

Linguistic and Cultural Features of Hiligaynon Fishing and Aquaculture Terms of Fisherfolks in Capiz

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Abstract

This study aimed to describe the linguistic and cultural features of Hiligaynon fishing and aquaculture terms of fisherfolks in Capiz. Immersion for a month in two fisherfolk families who served as informants became the central data gathering technique in finding culturally intensive fishing and aquaculture terms in Hiligaynon. Field notes, unstructured interview, and audio recording were also utilized in collecting the terms. Cultural contexts and knowledge system are likewise the springboards in finding the Filipino and English equivalence of Hiligaynon words that include fishing and aquaculture practices, fishing gears, and local names of fish. Findings showed that Hiligaynon terms collected had various linguistic features. Results also conveyed that there were Hiligaynon fishing and aquaculture terms that have no specific equal translations in Filipino and English since these are culture-bound words specific to a particular place. Immersion was an effective method in collecting words included in glossary entries for it captures authentic use of the language that is useful in glossary making especially in defining entry terms. Language meaning is situated varying from different social communities. This study was able to produce a glossary of terms on fishing and aquaculture of fisherfolks in Capiz.

Keywords: Capiz, aquaculture, culture-bound, fisherfolks, fishing, Hiligaynon

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Introduction

The government has invested a great amount of money on research to develop 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. The stagnation or decline of fishery production underscores adopting and disseminating information importance 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 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. Translation, then, is helpful in obtaining information in many languages. Newmark (1988), however, posits that translation means giving the meaning of a text into another language in the way that the author intended the text.

Although the breakthroughs in translation studies and product development has been significant for the past decade (Rogl, 2017) and that several multilingual translations are gaining attention, there is still the necessity in documenting and preserving the nuances and essence of local knowledge as it leads towards a multilingual translation. What seem to be highlighted in those translation studies are the linguistic exchanges of dominant or mainstream languages (Rogl, 2017; Risku, Milosevic, & Rogl, 2019; VijiPriya, Suppiah, & Ashraf, 2017).

Thus, this study intended to produce a multilingual glossary of terms on fishing and aquaculture. Specifically, this aimed to identify and describe the linguistic features of fishing and aquaculture Hiligaynon words in terms of pronunciation, form, meaning, and discourse group; analyze the cultural contexts of fishing and aquaculture Hiligaynon words; translate the fishing and aquaculture Hiligaynon words in Filipino and English, and propose procedures for glossary making.

Methodology

This study employed a linguistic ethnography type of research. Immersion, field notes, unstructured interview, and audio recording were utilized in collecting fishing and aquaculture terms. There were two families who served as host families during the immersion.

The collected terms on fishing and aquaculture from preparation, harvesting, and marketing used by fisher folks underwent lexicographic and translation processes such as data collection, identification of words, translation, cultural analysis, first draft, evaluation and revision, verification and validation, and production of a

trilingual glossary. The expertise of five translators was utilized in translating fishing and aquaculture Hiligaynon words into Filipino and English. Five experts evaluated the translated words. Likewise, verification and validation by State Universities and Colleges offering fishery courses and government agencies, which take care of the fishery and aquatic resources, were also part of the research method.

Results and Discussion

Linguistic features of fishing and aquaculture Hiligaynon words

Segmental

The gathered Hiligaynon fishing and aquaculture terms have five vowels - a, e, i, o, and u. It has 17 consonants. However, only 15 consonant sounds such as /b/, /d/, /k/, /g/, /h/, /l/, /m/, /n/, /r/, /p/, /r/, /s/, /t/, /ʔ/, and /y/ were spotted in the collected fishing and aquaculture terms. 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**.

Suprasegmental

Stress in Hiligaynon is essential because of the difference it makes in the meaning of a word. It is indicated by an apostrophe ('). For instance, the word **gapós** in the glossary entry with stress on the second syllable is used as a noun, which means a tying material, while the word **gápos** with stress on the first syllable is used as a 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.

Morphemes

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.

1.4 Roots and Affixes

Affixes are bound morphemes and do not belong to a lexical category *v*. 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'.

1.5 Reduplications

Disseminate 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, fisherfolks, use reduplication in naming things, which resemble something like the word *langaw-langaw* that means 'embryo of a king crab' that the fisherfolks compare to a *langaw* or 'fly' in size and therefore call it *langaw-langaw*.

1.6 Compounding

Hiligaynon fishing and aquaculture terms have also compounded 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'.

1.7 Word Meanings

The researcher did have a keen observation on the way fisherfolks define some of their fishing and aquaculture terms like the word *pasulang* meaning 'pagpalangoy sa isda pasugatas sa unos sang tubisati-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.

In this trilingual glossary, there are some English loan words such as *trawl* and *phytoplankton*, and Spanish loan words like *bañera* and *kabayo de lamar* which are used by fisherfolks in fishing and aquaculture. These loan words are spelled retaining their original spelling.

1.8 Synonymy and Antonymy

Hiligaynon fishing and aquaculture terms have synonymous words such as *sagyap* and *signin*. 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'. Antonym 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'.

1.9 On Discourse

The D/discourse theory of Gee (1999) was used in analyzing the discourse level of the Hiligaynon fishing and aquaculture terms gathered from immersion and fieldwork (Wolcott, 1995). The following conversation, for instance, shows how the term *bareta* in the glossary, which means a 'block of mud', is used by fisherfolks

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 sapilapil. (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 (Fisherfolk 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 mag tagad. Didto kami umpisa malapit sa may gígi dampi salikod. Kay uha ninyo ang pagplasta para indi magtala sang 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 (Fisherfolk 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 fisherfolks belonged to, while the lower-cased signified that meaning is tied to fisherfolks' experiences and perceptions relative to fishing and aquaculture which is the Discourse they are presently using language with.

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 fisherfolks.

2.1. On Preparation

Fisherfolks 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:

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 gasapin-sapin lang bala. (Not really level, but water covers the fishpond's floor.)

Bantay (Caretaker): Nagapatima-an ina nga pwede nakapasulod 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 good weather. Are the fingerlings ready, Doy?)

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 fisherfolks in catching crabs, which has been embedded in their culture and language.

In the 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 fisherfolk 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 fisherfolks in the Province of Capiz. That is why it is considered a culture-bound word, which belongs to one of Newmark's (1988) categorization of cultural words, which is a social culture that includes work and leisure. The term *pamuho* is one of the fisherfolks' 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.

2.3 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 ibaylomo? (What do you want for an exchange?)

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 the market day by fisherfolks and vendors from the upland.

3. Translation of fishing and aquaculture Hiligaynon words in Filipino and English

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.

Below is an example of translated fishing and aquaculture Hiligaynon terms found in the glossary:

Hiligaynon:	pakas – ginpihakngaisdangaginbuladsainit sang adlawastamagmala
Filipino:	daing - hinatingisdanaibiniladsainitngarawhanggangmatuyo
English:	dried fillet fish - fillet fish which was dried under the heat of the sun

4. The Proposed Procedures for Glossary Making

The following are the proposed procedures for glossary making:

Phase 1 – Immersion which includes observing, intermingling with fisher folks 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; 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; and Phase 11 - Production of Trilingual Glossary.

Conclusions

Immersion is an effective method of collecting words to be included in glossary entries for it captures authentic use of the language that is useful in glossary making especially in defining entry terms. Most of word entries included in the trilingual glossary are nouns for they are names of fishing methods, fishing gears, and fish. Some words are used both in fishing and aquaculture practices implying the same meaning. 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. 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. One way of forming Hiligaynon compound words is by reduplication. Similar to other languages, Hiligaynon fishing and aquaculture terms also share linguistic features. Language meaning varies in different discourse and contexts.

Recommendation

The trilingual glossary of terms on fishing and aquaculture produced in this study may be printed for use as reference of the target users, especially 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.

The methodology employed may be tried to other lexicographic studies. Immersion may be used as method for data collection of entries to be included in the glossary. Moreover, future researchers may utilize the study's proposed procedures for glossary making.

Future researchers who wish to indulge in lexicographic work may include pictures or illustrations of entry words as additional features of the glossary.

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