

## Bridging rituals and linguistics: The morphosyntactic features of Bet-Ang and Billiti letters

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### Abstract

This study explored the morphosyntactic features of traditional communication letters, Bet-Ang and Billiti, used in wedding and burial ceremonies within upland indigenous communities. The study aimed to address this gap by conducting a comprehensive analysis using qualitative content analysis as the research design. Data was gathered from the municipalities of Lidlidda, San Emilio, Gregorio Del Pilar, and Galimuyod, Ilocos Sur, and interviews were conducted with informants to validate cultural traditions. The analysis revealed various morphosyntactic features, including word affixation and sentence structure. Prefixes, infixes, and suffixes were identified in the letters, demonstrating their linguistic complexity. Additionally, the predominant sentence structures observed were simple, complex, and compound sentences. Furthermore, the study explored the importance of traditional communication methods in a rapidly changing digital age, highlighting themes of cultural preservation, localized communication, and the preservation of indigenous languages. Participants emphasized the role of Bet-Ang and Billiti in preserving cultural heritage, fostering community unity, and revitalizing indigenous languages.

**Keywords:** Bet-ang, Billiti, traditional letters, morphosyntactic analysis, communication letters

## **Bridging rituals and linguistics: The morphosyntactic features of Bet-Ang and Billiti letters**

### **1. Introduction**

Communication is an integral part of human interaction, and traditional communication letters have played a role in conveying important messages in various cultures and communities for centuries. Language also plays its role in cultural practices and traditional ceremonies, serving as a means of communication and expression of cultural identities. In the context of wedding and burial ceremonies, traditional communication letters hold a special place, embodying the cultural values and norms associated with these important events like Bet-ang and Billiti. In upland indigenous communities in Ilocos Sur including Lidlidda, San Emilio and Galimuyod, Bettang a letter of notice for the dead and Billiti a letter served as an announcement for a wedding ceremony is being used as traditional communication letters to invite guests and inform them of event details, express gratitude or condolences, and provide important information about the ceremony. However, the research on the morphosyntactic features of specific traditional communication letters, such as Bet-Ang and Billiti, remains scarce in the current body of literature. This gap highlights the need for a comprehensive analysis that explores the linguistic characteristics and structures of these letters, shedding light on their role within the cultural fabric of the respective communities. Previous studies have examined various aspects of language and communication in wedding and burial ceremonies.

Mohammed and Kaigama (2019) conducted a genre-based discourse analysis of wedding invitation cards in Nigeria, exploring the linguistic features and structures employed. While this study provided insights into the cultural and linguistic variations within Nigeria, it did not specifically address the morphosyntactic properties of the traditional communication letters. Similarly, the impact of information and communication technologies on traditional ceremonies was investigated by Farooq et, al. (2014) in Punjab, Pakistan. Although this research shed light on the sociocultural implications of technological advancements, the morphosyntactic aspects of the traditional communication letters used in these ceremonies were not thoroughly examined.

To bridge this research gap, it is essential to conduct a comprehensive study focusing on the morphosyntactic features of Bet-Ang and Billiti. By adopting linguistic methodologies similar to those employed in previous studies, researchers can systematically analyze the language features and discourse patterns within these traditional communication letters. Drawing upon studies such as Zhao (2010) analysis of language features in business correspondences, which provided insights into the discourse patterns and linguistic choices in professional communication, researchers can adapt these approaches to investigate the morphosyntactic properties of Bet-Ang and Billiti. Moreover, a comparative analysis between English business letters Xu (2012) and the traditional communication letters used in wedding and burial ceremonies could yield valuable insights into potential similarities or differences in their morphosyntactic features. This comparative perspective would not only enhance our understanding of formal written communication but also shed light on the linguistic aspects embedded within the cultural and ceremonial practices. In addition to these studies, further inspiration can be drawn from research conducted on the morphosyntactic analysis of other indigenous or traditional languages.

In conclusion, the study of Bet-Ang and Balliti, two significant traditional communication letters used in wedding and burial ceremonies, is currently underrepresented in the existing literature. By addressing this research gap and conducting a comprehensive analysis of their morphosyntactic features, researchers can contribute to our understanding of the linguistic characteristics and cultural significance of these letters within the broader context of traditional ceremonies. Such research has the potential to deepen our knowledge of language, culture, and communication, while fostering a greater appreciation for the linguistic heritage embedded within these cultural practices.

## 2. Methodology

**Research Design** - This study used a qualitative approach employing content analysis as a research design. Fried (2023) defined content analysis as a research tool that can quantify and analyze the presence, meanings and relationships of such certain words, themes and concepts. Content analysis specifically fitted in this study as it will describe and identify the morphosyntactic features of traditional communication letters used in wedding and burial ceremonies.

**Sources** - The corpus of this study, Bet-ang and Billiti, were taken from the upland municipalities of the Second District of Ilocos Sur, particularly in Lidlidda, San Emilio, Gregorio Del Pilar, and Galimuyod, Ilocos Sur. To validate the existence and process of such cultural tradition, the researchers interviewed 2-3 informants from any of the abovementioned municipality. The informants were the elders of the locality. By interviewing these participants, they have provided comprehensive understanding on the importance of using the traditional communication methods in a rapidly changing digital age. Their extensive knowledge and experiences which has often been passed down through generations shed light on the subject under study. Specifically, participants were engaged in a 30-60 minute unstructured interview about their experiences and knowledge of these letters, with follow-up questions based on responses. The interview was recorded for transcription purposes. The researcher maintained confidentiality by anonymizing data and securely storing recorded interviews. Moreover, recorded interviews were securely stored and only accessible to the research team and findings were reported in aggregate form without identifying individual participants. Participation was voluntary and participants can withdraw at any time without penalty.

**Research Instrument** - This study utilized instruments including Bet-ang and Billiti, the traditional communication letters for wedding and burial rites in the municipalities of Lidlidda, San Emilio, Gregorio Del Pilar and Galimuyod. There were 3 collected corpora for the study: 2 Bet-ang and 1 Billiti and were written from year 2022-2023. Moreover, this also utilized interview to the informants regarding their perception on the existence and processes of traditional communication letters including its relevance on this digital era. After the conduct of the interview, the informed consent was discussed highlighting ethical considerations like voluntary participation, confidentiality and beneficence.

**Data Gathering Procedure** - As an initial move after the approval of the proposal, the researchers drafted a letter addressed to the chieftain of the locality. Once the letter was accepted and approved, the researchers requested a copy of the traditional communication letters from the informants in the municipalities of Lidlidda, Galimuyod, San Emilio and Gregorio Del Pilar. These letters served as the instruments for content analysis on their morphosyntactic features. Furthermore, the researchers allotted time to interview the informants. The interview was recorded for the purpose of analysis. Before the interview, the informed consent was discussed to the participants including ethical considerations.

**Analysis of Data** - Structural analysis was applied to the collected corpus, utilizing established techniques such as morphosyntactic analysis focusing on word affixation and sentence structure to unveil the underlying linguistic patterns and features present within Bet-ang and Billiti. According to Smith et al. (2022), structural analysis is a valuable technique for examining the meanings, conceptual relationships and structural components embedded within linguistic data. By employing structural analysis, the researchers were able to uncover the associations and morphological structures conveyed in the traditional letters. Further, data gathered during the conduct of the interview were treated through coding, bracketing and thematizing to give meaning to the importance of using Bet-ang and Billiti as traditional communication methods in a rapidly changing digital age.

## 3. Result and Discussion

*What are the morphosyntactic features of Bet-ang and Billiti in terms of word affixation and sentence structure?*

### 3.1.1. ON WORD AFFIXATION

The affixes utilized in traditional Ilokano letters, Bet-ang and Billiti include prefixes, infixes, and suffixes.

Prefixes are affixes attached to the beginning of a base word, modifying its meaning or grammatical function. In Bet-ang and Billiti letters, the following prefixes have been identified:

- **Ka-** (noun prefix): This prefix forms collective nouns or indicates a group of individuals sharing a common characteristic. For instance, "*kailian*" means "towns people," and when adding the prefix *ka-*, it becomes "*kakailian*," referring to "fellow town people" or "people from the same locality." Another example is "*barangay*" (a local administrative unit), which, with the prefix *ka-*, becomes "*kabaranggayan*," denoting people in a certain barangay. Further, the repetition of the first syllable denotes plurality.

- **Ga-** (noun prefix): Similar to *ka-*, this prefix forms collective nouns or indicates a group with shared characteristics. For example, "*gayyem*" means "friends or colleagues," and with the prefix *ga-*, it becomes "*gagayyem*," meaning "friends and colleagues."

- **Ma-** (adjective prefix): This prefix indicates a specific state or quality when added to an adjective or root word. For example, "*udi*" becomes "*maudi*" meaning "last."

- **In-** (verb prefix): When added to a verb or root word, this prefix indicates a completed or past action. For instance, "*subli*" (to return) becomes "*insublinan*" meaning "returned."

- **Na-** (verb and adjective prefix): Commonly used to denote a completed or past state, this prefix is added to verbs or adjectives. For example, "*naganan*" (to name) becomes "*nainaganan*" meaning "named."

- **Si-** (adverb prefix): This prefix modifies adverbs or root words to indicate the manner or way in which an action is performed or a feeling is experienced. For example, "*ragsak*" (happiness) becomes "*siraragsak*" meaning "happily."

- **Mang-** (verb prefix): This prefix implies an action of habit or tendency. When added to a verb or root word, it suggests that the action is done repeatedly or as a general habit. For example, "*awis*" (to invite) becomes "*mangawis*" meaning "to invite."

- **Maki-** (prefix): This prefix indicates a shared action when placed before the base form of the word. For example, "*taripnong*" (gathering) becomes "*makitaripnong*" meaning "to participate in a certain gathering."

- **Naim-** (prefix): This prefix expresses a state of positive feeling when inserted between the first and second syllables of a base word. For example, "*puso*" (heart) becomes "*naimpusuan*" meaning "whole-heartedly" or "with heartfelt sincerity."

Infixes, on the other hand, are affixes inserted into the middle of a base word to create a new word with a different meaning. Several infixes are commonly used in the Ilokano language:

- **-in-** (infix): This infix is used to indicate a past action, inserted between the first and second syllables of a base word. For example, "*bulod*" (to borrow) becomes "*binulod*" meaning "borrowed" in the past tense.

- **-a-** (infix): This infix indicates the reflexive form of a verb when inserted between the first and second syllables of a base word. For example, "*asawa*" (husband or wife) becomes "*agasawa*" meaning "to get married and be husband and wife" in the reflexive form.

Suffixes, on the other hand, are affixes added to the end of a base word to modify its meaning or grammatical function. The following suffixes were found in the Bet-ang and Billiti letters:

- **-en** (verb suffix): This suffix transforms a noun or adjective into a verb. For example, "kita" (sight or look) becomes "kitaen" meaning "to see" or "to look at."

- **-an** (adjective suffix): This suffix derives adjectives from nouns, describing a characteristic or quality associated with the original noun. For instance, "lalaki" (man) becomes "lalakian" referring to the side of the groom (in the context of a wedding). Similarly, "babai" (woman) becomes "binabaian-an" meaning the side of the bride (in the context of a wedding).

- **-na** (adjective suffix): This suffix indicates possession or attribution, expressing ownership or association with the noun. For example, "anak" (child) becomes "annakna" meaning "the children of" or "belonging to the children."

- **-mi** (inclusive suffix): This suffix indicates inclusivity, referring to "we" or "us." It signifies belonging or possession by a group of people. For example, "anak" (child) becomes "annakmi" meaning "our children." Similarly, "ragsak" (happiness) becomes "ragsakenmi" meaning "our happiness."

### 3.1.2. ON SENTENCE STRUCTURE

The analysis revealed that the dominant sentence structures used in these letters are simple sentences.

Simple sentences consist of one or more subjects and verbs that express a single idea. The following examples are simple sentences found in the Bet-ang and Billiti letters:

- *Naragsak ken nagasat nga oras yo amin.* (Happy and blessed time to all of you.)
- *Ragsakkenmi la unay ti kaaddayonto amin a makitaripnong iti nasao a pasken.* (We are very happy to see you all gathered on the said occasion.)
- *Makaammokayo koman a mangiyawis kadagiti saan a nainaganaan a kabarangayan.* (May you also invite those who were not mentioned from the barangay.)
- *Dagiti naimpusuan nga agaw-awis kadakayo amin, agabalayan ti linalakian, James Dalipias Palomo ken Meloticia Palomo, binabaian, Fernando Baliling and Ulpiana Baliling.* (Your sincere hosts who are inviting you, on the groom's side, James Dalipias Palomo and Meloticia Palomo, and on the bride's side, Fernando Baliling and Ulpiana Baliling.)

Another sentence structure used in these letters is the complex sentence, which consists of a simple sentence and dependent clauses. The following examples demonstrate this structure:

- *Patgenmi nga kababagian, gagayyem ken maka-ammo iti ing-ingutenmi nga asawa ken ina a ni Ines Balbin Meliton ket insublinan ti binukodna a biag.* (Our dear relatives, friends, and those who know our beloved mother, wife Ines Balbin Meliton, returned her borrowed life.)
- *Siraragsak ken siaayatkami a mangawis kadakayo nga kakailian, kakabsat, gagayyem ken kababagyan partes iti maaramid a boda dagiti annakmi a da Jamel Hywinn Colas Palomo iti sitio Tubalina, Brgy. Alfonso, G. del Pilar, Ilocos Sur ken Annabelle Galapong Baliling ti Brgy. Alfonso, G. Del Pilar, Ilocos Sur ken inton rabii ti May 8 (Bisperas) ken May 9, 2017, aldaw Martes ditoy covered court ti Brgy. Alfonso, G. Del Pilar, Ilocos Sur.* (We are happy to invite you, our townmates, brothers and sisters, friends and relatives, for the wedding of our son, Jamel Hywinn Colas Palomo, from Tubalina, Alfonso, G. Del Pilar, Ilocos Sur, and our daughter, Annabelle Galapong Baliling, from Alfonso, G. Del Pilar, Ilocos Sur, on May 8 (Bisperas) and 9, 2017, Tuesday, at the covered court of Brgy. Alfonso, G. Del Pilar, Ilocos Sur.)

Further, the writer of Bet-ang and Billiti letters also utilized compound sentences, which are a combination of two simple sentences. The following example illustrates this structure:

• *Umayyo koman kitaen iti maudi a gundaway ket makaamokayon a mangibaga ken mangiyawis kadagiti kababagian a saan a nainaganan.* (May you come and pay your last respect, and may you also invite those relatives who were not mentioned or named.)

• *Maawis ti maysa, maawiskayo amin.* (We invite one, we invite everyone.)

### ***What is the importance of using the traditional communication methods in a rapidly changing digital age?***

This section presents the research findings of the data collected from the study samples wherein the instrument used was interview. Apparently, three themes emerged on the importance of using traditional communication methods in rapidly changing digital age; 1) Cultural Preservation, 2) Localized Communication and 3) Preservation of the Indigenous Language.

#### **3.2.1. CULTURAL PRESERVATION**

Participants consistently emphasized the profound significance of using traditional communication methods like Bet-ang and Billiti in the context of cultural preservation. They strongly expressed their belief that these methods play a pivotal role in keeping cultural heritage alive and connected to ancestral traditions and values. Through Bet-ang and Billiti, individuals can actively engage with their cultural roots, ensuring that their customs, rituals and belief systems are not lost in the fast-paced digital age. As one participant passionately articulated, “*Agserbi ti Bet-ang ken Billiti a nabileg a silpo iti napalabastayo, a mangpabalin kadayo a mangpreserba iti kultural a kinasiasinotayo ken mangiyallatit dayta kadagiti masanguanan a kaputotan* (Bet-ang and Billiti serve as a powerful link to our past, enabling us to preserve our cultural identity and transmit it to future generations). This was echoed by another participant who added, “*Babaen ti aktibo a panangsanay ken panangitandudo kadagitoy a tradisional a porma ti komunikasion, alaentayo ti responsabilidad a mangsalaknib iti kultural a tawiditayo, a siguraduen a rumang-ay ken agtalinaed dayta*” (By actively practicing and promoting these traditional forms of communication, we take on the responsibility of safeguarding our cultural heritage, ensuring that it thrives and endures). More so, participants recognized that Bet-ang and Billiti offer a unique and invaluable opportunity to actively contribute to the preservation of cultural heritage. These traditional communication methods provide a tangible means for individuals and communities to engage in the living traditions of their ancestors.

By utilizing Bet-ang and Billiti, participants can partake in cultural rituals, storytelling, and the oral transmission of knowledge, thereby ensuring the continued vitality and relevance of their cultural practices. As one participant eloquently stated, “*Saan laeng a ramit ti komunikasion ti Bet-ang ken Billiti; sibibiag dagitoy a pannakaiparangarag ti kultural a tawiditayo. Babaen kadakuada, aktibotayo a makipaset kadagiti kultural a tradisontayo ken makatulong iti agtultuloy nga ebolusionda*” (Bet-ang and Billiti are more than just communication tools; they are living embodiments of our cultural heritage. Through them, we can actively participate in our cultural traditions and contribute to their ongoing evolution.) Another participant added, “*Dagitoy a tradisional a porma ti komunikasion ti mangpabalin kadayo a mangrampak iti kinabaknang ken kinanadumaduma ti kulturatayo, a mangpatibker iti kolektibo a kinasiasino ken riknatayo a mairaman*” (These traditional forms of communication enable us to celebrate the richness and diversity of our culture, reinforcing our collective identity and sense of belonging).

These perspectives from the participants manifest the importance of Bet-ang and Billiti in cultural preservation highlighting the depth of their commitment to keeping their cultural heritage alive. By utilizing these traditional methods, individuals not only maintain a connection to their ancestral traditions but also foster a sense of pride and identity within their communities. The active engagement with Bet-ang and Billiti allows for the continuation of customs and values that have shaped their unique cultural identities over generations. The participants

recognized that while the digital age brings numerous advancements and conveniences, it is crucial to strike a balance between embracing new technologies and preserving the invaluable wisdom and traditions inherent in traditional communication methods. In this rapidly changing world, the significance of Bet-ang and Billiti transcends mere communication; it represents the resilience and determination of individuals and communities to honor their past, celebrate their present, and ensure the future vibrancy of their cultural heritage.

### 3.2.2. LOCALIZED COMMUNICATION

Participants emphasized the value of Bet-ang and Billiti in fostering localized communication within their communities. They recognized that these traditional methods provide a unique avenue for sharing local news, events and stories that are directly relevant to the immediate community. Through Bet-ang and Billiti, participants can disseminate information in a personalized and localized manner, ensuring that community members stay connected and informed about matters that directly impact their lives. As one participant passionately explained, "*Agserbi da Bet-ang ken Billiti kas napateg iti komunidadtayo. Palubosandakami a mangibinglay kadagiti update kadagiti lokal a pasamak, damag, ken isyu, a mamagbalin kadakami nga agtalinaed a konektado ken makiraman kadagiti aramid a mangporma iti asideg nga aglawlawmi*" (Bet-ang and Billiti serve as a vital lifeline for our community. They allow us to share updates on local events, news, and issues, enabling us to stay connected and involved in the affairs that shape our immediate surroundings). This statement was echoed by another participant who added, "*No usarentayo ti Bet-ang ken Billiti, mangparnuaytayo iti rikna ti pannakaikameng ken panagkaykaysa kadagiti kameng ti komunidad. Kolektibokami a mangibiahe kadagiti karit, rambakan dagiti lokal a tradisionmi, ken agtinnulongkami para iti pagsayaatan ti komunidadmi*" (When we use Bet-ang and Billiti, we create a sense of belonging and unity among community members. We collectively navigate challenges, celebrate our local traditions, and work together for the betterment of our community).

Further, participants also recognized that the use of Bet-ang and Billiti in localized communication goes beyond the dissemination of information. It fosters a sense of unity, cooperation and collective identity among community members. By actively engaging in these traditional methods, individuals strengthen their bonds with one another, creating a support network that transcends mere communication. The shared experience of using Bet-ang and Billiti allows for a deeper connection and understanding of the challenges and triumphs faced by the community. As one participant eloquently stated, "*Saan laeng a komunikasion ti Bet-ang ken Billiti; maipapan dagitoy iti komunidad. No agtitipontayo babaen kadagitoy a pamay-an, pabilgentayo dagiti pagbibingyantayo a pagalagadan, agtinnulongtayo kadagiti proyekto, ken agtinnulongtayo kadagiti panawen ti panagkasapulan*" (Bet-ang and Billiti are not just about communication; they are about community. When we come together through these methods, we reinforce our shared values, collaborate on projects, and support each other in times of need)." Another participant added, "*Mangparnuay da Bet-ang ken Billiti iti plataporma para kadatayo a mangrambak kadagiti lokal a tradision ken tawidtayo, a mangipalagip kadatayo kadagiti ramuttayo ken ti pigs ti kolektibo a kinasiasinotayo*" (Bet-ang and Billiti create a platform for us to celebrate our local traditions and heritage, reminding us of our roots and the strength of our collective identity).

The participants' perspectives on the value of Bet-ang and Billiti in localized communication underscore the importance of maintaining a strong sense of community in the face of a rapidly changing digital age. While digital platforms offer numerous advantages in terms of global connectivity, participants emphasized the unique benefits that localized communication through Bet-ang and Billiti brings. It allows for a personalized and tailored approach to information sharing, ensuring that community members stay engaged, informed, and connected to the matters that directly impact their lives. By utilizing Bet-ang and Billiti, individuals not only preserve their local traditions but also foster a sense of belonging, unity, and cooperation within their community. In a world that often prioritizes global connectivity, the participants recognized the enduring significance of localized communication through Bet-ang and Billiti as a means to strengthen community ties and ensure the well-being of their immediate surroundings.

### 3.2.3. PRESERVATION OF INDIGENOUS LANGUAGES

The participants' verbatim responses clearly demonstrate their recognition of the crucial role played by Bet-

ang and Billiti in the preservation and revitalization of indigenous languages. They understand that these traditional communication methods serve as powerful tools for transmitting linguistic heritage to younger generations. It is evident in their responses during the conducted interview as one of the participants passionately stated, "*Bet-ang ken Billiti ti iggemna ti tulbek iti pannakaisalakan dagiti katutubo a pagsasaotayo. Dagitoy ket di magatadan nga alikamen a mangpabalin kadatayo a mangipasa iti kinabaknang ti lingguistiko a tawidrayo, a mangipasigurado nga agtultuloy a rumang-ay ti kinadumaduma ti kulturatayo ken dagiti naisangsangayan a wagas ti panangiyebkastayo* (Bet-ang and Billiti hold the key to the survival of our indigenous languages. They are invaluable tools that enable us to pass on the richness of our linguistic heritage, ensuring that our cultural diversity and unique ways of expression continue to flourish). This statement was then supported by another participant who added, " *Babaen ti aktibo a pannakilangentayo iti Bet-ang ken Billiti, aktibo a makatulongtayo iti pannakapabaro ken agtultuloy a pannakausar dagiti katutubo a pagsasaotayo, a mangpatibker iti pigsa ken kinaandur*" (By actively engaging with Bet-ang and Billiti, we actively contribute to the revitalization and continued use of our indigenous languages, reinforcing the strength and resilience).

The verbatim responses from the participants clearly highlighted their profound awareness of the role played by Bet-ang and Billiti in the preservation of indigenous languages like Iluko, Itneg and Kankana-ey. Participants recognized that these traditional communication methods provide a crucial platform for speaking and transmitting native tongues to younger generations. They emphasized the significance of ensuring that indigenous languages thrive and remain an integral part of their cultural identity. Undeniably, they understood that these traditional methods offer a tangible means to ensure that their native tongues are passed down to future generations. Participants expressed the deep value they place on maintaining their linguistic heritage, acknowledging that it is a crucial aspect of their cultural identity. Through Bet-ang and Billiti, they actively contribute to the preservation of their indigenous languages, promoting linguistic diversity and celebrating the unique ways of communication that define their communities. As one participant eloquently stated, "*Saan laeng nga alikamen ti komunikasion da Bet-ang ken Billiti; isuda ti mangbantay kadagiti katutubo a pagsasaotayo. Babaen ti panangusar kadagitoy a pamay-an, saluadantayo ti kultural a tawidrayo ken luktantayo ti dalan para iti agtultuloy a pannakausar ken panangipateg iti nakayanakantayo a pagsasao*" (Bet-ang and Billiti are not merely communication tools; they are guardians of our indigenous languages. By using these methods, we safeguard our cultural heritage and pave the way for the continued use and appreciation of our mother tongues). Another participant added, " *Babaen ti aktibo a pannakayallatiw dagiti katutubo a pagsasaotayo babaen ti Bet-ang ken Billiti, siguraduentayo nga agtalinaed a nabiag ti kultural a tapestrytayo, a mangpataud iti nauneg a rikna ti panagpannakel ken koneksion kadagiti ramuttayo*" (Through the active transmission of our indigenous languages via Bet-ang and Billiti, we ensure that our cultural tapestry remains vibrant, fostering a deep sense of pride and connection to our roots).

Through this healthy discussion, it is evident that they acknowledge that in a rapidly changing digital age, the use of traditional methods like Bet-ang and Billiti becomes even more crucial in ensuring the continued use and appreciation of indigenous languages. Through these methods, participants not only safeguard their cultural identity but also nurture a sense of belonging and pride in their linguistic heritage. The participants' deep understanding of the significance of Bet-ang and Billiti in language preservation reflects their commitment to celebrating and perpetuating the linguistic richness and cultural diversity that defines their communities.

The participants' viewpoints underscore the enduring significance of Bet-ang and Billiti in this rapidly changing digital age. While embracing new technologies, they emphasize the importance of striking a balance between technological advancements and the preservation of invaluable wisdom and traditions inherent in traditional communication methods. The active engagement with Bet-ang and Billiti allows individuals and communities to maintain a connection to their ancestral traditions, celebrate their cultural diversity and ensure the future vibrancy of their cultural heritage. These traditional communication methods not only serve as powerful tools for cultural preservation but also foster a sense of pride, identity, belonging, and unity within their communities. By actively engaging with these methods, individuals and communities actively contribute to the perpetuation of their cultural traditions and the preservation of their unique ways of life.



#### 4. Conclusion

From the analyzed corpora, it is glaring that they utilized affixes, including prefixes, infixes and suffixes to modify and derive new words. These affixes are used to change the meaning, indicate tense, mood, voice and possession. Moreover, it was revealed that there is a predominant use of simple sentences in Bet-ang and Billiti letters, along with instances of complex and compound sentence structures, highlighting the linguistic patterns and communication styles within this cultural context. Meanwhile, the importance of using traditional communication methods like Bet-ang and Billiti reveal the strong belief of the participants in the role of these methods in cultural preservation, localized communication and the preservation of indigenous languages. The participants consistently emphasized the profound significance of Bet-ang and Billiti in keeping cultural heritage alive and connected to ancestral traditions and values. In addition, they recognized the unique value of Bet-ang and Billiti in fostering localized communication within their communities and emancipated profound awareness of the crucial role played by Bet-ang and Billiti in the preservation and revitalization of indigenous languages.

Further, significant implications for education can be drawn from the research findings on Bet-ang and Billiti letters, especially with regard to the preservation of the Ilokano language and culture. We can increase language competence, build community participation and develop a deeper knowledge and respect of Ilokano heritage by incorporating these ancient communication methods into educational curriculum. The Ilokano language, which is an essential part of the Ilokano cultural heritage, can be preserved and revitalized with the use of the Bet-ang and Billiti letters. Students can learn about Ilokano customs, rituals and history while also building a solid foundation in grammar, vocabulary, and pronunciation by studying these letters.

Further, by studying Bet-ang and Billiti letters, students can actively contribute to preserving their Ilokano heritage. This involvement can boost their sense of pride and identity. The research findings can also help create educational materials that are both engaging and culturally relevant. Incorporating these ancient letters into lesson plans, textbooks, and other resources can make learning more diverse and culturally aware. This can positively impact students' academic performance, motivation, and engagement. Meanwhile, teachers can use Bet-ang and Billiti letters to create meaningful learning experiences through innovative teaching methods like project-based and inquiry-based learning.

##### 4.1 Recommendation

Based on the conclusions drawn from the analyzed corpora, it is recommended to promote the continued use and study of affixes, including prefixes, infixes and suffixes in the Ilokano language as they play a role in modifying and deriving new words and conveying important aspects such as meaning, tense, mood, voice and possession. Furthermore, there should be an emphasis on preserving and promoting the use of traditional communication methods like Bet-ang and Billiti as they serve as powerful tools for cultural preservation, localized communication and the revitalization of indigenous languages contributing to the preservation of ancestral traditions, values, and the overall cultural heritage of the Ilokano community. Hence, this will serve as basis in the conduct of an extension seminar which will focus on cultural awareness and preservation including Ilokano orthography. One limitation of the study was the number of corpora studied. Relatively, future researchers should incorporate a larger number of texts for analysis as this would enhance the robustness and comprehensiveness of the findings allowing for a more thorough examination of the linguistic patterns and communication dynamics present in traditional letters. Finally, the methods used to collect and analyze the data, such as the specific criteria for identifying Bet-ang and Billiti letters, could influence the results. Different approaches might yield varying findings.

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