

If These Languages Could Talk: The Extinct Languages of the Philippines

John Rey Osben Pelila, Shirley Lacson Ayao-ao, Maureen Bolante Casiano

Saint Louis University, Baguio City, Philippines, 2600

Email addresses: johnpelilalpt@gmail.com; slayao-ao@slu.edu.ph; maucasiano@gmail.com

Abstract— *The Philippines, an archipelago of diverse cultures and traditions, has faced drastic changes in the status of languages spoken around the country in the past decades. Despite the efforts, there were already identified languages that had fallen silent. Though one of the most captivating narratives is on how these languages died, this study aimed to document the stories of the six (6) extinct or dead languages in the Philippines by knowing how they faced their demise and what happened to their speakers. It was found that the death of these languages was due to not being spoken already by the native speakers themselves as they speak other languages already. As per the review, only in the case of Agta Dicamay did the language die because its last native speakers were allegedly killed. Although this paper gives a glimpse of the different extinct languages in the country, especially since it is limited to literature, future extensive documentary studies focusing on the language are encouraged to widen knowledge on the existence of these languages.*

Keywords— *Dead languages, Philippines, literature review.*

I. INTRODUCTION

Language is always interconnected to culture and identity in any region or country, and it is not a question that culture is a massive part of one's identity. It shows the shared values, customs, history (Rovira, 2008), and way of living as it dramatically affects anyone's way of thinking, behaving, and viewing the world. On the other hand, culture also mirrors language (Prahalthan, 2015), which is a communication system consisting of sounds and symbols (Collins, 2021) to connect thoughts, ideas, and experiences (Alshehri, 2016). What makes it interesting is that the language is inherited and passed to the next generations (Karagulova et al., 2016; Rusady & Munawarah, 2017), and it becomes naturally fundamental in conveying culture (Alshehri, 2016; Karagulova et al., 2016; Rovira, 2008) and regulates social relationships (Awe & Fanokun, 2018). That being said, language defines identity (Alshehri, 2016; Bower, 2017; Crawford, 1995; Heinrich, 2005; Grenoble & Whaley, 2006; Malabonga, 2016; Mercuri, 2012; Rovira, 2008; Ulfa et al., 2018; Villanueva & Baluyos, 2014; Weinberg & De Korne, 2016) whether it is regional (Chairuddin, 2018; Ulfa et al., 2018), cultural (Alshehri, 2016), ethnic (Ulfa et al., 2018), tribal (Villanueva & Baluyos, 2014), and even national (Ulfa et al., 2018). The interrelatedness of these three (i.e., language, culture, and identity) shapes an individual's character and origin and is something to be proud of; however, it is not always the case for all language speakers in certain parts of the world.

According to Eberhard et al. (2022), in the 25th edition of "Ethnologue" published by the Summer Institute of

Linguistics, it is listed that there are 7,515 living languages worldwide. The more significant part of the worldwide languages can be classified as 'minority' languages (David et al., 2009). Compared to the 24th edition of "Ethnologue," there was an increase of 12 living languages only within a year after the 23rd edition was published (Eberhard et al., 2021). It is truly delightful that there are 22 newly listed living languages. However, ten languages dropped from the list – four being extinct, three merged with other languages, and three were removed due to duplication or could not be substantiated as ever having been a language (Eberhard et al., 2022). These alterations happen because languages constantly change, and so is what we know about them; as our knowledge of these languages improves, the number of living or extinct languages rises and falls. This is why the total number of living languages cannot be known precisely (Eberhard et al., 2020, 2021, 2022). Some are moribund or endangered, while others appear to be reasonably healthy, but the long-term survival of all is less particular (Benjamin, 2012). The catch is that if this continues and no actions are made to save these languages, half of the approximate 7000 languages will fall silent or be on the verge of disappearing (Grenoble & Whaley, 2006; Seyfeddinipur, 2015). This can be compared to the speed of the fifth mass extinction (Seyfeddinipur, 2015).

1. 1. Language: Its Shift and Loss

Over the centuries, many languages have disappeared in several countries worldwide (Alshehri, 2016; Eames, 2019), and their ramifications are alarming (David et al., 2009). Headland (2003), for instance, described three apparent reasons why languages died in the 18th to 19th centuries. These are a) ethnocide (when the dominant group (more political) tries to end or change the lives of certain people), b) linguicide (when a dominant group attempts to punish a minority group for speaking their language), and c) genocide (when a language quickly disappears when its people die due to some natural phenomena and others). Various factors influence language change or shift and even its loss. One is migration (Anderbeck, 2015; Chairuddin, 2018; Cohen & Wickens, 2015; Pan & Gleason, 1986; Strongman, 2017), which happens when people from a region or country travel stay in a different location. In a similar vein, there was also consistency of reasons as to why people experience language loss. These include intermarriage (Anderbeck, 2015; Malabonga, 2016; Strongman, 2017; Villanueva & Baluyos, 2014), technological development (Tao, 2019), media (Malabonga, 2016; Strongman, 2017), a decrease in the population of the old

generation (Malabonga, 2016), and even cultural change indicated by the occupational activity of speakers of the languages (Saynes-Vasquez et al., 2013). Furthermore, scholars highlighted that language loss happens mainly to indigenous communities or minorities (Crawford, 1995; David et al., 2009; Mercuri, 2021; Ridanpää, 2018). One of the most compelling reasons behind this is that there are still groups of the minority who experience such underdevelopment despite the continuous economic and technological development in society (Tao, 2019). Ridanpää (2018) reasoned that they are often isolated or marginalized from society due to their location. However, it was sometimes a sad turn of events because they were less privileged to access outside their community. Yet, they are vulnerable to invasion, engulfment, and supersession by more powerful cultures and languages (Tao, 2019).

Within the minority group, it was also pictured that in terms of the generational gap, older generations regarded to know more about a language than the younger ones (Dal Negro, 2004; Eames, 2019; Khawaja, 2021), but it is the other way around for the younger generation. One main reason they know less of their language is the prejudices against these minority speakers. They often experience discrimination (Ayan, 2015; Brenzinger et al., 2003; Khawaja, 2021; Malabonga, 2016; Mercuri, 2012; Villanueva & Baluyos, 2014) that they are eventually discouraged from learning and speaking their language. In relation to this, Tao (2019) said that one reason to affect the predisposition of the young generation because of colonial mentality.

Another contributing factor is the language contact with other people (Baxter & Croft, 2016; Chairuddin, 2018; Headland, 2003; Maxilom, 2008; Pan & Gleason, 1986; Villanueva & Baluyos, 2014; Winstead & Wang, 2017). This event happens when minority speakers mingle with other language speakers significantly if they are outnumbered in a community. This situation makes them gradually shift to speaking the dominant language instead of their own (Eames, 2019; Malabonga, 2016; Pan & Gleason, 1986; Villanueva & Baluyos, 2014). Aside from that, other languages are also used in the education setup (Brenzinger et al., 2003). For example, English is a primary language in the educational environment (Cohen & Wickens, 2015; Huh, 1997; Malabonga, 2016; Mercuri, 2012; Strongman, 2017; Ulfa et al., 2018; Winstead & Wang, 2017). This situation now gives English a status symbol of being more prestigious (Banerji et al., 2013; Huh, 1997; Priven, 2008; Tao, 2019; Ulfa et al., 2018). Thus, people wanted to be able to speak it. Collectively, it affected the parents' decision to make their children study English or other languages instead of their own (Ayan, 2015; Eames, 2019), which results in their English skills surpassing their first language capabilities (Cohen & Wickens, 2015; Huh, 1997; Mercuri, 2012). In other situations, they even stop teaching their language to their children (Brenzinger et al., 2003; Malabonga, 2016; Villanueva & Baluyos, 2014). This situation is now a linguistic suicide when the speakers decide not to teach their children their language; thus, the indigenous speakers kill the language themselves (Malabonga, 2016).

This is the reality of cases in Southeast Asia where the main competitors of the minor groups are the language of the majority and to the extent of internationally dominant or popular languages. More prominent and international languages displace many minorities and indigenous languages (David et al., 2009).

1.2. Language in Culture: Philippine Situation

Our culture is a massive part of our identity. It shows our shared values, customs, and history (Rovira, 2008) and is inherited by generations through its language (Karagulova et al., 2016). It dramatically affects our way of thinking, behaving, and viewing the world; thus, it is our way of living. Also, it shapes us into who we are and where we are from and reflects our identity. On the other hand, language is naturally fundamental in conveying culture (Alshehri, 2016; Karagulova et al., 2016; Rovira, 2008).

Moreover, our language plays a vital role in our society and individuality. However, it is sad to see cases when a language is not used because of the shifting (language shift) that has been happening and even its gradual loss (language loss). Though looking at the source of why these two are happening, one of the leading causes in the Philippines is language contact (Abiog & David, 2020; Headland, 2003; Malabonga, 2016; Tajolosa, 2015).

Language contact is natural, especially in a multilingual country like the Philippines (Tajolosa, 2015). It has its advantage for speakers to become bilingual (Milian & Walker, 2019) or even multilingual, though it is not always the case for the minority group. With the constant pressure (David et al., 2009) they have been experiencing to speak what language is spoken by the majority, there might be a time that they have already embraced using it to feel that they belong to the community. Also, instead of those parents being responsible for teaching their "heritage" language to their children, some of them refuse to teach it because of the thinking that major languages like English are dominant to others, and they think that it would help their children in their future career (Malabonga, 2016; Villanueva & Baluyos, 2014). This act is indeed a linguistic suicide (Malabonga, 2016). As a result, children will show prejudice, contributing to their attrition to the language originally spoken by their parents (Cornelio & De Castro, 2016; Malabonga, 2016). In addition, the increased access to technology and media highly affected the young generation to grasp further their current language (Malabonga, 2016; Strongman, 2017). A case also when the language used in the education setting is when our country adapts Filipino and English as the main languages to be used in learning and teaching (Headland, 2003; Malabonga, 2016; Tajolosa, 2015; Tao, 2019). As young groups intermingle with their peers using the said languages, it comes to the point that they are adapting and changing the lexicons they use and even the sounds on how they deliver them (Azim & Jufrizal, 2020).

Again, it is a natural occurrence; but if this continues, the said generation will subconsciously speak these languages instead of their own. These situations now lead to archaism, when the young generation can no longer recognize the words

used by their parents in their heritage or their first language (Banuchandar, 2016; Humeidat, 2018; Khawaja, 2021).

Aside from what was mentioned of the young generation not being able to recognize these archaic words, it was evident that they also replace these (Azim & Jufriзал, 2020) with synonyms (Aziz et al., 2020) or borrow words from other languages as a replacement (Headland, 2003; Tajolosa, 2015). What happens now with the archaic words is that they will not be used for a long time in communication, and they might be forgotten already. This archaism is only one step closer to language loss as the speakers slowly forget the words and phrases of their native language and mix them with dominant languages in their location (Headland, 2003). This was proven in the studies of Azim and Jufriзал (2020) and Aziz et al. (2020) in the minor languages in Indonesia (i.e., Minangkabau and Aceh languages, respectively), wherein the archaic words are just written in some records (cases that are not recorded and still in word of mouth) and speakers do not prefer to use these in communication because they have already adapted to use the dominant languages in their place. As seen here in the Philippines, the Komisyon sa Wikang Filipino (KWF) assessment showed that if only a few speak a certain language and only those older generation only speaks the language, language loss is imminent, and it is also an indicator that a language is already endangered or not safe already (KWF, 2018), most especially if there is little to no ethnolinguistic support from the government (Azim & Jufriзал, 2020; Cornelio & De Castro, 2016; Tajolosa, 2015), especially to those indigenous communities who have low social status, with a small population of minority speakers, and are in the far-flung areas (Malabonga, 2016; Tajolosa, 2015). Unsurprisingly, these groups and their language will face their demise if the language is not passed down to future generations imminently (Khawaja, 2021).

Hence, it is eye-opening for all local or heritage languages to be safeguarded since these are not just part, but these are the identity of the people and the community; they do not speak their languages, which means they have no identity (Chairuddin, 2018).

1.3. Assessment of Language Vitality and Endangerment

The Summer Institute of Linguistics International (SIL International, 2022) defined language vitality as the extension of language used for many specific purposes, like communication in various social contexts. In addition, it was emphasized that the significant indicator of a language's vitality is its daily use in the home. A language with high vitality would indicate that it is very familiar to the speakers. It is used extensively in and outside the house and all the generations. However, assessing and documenting a language's vitality (and even endangerment) is complex because such actions have many factors and processes. Thus, some frameworks must be used to assess a language (Fitzgerald, 2017; Obiero, 2010).

For example, the latest framework being used so far is the Expanded Graded Intergenerational Disruption Scale (EGID) framework by Lewis and Simons (2011), which has been used in many languages' vitality and endangerment assessments.

Accordingly, the making of the EGID was highly influenced by the preceding frameworks made by Fishman's Graded Intergenerational Disruption Scale or GID in 1991, the UNESCO Language Endangerment Framework made by the group of Brenzinger 2003, the Ethnologue Language Vitality Categories of Grimes in 2009 which Gordon later updated in 2005 and Lewis in 2009.

In detail, the EGID framework has 13 levels with the integration of previous frameworks, especially the factors intertwined on the assessing, understanding, and at the same time documenting the vitality and endangerment of a language (Anderbeck, 2015; Brenzinger et al., 2003; Grenoble & Whaley, 2006); and these factors were comprehensively identified by the UNESCO Ad hoc Expert Group on Endangered Languages (Brenzinger et al., 2003): (1) Intergenerational language transmission, (2) Absolute number of speakers, (3) Proportion of speakers within the total population, (4) Trends in existing language domains, (5) Response to new domains and media, (6) Materials for language education and literacy, (7) Governmental and institutional language policies, including official status and use, (8) Community members' attitudes toward their own language, and (9) Amount and quality of documentation; which became bases and indicators of many assessments of different groups and organizations in providing which type of language revitalization programs will be made (KWF, 2018; Anderbeck, 2015; Grenoble & Whaley, 2006).

In the Philippines, the KWF, which is the official regulating body responsible for promoting, reviving, searching, and preserving the national and other languages in the country, was able to trace the extinct and endangered languages in different parts of the archipelago and made a declaration with the virtue of the Kapasiyahan ng Kapulunan ng mga Komisyoner Blg. 18-33 serye 2018 or the "*Pinagtitibay ang Kapasiyahan para sa Depenisyon ng "Nanganganib na Wika" at ang Patakaran sa Panimulang Pagtukoy sa mga Nanganganib na Wika ng Filipinas*" (KWF, 2018) where they used the framework proposed by UNESCO (Brenzinger et al., 2003) for their assessment in identifying endangered and extinct languages based on the population or the number of speakers, specifically on three factors: a) intergenerational language transmission, b) absolute number of speakers, and c) proportion of speakers within the total population. However, there was a study conducted by Headland (2003) in which he identified some of the endangered and extinct languages in the country during the late 20th century. Also, some of the data available in the Ethnologue (Lewis et al., 2015) recognized another demise of other languages in the Philippines.

Thus, through analyzing various documents, this paper aimed to present the identified extinct languages in the country and some of the stories that explain the demise of these languages. Also, by comparing these data, this paper presented some inconsistencies the authors saw. Some of the recommendations on how to safeguard the remaining languages, especially those endangered, were also presented in this paper.

II. SUMMARY AND DISCUSSION

2.1. Assessment of Language Vitality and Endangerment

Presently, there are at least 182 languages spoken in the country (Lewis et al., 2015), but there are six extinct languages identified (KWF, 2018; Headland, 2003; Lewis et al., 2015), namely: Agta Villaviciosa (KWF, 2018; Headland, 2003; Lewis et al., 2015), Agta Dicamay (Headland, 2003; Lewis et al., 2015), Katabaga (KWF, 2018; Lewis et al., 2015) and Ayta Tayabas (KWF, 2018; Lewis et al., 2015), Inagta Isarog (KWF, 2018), and Agta Sorsogon (KWF, 2018). As observed, all these languages once spoken in the different parts of the country belonged to the Negrito ethnolinguistic population Negritos (one of the smallest languages in the world), which are considered the aborigines of the countries whose ancestors traveled and scattered in the different islands over 20,000 years ago (Grimes, 2000 in Headland, 2003; Lewis et al., 2015; Headland, 2003).

Agta Dicamay. The Agta Dicamay was identified as extinct after knowing its people and the language had died (Grimes, 2000 in Headland, 2003). This group once lived in the Dicamay River, in the Western part of Sierra Madre near Jones, Isabela. According to Headland (2003), when he returned to the Philippines, he learned about the unfortunate event that happened to the language and its people. As narrated, the story began when a linguist named Richard Roe contacted this group in 1957, and he recorded 291 words. That year, Roe informed Headland that only one family was left then. Seventeen years later (November of 1974), Headland requested the wordlist in hand to Roe to find the family or any Agta who spoke the language. Sadly, Headland was not able to find any. Some Filipinos he met told him they had not seen any Negritos in the area for several years. Not so to speak, but further interviews in town revealed that some allegedly Ilokano homesteaders killed some members of the Agta who lived there a few years prior to the visitation and who wanted their land. Though Headland (2003:6) found three Agta people living there, none spoke or understood any language of the Agta. He was informed that the three he interviewed were orphans adopted by Ilokanos in their early days. It remains a mystery if they were related to the family whom Roe met in 1957, but one thing is for sure, the language with its speakers was dead. As to the estimate of when the tragic event happened, it could also be some time as well as the 1960s (Reyes, 2018).

Agta VillaViciosa. The Agta Villaviciosa, another Negrito tribe, and the language came from the same name, which was once spoken in Villaviciosa in western Abra, near the Ilocos Sur was also declared as 'extinct' since there were no recorded speakers (Grimes, 2000 in Headland, 2003; Reyes, 2018) since the 1900s (Headland, 2003). Unfortunately, there is no clear reason this particular group who spoke the language ceased to exist in the past century.

Katabanga. The Katabanga, which was misspelled as 'Katabaga' in Ethnologue, pertains to the language and the group of the Ayta group (Lobel, 2015) in Bondoc Peninsula in the Quezon Province (KWF, 2022). However, they were also found in Catanauan (Lobel, 2015). It was said that those in the

Bicol region describe this group as mixed-blood Agta (Lobel, 2015).

Accordingly, this language was declared extinct (KWF, 2018), and though it was said that the group still exists, they do not already speak the language because they speak Tagalog. Besides, no linguistic data had been recorded or known to exist for any language their ancestors spoke (Lobel, 2015). Furthermore, this group may be connected to those Agta groups in the Manide located in the western and central part of Camarines Norte or the Agta group located in the Lopez-Guinayangan area (Lobel, 2015). This was elaborated by Louward Allen Zubiri in his email to the SIL International ISO 639-3 Registration Authority (2019) that this group that the Aeta community, speaks this language in the municipality of Catanuan in the Quezon Province. As said, this group comprises 670 individuals and has an ancestral domain. This coincides with what Lobel (2015) said, that they existed but were not already the language due to the shifting to Tagalog. Only a few of their elders recall little lexicons of the Katabanga language. Also, it was mentioned that those families outside the municipality could be found the nearby towns in Bondoc Peninsula, like the Malunay, and in the southern towns in Quezon like Gumaca, Lopez, and Alabat (Letter of Louward Allen Zubiri to SIL International ISO 639-3 Registration Authority, 2019). However, with the lack of data on this language, even its connection with other languages spoken by the group's ancestors, it is hard to include in any discussions of Philippine languages (Lobel, 2015), but this is to put in record that this language was once spoken in the country.

Ayta Tayabas. Like the Katabanga of Catanuan town in southern Quezon province, this group of Ayta in Tayabas, Quezon (Lobel, 2015; KWF, 2018) exists in name but does not natively speak any language except Tagalog (Lobel, 2015). According to Headland (2003), the Ayta group (Alta in Headland, 2003) in southern Quezon had only a population of 400. However, Lobel (2015) said that the Ethnologue identified the language as 'extinct', which was also reflected in the resolution made by the KWF (2018), even though no linguistic data exists for any language of the ancestors of this group that might have once spoken.

Also, no concrete evidence that this group ever had a language distinct from any other Philippine language that they might have once spoken the following: Manide, Inagta Alabat, Umiray Dumaget, Remontado Dumaget, and others (Lobel, 2015:3).

Inagta Isarog. The group of this Agta group, thus called the Inagta Isarog, is said to settle once around the Bundok Isarog (Mt. Isarog), Camarines Sur (KWF, 2018), particularly in Goa, Lagonoy, Ocampo, Sagnay, and Tigaon (KWF, 2021). In the compilation of Headland (2003), it was said that this group had a population of an estimated 1000 individuals in the 1900s. However, in 2015, the Komisyon sa Wikang Filipino (KWF, 2015 in KWF 2021) noted that only one native speaker of the Inagta Isarog identified who can speak the language was identified. However, there could be no speakers today of the language, though some say that there are natives who transfer to other places. This was evident as the present generation of

this group already speaks the Bikol language and even the Bikol Rinconada (KWF, 2021). With this kind of status

already of the group, it was declared by the KWF (2018) that the language is dead.



Fig. 1. Identified extinct languages in the Philippines

Agta Sorsogon. The Agta Sorsogon, which was misspelled Ayta Sorsogon in Headland (2003), was said to have been spoken by only 40 individuals in the 1900s (Grimes, 2000 in Headland, 2003). However, the said language of this Agta group, who once lived in Prieto Diaz in Sorsogon (KWF, 2018; Lobel, 2015), was declared by the KWF (2018) as extinct.

As to the reason for extinction, Lobel (2015) explicitly narrates that when he went to visit the community way back in 2006, none of the speakers in the area had traces of Black Filipino features, and none of them mentioned speaking another language other than the Bikol Legaspi which is a dialect in the North Coastal Sorsogon. However, they mentioned that their ancestors had spoken a different language. Analyzing it, Lobel (2015:91-92) described it as just a difference in the intonation pattern and not a difference in the language itself. Furthermore, when the author interviewed a priest, he mentioned that the group of Agta Sorsogon might have come to some place in Luzon. They would periodically go back north, only to return to Prieto Diaz later. Likewise, no data on this language was documented showing how this group had spoken this language in the past.

2.2. *Inconsistencies Observed and Challenges Experienced in the Reviewed Documents*

The Agta Dicamay, once spoken in the Isabela province, was identified as 'extinct' by previous studies, but it was not

listed in the resolution by KWF. Besides, counterchecking of alternate names, such as Dicamay Agta and Dicamay Dumagat, was not found in the list. Clarification of this to KWF is necessary. However, with the limitation of the study to solely review only available resources, future studies may look into this. But as per the record, the country has six extinct languages.

On the other hand, there were irregularities in the terms Ayta and Agta. Lobel (2015:91) said that the word Ayta is likely an exonym adopted from Tagalog. However, to categorize the different Negrito groups as per the different places, the Agta or Aeta are called the group in Northeastern Luzon, Aeta, Ayta and Alta in Central Luzon, Ati or Alta in Panay and Negros, Batak in Palawan, Iraya Mangyan in Mindoro, Remontado (Dumagat) in Rizal Province, Remontado in Sibuyan Island in Romblon Province, Agta in Siera Madre, Baluga or Ita in Pampanga, Zambales, and Tarlac, Kulaman or Sambal in Tarlac, Kofun, Diango, Paranan, Assao, Ugsing, and Aita in Cagayan Province, Kabihug or Bihug in Bicol and Quezon, and Mamanwa in Surigao, Agusan, and Eastern Visayas (Dulce-Mariveles, 2023).

Lastly, this study highlights the lack of hard evidence to explain why some of these languages (e.g., AgtaVillaViciosa and Agta Tayabas) became extinct. When the researchers tried to inquire about where one of the dead languages was spoken, some stories were collected to explain the demise of the

language. Although it was not added to this study, considering its scope of limitation focusing on available documents, it gave a glimpse of possible future research to know the extinction factors.

2.3. *While it is not Too Late for the Other Languages*

After finding out that most heritage languages were not safe (KWF, 2018; Grenoble & Whaley, 2006), ideally, having a language spoken by thousands of individuals daily is a very much different set of options for revitalization rather than a language that is only spoken by dozen native speakers who rarely use it (Grenoble & Whaley, 2006). This scenario will determine what language reclamation, revitalization, and documentation of languages need to be done. In support, assessing changes in language vitality over time provides the most accessible measure of success for attempts to revitalize a threatened language (Grenoble & Whaley, 2006).

According to the Child Language Research and Revitalization Working Group (CLRRWG, 2017), there are three significant ways to safeguard our languages, especially those threatened or endangered – revitalization, reclamation, and documentation.

Language Reclamation and Revitalization. Language reclamation and revitalization go hand in hand. Generally, knowing that a particular language is considered endangered, language revitalization happens when there is a need to invite someone interested in learning the language, especially its linguistic elements. In support, the most tedious action but perhaps the easiest and cheapest to solve is the desire indeed to pass on the teaching of one's native tongue to the next generation (Calinawagan, 2001) and supporting the act of writing the archaic words in many textbooks (Aziz et al., 2020). Ridanpää (2018) asserts that the school system is a major force in altering and changing people's attitudes and values toward their language and identity. Also, he mentioned that since technological advancements are inevitable, it was suggested to take advantage of these as platforms for promoting and teaching all languages spoken by the minority and majority.

On the other hand, Leonard (2012) defined language reclamation as putting an enormous effort by the whole community to claim its right to speak their language and set associated goals in response to community needs and perspectives, remarkably that it is the tenet of defining their culture. These two, however, need the involvement of the Indigenous People (IP) group and communities who speak the minority language, linguists in applied and theoretical linguistics, educators, local and national government officials, agencies, and many more (CLRRWG, 2017). As part of the goal, there is a need to strengthen the following: [1] reclamation programs (David et al., 2009; Leonard, 2012) with the total immersion of locals, [2] national language policies, and even proposals and straightforward suggestions (David et al., 2009; Grenoble & Whaley, 2006; Pine & Turin, 2017), [3] school-based programs like introducing endangered languages in the curriculum (David et al., 2009), [4] adult language education (David et al., 2009), and [5] non-school based programs (David et al., 2009). This can encourage everyone to

relearn and appreciate these languages (CLRRWG, 2017) and foresee the impact over a hundred years, especially the indigenous languages. It is hoped to have that kind of case, unlike what happened to Malaysia when they introduced Aslian languages to their curriculum. It was unsuccessful due to the target students' irregular school attendance records (Benjamin, 2012). These policies are crucial because they can either help maintain languages in a country or lead to the shift and eventually death of languages (David et al., 2009; Grenoble & Whaley, 2006).

Nevertheless, the number of threatened languages cannot explain the ever-expanding number of language revitalization initiatives. Instead, there is a need to add a second major socio-historical shift and go with the general trends toward recognizing the rights of all minorities, individuals, and groups (Grenoble & Whaley, 2006). But looking at these said revitalization and reclamation activities, it takes a community to action. However, Ridanpää (2018:189) reminds speakers that there is a need to instill pride and love of culture and language. As he said, "The problematics of language revitalization are also related to the problematics of nationalism".

Language Documentation. Furthermore, it was said that another most definitive potential solution for saving any language die-off is through language documentation, whether it is written or technology (Kung, 2016), and for the past 20 years, this activity has been rising throughout the world (Seyfeddinipur & Chambers, 2016). Language documentation effectively provides critical linguistics resources (CLRRWG, 2017); this will provide more efforts to relearn the language in the community and any institutional context or revival (Brenzinger et al., 2003). Also, this considered act of documentation can stretch the impact of language attitudes and increase awareness of the endangerment of these languages in society. Some archaic and semi-archaic words not recorded in some dictionaries must be included in the later edition of any dictionary (Aziz et al., 2020). On the other hand, the local government must strongly support this to consider its maintenance and standardization (Rizka & Zainuddin, 2016) by exerting more funds, encouraging more scholars and students to conduct fieldwork and studies on this area, and documenting language for which little or no documentation exists (Seyfeddinipur & Chambers, 2016). Besides, in other countries, some Higher Education Institutions (HEIs) encourage their graduate students to have the opportunity to work with minor languages and allow them to be acquainted themselves with the community members (Ungsitipoonporn et al., 2021).

III. CONCLUSION

As per the record, six (6) extinct languages were identified in the Philippines based on the reviewed literature. However, not all dead languages did not mean their people died. It happened that some of the minority groups are still alive, but they don't speak already these languages, which were once spoken by their ancestors, declaring them extinct. Although in the case of Agta Dicamay, the language also vanished when its

people were killed. It could be considered that the demise of a language is a natural occurrence since it is part of the changing culture through time. However, it must be conscience for everyone to safeguard the spoken languages. Failure to do it mostly implies that languages are not valued.

Despite these inconsistencies in the reviewed literature series, readers must understand that any inventory of languages or compiling a list of languages is not easy. Yet, it takes serious effort (Blust & Smith, 2014). Moreover, it needs 'blood, sweat, and tears to revitalize these languages; however, there is a platform to document them, like engraving them into stones and giving proper internment as these languages will be remembered once they exist.

As this paper just gives a glimpse of the different extinct languages in the country, and though it is limited to literature, future extensive documentary studies focusing on the language are encouraged to widen knowledge on the existence of these languages. Furthermore, it is encouraged that the official language agencies in the country or organizations interested in creating a platform. Here, they can plot all the languages in the country and put all the necessary information on the population of each language through time, the status of vitality, and other remarks to be included. With this, researchers or scholars may extract information to conduct studies on the trends of the languages and even the updates posted on the said platform.

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