



Educational Significance of Children's Folklore Songs

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Abstract: *It was thought that the use of folk songs in the formation of a culture of a young healthy lifestyle, folk songs are an effective tool in the formation of labor skills in young people, the emergence of interest in relation to some type of profession, Seasonal Ritual folklore, folklore of family-household rituals are important in a person's life.*

Keywords: *folk oral creativity, folk songs, children's literature, folklore, classical literature, Alla, erkalatma, ovutmachak, lapars, seasonal songs, ayyom and ritual songs, Haitian and festive songs, marches, composition of folk songs, solo performance, singing in community, listening to music, musical instruments, spiritual-morality, virtue, national upbringing.*

Folk songs are another genre of folklore and a powerful tool of folk spirituality. Songs related to work, farming, animal husbandry, handicrafts, historical songs and terms inform today's youth about the history of our national culture, people's spirituality, the way of life of our past generations, types of work and traditions related to work. will give. People's songs describe the way of life of our people, moral qualities of people, qualities such as high human feelings, pure love, loyalty, and friendship, as well as difficult social life, oppression, infidelity, depression, and suffering. Folk songs encourage children to work hard, be polite and moral, friendship and comradeship. Folk songs should be used in the formation of healthy lifestyle culture for young people. Folk songs are an effective tool for forming labor skills in young people, and for generating interest in some type of profession.

People's way of life is widely covered in ritual folklore, one of the genres of Uzbek folklore. Folklore of seasonal rituals, folklore of family-household rituals (folklore of mourning rituals and folklore of rituals based on the magic power of words) are important in human life. Seasonal ritual folklore specific to the Uzbek people provides information about the people's lifestyle and work related to the four seasons of the year, and family-household ritual folklore provides information about family spirituality, culture, traditions, customs and interactions between people. . Family-household ceremonies, which are held in order to wish a person good health, prosperity in his life, good luck in his daily life, or to record and celebrate the important points of his life, which have entered into a strict tradition among the people, inculcate the skills of a healthy lifestyle in children. widely used in the formation. Family ceremonies mainly include weddings (cradle wedding, khatna wedding, marriage wedding), birthdays, and celebrating important dates. On such days, people's greetings, warm relations, and gifts have a positive effect on children. This will bring up positive human qualities in children, it will teach them to respect, value and not be indifferent to those around them.

The family rituals that accompany a person during his life are conditionally divided into seven types ("foot binding" (a ceremony forced to be performed by parents by binding the feet of a child who takes his first steps), "cradle" wedding", "circumcision wedding", "muchal wedding", "marriage ceremony", "marriage ceremony", "mourning ceremony"). Each of them has its own songs. For

example, in the cradle wedding ceremony, "Happy cradle wedding", in the circumcision wedding ceremony, "Happy wedding", "Jangala wedding blessed", in the muchachal wedding ceremony, "Muchal yoshin" mubarak", "Ohuva" at the wedding ceremony, "Olan", "Yor-yor", "Kelin salam" at the wedding ceremony, "Yoklov", "Sadr" at the mourning ceremony, etc. It is self-evident that the importance of traditional tunes and songs in family rituals at a high level is self-evident. Whether it is a wedding ceremony or a mourning ceremony, it has become a tradition to express a tone (saying) in certain forms. Both the musical and poetic content of these songs are about education and training. We will try to analyze some of the family ritual songs, including the cradle wedding ceremony. A cradle wedding is a ceremonial holiday that is associated with putting a baby in a cradle for the first time. This is one of the oldest and most common rituals. Usually, this wedding is held on the 7th, 9th, 11th day after the birth of the baby. In different regions, the ceremony has its own characteristics and depends on the level of wealth of the family: wealthy families usually hold this wedding on a large scale, while poor families celebrate it modestly.

Chaqaloqni birinchi bor beshikka solayotganda aytiladigan aytimlar

-Shugina jonim, bir jonim,

Bo'ynimdagi marjonim.

Xudo berdi sevsin deb,

Oltin beshikka kirsin deb.

- Bunday bog'laymizmi?

-Yo'q, yo'q.

-Bunday bog'laymizmi?

-Ha, ha.

-Qoch, qoch babasi,

Keldi egasi.

Otang-onang gapirishsa,

Qishqirishsa, yana qo'rqma,

Opalaring, akalaring

Baqirishsa, yana qo'rqma!

Olapar it akillasa,

Qo'rqib qolma!

Moshi mushuk hurillasa,

Qo'rqib qolma!

Hangsher¹ hangillasa,

ana qo'rqma!

Birov baland ovoz solsa,

Chaqirib qolsa,

Yana qo'rqma!

Beshik va chaqaloq uchun barcha zarur andomlar chaqaloq onasining qarindoshlari tomonidan beriladi. Dasturxonga non, shirinliklar va o'yinchoqlar o'rab beriladi. Chaqaloqning ota-onasiga, uning bobo-buvilariga sovg'alar tayyorlanadi. Boy bezatilgan beshik, dasturxonlar va sovg'alar

¹ eshak

transport vositasiga qo'yilib, mehmonlar bilan birgalikda, karnay-surnay va nog'ora sadolari ostida chaqaloqning ota-onasi uyiga jo'natiladi.

An'anaga ko'ra olib kelingan beshikni avval chaqaloqning bobosi o'ng yelkasiga qo'yadi, keyin o'g'lining o'g' yelkasiga uzatadi, u esa beshikni chaqaloqning onasiga beradi. O'tmishda mehmonlarning barcha niyatlari toza va yaxshi bo'lishi uchun ular yuziga oq un surar edilar. Mehmonlar mehmonxonaga yasatilgan dasturxonga taklif etiladi va mehmonlar ovqatlanib, sozandalarni tinglab, bazm qilib o'tirgan paytda qo'shni xonada kampilarning ishtirokida bolani yo'rgaklash va beshikka solish marosimi o'tkaziladi. Marosim oxirida mehmonlar bolani ko'rish uchun oldiga kiradilar, unga sovg'alarni beradi va beshikning ustiga parvarda yoki qand sepadilar. Shu bilan marosim tugab, mehmonlar uy-uylariga qaytadilar.

Azal-azaldan quda-anda rishtalari farzand ko'rish bilan mustahkamlangan. Yangi mehmon tug'ilishi bilan yangi baxt, yangi orzu- umidlar qurilib, el-ulus, qavm-qarindoshlar hamjihatligida keng bayramona kayfiyatda tantana qilinib, to'y marosimi tarzida o'tkazilgan. Bu tantana odatda xonadon sohiblarining o'zaro kelishuvlariga muvofiq chaqaloqning kichik yoki katta chillasi chiqqach o'tkaziladi. Marosim o'zining xususiyatiga ko'ra, «Beshik to'yi» marosimi deb atalib, respublikamizning deyarli barcha viloyatlarida turli vaqt yoki o'ziga xos udumlar asosida o'tkaziladi. The songs "Beshik toying mubarak", "Khush kelibsiz bolajon", "Mehmondirmiz", "Beshik Bogi" are performed by the participants during the ceremony of putting the baby to the crib. In the process of placing the baby in the cradle, Kaivoni women entertain themselves by singing the song "Blessed Cradle Wedding" along with various rituals that have become the traditions of the local people.

It can be seen that the ceremonies of educational and educational importance and the sayings performed in them prove the loyalty of the population to the values of appreciating and honoring each passing day, enriching the passing life with meaning, and becoming a tradition. leaves it to the next generation.

In our people, rituals based on the power of magic have been preserved in order to protect the child from the evil eye. Therefore, they hang glasses, amulets, and various decorations.

Our nation has long been distinguished from other nations by its child-rearing. Endless love and care for the child is expressed in caresses and applause. Daily household applause, meeting applause, table applause, applause that is said before the start of any work or event is a means of educating children of goodness and human qualities. It is especially used around the table before eating and after eating, before setting the table. When the family members sit around the table to eat, they say the greetings that are said before the meal: "Amen, let him give good blessings, calmness, abundant hair, peace and safety." Such gratitude is instilled in the minds of children in the family. Children are taught these things by clapping even after eating. After the meal, the head of the family says around the table, "Amen, thank God for the food. May there be health and peace. May he bless our table. May he provide sustenance for our children. Let them grow up to be smart and polite boys and girls", read the applause. This has a positive effect on the behavior of children sitting around the table. Also, not to drop the food while eating, and to learn to eat without spilling or smacking are the main rules of a healthy lifestyle.

Caresses are a sign of a person's incomparable love for a child. Petting is mainly used for small children and forms a warm relationship between adults and children. As a result of developing a sense of hard work, spiritual and moral qualities in children through caressing, healthy lifestyle skills are brought up.

Ha do`rsa - do`rsa, do`rsa

Xalq qo`shig'i
To`xtasin Rajabov notaga olgan

$\text{♩} = 110$

Ha do`r - sa-do`r - sa, do`r - sa, O - ta - si bo-zor - ga bor - sa. Gosh - tu, bi-rinj kel - tir - sa - ye,
O - na - si pa-zan - da bo`l - sa. Gosh - tu, bi-rinj kel - tir - sa - ye, Bo - la - si xo` - ran - da bo`l - sa.
Tugatish uchun.
Bo - zor - dan ol - dim ma - yiz, Bun - cha bu bach - cha a - ziz. Bu bach - cha - ni
a - ziz qil - gan O - ta - si ham be - ta - miz. Be - ta - miz. Be - ta - miz.

Ha do`rsa - do`rsa, do`rsa,	Ha dika - dika, dikosi,
Otasi bozorga borsa.	Magazinni viskosi.
Go`shtu - birinj keltirsa - ye,	Olib bersin dadasi,
Onasi pazanda bo`lsa.	Tikib bersin onasi.
Go`shtu - birinj keltirsa - ye,	Olib bersin dadasi,
Bolasi xo`randa bo`lsa.	Kiyib yursin bolasi.
Bozordan oldim poza,	Bozordan oldim mayiz,
Buncha bu bacha toza.	Buncha bu bachcha aziz.
Bu bachani toza qilgan,	Bu bachchani aziz qilgan,
Onasi ham ozoda.	Otasi ham betamiz,
Bu bachani toza qilgan,	Betamiz, betamiz.
Onasi ham ozoda.	

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