

PAGPAMULAD (FISH DRYING): LEXICON USED BY CADIZNON FISH DRYERS DURING FISH DRYING

Bless Dacules, Lee Ann Villegas, Nelly Marcelo, Edemar Cabe, Ruel Bonganciso

Philippine Normal University Visayas

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Corresponding Author:
Cheryl Dalapo Anub, EdD

Email:

dacules.bc@pnu.edu.ph

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ABSTRACT

This study delves into the specialized lexicon utilized by Cadiznon fish dryers during fish drying. Drawing upon the discipline of ethnolinguistics—a nexus of ethnography and linguistics—the study adopts a multi-faceted approach for data acquisition. Methods encompassed structured interviews guided by eight pertinent questions, field notes, and the capture of visual data through photography and videography. In choosing participants, the study employed criteria-based purposive sampling and was guided by the principle of saturation. The findings uncover that the Cadiznon fish dryers possess an intricate lexicon, exclusive to the realm of fish drying. These terminologies are not mere words; they are imbued with cultural nuances and traditional resonances, signifying their instrumental role in daily operations and their pivotal function as communicative devices. These terms are more than just words; they reflect the community's culture, traditions, and communication needs. Such terminologies demonstrate the community's dedication to preserving their linguistic heritage over generations, emphasizing the broader importance of language preservation. Considering these findings, it's crucial to document these terms to support Mother Tongue-Based Multilingual Education (MTB-MLE). Turning this vocabulary into educational resources, such as booklets, can aspire to invigorate students' engagement, fostering both linguistic retention and real-world application. Future research should explore terminology in other areas of the fish industry and investigate potential gender roles in fish drying. Collaborations with local government and educational authorities are recommended to strengthen language preservation and enhance MTB-MLE.

INTRODUCTION

The Philippines is blessed with an abundance of water resources, including 421 main rivers, 18 major river basins, and 72 lakes (Jarin, 2018). Almost half of the country's livelihood mostly depends on farming and fishing. The Philippines is divided into three major islands namely: Luzon, Visayas, and Mindanao. These three major islands are subdivided into various regions which have their local terms used in fishing. The language of fisherfolks varies depending on the region and culture. In many coastal areas, fisherfolks may speak the dominant language of the country or region, but may also use specific vocabularies related to fishing and maritime activities. In some cases, fisherfolks may also have their distinct language or dialect that is used primarily within their community.

In the Philippines, fisherfolks are more likely to rely on their local language to transmit shared knowledge from one generation to the next. The dried fish industry in Negros Occidental is

centered in the city of Cadiz. It is the most popular product made in Cadiz. The city not only meets the demand in the province of Negros Occidental and the country, but it also exports dried fish to the United States and Canada (Cañete, 2020). Cadiznon fish dryers have their terms for drying fish. And these terms were spoken in the Hiligaynon language. The use of the local language is essential in people's daily lives, specifically for Cadiznon fish dryers. However, the local language is on the verge of extinction. (Degawan, 2019). As of 2021, the Philippines has garnered a total of 45 "in danger" languages. Reports on these figures were based on the Expanded Graded Intergenerational Scale (EGIDS), a framework used to measure the vitality of a certain language concerning its rate of being passed on to the succeeding generation. During the celebration of International Mother Language Day in 2018, Legarda said that there are indigenous communities that have chosen to abandon their mother tongue and have shifted to languages that are perceived as superior because it would make it easier for them to become part of the more extensive community that they live in and opens greater economic opportunities, particularly in employment. This is in line with the definition of "endangered" provided by Cahil (2019), which states that a language is in danger of extinction if its usage is likely to be significantly reduced in the near future. There are two clear indicators that a language is dying out, according to Cahil: either the entire people group dies out, or the language dies, either because the children in the community do not speak their parents' language or because only a few people remain in the ethnolinguistic community. The second was especially common in the Amazon and North America during the nineteenth and twentieth centuries.

Given the imminent extinction of the language and the urgent need for preservation and revitalization, various measures can be implemented to rescue the language and foster its usage within the community. One such measure is language documentation, which linguists have identified as a solution to language endangerment and potential demise (Mohammad, 2016). The documentation of the local language spoken by Cadiznon fish dryers holds great importance in this regard. This initiative will not only prevent the language from vanishing completely but also bring benefits to the Local Government Unit of Cadiz City, aligning with their commitment to preserving local cultural heritage.

The language documented through this research will be utilized in creating instructional materials for MTB-MLE for elementary pupils. This resource will provide a visual representation and variety of activities that enable the communication of findings to a broader audience, including individuals with limited literacy or language skills. Additionally, it will serve as a valuable tool for educators teaching MTB-MLE (Mother Tongue-Based Multilingual Education) at the elementary level. The study brings significant benefits to fish dryers by fostering a sense of value and recognition, particularly as their language is often perceived as unworthy of preservation (UNESCO, 2013). Moreover, it will facilitate future researchers in conducting further investigations on this specific subject.

Several related studies have been conducted concerning the field of fishing. The study by Caab, (1987) entitled *Monopa Tang Pagdaing Ta Yan* or How to dry fish mentioned the process or the steps used. Caab mentioned the process or the steps used in fish drying but it failed to record the different terms used during fish drying. Suatengco, R.T. & Joaquin, H. D. (2019) studied the Eco-translation of local knowledge in developing a trilingual glossary of fishing and aquaculture. The research gap in this study lies in the absence of providing pictures or pictographs for each word in the trilingual glossary of fishing and aquaculture. By not including visual representations, the study overlooks an important aspect of communication and knowledge dissemination which is a tool for knowledge transfer, promoting cross-cultural understanding, accessibility, and inclusive communication. Yuna, et.al. focus on the observation of fisheries objects, that is Fishery lexical items in the Tanjung Balai Malay Language. The focus of this study is on the observation of fisheries objects, that is fishery lexical items in Tanjung Balai Malay language only but the researcher failed to study about language used in the process of

drying the fish. Hernandez, T. (2020) discusses Language Register in Dried Fish Preservation in Calatagan, Batangas, Philippines. The study of Hernandez is limited only to one of the varieties of language which is the language register that focuses on the fish preservation in Calatagan, Batangas. The researcher was not able to look for another domain of language variety, however, the paper can serve as a basis for other language researchers to conduct studies about language. And Millar, et.al. (2011) studied the Terms for fish in the dialects of Scotland's east coast fishing communities: evidence for lexical attrition.

The aforementioned studies documented the different processes on how to dry fish, develop a trilingual glossary for fishing and aquaculture farming, lexical items on fisheries, and language register in dried fish preservation. However, these researchers failed to look for another domain of terminologies used by fish dryers during the drying of fish. It is important to conduct this study to preserve the language of Cadiznon fish dryers and to prevent it from dying. This study will benefit the local government of Cadiz City, since language is part of the community's cultural identity, preserving the local language helps to maintain and promote the unique cultural heritage of the locality. Also, this will aid the teachers in teaching MTB-MLE in elementary. The study's findings can serve as a resource for developing instructional materials that incorporate the terminology used by fisherfolk. Furthermore, it can help promote multilingual education which refers to the use of at least three languages, for example, mother tongue, national, and international language in education. By incorporating local languages into the education system, students can learn and utilize different languages, enhancing their success in school and lifelong learning.

LITERATURE REVIEW

Related studies, theories, and concepts indicated are significant to the study. These add further knowledge and inputs to the research topic.

Fish drying

Fish needs to be preserved for future use because it is an exceptionally perishable food item. Fish are preserved using a variety of techniques throughout the world. All of these techniques have the same objective, which is to increase the fish's shelf life so that it can be used appropriately in the future. The oldest known way of preserving perishable foods, including fish, is "drying," which is one of several techniques (Galib, 2011).

Dried fish is known as "tuyo," which is Tagalog for "dried," in the North or Luzon. It is undeniably a delicious dish and a favorite of the Filipino masses; yet, the Filipinos in the Visayas region dubbed it "bulad" or "buwad," a Visayan term meaning "sundry."

It's difficult to turn fish into "tuyo." Although the Philippines has a wide variety of dried fish and some provinces have their unique dried fish specialties (Benedico, 2013).

Fish muscle is dehydrated during the dehydrating process, resulting in lower water content. Water activity is crucial for the preservation of sustenance. It has been utilized to provide a reliable evaluation of microbial growth, lipid oxidation, non-enzymatic and enzymatic activities, and food texture (Nguyen et al., 2013).

Dried fish also benefits our body, it is rich in omega-3 fatty acids and antioxidants and is a natural diet. This is considered the healthiest form of food. Fish has the potential to protect against cardiac attacks while allowing the circulatory system to function properly. When one consumes desiccated fish, they receive an abundance of advantages. These fishes are also an excellent way to preserve fish if you want to savor it out of season (Sahu, 2021).

As cited in the study of Guevara and Camu (1988), drying is one of the earliest and most straightforward techniques for preserving fish in the Philippines and other tropical nations. This business performs a significant role in the stabilization of fish resource utilization, distribution,

and marketing. The product has a high export potential and is acceptable to all income categories. Sun drying remains a popular method of preservation in the United States due to its minimal capital investment and other benefits.

Typically, the techniques are basic and do not require advanced technology or costly equipment. Approximately 38 percent of the entire catch is currently processed into dried fish products. There are currently 658 drying facilities in the nation, of which 415 are registered. The Philippines had the greatest annual per capita consumption of dried fish in Southeast Asia, with 4.4 kg.

Furthermore, in the study by Fitri et al., (2022), the fish is traditionally gutted and left to air-dry in severe, unpredictable weather. However, modern research has devised more effective techniques for drying fish, particularly convection [2]. Before the fish is dried, salt is applied for maturation purposes. For optimal osmotic dehydration, the head and backbone of the fish must be removed, and the residual flesh must be folded in a specific manner before being salted for 3–4 weeks [2]. In contrast to air-drying, Chinese cultures favor sun-drying fish, particularly fish from salt water. However, the majority of vendors and households expose the fish to the sun and the elements [5]. Bangladesh and India also exhibit this preference [6,7]. This may be influenced by the low cost of the drying method, as all socioeconomic classes utilize the widespread sun-drying method. In addition, the fish is salted to accommodate the market's taste preferences and prevent microbial proliferation [6]. The species of fish used to make dried fish differ based on the seasonal availability of local fish populations. In the Bogra region of Bangladesh, Loitta and Kanchki are commonly used, whereas Churi, Chingri, Hangor, and Chanda are utilized in other regions.

Language in Fish Drying

A lexicon, also called lexis, is the collection of words—or the internalized dictionary—that every speaker of a language has. It may also refer to a stock of terms used in a particular profession, subject, or style. The word itself is the Anglicized version of the Greek word "lexis" (which means "word" in Greek). It means "dictionary." Lexicology describes the study of lexis and lexicon (Nordquist, 2017). Lexicon is the linguist's term for the language user's mental dictionary (Mahdi et al, 2017).

In linguistics, the lexicon of a language is normally defined as a network of all the individual pieces of information a person must have stored in memory to speak the language. While there is much variation in theoretical approaches to how such information is represented in the mind, there is general agreement that the lexicon consists at least of the set of basic units or form–meaning composites, that make up a language – the storehouse of raw materials used to construct communicative utterances. The lexicon is sometimes contrasted with morphology and syntax, which, in some approaches, are distinct components of grammar consisting of structural patterns for constructing new utterances (Payne, 2012).

Language is the soul of the culture (Castro, 2020). Nabi (2017) comments that language is used to sustain and express culture and cultural bonds. In addition, UNESCO claims that language expresses a distinctive worldview with its value systems, philosophy, and cultural characteristics. The extinction of a language results in the irretrievable loss of centuries' worth of unique cultural knowledge, including historical, spiritual, and ecological information that may be crucial to the survival of not only its speakers but also countless others. This claim is supported by experts saying that any meaningful effort to revert the disappearance of a language must go beyond its documentation and confront the factors undermining this language.

There are many different languages, and some of them are divided into groups based on the class, region, occupation, etc. of the speaker. Learning a language involves not just acquiring

knowledge but also developing the practical skills necessary to participate fully in a culture (Hernandez, 2020).

Words are cultural objects that exist because of social transmission, and they will only be copied to the extent that they are comprehensible and serve practical purposes (Dingemanse et.al., 2015).

According to Rogers (2020), the loss of a language entails the loss of a portion of a culture. In the same way, traditions and practices continue to exist in the hearts and minds of individuals who comprehend a language that has been maintained. Language is not just comprised of sentence structure and grammar but rather includes discourse, customs, and heritage.

Fisheries research hasn't paid much direct attention to dried fish, which is defined broadly as aquatic animals preserved using straightforward methods like sun-drying, salting, fermentation, and smoking that allow storage as foods at room temperature for prolonged periods without specialized packaging. Generally speaking, any aquatic animal product that has undergone processing to enable it to be preserved as food at room temperature for extended periods without specialized industrial packaging is referred to as "dried fish" (Belton, et.al., 2022).

Drying fish is a centuries-old technique in numerous cultures and areas across the globe. When it comes to fish drying, UNESCO (the United Nations Educational, Scientific, and Cultural Organization) agrees that it's crucial to promote and preserve local language and culture. In many coastal communities, fish drying is an essential way of preserving fish for extended periods. With that, local languages must be promoted in the larger society. Ethnic languages have a crucial role in matters related to the preservation of customs and cultural heritage. They play a crucial role in maintaining the continuation and transmission of cultural standards that safeguard the identity and cultural dignity of individuals (Ndeti, 2023).

Drying is a generally established technique for keeping fish fresh, with sun drying being the most popular technique globally. Fish is historically preserved using the important technique of sun drying, which is used all around the world (Paul, et.al., 2018).

Based on the study of Alam (2007) traditional sun-drying is done outdoors using the sun's energy to evaporate the water and air currents to move the vapor away. The procedure of sun drying is carried out by placing the target fish straight in the sun.

The two most widely utilized drying methods are natural and artificial drying, according to a report from the Kerone website that was published on March 30, 2023. Natural drying methods include the use of the sun and solar energy, while artificial drying methods include the use of microwaves, fluidized beds, spouted beds, infrared, convective drying, desiccant drying, freeze drying, osmotic, vacuum drying, pulsed electric fields, high hydrostatic pressure, superheated steam drying, heat pumps, and spray drying.

Parvathy claims that drying occurs in two distinct phases. The rate of drying during the first phase, when the fish's surface is wet, is influenced by the surrounding air's characteristics (velocity, relative humidity, etc.). The rate of drying will remain constant if the surrounding air quality stays unchanged; this stage is known as the "constant rate period." The rate at which moisture can be brought to the surface of the fish will determine how quickly the second phase of drying will start after all of the surface moisture has been removed. This phase is characterized by a decrease in the concentration of moisture in the fish, a reduction in the rate of moisture transport to the surface, and a slowing of the drying pace and this phase is called the 'falling rate period'.

According to Tahiluddin and Kadak 2022, salting of fish is being practiced all over the world to preserve fish and other fishery products. There are types of salting and these are dry salting

(Kench process), Wet salting (Brining, Pickle curing), Kench-cured fish (Binoro), Visayan salted or fermented fish (Tinabal), and Shrimp cake (Guinamos).

Moreover, based on the study of Hernandez (2020), fishermen, fish vendors, and the involved individuals have a unique language in the phases of fish preservation. The terms were categorized as catching, preserving, and selling.

Importance of Local Language

Language is the key to inclusion, and language is at the heart of human activity, expression, and identity (UNESCO, 2019). The current condition of indigenous languages is reflective of the condition of indigenous peoples. They are on the verge of extinction in numerous regions of the world. (Degawan, 2019).

According to the study conducted by Susan Chiblow and Paul Meighan (2021), if these local languages are not preserved, future generations will suffer a loss of knowledge. The Assistant Secretary-General for Economic Development at the United Nations Department of Economic and Social Affairs (UNDESA), Montiel (2016), also stated that people must act urgently to ensure that these languages are not lost, as they contain priceless wisdom, traditional knowledge, and artistic expressions.

UNESCO (2019) found that for indigenous peoples, languages not only identify their origin or membership in a community but also carry the ethical values of their ancestors—the indigenous knowledge systems that make them one with the land and are essential to their survival and the hopes and aspirations of their youth.

There are more than 7,000 known living languages, and most children grow up in environments where more than one is spoken (Wisbey, 2017). However, according to studies, nearly 40 percent of children do not have access to education in a language they can comprehend, which negatively impacts their academic performance (UNESCO, 2016). Many nations continue to prioritize national or official languages (second languages) as the medium of instruction, even though these are frequently not the languages that children speak at home (Kosonen, 2017).

The benefits of schooling in local languages outweigh the costs, with gains in educational quality, lower attrition, and dropout rates, and enhanced inclusion resulting in savings from decreased school repetition and dropout rates (Benson, 2004; Pinnock, 2009a, 2009b; Trudell, 2016; UNESCO, 2016). This claim was supported by UNICEF (2016) which stated that students whose teachers used their native languages have higher rates of participation, success, enjoyment, and parental involvement in their education, as well as lower rates of repetition and dropout, particularly among girls.

Empowering the communities through documentation will be essential for the preservation and protection of the languages (UNESCO, 2021). To ensure the protection of the cultural identity and dignity of indigenous peoples and to preserve their traditional heritage, it is essential to preserve indigenous languages (Davis, 2016).

Language and Culture

Language and culture are inextricably intertwined, and it is impossible to learn one without a solid grasp of the other (The Language Doctors, 2021)

Iyosovna (2020) explains that language is our fundamental means of exchanging thoughts and opinions; communication is impossible without it. Fuller and Wardhaugh (2014) concur that culture is socially acquired. A person needs to possess "knowledge" to execute daily chores.

Language and culture are widely acknowledged to have a tight relationship. Therefore, language can be viewed as the verbal representation of culture (Khatib, Tabari, and Mohammadi, 2016). According to Nabi (2017), the connection between language and culture

is firmly ingrained. A language is a reflection of a culture's values, traditions, and beliefs, and conversely, a culture identifies itself via its language.

According to Kövecses, Z. (2010), language is the genuine reflection of a culture, and without a language, culture is incomprehensible. Ken Hale, a renowned linguist, claims that when a language is lost, a portion of culture is also lost, as culture has a strong influence on the language.

Furthermore, Fuller and Wardhaugh (2014) assert that there are a variety of potential links between language and culture, including (1) the possibility that social structure influences or drives linguistic structure and/or behavior. (2) The linguistic structure and/or conduct can dictate or influence the social structure or worldview. This perspective provides support for the Whorfian hypothesis. Many suggested language reforms are predicated on the premise that by changing the language, social behavior can be altered. (3) There is a two-way influence: language and culture can influence one another. Many language reforms may also be considered depending on this viewpoint; the reforms are the result of shifts in cultural norms. The fourth approach is to suppose that language structure and social structure are unconnected and autonomous.

Moreover, language and culture cannot exist independently (Walisundara, 2018). Culture and language both influence a person's identity. Culture illustrates how we engage with and collaborate with the world. It enables us to like groups of people and provides a sense of security and belonging. In contrast, language is how culture is expressed (Kong, 2019).

Statement of the Problem

This study aims to collect the terms used by fish dryers during fish drying in Cadiz City. It intends to know about the fish dryers' lexical terms and whether these terms are still used by the younger generation in their community. It seeks to raise awareness about dying local languages and to find ways to promote the preservation of the local language

More specifically, it targets to answer the following questions:

1. What are the lexical terms used by Cadiznon fish dryers in drying the fish?
2. How do these terms reflect the beliefs and traditions of Cadiznon fish dryers?

Framework of the Study

This theoretical/conceptual framework shows the relationship of Cadiznon fish dryers to the local language they use and how these concepts affect their beliefs and traditions. According to anthropological linguist Daniel Everett (2012), language is a cultural tool for expressing values and ideals that are shaped and molded by people over time. This is parallel to the Social Context Theory, which examines the relationships between language and society as well as language as it is used by people. It analyzes how language is influenced by people and society, as well as the relationship between a person's language and their social identity.

In the case of Cadiznon fish dryers, the practices, techniques, and innovations they employ have the potential to influence the local language, lexicon, belief systems, and traditions. The fish drying process becomes a social activity within the community, where individuals interact, observe, and learn from one another. Through this social context, new linguistic expressions and vocabulary related to fish drying may emerge.

Furthermore, the interaction between language, tradition, and belief, as well as the terms employed by Cadiznon fish dryers, is dependent on them in this study. The aforementioned theory encapsulates the researchers' intent to look into the relationship between people (Cadiznon Fish dryers), language (local language of Cadiznon fish dryers), and (beliefs and traditions of Cadiznon Fish dryers) which is believed as integral to community development.

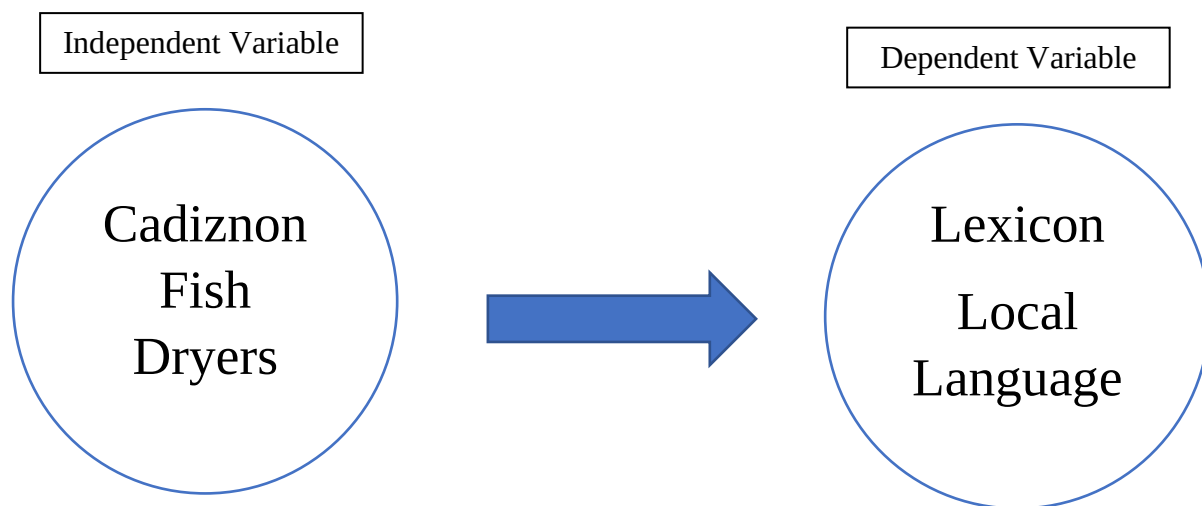


Figure 1. Schematic Diagram learning.

METHODOLOGY AND PROCEDURES

This chapter explained the various methodologies that were used in collecting the data for the study. It included the research design, purpose, and participants of the study; the research instrument; the locale of the study; data gathering; data analysis; and ethical considerations.

Research Design

As a result of the need to learn and document the lexicon, also known as the collection of terms used by Cadiznon fish dryers, this study made use of a methodology known as Ethnolinguistics Design, which brought together the fields of linguistics and ethnology. In addition, how this language played an important role in the culture of these people when drying fish was also discovered. Studies such as Eco-translation of local knowledge in developing a trilingual glossary of fishing and aquaculture authored by Suatengco & Joaquin (2019), Language Register in Dried Fish Preservation in Calatagan, Batangas, Philippines studied by Thessa Abiad Hernandez (2020), and Pagtubas sang Humay: Local Terms Used by Sagaynon Farmers During Harvesting Season researched by Andrada, et.al. (2022) also uses ethnolinguistic as their research design.

Ethnolinguistics was utilized in this study on the lexicon used by Cadiznon fish dryers during fish drying to explore the intricate connection between their vocabulary, language, and culture. By conducting interviews and engaging in participant observation, researchers could directly interact with Cadiznon fish dryers, documenting and analyzing the specific vocabularies and terms they employed. This approach allowed for a comprehensive understanding of how these terms not only served practical purposes but also reflected the beliefs, traditions, and cultural values of the Cadiznon community.

Moreover, the field of ethnolinguistics study examines how the language and cultural practices of speakers interact, focusing in particular on how various cultural groups perceive,

interpret, and express reality in the language (Lamberghini-West, 2013). Thus, it was the most suitable design for this study as it provided a holistic lens through which to explore the significance of language in preserving and understanding local cultures and endangered languages.

Research Instrument

The study was conducted using an interview guide. To ensure that the interactions between the researchers and the participants, as well as the data being acquired, were legally documented, researchers employed field notes and recorders that could capture either video or audio.

An interview guide is a list of the broad subjects you intend to discuss in the interview and the broad questions you hope to be asked concerning each subject (Bird, 2016). The purpose of interview guides is to serve as a guide that outlines the questions the interviewers want to know from the interviewees.

The researchers used an interview guide which was validated by one expert through the use of the Content Validity Ratio. The validator used Essential, Slightly Essential, and Not Essential as the scales to rate. The interview guide consisted of eight open-ended questions which were shown below.

Participants of the Study

Purposive sampling was a non-probability way of acquiring a sample in which researchers utilized their knowledge to select certain individuals who would assist the study in achieving its objectives. The qualities of these people were necessary for the researchers to evaluate their study question. In other words, the researchers intentionally selected the individuals (Frost, 2017).

In the study, the researchers used and revised the following criteria for choosing the participants as cited in the study of Andrada, et.al. 2022 entitled *Pagtubas sang Humay: Local Terms Used by Sagaynon Farmers During Harvesting Season*.

1. Must be a bona fide resident of Cadiz City and must have lived for ten years and above.
2. Must have at least ten years of experience in the fish drying industry.
3. Must be a native Hiligaynon speaker.

As cited in the study of Sargent (2012), the Standardization of procedures and random selection of participants are necessary for quantitative research to eliminate the potential influence of external variables and ensure the generalizability of results. In qualitative research, the subject selection is deliberate; participants are chosen based on their ability to best answer research questions and enhance comprehension of the phenomenon under investigation. Consequently, identifying suitable participants is one of the most vital tasks in the study design phase. The selection process is guided by the study's research questions, theoretical perspectives, and supporting evidence.

The researchers devised a set of criteria that included the following requirements:

Must be a bona fide resident of Cadiz City and must have lived for ten years and above. Must have at least ten years of experience in the fish-drying industry. Must be a native Hiligaynon speaker. This was based on the inclusion criteria, which are key characteristics (like age, type of job, specific number of years in one's field of expertise, geographic features, and demographics) that a certain group or population must have to qualify as participants (Patino & Ferreira, 2018). The researcher uses inclusion criteria to find the study population in a way that is reliable, consistent, uniform, and objective (Garg, 2016).

Furthermore, the selected participants who have a similar occupation can also be subjected to the strategy used (Palinkas et al., 2016), of method in purposive sampling, known as homogeneity where interviews were conducted with a group of people who shared a common characteristic. The researchers visited the selected coastal area in the city of Cadiz. The purpose of the study was to record the terms used by Cadiznon fish dryers when drying fish and to determine how these terms related to their beliefs and traditions. The researchers approached eligible Cadiznon fish dryers using the data saturation principle. They also employed the saturation principle in addition to the purposive sampling method. In qualitative research, "data saturation" referred to the point at which no new significant information would emerge (Guest

et al., 2006). Saturation indicates that there is no additional data from which a sociologist can derive the category's properties. As they repeatedly observed similar instances, the researchers gained empirical confidence that a category was saturated (Saunders et al., 2017). Saturation is a crucial indicator that a sample is adequate for the phenomenon under study—that the collected data have captured the diversity, depth, and nuances of the issues under study and thus demonstrate content validity (Francis et al., 2010).

Moreover, the researchers served as participant observers. During the immersion, they were directly engaged with the fish dryers and worked with them. According to the study by Oswald et al. (2014), this role is also a tool that enhances the study's reliability. Immersion eliminates the possibility of confining natural behavior, bridging the divide between researchers and the community (Mitchell et al. 2017).

Data Collection Procedures

The researchers conducted observations and immersion two times a week, every Wednesday and Saturday, in Barangay Zone 6, Cadiz City, for one month. Selected participants were interviewed one by one. The researchers employed the saturation principle in addition to the purposive sampling method. In qualitative research, "data saturation" refers to the point at which no new significant information will emerge (Guest et al., 2006). Saturation indicates that there is no additional data from which a sociologist can derive the category's properties. As he repeatedly observes similar instances, a researcher gains empirical confidence that a category is saturated (Saunders et al., 2017). Saturation is a crucial indicator that a sample is adequate for the phenomenon under study—that the collected data have captured the diversity, depth, and nuances of the issues under study and thus demonstrate content validity (Francis et al., 2010).

In this study, immersion was deemed an appropriate way to collect information and gather data from the selected respondents (Cadiznon fish dryers). The researchers interacted with the people they were studying while gathering data, including living with them, sharing meals, cooking, and participating in the life of the community (Crossman, 2018). The researchers wrote a letter to the respective barangay where they conducted the study. Once approved, they secured a consent form and gave it to the respondents as proof that they agreed to be participants in the study and gave permission to conduct the interviews. Once the consent form was signed, the interviews started right away. While doing the interviews, the researchers took photos and videos as documentation to prove that the interviews were being conducted, which were utilized for the validity of the results. This assured that the respondents were fully aware of and informed about the said process. In the end, the researchers gathered all the participants and conducted a focus group discussion.

Data Analysis

This ethnolinguistics study examined the terminology used by Cadiznon fish-drying workers and the relationship between their language and culture. The researchers conducted interviews with qualified study participants using a technique known as purposive sampling. They designed a framework for conducting semi-structured interviews consisting of eight open-ended questions. In addition, they utilized field notes, which contained the researchers' observations during their immersion, and a recorder to capture the exact terms used by respondents during the interview process. The approach of thematic analysis created by Braun and Clarke (2006) was applied in the process of evaluating the collected data. It involved the search for qualitative data for repeating themes or patterns.

The initial step for the researchers was to familiarize themselves with the data. The procedure for collecting data involved the use of interview questionnaires with eight open-ended questions. Participants' responses were documented. To ensure a more comprehensive study,

the recorded data was transcribed into text format. The researchers carefully observed the data during the transcription procedure, achieving this by repeatedly and attentively listening, reading, and rereading, as well as taking notes on the essential aspects.

After transcription, the data were coded. Coding was the process of labeling and organizing data to identify different themes and their relationships. Researchers then reviewed the themes to ensure they were consistent with the data and made any necessary revisions to the codes and themes. In every extract from the interview, records, and field notes, researchers highlighted various words and phrases in different colors based on their codes. Furthermore, researchers provided a report summarizing their findings and providing discussions from the data to support the themes.

Ethical considerations

The researcher applied the principles of ethical considerations developed by Bryman and Bell (2007). Regarding the participants' involvement in this study, they were not subjected to harm in any way. Prior to the study, full consent was obtained from the participants. In addition, the protection of the privacy of research participants was ensured. The voluntary participation of respondents in the research was treated as very important. Moreover, they had the right to withdraw from the study at any stage if they wished to do so.

In handling the data, an adequate level of confidentiality was ensured. Any form of misleading information, as well as the representation of primary data findings in a biased way, was avoided. On the other hand, maintaining the highest level of objectivity in discussions and analyses throughout the research was considered. Furthermore, affiliations in any form, as well as possible conflicts of interest, were declared. Lastly, any type of communication related to this action research was done with honesty and transparency.

RESULTS AND DISCUSSION

Table 1: Unraveling Fish Names for Dying

Local Name	Scientific Name
Alibangbang /a.li.bang.bang/	Heniochus acuminatus
Bagis /ba.gis/	Whitemargin unicornfish
Bagulan /ba.gu.lan/	Sepia officinalis
Bukawil /bu.ka.wil/	Odontamblyopus lacepedii
Balantayong /ba.lan.tyong/	Dussumienia elopoides
Bulaw /bu.law/	Rastrelliger brachysoma
Barla /bar.la/	Thyrsite
Budlisan /bud.li.san/	Sphyræna
Dalimuan /da.li.nu.an/	Selaroides leptolepis
Dewit /de.wit/	Trichiurus lepturus
Gangis /ga.ngis/	Naso brevirostris
Gonggong /gong.gong/	Pelates quadrilineatus
Hasa /ha.sa/	Rastrelliger brachysoma
Humoy /hu.moy/	Leiognathus blochii
Isda sa bato /is.da.sa.ba.to/	wrasses
Ito /i.to/	Siluriformes
Kadalman nga bukaw-bukaw /ka.dal.man.nga.bu.kaw.bu.kaw/	Popeye catalufa
Kadlitan /kad.li.tan/	Acanthuridae
Katambak /ka.tom.bak/	Abramis brama
Karaho /ka.ra.ho/	Synodontidae
Lagaw /la.gaw/	Scolopsis taenioptera
Lapis-lapis /la.pis.la.pis/	Seriphus politus
Lawihan /la.wi.han/	Alectis ciliaris
Lipti /lip.ti/	Plectorhynchus picus
Locust /pusit /lo.kos /pu.sit/	teuthida
Marot /ma.rot/	Decapterus russelli
Mat-an /mat.an/	Selar crumenophthalmus
Pakol /pa.kol/	triggerfish/Balistidae
Palad /pa.lad/	Pleuronectiformes
Redsal /red.sal/	Mullus surmuletus
San Vicente /son.vi.sen.te/	Nemipteridae
Sapsap /sap.sap/	Leiognathus
Sirum-sirum /si.rum.si.rum/	Brama dussumieri
Sulay-bagyo /su.lay.bag.yo/	Oligoplites saurus
Sulid /su.lid/	Caesionidae
Sunugan /su.nu.gan/	Callionymus filamentosus
Tabagak /ta.ba.gak/	Sardinella gibbosa
Tubo-tubo (stick fish) /tu.bo.tu.bo/	Aulostomus
Tuloy /tu.loy/	Sardinella longiceps
Tura-tura /tu.ra.tu.ra/	Prionotus carolinus
Upos-upos /o.pos.o.pos/	Lutjanus bohar
Yellowsal /ye.low.sal/	Aldrichetta forsteri

The study conducted on the theme of “Unraveling Fish Names for Drying” successfully identified 42 distinct species deemed suitable for the drying process. These findings align with Fitri et al.’s (2022) comprehensive review, which highlighted the extensive use of various fish species in dried fish production, and reported the use of 48 different fish and shrimp species for sun-drying. This figure represents approximately 10% of the total 475 fish and shrimp species found in the Bay of Bengal, highlighting the significant role sun-drying plays in the region’s fish processing industry. These findings are further corroborated by Paul et al.’s (2018) previous research, which identified *Stromateus chinensis*, *S. cinereus*, *Riksha* sp., *Johinus argentatus*, *Trichiurus haumela*, *Harpodon neherus*, *Lutianus johnii*, and *Penaeus* sp. As the most frequently used species in this process. Moreover, the study’s results shed light on the wide variety of fish species suitable for drying, providing valuable insights into the diversity and richness of the region’s fish resources through documentation of the species most commonly used for sun-drying.

Table 2. Mastering the Art of Fish Drying with Essential Tools

Tools	Meaning
Asin /asin/	A salt, a main ingredient of making dried fish
Bairan /ba.i.ran/	It is a flat stone used for sharpening the knife's edges.
Bangkito /bang.ki.to/	A low seat to rest the feet of the seated person while preparing the fish.
Banyera /ban.ye.ra/	A big basin where they put the fish before and after cleaning it.
Birukan /bi.ru.kan/	A rectangular storage where the fish are placed in a mixture of salt and water overnight.
Binder /bayn.der/	Is a tool used to tie and hold other materials. In this context, it is used to tie the Kaping and Handayan.
Boja /bo.ja/	It is a basket used for washing the fish.
Buri /bu.ri/	A hat made of pandan leaves used to protect their head from the heat of the sun.
Handayan /han.da.yan/	It is flatform where the kaping is being placed
Gunting /gun.ting/	It is used to remove the spiny parts of the fish.
Kaha /ka.ha/	A storage box used for storing dried fish for a longer period of time.
Kaping /ka.ping/	It is a flat rectangular shape made of bamboo where the fish are arranged for drying
Karton /kar.ton/	It is a packaging box where the dried fish are placed ready to be sold.
Kutsara /kut.sa.ra/	It is used to remove the fish scales on its body.
Kutsilyo /kut.sil.yo/	It is used to cut the fish body into two or split the fish.
Luko /lu.ko/	A cloth that covers their head to protect them from the heat of the sun.
Pinggahan /ping.ga.han/	It is made of bamboo used to carry the boja at both ends.
Tapalan /ta.pa.lan/	It is made of solid wood used for cutting the fishes.
Tapi /ta.pi/	It is made of wood used to scatter the fish.
Trapal /tra.pal/	Waterproof sheet of material used as a cover or a mat where the fish are placed while they cleaned it.
Tuma /tu.ma/	A mixture of salt and water

The data presented in the table above demonstrates the diverse range of tools utilized by Cadiznon fish dryers in their field operations. Liu, Wenbo, et al. (“Cutting techniques in the fish industry: A critical review,” *Foods*, 11.20, 2022) found that knives play a significant role in the process of cutting fish in half, thereby enabling fish dryers to achieve high-quality butterfly filet fish. This assertion is further supported by the New Zealand Digital Library’s article titled “Livelihood options for coastal communities,” which states that fish dryers employ soaking vats or tubs (Berukan), Brine Solution (Tuma), bamboo mats or nets (kaping), Bamboo slats (handayan), and bamboo or rattan baskets (Boja) in their drying procedures. Likewise, the studies by Guerrero, Cezar, namely “Traditional Fish Drying Method practiced by the farmers of Chalan Beel (Singra Upazila) and their socio-economic status,” and “Processing and Marketing of Dried Fish in Cebu, Bohol, Philippines,” attest to the use of large wooden vats, bamboo slats, and elevated bamboo racks made of splits and poles for sun-drying fish. These

tools and techniques have been honed over generations, adapted by different cultures around the world to suit their specific needs and environmental conditions, demonstrating their enduring efficiency.

Table 3. From Sun-Dry to Culture: Unveiling the Beliefs and Traditions of Fish Dryers in Fish Drying

Terms	Meaning
Contest /kon.tes/	Refer to the situations where individuals or groups compete usually showcasing skills, talents, or knowledge, with the aim of determining the winner.
Dinagsa /di.nag.sa/	The name of the festival of Cadiz City. A celebration in honor of Senior Santo Niño is held every January. It has also been told that a huge image of the Holy Child appeared on the shores of Cadiz which scared the pirates who wanted to enter the small community of what Cadiz City is today which started the devotion of the people to Sto. Niño
Dumaan /du.ma.an/	Local term used to describe people who lived for many years in a particular place. They have established a permanent or long-term residence in that area and are considered part of the local community.
Pista /pis.ta/	A celebration where everyone is invited to join in honor of the patron saint. Every barrio, town, province, city has their own fiesta to celebrate once a year, in Cadiz, the fiesta is called Dinagsa Festival.
Gapangamuyo /ga.pa.nga.mu.yo/	A local term means to pray
Gapati /ga.pa.ti/	A local term for “faith” or “belief.” It represents the act of having trust, confidence, or conviction in something or someone, particularly in a religious or spiritual context.
Gatuob /ga.tu.ob/	Traditional practice of the Hiligaynon people, it might involve burning or smoking certain materials or performing specific rituals to symbolically release or ward off bad luck.
Ginalibot /gi.na.li.bot/	A local term indicates the ongoing or continuous action of going around.
Insenso /in.sen.so/	Typically, in the form of a resin, powder, or mixture of aromatic materials, that is burned to produce a fragrant smoke. It is commonly used for various purposes, including religious and spiritual rituals, aromatherapy, meditation, and creating a pleasant atmosphere.
Kamalig /ka.ma.lig/	A local term used to refer to a granary or a storage structure specifically designed for storing products like dried fish. It’s made of bamboo with a roof made of nipa palm leaves, or other natural materials.
Kamangyan /ka.mang.yan/	A type of resin obtained from trees belonging to the genus Boswellia. It is commonly used in religious and spiritual practices, as well as in traditional medicine and perfumery.
Malas /ma.las/	A local term which means bad luck or misfortune.
Padasig-dasig Pakas /pa.da.sig.da.sig pa.kas/	A local term refers to the contest among individuals to determine who can achieve the highest speed in the process of cutting or splitting fish, using a sharp instrument like a knife.
Pakas /pa.kas/	In Hiligaynon, the word “pakas” refers to the act of cutting or splitting of fish for instance, particularly with a sharp object such as a knife.
Syudad /syu.dad/	Is the Filipino (Tagalog) term for “city.” It is typically a center of commerce, industry, culture, and governance within a region or country.
Tag-iya /tag.iya/	A local term refers to someone who has legal ownership or title to the item and has the right to use, sell, or transfer it as they see fit.

The research conducted a study about the rituals practiced in Brgy. Zone 6, Cadiz City. It uncovered that fish dryers hold a belief and tradition, termed "pagtuob," involving the burning and smoking of "insenso" or incense and "kamangyan" or frankincense. These rituals are performed to symbolically ward off bad luck and increases good fortune during the fish drying processes. The study by Yapicioglu & Cazacova (2016) delves into the significance of frankincense and incense burning in the Dhofar region, Oman, and how this cultural practice influences the architectural features of modern buildings, resembling the ornament of the local

incense burner, mijmara, thus embodying the myth of incense burning culture. This finding aligns with the research, as the fish drying owners also attached importance to these rituals to ensure protection from ill fortune during fish drying. Furthermore, in terms of their tradition, the study uncovered the participants' involvement in an annual festival in their city, which serves as a significant showcase of their livelihood, given that dried fish is the primary product of Cadiz City. Berenji et al.'s research (2021) emphasizes that values and beliefs can serve as reflections of the present and future realities of small-scale fisheries and dried fish production systems. These elements play a crucial role in guiding the sustainability and viability of the entire social-ecological system supporting this sector.

Table 4. A Dive into the processes of Sun-kissed Savories and Supreme Fish Quality

Terms	Meaning
Asinan /a.si.nan/	Is the process of preserving the fish with dry edible salt
Balihon /ba.li.hon/	Is the process of flipping the other side of the fish to dry.
Gapang-hapil /ga.pang.hapil/	Refers to the action done by the fish dryers by spreading out the fish on the “kaping” to dry it thoroughly.
Ginabali /gi.na.ba.li/	Is the technique used to flip the fish using the arms.
Gina-bulad /gi.na.bu.lad/	Is a process of drying the fish through the heat of the sun
Gina-butang/Ibubo /gi.na.bu.tang/ /i.bu.bo/	Is an act of putting the fish on the kaping
Gina-himbisan /gi.na.him.bi.san/	The process of cleaning the fish by getting its scales.
Gina-hugasan /gi.na.hu.ga.san/	Is a process of cleansing the fish.
Gina-humlad /gi.na.hum.lad/	Is the process of placing the fish on the kaping.
Gina-impake /gi.na.im.pa.ke/	Is the process of packaging the dried fish by putting it in a box.
Ginakatang /gi.na.ka.tag/	Is an act of spreading out the fishes for easy drying.
Ginalama /gi.na.la.ma/	Is the process of putting the fish in a box with water and salt or soak it for one night.
Gina-pakas /gi.na.pa.kas/	Is an act of cutting fish into half.
Gina-palpag /gi.na.pal.pag/	Refers to the action of tapping a “kaping” () when it is flipped over, with the intention of ensuring that any dried fish that may be stuck to it are dislodged and do not remain on the tray’s surface.
Gina-pili /gi.na.pi.li/	Is the process of choosing good quality dried fish from the rejects.
Gina-punpon /gi.na.pun.pon/	Is an act of getting the dried fish from the kaping one by one
Hugasan /hu.ga.san/	Is the process of cleansing or washing the fish.
Huloman /hu.lo.man/	Is the process of soaking the fish to make it thoroughly wet.
Ibulad /i.bu.lad/	Is a process of drying the fish through the heat of the sun to remove water.
Ibutang/Idagdag /i.bu.tang/ /i.dag.dag/	Is an act of putting the fish in a box with water and salt.
Ihulom /i.hu.lom/	Is a process of soaking the fish in water with salt
Iplastar /i.plas.tar/	Is the process of placing the fish on the kaping
Ipangladlad /i.pang.lad.lad/	Is the act of pouring or placing the fish on the kaping.
Lamaon /la.ma.on/	Is an act of placing the fish in water with salt for one night.
Lay-ang o ladtad /lay.ang/ o /lad.lad/	Is the process of putting the dried fish on the kaping and spreading it to sundry.
Magbulad /mag.bu.lad/	It is an act of laying fish under the heat of the sun for drying
Pakas /pa.kas/	In Hilgaynon, the word “pakas” refers to the act of cutting or splitting of the fish for instance, particularly with a sharp object such as a knife.
Pakason /pa.ka.son/	The process of cutting the fish in half.
Pagbali /pag.ba.li/	Is the process of flipping the fish to the other side
Pamalhon /pa.mal.hon/	Is the process of drying up the fish or making or becoming thoroughly dry.
Pagpamulad /pag.pa.mu.lad/	A local term that refers to the process of drying fish.
Palakasan /pa.la.ka.san/	A local term refers to an area where fish are cleaned and cut into butterfly fileet.
Punpunon /pun.pu.non/	Is an act of getting the dried fish from the kaping one by one
Ugahan /u.ga.han/	It is an area or space where people dry fish.
Ugahon /u.ga.hon/	A local term refers to the fish that is being prepared for drying.

Research reveals on the theme “A Dive into the Process of Sun-kissed Savories and Supreme Fish Quality” that there is a total of 35 processes they follow during fish drying and four types of fish quality. The process depends on the kinds of fish, size, and quality of fish that they want to dry either if it’s “lab-as”, “preska”, “bulad or uga”, and “rambol, salakot o klase-klase”. The findings agreed with the study of [Sabiha S.M., et.al. \(2015\)](#) entitled Traditional methods of fish

drying: An explorative study in Sylhet, Bangladesh states that after collecting the fish, fish dryers sort the fish according to its kind, size, and quality. In fish drying, salting is commonly observed in whatever kind, size, and quality, however, the succeeding processes still depend on the kind, size, and fish quality. It means that there are different processes to be done.

For example, the process to be done for fresh and larger fish is not similar to the process to be done for those fish that are small and not fresh. In short, one may not apply to another quality. For fresh fish, primary washing is not commonly used, however, when it's not fresh, it should be washed. The same goes for the fish size, when the fish is large, it undergoes a different process compared to smaller fishes. Dressing and splitting into half is observed for larger fishes so that they will be dried equally because if they will not split, it may result in "makalong" which means that the outer part is dry but the inner is not. However, if the fishes are small, they are directly dried under the sun without dressing and splitting since they can be dried easily unlike larger fish.

Table 5: Navigating the Highs and Lows of Fish Drying

Terms	Meaning
Buhi-buhi /bu.hi b.uhi/	A local term that refers to the act of doing something to survive or sustain oneself and one's family on a daily basis, often used in the context of livelihood activities.
Ginasuhulan /gi.na.su.hu.lan/	A local term that refers to the act of giving or receiving money in exchange for labor or services rendered.
Hakwat /hak.wat/	It is an act to carry or lift an object from one place to another.
Indi kabalo /in.di ka.ba.lo/	A local phrase means "not knowing how to do something" or "being unable to do something". It is a phrase used to express a lack of knowledge or ability in a given situation.
Init /i.nit/	A local word that indicates high temperature or warm weather conditions, characterized by a lack of moisture.
Kapoy /ka.poy/	A local term used to describe a feeling of physical fatigue or exhaustion resulting from prolonged physical activity, exertion or stress.
Kinahanglanon /kin.han.la.non/	A local term means necessary or necessities; used to describe something that is needed or required or something important for living.
Kita /ki.ta/	Tired; used to describe physical exhaustion.
Mapilas /ma.pi.las/	A local term refers to the possibility of injury or cuts. It can also mean "wounded" or "hurt."
Pamerdi /pa.mer.di/	A local term refers to loss of income or earnings, typically resulting from bad weather or other factors that prevent or hinder the drying of fish.
Pamugas /pa.mu.gas/	A local term that refers to the act of working or laboring in order to buy rice and other daily necessities.
Pangabuhian /pa.na.bu.hi.an/	A local term means livelihood; a means of supporting oneself and one's family, typically through work or business. In this context, it refers to "Pagpamakas & Pagpamulad".
Pungko /puŋ.ko/	Sitting; In fish drying, it refers to sitting while cutting the fish into butterfly filet.
Parte-partte /par.te par.te/	A local term means to divide tasks or responsibilities among individuals in a group or team.
Sakit /sa.kit/	A local term used to describe pain or discomfort.
Samad/Pilas /sa.mad/, /pi.las/	A local term used by Cadiznon fish dryers refers to an injury or damage to the skin or flesh caused by a cut, scrape, or other type of trauma during fish drying.
Suhol /su.hol/	A local term refers to the money received in exchange for labor or work.

The study revolving around the theme "Navigating the Highs and Lows of Fish Drying" of fish drying elucidates the critical implications of fish drying for both the individuals involved and the wider community, with an emphasis on 18 key terminologies. According to the academic paper titled "Dried Fish and the Intersection of Food Science, Economy, and Culture: A Global Survey," the dried fish industry undeniably functions as a vital sector, offering livelihood,

income, and job opportunities to countless individuals globally. Particularly, the terms "Pangabuhian" and "Buhi-buhi" underline the essential role of fish drying in the lives of the fish dryers, denoting livelihood and the struggle for existence, whereas "Kinahanglanon" underscores its indispensability.

The research's findings corroborate that more than 11% of the total population in Bangladesh depends directly or indirectly on the fisheries sector for their sustenance (DoF, 2018). Nonetheless, the study concedes that fish drying is not an undemanding venture. This is depicted by the experiences of Cadiznon fish dryers, who depict it as a challenging pursuit requiring substantial perseverance and tenacity. [Mahedi et al. \(2022\)](#) substantiate this by pinpointing natural disasters, specifically unanticipated rain, as a primary hurdle in fish drying locales. This concurs with the data gathered in this research, where the term "Pamerdi" surfaced, symbolizing income loss arising from unfavorable climatic conditions or other obstacles obstructing the drying process.

Table 6. Unlocking Nature's Signs and Clues in Weather Forecasting

Words	Meaning
Adlaw /ad.law/	A local term that refers to "sun" or "day."
Bantayan /ban.ta.yan/	A local term meaning to guard or watch over something.
Bitoon /bi.tu.un/	A local term means the stars.
Bulan /bu.lan/	A local term means the moon.
Ga-ulan /ga.u.lan/	A local word that indicates precipitation in the form of rain; wet weather conditions.
Magapasaka /ma.ga.pa.sa.ka/	A local term for rising e.g. The sun is now rising.
Maglain tyempo / mag.la.in tjem.po/	A local term commonly used to describe weather conditions that are unfavorable or unpleasant, such as heavy rain, high winds, extreme heat or cold, or storms.
Mag-init /mag.i.nit/	A local term means the weather is fine and sunny.
Mag-ulan /mag. u.lan/	In Hiligaynon, the phrase "mag-ulan" translates to "to rain" in English. It specifically refers to the act of raining or the occurrence of rainfall.
Masidlak /ma.sid.lak/	A local term generally means radiant or brilliant.
Matin-aw /ma.tin.aw/	A local term means the sky is a clear indicator that the weather is fine.
Palatandaan /pa.la.tan.da.an/	A local term meaning sign.
Sanag /sa.nag/	A local term meaning bright.
Sidlangan /sid.la.ngan/	A local term for east.
Tyempo /tyem.po/	A local term means weather condition on a certain day.

The study demonstrates that Cadiznon fish dryers employ natural signs and clues to predict the weather, a crucial aspect in their decision-making process. They observe both during the day and at night. During the day, they look to the east or "sidlangan" in local terms; if it is clear and bright, they anticipate fine weather the following day. At night, they observe the visibility of the moon and stars, or "bulan" and "bitoon" in local terms, as an indication of favorable weather for the next day.

These findings correlate with Barayazarra & Puri's research titled "Smelling the Monsoon: Senses and Traditional Weather Forecasting Knowledge among the Kenyah Badeng Farmers of Sarawak, Malaysia," which delves into the diverse sensory knowledge associated with weather and climate prediction among Kenyah Badeng rice farmers in Sarawak, East Malaysia. The study employed ethnobiological and ethnographic methodologies to document the underlying knowledge supporting traditional forecasting techniques. Living in close proximity to nature, people often keenly observe their surroundings and become the first to recognize and adapt to changes. Traditional knowledge systems value the appearance of moons, stars, clear

skies, dark and heavy clouds, and other natural phenomena as crucial signals of timing and seasonality changes. Despite the advancements in modern technology, Traditional Weather Forecasting remains widely practiced today.

Table 7. Unleashing the Power of Sanitation

Terms	Meaning
Gina haboy /gi.na.ha.boy/	Is an act of throwing the remains of the fish to the seashore.
Gina lubong /gi.na.lu.bon/	Is an act of burying the remains of the fish.
Baybay /bai.bai/	A local term meaning sea.

Research reveals that in fish drying, proper sanitation should be observed. In the study of [Nwazuo, et.al \(2016\)](#), the environment where fish drying takes place should be clean so it may attract customers to comfortably visit the area and spread the good news about the resources in the community. Fish waste, if not thrown out properly, would cause bad odor in the area and may trigger health problems for the residents living in that area. Fish dryers must observe sanitary actions in throwing the remains of the fish such as scales, bones, and other remains to avoid spreading the bad smell in the area and the neighboring community. The findings of the research show that the fish dryers in Brgy. Zone 6, Cadiz City has sanitary practices for throwing fish waste. Some of the sanitary actions mentioned are throwing the fish waste or remains of the fish in the seashore because, during high tide, it will just wash away. Other fish dryers state that if it is low tide, they would just bury the fish waste in the seashore. However, these sanitary actions contradict the findings of the study of [Radhika Rajasree & Aranganathan \(2022\)](#) which states that one of the oldest methods of eliminating fish waste involves simply dumping massive amounts of waste into bodies of water, such as the sea and ocean, which has a negative impact on the health of the marine ecosystem. By releasing organic elements into aquatic habitats, improper fish waste disposal puts the environment at risk. It was suggested that instead of throwing the fish waste directly into the sea or burying them, it is advised to minimize fish waste disposal by developing them into valuable products like animal feed, fish meal, fish sauce, organic fertilizer, etc.

Personal Accounts on How the Language of Cadiznon fish dryers reflect their beliefs and traditions during fish drying

Following a month-long immersion with fish dryers, the researchers returned with valuable narratives obtained through field notes and interviews. These narratives shed light on the importance of language and how the specific terminology used by local fish dryers impacts their livelihoods. Additionally, these findings address the second problem statement: "How do these terms reflect the beliefs and traditions of Cadiznon fish dryers"

Account#1: Unraveling Fish Names for drying

During the immersion, it was observed that the Cadiznyfish dryers were highly knowledgeable about various types of fish. From catch to processing, these individuals could name and prepare nearly all types of fish as "Uga." They were skilled workers in the fish-drying area and imparted that all fish were suitable for drying, particularly if the fish was fresh. The dryers could determine the freshness of a fish by merely examining its eyes. If the eyes of the fish were clear and bright, they knew the fish was fresh. When dealing with fresh fish, it wasn't necessary to marinate it for an entire day. Instead, a quick two to four hours of marination sufficed, followed by sun-drying. In the process known as "pakason," not all fish were cut and butterfly fileted. This was the case for fish such as "sapsap" and "tubo-tubo" or stickfish. For other types of fish, like "Ito", the process involved merely removing the innards and scales. The dryers pointed out the difficulty in butterfly fileting small fish, as they were prone to tearing apart when handled and took a long time to dry. However, for larger fish without scales, skipping the butterfly fileting step was perfectly fine, and these fish dried well.

The practices and beliefs of Cadiznon fish dryers reflect a profound understanding of their craft, cultivated through a rich cultural heritage and tradition. The deep knowledge they have about the various types of fish, their skill in determining freshness by merely examining the fish's eyes, and their efficiency in using fresh resources, evident in reduced marination time, reflect their deep connection with the marine ecosystem and the importance they place on sustainability. Similarly, their distinct preparation methods, such as the "pakason" process and their careful consideration in not butterfly fileting smaller or scale-less fish to maintain their integrity, show their respect for individual species and the balance between tradition and practicality. This combination of beliefs and practices exemplifies their collective wisdom, underscoring their appreciation for nature and their cultural identity.

Account#2: Mastering the Art of Fish Drying with Essential Tools

The respondents shared that they utilize a variety of tools in the fish drying process. Notably, a knife and a flat bamboo platform known as "kaping" are used for cutting the fish. A bamboo "handayan" is employed to flatten the bamboo platform, and a "trapal" is utilized as a cover when it rains or during the night if the fish is not yet dried. They scatter salt on the fish placed on the kaping using a "tapi." There are other tools as well, such as a "banyera," a large basin used for cleaning fish, a "bangkito," a stone used for sharpening knives, and a "birukan," a rectangular container where fish are placed in a saltwater mixture overnight. For protection, they have a "luko," a cloth or sack that covers their heads from the sun, and a "buri," a hat made from pandan leaves serving the same purpose. They also use a "gunting" and a "kutsara" to remove spiny parts and fish scales, respectively. As per Tatay Ricardo, the most crucial tool is the knife, as it is used to cut the fish for drying. However, skill is required in handling the knife to prevent injury and to ensure the quality of the fish is not compromised. Lastly, they possess a "kaha," a storage box for dried fish, and a "karton," a box used for packaging and selling the dried fish.

Tatay Ricardo's statement emphasizes the crucial role that tools play in the fish drying process of Cadiznon culture. He specifically highlights the knife as the most essential tool, used for preparing the fish for drying. His remark signifies not only the functional value of the knife but also points out the need for skill in its handling, suggesting the existence of specialized knowledge and techniques among Cadiznon fish dryers. According to him, correct usage of the knife is necessary "to prevent injury and to ensure the quality of the fish is not compromised." This indicates the level of precision required in their work and how integral a role these traditional tools play in maintaining the quality of their craft. The range of other tools - "kaping," "handayan," "trapal," "tapi," "banyera," "bangkito," "birukan," "luko," "buri," "gunting," "kutsara," "kaha," and "karton" - each with a specific function in the drying process, further underscores the complexity of their traditional practices and the close relationship they maintain with their environment by using locally sourced and handmade tools.

Account #3: From Sun Dry to Culture: Unraveling the Beliefs and Traditions of the Fish Drying Industry

During our Focus Group Discussion (FGD), the researcher uncovered the beliefs and traditions of Cadiznon fish dryers. They follow a practice called "pagtuob," which involves burning incense and frankincense around the "kamalig" or nipa hut used for storing dried fish.

This ritual is believed to ward off bad luck in their business and is strongly adhered to by the owners. However, among the workers who process dried fish, some perform the ritual at home, while others do not, depending on their personal beliefs from their diverse backgrounds. Additionally, every June 24, they celebrate and participate in a contest to determine the fastest fish splitter or "padasig dasig pakas" in the local terminology. Furthermore, during the Dinagsa Festival, they proudly showcase their dried fish products, which they consider a source of pride and main product of the city.

The statement provided by our participants demonstrate the utilization of a specific ceremonial practice called “Pagtoob” in fish drying. They frequently employ the phrase “Pagtoob lang sang kamangyan kag insenso,” which involves burning incense and frankincense to produce smoke that wards off misfortune or bad luck in their dried fish business. These rituals are not limited to a particular group in Cadiz City but are widespread in many locations throughout the country as well. This belief has evolved into a cultural tradition focused on averting unfavorable circumstances. Frankincense, one of the oldest magical resins with documented usage, has been employed for over 5000 years to purify and cleanse sacred spaces. It has also been incorporated into various healing rituals. This serves as evidence that ancient practices of this nature continue to be widely embraced in the present era. Furthermore, based on their responses, it is apparent that during their celebratory occasions, they primarily participate in contests, which provide a platform for showcasing their expertise and skill in “pagpakas”. This further emphasizes the significance and value they place on their livelihood and instills a sense of pride in the city.

Account#4: A Dive into the process of Sun-kissed Savories and Supreme Fish Quality

When the researchers went to the fish drying area, they saw that there were different groups of fish dryers doing separate work. Some groups washed the fish, split the fish into half, dried the fish, flipped the fish, picked the fish, carried the fish on their head, chose the quality fish, and packed the fish. They said that they have separate works because they have different routes. The owner of the dried fish is the one who soaks the fish in the “berukan”. Soaking time may take 1-2 hours. Some fish were soaked the whole night depending on the fish quality. The researchers found out that there were different processes done in fish drying and they were not easy. The process depends on the fish’s size and quality. According to the fish dryers, they usually went to the compound to buy fish early in the morning which they termed as “manabo”.

When the fish arrives, they will bring it in the “kamalig” and it depends on them if they will put salt to it immediately or maybe the next day. If they want to start processing the fish by tomorrow, they will split the fish, soak it in a “tuma”, and put salt in the morning. The next morning, they will wash the fish on the shore and after that put it in the “kaping” which is on the “handayan” to sundry. When the first part gets dry, they will flip it to dry the other part. When the fish is totally dry, they will pick it, carry it on their head, and put it in the “kamalig” to choose the quality fish from the rejects. After sorting the fish, they will pack it to sell. There were also other processes done. If the fish is fresh, they will call the fish splitters. It only takes two hours to soak the fresh fish and then wash it. If it’s already split in half, they will properly arrange it in the “banyera”. If it’s a whole fish like “tuloy”, they will not split it but they would just get its scales and put salt. The next morning, they will wash it and sundry. Big fish are being split in to half unlike the small so that it will be totally dry.

The information gathered from the fish dryers shows that drying fish is not an easy job. It also shows that they have designated works. Other groups do the “pagpamakas”. Another group also do the “pagpanghugas, pagpamulad, pagpanguga, pagpamali, pagpunpon kag pag-impake”. It follows processes depending on its kind. If the fish is big and is okay to be cut into halves, it follows a certain process like putting salt or what they called “asinan” and putting it in a “tuma” which means water with salt. The next morning, they are going to wash the fish at the shore. After washing it, they are going to sundry. After which, they would flip it so that the other side will be dried as well. If it’s totally dry, they pick it up and pack it. There are also other processes done if the fish dry is tuloy which is a whole fish, not all processes done with the “pakas” can also be done with the whole fish to dry. Based on the information they provided, there are specific times to soak the fish before drying it depending on its quality. If it is fresh, they just put salt into it and dry it. But if it’s not, they follow the processes mentioned above.

The information provided by the Cadiznon fish dryers reveals that the processes done in drying fish are most likely similar to the processes done by those who are in the field before them. It means that there are no changes in the practices done in drying fish. What was being done is just imitated and doesn't change at all which reflects that the process done in drying fish is passed down from generation to generation and has something to do with the preservation of their culture.

Account#5: Navigating the Highs and Lows of Fish Drying

The narrative includes all respondents, revealing their struggles and emphasizing the importance of their daily survival and livelihood activities. Arriving around 7 in the morning, it was noticed that many already had their fish spread out and some even had several tubs full of fish. Some respondents stated that fish drying wasn't difficult if one knew the process. They were accustomed to the heat and wind by the bay. Others, however, shared physical discomforts such as back pain, sore hips, numb arms, and cuts - all occupational hazards of their work. The mention of back pain was attributed to the need to bend and lift tubs filled with fish and salt. According to Nanay Erlinda, the most challenging part was when there were no fish to dry due to lack of catch. She disclosed that there were days when they made only 15 to 50 pesos, and sometimes they earned nothing, especially during bad weather. Their earnings from fish drying varied based on the quantity and size of the tubs used and Kaping. One tub costs 150 pesos and 1.50 pesos per Kaping. Yet, they expressed gratitude for the little they made, as it helped sustain their daily living. Fish drying was their sole means of supporting their children and buying rice. As one of Nanay Erlinda's companions stated, without fish drying and the income it provided, they would starve. Another respondent traveled all the way to Cadiz to dry fish and earn money, as it was the only work that supported their family. They concluded that fish drying was their livelihood and without it, they would have nothing.

The narrative portrays the struggles and resilience of the Cadiznon fish dryers, painting a vivid picture of their daily lives. It demonstrates their determination, commitment, and resourcefulness, characteristics evident in statements such as "fish drying wasn't difficult if one knew the process" and their acclimatization to the "heat and wind by the bay." Their occupational hazards, including back pain, sore hips, numb arms, and cuts, underline the physical toll their work takes but also their perseverance despite it. Nanay Erlinda's account emphasizes the precarious nature of their livelihood. Her statement that the most challenging part was "when there were no fish to dry due to lack of catch and bad weather," illuminates the uncertainty they face. Moreover, earning only 15 to 50 pesos some days, or nothing during bad weather, speaks volumes about the economic challenges they encounter. Yet, despite the low earnings, they express gratitude for what they earn, highlighting the value they attach to their work and its significance in sustaining their daily life and supporting their families. Without fish drying, as stated by one of Nanay Erlinda's companions, "they would starve," illustrating the critical role this occupation plays in their survival. As one respondent concluded, "fish drying was their livelihood, and without it, they would have nothing," further reinforcing the centrality of this tradition to their community and survival.

Account#6: Unlocking Nature's Signs and Clues in Weather Forecasting

We had a conversation with Tatay Ricardo and Nanay Erlinda regarding the weather prediction techniques they use. This knowledge is particularly important for fish dryers, especially those who work as "manugbulad" or those responsible for drying the fish before further processing. Tatay Ricardo mentioned that they can determine good weather when the east or "sidlangan" is clear and bright. Additionally, in the evening, they rely on signs like the appearance of the

moon and stars in the night sky, which indicates favorable weather for the following day. Considering the weather is crucial for them as it greatly impacts their work.

Tatay Ricardo and Nanay Erlinda's statement highlights their lack of specific time for starting and ending in fish drying, which distinguishes them from other laborers. Their work is dependent on factors such as weather conditions and fish arrival. Their approach is described as "May ara nga masugod kami alas sais, may ara man alas siete, depende," meaning that they start at around six or seven o'clock, depending on the circumstances. The term "depende" translates to "it depends" in English, indicating that various factors may influence their schedule.

Fish dryers also need to be observant of the weather, but they do not rely on technology to predict the next day's conditions. Instead, they rely on their surroundings, as expressed in the statement "Ginalantaw lang namon ang sidlangan, kun hayag, na mainit na pagkabwas." This means that they simply observe the eastern sky and determine if it is clear and bright. Although this technique is traditional and has been used for weather prediction by people in the past, it remains relevant today, especially for fish dryers who find it undeniably effective. Another method of weather forecasting mentioned is observing the stars at night: "Ginalantaw namon mag gab e, kun may bitoon, na mainit man na pagkabwas." If stars are visible at night, it indicates a clear sky and suggests favorable weather the following day.

Despite the availability of technology, this traditional weather forecasting technique continues to be practiced, indicating its value and the inability of technology to replace it.

Account #7: Unleashing the Power of Sanitation

When the researchers immersed themselves in the fish drying area, while the fish dryers were working, they observed their surroundings. They asked if their neighbors complained about the smell of the fish. The fish dryers responded that there were no complaints about the smell of the fish in their neighborhood because most of the places there also make dried fish. The researchers found out that the remains of the fish after cleaning it or the fish waste were thrown in the sea or buried on the shore to avoid spreading the stinky smell. According to the fish dryers, those fish remain are being thrown into the sea because they will just wash away during high tide. If not, they will bury it so that it will not get stinky.

The information reveals that Cadiznon fish dryers observe sanitary measures in drying fish. To be able to avoid spreading the stinky smell from the remains of the fish, they throw it at the sea so, if it's high tide, it will just wash away. Aside from that, they also bury the remains at the side of the shore to avoid the stinky smell.

The information shows how important it is to follow or observe sanitary measures in drying fish. By practicing it, they can contribute to the health and well-being of the people in the community. They were told to throw it on a specific area and are still practicing now which means that the sanitary actions done by the older generation are passed down from generation to generation.

CONCLUSION AND SUGGESTION

Researchers discovered that Cadiznon fish dryers have a rich array of local terms specific to fish drying, which play a vital role in their daily activities and serve as essential communication tools within their profession. These unique terminologies carry cultural and traditional significance, reflecting their preservation and transmission across generations. Moreover, they hold immense value in the broader context of safeguarding the language from extinction. Consequently, the researchers aimed to collect these terms not only for academic purposes but also to aid teachers in MTB-MLE instruction. Crafted into instructional materials like booklets,

these fish drying terms encourage students to learn and apply their knowledge practically, ensuring the language's continuity and appreciation within the community.

Through this research, the challenges faced by fish dryers in producing high-quality products came to light. By understanding the intricate nuances of the terminologies involved in their craft, both the local community and educational institutions can develop a profound appreciation for their expertise and labor. The insights gained from the collected terms underwent rigorous validation, ensuring the instructional materials' credibility and reliability in disseminating accurate information. The resulting booklet, enriched with visual aids such as pictures, becomes an effective guide that enhances students' comprehensive understanding of fish drying practices and associated terminologies, providing an immersive learning experience. By integrating learners into this context, they can grasp the intricacies and significance of these practices, preserving cultural heritage and facilitating further exploration in the field.

Suggestions

Based on the study's findings, the researchers recommend conducting further research on other terms used in the fish industry beyond the fish drying phase, such as fish harvesting or catching. It is also advisable to investigate the gender roles inherent in the fish drying process. Additionally, to strengthen language preservation efforts and support Mother Tongue-Based Multilingual Education (MTB MLE), it is suggested that researchers actively engage with local government entities and form collaborations with educational authorities. Within this context, proposing the provision of instructional materials, specifically a booklet, as a valuable educational resource for teachers in Cadiz City assumes significance, as it grants them unrestricted access to the vocabulary used by Cadiznon fish dryers. This integration is poised to strengthen MTB MLE programs by fostering cultural connectivity and reinforcing collective identity. Furthermore, the study's detailed documentation of the vocabulary serves as a protective measure, ensuring the preservation of unique terms and expressions for future generations. By establishing closer relationships with the local government, researchers can initiate support programs designed to address the daily challenges faced by Cadiznon fish dryers.

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