

THE MOTIF OF DREAMS IN KARAKALPAK FOLK EPICS

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Annotation. *This article analyzes the peculiarities of the emergence and application of the dream motif in Karakalpak folk epics. The research studies the mythological and historical roots of the dream motif and reveals its role in the development of the epics' plot. The research results demonstrate the unique characteristics of the dream motif in Karakalpak folk epics and its connection with the worldview and beliefs of the people.*

Keywords. *Karakalpak folk epics, dream motif, mythology, folklore, plot, folk oral art (folklore).*

QORAQALPOQ XALQ DOSTONLARIDA TUSH MOTIVI

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Annotatsiya. *Ushbu maqolada Qoraqalpoq xalq dostonlarida tush motivining paydo bo'lishi va qo'llanilishi tahlil qilinadi. Tadqiqotda tush motivining mifologik va tarixiy ildizlari o'rganilib, uning dostonlar syujetining rivojlanishidagi o'rni ochib beriladi. Tadqiqot natijalari qoraqalpoq xalq dostonlarida tush motivining o'ziga xos xususiyatlarini hamda xalqning dunyoqarashi va e'tiqodi bilan bog'liqligini ko'rsatadi.*

Kalit so'zlar. *Qoraqalpoq xalq dostonlari, tush motivi, mifologiya, folklor, syujet, xalq og'zaki ijodi.*

KARAKALPAK HALK DESTANLARINDA RÜŞ MOTIVI

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Özet. *Bu makalede, Karakalpak halk destanlarında rüya motivinin ortaya çıkışı ve kullanımı analiz edilecektir. Çalışmada rüya motivinin mitolojik ve tarihsel kökleri incelenmiş ve destanların olay örgüsünün gelişimindeki yeri ortaya konmuştur. Araştırma sonuçları, Karakalpak halk destanlarında rüya motivinin kendine özgü özelliklerini ve halkın dünya görüşü ve inançlarıyla ilişkisini göstermektedir.*

Anahtar kelimeler. *Karakalpak halk destanları, rüya motifi, mitoloji, folklor, olay örgüsü, folklor.*

МОТИВ СНА В КАРАКАЛПАКСКОМ НАРОДНОМ ЭПОСЕ

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Аннотация. *В данной статье анализируется возникновение и применение мотива сна в каракалпакских народных эпосах. В исследовании изучаются мифологические и исторические корни мотива сна, раскрывается его роль в развитии сюжета дастанов. Результаты исследования показывают особенности мотива сна в каракалпакских народных эпосах и его связь с мировоззрением и верованиями народа.*

Ключевые слова. *Каракалпакские народные эпосы, мотив сна, мифология, фольклор, сюжет, генезис, устное народное творчество.*

Karakalpak folk epics are one of the important genres of folk oral art (folklore), reflecting the history, culture, worldview, and beliefs of the people. The dream motif holds a special significance in these epics. The dream motif has existed in folk oral art since ancient times and has mythological and historical foundations. It influences the development of the plot in the epics, acting as a factor that foretells or predicts heroes' future and upcoming events. A sleeping person witnesses vivid experiences. The events in dreams are interconnected, somewhat unclear, impactful, and mythological in appearance. Through the dream motif, the people's lifestyle, beliefs, and values are expressed. It often serves the function of warning or guiding heroes, or determining their future fate. Therefore, studying the place and genesis of the dream motif in epics and revealing its mythological roots is considered an important scientific problem.

This article analyzes the emergence of the dream motif in Karakalpak folk epics, the peculiarities of its application, and its role in the plot. The research will identify how the dream motifs in the epics contribute to the disclosure of the hero's image, the developing the plot, and enriching its artistic quality. The main goal of the research is to reveal how the dream motif is manifested in Karakalpak folk epics, its function in folklore, and its connection with the people's worldview.

In Karakalpak folk epics, dream and dream interpretations occur within the plot, revealing the hero's uniqueness, their extraordinary nature, and that they are not like everyone else. The motif of the birth of a future hero through the favor of miraculous saints serves as an auxiliary function within the birth motif. Furthermore, the influence of the dream motif is very significant in the disclosure of the hero's character. We can find numerous examples of such ideas with clear evidence in the scientific researches of all folklorist scholars. As we all know, folk oral literature reflects the identity of our people, their deeply ingrained national customs and traditions, and their living conditions. According to scientific sources, the motif of dreaming is revealed to be connected with mythology and religious beliefs. According to the Uzbek literary folklorist scholar J. Eshonqul, it is skillfully stated that in most of our fairy tales and epics, concepts related to dreaming have been very well preserved and have artistically influenced their compositional structure. For example, in the epic "Alpamis", it is mentioned that the birth of Baybori and Baysari's children is revealed in a dream, and it is particularly emphasized that the depiction of dreaming and dream interpretation in folkloric works is also related to ancient religious beliefs. [5,134 b] The dream motif, relying on the national values of the people, also occupies a place as an artistic and aesthetic taste. Our people have long believed that events in dreams warn of future events and give signs about the correctness or incorrectness of their actions. This belief fully persists in the inner world of our people even today. In this regard, the famous Kazakh folklorist scholar R. Berdibaev says: "Generally, believing in dreams is a very ancient manifestation of understanding in Turkic-Mongolian folklore. We see that its ancient roots lead to ancient animistic beliefs. They rejoiced when they had a good dream and were apprehensive when they had a nightmare. Belief in the influence of supernatural forces existed among us until yesterday". [2,169 b] The interpretation of dreams that foretell the birth of heroes in epics and what kind of offspring they will be determines the place of the dream motif in the epic. It is appropriate to mention here that in any epic we examine, the existence of a hero with unimaginable power is natural. There are many episodes such as the presence of supporting guides (pirs) and these pirs revealing future events to the hero in their dreams. Based on the words of the scholars mentioned above, we can clearly see that the image of pirs in Karakalpak folk epics is related to the characters of gods in ancient Greek mythology.

The research results showed that the dream motif in Karakalpak folk epics performs significant artistic and semantic functions. According to the analysis, the dream motif performs three main functions: prediction and warning, influencing the heroes' decision-making, and connection with mythological and religious beliefs. The events in folk epics are also created in a new form, based on the plot of world folklore. For example, in the epic "Qoblan", the hero's birth occurs in a powerful, miraculous manner. The hero's father was given four types of livestock and inexhaustible wealth, but no children. So, there might be a case here as well. Because a person

cannot be completely ideal; everyone has their own shortcomings. If everything is complete and eternal, its value may quickly fade. Therefore, situations where wealthy people are childless are frequently encountered in epics. To help heroes achieve their goals, they were given various trials and encountered spiritual guides (pirs). For example, here it is mentioned that the childlessness of the epic hero is interpreted in a dream, and it is revealed that they will have two children. This is conveyed by the lines: "May this be a gift for you, you will see your only daughter". The epic's plot, encompassing the hero's wandering due to childlessness, their overnight stays at what they consider miraculous shrines, overcoming all challenges that come their way, and the dream serving as the main bridge in their becoming parents, is significant. It is also worth mentioning here that the child eagerly awaited by the epic hero is born through the grace of spiritual guides and pirs. These are narrated through symbolic expressions in the hero's dream. A son is often depicted in the form of tools, while a daughter in the form of household items. Thus, a child born as a result of such miraculous and long-awaited pleas will naturally be different from others. In any epic we study, the creation of future heroes is unique, further enriching the epic's artistry. Such a situation is also encountered in the epic "Bozuglan". In the plot of the "Bozuglan" epic, fairytale and mythological descriptions, as well as religious beliefs, occupy a certain place. Supernatural, divine power, the spiritual guides (gayip eren), are always guiding the heroes. The traditional depiction of pleading to Allah for a child, commemorating the deceased, spending several days at the shrines of famous spiritual guides, and seeing the symbol of a child in a dream is interestingly presented in the "Bozuglan" epic. Then, the childless Darwishali and Aqpan took their wives with them and walked for forty days, spending the night at the sanctuary called Gumbezi qubira in the desert. For example: "There, aiming for the shrine, they spent seven nights, the desire for a child intensified, their lament reached Allah. Their tears were accepted, news came from the "pirs" (spiritual guides). On the morning of the eighth day, in a dream, a wondrous old man with a white beard and yellow teeth threw a white spear in front of him, saying, "Why did not you stopped following me, you have put my head in trouble". Then, he threw a surprising battle-axe with chains and strong handle. The old man raised his hand in prayer and disappeared from sight". Here, the "white spear" is a sign of a son, and the "battle-axe" of a daughter. In the oral poet, Qaypnazar's variant of the epic, it is revealed in a dream that they will have a son and a daughter. However, Darwishali and his wife are warned that their children's lives will be taken when they reach the age of seven. This divine punishment comes true, and the children are born miraculously. If we encounter the motif of the miraculous creation of heroes in the old plot of epics in this way, through the custom of dreaming and interpreting dreams, we also witness pirs (spiritual guides) predicting future events to another hero in their dream. That is, we know that the development of the epic's plot begins with the hero receiving news that will pave the way for their emergence. In that case, dreaming and its interpretation are also used. In this regard, the famous Kazakh folklorist scholar Sh. Ibraev stated: "The plot connection is mainly related to the hero receiving news that has decisive significance for their future fate. Such news can be in the form of a letter, greeting, monologue, dialogue, and directs the hero to action. The form of receiving the news is also various: hearing from someone, dreaming, fortune-telling, etc".[3] Indeed, in epics, news indicating future events is given in this form and has influenced its poetics.

To conclude, the dream motif in epics performs mythological, symbolic, psychological, philosophical, informative, and other artistic functions. Especially the dream motif that describes the hero's inner world, their turmoil, emotional experiences in various situations, and emotional-sensory phenomena also enriches the epic's core ideological content and the uniqueness of its narration. Based on folk epics, it can be freely stated that the dream motif is built upon the advocacy of humanity and honesty. In the epics discussed in this article, it was determined that the dream motif is used to reveal the author's idea and to more broadly expose the hero's inner world. Moreover, this motif in epics tries to show the existence of a supernatural world beyond our imagination, this world, and creation, and it shows the attempt of that mystical power to protect people from difficult situations and evil in many cases through the dream motif. The use of such

mystical motifs in epics puts heroes in unexpected situations and thereby reveals their character. The frequent occurrence of the dream motif in epics shows the result of an increased interest in real life and the aspirations to determine what lies beyond one's own intellect and wisdom.

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