

5) игрой слов. Этот стилистический прием применяется для создания комического эффекта в произведении: *The buzz from the bees is that the leopards are in a bit of a spot.* – Пчелы прожужжали, что леопарды заняли свое имя; *And the baboons are going ape over this.*– Макаки же обезьяничают над всеми. Переводчику удалось передать смысл реплик, несмотря на языковые различия двух языков;

6) песнями (переводчик сумел сохранить как смысловую нагрузку текста, так и ритм песен).

Таким образом, учитывая популярность русскоязычной версии анализируемого мультфильма, мы можем отметить, что переводчик хорошо справился с задачей и передал все жанрово-стилистические особенности, а используемые им приемы могут рассматриваться в качестве образца при обучении художественному переводу.

Understanding genre and stylistic peculiarities of a cartoon script is a key factor for a translator to make his version in a foreign language understandable for a young audience. Lexical, grammar, phonetic and stylistic features of the text require particular approaches in translation which, due to the analysis, is skillfully done by the translator of *The Lion King* cartoon.

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## BILATERAL SOCIOLINGUISTIC CORRELATIONS BETWEEN THE INDIGENOUS MAORI AND THE ENGLISH NEWCOMERS

Рассматривается историческое, этническое и социолингвистическое взаимовлияние культур коренного народа Новой Зеландии и англоговорящих колонизаторов, отражено взаимопроникновение новой лексики в лексикон обеих культур. Проводится связь между освоением языка чужеземцев как одним из факторов мирного (относительно других колонизованных регионов) исторического процесса становления английского языка в Новой Зеландии и его дальнейшее развития и преобразования в новозеландский вариант английского языка. Выделяются социальные взаимоотношения между двумя народами, которые привели к образованию языкового субстрата и суперстара. Также рассматривается сдвиг определённой картины мира под влиянием религии и государственности; приведены примеры последствий языковой интерференции. Автор стремится объяснить комплекс причин, которые способствуют образованию языковых вариантов в условиях конвергенции.

As observed by David Crystal English has spread globally due to major socio-historical factors. British English dominated up to the latter half of the 20<sup>th</sup> century to be replaced by American English due to the superpower status of the USA. However spreading globally, especially in the days of imperial dominance of the UK the English brought by the colonizers to different parts of the world was also prone to enrich itself by consuming many of the languages of the indigenous

population of the Empire, forming new variants of English on the conquered territory. New Zealand was no exception to the process of interference of the language of the newcomers and the indigenous Maori population [1, p. 489].

The non-native (pakeha) population of New Zealand began shaping the worldview of the native Maori in its own image from the first days of settlement. Much of this was done to the end of self-enrichment and profit, which could be derived from the then-gullible Maori, who were awed by the arrival of the Europeans. It is this intentional influence that manifested itself in the formation of a superstratum of vocabulary and the development of syncretic concepts. Yet the Maori were not eager to relinquish their own beliefs as a result of the pakeha invasion. The interference of languages and differing spheres of concepts led the Maori to monotheistic views, in comparison to the mythological origins linked with folklore characters. The rule of a tribal elder was seceded by the introduction of the concept of a Supreme Being and thus, by the 1840s over 60 percent of the natives were more or less peacefully converted to Christianity (40 percent – Anglican, 15 percent – Methodist, 5 percent – Catholic).

The manifestation of new concepts often relied on prototypes from the culture of Maori social relations, however, as for religious beliefs, these were introduced without any metaconcepts. In order to relate Christian concepts to the Maori, pre-existing terms were expanded upon and received supplemental meanings. Such was the case with the Maori terms for *Atua* and *Ariki*, meaning ‘ancestor’ and ‘first-born in a privileged family, hence priest or chief’ respectively; these received the meanings of ‘God’ and ‘Heavenly Spirit’. According to traditional Maori beliefs their people descended from two mythical ancestors and their six children. Despite not having a central divine figure the imposition of the Europeans’ own concepts and practices of the Christian way of faith soon became associated with similar concepts and practices of the Maori. *Iriiri* – the cutting of the umbilical cord – came to signify ‘baptism’, *karakia* – chants and charms addressed to the many gods of the Maori – became the appellation of prayers, *matua* – meaning parent, often father, or elder – became the term for ‘Heavenly Father’. The study of the Bible translated into Maori showed that many of the parochial words were simply transliterated, without supplemental annotations. Some concepts even became adjoined to others; such was the case with the word *Ihowa* (Jehovah, or God, as named in the Old Testament), which was coupled with *Atua*, thus becoming *Ihowa Atua* – ‘Holy God’. Though often adapted to the phonetic structure of the natives’ language the transliteration of English religious terms that had no counterparts in the natives’ tongue led to the introduction of new lexemes and syllabic structures into Maori. The Maori later went on to independently develop new worldview concepts based on those that were imposed on them by the Europeans. *Io* became the proper name for the one supreme being – God. It can be argued that the Maori derived the name *Io* from *Ihowa* (*Ihowa/Ihoa/Io*). The fact that many Maori were acquainted with the idea of a Supreme God by the 20th, whereas the Polynesian peoples, from whom the Maori were said to have originated, were not, is attributed to the strong spiritual rule of Christianity, which was superimposed on the indigenous people of New Zealand.

The sphere of concepts of “statehood” was also unknown to the Maori before the arrival of the Europeans. No form of government had existed thereof. The creation of such a thematic segment was an attempt by the non-native population to find common ground in differing worldviews. This is well reflected in the 1835 United Tribes of New Zealand Treaty and the New Zealand Declaration of Independence, the precursor to the Treaty of Waitangi of 1840, which essentially formally established British sovereignty over the country. The terms and conditions in the Treaty were translated as best as possible to the realia of the Maori, however even this did not suffice in bringing the natives closer to understanding the more complex concepts of the Europeans. As a result, conventional Maori terms were updated and expanded upon to bring the natives closer to the worldview of the non-natives. *Whenua*, referring to land, earth or a specific tribal territory, came to mean ‘country’; *wakaminenga*, or a group of tribes, was expanded to mean ‘confederation of tribes’; *rangatiratanga*, literally meaning ‘the will of the tribal chief’, came to signify tribal authority or rule. The last was a key term in expanding the Maori understanding of authority. Certain English lexemes were mixed with the Maori suffix *-tanga*, similar in meaning to the English *-ship*, to introduce new concepts. Maori terms denoting social relations were thus intentionally altered to accommodate foreign ideas [2].

As for English in New Zealand, it is considered to be a de facto language on the territory of the island nation. Yet it has developed its own distinct lexicon, which singles New Zealand English out as another variety of English. A specially coined term – ‘New Zealandisms’ – refers to several layers of vocabulary such as words that relate to New Zealand society, events, artefacts, neologisms and dialect words. However, because New Zealand English is still predominantly composed of English lexicon the term ‘New Zealandism’ predominantly refers to loan words, particularly those of Maori origin.

The Early Period of Loan Words, which came before 1860, had four main classes of lexicon: flora, fauna, Maori society and cultural practices, as well as place names. Here we find words like *kiwi* – the symbolic bird, *paua* (New Zealand abalone) – a variety of fish, *katipo* – a type of poisonous spider, *Manuka* – the tea tree. Though many words were used for previously unknown species and breeds of plants and animals, a dualism developed, with at one point there being English and Maori names for the same objects. Gradually the English words were made redundant and the Maori ones became consolidated in the language. To be objective, the reverse process, where English words prevailed over Maori words, also took place.

Onomastics, the study of the history and origins of proper names, reveals the cultural significance of indigenous place names to Maori culture. A large proportion of toponyms bear duality or possess alternative names such as Mount Taranaki (Mount Egmont) or Aoraki/Mount Cook, which are commonly spelled with the forward slash, reflecting both Maori and British Heritage. Other place names may be Maori proper (*Aotearoa*, *Kerikeri*, *Maungati*) or English proper (Christchurch, Wellington, New Plymouth). The Treaty of Waitangi is mainly responsible for conferring dual names. Ever since the New Zealand Geographic Board was set up in 1946, many of the original place names have been reinstated and have received encouragement in their use.

The Late Period of Loan Words began only after the 1970s, considered to be the beginning of the Maori renaissance and often linked to a demand by the Maori of greater say in the governing of their lives. During this period New Zealand English witnessed an influx of culturally specific words as well as words reflecting modern developments in Maori society. An example of this is *kobanga reo* (literally ‘language nests’) referring to preschool Maori language programmes, a development of the 1980s. Words for tribe – *iwi*, or canoe – *waka* that have since are now always used in lieu of their English counterparts. Overall, the Maori language remains a prolific source of borrowings [3, p. 67–74].

Thus we see how the fundamental spiritual beliefs of the Maori were accommodated to suit the ideas that came with the spread of Christianity. Conversely, the need to trade and establish commerce spurred the settlers to learn Maori vocabulary so as to give names to objects and concepts unknown to them before. In time the Maori layer of words came to be recognized as predominant and firmly secured its place in the English lexicon of New Zealand. This coevolution of people and their interaction through religion, trade and language also reflects a relatively peaceful colonisation process. Despite the 27 years of Wars with the Maori, who were displeased with the unjust land claims stipulated in the Treaty of Waitangi and the gradual decline of Maori culture in the early 20<sup>th</sup> century the progressive culture that took its roots in New Zealand showed willingness to reconcile. This may be contrasted to the oftentimes violent and prolonged colonisation of the Americas, as well as New Zealand’s closest Empire-colonised neighbour – Australia, where much bloodshed and injustice took place. Rather sooner than later the rights of the Maori were recognized and state funded programmes made it their goal to revive and preserve the indigenous heritage. Though Maori words have been present in English ever since the dawn of the colonisation of New Zealand their number and prominence has since increased and become an inalienable part of New Zealand culture. Such historical, social and cultural developments gave rise to the New Zealand variety of the English language and secured its place an undeniable entity among the Englishes of the world.

## REFERENCES

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This article is purported to highlight the interaction of the languages of antagonistic cultures and the consequences of the process affecting the language of the native New Zealand population and the British newcomers.