

ABSTRACT

The dissertation discusses the similarities or even possible relatedness of folktales and dreams. The theoretical framework of this research is mainly psychoanalytical – in accordance with psychoanalytic theory, the assumption is accepted that manifestations of the unconscious can be observed in folktales, as well as in dreams. Manifest and latent content can be found in both, folktales and dreams, and therefore they can be interpreted. Some authors, such as the Hungarian folklorist G. Róheim, propose that a folktale originally comes from an individual dream, which was told by a dreamer and gradually enriched with cultural specifics. M. Kučera's theory of induction follows from this – folktales induce dreams that would have been dreamed anyway, because their content is based on child's unconscious needs and conflicts.

The first part presents the theoretical basis. In the next part, a possible procedure for interpreting a folktale is shown on the folktale type ATU 510B (Princess with a Golden Star on her Forehead from B. Němcová). The available versions of the folktale are searched and compared; the basic timeline of the folktale is defined. The most famous interpretations are presented: According to some of them, the folktale deals with the psyche of an abused woman, according to others, the folktale reflects the Oedipus complex. Then, the folktale is analysed further using C. Lévi-Strauss' theory of myths and using concept maps. In the next part, the research is enriched with the topic of dreams – the dreams of abused women, as well as the Oedipal dreams, are presented to differentiate the basic conflict of interpretations of this folktale. Next, the basic themes of the folktale such as wedding, disguise and revelation, kingdom and royal family, are searched in dreams using the DreamBank database.

The summary conceptual map of the folktale is presented in the final analysis. The theory of the folktale as a view of the psyche of an abused woman has not been proven, but the folktale is not about a simple Oedipal complex either. It turns out that the folktale works on two levels, phylogenetic and ontogenetic. On the phylogenetic level, it shows the transition from an incestuous relationship to exogamy, and it also shows that the restriction of drives is necessary for the culture. On the ontogenetic level, the folktale shows the development of female sexuality and relationships with the others. It is the story of a teenage girl or a girl just before puberty who is angry with her parents and dreams of being beautiful and independent from them one day.