



Conceptual Analysis Of N.V. Gogol's Story "Nose" And Akutagawa Ryunosuke's Story "Nose"

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Annotation: In this article, the aspect of "nose" in two famous satirical works called "The Nose" illuminates the views based on the principles of spirituality and symbolism typical of conceptual approaches. The ethnopsychological and comparative characteristics of the characters in the works were conceptually analyzed in both works.

Key words: conceptology, comparativistics, ethnopsychology, symbolism, nose, Nikolai Gogol, Akutagawa Ryunosuke, typological principle, satire, contradiction, cultural aspect.

INTRODUCTION

In recent years, new research in linguistics has been conducted, and interest in emerging fields has also increased. At this point, the fields of modern linguistics do not fail to show their influence on literature. The word "concept" found in artistic analysis comes from the Latin "conceptus" which means "concept" and refers to views and events related to a certain field; and in fiction, it expresses the idea of a work, the content of a work of art, and the subjective views of the author. Conceptual interpretation of works is a type of cognitive literary studies, and in this direction the name of cultural concepts, i.e. abstract concepts, is important. The concept has an individual, not a collective, meaning given in dictionaries. The collection of concepts forms the conceptsphere of a particular language of a nation, and in turn, it is considered the linguistic landscape of the world [9; 58]. It is known that every concept has a symbolic meaning, and symbolism (symbolism) is a different form of expression used to observe ideas and facts. Symbolism also creates images in works of art and conveys the main idea of the work based on reality through this image. The Russian writer Nikolai Gogol's short story "The Nose" and the Japanese writer Akutagawa Ryunosuke's "The Nose" that reflect the same characteristics, the concept of "nose" is distinguished by its unique satirical aspect. Sachi Kantha, in his article entitled "Medical humor in two famous tricomedic "Nose" stories written by Gogol and Akutagawa" discussed the doctors in the works and their recommendations [5; 302]. The works discovered points of connection with medicine.

LITERATURE ANALYSIS AND METHODOLOGY

Some works of Japanese literature are created as if the reality in them is similar to that of Western literature or exactly opposite to the reality in the work. Although the works of the Russian artist Nikolai Gogol and the Japanese writer Akutagawa Ryunosuke under the same name "The Nose" are satirically similar, they illuminate the flaws of man and society based on reality. Nikolai Gogol's story "The Nose" was written in 1836, and there are speculations that Akutagawa Ryunosuke wrote the story "The Nose" in imitation of the work. This story of Ryunosuke was revealed by the Chinese Fengjuan Wu [4; 299] in his article entitled Rashomon and Burun, the example of human character in Ryunosuke's works.

The reason why Gogol called the work "The Nose" may be related to his own experience with a strangely shaped nose [3;212]. This work of Gogol, O. Bagdonova revealed the events related to the pathos of the work in her articles. The work shows the flawed character of people with the help of

absurd and unimaginable ideas. The work consists of three parts, the first part of which begins with the morning breakfast of barber Ivan Yakovlevich, who pulls people's noses and shaves. His wife baked hot bread, and when the barber bit into the bread, a nose organ came out. The barber recognizes the nose of his regular customer and is about to throw the nose into the river when a police officer stops him and questions him. In the second part of the story, Kovalyov, a college assistant who owns a nose, gets scared when he notices that his nose has disappeared in the morning. The area of his nose was flat and smooth like nothing before. When Kovalyov sets out in search of his nose, he sees that his nose has a higher position in the civil service than he does. In the third part, Kovalev's nose returns to its place. In the story, the character of the nose acquires human abilities to speak, walk, and think. The fact that the work is called "charming realism" by critics is determined by the work's conformity to the creative method. The work is mysterious, it does not show at all how the nose was separated from the body and what caused it. In the course of events, several assumptions appeared, one of which is based on magic and sorcery. Kovalyov sent a letter to the daughter of Aleksandra Grigoryevna Podatchinani about the loss of her nose, accusing her of having a hand in this case and that this terrible event was organized by magic. The reason for this is that the girl loves Kovalev very much, and Kovalev does not want to get married yet, and he does not want to marry Podatchina's daughter.

In the story "The Nose" by the Japanese writer Akutagawa Ryunosuke, there is a Buddhist monk whose nose is 3.3 centimeters long, and someone had to wait for his nose even when the monk was eating. It is said that the monk wanted to shorten his nose, and according to the recommendation of a doctor friend, he boiled his nose and cleaned it with the help of his disciple, and the monk followed this recommendation. The monk's nose gives the expected result, but the people around him laugh more at his shortened nose, and the monk wishes to have his old long nose, and one day his nose will return to its original shape.

There is a contrast in the idea of both works. In Gogol's story, Kovalev lost his nose and searched for it. He even agreed to have any nose or to have something stuck on his face instead of a nose. In Ryunosuke's story, we find the opposite situation, where the monk is described as willing to give up his nose and willing to do anything to do so. In addition, these works are characteristic of literary comparativistics (comparative literary studies), socio-typological similes, realities related to abstraction are presented.

Social-typological similes are the reflection of social conditions in the ideological-philosophical content of the work [8; 47]. The nose in N. Gogol's story the fact that he reached the rank of state councilor, surpassing Kovalev, shows the stratification of the social level that appeared in Russia after the introduction of the table of ranks by Peter the Great at that time. The nose prompts observations on various topics, one of which is criticism of the Russian bureaucracy, and another is the revival of the nose. The fact that Kovalyov went to the newspaper to advertise and changed his first name, introduced himself to the cartman as a major, clearly revealed the role and influence of his social position in society at that time. In the work, there are many images of determining the status of people through their clothes, which served to distinguish the socio-economic status. Dress code and beliefs are cultural aspects that define a person's place in society.

In Ryunosuke's story, the monk is described as having "Zen wisdom", and his life is spent with a nose that hangs five or six inches from his mouth.[7] When he gets a chance to make his nose smaller, people laugh at his absurdity, because his work is considered unbecoming of a monk in society. A monk's membership recognizes his superiority over his religious education and sees his nose as the source of how he is perceived by those around him. In the ending and the process of events in the works, there are abstractions (abstraction), especially in Gogol's story, mystery is reflected. For example, the nose has a large size in the story and a small size at the end of the work, and the nose has different positions and shapes. How the nose appears at the end of the story is a mystery. A similar abstraction can be found in Runosuke's work, where the monk's shrunken nose is shown to return to its normal position when he wakes up, but the anima cause of this is not stated in the work. Critics of Russian literature have concluded that the Russian title of the work is "Son", i.e. "Dream", the opposite of "Nos", because the story is full of events that are difficult to believe. the

place, prompted to realize that the incident was a real dream. So, when the monk woke up in the morning, the story ended when he saw that his nose had returned to its normal state, and all the events that happened may have entered the monk's dream, and he was happy and thankful to see his nose.

DISCUSSION AND RESULTS

The "nose" in the work as a concept is a symbol of personality and a source of satire in the work, the nose shows pride and allows to look down on others. In both works, the loss and shortening of the nose is defined by the loss of human personality. Religious beliefs in the works express several meanings, sometimes they include emotional experiences. In Gogol's work, it is mentioned that the nose is praying steadfastly in the Kazan cathedral church, it seems that the nose is praying for his sins. In this case, the image of the nose proved that Kovalev's consciousness was low. The fact that Kovalev does not praise his creation, that he wants no one to see his corruption and arrogance, unites him with the devil. In Ryunosuke's work, even though the monk is religiously superior, he inflicts pain on himself without pity. The image of the nose laughed bitterly at the minds and behavior of people through satirical laughter.

D.S. Mirsky defines the nose in his "History of Russian Literature": "The nose is a simple comedy, almost nonsense. In it, Gogol shows the extraordinary magical power of creating a great comic art out of nothing" [6; 195]. Ethnopsychology (psychology of peoples) in the works have similarities and they are of two types. Analyzing the example of the characters, Kovalyov cannot find a place to lose himself because of his nose. For Kovalyov, a nose is a position, to get rid of shame, to remain in the eyes of women, in general, to be cut off from society. Kovalev puts everything above all for these things. This corresponds to Gogol's opinion that the nose is the most important part of human anatomy. The fact that a monk agrees to a stupid recommendation to shorten his nose, allows him to boil his nose and stomp on it, is considered selfishness of a person. In the work, arrogance prevails in Russian society, while in Japanese society, human ignorance and unconsciousness is described. The Japanese writer Natsume Soseki wrote to Ryunosuke describing the story "The Nose": "I found your work very interesting. Despite being funny, it is sober and serious. It brings out the humor that is a sure sign of fine taste. In addition, the style is fresh and eye-catching. Your style is well-crafted, to an astonishing degree"[2;561].

In these two works, there are recommendations on medicine. If we interpret Gogol's work, the laws and regulations regarding hygiene are strictly stated in the work. he walked neatly like a peeled egg, his surfaces were clear, especially every morning he licked his mouth for a quarter of an hour and cleaned his teeth with five different brushes"[10]. Since Kovalev's nose is not blocked, the doctor gives him a medical advice, puts the nose in a glass container and puts a little alcohol, water, and vinegar in it, and takes a medical approach to this problem. In Ryunosuke's story, a doctor gives a recommendation that contradicts medicine and is inappropriate for human health. In general, such incredible ideas as the process of boiling the nose and the fact that in reality no person can endure this process, and as if this were not enough, such as crushing it with the foot, can be called humor for medicine.

CONCLUSION

Typological principles in the analysis of works of art - when meeting representatives of other cultures, people tend to compare with their own cultural symbols. For example, when Europeans come into contact with the Japanese, they are surprised by the fact that the Japanese smile when talking about the death of their loved ones, which they evaluate as a sign of cruelty and cruelty. From the perspective of Japanese culture, this is a sign of high level of sincerity, reluctance to bother others with one's problems. Conceptual analysis also means to illuminate the element and phenomenon based on nationality. In terms of culture, the idea conveyed through works can be more effective when analyzed not only as a reality, but also from an ethnic point of view. In the above two works, the shortcomings and views related to people and society are revealed in a manner appropriate to their time. Although the role of people plays a dominant role in Gogol's story "The Nose", the fact that an ordinary small body member is wiser than some people, even reaching a

higher level than its owner, gives Kovalev a feeling of jealousy and invisibility. Ryunosuke's story psychologically encourages one to feel those realities in spirit. The monk meant that a person lowered his value by not doing things according to his class in society and regretting it later.

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