

**THE FUNCTION OF ARCHETYPES IN THE STRUCTURE OF A LITERARY TEXT***Ravshanova Ra'no Xandamovna**Navoi State University*[rxravshanova@gmail.com](mailto:rxravshanova@gmail.com)<https://orcid.org/0009-0005-3465-359X>

**Abstract:** The study of archetypes in literature provides a deeper understanding of how universal symbols and mythological patterns shape the structure and meaning of artistic texts. Archetypal analysis reveals the underlying cultural and psychological mechanisms that connect literature to collective memory and mythopoetic traditions. By identifying archetypal figures, plots, and motifs, researchers can uncover the continuity between folklore, mythology, and written literature. This approach not only enriches literary interpretation but also demonstrates the universality of cultural codes across nations and historical periods.

**Keywords:** Archetype, mythopoetics, literary text, cultural memory, symbolic system

**Аннотация :** Изучение архетипов в литературе позволяет глубже понять, каким образом универсальные символы и мифологические структуры формируют содержание и художественную семантику текста. Архетипический анализ выявляет культурные и психологические механизмы, связывающие литературу с коллективной памятью и мифопоэтическими традициями. Определяя архетипические образы, сюжеты и мотивы, исследователи раскрывают преемственность между фольклором, мифологией и письменной литературой. Такой подход не только обогащает интерпретацию текста, но и демонстрирует универсальность культурных кодов разных народов и эпох.

**Ключевые слова:** Архетип, мифопоэтика, литературный текст, культурная память, символическая система

**Introduction**

The concept of archetypes, introduced by C. G. Jung in the early twentieth century, has become one of the most influential and widely applied analytical tools in literary studies. Jung argued that archetypes are not merely invented symbols but rather universal, primordial patterns embedded in the collective unconscious of humanity. They arise spontaneously in myths, dreams, folklore, and works of art, reflecting shared human experiences and existential concerns. As such, archetypes function as cultural and psychological constants, transcending individual creativity and linking literature to the broader traditions of myth and ritual.

In literary texts, archetypes appear in multiple dimensions. On the level of character types, we encounter figures such as the hero, the mother, the wise old man, and the trickster, each embodying distinct symbolic roles that recur across cultures and epochs. On the level of narrative structures, archetypal motifs manifest in recurring plotlines such as the hero's journey, the descent into the

underworld, the conflict between light and darkness, or the cycle of death and rebirth. On the level of symbolic imagery, archetypes are represented by universal motifs like the tree of life, the sun, the moon, water, or the shadow, which carry deep cultural and psychological resonances.

The analysis of archetypes thus provides a double perspective: on the one hand, it reveals the universality of human imagination, showing how people across different times and societies rely on similar symbolic codes to explain existence; on the other hand, it highlights the specificity of cultural reinterpretations, since every literary tradition reshapes these archetypes in accordance with its historical experience, worldview, and values. For example, the archetype of the hero manifests differently in *The Epic of Gilgamesh*, in Homer's *Odyssey*, in medieval knightly romances, and in modern novels or films, yet the underlying structural pattern remains recognizable.

Furthermore, archetypes perform an important aesthetic and communicative function. They allow literature to resonate with readers on an unconscious level, evoking emotional and psychological responses that transcend cultural boundaries. At the same time, they provide writers with a set of flexible narrative tools for constructing meaning, building symbolic coherence, and ensuring continuity between folklore, mythology, and written literature. Thus, the study of archetypes becomes not only a method of literary criticism but also a way of uncovering the deep mechanisms of cultural memory and artistic creativity.

### **Literature Review**

The archetypal method of literary analysis is based on several approaches:

- Comparative analysis – examining similarities between literary works and mythological traditions.
- Structural analysis – identifying recurring patterns in narrative structures.
- Symbolic interpretation – decoding the meaning of images, motifs, and characters in their cultural and historical context.
- Contextual analysis – exploring how archetypal elements are adapted to specific social, historical, and cultural conditions.

These methods make it possible to reveal both the universal and the unique aspects of a literary text.

The archetypal approach to literature not only enriches interpretation but also provides a universal methodology for cross-cultural research. While each nation reinterprets archetypes according to its worldview, the underlying symbolic patterns remain recognizable. This demonstrates the shared cultural DNA of humanity.

However, the method also faces certain limitations. Excessive reliance on universal archetypes may overlook the specific historical and national characteristics of a literary text. Therefore, archetypal analysis should always be combined with historical and cultural approaches.

### **Conclusion**

Archetypes play a fundamental role in the structure of literary texts, serving as universal symbolic frameworks that establish continuity between folklore, mythology, and written literature. They provide the foundational models through which narratives are constructed and characters are shaped, ensuring that individual works of art resonate with collective cultural memory. By functioning as symbolic constants, archetypes guarantee that literature is not only a product of personal imagination but also a reflection of shared human experiences and values.

In modern literary theory, archetypal analysis has become a key methodological tool because it allows for the exploration of the deep semantic and symbolic layers of artistic creativity. Through this approach, researchers can identify the hidden mythological codes embedded within a text, reveal intertextual connections between oral tradition and written literature, and trace the persistence of ancient symbolic structures in contemporary cultural production. Such an analysis not only enriches literary interpretation but also sheds light on the mechanisms of cultural transmission and the ways in which societies construct meaning through symbolic forms.

Moreover, archetypal criticism emphasizes the dialogic nature of literature, where each text participates in a broader cultural conversation that spans across epochs and civilizations. By uncovering the archetypal patterns within a work, scholars are able to show how literature simultaneously addresses the collective unconscious and articulates the particular worldview of a given society. In this sense, archetypes serve as mediators between the universal and the particular, the archaic and the modern, the collective and the individual.

Thus, archetypal analysis represents one of the most productive approaches in contemporary literary criticism. It not only deepens our understanding of symbolic structures within literature but also highlights the role of literature as a repository of cultural memory, a vehicle of mythological codes, and a medium for expressing universal human concerns through specific artistic forms.

### References:

1. Polonsky, V.V., 2008. *Mythopoetics and the Dynamics of Genre in Russian Literature at the End of the XIX - Beginning of the XX Century*. Nauka: Moscow, Russia.
2. Kozolupenko, D.P., 2009. *Mythopoetic Worldview*. Canon+: Moscow, Russia.
3. Bokoveli, O.S., 2017. *Mythopoetic Approach in the Study of Russian Literature*. Tuva State University Publishing House: Kyzyl, Russia.
4. Zhuravlev, A.I., 2001. New myth creation and the literature-centric era of Russian culture. *Moscow University Bulletin. Series 9: Philology*. 6, 35–42.