



Syntax Category of Existence Ecolexicon ke-fo-an in Central Nias Language

Forisman Hulu, Aron Meko Mbete, and Mirsa Umiyati^(✉)

Master of Linguistics Program, Warmadewa University, Denpasar, Indonesia
mirsa.umiyati2@gmail.com

Abstract. The Nias language that records the richness of Nias culture is ke-fo-an. Ke-fo-anis a mixture of five entities originating from nature or the environment that are often used as snacks or cigarettes by residents who live in the geographical area of the Nias archipelago. The five main ke-fo-an entities are fino (betel nut), gambe (gambir leaf), becuca (lime), tawuo (betel), and bako (tobacco). The purpose of this study is to describe the syntactic category of the afo-an ecolexicon in the Central Nias Dialect. This research was designed with a mixed methods research approach (qualitative and quantitative). The result shows There are 3 syntactic categories that exist in the afo-an tradition, namely, noun, verb, and adjective categories. Examples of noun categories are the word from madawa ‘knife’ and the noun phrase cucu wole ‘pelocok kinang’ which has a syntactic construction, core noun + modifier noun. Furthermore, examples of categories of verbs are such as the original word ‘chew’ and the phrase mamici ‘concealing’ which has a syntactic construction, prefix as a modifier element + verb as a core element. Examples of adjective categories are the origins of olombanö ‘dizzy’ and afoe ‘sepat’.

Keywords: Sintax · Ecolexicon · Ke-fo-an · Central Nias Language

1 Introduction

Humans will die without oxygen, as well as humans will die without language and environment [1]. It is believed that this analogy is not an exaggeration when referring to the functions of language, which are essential in the survival of human life in this world. These functions include social functions, cultural functions, and ecological functions. Based on social functions, language is used as a tool to interact with other human beings [2]. Furthermore, in terms of cultural functions, language is used as a means of cultural preservation from one generation to the next because it can store cultural values, including ethics and morals, stored in various forms of language, including vocabulary, rhymes, folklore, literature, legends, and traditions—word of mouth and expression. At the same time, the ecological function is to protect the environment. This ecological function is assumed to be born from the impact of language that can influence human behaviour and views, including the environment itself [3]. This assumption is emphasized by the view that language is not only a tool to interact with other humans but also to talk

about the world, both the external world (inanimate objects, living things, and events) and the world within humans (thoughts, beliefs, and feelings). Another opinion supporting this assumption is that language can contribute to preserving the environment [1]. In addition to the crucial function of language itself, the existence of language is believed to precede the presence of science [4]. The two descriptions of these statements are at least a strong reason for the language being used as an exciting and crucial object to research.

So far, many studies on language have been carried out in linguistics, both in the micro and macro linguistic branches. However, as usual in academic research contests that are familiar with each other's superiority in their fields, linguistics is believed to be still inferior to physics, chemistry, biology, and technology when viewed from the parameters of the effectiveness of the products produced by each. Researchers from other sciences think that the product of linguistic research so far is limited to helping correct human language and accelerate social adaptation. The presence of ecolinguistics is a response to this criticism.

Ecolinguistics is a new interdisciplinary science that examines the reciprocal correlation between language and the environment. According to (A. M Mbete, 2013), the close correlation of language with the environment can be described by two terms, namely language environment (language ecology) and environmental language (ecological language) [5]. Environmental language records and constructs the reality of the language environment. For example, green language (green speak) for the land environment and blue language (blue speak) for the marine environment. That is, the human environment of speakers of a particular language can determine the richness of the human language lexicon of its speakers.

Meanwhile, the language environment is the environment or place where the language lives, such as humans, the natural environment, and the social environment of language [6]. For example, the Balinese language environment, ecologically, clearly exists on the island of Bali and in several other transmigration enclaves in various places. Furthermore, language functions as an instrument representing the reality of life in the socio-cultural and natural environment (Mbete, 2015), while the environment contributes to the richness of the lexicon of a language speaker [5]. In addition, Sidu (2017) also explained that language could have positive and negative implications or other terms, namely constructive and destructive [7]. It is said to have positive or constructive implications if the use of language aims to preserve the environment. For example, a word in a language that invites people to reduce plastic waste and a ban on throwing garbage in the sea and rivers. On the other hand, it is said to have negative implications if it is terrible for the environment. Apart from being a response to criticism from other sciences, ecolinguistics is also a language's sensitivity to the environment, which humans themselves are increasingly damaging.

Indonesia has a national language, namely Indonesian. However, in addition, Indonesia is also rich in regional languages. According to the Ministry of Education and Culture (2018), the number of regional languages in Indonesia is 652, including dialects and subdialects. Meanwhile, according to the United Nations of Educational, Scientific, and Cultural Organization (UNESCO), the number of regional languages that have the vitality or vitality of language in Indonesia is 143. One of these 143 languages is the Nias

language. The Nias language, also known as Li Niha, is one of the regional languages belonging to the Polynesian, Austronesian Malay language family that is actively used by the people of Nias. As a minor language or minor language, it must receive special attention from various groups, including linguists and especially their heirs [8]. The concern in question is scientific research on regional languages. This regional language research is intended to respond to a critical issue in language education: the extinction of regional languages [9]. Environmental changes are one of the factors that threaten the existence of regional languages towards extinction.

The Nias language that records the richness of Nias culture is ke-fo-an. Ke-fo-anis a mixture of five entities originating from nature or the environment that are often used as snacks or cigarettes by residents who live in the geographical area of the Nias archipelago. The five main ke-fo-an entities are fino (betel nut), gambe (gambir leaf), becu (lime), tawuo (betel), and bako (tobacco). This ke-fo-an is a cultural heritage of the ancestors of the Nias people. Furthermore, ke-fo-an has an important meaning in Nias culture such as in welcoming guests and in wedding processions. However, along with the times, the existence of afo's began to be eroded by the modern lifestyle. Some of the main factors are the dominance of the existence of cigarettes and the complexity of their implementation at the wedding ceremony. The erosion of this afo tradition is assumed to have an impact on the environment and language. The negative impact on the environment is the loss of the biological existence of the natural afo material and with the loss of that existence there will be a shift in the Nias language lexicon which then threatens the existence of the Nias language. Responding to the phenomenon of cultural shift towards afo-ness and knowing that there is a reciprocal correlation between language and the environment, ke-fo-an research in ecolinguistic studies is considered an appropriate and useful action to be researched.

This research has happened before in the history of ecolinguistic research. However, several previous studies have even contributed to the perfection of this research in terms of theory, method, and other things. Ndruru (2019), with his research entitled "Metaphoric Lexicon in the Text of Maena Marriage in Nias: An Ecolinguistic Study [10]. Ndruru analyzes the metaphorical lexicon in the maena text, while in this research, the current author will analyze the ke-fo-an lexicon. In addition, another difference is the difference between the dialects of the study language; Ndruru analyzes the southern dialect of Nias while the writer analyzes the middle dialect of Nias. Besides that, Ndruru analyzes using Haugen's theory while the author puts forward the Bang and Døør theory. In addition, Ndruru did not analyze nouns based on modifier elements and functions. In contrast, in this study, nouns were classified not only based on the environment but based on functions and modifier elements by adopting the theory of Luardini et al. Furthermore, Ndruru did not analyze the adjective ecollexicon based on semantic content. In contrast, this study adopted the theory of Dixon (2010) as a scalpel in the analysis of adjectives based on semantic content [11]. Another difference is that this study describes the dominance of the ke-fo-an ecollexicon in the syntactic and grammatical categories. In contrast, in Ndruru's study, no formulation of the problem regarding the dominance of the ecollexicon was found. The purpose of this study is to describe the syntactic category of the afo-an ecollexicon in the Central Nias Dialect.

2 Method

This research was designed with a mixed methods research approach (qualitative and quantitative). Mixed research combines qualitative and quantitative research [12]. This approach was chosen because it can answer the problem formulation that has been formulated in the previous introduction. A qualitative approach is used to answer the first, second, and third problem formulations, and a quantitative approach is needed to answer the fourth problem formulation. This study uses a sequential mixed method strategy (sequential exploratory method). In this case, qualitative methods are used first and then followed by quantitative methods. Quantitative methods are used to strengthen the results of previous qualitative research.

3 Result and Discussion

3.1 Ecolexicon of ke-afo-an in in Central Dialects of Nias Language by Syntactic Category

The ke-afo-an tradition is a tradition passed down by Nias ancestors to future generations, especially in Lahusa 1 Village. This tradition is not only a local wisdom, creative economy but also as an event and source of lexicon in BNDT. From the results of the analysis, it was found that there are 69 lexicons that represent the relationship between the BNDT conversations and the afo-an tradition. Then, the 69 ecolexicon can be divided into several syntactic categories, namely noun, verb, and adjective categories.

3.1.1 Noun Ecolexicon

From a syntactic perspective, nouns usually function as subjects and objects (Quirk, 1987). In addition, nouns usually cannot be denied with the word no but can be denied with the word not. Another syntactic feature is that nouns can be included with adjectives. Finally, at the level of the noun phrase, the noun usually has the position of the main element (Head), although sometimes other nouns modify the noun that precedes it (Lyons, 1981). Based on the analysis results, a number of ecolexicons meet the syntactic characteristics of these nouns in ke-afo-an tradition. A number of these eco-collections can be seen in table.

No	lexicon	Language		grammatical categories			Grammatical form	
		Indonesia	Latin	N	V	Adj	A	T
1.	<i>Bola nafu cumba</i>	Penginangan atau tas sirih		+	-	-	-	+
2.	<i>Bola nafu dombua talina</i>	Penginangan atau tas sirih		+	-	-	-	+
3.	<i>Bola nafu öfa talina</i>	Penginangan atau tas sirih		+	-	-	-	+
4.	<i>Wole nafu</i>	Lumpang	<i>Anthropomorphic lime container</i>	+	-	-	-	+

(continued)

(continued)

No	lexicon	Language		grammatical categories			Grammatical form	
		Indonesia	Latin	N	V	Adj	A	T
5.	<i>Cucu nafo</i>	Pelocok atau alu		+	-	-	-	+
6.	<i>Wadela bako</i>	Cerana tembakau		+	-	-	-	+
7.	<i>Wadela becu</i>	Cerana kapur		+	-	-	-	+
8.	<i>Madawa</i>	Pisau	<i>Piper betle</i>	+	-	-	+	-
9.	<i>Tawuo simi</i>	Daun sirih	<i>Piper betle</i>	+	-	-	-	+
10.	<i>Tawuo afoa</i>	Daun sirih	<i>Piper betle</i>	+	-	-	-	+

1. Bola nafo cumba ‘penginangan gantang’
 $(/bola+/afo)/+/cumba/ = [bola\ nafo\ cumba]$
 $FN(N+N) + N = FN$
 $H + M = HM$

Syntactically, the bola nafo cumba ecolexicon belongs to the noun phrase category. This phrase is formed from the phrase /bola nafo/ ‘penginangan’ which is categorized as a noun phrase as a core element, and /cumba/ ‘gantang’ which is categorized as a noun as a modifier. Therefore, this noun phrase is concluded in the form of derivative. In this section, it can be explained that the cumba ‘gantang’ lexicon no longer has its nature by category but takes on the nature of an adjective category, namely modifying the phrase that precedes it.

2. Bola nafo dombua talina ‘penginangan 2 telinga’
 $(/bola+/afo)/+(dombua+/talina) = [bola\ nafo\ dombua\ talina]$
 $FN(N+N) + Fnum(num+N) = FN$
 $H + M = HM$

Syntactically, bola nafo dombua talina is a noun phrase. This phrase is formed from the phrase bola nafo ‘penginangan’ which is categorized as a noun phrase as a core element, and the phrase dombua talina ‘two ears’ which is categorized as a numeral phrase) as a modifier element. In this case, the numeral phrase, dombua talina ‘two ears’, modifies the noun phrase that preceded it.

3. Bola nafo öfa talina ‘penginangan empat telinga’
 $(/bola)/+/afo)/+(/öfa+/talina) = [bola\ nafo\ öfa\ talina]$
 $FN(N+N) + Fnum(num+N) = FN$
 $H + M = HM$

Syntactically, bola nafo öfa talina is a noun phrase. This phrase is formed from the phrase bola nafo ‘penginangan’ which is categorized as a noun phrase as a core

element, and the phrase *öfa talina* ‘four ears’ which is categorized as a numeral phrase as a modifier element. In this case, the numeral phrase, *öfa talina* ‘four ears’, modifies the noun phrase that preceded it.

4. *Wôle nafo* ‘lumpang kinang’
 /wôle+/afo/ = [wôle nafo]
 N + N = FN
 H + M = HM

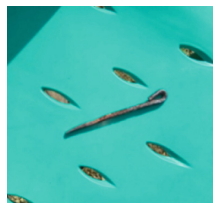
Syntactically the ecolexicon *wôle nafo* is classified into the category of noun phrases. This phrase is formed from the word /*wôle*/ ‘lumpang’ which is categorized as a noun as a core element and /*afo*/ ‘kinang’ which is categorized as a noun as a modifier. In this case, the noun /*afo*/ changes from being a noun to an adjective category trait. Therefore, this ecolexicon belongs to the category of derived nouns.



Wôle nafo ‘Lumpang kinang’

5. *Cucu wôle* ‘pelocok kinang’
 /cucu+/wôle/ = [cucu wôle]
 N + N = FN
 H + M = HM

Syntactically, *cucu ole* is a noun phrase. This phrase is formed from the word /*cucu*/ ‘pelocok’ which is categorized as a noun as a core element and /*wôle*/ ‘lumpang’ which is categorized as a noun as a modifier. In this case, the ecolexicon /*wôle*/ no longer has the properties according to its category but has a new nature, namely the adjective nature to modify the word that precedes it. Therefore, this phrase is classified into the derivative form.



Cucu wôle ‘pelocok kinang’

6. Wadela becuca ‘cerana kapur sirih’
 /wadela+/becua/ = [wadela becuca]
 N + N = FN
 H + M = HM

Based on syntactic analysis, the ecolexicon adela becuca is classified as a noun phrase. This phrase is classified as a derived noun because it contains the noun /wâdela/ ‘cerana’ as the core element (H) and the noun /becua/ ‘lime’ as the modifier element (M). It should be explained that both are in the same category, namely the noun category but in this phrase /becua/ changes in the nature of the category, from the nature of the noun category to the nature of the adjective category. In short, /becua/ modifies the noun that precedes it, namely the noun /wadela/.



Wadela becuca ‘Cerana kapur sirih’

7. Wâdela bako ‘cerana tembakau’
 /wadela+/bako/ = [wadela bako]
 N + N = FN
 H + M = HM

Based on syntactic analysis, the ecolexicon adela bako belongs to a noun phrase. This phrase is classified as a derived noun because it contains the noun /wâdela/ ‘cerana’ as the core element (H) and the noun /bako/ ‘lime’ as the modifier element (M). It should be explained that both are in the same category, namely the noun category but in this phrase /bako/ undergoes a change in the nature of the category, from the nature of the noun category to the nature of the adjective category. In short, /bako/ modifies the noun that precedes it, namely the noun /wadela/.



Wâdela bako ‘Cerana tembakau’

8. Madawa ‘pisau’

Syntactically, this ecolexicon is categorized as an original noun because it does not undergo the process of affixing, compounding, and merging. This tool is usually used as a cutting tool, peeling betel nut, and as a whiting scraper in cerana. This tool does not differ in shape from a knife in general but is shorter and smaller in size than a knife. This tool is made of a sharp eye for cutting and the other eye blunt as a base. This tool is usually also given algae which is usually made of wood.



Madawa ‘Pisau’

9. Taŵuo si’ macua ‘daun sirih laki’

/tawuo+/si’ macua/ = [tawuo si’ macua]

N + FN(Pref+N) = FN

H + M = HM

From a syntactic point of view, taŵuo si’ macua is classified into a noun phrase category because it consists of two elements, namely taŵuo ‘betel leaf’ which is in the noun category (N) as the core element (H) and si’ macua (si+macua) is in the noun category. (N) as a modifier element (M). It should be explained that both are in the same category, namely the noun category but in this phrase /si’ macua/ changes the nature of the category, from the nature of the noun category to the nature of the adjective category. In short, /si’ macua/ modifies the noun that precedes it, namely the noun /taŵuo/.



Taŵuo si’ macua ‘Daun sirih laki’

10. Taŵuo si’alawe ‘daun sirih bini’

/tawuo+/si’alawe/ = [tawuo si’alawe]

N + FN(Pref+N) = FN

H + M = HM

In terms of syntax, taʷuo si'alawe is classified into a noun phrase category because it consists of two elements, namely taʷuo 'betel leaf' which is categorized as a noun (N) as the core element (H) and si'alawe (si+alawe) is categorized as a noun. (N) as a modifier element (M). It should be explained that both are in the same category, namely the noun category but in this phrase /si'alawe/ changes the nature of the category, from the nature of the noun category to the nature of the adjective category. In short, /si'alawe/ modifies the noun that precedes it, namely the noun /taʷuo/.

3.1.2 Verb Ecolexicon

Verbs are a class of words that describe processes, actions and circumstances. Therefore, verbs are also known as verbs. In the ke-afo-an tradition, several activities or actions are required to manufacture kinang. The activities or actions of speakers of Central Nias Dialect and the owner of this afo-an tradition have objects in the form of nouns that have been described previously. Activities or actions in the manufacturing process are then named with a specific lexicon. Some of these verbs' ecolexic on can be seen in the table.

No	lexicon	Language	grammatical categories			Grammatical form	
			Indonesia	N	V	Adj	A
1.	Mamici	Meramu	—	+	—	—	+
2.	Mamu'a	Mengupas	—	+	—	—	+
3.	Mogo'e	Mencungkil	—	+	—	—	+
4.	Manucu	Melocok	—	+	—	—	+
5.	Manosi	Memoles	—	+	—	—	+
6.	Maneu	Merobek	—	+	—	—	+
7.	ManöLö	Menelan	—	+	—	—	+
8.	Mameafo	Memberi kinang	—	+	—	—	+
9.	Mana	Mengunyah	—	+	—	+	—
10.	Mangandö	Meminta	—	+	—	—	+
11.	Molalau	Menganyam	—	+	—	—	+
12.	Manijilo	Meludah	—	+	—	—	+

Based on table it can be explained that there are 12 afo-an ecolexicon which are categorized as verbs. One of the reasons these 12 ecolexicons are classified into the verb category is because they all refer to processes or actions in the afo-an tradition. For clarity, all these actions are described one by one below.

1. Mamici 'meramu'
 /Ma/+bici/ = mamici
 Pref + V = FV
 M + H = MH

Mamici is a word that expresses the actions of someone who gathers nutmeg, both for himself and for others. Based on the definition above, mamici is classified as a verb. This type of verb is derived because it consists of /ma-/ 'pref' as the modifier element and /bici/ 'ramu' as the core element. It should also be noted that there has been a yielding morphonemic event here, namely the sound /b/ is melted into /m/ when the prefix /ma-/ meets a word that begins with the bilabial sounding inhibitory consonant /b/.

2. Mamu'a 'mengupas'
 /ma+/bu'a = [mamu'a]
 Pref + V = FV
 M + H = MH

Mamu'a is an act that states someone is peeling the skin of a betel nut, both for himself and for others. Based on the definition above, mamu'a is classified as a verb. This type of verb is derived because it consists of /ma-/ 'pref' as the modifier element and /bu'a/ 'peel' as the core element. It should also be noted that here there has been a morphological leaching event, namely the sound /b/ is melted into /m/ when the prefix /ma-/ meets a word that begins with a bilabial sounding inhibitory consonant /b/.

3. Mogoe 'mencungkil'
 /Mo+/koe/ = mogoe
 Pref + V = FV
 M + H = MH

Mogoe is an act that states someone is gouging lime in the cerana. Based on the definition above, mogoe is classified as a verb. This type of verb is derived because it consists of /mo-/ 'pref' as a modifier element; /koe/ 'purge' as the core element. It should also be noted that here there has been a morphological leaching event, namely the sound /k/ is melted into /g/ when the prefix /mo-/ meets a word that begins with the dorso velar voiceless inhibition consonant /k/.

4. Manucu 'melocok'
 /Ma+/cucu/ = manucu
 Pref + V = FV
 M + H = MH

Manucu is an act that states someone is beating kinang in a mortar. Based on the definition above, manucu is classified as a verb. This type of verb is derived because it consists of /ma-/ 'pref' as the modifier element and /cucu/ 'cungkil' as the core element. It should also be noted that there has been a morphological leaching event, namely the sound /c/ is melted into /n/ when the prefix /ma-/ meets a word that begins with a medio-palatal burst consonant /c/.

5. Manosi 'memoles'
 /Ma+/osi/ = manosi
 Pref + V = FV
 M + H = MH

Manosi is an act that states someone is polishing betel leaves with lime. Based on the definition above, manosi is classified as a verb. This type of verb is derived because it consists of /ma-/ ‘pref’ as the modifier element and /osi/ ‘poles’ as the core element. In this process, a morphophonemic process occurs, namely the appearance of the sound /n/ when the prefix /ma/ meets the middle vowel sound behind the closed round /o/.

6. Maneu ‘merobek’

/Ma+/teu/ = maneui

Pref + V = FV

M + H = MH

Maneu is an act that states someone is tearing betel leaves with their fingers. Based on the definition above, maneui is classified as a verb. This type of verb is derived because it consists of /ma-/ ‘pref’ as the modifier element and /teu/ ‘quote’ as the core element. It should also be noted that here there has been a morphological leaching event, namely the sound /t/ is melted into /n/ when the prefix /ma-/ meets a word that begins with an apico-dental voiceless stop-up consonant /t/.

7. Mana ‘mengunyah’

Mana is an action that states someone is chewing kinang. Based on the definition above, which belongs to the category of verbs. These verbs are grouped in the category of original verbs.

8. Manölö ‘menelan’

/Ma+/tölö/ = manölö

Pref + V = FV

M + H = MH

Manölö is an act that states someone is swallowing quinang water. Based on the definition above, manölö is classified as a verb. This type of verb phrase is derived because it consists of ma- ‘pref’ as the modifier element and tölö ‘swallow’ as the core element. It should also be noted that here there has been a morphological leaching event, namely the sound /t/ is melted into /n/ when the prefix /ma-/ meets a word that begins with an apico-dental voiceless stop-up consonant /t/.

9. Manijilo ‘meludah’

/Mani+/ilo/ = manijilo

Pref + V = FV

M + H = MH

Manijilo is an act that states someone is spitting or spitting red pine nuts. Based on the definition above, manijilo is classified as a verb. This type of verb is derivative because it consists of /mani-/ ‘pref’ as the modifier element and /ilo/ ‘spit’ as the core element. In this process, a morphophonemic process occurs, namely the appearance of the sound /j/ when the prefix /mani/ meets the vowel sound /i/.

10. Mameafo ‘memberi kinang’
 /ma/+/be/+/afo = mameafo
 Pref + V + N = FV
 M + H + M = MHM

Mameafo is an action that states someone is giving kinang to someone or a group of people. Based on the definition above, mameafo is classified as a verb phrase. This type of verb phrase is derived because it consists of /ma-/ ‘pref’ as a modifier element; /be/ ‘beri’ as the core element and afo ‘kinang’ as the modifier element. It should also be noted that here there has been a morphonemic leaching event, namely the sound /b/ is melted into /m/ when the prefix /ma-/ meets a word that begins with a bilabial stop consonant /b/.

3.1.3 Adjective Ecollexicon

Adjectives are words that function as delimiters of nouns in phrases (Quirk, 1987). In BNDT, the position of the adjective is always behind the noun. One example of the data is *fino sawuyu* ‘young areca nut’. The example data above shows that the noun category *fino* ‘pinang’ is in the front while the ‘muda’ sawuyu, which is in the adjective category, is behind it. In this section, it is found that there are several adjective ecollexicon that fulfil the aforementioned syntactic characteristics, as listed in the table.

No	lexicon	Language	grammatical categories			Grammatical form	
			Indonesia	N	V	Adj	A
1.	Ami	Enak	–	–	+	+	–
2.	Olombanö	Pening	–	–	+	+	–
3.	Afoe	Sepat	–	–	+	+	–
4.	Oyo	Merah	–	–	+	+	–
5.	Olölä	Lumat	–	–	+	+	–
6.	Owuruge’e	Hijau	–	–	+	+	–
7.	Afusi	Putih	–	–	+	+	–
8.	Aruzö	Warna Emas	–	–	+	+	–
9.	Awuyu	Muda	–	–	+	+	–
10.	Agakore	Kejang	–	–	+	+	–

Based on the table, it is found that there are 10 ecolexicon which are categorized as adjectives. These ten adjective ecolexis refer to adjectives owned by nouns in the form of materials and tools needed in the afo-an tradition. A number of adjectives modify the ke-afo-an noun. For more details, below has provided a description of the explanation.

1. Ami is ‘delicious’
First, based on the grammatical category, the ami ecolexicon belongs to the adjective ecolexicon category. Furthermore, based on its grammatical form, the ami ecolexicon is classified into the original ecolexicon category. Finally, ecolexicon ami is a word that describes the betel nut’s satisfaction with kinang.
2. Olombanö ‘dizzy’
First, based on its grammatical category, olombanö belongs to the category of adjective ecolexicon. Furthermore, based on its grammatical form, olombanö is classified into the original ecolexicon category. Lastly, the olombanö ecolexicon is an ecolexicon that describes the dizziness caused by excess tobacco.
3. Afoe ‘spat’
First, based on its grammatical category, afoe belongs to the category of adjective ecolexicon. Furthermore, based on its grammatical form, afoe is classified into the original ecolexicon category. Lastly, the afoe ecolexicon is an ecolexicon that describes the astringent taste of betel nut. This taste is usually caused by the betel leaf and areca nut.
4. Olölö ‘crushed’
First, based on its grammatical category, olölö belongs to the category of adjective ecolexicon. Furthermore, based on its grammatical form, olölö is classified into the original ecolexicon category because there are no modifier elements in it. Lastly, olölö is an ecolexicon that describes the state of the nutmeg that has been chewed for a long time in the mouth.
5. Owuruge’e ‘green’
First, based on the grammatical category, owuruge’e belongs to the adjective category. Furthermore, based on its grammatical form, owuruge’e is classified into the original ecolexicon category because there is no modifier in it. Lastly, owuruge’e is an ecolexicon that describes the green color of betel leaf and areca nut.
6. ‘White’ Affusion
First, based on the grammatical category, affusion is classified as an adjective. Furthermore, based on its grammatical form, afusi is classified into the category of original ecolexicon. Lastly, afusi is an ecolexicon that describes the white color of whitening.
7. Aruzö ‘golden color’
First, based on its grammatical category, aruzö belongs to the category of adjectives. Furthermore, based on its grammatical form, aruzö is classified into the original ecolexicon category. Lastly, aruzö is an ecolexicon that describes the golden color of dried gambier leaves.
8. Aŵuyu ‘young’
First, based on the grammatical category, aŵuyu belongs to the adjective category. Furthermore, based on its grammatical form, aŵuyu is classified into the original ecolexicon category. Finally, aŵuyu is an ecolexicon that describes young age especially in areca nut and betel leaf.

9. Somewhat 'seizure'
First, based on the grammatical category, a bitore is classified as an adjective. Furthermore, based on its grammatical form, somewhatore is classified into the original ecolexicon category. Finally, a bitore is an ecolexicon that describes the convulsive state experienced by betel nut when it stops betel nut suddenly and in the long term.
10. Okolinö 'sensitive teeth'
First, based on its grammatical category, okolinö is classified as an adjective. Furthermore, based on its grammatical form, okolinö is classified into the original ecolexicon category. Lastly, okolinö is an ecolexicon that describes the sensitivity to other tastes experienced by the betel nut who often uses betel nut.

4 Conclusion

There are 3 syntactic categories that exist in the afo-an tradition, namely, noun, verb, and adjective categories. Examples of noun categories are the word from madawa 'knife' and the noun phrase *cucu wole* 'pelocok kinang' which has a syntactic construction, core noun + modifier noun. Furthermore, examples of categories of verbs are such as the original word 'chew' and the phrase *mamici* 'concealing' which has a syntactic construction, prefix as a modifier element + verb as a core element. Examples of adjective categories are the origins of *olombanö* 'dizzy' and *afoe* 'sepat'.

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