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## TRADITIONS OF DREAM INTERPRETATIONS IN LINGUOCULTUROLOGY

### ABSTRACT

Dream interpretation functions as a cultural mechanism for conceptualizing the relationship between the “real” and the “unreal” worlds. Across cultures, it has developed mainly through two interconnected traditions: oral (folkloric) and written (bookish). Drawing on the theoretical approaches of N. I. Tolstoy, S. M. Tolstaya, S. Nebzhegowska, T. S. Sadova, and related scholarship, this article examines the key features of these traditions, their sociocultural foundations, and their interaction. The study focuses on the linguistic and associative nature of dream symbols and the variability of their interpretations. Particular attention is paid to written dream books (sonniks) as sources for linguocultural analysis. The article argues that, despite earlier scholarly skepticism toward written dream interpretation, both oral and written traditions represent valuable material for the study of collective consciousness, symbolic thinking, and culturally embedded models reflected in language.

**Keywords:** dream interpretation, oral tradition, written tradition, folklore, sonniks, associative thinking, linguoculture.

## ТРАДИЦИИ ТОЛКОВАНИЯ СНОВИДЕНИЙ В ЛИНГВОКУЛЬТУРОЛОГИИ

### АННОТАЦИЯ

Толкование сновидений функционирует как культурный механизм концептуализации отношений между мирами «реальным» и «ирреальным». В различных культурах оно развивалось преимущественно в двух взаимосвязанных традициях: устной (фольклорной) и письменной (книжной). Опираясь на теоретические подходы Н. И. Толстого, С. М. Толстой, С. Небжеговской, Т. С. Садовой и смежные исследования, данная статья рассматривает ключевые особенности этих традиций, их социокультурные основания и взаимодействие. Исследование фокусируется на лингвистической и ассоциативной природе символов сновидений и вариативности их толкований. Особое внимание уделяется письменным сонникам (сонникам) как источникам для лингвокультурологического анализа. В статье утверждается, что, несмотря на существовавший ранее в науке скепсис по отношению к письменной онейромантике, как устная, так и письменная традиции представляют ценный материал для изучения коллективного сознания, символического мышления и культурно-обусловленных моделей, отражённых в языке.


**Ключевые слова:** толкование снов, устная традиция, письменная традиция, фольклор, сонники, ассоциативное мышление, лингвокультура.

### INTRODUCTION

Dream interpretation occupies a unique position in human culture as a means of mediating between everyday reality and the sphere of the unreal, the sacred, or the imagined. In many linguistic and cultural communities, dreams are not perceived as purely individual psychological phenomena but as meaningful signs requiring interpretation. This interpretative practice reflects culturally conditioned models of the world and reveals stable symbolic associations shared by members of an ethnos.

Scholarly research distinguishes two main forms of dream interpretation: oral and written (Tolstoy, 2003; Tolstaya, 2002; Nebzhegowska,

1994). These forms differ not only in their mode of transmission but also in their social environments, cultural functions, and degrees of systematization. Traditionally, oral dream interpretation has been associated with rural and agrarian communities, while written interpretation has developed primarily within urban and literate contexts. However, reducing this distinction to a simple opposition risks oversimplifying the complex interaction between the two traditions. The present article aims to provide a comprehensive analysis of oral and written dream interpretation traditions, emphasizing their cultural logic, linguistic structure, and associative mechanisms. By



reassessing the scientific value of written dream books alongside folkloric materials, the study contributes to a more balanced understanding of dream interpretation as a linguocultural phenomenon.

**Methods:** The study employs a qualitative, descriptive, and interpretative research design grounded in linguocultural and folkloristic approaches. Dream interpretation is treated as a semiotic system shaped by collective cultural experience (Tolstoy, 2003; Tolstaya, 2002). Oral and written traditions are analyzed as interrelated phenomena functioning within a single cultural space.

The material includes written dream interpretation texts dating from the nineteenth to the early twenty-first century, as well as descriptions of oral dream interpretation practices documented in folkloristic and ethnographic studies (Nebzhegowska, 1994; Valentsova, 1996; Dobrovolskaya, 2001). Written sources were selected for their diachronic representativeness, while oral data were reconstructed through secondary scholarly descriptions.

The analysis combines semantic, associative, and comparative methods. Dream symbols are examined as linguistic signs whose meanings are established through metaphorical, metonymic, and evaluative associations. The study focuses on identifying stable semantic cores and zones of interpretative variability across different traditions and historical periods (Sadova, 2003; Trushkina, 2006). Particular attention is paid to the interaction between oral and written forms of interpretation (Tolstoy, 2002).

**Results:** The results reveal several key tendencies in oral and written dream interpretation traditions.

Firstly, both traditions share a common symbolic foundation. Core dream symbols, especially zoomorphic images, retain stable evaluative meanings regardless of whether they appear in oral narratives or written sonnicks. This indicates the presence of a shared associative base rooted in collective cultural experience (Nebzhegowska, 1994; Gura, 1997).

Secondly, written dream books demonstrate a high degree of interpretative variability. While the general symbolic orientation of dream images remains relatively stable, specific verbal interpretations differ depending on historical

period, sociocultural context, and compiler perspective. This phenomenon confirms the existence of a “zone of variability” within the symbolic system (Sadova, 2003). Thirdly, the analysis shows that written sonnicks cannot be considered purely individual or speculative constructs. Despite editorial processing and systematization, their interpretations rely on culturally recognizable associative links shared by the speech community (Tolstoy, 2003).

**Analysis and Discussion:** The obtained results allow for a reconsideration of the traditional scholarly opposition between oral and written dream interpretation. Earlier criticism of written collections, particularly that expressed by A. N. Afanasyev, was based on the assumption that written texts distort authentic folk symbolism (Afanasyev, 1865). However, the present analysis demonstrates that written interpretations preserve the same associative mechanisms characteristic of oral tradition, though in a more structured and systematized form.

From a linguocultural perspective, the written tradition functions as a secondary modeling system that fixes and develops symbolic meanings already present in oral discourse (Tolstaya, 2002). The presence of an author or compiler does not negate the collective nature of dream symbolism; rather, it reflects culturally dominant stereotypes and values of a particular historical period.

Diachronic comparison of written dream books further reveals the dynamic nature of symbolic meaning. Stable semantic cores coexist with changing verbal realizations, illustrating how cultural memory and everyday consciousness are mediated through language (Razumova, 2004; Trushkina, 2006).

Thus, oral and written dream interpretation traditions should be regarded as complementary rather than hierarchical. Their interaction ensures both continuity and adaptability of symbolic systems, making dream interpretation a productive field for studying associative thinking and cultural models.

**Conclusion:** The study demonstrates that oral and written traditions of dream interpretation represent interconnected forms of a single cultural phenomenon. While oral interpretation provides insight into living folkloric practice, written dream books offer extensive material for tracing symbolic associations and their historical

transformations. Reassessing the scientific value of written dream interpretation allows for a more comprehensive understanding of dream symbolism as a linguocultural system. Both traditions, taken together, reveal the associative foundations of symbolic thinking and the mechanisms through which language mediates between the real and the unreal.

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