



THE REFLECTION OF THE SOCIO-ECONOMIC LIFE OF THE SOGDIAN IN THE SOURCES IN THE SOGDIAN LANGUAGE

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Abstract:

Information about the socio-economic life of the Sogdians is recorded in a number of sources. One of them is the sources in the Sogdian language, the importance of which is considered high in the study of their socio-economic life. In this article, the documents in the Sogdian language, which reflect the social life of the people of early medieval Sogdian, have been studied.

Keywords: archive documents of Mugh Mountain, socio-economic life, Panch, Devashlich.

In the history of Uzbekistan, the focus on the study of the history of the Sughd Confederation has become more and more intense. In the early Middle Ages, Sughd played an important role in the development of the central and far eastern region. This situation is due to the fact that Sughd is located at a favorable geographical point, its active participation in international trade, economic relations, and the height of its social life.

Information about the socio-economic life of the Sogdians is recorded in Arabic and Persian, Byzantine, Armenian, and Chinese chronicles and sources. There are also sources in the Sogdian language, and their importance in studying the socio-economic life is considered high.

There is a large amount of information in the archive documents of Mugh Mountain, the texts of the palace report (input, output). B-2, B-8, B-9, B-10, B-5, V-11 R, Nov.1, V-2, B-6, , B-1, B-12, Documents numbered Nov. 6, A-5, A-11, V-9, B-27 are among them. The documents mention daily, monthly, annual expenses and income of the Panjikent palace. Among them, the texts related to money expenditure or money income, showing social and economic life, have special attention. Examples of these are documents No. 6, A-5, A-11, V-9.

In the document numbered Nov. 6 in the archival documents of Mugh Mountain, the report of money received from officials to the treasury of Panch Devashlich was recorded.[1.185].





The given information serves to show the uniqueness of the Sogdian socio-economic life. For example, the fact that the first income money was received instead of wheat (lines 3-5) of the document indicates that the tax was paid in money instead of in kind (product). The remaining income characteristics are not reflected in the document. Document No. A-5 is one of the documents reflecting the socio-economic issues of the Sogdians. The document is a register of various items and money spent on the members of the Devashtich court and several other persons, and the document contains information about many people - people of various professions, office holders, gardeners, priests, etc. [3.51]. It was also noted that money was given to various individuals from the treasury by Devashtich's personal order. Based on this document, we can say that the money paid in the palace and public service was under the control of the governor. Documents B-1, B-12, which are included in the category of expenditures revealing social processes in Sughd, are also worthy of attention. In them, it was noted that military expenses, clothing, and military weapons were given to different persons.

In the first quarter of the 8th century, due to the Arab invasion, many workshops were used for military purposes. The text does not indicate the amount of money to be paid for the military equipment provided. This situation is probably related to the process of free arming of the population against the Arabs. Among the sources in the Sogdian language, "Old Letters" are important in revealing the socio-economic life of the Sogdians. These letters were written in 312-313 by people who lived in Dunhuang or the settlements of the Sogdians in northwestern China. [1.3-4]. "Old letters consist of 5 letters. The third letter, which entered science under the name "Nanayvandak Report", provides valuable information about the social life and structure of the Sogdians. The letter was written by Nanayvandak, a confidant of a merchant from Sughd, and was sent to Nanaydvar, the head of merchants in Samarkand. [4.173-175]. In the letter, Nanayvandak gave detailed information about the difficulties, suffering, and the tragic fate of the Sogdians who died of hunger in the settlement due to the invasion of the nomadic Huns. The letter also stated that the sales representative of the Samarkand merchant had hired several weavers to fulfill the orders received from the cities of Jikwuan and Wuwei. The letter shows three levels of social relations: the merchant from Samarkand, his seller, and the weavers hired to work. The mentioned information shows that there is a layer of hired workers in the Sughd society. The fifth letter in "Old Letters" provides information about the local area and trade in it in the form of a report to the caravan leader. The important part of this information is the mention of money in the letter: the author of the letter claimed to have received only 4.5 staters despite being 20 years old. [1.5.]. This information may indicate that the





age of working capacity in the Sugdian society is considered to be 20 years old, and free persons who have reached this age have become full members of the society. The Turfon trade agreement, dating back to the 7th century, is important in revealing the subtle aspects of the social life of Sogd. The time of the conclusion of the agreement corresponds to the years 627-639 [2.25]. The parties to the contract, i.e. the owner of the slave, the slave himself, the four witnesses of the transaction, the drafter of the document and the head of the scribes, were all Sugdians.

The witnesses to the agreement came from Chinanchkand city (Turfan oasis) from different parts of the Sughd region. Among them, the son of Chumak is from Tishrat-Maymurg, the son of Khutavch is the son of Namtar-Samarkand, the son of Guzar is the son of Ishaq, the son of Navkand, the son of Nyani is the son of Nazad. The document is in Chinese but written in the Sugdian alphabet. The document reflects the process of slave trade, which sheds light on social life. According to the contract, Shamen Yansyan paid 120 dirhams minted in Sassanid Iran for the slave. The slave named Avpach mentioned in the contract has absolutely no rights. Its owner is equated with other possessions that can do whatever he wants with it. Interestingly, unlike other property, a slave still retains one right, which is that the owner cannot sell it to another person against his will. For the Sughd society, the price of a slave sold at 120 Sasanian dirhams is a good price by the standards of that time. Considering that the price of one cash cow is 11 dirhams, 10 dairy cows could be bought for 120 dirhams.

In conclusion, the importance of Sogdian documents in the study of issues of social life is that the processes described in them differ from archeological and ethnographic materials due to the fact that they are often written by the same participants.

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