

# The Functions Of The Dream Motif In Karakalpak Folk Epics

Kulimbetova Aysholpan Kuvatbayevna

Doctoral student of Nukus State Pedagogical Institute, Uzbekistan

**Received:** 18 August 2025; **Accepted:** 14 September 2025; **Published:** 16 October 2025

**Abstract:** This article provides an in-depth exploration of the dream motif in Karakalpak folk epics, focusing on its symbolic, psychological, narrative, and moral functions. Dreams in these epics are not mere narrative ornaments; rather, they serve as powerful tools for revealing divine will, expressing collective wisdom, and guiding the moral and emotional development of the hero. The study examines how dream episodes reflect the Karakalpak worldview, where the spiritual and material worlds coexist and interact. Through concrete examples from well-known epics, the paper demonstrates that dreams act as bridges between the human and supernatural realms, embodying the people's beliefs, fears, and hopes.

**Keywords:** Dream motif, folklore, symbolism, Karakalpak epics, prophecy, fate, national worldview, spiritual culture.

**Introduction:** Karakalpak folk epics are rich repositories of national memory and spiritual philosophy. Within their poetic structure, the dream motif occupies a special place, serving as a narrative and symbolic instrument that connects the visible world with the invisible, the human with the divine, and the present with the future.

Dreams in Karakalpak epics are not random or chaotic; rather, they follow cultural logic deeply rooted in the collective consciousness of the people. They often foreshadow events, reveal hidden truths, or convey messages from higher powers. Thus, the dream functions as both a narrative technique and a moral symbol reflecting the worldview of the Karakalpak nation.

Moreover, through dreams, the heroes of the epics undergo spiritual transformation. They receive guidance, warnings, or inspiration that shape their destiny. This characteristic makes the dream motif a central narrative force that unites mythical, psychological, and ethical dimensions of the text.

Dreams in Karakalpak folklore are perceived as a sacred channel of communication between humans and the metaphysical world. They symbolize the thin boundary between the real and the unreal, the conscious and the subconscious. In the Karakalpak worldview, a dream

(tús) is not just a personal experience but a social and moral message that reflects divine order [3, 148-150].

For example, in the epic "Qırq qız" (Forty Girls), the heroine Gulaim dreams of a white falcon flying over her head before a great battle. This dream symbolizes courage, divine protection, and the strength of the female spirit. It foreshadows her future victory and moral triumph over injustice. The color and form of the dream — the white falcon — also reinforce the motif of purity and divine blessing.

Similarly, in the epic "Alpamis", the hero sees a dream where his ancestral spirits appear and instruct him to fight for his people. This dream not only motivates him to act but also legitimizes his mission, turning a personal ambition into a sacred duty. Thus, the dream motif integrates ethical and religious dimensions, linking personal fate to communal destiny.

Dreams in Karakalpak epics also serve as psychological reflections of the hero's inner state. When the hero is in doubt, fear, or moral conflict, dreams externalize those emotions in symbolic form [2, 1-22].

For instance, when Alpamis is captured by his enemies, he dreams of a dark storm covering his homeland. The storm symbolizes not only external danger but also his emotional turmoil and longing for freedom. The dream thereby provides insight into the hero's inner struggle

and emotional depth, helping the audience empathize with his suffering.

Conversely, dreams may bring comfort and reassurance. In some narratives, a mother or beloved dreams of a hero's safe return, which strengthens her faith and patience. Such dreams express emotional resilience and the enduring hope characteristic of the Karakalpak people.

Through these emotional functions, the dream motif humanizes the characters and deepens their psychological realism within the epic structure.

Structurally, dreams play a pivotal role in the narrative organization of Karakalpak epics. They often serve as turning points, marking transitions between major episodes or signaling the beginning of a new phase in the hero's journey.

Dreams may act as prophetic devices that foreshadow future victories or disasters. For example, before the final battle in "Qırq qız", the protagonist's dream predicts the fall of the enemy fortress. This premonition builds tension and anticipation, guiding the listener toward the climactic resolution.

In Karakalpak culture, dreams are regarded as a form of divine revelation or ancestral guidance. The influence of Islam further strengthened the belief that dreams could reveal God's will. Yet many dream motifs in the epics retain traces of pre-Islamic Turkic beliefs, such as the worship of ancestral spirits and the reverence for natural forces.

For instance, when a hero dreams of a mountain or a river speaking, this image reflects the ancient animistic view that all elements of nature possess spiritual essence. The dream thus becomes a meeting point between myth and religion, preserving ancient cosmological concepts within the moral framework of Islamic ethics.

Furthermore, dream interpretation in Karakalpak folklore follows traditional symbolic logic. A white animal in a dream represents purity and blessing; a dark path implies hardship; water or the sea symbolizes transition or cleansing. These symbolic associations mirror everyday beliefs that continue to live in oral culture and family traditions.

From an aesthetic perspective, dreams enhance the poetic texture of the epics. They introduce metaphorical language, rhythmic variation, and emotional contrast. Descriptions of dreams often employ vivid imagery and symbolic detail, allowing the storyteller to merge reality and fantasy seamlessly.

For example, in several epics, dreams are described with expressions like "the moon descended to my heart" or "a golden bird sang on the mountain of light."

Such imagery not only conveys supernatural beauty but also expresses the harmony between the inner and outer worlds.

The poetic use of dreams also helps sustain audience engagement. Since Karakalpak epics were traditionally performed orally, dream scenes offered moments of imaginative intensity and moral reflection, balancing the heroic action with emotional depth [5].

Beyond narrative and aesthetic purposes, dreams in Karakalpak epics express moral and philosophical ideas. They illustrate the principle that human destiny is intertwined with divine order and that moral purity leads to spiritual guidance.

When heroes receive a prophetic dream, it usually follows a period of inner struggle or moral testing. This structure emphasizes the idea that wisdom and revelation come only to the pure-hearted. Dreams, therefore, act as instruments of moral education for both the characters and the audience.

Additionally, dreams symbolize the unity of time and being. They connect the past (ancestral wisdom), present (personal decision), and future (destiny), thus expressing a cyclical vision of life that characterizes Karakalpak and wider Turkic cosmology.

## **CONCLUSION**

The dream motif in Karakalpak folk epics performs a variety of intertwined functions — symbolic, psychological, narrative, religious, aesthetic, and moral. Dreams act as bridges between worlds, linking human experience to divine truth, emotion to reason, and personal destiny to collective history.

Through dreams, heroes receive knowledge, inspiration, or warning, allowing them to fulfill their moral and spiritual purpose. At the same time, dream episodes reveal the Karakalpak people's deep belief in the harmony between the human soul and the cosmic order.

Ultimately, the dream motif embodies the essence of the Karakalpak worldview — where imagination and faith coexist, and where the invisible world constantly guides human life. By preserving and interpreting these dreams, the epics keep alive not only ancient myths but also the timeless values of courage, wisdom, and spiritual insight.

## **REFERENCES**

1. Abdusamatova Gulxumor Abdufattoyevna Shukurov Zavkiddin Shodikulovich. "ON THE ISSUE OF STUDYING THE KARAKALPAK EPIC." *CAHIERS MAGELLANES-NS* 6.2 (2024): 7653-7661.
2. Azimova, Arzu. "Karakalpak epics." *Eurasian music science journal* 2 (2019): 1-22.

3. Kaipbergenova, S., & Abdramanova, D. (2024). KARAKALPAK FOLKLORE. PEDAGOGICAL SCIENCES AND TEACHING METHODS, 4(40), 148-150.
4. Maqsetov Q, Dastanlar, jirawlar, baxsilar. No'kis: Qaraqalpaqstan, 1992.
5. Sag'itov I.T. Qaraqalpaq xalqinin' qaharmanliq eposi. No'kis.: «Qaraqalpaqstan», 1985.