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The history of archives in Central Asia: ancient times

Abstract. *The article devoted studies of the documents on the history of the archives in Central Asia on the basis of archeological researches having been conducted in Central Asia over the last decades. Until now there have not been conducted practical complex studies of Central Asian archives of ancient times. On the basis of certain facts this following article has described the life experiences of ancient people who lived in the territory of current Uzbekistan and indicated the process of preserving documents and transferring data from generation to generation in the form of rock paintings and archival documents-libraries. These references indicate to the existence of ancient scripts in Khorezm. On the basis of scientific studies of the scientists it can be concluded that the elements of scripts discovered on the ancient ceramic handcrafts may be considered as the samples of early economic archives found in the territory of present Uzbekistan. In the period of Akhamanids in Iran and in Central Asia cuneiform was widespread and in the whole territory of the empire Aramaic script wasn't the only language of paperwork. As it has been indicated in the article, according to its geographic scope, the Bactrian language took the second place after the Sogd language which was widely used in the territory extending from India to Eastern Turkestan. The fact that two biggest empires as Kushanids and Ephtalits and then also the state of Takhirids utilised this script demonstrates the significance of the*



ancient Bactrian language in the lives of ancient nations. This paper also shows the similar attributes of the Bactrian language used in making negotiations of Surkh-Kutal, Rabotak with the scripts used in the samples of the letters in the documents from the library of Ashurbanipal and with the Het script in which the texts of the anthems, national communal decisions and religious messages were inscribed on the rocks. There are also some evidences proving the existence of particular archives in the residences of ancient rulers of Central Asia in such places as Toprak Kala (Khorezm), and in the mount of Mug' (Devashtich archives). Particularly in royal archives there was a systematic archival work and such materials as leather and wood were widely used to fix the data. Such documents as personal letters, diplomatic correspondence, contracts and economical records were kept in this period. It also should be noted that paperwork was far more enhanced in this epoch.

Keywords: Sopollitepa; Jarkutan; pictography; Ancient Khorezm; Sugd; Devashtich archive

Introduction.

These days many reforms have been done in the field of archives on the world scale and a special attention is being paid to historical and national archives which are considered to be an attribute of the country.

There is no single conception of archival work. Many transformations have been carried out in the administrative systems of the countries after World War II. The modernization in archival field of the United States have surely impacted the sphere of archives in many countries. The end of the slavery in Latin America gave an impulse to the formation of novel principles of statehood in the continent which in its turn laid a foundation for new principles in the sphere of archives (Betancur Roldán, 2022).

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The documents which were kept as confidential, constitute a certain proportion of all the documents. Additionally, they are constantly stored in the archives and are considered as pivotal historical data which serves as main information source for the subject of History. Earnest transformations have taken place in the assortment of archival documents in such countries as the United States, Great Britain and partly in France, Germany, Sweden and in the countries of Central Asia after World War II (Čtvrtník, 2022). This particular process began in Uzbekistan in 1991 when our country got its independence.

Nowadays a lot of works are being done in preparing personal for the field of archives and also studies are being conducted in the history of the formation of work

ethics and order in archival works and a lot of efforts are being done to master these accomplishments (Vallejo Sierra & Morillo, 2022).

According to the research works of some scientists, modern archival works are developing in the form of “Big data” which encompasses texts, photos, audios, videos and similar information. “Big data” is successfully utilized in many spheres such as medicine, transportation, media, governmental establishments, the Internet, retail industry and so on (GUO Wei-ya, 2021).

International Archival Convention of France is constantly making a lot of efforts to encourage specialists to study the documents in the archives and to estimate their significance, to preserve archival heritage and to utilize them. Nowadays a special attention is spared to the studies of the history of archives and contemporary archival works in the developed countries of the world (Kretzschmar, 2013, pp. 5–9).

In the decree of “Action Strategy” that has been signed by the president of Uzbekistan to establish 5 important Uzbekistan’s Development Strategies for 2017–2021, it is mentioned to “encourage scientific researches and innovation activities, to put into practice effective mechanism of achievements” (National database of legislation of the Republic of Uzbekistan, 2017, February 08), and to implement the latest technology. Above mentioned factors are strictly taken under control to learn and investigate the history of Uzbekistan via primary archival sources.

Especially, the research which has been carried out about the archival history of ancient times holds a big significance in making clear topics that are related to nationhood and governmental issues. The verdicts and decisions of the Republic of Uzbekistan such as: decrees about “Archival works” (2010), the cabinet of ministers of the Republic of Uzbekistan “Approving normative archived documents” (1999, October 30, No. 482), “Extra actions to improve archival field in the Republic of Uzbekistan” (2008, August 26, No. 194), “Development of archival field in the Republic of Uzbekistan” (2012, April 5, No. 101), “Storing handwriting sources of the president of Uzbekistan and implementing investigational and promotional actions” (year 2017, May 24) are playing an important role in effective completion of above-mentioned tasks.

Today there are no research works on the archives of ancient times of Central Asia and Uzbekistan. The researches done on the history of archives of ancient times may clarify many things related to the history of statehood which is indeed a very actual topic.

Research methodology.

The methodological basis of the work is a number of historical studies. The article applies the method of critical analysis of archaeological research materials related to the history of ancient archives. The findings presented in this article are arranged in chronological order. Also, paleographic source studies, textological, archival methods of scientific research are used in the work. This approach provides an opportunity for objective coverage of the historical processes of formation and development of ancient archives in Central Asia and, in particular, in Uzbekistan. In the process of working on the topic, the principles of objectivity and impartiality occupied an important place,

which helped to assess the history of the archives of ancient times in Central Asia and Uzbekistan. Thus, an integrated approach in the application of various scientific research methods, used by the authors in preparing this article, helps a systematic and more versatile disclosure of historical realities in the history of the ancient archives of Uzbekistan.

Results and discussion.

Theoretical views about archives of ancient times.

The history of Central Asia, including the history of Uzbekistan scopes many thousands of years and the research conducted in dozens of settlements of people who lived here also proves this notion.

According to the theoretical concepts, archives were preserved in the form of archival libraries all over the world. When we talk about this field it is worth mentioning that today petroglyphs and mural paintings belonging to the primitive ages are being perceived as archival data. Such theoretical concepts are also forwarded that in ancient times when speech and writing ethics were not developed, in order to pass their practical experiences to the next generation, people used to deliver messages about hunting methods, religious practices and parties, and also farm life processes via not only wall and rock paintings, but also with the help of stone, wood, bone, ceramic and iron (Karapetyants, 1997, pp. 3–12). Such rock and cave paintings have been preserved in places like Sarmishsoy area in the city of Navai, Ohangaron in Tashkent district, Zarausaroy in Surkhandarya district.

The notion about the coinciding origination of the first statehood and the archives in Uzbekistan was put forward by the Uzbek archival scientist I. Alimov. As a rule, when any state was established, rules, regulations and laws were legislated and they were specially kept in order to rule and control the state. Hence, archives came to existence as a separate field in Uzbekistan. According to the research, the inscriptions of “Avesto” were also considered to be an archival data (Alimov, 2004, pp. 3–5).

Texts bearing historical and documented information are the key elements of archival documents. And the script is considered to be a pivotal element to record the data. While some people think that handwriting is an essential sign of civilization, another group of people are of the opinion that the formation of the cities, monumental temples and the castles is the main indicator of the development (Shaydullaev, 2009, p. 139).

In IV–III BC in Mesopotamia the very early handwritings appeared in the form of paintings and later it turned to cuneiform (an ancient wedge-shaped script). At the end of the 3rd millennium BC Egyptian hieroglyphics came to an existence which coincided with the creation of the inimitable Egyptian kingdom (D'yakonov, Neronova, & Svencickaya, 1983, pp. 12–30). In the history of the humankind the very first handwriting based on letters was founded by the Phoenicians at the end of the second millennium BC and this handwriting served as a ground for the origination of the Aramaic and Greek alphabets. It is acknowledged that Greek, Chinese, Aramaic, ancient Bokhtari, Khorezmian, Sogdian handwritings had been put into practice until the introduction of the Arabic handwriting in Central Asia (Rtveladze, Saidov, &

Abdullayev, 2000, pp. 89–123). The most ancient handwriting is considered a short Aramaic handwriting inscribed on the vase dating back to VI–V centuries BC found in Aybuyirkala memorial in ancient Khorezm. Also, messages and texts written in Aramaic handwriting were found in Kuykirilganqala, Amurdarya.

The most ancient pictographic handwriting was found in Sopollitepa memorial in Uzbekistan and an item with 29 signs were discovered there. They were divided into 8 groups according to their shapes by scientist A. A. Askarov. The first group of signs were in the form of half moon, and quite similar signs were found in another 4 items. There is a sign of drawn bow in the second group, in the center of it there was a perpendicular straight line. The exact 5 pretty similar shape-signs were found in Sopollitepa. Parallel lines were found with 6 signs by the third group of people. There was a straight line connecting with the third parallel line which resulted in the constitution of the letter “N”. The signs of fourth group were in the form of crop and they are only 4. The signs of the fifth group were described on one dish and it is straight line which connects two circles. We can call this sign as “a cart”, because in Central Asia the picture of “a cart” is demonstrated in exact way on rock paintings. When it comes to the sixth group of the signs, it’s similar to the first group as their shape is in the form of the moon but there is a difference as the moon there is a lot more bowed. The seventh group of signs reminds the letter “A” as 3 similar signs were found. The eighth group represented the shape of a snake and there were pictures of a snake on two ceramic items (Shaydullaev, 2009, p. 142).

It’s a little bit complicated to say what is the clear meaning of the pictures represented on these items and the scientists differ in their opinions concerning them. It is scientifically proved that the signs written on the items are the very first pictographic handwritings. In ancient eastern history, handwritings were gradually formed undergoing several stages. As it has been mentioned above, people delivered their opinions, thoughts, elements of their lifestyles in the form of paintings and signs. The signs in Sopollitepa and Jarkutan are of a big example of it. Similar to the ceramic era, in this era pictographic signs can be seen on ceramic dishes, like on vases, pitchers and kaskans. Until today, 52 kinds of inscribed sign-writings that belonged to Jarkutan area have been found. Some signs were repeated 2–3 times. However, a lot more signs have been written only once and they are irreplaceable.

The sign of cross is one of the most constant and repeated sign in the era of Jarkutan among pictographic sign-writings. The sign of cross is not only applied on ceramic items but also was widely described on amulets and seals in ceramic. The sign of cross was extensively used as pictographic handwriting. We can also see this in Egyptian pictography in the form of hoe and plow (Shaydullaev, 2009, p. 145).

The fact that representatives of the population kept records of information or texts related to agricultural farming life, and the occurrence of this type of inscriptions on seals indicates that this economic sector has become important even at the city-state level.

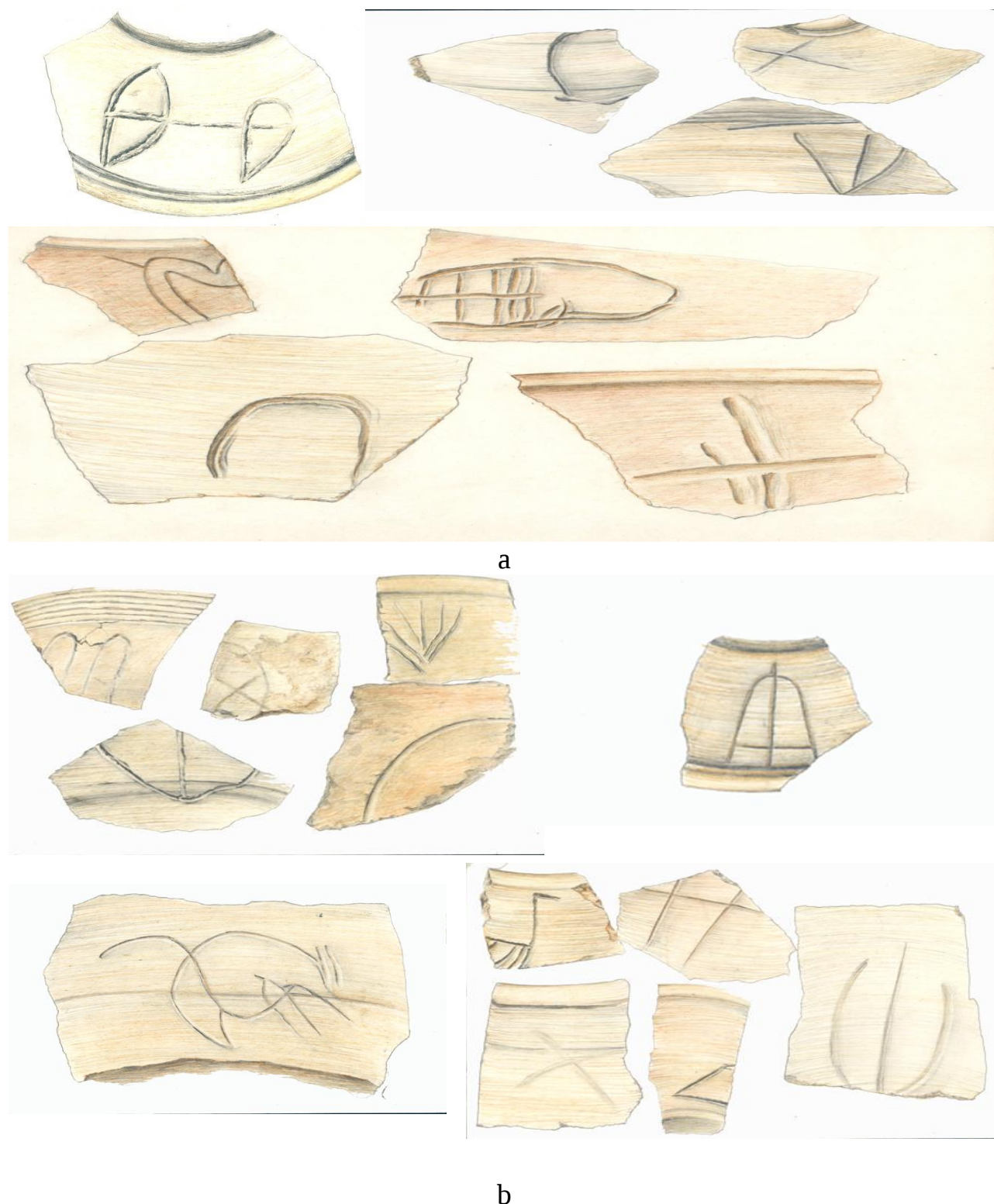


Figure 1. Pictographic signs (Sopolli culture): (a) – (Choriyev, Shaydullaev, & Annaev, 2007, pp. 30–31, picture 14); (b) – (Choriyev, Shaydullaev, & Annaev, 2007, pp. 31–32, picture 15).

According to archival materials found from Jarkutan memorial, we can make a conclusion that 52 kind of diverse sign-handwritings inscribed on ceramic items were quite enhanced.

It is worth mentioning that some stamps and seals found in Jarkutan memorial were used in agricultural and economic spheres and sectors which means that farming archives also existed in this period of time.



Figure 2. Jarkutan. Pictographic characters (Choriyev, Shaydullaev & Annaev, 2007, p. 27, picture 10).

Aybuyirkala and Kuykirilganqala handwritings as an archive documents.

Ancient Khorezm is highly regarded as one of the civilized zone in Central Asia and Khorezmian handwriting is directly interconnected with “Avesto”. According to historians, the further development of writing system in Uzbekistan was connected with the recording of “Avesto”. Researchers divided Khorezmian handwriting culture into two chronological stages. The first period scopes the time from IV–III BC to VIII–IX BC. While the second period started from IX–X until XIV BC. The most ancient handwriting example which was written on the surface of a vase was found in Aybuyirkala and it is still considered as an initial Khozermian handwriting sample. M. Mambetullaev was the first scientiest who explored this script and wrote several scientific works related to it (Mambetullayev, 1990, pp. 91–131). Taking into consideration the style of writing and the period the monument belonged to, A. S. Sagdullaev and several archival scientists considered that this script dated back to V–IV BC. Similar samples were also explored in Kuykirilganqala, Kalaikir, Govurkala, Burlikala, Xumbuztepa and Yakkaperson. Such findings prove that handwriting existed in Khorezm in ancient times. The scientists interpreted handwriting in Kuykirilgan, namely “aspabarak” as “a horseman”. The word “horseman” preserved on the surface of the ceramic and it can be perceived as archival information about the famous person of a particular region preserved on household items.

Similar to the scripts found in Oybuyikala and Kuykirilgankala, Aramaic handwriting samples were found in two areas of Central Asia in IV–III BC. One of them is a seal-ring that was found in Amurdarya. The seal-ring has 4 signs, and had a shape of a man-bull, Gipadshoh and there was a script like WHSW, Wahsh, the ancient name of the river Amudarya. Referring to the above mention information we can say that the scripts inscribed on ceramic dishes which were found in ancient memorials of Uzbekistan infer to the notion that there were household archives which were the first samples of economic archives of ancient times. Some people recorded and registered information about the capacity of ceramic items and the products inside of them.

In the time of Ahamanids, Satraps and military leaders were continuously controlled by the king of the kings and by the central government. Governmental management and inspections were carried out by Xazarapad. At the same time, he controlled the personal guardia of the king of the kings.

The management system of Satraps and the composition of the chancellery in many places were exactly similar to the main chancellery in Suza which can be seen in the examples of such duties as chancellery leader, treasurer, braker of rioters, accountants, the judge, scribes and etc. In the literature of Soviet Oriental studies, the idea that Aramaic was made the sole state language and the script of the empire was forwarded. But according to the information of the recent research, Doro I was obliged to accept several languages as a state language. In Asia Minor chancellery works were done in Greek and it was in Aramaic language in Kapadokia, Kilikia, Suria and Palestine. When it comes to Egypt they used hieroglyphics, while in Central Asia and Persia Aramaic & cuneiform handwritings were utilized. One can sum up that in the area of the empire, sole Aramaic language was not seen and used as a chancellery language.

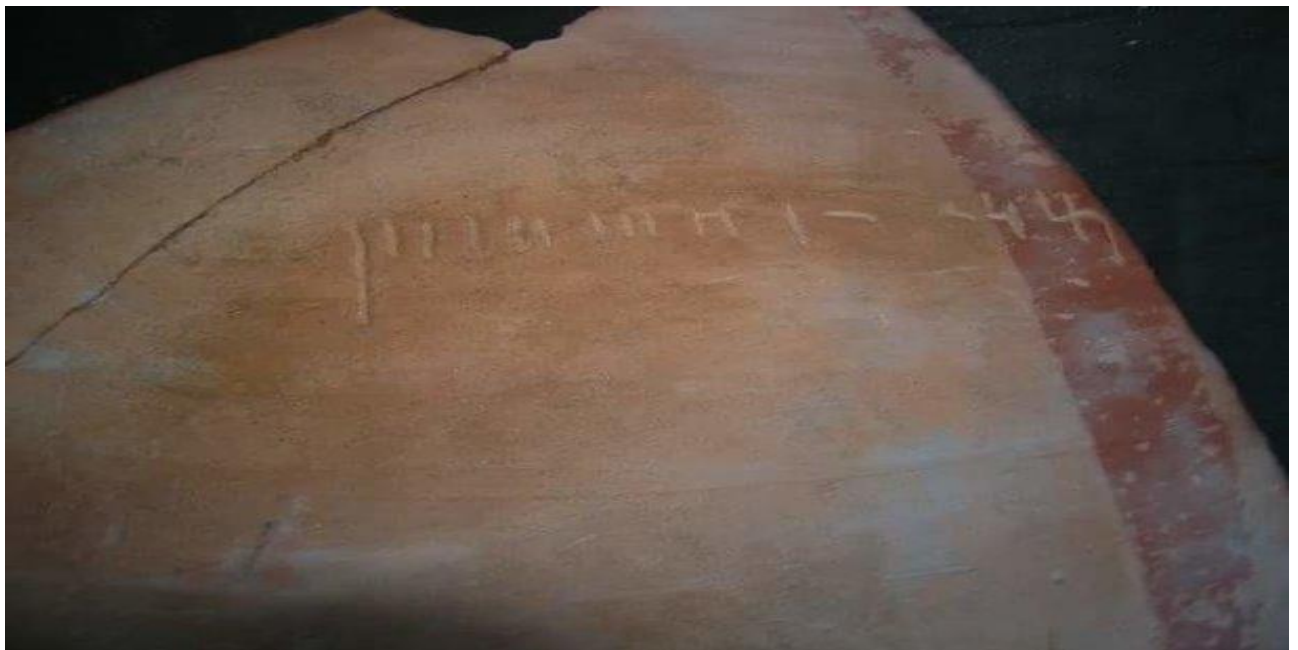


Figure 3. Oybuyirkala handwriting (Ishakov, 2006, p. 33, picture 2).

Document found in the monument Oykhonim.

During the Parthian kingdom, along with the Greek script, the Aramaic script was preserved. Script sample found in Oykhonim city which is similar to the Aramaic handwriting sample dated back and corresponds to the second half of the II BC. Only 3 lines of the text on household sphere reached us today. According to P. Bernar and V. A. Livshich's, this script was written a lot more in the Bactrian language rather than the Aramaic language (Rtveladze, Saidov, & Abdullayev, 2000). Due to its easiness and specifically conservative writing style, Aramaic language continued existing until the Hellenic governing period. We can precisely see the continuation of Bactrian-aramaic script till the first century of our era from sample models of handwritings and texts. We should also note that this script existed in Termez back to Kushans' time.

Sogdian scripts.

The Sogdian handwriting had been of utmost importance until the Arabic caliphate period. This type of script dated back to approximately the I BC and the I AD. In the early middle ages Sogdian script was used in such regions as the old Marv of Eurasia to Altay, Mongolia, China and Tibet (Livshits & Khromov, 1981, pp. 347–515), while the Sogdian language was the first means of understanding and communication in trade. The Sogdian script samples were not only found in Sugd in Central Asia but also in such places like Chach, Fergana and Semirechye. Although there is no any single information about when and where Sogdian script was created. The first samples were found back in the I BC and the I AD, and there were silver coins made in the Bukhara region imitating Evtidem, who was Greek Bactrian and these samples are considered to be the most ancient items of the Sogdian script.

Many samples of the Sugd script have been found in Uzbekistan and out of them distinguishes with its uniqueness a 16-lined vertical script written with an ink on the walls in Afrasiyab relics (1965). The scripture was read by Livshits and it belongs to the second half of the 7th century BC. The context says that the king of Samarqand Avarhuman received the ambassadors of Turontosh, the king of Chaganyan (current Surhandarya) leaded by Pukarzod. They brought maids and presents with themselves (Al'baum, 1975, pp. 52–56). The information about king's official reception of the ambassadors was recorded on the script example from Chaganiyan. A theory has been forwarded that the information about this official reception had been recorded on the wall according to the order of the king.

Specifically, it was the fortress wall that served as a medium for storing this official miniature document. The thing that can serve as an evidence about the existence of archives in that period is archival documents found in the Mug mountains and cliffs. We can conclude that these inscribed documents on the wall were completed to demonstrate the king's political and diplomatic role in his kingdom. Alongside with investigating Sogdian script in Chach in recent years, interesting information and data has been gained. The examples contained coin with the name, date and even the names of the region (Rtveladze, 1997–1998, pp. 307–328). The most ancient coins of Chach dated back to the III–IV AD and most likely at this times local inhabitants knew the Sogd language and scripture.

Archive of Tuprokkala, Khorezm.

The archive of the Khorezmian kings belonging to the third century was found during the expedition of the palace complex located in the ark of Tuprokkala, the capital of ancient Khorezm which served as the king's residence. In 1947–1949, the members of the Khorezm archeological-ethnographic expedition under the leadership of S. P. Tolstov found 140 documents of the ancient Khorezmian people written on leather and wood in the king's archive in Tuprokkala palace. 122 of them were written on the leather and most of them already decayed.

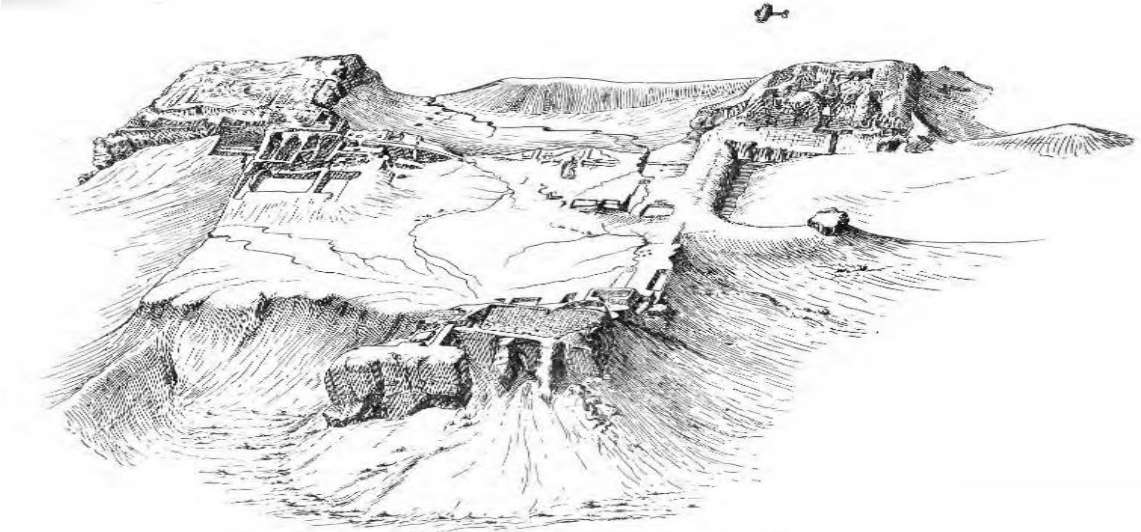


Рис. 45. Панорама раскопок Топрак-кала (худ. И. П. Толстов)

a



b

Figure 4. Toprakkala excavations: (a) – panorama of the Toprakkala excavations (Tolstov, 1948, p. 177, picture 45); (b) – an aerial view of the excavations at the governor's palace in Toprakkala (Tolstov, 1964, p. 183, picture 45).

Only 18 documents written on the leather and 8 wooden documents written on the wood were preserved in a good condition. The most essential part of these documents were related to administrative and economic matters and were written in the Aramaic language type. The language of these documents is similar to the Persian (farsi) language belonging to the XIII–XIV centuries in Khorezm which was verified by A. A. Freyman and other linguists. Also, some documents indicate the year. These dates were written on the leather and they are 207, 231 and 232 which are considered as unknown. The cultural layer where the documents were found belongs to the Kushan-Afrigi period of Khorezm history dating back to the III–IV centuries (Alimov, 2004, pp. 3–5).

Archived documents inscribed in Bactria script.

The Bactrian script which spread over a huge area starting from India to Eastern Turkestan in the early middle ages comes next after the Sogdian script in terms of geography (location) of its distribution in Central Asia. The significance of this language can be seen in the fact that it was used in two great countries as Kushan and Eftalids and later in the state Tokhar.

The suggestion about announcing it as “Bactrian script” was put forward by B. Khen (Rtveladze, Saidov, & Abdullayev, 2000). But Kushan kings themselves declared it as the Aramaic (Aramiy) language. The coins of the first Kushan kings were inscribed in the Greek language, and in the time of “Kanishka” (the first half of the II century AD) the coins had the following script “Shaonano Shao Kanishka Kushan” in the Bactrian language meaning “the king of the kings Kushan”. According to this, the idea that Bactrian script was created in the time of Kanishka came to existence. However, recent findings give a hint that Bactrian script existed even before the era of Kanishka and with the help of several scripts of Dashti Navur, J. Fusman came to a conclusion that alongside with Khoshatkhi and unknown script, Bactrian handwriting also existed. Later in the time of Kanishka, the Bactrian script became the state language.

There are approximately 25 letters in Bactrian handwriting. A lot of scientists are of one opinion that Tokharistan scripts originated from Bactrian script. From chronological side, Bactrian handwriting has been used for almost 800 years (from I–II AD to VII–IX centuries). In 1954–1959 French archeologists pioneered the discovery and studies of the Bactrian script inscribed on limestones found in the complex of the temple on the hill of Surx-Kotal of Boglan region (northern Afghanistan) (Livshits, 1974). And the sample found on the hill of Surx-Kotal is considered to be one of the biggest sample of Bactrian script and this 25-lined scripture was inscribed on limestone. 2 more samples were also found in the same area and they were inscribed on the limestone as well. Rabotak is a monumental letter on the stone. According to their structure, these samples of scripts can be compared to a supplication, a hymn, and recorded archives containing the nation’s decrees written on the rock pillar and the archive in Ashurbanipal library.

Ayritam script is also close to famous Surx-Kotal (Northern Afghanistan) as for its meaning and is considered as the first example of monumental inscriptions of this

type for right-bank Bakhtaria. Both scripts are about a construction. Ayritom scripts were carved by so called Mirzod and (...and Mirzod wrote this under the order of Shudya). This handwriting belongs to the beginning or the middle of the II century BC and the text has not been read to the end (Masson & Romodin, 1964, pp. 192–193). This script was written in the Greek alphabet in the style of Kushan and the language in which the inscription was written is an East-Iranian language that is previously unknown to science, and therefore it is complicated to fully comprehend and translate it. This language is a connecting link with Pashtu-pomir languages (munjakh, yigda) and Sogdian, Khorezmian and Partav languages (this language is called Bactrian today). Because of its grammatical structure this language receded away from its ancient appearance as compared to East-Iranian languages.

The following part of the script was read with difficulty: “Khuvishka king, governing years 4, king...gifted (or present) ... became Shudya ... And...he (Shudya) decorated the memorial...Shudya did another thing. He established (in akropol) ... in memorial...(memorial) without water (left), this is why Shudya...dug” (O'zbekiston tarixi, 2013, pp. 159–160).

Based on these half translated historical documents, this can be assumed as the document similar to a report saying that during the reign of Khuvishka, a person named Shudya (Shodya) decorated the pyramid, carried out construction and repair work and provided water to the pyramid.

The translation script in Surkh-Kotal.

“This fortress is named Winner Kanishka memorial, and the king built it for his own memory. Now, at the end of the construction, the water in the pool dried up, as a result the fortress remained without water. When the drought started in the peak heat of summer, Idols were taken away off their nests: The idols were both pictures and statues as well. And the fortress had been empty till the arrival of a noble, hard-working, benevolent, good-doer and well-wishing Nikonzok in the 31st year of his reign. Then he encircled the fortress, dug a well, brought water, and the stone was placed on in the well in such a manner that people inside the fortress would not suffer from water shortages, and when the drought occurred, the idols would not be taken away from their nests in the heat of summer, and the fortress would not become empty. A special device was built above the well to raise the water and also a reservoir was constructed. Due to this well and reservoir the fortress flourished. The well was constructed by subordinates of the king: Hirgoman, Kuzgashka's son Burzmihr, Astilgancig and Nikonzok. And Evman Mihrahan wrote this together with Burzmihr-puhr and Amir Raman”.

According to textural analysis of the above given document the text found in Surkh-Kotal monument was written in the form of a report. In the early middle ages in the area of Central Asia kings inscribed the important achievements of their time in the form of historical reports on solid rocks to preserve them for longer period. It seems that the technology of inscribing information similar to the Behustun script written in the time of Ahamanids also entered the areas of Central Asia.

Archival documents of Mug mountain (or archive of Divashtich).

During the excavations in the castle on Mug mountains 120 km east of Samarkand, archival of sughd documents belonging to the beginning of the 8th century AD showed a big role of sughd language and script in Central Asian people's history and culture. There were found 89 documents in various languages like Sughdian, Arabic and Chinese. 74 of archival documents were written in Sogdian script, and most of them were personal and diplomatic letters, contracts and yearly accountancy records of the economy. A lot of researchers such as A. Freyman, V. Livshits, M. Bogolyubov, O. Smirnov carried out studies on interpreting these archive documents. A large amount of documents were found in Panjikent and in the areas surrounding it, precisely, from Zarafshan upstream. They are connected with the name of Panjikent governor – Divashtich and in a lot of documents the king of Sugd was reminded as Samarkand governor.

In the battle against to Arabs, the notice sent to Divashtich by Fatufar, the representative of Divashtich who was sent to Chach to conclude an agreement with the rulers of Ferghana and the khan of Tires, was of particular interest.

It's interesting to learn the letter sent to Divashtich by his representative Fatufar who was sent to Chach with a special assignment in order to sign a treaty with the governor of Chach, Fergana and Tires for to combat with Arabs.

Let us give opportunity to present one of the translation of Freyman from Sogdian documents:

“The king of Sughd, the governor of Samarkand Divashtich wishes well-being to the leaders of district and shows his respect. Whenever you get my letter send a healing cup of drink to a person who seek in soul and you opt to give it immediately and he will recover from this and it will save him”.

Precious information about socio-economic, military and cultural history of Sugd was tracked in archival documents found in Mug mountains. For example, the documents inform about 4 types of slaves in the continent, important instructions of family rights and participation of Turks in Sughdian urban life an in the authority.

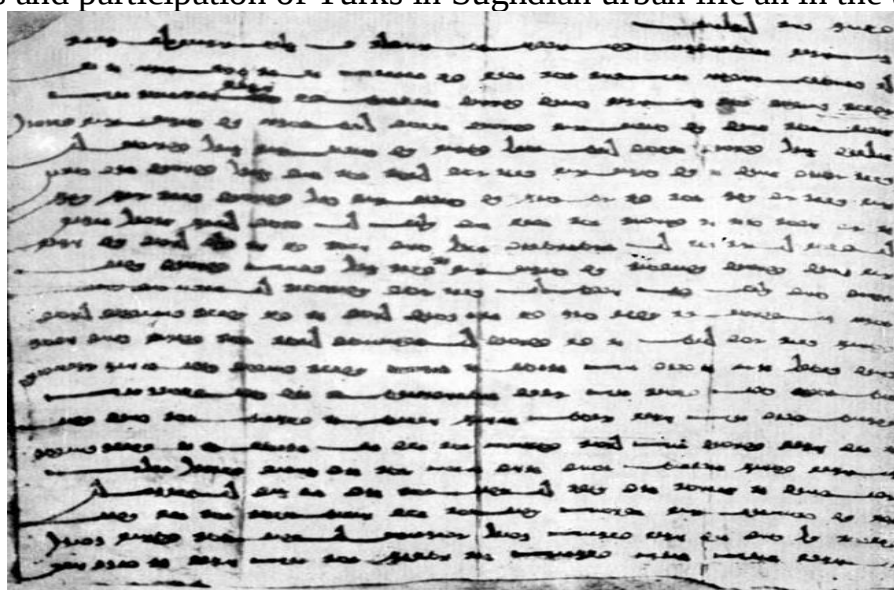


Figure 5. Document 1.I. Archival documents of Devashtish (Livshits, 1962, p. 113, picture 3).

Conclusions.

To sum up, it can be said that the archives of Central Asia and Uzbekistan have a history of many thousands of years and it is proved by wall paintings, stamps and seals, scripts and signs used in the recordkeeping of the households tracked in the settlements of ancient people.

In this area when writing ethics were not developed, people used to deliver messages about their life experiences as hunting methods, religious practices and also household, farm life processes not only via rock paintings, but also with the help of stone, wood, bone, ceramic and later with iron items in order to pass their practical experiences to the next generation. Such rock and cave paintings were preserved in many places of Uzbekistan as Sarmishsoy, Ohangaron and Zarautsaroy.

Different types of pictographic scripts discovered in Sopollitepa and Jarkutan monuments refer to the fact that the documents related to the system of recordkeeping and to different institutions of the country were separately stored in the archives. The fact that the seals were utilized for recordkeeping in farming proves the notion that there were archives relating to farming and economy and these archive documents were recorded in pictographic scripts.

The Greek, Chinese, Aramaic, Ancient Bokhtari, Khorezmian and Sogdian languages were key languages used to record important notes and complete particular social tasks until the arrival of the Arabic language in Uzbekistan. In addition, as a result of digging processes a vast amount of documents were discovered and studied.

Referring to the research on the things such as temples, the palace of the kings, defensive constructions, craft facilities, residuals of the settlements and the samples of high civilization and the seals found in Jarkutan memorials belonging to the Bronze age in the area of ancient Bactria, we can conclude that there were various types of archives as urban state archive, the archives of temples and the archives of economy of patriarchal families'.

Satrapes and military leaders were under a constant control of the king of the kings and the central government in Ahamanids' period. There were such professions as the head of the chancellery, a treasurer, accountants, judges, calligraphers and others in Satrapes. It is obvious that the Aramaic language was not a sole language in the whole empire as the office works were also conducted in the Greek language and concerning Kapadokia, Cilicia, Syria and Palestine they utilized the Aramaic language. When it comes to Egypt, they used hieroglyphics dating back to the times of the pharaoh and in Persia and Central Asia Aramaic and the scripture similar to cuneiform were put into practice.

Script samples inscribed on ceramic items which were found in archeological monuments as Kuykirilgankala, Kalaikir, Govurkala, Burlikaala, Khumbuztepa and Yakkaporsan dating back to the III–I centuries BC prove the existence and development of economic archives in the form of scripture in the territory of Khorezm after the era of Ahamanids.

There were special palace archives of Khorezmian kings in the king's residence (belonging to the III century) on the arch of Tuprakkala, the capital of ancient Khorezm.

The library archives were also developing in the religious temples in the I–II centuries AD.

In the regions of Central Asia, in ancient times, city state archives, personal archives of patriarchal families and economic archives existed, and later archival libraries began to appear in temples. Basically, documents were recorded on ceramic items and limestone slabs.

Archives of the palaces started to operate systematically in the early Middle ages. Leather and wood were widely used as a tool of recording archival information. Different types of documents as diplomatic and private letters, agreements and economical notes were stored in the archive. Additionally, recordkeeping in state institutions was improved at that period of time.

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Conflicts of interest.

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Історія архівів Середньої Азії: стародавні часи

Анотація. У цій статті досліджено історію архівів Середньої Азії на основі археологічних досліджень, проведених протягом останніх десятиліть. До цього часу практично не проводилися комплексні дослідження з вивчення середньоазіатських архівів давнього періоду. У цій статті висунута і обґрунтована, на основі конкретних фактів, ідея про досвід давніх людей, які проживали на території сучасного Узбекистану, в галузі зберігання документів та передачі інформації з покоління в покоління, включаючи наскельні зображення та документи архівів-бібліотек. На основі наукових досліджень вчених можна зробити висновок, що елементи писемності, виявлені на керамічних виробах давності, можуть служити зразками ранніх господарських архівів на території Узбекистану. У період Ахеменідів в Ірані та Середній Азії було поширене клинописання, і на території всієї імперії арамейська писемність не використовувалась як єдина мова діловодства. Як зазначено в статті, за географією поширення бактрійська мова займала друге місце після согдійської мови і була широко поширена на території від Індії до Східного Туркестану. Той факт, що дві великі імперії – Кушан і Ефталітів, а потім і держава Тахіридів використовували цю писемність, свідчить про важливе значення бактрійського давнього письма в житті древніх народів. У цій статті наведені схожі риси бактрійського письма, що використовувалося при складанні договорів Сурх-Котал, Рабатат, зразками письма в документах бібліотеки Аишурбаніпала та хеттського письма, яким були вирізані тексти гімнів, рішень народного збору,

релігійних фрагментів на камені. Поряд з цим у роботі наведено відомості, що підтверджують існування спеціальних архівів у резиденціях давніх правителів Середньої Азії – у Топраккале (Хорезм) та Мугській горі (архів Девашича). Зокрема, у архівах правителів було систематизовано архівну роботу, а для фіксації інформації в архівних документах широко використовувалися матеріали, такі як шкіра та дерево. У цей період у архівах зберігалися особисті листи та дипломатична переписка, договори, господарські облікові записи. Також слід відзначити, що у цю епоху була значно удосконалена система діловодства в державних установах.

Ключові слова: Сапаллімена; Джаркутан; піктографія; Стародавній Хорезм; Согдійська мова; архів Девашича

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