

Michif

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Michif

According to Wardhaugh (2011), a vanishing language that is danger of dying out implies a dialect that is probably going to become extinct in the near future. Because numerous languages across the world are lacking the utility or essence, they are being replaced by language that can be considered effective is communication. Due to the prevalence of English, Mexico, and Spanish, some languages are being rendered ineffective. If current developments do not recede, by the next century, these disappearing languages will become non-existence. Indeed, many of the fading dialects are not learned by the younger generations or by the speakers who have grown up. In this way, the dialects on the death of the last speaker would become non-existence. In comparison, most languages in the modern world already have a single speaker and the individual's death insinuates the dialect.

The Metis dialect of Western Canada is on the verge of extinction. In the wake of 1750s, two distinct society originated in the region that was prominently known for fur production known as *Pays d'en haut* and the "half-breeds". The French speaking Metis became the Pays d'en haut, while the "halfbreeds" included the English speaking Metis (Wardhaugh, 2011). The two forms of Metis were the descendants of white males and aboriginal females. The English and French dialects acquired by these descendants evolved over time to become the French Michif and Bungee (a lingo kind of English). In addition, the offspring were also conscious of their aboriginal dialects. Consequently, they created a whole new language known as the Michif, an outstanding combination of French, Ojibwa, and Cree. The Michif lingo is on the verge of being non-existence in modern society, provided that various factors such as the gradual extinction of subsistence practices such as hunting were focused on, among other unifying factors, the populations speaking the lingo. The extinction of distinct cultures related to the fur trade and

searching for food comes with the lack of language. In this comprehension, the history of the Michif language, family, structure, and morphological emphasis, reasons for endangerment, and conservation efforts will be traced in depth in this article.

Development of Michif

Metis was another reference that was used to allude to Michif dialect since the elderly pronounces the word as such to mean 'of diverse food'. The Michif language is made up of three aboriginal groups which merge with the Inuit and Initial Nations as well. The ones in the western and northern areas of Canada are the only reported by the central government, independent of any province in Canada with Metis persons. Throughout tradition, Western Canada's Metis communities were not the original form of their settlement. By that time, according to Nagy et al. (2014) various minor French-aboriginal societies had already been founded near the forts and trade centers in the Great Lake area, such as, among others, the Michilimackinac and Sault Ste. The French spoken by their parents by the Metis descendants was definitely not instilled by elite cultures, since many of them had not been educated. As parallel to being uninformed, the youthful Metis were not offered prime and proper instruction, the lingo they spoke advanced from schooling free of influence and standardization stimuli. In addition, the offspring often got to know the vocabulary of their mother and were thus bilingual with the feature of better likeability with the language of the Aboriginal parents. For that reason, the aboriginal languages were the source of inspiration for French offspring's because it facilitated various linguistic characteristics as well as lexical components of the Algonquin dialects.

Michif Morphology

Michif is composed principally of French and Michif is substantially large in English. However, like the English Michif, which is often referred to as Bungee, the French Michif is not extensively studied. The youths learnt how to speak their Native language in English together. The Scottish and Orkney twangs are powered by the Bungee dialect. In addition, the vocabulary contains 10% of Saulteaux and Cree phrases and small French words. Infrequently, the linguistic substitute's /s/ (as in 'sip') for /sh/ (as in 'ship') or sip (as in /s/) for ship (as in /sh/) for ship (Wardhaugh, 2011). For the French Michif, in converse to terms like string and start pronounced as shtart and shtring respectively, terms such as narcissistic and fired are pronounced as sallow or sot.

History of Michif Language

The jargon is an autonomous language that is part of the Cree languages and constitutes an exceptional combination of Michif French and Plains Cree. In most instances near the Turtle Mountain, western Canada, Michif has been regularly spoken by dozens of Metis in the U.S. As their development was premised on the fur trade in the 18th and 19th centuries, the search for the trusted platform of subsistence due to the steady decrease in fur-bearing creatures was linked to the decrease of the populations. Later, the populations went ahead and opted to the practice of hunting buffalos that were huge in the grasslands. Therefore, it became their main source of dried meat as a way of exchanging corporation as well. They later became the transporters of the both sides of the border between the United States and Canada.

Despite the account of history not being as accurate as they should be which makes it impossible to provide the accurate period when the Michif dialect originated, Michif has is argued to have been developed in the 19th century by the youthful hunters. The hunters found it

unnecessary to go back home when the season's expiration. They developed a habit at the southern regions along the hunting fields that facilitated wintering. Today, the Michif communities that are still existing can be found in the fields and areas where the Metis hunters used to winter. The regions include the convergence points of the Qu'Appelle and Assiniboine streams which are located in the North Dakota regions. As it can be seen in the available historical reports, majority of the hunters were arguably bilingual while a substantial number of them could also speak more than two languages. As per the customs, the mixed dialect as it can be seen in Michif, clearly adheres, without modifying, their lingos and could only be constructed by bilingual individuals. Nevertheless, the enduring Michif speakers can comfortably speak English even though they have regarded French title for so long.

For a decent number of years the Michif community has been exclusively put to use externally by members who belong to the self-contained communities. The exclusivity affirms the extent to which the dialect could persist for a long time but without it being known to the general public. It puts more emphasis on the language's mention in the 20th centuries despite being existent for hundreds of years. In the overview of the indigenous dialects, population figures in Canada have also not included Michif in a long time, although experts in North America rarely refer to it. There are no right tallies of the Michif speakers in Canada and the United States in the same way. However, recent data from researchers such as Peter Bakker shows that the figure was between 200 and 1000, although most people were over 60 years of age (par Papen, 2007). Other figures indicate that there are only 390 language speakers in Canada, with some suggesting that there are 500. Amid the lack of a proper comprehension of the mysteries surrounding the Michif, some of the most cast out and sidelined persons cannot comprehend the Metis. When the world was not conscious, a linguistic gem of exceptional

passion was created by the culture. The dialect faces the test of loss of use and therefore non-existence, considering the numerous endeavors dedicated to preserving the vernacular and the language culture.

Michif Endangerment

It is sad that one of the most important dialects spoken in the Western regions of Canada are vulnerable and likely to become extinct in the near future. However, the dialect remains spoken by the French Michif speakers who are elderly and widespread all over the region. The dialect being spoken by a descent number of community members. The concern is that the elderly constitute the highest percentage. It is not being passed they ought and children in their process of growth and development. Missionaries and educators have for long disparaged the French dialect that is being spoken by the Metis community who are predominantly white. They are punitive because they motivated a lot of the Metis people to desert their dialect and speak English as they first language. An example of the languages that vanished amid the adoption of the English language is Bungi. The dialect disappeared immediately. Today, only 12 talkers of the language are extant. Many of the speakers of the remaining dialects are more than 60 years old. Efforts have been made, such as political, social and cultural engagement, Michif and other educative text, but they have not been enough to salvage Michif from the likeliness of going extinct. With the death of the speakers of Michif, the lingo stares at an investable extinction.

The Dangers Facing the Michif Dialect

There are many avenues that pose danger for the Michif language. For example, there is a larger number of organizations that avert the lingo prevalence by discouraging the speakers to consume the dialect in their daily activities. Moreover, the widely spoken languages in Canada

are English and French. In institutions such as schools, students are only made to develop the speaking skills for English and French alone. Thus, they tend to forget almost everything about their aboriginal dialects such as the Michif. Michif, spoken only by and among the inhabitants of the Metis, is bound to vanish in this way. The language would die when the Metis' descendants can only speak the lingo at home while they are taught other languages outside their homes, as in kindergarten. Moreover, the only surviving speakers of the Michif language are over the age of 60 years and are expected to be in homes in most situations. In this respect, the young folk are left with nobody to educate them. The language has also diminished in value when it comes to the economic perspective. Parents engage their children in English and French and teach them the same because they believe that by so doing, their children will have better chances of securing employment opportunities.

The dialect was able to stay for long because it was embedded in many subsistence and cultural activities. Amid the process of modernization that has sparked greatly in the recent past, these activities have been slowly swallowed and replaced by modern ways. With them, the Michif dialect also disappears. Such activities include the hunting and gathering, wintering have been replaced by the reliance on the modern technologies. Such cases include the Powley case that commenced towards the end of the 20th century which showed that hunting was a restricted activity. Powley pleaded not guilty in the case, provided that he had aboriginal hunting rights. For several years, the court finally released him in 2007. Regardless of the numerous attempts to accept liberties in Canada, to date, protections have not been acknowledged. Additionally, the vanishing of the groups themselves causes the demise of the language itself (Nagy et al., 2014). For starters, the only current speakers of the language passing the age of 60 and young people not learning the language indicates that the language would go with the elderly.

The developing technology has dealt a heavy blow on the persistence and the prevalence of the Michif language which can be associated with the generations interacting through the new media such as Facebook, WhatsApp. The people, especially the youth, do not have adequate time to look what is happening at home. The attitude has been extended to the individuals in schools as they develop themselves which gives no room to the Michif languages as well as the preservation of other cultures.

Efforts of Preservation

The Efforts Put in Place to Preserve the Michif Dialect

The Metis National Council was formed in 2000 as an attempt to salvage the dialect. It organized a yearly convention that was meant to become formal and facilitate the survival of the historical dialect. The national council is a pan-Canada intervention that seeks to ensure that the dialect does not go extinct. There was a voting exercise that sought to make the Michif language become the national language and the official language. The move was not successful. Considering that the dialect was formed in the wake of the 19th century, it was tough considering that the Metis community has already been formed. There were a group of Metis such as ranchers and fishers who chose deliberately not to utilize the dialect. Nonetheless, the French and English languages cannot be compared to the Michif language despite gaining the highest popularity.

The polyglots, which is a close associate of the threatened dialect communities, organized administrations, NGOs, UNESCO, and popular establishments have showed their efforts to try and salvage the Michif dialect from extinction. They are attempting to deal with the factors that pose the danger that could make the dialect become non-existent. The measures

are also being put in place to make sure the dialect stabilizes and that it is saved as well. The documentation of language, maintenance, and key revitalization are some of the actions being taken. The honoring of Michif dialect include documenting by authoring texts and preserving the audio-visual footage of morphology and syntax as well as the oral customs such as spiritual texts, songs, and lexicons as well.

The revitalization and revival of the dialect alluded the ideal actions and processes through which involved the instructive and community mechanism to advance talks on the salvation of Michif language. It also considered as the retreating dialect shift. For other dialects that could be staring at potential extinction, the information is readily available online. An overwhelming enthusiasm has be drawn from the general public in relation to the salvation of the dialect to ensure that it remains functional for as long as possible. The official documentation of the language by the Metis group has sparked many efforts globally that could prove critical in ensuring that the dialect does not go extinct. The Heritage Canada's Aboriginal Language Initiative is an example of the collective efforts towards making sure that such dialects do not go extinct.

Conclusion

The disappearance of Michif as a once prominent dialect in Canada looks innervate that ever. There people who currently speak the language merely suffice the 1000 mark. Even though the language was spoken by a single community, it is evident that external factors can also play a very critical role in the diminishing and the extinction of popular dialects. The process of civilization and modernization has also played significant roles in leading to the demise of languages and dialects. The growth of technology has replaced the traditional and

typical way of doing things as well as how people relate with each other. With platforms such as Twitter, Facebook, and WhatsApp, people are slowly disassociating with each other which lead to culture alienation. Traditional practices such as hunting, herding, and gathering are nowadays restricted. They were the platforms through which culture and language could be passed. Thus, such activities should be restored in efforts to ensure that the remaining dialects do not become extinct in the future.

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