



# Forms of the Ecolexicon of Khazanah Nominal and Bali Verb of Kesawian Language Nusa Penida Dialect (BBDN) in Klumpu Village, Nusa Penida

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**Abstract.** This research is a field research that examines the forms of the Ecolexicon Khazanah Nomina and Verb Kesawian Balinese dialect of Nusa Penida (BBDN). The purpose of this study was to find out how the description of the ecolexicon forms of nouns and verbs in the Balinese language of the Nusa Penida dialect (bbdn) in the village of Klumpu, Nusa Penida. Quantitative method is the method used in this research. The results of this study obtained the forms of ecolexicon of nouns and mustard verbs in Balinese dialect of Nusa Penida (BBDN) in Klumpu village, Nusa Penida. The number of lexicon obtained is 94 lexicon which comes from 75 noun lexicon and 59 verb lexicon. Furthermore, the 75 noun lexicon came from 6 lexicon during tillage, 4 lexicon during planting, 7 lexicon during harvest, 18 lexicon for food production, and 40 lexicon for plants and animals around mustard cultivation. Then from 59 verbs lexicon, 4 lexicon during tillage, 4 lexicon during planting, 11 lexicon during harvest.

**Keywords:** Ekoleksikon · Khazanah Nomina and Verba Kesawian · Nusa Penida Dialect

## 1 Introduction

Language is a communication sign mechanism, a discrete sign system that functions to communicate and is able to express the totality of the ingredients of one's world as a social phenomenon. Social provisions are expressed in the social function of language as a means of community communication [1]. The private sector, tourism actors, and others. Nusa Penida is a hilly area where most of the population lives as dry land cultivators whose soil conditions are not very fertile, especially on agricultural lands located in hilly areas, and only a small number work as fishermen, traders, construction workers, civil servants, and civil servants. As cultivators of dry land, they rely on rainwater, which takes place around October to June. However, often the rain does not match the season due to climate change.

With unpredictable weather conditions and also not-so-fertile land (many lands are converted to planting teak trees and used for the construction of inns/hotels and restaurants/stalls for tourists), they can only do farming by cultivating mustard and other

secondary crops, such as corn and varieties of beans, as well as raising cows, pigs, and chickens, all of which are pets to earn additional income. According to farmers, as dry land farmers, these pets are considered very close to them. They house their cows near their farmland and their chickens, which they raise on the farm by leaving them to forage on their own, and are only fed during the day around noon and in the evening before being caged in small huts called huts warong or brought back to their homes by using sundug or kise. Cows are pets for the farming community of Nusa Penida, which were previously widely used by farming communities to help farmers plough the land before planting the cultivated plants. At the same time, pigs and chickens are animals that are often used in connection with religious ceremonies.

The medium of communication between the Nusa Penida speaking groups is the Nusa Language (in the form of direct speech) which is still part of the Balinese dialect, which linguists often refer to as the Nusa Penida dialect Balinese language. Most of the lexicon forms are derived from the interdependence between the community environment, he says, and its natural environment. The Nusa Penida dialect of Bali (BBDN) has several sub-dialects determined by the geographical area stated by the village and Banjar, such as BBDN dialect Klumpu, Adegan, Hangas, and so on. People who speak BBDN in interacting, especially the elderly, generally use natural or pure BBDN, meaning that they are rarely found in their speech mixed with words from other languages. This is evidence that the BBDN speech community is close to nature, such as the statement put forward by Chomsky that ethnic groups who live close to nature will have natural speech [2]. The closeness of Nusa Penida's people to their natural environment, especially with most of their lives depending on nature (ecology) makes BBDN rich in its lexicon forms which are realized directly through their speech in their daily interactions.

The area of the mustard lexicon is a form of eco-lexicon that is realized due to the interrelationships and dependencies between the BBDN community and its biotic and abiotic natural environment, especially the flora and fauna that surround it. In essence, this eco-collection of mustard seeds involves cultivated plants and domesticated animals used to help cultivate agricultural land, such as cows, and includes other animals living on land and in water consumed by processed mustard greens.

Most speech communities, especially the younger group, in interacting using BBDN, do not know and understand correctly and even forget the forms of the mustard lexicon related to other cultivated animals and plants. Their actions greatly impacted the decline in the use of BBDN. The decline in the use of language by the people, he says, will undoubtedly cause problems that have an impact on his community, socio-culture, traditions, and also on the environment, both the language environment (language ecology), which is a product and natural conditions that are natural and the environmental language (ecological language) that is a product of culture, a product of humans and society [3]. This, according to researchers, felt very interested in researching it to find out the leading cause in detail. In addition, this research on the treasures of the mustard ecolexicon is the first research, and there has never been a researcher who has conducted this kind of research before. The researcher, as a native speaker of BBDN who has sub-dialects with a variety of lexical forms, feels compelled to participate in preserving the BBDN as a regional language whose function is as a medium for interaction between BBDN speech groups, a recording device or recorder of philosophical, historical, and

historical values. Metaphorical (even though the note is only manifested in the mind of the guyub he said) and also as a communicative marker that is unique to Nusa Penida. Of course, the ultimate goal that is expected from this research is to keep BBDN alive and sustainable and continue to play a role as a medium of communication both between Nusa Penida speaking groups and other language groups speaking while still viewing BBDN as a local cultural heritage that should be preserved from erosion and extinction of forms. – The form of the lexicon is due to advanced technology and several other factors.

This research was conducted in Klumpu Village, which consists of several official banjars and pekraman. This village was chosen as the research location because it is the centre of the village government, and many people, he said, are still cultivating mustard plants and other cultivated plants that correlate with mustard cultivation so that researchers will quickly get data. Moreover, the researcher comes from Klumpu Village and knows most people. He said, of course, that this is very helpful for researchers to find respondents who will be involved in this research. The purpose of this study was to find out how the description of the ecolexicon forms of nouns and verbs in the Balinese dialect of Nusa Penida dialect (BBDN) in Klumpu village, Nusa Penida. The research method is a scientific and systematic method used by researchers to obtain data. In this research, three strategic stages will be taken, namely the data collection stage, the data analysis stage, and the presentation of the data analysis results.

## 2 Methods

The research method is a scientific and systematic method used by researchers to obtain data. In this research, three strategic stages will be taken, namely the data collection stage, the data analysis stage, and the presentation of the data analysis results [4]. This mustard ecolexicon research was conducted in two ways: library research and field research. First, literature research is conducted by reading several books relevant to this research to obtain theories and supporting data. Then field research is carried out directly at the research location to meet with informants (several mustard cultivators) to obtain data.

## 3 Results and Discussion

### **The Khazanah Ekoleksikon Kesawian Balinese Dialect of Nusa Penida (BBDN) in Klumpu Village, Nusa Penida**

The treasures of the eco-collection of mustard are the vocabulary of the Balinese dialect of Nusa Penida (BBDN), manifested from the cultivation of mustard greens with a friendly speech environment and the natural environment in the form of flora and fauna that surrounds it. He said the lexicon owned by BBDN clearly describes the community's physical and social environment. This statement is by Edward [5].

Because of their relationship with the natural environment, these forms of the mustard lexicon are referred to as the mustard ecolexicon. The discussion of the mustard greens ecolexicon is divided into three discussion groups, namely (1) the treasures of the mustard greens ecolexicon, (2) the mustard garden metaphor (BBDN), and (3) the knowledge level of the mustard green ecolexicon and metaphorical expression (BBDN) as well as their survival and shrinkage. The metaphors discussed here are closely related to the lingual units of BBDN and the natural environment. Ecolexicon knowledge is a benchmark for determining and knowing the survival and shrinkage of BBDN lexical units.

### **The Treasures of BBDN'S Mustard Ecolexicon**

The treasures of the mustard lexicon are knowledge of lexicon forms related to cassava, mustard greens and their natural environment in the form of flora and fauna, as well as elements from the abiotic environment. This chapter will discuss the forms of the mustard lexicon based on the stages from the start of cultivating agricultural land to processing mustard greens into food production, as well as lexicons from the flora and fauna environment considered as supporting lexicons. The mustard greens ecolexicon discussed in this study includes (1) tillage period ecolexicon, (2) planting season ecolexicon, (3) harvesting time ecolexicon, (4) food production ecolexicon and (5) other plant and animal ecolexicon. Each ecolexicon discussion will be studied lingual units in the form of nouns and verbs.

All forms of the mustard lexicon discussed in this study are in the form of essential words, derivative words, and phrases found from the stages of tillage, planting, maintenance, harvesting, preservation and processing stages of mustard yields into food and other supporting plants as well as domesticated animals and wild animals found around the mustard cultivation environment. This includes the form of the lexicon of agricultural equipment used by the farming community or the Penida Language (BBDN) speaking community in carrying out activities related to the cultivation and processing of the mustard plant as a result of local culture. The discussion of each form of this lexicon is carried out in detail in each sub-chapter of the discussion.

Nouns are a class of words that express the name of a person, place, or all things and everything that is objectified. According to Dixon, nouns are divided into concrete nouns, abstract nouns, state nouns, activity nouns, and speech act nouns [6]. Concrete nouns are divided into animate and inanimate nouns. Animated nouns include humans and other animate nouns such as flora and fauna. Inanimate concrete nouns are divided into nouns related to astrology, weather, and the environment. Abstract nouns include time,

place, quantity, variety, and language. State nouns include mental (pleasure, honour, happiness, ability, wisdom, etc.) and physical (strength, pain, and so on). About syntax, nouns have functions as subject, object, and complement. Terminology regarding the function of nouns as direct objects, indirect objects, and complements is closely related to the type of mono-transitive verbs and two transitive verbs (ditransitive verbs). And complex transitive verbs [7].

(1) Sawi	te	hé
pungkat.		
N-prop ketela pohon Def-nya	Adv-banyak	V-
rebah		
S		Adv
V		

‘Ketela pohonnya banyak rebah’.

(2) Mémé-le	ngulig	base.
N-prop Poss TG1	{N-}-lumat	N-bumbu
S	V	O

‘Ibu Saya melumatkan bumbu’.

In clause (1), sawi te functions as the subject of the intransitive verb (Vi) pukate, while in clause (2), base as the object of the mono transitive verb (Vt) ngulig.

In the discussion of the mustard greens ecolexicon, the nouns discussed here are all categories of nouns found from the tillage, planting, harvesting, and food production, to flora and fauna in mustard cultivation. The nouns referred to here are essential words and derivative words formed through the process of affixation. Essential words, according to the Big Indonesian Dictionary (KBBI), are the minor units of language consisting of single morphemes or combined morphemes that can stand alone and are spoken or written as a form of unity of feelings and thoughts that can be used in language.

According to the Advanced Learner’s Dictionary dictionary, Verbs are words or groups of words that express an action [9]. Based on the presence or absence of an object, verbs are divided into intransitive and transitive. Intransitive verbs do not have an object, while transitive verbs have an object. Transitive verbs based on the number of objects are divided into mono-transitive verbs with one object, transitive verbs with two objects, and transitive complex verbs with one object and one complement [10].

(3) I Made nu nyongkrak di cutakan  
-é.

PropN Adv-masih {N+}-bajak Prep N-  
petak-suf Def-itu

S A V A

‘I Made masih membajak di petakan itu’.

(4) Dadong-le ngahidan luhu  
ditu.

N-nenek Proposs TG1-saya {N+}-sapu-suf N-  
sampah Prep N-sana

S V O

A

‘Nenek saya menyapu sampah di sana’.

(5) Ni Made Sulasih ngabang meme-ne  
kayu.

PropN {N+}-bawa-suf N-ibu poss  
TG3 N-kayu

S V IO

DO

‘Ni Made Sulasih membawakan ibunya kayu’.

(6) Krame te nunjuk Wayan dadi  
prebekel.

N-masyarakat def {N+}-tunjuk PropN V-  
jadi N-prebekel

S V O (ops)

C

‘Masyarakatnya menunjuk Wayan jadi  
prebekel’.

As shown in clauses (3), (4), (5), and (6) with their respective verbs, *nyongkrak*, *ngahidan*, *ngabang*, and *nunjuk* are different transitivity of verbs. Clause (3) with intransitive verbs without an object, clause (4) with mono transitive verbs with one sublime object, and clause (5) with intransitive verbs with each object attached as an indirect object (IO) in semantic terms are considered as a receiver or the connoisseur (receptor) and wood as the direct object (DO) which is often referred to as a goal in semantic terms, and clause (6) with a complex transitive verb with one Wayan object and a complement of the prebekel object. The verb *dadi* in clause (6) is a relational verb that connects the Wayan object and complements the prebekel object. The presence of a relational verb in this clause is optional or optional [9].

Furthermore, according to Dixon, verbs can have multiple transitivity, which can be used as intransitive and transitive verbs. Such verbs are called ambitransitive or labile verbs [6]. Then intransitive verbs have one role, while transitive verbs have two roles—for example, the *mulung* verb in the clauses below.

(5) Wa le mulung di habian

N-ayah PropossTG1-saya {N+}-bersih Prep N-ladang-suf

S V

A

‘Ayah saya bekerja (berbersih) di ladang’.

(6) Meme le mulung habian.

N-ibu PropossTG1-saya {N+}-bersih N-ladang

S V O

‘Ibu saya membersihkan ladang’.

The mulung verbs found in clauses (5) and (6) are ambitransitive verbs with double transitivity, namely intransitive and transitive. Furthermore, Dixon at the semantic level of verbs with one role is connected or mapped with S, which functions as an intransitive subject and two roles are associated with A with its function as a transitive subject and the other O, which functions as a transitive object [6]. So from the two clauses above, as in clause (5), the mulung verb has one role, S, in the form of the wale. At the same time, clause (6) with the mulung verb has two roles, namely *memele* and *habian*, which are considered to have functioned as transitive objects.

According to Halliday, the verb he calls a process is a semantic category used to describe actual natural phenomena [10]. Furthermore, the process is divided into material, mental, and relational. In this study, the researcher only limited the material process because it was considered to be able to actualize the actions taken by the BBDN community to cultivate mustard greens in its natural environment. The material process is then divided into two, namely, the dispositive material process and the creative material process. The two forms of this process are the most dominantly used in discussing the mustard greens ecolexicon. The following is BBDN’s speech.

(7) Wayan sedang nyongkrakan habian.

PropN Adv-sedang {N+}-bajak-suf N-kebun

S V O

‘Wayan sedang membajak kebun’.

(8) Meme-le bareng ngae bataran ditu.

N-ibu PropossTG1-saya V-ikut {N+}-bersih N-pematang Prep-sana

S V O

A

‘Ibu saya ikut membuat pematang di sana’.

In clause (7), the verb in the form of the phrase *sedeng nyongkrakan* is a dispositive process with a habitual object or goal, which does not change constantly. Whereas in clause (8) with the verb in the form of a phrase together *ngae*, it is a creative process with the object or goal of the boundary that undergoes constant changes, where the object that was previously in the form of material, such as rocks, then gets the *ngae* process, a *bataran* is formed.

In the study of the eco-lexicon of mustard, the verb in question is a lingual unit that states an action or activity obtained from activities related to the processing of land for food production. The categories of verbs discussed in this eco-lexicon are basic verbs and derivative verbs.

### Soil Cultivation Time Ecolexicon

The tillage period in Nusa Penida is generally carried out in the summer, around July, August, and September. It was believed that weeds or shrubs, including plant pests, would die from the sun's heat after tillage. The most common way is to *tenggala* with *tenggala*, *ngiskis* using a *kiskis* tool, and *macul* or add with *gareng*, depending on the area of agricultural land owned.

### Soil Processing Ecolexicon Noun Form

The noun form of this mustard ecolexicon includes nouns obtained from land cultivation, planting period, harvesting period, food production, flora and fauna around the mustard plant environment. All noun categories are grouped in the following tables. The forms of ecolexicon nouns found during the tillage period were: *tenggala*, *jongkrak*, *gareng*, *kiskis*, *tahah*, and *added*. The link between this agricultural equipment and the cultivation of mustard and other supporting plants is to loosen the soil before planting mustard and other crops. All forms of this noun ecolexicon are grouped in the table below.

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiotik
1	<i>Tenggala</i>	Nomina KT	Bajak bergigi satu yang digunakan untuk menggemburkan tanah sebelum masa tanam dimulai. Bajak ini ditarik oleh dua ekor sapi.	-	-	+
2	<i>Jongkrak</i>	Nomina KD	Sejenis bajak dengan gigi tiga buah yang fungsinya untuk menggemburkan tanah sebelum atau sesudah masa tanam.	-	-	+
3	<i>Gareng</i>	Nomina KD	Cangkul kecil untuk menggemburkan tanah dan membersihkan rumput.	-	-	+
4	<i>Kiskis</i>	Nomina KD	Sejenis alat pertanian yang bertangkai bambu kecil yang panjangnya sekitar 2 m untuk membersihkan rumput dan menggemburkan tanah.	-	-	+
5	<i>Tahah</i>	Nomina KD	Seperti parang yang tajam pada ujungnya digunakan untuk menggemburkan tanah.	-	-	+
6	<i>Tambah</i>	Nomina KD	Cangkul kecil dengan gigi agak lebar dan tipis untuk menggemburkan tanah dan membersihkan rumput pada lahan yang kurang berbatu	-	-	+



During this period, six lexicon nouns were found consisting of five basic words (KD), jongkrak, gareng, kiskis, tahah, and added and a derivative word (KT), tenggalan. All forms of ecolexicon nouns during the tillage period are presented below with photos taken during the research in Nusa Penida.



Dokumentasi Sadra (2020)  
Gambar 1. Tenggalan, 'alat untuk menggemburkan tanah dan membersihkan rumput'



Bagan 1 Dokumentasi Sadra (2020) Gambar 3.  
Gareng, 'Cangkul kecil dengan gigi agak tebal untuk menggemburkan tanah dan membersihkan rumput pada lahan yang berbatu.'



Dokumentasi Sadra (2020)

Gambar 2. Jongkrak,  
'Sejenis bajak dengan gigi  
tiga buah yang fungsinya  
untuk menggemburkan  
tanah sebelum atau  
se sudah masa tanam.'



Dokumentasi Sadra

(2020) Gambar 4.

Tambah, 'Cangkul

kecil dengan gigi

agak lebar dan tipis

untuk

menggemburkan

tanah dan

membersihkan

rumpuk pada lahan

yang kurang

berbatu.'



Dokumentasi Sadra (2020)  
Gambar 5. Kiskis, 'Sejenis alat pertanian yang bertangkai bamboo kecil yang panjangnya sekitar 2 m untuk membersihkan rumput dan mengemburkan tanah.'



Dokumentasi Sadra (2020)  
Gambar 6. Tahah, 'Seperti parang yang tajam pada ujungnya digunakan untuk mengemburkan tanah.'

### Soil Processing Ecolexicon Verb Forms

A mustard verb lexicon is a verbal form that expresses actions or activities obtained from activities or activities carried out on land cultivation involving agricultural tools, pets, and cows. The verb lexicon forms found during the tillage period were: tengale, bulung, added, congcong, and jongkrak. All of these lexicon forms are basic verbs.

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiotik
1	Jongkrak	Verba	Kegiatan mengemburkan tanah dengan alat seperti bajak yang bergigi tiga	-	-	+
2	<i>Bulung</i>	Verba	Bekerja dengan alat pertanian, seperti tahah, kiskis dan kadang – kadang dengan caluk untuk mengemburkan tanah dan membersihkan rumput.	-	-	+

(continued)

(continued)

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiotik
3	<i>Tambah</i>	Verba	Membersihkan dan mengemburkan tanah dengan cara mencangkul.	-	-	+
4	<i>Tenggala</i>	Verba	Membajak	-	-	+

All verbs listed in the table provide an overview of the stages of land cultivation activities carried out by the BBDN speech group before planting. The following are some photos that were taken during the research.



Dokumentasi Sadra, 2020 Gambar 8.  
Bulung,  
'mengemburkan tanah dan membersihkan rumput dengan tahah'



Dokumentasi Sadra, 2020  
Gambar 7. Jongkrak,  
'mengemburkan tanah dan membersihkan rumput dengan jongkrak agar tanaman menjadi subur'



Dokumentasi. Sadra,  
2020 Gambar 9.  
Tambah,  
'mengemburkan tanah  
dan membersihkan  
rumput dengan cangkul'



Dokumentasi Sadra, 2020  
Gambar 10. Tenggalan,  
'mengemburkan tanah  
dan membersihkan rumput  
dengan tenggalan'

#### BBDN Planting Mustard Ecolexicon

After cultivating the soil in the summer months, around July and August, the mustard planting stage is continued, which first involves planting corn and other secondary crops. The planting period generally begins during the rainy season, around October - November. The preparations made during the planting period are to determine the types of cassava seeds and turus, including the equipment used for planting mustard seeds. The lexicon forms found at this time, among others: are noun lexicon and verb lexicon.

#### Noun Forms of the Planting Time Mustard Lexicon

The form of the noun lexicon at the time of planting is in the form of turus or cassava cuttings, blakas, and pengukjuk. A cutting board is used as a base for cutting turus, a

blakas is a large knife used for cutting turus, and a pengukjuk is a tool used to make holes for planted turus. All forms of this lexicon are grouped in the following table.

#### Noun Forms of the Planting Time Mustard Lexicon

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiotik
1	<i>Turus</i>	Nomina	Bibit ketela pohon yang dipotong dengan ukuran panjang 15 - 17 cm	-	+	-
2	<i>Blakas</i>	Nomina	Alat pemotong stek ketela pohon	-	-	+
3	<i>Talenan</i>	Nomina	Alas dasar yang pipih dari kayu untuk bantalan memotong turus	-	-	+
4	<i>Penyukjuk</i>	Nomina	Alat pembuat lobang dengan Panjang tangkai sekitar 1,5 cm	-	-	+

In the table above, four forms of the noun lexicon consist of 3 basic word lexicons and one derivative word lexicon. The derivative word of the jukjuk is formed from the verb jukjuk by affixation. The following are some photos taken during the study.



Dokumentasi Sadra, 2020  
Gambar 11. Turus, 'Bibit ketela pohon yang akan ditanaman.'



Dokumentasi Sadra, 2020 Gambar 12. Blakas, 'Alat pemotong stek ketela pohon'.



Dokumentasi Sadra,  
2020 Gambar 13.  
Talenan, 'Alas dasar  
yang pipih dari kayu  
untuk bantalan  
memotong turus'.



Dokumentasi  
Sadra, 2020  
Gambar 14.  
Penyukjuk, 'Alat  
pembuat lobang  
dengan panjang  
tangkai sekitar 1,5  
cm'.

#### Verb Forms of Mustard Greens Ecolexicon during Planting BBDN

The form of the lexicon of verbs found at the time of planting is lexical-lexical from cutting cassava stems into short pieces with a size of approximately 1.5 cm, making holes with a reed, and planting, among others: toras, jukjuk., smallpox, and so.

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiottik
1	<i>Toras</i>	Verba KD	Memotong batang ketela pohon menjadi bagian – bagian kecil untuk ditanam		-	+
2	<i>Jukjuk</i>	Verba KD	Membuat lobang untuk menanam stek ketela pohon		-	+
3	<i>Cacar</i>	Verba KD	Menaruh turus – turus sesuai dengan posisi lobang yang akan ditanami		-	+
4	<i>Pula</i>	Verba KD	Menanam		-	+

All of the verb lexicon found during this planting period are all in the form of essential words (KD), which all describe activities at the time of planting turus or cuttings of cassava trees, which are cut according to the desired size. The four verb lexicon in the

table above, such as *toras*, *jukjuk*, and a creative process with constant changes in the goal, while the smallpox verb lexicon is a dispositive process without any change in the goal (Halliday, 1985: 105). Here are some examples of clauses from BBDN utterances.

(1) Serétan toras turus te Nyoman !  
 Cepatlah {N+}-potong turus det-nya Prop-N  
 Adv V O S  
 ‘Cepatlah memotong turus-nya Nyoman!’

(2) Ditu cacaran turus te, apang kole  
 mule jani!  
 Di sana tebar-{N+} turus Def-nya konj-agar  
 Pro TG1-saya {N+}-tanam sekarang  
 Adv V O konj S  
 V Adv  
 ‘Di sana tebarkan turus-nya supaya saya menanamnya sekarang.’

It can be seen in clause (1) that the verb *toras* is an imperative clause in which the verb is in the form of KD with a creative meaning, while in clause (2), the verb is small in the form of KT with an affixation process with a dispositive meaning. The following are some photos of activities during the planting period, as stated by the verbs from the table above.

Dokumentasi Sadra, 2020

Gambar 15. *Cacar*, ‘Menaruh turus – turus sesuai dengan posisi lobang yang akan ditanami’.



Dokumentasi Sadra, 2020  
 Gambar 16. *Pule*, ‘Menanam’.





Dokumentasi Sadra, 2020 Gambar 17.  
Jukjuk, 'Membuat lobang untuk  
menanam stek ketela pohon'.



Dokumentasi Sadra, 2020  
Gambar 18. Toras, 'Memotong  
batang ketela pohon menjadi  
bagian – bagian kecil untuk  
ditanam'.

#### Verb Forms of the Ecolexicon of Harvest Time

The form of the ecolexicon verb at harvest time is related to mustard harvesting activities involving several verbs, including abut, butbut, Jangkah, bet, getep, tetek, lupload, elung, kaplakan, concong, opod, kedeng, pempen, sun, tegen, tegul, wadin, breokan, jemak, kutang, rancap, alih, basin, pang, pikpik, lung, punggel, classin, getep, segseg, isinan, breokan, wadin and gablugan. All of these verbs indicate the activities carried out by the BBDN speech group towards the harvested mustard greens. As mentioned by Halliday, these verbs are classified as material or dispositive and creative processes (Halliday, 1985: 103). With a material or dispositive process, according to Halliday, the object, which he calls the goal, which is a component of this process, is semantically unchanged. As with the creative process, the goal is constantly changing.

(1) Kole ngaplakan punyan sawi  
di habian tuni.

Pro-saya {N+}-potong-suf pohon ketela pohon  
prep-ladang tadi

Saya memotong pohon ketela pohon di kebun tadi.

(2) Mémé le meriokan umbin sawi  
di natahé.

Ibu Poss-saya {N+}-tuang-suf umbi-suf ketela pohon  
prep-halaman-def

Ibu Saya menuangkan umbi ketela pohon di halaman  
rumah.

Each verb has a different meaning from the two clauses or sentences above, such as examples (1) and (2). In clause (1), the verb *ngaplakan* means that there is a change experienced by the object, which is stated by the mustard, which is initially intact. After receiving the *ngaplakan* process, it turns into pieces that are relatively shorter than before. While in clause (2) with the verb *meriokan*, the object declared by the mustard bulb after getting the *meriokan* process, there is no change in the object. According to Halliday, these kinds of verbs or processes are referred to as material processes which are grouped into dispositive and creative processes. All forms of these verbs are grouped in the following table.

Table of Forms of Verbs Ecolexicon of Mustard Fruit at Harvest Period of BBDN

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiottik
1	<i>Abut/ Butbut</i>	Verba	Cabut	-	-	+
2	<i>Jangkah</i>	Verba	Mencari sesuatu (misalnya umbi – umbian) di dalam tanah dengan mencangkul dengan menggunakan alat yang berupa tambah atau gareng (cangkul kecil).	-	-	+
3	<i>Bet</i>	Verba	Menggali sesuatu (mis umbi – umbian) di dalam tanah dengan menggunakan tahah (sejenis pisau yang hanya pada ujungnya yang tajam)	-	-	+
4	<i>Getep/tetek</i>	Verba	Memotong umbi ketela pohon dari pangkal batangnya dengan blakas atau sabit	-	-	+
5	<i>Kaplakan</i>	Verba	Memotong sesuatu misalnya ranting, cabang pohon atau umbi ketela pohon dengan pisau besar besar atau sabit dengan cara menghentak.	-	-	+
6	<i>Concong</i>	Verba	Menggali umbi sawi di dalam tanah dengan tahah.	-	-	+

(continued)

*(continued)*

No	Leksikon BBDN	Kategori Bentuk	Bahasa Indonesia	Bahasa Latin	Lingkungan	
					Biotik	Abiotik
7	<i>Kedeng/opod</i>	Verba	Menarik umbi sawi yang tertinggal di dalam tanah	-	-	+
8	<i>Pempen</i>	Verba	Menaruh umbi ketela pohon pada suatu tempat seperti sok, kampil, keranjang, dan tempat yang lainnya.	-	-	+
9	<i>Tegen</i>	Verba	Membawa sesuatu dengan sepotong kayu atau bambu (sanan) di atas bahu.	-	-	+
10	<i>Segseg</i>	Verba	Memenuhi keranjang atau sok dengan cara menekan dengan tangan atau kaki agar memperoleh lebih banyak.	-	-	+
11	<i>Isinan</i>	Verba	Mengisi tempat tertentu seperti keranjang atau kampil dengan umbi ketela pohon.	-	-	+

From the table above, the verbs found during this harvest period were 11 pieces consisting of 9 KD: abut/butbut, Angkah, bet, getep/tetek, concong, opod/kedeng, tegen, pempen, and segseg, and two pieces. According to A Grammar of Contemporary English by Quirk, all the lexicon verbs found during this harvest are classified as transitive verbs with one object (mono transitive verbs). Judging from the semantic level, according to Halliday, most of these verbs are creative processes, such as abut/butbut, Angkah, bet, getep/tetek, kaplakan and concong. In contrast, the verbs opod/kedeng, tegen, pempen, segseg, and isinan are verbs of the dispositive process. KT: kaplakan and isinan, are both formed by the affixation process. The verb lexicon at this time, based on the syntax level according to Dixon (2011), has two roles: A as a subject and O as an object. Meanwhile, according to ecolinguistics, all forms of this verb lexicon are realized through interdependence and interrelationships between BBDN speech and mustard entities.

The following will show the verbs related to the harvesting of mustard greens supported by photographs taken during the research.



Dokumentasi Sadra,  
2020 Gambar 25.  
Abut/Butbut,



Dokumentasi Sadra, 2020

Gambar 26. Jangkah,  
'Mencari sesuatu (misalnya  
umbi – umbian) di dalam  
tanah dengan mencangkul  
dengan menggunakan alat  
yang berupa tambah a tau  
gareng (cangkul kecil).'



Dokumentasi Sadra,  
2020 Gambar 27. Bet,

'Menggali sesuatu (mis  
umbi – umbian) di  
dalam tanah dengan  
menggunakan tahah  
(sejenis pisau yang  
hanya pada ujungnya  
yang tajam).'



Dokumentasi Sadra,  
2020 Gambar 28.

Tetek/getep,  
'Memotong tangkai  
umbi ketela dari  
pangkal batangnya  
dengan blakas atau  
sabit.'



Dokumentasi Sadra,  
2020 Gambar 30.

Concong, 'Menggali  
umbi sawi di dalam  
tanah dengan tahah.'



Dokumentasi Sadra,  
2020 Gambar 31.

Ke deng/opod,  
'Menarik umbi sawi  
yang tertinggal di  
dalam tanah.'



Dokumentasi  
Sadra, 2020  
Gambar 29.

Kaplakan,  
'Memo tong se suatu  
misalnya ranting,  
cabang pohon atau  
umbi ketela pohon  
dengan pisau besar  
besar atau sabit  
dengan cara  
menghentak.'



Dokumentasi Sadra,  
2020 Gambar 32.

Pempen, 'Menaruh  
umbi ketela pohon pada  
suatu tempat seperti  
sok, kampil, keranjang,  
dan tempat yang  
lainnya.'



Dokumentasi Sadra,  
2020 Gambar 33.  
Tegen, 'Membawa  
sesuatu dengan  
sepotong kayu atau  
bamboo (sanan) di  
atas bahu.'

## 4 Conclusion

From the results of the ecolexicon forms of nouns and mustard verbs in Balinese dialect, Nusa Penida dialect (BBDN) in Klumpu village, Nusa Penida. The number of lexicons obtained is 94, which comes from 75 noun and 59 verb lexicons. Furthermore, the 75 noun lexicons came from 6 lexicons during tillage, four during planting, seven during harvest, 18 for food production, and 40 for plants and animals around mustard cultivation. Then from 59 verbs lexicon, four lexicon during tillage, four lexicon during planting, and 11 lexicon during harvest.

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