to spread and listen to advice.	-	-

**Tabel 3. The Percentage In Batak Simalungun**

Number	Suffix	Word	Percentage
1	an	Have 20 word	20\103 kali 100% =19,41
2	on	Have 2 word	2\103 kali 100% =1,94
3	hon	Have 15 word	15\103 kali 100% =14,56
4	i	Have 4 word	4\103 kali 100% =3,88
5	tu	-	-
6	ni	Have 62 word	62\103 kali 100% =60,19

**Tabel 4. The Percentage In English**

Number	Suffix	Word	Percentage
1	s	Have 71 word	71\174 kali 100% =40,80
2	es	Have 9 word	9\174 kali 100% =5,17
3	Est	Have 7 word	7\174 kali 100% =4,02
4	d	Have 11 word	11\174 kali 100% =6,32
5	ed	Have 37 word	37\174 kali 100% =21,26
6	er	Have 2 word	2\174 kali 100% =1,14
7	ly	Have 5 word	5\174 kali 100% =2,87
8	ment	Have 4 word	4\174 kali 100% =2,29
9	ing	Have 32 word	32\174 kali 100% =18,39

This section of the study aims to discuss the results of the study of suffixes that have been collected from hortatory texts using data that has been analyzed using note paper. The discussion is focused on the types of English suffixes and the Simalungun Batak language. That the discussion is divided into two main topics (Lin, Chen, & Lai, 2022). The first is the conformity of the types of endings in English and English and Simalungun Batak, especially found in Simalungun Batak stories. This is done to find out what and how the endings in the text are in accordance with the current in the references used (Tarigan & Stevani, 2022).

Due to the focus on the types of story suffixes from the Simalungun Batak, the results of the analysis are based on the findings of the research which the writer can conclude that most of the English and Simalungun Batak language suffixes are found in story texts from the Simalungun Batak (Khair, 2022). According to the previous table, there are 9 tables for the

types of English endings and words found in the text of Simalungun Batak stories. And there are 6 tables for endings in the Simalungun Batak story (Rahmawati, Haryanti, & Laila, 2022). When adding a suffix, the word includes another class of words and has a different meaning.

#### 4. Conclusion

Suffixes are strings of letters which added to the end of the base words to alter and change their meaning and they, also can be used. to show are noun verb, adjective wether the words adjective or advert. understanding suffixes for learners is an important part of learning English grammar just as the importance of teaching the Children root word is important or Crucial to improve their reading skills, so does learning Suffixes greatly increase the learners Vocabulary.

#### Suggestion

Some children or learners Commonly make. in using or applying the suffixes we go mistakes to the end of the base words to change their meaning. So, before to the meaning of the words with suffixes. firstly we need to know the meaning of those Suffixes Such as:

1. adding suffix -ed to change the verbs into past tense version.
2. \*adding suffix-er the herb who does into er to change the thing / person, who does an action.
3. \*adding suffix -ly to show the manner and many more.
4. Learning suffixes is truly helpful to Increase the learners vocabulary instantly..

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