

Word and doctrine of ancient Turkic society

In the states of Bumyn, Kutlyg, Kultegin and Tonyukuk word's meaning and power had a higher value. Stone monuments repeatedly emphasize the poly-functional destination of words. The authors strictly controlled the accuracy and precision of their words, because they did not doubt that these words endure through the ages and future generations would build their lives on the basis of them. Responsibility and respect for words as a historical act and spiritual wealth predetermined, on the one hand, social and political status of authors and, on the other, the depth and nature of a text. Monuments created in honor of Kagans and generals contained thoughts about destiny of state, nation and army. When inscriptions talked about scientists, teachers, diplomats, ideologists, they analyzed issues of education and training, current policies and international position of the Turkic el, protection and use of spiritual and cultural heritage. The cult of word and the same attitude toward it among the ancient Turkic people extremely clearly expressed in the following lines:

I called a sculptor from China.

He carved all my words on the stone.

Chinese qagan's home sculptor took part in this work.

And I asked them to set up a memorial complex which was sculptured completely

All my thoughts have been carved on the stone.

See and realize all the names of the ten sons of Oq people.

And I put up an eternal stone. [1, 191].

However, recognition of creative and destructive qualities of word remained in social consciousness of modern Kazakhs, the descendants of the ancient Turks, as well. «Өнер алды – қызыл тіл» («The most important art is eloquence, oratory»), «Отыз тістен шыққан сөз – отыз рулы елге тарайды» («Word dropped through thirty teeth will be distributed among thirty nations»), «Ойнасаң да ойлап сөйле» («Even for fun talk sensible») – are Kazakh proverbs.

Educational institutions had the special place in the system of social and-cultural values of ancient Turkic society. Pedagogues, mentors of the past, dedicated whole scientific treatises to their students. «Book of divination», which manuscript is kept in the British museum today, came to us. It was written on the fifteenth day of the second month of the Year of Tiger (i.e., on March 17, 930 or on March 4, 941) by a teacher from the cloister of the «Great cloud» for students of Isig Sanguna and It Chuk. The work is a systematic statement of principles of ideology and internal policy of the Turkic state. Commenting on numerous examples of life situations, allegedly seen in a dream, the author convinces youth to respect the throne of Kagan, protect the country's wealth and property. He was impressed by diligence of citizens. The teacher of long past days calls upon to genuinely love their native land, nature and environment. Family peace and harmony and proper education of children are important for him. He teaches youth to look to the future with optimism and condemns theft. Using comparative approach he answers the following questions «what is good and what is bad?». «It is said that a (one) son, being angry at his parents, ran away from home - we read in the «Book of divination» -, but then, after many years wandering came back home. He said: may I get the instructions from my mother, may I hear the words of my father».

The fact that both Kagans and famous generals reported in the inscriptions about the period and place when and where they studied is an evidence of significance of educational institutions in the life of Turkic society. Thus, the inscription in honor of Tonyukuk begins with the following words «I am a wise Tuy-ukuk, educated in the country of Tabgach. At that period Turkic people were subordinate to Tabgach nation» [1, 31].

Respect for mentors was specific characteristic of both Kagan and ordinary citizen. Sudzhin monument on behalf of Khan Yaklakar tells about lavished presents given to teacher from his student. Khan called upon his sons to act like their teacher in heroic behavior.

Education and training ensured the continuity of ideas and generations and was a source of powerful intellectual potential of the ancient Turkic people.