



Sughd Writing

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ABSTRACT

This article describes the culture of the Sogdian script, its origins, the regions where the Sogdian script was found, and the historiography of the Sogdian script. The Sogdian inscriptions found in the Mug Castle were of great importance in the study of the history of ancient Sogdiana. The inscriptions on the ambassador's clothes in the Varhuman Palace in Afrosiyab provide valuable information about the political life of Sogdiana in the VII-VIII centuries. Samples of Sogdian inscriptions have been found in many parts of Asia and Europe, which proves how widespread this inscription is. The reason why Sogdian writing is so widespread is that language and writing were the main means of communication on the Great Silk Road. At the same time, the question of why the Sogdian inscriptions were lost was also touched upon.

Keywords:

Sughd, Sogdian inscription, "ancient letters", Mevancha, Varkhuman Palace, Afrosiab, Great Silk Road, Mug Castle.

The richer and more colorful the art and culture of ancient Sogdiana, the more deeply rooted its writing culture is. The researchers found that the Sogdian script was originally formed on the basis of the Aramaic script and consisted of 23 letters. The Sogdian script is written from right to left, just like the Arabic script.

The oldest example of the Sogdian inscription dating back to the beginning of the Common Era was found in Uzbekistan on the Talibarzu hill near Samarkand. The most recent are from the VIII century, the remains of the archives of the governor of Panjakent Divashtich, found in 1933 in the ruins of the Mug fortress in Tajikistan. Most of the documents are written on leather, paper, boards in Sogdian script, in Turkish.

The Sogdian script was a consonant script, like the Sami alphabets, meaning that the letters mainly represented consonant sounds. In the VII-VIII centuries, the Sogdians defined their

alphabet as consisting of 23 letters, which are arranged in the order of the Aramaic alphabet. One additional 23-letter letter was a repetition of the 12-letter letter. From the beginning of the 4th century, some letters went out of the alphabet, and some letters became one letter as a result of being written in a similar form. Thus, the Sogdian alphabet consisted of 17 letters. The Sogdian script initially differed little from the Aramaic script in its graphic form. By the middle of the 7th century, however, writing had begun to take shape, resulting in an increase in the number of forms of writing. The spelling of many letters became very similar to each other, making it difficult to read and understand the Sughd written letter. The similarity of the graphic form of some letters necessitated the use of different diacritical marks.

For many years, the Sogdian script has been unknown to science. In 1906–1908, A. An expedition led by Stein was able to find Sogdian

records for the first time during a search in East Turkestan. These inscriptions, which entered science under the name of "Old Letters," were found in the watchtower west of Danhuang. These Sogdian inscriptions date back to the 4th century AD. These inscriptions were then recorded by the French philologist R. It was read by Goto and the content was clarified. According to the letter, Mevancha, a Sogdian girl who went to East Turkestan, wrote it to her mother in Samarkand. In his letter, Mevancha wrote that he was concerned about the situation in the Sogdian colony in East Turkestan due to the Hun invasion, as well as about trade. The Sogdian girl also complained that her forehead was salty and that she was unhappy that her patron Nanidat was marrying her. Mevancha wrote to his mother, "It is better for me to be the wife of a dog or a pig than to be the wife of Nanidat." A second letter from Mevancha was also found in the same tower. In the second letter, written long after the first letter, Mevancha wrote that she was married to Nanidat and that she was happy. Unfortunately, these two letters written by Mevancha with nostalgia did not reach her mother in Samarkand. These two letters, which had been lying in a watchtower near Danxuan for 1,600 years, fell into the hands of archaeologists by the twentieth century.

A quarter of a century later, Sogdian inscriptions were finally found in Sogdiana. A shepherd named Jora Ali, who lives in the village of Khayrabad in the Panjikent district of neighboring Tajikistan, finds several bundles of paper while grazing cattle on the nearby Mugh Fortress. The paper was written in incomprehensible letters. The literate elders of the village also sent these records to Dushanbe without being able to read them, where academician S.F. After getting acquainted with the Oldenburg inscriptions and taking pictures, the famous Sogdian scholar A.A. Sent to Freyman. A. Freyman studied these inscriptions carefully and determined that they were Sogdian inscriptions.

In 1933, a large expedition was organized and excavations were carried out at Mug Castle. Archaeological excavations here have uncovered several dozen other valuable inscriptions. Subsequent research has shown

that the Mughal fortress was a well-built fortification in all respects, where the governor of Panjikent, Devashtich, took refuge during the battles with the Arabs in the early eighth century. Scholars believe that the inscriptions found in the Mug Castle belong to the archives of Devashtich. These documents have legal and economic content. Documents in Arabic and Turkish were also found in the Mug Castle. The Sogdian inscriptions found in the Mug Castle were of great importance in the study of the history of ancient Sogdiana.

In 1965, Sogdian inscriptions were found in Samarkand, the capital of Sogdiana. While excavating the Varkhuman Palace in Afrosiab, archaeologists discovered that colorful paintings were painted on the walls of this palace. One of the characters painted on the wall has 16 lines of Sogdian inscriptions on his clothes. It turned out that the character was an ambassador from the Chaghaniyon ruler to Samarkand. Pictures and inscriptions date back to the VII-VIII centuries AD. These records were recorded by the Sogdian V.A. Livshits read it and determined its contents. The inscription on the ambassador's clothes reads: "As the ambassador of the Hun king, he came and said: I have come to pay my respects to the king of Samarkand on behalf of Bur-Zatak, the chief of the Chaghaniyon's office, and Turantash, the ruler of the Chaghaniyon ..." These inscriptions on the ambassador's clothes provide valuable information about the political life of Sogdiana in the VII-VIII centuries.

In recent years, several dozen Sogdian inscriptions have been found and studied in the town of Afrosiab. Samples of Sogdian inscriptions have now been found in many parts of Asia and Europe. The reason why Sogdian writing is so widespread is that language and writing were the main means of communication on the Great Silk Road. At this point, the question may arise as to why the Sogdian records were lost. To answer this question, it is necessary to analyze the political processes that took place in Sogdiana in the VIII century. It is known that the Arabs who invaded Sogdiana in the VIII century, in addition to destroying the fire-worshipping religion here, also destroyed the Sogdian inscriptions. The

Arabs not only destroyed the Sogdian inscriptions, but also executed those who knew the Sogdian inscriptions. According to Abu Rayhan Beruni, they did the same when the Arabs invaded Khorezm. Here is a brief account of the Sogdian inscriptions that our ancestors once created religious, artistic and scientific works. At present, Sogdian inscriptions are being scientifically studied in many major scientific centers of the world ...

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