THE MYTHOLOGICAL SCHOOL OF LITERARY ANALYSIS

PARDAEVA Z. J.
doctor of philology
professor of the department of russian language and literature
JSPU, Uzbekistan

Abstract. The article is devoted to the history of the formation of literary schools in the 19th-20th centuries, with a detailed examination of the mythological school. The material investigates the origins of this movement, which originated in Germany thanks to the works of the brothers Jacob and Wilhelm Grimm, who proved the connection between mythology, language, and oral folk poetry. Considerable attention is paid to the development of the comparative-historical method in the works of Russian followers F.I. Buslaev and A.N. Afanasyev. The text describes in detail their contribution to the scientific understanding of Old Russian writing, Slavic beliefs, and the systematization of folklore.

Keywords: Mythological school, literary analysis, folkloristics, comparative-historical method, myth, folk poetry, Slavic mythology, Brothers Grimm, F.I. Buslaev, A.N. Afanasyev.

Introduction

Literary criticism as an independent and developed scientific discipline has gone through a long path of formation. Having separated from the depths of general philology and philosophy only at the beginning of the 19th century, literary criticism began to form its own analytical apparatus. It was during this period that scattered approaches were replaced by holistic literary schools — associations of researchers based on unified theoretical principles and methodology for interpreting a literary text. The transition from studying literature in a broad cultural and historical context to more rigorous methods

of analysis became the most important stage in turning criticism into an academic science.

One of the earliest and most significant in the history of folkloristics and literary criticism was the mythological school, which originated in Germany in the first half of the 19th century. Its appearance was closely associated with the aesthetics of European romanticism, in particular with the philosophical ideas of F.W. Schelling and the Schlegel brothers, who perceived mythology as a "natural religion" and the primary basis of any art. The relevance of turning to the legacy of this school is due to the fact that its followers were the first to scientifically substantiate the view of folklore as fragments of ancient pagan beliefs, showing the deep relationship between language, myth, and national consciousness.

The purpose of this article is to consider the history of the formation of the mythological school and analyze the scientific contribution of its main representatives. The work examines the works of both Western European founders of the movement (brothers J. and W. Grimm, G. Creuzer), who laid the foundation of the comparative-historical method, and outstanding Russian scientists (F.I. Buslaev, A.N. Afanasyev), who brilliantly developed the mythological theory using the material of Slavic folklore and language, standing at the origins of Russian academic folkloristics. [2, 17]

Methods.

Descriptive method: sequential presentation of facts about the origin and development of literary schools, as well as a description of the key works of scientists.

Historical (historical-literary) analysis: tracing the evolution of literary criticism from its origins to its formalization into an academic discipline, as well as the transfer of ideas from Germany to Russia.

Biographical method: focus on the personalities of the founders and followers of the school (J. and W. Grimm, G. Creuzer, F.I. Buslaev, A.N. Afanasyev). [1. 76]

Literature review (source analysis): compilation and generalization of information from fundamental works and textbooks (for example, relying on the classification of V.P. Meshcheryakov).

Scientific methods of the mythological school described in the text (subject of the article): The article explicitly indicates the methods that formed the mythological school itself:

Comparative-historical method: established by the Grimm brothers to prove the connection between mythology, language, and oral folk poetry.

Methodology of comparative linguistics: applied to the study of folklore to trace similar phenomena in the folklore of different peoples back to a single "proto-myth".

Historical method: first applied by F.I. Buslaev to the study of literature and Old Russian writing. [4]

Method of comparative mythology: used by A.N. Afanasyev to compare Slavic beliefs with Indo-European folklore. [4]

Results.

A literary school is a set of theoretical principles, methods of analysis and interpretation of a literary work, united by a common scientific approach.

Literary criticism as a specific and developed science arose relatively recently. The first professional literary scholars and critics appeared in Europe only at the beginning of the 19th century (Charles Augustin Sainte-Beuve, V. Belinsky). Prior to this, literary criticism was a constituent part of general philology (in the Hellenistic era) or, more often, philosophy (from Plato to Hegel). Only in the 19th century did entire literary schools begin to take shape, the basis of which is one or another methodology of analysis, interpretation of

a work, one or another approach in the analysis process, what is put at the forefront of the analysis. [8]

A literary school is a set of theoretical principles, methods of analysis and interpretation of a literary work, united by a common scientific approach. Literature is studied in the context of history, culture, language, or psychology.

Literary schools emerged in the 19th-20th centuries in response to the need to systematize the study of texts. They evolved from the cultural-historical method, which studied the connection between the era and the writer, to formalism and structuralism, focused on text analysis. This process transformed literary criticism into a rigorous academic discipline.

Several key stages and directions stand out in the history of literary science:

- ✓ Biographical school
- ✓ Mythological school
- ✓ Psychological school
- ✓ Cultural-historical school
- ✓ Western structuralism
- ✓ Russian formalism [8]

Mythological school (first half of the 19th century).

The mythological school of the first half of the 19th century is the first theoretical trend in folkloristics and literary criticism, which originated in Germany. It viewed myths and language as the basis of any national culture, and folklore as fragments of ancient pagan beliefs. The philosophical foundation was formed during the era of European romanticism. Its aesthetics relied on the philosophy of F.W. Schelling and the brothers A. and F. Schlegel. They perceived mythology as a "natural religion" and the primary material for all art.

The founders of the mythological school were the brothers Jacob and Wilhelm Grimm (Germany). They proved the inextricable link between mythology, language, and oral folk poetry, laying the foundations of the comparative-historical method.

"Teutonic Mythology" is a fundamental study devoted to the historical worldview of continental Germanic peoples and penned by Jacob Grimm (1785–1863), one of the greatest linguists of the 19th century, the elder of the Grimm brothers. The book had a comprehensive impact on a whole generation of scientists and became a source of inspiration for philologists and ethnographers around the world (including Russian scientists). Along with "Teutonic Mythology," a new methodological school was established in folkloristics, working with myth as a living part of the language, the core of an enduring folk tradition. In many respects, Grimm's work remains an unsurpassed standard: in particular, it is the most complete source-study work on this topic. [7]

The German scientist Georg Creuzer was the author of the fundamental work "Symbolism and Mythology of Ancient Peoples".

Discussion.

According to the scientist V.P. Meshcheryakov, "In the process of its evolution, a fairy tale, epic, legend, etc., arose from a myth. Folklore is the unconscious and impersonal creativity of the collective folk soul. Transferring the methodology of comparative linguistics to the study of folklore, the Grimms traced similar phenomena in the field of folklore of different peoples back to a common ancient mythology, to a certain 'proto-myth' (by analogy with a 'proto-language')". [9]

Outstanding Russian scientists of the 19th century Fyodor Ivanovich Buslaev and Alexander Afanasyev were followers of these ideas, who developed the mythological theory on the material of Slavic folklore and language. They stood at the origins of Russian folkloristics, comparative-

historical linguistics, and the mythological school. Their main merits lie in the collection and scientific comprehension of oral folk art. [4]

Fyodor Ivanovich Buslaev (1818–1897) was a Russian linguist, folklorist, historian of literature and art, and the head of the Russian mythological school. With his works "On Teaching the National Language" and "An Essay on the Historical Grammar of the Russian Language," he laid the foundations of linguistic Russian studies. He was an outstanding philologist, linguist, and art historian whose works laid the foundations for the academic study of the Russian language. He initiated the scientific analysis of Russian folk poetry and epics. He was the first to apply the historical method to the study of literature and Old Russian writing. He created classic works on the historical grammar of the Russian language. His research in the field of syntax determined the development of Russian linguistics for many years. Fyodor Ivanovich Buslaev became the founder of scientific schools and directions, leaving behind numerous students. A.N. Veselovsky, A.N. Afanasyev, A.A. Potebnya, A.I. Kirpichnikov, and N.P. Kondakov were followers of the scientist Fyodor Ivanovich Buslaev. [1, 2, 4, 5]

The spheres of Buslaev's scientific activity are striking in their diversity. He studied linguistics, folklore, Old Russian literature and art, pedagogy, and teaching methods. F.I. Buslaev is considered the founder of the Russian mythological school, the first of numerous schools in Russian folkloristics and literary criticism. His articles of the 1850s were included in his book "Historical Essays on Russian Folk Literature and Art" (1861), for which the scientist was awarded the degree of Doctor of Russian Literature without defending a dissertation.

Alexander Nikolayevich Afanasyev (1826–1871) went down in history as the greatest collector of Russian folklore, often called the "storyteller of all Russia". He prepared and published the fundamental work "Russian Fairy Tales" — the most complete and authoritative collection that formed the basis

of ideas about the Russian fairy tale in world culture. He is the author of the monumental work "The Poetic Outlook on Nature by the Slavs". In it, he traced the inextricable link between ancient language, myths, spells, and folk omens with natural phenomena. "The Poetic Outlook on Nature by the Slavs" is a fundamental three-volume work by A.N. Afanasyev (the 1st edition dates back to 1865–1869), which became the pinnacle of Russian comparative mythology. The researcher analyzed ancient Slavic beliefs in detail, comparing them with Indo-European folklore. [1, 2, 3]

The book reveals how ancestors personified the forces of nature through the prism of language, fairy tales, and rituals. Afanasyev traces the mythological connection between the basic elements (rain, wind, lightning), the change of seasons, animals, plants, and ideas about the soul and the afterlife. His approach explains why many natural phenomena in folk legends are described as a struggle between divine and demonic forces.

A.N. Afanasyev compiled the collection "Russian Secret Tales" (published first abroad), which included satirical and frivolous folk plots that showed all the facets of national humor.

Conclusion.

Thus, the mythological school became one of the most important stages in the formation of literary criticism and folkloristics as independent and rigorous academic disciplines. Having originated in Germany in the works of the Grimm brothers based on the aesthetics of European romanticism, this movement for the first time scientifically substantiated the inextricable link between myth, language, and folk art. The scientists of the school proved that folklore is not just fiction, but the most valuable fragments of ancient pagan beliefs and a reflection of the primary worldview of a nation. [7]

On Russian soil, the ideas of the mythological school were brilliantly developed thanks to the fundamental research of F.I. Buslaev and A.N. Afanasyev. Their large-scale collecting and analytical work made it possible

not only to preserve a vast layer of national folklore but also to reconstruct in detail the picture of the poetic perception of nature by the ancient Slavs.

The introduction of the comparative-historical method became the main scientific achievement of the mythological school. It laid a solid methodological foundation for subsequent literary movements, convincingly showing that a deep understanding of literature and literary texts is impossible without studying their ancient mythological, linguistic, and cultural-historical roots.

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