

**GRAPHIC RECONSTRUCTION OF THE HISTORIC "BAZAR SANDUQ" BATH, WHICH HAS NOT BEEN PRESERVED BEFORE US, BUILT AROUND THE SAMARKAND REGION****Sh.A. Qo'chqorov, SamSACU**

**Abstract:** The purpose of the study is the graphic restoration of the historical building of the people's bath, which was built in the XVII century next to the mosque-madrasah Tilla-Kori of the Samarkand region and operated until the 70s of the XIX century and was demolished for certain reasons, introducing it into scientific circulation and enriching with new data and ideas about it. The research methods consist of a pre-existing plan of the bathhouse, historical information about the baths, photographs, a full-scale study of the buildings of historical baths built and preserved to us in the XVI-XVII centuries, a search for elderly people who bathed in the Bozori Sanduk bathhouse, and a conversation with them. The result of the research was the development of a project for the graphic restoration of the architecture of this historic bathhouse building, which has not reached us. The main conclusion reveals the architecture of this historical Bozori Sanduk bathhouse that has not survived to us and gives a recommendation to develop its layout and use it as a unique ethnographic exhibit in historical museums.

**Keywords:** Samarkand, the surroundings of Registan, the Bozori Sanduk bathhouse that has not survived to us, the graphic restoration project.

**Introduction.** The history and theory of the architecture of Uzbekistan is not only known for the existing historical monuments and buildings (residential and public buildings) preserved to us, but also interesting to us are the Nagorno-Karabakh historical monuments and objects of cultural heritage. One of the historical monuments that has not survived to this day is the San Doque people's bath of Bazar, which was built in the XVI - XVII AR next to the Registan Square of the city of Samarkand and did not arrive before us. If this building had been preserved before us, we would have been able to talk about it by repairing it and showing it to the tourists of our city as a unique object of cultural heritage of our people, especially foreign sayoks. Unfortunately, this is not possible right now. At least it is possible to develop a project for the graphic restoration of this bathroom, informing the beaches about its function, architecture, interior and exterior, and to show it a layout of course. This is exactly what the Maskur article focuses on.

The topic of the study of Maskur until US E. Reviewed in 2021 in the magisterial dissertation of johraeva[1]. E. The graphic work proposed by zhuraeva, that is, the graphic reconstruction of the market chest bath, did not satisfy us, and we aimed to revise the maskur issue.

**Method and laying of scientific materials.** To carry out the study, we used scientific techniques such as finding a tarh drawing of a market chest bath that has not been preserved before us, historical information about Central Asian baths, photos, a natural study of the buildings of historical folk baths built and preserved before us in the XVI - XVII centuries, finding elderly people bathed in a market chest bath and chatting with them.

The first formation of bathrooms in Central Asia in a separate building style dates back to the 9th–10th centuries. Until then, the function of baths was part of ark-castles and palaces[2]. Written sources state that early baths existed in Nuzvara, Dandenakan, Merv, Bukhara and Samarkand sha-Haris of Central Asia during this period[3;4;5;6]. That is why this period can be considered the first formative phase of baths in Central Asia.

The 9th-10th century baths were in the form of simple buildings, consisting of a separate washroom and dressing rooms[9]. The rooms and water heating system, on the other hand, were in an autonomous way for common or separate washrooms[2;5]. The composition of individual bathrooms is made up of several separate rooms and heated washing units in different modes (for example, the bath of Afrosiab shahris-Tony).

The next stage of their development in Central Asia is associated with the development of culture and enlightenment in this country. It dates from the 11th and early 12th centuries. The reason we say this is that the construction of bathrooms during this period takes on a mass and is also improved architecturally functionally according to the early bathrooms. In addition to public baths, baths built under arch–castles and shrines also occur[2;7]. An example of this is that you can bring Taroz and Shakhjuvar baths.

At the end of the 10th-12th centuries, there were also baths made strong of stone, with a shallow brick, such as the Taroz bath. However, their tarchian structure was also simple in appearance: composed of a few simpler, almost Square Chambers of little size. By this time, the baths were built, sometimes in two sections. Obzans were installed in some rooms. The bathroom building is decorated with carvings and pictorial patterns[8;9].

Written sources testify that in Movarounnakh and Khurosan, it was difficult to tassavur cities of the 9th-12th centuries without a bath. The bath was one of the main dimensions that determined the life of the city during this period. Several dozen bathhouses operated in some major cities. The bathroom was considered not just a place to wash, but also a place to take out a horoscope, relax and, if necessary, treat. Merchants from distant lands first entered one of the city baths and washed, and also conducted trade negotiations during the rest periods. Sometimes the purchase and sale cases were solved in the bathroom. Therefore, if there is no work in medieval literature, then at least once or twice there is no mention of a bath.

The next historical stage in the development of baths is the Timurid period. During this period, bathrooms are improved architecturally and typologically and are divided into several types. Among them are Guzar baths, bazaars, madrasas and mosques, ark baths[10]. The baths at this stage can be shown the Amir Temur and Ulughbek baths in Samarkand, the Pink bath in Tashkent, the Qarshi city bath, the Shakhrisabz bath, the Kosonsoy bath, the Namangan City Baths.

The Baths of the XIV-XV centuries will have a whole new architectural look from the previous ones. Now they are built of crispy brick, the tarhi has a well-thought-out, compact and finished composition. The plan was connected sequentially and the temperature–humidity regime was different and the slowly increasing rooms had a look attached to the central washroom. The bathrooms are embossed, but this has not become public. In the cities of this period, the Baths of the general city (market) and the neighborhood (guzar) can be fully formed. Market baths are distinguished from guzar baths by their composition of rich and spacious rooms up to 7-8 in some cases, an excellent plan solution. Guzar baths, on the other hand, are in simpler order, limited to 4-5 rooms[11]. The position of the central washroom, which is connected by side rooms in the baths tarhi, is clearly visible. In the ranks of the rooms, a special place is also allocated for private hygiene.

In the 16th and 17th centuries, during the khanates, many baths were built, and examples of them in style are the anushakhan bath in Ichan-fortress of Khiva, the Misgaron and Sarrafon market baths built in Bukhara during the reign of Abdullah Khan, the Cattaqurghan bath, The Ark baths of Samarkand's Bazaar, etc.

The construction of public baths will continue even during the former Union period. Examples include the old Engels kolkhoz bath, built in Samarkand, and the Baths in Kokand, Jizzakh, New Road city, Syrdarya, Tashkent and other cities.

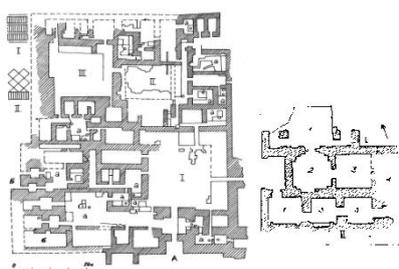
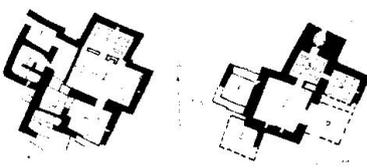
Baths were built mainly in the cities, but also in some large villages located close to the Great Silk Road, and entered the ranks of market buildings in these villages. The baths in the cities are located in the city markets, as well as in the center of the neighborhoods–Guzars.

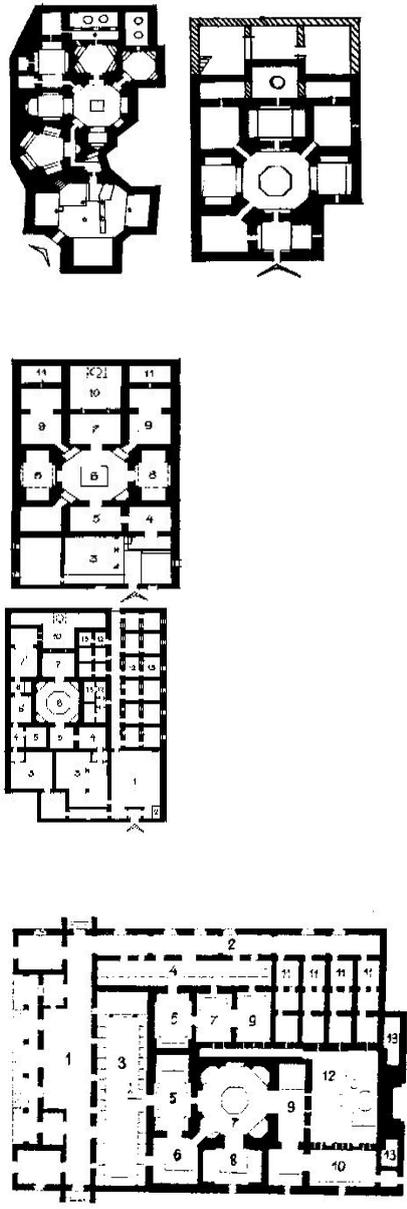
Therefore, in most literature they are called "market" and "guzar" baths [2;11]. However, the palaces of the rulers in the cities, as part of some large caravan-palaces, were also baths in front of the gates of cities and as part of the ark-fortress buildings, which, together with the bazaars and Guzar baths, formed a system of baths in the cities [2;11].

In the 2nd half of the 19th and 20th centuries, some changes occur in the functional organization of medieval Asian folk baths, including the expansion of their wellness tasks: the composition of auxiliary rooms and bathing rooms increases, connections between rooms improve, and the engineering technical quality of bathrooms increases. The baths are no longer a ward as before, but two wards (men's and women's wards), while the previously built baths are also converted into two wards. For the first time in this period, private baths, shower numbers are included in the composition of folk baths. However, patterns on them are practically not processed [2]. Since the beginning of the 20th century, bathrooms are now beginning to be built in public even in rural areas.

Thus, from the above analyses, we can reflect the evolution of historical formation and architectural-functional development of Central Asian folk baths in Table 1 below.

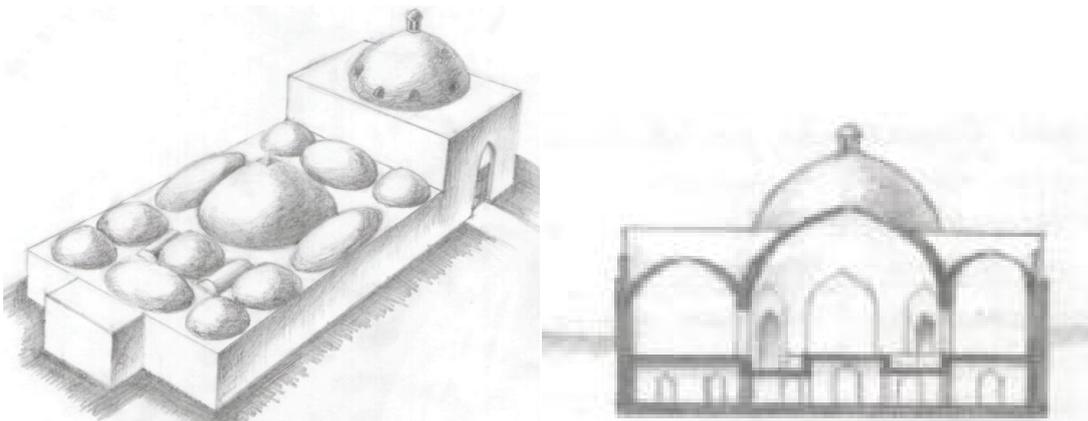
**Table 1. Functional development evolution of Central Asian folk bath architecture**

Stages	Centuries	Graphic appearances	Names of objects	Features characteristic of the stages of development
8th century to early 13th century	VII IX X- XII	 <p>To sources of the 9th-10th centuries</p> <p>According to Nuzvara of Central Asia, Dandenakan, Marv, Bukhara, and other cities had baths</p>	Ancient Afrosiab baths, 8th century . Taraz city bath,	From one of the ruins of large residential complexes in the early medieval city of Panjikent, a room was found reminiscent of a house bath laid in poli brick. In the Houses of rich apartments of the 10th-11th centuries, a subfloor heating system and a house bath with a "tashnov" device were also found in the Uyezd and landscape districts of southern Tajikistan and in the old Termez town.
	I XII I		X-XI centuries.  Shohjuvar Towns hip-bath	The 9th-10th century baths were in the form of simple buildings and were composed in an irregular manner from one or more parts, consisting of a separate "obzan" room and dressing rooms. The rooms and water heating system, on the other hand, were in an autonomous way for shared, or separate, washrooms. The walls are of raw brick, the roof is smooth and flat in appearance. The composition of individual bathrooms consisted of several separate rooms and a complex with heated washing sections in different modes. For example: the bath complex of Afrosiab Shahristan. Some bathrooms were carved into stone and decorated with patterns executed on

			<p>the walls.</p> <p>There were also baths built in the late 10th-12th centuries with stone reinforcement, such as the Taroz bath. However, their tarchian structure also appeared to be simple: composed of a small number of simpler, almost Square Chambers. By this time, the baths were built, sometimes in two sections. Obzans were installed in some rooms. The bathroom building is decorated with carvings and figurative patterns.</p>
<p>14th-16th centuries and periods including the 20th-century beginning</p>	<p>XI V-V XV I- XVI I  XI X  Ea rly 20th cent ury</p>		<p>Pink bath in Tashkent. Kosansoy bath. Namanagan city bath (preliminary and reconstruction projects). New Road city bath</p> <p>The Baths of the XIV-XV centuries will have a whole new architectural look from the previous ones. Now they are built of crispy brick, the tarhi has a well-thought-out, compact and finished composition. The rooms, which are connected in a plan sequence and whose temperature-humidity regime is different from each other and slowly increasing, have a look attached to the central flush room. The bathrooms are embossed, but this has not become public.</p> <p>In the cities of this period, the Baths of the general city (market) and the neighborhood (guzar) can be fully formed. The market bath is distinguished from guzar baths in some cases by the composition of rich and spacious rooms up to 7-8, with an excellent plan solution. Guzar baths, on the other hand, are in simpler order, limited to 4-5 rooms. The position of the central washroom, which is connected by side rooms in the baths tarhi, is clearly visible. In the ranks of the rooms, a special place is also allocated for private hygiene.</p> <p>In the 2nd half of the 19th and 20th centuries, some changes occur in the functional Organization of medieval Asian folk baths, including their wellness tasks expanding: the</p>

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As for one of the folk baths of the city of Samarkand, which has not been preserved before us - the “Bazar Sanduq” bath, the maskur bath was built by E. It was the first time that zhuraeva had a graphic restoration[1] (Figure 1).



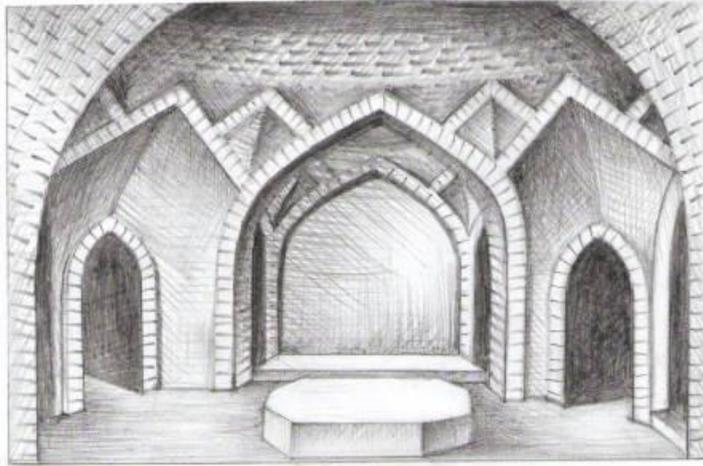


Figure 1. Market Sanduk bath E. Graphic reconstruction in which johraeva worked: a-axonometric view: B-cut: V-interior.

We tried to make a graphic reconstruction of this bathroom complex by studying it even more and adding the bathroom with its environment. The bathhouse received the name “Bazar Sanduq” because it was built on the east–west side of the Registon ensemble under the Sanduq market buildings in the neighborhood area close here. According to the elderly, who bathed in it and worked as an employee, this bathhouse was distinguished by its size and multiple domes (12 domes).

Before us, the tarh drawing of the bathroom was kept, and we had the opportunity to find it according to this Tarh, there are 11 rooms of the bathroom, which include: a dressing and dressing hall, a rest and a washing room before leaving the bathroom, an employee (massage) room, a main bathing room, an office, a warm room, a warm (garm)room.

The bathroom is one-story, the main wash-sink part of the building is partially immersed in the ground age. The dressing room is a single common large room called the “chorkhari” (figures 2-3, 4).

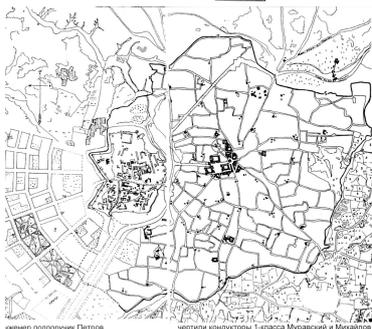
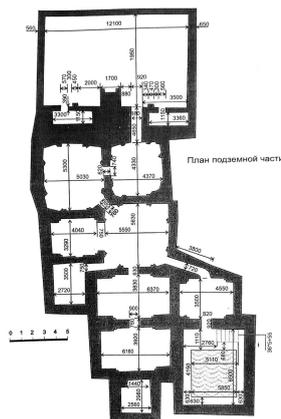
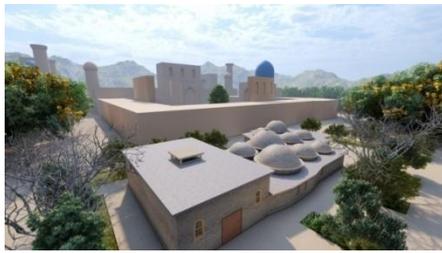


Рис. 4. Снимок с высоты над купальней, часть купальни, бассейн — видны. Фото автора.  
Бани “Кюпрю Сандук” вид из минарета М.Узугбека

Figure 2. Market Sanduk  
Bazari Sanduk bath



3-picture bathroom city buildings



4-picture.



Figure 5. The architectural harmony of the Bazaar Sanduk bath with the Registan ensemble buildings and functional binding

The main styles and general rules in architectural-plan, volumetric and constructive solutions of Central Asian folk baths consist of the following [10]:

1. The spatial scale of the building is berk, a compact view of the washrooms densely located in the plan.
2. For washrooms, domed and rafter roofs are used, and for locker rooms, flat roofs are used.
3. Application of a heating system under the floor: the commonality of underfloor, rooms and water heating in it.
4. Keeping the walls of rooms in wet and hot mode from the influence of the external environment: to do this, they are adjacent to rooms in dry or wetter mode in the plan.
5. Wellness healing—the stagnation of hygienic rooms and their conditional connection: a tuning room, a warm washing Hall and supas for massage, the transition from it to hot and cold rooms.
6. The use of local building materials in the construction of the building.
7. Partial immersion of the bathing and bathing rooms in the ground age.

The architecture of the building of traditional bathrooms is spatially integrated from the outside, that is, volumetric berk and planally compact, that is, with a pile, embodiment, longitudinal axis, at the base with a star-shaped composition. The plan structural structure of the baths building consists of 2 Parts: 1) the first consists of an entrance made of column - barrier construction, the undress – dressing rest part-from and 2) the second is the main, that is, a domed –roof structure with a washbasin , a sink, a rubbish (massage) and a part where water reservoirs (hot and warm water rooms) are located. The architectural – plan-viy and volumetric solutions of these parts differ sharply from each other, and this architectural - volumetric contrast has shaped

the architectonics of the bathroom building. These characteristics are also characteristic of the "Sanduq" bath of the market that we are researching.

Results and conclusion. During the former Union period, most of the Central Asian people's baths were demolished or deliberately destroyed. The "Bazar Sanduq" bath, located very close to the Registan Square ensemble in the heart of the city of Samarkand, was also spoiled for such reasons. The pretext for its demolition and destruction was the construction of the Yubileyniy restaurant on the territory of the historical center of the city. The restaurant itself was eventually destroyed. In the middle, a unique folk bath disappeared, the historical Most Valuable here and an extremely important architectural landmark for Samarkand.

The historical significance of this bath was such that if it were now available it would be possible to show the tourists of our city, along with its existing Registan Square—historical madrasas and caravan—Palace building—the yuvi-nishi of the city's residents, madrasa students and caravan-guests at the palace to ensure that it was hygienically clean and tidy,

Conclusion shulki, in this study, the architecture of the unique historical folk bath - market Sanduk bath, which has not been preserved before us, was graphically restored and showed its architectural connection with the Registan Square buildings (Figure 5). We recommend working out the layout of this bathroom and using it in historical museums in a unique ethnographic exhibit, and placing all visual graphic materials on the bathroom "Bazar Sanduq", which was graphically restored in a maskur study, under a transparent window blocking sunlight on the Registan Square, demonstrating them to tourists and making them popular.

Discussion. Graphic drawings performed in the Maskur article, il-miy—research materials and results of the work can be used not only in the study of the history of the Archduke-tura of Central Asia, but also in the study of the history of folk life and hygiene, in the preparation of exhibits related to museums and exhibitions in this area, and for writing and

Historical baths are not numerous in our republic, and there are also disappearing for existing reasons. Some have been rebuilt and new features are being included. Such structures are now preserved only in our historical cities, the number of which is small enough to count with a finger.

And the graphic restoration of the market chest Bath gives an idea of the architectural image, shape—shamoyili, architecture of this not preserved monument, makes it possible to work out its layout. If these graphic visual materials were shown to tourists who came to Registan, they would be an excellent light on the light if they were given an idea of this unique bathroom. The Registan population would increase even more.

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