
THE UNIQUENESS OF THE IMAGE OF THE MONKEY IN NAZAR ESHONKUL'S STORY "A MAN LEADING A MONKEY"

Ergasheva Sarvara

Uzbek language and literature teacher at the specialized school named after Abu Ali ibn Sino

<https://doi.org/10.59009/ijllc.2024.0052>

ABSTRACT

In this article, explores the image of the monkey in Nazar Eshonkul's story "A man leading a monkey" from the perspective of gender. The artistic and ideological functions of this image are analyzed according to specific nations, cultures and religious belief.

Keywords: Artistic Image, Monkey, Gender Characteristic, Culture, Psychology.

1. INTRODUCTION

The term "image" is taken from the Russian language and in Uzbek translation it means "reflection". An artistic image is not an exact reflection of existence. The author artistically makes several changes to it. Literary scientist Erkin Khudoyberdiyev lists the following as the main two characteristics of an image: "The first characteristic of an artistic image, as mentioned above, is its vividness, clarity, richness of unique symbols and this characteristic is the emotional expression of art and literature, Determines the strength of the secret. The second distinctive feature of the image is that it is clear, unrepeatable and at the same time embodies general, typical signs. In the image, the characteristics associated with the objective, desire, i.e., attitude towards the emotional and volitional aspects of life, and its invisible, internal capabilities, which can be present with the objective and significant aspects, are also sealed. Not only people, but also animals can appear as an artistic image. For example, the image of a dog is used in the novel "Heart of a dog", the image of a cat is used in the work "The Master and Margarita", and the image of a wolf is used in the story "Love of Life".

One of the most common images of monkeys is a monkey. In numerous nations, it serves as a signifier of a positive mood and a sense of joy. For example, in China, this animal means good luck. In addition, Chinese fortune-tellers about monkeys predict that if a statue of a monkey is placed on the north, southeast or south sides of the house, it will bring wealth and fame. That is why many Chinese keep a golden monkey statue in their homes. They believe that this monkey statue will bring them wealth, fame, strength and energy. In Japan, the monkey is considered a happier and more playful animal.

Hanuman is a deity in Hinduism, revered as a divine [vanara](#) and a devoted companion of the deity [Rama](#). Central to the [Ramayana](#), Hanuman is celebrated for his unwavering devotion to Rama and is considered a [chiranjivi](#). He is traditionally believed to be the spiritual offspring of the wind deity [Vayu](#), who is said to have played a significant role in his birth. His tales are recounted not only in the "[Ramayana](#)" but also in the "[Mahabharata](#)" and various [Puranas](#). However, in Christian religion, the monkey represents sin and temptation.

On January 6, 1989, a new story by Nazar Eshonkul was published in the newspaper "Literature and Art of Uzbekistan", it was the writer's story "A man leading a monkey". This story brought fame to the writer. Furthermore, this work sparked numerous discussions among literary experts, critics, and representatives of the general public. Even today, opinions are expressed

about the story and characters in it. In particular, U.S.Toirova, the teacher of Bukhara State University, penned in her article: “The fact that the monkey took the old man into the woods makes the reader think a little. So, Is the old man's life coming to an end, or his position doesn't appropriate to society? We take into consideration that the old man has no chain around his neck. It is a sign that his time is over. The fact that a young man leads a monkey to the forest is a symbol of his ability to lead a society like a monkey, and the fact that an old man follows a monkey with sadness in his eyes and no sign of his desire for life is a sign of his submission to society and reality. I mean, the monkey is a symbol of humanity, of the society in which he lives”.

On November 23-24, 2023, a trial test was held with the participation of twenty-one volunteer 11th grade students at the specialized school named after Abu Ali ibn Sina. 9 of them were boys and 12 were girls. On November 23, students got acquainted with the story.

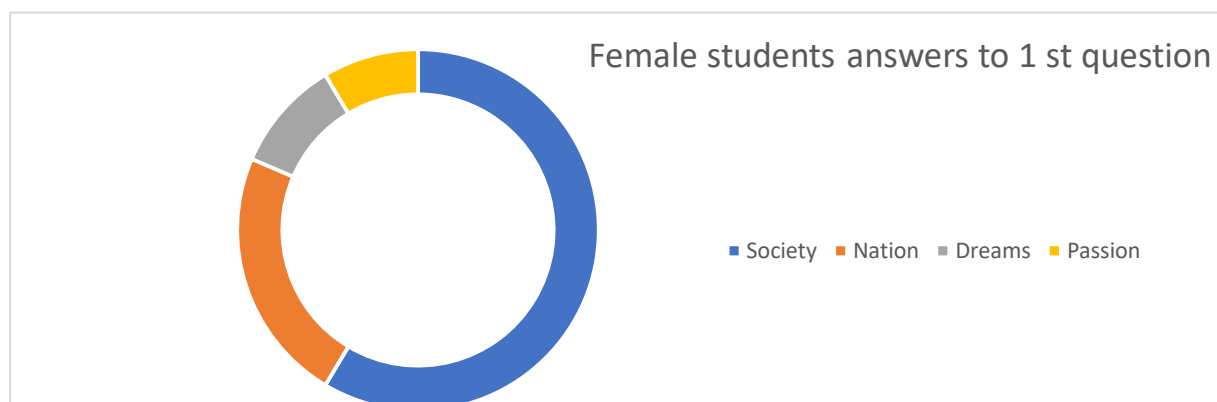
On November 24, I gave two problematic question to them. (It can be called a question or an assigned problem or a problematic question that that is put before the reader in the form of a problem, which encourages him to think about the test of a problem, which encourages him to think about the text of the work, to search, and to repeatedly refer to life experiences in order to understand its underlying meanings).

The following questions were asked:

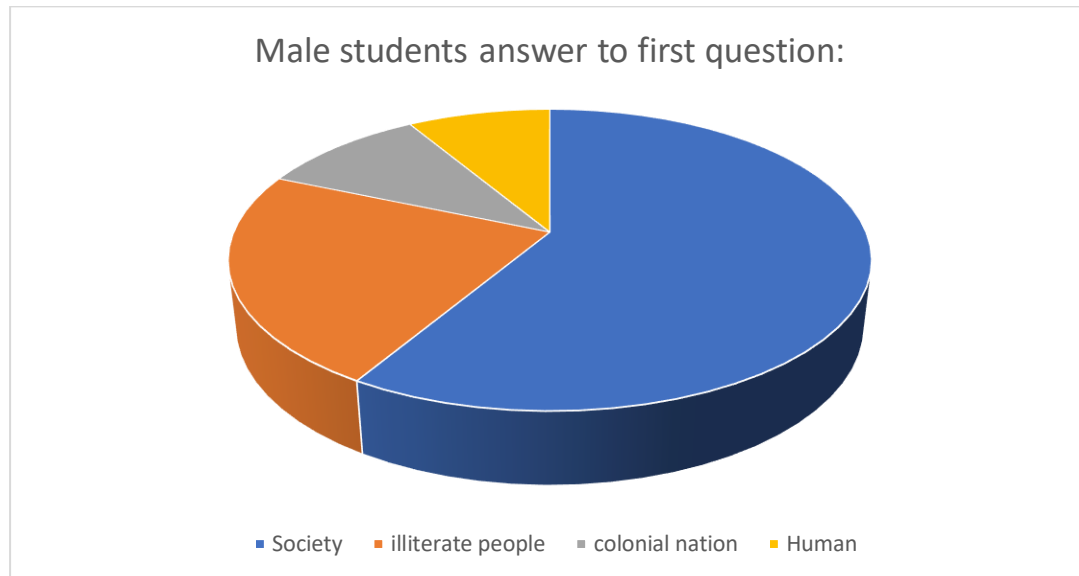
1. What was the symbol of the monkey in the story?
2. Why did the artist choose a monkey and not another animal?

For the 1st question 4 girls wrote: society, 3 girls noted: people, 2 of them wrote: passion, 2 of them committed to paper dreams and 1 participant wrote lust. One of the participants of the experiment expressed the reason for the society's response by the fact that the old artist depicted the young man leading the monkey in the first painting and that he resembled the artist.

The participants expressed their belief that the monkey depicted in the work represents aspirations and objectives, in order to demonstrate their point of view. They posited that human beings are brimming with energy during their youth, chasing after fortune, and that after years of striving, they lack a purpose in life, opting for the path of faith. They wrote that he is not stable, he is suffering the punishment of his mistakes in raising children. That is, the artist meant that there is no force to encourage the old man to take a step forward in life. In order to prove his opinion, the participant who wrote the answer of lust wrote that a person unknowingly indulges in lust when he is young, commits many sins, and repeats after his life.



To the first question four of the boys took the monkey as a symbol of society, three pupil noted people, one recipient wrote that, it was a symbol of the colonial nations. One of the school students wrote that the monkey was an attribute of the illiterate people.



To the second question, ten girls wrote that based on Darwin's theory, Nazar Eshonkul used the image of a monkey in the story. According to this theory, man descended from ape. Due to evolution, man has been differentiated from the ape through the development of speech and consciousness. One participant wrote that he used this image because the appearance of the monkey is somewhat similar to a human, and another recipient writer wrote that he used this image because of an incident in his life involving a monkey. 80% of the recipients stated that the monkey's brain is developed, but its mind is not developed like a human's. One participant wrote that monkeys have blood types just like people. This school specializes in natural sciences, that is, chemistry and biology. For that reason, students cited Darwin's theory to justify their answers. Also, the world-famous scientist Ch. Darwin tried to prove that man spread from ape. Even in the 18th century, some scientists believed that monkeys created some special breeds. In Malay, the word "orangutan" means "man of the forest". The local people believe that he can speak, but he is silent because he is afraid that people will force him to work.

To this question, all boys cited Darwin's theory as the reason. Also, 70% of the participants of the experiment emphasized that the monkey can be easily trained. The writer describes the first drawing, a picture of a man leading a monkey, as follows: "... The picture depicted a young man with a thick body leading a monkey out of a dark forest. The young man's eyes were bright and confident, and the shackles around the monkey's neck were taut. Although I did not understand what the old man was trying to say in the picture, I was surprised by the confidence on the young man's face; the red and rye paint was able to fully reflect the feelings of the young man...". Red color is a symbol of victory, fire, warmth, joy, happiness, blood. The artist was a Komsomol member at the time he painted this picture, he believed that the decisions and decrees issued by the government would benefit the people, and that the Bolsheviks would implement reforms to civilize the illiterate people. That is, the writer tried to show the society through the monkey depicted in the picture. In his youth, the artist depicted a monkey to show

the backwardness of the people. After all, a monkey has a brain, but consciousness is not developed.

Artist supposedly considered the people to be unconscious and expected the Soviet Union to start people on the “right path”, to turn the “illiterate” simple people into great people, and to lead the nation to a prosperous life. About the last picture, the narrator said: “...I was struck by extremely clear colors-this picture was not like the sad pictures painted in forty years. I was stunned by the scene in the picture; the picture showed the same forest as in the first picture. Only in this photo, a monkey was leading a grieving old man towards the forest, looking at him with hopeless eyes. At the beginning of the story, the man was leading the monkey. As a consequence, the name “A man leading a monkey” was given. In the last painting of the late artist, a monkey was leading a man. Consequently, “A monkey leading a man” became. In the end, the old artist was living off a bowl of food from people he thought were crooks. Neighbors did not stop taking care of him.

Nazar Eshonkul’s story “A man leading a monkey” is one of the modern stories. Modernism (Modern-newest, modern) is a term that became popular at the end of the 19th century and the beginning of the 20th century. In modern works, the writer puts down on paper the way he imagines the being, the person, the way he feels. The image of monkey in the story is analyzed in different ways. After all, in modernists works the interpretation of images is different. Moreover, the final conclusion is left to the discretion of the reader.

REFERENCES

1. Husanbayeva K., Niyazmetova R. Literature teaching methodology. 2018. – 352 p.
2. Color science: a textbook for students of the 5240900 professional (5111200 — Applied art) educational direction of the bachelor/ S.S. Bulatov; Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan, Tashkent State Pedagogical University named after Nizomi. Publishing House of the National Society of Philosophers of Uzbekistan, 2009. — 160 p.
3. Khudoyberdiev E. Introduction to literary studies: textbook for students of higher education countries. 2008. – 368 p.
4. Kuranov D. General introduction to literary studies. 2004. – 224 p.
5. Tairova U.S. The interpretation of zoosemy through the symbol of Monkey in the stories of N.Eshonqul “Maymun yetaklagan odam (The Man Leading the Monkey) and W.W.Jacob’s “The Monkey’s Paw”.
6. Umurov H. Theory of Literary Studies: Textbook for Higher Education Institutions. 2004. – 246 p.
7. <https://a-z-animals.com/blog/monkey-spirit-animal-symbolism-meaning/#:~:text=In%20many%20cultures%2C%20monkeys%20are,symbol%20of%20strength%20and%20courage>
8. <https://kitobman.uz/books/maymun-yetaklagan-odam-978-9943-22-383-7/>
9. <https://uz.wikipedia.org/wiki/Obraz>
10. <https://www.magicbricks.com/blog/feng-shui-animals/124084.html>
11. <https://a-z-animals.com/blog/monkey-spirit-animal-symbolism-meaning/#:~:text=In%20many%20cultures%2C%20monkeys%20are,symbol%20of%20strength%20and%20courage>
12. <https://en.wikipedia.org/wiki/Hanuman>
13. <https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/nazar-eshonqul-1962/nazar-eshonqul-maymun-yetaklagan-odam-hikoya>

14. <https://arsochi.ru/uz/psychology-and-genetics/what-did-darwin-say-about-the-origin-of-man-how-and-when-people-happened.html>