



DOCUMENTING AND RECLAIMING THE LEXIS OF RICE FARMING OF CENTRAL BIKOL

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ABSTRACT – This research sought to safeguard an aspect of Central Bikol language by developing a domain-specific lexical database of Central Bikol through the documentation of the lexis of rice farming with a glossary as its end product. The study made use of a descriptive research design which employed participant observations and interviews. The glossary consists of 97 entries. As regards lexical categories, there are 44 nouns, 33 verbs and 20 adjectives. It is hoped that this study will fill in the gap in Bikol language study by preserving the language and culture of Central Bikol language speakers.

Keywords: Central Bikol, indigenous knowledge, language documentation, rice farming technologies

INTRODUCTION

Language, as a system of symbols that facilitate human communication and interaction, is the key to culture. Language has been the primary mode through which the memory of ancestors' culture has been transmitted from one generation to the next through oral tradition. Just as human bodies contain the genetic memory of ancestors, language contains the “*centuries of accumulated wisdom*” (Metzger, 2009, p. 82). Brown (2000) echoes this by saying that “*cultural patterns of cognition and customs are sometimes explicitly coded in language*” (p. 198). Language is therefore the foundation of culture (Henslin, 2007) because it reflects the value system, beliefs, tradition, philosophy, knowledge, artistic expressions, among others of the people.

However, just as certain species of flora and fauna on earth are endangered, certain languages are also on the brink of extinction. In a United Nations Educational, Scientific and Cultural Organization (UNESCO, 2010) report, it is predicted that more than half of the worlds' 6,000 languages could be lost by the end of the century. Being one of the countries in the world with many languages, the Philippines is not exempt from this phenomenon. In fact, it ranks 10th in the world as a language hotspot, which means that although this country is linguistically diverse, its languages “*are being lost at a rate faster that we can adequately document them*” (Multilingual Philippines, 2019). In the same way, Multilingual Philippines (2019) has made the following observation:

When we take a look at the evidence from news reports, online forums, language studies, and personal observations, it is clear that even large Philippine languages like Kapampangan...and Bikol (emphasis added)...are dying, some faster than others (para. 7)

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Language endangerment is caused by several factors. First, when a particular language is accorded with low level of prestige speakers of that language develop negative attitude towards their own language. Instead, other dominant languages such as English and Tagalog-based Filipino take over because these are considered prestige languages. More often than not, speakers of regional languages are ridiculed for their accent and pronunciation. The high prestige vs. low prestige language dichotomy is symptomatic of colonial thinking in which English, having been presented by the colonizers as the language of the civilized world, tend to be favored more by Filipinos over their own native language. Filipino-based Tagalog is also preferred over regional languages because it is the language of the capital Manila which churns out news, movies, soap operas, songs, books, etc. which are consumed in the regions. Second, some parents prefer to train their children in using the prestige language. They talk to their children in English or Tagalog while mother tongue or vernacular language is discouraged. Not being able to pass one's mother tongue to the next generation creates a language gap between generations which then could lead to language endangerment and extinction. Third, with the adoption of English only policy in certain schools in the Philippines, students are discouraged or prohibited from using their native language.

The idea that regional languages like Bikol are endangered is alarming. When a language ceases to exist, the memory of the older generation, along with their unique culture, wisdom, and knowledge about the world in general also dies. As a result, people lose their identity and history. As UNESCO puts it, "the extinction of a language results in the irrecoverable loss of unique cultural knowledge embodied in it for centuries, including historical, spiritual and ecological knowledge that may be essential for the survival of not only its speakers, but also countless others" (UNESCO, 2003 p.2).

It is therefore significant to document languages as it:

1) enriches the human intellectual property, 2) presents a cultural perspective that may be new to our current knowledge, and 3) often helps the language resource person to re-activate the linguistic and cultural knowledge (UNESCO, 2003 p. 6).

However, not much has been written about Bikol language and if there were any, they were written mainly by foreign scholars. Lisboa in 1865 published the *Vocabulario de lengua de Bicol*, but it was not made accessible to most of the native speakers as the meanings were written in Spanish. Until now, Bikolanos who wish to access this dictionary have to make use of Google Translate, which can be problematic at times. Mintz (1971) published the Bikol Dictionary, but some entries lack sociolinguistic notes. For example, the word *adelantado* is defined as "advanced, fast (as a watch), ahead". Mintz missed the sociolinguistic aspect of this lexical item that in actual discourse, the word usually comes with a negative connotation, which could mean a combination of these characteristics: ahead, stupid, prying, nosy, thoughtless, and bothersome. And that no one wants to be called *adelantado*. Lobel, Tria, and Carpio (2000) published a study of Bikol language mapping its sound system, lexical derivation, and Bikol language distribution but the book does lacks entries on rice farming terminologies.

This language documentation study attempts to fill in the gap in Bikol language study by creating a glossary. In this research, a glossary refers to a set of lexis or terminologies and their meanings used in rice farming. Rice farming has been chosen as the domain for language study because rice cultivation and consumption are deeply entrenched in Bikol culture.

The study also fulfills the ideas stipulated in: 1) the 1987 Philippine Constitution that acknowledges the importance of regional languages, 2) the National Heritage Act of 2009 which aims to "protect, preserve, conserve and promote the nation's cultural heritage, its property and histories, and the ethnicities of local communities," 3) the R.A. 10533 which demands the use of mother tongue-based

multilingual education (MTB-MLE) in the K-12 Basic Education Curriculum, 4) the Bikol Regional Development Plan 2017-2022 which seeks to promote Philippine culture and awareness as a way to enhance the social fabric.

As such, this research takes a closer look at the Bikol language, more specifically the Central Bikol variety along the domain of rice farming. It hopes to emphasize the concept of accountability by the researcher in helping local communities save their language because their farming knowledge is embedded in their vernacular language. It hopes to contribute to the mother tongue-based multilingual education in the region by presenting a domain-based lexical record of the Central Bikol variety. This could be utilized by teachers in designing their own materials and teaching this language to the new generation of mother tongue speakers. It will also allow researchers/linguists/scholars and teachers to study Bikol language by referring to the domain-based glossary and by making the methodology of this study as model for their own future language documentation research.

Finally, this study can also contribute to the increasing burgeoning body of research in local endangered languages.

OBJECTIVES

The study sought preserve an aspect of Bikol language. Specifically, this study aimed to document the lexis of rice farming in speech communities in Camarines Sur that use the Central Bikol variety as their mother language by building a domain-based glossary.

METHODOLOGY

Design

Descriptive qualitative research design was used by employing ethnographic data collection techniques. Qualitative research is a field of inquiry that relies heavily on non-numerical data to describe and understand human experience (Glesne and Peshkin, 1992). It takes place in natural settings by observing behavior/performance and talking to informants in their contexts. Descriptive research on the other hand is used to describe a phenomenon and it “describes a given state of affairs as fully and carefully as possible” (Fraenkel and Wallen, 2010, p. 14). In documenting the lexis of rice farming, the researcher collected both real time and ex-post facto data himself by gathering multiple forms of data such as interviews, observations, documents, and audiovisual information.

Participants

This study used purposive sampling. Visits were done in identified locales where the targeted language for documentation is being spoken. The researcher talked with potential participants explaining the nature and objectives of the project. Letters were sent to obtain their consent. Only those who responded positively were involved in the project. Ultimately, the researcher did not have control over which LGUs, villages/barangays, and farmers were willing to work with him especially that the Philippines is battling a pandemic. The participants in this study included 12 farmers. Six were females and six were males with age ranging from 50-65. They have been farming for 20-40 years.

Locale

The study was conducted in Camarines Sur with speakers using the Central Bikol Language. The specific municipalities and barangays or villages in which the research took place depended on access and entry to such areas identified. The study was constrained by the existing pandemic. The collection of data was done in four municipalities, namely: Canaman, Camaligan, Magarao, and Calabanga.

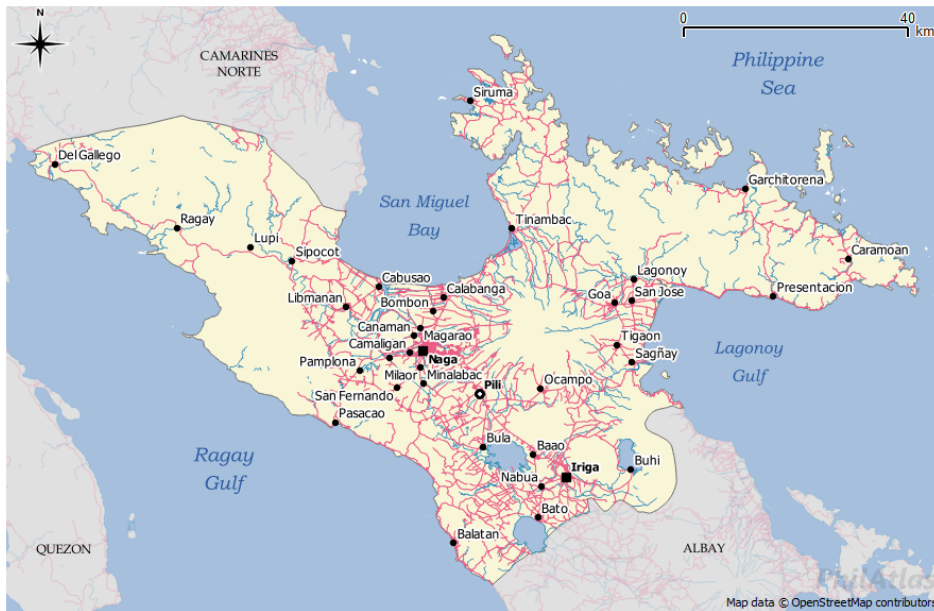


Figure 1. Map of Camarines Sur (Source: <https://www.philatlas.com/luzon/r05/camarines-sur.html>).

Data Collection

The study lasted for ten months. To attain the objective the following data collection process was undertaken:

1. Determined towns in Camarines Sur where the Central Bikol language is spoken;
2. Identified language speakers from rice farming communities;
3. Gathered ex-post facto data by conducting semi-structured interviews with key informants with the purpose of surfacing the lexis of rice farming and other relevant pieces of cultural information regarding the lexis. Semi-structured interviews were used as the interview questions were merely used as starting point thereby allowing for flexibility during the interview process (Nunan and Bailey, 2009). The table below shows some of the interview prompts used to elicit the lexis of rice farming:

Table 1. Some of the interview prompts used in the study.

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- a) How do you prepare the field for planting rice?
 - b) What tools are used in rice cultivation?
 - c) How do you prepare the grains for planting?
 - d) How do you know when it is time to harvest?
 - e) How are rice grains cleaned?
 - f) What are the commonly used terms in rice farming?
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4. Gathered real time data (aural and visual evidence) by conducting participant observations where the researcher witnessed and recorded informal conversations through audio, video, still pictures, and observers' notes/diaries;\
5. Transcribed interviews; and
6. Analyzed and processed linguistic data.

Data Analysis

This is a language documentation which involved the collection of linguistic data through a glossary or word lists based on recordings of conversations, interviews, and observations of native speakers of Central Bikol. In this study, a glossary is an organized description of the lexemes of a language with farming as its domain. Analyzing and processing linguistic data means that the researcher, in building a glossary, explains the lexicon of a language by including an inventory of lexis and their meanings. For each entry in the glossary, it includes the following:

1. the lexis or terminology
2. a part of speech designation
3. a definition
4. sample sentences
5. designation of affixes when necessary, and
6. translation into a language of wider communication, in this case English

The data are presented using the traditional lexicographic approach very much like a dictionary which include linguistic information mentioned above (1-6). However, instead of alphabetic listing, the words are listed according to categories.

RESULTS AND DISCUSSION

This study sought to produce a glossary of terms used by selected farming communities in Central Bikol. Ninety-seven lexical entries are included and are arranged according to eight categories, namely: Pre-planting, Seed Preparation, Planting, Stages of Growth, Harvesting, Pests and Pest Mitigation, Weather/Climate and Topography. Each lexical entry is written in boldface followed by its part of speech written in parenthesis, meanings, and affixes (if any) plus additional meanings after the affix.

Table 2. Classification of lexicons according to parts of speech.

Categories	Parts of Speech	Frequency	Lexical Entries
1. Pre-Planting	Noun	9	<i>pagulong, rantas, arado, kalaykay surod, bahi, uma, basog, hunglunan</i>
	Verb	7	<i>magrantas, pag-arado, bagbag surodon, pagliwanag, daplak, gabi</i>
	Adjective	2	<i>liwanag, turak</i>
2. Seed Preparation	Verb	6	<i>patingag, buntog, hawas, hunuro, balanig, patiprak</i>
	Adjective	1	<i>Hinuro</i>
3. Planting	Noun	3	<i>dalugi, sabwagan, butok</i>
	Verb	6	<i>dapog, sabwag, ganot, watawat, tagabo, sagup</i>
4. Stages of Growth	Adjective	6	<i>bagong tarok, dumaraga, bados, galangkoy, hinog</i>
5. Harvesting	Noun	15	<i>upong, tinambak, uhoy, amuging, asyab, gata, daginding, poro, piktayan, balaw-balaw, nigo, resibe, tipasi, hinulas, guti</i>
	Verb	11	<i>pag-gata, gahit, habin, papalid, tahop, piktay, basbas, ginik, bunag, hulas, tungod</i>
	Adjective	3	<i>ragas, abagahan, bados,</i>
6. Pests and Pest Mitigation	Noun	8	<i>palatakot, yugyugan, bantayan, latigo, kauwagan, bungag, palapa, doron</i>
	Verb	3	<i>hilamon, gatob, babu</i>
7. Weather/Climate	Noun	3	<i>tignarakol, tignarakol sa bulanon, tignarakol sa dulom</i>
	Adjective	4	<i>paltik, ayaay, ati, taob</i>
8. Topography	Noun	6	<i>kaladman, kababan, kalangkawan, pasakil, tubugan, tagilid na daga</i>
9. Description after a Typhoon	Adjective	4	<i>linas, hapla, mayapa, sanop</i>

Regarding lexical classifications, a great majority of the words (44) are nouns, followed by verbs (33) and 20 adjectives. Below are the rice farming terminologies and their corresponding meanings. Meanings are stated in both the Central Bikol language (written in italics) and English. Some words are assigned with certain affixes. When added with a particular affix, a new word is derived. A prefix is indicated by a hyphen placed immediately after it such as MAG- in *magrantas* while a suffix is indicated by a hyphen placed immediately before it such as -ON in *rantason*. Lexical entries with two affixes joined by a plus sign such as MA+PAG mean that either of the two affixes may be used as in *marantas* and *pagrantas*.

1. *Pre-planting*

pagulong (n) *hawak nin kahoy na inukit ta ngani na magin korteng balimbing, ginagamit sa pagpahapay kan duot asin dagami* (Cultural annotation: This stage is now omitted in land preparation due to the presence of modern farm machineries. The word is therefore not being used anymore).

Hal. Darahanon mo na ang pagulong sa uma.

pagulong (n) a log carved to form what looks like a star fruit (balimbing) used to level grasses and hay to the ground in order to prepare them for shredding

bagbag (v) *pagpahapay kan duot asin dagami gamit an pagulong. Hal. Mabagbag na kita kan uma.*

bagbag (v) to level grass and hay to the ground using a *pagulong*

rantas (n) *mahibog na tabla na may labot sa irarom na kun saen isinusukok an tarom na kasin- laba kan sundang ta ngani na magiris an duot asin dayami sa uma.* (Note: With the advent of new farming technology, this step is likewise omitted, thus the term is not anymore used); MA+MAG-girison an duot gamit an rantas

Ex. *Marantas na kita kan uma.*

(v) *rantason, pagrantas -padalaganan an uma gamit an rantas; girison an doot asin dayami gamit an rantas*

rantas (n) thick plank of wood with a hole underneath in which a sharp object as long as a machete is inserted, used to shred grasses and hay into strips.

(v) *rantason, pagrantas*-to shred grass and hay using this instrument

arado(n) *bagay na ginagamit sa pagarado*

(v) MA+PAG -pagkalot o pag-ukag kan daga gamit an kahoy asin tarom ta ngani na ipreparar an uma para sa pagtarok

arado(n) plow

(v) MA+PAG -to plow

surod (n) *gamit sa uma na may mg ngipon na gibo sa kahoy* (v) ON- *pagpadalagan kan uma gamit an surod*

surod (n) harrow (v) ON- to harrow

liwanag (v) PAG- *ipreparar an uma sa pagtanom. (adj.) handa nang tanuman an uma. Hal. Liwanag na an uma.*

liwanag (v) to clear or prepare a rice field for planting (adj.) used to describe a field that is ready for planting

pagpalapa o **pagpalapa-lapa**-(v) *pagbaya sa uma nin 15 aldaw ta ngani na malapa an duot asin uhot sa uma*

pagpalapa o **pagpalapa-lapa**-(v) to allow grass or hay to rot for approximately 15 days in the field

turak (adj.) *nagaba na basog*

Hal. Daplakan mo an turak na basog.

turak (adj.) eroded dike, path on the ricefield or embankment

daplak (v) *pagdagdag nin laboy sa natupas o naturak na basog*

Hal. Daplakan mo an turak na basog.

daplak (v) to augment with clay an eroded dike, embankment or path on a ricefield

gabi (v) *paghale nin doot sa uma sa paagi nin paggamit nin minasbad*

gabi (v) to cut grass using a machete or a grass cutter

kalaykay (n) *surod*

kalaykay (n) - see surod

bahi (n) *matagas na parte kan kahoy na ginagamit sa pag-gibo nin surod*

bahi (n) hard, inner core of a tree used to make teeth for a wooden harrow

uma (n) *lugar na kun saen nagtatanom nin paroy; MAG-+-HON magtanon nin paroy*

uma (n) rice field; MAG-+-HON to cultivate rice

básog (n) *lakawan sa gilid asin tahaw kan uma*

básog (n) dike, embankment, raised path on a field or rice paddy

hunglunan (n) *pagtabang kan grupo nin mga parauma sa sarong parauma na mapoon na magtarok*

hunglunan (n) a traditional exchange of labor among farmers

2. *Planting*

dalugi (n) *paroy na pinatambo na gagamiton pantarok*

dalugi (n) rice seedlings

dápog (v) *paghapin nin labas na dahon batag sa ibabaw na parte kan uma ta ngani na ihanda ini sa pagpatubo kan dalugi*

dápog (v) laying of fresh banana leaves on top of a seed bed in order to prepare the the bed for rice seed germination

sabwag (v) *pagapon o pagkuriyat kan banhi sa sabwagan ta ngani na magin dalugi*

sabwag (v) to broadcast rice seeds on the field

sabwagan (n) *kaputol na parte kan inaradong uma na kun saen papatambuon an banhi*

sabwagan (n) a parcel of land on which rice seeds are germinated; seed bed

butok (n) *ginakudan na ginanot na dalugi (v) I+PAG - paggakod kan ginanot na dalugi hale sa sabwagan*

butok (n) rice seedlings tied together in preparation for transplanting (v) I+PAG-to tie rice seedlings together

ganot (v) *paghulbot nin dalugi hali sa sabwagan*

PARA- (n) an tawong inulayan na magganot nin dalugi

ginanot (n) mga hinulbot na dalugi

ganot (v) to uproot rice seedlings from their seed bed

PARA (n) a person hired to uproot rice seedlings

ginanot (n) uprooted side seedlings

watawat (v) *pag apon kan butok sa lugar kun saen ini itatarok*

watawat (v) to throw a bunch of rice seedlings onto designated areas for transplanting

tagabô (v) *pagtanom giraray sa parte kan uma na kun sain nagadan an daluging itinarok*

tagabô (v) to plant new healthy seedlings in order to replace rice plants that have died

sagup (v) *PAG- pagpugol kan tubig sa uma gamit an tabla*

Ex. Sagupon mo na an tubig ta baha na an uma mo.

sagup (v) to control water that comes into the rice field by means of a plank of wood

3. Seed preparation

patingag (v) *pagbunag kan banhi nin mga sarong oras para ipreparar sa pagbuntog*

patingag (v) to dry rice seeds under the sun for about one hour to prepare them for soaking

buntog (v) *pagbabad kan paroy na pinatingag*

buntog (v) to soak rice seeds in the river or creek

hugas (v) *PAG- paglaag tubig sa binuntog na paroy mantang nasa sako pa ta ngani na mahali an mabatang parong (lanto) kaini*

hugas (v) *PAG-* to pour water into soaked rice seeds to remove foul smell

hawas (v) *PAG-paghali kan paroy sa buntugan*

hawas (v) to remove rice seeds from river or creek in which they have been soaking for two days

hinuro (v) *PAG- pagpatindong kan hinawas na banhi ta ngani na magturo an tubig hali digdi.*

Hal. Pahinuruon mo muna an paroy. (Adj.) mayo na nin tubig. Hal. Hinuro na si paroy.

hinuro (v) to drain the water from soaked rice seeds (Adj.) drained rice

balanig (v) *PAG- pagpatumba o pagpahigda kan binuntog na paroy*

balanig (v) to lay sacks of soaked rice seeds on their side

patiprak (v) *direktang pagtanom nin paroy sa paagi nin pagsabwag kan banhi sa niliwanag na uma*

patiprak (v) to directly sow rice seeds across the paddy by means of throwing or scattering them in different directions

4. Stages of growth

bagong tarok (adj.)-*bagong tanom na dalugi*

bagong tarok (adj.) newly transplanted rice seedling

dumaraga (adj.)- *poon nin paroy na nagsusupling na*

dumaraga (adj.) a rice plant that is starting to grow shoots on its side

nagbabados (adj.) *nagbibilog na puon kan paroy tanda na madali na an pagbuswak kaini*

nagbabados (adj.) literally means getting pregnant, this refers to a rice plant that is rounded at the base

buswak (adj.) *pagluwas kan uhoy nin paroy kun sain maluwas an mga tipasi*

buswak (adj.) the emergence of stalks or tiller on which rice grains will appear

galangkoy (adj.) nag aagaw na kolor kan berde asin amarilyo na siring sa langkoy, ginagamit sa pag ladawan kan paroy na madali nang mahinog

galangkoy (adj.) –yellowgreen; used to describe rice grains that are about to ripen

hinog (adj) *paroy na bulawan an kolor*

hinog (adj) ripe

5. *Harvesting*

upong (n) *sarong gumgum na inaning uhoy nin paroy na pig-ani gamit an gata*

upong (n) a handful of harvested rice stalks

tinambak (n) *nakatambak na paroy na inani*

tinambak (n) harvested rice that has been piled

uhoy (n) *parte kan puon nin paroy na kun saen minatubo an mga tipasi*

uhoy (n) a part of rice called tiller where flowers appear

ragas (adj) *paroy na nasobrahan sa hinog; paroy na naghuhulog na*

ragas (adj) rice grains falling to the ground because they have ripened too much

abagahan (adj) *paroy na dai pang gayo hinog*

abagahan (adj) semi-ripened rice, yellowgreen in color

bados (adj) *paroy na may laman na; butog; pwede nang anihon*

bados (adj) a rice grain that is rounded, ready for harvesting

amuging (n) *burak nin paroy; paroy na may burak na*

amuging (n) rice flowers or panicles

ani (v) *pagkua sa paroy na tinanom gamit an asyab o gata*

ani (v) to harvest rice using a sickle or other sharp instruments

asyab (n) *matarom na bagay na ginagamit sa pag ani nin paroy Hal. Matarumon an an asyab na nabakal ko.*

asyab (n) sickle

gata (v) *pag-ani nin uhoy kan paroy gamit an gata (n)matarom na bagay na ginagamit sa pag ani nin paroy*

gata (v) small sharp instrument used to harvest rice; transverse harvest knife; finger bladed knife

gahit (v) *PAG-paglaag nin tandaan sa porsyon kan anihon na paroy sa paagi nin pagasyab sa palibot kaini ta ngani na dai na laugon o anihon kan ibang paraami*

gahit (v) to mark a portion of rice plants that are to be harvested

daginding (n) *puon nin paroy ta tuminubo giraray pagkatapos na ini anihon*

daginding (n) rice plant that has grown again and has produced grains after it has been harvested

habin (v) *pag ani nin daginding*

habin (v) to harvest rice that has been left to grow on previously harvested rice plant

porô (n) *tada na paroy na dai nakaiba sa pag-ani nin huli ta hilaw pa ini*

porô (n) unripe rice that has been left unharvested

papalid (v) *luway-luway na paghulog kan paroy hali sa nigo o duwang kamot ta ngani na maisuhay an uhoy asin ata sa paroy gamit an doros*

papalid (v) to clean rice grains using wind

tahop (v) MAG-+-AN 1 *paglinig kan bagas gamit an nigo ta ngani na maisuhay an bagas sa ata; paglinig kan paroy gamit an nigo ta ngani ma maisuhay an paroy sa uhoy*

tahop (v) MAG-+-AN 1 to winnow

piktay (v) MAG-*paglinig kan paroy sa paagi nin paglaag kaini sa piktayan dangan pagtulod kan piktayan paluwas asin pabalik ta ngani na maisuhay an paroy sa uhoy*

piktay (v) MAG- to clean rice grains through a piktayan (see piktayan)

piktayan (n)- *bagay na ginagamit sa paglinig nin paroy; kwadradong yero na may mga labot dangan binibitay gamit an kawayan. Digdi inilalaag an bagong basbas asin ginik na paroy ta ngani na ini malinigan sa paagi nin pagtulod kaini paluwas asin pabalik mantang an paroy nahuhulog sa irarom asin an uhoy nawawalat sa piktayan*

piktayan (n) an instrument used to remove rice awn, chaff, and other impurities by passing them through a rectangular galvanized iron sheet with holes. This is then pushed and pulled as the rice grains fall to ground and the awn, hay, and other impurities are left on top of the iron sheet

basbas (v) *pagpakol o pagrapado kan bagong aning paroy gamit an duwang marubal ta ngani na matanggal an paroy sa uhoy*

basbas (v) to smash rice stalks with two bamboo poles in order to separate the grains from the stalks

ginik (v) *pagtuntong asin paggusgos o pagkiskis kan inasyab na paroy sa pabultanan kan duwang bitis ta ngani na maisuhay an paroy sa uhoy*

ginik (v) a traditional way of cleaning rice by rubbing the stalks in between feet to separate the grains; to thresh rice in this way

balaw-balaw (n) *binabaranga-banga o inatadong paroy, ginigibo ta ngani na mabanga an paroy kan parauma saka kan paraani*

balaw-balaw (n) the process of dividing rice harvest into small portions, done in order to determine how much would go to the farmer/capitalist and to hired harvesters

nigo (n) *hababaw asin pabilog na bagay na gibo sa kawayan na ginagamit sa pagtahop*

nigo (n) winnow

babayo (v) *pagtanggap kan ata sa bagas gamit an lubang asin halo*

babayo (v) to separate hulls from the grains using a large wooden mortar and pestle

resibe (n) *an kinukuang parte nin inaning paroy kan parauma hale sa paraani*

resibe (n) that portion of harvested rice taken away by the farmer/capitalist from hired

harvesters

bunag (v) *paghuray kan paroy sa palitada o sementadong tinampo ta ngani na mabalad sa saldang*

bunag (v) to dry rice under the sun

tipasi (n) *sarong kapidaso nin paroy na may ubak pa*

tipasi (n) a grain of unmilled rice

Hal. An bagas sa nigo; an tipasi sa soro.

hulas (v) *pagalang nin paroy sa kawali o taluasi gamit an maluya sanang kalayo. Ginigibo ini kun dai makabunag nin paroy nin huli sa uran o bagyo*

hulas (v) to roast rice over a slow flame, done when it is not possible to dry grains under the sun due to excessive rainfall or typhoon

hinulas (n) *paroy o bagas na inalang sa paagi nin paghulas*

hinulas (n) pan roasted rice

guti (n) *an nagputok na tipasi nin paroy na hinuhulas, tanda ini na an paroy madali nang maalang*

guti (n) puffed unmilled grain of rice during the roasting process, a sign that the grains are about to get dry

tungod (v) *1. magbakal nin bagas Hal. Magtungod ka nin sarong kilong bagas ta mayo na kitang pansapna.; magpabakal nin bagas Hal. Nagpamolino akong bagas ta ngani na ipatungod sa tindahan; magpabakal nin bagong aning paroy hale sa parauma paduman sa paratungod Hal. Maarkila akong trak ta ngani na maikarga an paroy na ipapatungod ko sa NFA; magbakal nin bagong aning paroy hale sa parauma Hal. Ako na matungod kan paroy mo.*

tungod (v) to sell rice; to buy rice

6. Pest, Pest Mitigation

palatakot (n) *bagay na nahahawig sa figura nin tawo na gibo sa kawayan , uhot, asin iba pang materyales na nilalaag sa tahaw kan uma ta ngani na takuton an mga gamgam*

palatakot (n) scarecrow

yugyugan (n) *mga lata na ginarakod sa lubid na ginagamit pambugaw sa mga gamgam sa paagi nin pagyugyug kaini ta ngani na magtanog*

yugyugan (n) empty milk cans tied together and hung over a ricefield, producing sound once agitated; used to drive away birds

bantayan (n) *tuntungan na gibo sa kawayan na itinutugdok sa gilid kan uma*

bantayan (n) a perch made of bamboo

latigo (n) *halabang bagay na gibo sa palapa nin buri na sinalapid asin ginagamit pambugaw sa mga gamgam; ini iwinawasawisas sa itaas kan bantayan ta ngani na magtanog na siring sa putok kan badil*

latigo (n) a whip made of buri palm that creates a sound similar to that of a gun, used by

farmers to drive away birds

hilamon (v) *paggabot ni duot sa pabultanan kan tinanom na paroy; (n) hinilamunan-hinalian nin doot ;(n) PARA- tawong inulayan na maghilamon*

hilamon (v) (v) to remove weeds; (n) hinilamunan-a rice field in which weeds have been removed;

(n) PARA-a person hired to remove weeds

gatob (v) *PAG-pagkakan nin kino sa paroy*

gatob (v) the act of eating rice grains by field mice

kauwagan (n) *dakulang parte kan tanom na paroy na kinakan kan mga gamgam o ginatob kan kino*

kauwagan (n) a large portion of rice on the field that has been eaten away by birds or mice

bungag (n) *mga kalot sa gilid kan uma kun sain nagüstar an mga kino o halas*

bungag (n) a hole in the ground in which snakes or field mice live

babu (v) *MA- pagdakop nin kino sa uma*

babu (v) to hunt for field mice

palápá (kan niyog) *–part of a coconut frond placed in the middle of a rice field, the shape of palapa mimics the head of a cobra, which farmers believe scare the rats away*

palápá (kan niyog) *–tinutusok sa tahaw kan uma ta ngani na padulagon an mga kino; the shape of palapa mimics the head of a cobra, which farmers believe scare the rats away*

doron (n)-*mga insektong nagraraot sa uma*

Hal. An tawong takot sa doron mayong aanihon.

doron (n)--insect pest in rice

7. Weather/Climate

paltik (adj.) *tag-alang*

paltik (adj.) drought

ayaay (adj) *pangyayari na kun saen an tubig sa sulong minababa na marhay*

ayaay (adj) water is the creek is much shallower than low tide

ati (adj) *hababa na tubig sa sulong*

ati (adj) low tide

taob-(adj) *halangkaw o hararom na tubig sa sulong*

taob-(adj) high tide

tignarakol (n) *pangyayari na kung saen minadakula o minararon an tubig kan sulong na mas hararom pa sa ordinaryong taob. Ini nangyayari duwang beses sa sarong bulan. An tubig minalaog sa kaumahan.*

tignarakol (n) a phenomenon in which water in the river is at its deepest and swells into neighboring rice fields

tignarakol sa bulanon (n) *tignarakol na nangyayari (kada) bulanon*

tignarakol sa bulanon (n) a phenomenon in which water in the river is at its deepest during a full moon

tignarakol sa dulom (n) *tignarakol na nangyayari na daing bulan o kaya madulom/madiklom*

tignarakol sa dulom (n) a phenomenon in which water in the river is at its deepest during darker nights without the moon

8. *Topography*

kaladman (n) *hababa na parte kan uma na kun saen natitipon an tubig arog baga kan danaw*

kaladman (n) a low lying area in a rice field usually inundated with water

kababan (n) *kaladman*

kababan (n) see kaladman

kalangkawan (n) *halangkaw na parte kan uma na dai nasasanop nin tubig*

kalangkawan (n) an area in a rice field that is not inundated with water

pasakil (n) *dalaganan nin tubig palaog asin paluwas sa uma hali sa sulong*

pasakil (n) a water way; an irrigation canal

tubugan (n) *parte kan uma na nilulububan kan damulag kun mainit an panahon*

tubugan (n) wallow

tagilid na daga (n) *daga na dai pantay*

tagilid na daga (n) slope or inclined feature of a rice field

9. *Description after a typhoon*

linas (adj.) *puon nin paroy na nakahigda sa daga kun sain ini nakatnom epekto kan makusog na duros na dara nin bagyo*

linas (adj.) rice plants flattened to the ground caused by strong wind or typhoon or very heavy rain

hapla (adj.) *linas*

hapla (adj.) rice plant that is levelled to the ground because of strong wind or typhoon

mayapa (adj) *ginagamit sa pagladawan kan uhoy nin paroy na mayo nang laog o ata na sana an natada nin huli ta naabutan ini nin makusog na doros o bagyo habang nakatanom pa sa uma*

mayapa (adj) rice plant whose grains have been removed by strong wind or typhoon

DISCUSSION

There are about 7,000 languages in the Asia-Pacific Region. However, many of these languages and the wisdom encoded in these languages are endangered. Multilingual Philippines (2019) claims that the Bikol language is also at risk. Thus, this research attempted to document the lexis of rice farming in Central Bikol.

When a language is documented the researcher does not only list down the lexis and other pieces of linguistic information. Incidentally, s/he also records the culture of the speakers encoded in those words. The lexis contain indigenous knowledge that has been handed down from one generation to the other, revealing the ways in which the speakers of the language in question have adapted with and manipulated the environment to carve up their own “realities”-- to make sense out of an otherwise chaotic world. Documentation of an endangered language preserves the people’s cultural heritage by safeguarding the wisdom of those who came before them.

The present language documentation study reveals the indigenous farming knowledge of Central Bikol speakers through their language. For instance, in preparing the rice field for planting, one has to make use of *pagulong*, a log used to flatten the grasses and rice stalks to prepare it for the next step which is *pagrantas*, the act of shredding the flattened grass and stalks into smaller pieces to make way for the next step which is *pag-arado* or “to plow”.

Moreover, the speakers’ indigenous knowledge is revealed in the words used to prepare rice seeds for planting. For example, a farmer has to go through the process of *patingag*, drying of rice seeds under the sun for one hour in preparation for *pagbuntog*, soaking of rice seeds for two days in the river. The rice seeds are then washed or “hugas” then drained or “hinuro” in preparation for “patiprak” or scattering of rice seeds on prepared seed beds.

Almost all the of the words are still part of the linguistic repertoire of the speakers, however a few are not anymore used due to the introduction of modern farm machineries. *Pagulong*, *rantas*, and *bagbag* are terms not anymore used in farming since modern farm machineries such as tractors and tillers are now used in preparing the field for planting. In addition, *piktay*, *piktayan*, and *papalid*, the traditional ways of separating rice grains from their chaff and straw, have been replaced by rice threshers and seed cleaners. These three words are therefore not anymore used as well. *Hunglunan*, a term used to refer to the traditional practice of exchange or barter of services or labor among farmers is also not being used due to the loss of such practice in the community. More words are on the brink of extinction as there is a growing popularity among farmers to use modern farm machineries such as harvesters.

SUMMARY

The study attempted to develop a glossary of farming terms used by selected farming communities in Central Bikol. A total of 88 words were collected. They were then classified according to eight categories. Of the 88 words, 42 are nouns, 32 are verbs while 16 are adjectives. One implication of this study is that this glossary may be used as reference material for language and cultural studies. This lexicon may reveal to researchers the rich cultural information encoded in the language of farming. Most of the terms are still being used, except for a few which are not anymore used due to modernization. The use of modern farm machineries has replaced some of aspects of rice farming which led to the loss of some farming terminologies in everyday vocabulary.

CONCLUSION

As rice farming is deeply ingrained in the culture of Bikolanos, the gloassry proves the rich linguistic heritage of Central Bikol speakers with regard to rice farming. However, this research does not claim to have exhausted all the farming terminologies in Central Bikol. The choice of research site, the

number of informants, and the limited time for data gathering, and the pandemic all put constraints on the researcher. As such, other scholars may wish to conduct their own research by exploring other possible research sites in Central Bikol, interviewing more key informants, and devoting more time to documenting the language in question.

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STATEMENT OF AUTHORSHIP

The author himself conceptualized and designed the study. He also conducted fieldwork and wrote the terminal report.

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