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QUALIFICATION PAPER

on the theme: « THE CONCEPT «FRIENDSHIP » IN THE ENGLISH

LANGUAGE.»

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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.

The image of a person is reconstructed in many ways, multidimensional and multifunctional in sociology, physiology, psychology, and linguistics. Often we are talking about perceptual, mental, emotive and volatile "modes", their varieties and interpenetration. The most extensive and interesting is the inner world of man, the sensual side of his being. The analysis of the emotional manifestations reflected and fixed in the linguistic sign is the most important and almost the only source of culturological information about the "ordinary consciousness" of the speakers of a natural language [20: 46], about their naive picture of the world when individual, characteristic for a given language, concepts, a kind of cultural isogloss and bundles of isogloss [13: 38].

This, above all, the stereotypes of language and, more broadly - cultural awareness, for example, a typical Uzbek 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", described by linguistic means of the English language.

The subject of the research is linguistic-cultural features of language conceptualization of friendship as feelings and concepts.

The aim of the study is to identify stereotypes of the English-speaking society related to friendship through the analysis of literary sources of American and British versions of the English language.

In accordance with the purpose of the study in the work of the following tasks:

1. Study of the relationship of language and culture in the framework of cultural linguistics;

2. Clarification of the concept of "concept";

3. Establishment of the way the concept is incorporated into the culture, the definition of the national concept-sphere;

4. Definition of the components of the concept "Friendship";

5. Analysis of changes in the concept of "Friendship".

Empirical materials of the work were constructions with the lexeme "friendship", "friend", as well as the definitions of these lexemes, recorded in etymological, linguocultural and explanatory dictionaries, language units and constructions selected by continuous sampling from explanatory and

phraseological dictionaries, proverbs and dictionaries, from the texts of English and American contemporary literature, which are a means of objectifying the concept "Friendship"

The study material is studied on the basis of the application of the following methods:

- definition analysis;

- etymological analysis;

- conceptual analysis:

☐ analysis of synonyms and derivatives of the keyword;

☐ analysis of the compatibility of the keyword, proverbs and aphorisms;

☐ Literary discourse analysis of texts.

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

In the introduction, the choice of the topic and object of research is motivated, the main goal and objectives of the work are formulated, the amount of empirical material and research methodology, the structure of the work are described.

The first chapter examines the main theoretical issues - the relationship of language and culture within cultural studies, the definition of culture, the concept, its characteristics, the typology of concepts, the study of the concept "as a clump of culture", the reflection of culture in language.

The second chapter aims to illustrate and analyze key components of the concept "Friendship", the main components of the concept of "Friendship", major changes in the concept of "Friendship".

In the conclusion summarizes the theoretical results of the study.

Chapter 1. Language concept as a basic concept of cultural linguistics

1.1 Cultural linguistics as a science

The complex and multidimensional question of the relationship between language and culture is central to modern linguistics. Despite significant differences in the approach to the relationship between culture and language, the thesis that the language is part of the culture of the people, almost does not cause objections among linguists. Studies of the relationship and interaction of language and culture, according to A.S. Mamontov, "are sometimes quite a mixed picture, moreover, none of them have ever denied the existence of the" language and culture "dichotomy [30: 3].

The key idea in modern linguistics is the idea of language anthropocentricity. In the center of everything portrayed by the word is a man - himself and all that he perceives as his environment, the sphere of his being. From the standpoint of the anthropocentric paradigm, a person perceives the world through the awareness of himself, his theoretical and substantive activities in it, the basis of this paradigm is switching the interests of the researcher from the objects of knowledge to the subject, i.e. The person is analyzed in the language and the language in the person.

It was the formation of the anthropocentric paradigm that led to a reversal of the problematic towards the person and his place in culture. The product of the anthropocentric paradigm in linguistics is the science of linguoculturology According to V.V. Vorobyova, "today it can be argued that linguoculturology is a new philological discipline that studies a selected and organized set of cultural values in a certain way, explores living communication processes of speech generation and perception, linguistic personality experience and national mentality, gives a systematic description of the linguistic world view "..." [21: 18].

V.N. Telia defines linguoculturology as part of ethnolinguistics devoted to the study and description of the correspondence of language and culture in their

synchronous interaction [38: 22]. "The object of linguistic culturology is studied at the" crossroads "of two fundamental sciences: linguistics and cultural studies"

The following main problems and areas of study of linguistic culturology are distinguished:

1) non-equivalent vocabulary and lacunae;

2) mythological linguistic units: archetypes and myths, rituals and beliefs, rituals and customs enshrined in the language;

3) paremiological foundation of the language;

4) phraseological foundation of the language;

5) standards, stereotypes, symbols;

 6) the metaphor and images of the language;

7) stylistic way of language;

8) verbal behavior;

9) the area of speech etiquette [31: 36-37].

Linguoculturology, like any scientific discipline, has its own categorical apparatus - a system of basic terms. Among such basic terms is the term concept.

1.2 Concept status as a phenomenon

At the next turn of the spiral along which humanitarian knowledge moves in its development, and in the course of the next "epistemic revolution", Russian linguistic thought faced the need to develop a new term to adequately designate the content side of the linguistic sign, which would remove the functional limitations of traditional meaning and meaning logical, psychological and linguistic categories that would organically merge.

The emerging need spawned the emergence of a number of rival nominative units, common to which was the desire to "reflect in terms of" the elusive "spirit of the people" - the ethnic specificity of the representation of language knowledge. Since the beginning of the 90s of the last century, the terms "concept" Arutyunova, Likhachev,; Stepanov, Lyapin, Neroznak, etc.),

"linguistic culture" Vorobyev "Mythology" Lyakhteenmäki, Bazylev, Vereshchagin, Kostomarov, Burvikova, but today it becomes obvious that the term "concept" turned out to be the most viable, in terms of frequency of use, it was significantly ahead of all other proterminologists. ical tumors.

The word "concept" is tracing from the Latin conceptus - "concept", from the verb concierge "to conceive", i.e. means literally "conception." Etymologically, these meanings go back to the Old Russian watered" - "seize, take possession, to take a woman as a wife."

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

It should be noted that the concept of concept is quite developed in Russian cultural science and linguistics, but in different directions this term acquires different content and content.

The term "concept" is umbrella, it "covers" the subject areas of several scientific areas: primarily cognitive psychology and cognitive linguistics, dealing with the problems of thinking and cognition, storage and processing of information, as well as linguistic culturology, defined and specified in boundaries of the theory formed by their postulates and basic categories. However, the mental objects to which the name "concept" is sent do not have a common specific generic attribute (belonging to the ideal domain is a property of the same meaning and meaning, ideas and thoughts, concepts and ideas, images and gestalt, etc.) rather, in a "family resemblance" relationship, similar to the nominative "game" relationship, where "we see a complex network of similarities intertwining and intersecting". It can be assumed that, like a set in mathematics, a concept in cognitive science is a basic axiomatic category, undetectable and intuitively accepted, a hyperonym for concepts, representations, schemes, frames, scripts, gestalts, etc.

In the framework of cognitive linguistics, concepts are understood as "operational substantive units of memory, mental lexicon, reflected in the human psyche".

Z. D. Popova, I.A. Sternin defines a concept as a "global thinking unit representing a quantum of structured knowledge ... an ideal entity that is formed in the mind of a person from his direct human operations with objects, from his objective activity, from mental operations of a person with other concepts already existing in his consciousness "Such operations may lead to the emergence of new concepts" [34: 48]. Language, therefore, is only one of the ways of forming concepts in the human mind. For the effective formation of the concept, for the completeness of its formation of a single language, it is not enough - the attraction of sensory experience is necessary, clarity is needed, objective activity is necessary. Only in such a combination of different types of perception does a full-fledged concept form in the human mind.

S.G. Barkachev's concept is "an element of consciousness, ... autonomous from language, a meaning fixed in consciousness " The Russian thinker S. A. Askoldov introduces the word "concept" into the field of modern humanitarian knowledge. As well as the medieval nominalists, he recognizes "the individual representation as the deputy of the entire generic volume". However, unlike them, he does not identify the concept with an individual representation, seeing in it a "community". For S.A. Askoldov's concept "is a mental formation that replaces us in the process of thinking an indefinite multitude of subjects of the same kind" [20: 85]

As the most essential feature of the concept, S. Askoldov puts forward the "substitution function". Here is what one of the central definitions of his article looks like: "A concept is a mental formation that replaces in the process of thought an indefinite set of objects of the same kind" (Askoldov: 1980). The article provides a number of examples of "substitution relationships," not only from the realm of thought, but also from the purely vital realm. Thus, the "concept of a thousand-square is the substitute for the infinite variety of

individual thousand-squares", the concreteness of which is feasible only in a number of acts of mental counting, in general, the long-term synthesis of a given figure from its elements. In this case, the concept acts as a substitute for these long operations.

In cultural studies, concept is the basic cell of culture in the human mental world [36: 43]. Concepts arise in human consciousness not only on the basis of vocabulary meanings of words, but also on the basis of personal and folk cultural and historical experience, and the richer this experience is, the wider the boundaries of the concept, the wider the possibilities for the emergence of the emotional aura of the word, which is reflected all sides of the concept [30: 144]. According to Yu.S. Stepanova, it is this feature that allows you to define a concept - as "a clump of culture in the human mind; something in which culture enters into the mental world of a person ... something through which a person enters a culture, and in some cases influences it " [37: 43]. Concepts are not only thought, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes collisions.

"The concept is the basic cell of culture in the mental world of a person. The structure of the concept is three-layered: 1) the" main, actual "attribute; 2) an additional or several additional," passive "signs that are no longer relevant," historical "; 3) the internal form, usually not at all conscious, imprinted in external, verbal form. " Thus, "in modern studies, cultural concepts are usually defined as multidimensional semantic formations in the collective consciousness, objectified in linguistic form." [37: 47]. This definition is fundamental in this work.

1.3 Basic characteristics of the concept

As already noted, the concept is broader than the concept category. According to the dictionary meaning "concept" and "concept" are words close. In English dictionaries, "concept" is "an idea underlying a whole class of things," "generally accepted opinion, point of view" (general notion). In the

"Longman Dictionary of Contemporary English", "concept" is defined as "someone's idea of how something is made from something or how it should be done" (someone's idea). . There is an unexpected indication of a thinking person, a doer, owner of a certain idea and point of view. With all the abstractness and generalization of this "someone" (someone), along with it, potential subjectivity enters into the "concept".

Research shows that a concept is semantically deeper, richer than a concept. The concept is close to the mental world of man, therefore, to culture and history, and therefore has a specific character. "Concepts are a collective heritage in the minds of the people, their spiritual culture, the culture of the people's spiritual life. It is the collective consciousness that is the guardian of constants, that is, concepts that exist constantly or for a very long time "[37: 76].

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'.

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.

Justly observed by S.G. Ter-Minasova, "the most important function of the language is that it preserves the culture and passes it from generation to generation. That is why language plays such a significant role in the formation of personality, national character, ethnic community, people, nation "[38: 80].

The concept is richer than the richer national, class, class, professional, family and personal experience of the person using the concept. In the aggregate, the potencies discovered in the vocabulary of an individual, as well as

of the language as a whole, can be called concept spheres. The conceptual sphere of the national language is richer, the richer the entire culture of a nation is - its literature, folklore, science, art (it also has a direct relationship to the language and, consequently, to the national concept sphere), it is consistent with all the nation's historical experience and religion especially.

At present, it is generally accepted that both in the culture and in the language of each people there is a universal (universal) and national-specific. At the same time, in any culture there are cultural values unique to it, fixed in language, moral norms, convictions, behavioral peculiarities, etc.

Among the sources that provide objective information about the national character of a particular people, S.G. Ter-Minasova identifies a set of stereotypes associated with this people. V.A. Maslova defines stereotype as "the type that exists in the world, it measures activity, behavior, etc." [32: 147]. The most popular source of stereotypes by SG Ter-Minas are 1) international jokes and jokes of different kinds; 2) national classical and fiction literature; 3) folklore, oral folk art; 4) the national language [38: 147].

The concept is a universal phenomenon, so its use helps to establish the peculiarities of the national picture of the world. The approach to the concept as a "algebraic expression of meaning" [30: 280] indicates the bulk of this term, its hidden, potential resources. A conceptual view of the world originates and forms in the depths of human consciousness, but it is necessary to pay attention to the emergence of this view in collective consciousness, to determine the role and place of ideological national attitudes and mentality in this context. The high interest in the linguistic personality as a bearer of the linguistic mentality, and, consequently, of the sociocultural one, also speaks of the significance of this component.

The national conceptual sphere is made up of a combination of individual, group, class, national, and universal concepts, that is, concepts that have universal human value. The universal ones include such basic concepts as motherland, mother, family, freedom, love, faith, friendship, on the basis of

which national cultural values are formed, as well as such fundamental universal ones as time, space, causality, etc. It is the presence of common, universal concepts that provides the possibility of mutual understanding between nations.

At the same time, every nation has its own scale of worldview, its own scale of values. Each culture forms its own stereotypes of consciousness and behavior, based on its own vision of the world. Thus, despite the fact that the concept of "Friendship" is universal, its fullness is different for each nation. The paper considers this concept within the framework of the English and American concept spheres.

The main trend in the evolution of conceptology was a gradual departure from the interpretation of the concept as a strictly individual, subjective form of grasping meaning towards an ever sharpening of the functional side of the concept as a kind of universal, intersubjective form of storing and transmitting general cultural information that functions against other similar forms.

Linguistic-cognitive and linguistic-cultural approaches to understanding the concept are not mutually exclusive: concept as a mental formation in the mind of an individual is associated with the conceptual sphere of society, i.e. ultimately, with culture, and the concept as a unit of culture is the fixation of collective experience, which becomes the property of the individual.

The concept in the work is understood and considered in the framework of the linguistic-cultural direction as a clot of culture in the human mind; that is, in the form of which culture enters into the mental world of a person, and the way in which a person enters into culture, and in some cases influences it.

The main features of the concept as a linguistic-cultural category can be formulated as follows:

- Universality, generality, abstraction of the idea of something;

- Identity of understanding by recipients with a common mentality;

- Cultural, ethical, historical and cultural significance for native speakers;

- The ability to influence the formation of the concept-sphere within the collective consciousness;

The set of concepts specific to a particular nation constitute the national concept sphere, which is different from the concept spheres of other nationalities.

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

2.1 Key components of the concept "Friendship"

The analysis of the concept "Friendship" in the English language space in this work is carried out within the framework of the linguocultural direction, the analysis procedure was proposed by Yu.S. Stepanov. He identifies 3 "layers" of the concept: the main, current feature; additional, or several additional, "passive" signs that are already irrelevant, "historical"; the inner form, usually completely unconscious, imprinted in the outer, verbal form.

In the main feature, in the current, "active" layer, the concept actually exists for all who use the given language (the language of the given culture) as a means of their mutual understanding and communication.

In additional, "passive" signs of their content, the concept is relevant only for some social groups, while in all cases the "historical", "passive" signs of the concept are actualized mainly when people communicate within a given social group, when they communicate with each other, and not out with other groups. The internal form, or etymological feature, or etymology is revealed only by researchers and researchers. For those who use this language, this layer of concept content exists indirectly, as the basis on which the other layers of meaning arose and are held.

To identify the internal form of the concept, we turn to its etymology. The etymological dictionary of Skit indicates that "friendship" is an original English word consisting of the root "friend" and the suffix "ship".

Friend, an intimate acquaintance. In Middle English frend, freond. It comes from the present participle of the verb freon, freogan, thus the meaning of the participle is "loving". In Icelandic, froendi, a kinsman (a close relative), comes from the verb frja - to love. In Swedish, froinde (a kinsman). In Gothic frijonds, a friend, the present participle of the verb frijon is to love. In the old-Hungarian friunt - to love. In Scottish pri - to love.

Thus, the internal form of the concept "Friendship", embedded in its etymology, contains the component "friend" - this is a close loved one, relative.

2.2 The main components of the concept of "Friendship"

In the history of any national culture, issues relating to human relationships, such as love and friendship, have always been and 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 necessary, but these eternal questions, which have no unambiguous interpretation, cause much controversy. Nevertheless, mankind does not leave persistent attempts to comprehend the phenomenon of friendship itself; self-awareness, the perception of life and the worldview of humanity is largely determined by the attitude to friendship.

The study of such concepts as "Friendship" involves the analysis of those fragments of the text and those phraseological units 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 refer to the semantic structure of the names associated with this general concept. Roger's Thesaurus allows you to determine the range of actively used tokens in connection with the concept of "Friendship". In the first place there are agreement, compatibility, understanding, the ability to form groups, common interests, intimate, sexual and family relationships, sponsorship, love, the beginning and restoration of friendship.

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

Based on the results of the study of the Roger's thesaurus, the concept will be interpreted by considering the elements that can be distinguished using the most actively used lexemes:

• Friendship - Amity

- Friendship - Sociality

- Friendship - Brotherhood

- Friendship - Likeness

- Friendship - Knowledge

- Friendship - Love

- Friendship - Intimacy

- Friendship - Support

- Friendship - Introduction

- Friendship - Reconciliation

- Friendship - Not enmity

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

Friendship - Peace Relations ("Amity") Friends bring peace to our lives, we feel not alone and protected. The ability to speak out to someone, the ability to share with someone the pleasure of joint action calms. Not by chance, a friend is called a cure:

"The Bible".

The cordiality of the relationship, mutual pleasantness make friendship one of the best human relationships. Friendship is not only a duty, but also a pleasure:

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

Having a friend in our life gives us some confidence that all sorrows will pass. In anger, you can talk to a loved one, and the anger will 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 divide among themselves, and therefore a conflict situation can not arise:

"Between friends all is common" (last)

It's nice to make various minor things with friends, and from the fact that they are close to each other, these actions become more pleasant:

"When you grow your car,"

Communicating with a friend in some cases equates with reading a good book, and books act beneficially on our souls, shedding calm:

"Who God doth late and early pray

More of his gifts;

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).

"Wentworth Dillon"

When much has already been achieved and there is no need to strive anywhere, the faithful friend becomes an integral part of our existence, with him we want to spend time in peace:

"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).

Friendship - Communication ("Sociality") Friendly communication in all ages has a high moral and psychological value, the presence of friends is considered one of the most important prerequisites of psychological comfort and satisfaction with life. The possibility of companionship makes our life "hopeless":

"Hopeless hope hopes and meets no end,

Wastes without springs and homes without a friend "(John Clare).

Friendly communication involves not only discussing some problems, but also sincerity of opinions and attitudes:

"Edward George Bulwer Lytton".

Friends are something close and necessary in our lives. And the fact that they give news is not so important, how much they give us confidence that we are not alone:

"If he was lucky, he wouldn't have been losing his mind," (Rowling, 2003: 3).

Sharing our problems and experiences in friendly communication, we spend a lot of time with our friends, and this is not always a positive thing: "Friends are thieves of time," says an English proverb.

High social mobility, frequent changes of place of residence, work, etc., undermine the stability of personal relationships and attachments, make them short-term, unreliable and ephemeral. Attitudes of people with each other are becoming increasingly temporary, non-permanent. People, as well as things and places, pass through our life, without stopping, at an accelerated pace. Most often we enter into superficial, business relationships with people around us. Consciously or not, we build our relationships with most people on a functional basis. And companionship loses its sincerity, a friend acquires the status of just an interlocutor, with whom, as with a casual acquaintance, you can spend several hours of our life, just talking:

"And even now, at twenty-five,

He has to keep alive!

Yes! Al day long from 10 till 4!

For half the year or even more;

With one hour

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

"I have no problems. No fear of disease, psychopaths, or stalkers. "Why not?"

The personal presence of a friend is no longer required, you can chat by phone or via the Internet:

"'Anyway, we're not lonely. This is where you can connect.

Probably, the shade of sincerity of friendship and the need for friendship is preserved in the terms "good friends" and "great friends": the definition of "great" gives a new shade to the concept of "friend", characterizing a friend as a wonderful, great person:

"" Please, darling, "Bunny said. "Men like Jingles, and there you are." They're great friends — you're lonely and you're whispering to yourself.

If you're writing up for a trespass at the Ministry?

Often the noun "friend" is accompanied by the adjective "good" in various degrees of comparison to reinforce the meaning of the word "friend" itself, informing the information that this person is a good friend, which distinguishes him from other friends. Thus, in precedent texts we see the expression 1) "good friend":

"I'm very good friends!"

"Start to wonder if you really good friend. We are in London. It would be possible for them to be so unhappy that they. . . ooh, that's where I put this month's Marie Claire: on top of fridge! "

Sometimes a strong expression "best friend" is intentionally enhanced by the author:

"It was Harry, because he didn't want to know what he was going to do." ? "(Rowling, 2003: 64)

"'Look,' he said, 'he was a good person. A lot of people are idiots at the age of fifteen. He grew out of it '".

Summarizing, we can say. That friendly communication is necessary for us, but it has lost a shade of sincerity, having acquired, at the same time, the meaning of plurality and distance. In order to emphasize the sincerity of feelings, the need for a friend in life, the expressions "good friends" and "great friends" are used.

Friendship - Brotherhood ("Brotherhood") The most ancient, original forms of friendship were very far from the modern emphasis on the freedom and individuality of friendship. On the contrary, they were strictly regulated. At the

dawn of civilization, when kinship was the leading form of human communion, other forms of rapprochement, be it acceptance of a foreigner in the community or the establishment of closer relations between individuals, were also symbolized as breeding (community adoption, brotherhood, correspondence, blood friendship, etc.)).

Later this relationship of kinship and friendship weakens. However, primitive society does not know the differences between "personal" and "social" ties. Although, unlike kinship, friendship was created by individual choice, it had well-defined social functions, was strictly regulated by tradition and often held together by a special ritual. The tribal custom once and for all determined how many friends a person can and should have, with whom and how is friendship, what are the mutual responsibilities of friends, etc.

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

"The Bible".

"There is a friend that sticketh closer than a brother" (The Bible).

Sometimes the duties attributed to a close relative, mother or father, are attributed to a friend, as in the following example, to close their eyes on their 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 dry eyes. "(John Dryden).

Sometimes a friend and relative were interchangeable concepts, it is no coincidence that the expression "next friend" means "the next of kin (to which the inheritance passes without a will), the person acting in court on behalf of the minor, the guardian".

But in modern literary sources there is practically no evidence that a friend is as close as a brother. Based on this, we can conclude that this component of the concept "Friendship" has been lost, has moved into the passive layer.

2) "better friends":

"How come we are not better friends?" Ray asked. (Bushnell, 2002: 56);

3) "best friends":

Using the superlative adjective "good," the author distinguishes his friend from among other, even good friends, implying that this friend 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).

"I defend you".

"Caroline and Cici: Over some jerky guy".

"It's a funky way to make it." Turkish, family… we're headscarves any day "(

Perhaps the expression "close friends" replaces the component "brotherhood" in the concept system "Friendship" in modern English and American languages. The definition of "close" tells us that friends are close to each other like brothers, are in a relationship of trust:

"Blind Date and Casualty" .

Thus, it becomes obvious that friendship for native speakers has lost the shade of nepotism, in order to recreate it in speech, the expression "close friend" is used.

Friendship - Similarities ("Likeness") In their conscious requirements for friends, people are guided by the similarities between them. The overwhelming majority prefer to be friends with people of their own age, gender, social status, education, etc. The coincidence, or at least the closeness of basic value orientations, interests, and character traits are almost as desirable. Friends tend to have more or less the same views on the most important issues for them.

"Cici York and her best friend, Caroline Everhardt, are two thirty-five year olds, who care,"

Many communicating with each other, friends become externally similar to each other, adhering to one lifestyle and style of dress:

"" Let's go to some club, "the Girl said. They were sitting on a banquette. Carrie, the girlfriend, the girlfriend, the girlfriend, the girlfriend, the girlfriend and the girlfriend.

Often friends are united by the place of residence, that is, being neighbors, they communicate a lot, and neighborly relations often develop into friendship:

"It was a little bridal shower."

Common interests unite people, and it is common for them to become friends on the basis of common points of contact:

"They were crashed a new Mercedes".

In case texts, phrases are often found in which the author unites his friends into groups of similar interests:

"If you're in the suburbs".

In this example, friends are grouped based on marriage, children and life outside the city.

The similarity of interests and characters equals friends. The epithet "equal" emphasizes equal relations 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 ".

In friendship, people are equal, in this sense, friendship is opposed to love, where, despite the differences in character and ways of life, people still love each other:

"Friendship is a disinterest commerce between equals; love abject intercourse between tyrants and slaves "(Oliver Goldsmith).

Friends are similar to each other, and this leads to agreement in their relationship. Often, disputes do not arise due to the fact that the points of view of 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 wouldn't use a friend. "(George Herbert).

Summarizing all the above, we can conclude that people begin to make friends on the basis of similar interests and lifestyle, and this is an important fact in human relations.

Friendship - Knowledge ("Knowledge") Any single act of interpersonal interaction and the whole process as a whole can be viewed both as a behavioral process of bringing together and relating two independent subjects, as knowing one subject to another, and as satisfying some inner emotional need of the subject, and as a symbolic process. Interactions, in which individuals do not simply exchange information, but learn each other's perspectives and perspectives, thereby expanding the boundaries of their own selves.

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

"I'm very good friends!"

We converge with people, begin to be friends with them on the basis of what we know about them, we have a good opinion about their personal qualities:

"Love comes from blindness,

Friendship from knowledge ".

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

"So we can go to a friend. "Everybody has had a dinner for each other for years"

In the individual life of a person, friendship arises as a completely natural phenomenon. It appears in childhood when the child has the first problems and questions of a purely personal nature - those that he is not able to figure out on his own. By the time of self-awareness as an adult person, friends have known each other for many years, so the expression "old friend" becomes natural.

"But every year, I've gotten a little bit longer"

"Presumably because they weren't perplexed,"

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

'Nothing, Arthur,' said Sirius, who was breathing heavily though he had just run a long distance. 'Just a friendly little chat between old school friends.' With what he looked like. 'So: you're cured? That's great news, really great "'

It is no coincidence that the emergence of the expression "mutual friend", which can be translated as "common friend", unites other people around them, holding together friendly ties:

"Jude was depressed because she wasn't hurt, friends' (fraudulent, poisoned concept). Then he made his patronizing phone call.

"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"

"The trick is meeting one girl. The best way is through a mutual friend"

We know our friends, we know their good and bad traits, we know their habits. Love for friends and knowledge of friends gives you the opportunity to forgive them:

"To find a friend. To keep him - two "(Norman Douglas).

"To forgive enemies H - does pretend

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

Thus, we can conclude that friendly feelings come to us through knowledge, first through positive. But the negative knowledge about a person, obtained in the process of communication, does not always lead to a rupture of relations, but rather gives the possibility of forgiveness. In this knowledge lies precisely the undiscriminating intrinsic value in which moral consciousness sees the very essence of friendship.

Friendship - ("Love") Friendship is a deep and intimate relationship, involving not only mutual assistance, but also inner closeness, frankness, trust, love. No wonder we call a friend's own a1ter ego:

"Friendship is Love without his wings!" (Byron)

By the importance of feelings for a person, friendship always stands on the same level with love, accompanies it:

"High birth, vigor 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,

New-born gawds,

Though they are made and molded of things past,

Little gilt

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

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

"Always, Sir, set a high value on spontaneous kindness. It would be a great deal. "(Samuel Johnson)

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

"Love the lovely friends"

"When I'm Saying, I Love You!" Without tagging "as a friend" (Bushnell, 2002: 2).

In order to emphasize the component "love", to strengthen it, the representatives of English-speaking society use the definition of "dear", which shows that friends are very dear to each other people, and probably, more often inherent in older people:

"I heard, from my dear friend Tiberius Ogden, that you can produce a Patronus? For a bonus point? "

Speaking of friends, people usually silently imply persons of their gender. This does not mean, of course, that there is no mixed friendship at all. However, it is usually attributed a special status. In English, it had its own terminological expression: "girlfriend" is a female friend for a man and "boyfriend" is a male friend for a woman. Over time, the words "girlfriend" and "boyfriend" acquire sexual overtones. In modern English and American languages, a friend of his own sex is just a friend, and male friends for women are male friends, for men, 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 mine," "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, accompanying each other. Often friends become lovers, and failed lovers become friends. It is not by chance that the "gentleman" in American English is a "gentleman friend."

"It is a renewal of love. The falling out of lovers is the renewing of friendship "(last).

"Stanford Blatch also arrived by private jet. Susanah Martin. After the Wild Wildlife Party, he had told Susanah, "I want to turn over a new leaf. I think you're a good friend. That way, we've always wanted "" (Bushnell, 2002: 200).

"Fear not, though love and beauty fail,

My heart 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 the above, we can conclude that the "love" component in the "Friendship" concept is still strong. Love and friendship for man are inseparable. Often, friends and lovers change roles.

Friendship - ("Intimacy") The feeling of the discrepancy between one's own "I" and the social status of an individual sharply enhances the activity of self-consciousness and the need for intimate, trusting communication. Intimate friendship seems to be a kind of refuge from the cruelty and coldness of the social world. It is not by chance that this type of friendship is most often associated with youth, when a young man is already out of the control of a family, but has not yet taken root in the "outer" world.

Friendship is considered the deepest, intimate feeling - attitude. It is not without reason that in her definitions the moment of trust is constantly emphasized: a friend is a person to whom everything can be said. Probably, we are talking about self-disclosure of each person within a friendly circle, when the relationship is intimate; the maximum self-disclosure is achieved in communication with friends:

He said that he was "in the middle of the day." "Charles Lamb."

Intimate relationships imply that people open their souls to each other, tell all their thoughts, no secret can be hidden:

"A friend is a person with whom I may be sincere. Before him I may think aloud "(Ralph Waldo Emerson). The question of the reciprocity of self-disclosure is very complex. One gets the impression that sincerity and trust mostly evoke a response response, thereby increasing the overall level of communication intimacy:

"They'd gone to college after graduation. They were good friends; they had for the men. They could actually talk about things. Like diets that didn't work. And women ".

Friendship - ("Support") Friendly relations are valuable primarily, potentially, giving us confidence that we have someone to share, who to ask for help. The real need of this kind arises not so often, depending on the specific circumstances. However, this does not mean that the rest of the time we forget or stop loving our friends, just like they do. Friendship just waiting in the wings. A friend helps in trouble, this component of the concept "Friendship" is supported by numerous proverbs containing the expression "a friend in need":

"A friend in need is a friend indeed", "A friend is a need for a man of need" (last).

"When found, make a note of him!" (Charles Dickens).

A friend is tested by time, in sorrows and joys without leaving a person alone:

"Before you chose a friend eat a bushel of salt with him" (last).

Hence the expression "fair-weather friend", meaning "friend for a time of joy," is a friend who leaves a person in time of trouble. This expression has a clearly negative connotation.

Friendly help is sincere and disinterested, it is valuable because you can rely on friends in the most hopeless situation. And this is not only advice or consolation, but also elementary material things:

"Carrie had no money. A piece of foam for a bed ".
Friends let us into their home when we have nowhere to live:

"' I moved into a friend's apartment, "said Bunny".

"Amalita was staying on the Upper East Side".

Over time, being in the city, building a career and achieving various material goals, people begin to choose their friends according to the criteria how this person can help them. That is, cause and effect change places:

"Most importantly, it's not a clear objective goal: or simply 'clinch' a top deal "(Fielding, 1999: 26).

Apparently, this component of the concept "Friendship" gives the possibility of the appearance of the value "friend - supporter" associated with money. At the beginning of the 20th century, the following quote was found:

"Acquaintance, n. It is a person who we know how to lend to. He is rich or famous "(Ambrose Bierce).

It is this meaning of the concept "Friendship" that allows a new meaning to appear, a friend is a person who gives money to charity, containing some kind of institution:

"I suppose you might say - how do you find Hogwarts? Do you feel free receive support from the school management. Do our friends pay enough to you? "

"A Friend of our theater" is a person who contains a theater.

A friend is also called a person who morally supports some ideas, for example, a country's policy:

"A steady patriot of the world alone,
The George of Cunning.

Thus, friendly assistance is still important for us, we gladly accept it and offer ours in difficult times. This is what allowed the development of the new meaning of "friend - patron".

Friendship - first acquaintance ("Introduction") Like any interpersonal relationship, friendship has its beginning. And for all this happens in different ways, depending on personal qualities, a situation or a problem that a person currently faces. People like each other, share common interests, friendship begins with this:

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

Friendship can be won by committing a good deed, thereby, to show their positive aspects:

"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 didn't choose more carefully; It was a small consolation, and it was not a lot of consolation. "

"Be slow in choosing a friend, slower in changing him" (last).

Friendship is a mutual desire, mutual interest, so friends "meet":

"Friends may meet, but mountains never" (last).

And it is impossible to become friends if one person does not want this, even if he is asked about it:

"I want to be your best friend," he said. "Can I be your best friend? Please? "

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

"In every mess I finds a friend,

In every port a wife "(Charles Dibdin).

The most neutral of all the verb "to make friends" in the meaning of "become friends":

"'Yeah, we've really wanted it,' said Harry sarcastically" (Rowling, 2003: 86).

The expression "to strike up a friendship" - "making friends" now has a neutral meaning, initially there was a shade of fast, lightning-fast action. The expression "a friendship sprang" has the same nuance, emphasizing how quickly people began to converge, from simple acquaintance to sincere friendship:

She has reached the bottom of the door for a little while. platonic friendship is based entirely on department store coffee shops ".

Thus, the beginning of a friendship is very important for the individual. A number of synonyms cited above, which represent the act of beginning a friendship, confirm this fact.

Friendship - Restoring Friendship ("Reconciliation") Friendship, like any manifestation of human feelings, has its beginning and its end. We lose friends for various reasons, whether it is the changed social position of friends, the divergence of views on life or the rejection 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'm sorry, but I'm not ready to be there," Miranda said. Packard moved closer. "We are not friends with him anymore, either. If you're trying to find out how to do it, you can't have a lot of fun. "

The analysis of case texts shows that reconciliation is not always possible:

"It's a funeral for everyone." Charlotte, Jackie said, had "attacked" her. She tried to kiss her and ... After that they were not friends anymore "(Bushnell, 2002: 167).

There are expressions in the language fixing reconciliation with friends: "Kiss and be friends", as well as one of the meanings of the expression "to make friends", which allows us to state that friendship can be renewed.

Friendship - ("Not enmity") In our minds, friends are often opposed to enemies:

"Naught broken save this body, lost but breath;

Heart peace peace

But only agony, and that has ending;

Rupert Brooke.

Friends and foes accompany equally in life:

"Was noble man but made ignoble talk.

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

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

"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" (proverb)

And friends who maintain friendly relations with all are deprived of the status of friends, and according to the scale of values they even fall below the enemies:

"A friend to all is a friend to none" (last).

"They meet at the Bowery Bar at ten. Stanford Blatch eventually shows up. Stenford is a friend of everyone's "he is a friend of Dash's" (Bushnell, 2002: 141).

"After that, everything about me began to drive me crazy. His silly, flashy clothing. His best friend. Adam's apple His smell "(Bushnell, 2002: 196).

It is not by chance that the expression "true friend" appears. The characteristic "true" indicates not only that a true friend, unable to fail in a difficult situation, is reliable, with the help of the adjective "true", the speaker contrasts a true friend to a false, friend to an enemy:

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

Thus, it becomes obvious that friends and enemies accompany us on the path of life, unreal friends are worse than enemies, and friends for all are neither friends nor enemies.

2.3 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 Fait 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».

As a result of the analysis of the internal form of the concept "Friendship", embedded in its etymology, it was possible to establish that the concept "Friendship" is based on the component "friend" - a close loved one, relative.

Analysis of case texts, a dictionary of quotations and idioms allowed to clarify some of the above components and to identify new ones.

- Friendship is peace and satisfaction from communication
- Friendship is similarity in points of view, interests, sometimes appearance, occupation and marital status
- Friendship is a feeling based on the knowledge of friends about the positive qualities of each other, which allows us to forgive friends.
- Friendship is an intimate relationship.
- Friendship is help with advice, money, support for ideas and policies
-The friendship has a beginning and an end, can be interrupted and resumed.
"Friendship is not enmity, although friends and enemies are equally present in our lives. Unreal friends are worse than enemies, and friends who are friends with everyone are at the lowest level of moral values.

Analysis of the changes in the concept "Friendship" showed that this concept "weakened" over time, which is confirmed first of all by the fact that

there can be many friends (to give the word "friend" the same strength, it is used with the definitions of "close", "true "," Good "); friends unite into a separate community of similarity of interests ("a circle of friends"), not necessarily according to the degree of closeness, while the line between enemies and friends is gradually erased and the psychological aspect of a friend disappears into the passive layer as a coworker, selfless assistant in a difficult situation.

Conclusion

The linguistic conceptualization of friendship is the comprehension of its essential features and fragments, which is objectified in the form of the corresponding linguistic 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 cultural development and society was understood and understood as one of the fundamental aspects of life and is recognized as one of the primary factors in human relationships, which is also reflected in the language conceptualization of friendship.

Being a universal phenomenon in human life in general, "Friendship" as a concept is universal from the point of view of the totality of essential features that fill it. Linguistic interpretations of this concept make it possible to reveal the versatility and complexity of this concept.

On the basis of the selected characteristics, the language corpus of lexical and phraseological units with the meaning "Friendship" was determined. The analysis of these units made it possible to identify the features of their use, as well as to highlight the dominant values associated with the interpretations of the analyzed concept in the English-speaking ethnocultural community: these are long relationships between people, mutual affection, respect and trust, mutual understanding, candor, mutual help, empathy, sincerity and selflessness, love and knowledge.

When analyzing the selected lexical and phraseological tools that describe the concept of "Friendship" within the framework of the English language, historical and sociological changes were identified in the definitions of this concept.

Modern man communicates with many different people. Even the family has lost its former resilience. Mobility "pulls out the roots" and makes individuals less significant in their relationships with each other. In modern society, where a particular individual is dissolved in the total mass, crossing his individuality, a deep and long-lasting friendship is almost impossible.

But nevertheless, friendships are at the top of the list of the most important values and conditions for personal happiness, often considered even more important than family and family ties.

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

Share news about your successes

Show emotional support

Try to make a friend feel good in your company.

Return debts and services rendered

Be confident in the friend and trust him

To protect a friend in his absence

Be tolerant of the rest of his friends

Do not criticize a friend publicly

Keep trusted secrets

Do not be jealous or criticize other personal relationships of another

Do not be annoying, do not teach

Respect the inner world and autonomy of a friend

Analysis of the changes in the concept of "Friendship" shows the following significant changes that have occurred with the content of the analyzed concept. Initially, people often loved their friends or felt their "dear" and "loved ones" and thought of them in this way. On the contrary, in modern English, people are more willing to talk about their "friends", using the expression "pleasantness", "pleasure" and "fun."

Thus, this paper confirms the idea that cultural dominants in different languages can be singled out and can be measured. The ethnocultural specificity of ideas about friendship is reflected in the corresponding lexical and phraseological group, in value judgments about this phenomenon of inner human life, and also stereotyped in word meanings, stable expressions, precedent texts.

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