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INTRODUCTION

During the years of Independence of the Republic of Uzbekistan put forward a new plan and the historical task in the sphere of cultural and social to the formation of spiritually rich and morally whole harmoniously developed personality with an independent outlook and independence of thought, which is based on the invaluable heritage of our ancestors and human values[1].

Because the national program for the preparation of the Republic of Uzbekistan provides for staff to achieve a high level of education and the education of the people, the growth of its intellectual and moral capacities, comprehensive humanization of the whole system of public education of its radical renewal on the basis of advanced teaching technologies, the development of science in all its directions.

In addressing these challenges facing the society of the Republic of Uzbekistan, considerable attention is paid to learning a foreign language. In this regard, given the importance of foreign language skills of Uzbekistan Islam Karimov, President of the Republic has repeatedly pointed out that at present in our country attaches great importance to the study and teaching of foreign languages. And it is certainly not accidental. Today it is difficult to overestimate the importance of perfect knowledge of foreign languages because our people see the country seeks to take its rightful place in the international community [1].

According to a great future, cooperation with foreign partners and further specifying the task, Islam Karimov writes: "We it is necessary to quickly prepare a methodology to accelerate the learning of foreign languages, based on the national characteristics of Uzbek society and commitment to human values Well-known fact that the language has two main functions: it is the average human mind and human instrument of communication with each other. And the language itself can exist and develop only because he simultaneously performs both the functions. In modern linguistics examines the problem of the dominance of a national language the conditions of development of human society, when the national language of our case, English is becoming the lingua franca and promising instrument for the development of human thought.

The image is reconstructed human multifaceted, multidimensional and multi-functional sociology, physiology, psychology, and linguistics. Often it is a question of perceptual, mental, emotive and volitional "Modus", their varieties and interpenetration. The most extensive and interesting inner world of man is his sensual side of life. Analysis of emotional displays, reflected and embodied in the linguistic sign is the most important and almost the only source of cultural urological information about "everyday consciousness" carriers of any natural language (Vorkachev 1992: 46), their naive view of the world, when we study the individual characteristic for that language concepts, a kind of cultural and isoglosses beams isoglosses (Apresyan 1995: 38).

This, above all, the stereotypes of language and, more broadly - cultural awareness, for example, a typical Russian concepts "soul", "depression", "destiny", "boldness". Recently, much attention draws to itself the problem of defining the concept of "friendship" in English, which is the end of the XX century has caused increased interest of linguists, philosophers, cultural linguistics, psychology. Observations show that this notion of cultural linguistics is one of the least understood and clearly defined, while its significance and value are high. This concept reflects the complex system of spiritual and moral and ethical dimensions picture of the world and the inner spiritual life of the individual, these factors explain the **relevance of the theme** and **novelty of the research**.

The present research varies widely, the concept of "Friendship" is described by linguistic means in English and Uzbek.

The subject of the study is cultural particular linguistic conceptualization of friendship as feelings and ideas.

The aim of the study is to determine the patterns of English society, associated with friendship through the analysis of the literature of the American and British English, Uzbek and Russian.

In accordance with the **purpose** of the study there are the following **tasks**:

1. The study of the relationship of language and culture within the framework of cultural linguistics;
2. Clarifying the notion of "concept";
3. The method of establishing the concept of becoming a part of the culture, the definition of national concept sphere;
4. The definition of the components of concept "Friendship";
5. The analysis of the "Friendship" concept and its change.

The empirical **material** work served as design with a token «friendship», «friend», as well as the definitions of these tokens recorded in the etymological, culture and dictionaries, language units and structures selected by continuous sampling of the monolingual and phraseological dictionaries, dictionaries of proverbs and sayings, texts of the English and American modern literature, which are a means of objectification "Friendship" concept, which amounted to 462 examples.

The research work is done on the basis of the following **methods**:

- Definitional analysis;
- Etymological analysis;
- Conceptual analysis:
- Analysis of synonyms and derivatives keyword;
- Analysis of the compatibility of the keyword, proverbs and aphorisms;
- Literary discourse analysis of texts.

The structure is determined by the goals and objectives. The work consists of an introduction, two chapters, conclusion and bibliography.

The introduction is motivated choice of subject and object of research, formulated the main purpose and objectives, describes the amount of empirical data and methodology, work structure.

The first chapter deals with the basic theoretical questions - the relationship of language and culture within the framework of cultural studies, the definition of culture, concept, its characteristics, types of concepts, the study of the concept "a bunch of Culture", a reflection of the culture in the language.

The second chapter aims to illustrate and analyze the concept of "Friendship" American and English culture on a material of modern English and American literature, phraseology and quotations.

In Conclusion the results of theoretical research are shown.

Chapter 1. The concept of language as a basic concept of cultural linguistics

1.1 Cultural linguistics as a science

A complex and multidimensional issue of the relationship between language and culture is central to modern linguistics. Despite the substantial differences in the approach to the relationship between culture and language, the idea that language is part of the culture of the people, almost no objections among linguists. Research concerns the relationship and interaction between language and culture, according to Maslov A., "it is sometimes quite a mixed picture, though none of them have never denied the existence of a dichotomy" language and culture "[25].

The key idea in modern linguistics is the idea of anthropocentric language. In the middle of all the depicted word is a man - he and all that it perceives as its surroundings, the scope of his being. From the standpoint of the anthropocentric paradigm, a person learns through self-awareness, its theoretical and substantive work in it, based on this paradigm is shifting interests of researchers with objects of knowledge on the subject, i.e analyzes the person in a language and in the language of a man.

It is the formation of the anthropocentric paradigm which led to a reversal of perspective in the direction of man and his place in the culture [2]. Product anthropocentric paradigm in linguistics, cultural linguistics is the science [3]. According to V. Vorobyov, "today it is possible to assert that cultural linguistics - a new philological discipline that studies in a certain way selected and organized set of cultural values, exploring live communication processes of generation and perception of speech, the experience of linguistic identity and national mentality, gives the system description language" world picture" [12].

V.N. Telia defines cultural linguistics as a part of ethnolinguistics dedicated to the study and description of language and culture in correspondence of synchronous interaction [32]. "The object of cultural linguistics study on the "crossroads" of the two Basic Sciences: Linguistics and Cultural Studies".

There are the following main problems and the study of cultural linguistics:

- 1) non-equivalent vocabulary and gaps;
- 2) mythologized language units: archetypes and myths, rites and beliefs, rituals and custom enshrined in the language;
- 3) paremiological language foundation;
- 4) language phrasebook Fund;
- 5) standards, stereotypes, symbols;
- 6) metaphor and language of images;
- 7) a stylistic way of languages;
- 8) verbal behavior;
- 9) speech etiquette region [25].

Cultural linguistics, as well as any scientific discipline has its categorical apparatus - a system of basic terms. Among these basic terms we see the notion of the concept.

1.2 Status of the concept as a phenomenon

At the next turn of the spiral, in which the moving humanitarian knowledge in its development, and in the course of the next "epistemic revolution" Russian linguistic thought faced with the need to develop a new term for an adequate designation of the content side of the sign, which would remove the functional limitations of traditional values and meaning in which have organically merged logic-psychological and linguistic category.

The resulting demand has created the appearance of a number of competing nominative units, common to that was to "reflect the concepts of" elusive "spirit of the people" - the ethnic specificity of representation of language knowledge. The competition in the Russian linguistic literature since the early 90-ies encountered the term "concept" [6, 22], "Lingvokulturema" [12], but to date it becomes

apparent that turned out to be the most viable, the term "concept", according to the frequency of use is significantly ahead of all other terminological notions.

The word "concept" is a carbon copy of the Latin 'conceptus' - «the concept" from the verb "concipere" «conceive», i.e "Conception" means literally. Etymologically, these values back to the Old Russian word "watered" - "seize, take possession, to take a woman as a wife."

The term "concept" is widely used in a variety of scientific disciplines, which leads to an understanding of its multiple. Often "notion" is used as a synonym of "concept", although the term "notion" is used in logic and philosophy, and "concept" is used as the mathematical logic term, entrenched in the culture of science, in cultural studies.

It should be noted that the notion of the concept is sufficiently developed in the Russian cultural studies and linguistics, but in different directions, the term takes on a different content.

The term "concept" is an umbrella, he "covers" specialties of several scientific areas: first of all, cognitive psychology and cognitive linguistics concerned with thinking and learning, storage and processing of information [29], as well as cultural linguistics, defined and clarified in the boundaries of the theory, formed their postulates and basic categories. However, mental objects, which sends the name of the "concept" does not have a common specific generic character (to the area an ideal accessory - it is a property of the same value and meaning, ideas and thoughts, concepts and ideas, image and Gestalt, etc.) And the same situation is in the relationship of "family resemblance" of such relationships nominees named "game" where "we see a complicated network of similarities, overlapping and interwoven". It can be assumed in that way, like so many in the mathematics, concepts in cognitive science - basic axiomatic category, undetectable and accept intuitively, the hyperon concepts, ideas, schemes, frame, script, Gestalt, etc. [5, 28].

Within the framework of cognitive linguistics concepts are understood under "operational content storage unit, mental lexicon, as reflected in the human psyche" [33].

Z.D. Popova, I.A. Sternin define the concept of a "global mental unit, which is a quantum of structured knowledge ... perfect entity that is formed in the mind of man from his personal direct transactions with objects of his objective activity of human mental operations with other, already existing in his mind concepts - such operations could lead to the emergence of new concepts "[33]. Language, therefore, is just one of the ways of forming concepts in the human mind. For effective formation of the concept, to complete its formation one language enough - you need to attract the sensual experience is needed visibility, need objective activity. Only the full concept is formed in a combination of different kinds of perception in the human mind.

Boldyrev describes the concept as - "the element of consciousness ... a stand-alone language, fixed in the consciousness of the meaning of" [33].

In the area of modern humanitarian knowledge perhaps the first word "concept" brings Russian thinker Askol'dov S.A. (1870-1945). Like the medieval nominalists, he recognizes "an individual representation of all deputy generic volume". However, unlike them, he does not identify the concept of individual performance, seeing in it "community". For S.A. Askoldov - the concept is "a mental formation, which replaces our thought process indefinitely many items of the same kind" [4].

As the most significant feature of the concept S. Askol'dov pushes "Commercial representation of the function." Here it is one of the central definitions of his article: "The concept has a mental formation, which replaces our thought process indefinitely many items of the same kind" [4]. The article gives a number of examples of "substitutive relationship," not only from the realm of thought, but also from a purely vital sphere. Thus, "the concept has deputy infinite

variety of individual character" concreteness which is feasible only in a number of acts of mental accounts, generally long synthesizing these pieces of its elements. In this case, the concept serves as the deputy of the long-running operations.

The concept of cultural studies - the basic unit of human culture in the mental world [29]. Concepts arise in the mind of man is not only based on dictionary meanings of words, but also on the basis of personal and national cultural and historical experience, and the richer the experience, the broader concept of the border, the greater the opportunity for the emergence of the emotional aura of the word, which is reflected all aspects of the concept [22]. According to Y.S. Stepanova, it is the feature that allows you to define the concept - as a "bunch of culture in the human mind; is a culture that is included in the mental world ... the person, whereby the person is included in the culture and, in some cases, and it affects "[29]. The concepts are used not only to think, but to get experienced as well. They learn the subject of emotions, likes and dislikes, and sometimes clashes.

"Concept is the basic unit of culture in the mental world of the human concept of structure of three-layer: 1) Basic, urgent feature; 2) an additional or several additional passive features that are no longer relevant," historical "; 3) the internal form, usually do not realize, captured in the external, verbal form. Thus, in modern studies cultural concepts are defined generally as a multi-dimensional sense of education in the collective consciousness, objectified in the form of language" [29]. This definition is fundamental in this work.

1.3 Basic characteristics of the concept

As already mentioned, the notion is broader than the concept category. According to the dictionary meaning of "notion" and "concept" it is a word close. In English dictionaries, "concept" - "the idea behind the whole class of things", "generally accepted point of view" (general notion). In the "Longman Dictionary of Contemporary English" "concept" is defined as "someone else's idea of how

something is made from something, or how it should be done" (someone's idea of how something is, or should be done). There is an unexpected reference to a thinking person, figure, owner of some ideas and points of view. With all the abstraction and generalization of this "someone" (someone) with him in the "concept" is the potential subjectivity.

Studies show that concept is semantically deeper, richer than notion. The concept is close to the mental world of man, therefore, to culture and history, so it has a specific character. "Concepts are a collective heritage in the minds of the people, its spiritual culture, culture of the spiritual life of the people. That's collective consciousness, the custodian of the constants, that is concept that exists permanently or for a long time "[29].

The concept extends the meaning of the word, leaving room for guessing, additional fantasy, creating an aura of emotional words.

The word and concept materialize in the same audio / alphabetic complex, and this gives rise to additional scientific intrigue, causing a number of issues.

One of the most significant differences of expression and concept is related to their inner content. The inner content of the word is its semantics plus connotations, that is, the totality of the family and lexical-semantic variants plus expressive / emotional / stylistic coloring, estimation, etc. The internal concept of content is a kind of a set of meanings, the organization of which is significantly different from the structuring semi and lexical-semantic variants of words.

Another noticeable difference between the concept of the word lies in its notion, antinomy. Under the antinomy traditionally understood as a combination of two mutually contradictory judgments about the same object, each of which is true of this object, and each of which allows equally compelling rationale.

In the formation of concepts there is a very great role of the subjective beginning, that word is not typical. Subjective factor carries in the concept of a

non-standard function - it is one of the pulses changes (movement) of the concept and the concept according to another distinctive feature: a concept is the phenomenon of a more dynamic, more rapidly changing comparatively with the word.

Cognitive status of concept is now reduced to its function to be the bearer and at the same time a way to convey meaning, to the possibility of "store of knowledge about the world, helping the treatment of subjective experience by supplying information under certain, developed society, categories and classes" [4]. This feature brings the concept with such forms of reflection of meaning, as a sign, image, archetype, gestalt, with all the obvious difference between these categories is that the concept is a store and that at the same time is able to be implemented. The main thing in concept - it is multi-dimensional and discrete integrity sense exists, however, in a continuous cultural and historical space and therefore predispose to cultural transmission from one domain to another, allowing you to call the main method of concept of cultural transmission. The concept, therefore, is a means of overcoming the discrete nature of the concepts of reality and ontologize set of these representations. That is a tool that makes it possible to "thickening" of the field of culture.

An analysis of numerous researchers' observation leads to the conclusion that the concept has the following basic characteristics.

It is conceived in terms discoursed and non-discoursed. Discourse is a term denoting the type of Western intellectual-rational strategy classic series. Hence, non-discourse is the rational, conceptual, logical, indirect, formal (as opposed to the sensual, contemplative, intuitive, immediate), different from the concept of "discourse" is a term denoting a particular linguistic phenomenon.

Non-discourse concept is the sense that non real: in this sense, the concepts of relationship do not have textual relations (sequential) and Hypertext not based on temporary deployment, but roll principles reference.

Concepts are hierarchical, their systemic relations form the "image of the world", "picture of the world." Perhaps the most successful terms, expressing systemic communication concepts and how cognitive structures, and how linguistic incarnations, are the terms "rhetorical picture of the world" and "the linguistic image of the world" as stated that "systems and structures rhetorical picture of the world form a cultural concepts' [11].

Infinite concept is defined by its existence as a cultural phenomenon: it is constantly there, making the move from the center to the periphery and from the periphery to the center, its substantive content as infinite.

Eventfulness concept is defined by its function in the human mind, its participation in the thinking process.

In order for the concept take root as a heuristic category, you need to share the system, the concept of language and speech, contextual realization.

Conceived and verbal, contextual realization are in a relationship similar to the relationship of the phoneme and sound, morpheme and morph. Language concept is abstract, immaterial, while verbal, contextual realization tangible and concrete. After the speech, contextual realization of the concept is being implemented.

The concept can be seen as the sum of its "external" categorical relatedness and internal semantic structure, which has a strict logical organization. The concept is based on the original, prototypical model of the basic meaning of the word (i.e. the invariant of all meanings of the word). In this regard, one can speak of the central and peripheral zones of the concept. And the latter is capable of divergence, i.e. causing the removal of the new derived values from the central.

1.4 The concept of "national concept sphere"

According to a just observation S.G. Ter-Minasova, "the most important function of language is that it keeps the culture and transfers it on from generation

to generation. That is why language plays such a significant role in shaping the personality of the national character, ethnic community, the people, the nation [33].

The concept is the richer national, estates, class, professional, family and personal experience of the person using the concept. Together, potency, opened in the vocabulary of the individual, as well as all the language as a whole, it can be called conceptual sphere. Concept sphere is national language which is richer than whole culture of the nation - its literature, folklore, science, fine arts (it also has a direct relationship to language and consequently the national concept sphere), it is correlated with the whole historical experience of the nation and religion in particular [22].

Currently, it is widely believed that both in culture and in every nation there is a universal language (universal) and national-specific. At the same time in any culture are unique to her cultural values embodied in the language of moral norms, beliefs, behaviors and features, etc.

Among the sources that provide objective information about the national character of a people, S.G. Ter-Minasova allocates a set of stereotypes associated with the people. V.A. Maslov defines stereotype as a "type, which exists in the world, it measures the activities, behavior, etc." [25]. The most popular source of stereotypes by S.G. Ter-Minasova are: 1) international jokes and jokes of different species; 2) national and classical literature; 3) folklore; 4) the national language [33].

The concept is a universal phenomenon, so its use helps to set the characteristics of the national picture of the world. The approach to the concept as "algebraic expression values" [22] indicates the term of volume, its hidden, potential resources. In the depths of human consciousness a conceptual view of the world is born and formed, but you must pay attention to the emergence of this view in the collective consciousness, to define in this regard, in the space "concept" of the term role and place of national ideological positions, mentality. The importance

of this component is of high interest in the language of the person as a carrier of mentality language and, consequently, the social and cultural as well.

National concept sphere is composed of a plurality of individual, group, class, national and universal concepts, i.e. concepts that have universal value. Among the universal terms there are such basic concepts as the birthplace, mother, family, freedom, love, faith, friendship, which form the basis for national cultural values, as well as the fundamental purpose, such as time, space, causality, etc. The availability of common, universal concept enables mutual understanding between people. At the same time, each nation has its own scale of worldview, its own scale of values. Each culture creates its own stereotypes of consciousness and behavior, based on their own vision of the world. Thus, despite the fact that the concept of "Friendship" is universal fullness of his own for each nation. The paper deals with the concept as part of the British and American concept sphere.

Conclusion on chapter 1

The main trend in the evolution of conceptology was a gradual departure from the interpretation of the concept as a strictly personal, subjective form setting point in the direction of more and more sharpen the functional side of the concept as a kind of universal, intersubjective forms of storage and transmission of the general cultural information functioning against a background of other similar forms.

Linguistic cultural approaches to the understanding of the concept are not mutually exclusive: the concept of a mental education in the consciousness of the individual associated with the conceptual sphere of society, i.e ultimately, the culture and the culture unit as the concept is the fixation of the collective experience that becomes part of the individual.

The concept of the work is understood and treated as a part of linguistic and cultural areas as a clot of culture in the human mind; it is a culture that is included

in human mental world, and that by which a person enters the culture itself, and in some cases, affects it.

The main features of the concept as a linguistic cultural category can be summarized as the following:

- Universality, generality, abstract representation of something;
- Understanding of the identity of recipients of having a common mentality;
- Cultural, ethical, historical-cultural significance for native speakers;
- The ability to influence the formation of the conceptual sphere within the framework of the collective consciousness;

The set of concepts specific to a particular nation constitute the National concept sphere different from concept sphere of other nationalities.

Chapter 2. Analysis of means of objectification of the concept "Friendship"

Analysis of the "Friendship" concept in the English language space in this work is carried out within linguistic cultural direction, the analysis procedure was proposed by Y.S. Stepanov. He identifies 3 "layer" concept: basic, current indication; additional or more additional "passive" features that are already irrelevant, "historical"; internal form, usually all unconscious, imprinted in the external, verbal way [29].

The basic signs date the "active" layer concept, it is important for all users of a given language (the language of the culture) as a means of understanding and communication.

In addition, "passive" attributes of concept's content are relevant only for certain social groups, while in all cases "historical", "passive" features of the concept mainly updated in the fellowship of people within a given social group, when communicating between them is not outward from the other groups.

The internal form or etymological sign, or etymology are only open to researchers and investigators. To use this language, this layer content concept exists indirectly, as the foundation on which any and keep the other layers of meaning.

To reveal the inner form of the concept turn to its etymology. Etymological dictionary Skeet (Skeat: 1961) points out that «friendship» is a native English word consisting of the root «friend» and the suffix «ship».

Friend, an intimate acquaintance, in the middle English “frend, freond”. It comes from the present participle “Freon” verb, “freogan”, so communion value - "loving." The Icelandic “froendi”, a kinsman (close relative), is derived from “frija” verb - to love (to love). In “froinde” Swedish (a kinsman). The Gothic “frijonds”, a friend, present participle of “frijon” verb - to love. The old-Hungarian “friunt” - to love. The Scottish “pri” - to love.

Thus, the inner form of the "Friendship" concept, built into its etymology contains "friend" component - is a close loved one, a relative.

2.1 Key components of the concept "Friendship"

In the history of any national culture issues concerning human relationships, such as love and friendship still are of paramount importance. People are trying to figure out what is the meaning of friendship, who is a friend, and why friendship is so important, but these eternal questions that have no clear interpretation, cause a

lot of controversy. Nevertheless, humanity leaves persistent attempts to make sense of the phenomenon of friendship itself; consciousness, perception of life and understanding of the world of humanity is largely determined by the attitude to friendship.

The study of such concepts as "Friendship" involves an analysis of the fragments of the text and those of phraseology that are somehow connected with this phenomenon in order to identify the concept of this reality. In order to establish the elements of these concepts, it is necessary first of all to turn to the semantic structure of the names associated with this general concept. Roget's Thesaurus allows you to determine the range of active tokens used in connection with the concept of "friendship". In the first place there appear agreement, compatibility, understanding, the ability to form groups, common interests, intimate, sexual and family relations, sponsorship, love, the beginning and the restoration of friendship.

From these values it can be concluded that the main meaning of friendship is the communion with the person based on mutual similarity, knowledge of the qualities of the man and the love that brings peace and quiet; it has a beginning, it can be interrupted and then resumed. A friend is opposed to the enemy.

Based on the results of the study Roget's Thesaurus, the interpretation of the concept will be carried out by considering the elements that can be recovered with the help of the most heavily used tokens:

- Friendship - Amity
- Friendship - Communication
- Friendship - Brotherhood
- Friendship - Likeness
- Friendship - Knowledge

- Friendship - Love
- Friendship - Intimacy
- Friendship - Support
- Friendship - Introduction
- Friendship - Reconciliation
- Friendship - Not enmity

It is possible that other elements that make up the concept of "Friendship" will be highlighted in the course of research.

2.1.1. Friendship - peaceful relations («Amity»)

Friends bring tranquility in our lives, we do not feel alone and unprotected. The ability to talk to someone, the opportunity to share with someone, the pleasure of joint action calms. Not by chance, a friend called remedy:

«A faithful friend is the medicine of life» (The Bible).

Cordial relations, mutual pleasure make a friendship with one of the best of human relationships. Friendship is not only a duty, but also a pleasure:

«Friendship is not always the sequel of obligation» (Samuel Johnson).

The presence of another in our lives gives some confidence that all the troubles pass. The anger can be to talk to a friend, anger and calm down:

«I was angry with my friend;

I told my wrath, my wrath did end.

I was angry with my foe:

It told it not, my wrath did grow » (William Blake).

Friends have nothing to share with each other, and therefore a conflict situation can arise:

«Between friends all is common»

With friends nice to do a variety of minor little things, and the fact that next to each, these actions become more pleasant:

«And the whole summer, when you drive around in the car with your friends, you see the corn grow».

Communicating with one another in some cases equivalent to reading a good book, and the book are beneficial to our souls, shedding of mind:

«Who God doth late and early pray

More of his grace than gifts to lend;

And entertains the harmless day

With a religious book, or friend.

This man is freed from servile bands,

Of hope to rise, or fear to fall: -

Lord of himself, though not of lands,

And having nothing, yet hath all » (Sir Henry Wotton).

«Choose an author as you choose a friend» (Wentworth Dillon).

When much has been achieved and no longer we have anywhere to seek, a true friend is becoming an integral part of our existence, we want him to spend time in tranquility:

«I often wished that I had clear,

For life, six hundred pounds a-year,

A handsome house to lodge a friend,
A river at my garden's end,
A terrace walk, and half a rood
Of land, set out to plant a wood » (Jonathan Swift).

2.1.2. Friendship - chat («Communication»)

Companionship at any age has a high moral and psychological value, the presence of friends is one of the most important preconditions of psychological comfort and satisfaction with life. Possibility of friendly communication makes our life "is not hopeless":

«Hopeless hope hopes on and meets no end,
Wastes without springs and homes without a friend »(John Clare).

Companionship means not only discussion of any problems, but the sincerity of the views and attitudes:

«There is no man so friendless but what he can find a friend sincere enough to tell him disagreeable truths» (Edward George Bulwer Lytton).

Friends are something intimate and essential in our lives. And it is not so important as the fact that they report the news, as they give us confidence that we are not alone:

«If he was lucky, there would also be owls carrying letters from his best friends Ron and Hermione, though any expectation he'd had that their letters would bring him news had long since been dashed» (Rowling, 2003: 3).

Sharing their problems and experiences in a friendly conversation, we spend a lot of time with our friends, and it is not always a positive thing: «Friends are thieves of time», says the English proverb.

High social mobility, frequent changes of residence, work and so on undermine the stability of the personal relationships and attachments, making them short, unreliable and ephemeral. The relationships of people to each other are becoming more temporary and intermittent. People like things and places, go through our life without stopping, all accelerated pace. Most often, we enter with our fellow men to the surface of the business relationship. Consciously or not, we build our relations with the majority of people on a functional basis. And companionship loses its sincerity, one acquires the status of a buddy, with whom, both with a casual acquaintance, you can spend a few hours of our lives, just talking:

«And even now, at twenty-five,

He has to work to keep alive!

Yes! All day long from 10 till 4!

For half the year or even more;

With but an hour or two to spend

At luncheon with a city friend » (Hilaire Belloc).

«I have no problems. No fear of disease, psychopaths, or stalkers. Why not just be with your friends and have real conversations and a good time » (Bushnell, 2002: 5)

The personal presence of a friend is no longer required, you can talk on the phone or over the Internet:

« 'Anyway, we're not lonely. We have extended families in the form of networks of friends connected by telephone, 'said Tom » (Fielding, 1999: 64).

Perhaps the tone of sincere friendship and the need for friendship is saved in terms «good friends» and «great friends»: the definition of «great» gives a new shade concept of «friend», characterizing the other as remarkable, the great man:

«" Please, darling," Bunny said. "Men like Jingles, and there's a whole group of them in New York, they are not the type of guys you marry. They make great friends - attentive, always there, when you are in a tight spot - and late at night when you're lonely and desperate as hell, you whisper to yourself "» (Bushnell, 2002: 191).

«If you are writing to Mother at any point, you might tell her that a certain Sturgis Podmore, who is a great friend of Dumbledore's, has recently been sent to Azkaban for trespass at the Ministry» (Rowling, 2003: 114).

Often noun «friend» accompanied by the adjective «good» in various degrees of comparison, to enhance the value of the word «friend», reporting information that the man is a good friend that distinguishes it from other friends. Thus, in the precedent texts we find the expression 1) «a good friend»:

« 'I am very much looking forward to getting to know you all and I'm sure we'll be very good friends!'» (Rowling, 2003: 81)

«Start to wonder whether we are really good friend. We are all so selfish and busy in London. Would it be possible for one of my friends to be so unhappy that they. . . ooh, that's where I put this month's Marie Claire:! On the top of the fridge»(Fielding, 1999: 84)

«Of course, we are still really good friends, he added. We see each other all the time. We just do not have sex» (Bushnell, 2002: 9).

2) «best friends»:

«How can we not be best friends" Ray asked? »(Bushnell, 2002: 56);

3) «best friends»:

Using superlative of the adjective «good», the author identifies his friend among the others, even good friends, implying that this one is the best:

«Getting a married man. I would never be able to pull it off. I'd probably end up becoming best friends with his wife» (Bushnell, 2002: 84).

«Other people say you are a bitch, but I say," No, she is one of my best friends and she is not like that. I defend you» (Bushnell, 2002: 127).

«Caroline and Cici are best friends through the usual conduit of bounding female friendship in New York: over some jerky guy» (Bushnell, 2002: 128).

Sometimes strong expression «best friend» deliberately enhanced by the author:

«Was he, Harry, Ron's best friend in the world, going to sulk because he did not have a badge, laugh with the twins behind Ron's back, ruin this for Ron when, for the first time, he had beaten Harry at something ? » (Rowling, 2003: 64)

« 'Look,' he said, 'your father was the best friend I ever had and he was a good person. A lot of people are idiots at the age of fifteen. He grew out of it ' » (Rowling, 2003: 256).

Summarizing, we can say what companionship we need, but it has lost a shade of sincerity, acquiring, at the same time, the value of plurality and distance. In order to emphasize the sincerity of the feelings, the need for each other in life, we used the expression «good friends» and «great friends».

2.1.3. Friendship - fraternal relations («Brotherhood»)

The oldest, the original form of friendship was very far from the modern emphasis on individual freedom and friendship. They are, in contrast, have been

strictly regulated. At the dawn of civilization, when the leading form of human community was the relationship, other forms of convergence, whether the adoption of the Community foreigner or the establishment of closer relationships between individuals, also symbolized as twinning (adoption community, twinning, fatherhood, blood friendships, and so on).

Later this relationship of kinship and friendship wanes. However, primitive society does not know the difference between "personal" and "social" ties. Although unlike the relationship a friendship created by individual choice, she had a well-defined social functions, strictly regulated by tradition and often held together by a special ritual. Tribal custom defined once and for all, how many friends can and should be a person with whom and how is friendship, what are the mutual responsibilities of friends, and so on.

Thus, friendship for people was akin to brotherhood, and sometimes even had a friend closer and more expensive than a close relative:

«A friend loves at all times, and a brother is born for adversity» (The Bible).

«There is a friend that still much closer than a brother» (The Bible).

Sometimes other duties ascribed to those who must perform a close relative, a mother or father, as in the following example, a close eye on his deathbed:

«Fallen from his high estate,

And welt 'ring in his blood:

Deserted at his utmost need

By those his former bounty fed;

On the bare earth exposed he lies,

With not a friend to close his eyes » (John Dryden).

Sometimes friends and relatives were interchangeable, there is no coincidence that the expression «next friend», which means "the next of kin (which takes over the inheritance on intestacy) the person to appear in court on behalf of a minor, a guardian."

But in modern literature practically does not occur to confirm that one as close as a brother. From this we can conclude that this component of the "Friendship" concept is lost, moved to the passive layer. At present, we can say that each member of the family compared to only the external signs inherent in the family, such as the large number and bustle, but it is more negative characteristics than positive:

«Realize it is shallow and wrong to feel that flat is too small to entertain nineteen, and that can not be used to spend birthday cooking and would rather dress up and be taken to posh restaurant by sex-god with enormous gold credit card. Instead I am going to think of my friends as a huge, warm African, or possibly Turkish family ... Love the friends, better than extended Turkish family in weird headscarves any day »(Fielding, 1999: 24).

Perhaps the expression «close friends» replace component "brotherhood" in the concept of the system of "Friendship" in modern English and American languages. Definition of «close» tells us that friends are close to each other as brothers, are in a trust relationship:

«I am not a close friend or relation, and would have to miss both Blind Date and Casualty» (Fielding, 1999: 57).

Thus, it becomes evident that the friendship of the language media has lost a shade of nepotism to recreate it in a speech, the expression «close friend».

2.1.4. Friendship - similarity («Likeness»)

In its lucid requirements to friends people are guided by the similarity between them. The vast majority prefer to be friends with people of their age, sex, social status, education, and so on. Almost as desirable match or at least proximity of the main value orientations, interests and personality traits. Friends tend to hold more or less the same views on the most important issues for them.

«Cici York and her best friend, Caroline Everhardt, are two twenty-five year olds who, like most now thirty-five year olds, come to New York to have careers» (Bushnell, 2002: 127).

A lot of talking to each other, friends become resemble to each other, sticking to one style of life and style of clothing:

"Let's go to some club, " the girl said. They were sitting on a banquette. Carrie, the girl, and the girl's friends, who turned out to be unattractive guys in their twenties with short, frizzy hair». (Bushnell, 2002: 169)

Friends often combine location, i.e being neighbors, they talk a lot, and neighborly relationships often develop into friendship:

«Little white invitations bordered with tiny purple flowers arrived, summoning four of Jolie's city friends to a bridal shower she was hosting at her house ... She said she wanted some of her city friends to come, so it would not be too boring» (Bushnell, 2002: 80).

Common interests unite people, and they tend to become friends on the basis of common ground:

«There were some country friends of hers ... All they talked about was babies and private schools and how this friend of theirs got blackballed from the country club and how one of their nannies crashed a new Mercedes» (Bushnell, 2002: 87).

In casual text frequent phrase in which the author combines his friends in the group on the similarity of interests is shown:

«Bad things can happen to city women when they come back from visiting their newly married-with-children friends in the suburbs» (Bushnell, 2002: 88).

In this example, the group of friends isolated on the grounds of marriage, having children and living in the country.

The similarity of interests and characters equates friends. The epithet «equal» underlines the equal relationship between friends:

«Martial, the things for to attain

The happy life be these, I find:

The riches left, not got with pain;

The fruitful ground, the quiet mind;

The equal friend; no grudge nor strife,

No charge of rule, nor governance;

Without disease the healthful life;

The household of continuance» (Henry Howard, Earl of Surrey).

The friendship of the people in this sense, is friendship that is opposed to love, where in spite of the differences of the characters and ways of life, people still love each other:

«Friendship is a disinterest commerce between equals; love object intercourse between tyrants and slaves » (Oliver Goldsmith).

Friends are like each other, and this leads to an agreement on their relationship. Often disputes arise due to the fact that the point of view of my friends are very similar:

«Lord, make me coy and tender to offend:

In friendship, first I think, if that agree

Which I intend,

Unto my friend's intent and end.

I would not use a friend as I use Thee » (George Herbert).

In summary, we can conclude that people are starting to be friends on the basis of similar interests and lifestyles, and this is an important fact in human relations.

2.1.5. Friendship - knowledge («Knowledge»)

Any single act of interpersonal interaction and the entire process as a whole can be viewed as a behavioral process of convergence and correlation of two mutually independent entities, and how knowledge of one subject to others, and how satisfying some inner emotional needs of the subject, and the process of symbolic interaction in which individuals do not just share information, but learn the points of view and life prospects of each other, thus expanding the boundaries of their own "I".

Before becoming friends, we need to know a person, to communicate with him, to agree or disagree with his views on life:

« 'I am very much looking forward to getting to know you all and I'm sure we'll be very good friends!' (Rowling, 2003: 81)

We concur with the people, starting with their friends on the basis of what we know about them, we had a good opinion of their personal qualities:

«Love comes from blindness,

Friendship from knowledge » (Comte de Bussy-Rabutin).

Often friends have known each other for many years, the realization that they can meet at any time, the presence of tradition among friends, maintains friendly relations:

«So we all go to a Thanksgiving dinner at some friends. Everyone at the dinner has known each other for years » (Bushnell, 2002: 177).

In the individual life of human friendship emerges as quite a natural phenomenon. It appears as a child when the child has first problems and issues purely personal nature - those in which it will not be able to understand. By the time the self-awareness of adult personality, familiar friends for many years, so it becomes a natural expression «old friend».

«But every year, she got older, and when I would run into her at an old friend's cocktail party she'd regale me and everyone else with stories of the big one who got away» (Bushnell, 2002: 146).

«Presumably because they were unable to overcome some slight vestigial embarrassment about doing business with the greasy be perfumed wop who has cuckolded one of their oldest friends they omitted to mention the whole business to me» (Fielding, 1999: 72).

« 'What's been going on?' asked Mr Weasley again.

'Nothing, Arthur,' said Sirius, who was breathing heavily as though he had just run a long distance. 'Just a friendly little chat between two old school friends.' With what looked like an enormous effort, he smiled. 'So: you're cured? That's great news, really great ' » (Rowling, 2003: 200).

It is no accident and the occurrence of the expression «mutual friend», which can be translated as "common friend" who unites others, bonding friendships:

«Jude was depressed because Vile Richard, with whom she is currently split up, keeps ringing her, dropping little verbal baits suggesting he wants to get back

together to make sure he keeps her interested, but protecting himself by saying he just wants to be ' friends' (fraudulent, poisoned concept). Then last night he made an incredibly assumptive, patronizing phone call, asking her if she was going to a mutual friend's party » (Fielding, 1999: 34).

«Lunch the other day. Vicious gossip with a man I'd just met. We were discussing mutual friends, a couple. He knew the husband, I knew the wife» (Bushnell, 2002: 24).

«The trick is meeting one girl. The best way is through a mutual friend» (Bushnell, 2002: 35).

We know our friends, we know their good and bad traits, we know their habits. Love of friends and friends of knowledge makes it possible to forgive them:

«To find a friend one must close one eye. To keep him - two» (Norman Douglas).

«To forgive enemies - does pretend

Who never in his life forgave a friend» (William Blake).

Thus, we can conclude that friendship come to us through knowledge, through the first positive. But negative knowledge about the person obtained in the process of communication, does not always lead to the breakdown of relationships, but rather provides the possibility of forgiveness. In this knowledge lies just that unreasoning self-worth, in which the moral consciousness sees the very essence of friendship.

2.1.6. Friendship - love («Love»)

Friendship - a deep and intimate relationship, which implies not only mutual, but also the internal closeness, honesty, trust, love. No wonder we call each other alter own ego:

«Friendship is Love without his wings!» (Byron)

According to the importance of the senses for humans, friendship is always on the same level with love, accompanied by her

«High birth, vigour of bone, desert in service,

Love, friendship, charity, are subjects all

To envious and calumniating time.

One touch of nature makes the whole world kin,

That all with one consent praise new-born gawds,

Though they are made and moulded of things past,

And give to dust that is a little gilt

More loud than gilt o'er-dusted » (William Shakespeare).

However, intimacy and mutual love of friends should not overshadow social and moral content of friendship. Friendship gives people the joy of understanding and communication, but also imposes certain obligations for them. But my friends, we love it:

«Always, Sir, set a high value on spontaneous kindness. He whose inclination prompts him to cultivate your friendship of his own accord, will love you more than one whom you have been at pains to attach you» (Samuel Johnson).

«A monstrous carbuncle on the face of a much-loved and elegant friend» (Prince Charles).

«Love the lovely friends» (Fielding, 1999: 71).

«When was the last time you heard someone say, I love you! "Without tagging on the inevitable (if unspoken)" as a friend "» (Bushnell, 2002: 2).

In order to emphasize the components of "love", to strengthen it, the representatives of the English-speaking society use the term "dear", which shows that friends are very dear to each other people, and perhaps most characteristic of the people of the older generation:

«I heard, from my dear friend Tiberius Ogden, that you can produce a Patronus? For a bonus point » (Rowling, 2003: 271)

Speaking of friends, people generally tacitly imply its sex. This does not mean, of course, that the mixed friendship does not happen. However, it is usually attributed to a special status. In English, it had and its terminological expression: «girlfriend» - a female friend for men and «boyfriend» - a male friend for a woman. Over time, the word «girlfriend» and «boyfriend» acquire sexual connotations. In modern English and American languages, each of your gender - just a friend, and male friends «male friends», in «female friends»:

«Why lasting joys the man attend

Who has a faithful female friend » (Cornelius Whur).

«Peter told a story. He has a woman-friend, forty-one » (Bushnell, 2002: 28).

«As one male friend of mine said," It's a sexual variant as opposed to sexually deviant "» (Bushnell, 2002: 59).

The concepts of friendship and love are inseparable in the human mind, related to each other. Often, friends become lovers and lovers failed - friends. "Gentleman" in American English is no accident - «gentleman friend».

«The falling out of friends is the renewal of love. The falling out of lovers is the renewing of friendship» (after).

«Stanford Blatch also arrived by private jet. He was staying with his childhood friend Susanah Martin. After River Wild's party, he had told Susanah, "I

want to turn over a new leaf. We are such good friends, we should really think about getting married. That way, I can get my inheritance, and with your money and my money combined, we can live the way we've always wanted "» (Bushnell, 2002: 200).

«Fear not, though love and beauty fail,

My reason shall my heart direct:

Your kindness now will then prevail,

And passion turn into respect:

Chloris, at worst, you'll in the end

But change your lover for a friend » (Sir George Etherege).

From all we can conclude the foregoing that the component "love" as part of the concept of "friendship" is still strong. Love and friendship are inseparable to man. Often, friends and lovers change roles.

2.1.7. Friendship - proximity («Intimacy»)

Feeling mismatch with own "I" and social status of the person dramatically enhances self-awareness activities and the need for intimate, confidential communication. Intimate friendship seems a kind of refuge from the cold cruelty and social peace. It is no coincidence this kind of friendship is most often associated with adolescence, when young people are getting out of family control, but has not yet taken root in the "outside" world.

Friendship is considered the most profound, intimate feeling - attitude. Not without reason in its definitions constantly emphasized point of trust: a friend is a man who can say everything. Probably, we are talking about self-disclosure of each person in the circle of friendly, intimate relationship when a maximum of self-discovery is achieved in communicating with your friends:

«Every long friendship, every old authentic intimacy, must be brought into their office to be new stamped with their currency, as a sovereign Prince calls in the good old money that was coined in some reign before he was born or thought of, to be new marked and minted with the stamp of his authority, before he will let it pass current in the world» (Charles Lamb).

Intimate relationships imply that people discover one another soul, tell all your thoughts, no secret can be kept a mystery:

«A friend is a person with whom I may be sincere. Before him I may think aloud» (Ralph Waldo Emerson).

Very complex issue of reciprocity of self-discovery seems that openness and trust mostly cause a response, thereby increasing the overall level of intimacy of communication:

«They'd gone to college together and have moved to New York after graduation. They were good friends; they had the kind of friendship that tends to be unusual for men. They could actually talk about things. Like diets that did not work. And women» (Bushnell, 2002: 199).

2.1.8. Friendship - support («Support»)

Friendship giving valuable assurance primarily is potentially what we have someone to share, there is one to turn to for help. The real need of this kind occurs less frequently, depending on the specific circumstances. However, this does not mean that the rest of the time we forget or cease to love their friends, as they have. Friendship is just waiting in the wings. A friend helps in trouble, this component of "Friendship" concept is supported by numerous proverbs containing the expression «a friend in need»:

«A friend in need is a friend indeed», «A friend is never known till a man have need».

«In the proverbs of Solomon you will find the following words," May we never want a friend in need, nor a bottle to give him! When found, make a note of» (Charles Dickens).

A friend tested by time, in the sorrows and joys of leaving one person:

«Before you chose a friend eat a bushel of salt with him»

Hence the expression «fair-weather friend», which means "friend at the time of joy," is one who throws the person in time of trouble. This expression has a clearly negative connotation.

Friendly help sincerely and selflessly, it is valuable because you can rely on friends in the most hopeless situation. This is not only advice or consolation, but the basic material things:

«Carrie had no money. A friend let her have a piece of foam for a bed» (Bushnell, 2002: 185).

Friends let us into her home, when we have nowhere to live?

« 'I moved into a friend's apartment," said Bunny » (Bushnell, 2002: 193).

«Amalita was staying in a friend-of-a-friend's apartment on the Upper East Side» (Bushnell, 2002: 224).

Over time, being in the city, building a career and achieving the goals of various material, people are starting to choose their friends by the criterion of how this man can help them. That is the cause and effect of reversed friends:

«Most importantly, one must never go to a party without a clear objective: whether it be to 'network,' thereby adding to your spread of contacts to improve your career, to make friends with someone specific; or simply 'clinch' a top deal» (Fielding, 1999: 26).

Apparently, this component of the concept "Friendship" and enables the emergence of values «friend - supporter», associated with money. At the beginning of the XX century this quote was found:

«Acquaintance with a person whom we know well enough to borrow from, but not well enough to lend to. A degree of friendship called slight when its object is poor or obscure, and intimate when he is rich or famous» (Ambrose Bierce).

This sense of the concept "Friendship" lets appear a new meaning, one - person giving money to charity, containing some institution:

«I suppose you might say - how do you find Hogwarts? Do you feel you receive enough support from the school management? Do our friends pay enough to you?» (Rowling, 2003: 124)

«A Friend of our theatre» - the person who provides the theater.

Also called another man who morally supports some ideas, for example, the policy of the country:

«A steady patriot of the world alone,

The friend of every country but his own» (George Cuning).

Thus, friendly assistance is still important to us, we will gladly accept it and offer it in a difficult moment. This is what has allowed to develop a new value of "one is patron of the arts."

2.1.9. Friendship - first acquaintance («Introduction»)

As with any interpersonal relationship, friendship has its beginning. And all this happens in different ways, depending on the personal qualities of the situation or problem which currently faces a man. People like each other, share common interests, from that friendship begins:

«Friendships begin with liking or gratitude - roots that can be pulled up»
(George Eliot).

Friendship can be gained by committing a good deed thereby show its positive side:

«Henceforth, stay away from this place. You conquered the friendship of the centaurs when you helped the traitor Firenze escape us» (Rowling, 2003: 266).

Friends, we "choose" again based on the knowledge of their personal qualities, on the pleasantness of communication:

«He did feel he might have chosen her friends a bit more carefully; it was small consolation that the last he had heard, Marietta was still up in the hospital wing and Madam Pomfrey had not been able to make the slightest improvement to her pimples» (Rowling, 2003: 242).

«Be slow in choosing a friend, slower in changing him».

To be friends - is the mutual desire of mutual interest, so friends "meet":

«Friends may meet, but mountains never».

And it is impossible to become friends, if one person does not want to, even if it so requests:

" I want to be your best friend, "Cici said, in a voice that rubbed up against her like a cat. "Can I be your best friend? Please"» (Bushnell, 2002: 130)

We find "friends" in the most unusual places and situations:

«In every mess I find a friend,

In every port a wife» (Charles Dibdin).

The most neutral of all the verb «to make friends» in the sense of "to become friends":

'Yeah, we really ought to be trying to make friends with people like that,' said Harry sarcastically. (Rowling, 2003: 86)

The expression «to strike up a friendship» - «friends» currently has a neutral value, initially it is a touch of quick, lightning fast action. The same shade is present in the expression «a friendship sprang», pointing out how quickly the process of rapprochement of people came from simple love to true friendship:

«She even came out with some elaborately concocted tale about 'Julian' bumping into her in the Marble Arch Marks and Spencer, making her drop her new Le Creuset terrine dish on her foot and taking her for a coffee in Selfridges from which sprang a firm platonic friendship based entirely on department store coffee shops» (Fielding, 1999: 16).

Thus, the beginning of the friendship is very important for an individual. A number of aliases listed above, which represent the beginning of an act of friendship, confirms this fact.

2.1.10. Friendship - rapprochement («Reconciliation»)

Friendship, like any manifestation of human emotions, has its beginning and its end. We lose friends for various reasons, whether to change the social status of friends, a divergence of views on life or the aversion of some character traits:

«A friend in power is a friend lost» (Henry Brooks Adams).

«Every time I paint a portrait I lose a friend» (John Singer Sargent).

" I know you're friends with Sam, and I'm sorry, but to tell you the truth, I just can not stand being in the same room with him, "Miranda said. Packard moved closer. "We are not friends with him anymore, either. Amanda can not stand him, and neither can I. He's gotten to be friends with this guy named Barry, and all the two of them do every night is go to these Soho restaurants and try to pick up women" (Bushnell, 2002 : 175).

Analysis of precedent texts shows that reconciliation is not always possible:

«Carrie's friend Jackie went to spend the night at Charlotte's, and the next day it turned out that she had called her father in the middle of the night to come to get her. Charlotte, Jackie said, had "attacked" her. She tried to kiss her and ... After that they were not friends anymore» (Bushnell, 2002: 167).

In language there are expressions that secure reconciliation with friends: «Kiss and be friends», as well as one of the «to make friends» values of expression that allows us to claim that friendship can be resumed.

2.1.11. Friendship - no enmity («Not enmity»)

In our minds friends often contrasted with the enemy:

«Naught broken save this body, lost but breath;

Nothing to shake the laughing heart's long peace there

But only agony, and that has ending;

And the worst friend and enemy is but Death» (Rupert Brooke).

Friends and foes accompany life equally:

«Was noble man but made ignoble talk.

He makes no friend who never made a foe» (Alfred, Lord Tennyson).

False friends, not real who only pretend to be friends, in precedent texts are considered worse than enemies:

«An open foe may prove a curse,

But a pretendent friend is worse» (John Gay).

«False friends are worse than open enemies», «False friends are worse than bitter»

And friends who maintain friendly relations with all the friends lose their status, and the scale of values fall even lower enemies:

«A friend to all is a friend to none»

«They meet at the Bowery Bar at ten. Stanford Blatch eventually shows up. He is a friend of Dash's, but then again, Stenford is a friend of everyone's» (Bushnell, 2002: 141).

«After that, everything about him began to drive me crazy. His silly, flashy clothing. The way he acted like everyone was his best friend. The three long blond hair on his Adam's apple. His smell.» (Bushnell, 2002: 196)

It is no accident and the occurrence of the expression «true friend». Feature «true» indicates not only that a true friend is not able to bring in a difficult situation, reliable, by using the adjective «true» speaker opposes this another false friend, a friend of the enemy:

"Spoken like a true friend and Weasley, 'said Fred, clapping Ron hard on the back. 'Right, then "» (Rowling, 2003: 251).

Thus, it becomes obvious that the friends and enemies accompany us on the path of life, not real friends are worse than enemies, and friends for all are no friends and not enemies.

2.2 Major changes in the concept of "Friendship"

The value of the English word friend has changed over the centuries in a way that reveals the profound changes in the relationship between people.

As it is known, the dictionaries seem most established and complete this definition. It is interesting to trace the evolution of the "Friendship" concept in the material analysis of dictionary definitions in different lexicographical sources. For example, in the dictionary by Noah Webster's (1828 American Dictionary) dictionary entry gives the following:

Friendship, n. friend' ship:

1. An attachment to a person, proceeding from intimate acquaintance and a reciprocation of kind offices, or from a favorable opinion of the amiable and respectable qualities of his mind. Friendship differs from benevolence, which is good will to mankind in general, and from that love which springs from animal appetite. True friendship is a noble and virtuous attachment, springing from a pure source, a respect for worth or amiable qualities. False friendship may subsist between bad men, as between thieves and pirates. This is a temporary attachment springing from interest, and may change in a moment to enmity and rancor.

2. Mutual attachment; intimacy.

3. Favor; personal kindness.

4. Friendly aid; help; assistance.

5. Conformity; affinity; correspondence; aptness to unite.

Webster's Revised Unabridged Dictionary 1913 offers the following definition:

Friendship, n.:

1. The state of being friends; friendly relation, or attachment to a person, or between persons; affection arising from mutual esteem and good will; friendliness; amity; good will;

2. Kindly aid; help; assistance;

3. Aptness to unite; conformity; affinity; harmony; correspondence.

The Longman Dictionary of Contemporary English 1995 presented the following explanation:

Friendship: 3

1. [countable] a relationship between friends;
2. [Uncountable] the feelings and behaviour that exist between friends.

Friend [countable]:

1. A person you like, someone who you know and like very much and enjoy spending time;

2. A supporter, someone who supports an organization such as a theatre, art gallery, charity etc by giving money or help;

3. Not enemy, someone who has the same beliefs, wants to achieve the same things etc as you, and will support you;

4. Parliament / court of law (British English)

a) "My honorable friend" used by a member of parliament when speaking about another member of parliament.

b) "My learned friend" used by a lawyer when speaking about another lawyer in a court of law.

In The Cambridge Advanced Learner's Dictionary 2003 edition we find the following definition:

Friend (companion) noun [C]:

1) A person whom you know well and whom you like a lot, but who is usually not a member of your family;

2) Someone who is not an enemy and whom you can trust;

3) Someone who gives money to a theatre, other arts organization or charity in order to support it:

Friendship noun [C or U]

When two people are friends.

Thus, based on the analysis of dictionary definitions lexicographical sources it becomes clear that the actual layer «Friendship» concept includes the following components:

- Friendship - is attachment to any person based on a close acquaintance with him and evaluating his positive qualities;

- Friendship – is a noble and pure feeling, characterized by constancy;

- Friendship – is a disinterested mutual aid.

"The Friend" as a component of the "Friendship" concept, see the following:

- Other may be one, i.e. friends should not be much;

- Friends - These are people who are pleasant to each other, which like to spend time;

- A friend - a supporter, sometimes giving money and sympathetic;

- Other - This is not a family member, but close as a brother;

- Other opposed to the enemy.

Thus, it is clear that friendship - lasting relationships between people based on mutual affection, respect and trust. The single unit combines friends unwritten code of rules, among which the main ones are: understanding, frank, the ability to count on in difficult times, empathy, sincerity and selflessness.

Analysis of the material allows us to conclude that underwent changes over time, the content of the concept of "friendship". The Webster dictionary in 1828 there are such components of the concept "Friendship" as the sincerity and generosity, mutual support and consistency. Whereas in modern dictionaries, one - is the one with whom a good time. This means that friends can be a lot, lost the

only other component. At the same time, the concept of "friendship" gets new components, such as an advocate, the person giving the money to charity.

It is obvious that the above changes in the lexicographical interpretation reflect the historical processes and social metamorphosis, which are peculiar to the English-speaking society.

Given the key role that the English word friend plays in the modern literature on interpersonal relationships, especially important to understand how to really change this concept.

The general direction of these changes is conveniently illustrated by the appearance of expression «close friend", which, although difficult to dating, in a certain way is new. The whole meaning of the word friend was a "weak", so to him to find the same sort of "force", now it is necessary to use an expression of close friend. Something from the old meaning of the word friend is preserved in the derived noun friendship: whereas in the old-hand friends (friends) have been associated with each other relations of friendship (friendship), in the modern use in humans can be much more friends (friends), rather than friendships (friendships), and only the "close friends» (close friends), you can now say that they are "friendship» related by.

1. A friend for life («A friend in a lifetime»)

Especially noteworthy the fact that the number of "friends», which can be a person, has increased over time in an English-speaking society. A century ago Henry Adams wrote his "Education of Henry Adams":

«One friend in a lifetime is much; two are many; three are hardly possible».

In highly dynamic modern English society people account for their "friends" dozens, as evidenced by the following snippet:

«Our culture is too obsessed with outward appearance, age and status. Love is matters. These nineteen people are my friends; they want to be welcomed into my home to celebrate with affection and simple homely fare - not to judge. I am going to cook shepherd's pie for them all - British Home Cooking. It will be a marvelous, warm, Third-World-style ethnic family party» (Fielding, 1999: 23).

Obviously, there is nothing strange in "nineteen friends" terms («nineteen friends») for this author. In fact, in modern English, even "best friends» («best friends») in humans can be quite numerous. The fact that in modern English language the expression of best friends is often used in the plural is very significant in this regard.

The same is true of expression 'close friends', which can now apply to dozens of more or less random companions.

«That was evidenced immediately when Carrie went to brunch at the Soho loft of her friends Packard and Amanda Deale ... Like most couples who suddenly have children, the Deales have mysteriously taken on a whole new group of close friends who also have friends ... Did Packard and Amanda meet them at some early-admission nursery school gathering? Or were they always friends who, having kids, kept Amanda and Packard on the back burner until they caught up? The newfound friends include Jodi, who insisted that everyone give her only white babycloth ... » (Bushnell, 2002: 158).

A Friend in Need («A friend in need»)

The idea of permanence is related in the traditional notion of "friendship" with the expectation of help in misfortune. This is reflected in numerous traditional utterances, as well as in a number of common combinations. For example:

«A friend in need is a friend indeed».

Among the combinations, showing (on the contrary) of the same view, deserve special attention fair weather friend «unreliable friend, only one in

happiness», summer friend «unreliable friend" and the false friend «false friend".
For example:

«Like summer friends,

Flies of estate and sunshine » (George Herbert," A ").

Such data suggest that the original concept of "friendship" component contained "want to do something good for this person." Misfortune seems, was seen as a time when the friendship is tested, and not as the only time when the expected active benevolence. But with the modern concept of "Friendship" in the English language is not the case. Rather, it is expected that friends will do some things with us, thanks to which people involved in them "feel something good."

Bosom Friends (confidants) («bosom friends») vs. Friends in spirit («congenial fellowship friends»)

Another important aspect of the deceased original concept "Friendship" is the special trust the other person and wishes to trust him with their experiences. To confirm this thesis, let us compare the following definition of "friend", the data in the XIX century:

«A friend is a person with whom I may be sincere. Before him I may think aloud » (Ralph Waldo Emerson," Friendship ").

«What is a friend? I will tell you. It is a person with whom you dare to be yourself » (Frank Crane," The definition of friendship ").

The desire to be trusted "friend", of course, related to the number of people we want to be regarded as "friends." As can be seen, now they can have at least nineteen, but one can hardly trust the nineteen people. Friend, considered as a person with whom you can be honest and you can really open his heart suggests to some extent exceptional attitude.

Friendly circle («circle of friends») means exclusive relationship.

Change the view of the relationship between people is especially significant way reflected in the syntax «a friend of mine» «a friend of mine," in which, in the modern use of the word friend has become increasingly common and more often. It appears that the use of this construction has increased significantly and that at the same time significantly reduced the use of the word friend with attributive, possessive pronouns (e.g. «my friend»).

In modern English properly be said «he is a friend of mine», rather than «he is my friend». At the same time, proposals such as «he is my son» or «he is my brother», sound perfectly natural. In fact, in the modern use of the phrase «my friend» - unlike «a friend of mine» - was used as a euphemism for «boyfriend» or «girlfriend».

Do not use in the euphemistic phrase “my friend” in the modern use tends to act accompanied by any certain person as in the following example:

«As my friend Tom often remarks, it's amazing how much time and money can be saved in the world of dating by close attention to detail» (Fielding, 1999: 4).

In modern usage «friend», apparently, is introduced into a conversation with one of four ways, each of which involves a plurality of "friends" (1) and coupling with certain person («my friend Tom»); (2) as part of portative constructions («one of my friends» «One of my friends"); (3) using the indefinite article («a friend»); (4) as part of an extremely distinctive design «a friend of mine».

The phrase «a friend of mine» suggests that at the time of speech the speaker is not interested in the personality of that particular friend, and treats it only as a member of a set being determined by the relationship to the speaker. It assumes that I have - or could be - a lot of friends («circle of friends"), and I see myself as a person who is at the center of this friendly circle and the associated one-way relationship.

Thus, the original use of other more considered as an individual associated with another person a special bond (like a child or a brother), while in the modern use of friends rather considered as a lot of people involved in a similar manner with a person at the center (that is reflected in the circle of friends) common expressions.

The appearance of friendship («making friends»)

For the "friends" new "multiple" orientation is reflected among other things in modern terms, to make friends with the object in the plural, and no one more add-on (for example, «to make lots of friends» «to buy a lot of friends», «to make new friends ", " to make new friends », «an opportunity to meet people and make friends »« an opportunity to meet new people and make friends").

The modern use of stable expression to make friends (with the object in the plural, and without any further additions), appears to be largely replaced the older expression to find a friend «find a friend" (which is not a stable expression); This fact obviously reflects the current view, emphasizes the fact that the man himself forges all of their diverse connections with other people.

It should be added that in its original use was also another common combination is close to finding a friend, namely choosing a friend «opt another" (or choosing one's friends «picking themselves friends"). For example:

«Be sure in choosing a friend, slower in changing» (Benjamin Franklin).

"Deciding friends" implies that the person expects that there will be small, and require them to special qualities; "Making friends" implies a desire to make it a lot, and relatively indiscriminate approach that does not require any special personal qualities and is not expected no exclusive relationship.

True Friend («true friends») vs. close friends («close friends»).

Since the initial use is sometimes a distinction between «true friends» and «friends», we can assume that this difference is quite similar to the modern distinction between «friends» and «close friends», so that the old and new approaches to friendship is not so clear differences . This similarity is more apparent than actually exists. To this end, appropriate to cite a few quotes to illustrate the use of expressions of true friends «real friends" and true friendship «true friendship":

«They are rich who have true friends» (Thomas Fuller, "Nomology").

«A true friend is a forever friend» (George MacDonald, "Marquis loss").

There are a lot of evidence that the same type of use of the word friend, and friendship without any definitions were significantly more semantically loaded than modern English friends. Expression true friend was obviously designed to protect the appropriate value, and not to make a distinction between friend (friend) and some other type of relations between people. Extremely high expectations communicate with other term (friend), as such; can be illustrated by the following quotes:

«Life without a friend is death without a witness» (George Herbert, «Jacula prudentum»).

«The best elixir is a friend» (William Sommerville, "rose hips").

Thus, a true friend (friend to true) is not considered as a special kind of friend (friend), but simply as a friend in the most literal (not distorted) sense of the word.

On the contrary, contemporary expression close friend does not involve the same number of reviewers, the word friend; in fact, it is intended to denote a different category of people associated with the face-relativistic attitude of some type. The view according to which not all the "friends" may be regarded as "close friends" does not constitute (with the speaker's point of view) attack, aimed at the

modern use of the word friend; rather, it sets some other category that contains a special subset of the broader category. "Close friends" represent "friends", characterized by the additional feature "close" ties with the face-relativistic - with the implication is that the "friends" are not necessarily closely associated with the person.

Friends and enemies («Friends» and «Animies»)

The word friend in the old type of use often acted in tandem with the word enemy «enemy» (or foe «foe"), and these two words are obviously treated as antonyms. For example:

«Friends are as dangerous as enemies» (Thomas De Quincey, "experience").

«He will never have true friends who is afraid of making enemies» (William Hazlitt, "Specifications").

However, in the modern style eating friends and enemies are no longer treated as antonyms. First of all, if it is expected that most people have "friends", it is not true that it is expected that most people have enemies. Furthermore, even if it is expected that some people may be "enemies", it is not expected that they will have a "circle of enemies» («circle of enemies»), just as they may have a "circle of friends » (« circle of friends »).

Dear friends («dear friends») vs. nice friends («enjoyable friends»)

In an old-hand one of the most commonly used combination with the word friend was a dear friend «dear friend" or dearest friend «beloved friend." For example:

«Farewell, dear friend, that smile, that harmless wit

No more shall gladden our domestic hearth» (GF Carey, " Epitaph Charles Lamb").

«But Fate ordains the dearest friends must part» (Edward Young, "The love of glory")

However, in modern English language the combination of dear friend or dearest friend are marginal or even obsolete.

The old type of eating friends were related to each other than something closer to love than friends in the modern sense of the word. Here are a few quotes to illustrate this:

«So, if I live or die to serve my friend,

This for my love - this for my friend alone,

And not for any rate that friendship bears

In heaven or on earth» (George Eliot, " The Spanish Gypsy ").

«Having some friends whom he loves dearly, must part.

And no lack of foes, whom he loves at sincerely» (Robert Southey, " Robert rhymester about himself ").

Thus, the analysis of changes in the concept of objectification means "Friendship" shows the following significant changes have taken place with the content of the analyzed concept. Initially, people often "liked" your friends or felt their "expensive» («dear») and «favorite» («dearest») and the thought of them that way. On the contrary, in modern English people are more willing to talk about their "friends» («friends»), using the expression "pleasure» («enjoyment»), «fun» («pleasure») and «fun».

Conclusions of the 2nd chapter

An analysis of the internal form of "Friendship" concept, rooted in its etymology, it was found that the concept of "friendship" is based on a component of the "friend" - a close loved one, a relative.

Analysis of precedent texts, quotes and dictionary of phraseology allowed to clarify some of the items and to identify new ones:

- Friendship - it's peace of mind and satisfaction from intercourse;
- Friendship – This is similarity in the views, interests, and sometimes appearance, occupation and marital status;
- Friendship – This is a feeling, based on knowledge of the friends of the positive qualities of each other, allowing us to forgive friends;
- Friendship - It is an intimate relationship;
- Friendship - Is the help with advice, money, ideas and support policy;
- Friendship - Has a beginning and an end, it can be interrupted and resumed;
- Friendship - This is not a feud, though friends and enemies are present in our lives equally. Not real friends are worse than enemies, but friends who are friends with all, are at the lowest level of moral values.

Analysis of changes in the concept of "Friendship" has shown that the concept of "weak" over time, as evidenced primarily by the fact that friends can be a lot of (to give the word "friend" former strength, it is used with the definitions of «close», «true», «good»); Friends united in a single community on the similarity of interests («a circle of friends»), not necessarily according to their proximity, while the line between enemies and friends gradually erased and the passive layer takes the psychological aspect of a friend as a confidant, selfless helper in a difficult situation.

CONCLUSION

Language conceptualization of friendship is a reflection of its essential features and fragments, which is objectified in the form of appropriate language units.

There is every reason to believe that friendship as a fragment of a person's inner world, his inner life in the history of culture and society understands and is understood as one of the fundamental aspects of life, and is recognized as one of the primary factors in human relations, as reflected in the language and conceptualization of friendship.

As a universal phenomenon in human life in general, "Friendship" as a concept is universal in terms of the essential features that fill it. Language interpretation of the concept reveal the diversity and multi-component of this concept.

On the basis of the allocated attributive characteristics was determined by body language lexical-phraseological units with a value of "Friendship". Analysis of these units revealed features of their use, as well as highlight the value dominants associated with the interpretation of the analyzed concept in English-speaking ethno-cultural community: it is long-lasting relationships between people, mutual affection, respect and trust, mutual understanding, frankness, mutual empathy, sincerity and selflessness, love and knowledge.

In the analysis of selected lexical and phraseological means of describing the concept of "friendship" in the English language were identified historical and sociological changes in the definitions of the concept.

Modern man is talking to many different people. Even the family lost its former stability. Mobility "pulls the roots" and makes individuals less significant in their relationship with each other. In today's society, where a particular individual is dissolved in the mass, crosses his personality, a deep and lasting friendship is practically impossible.

Nevertheless, the friendly relations top the list of the most important values and conditions of happiness, it is often considered even more important than the family and kinship.

On the basis of all the above, it is possible to create "a friendly code of" English-speaking member of the modern society:

Share news about their successes

Showed emotional support

Trying to another was a pleasure in your society

Return debts and rendered services

Be confident in one another and trust him

Protect other in his absence

Be tolerant of the rest of his friends

Do not criticize each other publicly

Save trusted secrets

Do not be jealous and not to criticize other personal relationships other

Do not be pushy, do not teach

Respect the inner peace and the autonomy of other

Analysis of changes in the concept "Friendship" shows the following significant changes have taken place with the content of the analyzed concept. Initially, people often love their friends and feel their "expensive" and "favorite" and thought of them that way. On the contrary, in modern English people are more willing to talk about their "friends", using the term "pleasure", "fun" and "fun."

Thus, this study confirmed the idea that the culture dominant in different languages can be identified and can be measured. Ethnocultural specificity notions of friendship reflected in the relevant lexical and phraseological group, value judgments about the phenomenon of human inner life, as well as stereotyped in the meanings of words, stable expressions of precedent texts.

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