

## ESTEHANON LEXICON IN RICE FARMING

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**ABSTRACT:** This ethnographical study aimed to investigate and compare the farming lexicon specifically in planting rice in the three rice capital in Eastern Samar namely: Dolores, Borongan and Quinapondan. It focused on the three aspects such as noun, verb, and adjective rice farming lexicon and a glossary of Estehanon language as a reference reading materials in teaching Mother-Tongue from Kindergarten to Grade Three level in the province. Purposive sampling was used in gathering data from the farmers who served as the key informants of the study. Findings showed that rice farming lexicon exist in Dolores, Borongan and Quinapondan. There were terms used in rice farming which are the same in meaning but the word varies its name from the three towns. It is recommended that the noun, verb, and adjective rice farming lexicon in the three towns in the province maybe used in the day to day conversation of Estehanons as an identity of each group and a way to enrich the culture of the province and the region.

**KEYWORDS:** Estehanon, rice farming, lexicon.

### 1. INTRODUCTION

Language is an instrument used in expressing one's ideas, beliefs, feelings, and culture of a certain place. It serves as the identity of every place, region or country as a whole. This study focuses on the Estehanon lexicon in Farming particularly in some places like Dolores, Borongan and Quinapondan, Eastern Samar in Region 8 to be specific.

According to Ugot, (2010), language is the most effective element in keeping documents gathered and even in the field of science and other disciplines. Even culture in one specific time, place or country is being expressed through language, (Ugot,2010).

Language can be viewed as a verbal expression of culture. It is used to maintain and convey culture and cultural ties. Language provides us with many of the categories we use for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language which we use. The values and customs in the country we grow up in shape the way in which we think to a certain extent.

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. According to Ruth Benedict as mentioned in the study of Macan (2018), culture is what binds people together, not only on their way of thinking, feeling and acting but also the internalized patterns for doing certain things in certain ways.

Farming is part of Filipino culture as well as of people of Waraynons. Just like what Hornedo (2004) said that culture refers to the whole or compilation of ideas, material expressions, purposes or appreciations that constitutes and give life and essences of a particular group or community. Therefore, culture of people really varies especially if this people comes from different places. This is a proof that other Filipinos are embracing the foreign culture. Ours is different from the other, we have our own identity that introduces our special intellect, process of doing activities, symbolism, and the response to special environment.

According to Diksyunaryo ng Wikang Filipino (1998), culture is a native manners, attitudes and livelihood of a certain race or nation.

Factors like literatures that content topics like farming is very important in molding our culture. As Alegre (1994) elaborated that a native culture is strong, regional is solid and firm, there is blurredness in national but can be mold. The national culture cannot be complete as long as native and

regional culture is unknown some aspects that should be distinguished. The identity should be fought to remain it.

It is a reality that culture evolves especially as the times goes on and it goes along with the development of science and technology, and what they used to do is not known to the new generation that is why it is a need that topics like farming to be a part of literature to make it more fruitful as to development that we want.

### **Objectives of the Study**

This study aimed to investigate and compare the farming lexicon particularly in planting rice in selected places in Eastern Samar and to associate the language in our own culture in order to come up with a glossary of Estehanon language used in rice farming as a reference reading materials in teaching Mother- Tongue from Kindergarten to Grade Three level in the province.

Specifically, it aimed to:

1. Identify different terminologies in the following lexical aspects;
  - 1.1 noun
  - 1.2 verb
  - 1.3 adjective
2. Compare the rice farming terms used by farmers in selected places in Eastern Samar; and
3. Develop Rice Farming terminologies in a form of a Glossary of Estehanon language.

### **Significance of the Study**

The study will help in broadening the vocabulary of the teachers and students, enrich the culture of farming in the province through using the Estehanon lexicon in farming specifically in planting rice.

### **Scope and Delimitation**

The study focused on gathering, investigation and comparison of farming lexicon particularly in planting rice in the three (3) towns in Eastern Samar specifically in Dolores, Borongan and Quinapondan.

The study limits only on the identification of the three parts of speech like noun, verb, and adjective farming lexicon based on the data collected from the key informants and the making of a Glossary in Estehanon Language from the lexicon gathered.

### **Definition of Terms**

Lexicon. Words used in a language or by a person or group of people

Estehanon language. Language used in communication by the people of the province of Eastern Samar.

Rice Farming. Primary occupation of the people of Eastern Samar; a job of running a farm in the practice of agriculture.

Culture. The beliefs, customs, arts, etc. of a particular society, group, place or time.

Language. The system of words that people used to express thoughts and feelings.

Glossary. Compiled list of terminologies used in a certain field of study.

## **2. REVIEW OF RELATED LITERATURE**

*Oryza sativa* rice was first domesticated in the Yangtze River basin in China 13,500 to 8,200 years ago based on archaeological and linguistic evidence. From that first cultivation, migration and trade spread rice around the world - first to much of east Asia, and then further abroad, and eventually to the Americas as part of the Columbian exchange. The now less common *Oryza glaberrima* rice was independently domesticated in Africa 3,000 to 3,500 years ago. Other wild rices have also been cultivated in different geographies, such as in the Americas (Wikipedia).

Since its spread, rice has become a global staple crop important to food security and food cultures around the world. Local varieties of *Oryza sativa* have resulted in over 40,000 cultivars of various types. More recent changes in agricultural practices and breeding methods as part of the Green Revolution and other transfers of agricultural technologies has led to increased production in

recent decades, with emergence of new types such as golden rice, which was genetically engineered to contain beta carotene.

In 2022 researchers at the University of Exeter, the University of Oxford and Cardiff University demonstrated that dry rice cultivation at the Neolithic Ban Non Wat site in central Thailand played an important role in the domestication of chicken.

Around 10,000 years ago, as the Pleistocene gave way to our current geological epoch, a group of hunter-gathers near China's Yangtze River began changing their way of life. They started to grow rice.

Remarkably, archaeologists have now unearthed bits of this rice at a site called Shangshan. The grains, of course, were eaten long ago and the plant stalks have long been rotten, but one tiny part of rice remains even thousands of years later: phytoliths, or hard, microscopic pieces of silica made by plant cells for self-defense. Rice leaves have fan-shaped phytoliths that don't burn, digest, or decompose. It's specific patterns on these phytoliths that suggest people in Shangshan were not just gathering rice, but actually cultivating it 10,000 years ago—a transition that would profoundly shift the human diet to the point where half of the world relies on the staple crop today.

Chinese archaeologists began excavating Shangshan in the early 2000s. They quickly found evidence of a rice-dependent diet: rice husks buried in pottery shards and stone tools that looked like they were used for milling. But far more abundant than artifacts are phytoliths, which are ubiquitous, if microscopic, in soil. Less than a tenth of an ounce of soil might yield thousands of phytoliths, says Dolores Piperno, a phytolith expert at the Smithsonian who was not involved in the study.

So the Chinese team went through the tedious process of sifting the phytoliths from dirt, washing and sieving and heating until they ended up with a white powder of pure phytolith. They then used carbon-14 dating to pinpoint the age of phytoliths found at different depths in the excavation. To prove the reliability of dating phytoliths, they compared the ages to that of other material, like seeds and charcoal, found at the same depth "It's robust and they very carefully compared phytolith dating side by side," says Piperno. The oldest material was as old as 9,400 years.

Then they peered at the phytoliths under the microscope. The rice that the people cultivated at Shangshan 9,400 years ago was not like the rice we eat today. The grains were likely small and thin. They scattered easily—as seeds trying to disperse themselves are wont to do. Just as 10,000 years of domestication has transformed rice into fat, starchy grains that cling to the stalks for easy harvest, they have transformed the phytoliths, too. The team turned their attention to surface patterns on the phytolith which are shaped like fish scales. (Rajendra Nagar Andhra Pradesh).

Rice is grown under widely varying conditions of altitude and climate. Rice cultivation in extends from 8 to 35°N latitude and from sea level to as high as 3000 meters. Rice crop needs a hot and humid climate. It is best suited to regions which have high humidity, prolonged sunshine and an assured supply of water. The average temperature required throughout the life period of the crop ranges from 21 to 37° C. Maximum temp which the crop can tolerate 40 C to 42 OC.

Rice is mainly grown in two types of soils i.e., uplands and low lands. The method of cultivation of rice in a particular region depends largely on factors such as situation of land, type of soils, irrigation facilities, availability of laborers intensity and distribution of rainfalls.

There are many terms related to different aspects of agriculture that may not be known to those who have not been involved in farming or have very little farming experience. Many of these terms and their meaning can be found in this document. While this list is not exhaustive of all the terms used in the field of agriculture, it is prepared with the hope that the terms found in this guide will be useful and provide new and beginning farmers a foundation to better understand agriculture. (HOW TO TALK FARMING. A beginning farmer's guide to Agriculture Words, Terms and Definitions).

Rice farming spread far and wide in ancient Southeast Asia, but how it got there has been a mystery. Now, a study of 4000-year-old DNA—a rare find in this region—suggests it came with farmers migrating from China, where rice farming originated. That means the hunter-gatherers already living there didn't learn farming themselves, or from their immediate neighbors, but rather from distant people moving into their territory—a pattern that may have played out throughout this part of the globe.

The study sheds light on "a pivotal period in social and ecological history," says Hsiao-chun Hung, an archaeologist at Australian National University in Canberra who researches the spread of farming in Southeast Asia and wasn't involved in the new work.

Scientists have struggled to peer into the prehistory of Southeast Asia because the region's hot, humid climate tends to degrade DNA. But David Reich, a population geneticist at Harvard University, and Ron Pinhasi, a physical anthropologist at University of Vienna, gave it a go anyway. That confirms that farmers had moved to Man Bac, spread their technology and culture, and mixed with the local population of hunter-gatherers, the team reports today in *Science*.

Farmers may have left another legacy: a language that developed into today's Austroasiatic family of languages, which are scattered across Southeast Asia. The genomes of people who speak those languages today—among them Khmer in Cambodia, Nicobarese on India's Nicobar Islands, and Mlabri on the border of Thailand and Laos—show the same mix of ancestries found at Man Bac. That suggests the early farmers spread their genes and culture all across the region, Reich says.

In later sites from Vietnam, Cambodia, Myanmar, and Thailand, the researchers found a signal of another wave of migration from southern China about 2000 years ago. They were farmers as well, and this time they probably brought bronze metalworking technology, kicking off the Bronze Age in the region. With this migration, the populations of Southeast Asia began to resemble the people living in the region today.

This three-pronged mixture of indigenous hunter-gatherers, early farmers, and a later wave of migrants parallels the prehistory of Europe, also illuminated by ancient DNA in recent years. There, migrating farmers brought agriculture from the Near East to Europe, where they mixed with local hunter-gatherers about 7000 years ago. Then later waves of Bronze Age migrants—in Europe's case, herders from the Central Asian steppe—moved in and established the population structure scientists see today. (Researchers, including Reich, have also documented a similar pattern in South Asia.)

Without words, people can't talk about people, places, things, actions, relations, or states, and they have no grammatical rules. Without words, there would be no sound structure, no word structure, and no syntax. The lexicon is central in language, and central in the acquisition of language. People need words to instantiate syntactic categories, whether at the word level (noun, verb, adjective) or at the phrase level.

The lexicon, as a result, offers a unique window on the process of acquisition for language as a whole.

### **3. METHODOLOGY**

#### **Research Design**

The study employed Ethnographical Qualitative Research and used interview as a means of data gathering. According to Clifford Geertz, ethnographic qualitative research involves observing peoples' natural environments, culture, habits and mutual differences. The method used for collecting data is through observations and interviews. In this study, farmers were interviewed in Dolores, Borongan and Quinapondan regarding the terminologies they are using in farming. Through interview, different words and its meanings were gathered and classified as noun, verb, and adjective rice farming lexicon.

#### **Respondents**

The researcher selected 30 rice farmers in Dolores, Borongan and Quinapondan whose ages ranged from fifty (50) to sixty (60) years old and they have been farming for more than fifteen years. These farmers served as key informants.

#### **Locale of the Study**

The study was conducted in the three rice capital of Eastern Samar namely, Dolores, Borongan, and Quinapondan where these towns has hectares of ricefields and rice farming is mostly the livelihood of many farmers.

#### **Sampling Technique**

Purposive-Snowball sampling and interviews were used in gathering information which the researcher need on the topic being conducted. Thirty farmers were asked on rice farming terminologies they are using in farming.

### Data Gathering Procedure

The data were sourced out from the farmers in Dolores, Borongan and Quinapondan who have been farming specifically in planting rice for a long period of time. The researcher interviewed and let the farmers identify rice farming terms and their usage and meanings. In this study, the researcher classified the data in three (3) lexical aspects: aspect one (1) which is the noun rice farming lexicon; aspect two (2) the verb rice farming lexicon; aspect three (3) is the adjective rice farming lexicon. These three (3) aspects were analyzed according to affixation which include the prefix, infix and suffix and as being used in sentences by the farmers. Lastly, the fourth (4) aspect is the construction of glossary that consists the terminologies used in farming from the three (3) parts of speech like noun, verb and adjective, and with corresponding English equivalence. From the three aspects, each Estehanon word were given an equivalent English word, its affixations like prefix, infix and suffix as considered and the contextual usage of the word.

## 4. RESULTS AND DISCUSSION

This chapter presents the results and discussions on the gathered data from the respondents.

### NOUN FARMING LEXICON IN QUINAPONDAN

It was known that noun farming terms used in Quinapondan are divided into two groups based on the composition of the words. The first one are the words that uses simple form such as *arado, bahaw, banwa, bayo, binlud, bugas, gahi, gani, garab, hagna, kalo, kangga, karabaw, lupak, lusong, nigo, pakaras, pilipig, plot, sabud, sadok, sundang, tagaytay, tanum, thresher, tractor, tukag, uhay, uhot* and *upa*.

The second group of words are complex in form that uses affixes specifically prefix in the words such as *paragbari* and *paragtanum*. These two words uses *parag-* as prefix which refers to the person who do the action. The word *paragbari* comes from the root word *bari* which means **harvest** while the word *paragtanum* comes from the root word *tanum* that means **plant**. Both words refer to a person who do the act of planting and harvesting of the rice plants. Some words like *paragpagani* and *paragpatanum* has complex forms that has the prefix *paragpa-* which means they are the owner of the riceland and they pay the person doing the action. Another term that uses affix particularly suffix is the word *lambusan* that comes from the root word *lambus* which means **to hit**. The suffix **-an** changes the part of speech from verb to noun which means a thing. Thus, the noun farming terms in Quinapondan uses simple and complex form of the words specifically a prefix and a suffix.

### NOUN FARMING LEXICON IN BORONGAN

Noun farming terms used in Borongan are sub-divided into two groups. The first group are natural words such as *arado, bayo, binlud, biti, dagami, gahi, gana, gani, garab, gubal, hagna, humay, kagkag, kangga, linta, lusong, nigo, pala, ohot, pilipig, sako, sighot, subing, sundang, sungo, surod, tagaytay, tipasi, tractor, tudling, tugawi, tuna, uhay, ulod, upa, and yatab*.

The second group of words has affixes like *parag-uma* with prefix *parag-* and *pa-* in *patubig*. The word *parag-uma* has a root word *uma* which means farm, and *parag-uma* means *farmer*, a person who works and cultivate the land. The second word *patubig* which came from the root word *tubig* which means water. *Patubig* means irrigation dam. Words with infix like *bublaran, -b-*, and *linupak -in*. *Bublaran* has a root word of *bulad* which means to dry with the presence of the sun and *bublaran* is drier or a mechanical drier. This word has also a suffix *-an*. Another word is *linupak* with a root word *lupak*, which means a rice cake made of mixed and crushed pinipig, sugar and young coconut. Words with suffix are *dalugi-an*, from the root word *dalugi* which means seedbed wherein rice seeds grow. The term *gi-okan* came from the root word *gi-ok*. *Gi-okan* means a thresher or machinery where palay and empty rice hull are separated. *Molinohan* is another term which came from the root word *molino*. *Molinohan* means rice mill where palay are milled to produce rice. Some words like

*paragpagani* and *paragpatanum* has complex forms that has the prefix *paragpa-* which means they are the owner of the riceland and they let somebody or pay the person doing the action.

#### **NOUN FARMING LEXICON IN DOLORES**

Noun farming terms used in Dolores are sub-divided into two groups. The first group are natural words such as *arado*, *bayo*, *binlud*, *biti*, *dagami*, *gahi*, *gana*, *gani*, *garab*, *gubal*, *hagna*, *humay*, *kagkag*, *kangga*, *linta*, *lusong*, *nigo*, *pala*, *ohot*, *pilipig*, *sako*, *sighot*, *subing*, *sundang*, *sungo*, *suod*, *tagaytay*, *tipasi*, *tractor*, *tudling*, *tugawi*, *tuna*, *uhay*, *ulod*, *upa*, and *yatab*.

The second group of words has affixes like *parag-uma* with prefix *parag-* and *pa-* in *patubig*. The word *parag-uma* has a root word *uma* which means farm, and *parag-uma* means *farmer*, a person who works and cultivate the land. The second word *patubig* which came from the root word *tubig* which means water. *Patubig* means irrigation dam. Words with infix like *bublaran*, *-b-*, and *linupak -in*. *Bublaran* has a root word of *bulad* which means to dry with the presence of the sun and *bublaran* is drier or a mechanical drier. This word has also a suffix *-an*. Another word is *linupak* with a root word *lupak*, which means a rice cake made of mixed and crushed pinipig, sugar and young coconut. Words with suffix are *dalugi-an*, from the root word *dalugi* which means seedbed wherein rice seeds grow. The term *gi-okan* came from the root word *gi-ok*. *Gi-okan* means a thresher or machinery where palay and empty rice hull are separated. *Molinohan* is another term which came from the root word *molino*. *Molinohan* means rice mill where palay are milled to produce rice. Some words like *paragpagi-ok* and *paragpagarab* has complex forms that has the prefix *paragpa-* which means they are the owner of the riceland and they let somebody or pay the person doing the action.

#### **VERB FARMING LEXICON IN QUINAPONDAN**

The verb farming terms used in Quinapondan are complex in form that uses an affix specifically the prefix *pag-* which means to do an action such as in the following words: *pag-abuno*, *pag-ag-ag*, *pag-arado*, *pagbari/paggarab*, *pagbayo*, *pagbulad*, *pagbutang*, *paggani*, *paggi-uk*, *pagkangga*, *paglambus*, *paglupak*, *pagmolino/paggiling*, *pagpalid*, *pagsabnit*, *pagsabud*, *pagsanlag*, *pagsurod*, *pagtahup* and *pagtanum*.

Another term which is complex in form is *pagpahurum* which specifically uses a prefix *pagpa-* which gives meaning as *to do* and it is connected to the root word *hurom* which means *soak*. The word *pamilipig* uses the infix *-am-* which gives meaning to the word as to do an action and is inserted in the root word “*pilipig*” or the crunchy pounded flat rice. Hence, the verb farming terms in Quinapondan uses complex form of word that uses affixes particularly the prefixes *pag-*, *pagpa-* and the infix *-am-* which all means to do an action.

#### **VERB FARMING LEXICON IN BORONGAN**

The prefix *pag-* was used to form the words and *pag-* means *to do* plus the action words such as *pag-abono*, which means spreading of fertilizers on the soil; *pag-ag-ag* which means separating the rice grains from the rice straw *pag-arado* which means plowing of soil in the rice field; *pagbari* which means to harvest the rice plants; *pagbarukbuk* means to sprinkle the rice seeds on the rice bed; *pagbayo* means pounding of rice seeds using a pestle and a mortar; *pagbinlad* means drying of rice grains under the heat of the sun; *pagbuswak* means opening of the rice petals; *pagdalugi* means to prepare the seedbed; *paggani* means pulling out of sprouted rice plant; *pag-gi-ok* means threshing using the feet to remove the rice grains from the rice stalks; *paghawan* means weeding or pulling out grasses and weeds in the ricefields; *paghurom* means soaking of rice seeds in a big pale or basin with water; *paglamba* means removing of rice grains from the rice stalks by hitting the grains in the lambahan; *paglupak* means making of rice cake by mixing sugar and young coconut to the pinipig and grinding and crushing them; *pagmolino* means rice milling; *pagpalid* which means winnowing or separating the rice grains from the rice hull; *pagpilipig* which means pounding of heated rice grains using a pestle and mortar in order to produce pinipig and *pagtanom* means transplant-ing of sprouted rice plant into the rice field.

The terms *pagpahinog*, *pagpalibti*, *pagpatimgas*, and *pagpatubig* uses the prefix *pagpa* and is connected to the root word *hinog* which means ripening of the rice grains; *pagpalibti* which means

incubating of seeds so that roots would come out; *pagpatimgas* which means doughing stage; and *pagpatubig* which means to manage water irrigation system. The verb farming terms in Borongan uses one form of word- the prefix *pag-* and *pagpa-*.

### VERB FARMING LEXICON IN DOLORES

It is part of the data gathered also the Verb lexical terms used in Farming particularly in planting rice still in the town of Dolores, Eastern Samar.

The prefix *pag-* was used to form the words and *pag-* means *to do* plus the action words such as *pag-abono*, which means spreading of fertilizers on the soil; *pag-ag-ag* which means separating the rice grains from the rice straw *pag-arado* which means plowing of soil in the rice field; *pagbari* which means to harvest the rice plants; *pagbarukbuk* means to sprinkle the rice seeds on the rice bed; *pagbayo* means pounding of rice seeds using a pestle and a mortar; *pagbinlad* means drying of rice grains under the heat of the sun; *pagbuswak* means opening of the rice petals; *pagdalugi* means to prepare the seedbed; *paggani* means pulling out of sprouted rice plant; *pag-gi-ok* means threshing using the feet to remove the rice grains from the rice stalks; *paghawan* means weeding or pulling out grasses and weeds in the ricefields; *paghurom* means soaking of rice seeds in a big pale or basin with water; *paglamba* means removing of rice grains from the rice stalks by hitting the grains in the lambahan; *paglupak* means making of rice cake by mixing sugar and young coconut to the pinipig and grinding and crushing them; *pagmolino* means rice milling; *pagpalid* which means winnowing or separating the rice grains from the rice hull; *pagpiliipig* which means pounding of heated rice grains using a pestle and mortar in order to produce pinipig and *pagtanom* means transplant-ing of sprouted rice plant into the rice field.

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### ADJECTIVE FARMING LEXICON IN QUINAPONDAN

The adjective farming terms used in Quinapondan are simple and complex forms of words which use affixes specifically prefix and suffix. The suffixes used in the words are *-un*, *on* and *-hun* which all means consist of or lots of such as in the word *banwaun* which means having a lot of weeds. Other words are *hilasun*, *kuhulon*, *lintaun*, *mayahun* and *uluron* in which the meaning of the words are found in the table.

Other terms used the prefix *-ma* which means having a characteristic of something such as in the following words: *makatul*, *malagay*, *mapaso*, *maupay*, and *matarum*. There are words that are simple in form such as *haligot*, *haluag* and *tais*.

### ADJECTIVE FARMING LEXICON IN BORONGAN

The adjective farming terms used in Borongan are simple form of words such as *halu-ag* and *paray* were used. *Halu-ag* means a spacious rice field. *Paray* is another term which means good standing of the plant. Words with affixes specifically the prefixes *in*, *ma*, and *na* are used such as *inatake*, which means infested by pests; *mahamdad*, itchy *to the hand or body*; *malagay* is *muddy rice field*; *malibsog* is healthy seeds; *masighot* means a rice field that has plenty of weeds; *matig-a* describes hard soil due to lack of water or irrigation system; and *nagapi*. Other terms used the suffix *-on* such as *linta-on* and *uluron*. These two terms refer to pests that attack rice plants.

### ADJECTIVE FARMING LEXICON IN DOLORES

Simple form of words such as *halu-ag* and *paray* were used. *Halu-ag* means a spacious rice field. *Paray* is another term which means good standing of the plant. Words with affixes specifically the prefixes *in*, *ma*, and *na* are used such as *inatake*, which means infested by pests; *mahamdad*, itchy *to the hand or body*; *malagay* is *muddy rice field*; *malibsog* is healthy seeds; *masighot* means a rice field that has plenty of weeds; *matig-a* describes hard soil due to lack of water or irrigation system; and

*nagapi*. Other terms used the suffix *-on* such as *linta-on* and *uluron*. These two terms refer to pests that attack rice plants.

## 5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter deals with the summary of the study, findings and the conclusion formulated.

### Summary

Based on the results of the study, it was found out that there are words used in rice farming in the three towns in Eastern Samar that are similar in meaning. However, there are words that are similar in meaning but the term used is different from the three towns like the English word “**burnt rice**”, in Quinapondan it is equivalent to the word “**tukag**”, while in Dolores it is “**libhaw**” and in Borongan it is called “**itip**”.

In the three towns involved, there are terms used in Dolores and Borongan that are similar in spelling, in pronunciation and in meaning but it is different in Quinapondan. These three towns shared some common cultures that is why there are some terminologies that are the same in meaning, spelling, and pronunciation.

On the other hand, the three towns belong to only one province and therefore share a common culture and beliefs that is why despite of the differences there are still terms used in farming that are similar and language is interrelated because it comes from one family or origin—the Malayo Polynesian.

Finally, the terminologies gathered were put together as one in a form of glossary of Estehanon rice farming lexicon. This output of the study is a reference reading material in teaching Mother-Tongue from Kindergarten to Grade Three level in the province and the researcher believed that this will help enrich our culture in the region.

### Conclusion

Based on the findings it is evident that rice farming lexicon exist in the province of Eastern Samar and there are variety of words used in the three towns in terms of planting rice as one of the forms of farming in the province. Therefore the noun, verb, and adjective rice farming lexicon in the three towns can be used in the daily conversation of Estehanons as an identity and a way to enrich the culture of the province.

### Recommendations

It is therefore recommended that;

- a. Preceding studies may deal not only on noun, verb and adjective but may also include adverb lexicon.
- b. It is recommended to conduct more studies not only on rice farming but also other farming lexicon of the Estehanons.

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