

**THE HISTORY AND SPECIFIC LINGUISTIC FEATURES OF MAGIC SPELLS
IN ENGLISH**

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Abstract

This article explores the history and specific linguistic features of magic spells in the English language. It delves into the origins of spell casting, tracing its roots to ancient civilizations. The article also discusses the various types of spells, including love spells, protection spells, and healing spells, and how they have evolved over time. Additionally, it examines the role of magic spells in literature and popular culture, highlighting their enduring fascination and influence. Finally, the article considers the ethical considerations surrounding spell casting and the controversy surrounding its practice. Overall, this article provides a comprehensive overview of the rich and complex history of magic spells in the English language.

Keywords: Anglo-Saxons, Druids, Normans, myth, wizard, magic, spell, charm, incantation, enchantment, occult, curse, hex, jinx, witchcraft.

Introduction

We all know that every country in the world has its own magic in its history, values, and some hidden and mysterious regions. As a proof of our opinion, we should emphasize that the remains of the buried body of a young child, found in one of the caves in the territory of present-day Iraq, about 95 thousand years ago, testify to the fact that mankind had the concepts of the second, i.e., the eternal world. It can be seen that since those times, religious imaginations have been formed that shape the behavior of people, and the emergence of religion has opened the way for the creation of magic [4, p. 14].

Since the beginning of mankind, they have created weapons and fire in order to control the environment, and these skills have provided them with certain natural phenomena beyond the power and control of mankind, such as the rising and setting of the sun, birth and death. showed that they are weak in front of the Sikhs. For this reason, they have come up with various ways to control the material world in which they live with the help of spirits. For example, 17,000 years ago, people of the Stone Age carved the footprints of various animals on the cave walls in the Lascaux cave in today's France, indicating that it was a ceremony for their successful return from hunting.



The materialism of the 19th century, the revolution at the beginning of the 20th century, and atheism of the following decades, and the scientific worldview formed in our country, were aimed at completely eliminating mysticism and religiosity from the folk traditions. However, research in recent years shows that magical consciousness permeates all aspects of folk life. In addition, researchers write about the magic of the postmodern era and the modern mass consciousness. V.S. A sociological study conducted by Svechnikov in 2002 showed that 75% of respondents who considered themselves atheists believed in magic. Often, researchers such as Gurevich, Krutous, Eco associate the magic of mass consciousness with the interrelationship between periods of crisis, transition and mysticism, irrationalism. Umberto Eco emphasizes the tendency of the Middle Ages to myth and symbolism, and states that this "was reflected in the escape from reality, the decline of cities and the destruction of villages, crop shortages, foreign invasions, cholera epidemics, neurotic fears, early deaths" [12, p. 114].

The historical period that we are studying is a period of fundamental changes in our country, a period of transition and crisis with the decline of industrial production, the destruction of agriculture, and the redistribution of property. The terrible disparity in the material condition of the people, the dead village, the criminalization of all aspects of life without exception, corruption and people's distrust of the future in the face of various violations, alcoholism, drug addiction, civil asthenia and, as a result, mysticism and situational, shallow religiosity have created self-doubt. Thus, I.A. Sedakova, considering the traditional culture of the Bulgarians, notes that "in recent years ... there has been a significant interest in occult sciences and magical practices; In Bulgaria, both in the villages and in the cities, even among the intelligentsia, the belief in warding off the "evil eye" is very strong [10. p. 52].

Results and Analysis

When considering the phenomena related to magic and the mythical thinking that creates them in diachrony (on the basis of research materials of different chronological layers), it is necessary to recognize that it is related to the concept of so-called primitive, cultural and pralogical thinking, not only magical and mythical. Thus, magic has been formed as one of the permanent and necessary components of human intellectual activity and social consciousness. Ya.E. Golosovker, A.F. Kosareva, A.F. Losev. Ya.E. Golosovkers see in the myth the vision of an imaginary, miraculous object and the knowledge of the world sealed in images with all its glory, horror and mystery. A.F. For Losev, a myth is a "real, material and emotionally created reality", "a necessary category of consciousness and existence in general" [5, p. 14]. Recognizing the permanence of the category of magic and incantation suggests not only the need for further study of the phenomenon of magic and the associated vocabulary, but also a new approach to its consideration. E. Kassirer, language and myth, religion and art with different spiritual dimensions have an independent structure, each of them is "the main follow-up part of understanding the world and creating an ideal, unlike scientific-theoretical knowledge, it has its own special purpose and its own special right to exist he wrote. In other words, myth and religion can be understood not through the laws of formal logic, but through their own "principle of form" [6, p. 275].



Thus, the language of magic has its own structure and semantics that require special attention. Many studies in the field of magic are currently being conducted (within an anthropological approach) in connection with not only the everyday life of a person, but also looking behind the veil that exists in his everyday life, seeing his true purpose, desires and aspirations, understanding his personal life, mentality, feelings, passions. There is no doubt that each of the magic rituals should be studied independently from all the necessary aspects. At the same time, it is also useful to consider the phenomenon as a whole, which allows us to present general formal-conceptual outlines of its real existence. In this regard, it is appropriate to consider magic units from the point of view of the "means" of the magic effect, which allows to understand the nature of symbolism and embodiment, their formalization, expression in magical speech to a certain extent [11, p. 5].

Discussion

In the 14th century, mystical ideas and concepts such as magic and spells spread widely in England. The regions bordering England, that is, Wales and Scotland, also had special magic associated with their own wizards and witches. Also, today England, which has become one of the leading economies of the world, was considered the center of English magic and sorcery. Since the English language became the sole language of science, international communication, and trade throughout the world, England has been the most important region for the world's wizarding arts for centuries [2, p. 5]. If we look at history, it was here that the Druids performed their magic in front of the famous Julius Caesar's army that crossed the Thames River. In addition, Dr. John Dee, the astrologer of Queen Elizabeth I, collected a whole collection of books devoted to magic, learned about the world of magic from them, and communicated with angels through his magic mirror. In this region, magicians dressed in the hermetic order of the golden dawn invoked the gods and danced naked in their residences outside the city. It was in London that the clergymen's union near Belgrave Square began to investigate the mysteries of life after death. In addition, representatives of various foreign eras also became interested in the world of English magic. For example, the American woman Dr. Christina Oakley-Harington, during her first visit to London, showed great interest in the history of the Elizabethan era and the astrologers and magicians of that time. According to him: "You can feel the magic and enchantment in every corner of the streets of London" [4, p. 14].

England's magical history dates back to the first human settlement. People suffer from the power of nature such as natural disasters, floods, fires, and earthquakes, and they start looking for salvation from magic to eliminate them, get rid of them and control them. As a result of the development of such sciences over the centuries, the history of magic became more complex and colorful in its own way. Even among the people of today's modern 21st century, we find magicians, astrologers and fortune-tellers who live ordinary lives and at first glance do not differ from ordinary people. We can learn from some written sources that in the 8th century, the people called the Normans ruled the whole world with their magic. The Normans believed that the world was full of mystical creatures such as giants, elves and gnomes, and that all trees, rocks, rivers and even houses were inhabited by spirits and giants.



Female witches were central to Norman magic. Despite the notion that the Normans controlled fate, they were believed to have the ability to foresee and even change the future through the use of "sedhr", that is, communication with spirits. For example, Norman witches were next to the mother of every new born baby and created the child's destiny by giving mothers a special porridge called "nornagret". It was believed that as soon as the mother tasted the porridge, a bright future was written for her child. The magic of the Normans was unique, they looked for various signs in nature, for example, storms, eclipses, lightnings were understood as messages from the Gods. Also, depending on the flight of birds, they understood different meanings, i.e. the eagle flying before the war meant success in that war.

In addition, as a magical ritual, they made animal and even human sacrifices to the Gods. Also, by writing magical words on various weapons, they were dedicated to the Gods and had magical powers. At this point, we should mention about Runi's writing. This script was first used by the Normans and it consists of angular characters. The word "Rune" means "letter", "secret", and this language was a special language of power and magic. This writing alphabet appeared in the III century AD and was used until the XVI-XVII centuries. Some runic writings were used as spells or incantations, and when spoken in a poetic tone, indicated the power of magic [4, p. 70].

With the improvement of weather conditions and the beginning of peaceful life, activities such as priesthood and magic began to develop rapidly. Through the works of famous classical writers such as Julius Caesar and Diodorus Siculus, we can know that a Celtic tribe called the Druids lived in Britain before the 1st century BC. The word "Druid" has been translated as a sorcerer and soothsayer, but in fact, this word means "wise". Caesar encounters them for the first time in France, and in his "Gallic Wars" he describes this tribe as follows: "The Druids came into England by sea, and their peculiar nature is that they are more devoted to spiritual education. special skills such as the magic of sound and the power of words were taught from a young age so that they could enchant their listeners, and through these skills they were able to tell hundreds of stories about who their ancestors were and their heroic deeds. have and brought up

Druids were known as the priests of the Celtic tribes. The Druids developed their own ritual forms that became known as the Western Mystery Tradition. This magical inheritance is explained as follows: a magic circle is formed, this circle is consecrated with fire and water, and the four elements and cardinal directions are invoked. In this way, the Druids also founded their language, and this language was called "The Tree Language of the Druids" [3, p. 83]. In their own language, called Ogam (Old Irish), this language consists of 25 letters in the shape of plants and trees. and written on the surface of the jewelry. In addition, there were several plants, trees, herbs and animals that had magical and divine powers for the Druids. In the 5th century, when the Roman Empire fell and the British colonies were freed, the Druid faith also declined, and a new Christian faith began to emerge. We can learn about the unique spell and magic of this period through the legend of the magician Merlin and famous fantasy writer J. K. K. Tolkein's works such as "The Hobbit" and "The Lord of the Rings". This period is called the Anglo-Saxon period, and it includes the magic of the 5th



and 7th centuries. The magic of the Anglo-Saxon period is well described by the Lacnunga manuscript, which contains medical and magical texts written in the tenth and eleventh centuries. In order to combat various infectious and poisonous diseases or the infertility of cultivated land, the Anglo-Saxons called on their local sages ("wizard" - a word from the Middle English wys, which in modern English means "wise" are used) apply. The Lucnunga Manuscript reveals how such sages used various incantations, incantations and various rituals. For example, the spell "Nine Herbs Charm" was used to cure nine types of poisonous and infectious diseases and to increase the productivity of cultivated land by chanting it three times.

These nine stand in opposition against nine poisons

Recall, mugwort, what you declared,

What you established, at the Great Council.

“Unique” you are called, most senior of herbs.

You prevail against three and against thirty,

You prevail against poison and against infection,

You prevail against the harmful one that travels the throughout the land [1].

Sir Walter Raleigh, who lived in the 17th century, wrote about magic: "The art of magic is the art of worshiping God." The magician Alesti Crowley, who lived 3 centuries after him, defined magic as follows: "Magic is the science of self-awareness, and the application of this science in practice is a great art." Indeed, we agree that magic and the use of the forbidden science of this mysterious world is an art of its own.

In English, there are several scientific concepts that belong to the semantic field of magic, and distinguishing them from each other greatly contributes to the knowledge of a linguist. Below we will take a closer look at a few of them: The first of them is the term "Spell", which is a collection of words that have magical power. Lexical units such as "Charm", "Incantation", "Enchantment", "Occult", "Curse", "Hex", "Jinx" also have their place of use and meaning.

Conclusion

Language plays an important role in the social and cultural development of a nation. The units sealed in the language serve not only as a means of communication, but also directly reflect the national values, customs, traditions, and lifestyle of the speakers of this language. Concepts about a certain nation are reflected in stereotypes. According to the reflection of stereotypes in the language, the types distinguished by linguists, their change over time and other characteristics serve to more fully understand stereotypes and reveal the problems of their study more vividly [8, p. 4]. Its semantics reflects the thousand-year experience, culture, economic environment, interest, and way of life of a certain nation, which is the reason for conducting many scientific studies in recent years. In every language, nation, people, there are concepts of spells and magic that are included in such stereotypes, and as an important phenomenon, it is reflected in folklore, folklore, fine arts and literature in general, because the language develops together with the nation and with it. dies, it also determines the worldview of the language owner, forms the national worldview and



embodies a system of specific tasks. The existing lexemes of spells and magic in the languages we are analyzing differ from the etymological point of view in different languages, because the linguistic-cognitive capabilities of a culture can be determined with the help of etymological analysis. If the lexicon of spells and magic in English goes back to the ancient Greek language. This case proves the influence of religion on the formation of this lexicon.

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