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A Trilingual Glossary of Terms on Fishing and Aquaculture

Hazel D. Joaquin

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(Dissertation, Philippine Normal University)

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A TRILINGUAL GLOSSARY OF TERMS ON FISHING AND AQUACULTURE

A Dissertation Presented to the Faculty
of the College of Graduate Studies and Teacher Education Research
Philippine Normal University
Taft Avenue, Manila

In Partial Fulfillment of the Requirements for the Degree
Doctor of Philosophy in Linguistics
with Specialization in Applied Linguistics

HAZEL D. JOAQUIN
Ph. D. in Applied Linguistics

March 2016

APPROVAL SHEET

In partial fulfilment of the requirements for the degree of **DOCTOR OF PHILOSOPHY IN LINGUISTICS** with specialization in **APPLIED LINGUISTICS**, this dissertation titled **A TRILINGUAL GLOSSARY OF TERMS ON FISHING AND AQUACULTURE** prepared and submitted by **HAZEL D. JOAQUIN**, is hereby recommended for approval and acceptance.

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ACKNOWLEDGMENTS

Apart from the researcher's efforts and perseverance, the completion of this dissertation was also influenced by the encouragement, support, and guidance of others who have been instrumental in the successful completion of this study. This would not have been possible without their help and concern in so many ways. With these, earnest gratitude and immeasurable appreciation are therefore accorded on them for their priceless assistance and support.

The Commission on Higher Education, especially to Dr. Patricia Licuanan, CHED Commissioner, for the Dissertation Grant given to the researcher;

Dr. Arceli Amarles and Dr. Rosarito Suatengco, dissertation advisers, whose expertise, guidance, support, input on the study, and utmost concern shown had boost the researcher's self-esteem which contributed much on the improvement and completion of this research work;

Dr. Zenaida Reyes, the Dean of the College of Graduate Studies and Teacher Education Research and chairperson of the examining committee, and Dr. Florencia Marquez, Dr. Gina Gonong, and Dr. Philip Jay Alcoberes, members of the examining committee, for their constructive criticisms, rich ideas, and valuable suggestions for the refinement of this study;

Dr. Editha L. Magallanes, President of Capiz State University, whom the researcher was hugely indebted for the rare professional growth opportunity especially for the trust, support, and constant encouragement which motivated the researcher to finish the desired degree;

Dr. Cecilia Mendiola and Dr. Merry Ruth Gutteriez, the researcher's professors for unselfishly sharing their knowledge;

Dr. Editha Alfon, Vice President for Academic Affairs, Dr. Herminia Gomez, former Vice President for Academic Affairs, and Dr. Aladino Leccio, Vice President for Administration and Finance of Capiz State University, for approving the researcher's study leave;

Prof. Victor Billanes, Prof. Reyes, Dr. Diony Cahilig, Prof. Herminda Ubay, Dr. Amelita Simon, Prof. Dorothee Villaruz, Mrs. Fe Villarruz, Dr. Noel Armada, Dr. Toledo, Mrs. Mary Ann Baria, Mrs. Susie Reyes, and the Director of the SEAFDEC, for generously sharing their time and expertise as translators, evaluators, and validators of the study;

Professor Connie Raymundo, her English critic, for editing the manuscript;

Miss Malou, secretary of the graduate school, and Miss Zenny, secretary of the graduate research program, for being kind every time the researcher went to their respective offices to ask for information and assistance;

The families of Dodoy Andy and Jay Bahil, the host families, for the hospitality, cooperation, and generosity shown during the researcher's immersion in their respective places;

Bong-bong, Leo, Bebing Susan, Enie, Sally, Robelyn, Ma'am Vipinosa, Nang Inday, Carmela, Nang Ann, Nang Dodoy, Jane, Eric, Malou, Nang Gina, Christian, and Ralph, for the comradeship, encouragement, and moral support every time the researcher shares her sentiments and hard works in earning the degree, and to Nang

Leila, for the help in looking for host families and for sharing her knowledge in defining and translating some fishing and aquaculture terms;

Dr. Amel Magallanes and wife Mimi, for serving as second family to the researcher in Manila while studying at PNU;

Mr. Raymund Marte, Board Secretary of Capiz State University, for the support especially in matters that need approval from the Board of Regents;

Gerlie, Tam, Ma'am Russel, Glenn, Jose, and Joan, her classmates and friends in PNU, for the camaraderie and valuable exchange of ideas on lessons and assignments in graduate school;

Her cousins especially to Jojo, Rose, Rocky, Rio, Nening Meriel, Manoy Bobong, Tina, Vicky, Lovel, Leovi, and Jaja, for the support and prayers;

Tatay Tito (deceased), Nanay Cecil, Manang Rosalyn, Kuya Ed, Nene Maricel, Dodo, Nang Melanie, Donna, Talo, Pauline, Hya, Kyla, Kyrene, Aeden, and Alyssa, the researcher's in-laws, for the love, moral, and financial support;

Leopoldo and Nenita, her dearly loved parents, for the unconditional love, hard works, and sacrifices in sending her to school which really contributed to what she is now;

Auntie Bebing, for the support especially in taking care of her daughter while she was in Manila; Mama Bebe, Tatay Noro, Happy, JR, and Dodoy, for the moral support;

Her husband Cleo, for the love, moral and financial support, and for being supportive in her educational pursuit, and to their daughter Zyann, her life and inspiration;

Above all, to the Almighty God, who is the source of everything especially in making this dissertation possible, this work is heartily dedicated.

HDJ

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Chapter I

THE PROBLEM AND ITS SETTING

Introduction

The Philippines, known as an archipelago consisting of 7, 107 islands, benefits from the enormity of oceans and seas surrounding its territories. It has been undoubtedly bestowed with the richness of natural resources thriving in those enormous water bodies. With this, fishing has been one of the most important industries in Philippine economy. It has become an important source of livelihood for it provided employment to millions of Filipinos. According to Philippine Economic - Environmental and Natural Resources Accounting (PEENRA, 2014), “being labor intensive, municipal fishing generated 68 percent of the total employment, followed by aquaculture with 26 percent and commercial fishing with 6 percent”. Fishery is always included in the national development policy priorities of the country.

The government has invested great amount of money on research for the development of technologies to strengthen the fishing and other allied industries in the country. However, the rich and existing technologies gained from those studies are mostly written in English, which a fisherman hardly understands. Most of the existing information on fishing and other allied industries are expressed and preserved in English. The stagnation or decline of fishery production underscores the importance of adopting and disseminating information in a language that is comprehensible and within the use of the fishermen who are the target beneficiaries of those endeavors.

Considering all these, translation can bridge the gap in utilizing those rich technologies derived from various researches in order to make it available to local

fishermen. For Bell (1991), translation is the process or result of converting information from one language or language variety in another with the aim of reproducing as accurately as possible all grammatical and lexical features of the original source language by finding equivalents in the target language. All factual information contained in the original text must be retained in the translation. On the other hand, translation, according to Wills (1996), is a transfer process which intends at the transformation of a written text into an optimally equivalent text, requiring a syntactic, the semantic and the pragmatic understanding and analytical processing. Translation, then, is helpful in obtaining information in many languages. Newmark (1988) posits that translation means giving the meaning of a text into another language in the way that the author intended the text. For Larson (1984), translation consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context to show that meaning can be transferred from one language to another language through translation.

However, translation is not just purely a linguistic process, for it requires cultural considerations which shape the interpretation of meaning. Cultural aspects are of supreme significance in the translation process for there are many words that are culture – bound. This denotes that the lexicon mirrors the distinctive way of life and beliefs of its speakers. In the statements of Zgusta (1980, p.3), he said that “language is embedded in culture”. Therefore, cultural data are necessary for choosing the appropriate lexical equivalent. Newmark likewise believes that translation has been

instrumental in transmitting culture. He perceives culture as the way of life that manifests a particular language as its means of expression (Newmark, 1998). This explains that culture is embedded in translation. With this, cultural consideration must be given paramount importance in the translation process.

The Mother Tongue – Based Multilingual Education (MTB-MLE), the government's banner program for education is a salient part of the implementation of the K to 12 Basic Education Program which stresses the use of the learner's mother tongue and additional languages as the medium of classroom instructions. Learners start their education in their mother tongue and develop a strong foundation on it before learning additional languages. The 12 mother tongues that are harnessed for classroom use are Tagalog, Kapampangan, Pangasinense, Iloko, Bikol, Cebuano, Hiligaynon, Waray, Tausug, Maguindanaoan, Maranao, and Chabacano.

Hiligaynon, which is used as the source language of this trilingual glossary, belongs to the group of the Austronesian language family. It is the fourth largest ethnolinguistic group in the Philippines. It is spoken in the central Philippines and concentrated in the provinces of Iloilo, Negros Occidental, Guimaras, and Capiz, but is also spoken in other provinces, such as Negros Oriental, Antique, Aklan, Romblon, Masbate, Palawan, and in many parts of Mindanao such as Koronadal City, South Cotabato, Sultan Kudarat and in other parts of North Cotabato (Comic eBook Library, 2015).

Capiz, the setting of the study where the researcher comes, is part of the Western Visayas Region. It is situated at the northeastern part of the Island of Panay which borders the Provinces of Aklan and Antique on the west, and the Province of Iloilo

on the south. Capiz is bestowed with coastline measuring 80 kilometers and wide vastness of swampy lands easily converted into fishponds. Roxas City, the capital city of the province, is dubbed as the Seafood Capital of the Philippines because of the abundance and delightful taste of its marine products such as the angel wings, scallops, prawns, crabs, squids, clamps, capizshells, and many others.

However, most of reference materials related to fishing and aquaculture that can be found in school libraries offering fishery courses in the Province of Capiz are written in English. Very few reference materials are written in Hiligaynon language. It is in this premise that a trilingual Hiligaynon – Filipino – English glossary of terms on fishing and aquaculture is conceived to respond to the need of the community of producing reference material related to fishing in Hiligaynon language that could supplement local knowledge on fishing, particularly in Capiz and its neighboring provinces which happen to be the richest fishing grounds and major contributors in the aquamarine industry of the Philippines.

Immersion, which is used as method in collecting fishing terms included in word entries, is the major contribution of this study. It is utilized to capture authentic use of the source language. Cultural contexts of culture-bound Hiligaynon fishing and aquaculture terms are also accounted in the study. Likewise, verification and validation by SUCs offering fishery courses and government agencies which take care of the fishery and aquatic resources have been done also as part of the research methodology. The expected output of this study is deemed helpful to Fishery students and teachers, communicators, researchers, and SUCs offering fishery courses in Panay Island, particularly Capiz State University, which offers fishery courses is where the

researcher is presently teaching. Further, this kind of research output is an attempt at answering the MTB-MLE mandate by using the mother tongue in preparing and reproducing reference materials that could be used by fishery students and teachers. This endeavor helps in upholding the intellectualization of Filipino language through massive use and production of materials using the said language and preservation and revitalization of regional languages like Hiligaynon.

Theoretical Bases

The theoretical bases of this research work are anchored on the theories of general theory of lexicography put forward by Herbert Ernst Wiegand (1984), D/discourse theory by Paul Gee (1999), fieldwork by Wolcott (1995), theory of translation by Roger Bell (1991), and culture-based translation focusing on transference by Newmark (1988).

Wiegand (1984) defines lexicography as a scientific practice aimed at the production of reference works on a language. Being reference in nature, he considers dictionary as a utility tool with a genuine purpose. According to Nkomo (2008 p. 20), "Wiegand's notion of utility product with genuine purpose has inspired many other metalexicographers which is acknowledged fundamental in the theory of lexicographic functions". His remarkable input in the field of lexicography is his development of a general theory of lexicography. For him, a general theory of lexicography intends to systematically process and explain the reasons for the knowledge required to enable lexicographers to carry out their work appropriately and possible (Wiegand, 1984). It is

generally composed of three components. The first component is a theory of lexicographical data collection which deals on how to compile a dictionary base. It is focused on collection, composition, representativity, function, and typology of lexicographical corpora relative to dictionary types. It concerns lexicographical fieldwork as well as for designing a direct or indirect opinion poll to gather lexical data. The second component is the processing of linguistic data collected so that a dictionary file suits a particular dictionary type or a group of target users. And, the third component is concerned with computer assistance in lexicography. If computational lexicography creates respectable progress, every constituent theory must be enhanced by computer assistance (Wiegand, 1984). Generally, the purpose of Wiegand's general theory of lexicography is for lexicographers to ensure efficiency in doing lexicographic functions for it offers a comprehensive description of dictionary making as a procedural process.

Discourse consideration must also be given emphasis in doing lexicographic works for meaning in language is situated as what Gee's (1999) Theory of D/discourse holds. Gee's theory reveals the distinction between 'discourse' and 'Discourse' (denoted by the use of lower-case d and upper-case D). Sociolinguists usually use the term discourse to denote verbal interactions and structures of utterances between speakers and listeners. However, Gee's distinction is designed to distinguish the interrelationships among social relations, social identities, contexts, and specific situations of language use. It considers discourse as an interrelationship between language and social context. For him, Discourse with upper-case D connotes a socially accepted association using language, other symbolic expressions, artifacts, thinking, feeling, believing, valuing, and acting that can be used to identify oneself as a member

of a group or social network. It is referred to as sub-cultures within a larger culture or society. A person may belong to many sub-cultures (Discourses) at the same time. There are common identities, beliefs, ways of thinking, feeling, and being within each Discourse that a person belongs to that are recognizable as both appropriate and defining of membership to other members of the Discourse. However, according to Gee (1989, p.7), "The various Discourses which constitute each of us as persons are changing and often are not fully consistent with each other; there is often conflict and tension between the values, beliefs, attitudes, interactional styles, uses of language, and ways of being in the world which two or more Discourses represent". Because of this, members of a Discourse can recognize others as either insiders or outsiders as Mackay (2003) described it. The discourse with a lower-case d refers to any stretch of language such as spoken, written, or signed which hangs together to make sense to some community of people who use that language. This connotes that Gee's theory perceives meaning as something situated. The meaning of word is apparently dependent on one's experiences and perceptions relative to the Discourse he/she is presently using language within. In this sense, words only denote meaning as they are situated within a Discourse and they take on other meanings if situated differently or in another Discourse. Thus, it must be considered by lexicographers especially in defining or assigning word meanings.

Usually, there are several sources of data in lexicographic works such as documentary survey and interview. However, the nature of the present study reveals that aside from documentary survey and interview, fieldwork is also a best source of data gathering for dictionary making. Wolcott (1995) defines fieldwork "as a form of

inquiry that requires a researcher to be immersed personally in the ongoing social activities of some individual or group carrying out the research". It means that the researcher is totally immersed in the field setting for 24 hours per day, 7 days per week, and different seasons of the year, or for an extended period of time (Whitehead, 2005). Through immersion, the researcher experiences authentic setting and create substantial comprehension of social action in different contexts that could not be sufficed alone by utilizing laboratory or survey research. Thus, the researcher turns out to be familiar with the spatial dimensions of the research setting and its socio-cultural dynamics. On the other hand, fieldwork is associated with participant observation technique. Wolcott (1999) described the said technique as hanging around, talking to folks, and trying to get sense of what is going on. This method according to Wisker (2001 p. 187) gives the researcher the opportunity to truly capture what the people are actually doing rather than what they are saying.

Along with lexicography, translation today has been regarded with great importance especially in a multilingual community and has been part of dictionary making. Bell (1991, p.xv) presented a more comprehensive definition of translation which stresses the dimension of semantic and stylistic equivalence in translation as he defined translation as the "transformation of a text originally in one language into an equivalent text in a different language retaining, as far as possible, the content of the message and the formal features and functional roles of the original text". He views translation as the replacement of a representation of a text in one language by a representation of an equivalent text in a second language. According to him, a good translation merits the original work as totally transfused into another language, as

distinctly apprehended, and as strongly felt by a native of the country to which that language belongs, as it is understood or spoken by those who speak the language of the original work.

The notion of culture is likewise inevitable in the field of translation. Culture has been defined by Newmark (1988, p. 94) as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". He recognizes that a particular group has a language which is specific to its culture and does not have corresponding equivalents in other language. With this, translators are sometimes faced with difficulty in looking for appropriate equivalents for culture-bound words. To address this issue, Newmark's (1988) proposes the method of transference in translating cultural specific items or words with cultural implications. He defines transference as the "process of transferring a source language (SL) word to a target language (TL) text in its original form which gives color to the text as a translation procedure" (Newmark, 1988 p.81). He even grouped these cultural words into "ecology consisting of flora, fauna, hills, winds, and plains; material culture consisting of food, clothes, houses and towns, and transport; social culture consisting of work and leisure; organizations customs, activities, and procedures; concepts consisting of political and administrative, religious, and artistic; and gestures and habits". For him translators can use the method of transference in translating culture-bound words.

Conceptual Framework

Based on the foregoing discussion in the theoretical bases and review of the related literature of this study, the conceptual framework is presented.

Figure 1 presents the conceptual framework of this study. As reflected in the framework, the ultimate purpose of this study is to develop a trilingual Hiligaynon – Filipino – English glossary of terms on fishing and aquaculture. It illustrates that immersion which is the method utilized in collecting Hiligaynon fishing and aquaculture terms necessitated the use of field notes, unstructured interview, and audio recordings. Immersion requires that the researcher must be immersed personally in the ongoing social activities of some individuals or group being immersed with. Field notes account the meaningful experiences and observations, and capture the authentic meanings of Hiligaynon fishing and aquaculture words as actually used by fisher folks. Unstructured interviews are also conducted to encourage fisher folks to further communicate their thoughts about their fishing practices. Audio recordings are done to recall important data necessary in defining fishing and aquaculture terms.

The study also employed theories in lexicography by Wiegand (1984), translation by Bell (1991), and cultural translation by Newmark (1988). Wiegand's theory is used as guide in doing lexicographic works. Bell's theory which focuses on equivalence in translation is also considered in the translation process especially in looking for equivalent words of the SL (source language) into the TL (target language). Likewise, Newmark's cultural translation which focuses on transference is used in translating culture-bound words. These theoretical bases have significantly influenced the processes employed in doing translations. Arrows signify the continual process of going from theory to data, back, and forth.

The framework further reveals that the context of the trilingual glossary is focused on Hiligaynon fishing and aquaculture terms from preparation, harvesting, and

marketing as used by fisher folks which is written next to immersion and between field notes and theory of lexicography. Data further show the specific objectives of the study such as to describe the linguistic features of Hiligaynon fishing and aquaculture terms, analyze their cultural context, and translate those terms in Filipino and English. These objectives led to the main purpose of the study which is the production of a trilingual glossary.

Figure 1. A Schematic Diagram Showing the Conceptual Framework of the Study.

Statement of Objectives

This research study generally aimed to produce a trilingual glossary of terms on fishing and aquaculture.

Specifically, this aimed to reach the following specific objectives:

1. Identify and describe the linguistic features of fishing and aquaculture Hiligaynon words in terms of:
 - a. pronunciation
 - b. form
 - c. meaning
 - d. discourse category
2. Analyze the cultural contexts of fishing and aquaculture Hiligaynon words.
3. Translate the fishing and aquaculture Hiligaynon words in Filipino and English.
4. Propose procedures for glossary making.

Significance of the Study

Roxas City, the capital city of the Province of Capiz, is known as the Seafood Capital of the Philippines. Being the Seafood Capital, fishing remains as one of the major livelihoods of many Capizeños especially in coastal areas.

Therefore, the development of a lexical reference like this trilingual glossary is generally a response to the community's need on producing reference materials related to fishing written in Hiligaynon language that could enhance local knowledge on fishing and preserve those culture-bound terms. Likewise, it is an immense contribution to the DepEd's MTB-MLE (Mother Tongue-Based Multi-lingual Education) wherein Hiligaynon is used as one of the 12 major languages or lingua franca that shall be the language of instruction in the primary years of schooling. The major output of this study will also serve as reference materials for fishery teachers and students. Likewise, the output will be beneficial to elementary teachers who are using Hiligaynon as medium of instruction in teaching pupils in the primary years. It is also perceived that this particular study

promotes the intellectualization of the Filipino language and supports the advocacy on promoting and preserving regional languages like the Hiligaynon.

Further, the study is deemed important for it is expected to make valuable inputs to the following:

Teachers. The glossary serves as one of their reference materials for it will make them more acquainted and broaden their vocabulary on the commonly used fishing terms which they could use in their teaching of fishery subjects.

Fishery Students. The glossary functions as one of the students' references to facilitate understanding of the functional fishing and aquaculture terms commonly used by fishermen which are not written in Hiligaynon language.

Fishermen. The glossary will supplement local fishermen's knowledge on the functional terms in fishing and aquaculture that is useful in carrying out their respective field related works.

Researchers. The output of this study will provide future researchers with baseline information from which they can draw new valuable insights for further research related this field.

Communicators. The glossary will be helpful to communicators especially in translating related texts closely to its original meaning.

Corpus of Knowledge. The output of this study is likely to be a contribution to the existing corpus of knowledge in the field of linguistics for it is perceived to support the constitutional mandate of developing and using the Filipino language and preserving the literature and cultural heritage of Philippine regional languages like the Hiligaynon.

Scope and Delimitations of the Study

This study was directed into producing a trilingual Hiligaynon – Filipino – English glossary of terms on fishing and aquaculture. It was guided with basic concepts taken from the general theory of lexicography by Wiegand (1984), fieldwork by Wolcott (1995), Discourse theory by Gee (1999), theory of translation by Bell (1991), and cultural translation focusing on transference by Newmark (1988).

The present study concentrated on collecting more or less 400 functional and related Hiligaynon terms commonly used on fishing and aquaculture starting from the preparation, harvesting, and marketing that were relevant and beneficial to the existing fishing practices of the fisher folks in Panay Island particularly the Province of Capiz. Fishing methods, gears, and names of fish were also included in the glossary of terms for they were part of the terminologies used by fisher folks.

The word entries of the glossary included single word, compound word, and phrase with corresponding form, meaning, and sentence usage. Pronunciation key was provided in the introduction of the final copy of the glossary to help glossary readers, especially non-native speakers of the correct pronunciation of Hiligaynon fishing and aquaculture terms included in the glossary. Stress was also reflected as aid to achieve the appropriate articulation of the Hiligaynon fishing and aquaculture terms for it is phonemic in Hiligaynon. Stress makes a difference on meaning of words.

Since it was a trilingual glossary of terms on fishing and aqua culture, the definitions of the terms would be limited solely to their meanings as used in fishing and

aquaculture which was comprehensible and mostly used by fisher folks in the Province of Capiz.

Specifically, an immersion which was undertaken by the researcher as a method in collecting Hiligaynon fishing and aquaculture terms was limited only for two weeks and in the Province of Capiz for it had several fishing areas that could suffice the data gathering. Aside from that, the researcher was a native of the said province.

Definition of Terms

The following words below were defined conceptually and operationally as they were actually used in the study for better understanding.

Aquaculture. It is the cultivation of aquatic organisms, such as fish, shellfish, algae, and other aquatic plants. In this study, it is used as the source of terms included in the trilingual glossary.

Compound Word. It is the combination of lexical categories such as noun, verb, or adjective (O'Grady and Dobrovolsky, 1992). In this study, it refers to two words joined together to form a new word which is written either in one word, two words, or with a hyphen.

Culture. It is the tradition, attitude, custom, the way of life, and belief that distinguishes one group of people from another. In this study, it refers to the fisher folks' beliefs, attitudes, traditions, and practices in fishing and aquaculture which makes them different from others.

Culture-bound Word. It refers to terms, concepts, or ideas which are specific to a particular culture. In this study, it refers to Hiligaynon fishing and aquaculture terms which have no specific equivalent words in Filipino and English and explicit only in the fishing community in the Province of Capiz.

Cultural Context. It considers the society where individuals or groups live in and how their culture affects their behaviors, ways of life, and beliefs that provide a frame of reference for understanding them. In this study, it refers to the setting that fisher folks inhabit and their attitudes and values, customs, traditions, and habits toward fishing and aquaculture.

Discourse Category. It denotes to specific form of language use or social interaction. In this study, it refers to different contexts where Hiligaynon fishing and aquaculture terms are used.

Expert. A person who has a comprehensive knowledge of or skill in a particular area. In this study, it refers to a person who acquired a bachelor's degree, native speaker of Hiligaynon, fluent in Filipino and English, and knowledgeable in the fields of fishing and aquaculture.

Fishing. The capture of aquatic animals such as fish, mollusk, crustaceans, and many others. In this study, it is one of the major livelihoods of the people in the Province of Capiz which is used as the source of terms included in the trilingual glossary.

Form. It refers to word forms such as nouns, verbs, adjectives, prepositions, adverbs, conjunctions, or interjections. In this study, it refers to entry form in the glossary such as

single word, compound word, or phrase and form classes such as nouns, adjectives, and verbs.

Glossary. It is an alphabetical collection of terms with definitions used for specific purposes. In this study, it refers to the alphabetical collection of terms in fishing and aquaculture with definitions and written in Hiligaynon, Filipino, and English languages used for specific purposes.

Immersion. It is the complete involvement in some activity or interest. In this study, it is the method used in collecting Hiligaynon fishing and aquaculture terms through actual observation, interview, and involvement in some fishing activities of fisher folks.

Linguistic Features. These are the general features of language such as phonological, morphological, semantics, syntactical, and pragmatics. In this study, it refers to the phonological, morphological, semantics, and discourse aspects of Hiligaynon fishing and aquaculture terms described in the study.

Loan Word. It refers to a word borrowed from other foreign language. In this study, it refers to Spanish and English words used by fisher folks in naming fish, fishing methods, fishing gears, or their fishing practices.

Meaning. It is the logical connotation of a word or phrase (Merriam - Webster online dictionary). In this study, it refers to the definitions of Hiligaynon fishing and aquaculture terms as used by fisher folks.

Mother Tongue. It refers to the native and first language of individual. In this study, it refers to Hiligaynon language which is the native language of fisher folks.

Mother Tongue - Based Multilingual Education (MTB-MLE). It refers to the use of students' mother tongue as language of instruction in school. In this study, the same definition is used.

Phrase Entry. It is a group of words which have no subject or verb and cannot express complete thought. In this study, it refers to the structure of entry words included in the glossary.

Single Word. It refers to single or one form of a word. In this study, it refers to the single form of entry words included in the glossary.

Source Language. It is the original language that is to be translated into another language. In this study, it refers to Hiligaynon language used as source language of fishing and aquaculture terms included in word entries of the glossary.

Translation. It is the transformation of a text originally in one language into an equivalent text in a different language retaining, as far as possible, the content of the message and the formal features and functional roles of the original text (Bell, 1991). In this study, it is a process of translating the fishing terms into the equivalent or nearest term in Filipino and English languages and defining its meaning.

Translator. A person who translates one language into another language. In this study, it refers to the person who translated the Hiligaynon fishing and aquaculture terms into Filipino and English languages.

Trilingual Glossary. It is a list of words with definitions expressed in three languages. In this study, it refers to the alphabetical listing of functional terms used in fishing and

aquaculture with their corresponding meanings and respective equivalents in three languages (Hiligaynon, Filipino, and English).

Chapter II

REVIEW OF RELATED LITERATURE

This section presents the conceptual literature and survey of research studies conducted related to glossary making that serves as references in the conduct of this study.

2.1 Conceptual Literature

2.1.1 Lexicography

Lexicography has been generally defined as the writing or compiling of a lexicon or dictionary or the art or practice of writing dictionaries or the science of methods of compiling dictionaries. The word was used as early as 1680 (Oxford English Dictionary). It is concerned with the principles and practices of dictionary-making such as compiling, comparing, defining, and grouping lexical items into a book form.

The term lexicography has been described by Newell (1995) as an art of recording the results or outcomes of lexicological research in the form of a dictionary. This generally includes the listing of lexical forms of semantic units of the language in alphabetical manner. A definition or meaning, a gloss, collocation, some information of its meaning variation within semantic and pragmatic contexts, and identification of its grammatical category are included in each semantic unit.

Following Newell's definition, Haviland (2009) also defines lexicography as the practice of documenting the meanings and uses of words. For him, it is the most familiar branch of linguistics and the more theorized activity.

Lexicography, as defined by Svensen (2009, p.2), is "an activity which consists of observing, collecting, selecting, analyzing, and describing, in a dictionary, a number of lexical items (words, word elements, and word combinations) belonging to one or more languages which he called practical lexicography". Likewise, he included in his definition the examination and development of theories concerning the compilation, characteristics, purposes, and dictionary use which he called metalexicography.

Lexicography, on the other hand, is a very useful means of documenting and understanding of a language. It is an effective way of engaging native communities in language preservation as well as language reclamation for those extinct languages. Lexicography serves as the written documentation of those languages.

Aside from that, lexicography also studies the lexicon as lexicology does, but lexicology concentrates more on general properties and features that can be viewed as systematic. It can be described that lexicography typically has the say to the individuality of each lexical unit in the focus of its interest (Zgusta, 1971).

As viewed by Wiegand (1998), lexicographic process is a part of historical development which concurs with language development as well. He posits that language is part of history as well. For him lexicographic procedures is comprised of all undertaken activities such as from data planning and data collection directing to

dictionary publication. Likewise, the lexicographic process leads to the formulation of a dictionary plan that serves as dictionary making. The dictionary plan digs lexicographic issues and aspects such as lexicographic functions, the target users, dictionary typology, the lexicographical presentation, and the dictionary structure. The application of a successful well-devised or well-planned lexicographic process guides to dictionaries characterized with predictability, calculability, analyzability, and controllability (Wiegand, 1996). Zgusta on this account (1971) also articulated that the foundation of a successful, sound and efficient lexicographic processes depends on a good theory.

Dictionary making is not merely a theoretical exercise to increase human knowledge as emphasized by Landau (2001), but to put those texts together for people's understanding. It is not enough that a dictionary simply delights the critic, but it should instruct the users. As Hartmann (1989) stipulated the users are central to every aspect of lexicographic planning. Therefore, the compilation of a dictionary must be preceded by an in depth analysis of user's needs.

Svensen (2009) identified several types of information in a single dictionary entry. These types of information are the formal information which stresses the orthographic form like the spelling, pronunciation, and morphology comprising of inflection and other word formation; the syntagmatic information which is concerned with the lemma like the part of speech; semantic information which is focused on the meaning of the lemma like antonyms, hyponyms, or hyperonyms; examples; encyclopedic consists of the verbal and the visual which is provided by illustrations and pragmatic information like the

examples, explanations, comments, etc.; and the diachronic perspective which specifies the etymology of the words like their origin and cognates.

Some considerations must be observed in undertaking lexicographic studies. Zgusta (1971, p.206) had marked significant contribution on this as he presented some considerations in doing lexicographic studies which include the following:

1. Lexical component can be used either as a general word or as a technical term like in the case of polysemy which is the construction of two meanings or definitions.
2. Lexicographic definition or meaning must be consisted exclusively of used explained dictionary.
3. Lexicographic definition must not contain words that are more difficult than that of the explained word itself, non-archaic, dialectical, vulgar, rare words, etc.
4. The defined entry must not be used in its definition or its derivations and combination in dictionary.
5. The grammatical statics of a lexical component entered must also be grammatical.
6. The lexicographer has the right to describe the purpose performed by non-designative lexical units in the sentence.
7. The definition should be abstracted from the context the lexicographer has at hand.
8. Definition must include only the most important semantic features of defined lexical unit that suffice and differentiate it from the other units.
9. Synonyms and non-synonyms are additions to definition.
10. Examples must show functions of the entry word when combined with other lexical units. The absence of examples denotes lowering of the standard of the dictionary, unless the purpose is strictly restricted on glossary of technical terminology.

On the other hand, Wiegand (1984) presented a general theory of lexicographical research on language composed of three components. The first component is a theory of lexicographical data collection which deals on how to compile a dictionary base. It emphasized the collection, composition, representativity, function, and typology of lexicographical corpora relative to dictionary types. It concerns lexicographical fieldwork as well, e.g. for designing a direct or indirect opinion poll to gather lexical data. The second component is the processing of linguistic data collected so that a dictionary file suits a particular dictionary type or a group of target users. The third component is concerned with computer assistance in lexicography. If computational lexicography creates respectable progress, every constituent theory must be enhanced by computer assistance.

2.1.2 Cultural Considerations in Lexicography

A dictionary does not only provide semantic and lexical information of words, but also offers rich cultural information.

Culture, as defined by Haviland (1991) consists of the abstract values, beliefs, and perceptions of the world that lie behind people's behavior which they reflect. According to him these values, beliefs, and perceptions are shared by members of a society that when acted upon produce behavior considered acceptable within that society. Giving such definition, it can be inferred that culture is shared, learned, based on symbols, and integrated (Haviland, 1991). These basic features of culture facilitates an in-depth understanding of the significant function it serves.

Also, Newmark (1988, p. 94) defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. Culture then eventually becomes a part of man’s life which influences his way of thinking and language usage. Because of this, according to Maasoum & Davtalab (2011, p.13) “finding the best equivalent for culture specific items (CSIs) in translation is one of the main concerns for each translator. A translator has to consider not only the two languages but also the two cultures, since there will be some concepts in the source language, which do not have lexical equivalents in the target language”. From this view, the issue of equivalence in translation is considered since there are cases that a certain word or phrase has no lexical equivalent in other language. This difference as to Larson’s (1998) idea may be caused by difference in various factors such as geography, customs, beliefs, worldview, and many others.

It is acknowledged that the search for the nature of the dictionary and its relevant studies cannot expect to make substantial advancements unless socio-cultural dimensions are taken into lexicographic scene, for dictionary making is essentially a socio-cultural behavior (from <https://books.google.com.ph>). Svensén (2009, p.1) highlights a vivid observation of the link between language and culture in the field of lexicography as evidenced in:

It is a common place to say that a dictionary is a product of the culture in which it has come into being; it is less so to say that it plays an important part in the development of that culture (Svensén, 2009 p.1)

From this point of view, Svensén points out that person’s beliefs, thoughts, and language are influenced by culture. Thus, the language that a person is using to

express ideas has cultural implications. Considering the perspective of Sapir and Whorf's hypothesis, it can be concluded that the person's environment and culture affect his understanding of the message (Maasoum & Davtalab, 2011).

Franklin (1998) in his study on "Lexicography Considerations for Tok Pisin" concluded that there are numerous categories of information to include in a dictionary like phonological, orthographic, morphophonemic, grammatical, syntactical, sociolinguistic, and cultural information. The compiler must therefore be very familiar with the language and the culture. This reinforces a lexicographer's knowledge that sociolinguistic factors may be incorporated as part of the rich information that can be included in a dictionary entry.

In addition to Franklin's (1998) concept of information that can be included in a dictionary entry, Newmark (1988) also posits that language contains all kinds of cultural deposits, in the grammar (genders of inanimate nouns), forms of address (like *Sie?* *usted*) as well as the lexis ('the sun sets) which are not taken account of in universal either in consciousness or translation. He also classified cultural words into ecology such as flora and fauna, material culture such as food and clothes, social culture such as work and leisure, organization's customs, activities, and concepts, and gestures and habits. Thus, the more specific a language becomes for natural phenomena, the more it becomes embedded in culture.

2.1.3 Legal and Ethical Issues in Lexicography

In doing lexicographic works, legal and ethical issues must be of utmost concern. Landau (2001) in her book entitled *Dictionaries: The Art and Craft of Lexicography*

second edition has discussed some crucial legal and ethical issues in lexicography. She has raised some legal and ethical issues often ignored at the time of dictionary building both by the publishers and the editors. These factors are considered of high importance in every country and society where there is an ongoing process of dictionary making or lexicographic activities. These issues included plagiarism, fair use, trademarks, and copy right, that generally do not posit problems at the time of dictionary making, but which are potential enough to delay or even cease the project of dictionary making if these are not settled beforehand involving concerned people and organizations.

Plagiarism as an ethical issue in lexicography has been defined by Merriam-Webster Online Dictionary as stealing and passing off ideas or words of another as one's own, using another's production without crediting the source, committing literary theft, or presenting as new and original the idea or product derived from an existing source. In an online article (<http://www.lib.sfu.ca/help/writing/plagiarism>), plagiarism is the unacknowledged use of other people's ideas or works such as misrepresenting someone else's work as your own (e.g. copying another paper or an article from a journal or website), copying sentences or paragraphs without properly citing their source (e.g. quoting material without proper use of quotation marks, using specific facts without proper attribution, using a specific argument or logic without crediting the source, using art, graphs, illustrations, maps, statistics, photographs, etc. without

complete and proper citation, and translating a work from one language to another without complete and proper citation), and paraphrasing (e.g. paraphrasing or summarizing information from a source without proper acknowledgement and re-writing

a section but not making it sufficiently different from the original). According to Landau (2001), it behooves that all dictionary editors must take indulgent view of the pilfering of ideas.

In the field of lexicography, the concept of fair use is treated an ethical issue. Landau (2001) described the term fair use as something that governs the use of quotations of copy-righted work as illustrative examples of definitions. She further points out that there is no numerical guide to number of words or characters that may be quoted without infringing another's copyright and any reasonable use of quoted material in a dictionary seems secure against legal action. However, she made an emphasis that dictionary editor should never request permission to use any quotation because the use of a quotation in a dictionary is protected by fair use.

Trademarks are considered ethical issues in lexicography. The term trademark is defined by Landau (2001, p.405 - 406) as "a symbol or name used by a maker of a product to distinguish the product from others of its kind (e. g. Coca – Cola is a trademark)". She discussed that when a trademark is commonly used as an ordinary or generic term, not for a brand of a kind of thing but for the kind of thing itself, it enters into disputed territory. To lexicographer, the word has become generic and should be included in the dictionary and defined. But to the trademark owner such generic treatment is illegal, based on ignorance of the term's protected status or contempt for

his proprietary interest. Further, she uttered that dictionary treatments of trademarks can be used as evidence in support of the position that a trademark is generic, though such

treatment would hardly be sufficient to jeopardize a trademark in the absence of other evidence.

Landau (2001) stresses that in dictionary work one cannot afford to take much pride in authorship because editing a dictionary is a joint enterprise. Usually lexicographers suffer injustices for they do not receive due recognitions of the effort spent in doing dictionary projects. No appropriate credits are pinned on them.

In the study of Martin and Mauldin published online, they have identified and discussed practical and ethical issues in lexicography on their Creek Dictionary project. Some of the remarkable issues they have tackled include orthography, form and structure of entries, making words easier to find, language and dialect names, the issue of privacy, the issue of ownership, accuracy vs. size, choosing language authorities, and profit.

Issues relating to orthography. By far the most complicated issue to deal with was the issue of spelling. Linguists who work on languages without long written histories have the freedom to design their own writing systems and generally favor phonemic say stems of transcription sometimes with the additional requirement that the orthography be typable (Munro, 1995). This practice has the effect of validating traditional practices, connecting the past with the present, and building on the existing abilities of community members to read.

The form and structure of entries. Special problems arise in dictionary work on languages with rich morphology that are not typically discussed in the work on major

languages. One issue is the form of an inflected word to select for the main entry. Another difficulty involves deciding whether to include lexemes as main entries or as subentries.

Making words easier to find. This practice makes it easier for speakers who do not read and write well to find words in the dictionary, and may help teachers of the language in developing lesson plans. It also allows native speakers to see a list and reflect on what might be missing.

Language and dialect names. The problem occurred when there was no agreement within the communities on the name of the language or the names of dialect to be included in the entry.

The issue of privacy. Since language is inevitably shaped by everyday use, conversational material are excluded in the entry. Likewise, many conversations are of a highly personal nature, and some may even include names and criticisms of other community members, it is therefore unethical to include them.

The issue of ownership. Issue related to ownership concerns publication of the dictionary and copyright. Because academics are often evaluated by the prestige of publishers, there is little incentive to find local publishers that might be of greater benefit to the group.

Accuracy vs. size. Inaccurate works appearing in languages with few written materials lead community members to question the value of written materials.

Choosing language authorities. An important issue affecting fieldwork is the problem of matching suitable native speakers with suitable linguists and/or training native speakers to be linguists.

Profit. One sensitive topic is the matter of profit from work of this kind. Profits arise from the sale of a dictionary, from grants used to write it, and from the increase in status associated with publishing research. There is generally little profit in the sale of dictionary, especially considering the long period of time needed to write one. The sharing of indirect costs associated with grants is a more difficult issue.

Considering all the issues presented, lexicographers must be extra cautious on ethical issues ascribed in lexicographic works especially on plagiarism which is considered a serious academic offense (<http://www.lib.sfu.ca/help/writing/plagiarism>).

2.1.4 Fieldwork

Fieldwork has been used as a method in an ethnographic study. It is usually undertaken by ethnographic researcher in collecting primary data.

Chirkova (2011) has defined linguistic fieldwork as the activity of linguistic data collection through interaction with native-speaker consultants. According to her it embraces any collection of accurate data, regardless of: (1) the prior familiarity of the linguist with the language from which data are collected; (2) the whereabouts of the study; and (3) the goal of the study—a comprehensive description of an entire language or an analysis of one specific phenomenon for typological and comparative purposes.

There are many researchers and many other definitions that emphasize the notion that the fieldworker must live like and with the native speakers of the language to be studied.

Fieldwork is defined by Wolcott (1995) as a form of inquiry that requires a researcher to be immersed personally in the ongoing social activities of some individual or group carrying out the research. This means that the researcher has to spend long time in the field to observe, mingle, talk, and even participate in field activities. Even Whitehead (2005, p.5) has said that fieldwork allows the researcher to observe and examine all aspects of a cultural system, especially those that could not be addressed through laboratory or survey research alone. He believes that spending long periods of time in the field is considered the crucial aspect of the classical ethnographer's ability to comprehensively describe components of a cultural system as accurately and with as little bias as possible.

Considering the definitions given by Wolcott (1995) and Whitehead (2005), it can be inferred that in doing fieldwork, the fieldworker or researcher must live like and be with the native speakers of the language to be studied. A similar definition has given also by Everett (2001, p.168) when he defines linguistic fieldwork as the activity of a researcher systematically analyzing parts of a language other than one's native language within a community of speakers of that language, prototypically in their native land, living out their existence in the milieu and mental currency of their native culture.

2.1.5 Ethical Issues and Considerations in Fieldwork

Fieldworkers must observe appropriate conduct of themselves to minimize harm, ethical issues, and offer some benefits to participants.

Keren Rice (2006, p.123) on her study “Ethical Issues in Linguistic Fieldwork: An Overview”, posits that fieldworkers have long recognized that it is necessary to think about working relationships with the speakers of languages with whom they work. She emphasizes that attitudes towards what constitutes ethical work in a field situation with respect to speakers of a language and the community in which the language is spoken are necessary in doing fieldworks.

However, Whyte (1981, p.317) said that “a fieldworker cannot afford to think only of learning to live with others in the field. He has to continue living with himself.” This means that a fieldworker must maintain self-esteem and remain strong of his beliefs and culture especially when the immersion is over. Unlike Whyte, Llamas (2007) conversely believed that a good practice in fieldwork must be followed and ethical considerations, such as gaining informed consent and guaranteeing the anonymity of the informant and restricted access to the recording, should be borne in mind. She emphasizes that proper consent and approval from the informants must be secured first.

On the other hand, Palmer, Fam, Smith, and Kilham (2014) had experienced conducting qualitative fieldwork in four distinctly different contexts and had come up with identifying ethical issues and dilemmas such as compromised relationships with informants which develop in unforeseen ways; engagement with traumatized informants which lead to unexpected roles for the researcher such as confidante, dealing with new information that is critical to informants' futures but could undermine the research

project, and the implications of ethical decisions for research design and analysis. These may probably contribute personal stress and intellectual confusion or misconception on the part of the fieldworker or researcher. Thus, according to them ongoing reflection and responsiveness are needed throughout all stages of qualitative human research.

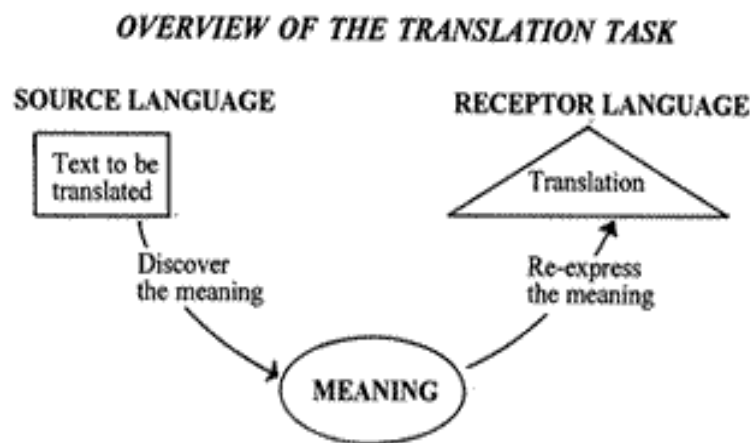
2.1.6 Translation and its Meaning

Translation nowadays is of paramount importance especially in a multilingual community. The occurrence and demand of translation has become fundamental due to the broadening of cultural interactions and growing of knowledge and international communication.

The term translation has been given various scholarly definitions. Larson (1998, p.3) for instance defined translation as “studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing the same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context”. She divided translation into two types - the form-based and meaning-based translations. The form – based translations of Larson (1984) attempt to follow the form of the source language and are known as literal translations, while the meaning-based translations make every effort to communicate the meaning of the source language text in the natural forms of the receptor language. This notion of translation by Larson has similarities with the definition given by Newmark (1988, p.19) which states that “translation is transferring the meaning of a text, from one language to

another, taking care mainly of the functional relevant meaning. The common focus of their work is to communicate the meaning of the text from the source language to the target language.

Further, Larson emphasizes that translation is transferring without distorting the meaning of the source language into the target language, even when the form of the source language changes as it is turned into the form of the target language. The form referred to corresponds to the grammatical surface structure of the language, while meaning stands for the semantic deep structures. Below is a diagram that shows the translation task as viewed by Larson:



[*Larson \(1998, p.4\)*](#)

Newmark (1988) classified translation into four levels: (1) the SL text level, the level of language, where we begin and which we continually (but not continuously) go back to; (2) the referential level, the level of objects and events, real or imaginary, which we progressively have to visualize and build up, and which is an essential part, first of

the comprehension, then of the reproduction process;(3) the cohesive level, which is more general, and grammatical, which traces the train of thought, the feeling tone (positive or negative) and the various presuppositions of the SL text; and (4) the level of naturalness, of common language appropriate to the writer or the speaker in a certain situation.

Further, Newmark (1982) considers two types of translation: [semantic and communicative](#). These two types of translation aim for accuracy and economy. A semantic translation is more economical than a communicative translation, unless, for the latter, the text is poorly written. Communicative translation is strictly functional and normally the work of a team while the semantic translation is linguistic and encyclopedic and is generally the work of one translator.

Bell (1991) suggests a more comprehensive definition of translation which stresses the dimension of semantic and stylistic equivalence in translation. Translation for him is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language. Bell (1991, p.xv) defines it entirely as the “transformation of a text originally in one language into an equivalent text in a different language retaining, as far as possible, the content of the message and the formal features and functional roles of the original text”. For instance, the translation of the Hiligaynon word *kawil* (hook and line) in Filipino is *kawit*. *Kawil* is a single word used as noun in Hiligaynon and when translated in an equivalent text in Filipino it becomes *kawit* which still carries meaning as hook and line and functions as noun and written in single word. Likewise, the Filipino word *droga* which is a single word and functions as

noun when translated in English becomes *drug* which still retains its meaning, functions as noun, and written in single form. The exemplars given show the translations of original texts into equivalent texts in different language retaining their meaning or message, function, and form.

Catford (1965) as cited in Kolawole (2013), likewise defines translation as the replacement of textual materials in the source language by equivalent textual material in another language or target language. With Catford's definition of translation as an operation performed on languages, it is clear that the theories and practices of translation must draw upon a theory of language.

Bell (1991), as cited by Alimah (2012) in an online article, points out three laws to consider in translation. First, translation must present an absolute transcript of the ideas or thoughts of the original work. Second, that the style and manner of writing should be similar or identical of the character with that of the original texts. And the third, translation must have all the ease of the original composition. He mentions two views on translation:

- one looks at it as an 'art' especially when the scholars of last century were preoccupied with the translation of literary text as a pastime;
- and another looks at it as a 'profession' where the majority of translators are professionals engaged in making a living rather than a pastime. This is mainly clear in the translation of technical, medical, legal, and administrative texts.

According to Manfredi (2007) it can be inferred that translation has two different perspectives: that of a process, which refers to the activity of turning a ST into a TT in

another language, and that of a product, which refers to the translated text. Likewise, in the words of Hatim and Munday (2004), it can be inferred that translation can be analyzed from two different perspectives: the process which refers to the activity of turning a source language into a target language and the product like the translated text.

Halliday (1992) takes translation to be a term used to cover both written and spoken equivalence; and whether the equivalence is conceived of as process or as relationship. He proposes to distinguish the activity of 'translation' (as a process) from the product(s) of 'translating', including both 'translation' (concerning written text) and 'interpreting' (regarding spoken text). So, the key concepts of meaning, function, and context put up Halliday's personal view of the concept of equivalence that if meaning is function in context then equivalence of meaning is equivalence of function in context. This means that the translator is taking decisions all the time about what is the relevant context within which this functional equivalence is being established.

On the other hand, the famous Russian-born American linguist, Jakobson (1959, p.139), in his seminal paper, "On linguistics aspects of translation", distinguishes between three different kinds of translation: 1) The Intralingual or rewording which refers to the interpretation of verbal signs by means of other signs of the same language. This means that the process of translation occurs within the same language, for instance between varieties or through paraphrase; 2) The Interlingual, or translation proper which refers to the interpretation of verbal signs by means of some other

language. This means that the act of translation is carried out from one language to another; and 3) The Intersemiotic, or transmutation which refers to the interpretation of verbal signs by means of signs of nonverbal sign systems.

Summing it up, the ultimate purpose of the definitions given above is to transfer the message from one language to another language.

2.1.7 Characteristics of a Good Translation

Bell (1991) has pointed out that a good translation is that in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt, by a native of the country to which that language belongs, as it is by those who speak the language of the original work. It means that translation must provide an absolute transcript of the ideas of the original work and the style and manner of writing should be of the same character with that of the original. A good translation is one that is meaning based and not word-based, one that has the ability of conveying an equivalent message in the most accurate and natural way possible (Kolawole (2013), Newmark (1988), Nida (1965), & Catford (1965). Larson (1984, p. 485) emphasized that an ideal translation should be of the following:

- *Accuracy*: This entails recreating as exactly as possible the original meaning of the source text.
- *Clarity*: This involves expressing all aspects of the meaning in a way that is understandable to the intended audience.

- *Naturalness*: This means using natural forms of the receptor language in a way that is appropriate to the kind of text being translated.

Moreover, Chesterman (1997) emphasizes that translation strategies must involve text manipulation, apply process, goal – oriented, problem centered, inter-subjective, and applied consciously.

2.1.8 Translation Techniques

There are different methods and techniques adopted by translators for translating. These are absolutely helpful in undertaking translation activities. Several authors have offered some techniques for doing translation studies. Newmark for example (1988, pp.81-93) offered different communicative translation techniques : *Transference* is the process of transferring a SL word to a TL text as a translation procedure or direct borrowing of words from the source language. It is commonly called 'loan words' for there is no existing equivalent term to use for the target language.

1. *Naturalization* is the process that succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL.
2. *Cultural Equivalent* is an approximate translation where a SL cultural word is translated by a TL cultural word.
3. *Functional Equivalent* is a common procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralizes or generalizes the SL word; and sometimes adds a particular.

4. *Descriptive Equivalent* is translating a word by providing a description of the term through a noun phrase or adjectival clause to ensure understanding.
5. *Synonymy* is using the word 'synonym' in the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality.
6. *Through-Translation* is the literal translation of common collocations, names of organizations, the components of compounds and perhaps phrases.
7. *Shifts or Transpositions* is a translation procedure involving a change or shift in the grammar from SL to TL. One type is the change from singular to plural. A second type of shift is required when an SL grammatical structure does not exist in the TL.
8. *Modulation* is defined as a variation through a change of viewpoint, perspective, and very often of category of thought. This is commonly used in multiple of words.
9. *Recognized Translation* is normally using the official or the generally accepted translation of any institutional term or word.
10. *Translation Label* is a provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn. It could be done through literal translation.

11. *Compensation* is said to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence.
12. *Componential Analysis* is the splitting up of a lexical unit into its sense components, often one-to-two, -three or -four translations.
13. *Reduction and Expansion* is the shortening of the form by removing some letters or words but not changing the context.
14. *Paraphrase* is an amplification or explanation of the meaning of a segment of the text. It is usually used in an 'anonymous' text when it is poorly written, or has important implications and omissions.
15. *Couplet* is the combination of various ways or translation techniques to come up at a good translation.

Pederson (2005, pp.3-9) presented a source language oriented strategy in translating which consists of three subcategories:

a. Retention. This strategy is SL oriented, since an item from the SL can go into the TT. There are several situations where the culture bound term is differentiated from other parts by the use of some symbols like quotation marks and italics.

b. Specification. It connotes that the translator does not translate CSI and leaves it in "its untranslated form", but affixes some additional ideas or information in the TT that does not exist in ST. It creates the target CSI more specific than the CSI of the ST. This is usually done through addition or explicitation. Addition means that the added material is not apparent in the CSI of the ST as part of the sense or connotations of the term while explicitation means any strategy involving the development of the text, or spelling out anything that is implicit in the source text.

c. Direct Translation. This means that the semantic load of CSI of the ST doesn't alter and nothing is added or subtracted. This strategy includes two subgroups: the calque which is the product of literal translation, and shifted direct translation which refers to those terms that are common in target culture and are less SL oriented.

As cited in Maasoum & Davtalab (2011), Hervey and Higgins (2006) emphasized that it is better for a translator to use cultural translation instead of literal translation. They believe that cultural transposition has a scale of degrees. This scale is from a degree which is based on source culture (exoticism) and moves toward the degree which is mostly based on target culture. It comprises of the following as quoted in Maasoum & Davtalab (2011, pp.1770):

a. Exoticism. The extent of adaptation is very low here. The translation carries the cultural features and grammar of SL to TL. It is very similar to transference.

b. Calque. This includes TL words but in SL structure. It is unidiomatic to target reader but it is familiar to large extent.

c. Cultural Borrowing. It is to transfer the ST expression verbatim into the TT. No adaptation of SL expression into TL forms. Cultural borrowing is very frequent in history, legal, social, and political texts.

d. Communicative Translation. Communicative translation is usually adopted for culture specific clichés such as idioms, proverbs, fixed expression, and etc. In such cases the translator substitutes SL word with an existing concept in target culture.

In cultural substitution, the propositional meaning is not the same, but it has similar impact on target reader.

e. *Cultural Transplantation*. The whole text is rewritten in target culture. The TL word is not a literal equivalent but has similar cultural connotations to some extent. It is another type of extreme but toward target culture and the whole concept is transplanted in TL.

Baker in Owji (2013) listed eight strategies, which have been used by professional translators, to cope with the problematic issues while doing a translation task:

1. *Translation by a more general word*. This is one of the most common strategies to deal with many types of non-equivalence. As Baker believes, it works appropriately in most, if not all languages, because in the semantic field, meaning is not language dependent.
2. *Translation by a more neutral/ less expressive word*. This is another strategy in the semantic field of structure.
3. *Translation by cultural substitution*. This strategy involves replacing a culture-specific item or expression with a target language item considering its impact on the target reader. This strategy makes the translated text more natural, more understandable and more familiar to the target reader.

The translator's decision to use this strategy will depend on:

1. The degree to which the translator is given license by those who commission the translation.
 2. The purpose of the translation.
-
4. *Translation using a loan word or loan word plus explanation*. This is usually used in dealing with culture-specific items, modern concepts, and buzz words. Using

the loan word with an explanation is very useful when a word is repeated several times in the text.

5. *Translation by paraphrase using a related word.* This is applied when the source item is lexicalized in the target language but in a different form, and when the frequency with which a certain form is used in the source text is obviously higher than it would be natural in the target language.
6. *Translation by paraphrase using unrelated words.* The paraphrase strategy can be employed when the concept in the source item is not lexicalized in the target language. When the meaning of the source item is complex in the target language, the paraphrase strategy may be used instead of using related words.
7. *Translation by omission.* This may be a drastic kind of strategy, but in fact it may be even useful to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not necessary to mention in the understanding of the translation, translators use this strategy to avoid lengthy explanations.
8. *Translation by illustration.* This strategy can be helpful when the target equivalent item does not cover some aspects of the source item and the equivalent item refers to a physical entity which can be illustrated, particularly in order to avoid over-explanation and be concise and direct to the point.

As mentioned in Owji (2013), Lorsch (1996, p.28) identified nine basic elements or building blocks of translation strategies. These building blocks referred by Lorsch serve us guiding principles in doing translation studies composed of the following:

1. Realizing a translational Problem RP
2. Verbalizing a translational Problem VP
3. Searching for a possible solution to a translational Problem SP
4. Solution to a translational Problem SP
5. Preliminary Solution to a translational Problem PSP
6. Parts of a Solution to a translational Problem SPa, SPb...
7. Solution to a translational Problem is still to be found SP $\emptyset$
8. Negative Solution to a translational Problem SP= $\emptyset$
9. Problem in the reception of the Source Language text PSL

2.1.9 Translation and Culture

Cultures have their own particular approaches in perceiving and naming the world and it is the translator's task to mull over measures to bring these worlds closer together. Maasoum and Davtalab (2011) believed that different cultures influence the way the members of a society view and perceive the world. Notably, this principle is important in the translation phenomenon. Considering this, a translator must have profound knowledge on how to deal with different strategies of translating culture specific item.

According to Sapir (1921, p. 233-234) “culture may be described as what society does and thinks. He also points out that the vocabulary of a language more or less faithfully reflects the culture.” He therefore concluded that the history of language and the history of culture move along parallel lines. Thus, environment and culture relatively affect a person’s way of thinking and understanding of the message. Such description of culture by Sapir is similar with Newmark’s (1988, p.94) definition of culture “as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”. More specifically, he distinguished 'cultural' from 'universal' and 'personal' language. It is a set of interrelated semiotic (i.e. meaning) systems as Miller (2005) describes it.

Svensen (2009, p.1) in his book *A Handbook of Lexicography: The Theory and Practice* stressed that dictionaries are cultural phenomenon. It is a commonplace to say that a dictionary is a product of the culture in which it has come into being; it is less to say that it plays an important part in the development of that culture. For him dictionaries have two purposes:

1. to meet the individuals’ needs for information referred to as utility lexicography;
2. to meet the needs of a community – national, political, scientific, etc. referred to as documentary lexicography.

Butt et al. (2000, p.3) stipulated that “a text always transpires in two contexts, one within the other”. Any text is therefore strictly connected both to the immediate context enveloping it, i.e. the Context of Situation, and to the outer Context of Culture. In

short, any text is an expression of a precise situation and of a broader social, historical, political, and ideological environment.

In the words of Zgusta (1989, p. 3), “ ... language is embedded in culture, therefore, cultural data are necessary for steering linguistic behavior and for choosing the correct lexical equivalent.” Snell-Hornby as cited in Maasoum and Davtalab (2011) stated that both the translator and the translation theorists are concerned with a world between disciplines, language and culture. This gives the idea that translators must consider do culture-bound words in translating.

On the other hand, language is considered the best expression of one's culture. Human beings utilize language to express their culture. The language that they speak shapes their world view and describes their experiences. Therefore, language is not just a means for communication, but is rather an influential factor in our way of thinking (Maasoum & Davtalab, 2011). Finding then the best equivalent for culture specific items in translation is one of the main concerns for translators. It is their utmost concern of finding an equivalent with the same concept in the target text. However, if concepts are not possible, they cannot be used interchangeably in even two dialects of the same language for there are words in each language which has no full equivalent as Jakobson (2000) had stressed out. If this happens, a translator has to consider not only the two languages but also the two cultures for there will be some concepts in the source language, which do not have lexical equivalents in the target language due to difference in geography, customs, beliefs, worldview, and various other factors (Larson, 1998).

2.1.10 Translating Culture-bound Words

Culture-bound words refer to concepts or vocabularies which are specific to one's culture. Looking for the appropriate equivalents of these terms in translation is an utmost concern for translators. They have to find an equivalent with similar concept in the target language.

Harvey (2003) introduced four (4) methods for translating culture-bound terms such as functional equivalence, formal equivalence, transcription, and descriptive translation. He describes functional equivalence with the use of referent in the target language culture that functions likely in the source language referent; formal equivalence is also termed as linguistic equivalence which permits word to word translation; transcription is also called borrowing which includes reproducing or translating the original term; and descriptive translation is described as self-explanatory translation which uses general terms in translating to convey meaning.

Graedler (2000) also presented procedures for translating culture specific items which are helpful for translators. These procedures include: creating new word; providing explanation of the source language instead of translating it; maintaining the source language in its original term; and determining a word in the target language that is similar to the source language term.

Newmark (1988) also proposed two contrasting methods in translating culture-bound terms which he called as transference and componential analysis. He describes transference as giving local color which emphasizes culture. Thus, it keeps cultural names and concepts in their original form. However, this method according to him can

result to certain problems and therefore proposes the notion of componential analysis. He regards this method as "the most accurate translation procedure, which excludes the culture and highlights the message".

Some strategies introduced by Newmark for dealing with cultural gap include :

1) Naturalization:

A strategy when a SL word is transferred into TL text in its original form.

2) Couplet or triplet and quadruplet:

Is another technique the translator adopts at the time of transferring, naturalizing or calques to avoid any misunderstanding. According to him, it is a number of strategies combine together to handle one problem.

3) Neutralization:

Neutralization is a kind of paraphrase at the level of word. If it is at higher level it would be a paraphrase. When the SL item is generalized (neutralized) it is paraphrased with some culture- free words.

4) Descriptive and functional equivalent:

There are two elements involved in explaining source language cultural item : one is descriptive and the other is functional. Descriptive equivalent talks about size, color and composition while the functional equivalent talks about the purpose of the SL cultural-specific word.

5) Explanation as footnote:

The translator may wish to give extra information to the TL reader. He would explain this extra information in a footnote. It may come at the bottom of the page, at the end of chapter or at the end of the book.

6) Cultural equivalent:

The SL cultural word is translated by TL cultural word

7) Compensation:

A technique which is used when confronting a loss of meaning, sound effect, pragmatic effect or metaphor in one part of a text. The word or concept is compensated in other part of the text.

2.1.11 Testing the Translation

There are several ways in order to test the accuracy, clearness, and naturalness of translation made. Larson as cited in Evangelista (2012) and Evina (1993), presented six ways of testing a translation. These were:

1. *Comparison with the Source Language*. A careful comparison with the source language text will need to be made several times during the translation process to ensure that all information are included. The comparison is a self-check process done by the translator.
2. *Back Translation*. This is having someone, who is bilingual in both the source language and the target language, make a back translation of the translated text into the source language. The back translation will let the translator know what is being communicated to this person. The back translation focuses on meaning-equivalence rather than naturalness.
3. *Comprehension test*. The purpose of this is to see whether or not the translation is being understood correctly by speakers of the language.

4. *Naturalness Test*. The main purpose of this is to see if the form of the translation is natural and the style is appropriate. This is done by someone who will make comments and suggestions on the translated text. It is of advantage if it is done by a person who has the knowledge and skills in the target language.
5. *Readability Test*. This is done by asking someone to read the translation aloud. If the reader hesitates, stops, or re-reads the sentence, the translator should take note of it as an indicator of problem in readability.
6. *Consistency Check*. As the translation comes near to completion, it is very important that consistency checks of various kinds be made. Some of these have to do with content of the translation and others have to do with the technical details of presentation. This will require a careful proof-reading of the entire text. Any 'foreign' words borrowed and occurred several times must be checked for consistency of spelling. The use of capitals and punctuations must also be checked.

2.1.10 Problems in Translation

Miremadi as cited in Owji (2013), translation problems are divided into two main categories: the lexical and the syntactic problems.

1. Lexical problems

In the interpretation of lexical problems, although words are entities that refer to objects or concepts, a word in one language may not be substituted with a word in

another language when referring to the same concepts or objects. He divides lexical problems into five subcategories:

- Straight/ denotative meaning

This kind of meaning refers to those words of the source text that can be matched with those of the target text "without missing images" (e.g. mother, father, etc).

- Lexical meaning

Lexical meaning refers to words or phrases which seem to be equivalent, although in that situation this may not be the case; the translator must be aware of the intention beyond the words in order not to misrepresent the author's message.

- Metaphorical expression

This subcategory refers to the problematic issues of translating idioms and similar expressions.

Broeik as cited by Miremadi (1991) on Owji (2013, p.5-6) offers the following suggestions for translating idiomatic expressions:

- a) Distinguishing between ordinary expressions and metaphors
- b) Having access to the resources of translating a single metaphor
- c) Being aware of different contexts and their constraints on using metaphors
- d) Correctly realizing the constraints on the translation, and rendering the message.

- Semantic voids

This subcategory includes those words and expressions that represent concepts that cannot be found in other special communities. The close equivalents may be found.

This may happen in two cases, subjects to extra-linguistic factors such as those words that have referents in a certain speech community but not in others, and subject to intra-linguistic factors such as those concepts that may exist in two language communities but the structure of their use may be completely different.

- Proper names

Although proper names refer to individuals and can be transcribed from one language into another, sometimes the specific meaning that they carry, which do not exist in the target speech community, may be lost.

2. Syntactic problems

Syntactic problems are the other main category of translation problems. One can find no two languages that have the exact identical systems of structural organizations (i.e. language structure varies from one language to another).

These differences include:

a. Word classes

Languages differ from each other in the internal word formation of language classification.

b. Grammatical relations

This difference exists among the languages in the way that a constituent of a sentence functions within that sentence.

c. Word order

d. Style

e. Pragmatic aspects

In (<http://www.essex.ac.uk/linguistics/external/clmt/mtbook/postscript/ch6.pdf>) online article, translation problems are classified into three such as problems of ambiguity, lexical and structural mismatches, and multiword units like idioms and collocations. The first problem is ambiguity which is described as a pervasive phenomenon in human languages. It is very hard to find words that are not at least two ways ambiguous, and sentences which are (out of context) several ways ambiguous are the rule, not the exception. For example, if you translate the two sentences below into French:

1. *You must not **use** abrasive cleaners on the printer casing.*
2. *The **use** of abrasive cleaners on the printer casing is not recommended.*

In the first sentence, the word *use* is used as verb, and in the second sentence it is used as noun. In that case, there is a lexical ambiguity in the two sentences. An English-French dictionary would say that the verb can be translated by (interalia) *servir de and employer*, whereas the noun is translated as *emploi or utilisation*.

The second problem is the lexical and structural mismatches. A particularly obvious example of this involves problems arising from what are sometimes called lexical holes — that is, cases where one language has to use a phrase to express what another language expresses in a single word. Examples of this include the ‘hole’ that exists in English with respect to French *ignorer* (‘to not know’, ‘to be ignorant of’), and *se suicider* (‘to suicide’, i.e. ‘to commit suicide’, ‘to kill oneself’). The problems raised by such lexical

holes have a certain similarity to those raised by idioms: in both cases, one has phrases translating as single words.

The third problem is multiword units like idioms and collocations. Idioms are expressions whose meaning cannot be completely understood from the meanings of the component parts. The problem with idioms is that it is not usually possible to translate them using the normal rules.

2.2 Research Literature

The present study generally intends to come up with a trilingual (Hiligaynon – Filipino – English) glossary of terms on fishing and aquaculture which is influenced by the following research studies conducted by different researchers.

Galang's (2013) study had developed through translation and evaluation a wordlist of sight words in twelve Philippine languages for the K-3 basic literacy material. Her research work followed four phases in coming out with the word list. Phase 1 included the collection of sight words, application of statistical treatment in selecting them for inclusion in the wordlist, and employment of frequency count of appearance of the words from the selected books. Phase 2 included the categorization and classification of the collected sight words into the word class. Phase 3 was composed of the translation process and the validation process using the Four- Point Acceptability rating scale. Phase 4 was composed of the organization/creation of the final wordlist of sight words in the twelve major Philippine languages. The methodologies of Galang had shed information to the researcher on doing the translation.

Another endeavor in the field of glossary making which is of value to the researcher is the research study conducted by Marquez (2013). She developed and validated a wordlist of academic and administrative terms which were translated from English to Filipino. The researcher gained insights from her methodologies employed in coming up with a glossary.

Like the study of Marquez, Evangelista (2012) also used English as the source language in her glossary of legal terms in Criminology. Her glossary-making procedures were made up of six phases: phase 1 – data gathering of English terms in criminology; phase 2 – preliminary translation by the researcher; phase 3 – testing the translation; phase 4 – revision of glossary; phase 5 – evaluation and validation of glossary; and phase 6 – writing the final copy of the bilingual glossary.

This study has been also influenced by the dissertation of Rosal (2011) entitled “A Trilingual (English – Filipino – Binukid) Glossary of Terms in Farming and Allied Trades in Binukid” where he developed a glossary with 746 word entries. His methods consist of four major stages: 1) preparation stage which includes collecting printed materials in agriculture and allied trades through documentary survey; gathering English terms in Agriculture and Allied Trades, and interviewing three informants (unstructured); 2) translation stage which includes arranging English terms alphabetically, identifying terms as to what parts of speech it belongs, finding the meanings and definitions of terms, translating the terms’ definitions in Filipino and Binukid or search for equivalents, providing pronunciation key of the Binukid terms, classifying the terms into two farming activities, and producing the first draft of the glossary; 3) review and evaluation stage

which includes reviewing and evaluating the first draft of the trilingual glossary of terms by the experts, reworking the first draft, evaluating the second draft by the experts, reworking on the second draft, and evaluating the final draft; and validation stage which includes trying out of the glossary and preparing the glossary for presentation. Documentary survey was utilized by the researcher in gathering the terms. The present study differs from Rosal's study for it made use of Hiligaynon language as the source language of the glossary and the use of immersion as the method in gathering the terms.

The development of Kapampangan – English Glossary of Selected Kapampangan Idioms was the valuable contribution of Canlas (2010) in the preservation of literary and cultural heritage of the Kapampangans. She prepared three instruments – an interview guide, a checklist, and a questionnaire to gather the 264 word entries in the glossary. Both the interview guide and the checklist aimed at gathering and analyzing the Kapampangan idioms based on parts of the body, social events, and animals. Seven steps were strictly followed in her glossary-making. First, she collected Kapampangan idiomatic entries through documentary survey and field work method. This was followed by analyzing, selecting, and verifying for meanings of the Kapampangan idiomatic entries. Then she formulated and translated Kapampangan sentences and finally arranged the idiomatic entries. The present study varies from Canlas' study for it used three languages and immersion as the method used in data gathering.

Rodil (2008) in The “English – Filipino – Bicol Word List on Copra Production” came up with 302 lexical entries with 168 respondents as validators of her trilingual word list. Her methodology was composed of three phases. Phase 1 was the preparation stage composed of gathering English terms used in copra production through documentary analysis and pre – survey, analysis and selection of entries, and alphabetization of entry words. Phase 2 was the development/translation stage composed of giving the meaning or description of terms, translation of the terms in Filipino and Bicol, and the orthographic considerations. Phase 3 was the evaluation and validation stage composed of establishing the usability of the English terms, the acceptability of the Filipino and Bicol equivalent terms, evaluation of the initial draft, preparation of the second draft, evaluation of the final draft, and revision of the final draft. She made use of a three point frequency rating scale to evaluate the usability of the lexical items included in the word list. To assess the acceptability of the Filipino and Bicol equivalents, she utilized the four – point acceptability rating scale. Noticeably, Rodil makes use of many validators in validating the output of the study which marks it different from the other studies conducted in line with glossary making.

The study of Barraca (2007) on “English – Boholano - Filipino Glossary of Rattan Industry terms Found in the Internet” made use also of the English language as her source language for her trilingual glossary. Her steps also observed the basic concepts of the theory of translation which included: 1) gathering of the basic rattan industry terms used and concepts and their definition in English based on selection criteria; 2) gathering of the Boholano translations of the identified terms using free checking

interview; 3) testing the translation using judgmental interview; 4) polishing of the translation; 5) thorough review of final check of the glossary, and 6) typing of the final copy of the glossary. The study of Barraca also made use of documentary survey in collecting the entry words in the glossary which makes this present study different from the previous studies conducted because of the method used in gathering the fishing and aquaculture terms.

Dulfo's (2007) study titled "Trilinggwál na Glosaryo ng mga Katawagang Pang-Agrikultura, Ingles – Waray – Filipino" had also produced a trilingual glossary of terms on Agriculture. The following steps were done in coming up with the objectives of her study: 1) The gathering of terms to be translated which were taken from documentary materials and interview with people knowledgeable on the terms used in agriculture and with third year and fourth year students taking up agricultural courses; 2) Recording of agricultural terminologies and arranging them alphabetically together with the third year and fourth year students; 3) Translation of the agricultural terminologies; 4) Evaluation - In the evaluation, a questionnaire containing 2,382 alphabetically arranged terminologies collected and gathered was answered and options were also asked regarding the translation. Like the previous studies mentioned, Dulfo's source language was also taken from documentary materials which makes it different from the researcher's present study.

Moreover, Emperado (2003) collected 100 English words from various sources in five different fields such as biology, chemistry, physics, computer science, and mathematics in her dissertation study. The words she gathered were translated into

Filipino and English languages. Her study also supplemented information to the researcher particularly on translation aspect.

Herradura (2003) produced a bilingual Hiligaynon – Filipino glossary of technical terms on fishing with 300 word entries at Surigao del Sur. She used the following methods in conducting her study: a) Collecting of terms in Hiligaynon – The researcher conducted an interview with the teachers, students, and some of the fishermen in town in collecting the terms. She also read books, manuals, modules, and dictionaries related to fishing; b) Translation; c) Evaluation – In the evaluation, the researcher constructed a rating scale which was used by the experts in evaluating the appropriateness of the translation; and d) revision of the glossary. The present study differs from Herradura's study for it involves three languages the - Hiligaynon, Filipino, and English, it includes names of fish, fishing methods, and fishing gears used by fisher folks as word entries, and sentence usage which were not included in her study.

Mendoza's (2001) dissertation study which aimed of developing a methodology for the preparation of a scientific English – Filipino – Pampango glossary of terms on Garments Technology likewise influenced the conduct of the present study. Her produced glossary contains 739 terms on Garments Technology which were taken from guides in Garments Technology courses, dictionaries, books and other existing materials in Garments Technology, and interviews with professors and practitioners. The following steps were undertaken by Mendoza in coming up with a trilingual glossary: 1) collecting/gathering of English terms in Garments and Technology from curriculum guides, dictionaries, books and other existing materials in Garments

Technology, and interviews with professors and practitioners; 2) Supplying the English meaning by classifying terms as part of speech, analyzing words as to their function and meaning in the sentence, unstructured interview with teachers and consultation with practitioners; 3) translating the English terms to Filipino and Pampango by trilingual speakers, professors in Filipino, teachers in Garments Technology, practitioners, and native speakers of Pampango; 4) evaluation of the glossary by the peers and students; 5) polishing and revising the glossary; 6) evaluating the glossary for effectiveness by the target users; 7) final proofreading and thorough review of the revised glossary by experts in English, Filipino, and Pampango; and 8) making the final copy of the glossary. Like Rosal (2011), English was also the source language used by Mendoza. The present study varies from the study of Mendoza (2001) for it made use of immersion activity in collecting terms to be included in the glossary and validation with SUCs offering Fishery courses and concerned government agencies like the BFAR. Moreover, this present study included sentence usage of the collected terms which was not done in her previous study.

Likewise, it also differs from Evina's (1993) study on "English-Tagbanua Glossary of Agricultural Terms", for her glossary entries with 160 agricultural terms were defined either in single-word, multi-word or phrase definitions. The basic agricultural terms were taken from various books and publications in the field of agriculture. The following procedures were undertaken: 1) Data gathering – Documentary survey was employed in gathering the terms and concepts included in the glossary; 2) Gathering translations – Terms included were gathered by the use of free-

wheeling interview with the informants; 3) Testing translation – Judgmental review was used for testing the content validity of the glossary; 4) Polishing the translation based on the evaluation of the content validity; 5) Revision of the glossary and making of the second draft to incorporate changes made; 6) Thorough review or final check of the glossary to eliminate inconsistencies and remedy; and 7) Typing the final copy of the work. She also made use of English as her source language.

Aganan (1990) on her study “Isang Paghahambing ng Talasalitaan sa Filipino at Masbateño” had undertaken the following steps: 1) Selection of the 300 Filipino words; 2) alphabetization of the selected words; 3) Translation in English through the use of an English-Tagalog Dictionary; 4) Transcription of Filipino and Masbateño words; 5) analysis; 6) Consultation with native speakers, Filipino speakers, students who are native speakers of Filipino and Masbateño, graduate students, and Filipino teachers; 7) Second Analysis of words; and 8) Sentence Usage. She concluded in her study that there were many Masbateño words which had similar sounds and pronunciation with Filipino words but had different meanings. This study also gave the researcher idea on the process of doing translation.

Ibarra (1989) as stated in Rosal’s (2011) presented comprehensive procedures on preparing her dictionary. The study followed several steps in making a dictionary. These steps were: 1) gathering the English terms using documentary method; 2) defining the terms with the help of the counter checkers; 3) counterchecking the definitions with the help of the counter checkers; 4) improving definitions done simultaneously with the counter checking of definitions; 5) translating the definitions into

Iloko; 6) putting the terms in translated form; 7) gathering the translation from various farmer translation informants; 8) consolidating the translation per town; 9) counter checking the translation by means of oral reading and readability test; 10) improving definitions done simultaneously with the translation comprehension-concept comparison test; 11) consolidating the translation of all towns; 12) supplementing the farmers' translation; 13) determining the most preferred terms using the questionnaire as the instrument; 14) banking the glosses; 15) analyzing the translation of single- word, multi-word and multi-lexical terms; 16) formulating the guidelines in translating terms in Iloko to English specialized terms or text on bright air-cured tobacco production in Pangasinan and Tarlac; 17) making the first draft of the dictionary; 18) showing the draft of the dictionary to an English – Iloko bilingual and improving it in the light of the suggestions; and 19) making the final draft of the dictionary.

Oñas (1987) in her dissertation study, “A Methodology in Preparation of a Scientific English – Aklanon Glossary of terms on Rice Production”, also presented her own methodology in preparing scientific English - Aklanon glossary of terms on rice production. She utilized the expertise or proficiency of some experts to ensure accuracy, clearness, and naturalness of the translation made in the target language. The following steps were done by her in coming up with a glossary output: 1) Data gathering – The terms and definitions were taken from rice production literature, books, and encyclopedias; 2) Preliminary translation by the researcher – She translated the English terms and definitions into Aklanon; 3) Testing the translation following Larson's techniques of testing translation; 4) Polishing the translations based on the test results;

5) Revising the glossary and making a second draft to include changes; 6) Evaluation of experts and farmers; 7) Review of glossary and third revision; 8) Making of the fourth draft; 9) Thorough review or final check of the glossary; and 10) Typing of the final copy of the glossary. Oñas like the previous researchers made use of documentary survey in collecting the terms included in the glossary which makes it different from the present study.

Andrada (1984) also produced a bilingual dictionary in Filipino – Waray, Waray–Filipino for high school students. The word entries were taken from high school reading materials in social studies/sciences, character education, world education, physical education, and health education. The steps employed in the study to come up with the bilingual dictionary were: 1) Preparing the principles for the development of the study. This includes identifying the characteristics of a good dictionary; 2) Selecting of words from 22 Filipino books used in high school and the words were lifted as they were; and 3) organizing the dictionary where the Filipino – Waray portion was first organized. In the preparation of the Waray – Filipino dictionary, the following steps were followed by her: 1) Rearrange the index cards to alphabetize the Waray words; and 2) follow the steps in giving Waray equivalents to the Filipino words. This study also provided the researcher useful insights on the methodologies used in coming up with a dictionary.

San Juan (1974) on Evangelista's (2012) study came up with 3, 241 word entries using local dialect in Palawan. The methods employed in the study were:

- For Filipino - Cuyunon
 - a. Writing of the guidelines in developing a dictionary.
 - b. Indexing of the words gathered from Filipino: Ang Ating Wika and the 400 words from dissertation of Aldave –Yap.

- c. Alphabetizing the words.
 - d. Recording the phrases and sentences where the words were used.
 - e. Putting the part of speech of each term according to its use in the phrases and sentences.
 - f. Transcribing the words for oral production.
 - g. Writing the stem of the words.
 - h. Writing the Cuyunon equivalent.
 - i. Translating the whole phrase in Tagalog to Cuyunon with the help of the informant.
- For Cuyunon – Filipino
 - a. Indexing the words of Cuyunon.
 - b. Alphabetizing the words.
 - c. Putting the part of the speech of the term.
 - d. Transcribing for the oral production of the words.

Considering all of the aforementioned research literature, the research studies presented have similarities in methodologies used from the preparation stage, translation stage, evaluation stage, and validation stage. They usually utilized documentary survey in gathering or collecting terms included in the word list, glossary, and dictionary like the studies conducted by Rosal, Mendoza, Evangelista, Canlas,

Evina, Ibarra, Oñas, Rodil, Galang, Dulfo, Aganan, and Andrada. Mostly of the studies reviewed utilized English as the source language like in the research done by Rosal, Mendoza, Evangelista, Barraca, Evina, Ibarra, Oñas, Galang, and Rodil. These research studies reviewed have provided the researcher useful insights in determining the nature of the study especially in determining the methodologies which have not yet done in the previous research studies. Likewise, it has facilitated in analyzing the gap with previous researchs that were conducted.

Moreover, the present study varies from the previously stated research studies , for it employed linguistic ethnography type of research. Its difference lies in the use of immersion as method in gathering Hiligaynon terms on fishing and aquaculture. Verification and validation with SUCs offering Fishery courses and government agencies concerned with the preservation of fisheries and aquatic resources like the BFAR (Bureau of Fisheries and Aquatic Resources) and SEAFDEC (Southeast Asian Fisheries Development Center) was also undertaken by the researcher to further verify the accuracy of the word entries and their translations and to find out if those words exist and are actually being used.

Chapter III

METHODOLOGY

This section presents the research design employed in the study, the research instruments used, the procedures followed in producing and validating the trilingual glossary, the validation instrument used, and the process of analysis done by the researcher in order to come up with the objectives of the study.

3.1 Research Design

This study employed a linguistic ethnography type of research which generally aimed to produce a trilingual Hiligaynon – Filipino – English glossary of terms on fishing and aquaculture. Linguistic ethnography as described by Rampton, et al. (2004) holds that language and social life are mutually shaping, hence, a close analysis of situated language use can provide both fundamental and distinctive insights into the mechanisms and dynamics of social and cultural production in everyday activity.

The present study was directed to achieve the following specific objectives: 1) identify and describe the linguistic features of fishing and aquaculture Hiligaynon words in terms of: *a.* pronunciation, *b.* form, *c.* meaning, and *d.* discourse category; 2) analyze the cultural contexts of fishing and aquaculture Hiligaynon words; 3.) translate the fishing and aquaculture Hiligaynon words in Filipino and English; and 4) propose procedures for glossary making.

3.2 Sources of Data

The sources of data in this study were field notes, unstructured interview, and audio recording. These were used to gather fishing and aquaculture Hiligaynon terms.

3.2.1 Field Notes

During immersion, the researcher wrote down an everyday account of what has been observed and heard in form of field notes. Field notes as described by Emerson, Fretz & Shaw (1995) are accounts describing experiences and observations the researcher has made while participating in an intense and involved manner.

In the present study, the researcher wrote daily field notes which accounted for the meaningful experiences and observations she had during her short stay with the two families. The researcher made a brief written record of these impressions by jotting down key words and phrases (See Appendix O for the sample field notes). She also attempted to write field notes in manners that capture and preserve indigenous meanings of fishing and aquaculture words as shown below.

pamuho – pagdakop sang alimango sa buho gamit ang pánga
pamentol – pagdakop sang alimango gamit ang bintol
bukaka – babayi nga alimango nga may itlog
pamanggal –pagdakop alimango gamit ang panggal
tagad – pang-ukad sa lapok himo sa sansalon nga mataliwis
sikho – pagdakop sa alimango gamit ang kamot lamang
sikop – pagdakop sa isda gamit ang duh aka kamot lamang

Figure 2. Sample written field notes that capture indigenous meanings of fishing and aquaculture words.

3.2.2 Unstructured Interview

The unstructured interview during the immersion was designed to encourage fisher folks to communicate their thoughts and further clarify meanings of those fishing and aquaculture terms which the researcher did not understand. A guide question was used which served as starter questions during the interview (See Appendix R). Follow up questions were then asked on the topics the fisher folks talked about and performed during their fishing activities such as the fishing methods, fishing gears, and local names of fish they usually caught and cultured. The unstructured interviews were recorded and transcribed.

3.2.3 Audio Recording

This study involved the use of audio recorder to record the conversations of the fisher folks during fishing activities and pick up oral Hiligaynon fishing and aquaculture terms actually used by them. The researcher personally took the recordings of the conversations. The length of audio recording time ranged from 30 minutes to one (1) hour a day. Then the recordings done were transcribed (See Appendix N for the sample transcription).

3.3 Research Technique

3.3.1 Immersion

Immersion in ethnographic research according to Goffman (1989) involves both being with other people to see how they respond to events as they happen and experiencing for oneself these events and the circumstances that give rise to them.

In the present study, immersion was used as a method in collecting Hiligaynon fishing and aquaculture terms to capture the authentic use of the language. Due to time

constraint, the researcher spent two weeks in undertaking immersion where she stayed with two families whose main sources of livelihood is fishing. A letter of consent to undergo immersion was handed in to the barangay captains of the two barangays where the researcher had planned to have the immersion activities. A permission was also sought from the two families whom the researcher intended to stay with during the immersion.

The first one week was spent in a family who owns and manages a fishpond at Sapián, Capiz. The town of Sapián is located at the Second District of Capiz. The researcher's immersion was so timely for the harvest had been done at that time. She observed and had involvement in the actual harvesting of the fishpond, marketing of the harvest at the same time, and in preparing the fishpond for the next culture.

The second week of immersion was spent in Pontevedra, Capiz located at the First District of Capiz. The researcher stayed with a family whose main source of living is also fishing which they have been doing for more than 35 years. She had observed and participated in some traditional fishing activities and routines done by local fishermen in the community.

While observing and participating, the researcher would write down what she observed and heard. Thus, she had created an accumulated written record and made a checklist of those fishing and aquaculture terms used by fishermen.

The map below shows the Province of Capiz where immersion was undertaken.



Figure 3. Shows the map of the Province of Capiz with its different municipalities.

3.4 Participants

The first host family is from Sapián, Capiz who owns and manages a fishpond for 40 years. The father of the host family has been in the aquaculture industry since childhood for his parents owned a fishpond which he inherited from them. His wife also comes from a family of fishermen whose source of living is fishing. He personally manages a fishpond which serves as the family's source of livelihood. A caretaker helps him in cultivating it. The fishpond which the family owns is located beside their

house and is surrounded by many households whose means of living is also fishing and aquaculture. Aside from aquaculture, the owner was also once into fishing for 20 years as his means of augmenting the family's income when he was still young.

The second host family comes from Pontevedra, Capiz. The family has been in the fishing industry for more than 50 years. The host is an extended family for his two married sons, who are also fishermen, are living together with them. Fishing and cultivating fishpond is the major livelihoods of the members of the family. The father of the head of the family, who is now 83 years old, has been in the fishing industry since childhood. They own two boats which are used in fishing and transportation since their house is surrounded by river situated in Barangay Ameligan, which is one of the fishing grounds of the Municipality of Pontevedra.

The long involvement and experiences of host families in fishing and aquaculture is the primary reason why they have been chosen as host families during immersion. Further, the strategic locations of their houses which are near the fishing and fishpond areas and surrounded by many fishermen's households were also one of the factors in considering them as host families. This guarantees that the Hiligaynon fishing and aquaculture terms heard from them are not only limited to family lingo.

3.5 The Translators

This study utilized the expertise of five translators in translating the Hiligaynon terms on fishing and aquaculture into Filipino and English languages in order to come up with a trilingual glossary. The translators possess the following qualifications: 1) they are native speakers of Hiligaynon who have comprehensive knowledge and facility on fishing and aquaculture; 2) they are fluent in the three languages (Hiligaynon, Filipino,

and English) languages; 3) they are familiar with the customs and culture of the source and target languages; and 4) they have skills in translating and writing.

Table 1 in the next page shows the profile of five translators involved in this study.

Table 1. Profile of the Translators

Translator	Present Address	Highest Educ'l Attainment	Dialect(s) or Foreign Language(s) Spoken	Work Experience	Years of Service
A	Sapian, Capiz	College Graduate	Hiligaynon Filipino English	Fishpond Owner, Operator & Fisherman	45 yrs
B	Dayao, Roxas City	w/ Ph. D. Units	Hiligaynon Filipino English	Fishery Professor	37 yrs
C	Dayao, Roxas City	w/ Ph. D. Units	Hiligaynon Filipino English	Fishery Professor	36 yrs
D	Ivisan, Capiz	w/ Ed. D. Units	Hiligaynon Filipino English	Filipino Professor	35 yrs
E	Roxas City	Ed. D.	Hiligaynon Filipino English	Retired English Professor	37 yrs

3.6 The Experts

Larson (1984, p.485) emphasized that an ideal translation must be accurate, clear, and natural. To ensure accuracy, clearness, and naturalness of translations of word entries in the glossary, the words were evaluated by five experts who were chosen based on the following qualifications: 1) they are native speakers of Hiligaynon; 2) they are fluent and can write both in Filipino and English languages; 3) they have worked or

engaged in fishing and aquaculture for at least five years; and 4) they have a strong background or comprehensive knowledge in fishing and aquaculture.

Table 2 shows the profile of the experts who evaluated the glossary.

Table 2. Profile of the experts

Expert	Address	Highest Educ'l Attainment	Dialect(s) or Foreign Language(s) Spoken	Work Experience	Years of Service
A	Malipayon Village, Roxas City	w/ Ph. D. Units	Hiligaynon Filipino English	Retired English Professor	37 yrs
B	Altavas, Aklan	Ph. D. in Fishery	Hiligaynon Akeanon Filipino English	Fishery Professor	30 yrs
C	Lawa-an, Roxas City	Ed. D.	Hiligaynon Filipino English	Retired Filipino Professor	37 yrs
D	Roxas City	w/ Ed. D. Units	Hiligaynon Filipino English	College Professor	15 yrs
E	Ameligan, Pontevedra, Capiz	College Graduate	Hiligaynon Filipino English	Fishpond Operator and Fisherman	10 yrs

3.7 Validators

To further guarantee accuracy of word entries, the glossary was validated by some SUC (State Universities and Colleges) teachers in the Panay Island teaching Fishery subjects and government agencies concerned with aquatic resources like the BFAR (Bureau of Fisheries and Aquatic Resources) and Southeast Asian Fisheries

Development Center (SEAFDEC) if the terms included were accurate and comprehensible.

3.8 Data Collection, Translation, Evaluation and Revision, Validation, and Production of the Trilingual Glossary

The procedures undertaken in the trilingual glossary- making were divided into eight (8) phases: **Phase 1- Data Collection** which includes: a) Collecting of Hiligaynon terms on fishing and aquaculture from preparation, harvesting, and marketing through immersion; b) Writing of field notes; and c) conducting unstructured interview. **Phase 2 – Identification of Words** which includes: a) Making a checklist of Hiligaynon terms collected; b) Arranging the terms alphabetically; c) Categorizing the terms as to what parts of speech they belong and provide a pronunciation key; d) Classifying the terms into two: fishing and aquaculture; e) Giving the meanings and definitions of terms using the field notes and with the help of Fishery teachers; f) Using the terms in sentences. **Phase 3 –Translation** which includes: a) Translating the terms with their definitions and sentence usage into Filipino and English languages or look for their equivalents observing the concepts and principles of the theory of translation by Bell (1991). **Phase 4 – Cultural Analysis** which includes: a.) Analyzing culture-bound Hiligaynon fishing and aquaculture terms using Newmark's (1988) transference method. **Phase 5 – First draft** which includes: a.) Writing the first draft of the trilingual glossary. **Phase 6 - Evaluation & Revision** which includes: a) Evaluating the first draft of the trilingual glossary by the experts; b) Rewriting the first draft of the glossary and incorporate the corrections, comments, and suggestions made; c) Proofreading the second draft by the experts to ensure that corrections are followed; and d) Writing the final draft of the

glossary. **Phase 7 – Verification & Validation** which consists of: a) Verifying and validating the final draft with the fishery teachers in other SUC offering Fishery courses if the collected terms and their translations are accurate and existing or actually taught in the classroom and concerned agencies like the BFAR and SEAFDEC for comments and suggestions for the improvement of the glossary. And, finally **Phase 8- The Production of Trilingual Glossary.**

Lexicographical Procedures for a Trilingual Glossary

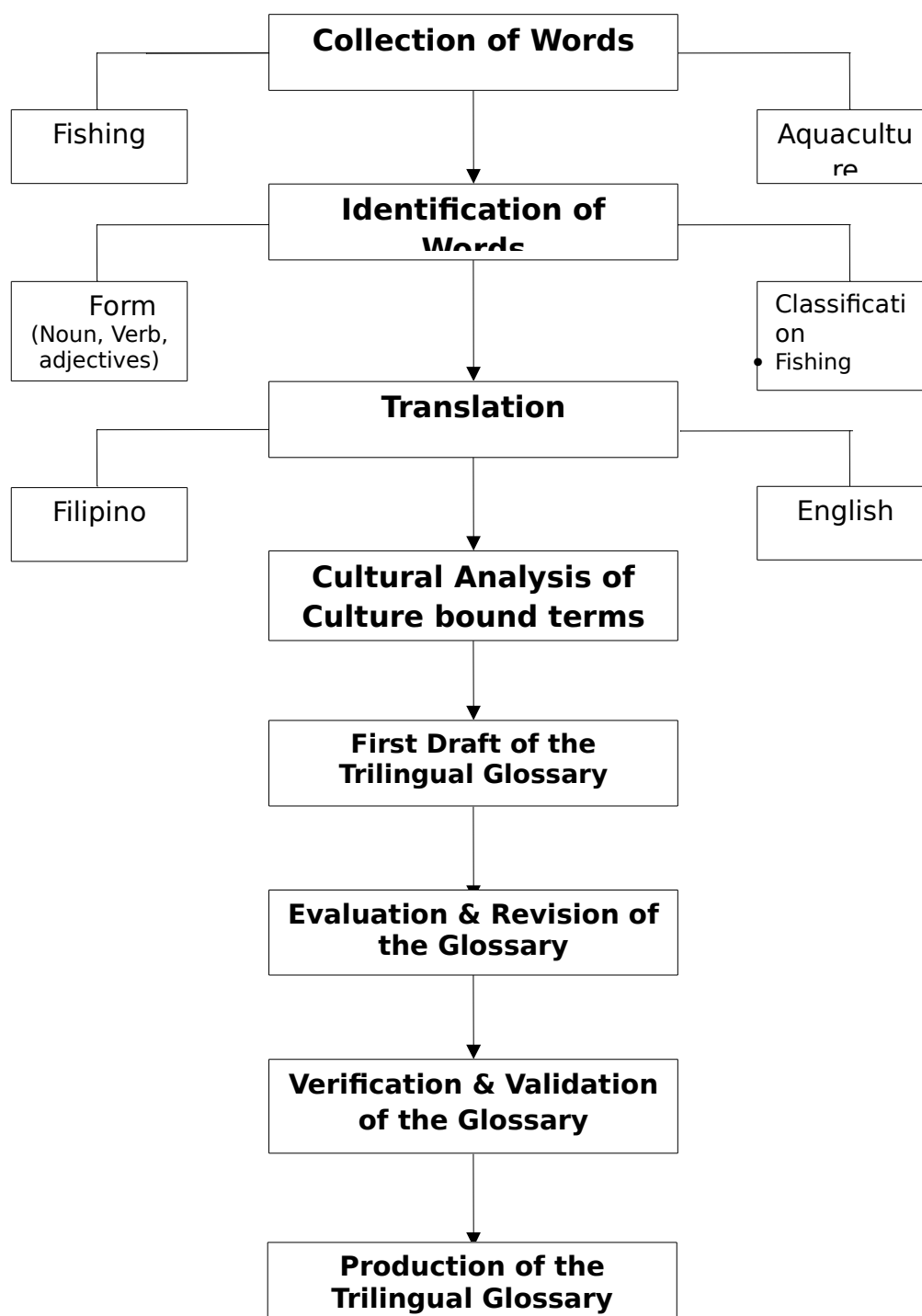


Figure 4. Shows the Lexicographical Procedure of the study.

3.8.1 Collecting of Fishing and Aquaculture Terms in Hiligaynon

The Hiligaynon terms on fishing and aquaculture were collected through immersion activity. The researcher observed and participated in the fisher folks during their fishing activities starting from preparing the materials to be used in fishing, harvesting, and marketing. While observing and interacting with them, the researcher recorded the conversations of the fisher folks and jotted down field notes. Unstructured interview was also done to encourage fisher folks to communicate their thoughts and gather fishing terms and at the same time elicit meanings of those terms which were not understood by the researcher.

3.8.2 Making of Checklist

From the recorded conversations and field notes, a checklist of Hiligaynon fishing and aquaculture terms used by fisher folks was made. The word entries to be included in the glossary were usually arranged alphabetically based on the source language.

3.8.3 Arranging of words

The word entries included in the glossary were usually arranged alphabetically based on the source language. In lexicography, alphabetical sequencing of entry words was strictly followed.

Stress was also indicated in some Hiligaynon words to facilitate correct pronunciation of words.

3.8.4 Identifying Word Form

The fishing terms were identified as to what parts of speech they belonged after sequencing them. This was useful to translators in providing appropriate and accurate meaning for the terms included in the glossary. The abbreviation **n** for noun, **v** for verb, and **adj** for adjective was written after each term. A pronunciation key was also provided.

3.8.5 Classifying the Terms

The collected terms with their definitions and corresponding translations were classified into fishing and aquaculture. The classification was subjected for scrutiny of the experts specifically Fishery teachers to assure that the terms were grouped accordingly.

3.8.6 Defining the Meaning of each Term

The major purpose of the study was to develop a trilingual glossary. It was therefore essential to define the terms first before doing the translation of terms into Filipino and English languages. The researcher utilized the field notes and unstructured interviews as aid in interpreting the appropriate meaning or definition of terms. Due to researcher's limited vocabulary of those technical terms, a help from Fishery teachers

was also sought in defining and clarifying some fishing terms which were not clearly explained by fisher folks and beyond the knowledge of the researcher.

3.8.7 Using the terms in Sentence

When the definition of terms had been finalized, the entry words were used in sentences. Using the terms in sentences provided readers better comprehension of the meaning or equivalent of word entries.

3.8.8 Translating the terms and definitions into Filipino and English Languages

Translation had been done after the definition of terms was finished. The researcher, with the five translators, translated the terms and their corresponding definitions or equivalents considering the concepts and principles of Bell's (1991) equivalence in translation. Culture-bound terms were translated using Newmark's (1988) method of transference.

The word entries were written either in single word, compound word, or phrase entry. The Hiligaynon definitions or equivalent of entry of words were written first followed by the Filipino and English language translations.

3.8.9 Cultural Analysis

Newmark's (1988) concept of culture based translation was considered in analyzing the cultural context of Hiligaynon fishing and aquaculture terms. In analyzing

the cultural contexts of Hiligaynon fishing and aquaculture words, all fishing and aquaculture terms which have no specific equivalents in Filipino and English were identified. The identified untranslatable words were analyzed based on the context where fisher folks actually used them. Then, the meaning of the Hiligaynon fishing and aquaculture terms was explained instead of translating them. Finally, the Hiligaynon fishing and aquaculture terms were kept in its original form for these are considered culture-bound words which are specific within the culture and fishing practices of fisher folks in the Province of Capiz.

3.8.10 Producing the First Draft of the Trilingual Glossary

The collected, categorized, defined, used in sentences, and translated words on fishing and aquaculture were now set for the first draft of the trilingual glossary.

3.8.11 Evaluating the First Draft of the Trilingual Glossary

The researcher utilized the expertise of the five experts in evaluating the trilingual glossary of terms. They were chosen based on the qualifications set. The list of terms with corresponding definitions and translations was given to them to countercheck the content and format of the glossary. Content-related evidence of validity according to Fraenkel and Wallen refers to the content and format of the instrument. It is a matter of determining if the content that the instrument contains is an adequate sample of the domain of content it is supposed to represent.

They were given a set of criteria made by the researcher on which to base their judgment. The set of criteria had been validated by three experts who are all English teachers. The said criteria were: On Content - Is the content of the trilingual glossary

correct?, Are the words really used in fishing and aquaculture?, Are the pronunciations, word form, definitions, and sentence examples comprehensible?, and Is the spelling free from errors?); On comprehensiveness - How comprehensive is it?, Do the words represent more or less the entire corpus of the fishing and aquaculture terms, as far as the critics knew, or are there still more words not included in the list?, and Is the translation has been faithfully, accurately, and completely rendered in such a way that nuances of meaning are precisely captured considering the cultural context?); and On form - Is the format of the trilingual glossary suitable or appropriate?, Are the entries correctly arranged alphabetically?, and Are the font style and font size consistent and readable?).

A four-point rating scale with verbal description was used in interpreting the result of the evaluators' evaluation on the content, comprehensiveness, and form of the glossary. The following was the rating scale used:

Scale	Verbal Description
91 – 100	Excellent
81 – 90	Good
71 – 80	Needs Revision
Below – 70	Poor

3.8.12 Revising the First Draft

The first draft of the trilingual glossary was written again or revised to incorporate or follow the corrections, additions, or deletions made by the experts who served as evaluators of the glossary considering the set of criteria made.

3.8.13 Proofreading of the Second Draft

Proofreading of the second draft was done by the experts to ensure that corrections made were followed accordingly.

3.8.14 Writing the Final Draft of the Glossary

After the proofreading by the experts was finished, a final draft of the trilingual glossary was prepared by the researcher.

3.8.15 Verifying and Validating the Glossary

To further guarantee accuracy of word entries, the glossary was verified and validated by some SUC (State Universities and Colleges) teachers in the Panay Island teaching Fishery subjects particularly from the Iloilo State College of Fisheries (ISCOF) and government agencies concerned with aquatic resources such as the Bureau of Fisheries and Aquatic Resources (BFAR) and the Southeast Asian Fisheries Development Center (SEAFDEC) if the terms included are actually used, accurately defined, and comprehensible.

The draft of the trilingual glossary was handed to the validators for one week. They were asked to read the content and after that give written comments and suggestions on the content and form of the trilingual glossary and correctness of word definitions, sentence examples, and translations.

3.8.16 Producing the Trilingual Glossary

After executing the verification and validation, the trilingual Hiligaynon – Filipino – English glossary of terms on fishing and aquaculture was now ready for presentation and production.

3.9 Possible Problems Encountered

In doing translations, one predictable problem to be encountered is the different renditions of translation of words and meanings. This problem is possible due to cultural difference. Translators come from different culture having different beliefs, attitudes, ways of life, customs, or traditions. This difference in culture according to Nida (1964) brings possible problems or difficulties in doing translations. If different renditions of translation happen in the conduct of the study, the rule of the majority is to be executed. This means that majority of similar renditions will be followed.

Another possible problem that may arise along the way is on untranslatable words since these words have no possible equivalents in other language for they are grounded in a specific culture. Thus, translating culture-bound words is regarded a challenging task for many translators. In this study, culture-bound words were treated using Newmark's (1988) transference method.

Chapter IV

PRESENTATION OF DATA, RESULTS, AND DISCUSSIONS

This chapter deals with the presentation of data, results and discussions in developing a trilingual glossary.

4.1 Linguistic features of fishing and aquaculture Hiligaynon words

The linguistic features described in this study are the phonological, morphological, semantics, and discourse aspects of Hiligaynon fishing and aquaculture terms.

4.1.1 Phonological Description

Sanusi (1994) pointed out that phonology gives the lexicographers with necessary information on the sound systems of a language in which a dictionary is being compiled. Therefore, discussion of the phonological aspect of the Hiligaynon language is necessary for it provides necessary information on the sound systems of a language which would help readers of the glossary, especially non-native speakers of Hiligaynon of the correct pronunciation of the terms included in the glossary.

The phonological features described in Hiligaynon fishing and aquaculture terms include the segmental and suprasegmental. The segmentals comprise of the vowel and consonant sounds, diphthongs, and consonant cluster, while the suprasegmental focuses on stress.

4.1.1.1 Segmental

Segments pertain to the discrete units or elements that occur in a sequence of sounds. The segmental features described in this study include the vowels, consonants, diphthongs, and consonant clusters. Description of segmental features of Hiligaynon fishing and aquaculture terms is deemed important in this study for it provides

information on the basic features of the language. This gives the readers or users an idea or background on the accurate pronunciation of entry words in the glossary.

The gathered Hiligaynon fishing and aquaculture terms have five vowels - a, e, i, o, and u. Examples of entry words in the glossary which have the initial vowel /a/ sound are *alimango*, *awa*, *aligí*, *almanaki*, *alsada*, *amihan*, *apog*, *arong*, *atarun*, *awas*, and *aya-ay*. The vowel /e/ occurs mostly in loan words like *bañera*, *kabayo de lamar*, *merkado*, *pamuerta*, *pamuerta nga mayor*, and *segunta pamuerta*. Words like *ibis*, *igi*, *ihaw*, *ikarga*, *ikog*, *ilada*, *iládahan*, *ilawod*, *ilaya*, and *iliw* have the initial vowel /i/ sound. The vowel /o/ is also present in entry words like *obreros*, *lantong*, *bugto*, *daghot*, *libaong*, *pagot*, *pakol*, *pamaylo*, *bangros*, *sikho*, *pukot*, and many others while the vowel /u/ appears on words such as *ubod-ubod*, *ubog*, *uga*, *ugdok*, *ugsad*, *ulang*, *ulin*, *ulod-ulod*, and etc.

Below is the table showing the Hiligaynon vowel sounds and sample fishing and aquaculture terms.

Table 3. Hiligaynon vowel sounds and sample fishing and aquaculture terms.

Hiligaynon Vowel Sounds	Sample Fishing and Aquaculture terms
/a/	alimango, awa, aligí, almanaki, alsada, amihan, apog, arong, atarun, awas, aya-ay
/e/	bañera, kabayo de lamar, merkado, pamuerta, pamuerta nga mayor, segunta pamuerta
/i/	ibis, igi, ihaw, ikarga, ikog, ilada, iládahan, ilawod, ilaya, iliw
/o/	obreros, lantong, bugto, daghot, libaong, pagot, pakol, pamaylo, bangros, sikho, pukot
/u/	ubod-ubod, ubog, uga, ugdok, ugsad, ulang, ulin, ulod-ulod

In Hiligaynon, the vowel /o/ is usually an allophone of /u/ in final syllables like in the words labno ‘mud’ which is pronounced as labnu, bugto ‘cut’ is pronounced as bugtu, and pamuho ‘to catch crab by burrowing in the mud’ is pronounced as pamuhu.

The finding that Hiligaynon vowel e usually occurs in loan words is supported by Wolfenden’s (1971) description in his book entitled Hiligaynon Reference Grammar that the two vowels e and o of Hiligaynon language occur in loan words from Spanish or English. These vowels are rapidly assimilated to the pronunciation of native Hiligaynon sounds like in the fishing and aquaculture terms *semilya* ‘fingerling’ which is usually pronounced as *similya* and *lag-e* ‘bamboo slat’ as *lag-i*, while the terms *pi-os* ‘window pane shell’ is articulated as *pi-us* and *tamanyo* ‘fish size’ as *tamanyu* by the fisher folks. This assimilation of sounds is probably inherited from the Spaniards and Americans who colonized the Philippines, including the Province of Capiz.

Hiligaynon generally has 17 consonants. However, only 15 consonant sounds such as /b/, /d/, /k/, /g/, /h/, /l/, /m/, /n/, /ŋ/, /p/, /r/, /s/, /t/, /ʔ/, and /y/ were spotted in the collected fishing and aquaculture terms as presented in the table:

Table 4. Hiligaynon consonant sounds and sample fishing and aquaculture terms.

Hiligaynon Consonant Sounds	Sample Fishing and Aquaculture terms
/b/	bakag, bakhaw, bakikong, bakwit, bangkaw, balilig, balsa, bandela, banggoy, banglid
/p/	pakas, pamanti, pamaslay, pamaylo, panggal, panagat, panalas, pants, pang-pang, panambilawan
/t/	tagon, takas, taksay, talas, tába, tadtad, tágad, tabios, tamanyo
	daghot, dakop, dagul, dawí, dulmanan, dagutdot,

/d/	dulonan, dungkaan, dibisyon
/k/	kalamangi, kanaway, kahig, kaláparan, kaniniit, kásag, kawhat, kasisidmon, katig
/g/	gataw, gurayan, gígí, gibungan, gulaman, gumaa, guyod
/s/	sanduko, saluran, semilyahan, sibut, sagyap, salay, sahid, sikho
/h/	hara, hatirin, hipon, hud-hud, hunas, humlad, habagat, hulbot
/m/	makanay, mahumbak, malubòg, mabuhang, mutu, merkado, mámunit
/n/	natangká, nabaw, nalumos, nakabuhi, nasamad
/ŋ/	ngángá-an, alimango, mabuhang
/l/	lumpot, lukon, lugmak, lambat, larguhan, lapnag, latáyan, lukos
/r/	tarol, arong, bangros, bareta, baroto, atarun
/y/	yelo
/ʔ/	lub-ok, lag-e

There are two bilabial stops in Hiligaynon, the /b/ and /p/. The bilabial stop /b/ is voiced as in the words *bakag* ‘bamboo basket’, *bakhaw* ‘mangrove’, *bakikong* ‘small heart-shaped trap’, *bakwit* ‘pond weeds’, *bangkaw* ‘spear’, *balilig* ‘rim’, *balsa* ‘bamboo raft’, *bandela* ‘landmark’, *banggoy* ‘family of crab’, and *banglid* ‘cliff’. The /p/ is voiceless like in the words *pakas* ‘dried fillet fish’, *pamanti* ‘gill netting’, *pamaslay* ‘spearfishing’, *pamaylo* ‘barter’, and *panggal* ‘crab pot’, *panagat* ‘fishing’, *panalas* ‘to fill in the dike’s hole’, *panti* ‘gill net’, *pang-pang* ‘river bank’, and *panambilawan* ‘drift’.

There are two alveolar stops, /t/ and /d/. The /t/ is voiceless and is usually unaspirated like in the following words *tagon* ‘hook and line without handle’, *takas* ‘upland’, *taksay* ‘beach seine’, *talas* ‘leakage’, *tába* ‘fish corral’, *tadtad* ‘stocks’, *tágad* ‘digging blade’, *tabios* ‘minute gobies’, and *tamanyo* ‘fish size’. On the other hand, the /d/ is voiced as in the words *daghot* ‘marine litter’, *dakop* ‘catch’, *dagul* ‘ponyfish’,

dawi 'fish caught, *dulmanan* 'new moon', *dagutdot* 'sea grass', *dulonon* 'boundary', *dungkaan* 'fish port', and *dibisyon* 'pond compartment'.

There are two velar stops, /k/ and /g/. The /k/ is voiceless as in the words *kalamangi* 'peddler crab', *kanaway* 'trade wind', *kahig* 'rake', *kaláparan* 'rearing pond', *kaniniit* 'crablet', *kásag* 'blue crab', *kawhat* 'reach', *kasisidmon* 'twilight', and *katig* 'outrigger', while the /g/ is voiced like in the following words *gataw* 'school of fish', *gurayan* 'anchovy', *gígí* 'fishpond canal', *gibungan* 'canal', *gulaman* 'seaweeds', *gumaa* 'mackerel', and *guyod* 'haul'.

The voiceless fricative /s/ is also present in Hiligaynon fishing and aquaculture terms like *sanduko* 'bolo', *saluran* 'filter net', *semilyahan* 'nursery pond', *sibut* 'scoop net', *sagyap* 'double-stick seine', *salay* 'cued shrimp', *sahid* 'beach seine', and *sikho* 'catching crabs using barehands'. The glottal fricative /h/ appears in words like *hara* 'arrow', *hatirin* 'milkfish fingerling', *hipon* 'acetes', *hud-hud* 'skimming/push net', *hunas* 'low tide', *humlad* 'to position the net', *habagat* 'southwest moon soon', and *hulbot* 'ring net'.

There are three nasals in Hiligaynon - /m/, /n/, and /ŋ/. The /m/ is present in words like *maknáy* 'calm', *mahumbak* 'wavy', *malubôg* 'turbid water', *mabuhang* 'erode', *mutu* 'jelly fish', *merkado* 'market', and *mámunit* 'hook and line fishing'. Words like *natangká* 'detach', *nabaw* 'shallow', *nalumos* 'drown', *nakabuhi* 'escape', and *nasamad* 'destroy' have the nasal /n/, while words such as *ngángá-an* 'opening', *alimango* 'crab', and *mabuhang* 'erode' have nasal /ŋ/ sound.

There are two Hiligaynon liquid sounds, the /l/ and /r/. The /l/ appears in words like *lumpot* 'bag net', *lukon* 'prawn', *lugmak* 'green algae', *lambat* 'fishing net', *larguhan*

‘growing out pond’, *lapnag* ‘place where blue green algae are grown’, *latáyan* ‘bridge’, and *lukos* ‘squid’. The liquid /r/ appears in words such as *tárol* ‘a piece of wood used in closing a fishpond’, *arong* ‘lift net’, *bangros* ‘milkfisk’, *bareta* ‘block of mud’ and *baroto* ‘boat’, and *atarun* ‘lay down’ which were situated at the middle or last syllable of the given words.

The /y/ sound is present in the word *yelo* or ‘ice’.

In Hiligaynon, the glottal stop is written as a hyphen when it appears after another consonants like in the words *lág-e* ‘bamboo slat’ and *lúb-ok* ‘putrescent’.

The two missing consonant sounds in Hiligaynon fishing and aquaculture terms are /f/ and /v/ because these two sounds mostly appear in loan words. Aside from that, many speakers use the consonant sounds /p/ and /b/ in lieu of /f/ and /v/ like in the Spanish word *familia* wherein the consonant sound /f/ becomes /p/ as *pamilya* and *veranda* becomes *beranda*.

Moreover, this study further reveals that Hiligaynon fishing and aquaculture terms have also diphthongs which share similarities with the Cebuano language as Rubrico (1999) illustrated in her book *Magbinisaya Kita* (Let us speak Bisaya). Diphthongs are vowels in which there is a change in quality during their duration. There are four diphthongs present in Hiligaynon fishing and aquaculture terms such as /ay/, /aw/, /iw/, and /oy/. Entry words with diphthong /ay/ are *aya-ay*, *balaybay*, *baslay*, *bugsay*, *dul-ay*, *kalampay*, *dul-ay*, *kanaway*, *kapay*, *kuray*, *labay*, *lantay*, *makanay*, *pamaslay*, *salay*, *taksay*, *tup-ay*, and *palaypay*. For diphthong /aw/, there are words such as *bakhaw*, *bangkaw*, *gataw*, *hinalaw*, *gataw*, *gisaw*, *ihaw*, *langaw-langaw*, *nabaw*, *paraw*, *punaw*,

and *sikpaw*. Words like *bigiw* and *panaliwsiw* have diphthong /iw/, while words such as *banggoy*, *kuyamoy*, and *patuloy* have the diphthong /oy/.

Distinctive to other Philippine languages, Hiligaynon language likewise permits consonant clusters. Evidently, there are five consonant clusters present in Hiligaynon fishing and aquaculture terms such as sy for *dibisyon*, dy for *dyeneretor* and *dyako*, pr for *kumpra* and *kumprador*, kw for *kwadro* and *kwadrado*, and tr for *traplin*. The clustering has similarities with Filipino language like sy for *pasensya*, *dyip* for dy, *presyo* for pr, *kwaderno* for kw, and *trato* for tr.

4.1.1.2 Suprasegmental

Suprasegmental as defined by SIL International online is a vocal effect that extends over more than one sound segment in an utterance, such as pitch, stress, or juncture pattern.

In this study, the stress has been given focus , for it is essential in Hiligaynon language because of the difference it makes in the meaning of a word. The stress in Hiligaynon is indicated by an apostrophe ('). It is the emphasis given to certain syllables in a word which is signaled by an increased loudness and full articulation of the vowel sound. One syllable is pronounced louder than the other syllable. For instance, the word *gapós* in the glossary entry with stress on the second syllable is used as noun which means a tying materials, while the word *gápos* with stress on the first syllable is used as verb which means to tie something. This shows that articulating the syllable of a word louder than the others would mean a change in meaning. In addition, the word *garáb* with stress on the second syllable used as noun which means sickle and the word

gárab with stress on the first syllable is used as verb to mean to harvest using a sickle. The word *kárit* with stress on the first syllable which is used as noun has the meaning ‘an instrument used to get sand eels’, while the word *karít*, with stress on the second syllable which is used as verb means ‘to leave a mark on something’.

Moreover, stress is usually found at the beginning, middle, or last syllable of a word. Some of the fishing and aquaculture Hiligaynon terms in the glossary with stress at the beginning are *ásinan*, *bálila*, *báwog*, *búlan-búlan*, *búlao*, *gísaw*, *hápon-hápon*, *kúpao*, *kúray*, *kúsay-kúsay*, *lábay*, *lágao*, *pálayag*, *pánga*, *pánikop*, *páon*, *páraw*, *pátuloy* and *lámpirong*. Words with stress at the middle syllable are *alátan*, *bugáong*, *iládahan*, *sakáyan*, and *tinútuan*. Terms such as *bigíw*, *botóng*, *bukaká*, *ukáb*, *panisí*, *panít*, *panuló*, *sapá*, *sihúd*, *sikóp*, *sisí*, *siwál*, *subá*, *suká*, and *tagá* have stress at the last syllable.

This finding shows that there are words in Hiligaynon language that are spelled in the same way but are pronounced differently according to their stressed syllables. The alteration of the stressed syllables also expresses difference in functions of words like from noun to verb or verb to noun. Usually, words with stress on the second syllables are used as nouns while words with stress on the first syllable usually are usually used as verbs. Thus, the finding of this study discloses that the manner of loudness of pronouncing the syllables of a word signaled a difference in meaning.

4.1.2 Morphological Description

Morphology as described by O'Grady, Dobrovolsky & Aronoff (1993, p.111) is the "system of categories and rules involved in word formation". In this study, the morphological descriptions focus on word forms, morphemes, roots and affixes, reduplications, derivations, and compounding of some Hiligaynon fishing and aquaculture terms.

4.1.2.1 Word Forms

The terms in the trilingual glossary are presented either in single word, compound word, or phrase. There are 414 single words (See Appendix A), 49 compound words (See Appendix B), and 12 phrases (See Appendix C).

Some of the single words found in the glossary are *awa*, *bintol*, *bobo*, *dawi*, *habagat*, *arong*, *bangkaw*, *basnig*, *hubas*, *hulbot*, *ilawod*, *ilaya*, *kabig*, *lagdas*, and *laya*. Words such as *segunda pamuerta*, *pahubsan tubi*, *baby trawl*, *pasudlan tubi*, *dalagang bukid*, *sulay bagyo*, and *tinagong-dagat* are classified as compound words. And, the phrases *alagyan sang tubi*, *ariya sang tubi*, *hugas sang punong*, *inawasan ang sangha*, *kaaway sa duta*, *nilabo it tubi*, *paggil-ang sang duta*, *paghaboy sang apog*, *pamuerta nga mayor*, and *palatyan sang isda* consist the phrase entries in the glossary.

Out of 475 fishing and aquaculture Hiligaynon words gathered, there are 378 nouns such as *baslay*, *basnig*, *bastidor*, *bátog*, *batud*, *báwog*, *bayuyot*, *bígiw*, and *bihod* (See Appendix D for complete list), 77 verbs such as *kabig*, *kawhat*, *kubiton*, *kumpra*, *lab-a*, *ladlad*, *limas*, *limpisa*, and *lurop* (See Appendix E for complete list), and 20 adjectives such as *hubas*, *kinabasi*, *lab-as*, *lagdas*, *lanap-lanap*, and *lúb-ok* (See Appendix F for complete list). The abbreviations (n) for noun, (v) for verb, and (adj) for adjective are indicated after each entry to identify if the word is a noun, verb, or an

adjective. The list of word entries of the trilingual glossary reveals that most entries are nouns because they name persons such as *kumprador*, *manug-puna*, and *obreros*; places such as *tinagong-dagat*, *punong*, and *lawod*; events such as *pabuhos*, *dingga*, *lanap-lanap*, and *pamaylo*; or things such as *baslay*, *bayuyot*, *basing*, *hara*, *botong*, and *páon*. It is considered the reason behind why most of word entries are nouns because the collected words are names of fish like *asu-os*, *bais*, *balanak*, *ugdok*, and *guma-a*; seashells like *lampirong*, *bahong*, *bagunon*, and *hungkay-hungkay*; fishing methods such as *arong*, *pamentol*, *pamuho*, *palubog*, *pamana*, *pamaslay* and *pamanti*; and fishing gears such as *bangkaw*, *baslay*, *bintol*, *baroto* and *pabakog*. These names definitely signal nouns.

Table 5 shows the profile of the trilingual glossary of terms on fishing and aquaculture in terms of forms and classes.

Table 5. Profile of the Trilingual Glossary of Terms on Fishing and Aquaculture in terms of forms and classes.

Variable	Category	Number of Entries
Entry Form	Single word	414
	Compound word	49
	Phrase	12
Form Classes	Nouns	378
	Verbs	77
	Adjectives	20

4.1.2.2 Morphemes

A morpheme is the smallest unit of a language that carries meaning or function. According to O'Grady, Dobrovolsky & Aronoff (1993, p.112), consider it the "most important component of a word structure because of the information it carries on meaning and function." The Hiligaynon word *bairan*, for example, consists of two morphemes *baira* (with the meaning of to sharpen) and *-n* (which indicates that the entire word functions as a noun with the meaning an object used in sharpening). The verb *baira* is a free morpheme for it can stand as a word itself, while *-n* is a bound morpheme for it needs to be attached to another element. The word *sibuta* is also made up of two morphemes *sibut* which is the free morpheme (with the meaning a scoop net made from nylon net used to catch fish) and *-a* which is the bound morpheme (which indicates that the entire word functions as a verb with the meaning catching fish using a scoop net). Similarly, the word *bunita* is made up of two morphemes *bunit* (with the meaning a line with one or more hooks tied to the distal end of a tapering bamboo pole) and *-a* (which indicates that the entire word functions as a verb with the meaning to catch fish with the use of hook and line).

4.1.2.3 Roots and Affixes

According O'Grady, Dobrovolsky & Aronoff (1993, p.114), "the root constitutes the core of the word and carries the major components of its meaning. They belong to a lexical category like nouns, verbs, adjectives, or prepositions." Affixes are bound morphemes and do not belong to a lexical category. The best exemplar of this is found in the word *kumprador*, which consists of the verb root *kumpra* which means 'buying products in bulk' and the affix *-dor*, a bound morpheme that combines with the root and

gives the noun *kumprador* with the meaning ‘buyer of the products in bulk’. In the same way, the word *iladahan*, which consists of the root *ilada* with the meaning ‘fish with ice’ and the affix *–han*, a bound morpheme that combines with the root forms the noun *iladahan* which means a place where the fish are put with ice. The word *semilyahan*, which is made up of the root *semilya* with the meaning ‘a young fish with ages three weeks to two months’ and the affix *–han* when combines with the root forms the noun *semilyahan* with the meaning ‘a place where fingerlings are place’. Likewise, the word *talabahan* has the root *talaba* with the meaning ‘a marine mollusk having rough irregularly shaped shell and living attached to rocks, bamboos or other shells’ and the affix *–han*, a bound morpheme that combines with the root *talaba* forms the noun *talabahan* with the meaning ‘a place where oysters are cultured’.

The examples given above show that in some cases the word category of a certain word changes when a suffix is added to a root word like in the case of the verb *kumpura* which becomes a noun *kumprador* when added by a suffix *–dor*. However, the case does not apply to all words.

4.1.2.4 Reduplications

Reduplication according to Blake is a common linguistic phenomenon consisting of the repetition of the whole or part of a word which is found to a certain extent in probably all languages. It is used in inflections to convey a grammatical function, such as plurality, intensification, and etc. Hiligaynon like other languages, has also reduplication of words like in the fishing and aquaculture terms *hud-hud*, *hubag-hubag*, *into-into*, *lab-lab*, *kúsay-kúsay*, *lanap-lanap*, *pla-pla*, *bali-bali*, *langaw-langaw*, *tadtad*,

and *sudsud*. It is usually formed by duplicating or repeating the first word or entire word. Reduplication is a common morphological process in other languages, however it is not in English according to O'Grady, Dobrovolsky, & Aronoff (1993) in their book titled *Contemporary Linguistics: An Introduction*, 3rd edition. In Hiligaynon, reduplication tends to be a common morphological process of forming words which is usually limited to repetition of roots like the examples cited above.

In Hiligaynon for instance, reduplication tends to be limited to roots instead of affixes. It is usually used to intensify something like the word *hubag-hubag* or 'half dried fish' which is used to emphasize that the fish is not well dried. Likewise, reduplication is used by fisher folks in naming things which resemble something like the word *langaw-langaw* which means 'embryo of a king crab' which the fisher folks compare to a langaw or 'fly' in size and therefore, call it langaw-langaw.

4.1.2.5 Derivations

Derivations form words with a meaning different from that of its base through adding of affix as described by O'Grady, Dobrovolsky, & Aronoff (1993). In the case of the word *asinan*, the affix *-an* when applied to the base word *asin* which is used as noun meaning 'salt' forms the verb *asinan* with the meaning 'to put salt'. Thus, adding the affix *-an* to the adjective *lab-as*, forms the noun *lab-asan* with the meaning 'place for selling fish'. Also, adding the affix *-an* to the base word *hunas* with the meaning 'low water level, converts to the word *hunasan* carrying the meaning 'muddy or sandy surface'. The same case happens in the affix *-an* when combined with the base word *bugsay* which is a noun which means 'a short pole with broad ends in one or both sides

used to move a small boat through the water’ which forms a verb *bugsayan* with the meaning ‘to move the boat using a paddle’.

Derivation in Hiligaynon fishing and aquaculture terms is usually done through affixation like adding the suffix *-an* to the roots as in the case of the following exemplars stated above.

4.1.2.6 Compounding

Compounding is the combination of two words or lexical categories to form a new word. It is another way of forming new words. The English language has numerous compounds such as landlord, backyard, guardhouse, white board, fireman, and etc. Similarly, Hiligaynon fishing and aquaculture terms have also compounds like the word *tinagong - dagat* with the meaning ‘a fish sanctuary in Capiz’, which was formed through combining the verb *tinago* with the meaning ‘keep’ and the noun *dagat* meaning ‘a body of water’. Thus, combining the noun *baby* which means ‘a child’ and the other noun *trawl* which means a ‘method of fishing that involves pulling a fishing net in the sea by using one or more boats’, gives the compound word *baby trawl* with the meaning ‘a fishing net with ‘u’ shaped frame dragged by a vessel along the sea and operated by outriggered motorized bancas’. The same result happens when the words *manug-* with the meaning ‘a person’ and *puna* with the meaning ‘fishing line/thread used to mend a fishing net’ are combined forming a new word *manug-puna* carrying the meaning ‘a person who mends a fishing net’. Another compound term is *pahubsan tubi* with the meaning ‘taking-off water from the fishpond until it dries out’, which comes from the verb *pahubsan* with the meaning ‘to drain’ and noun *tubi* which means ‘water’.

Thus, the combination of two or more lexical categories usually results to the formation of a noun, verb, or adjective and definitely the meaning varies.

4.1.3 Semantic Description

Semantics is defined by Merriam – Webster online as the study of the meanings of words and phrases of a language. It has several branches such as the conceptual, formal, and lexical semantics. In this study, the discussion concentrates on the lexical semantics that studies word meanings and word relations including synonymy and antonymy of some Hiligaynon fishing and aquaculture terms.

4.1.3.1 Word Meanings

Merriam - Webster online dictionary defines meaning “as the logical connotation of a word or phrase”. It is the idea one intends to convey which is represented by a word, phrase, or sentence.

In the word entries of this trilingual glossary, the Hiligaynon words and definitions are given first, followed by the Filipino definitions or equivalents, and English definitions or equivalents like in the Hiligaynon word *tagá* which is defined as ‘sirait nga human sa metal nga ginkurba kag ginagamit sa pagdakop sang isda’. The Filipino equivalent of *tagá* is *kawit* which is defined as ‘isang piraso ng metal na pinakurba at ginagamit sa paghuli ng isda’ and the English equivalent is ‘hook’ which is defined as ‘a piece of metal that is curved and used in catching fish’.

Below is an example of Hiligaynon fishing and aquaculture term in the glossary with definitions, followed by the Filipino definitions or equivalents, and the English definitions or equivalents.

Hiligaynon: dibisyon - partisyon sang punong

Filipino: kompartimento - dibisyon sa palaisdaan

English: pond compartment - division in the fishpond

Hiligaynon: gibungan - ilogan sang tubi

Filipino: kanal - daluyan ng tubig

English: canal - water passage

Hiligaynon: bunit - tamsi nga may isa o damo nga taga nga ginhigot sa punta sang tigawnan

Filipino: bingwit - isang linya na may isa o higit pang mga kawit na nakatali sa dulo ng isang matulis na kawayan

English: hook and line - a line with one or more hooks tied to the distal end of a tapering bamboo pole

The researcher did have a keen observation on the way fisher folks define some of their fishing and aquaculture terms like the word *pasulang* meaning 'pagpalangoy sa isda pasugata sa unos sang tubi sa ti-on sang pagsaylo o pagpahubas' or 'allow the fish to swim against the water current during transfer and harvest'. The term *pasulang* originated from the word 'sulang' which means to go against. The fishpond harvesters

allow the fish to swim against the water current during harvest to be easily caught. They define it based on their actual observation. The same observation is noted in their definition of the word *pamuho* meaning ‘ginabuhuan kag ginaku-ot ang buho sa pagpanguha sang alimango’ or ‘to catch crab by burrowing in the mud’. The term *pamuho* originated from the word ‘buho’ which means a hole. As the name *pamuho* suggests, the fisherman usually burrows or makes a hole in the mud and catch the crab inside it. Considering the examples cited on how fisher folks give meaning on their fishing and aquaculture terms, it is apparent that it has been their culture of giving meaning on words based on how they perceive and conceptualize them. This observation conforms to the statement of Samovar and Porter (1995, p.152) that ‘culture exerts an enormous influence on assigning meaning to a word because it is the culture that teaches people both the symbol and its associated meaning’. This means that assigning of meaning on a word is governed by the culture in which a person has been raised up comparable to the way fisher folks in Capiz assign meaning to their functional fishing and aquaculture terms.

On the other hand, loan words are words adopted by speakers of one language from a source language or different language. A loan word is also termed as borrowing considered a result of cultural contact between two language communities like in the case of the Philippines which had been colonized for years by Spain and America. In this trilingual glossary, there are some English loan words such as *trawl*, *baby trawl*, *phytoplankton*, and *agar-agar* and Spanish loan words like *bañera*, *kabayo de lamar*, *merkado*, *obreros*, *pamuerta*, *pamuerta nga mayor*, and *segunta pamuerta* which are used by fisher folks in fishing and aquaculture. These loan words are spelled retaining

their original spelling except for the words *dyako* and *dyenereytor*. The use of those English and Spanish loan words in carrying out everyday activities of fisher folks could not be avoided for it is one of the influences brought by the colonization of two countries in the Philippines. The fisher folks adopted some terms which had been introduced to them because the Province of Capiz had been also once under the command of the two powerful countries. The manifestations of their influence both in language and culture of Capizeños are a common notion for according to the famous poet Ralph Waldo Emerson, “Language is the archive of history”. Thus, history plays a significant part in one’s language.

4.1.3.2 Word Relations

This study also looks on word relations including synonymy and antonymy of some Hiligaynon fishing and aquaculture terms.

4.1.3.2.1 Synonymy

Synonymy is the study of words having similar meaning. Like other languages, Hiligaynon fishing and aquaculture terms have also synonymous words such as *sagyap* and *sigin*. The two words have the same meaning which is ‘made of abaca net or nylon screen operated by two persons along the beach or river banks to catch milkfish and prawns’. Similarly, the word *táon* in the glossary is the synonym of the word *panggal* carrying the same meaning which is an ‘instrument with bait use to catch crab’. The word *hud-hud* with the meaning ‘a fine net used for catching shrimps and acetes’ is the other term for *sudsud* carrying the same meaning as of *hud-hud*. In the same way, the words *lantong*, *bátog*, and *taob* are also synonymous with each other. The three words both mean ‘the highest level of water’.

Based on the examples given, there are some fishing and aquaculture terms which share the same meaning and either of these words are used by fisher folks in their daily fishing activities.

4.1.3.2.2 Antonymy

Antonymy deals with words having opposite or dissimilar meaning like the entry words in the glossary, *awas* with the meaning 'the overflowing of water' and *hubas* with the meaning 'no water'. These two words carry meaning which is opposite of each other. Thus, *awas* is the antonym of *hubas* or the other way around. The words *bátog* and *hunás* are also antonyms for the former means 'high tide' and the latter means 'low tide'. The same case is true with the words *ilawod* and *ilaya*. The two words are opposite for *ilawod* means 'water towards the seawater', while *ilaya* means 'water is going upstream'. Likewise, for fishermen, the word *kabig* means 'to turn the boat into the left side using a paddle', whereas the word *siwal* means 'to turn the boat into the right side using a paddle'. Therefore, it is right to say that *kabig* is the antonym of *siwal*.

Some Hiligaynon fishing and aquaculture terms like other languages have words with corresponding opposite meanings as in the examples given above.

4.1.4 On Discourse

It was inevitable for this study to analyze the discourse category of the words and sentences uttered by participants being observed and immersed in for a language would connote different meaning when used in a different context. The D/discourse theory of Gee (1999) was used in analyzing the discourse level of the Hiligaynon fishing and aquaculture terms.

The following conversation for instance shows how the term *bareta* in the glossary which means a ‘block of mud’ is used by fisher folks during the preparation of the fishpond for the next culture.

Bantay (*Caretaker*): Itambak ta na ang mga **bareta** sa pilapil. Mamala na ina ah. Pwede na ibutang sa pilapil. (*Let us now put the block of mud in the dike. It is now dry. It can be put now in the dike.*)

Mangingisda 1 (*Fisher folk 1*): (Ginkamlot ang **bareta** nga lapuk). Huo, mamala na pwede na ini itambak sa pilapil. Sa diin unahon ta banda? Dasigon ta kay daw anyo maulan. (*Touch the block of mud*). (*Yes, it's dried already and can now be put in the dike. Where are we going to start first? Let us make it fast for it seems to rain.*)

Bantay (*Caretaker*): Hangayi ninyo nga indi mawasak ang binareta nga lapuk para indi na kita liwat magtagad. Didto kam umpisa malapit sa may gígí dampi sa likod. Kayuha ninyo ang pagplastar para indi magtalas ang pilapil kon may buhi na nga semilya. (*Take care that the mud of blocks will not be destroyed so that we will not dig again. You start first near the canal at the back. Put it properly to avoid leakage in the dike when fingerlings are released.*)

Mangingisda 2 (*Fisher folk 2*): Okay ah. Maayo ang pagtagad ta sini kina aga. Sigurado ako indi na ini madul-ay. (*Okay. We dug it properly this morning. I'm sure it will not erode.*)

Considering the conversation above, in aquaculture fishpond operators and owners define *bareta* as ‘tinagad nga lapuk nga ginakamada para himo-on pilapil’ or ‘blocks of mud configured to make a dike’. This is how fishpond operators and owners would give meaning to the word *bareta* for they associate it to a block of mud. It is a common activity for fishpond operators to make a dike to hold water and refrain fish from going out in the fishpond. This activity became a practice which had been

embedded in the fishing culture in operating a fishpond. However, when used in other Discourse like in grocery stores which Gee (1999) referred to as sub-culture, *bareta* would mean a different thing. The term *bareta* in grocery stores is used to refer to 'a bar of soap for washing clothes'. Considering this, Gee was precise in claiming that meaning in language is situated depending on the community where the language is used. The fishing and aquaculture are the sub-cultures referred to by Gee as the upper-case D that fisher folks belonged to, while the lower-case d signified that meaning is tied to fisher folks' experiences and perceptions relative to fishing and aquaculture which is the Discourse they are presently using language with.

Another word that when used in different Discourse or sub-culture would connote different meaning is the word *bobo* as in the following conversation during harvesting at the *tinagong-dagat* or ‘fish sanctuary’.

Researcher: Nong, ano ina hu? Inang sa tunga bla nga gapunsok? (*Nong, what is that? That one in the middle that forms a cluster?*)

Mangingisda 1 (*Fisher folk 1*): Ah, ina ang kagingking? **Bobo** ang tawag sina.
Daku ina nga lambat tapos gintambakan sang mga kagingking
para makasi-ud isda kis-a kasag man o lukos ang nasisi-ud sina.
(*Oh, that bamboo twigs? That is called a fish pot. That is a big fishing net
covered by tip portion of bamboo twigs to trap big fish, squid or blue crab.*)

Researcher: Ah, ila goro ina butwa-on. (*Ah, they will lift it.*)

Mangingisda 1 (*Fisher folk 1*): Huo, isiwal ko ang baroto makadto kita didto para makita mo ang paghaw-as nila sang lambat. (*Yes, I will turn the boat into the right side going there for you to see them lifting the net.*)

Dampi sa may **bobo**... (*At the fish pot*)...

Mangingisda 1 (*Fisher folk 1*): Hay pare damo ang kuha ta da sa **bobo**? (*Did you have many caught in the fish pot?*)

Mangingisda 2 (*Fisher folk 2*): May dawì man pare ah. Ari mas damo ang lukos nga kuha kumpara sa isda. (*We have caught also. We have caught more squid than fish.*)

In the conversation above, the word *bobo* or ‘fish pot’ for fisherman would mean ‘*daku nga lambat nga natambakan sang kagingking para e si-ud sa dalagku nga isda, lukos o kasag*’ or ‘*a big net covered by bamboo twigs to trap big fish, squid or blue crab*’. However, when used in a different Discourse or sub-culture like in Tagalog speaking places, the word *bobo* would mean ‘not clever’. It is evident that the meaning of the word is different in two communities. This claim is supported by Gee’s theory which holds that meaning in language is situated depending on the community where the language is used.

The term *lapnag* for instance connotes different meaning as used in the following conversation during the fishpond preparation.

Manong: Gin-ubos nila tambak ang bareta sa pilapil? (*Did they put all the blocks of mud in the dike?*)
Bantay: Huo, Doy. Pati banda sa **lapnag** ginbutangan sang binareta para wala talas. (*Yes, Doy. They put blocks of mud including at the place where blue green algae grow to have no leakage.*)
Manong: Maayo man to. Lantawa (ginatudlo sang iya kamot) gaumpisa na tubo ang lab-lab sa **lapnag**. Basi sa sunod semana pwede na kita kabuhi semilya ka bangros. (*That’s good. Look (pointing his hand) the algae is now starting to grow. May be next week we can release the milkfish fingerlings.*)
Bantay: Pwede na ina sigurado madabong na ang lab-lab sa sunod semana. (*It can be. I’m sure algae has grown next week.*)

The conversation shows that in the field of aquaculture the term *lapnag* for fishpond operators and owners means ‘ginapatubuan sang lab-lab nga ginakaon sang bangros’ or ‘place where blue green algae are grown’. They usually associate the term to the place where algae grow which has been part of their daily fishing practices.

However, when applying Gee's theory of Discourse, *lapnag* as defined outside fishing and aquaculture context would mean 'naglapta' or 'wide spread'. The said meaning is certainly different when it comes to aquaculture context.

Moreover, in the following conversation, the word *lapis* implies different meaning when used in different Discourse (denoted with upper case D) as used in the conversation below during harvest time:

Researcher: Baw daw madamo subong ang panguha. Ano ina nga isda nakaptan mo Nong? (*Wow, you have caught many fish today. What do you call that fish you are holding Nong?*)

Manong: Ini? **Lapis**.... (*This one? Lapis....*)

Researcher: **Lapis?** **Lapis** inang tawag sa isda nga ina Nong? (*Lapis? You call that fish lapis?*)

Manong: Huo. **Lapis** ini kon tawgon kag. Kita mo hu may asul nga marka sa palibot sang takop sang hasang? Palatandaan ini sang isda nga lapis. Tumalagsahon lang kami sini kapanguha nga klase sang isda diri. (*Yes. This is called lapis. Have you seen the blue markings around each gill cover? These marks are identities of the lapis fish. We rarely caught this kind of fish here.*)

The conversation above conveys that *lapis* among fisher folks' vocabulary and culture means a kind of fish, specifically a queen fish. In contrary, when the word *lapis* would be used in different discourse specifically in school would definitely mean a pencil. It is therefore apparent that the word lapis has different meanings when used in different discourse and context.

The same case happens when the word *pay-pay* is used in aquaculture context as revealed in the following conversation:

Researcher: Ano ina napamuktol mo nga tanom Nang? (*What plant are you picking Nang?*)

Manang: **Pay-pay** ini nga tanom. Nautan ini. Lutu-on ko lakot sa aton sud-an.
(*This is a 'Pay-pay' plant. It is being cooked. I will cook this for our viand.*)

Researcher: Ah naka-on gali ini? Abi ko gani ornamental plant. (*Ah, is it being eaten? I thought it's an ornamental plant.*)

Manang: Sa punong lang ini gatubo. Indi ka sini kakita sa iban. (*It is only growing in the fishpond. You could not find this in other place.*)

The conversation above conveys that the word *pay-pay* in the aquaculture context means an edible plant that only grows in the fishpond. However, when used outside the aquaculture context the word *pay-pay* means a fan. This word apparently carries different meanings when situated in different discourse.

Considering the preceding exemplars presented, this simply shows that words carry only meanings when situated within a Discourse, and take on other meanings if they are situated differently in another discourse as what Gee's (1999) theory described it to be. Considering this, it can be concluded that a meaning of a word is situated. This means that a word may connote meaning when used in another discourse and context. Therefore, communicators must be very careful in using a word in different context for it may mean a different thing which may be sometimes annoying on the part of the speaker and receiver as well.

4.2 Cultural contexts of fishing and aquaculture Hiligaynon words

There are some fishing and aquaculture Hiligaynon words that have historical roots or viewpoints which had become part of the propagation of the cultural contexts of

some fishing methods and fishing gears of the Panay-anon fisher folks. Culture has been defined by different scholars in many ways. Newmark (1988, p.94) for instance defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". In his definition of culture, he recognizes that each language group has specific features that are embedded in its culture. These cultural features are exceptional and definitely not found in other culture. For him, these cultural words have no specific equivalents in other languages and considered culture-bound terms for they are unique and explicit within one's particular culture. This concept of Newmark (1988) on cultural words is utilized in analyzing the cultural contexts of Hiligaynon fishing and aquaculture terms as used during preparation, harvesting, and marketing. His notion of transference, which is keeping cultural names and concepts or "local color" in translation, is applied in translating culture-bound terms.

Conversations reflecting the actual use of Hiligaynon fishing and aquaculture terms are divided into three contexts – preparation, harvesting, and marketing.

4.2.1 On Preparation

Fisher folks usually do adequate preparations before cultivating fishponds and doing fishing. They have specific terms used in describing some of their practices like in the conversation that follows in the next page:

Bantay (*Caretaker*): Madabong na ang tubo sang lablab, Doy. Sa sunod semana basi pwede na ina kabuhi. (*Algae are now growing abundantly, Doy. Maybe we can release by next week.*)

Manong: Lantawon ko anay sa almanaki kon hunas o taob sunod semana. Kon sabagay lantawa **lanap-lanap** na ang tubi sa punong. (*I'll check it on in the almanac if it's low tide or high tide. Actually, the water in the fishpond is 'lanap-lanap' (water barely covering the pond's floor).*)

Researcher: Ano ang bu-ot silingon sang **lanap-lanap**, Nong? (*What do you mean by 'lanap-lanap', Nong?*)

Manong: Ang kadalumon bala sang tubi nagasapin-sapin sa salog sang punong. Kapareho sini hu ang tubi (Gintudlo ang tubi sa is aka dibisyon sang punong.) (*The deepness of water covers the fishpond's floor. The water is like this. (Pointing to one compartment of the fishpond.)*)

Researcher: Ah, daw tupong lang sa idalom sang punong. (*Ah, it seems level on the fishpond's floor.*)

Manong: Indi man gid tupong ah basta inang daw ga sapin-sapin lang bala. (*Not really level, but water covers the fishpond's floor.*)

Bantay (*Caretaker*): Nagapatima-an ina nga pwede na kapasulod tubi nga bag-o kag magbuhi sang semilya. Kaluy-an lang maayo ang tyempo. Okay na ang semilya ta, Doy? (*It is a sign that we can have the new water and then release of fingerlings. Hoping for a good weather. Are the fingerlings ready, Doy?*)

Manong: Huo nagkontrata na ako To. (*Yes, I have already ordered To.*)

The term *lanap-lanap* of fisher folks in their conversation is used as an adjective describing the water level in the fishpond. Consideration of the water level of fishpond before releasing the fingerlings is a usual practice among fishpond operators and owners. It has become a tradition that before releasing of fingerlings water level must be checked and sufficient which they term as *lanap-lanap*. This practice is used in describing that the depth of water is barely covering the fishpond's floor. *Lanap-lanap* is therefore a word that reflects the fisher folks' unique culture in describing the depth of water or water level in the fishpond which has no specific word correspondents in Filipino and English for they are only specific within the culture of fisher folks in the Province of Capiz. Fisher folks share the same belief that the term they coined is an

appropriate description or expression of their daily practices or works which are grounded on fishing and aquaculture.

Another Hiligaynon fishing and aquaculture term that holds cultural context is found in the following conversation of fisher folks during preparation for fishing while they are in the river.

Mangingisda (*Fisherman*) 1: Pare ibutang na diri ang imo dala nga kagingking sa aton **padugmon**. (*Pare, put the tip of bamboo branches here in our 'padugmon'.*)

Mangingisda (*Fisherman*) 2: (Ginbutang ang kagingking sa suba.) Butangan pa naton sang lukay Pre. Noy, idawo anay inang lukay sa kilid mo kag inang mga daghot istaran pa ina sang isda. (*Put the tip bamboo branches at the river.*) *Let's put coconut leaves, Pre. Noy, give me those coconut leaves beside you and the marine litters. It can be a shelter of fish.*)

Bata sang Mangingisda (*Son of Fisherman*): Ubuson ko da dala tanan, Tay? (Ginhakot ang lukay kag daghot.) (*Am I going to bring them all, Tay? (Carried the coconut leaves and marine litters.)*)

Mangingisda (*Fisherman*) 2: Huo, Noy. Ibutang tanan sa **padugmon** ta para istaran sang isda. Pagbalik ta damo kita sang madawi. (*Yes, Noy. Put them all here in the 'padugmon', so many fish will dwell here when we come back.*)

Mangingisda (*Fisherman*) 1: Abi Noy idawo sakon ako ang maplastar. (*Give it to me Noy. I will place it here.*)

It is usually a tradition of fisher folks to make creative techniques in order to attract or trap fish. They make fishing gears out of the things locally found within the environment such as bamboos, woods, branches of trees, coconut trees, and many others. In the context presented above, the fisher folks use the term *padugmon* as a noun that refers to shelter of fish in the river which is made of bamboos, marine litters,

and coconut leaves. The term is specific in the fishing context of the fisher folks in the Province of Capiz and has no definite word translation in Filipino and English. Thus, the term has cultural implications showing the unique culture of fisher folks in doing ways of capturing fish which is part of their social culture like the term *padugmon* which they coin to name a fish shelter. The term is shared and understood by the members of the fishing community.

The term *panalas* was also heard by the researcher among fisher folks during preparation of the fishpond for the next culture. Below is the conversation showing the use of the aquaculture word *panalas*.

Researcher: Gaano kamo Nong? (Galantaw sang gatambak.) (*What are you doing Nong?*)

Bantay (Caretaker): **Gapanalas**. (Samtang nagatambak sang lapok sa pilapil.)
Kon tapos na kamo da saylo kamo sa pihak nga dibisyon. (*'Gapanalas'*
(filling in the dike's hole). (While doing filling of soil in the dike.) If you're done
there, you transfer at the other compartment.

Mangingisda (Fisherman): Tapos na kami didto **panalas**. (*We're done of doing*
'panalas'
there.)

Researcher: Ano ang **panalas** Nong? (*What's 'panalas' Nong?*)

Bantay (Caretaker): Tambakan para madula ang buho sa idalum sang pilapil. (*To fill*
in the dike's hole to avoid leakage under the dike.)

The word *panalas* shows the rich fishing vocabulary of fisher folks in the field of aquaculture. The term is used as verb which comes from the word *talas* 'leakage'. It has been the practice of fishpond owners and operators that fishpond must be prepared well before starting the next culture. This is usually done by filling in leakages or holes in the

fishpond dike to prevent the escape of fingerlings which fisher folks called as *panalas*. This practice has been embraced by fisher folks in the Province of Capiz and has rooted in their particular culture. Therefore, there is no specific word translation that could grasp the term *panalas* due to its cultural implication which is only shared or understood by the members of the fishing community in the said province.

4.2.2 On Harvesting

Bare hands fishing is the beginning of man's fishing activities from which all other fishing techniques and gears have developed. The conversation below shows the primitive technique of fisher folks in catching crabs which has been embedded in their culture and language.

Researcher: Gaano kamo Nong? (*What are you doing Nong?*)

Bantay (*Caretaker*) 1: **Gapamuho** para makadakop alimango. (Ginaku-ot sang kamot ang buho sa duta.) (*'Gapamuho' (to catch crab burrowing in the mud) to catch crab. Burrowing his hand in the mud's hole.*)

Researcher: Ahhh.. **pamuho** gali ina? May alimango na da sa sulod? Nong, naman natawag ninyo ina nga pamuho? (*Ah, is that called 'pamuho'? Is there a crab inside the mud's hole? Nong, why is it called 'pamuho'?*)

Bantay (*Caretaker*) 1: Naghalin ini sa tinaga nga buho gani gintawag nga pamuho kay sa buho nadakop ang alimango. (*It comes from the word hole (buho) that's why it is called 'pamuho' because the crab is caught inside the hole.*)

Researcher: To-od ka nong ina gali nga gintawag ina nga **pamuho**? (*Oh, really that's why it is called 'pamuho'?*)

Bantay (*Caretaker*) 1: Huo amo ina. Dali lang kay daw may sulod ini ang buho. (Yes, *that's it. Just wait it seems that there's a crab inside this hole.*)

Bantay (*Caretaker*) 2: Matambok ang alimango nga pinamuhuan sa punong.. Inang natawag nila nga aligihan bala. (Samtang nagaku-ot man sa isa pa ka buho.) (*Crabs caught by burrowing are fat. They called it with gonads. While burrowing his hand in the mud.*)

conversation above, the term *pamuho* originated from the word 'buho' meaning a hole.

As the name '*pamuho*' suggests, it has been embedded in the fishing culture that fisher folk usually burrows or makes a hole in the mud and catch the crab inside it. That is why they called it *pamuho* for that is their description of catching crab inside the mud hole.

The term has no specific equivalent or translation in Filipino and English for this manner of catching crab is specific on the culture of fisher folks in the Province of Capiz. That is why it is considered culture-bound word which belongs to one of Newmark's (1988) categorization of cultural words which is social culture that includes work and leisure.

The term *pamuho* is one of the fisher folks' terms for capturing crabs because before

any fishing gear was devised they used their bare hands to capture or collect fish, crabs, shellfish, and other useful organisms in the sea, rivers, ponds, or lakes. Another word implying cultural context is the term *pamentol* as reflected in the following conversation:

Manong: To, okay na inang mga bintol? Nabalik na sang kalapit ta ang aton
iban nga bintol? (*To, are the crab lift nets okay? Did our neighbor
return our crab lift net?*)

Bantay (*Caretaker*): Huo, nabalik na sang isa pa kaadlaw. (*Yes, they returned it
the other day.*)

Manong: Pag**pamentol** anay kay nagabakal gid si Anang bwas sang
alimango dal-on niya sa Manila. (*You do 'pamentol' because Anang
is buying crabs tomorrow to be brought in Manila.*)

Bantay: Okay ah. Insigida. Butangan ko lang ini anay pa-on. (Ginbutangan
sang pa-on ang bintol kag ginbutang sa punong.) (*Okay. Right away.
I will put bait in it. (Put bait in the crab lift net and then place at the
fishpond.)*)

Manong: Salamat. Bwas aga lang haw-asa. (*Thank you. Just lift it tomorrow
morning.*)

In the above conversation, the term *pamentol* is used as verb by fisher folks which means to catch crab using crab lift net. The word originated from the word *bintol* 'crab lift net', the device used by them in catching crabs. Most of the time, bare hands fishing is not sufficient and gears have to be used to supplement fishing methods. The aquaculture term *pamentol* has no corresponding equivalent in English and Filipino for it holds cultural value that is only common among fisher folks' particular culture. The term *pamentol* is shared and understood by the members of the fishing community which has been embedded in their culture.

Another unique fishing technique by fisher folks is the term *into-into* as heard in the following conversation:

Manang: Mare, anong pa-on mo da nga dala sa bunit ta? (*Mare, what bait did you bring for our hook and line?*)

Mareng Elen: Ulod-ulod ini mare. May ari man gani magagmay nga mga isda ginsipot ko sa lambat day pare mo kaina sang maga-aga pag-abot nila. (*Small worms, Mare. I also have small fish which I got from your pare's fishing net when they arrived early this morning.*)

Manang: Aga pa sila naglakat? (*Did they go early?*)

Mareng Elen: Huo, mga alas kwatro sang aga nagbalik na sila..Daw alas tres sang kaaganhon sila naglakat nabatyagan ko. (Ginbutang ang pa-on sa bunit kag gintum-oy sa suba.) (*Yes, I noticed they left at around 3 a.m. and they came back by 4 a.m. Put the bait in the hook and line and submerge in the river.*) (Pagkalikad sang pila ka minuto....) (*After few minutes...*)

Mareng Elen: Mare, may nadawi na ang **into-into** ta hu. (Gin-alsa ang bunit kag ginkuha ang isda.) (*Mare, our into-into (method for catching sardinella) has caught something. Lifted the hook and line and took the fish.*)

Researcher: Ano ina Manang ang **into-into**? (*Manang, what is into-into?*)

Manang: Pamaagi ina sa pagpamunit sang tabagak gamit ang tamsi kag taga nga ginapan-an sang ulod-ulod. Pareho sini hu ang kuha sang bunit tabagak. (*It is a method for catching sardinella fish using hook and line.*)

Researcher: Naman gintawag ina na into-into? (*Why is it called into-into?*)

Manang Elen: Ambot man gani ah basta halin pa ina sa mga katigulangan into-into na sina ila panawag. Ginsunod lang namon. (*I don't know also, but even the elders before called it into-into. We just followed it.*)

Manang: Kay lolo ko pa ina nabatian ang into-into. (*I have heard into-into from my grandfather before.*)

It is apparent in the conversation how creative fisher folks in coining the term *into-into* which is according to them a method for catching sardinella fish using hook and line with the use of small worms as bait. The word was first heard from the elders which implies that the word has been passed on through generations by their ancestors and holds their cultural tradition of catching sardinella. It is for this reason that the term *into-*

into has no specific translations in Filipino and English for this is bounded in the culture of fisher folks in the Province of Capiz. Cultural implication in language ranges from lexical, semantics, ideologies, and even customs of the people in a given culture. This has been possible because according to Sapir (1921, p. 233-234) “culture may be described as what society does and thinks”. The vocabulary of a language more or less faithfully reflects the culture. He even concluded that the history of language and the history of culture move along parallel lines.

Another word which has caught the attention of the researcher is the term *báwog* as heard in the following conversations of fisher folks:

Mangingisda (*Fisherman*) 1: Ginlantaw ko ang *báwog* wala pa gid sang dawí. (*I looked at the báwog, but it had no caught.*)
Researcher: Ano ina ang *báwog*? (*What is báwog?*)
Mangingisda (*Fisherman*) 2: Kapareho ina sang arong ang pamaagi sa pagpangisda nga ginabutwa-butwa kon may isda na nga kuha. Gagamit man ina sang suga sa pagpanakop sang isda. (*The way of fishing is like a lift net which is being lift up if there is a caught. It also uses light in fishing.*)

As exposed in the conversation above, the term *báwog* is used as noun which means ‘parehas sang arong ang pamaagi sa pagpangisda nga ginabutwa-butwa kon may isda na nga kuha’. Aside from lift net, fisher folks also use *báwog* in catching fish which usually uses light. This has been considered traditional way of municipal fishing and therefore has no equivalent one word translations in English and Filipino.

The fishing terms *panaliwsiw*, *ilaya*, and *ilawod* were also noted by the researcher among fisher folks during fishing activities as shown in the following conversation:

Manong: Hawid sa kilid sang baroto Jing ha. Mabalod subong basi kulbaan ka.
(Hold at the side of the boat Jing. It's wavy. You might be afraid.)

Mangingisda (Fisherman) 1: Ang tubi pakadto sa **ilawod** timing gid sa aton
 pag**panaliwsiw**. (Nagsabya sang tubi sa unahan sang baroto.) *(The water current is going 'ilawod' (water going towards the sea). It's timely for our 'panaliwsiw'. (Splashing the water in front of the boat.)*

Manong: Kon ang ilog sang tubi pakadto sa lawod, **ilawod** ang tawag namon sina diri. Ilaya naman kon ang ilog sang tubi gapabalik. *(If the current of the water is towards the sea, we call it 'ilawod' here. 'Ilaya' if water is going up stream.)*

Mangingisda (Fisherman) 2: Hawiri da sa pihak ang lambat. (Gin-itsa sa dagat.)
(Hold the net at the other side. Throw the net in the sea.)

Researcher: Hay ano ang panaliwsiw Nong? *(What is 'panaliwsiw' Nong?)*

Manong: Isa man ina ka paagi sang pagdakop sang isda gamit ang baroto kag bugsay pareho sina nasabyahan sang tubi ang una sang baroto. Panaliwsiw ang tawag namon sina diri sa pangisda. (Gintudlo ang naubra sang isa ka upod nga mangingisda nga nagasabya sang tubi sa una sang baroto.) *(It is one way of catching fish using boat and paddle by splashing water onward. We call that 'panaliwsiw' here in fishing. (Pointing to the fisherman who is splashing water in front of the boat.)*

As revealed in the conversation above, the fishing term *panaliwsiw* is used as a noun by fisher folks to name a fishing method with the use of a boat and a paddle. The fisher folks usually splash water in front of the boat. On the other hand, the terms *ilawod* and *ilaya* are nouns and used by them in referring to directions of water in the sea. *Ilawod* is used to describe water going to the sea, while *ilaya* is the opposite of *ilawod* which means the water is going up stream. These terms are used and understood by them in the fishing community and belong to Newmark's (1988) categorization of cultural words which have no specific equivalent in other languages for they are only explicit within the fishing culture of the people of Capiz.

4.2.2 On Marketing

Some towns in the Province of Capiz, particularly in Pontevedra, still observe the primitive way of buying and selling their products which they call *pamaylo* as revealed in the following conversation:

Mangingisda (Fisherman): Abyan, anong ara ta da? (*Friend, what do we have there?*)

Tindera (Vendor): Damo ah may ara manok, itlog, atay kag batikolon, hotdog, may karne man. (*Many! There are chicken, egg, liver and gizzard, hotdog, and even meat.*)

Mangingisda (Fisherman): Pwede ko ni **pamaylo** akon kalkag kag pasayan.
(Ginpakita ang dala sa bayuyot kag ginhatag sa tindera.) (*Can I barter my 'kalkag' (dried small shrimps) and shrimps? (Show what he has inside the buri bag and give to the vendor.)*)

Tindera (Vendor): Wala problema ah. Dal-a diri. Pila ini ang bili tanan? Kay kilohan ko kon pila ang baylo sina. (*No, problem. Give it to me. How much is the price of all these? I will weigh for their corresponding price.*)

Mangingisda (Fisherman): Kaw nada bahala mana-mana. (*You do the estimate.*)

Tindera (Vendor): Ano ang ibaylo mo? (*What do you want for an exchange?*)

Mangingisda (Fisherman): Manok lang kag itlog. (*Just chicken and egg.*)

The word *pamaylo* came from the word 'baylo' meaning exchange or barter. Every market day people from Pontevedra, Capiz particularly from the coastal areas come all the way with their goods like fish, crabs, dried fish, or seashells and exchange or barter (without money involved) them with goods like vegetables, fruits, chickens, or ducks by those coming from the upland. *Pamaylo* 'barter' then becomes part of the culture of the people of Pontevedra for it has been integrated in their way of life which is observed until now during market day by fisher folks and vendors from the upland.

Other word which is unique and has cultural implication among fisher folks is the term *panting*. This was heard used by fisher folks during marketing as shown in the conversation below.

Bantay (*Caretaker*): (Gabutong sang lambat) Ara na ang mapanting sang haw-as ta Doy? Tagpila ang tamaan ta sang kinilo sini hatag sa ila? (*Pulling the fishing net*) Are the mapanting (the buyers come to the fishpond to buy the harvest directly) of our harvest already there Doy? How much is the intended price are we going to give them per kilo?)

Manong Tag-iya (*Owner*): Gapakadto na kuno. Depende sa sizing ta karon. Pwede ta siguro mahatag ang dalagko nga bangros sa tag P150 kada kinilo. Butunga ninyo diri pakadto. (Gabulig butong sang lambat.) (*They are coming. It depend on the sizes later. We can give the bigger milkfish for P150 per kilo. Pull it towards here. (Helping in pulling the fishing net.)*)

Bantay (*Caretaker*): Sarang na ina Doy. Tama lang na maabot ang mapanting mga alas tres ubos na ini tanan haw-as. (*It's okay Doy. It is alright that mapanting will arrive at around 3 p.m. for we are done harvesting at that time.*)

Manoghaw-as (*Harvester*): (Nagsinggit) Dunganon ta butong ang lambat. (*Shouting*) We will pull the fishing net together.)

In the conversation above, it is apparent that fisher folks use the term *panting* to mean that buyers are coming directly to the fishpond to buy the harvest. The fisher folks or fishpond owners do not anymore go to the market to sell their harvest. It is their practice that buyers go to the fishpond. These buyers are called the middle men who then sell the fishpond harvest to their regular customers or 'suki'. It has been their custom that buyers have to go directly to the harvest place to buy the product. The term *panting* has no definite translations in Filipino and English for it is only used within the fishing and aquaculture context of Capizeño fisher folks.

Other Hiligaynon fishing and aquaculture term included in the glossary which holds cultural account is the word *pi-os* or *kapiz shell* as shown in the following conversation:

Researcher: Ano tawag sinang panginhason nga nakaptan mo? (*What do you call that shell you are holding?*)

Manong: Pi-os..Hambal nila diri ginkuha ang ngalan nga Capiz. Sang pag-abot sang Kastila nakita nila nga damo sang **pi-os o kapiz** nga panginhason. Sang naglabay ang grupo sang Kastila sa balay sang teniente del barrio natu-unan nga nag-anak man sang kapid ang asawa sini. Nagpamangkot ang mga Kastila kon ano ang ngalan sang lugar nga ini. Nagsabat sila nga

kapid kay panumduman kag paghangop nila nagapamangkot ang mga Kastila kon ano ang bata sang teniente del barrio. Pero ang panghambal sang mga Kastila 'kapiz'. Gani sugod sadto Kapiz na ang tawag sa aton lugar. (Window pane shell. They said that Capiz got its name from this. When the Spaniards came, they found an abundance of a mollusk called 'pios' or 'kapiz'. When a group of Spaniards passed by into the house of the

teniente del barrio, it happened that the wife gave birth to a twin. The Spaniards asked if what was the name of the place. Thinking that the Spaniards were asking of what was the child of the teniente del barrio they

answered 'kapid'. But the Spaniards pronounced it 'kapiz'. From that on, the

place was called 'kapiz'.

From the conversation above, it is apparent that fisher folks hold historical account on some of their fishing terms. Their historical account conforms to the history of the Province of Capiz. According to the history, when the Spaniards came to Capiz the wife of Datu Bankaya gave birth to female twins (kapid). Datu Bankaya was the head of Aklan and Kapiz because the Province of Capiz was once a part of the Province

of Aklan. Kapid in Hiligaynon means twin. However, due to difficulty of Spaniards in pronouncing the 'd', it became 'z' as in 'Kapiz' (a shell in the mollusk family which was abundant in the place) and later on came to be 'Capiz'. So, when Kapiz was separated from Aklan, it was later called Capiz. It is apparent that history which has been part of culture is embedded in the everyday language used by fisher folks in carrying out their practices and daily activities like the word 'kapiz' which was coined referring to a family of shell. This has been possible because according to Sapir (1921, p. 233-234) "the history of language and the history of culture move along parallel lines". History is part of culture and culture is part of history.

Aside from the abovementioned examples, the following Hiligaynon fishing and aquaculture terms have no specific equivalents in Filipino and English such as *aya-ay*, *baghak*, *balaybay*, *banggoy*, *bawog*, *bun-od*, *dampalit*, *dingga*, *gama*, *gataob*, *hanab*, *kabig*, *katunggan*, *kurapot*, *lagdas*, *langaw-langaw*, *lantong*, *liba-ong*, *limas*, *limpisa*, *pabakog*, *pamanggal*, *pangarit*, *panulo*, *payao*, *pla-pla*, *sensuro*, *sigin*, *sihud*, *sikho*, *sikop*, *siwal*, *sum-ol*, *tagik*, *tarab*, *tarol*, *tibo-tibo*, and *tikhan*. These terms are considered culture-bound and the method of transference by Newmark (1988) was considered in translating these culture based terms. Transference, according to him, is "transferring the source language into the target language in its original text". Thus, these Hiligaynon fishing and aquaculture terms are kept or written in its original form and provided with explanations of their meaning.

4.3 Translation of fishing and aquaculture Hiligaynon words in Filipino and English

Translation according to Bell (1991) is the process of converting information from one language or language variety in another with the aim of reproducing as accurately as possible all grammatical and lexical features of the original source language by finding equivalents in the target language.

In doing the translation of terms, the concept of Bell's translation theory is observed. The fishing and aquaculture terms were defined first and used in sentences before they were translated into Filipino and English. Words which have no specific equivalents were translated based on Newmark's (1988) method of transference.

The glossary entry contains the Hiligaynon definition first, followed by the Filipino translation or equivalent, and the English translation or equivalent as the last.

Below are examples of translated fishing and aquaculture Hiligaynon terms found in the glossary:

Hiligaynon: pakas – ginpihak nga isda nga ginbulad sa init sang adlaw asta
magmala

Filipino: daing - hinating isda na ibinilad sa init ng araw hanggang matuyo

English: dried fillet fish - fillet fish which was dried under the heat of the sun

Hiligaynon: pamaslay – isa ka pamaagi sang pagpangisda gamit ang baslay

Filipino: pamana - isang paraan ng pangangisda gamit ang pana

English: spearfishing - a kind of fishing using spear/bow and arrow

Hiligaynon: pámunit – isa ka pamaagi sang pagpangisda nga nagagamit sang

taga

Filipino: pamingwit - isang paraan ng pangingisda gamit ang bingwit

English: hook and line fishing - to catch fish using hook and line

Hiligaynon: patigbi - isa ka pamaagi sang pagpanagat nga gausar sang taboy
nga bunot o dahon sang lubi pakadto sa lambat nga ginhirang

Filipino: taboy - paraan ng pangingisda gamit ang taboy na bunot o dahon ng
niyog papunta sa iniharang na lambat

English: drive-in net - method of fishing that uses coconut husks or leaves to
scare the fish toward the barricade net

There are some Hiligaynon fishing and aquaculture terms that are considered not to be translated words for they have no equivalent translations in Filipino or in English like the words *aya-ay*, *baghak*, *balaybay*, *banggoy*, *bawog*, *bun-od*, *dampalit*, *dingga*, *gamyá*, *gataob*, *hanab*, *kabig*, *katunggan*, *kurapot*, *lagdas*, *langaw-langaw*, *lantong*, *liba-ong*, *limas*, *limpisa*, *pabakog*, *pamanggal*, *pangarit*, *panulo*, *payao*, *pla-pla*, *sensuro*, *sigin*, *sihud*, *sikho*, *sikop*, *siwal*, *sum-ol*, *tagik*, *tarab*, *tarol*, *tibo-tibo*, and *tikhan*. In this case, the method of transference by Newmark (1988) was considered by translators of this study. These terms are kept intact in its original form, but provided with explanations of their meanings. This is possible for there are words in each language which have no full equivalent as Jakobson (2000) emphasized. This case is due to difference in geography, customs, beliefs, worldview, and various other factors of the target languages (Larson, 1998).

On the conduct of the study, several problems were encountered specifically during the translation process like the contrasting translations of some words rendered by the translators. This problem was addressed by following the rule of majority wherein translations rendered by majority were followed. This problem in translation could be associated with what Broeik (1981) had written about semantic voids for there are words and expressions that represent concepts that could not be found in other special communities. This may happen in two cases, subjects to extra-linguistic factors such as those words that have referents in a certain speech community but not in others, and subject to intra-linguistic factors such as those concepts that may exist in two language communities but the structure of their use may be completely different. Thus, possible different renditions of translation could possibly occur among translators as influenced by cultural diversity and perceptions for they came from different municipalities of the Province of Capiz.

The quantity of word entries defined, used in sentences, translated, reviewed, and validated affected the pace of the completion of the glossary. Likewise, the bulk of works and duties of those teachers in the SUC and concerned government agencies who evaluated and validated the trilingual glossary also affected the time frame of the study.

4.3.1 Profile of the collected Hiligaynon fishing and aquaculture terms

Out of 475 collected terms, there were 164 (34.53%) fishing terms (Appendix G), 86 (18.11%) aquaculture terms (Appendix H), and 225 (47.37%) terms (Appendix I) which were used both in fishing and aquaculture.

It was found out that most of the collected Hiligaynon terms were commonly used both on fishing and aquaculture. These commonly used words had the same meaning when used either in fishing or in aquaculture.

Below is the percentage distribution table of gathered Hiligaynon fishing and aquaculture terms.

Table 5. Profile and Percentage Distribution of Gathered Fishing and Aquaculture Terms

Classification	Number of Entries	Percentage
Fishing Terms	164	34.53 %
Aquaculture Terms	86	18.11 %
Both Fishing and Aquaculture Terms	225	47.37 %
Total	475	100 %

4.3.2 Evaluation, revision, verification, and validation of word entries in the trilingual Glossary

4.3.2.1 Evaluation of the trilingual glossary

The evaluation of the trilingual glossary was done by five experts to ensure accuracy, naturalness, clarity, correctness of grammar, spelling, and formatting in rendering the translations or equivalents.

Five experts were chosen to evaluate the content of the trilingual glossary based on the qualifications set. Content-related evidence of validity according to Fraenkel and Wallen refers to the content and format of the instrument. It is a matter of determining if

the content that the instrument contains is an adequate sample of the domain of content it is supposed to represent.

The evaluators based their judgment on the given set of criteria: On content – (Is the content of the trilingual glossary correct?, Are the words really used in fishing and aquaculture?, Are the pronunciations, word form, definitions, and sentence examples comprehensible?, and Is the spelling free from errors?); On comprehensiveness – (How comprehensive is it?, Do the words represent more or less the entire corpus of the fishing and aquaculture terms, as far as the critics knew, or are there still more words not included in the list?, and Is the translation has been faithfully, accurately, and completely rendered in such a way that nuances of meaning are precisely captured considering the cultural context?); and On Form - (Is the format of the trilingual glossary suitable or appropriate?, Are the entries correctly arranged alphabetically?, and Are the font style and size consistent and readable?).

The result of the evaluation done by the panel of experts reveals that the five evaluators rated the Trilingual Glossary of Terms on Fishing and Aquaculture excellent with a total average of 94. This result implies that the glossary can be recommended for production to be used by students, teachers, researchers, communicators, and even fisher folks for future references particularly in the field of fishing and aquaculture.

Below is the summary of evaluation done by the evaluators.

Table 6. Summary of evaluators' evaluation on the trilingual glossary.

Evaluators	Rating	Verbal Description
1	93	Excellent
2	94	Excellent
3	92	Excellent
4	95	Excellent
5	96	Excellent

Total	94	Excellent
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Some experts provided the researcher pamphlets and books in fishing which contained relevant information related to fishing and aquaculture that provided her additional information.

4.3.2.2 Revision of the glossary

After the evaluation of experts, the revision was done following their suggested corrections. Some revisions made by evaluators were on Hiligaynon definitions of fishing gears like *bakikong*, *balsa*, *baslay*, *bawog*, *bintol*, *botong*, *bugsay*, *hudhud*, *katig*, and *kawayan*. On Hiligaynon descriptions of fish and seashells, they rephrased and added additional descriptions on some of them such as *agihis*, *balaskugay*, *bangros*, *bila-og*, *dangaral*, *diwal*, *kabayo de lamar*, *kagat*, and *lampirong*. Other words which definitions had been rephrased were *banglid*, *bansutan*, *bulad*, *bunita*, *bun-od*, *humlad*, *ihaw*, *ikarga*, *kaing*, and *katunggan*. The form of some words were changed like *alsada* and *awas* from verb to noun, and *hubas* from noun to adjective. Then the spelling of the loan words generator and *jako* were changed to *dyenereytor* and *dyako* respectively. Evaluators deleted words which had been entered twice in the glossary such as *bagis* and *krusan*.

The revised trilingual glossary of terms on fishing and aquaculture was then printed and handed again to evaluators to recheck if their corrections and suggestions had been incorporated in the glossary.

4.3.2.3 Verification and validation of the glossary

The trilingual glossary was also verified and validated by two fishery teachers from Iloilo State College of Fisheries, two fishery technicians from BFAR and one staff of the SEAFDEC. They were asked to verify and validate the content and form of the trilingual glossary by giving comments on the correctness of word definitions, sentence examples, and translations rendered. Some validators rephrased the definitions and translations of some terms included in the glossary such as *agar-agar*, *agihis*, *aligi*, *alimango*, *apog*, *aya-ay*, *bagtis*, *barol*, *bobo*, *butong*, *diwal*, *dul-os*, *gataw*, *gulaman*, *guso*, *hudhud*, *ikarga*, *kaaway sa duta*, *katunggan*, *malubog*, *pamaslay*, *pamana*, *pamunit*, *panisi*, *paraw*, *pasulang*, *pukot*, *sortidos*, *tisid*, and *ugsad*. The validators suggested to change the aqua culture into aquaculture which was spelled with only one word.

Some made a remark to recheck the spelling and meaning of some words in the dictionary which they were unsure of. All of them commented that those terms included in the glossary entries are existing and are used by fishermen and fishpond operators.

4.3.2.4 Presentation of the Trilingual Glossary

The presentation of the Trilingual (Hiligaynon – Filipino – English) Glossary of Terms on Fishing and Aquaculture was done after following the comments and suggestions of validators. The final copy of the trilingual glossary, which is the output of this study, is found in Appendix J.

A short introduction of its content is provided on the first page to guide readers of the content of the glossary. It provided prior information such as: the trilingual glossary is comprised of 475 entry words arranged alphabetically and written either in single word, compound word, or phrase; entries have

corresponding parts of speech expressed in abbreviation forms such as (n) for noun, (v) for verb, and (adj) for adjective which was followed by the definitions or meanings and the sample sentences using those words; and etc.

Below are examples of glossary entries.

awa (n) - bangros nga naga-itlog

(Nakadakop ang mangingisda sang awa.)

sabalo - bangus na nangingitlog

(Nakadakis ng sabalo ang mangingisda.)

breeder/spawner - milkfish capable of breeding

(A fisherman has caught a spawner.)

abu-abo (n)- isa kasahi sang isda nga may buhok sa bába, linya nga

asta sa punta sang ikog kag kaki nga guray-guray nga patindog sa kilid

(Nagbakal ako sang abu-abo nga isda kagahapon.)

alakaak - isang uri ng isda na may buhok sa baba, linya na umaabot sa dulo ng buntot, at kayumangging patayong guhit sa gilid

(Bumili ako ng alakaak na isda kahapon.)

croaker - a kind of fish with whiskers on the chin, a lateral line that extends to the tip of the tail, and brown vertical stripes on the sides

(I bought croaker fish yesterday.)

almanaki (n): tuigan nga kalendaryo sang importante nga mga adlaw kag

impormasyon kapareho sang ta-ob, hubas kag astronomiya.

(Almanaki ang talamdan sang mangingisda sang impormasyon nahanungod sa taob.)

almanaki - taunang kalendaryo ng mga importanting petsa at impormasyon tulad ng taas ng tubig at astronomiya

(Ang almanaki ang gabay ng mangingisda tungkol sa taas ng tubig.)

almanac - an annual calendar of important dates and information

like tide tables and astronomical data
(The almanac is the guide of fisherman on tide tables.)

larguhan (n) - artipisyal nga kahon nga ginabutangan sang magagmay nga isda para padagku-on

(Sa larguhan ginabutang ang magagmay nga mga isda.)

palakihan ng isda - artipisyal na kahon kung saan ang mga maliliit na isda ay pinapalaki (Sa palakihan ng isda nilalagay ang maliliit na isda.)

grow out pond - artificial compartment where juveniles are grown into adulthood (Small fish is placed in a grow out pond.)

lumpot (n) - magagmay nga lambat nga pangsikop sa isda

(Gina-usar ang lumpot sa pagpangisda.)

lambat - maliit na pangsagap na lambat na ginagamit sa paghuli ng isda

(Ginagamit ang lambat sa pangingisda.)

bag net - small scoop net that is used in catching fish

(A bag net is used in fishing.)

4. 0 The Proposed Procedures for Glossary Making

The present study was conceptualized to produce a glossary from Philippine vernacular to the major languages such as Filipino and English. It employed immersion which is considered a change in doing lexicographic works, especially in gathering terms to be included in the glossary. Immersion is the primary method used in gathering terms included in the glossary. This made the researcher became more familiar and acquainted with the daily practices of the group of people she observed in. Through this, authentic use of the language included in the entry terms of the glossary was captured. Correct pronunciation of the terms was also heard and apprehended during immersion.

Entry terms were not culled from books, dictionaries, pamphlets, and even internet, but from practitioners themselves which even experts could not translate some of those terms to major languages.

Writing field notes, conducting unstructured interviews, and audio recordings were also done in undertaking immersion to recall and further elicit ideas concerning fishing and aquaculture. Theories on lexicography, translation, cultural translation, and discourse were also considered and adopted in doing lexicographic works and translating Hiligaynon fishing and aquaculture terms including culture bound terms into the target languages. Thus, it must be anchored on theory of lexicography to conform to the norms and standards of lexicographic works. This serves as guiding principle in doing scientific lexicographical procedures or practices in producing a glossary.

Aside from translation and production of a trilingual glossary, the linguistic features of the source language such as pronunciation, form, meaning, and discourse category were described as exemplified by exemplars. The cultural context of fishing and aquaculture Hiligaynon culture bound words was also analyzed. It was found out in the study that there are words that have no specific equivalents or one on one correspondents in other language. These words are considered culture bound, for these concepts of vocabulary are only found or specific within that culture. Culture bound words are explained by resource persons or fisher folks based on their experiences, traditions, history, and practices. It is from this aspect that the concept of transference in cultural translation by Newmark (1988) was applied.

In undertaking immersion, the researcher found out that several considerations such as the discourse and contextual, and the cultural and ethical aspects of the

community where the researcher would be immersing must be given emphasis. It is believed that culture and environment affect how people perceive ideas which are expressed through language. Language is embedded in culture. It is the manifestation of one's culture. Therefore, discourse and contextual aspects which include sub-culture, setting, or background of the people involved in the study must be considered for a language connotes different meanings when used in different sub-cultures or contexts. Likewise, cultural and ethical aspects such as their belief, tradition, religion, way of life, consent, respect, and attitude must also be considered in undertaking immersion. The researcher must bear in mind to establish good rapport with the host community/family and speakers of languages with whom he/she will work or immerse with. Good attitudes and respect toward the community in which immersion is to be undertaken must be possessed all the time by the researcher/fieldworker. Establishing harmonious relationship, good rapport, and trust among people in the community are crucial to refrain from any untoward problems that may arise along the way.

In view of the processes the researcher employed in doing lexicographic works, the researcher realized that there are still other ways of collecting data for glossary entries aside from those found in documentary materials. Because of that realization, procedures for glossary making are proposed which synthesizes her meaningful experiences and findings in conducting the study. The researcher found out that immersion proved to be a good method for data collection of word entries in a glossary compared with data culled from books, newsletters, or pamphlets for it guarantees authentic use of the language especially of the vernacular language. It was also very important to consider culture bound terms in the translation process, for these terms are

unique and specific within a certain culture. It is from these grounds that the researcher proposes procedures for glossary making which is beneficial for future researchers and lexicographers who wish to undergo lexicographic works.

The following are the proposed procedures for glossary making:

Phase 1 – Immersion which includes observing, intermingling with fisherfolks and joining in some of their fishing activities.

Phase 2 - Data Gathering which includes: a) Gathering of entry terms through immersion considering the discourse or contextual, cultural, and ethical aspects of the community being immerse in; b) Writing of field notes; c) Conducting unstructured interview; and d) Audio recording.

Phase 3 – Selection of Word entries which includes: a) Selecting and making a checklist of terms gathered; b) Arranging the terms alphabetically; c) Classifying the terms as to what parts of speech they belong and providing a pronunciation key; d) Giving definitions to the terms using the data obtained from field notes, interviews, and recordings; e) Counterchecking the definitions with the help of experts and improving them simultaneously; and f) Using the terms in sentences.

Phase 4 – Translation which includes translating the terms with their definitions and sentence usage into the target languages or look for their equivalents observing the concepts and principles of the theories of translation.

Phase 5 – Cultural Analysis which includes: a) Identifying and analyzing culture-bound words using appropriate theories for cultural translation; and b) Retaining the original words and explain their meanings in the target language.

Phase 6 – First draft which includes writing the first draft of the glossary to be given to the evaluators.

Phase 7 - Evaluation & Revision which includes: a) Evaluating the first draft of the glossary by the experts; b) Rewriting the first draft of the glossary incorporating the corrections, comments, and suggestions made; c) Proofreading the second draft by the experts to ensure that corrections are followed; d) Writing the second draft of the glossary; and e) Polishing the translations based on the evaluation;

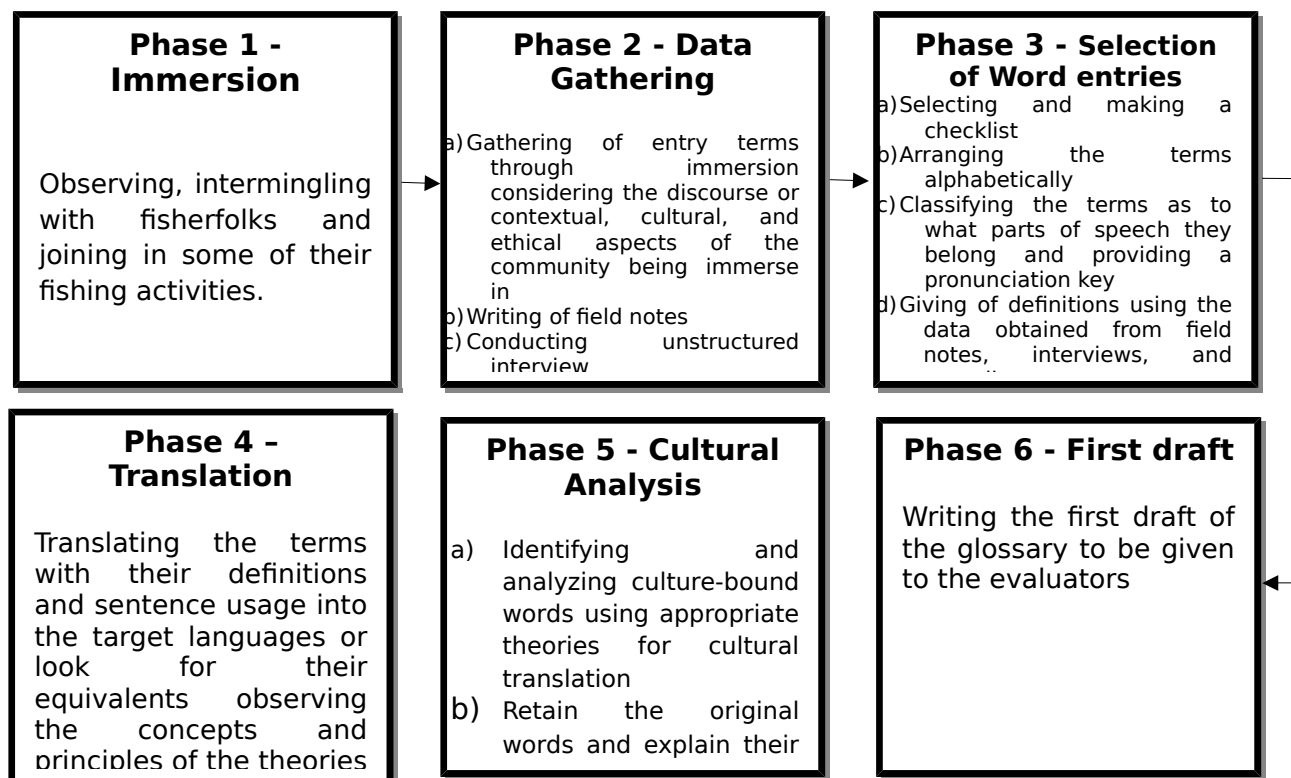
Phase 8 – Validation which consists of validating the second draft of the glossary by concerned agencies or experts for comments and suggestions.

Phase 9 – Second Revision of the glossary which includes rewriting the second draft of the glossary incorporating the corrections, comments, and suggestions made by the evaluators.

Phase 10 – Testing of the glossary which includes: a) Distributing the copy of the glossary to target respondents or users; and b) Asking respondents or target users to answer questions after the allotted time intended for reading the glossary.

Phase 11 - Production of Trilingual Glossary

Flow Chart of the Proposed Procedures for Glossary Making



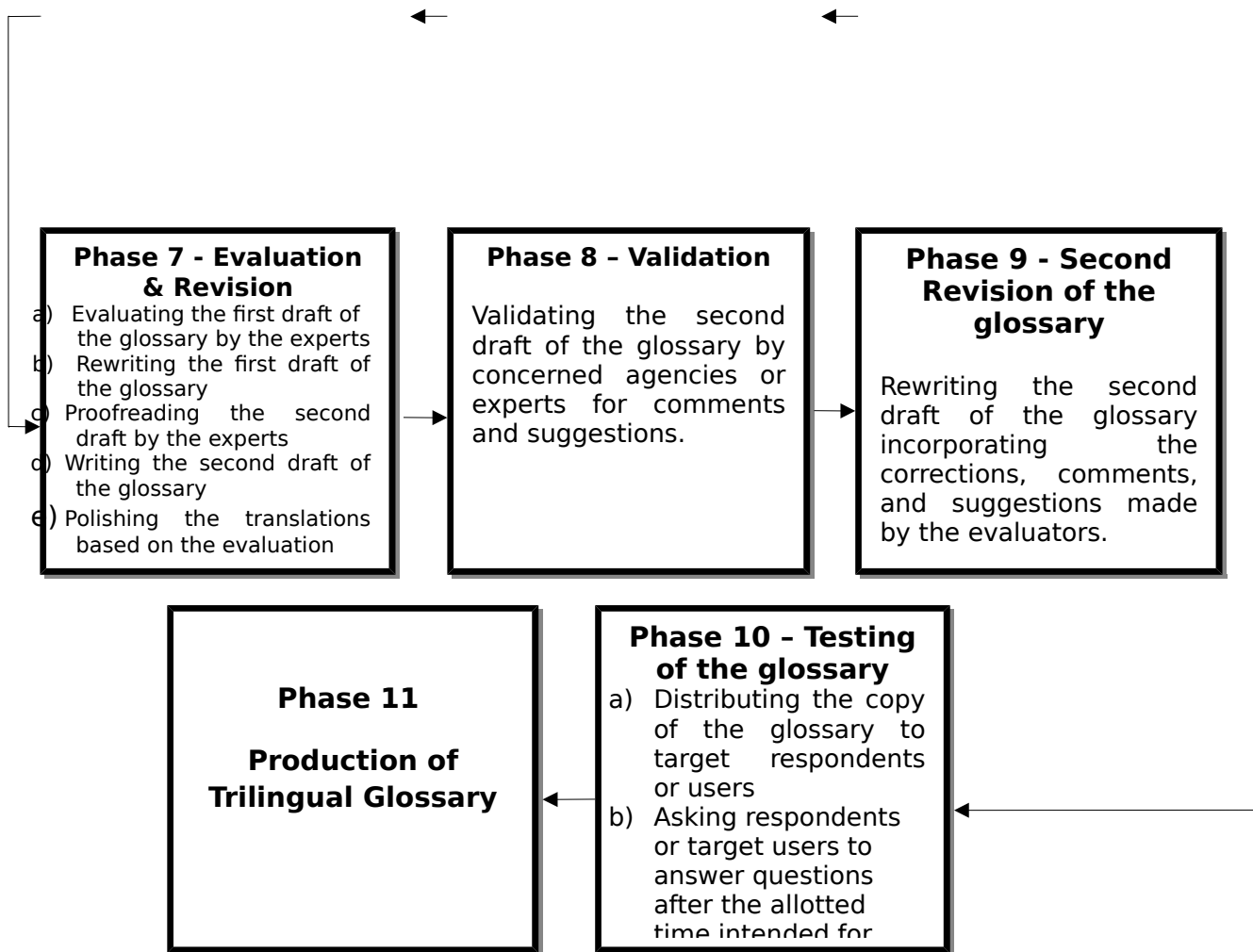


Figure 5. Shows the flowchart of the proposed procedures for glossary making.



Chapter V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary of the study which comprises the salient findings, conclusions, and recommendations based on the results presented.

5.1 Summary

This linguistic ethnographic study generally aimed to produce a trilingual glossary (Hiligaynon – Filipino – English) of terms on fishing and aquaculture. Specifically, this aimed to: 1) identify and describe the linguistic features of fishing and aquaculture Hiligaynon words in terms of: a. pronunciation, b. form, c. meaning, and d. discourse category; 2) analyze the cultural contexts of fishing and aquaculture Hiligaynon words; 3) translate the fishing and aquaculture Hiligaynon words in Filipino and English; and 4) propose procedures for glossary making.

In achieving the aforementioned objectives of the study, the researcher has undertaken immersion which was the primary method used in collecting Hiligaynon fishing and aquaculture terms included in the trilingual glossary. An unstructured interview was also done during immersion to encourage fisher folks to communicate their thoughts and further clarify meanings of those fishing and aquaculture terms which the researcher did not understand. Likewise, field notes were written by the researcher which accounted her meaningful experiences and observations during the immersion.

The procedures undertaken in the trilingual glossary- making were divided into eight (8) phases: Phase 1- Data Collection which includes: 1) Collecting of Hiligaynon

terms on fishing and aquaculture from preparation, harvesting, and marketing through immersion; 2) Writing of field notes; and 3) conducting unstructured interview. Phase 2 – Identification of Words which includes: 4) Making a checklist of Hiligaynon terms collected; 5) Arranging the terms alphabetically; 6) Categorizing the terms as to what parts of speech they belong and provide a pronunciation key; 7) Classifying the terms into two: fishing and aquaculture; 8) Giving the meanings and definitions of terms using the field notes and with the help of Fishery teachers; 9) Using the terms in sentences. Phase 3 – Translation which includes: 10) Translating the terms with their definitions and sentence usage into Filipino and English languages or look for their equivalents observing the concepts and principles in the theory of translation of Bell (1991). Phase 4 – Cultural Analysis which includes: 11. Analyzing culture-bound words using Newmark's (1988) transference method. Phase 5 – First draft which includes: 12. Writing the first draft of the trilingual glossary. Phase 6 - Evaluation & Revision which includes: 13) Evaluating the first draft of the trilingual glossary by the experts; 14) Rewriting the first draft of the glossary and incorporate the corrections, comments, and suggestions made; 15) Proofreading the second draft by the experts to ensure that corrections are followed; and 16) Writing the final draft of the glossary. Phase 7 – Verification & Validation which consists of: 17) Verifying and validating the final draft with the fishery teachers in other SUC offering Fishery courses if the collected terms and their translations are accurate and functional or actually taught in the classroom and concerned agencies like the BFAR and SEAFDEC for comments and suggestions. And, finally Phase 8 - The Production of Trilingual Glossary. There were five translators, five evaluators, and five

validators involved in producing the trilingual (Hiligaynon – Filipino – English) glossary of terms on fishing and aquaculture.

The evaluators based their judgment on the given set of criteria: On content – (Is the content of the trilingual glossary correct?, Are the words really used in fishing and aquaculture?, Are the pronunciations, word form, definitions, and sentence examples comprehensible?, and Is the spelling free from errors?); On comprehensiveness – (How comprehensive is it?, Do the words represent more or less the entire corpus of the fishing and aquaculture terms, as far as the critics knew, or are there still more words not included in the list?, and Is the translation has been faithfully, accurately, and completely rendered in such a way that nuances of meaning are precisely captured considering the cultural context?); and On Form - (Is the format of the trilingual glossary suitable or appropriate?, Are the entries correctly arranged alphabetically?, and Are the font style and size consistent and readable?). The result of the evaluation done by the panel of experts revealed that the five evaluators rated the Trilingual Glossary of Terms on Fishing and Aquaculture excellent with an average of 94. There were also some Hiligaynon fishing and aquaculture word definitions which they rephrased, for they found the definitions incomprehensible.

Validators were also asked to verify and validate the content and form of the trilingual glossary by giving valuable comments and suggestions on the accuracy of word definitions, sentence examples, and translations. The validators suggested to recheck the spelling of some Hiligaynon terms which they thought they were not sure of. According to them the entry words in the glossary are existing, functional, and relevant to the fishing practices of fisher folks particularly in the Province of Capiz.

The Hiligaynon fishing and aquaculture terms were also described based on their linguistic features such phonological, morphological, semantical, and discourse. Likewise, culture bound words were also identified and analyzed. Then, procedures on glossary making is proposed which sums up the meaningful experiences and processes conducted by the researcher during the immersion and development of the glossary.

5.2 Findings

The following are the relevant findings of the study:

1. The trilingual (Hiligaynon – Filipino – English) glossary contained 475 terms on fishing and aquaculture from preparation, harvesting, and marketing that are functionally used by fisher folks in fishing and aquaculture. These terms are existing on the fishing and aquaculture practices in the Province of Capiz.
2. All entry words included in the trilingual glossary were taken from immersion.
3. The word entries in the glossary were classified as verbs, nouns with most number of entries, and adjectives with the least number of entries. Of the total 475 fishing and aquaculture terms, there were 378 nouns, 77 verbs, and 20 adjectives.
4. The terms included in the glossary were written either in single word, compound word or phrase. There were 412 single words, 51 compound words, and 12 phrases word entries.
5. The entry terms were classified into fishing and aquaculture. Out of the 475 terms, 164 were classified as fishing terms, 86 were classified as aquaculture terms, and 225 were classified as both fishing and aquaculture terms for they were both used in fishing and aquaculture activities and practices.
6. There were terms which were used both in fishing and aquaculture.

7. There were some English and Spanish loan words used by fisher folks in their fishing practices, methods, and gears. Some of these words were spelled originally in English or in Spanish.
8. Hiligaynon has five vowels a, e, i, o, and u present in fishing and aquaculture terms.
9. There were 15 consonant sounds present in the collected fishing and aquaculture Hiligaynon words such as /b/, /d/, /k/, /g/, /h/, /l/, /m/, /n/, /p/, /ŋ/, /r/, /s/, /t/, /ʔ/, and /y/.
10. Hiligaynon follows the reduplication pattern in forming compound words.
11. Hiligaynon words have the presence of diphthongs, consonant clusters, reduplications, derivations, roots and affixes, synonymy, and antonymy.
12. There are Hiligaynon fishing and aquaculture terms that have no specific equivalent translations in Filipino and English.
13. Language meaning is situated varying from different social communities.
14. Procedures for glossary- making are proposed.

5.3 Conclusions

Based on the aforementioned findings, the following conclusions were drawn:

1. Immersion can be used as method in collecting words to be included in glossary entries for it captures authentic use of the language which is useful in glossary making especially in defining entry terms.
2. Most of the word entries included in the trilingual glossary are nouns for they are names of fishing methods, fishing gears, and fish.
3. Hiligaynon fishing and aquaculture words can be written either in single word, compound word, or phrase.
4. Some words are used both in fishing and aquaculture practices implying the same meaning.

5. Some of the entry words in Hiligaynon are culturally bound terms which have no specific equivalent words in Filipino and English and specific only in the fishing and aquaculture community in the Province of Capiz.
6. The use of English and Spanish loan words cannot be evaded because that was one of the influences of the American and Spanish colonization in the Philippines.
7. One way of forming Hiligaynon compound words is by reduplication.
8. Similar to other languages, Hiligaynon fishing and aquaculture terms also share linguistic features.
9. Language meaning varies in different discourse and contexts.
10. New procedures for glossary making are possible.

5.4 Recommendations

On the basis of the conclusions drawn in this study, the following recommendations are presented:

1. The trilingual glossary may be used as reference material by fishery teachers and students taking up fishery courses. Likewise, it can also serve as reference material for teachers who are using Hiligaynon as a medium of instruction in primary years in pursuance of the K to 12 curriculum.
2. The trilingual glossary may be expanded by adding other related fishing and aquaculture terms which are not included in this study.
3. A trilingual glossary may be prepared by group of persons who are knowledgeable and in authority of a particular field where it is intended to be used.
4. Immersion may be used as method for data collection of entries to be included in the glossary.
5. Culturally bound words must be considered in doing translations.
6. The methodology employed in this study may be tried to other lexicographic studies.

7. The trilingual glossary of terms on fishing and aquaculture may be printed for use of the target users.
8. Future researchers may utilize the study's proposed procedures for glossary making.
9. More multi – dictionaries must be published using other Philippine languages to promote, revitalize, and preserve them.
10. Future researchers who wish to indulge in lexicographic work may include pictures or illustrations of entry words as additional features of the glossary.
11. Discourse and contextual considerations must be considered in doing lexicographic and translation works.
12. Future researchers who wish to conduct similar study may venture on developing glossaries using other courses like electrical technology, cosmetology, machine shop technology, and others which have not yet been.

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(September 2, 2015)

APPENDIX A

LIST OF 414 SINGLE WORD ENTRIES IN THE GLOSSARY

1. agihis (n)
2. alátan (n)
3. aligí (n)
4. alimango (n)
5. alimusan (n)
6. almanaki (n)
7. alsada (v)
8. amihan (n)
9. apog (n)
10. arilungdong(n)
11. arong (n)
12. asinan (v)
13. asu-os (n)
14. atarun (v)
15. awa (n)
16. awas(v)
17. aya-ay (n)
18. baghak (n)
19. bagis (n)
20. bagulan(n)
21. bagungon (n)
22. baha (n)
23. bahong (n)
24. baira (v)
25. bairan (n)
26. bais (n)
27. bakag (n)
28. bakhaw(n)
29. bakikong (n)
30. bakwit (n)
31. balanak (n)
32. balanakon (n)
33. balaskugay (n)
34. balaybay (n)
35. baligya (v)
36. bálila (n)
37. balilig (n)
38. balsa (n)

39. balyena (n)
40. bandela (n)
41. bandi (n)
42. bañera (n)
43. banggoy (n)
44. bangkaw (n)
45. bangkilan (n)
46. banglid (n)
47. bangros (n)
48. banlon (n)
49. bansutan (n)
50. barakuda (n)
51. bareta (n)
52. barol (n)
53. barong (n)
54. baroto
55. baslay (n)
56. basnig (n)
57. bastidor (n)
58. bátog (n)
59. batud (n)
60. báwog (n)
61. bayuyot (n)
62. bígiw (n)
63. bihod (n)
64. bila-og (n)
65. bintol (n)
66. bisugo (n)
67. bobo (n)
68. bokya (n)
69. bolinao (n)
70. bótong (n)
71. bugáong (n)
72. bugsay (n)
73. bugsayan(v)
74. bugto (v)
75. bukaká (n)
76. bulad (v)
77. bularan (n)
78. bulawis (n)
79. bulgan(n)
80. bunit (n)
81. bunita (v)

82. bun-od (n)
83. burol (n)
84. butiti (n)
85. búlao (n)
86. daghot (n)
87. dagul (n)
88. daguldulan (n)
89. dagutdot (n)
90. dakop (v)
91. dalapugan (n)
92. dalinuan (n)
93. dalupani (n)
94. dampalit (n)
95. dangaral (n)
96. danggit (n)
97. dawi (n)
98. dayok (n)
99. dibisyon (n)
100. dingga (v)
101. diwal (n)
102. dul-ay (v)
103. dulmanan (n)
104. dulonan (n)
105. dul-os (v)
106. dungkaan/tugbungan (n)
107. dyeneretor (n)
108. gamya (n)
109. gantangan (n)
110. gápos (n)
111. gárab (n)
112. gataob (v)
113. gataw (n)
114. gibungan (n)
115. gígí (n)
116. ginahalaw (v)
117. gísaw (n)
118. gulaman (n)
119. guma-a (n)
120. guno (n)
121. gurayan (n)
122. gusò (n)
123. guyod (v)
124. habagat (n)

- 125. hanab (adj)
- 126. hara (n)
- 127. hasang (n)
- 128. hatirin (n)
- 129. haw-as (v)
- 130. hawid (v)
- 131. higot (n)
- 132. hiluan (v)
- 133. himbis (n)
- 134. hiniwa (v)
- 135. hipon (n)
- 136. hubas (n)
- 137. hulbot (n)
- 138. humlad (v)
- 139. hunas (n)
- 140. hunasan (n)
- 141. ibis (n)
- 142. igi (n)
- 143. ihaw (v)
- 144. ikarga (v)
- 145. ikog (n)
- 146. ilada (n)
- 147. iládahan (n)
- 148. ilawod (n)
- 149. ilaya (n)
- 150. iliw (n)
- 151. indong (n)
- 152. inid (n)
- 153. dyako (n)
- 154. kabasi (n)
- 155. kabig (v)
- 156. kagat (n)
- 157. kagingking (n)
- 158. kaha (n)
- 159. kahig (n)
- 160. kaing (n)
- 161. kalamangi (n)
- 162. kalampay (n)
- 163. kaláparan (n)
- 164. kalaula (n)
- 165. kalkag (n)
- 166. kalteks (n)
- 167. kanaway (n)

- 168. kaniniit(n)
- 169. kápay (n)
- 170. karahỏ (n)
- 171. karga (n)
- 172. kargador (n)
- 173. kárit (n)
- 174. kásag (n)
- 175. kasisidmon (n)
- 176. katig (n)
- 177. katunggan (n)
- 178. kawayan (n)
- 179. kawhat (v)
- 180. kawil (n)
- 181. kikilo (n)
- 182. kilohan (n)
- 183. kinabasi (adj)
- 184. krusan (n)
- 185. kubiton (v)
- 186. kumpra (v)
- 187. kumprador (n)
- 188. kurapot (n)
- 189. kutiba (n)
- 190. kuyamoy (n)
- 191. kwadrado (n)
- 192. kwadro (n)
- 193. kúpao (n)
- 194. kúray (n)
- 195. lab-a (v)
- 196. lab-as (adj)
- 197. lab-asan (n)
- 198. lab-asero (n)
- 199. lábay (n)
- 200. labno (n)
- 201. lágao (n)
- 202. lagdas (adj)
- 203. lag-e (n)
- 204. lagỏ (n)
- 205. lambat (n)
- 206. lambata
- 207. lámpirong (n)
- 208. lantay (n)
- 209. lantong (n)
- 210. lapis (n)

- 211. lapnag (n)
- 212. larguhan (n)
- 213. latab (n)
- 214. latayan (n)
- 215. latí (n)
- 216. lawód (n)
- 217. laya (n)
- 218. layag (n)
- 219. libaong (n)
- 220. limas (v)
- 221. limpisa (v)
- 222. litob (n)
- 223. líwit (n)
- 224. lokál (n)
- 225. lopoy (n)
- 226. lubid (n)
- 227. lubót (n)
- 228. lugmak (n)
- 229. lukon (n)
- 230. lukos (n)
- 231. lumot (n)
- 232. lumpot (n)
- 233. luno (adj)
- 234. lurop (v)
- 235. lúb-ok (adj)
- 236. maalat (adj)
- 237. mabuhang (v)
- 238. mahumbak (adj)
- 239. makanay (adj)
- 240. malangsa (adj)
- 241. malasugi (n)
- 242. malubog (adj)
- 243. mamunit (v)
- 244. matunok (adj)
- 245. merkado (n)
- 246. mutu (n)
- 247. nabaw (adj)
- 248. nakabuhi (v)
- 249. nalumos (v)
- 250. nasamad (v)
- 251. natangká (v)
- 252. natunok (v)
- 253. nautod (v)

- 254. nilabo it tubi (v)
- 255. obreros (n)
- 256. pabakog (n)
- 257. pabuhos (n)
- 258. padugmon (n)
- 259. padul-osan (n)
- 260. pagatpat (n)
- 261. pagbuhi(v)
- 262. paghilo (v)
- 263. pagi (n)
- 264. págot (n)
- 265. pagutput (n)
- 266. pahubas (v)
- 267. paitan (n)
- 268. pakas (n)
- 269. pakol (n)
- 270. palad (n)
- 271. palan-an (n)
- 272. pálayag (v)
- 273. palaypay (n)
- 274. palupad (n)
- 275. palúbòg (n)
- 276. pamana(v)
- 277. pamanggal ()
- 278. pamanti (n)
- 279. pamaslay (n)
- 280. pamaylo (n)
- 281. pamentol (v)
- 282. pampano (n)
- 283. pamuerta (n)
- 284. pamuho (v)
- 285. pámunit (v)
- 286. panagat (n)
- 287. panalap (v)
- 288. panalas (v)
- 289. panaliwsiw (n)
- 290. panambilawan (n)
- 291. pánga (n)
- 292. pangarit (v)
- 293. panggag (n)
- 294. panginhason (n)
- 295. pangisda(n)
- 296. pang-ukáb (v)

- 297. pánikop (n)
- 298. panisí (v)
- 299. panít (n)
- 300. pants (n)
- 301. pantsing (v)
- 302. panulò (n)
- 303. panunton (n)
- 304. páon (n)
- 305. páraw (n)
- 306. pasayan (n)
- 307. pasulang (v)
- 308. patigbi (n)
- 309. pátuloy (n)
- 310. pa-ubog (n)
- 311. páyao (n)
- 312. phytoplankton (n)
- 313. pilapil (n)
- 314. pinamalhan (v)
- 315. pi-os (n)
- 316. pisi (n)
- 317. pisik (v)
- 318. pormahan (n)
- 319. pukot (n)
- 320. punaw
- 321. puni (v)
- 322. punong/sangha (n)
- 323. punot (n)
- 324. putian (n)
- 325. púna (n)
- 326. sagyap (n)
- 327. sahid (n)
- 328. sakáyan (n)
- 329. salap (n)
- 330. salay (n)
- 331. salmorete (n)
- 332. saluran (n)
- 333. salum (v)
- 334. sanduko (n)
- 335. sapá(n)
- 336. seda (n)
- 337. semilya (n)
- 338. semilyahan (n)
- 339. sensuro (n)

- 340. sibut (n)
- 341. sibuta (v)
- 342. sigin (n)
- 343. sihúd (n)
- 344. sikho (v)
- 345. sikla (n)
- 346. sikpaw (n)
- 347. sikôp (v)
- 348. sima/sirait (n)
- 349. sirik/silik (n)
- 350. sisí (n)
- 351. siwál (v)
- 352. sortidos (n)
- 353. suahe (n)
- 354. subá(n)
- 355. sudlan (v)
- 356. sugay (n)
- 357. sugba (n)
- 358. suká (v)
- 359. sulig (n)
- 360. sulu (n)
- 361. sum-ol (adj)
- 362. sundang (n)
- 363. tába (n)
- 364. tabagak (n)
- 365. tabangungu (n)
- 366. tabios (n)
- 367. tabok (n)
- 368. tagá (n)
- 369. tágad (n)
- 370. tagik (v)
- 371. tagon (n)
- 372. tahong (n)
- 373. takas (n)
- 374. taksay (n)
- 375. talaba (n)
- 376. talabahan (n)
- 377. talas (n)
- 378. tamanyo (n)
- 379. tambasakan (n)
- 380. tambilawan (n)
- 381. tamborong (n)
- 382. tamirong (n)

- 383. tamsi (n)
- 384. tangab (n)
- 385. tangigue (n)
- 386. tangkig (n)
- 387. ta-ob (adj)
- 388. táon (n)
- 389. tarab (n)
- 390. tárol (n)
- 391. tawil (n)
- 392. tigawnan (n)
- 393. tikhan (n)
- 394. tiklis (n)
- 395. tilapia (n)
- 396. timing (n)
- 397. tinañleja/bareta (n)
- 398. tingga (n)
- 399. tinútúan (n)
- 400. tisid (n)
- 401. traplin (n)
- 402. trawl (n)
- 403. tunok (n)
- 404. tup-ay (v)
- 405. turutot (n)
- 406. tuway (n)
- 407. ubog (v)
- 408. ubra
- 409. uga (n)
- 410. ugdok(n)
- 411. ugsad (adj)
- 412. ulang (n)
- 413. ulin (n)
- 414. yelo (n)

APPENDIX B

LIST OF 49 COMPOUND WORD ENTRIES IN THE GLOSSARY

1. abu-abo (n)
2. agar-agar (n)
3. akín-akín (n)
4. baby trawl (n)
5. bali-bali (n)
6. bilong-bilong (n)
7. búlan-búlan(n)
8. dalagang bukid (n)
9. hápon-hápon (n)
10. hasa-hasa (n)
11. hubag-hubag (adj)
12. hud-hud (n)
13. hungkay-hungkay (n)
14. into-into (n)
15. ito-ito (n)
16. kaban-kaban (n)
17. kugáo-kugáo (n)
18. kúsay-kúsay (n)
19. laba-laba (n)
20. lab-lab (n)
21. ladlad (v)
22. lanap-lanap (adj)
23. langaw-langaw (n)
24. lapat-lapat (n)
25. lap-lap (n)
26. lapu-lapu (n)
27. lawi-lawihan (n)
28. manug-puná (n)
29. maya-maya (n)
30. mor-mor (n)
31. ngá-ngáan (n)
32. nipá-nipá (n)
33. pahubsan tubi (v)
34. pang-pang (n)
35. pasudlan tubi (v)
36. páyong-páyong (n)
37. pay-pay (n)
38. pla-pla (n)
39. saka-saka (n)
40. saláy-saláy (n)
41. sapsap (n)
42. sud-sud (n)
43. sulay bagyo (n)

- 44. tadtad (n)
- 45. tibo-tibo (n)
- 46. tikí-tikí (n)
- 47. tinagong-dagat (n)
- 48. ubod-ubod (n)
- 49. ulod-ulod (n)

APPENDIX C

LIST OF 12 PHRASE ENTRIES IN THE GLOSSARY

- 1. alagyan sang tubi (n)
- 2. ariya sang tubig (v)
- 3. hugas sang punong (v)
- 4. inawasan ang sangha (v)
- 5. kaaway sa duta (n)
- 6. kabayo de lamar (n)
- 7. nilabo it tubi (v)
- 8. paggil-ang sang duta (v)
- 9. paghaboy sang apog (v)
- 10. palatyan sang isda (n)
- 11. pamuerta nga mayor (n)
- 12. tinaop sang tubi (n)

APPENDIX D

LIST OF 378 NOUN ENTRIES IN THE GLOSSARY

1. abu-abo (n)
2. agar-agar (n)
3. agihis (n)
4. akín-akín (n)
5. alagyan sang tubi (n)
6. alátan (n)
7. aligí (n)
8. alimango (n)
9. alimusan (n)
10. almanaki (n)
11. alsada (n)
12. amihan (n)
13. apog (n)
14. arilungdong (n)
15. arong (n)
16. asu-os (n)
17. awa (n)
18. awas (n)
19. aya-ay (n)
20. baby trawl (n)

21. baghak (n)
22. bagis (n)
23. bagulan(n)
24. bagungon (n)
25. baha (n)
26. bahong (n)
27. bairan (n)
28. bais (n)
29. bakag (n)
30. bakhaw(n)
31. bakikong (n)
32. bakwit (n)
33. balanak (n)
34. balanakon (n)
35. balaskugay (n)
36. balaybay (n)
37. bali-bali (n)
38. bálila (n)
39. balilig (n)
40. balsa (n)
41. balyena (n)
42. bandela (n)
43. bandi (n)
44. bañera (n)
45. banggoy (n)
46. bangkaw (n)
47. bangkilan (n)
48. banglid (n)
49. bangros (n)

50. banlon (n)
51. bansutan (n)
52. barakuda (n)
53. bareta (n)
54. barol (n)
55. bahong (n)
56. baroto (n)
57. baslay (n)
58. basnig (n)
59. bastidor (n)
60. bátog (n)
61. batud (n)
62. báwog (n)
63. bayuyot (n)
64. bígiw (n)
65. bihod (n)
66. bila-og (n)
67. bilong-bilong (n)
68. bintol (n)
69. bisugo (n)
70. bobo (n)
71. bokya (n)
72. bolinao (n)
73. bótong (n)
74. bugáong (n)
75. bugsay (n)
76. bukaká (n)
77. bularan (n)
78. bulawis (n)

- 79. bulgan(n)
- 80. bunit (n)
- 81. bun-od (n)
- 82. burol (n)
- 83. butiti (n)
- 84. búlan-búlan (n)
- 85. búlao (n)
- 86. daapugan (n)
- 87. daghot (n)
- 88. dagul (n)
- 89. daguldulan (n)
- 90. dagutdot (n)
- 91. dalagang bukid (n)
- 92. dalinuan (n)
- 93. dalupani (n)
- 94. dampalit (n)
- 95. dangaral (n)
- 96. danggit (n)
- 97. dawí (n)
- 98. dayok (n)
- 99. dibisyon (n)
- 100. diwal (n)
- 101. dulmanan (n)
- 102. dulonan (n)
- 103. dungkaan/tugbungan (n)
- 104. dyako (n)
- 105. dyeneretor (n)
- 106. gamya (n)

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107 gantangan (n)
. 108 gápos (n)
. 109 gárab (n)
. 110. gataw (n)
111. gibungan (n)
112. gígí (n)
113. gísaw (n)
114. gulaman (n)
115. guma-a (n)
116. guno (n)
117. gurayan (n)
118. gusó (n)
119. habagat (n)
120 hápon-hápon (n)
. 121 hara (n)
. 122 hasa-hasa (n)
. 123 hasang (n)
. 124 hatirin (n)
. 125 higot (n)
. 126 himbis (n)
. 127 hipon (n)
. 128 hud-hud (n)
. 129 hulbot (n)
. 130 hunas (n)
. 131 hunasan (n)

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132 hungkay-hungkay (n)
. 133 ibis (n)
. 134 igi (n)
. 135 ikog (n)
. 136 ilada (n)
. 137 iládahan (n)
. 138 ilawod (n)
. 139 ilaya (n)
. 140 iliw (n)
. 141 indong (n)
. 142 inid (n)
. 143 into-into (n)
. 144 ito-ito (n)
. 145 kaawaysaduta (n)
. 146 kaban-kaban (n)
. 147 kabasi (n)
. 148 kabayo de lamar (n)
. 149 kagat (n)
. 150 kagingking (n)
. 151 kaha (n)
. 152 kahig (n)
. 153 kaing (n)
.

154	kalamangi (n)
155	kalampay (n)
156	kaláparan (n)
157	kalaula (n)
158	kalkag (n)
159	kalteks (n)
160	kanaway (n)
161	kaniniit(n)
162	kápay (n)
163	karahò (n)
164	karga (n)
165	kargador (n)
166	kárit (n)
167	kásag (n)
168	kasisidmon (n)
169	katig (n)
170	katunggan (n)
171	kawayan (n)
172	kawil (n)
173	kikilo (n)
174	kilohan (n)
175	krusan (n)
176	kugáo-kugáo (n)

177	kumprador (n)
178	kurapot (n)
179	kutiba (n)
180	kuyamoy (n)
181	kwadrado (n)
182	kwadro (n)
183	kúpao (n)
184	kúray (n)
185	kúsay-kúsay (n)
186	laba-laba (n)
187	lab-asan (n)
188	lab-asero (n)
189	lábay (n)
190	lab-lab (n)
191	labno (n)
192	lágao (n)
193	lag-e (n)
194	lagò (n)
195	lambat (n)
196	lámpirong (n)
197	langaw-langaw (n)
198	lantay (n)
199	lantong (n)

200	lapat-lapat (n)
201	lapis (n)
202	lap-lap (n)
203	lapnag (n)
204	lapu-lapu (n)
205	larguhan (n)
206	latab (n)
207	latayan (n)
208	latí (n)
209	lawi-lawihan (n)
210	lawòd (n)
211.	laya (n)
212	layag (n)
213	libaong (n)
214	litob (n)
215	líwit (n)
216	lokál (n)
217	lopoy (n)
218	lubid (n)
219	lubòt (n)
220	lugmak (n)
221	lukon (n)
222	lukos (n)

223	lumot (n)
224	lumpot (n)
225	malasugi (n)
226	manug-puná (n)
227	maya-maya (n)
228	merkado (n)
229	mor-mor (n)
230	mutu (n)
231	ngángá-an (n)
232	nipá-nipá (n)
233	obreros (n)
234	pabakog (n)
235	pabuhos (n)
236	padugmon (n)
237	padul-osan (n)
238	pagatpat (n)
239	pagi (n)
240	págot (n)
241	pagutput (n)
242	paitan (n)
243	pakas (n)
244	pakol (n)
245	palad (n)

246	palan-an (n)
247	palatyan sang isda (n)
248	palaypay (n)
249	palupad (n)
250	palúbòg (n)
251	pamanti (n)
252	pamaslay (n)
253	pamaylo (n)
254	pampano (n)
255	pamuerta (n)
256	pamuerta nga mayor (n)
257	panagat (n)
258	panaliwsiw (n)
259	panambilawan (n)
260	pánga (n)
261	panggal (n)
262	panginhason (n)
263	pangisda(n)
264	pang-pang (n)
265	pánikop (n)
266	panít (n)
267	panti (n)
268	panulò (n)

269	panunton (n)
270	páon (n)
271	páraw (n)
272	pasayan (n)
273	patigbi (n)
274	pátuloy (n)
275	pa-ubog (n)
276	páyao (n)
277	páyong-páyong (n)
278	pay-pay (n)
279	phytoplankton (n)
280	pilapil (n)
281	pi-os (n)
282	pisi (n)
283	pla-pla (n)
284	pormahan (n)
285	pukot (n)
286	punaw (n)
287	punong/sangha (n)
288	punot (n)
289	putian (n)
290	púna (n)
291	sagyap (n)

292	sahid (n)
293	saká-saká (n)
294	sakáyan (n)
295	salap (n)
296	salay (n)
297	saláy-saláy (n)
298	salmorete (n)
299	saluran (n)
300	sanduko (n)
301	sapá(n)
302	sap-sap (n)
303	seda (n)
304	segunda pamuerta (n)
305	semilya (n)
306	semilyahan (n)
307	sensuro (n)
308	sibut (n)
309	sigin (n)
310	sihúd (n)
311.	sikla (n)
312	sikpaw (n)
313	sima/sirait (n)
314	sirik/silik (n)

315	sisí (n)
316	sortidos (n)
317	suahe (n)
318	subá(n)
319	sudsud (n)
320	sugay (n)
321	sugba (n)
322	sulaybagyo (n)
323	sulig (n)
324	sulu (n)
325	sundang (n)
326	tába (n)
327	tabagak (n)
328	tabangungu (n)
329	tabios (n)
330	tabok (n)
331	tadtad (n)
332	tagá (n)
333	tágad (n)
334	tagon (n)
335	tahong (n)
336	takas (n)
337	taksay (n)

338	talaba (n)
339	talabahan (n)
340	talas (n)
341	tamanyo (n)
342	tambasakan (n)
343	tambilawan (n)
344	tamborong (n)
345	tamirong (n)
346	tamsi (n)
347	tangab (n)
348	tangigue (n)
349	tangkig (n)
350	táon (n)
351	tarab (n)
352	tárol (n)
353	tawil (n)
354	tibo-tibo (n)
355	tigawnan (n)
356	tikhan (n)
357	tikí-tikí (n)
358	tiklis (n)
359	tilapia (n)
360	timing (n)

- 361 tinaableya/bareta (n)
.
362 tinagong-dagat (n)
.
363 tinaop sang tubi (n)
.
364 tingga (n)
.
365 tinútúan (n)
.
366 tisid (n)
.
367 traplin (n)
.
368 trawl (n)
.
369 tunok (n)
.
370 turutot (n)
.
371 tuway (n)
.
372 ubod-ubod (n)
.
373 uga (n)
.
374 ugdok (n)
.
375 ulang (n)
.
376 ulin (n)
.
377 ulod-ulod (n)
.
378 yelo (n)
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APPENDIX E

LIST OF 77 VERB ENTRIES IN THE GLOSSARY

1. ariya sang tubig (v)
2. asinan (v)
3. atarun (v)
4. baira (v)
5. baligya (v)
6. bugsayan(v)
7. bugto (v)
8. bulad (v)
9. bunita (v)
10. dakop (v)
11. dingga (v)
12. dul-ay (v)
13. dul-os (v)
14. gataob (v)
15. ginahalaw (v)
16. guyod (v)
17. haw-as (v)
18. hawid (v)
19. hiluan (v)
20. hiniwa (v)
21. hugas sang punong (v)
22. humlad (v)
23. ihaw (v)
24. ikarga (v)
25. Inawasanangsangha (v)
26. kabig (v)
27. kawhat (v)
28. kubiton (v)
29. kumpra (v)
30. lab-a (v)
31. ladlad (v)

32. limas (v)
33. limpisa (v)
34. lurop (v)
35. mabuhang (v)
36. mamunit (v)
37. nakabuhi (v)
38. nalumos (v)
39. nasamad (v)
40. natangká (v)
41. natunok (v)
42. nautod (v)
43. nilabo it tubi (v)
44. pagbuhi (v)
45. paggil-ang sang duta (v)
46. paghaboy sang apog (v)
47. paghilo (v)
48. pahubas (v)
49. pahubsantubi (v)
50. pálayag (v)
51. pamana(v)
52. pamanggal (v)
53. pamentol (v)
54. pamuho (v)
55. pámunit (v)
56. panalap (v)
57. panalas (v)
58. pangarit (v)
59. pang-ukáb (v)
60. panisí (v)
61. panting (v)
62. pasudlantubi (v)
63. pasulang (v)
64. pinamalhan (v)
65. pisik (v)
66. puni (v)
67. púna (n)
68. salum (v)
69. sibuta (v)
70. sikho (v)
71. sikop (v)
72. siwál (v)
73. sudlan (v)
74. suká (v)

- 75. tagik (v)
- 76. tup-ay (v)
- 77. ubog (v)

APPENDIX F
LIST OF 20 ADJECTIVE ENTRIES IN THE GLOSSARY

- 1. hanab (adj)
- 2. hubag-hubag (adj)
- 3. hubas (adj)
- 4. kinabasi (adj)
- 5. lab-as (adj)

6. lagdas (adj)
7. lanap-lanap (adj)
8. lúb-ok (adj)
9. luno (adj)
10. maalat (adj)
11. mahumbak (adj)
12. makanay (adj)
13. malangsa (adj)
14. malubog (adj)
15. matunok (adj)
16. nabaw (adj)
17. preska (adj)
18. sum-ol (adj)
19. ta-ob (adj)
20. ugsad (adj)

APPENDIX G

LIST OF 164 FISHING TERMS

1. abu-abo (n)
2. agar-agar (n)
3. agihis (n)
4. akín-akín (n)
5. alátan (n)
6. alimusan (n)
7. alsada (v)
8. amihan (n)
9. arilungdong(n)

10. arong (n)
11. asu-os (n)
12. baby trawl (n)
13. baghak (n)
14. bagis (n)
15. bagulan(n)
16. bagungon (n)
17. bahong (n)
18. bais (n)
19. balanak (n)
20. balanakon (n)
21. balaskugay (n)
22. balaybay (n)
23. bali-bali (n)
24. bálila (n)
25. balyena (n)
26. bandela (n)
27. bangkaw (n)
28. bangkilan (n)
29. banlon (n)
30. barakuda (n)
31. barong (n)
32. baslay (n)
33. basnig (n)
34. batud (n)
35. báwog (n)
36. bígiw (n)
37. bila-og (n)
38. bilong-bilong (n)
39. bisugo (n)
40. bobo (n)
41. bokya (n)
42. bolinao (n)
43. bugáong (n)
44. bulawis (n)
45. bulgan(n)
46. burol (n)
47. búlan-búlan (n)
48. búlao (n)
49. dagul (n)
50. daguldulan (n)

51. dagutdot (n)
52. dalagang bukid (n)
53. dalapugan (n)
54. dalinuan (n)
55. dalupani (n)
56. dangaral (n)
57. danggit (n)
58. dayok (n)
59. dingga (v)
60. diwal (n)
61. dungkaan o tugbungan (n)
62. dyeneretor (n)
63. gamya (n)
64. gísaw (n)
65. gulaman (n)
66. guma-a (n)
67. guno (n)
68. gurayan (n)
69. gusò (n)
70. hasa-hasa (n)
71. hipon (n)
72. hud-hud (n)
73. hulbot (n)
74. hungkay-hungkay (n)
75. iliw (n)
76. indong (n)
77. inid (n)
78. into-into (n)
79. ito-ito (n)
80. kaban-kaban (n)
81. kabasi (n)
82. kabayo de lamar (n)
83. kalkag (n)
84. karahò (n)
85. kárit (n)
86. kawil (n)
87. kikilo (n)
88. krusan (n)
89. kugáo-kugáo(n)
90. kurapot (n)
91. kutiba (n)

92. laba-laba (n)
93. lágao (n)
94. lagdas (adj)
95. lantong (n)
96. lapat-lapat (n)
97. lapis (n)
98. lap-lap (n)
99. lapu-lapu (n)
100. latab (n)
101. lawi-lawihan (n)
102. lawòd (n)
103. laya (n)
104. libaong (n)
105. litob (n)
106. líwit (n)
107. lopoy (n)
108. mahumbak (adj)
109. makanay (adj)
110. malasugi (n)
111. maya-maya (n)
112. mor-mor (n)
113. mutu (n)
114. nipá-nipá (n)
115. pagi (n)
116. págot (n)
117. pakol (n)
118. palad (n)
119. pálayag (v)
120. palúbòg (n)
121. pamanti (n)
122. pamaslay (n)
123. pampano (n)
124. panagat (n)
125. panalap (v)
126. panaliwsiw (n)
127. panambilawan (n)
128. pangarit (v)
129. pangisda(n)
130. panulò (n)
131. páon (n)
132. patigbi (n)
133. pátuloy (n)

- 134. pa-ubog (n)
- 135. páyao (n)
- 136. pi-os (n)
- 137. pukot (n)
- 138. punaw
- 139. punot (n)
- 140. sahid (n)
- 141. sakáyan (n)
- 142. saláy-saláy (n)
- 143. salmorete (n)
- 144. salum (v)
- 145. sap-sap (n)
- 146. sensuro (n)
- 147. sud-sud (n)
- 148. sulay bagyo (n)
- 149. sulig (n)
- 150. tába (n)
- 151. tabagak (n)
- 152. tabangungu (n)
- 153. tabios (n)
- 154. tambasakan (n)
- 155. tambilawan (n)
- 156. tamirong (n)
- 157. tangab (n)
- 158. tangigue (n)
- 159. tangkig (n)
- 160. tiki-tiki (n)
- 161. tinagong-dagat (n)
- 162. trawl (n)
- 163. ubod-ubod (n)
- 164. ugdok(n)

APPENDIX H

LIST OF 86 AQUACULTURE TERMS

1. alagyan sang tubi (n)
2. aligí (n)
3. alimango (n)
4. apog (n)
5. ariya sang tubig (v)
6. awa (n)
7. awas(v)
8. bakikong (n)
9. bakwit (n)
10. banggoy (n)
11. bansutan (n)
12. bareta (n)
13. bastidor (n)
14. bintol (n)
15. bukaká (n)
16. dampalit (n)
17. dibisyon (n)
18. dul-os (v)
19. gibungan (n)
20. gígí (n)
21. hanab (adj)
22. hatirin (n)
23. haw-as (v)
24. hiluan (v)
25. hugas sang punong (v)
26. inawasan ang sangha (v)
27. kaaway sa duta (n)
28. kagat (n)
29. kalamangi (n)
30. kalampay (n)
31. kaláparan (n)
32. kalaula (n)
33. kinabasi (adj)
34. kwadrado (n)
35. kwadro (n)
36. lanap-lanap (adj)

37. lapnag (n)
38. larguhan (n)
39. limpisa (v)
40. mabuhang (v)
41. pabuhos (n)
42. padul-osan (n)
43. pagatpat (n)
44. pagbuhi(v)
45. paghaboy sang apog (v)
46. paghilo (v)
47. pahubas (v)
48. pahubsan tubi (v)
49. paitan (n)
50. palan-an (n)
51. palatyan sang isda (n)
52. palaypay (n)
53. palupad (n)
54. pamana(v)
55. pamentol (v)
56. pamuerta (n)
57. pamuerta nga mayor (n)
58. pamuho (v)
59. panalas (v)
60. panggag (n)
61. panti (n)
62. pasudlan tubi (v)
63. pasulang (v)
64. páyong-páyong (n)
65. pay-pay (n)
66. pilapil (n)
67. pinamalhan (v)
68. pla-pla (n)
69. pormahan (n)
70. punong/sangha (n)
71. segunda pamuerta (n)
72. semilya (n)
73. semilyahan (n)
74. sikho (v)
75. sum-ol (adj)
76. tadtad (n)
77. tágad (n)

- 78. takas (n)
- 79. talas (n)
- 80. táon (n)
- 81. tárol (n)
- 82. timing (n)
- 83. tinañleya/bareta (n)
- 84. tisid (n)
- 85. traplin (n)
- 86. tup-ay (v)

APPENDIX I

LIST OF 225 FISHING AND AQUACULTURE TERMS

- 1. almanaki (n)
- 2. asinan (v)
- 3. atarun (v)
- 4. aya-ay (n)
- 5. baha (n)
- 6. baira (v)
- 7. bairan (n)
- 8. bakag (n)
- 9. bakhaw(n)

10. baligya (v)
11. balilig (n)
12. balsa (n)
13. bandi (n)
14. bañera (n)
15. banglid (n)
16. bangros (n)
17. barol (n)
18. baroto
19. bátog (n)
20. bayuyot (n)
21. bihod (n)
22. bótong (n)
23. bugsay (n)
24. bugsayan(v)
25. bugto (v)
26. bulad (v)
27. bularan (n)
28. bunit (n)
29. bunita (v)
30. bun-od (n)
31. butiti (n)
32. daghot (n)
33. dakop (v)
34. dawi (n)
35. dul-ay (v)
36. dulmanan (n)
37. dulongan (n)
38. gantangan (n)
39. gápos (n)
40. gárab (n)
41. gataob (v)
42. gataw (n)
43. ginahalaw (v)
44. guyod (v)
45. habagat (n)
46. hápon-hápon (n)
47. hara (n)
48. hasang (n)
49. hawid (v)
50. higot (n)

51. himbis (n)
52. hiniwa (v)
53. hubag-hubag (adj)
54. hubas (n)
55. humlad (v)
56. hunas (n)
57. hunasan (n)
58. ibis (n)
59. igi (n)
60. ihaw (v)
61. ikarga (v)
62. ikog (n)
63. ilada (n)
64. iládahan (n)
65. ilawod (n)
66. ilaya (n)
67. jako (n)
68. kabig (v)
69. kagingking (n)
70. kaha (n)
71. kahig (n)
72. kaing (n)
73. kalteks (n)
74. kanaway (n)
75. kaniniit(n)
76. kápay (n)
77. karga (n)
78. kargador (n)
79. kásag (n)
80. kasisidmon (n)
81. katig (n)
82. katunggan (n)
83. kawayan (n)
84. kawhat (v)
85. kilohan (n)
86. kubiton (v)
87. kumpra (v)
88. kumprador (n)
89. kuyamoy (n)
90. kúpao (n)
91. kúray (n)

92. kúsay-kúsay (n)
93. lab-a (v)
94. lab-as (adj)
95. lab-asan (n)
96. lab-asero (n)
97. lábay (n)
98. lab-lab (n)
99. labno (n)
100. ladlad (v)
101. lag-e (n)
102. lagó (n)
103. lambat (n)
104. lambata
105. lámpirong (n)
106. langaw-langaw (n)
107. lantay (n)
108. latayan (n)
109. latí (n)
110. layag (n)
111. limas (v)
112. lokál (n)
113. lubid (n)
114. lubot (n)
115. lugmak (n)
116. lukon (n)
117. lukos (n)
118. lumot (n)
119. lumpot (n)
120. luno (adj)
121. lurop (v)
122. lúb-ok (adj)
123. maalat (adj)
124. malangsa (adj)
125. malubog (adj)
126. mamunit (v)
127. manug-puná (n)
128. matunok (adj)
129. merkado (n)
130. nabaw (adj)
131. nakabuhi (v)
132. nalumos (v)
133. nasamad (v)

- 134. natangká (v)
- 135. natunok (v)
- 136. nautod (v)
- 137. ngá-ngáan (n)
- 138. nilabo it tubi (v)
- 139. obreros (n)
- 140. pabakog (n)
- 141. padugmon (n)
- 142. paggil-ang sang duta (v)
- 143. pagutput (n)
- 144. pakas (n)
- 145. pamanggal ()
- 146. pamaylo (n)
- 147. pámunít (v)
- 148. pánga (n)
- 149. panginhason (n)
- 150. pang-pang (n)
- 151. pang-ukáb (v)
- 152. pánikop (n)
- 153. panisí (v)
- 154. panít (n)
- 155. panting (v)
- 156. panunton (n)
- 157. páraw (n)
- 158. pasayan (n)
- 159. phytoplankton (n)
- 160. pisi (n)
- 161. pisik (v)
- 162. puni (v)
- 163. putian (n)
- 164. púna (n)
- 165. sagyap (n)
- 166. saka-saka (n)
- 167. salap (n)
- 168. salay (n)
- 169. saluran (n)
- 170. sanduko (n)
- 171. sapá(n)
- 172. seda (n)
- 173. sibut (n)
- 174. sibuta (v)
- 175. sigin (n)
- 176. sihúd (n)

- 177. sikla (n)
- 178. sikpaw (n)
- 179. sikóp (v)
- 180. sima/sirait (n)
- 181. sirik/silik (n)
- 182. sisí (n)
- 183. siwál (v)
- 184. sortidos (n)
- 185. suahe (n)
- 186. subá (n)
- 187. sudlan (v)
- 188. sugay (n)
- 189. sugba (n)
- 190. suká (v)
- 191. sulu (n)
- 192. sundang (n)
- 193. tabok (n)
- 194. tagá (n)
- 195. tagik (v)
- 196. tagon (n)
- 197. tahong (n)
- 198. taksay (n)
- 199. talaba (n)
- 200. talabahan (n)
- 201. tamanyo (n)
- 202. tamborong (n)
- 203. tamsi (n)
- 204. taob (adj)
- 205. tarab (n)
- 206. tawil (n)
- 207. tibo-tibo (n)
- 208. tigawnan (n)
- 209. tikhan (n)
- 210. tiklis (n)
- 211. tilapia (n)
- 212. tinaop sang tubi (n)
- 213. tingga (n)
- 214. tinútúan (n)
- 215. tunok (n)
- 216. turutot (n)
- 217. tuway (n)
- 218. ubog (v)
- 219. ubra

- 220. uga (n)
- 221. ugsad (adj)
- 222. ulang (n)
- 223. ulin (n)
- 224. ulod-ulod (n)
- 225. yelo (n)

APPENDIX J

THE TRILINGUAL GLOSSARY OF TERMS ON FISHING AND AQUACULTURE

INTRODUCTION

This Trilingual (Hiligaynon – Filipino – English) Glossary of Terms on Fishing and Aquaculture includes words which are relevant to the prevailing practices of fisher folks in the Province of Capiz. Roxas City, the capital city of Capiz, is dubbed as the Seafood Capital of the Philippines wherein Hiligaynon is used as the lingua franca. Hiligaynon is the dialect spoken by the people from Western Visayas which includes the provinces of Iloilo, Capiz, Negros Occidental, and Guimaras.

This trilingual glossary ventures on translating the Hiligaynon fishing and aquaculture terms into Filipino and English languages to facilitate better understanding of the existing terms and concepts on fishing and aquaculture which students, teachers, researchers, and communicators would come across. The expertise and assistance of five translators, five expert evaluators, and five validators were tapped to guarantee accuracy, clearness, and naturalness of the rendered Filipino and English translation equivalents.

It is comprised of 475 entry words arranged alphabetically and written either in single word, compound word, or phrase. The entries are presented in bold form and written on the left side with corresponding parts of speech expressed in abbreviation forms such as (n) for noun, (v) for verb, and (adj) for adjective followed by the definitions or meanings and the sample sentences using those words. Of the fishing and aquaculture Hiligaynon words included, there were 378 nouns, 77 verbs, and 20 adjectives. There are Hiligaynon terms contained within which have no equivalent translations in Filipino or English.

The pronunciation key of Hiligaynon words is similar to the pronunciation in Filipino. Examples of key words to show the pronunciation are given below:

Sound	Hiligaynon	Filipino	English
a	awa	sabalo	breeder/spawner
b	bakhaw	bakawan	mangrove
k	kalampay	talangka	shore crab
d	dayok	bagoong	shrimp paste
e	merkado	palengke	market
g	gibungan	kanal	canal
h	himbis	kaliskis	scale
i	ito-ito	hito	eel tail
l	lukon	sugpo	bag net
m	matunok	matinik	spiny
n	natangká	natanggal	detach
ŋ	ngángá-an	lagusan	opening
o	obrerros	manggagawa	laborer
p	palupad	saluran	filter bagnet
r	bangros	bangus	milkfish
s	salap	pinong lambat	mesh net
t	tuway	tulya	mud clam
u	ulod-lod	maliit na uod	small worm
y	yelo	yelo	ice
?	lub-ok	bilasa	putrescent

awa (n)	bangros nga naga itlog (<i>Nakadakop ang mangingisda sang awa.</i>) sabalo - bangus na nangingitlog (<i>Nakadakip ng sabalo ang mangingisda.</i>) breeder/spawner - milkfish capable of breeding (<i>A fisherman has caught a spawner.</i>)
abu-abo (n)	isa ka sahi sang isda nga may buhok sa bábá, linya nga asta sa punta sang ikog kag kaki nga guray-guray nga patindog sa kilid (<i>Nagbakal ako sang abu-abo nga isda kagahapon.</i>) alakaak - isang uri ng isda na may buhok sa baba, linya na umaabot sa dulo ng buntot, at kayumangging patayong guhit sa gilid (<i>Bumili ako ng alakaak na isda kahapon.</i>) croaker - a kind of fish with whiskers on the chin, a lateral line that extends to the tip of the tail, and brown vertical stripes on the sides (<i>I bought croaker fish yesterday.</i>)
agar-agar (n)	dugâ halin sa gulaman <i>Gracilaria compressa species</i> (<i>Ginahimo gulaman ang agar-agar.</i>) agar-agar – katas galing sa gulamang <i>Gracilaria compressa species</i> (<i>Ginagawang gulaman ang agar-agar.</i>) agar-agar - extract from seaweed <i>Gracilaria compressa species</i> (<i>Seaweed is made into gelatine.</i>)
agihis (n)	magagmay nga panginhason nga ginapakaon sa lukon kag alimango (<i>Nagbakal sila sang agihis para ipakaon sa lukon kag alimango.</i>) agihis - maliit na kabibi na pinapakain sa sugpo at alimango bean clam - a small clam which is being fed to prawns and crabs (<i>Bean clam is being feed to prawns and crabs.</i>)
akín-akín (n)	isda nga natabunan ang mata sang matambok nga tisyu kag may duha ka silik sa likod (<i>Nagbakal si tatay sang akín-akín nga isda para sa amon panyaga.</i>) mamali - isdang may mga matang nasasakop ng matabang tisiyu at dalawang palikpik sa likod (<i>Bumili si itay ng mamali na isda para sa aming tanghalian.</i>) thread fin - fish with eyes that are covered by fatty tissue and two dorsal fins (<i>Father bought thread fin fish for our lunch.</i>)
alagyan sang tubi (n)	ginaagyan o ginailigan sang tubi (<i>Ginsarahan ang alagyan sang tubi para indi kaguwa ang magagmay nga mga isda.</i>) daanan ng tubig- dinadaan o dinadaluyan ng tubig (<i>Isinara ang daanan ng tubig para hindi makalabas ang maliliit na isda.</i>) canal (n) - water passage

APPENDIX K

HILIGAYNON PHONOLOGY

Vowels

Hiligaynon has five vowel phonemes.

	Front	Central	Back
Close	I		U
Open - Mid	E		O
Open		a	

- /e/ occurs primarily in loanwords.

Consonants

Hiligaynon has 17 consonant phonemes.

		Bilabial	Labiodental	Alveolar	Palatal	Velar	Glottal
Stops	Voiceless	p		t		k	ʔ
	Voiced	b		d		g	
Fricatives	Voiceless		(f)	s			
	Voiced		(v)				h
Nasals		m		n		ŋ	
Lateral				l			
Trill				r			
Semivowels					j		

- All voiceless stops are unaspirated, i.e., not accompanied by a puff of air.
- /c, j, f, v/ occur mostly in loanwords. Many speakers use /p/ and /b/ instead of /f/ and /v/.
- /ʔ/ = sound between the syllables in uh-oh. It is written as a hyphen after consonants. After vowels it may be represented by an acute accent over the vowel.
- /ŋ/ = ng in *ngángá-an* 'opening'
- /r/ = trill like in Spanish *barol* 'dried filleted fish'

- /j/ = y in yet

APPENDIX L

RUBRICS FOR EVALUATING THE TRILINGUAL GLOSSARY

Category	Excellent	Good	Needs Revision	Poor	Possible Points	Evaluator's Score
Content	The content of the trilingual glossary exceeds expectation. The word entries are really used in fishing and aquaculture. Cuture bound words are highly considered in the translation. The pronunciations, word form, definitions, and sentence examples are certainly comprehensible. Spellings are free from errors. (50)	The content of the trilingual glossary is correct. The word entries are used in fishing and aquaculture. Cuture bound words are considered in the translation. The pronunciations, word form, definitions, sentence and examples are comprehensible. Spellings are free from errors. (40)	The content of the trilingual glossary is nearly all correct. Some word entries are not used in fishing and aquaculture. Cuture bound words are slightly considered in the translation. The pronunciations, word form, definitions, and sentence examples are nearly comprehensible. Some spellings are erroneous. (20)	Some content of the trilingual glossary are not accurate. Many of the word entries are not used in fishing and aquaculture. Cuture bound words are not considered in the translation. The pronunciations, word form, definitions, and sentence examples are not comprehensible. Spellings are erroneous. (10)	50	
Comprehensiveness	The words represent the entire corpus of the fishing and aquaculture terms. The translation has been faithfully, accurately, and completely rendered in such a way that nuances of meaning are precisely captured considering the cultural context. (30)	The words represent the corpus of the fishing and aquaculture terms. The translation has been completely rendered in such a way that nuances of meaning are captured considering the cultural context. (20)	There are still some important functional fishing and aquaculture words not included in the list. The translation has been rendered in such a way that nuances of meaning are captured considering the cultural context. (10)	Many words are not included in the list. The translation has not been completely rendered in such a way that nuances of meaning are captured considering the cultural context. (7)	30	
Format	The format of the trilingual glossary is appropriate and exceeds expectation. The entries are correctly arranged alphabetically.	The format of the trilingual glossary is suitable. The entries are arranged alphabetically. The font style and font size are readable. (15)	The format of the trilingual glossary is acceptable. Some word entries are not arranged alphabetically. The font style and font size are	The format of the trilingual glossary is not suitable. Many word entries are not arranged alphabetically. The font style and font size are not readable. (5)	20	

	The font style and font size are consistent and readable. (20)		not consistent. (10)			
Total Score					100	

APPENDIX M
SUMMARY OF EVALUATION

Evaluators	Score	Verbal Description
1	93	Excellent
2	94	Excellent
3	92	Excellent
4	95	Excellent
5	96	Excellent
Total	94	Excellent

Rating Scale

Scale

91 - 100

81 - 90

71 – 80

Below – 70

Verbal Description

Excellent

Good

Needs Revision

Poor

APPENDIX N

TRANSCRIPTIONS OF UNSTRUCTURED INTERVIEWS AND AUDIO-RECORDING

Day 1 at Pontevedra:

Conversation 1

Researcher: Nong, diin kamo makadto naman may dala kamo na sulu?

Manong: Manulo kami di sa suba para makadawi isda. Gusto mo mag-upod para makita mo kon paano namon ini himo-on? Ang pagdakop sang isda bala. Malakat na kita kay kasisidmon na angan-angan.

Researcher: Oo nong maupod ko. Gusto ko gid ina makit-an kon paano..Okay lang sa inyo Nong kon maupod ako? (Naglakat pakadto sa suba..) Ano ang boot silingon sang kasisidmon Nong?

Manong: Kahapunanon. Malamig na ang kanaway nga hangin nga nagahuyop halin sa amihan.

Researcher: Ah hapon...Ano tawag sini nga pamaagi sang pagpangisda nong?

Manong: Panulo... Naga-usar sang sulu kon kaisa pwede man kingki para makadawi sang isda lalo kon dulmanan..

Researcher: Naman gintawag ini na panulo Nong?

Manong: Halin ina sa sulu ano pa ang panawag halin sang una sang mga katigulangan namon panulo.

Researcher: Ah, amo gali ina ngaman gintawag siya nga panulo Nong tungod sa tinaga nga 'sulu'.
Baw damo ka gid nahibalu-an Nong sa panagat kag...

Manong: Bal-an mo sa diri na ako nagdako sa panagat..Magagmay pa kami ginapaupod na kami sang among amoy sa pagpangisda kapareho sining panulo. Ini gid lang ang pangabuhi-an nga ginpamana sang amon ginikanan sa amon.. Gani halos tanan nga pamaagi sa panagat nakahibalo gid ako. (May ginbutwa.) Ahay, daw aya-ay gid ang aton panulo subong ah..Makanay man gani ang tiempo kag pero daw wala gid sang madamo nga isda..Bwas updon ka namon sa pagpamuho sang alimango para Makita mo kon paano magpamuho.

Researcher: (Naglakat sa pihak nga bahin sang suba.) Na Nong daw may isda hu nagahulag.
Ari diri dampi sa akon nga bahin.

Manong: Sssshhhhh... Oo nakit-an ko. Indi magkalingaw kag maghinulag kay makibot ang isda malakat ina sila palayo karon.

Researcher: Baw pasensiya gid Nong (laugh) excited ako Makita kon paano mo dakpon ang isda..

Manong: (Gindawi ang isda.) Ay salamat may dawi gid man kita bisan panud-an lang naton..(Ginbutang

sa bayuyot.

Researcher: Ano ang tawag sinang nasudlan mo Nong sang isda? Daw human man ina sa kawayan.

Manong: Bakag ang tawag sini namon..Human ini sa kawayan nga inasudlan namon sang isda ah.

Researcher: Ano ina nga isda ang nadakpan mo Nong?

Manong: Bagtis,bugaong, kag bais..kauyon ka sini nga mga isda?

Researcher: Huo Nong kauyon ako sina purya lang sa puyoy kag pagi. Nong ano tawag sini mga kahoy?
(Gintudlo ang kahoy nga gatulubo.) Dawdamo gid ako sini sang nakita sa dagat kag bisan sa punong.

Manong: Ah ina hu? Bakhaw ina..Huo damo sina ginatanom sa punong para indi magdul-ay ang pilapil.

Kag inang mga bakhaw gaproteksyon man ina batok sa baha..Ata dali na mapuli na kita basi gahulat na si Manang mo sa aton. Tawil ina ang is aka ka semilya sang bakhaw. Ini naming mga butong nga magagmay tigawnan ini tawgon..nagamit man ini sa panagat.

Researcher: Sige Nong dali na..Buligan ta ikaw bitbit..

Manong: Indi na kaminag-an sini nga dalal-on..Ipa-ihaw ta ang aton kuha para ipanyapon. Ambotawas kon ugsad o dulmanan wala ko malantaw sa almanaki.

Conversation 2:

(After dinner while to radio station for weather broadcast.)

Manang: Abby mahudhud kamoawas sa magaaga? Maayo man ang tiempoawas ah indi man maulan.

Manong: Huo mahudhud kamiawas day pareng Jay sa aga. Ginalantaw ko gani subong sa almanaki kon taob o hunas.

Researcher: Ano ang hudhud Nong?

Manong: Pagpanguha sang pasayan o hipon. Manipis nga lambat sina ang amon gamit. Ginatawag man ina siya sang sud-sud kon kaisa..pareho lang ina siya gihapon. Masami sa lawod kami gahudhud.

Researcher: Naman bay gintawag ina siya nga sud-sud?

Manang: Hambal sadto sang mga katigulangan may istorya ina nga ginasud-sud daw ang lambat kon nagapanguha sila sang hipon, pasayan o balaskugay. Gani gintawag nga sud-sud. Damoka gid diri mahibalu-an sa imo pagtinir sa dagat kapareho sang katunggan, lantong, mahumbak, natangka, nganga-an, limas, lugmak..Baw sa kadamu-on pa..

Researcher: Huo gani Nang damo gid..Ano ang bu-ot silingon sang mga ina?

Manong: Katunggan ang kilid sang suba ina nga natubuan sang bakhaw kag nipa. Mahumbak mabalod ina. Ang natangka naman nautod.. Nganga-an naman ilogan ina sang tubi daw kanal bala..Tapos ang limas pagkuha sang tubi sa baroto..Di bala may gasulod na tubi sa baroto? Limas ang tawag sina kon ginakuha ang tubi sa baroto. Ina ang nahambal nila na limasi ang baroto, kwaan ina sang tubi.

Manang: Lantong naman naabot ang pinakamataas nga libel sang tubi.. May-ara man ina sa punong nga terminolohiya.

Researcher: Hay Nong ano ang mga isda nga nakukuha ninyo sa panagat?

Manong: Baw kadamu-on kag nangasari-sari lang nga mga isda-a ang panguha.. Ummmm, may-ara

bulawis, maya-maya, mor-mor, alimusan, arilungdong, malasugi, may ara man lapis nga isda, latab, lapu-lapu, kis-a may lukos man, salmorete, salay-salay, tangigue first class nga isda sila sang inid..

Manang: Daw hinagob na mapahuway na kita.

APPENDIX O

SAMPLE FIELD NOTES

February 27, 2015

Day 1 (Sapi-an)

The following were the things observed and noticed by the researcher:

- It was the first time that the researcher witnessed the harvesting of milkfish in the fishpond which fisher folks locally called “pahubas”. She noticed the bayanihan spirit among fisher folks who came to help in the harvesting of milkfish without being told and asked for money of their services rendered. In return, the fishpond operator gave them some kilos of milkfish and sortidos in gratitude of the help they had extended.
- The family of the fishpond owner prepared food for the people who helped during the harvest and even to relatives and neighbors who came to witness the harvesting and at the same time also buy some fish.
- They always looked at the almanac especially for the time of high tides and low tides.
- The researcher witnessed the ‘pasulang’ wherein the harvesters allowed the fish to swim against the water current in preparation for the harvest. Even women helped during ‘pahubas’ harvest.
- They observed proper timing for harvesting.
- The fishpond caretaker has a nipa hut located at the center of the fishpond.
- The fishing words hear by the researchers for this day: pahubas, pasulang, ariya sang tubi, almanaki, gígí, awas, bakikong, bakwit, daghot, bañera, bangros, sortidos, bansutan, bastidor, bátog, bihod, bintol, pilapil, bun-od, dampalit, dakop, dibisyon, gamya, gibungan, haw-as, hunas, ihaw, ilada, iladahan, panting, jako, kaláparan, karga, kaing, kilohan, kinabasi, kumpra, kumprador, kúpao, kwadro, lab-lab, lag-e, lanap-lanap, larguhan, lokál, lumot, lambat, sagyap, palatyan sang isda, pamuerta nga mayor, segunda pamuerta, pormahan, sikho, sugay, sum-ol, ariya sang tubi, yelo, asinan, ugsad, kag tamanyo.

APPENDIX P
SAMPLE COMMENTS AND SUGGESTIONS BY THE VALIDATORS

June 16, 2015

Dear _____:

I am Hazel D. Joaquin, a graduate student of Philippine Normal University Manila taking up Ph. D. in Applied Linguistics. At present, I am writing my dissertation titled 'A Trilingual Glossary of Terms on Fishing and Aquaculture'. The said study aims to collect relative and functional terms on fishing and aquaculture which are used by local fisher folks.

With this, I am asking your expertise to be one of the evaluators who will evaluate on the accuracy of the glossary in terms of its content and form. Please read the entire glossary and give your written comments, impressions, or suggestions if these words are really used by fishermen or taught in Fishery subjects. Please use the spaces provided at the back for your comments, impressions, and suggestions.

Thank you very much for sharing your expertise!!!

Respectfully yours,

Hazel D. Joaquin

Researcher

APPENDIX Q
LETTERS/COMMUNICATIONS

March 11, 2015

HON. _____

Barangay Captain
Brgy., Santol, Sapián
Capiz

Dear _____:

Greetings of peace and joy!

I am **Hazel D. Joaquin**, a faculty of Capiz State University Main Campus Roxas City. I am currently writing my dissertation paper titled “**A Trilingual Glossary of Terms on Fishing and Aquaculture**” leading to the degree of Ph. D. in Applied Linguistics at Philippine Normal University, Manila.

My study requires me to be dealing with fishery and aquaculture terms. With this, I am requesting from your office to undertake immersion in your barangay as my method in collecting data for my trilingual glossary on fishing and aquaculture. I have chosen your barangay as my place of immersion for it has rich fishing area and many fisher folks.

I am hoping of your kind approval for this request.

Thank you very much!

Respectfully yours,

HAZEL D. JOAQUIN

Researcher

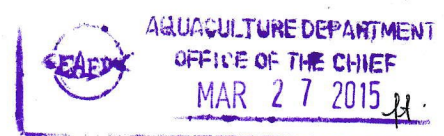
Approved: _____

HON. _____

Barangay Captain



Republic of the Philippines
Capiz State University
Fuentes Drive, Roxas City, Capiz
Philippines



March 25, 2015

The Director

Southeast Asian Fisheries Development Center (SEAFDEC)
Tigbauan, Iloilo, Philippines

Dear Sir/Madam:

Greetings!

I am **Ms. Hazel D. Joaquin**, a faculty of Capiz State University Main Campus, would like to ask permission to do some researches and consultation in your office regarding my dissertation entitled "A Trilingual Glossary of Terms on Fishing and Aqua Culture" at Philippine Normal University, Manila.

Thank you very much!


HAZEL D. JOAQUIN
Researcher
Capiz State University



Republic of the Philippines
Capiz State University
Fuentes Drive, Roxas City, Capiz
Philippines

April 13, 2015

HON. VICENTE RAMIL BOLINA
Barangay Captain
Ameligan, Pontevedra, Capiz

Dear Sir:

Greetings of peace and joy!

I am **Hazel D. Joaquin**, a faculty of Capiz State University Main Campus Roxas City. I am currently writing my dissertation paper entitled "**A Trilingual Glossary of Terms on Fishing and Aqua Culture**" leading to the degree of Ph. D. in Applied Linguistics at Philippine Normal University Manila.

My study requires me to be dealing with fishery and aqua culture terms. With this, I am requesting from your office to undertake immersion in your barangay as my method in collecting data for my trilingual glossary of fishing and aqua culture. I have chosen your barangay as my place of immersion for it has a rich fishing area and many fisher folks.

I am hoping of your kind approval for this request.

Thank you very much!

Respectfully yours,


HAZEL D. JOAQUIN
Faculty CapSU Roxas Main Campus

Approved:


HON. VICENTE RAMIL BOLINA
Barangay Captain



Republic of the Philippines
Capiz State University
Fuentes Drive, Roxas City, Capiz
Philippines

April 20, 2015

EDITHA L. MAGALLANES, Ed. D.
SUC President III
Capiz State University

Dear Madam:

Greetings!

The undersigned would like to request from your office to tap the expertise of the following CapSU Fishery teachers in the conduct of my dissertation entitled "**A Trilingual Glossary of Terms on Fishing and Aqua Culture**". It is believed that their knowledge and proficiency in the field of Fishery could expedite in the achievement of the objectives of the study.

Prof. Victor Billanes – CapSU Dayao
Dr. Jocelyn Dagudag – CapSU Pontevedra
Dr. Diony Cahilig – CapSU Sapián

I am anticipating of your favorable approval regarding such request and rest assured that any help they could extend will be highly appreciated.

Thank you very much!

Respectfully yours,


HAZEL D. JOAQUIN
Faculty CapSU Roxas Main Campus

Approved:


EDITHA L. MAGALLANES, Ed. D.
University President



Republic of the Philippines
Capiz State University
Fuentes Drive, Roxas City, Capiz
Philippines

June 15, 2015

DR. RAMON ZARCINO
President
Iloilo State College of Fisheries
Barotac Nuevo, Iloilo

OFFICE OF THE PRESIDENT

DATE 16 JUN 2015

BY *arezu*

REF. NO. 2015-2424

Dear Sir:

Greetings!

The undersigned would like to request favor from your office to tap the expertise of one of your Fishery teachers in the evaluation and validation of the 'Trilingual Glossary of Terms on Fishing and Aqua Culture' of **Ms. Hazel D. Joaquin**, a faculty member of Capiz State University Main Campus. The said glossary is a part of her dissertation entitled "**A Trilingual Glossary of Terms on Fishing and Aqua Culture**" at Philippine Normal University leading to the degree of Ph. D. in Applied Linguistics. It is believed that the knowledge and proficiency of your teachers in the field of Fishery could expedite in the achievement of the objectives of the study of Ms. Joaquin.

I am anticipating of your favorable response regarding such request and rest assured that any help they could extend will be highly appreciated.

Thank you very much and more power!

Sincerely yours,

Editha L. Magallanes
EDITHA L. MAGALLANES, Ed.D.
SUC President III
Capiz State University

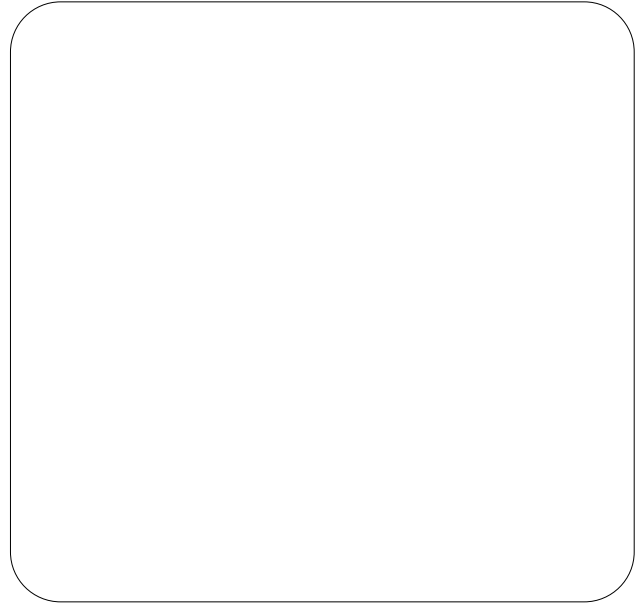
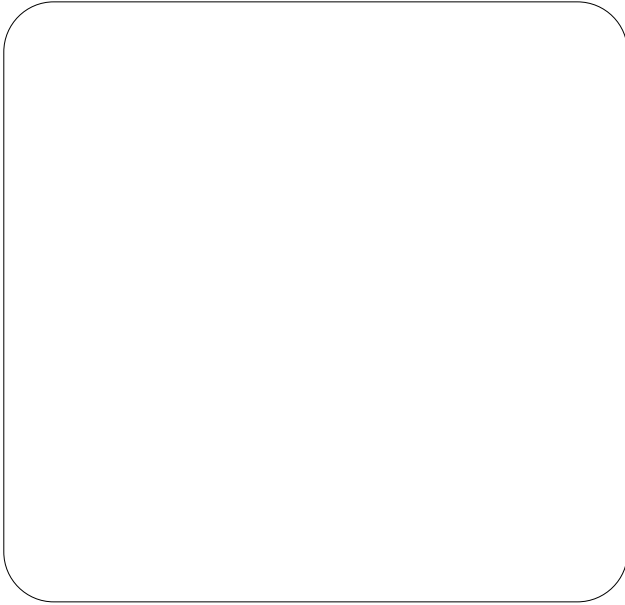
APPENDIX R

INTERVIEW GUIDE

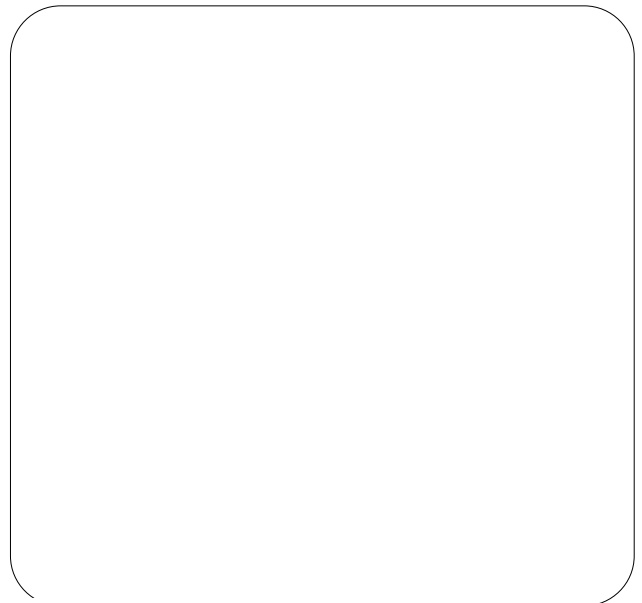
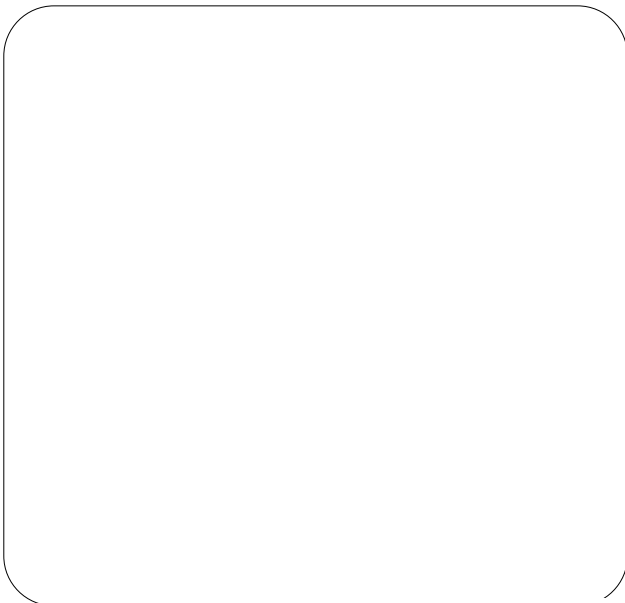
1. Maayong aga! / Maayong hapon! (Good morning? / Good afternoon!)
2. Kamusta man ang inyo pangabuhi diri sa dagat/punong? (How is your life here in the sea/fishpond?)
3. Pila na kamo ka tuig nagapanagat/naga-alila sang punong? (How many years have you been fishing/cultivating fishpond?)
4. Kaugalingon ninyo ang sakayan / punong? (Do you personally own the fishing boat / fishpond?)
5. Ano ang mga nagakasari-sari ninyo nga pamaagi sa pagpanagat o pangisda / pamaagi sa pag-ani sang punong? (What are your different fishing methods/ harvesting a fishpond?)
6. Ano ang mga gamit ninyo sa pagpangisda? (What are your different fishing gears?)
7. Ano ang inyo mga kuha nga isda?/ Ano ang inyo ginabuhian nga mga isda maliban sa alimango? (What are your harvest fish? / What fish do you usually cultivate aside of crabs?)
8. Sa diin ninyo ginabaligya ang inyo mga panguha? (Where do you sell your harvest?)

APPENDIX S

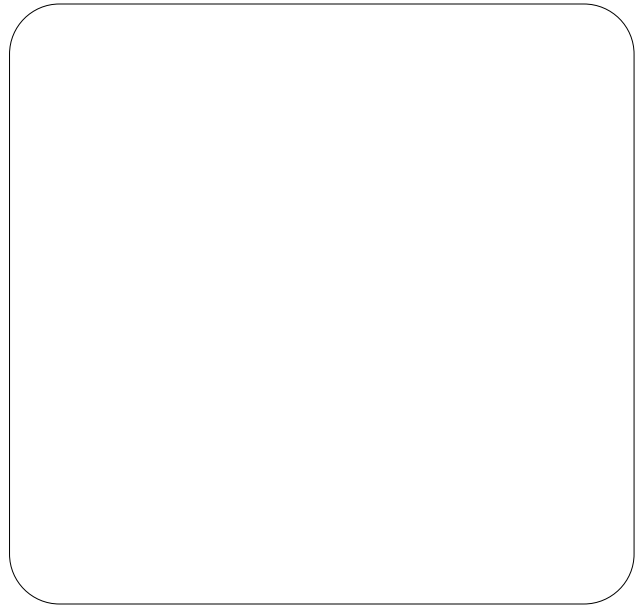
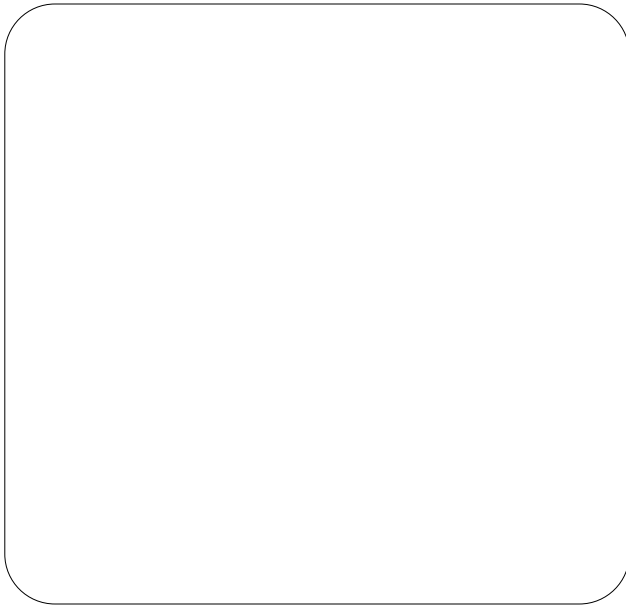
PICTURES TAKEN DURING IMMERSION



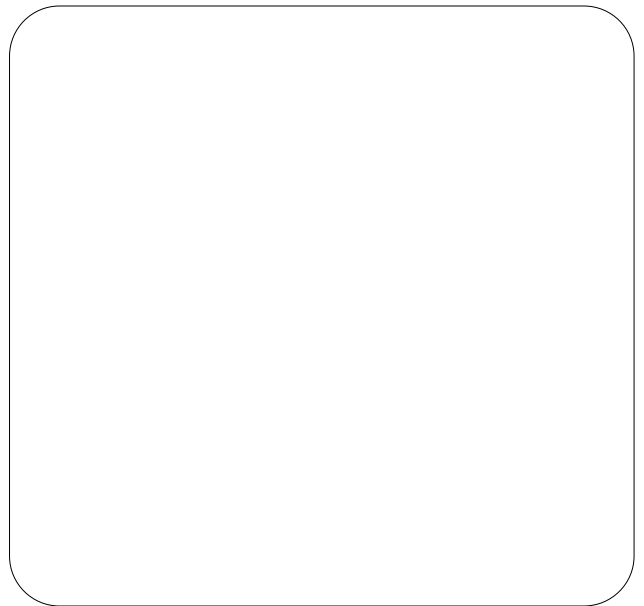
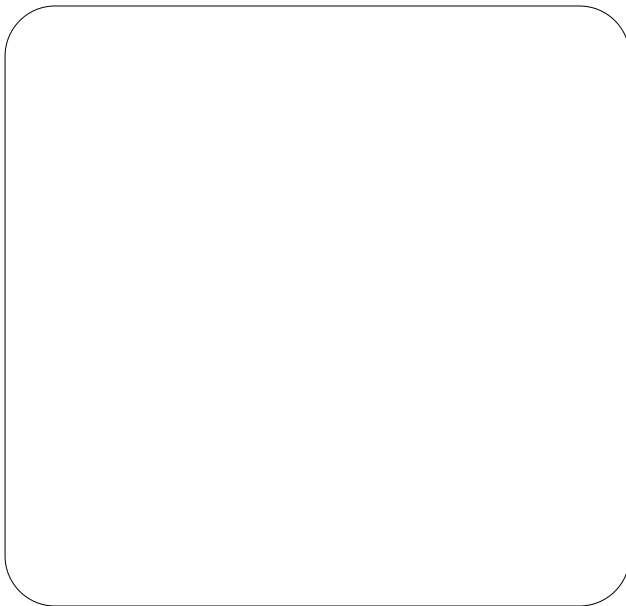
The researcher at the fishpond in Sapi-an.....



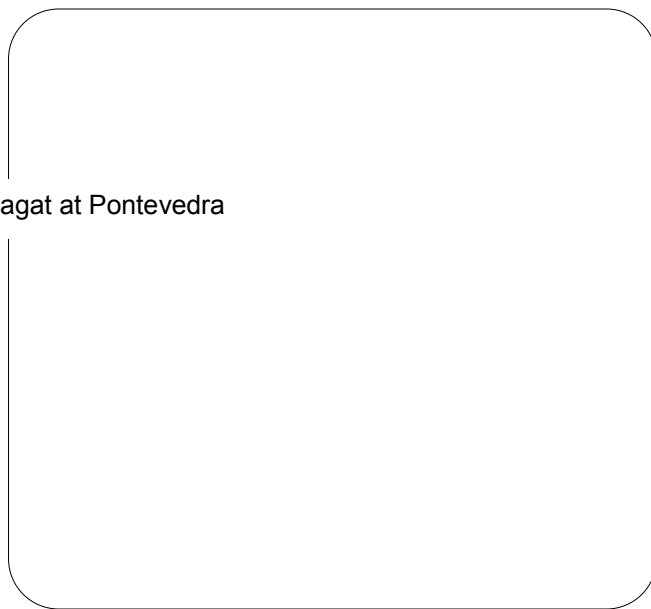
The researcher together with the fishpond harvesters....



During harvest....



The researcher is observing and participating in fishing activities...



Going to tinagong-dagat at Pontevedra

The tinagong-dagat....



The researcher with the members of host family at Pontevedra.



The researcher with the old member of the host family who shares historical accounts of some fishing and aquaculture terms.

Flow Chart of the Proposed Procedures for Glossary Making

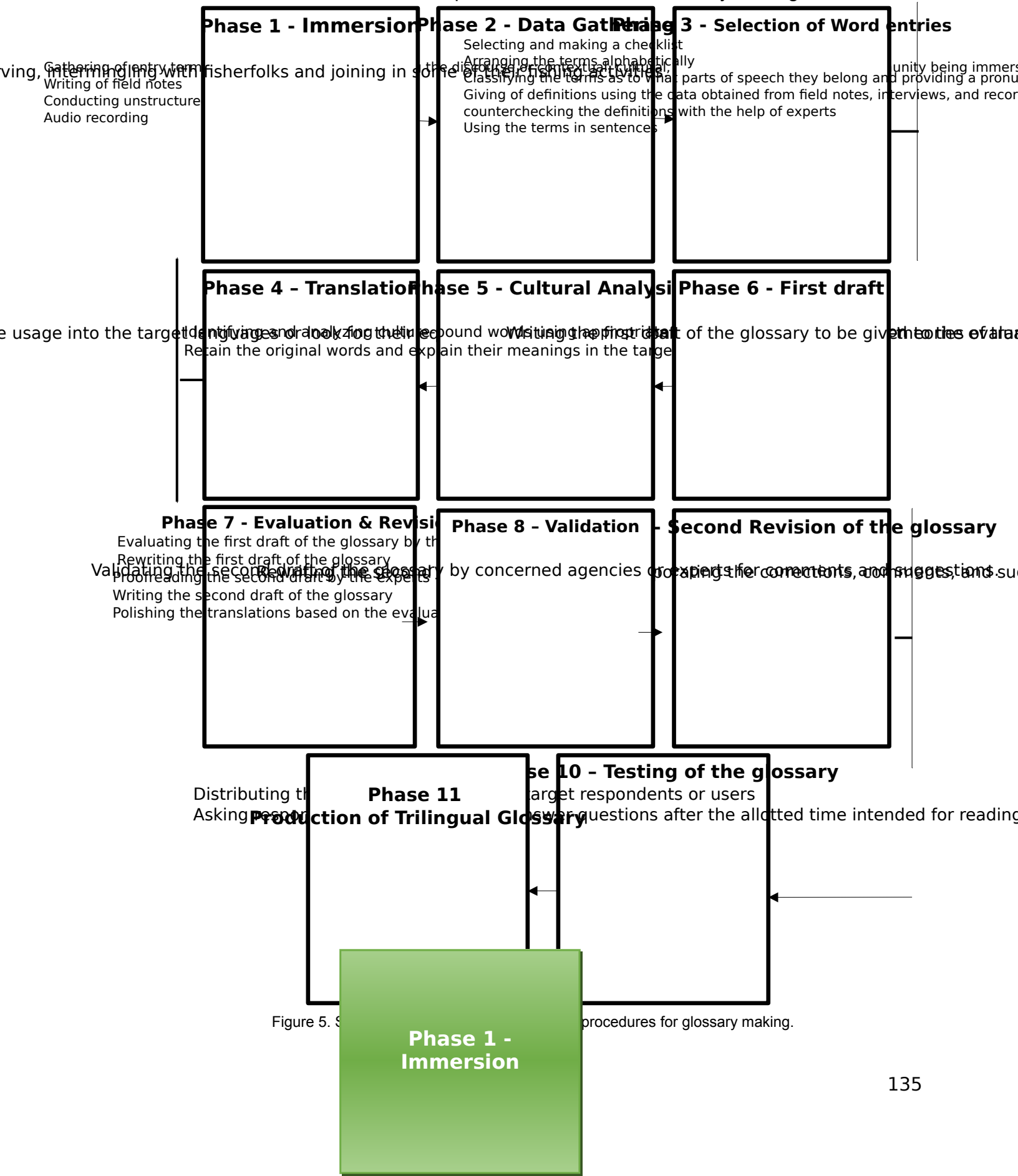


Figure 5. S. Procedures for glossary making.

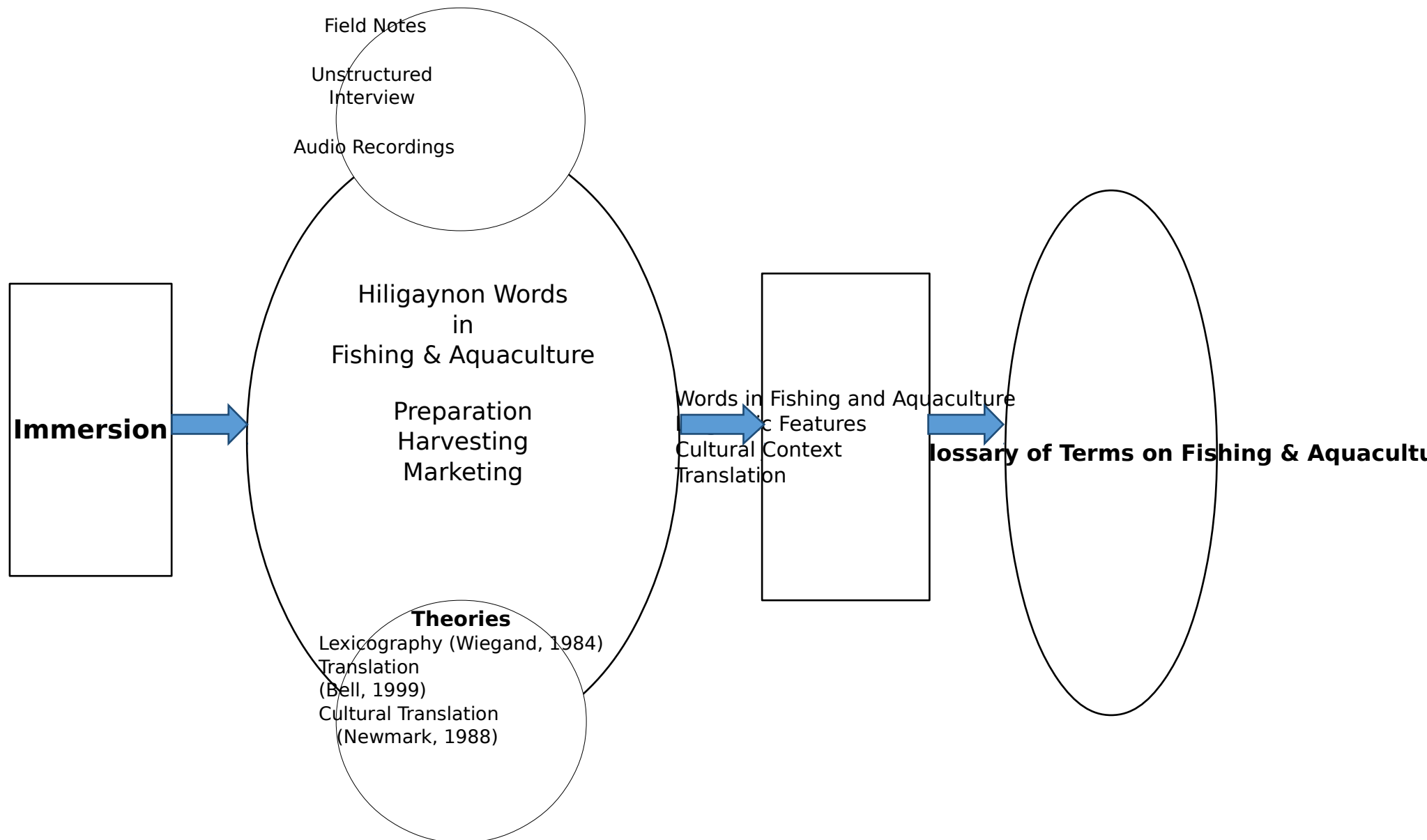


Figure 1. A Schematic Diagram Showing the Conceptual Framework of the Study.