

WHITE SHIP... SNOW-WHITE SHIP**Matkarimova Feruzabonu**

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Annotation; Genghis Aytmatov; - people's writer of Kyrgyzstan (1968). Academician of the Kyrgyz Academy of Sciences (1974). He graduated from the Kyrgyz Agricultural Institute (1953). 1956-58 years is a listener of the higher literature course of the Writers ' Union of Moscow.

Key words; "On the shores of Bay-damtol" (1955), "Face to face" (1957) "Jamila" (1958), "Cypress form sweetheart" (1961), "Butakuz", "First teacher" (1962), "Momo Earth", "Milky Way" (1963), "Farewell, O Gulsari" (1966), "White ship" (1970), "Chapped jack russell terrier along the seashore" (1977) " Century fullness day " (1980), "Judgement" (1986), "The stamp of Cassandra" (1990).

**"You did-it is forbidden to shed blood on both the moon and the Earth,
From this state muddom Hendon yourself, giryon yourself.....
(Erkin Vohidov)**

When it comes to the representative of the Fraternal Kyrgyz, who is well acquainted with the Uzbek people, Genghis Aytmatov, the most beautiful story about a child or love that floats in a dream on a white ship before the eyes of the subconscious, who can not distinguish evil, **Jamila and Doniyor** are described as ravaged. Adib himself remembers his childhood years as follows: "in our ovule, the habit of knowing the yeti family was strictly observed. For this reason, the fact that it was a sacred duty to know our ancestor yeti, who passed before us, was absorbed into our minds since childhood. As a rule, the old man of the ovule in this regard quot; sons to children; where, say, Bathe, who are you from the offspring? Who is your father? Who are your father's fathers? What do people say about him?- would have tried with questions like. If he could not answer these questions, his parents would be severely humiliated. I have not seen aytmat chapter. He died in 1918-1920-ies. And I was born in 1928 year 12 December. On the Bank of the Kurkurov River on the outskirts of our sugar ovule there is an old, sinking millstone. As the years pass, it is eaten more and absorbed deeper into the Earth. That's where the mill of bibom was. It's just that the mill worked for about a year, then burned. After that, my grandfather, who was in crisis, went with his 12 - year – old son, Torakul-my father, went away from there and worked on the construction of tunnels of iron. From here my father entered the Russian – tuzem school in the city of Avliyoota with the help of the Russian customs administration. Then two marotaba studied in Moscow. He worked in leadership positions in Kyrgyzstan. My mother-Nagima Hamzaevna is educated, was one of the progressive women of her time. And the thing is that it allowed me to cook for Russian culture, language and literature.

And my grandmother used to take me to the mountain every summer. She was one of the most intelligent and respected women in the ovule. He was for me a fairy tale, a saga, an inexhaustible treasure of ancient singers. Maybe then my grandmother taught me to love, respect my own language without realizing it. I have no doubt about that.

My grandmother decorated my childhood with various fairy tales, songs, epics. He would take me to different circles, wedding-hashams with him. He often told me about his dreams. These dreams were so interesting that even at the time of its muddling, I would wake him up and ask him to tell the continuation of the dream.

My grandmother died shortly after. Now mnei began to live in the city, in our own house. Then I went to school. Two years later I went back to my favorite ovule. This time my arrival was long and difficult. In 1937-th year my father was repulsed. Our family moved to Ovul. It was at this time that the original school of life, full of difficulties, began for me.

Four children in our family, I was the eldest. The conditions were severe, but the whole quot; People of sugar; neither the army nor the people who were not familiar to us before, did not leave us. They used to share bread, collars, potatoes and even warm clothes with us as long as they could. I started working very

early; at the age of 10 I tasted zahm,atin of peasant labor. A year later we moved to the district center – the Russian village named after Kirov. My mother went to work as an accountant. I started attending Russian school. The war broke out on the Kez, where our marriage is now in the footsteps. From 1942 – th year it was necessary to throw off okisdh. Because, time of war, my mother did not have the opportunity to teach all. I again returned to the Sugar Scrub. Ovul was in the grip of war trouble. When the other man was not found, he appointed me as secretary to the village council for being literate within his equals. By then I was 14 – years-old. I worked as a tax agency of the war years, accountant of the tractors ' brigade.

After graduating from the 8 – th class in 1946 year, I entered the Zhambul zoovettechnikum. After graduating from there I accepted to study at the Kyrgyz agricultural institute as an excellent student and graduated with excellent grades here too. In my youth I was a lover of artistic literature. This is why in 1956 – th year I entered the course of higher literature in Moscow.

No one remains a writer in itself; it is possible to achieve this through the lessons of years, the work done, the interest in artistic literature and e'tiqod.

The first stories were printed in the 1950s. His works on the shores of “**On the shores of Baydamtol**” (1955), “**Face to face**” (1957) are rich in sharp plot, strong internal spiritual contradictions. The theme of love in such stories as” **Jamila** “(1958),” **Cypress form sweetheart** “(1961),” **Butako'z**“,” first teacher “(1962),” **Momo Earth**“,” **Somon road** “(1963),” **Farewell, O Gulsari** ” (1966) was praised with great passion. His works, which entered the “**Mountain and desert Stories**” category, were highly appreciated. **In the story**” **White ship** ” (1970), human beauty, human kindness and life contradictions, environmental problems are studied in depth. “**Chapped jack russell terrier along the seashore**” (1977) The story deals with important spiritual issues and the tragic scenes of life in the Soviet era.. ” **Century fullness day** ” (1980), “**Judgement**” (1986), “**The stamp of Cassandra**” (1990) in his novels, universal aspects of our time, the fate of our native planet, strong philosophical, moral and social problems are seen. Forgetting his own, feeling, caressing something, obedience, not knowing anything other than following the command, emotion, depicting the image of a maniac, which speaks of his delicate feelings. A work dedicated to spirituality “**Ohi dice of the hunter who remained at the peak**” (In collaboration with M. Shokhonov) was one of the important aspects of his work, in his prose the analysis of psyche is combined with traditional folklore, mythology, imagery. In it, for example, the tendency to symbolism is significant. “**Foreign literature**” (Moscow) (1980-90), Ambassador of the former USSR to the Russian Federation since 1990, the Russian Federation since 1991, and the Kyrgyz Republic to Luxembourg, Belgium since 1991. President of the Assembly of Cultures of the Peoples of Central Asia (1995). His works have been translated into 154 languages and published in more than 20 million copies (1999). “**Cypress form sweetheart**”, “**Butako'z**”, “**The first teacher**”, “**Jamila**”, “**Farewell, O Gulsari**” and other works have seen the screen face. „ **Momo Earth** “ I.Akbarov wrote music for his work. Of the Republic of Uzbekistan „ **Friendship** “ (1995), „ **For great services** “ (1998) awarded with orders. In the Kyrgyz Republic, the International Prize “**Gold medal**” named after Chingiz Aytmatov was established (1999).

About the work of the White ship; how much the child's heart will be unblemished. An orphan 7-year-old boy living on the Isthmus tells about his carefree heart, his own world, his simple worldview and how much he is real. The boy lived in his world. He believed only in his grandfather's sincere fairy tales. The Horned mother, whose grandfather told, dreamed of a fairy tale about steam in connection with his life. Life is intense?! Those who are forced to the nail, and those who are again will give up before the value of the so-called Blessing. The most interesting-this resistance is depicted side by side in the game. How many years the grandfather's eldest daughter has suffered from childlessness, while her younger daughter has already abandoned her nuridality. Every time Aunt Bokey sees a child, it is known how she experienced the situation when talking to her, what kind of suffering she had in her heart, although little. The image of the child in the work is depicted objectively and sincerely. Even, the name of the child is not quoted, but we can find out how simple and gentle he is. The question may arise why he, like other children, was not a capricious sapchiydigan child who hit the Earth.

We will come up with many reasons for this. First the child was alone without parents. He has only one love in comparison with his believing grandfather. Language of his friends-he-talisman stones and flowers, interlocutors binoculars-he portfolio. Tell them their secrets, he knew these items better than the people

around him. Therefore, he was extremely naive and lonely. Secondly, where the child lives, there are only three families, and he did not have a peer. But the events of the work did not allow this attitude to lead to the end... The image of the Mo'min grandfather in the work we can say "**the hero left between the two grass**". She loves her granddaughter with all her existence, pursues. At the same time, he is afraid that his daughter will also become unhappy, will not want to suffer. Therefore, he will also have to kill the bug. Maybe in this way he wanted to end his daughter's misfortune... The most effective point of the work was that this steam was destroyed, and the child had no confidence in anyone in this universe. His last hope is also among the causes of this terrible and despicable event, that is, the presence of a hand in the work of his grandfather also motivates the child to leave this environment. To some extent the child will want to achieve the dream. He wants to become a fish, swim away from this ugly landscape, next to his white ship. But unfortunately life was powerless to realize the dream of such an innocent child. He led him to eternal destruction...

In the game, the future of mankind is depicted in a symbolic way in relation to nature. That is, the child and nature are in harmony, if the attitude to nature continues in this way, then the future of nature, too, will be in danger and will die like a child.

It can be concluded from the play that anything, no matter who it is, whether it is alive, inanimate, child, adult - NEEDS LOVE! Needs love, sincerity, dreams do not come true either, and tragedy happens ... "excerpts from the work". He dreamed that he would become such a fish, that the fish would be all over him: the body, the tail, the wings of the Flipper, the claws would pass to him, but only if the head with a thin neck, the flounder, the scratched nose would remain in itself. Let his eyes also remain in himself. But not now. Let them be seen as true fish. " Perhaps, on the one hand, it is also good that the boy's dreams are expressed through bubbles in the water, in any case, the Lord Almighty always gives his servants an advantage, they give more than they want! The writer did not mention in the work only human feelings-he, dreams, hopes. In the game, errors in humanity (of course these are for whom the correctness is), the evils are subjected to very severe criticism. For example, no one had the right to force a murga boy to wash his hands from the common things, good deeds that he had, no one had the right to give Azores to nature, no one had the right to raise the number of another orphan in the world... There is no such thing as this. The fact that this worldview, which is becoming soiled by the laundry of the stool, again helps us to travel only to the pure and sincere world of those previous childhood moments! Just that! Something else is not promised! Do not seek! In conclusion, we can say that the work praises very pure feelings, condemns ills, curses. This work is able to recall our very dear Armenians, who remained in our memories. This masterpiece can be your Savior. Because while we are alive, there is an opportunity to realize any dream.

List of used literature;

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