

лексикалізуються і стають загально-відомими, як, наприклад, такі фрази: "*Clear blue water*" – «ідеологічні розбіжності між прагненнями та вимогами двох політичних партій». Поняття "*political correctness*" – «політкоректність» або «відповідність ліберальних чи радикальних переконань суспільного значення», набуло широкого профілю протягом нашого часу. З появою цього поняття виникло багато нових політкоректних виразів, таких як: "*First Nations*" – «населення, яке раніше було колонізоване».

Отже, неологізмом називають новостворений термін, авторське слово або фраза, що перебуває в процесі входження в загальне використання і ще не включена до державної та загальноновживаної мови. Категорія неологізмів є історично змінною. Виникають же неологізми тому, що з'являються нові предмети і поняття.

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THE INFLUENCE OF CULTURAL ASSIMILATION ON THE LITERATURE OF INDIGENOUS AMERICANS

The first attempts in exploration for the establishment of new settlements outside the borders of the Kingdom of England, especially in North America, took place in 1585-1587, during the reign of Elizabeth I. The first name was given to the coast and it was Virginia, ever since actually the whole state is still named after. Before the colonists succeeded, they twice tried to settle on the lands of North America, but failed, as they were attacked by local residents, also there were big problems with the supply of food and with communication with the outside world. Until now, the fate of these first people who tried to populate these previously unexplored lands is truly unknown. But then big private capital rushes into the business, the first joint-stock colonial campaigns appear, which receive a license from the British government to establish a colony. So it was not a small expedition that took part anymore, but huge money was allocated to create a full-fledged colony. According to the facts, this all happened with the aim of spreading Christianity, but the most obvious goal is – the search for gold, copper and other valuable, expensive metals for their subsequent export to Great Britain. And so, already in 1607, the first settlement, later named James Town, appeared. After one winter spent there, only about 60 out of more than 500 people remained due to the extremely difficult relations with the indigenous settlers. But the colonists did not give up their positions.

Soon the first legislative assembly was held in the New World, and in 1619 it all became official. New settlers began to acquire slaves for themselves, - that was the first use of slave labor in North America. With each new arrival of colonists, their occupied territories increased; New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania and others have already appeared. In colonial settlements, Indians have always been used as an object of someone's

benefit. Throughout history, when Europeans abandoned the lands of the indigenous people of America, they committed pure genocide of people and their culture. A religion was imposed on the Indians, which was alien to them, their own sex was the most severe prohibition, the Indians were used as slaves, they were actually used as cattle. The entire culture of Native Americans, their weak and nascent statehood, which could later develop, all this was destroyed and reduced to nothing. The Indians do not have full rights to this day, they still exist on reservations.

Both from a religious point of view and from many others, the British considered Natives to be savages, and due to this they felt every right to populate all their lands. With the formation of the United States of America, their army itself was constantly repelling the Indians. The US Congress tried to consolidate the status of independence of the Indian peoples, but this was only a formality, since the white colonists moved further and further west, and financial interests found it beneficial to expand the territory, so that there were new sales markets, so that more money could be earned. Here a contradiction arose: the US government could be officially opposed, but a large financial company only encouraged all such actions.

Subsequently, the US government came to the conclusion that the Indians must either be assimilated or completely resettled. In 1825, the doctrine of the Discovery was adopted, which stated that the lands discovered by the newly arrived colonists belonged to the state and were completely withdrawn from the possession of the Native Indians. There is the notorious "Trail of Tears", which says that even those Indians who allowed themselves to be partially assimilated, they adopted part of the white lifestyle, even they were made to migrate. More than 4,000 people are believed to have died during this process. "In 1838, 13,000 Cherokee were forced from their land to walk 900 miles along the " Trail of Tears" to present-day Oklahoma." [1, p. 176]

Five centuries of destruction and oppression could not but affect the culture and literature of the native people of America. Throughout the known existence of Native Americans, one of the most striking features that united them was the closest connection of mythology with their religious beliefs, with sacred and ritual knowledge. Until the nineteenth century, their creations were mostly oral and was passed down from generation to generation as the most valuable heritage. Unfortunately, no matter how hard the Native Americans tried to resist the colonists, the centuries-old planting of a foreign culture made itself felt. In contrast to the oral tradition, which like no other reflected the true face of the Indians, their nineteenth-century literature was increasingly written in English, a clear result of missionary schools aimed at teaching Indians all the skills essential for assimilation in the dominant white society. For a vivid example of such a development, it is worth mentioning the Cherokee tribe. The process of adaptation to white society was more successful for them than for many other tribes. Over time, due to cultural assimilation, they created their own written alphabet or syllabic script, similar to English, also adopted a constitution similar to the US Constitution, and began publishing bilingual newspapers. "Many Cherokees learned English from Protestant missionaries, the Nation's press printed the weekly newspaper in both Cherokee and English ... After the war, newspapers flourished, bilingual education continued" [2, c. 86]

At this time, instead of being saturated with myths, rituals and customs, as it always was before, Indian authors were made to create in a hostile political climate, everything they did was a response to the new dominant tradition, which was quite reconciled to the constant deaths of Indians.

But 19th century Native American literature is a rope, a bridge between the oral tradition that flourished before the arrival of the colonists, and the emergence of fiction in the 1960s, better known as the Native American Renaissance.

The works of Native American authors of the early twentieth century and the very specific traditions that contributed to their emergence are very different from the rest of US literature. That's why their literature was ignored for a such a long period of time. American writers of the Native American Renaissance used more European-American literary genres. These often include autobiography and romance, often combined with traditional native narratives such as creation myth or ritual songs to create hybrid forms.

If at one time in Native Americans' creativity was imbued with stories about human origins, communication with gods, prophecies, greatness and eloquence, then with the arrival of the colonists, they were forced to turn their literature into a struggle.

As a result, one can admit that despite centuries of pressure, constant oppression, destruction of their culture, genocides, they did not give up, indigenous peoples continued to fight for their own existence on their lands. They tried desperately to be heard. All their literary efforts ultimately became a breakthrough of the centuries-old wall of silence created by the rulers of the first Kingdom of England and then the United States between the American society and the indigenous people. This was the beginning of understanding this terrible phenomenon. Now it is obvious that the fierce strife between culture and civilization, which unfolded in the 16th weight in the vastness of continental America, found its firm imprint in literature, and this entailed consequences that, although they would not resurrect all those killed and would not return the inhabitants of their land, but many people will open their eyes. All of their literature has become a strong thread to the "Great Awakening" of all the ethnic minorities who populate their homelands of America.

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CHARACTERISTIC FEATURES OF PHRASEOLOGICAL UNITS

The field of phraseology is fascinating and varied in the English language. English would lose diversity both in writing and speech without having the variety in phraseology. In linguistics, phraseology describes the context in which the word is used. The usage of the phraseological units makes the speech more emotive, expressive and vivid. Phraseological units cannot be understood directly as they carry special meanings. Phraseological units are used in all spheres of human activity, including art and literature.

Phraseological units can be classified according to their structure, according to their part-of-speech meaning, according to the degree of the motivation of their meaning and according to the ways they are formed [5, p. 1, 3].

All phraseological units are divided into phraseological fusions, phraseological unities and phraseological combinations according to synchronic (semantic) classification developed by Vinogradov. There are three classification principles of phraseological units but this one is the most popular. His classification is based “upon the motivation of the unit that is the relationship between the meaning of the whole and the meanings of its component parts” [2, p. 1].

Phraseological fusion is a semantically indivisible phraseological unit which meaning is never influenced by the meanings of its components. It represents the highest stage of blending together. Fusions are called idioms sometimes because of a complete loss of inner form.

Under the rose – quietly;

To cry for the moon – to demand unreal;

Once in a blue moon – very seldom.

Phraseological unity is a semantically indivisible phraseological unit the whole meaning of which is motivated by the meanings of its components. The meaning of the significant word is not too remote from its ordinary meaning.

To fall into a rage – to get angry;

To come home – to hit the mark;