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ARCHITECTURE OF HISTORICAL BATHS OF NAMANGAN REGION

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Abstract. In this article, the service processes of the ancient baths located in the Namangan region are studied and their specific aspects are identified. A brief history, construction process, architectural solutions, and some healing properties of baths, which are one of the monuments of ancient architecture, are also covered. Information about the ancient city of Ahsikent, one of the largest archaeological monuments located in the Namangan region, is presented. Its geographical location, brief history, specific aspects and characteristics of urban planning are studied. Also, information about the baths discovered by archaeologists during the excavations is presented. As a result of inspections, information such as the architectural solution of the bathhouse, its location, waterways, sewage networks, was given, and material evidence, scientific basis, and information about sources were presented. The conducted long-term scientific research was prepared based on several visits to study and check these monuments and scientific sources of scientists in the field.

Keywords: Namangan, bath, dome, treatment room, steam room, dressing room, cold room, hot room, massage room, washroom. Ahsikent, Ahsi, architecture, city, urban planning, history, archaeologist, archeology, Shahristan, ark, rabot, obzan, tazar, materials, cold room, architectural monuments, architectural solution, structure, waterways, sewage networks

Introduction

Studying our historical heritage, which is the foundation of the ideology of national independence, is one of the main conditions for raising the morale of society. Cultural heritage raises the level of people, enriches their lives intellectually and emotionally, and serves as an inexhaustible source of knowledge. In the past, when building a bathhouse, creative masters took into account the fact that people would relax, gather strength and restore health, and it would be a place of healing. The study of architectural monuments serves as a basis for carrying out restoration or repair work, if necessary, in order to leave them for future generations. It is also important to scientifically study the historical baths built in the Fergana Valley, particularly in

the Namangan region, and to summarize the results of the research and create the necessary database. This will serve to expand tourism opportunities and increase economic opportunities in the regions of the country.

One of the prestigious traditions of the people of Central Asia is the art of building a bath. Baths have many functions, in the past they served as a place of relaxation, strength and health restoration, cleanliness and healing. People came to the bath to heal, relax and get rid of various ailments. That is why the baths have been praised many times in the past by famous scholars, tourists, ambassadors and the general public. City baths were built near bazaars, caravanserais, mosques, madrasahs, city gates, near guzars. It is considered Shari'ah that merchants and caravans who have traveled a long distance from foreign countries should wash in the bathhouse before entering the city. The baths were always full of people, and men and women bathed in them on their appointed days. Sometimes women had separate bathrooms.

Baths played an important role in the life of townspeople in ancient and medieval times. They not only bathed, but also used them "to cheer up, to relax, to meet friends and have a friendly conversation, to talk about a trade deal, to show off their skills in chess and backgammon. Each nation has its own traditions in building and using baths. According to the description of the ancient Greek historian Herodotus, the baths of the Scythian tribes were like their houses. The poles connected with the upper ends are covered with woolen felt. A pot filled with water is placed in the middle, and red stones are thrown into it. Some American Indian tribes still use a bath house, which is a low cone-shaped hut in which the earth is dug and in the middle there is a hole for heated stones. The stones are heated in a fire, then they are placed in a hole in the hut and water is sprinkled on them.

In the history of the construction of bath facilities, one can observe the general laws of urban planning techniques. Baths are often built as part of palace complexes and public buildings located in the city center. If they are located separately, they are often located in the communal and economic zone of the city. Baths were private and public. The first was built in residences for the owners and their guests, the second was distinguished by a large capacity and, accordingly, another device, built and paid for by rulers or wealthy citizens.

The bathhouse in the eastern city rightfully occupied an important place among the public buildings, because it played one of the main roles in the life of the city's residents and was the most visited place after the mosque. J. Esad wrote: "The bathhouse is as necessary for a Muslim as the mosques..." In the East, the beneficial effect of the bath on the body was known. In the X centuries. Describing the effect of the bath on the human body, Zakiriyyah al-Razi recommends decorating the bath with a good painting that cures sadness and eases the burden of care. Baths appeared before the 8th century. During excavations, baths were found in cities such as Afrosiyab, Nisa, Tashkent, Toroz, O'tror, Kayalik [1].

Methods

In this article, the author reveals the stages of creation and development of the ancient baths located in the Namangan region, as well as the architectural solutions. The collected data includes a scientific analysis of architectural and archaeological monuments.

Results

In the past, famous scholars, tourists, and ambassadors used the baths built in Central Asia, and they were cured in the baths. Those who rested and got rid of various ailments. Bathhouses were placed around crowded areas, such as bazaars, caravanserais, and guzars, so that merchants, tourists, and general caravans from other countries could clean and rest along the caravan routes. Of course, it is ensured that men and women have bathing days or separate bathrooms for them [1].

According to Professor A.S. Uralov, Doctor of Architecture, a well-known specialist in the architecture and typology of baths, today the national oriental baths are newly built, that is, they

retain their healing properties compared to the Russian baths. To determine this, the scientist who studied the typology of baths built on the basis of similar projects during the old and former Soviet regime, interviewed people who used these baths and analyzed their opinions. According to the results of the scientist's studies, the services, health care and hygiene requirements in the "banyas" built in the 70s and 80s of the 20th century on the basis of old similar projects are morally outdated. In such bathrooms, you mainly wash and shower in a tub, and in some bathrooms, private obzan (bath) shower cabins are designed. The only room in these banyas with healing properties was the steam room. In this case, since the steam is sent from the main boiler room, which heats the water, its healing power is very low. In order to attract people to public baths, entrepreneurs are introducing various additional services (Finnish bath, sauna, swimming pools, steam rooms, bathing chambers with showers, cosmetic and tea rooms) to typical banyas. Because such changes require a lot of money, the new equipment of bathrooms is not in demand everywhere [1].

The general styles and basic architectural rules in the construction of Central Asian baths are as follows:

1. Achieving the solidity of the spatial architectural scale of the building, dense and compact arrangement of washrooms in the layout;
2. Use dome and vaulted roofs to cover the washrooms, and flat roofs for the dressing rooms;
3. Using a unique underfloor and water heating system, achieving savings in heating the bathroom, floor and water;
4. To protect the walls of rooms in wet and hot mode from the influence of the external environment: for this purpose, place them side by side with rooms in dry or wetter mode;
5. Ensuring stability of health-improving medical-hygienic rooms and their convenient functional connection: dressing room, warm washroom and platforms for massage, transition from it to hot and cold rooms;
6. Orientation of rooms according to humidity and heat temperature: facing wet and wet rooms to the south or southwest, and dry rooms to the north or northeast;
7. Extensive use of local building materials in the construction of the bathroom.

The news of the newly built bathhouse was always welcomed by the people, because it had another new place for the symbol of health and cleanliness. In the past, even some officials organized parties dedicated to the completion of the construction of the bathhouse. For example, in the first half of the 15th century, a person named Sheikh al-Islam gave a feast to the people in honor of the completion of the construction of a bathhouse in Samarkand [1].

"Historical baths in Andijan, Fergana, Ko'kan, Kosonsoy, Chust, Mamai and other regions were heated by hot air through a pipe passing under the floor or by a smoke path under the floor. Due to the fact that the floor under the feet, seats, and stone benches were also heated, the water falling on them evaporated and created the necessary humidity in hot rooms. Each room of the bathroom is heated according to its function. Therefore, in the bathrooms, there is a transition from cold rooms to warm rooms. Our great-grandfather doctor Abu-Ali Ibn Sina, who studied the healing properties of baths, wrote: "The first room cools and moistens, the second room warms and moistens, the third room warms and dries." These air differences allowed people to choose washrooms based on their customers. People who entered the bath bathed gradually from a room with a moderate temperature, through a warm room in the middle, to a hot room, and then to a cold room. The author of "Nightmare" Kaikovus also expressed the above opinions. Continuity and similarity in the functional structure of Middle Eastern and Central Asian baths after the 10th-11th centuries still exist. This is proof that the above instructions of Ibn Sina and Kaikovus were followed" [2].

The composition of historically formed permanent rooms of baths in Namangan region is as follows: 1st dressing room; 2-long room; 3-bathroom and rest room; 4th central hall (big dome); 5th staff room (massage room); 6-warm room; 7-cold room; 8-water rooms; 9-fire room.

In addition to the main rooms, bathrooms in the Namangan region also have a cleaning room and a toilet.

Scientist A. Uralov gives the typology of bathrooms as follows: "The temperature of the first bathroom is relatively moderate-warm, and people can bathe or massage. In these rooms, people acclimatize their bodies to the heat without suddenly becoming hot. The central bathroom stands out from other rooms with its large dome, its dimensions and architectural appearance, height, spaciousness and light. This hall-like room has a square shape with cut corners. Wide arches are opened to the adjacent rooms. The large dome was room temperature warm and important healing functions of initial sweating, preparation of the body for massage, massage and washing. To do this, a wide square or octagonal platform is placed in the middle of the hall, and platform seats are placed along the walls. According to research, the dimensions of the large domes are from 3.8 to 7.2 meters wide, and the height is from 4.3 to 5.6 meters, depending on the surface of the hall. One of the rooms next to the dome served as a mosque. Mosques are built with their mihrabs facing the direction of the Qibla. Because when it was time for prayer in the bathroom, Muslims put their second lungi tied around their waist as a place for prayer and prayed. Further washrooms consisted of two hot and cold rooms, in some cases three cold, warm and hot, or one cold and two hot rooms with overlapping temperatures. The main baths consist of two rooms: hot and cold. After the main bathing rooms, there are side by side rooms with hot and cold boilers. In ancient times, cold and hot water was taken from such pools through specially placed windows for bathing" [2].

Namangan region also has a number of historical baths, which also have their own architecture and typology. One such bathhouse is the Gungalak underground bathhouse, which has an ancient history and is located underground in the heart of Kosonsoy, on the bank of Solim stream, in front of the Jome' mosque. Not many people know that this bathroom exists. This bathhouse has been in public service for several centuries. When studying the history of this bathhouse, it was found that the bricks used belong to the 9th-10th centuries, the era of the Karakhanids. The thickness of the bathroom walls is 1.2 meters, and the height of the domes is between 2.5-3.1-4 meters, depending on the function of the washrooms. The design solution of the bathroom has its own solution (Fig. 1).

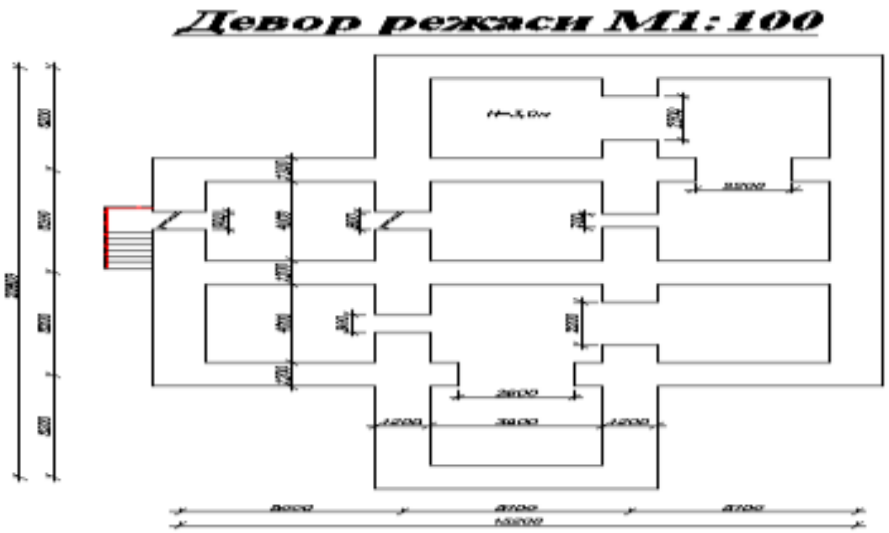

Figure 1. The origin of Gungalak underground bath1

This unique structure is not only a place of cleanliness and purification, but also differs from other baths in its healing properties. Its healing properties are due to the fact that it was built in a unique architectural style. Because the steam room, greenhouse, washing rooms, and

hot water boilers of this bathhouse are also located underground. On the ground surface, only the four domes of the structure and smoke exits are visible (Fig. 2). When you look at its sections, especially the heating ways, you will witness how deeply our ancestors had architectural knowledge, how they found solutions to complex engineering and architectural problems with their own simplicity.

At the moment, we are surprised that such a complex structure is in service without any repairs.

The fireplace is located in the southern part of the bathhouse, under the building, and is lit the fire exits from the main chimney 15-20 meters away through 41 main underground chimneys (tunnels). Due to the fact that the bathroom is located underground, its one there are no

Fig. 2. View of Gungalak underground bath.

other doors or windows except the front door. Well, it is natural that many people are interested in the question of where the light comes from. The light falls from a circular window located in the middle of the domes protruding above the ground and spreads equally in all four directions. Naturally, the windows are covered with glass. It makes one wonder what is the secret of the fact that the domes of the bathhouse have been withstanding the external influences, rain, snow, steam and hot humid air from the inside for several centuries. Unfortunately, this issue has not yet been fully explored by experts There is no clear written information about when and by whom the underground bath was built. But based on some scattered reports and some traditions that are preserved among the people, it can be assumed that this structure was built at the same time as the mosque. The bathhouse is built in an ancient architectural style and is designed for heating with low fuel consumption. Hazan and hashak collected by sweeping the streets were used as the main fuel. It is said that once thoroughly heated, this bath retains its heat for a week [3]..

Latif's bathroom is located on Zirabulok street, Namangan city. Land area - 0.13 hectares. Currently, it belongs to a private entrepreneur. This monument is one of the preserved architectural monuments in the city of Namangan.

Figure 3. General view of Latif's bathroom.3-расм.

The complex was built in the second half of the 16th century. To this day, the memorial building is used for its intended purpose, that is, as a bathhouse (Fig. 3). There is no exact information about the people who built and built the bathhouse. But the building is a part of the Saidqulibek madrasa, that is, it was built as a complex at one time. In order to ensure the regular operation of the bathhouse, a pool of clean water was brought from Namangansoy, and later from Yangiarik through a special canal. The waste water was poured into special ponds built near the bathroom, and special attention was paid to the cleanliness of the environment. The heating system is adapted to heat the smoke from the fire lit in the fireplace by circulating it through a special chimney under the bathroom [3].

On the way from Namangan to Mingbuloq (former-Zadaryo) district, Shahand village is reached. At the end of the Shahand village, there is a hill on the left side of the main road on the right bank of the Syrdarya, occupying an area of 65-70 hectares. The hill stretches for about 15 kilometers from east to west. The main road runs parallel to the right side of the hill and goes to the Gulkisloq region. Then the road turns left and connects to Jomashuy, the center of Mingbulok district, through the Sirdarya bridge. The archeological hill continued along the Syr Darya coast on the right side of the road for a few more kilometers. That is, it reaches the village of Akhsi of Toragorgan district. This hill is the place and ruins of the ancient city of Ahsikent. In historical written sources, it is called Akhsi, Akhsikat and Akhsikent. This city was founded two thousand three hundred years ago, that is, in the III century BC. The name that is most common in the name and is considered correct by researchers, the etymological meaning of which is the city, the fortress, is called Ahsikent [4]. This is the most accurate and acceptable form.

Figure 4. Aksikent monument in the Fergana valley

Aksikent is the largest archaeological monument in the Fergana Valley. The city was founded in the III century BC and was destroyed in the earthquake of 1621 [5]. It was the oldest capital, political, cultural and economic center of the Ferghana Valley and one of the main cities of the Great Silk Road (Fig. 4).

Preserved area: the presence of underground water system of about 90 hectares and the location of the city in a favorable geographical position for defense are the unique aspects of Ahsikent urbanism. Here, such areas of craft production as glass and ceramics, metallurgy and weaponry have developed. Akhsikent served as the capital of the Ferghana Valley in the centuries BC, and in the second half of the VII-X and XV centuries. The archeological in-depth study and scientific researches of Aksikent show that the monument complex belongs to three major parts and three periods. Therefore, Aksikent is divided into the following three parts:

1. The old Akhsi part belongs to the period of slavery - from the third century BC to the fifth century AD. Local people call it Old Akhsi.

2. Akhsikent or a separate second part of the city in the early Middle Ages. During this period, in the sixth century of our era, the city rose and became a developed central capital city.

3. The area belonging to the third period and the third period was located in the western part of the complex of Ahsikent-archaeological monument, near the present village of Ahsi. The city of Ahsikent, where the New Ahsi monument is located, belongs to the Timurid era. This is related to the rebuilding of the Akhsi fortress and its transformation into the capital by Zahiriddin Mohammad Babur's father Mirza Umarshaikh (1462-1494) during the reign of the Timurids in the XIV-XVII centuries.

Three sides of Shahristan part of Ahsikent belonging to X-XIII centuries are surrounded by thick strong walls and turrets. There is a low defensive wall bordering the Syr Darya on the south side. Ten towers were built between the walls on the eastern side of Shahristan. The distance between the towers is 30-50 meters. Similarly, 11 constellations are preserved on the northern side, and the remnants of the constellation on the western side. A large part of the area in the inner city-Shahristan, which has reached us in the form of towers, walls, and hills, has been destroyed. In the places where the cultural layers have been preserved, traces of some residences, large buildings, craft workshops, a mosque, a pond and a road leading to the gate have been identified. The city had four gates, two on the west, one on the north and one on the east side of the city.

Arki - ala (royal residence, citadel) - is located in the southwest corner of the city, separated from the city by a road on the north side, and a deep ravine (moat) on the east. On the south side, it is connected to a steep cliff and the Syrdarya. The remains of two constellations

have been preserved in its north-western corner. It was also found that a large part of Shahristan was washed away by the Syrdarya (Fig. 5). Aksikent rabodi is the outer part of the city, surrounded by a wall in its time. But since it stretched 2-3 kilometers to the north, east, and west, its remains were destroyed later. The area or territory of Rabat was about 350 hectares, and it consisted of a residence, an artisan quarter, a market, a road, and gardens.

Fig. 5. Top view of the ancient Akhiskent fortress.

In Rabad region, the eastern wall of the city was built solidly in its time and was considered the eastern border and barrier of the city. Today, only the north-eastern part of this fortification has been preserved. The trench and two ravines adjacent to it were considered the main obstacle. One of them starts from the east, around the wall, and connects to the Syrdarya in the southeast. The width of the gorge was 12 meters, and the depth was 7 meters [4]. On the southwestern side of Rabod, near the cliff, the remains of a bath have been preserved. It has been determined that this bath belongs to the 10th-12th centuries. Evidence of a bazaar, a main highway, was also found near Hamam. The bathroom is in the shape of a plus sign (+), and five rooms have been preserved. Two more rooms were discovered 20-25 meters south of it. But these rooms belong to another bathroom. One of them turned out to be a women's bathroom. During an archaeological excavation in 1960, the men's bath was thoroughly studied. It states the following. The walls of the bathroom are made of hard-burnt baked bricks. ¬The dimensions of the bricks are equal to 42x20x5-8 cm [4]. Underneath the bathrooms are heating flues, i.e. chimneys. Clean and waste water (sewage) network, smoke cover parts are made of thin bricks 29x17x4 cm and 27x15x3 cm. The surface of the bathroom floor is covered with rectangular bricks of 36x36x5 cm. Some rooms are plastered with specially mixed mud (plaster). Since the clay mixture is impermeable to water and moisture, the wall was plastered with a gray mixture up to a height of one and a half meters. The upper part is plastered with a white clay mixture. Special ponds with water are also preserved in a semi-ruined state. They were cylindrical, 2.60 m tall and 2 m in diameter. Between the walls between the rooms, ceramic pipes were installed, which served as chimneys for smoke and air purification.

In 1967-1969, extensive excavations were carried out again. As a result, the remains of the relatively well-preserved underground women's bath were carefully studied. This bathhouse consisted of eight rooms, where there were clothes-standing, bathing, hot and cold rooms, as well as fire-burning and water-heating rooms. The walls are made of thin bricks measuring 30x15x3 cm. The interior of the rooms is plastered with a special mixture. According to experts, it was found that the bathhouse was in operation for more than two hundred years, that is, in the

X-XIII centuries. During the construction of the bathhouse, the architects from Ahsikent took into account the fact that waste water would be taken out through ceramic pipes (tazar) and poured into the obrez, that is, into the obrez, and flow out from there. A 150x70x60 cm obzan (bath) was found in one of the rooms. It is made of baked brick and plastered with mortar. As mentioned above, the bath was not only a place of washing, but also served as a hospital. Because various medicinal herbs were put in the obzan (bath) and the patients were taken down. In the baths, healers also worked with their clients and treated the sick. Therefore, like the famous Therma (steam room) bath in Rome and the baths in eastern countries, this civil structure of the 10th-12th centuries in Ahsikent served not only as a place of washing and purification, but also as a place of treatment. For example, in the Middle Ages, there are reports that there were ten thousand baths in the city of Baghdad itself.

These baths, built in Ahsikent, were also a large architectural-civil construction facility in their time. In addition, during the study of the remains of the bathhouse, many physical evidences were found. Fragments of a mysterious pottery, a necklace, a bead, a 16-pointed ruby eye, flower buttons and coins were found during the excavation. In 1970-1980, archaeologists Inqilob Akhrorov and Yolchi Kasimov, in coordination with the scientists of the Institute of Archeology of the Academy of Sciences of Uzbekistan, conducted excavations to find the Aksikent waterway. The result showed that the remains of a unique water structure, which was built underground from Kosonsoi to Ahsikent in the form of a tunnel (metro) and brought drinking water to Aksikent, were found about 15-16 km long. Some of its parts are well preserved. It is a unique network of medieval aqueducts (water-irrigation). However, the water softener on the Kosonsoy river has not been found yet. It can be located approximately near the village of Yortepa in the northern part of the present-day Torakorgan town of Kosonsoy stream. It was probably destroyed later due to natural disasters, floods. During the archaeological excavations in 1980s, the remains of a 13-room military barracks dating back to the 12th-13th centuries, inhabited by 1-10 kg palohmon stones used during the war, an underground secret road (lahm) (connecting the city archi-castle with Shahristan during the battles) , sewage networks through which waste water flows out are identified (Fig. 6).

Figure 6. Akhsikent underground water facility system.

Thus, Ahsikent was the most flourishing capital city of the Ferghana Valley in the 9th-12th centuries. Not only the capital of the Ferghana Valley, it was one of the most beautiful, prosperous, developed cities in the East and located on the Great Silk Road in the Middle Ages. It can be seen that Ahsikent (Akhsikat) among other cities is indicated and given information on the maps compiled by the great medieval scholars Abu Rayhan Beruni, Mahmud Kashgari,

Mirzo Ulugbek. It should also be mentioned that in the middle of the 11th century, one of the Karakhanids, Ibrahim ibn Nasr, who received the title of Tamgach Khan, was the ruler of the Fergana valley - province, and made Ahsikent the capital. In 1068, Shamsimulk from the Karakhanids captured Movarounahr and fully established his power. Later, the struggle for the sole power between the Tamgach Khans intensified. In 1072, Shamsimulk won the battle between Nasr and Shamsimul. He moved the capital from Akhsikent to the city of Ozgan (an ancient city in the Jalalabad region of the present Kyrgyz Republic)[4]. Akhsikent retained its position as a large central city and further developed.

In the early and advanced Middle Ages, that is, until the Mongol conquest led by Genghis Khan, Akhsikent developed and progressed as a capital city and gained its high position.

1. Jewelry. Jewelry and ornaments made of gold, silver and precious stones are made with exquisite taste and elegance. Rings dating back to the 9th-12th centuries were found in Aksikent, and the style of making and preparation is unique. These rings were made to be used as a seal, a sign, or as jewelry. It can be seen from some of the rings that the jewelers, who are the master of their work, have a creative and scientific approach to the making of rings, and have also mastered the art of working with various metals and natural stones, and colored glass.

2. Textiles. The production of thick and thin silk and cotton fiber, various fabrics from yarn, for example, karbas-boz, was also developed, and there was a great demand for it even abroad. Silk and other textile products made in Aksikent were transported and sold through the Great Silk Road.

3. Blacksmithing. The production of various metal work tools, military-technical weapons, swords, daggers, shields, swords and other items is widespread. According to recent sources, swords and knives made in Akhsikent were sold in Damascus and were famous for their sharpness, durability, and flexibility. The mining of iron, coal, gold, and molybdenum in the region near Akhsikent plays a major role in the high development of iron and steel industry. Because the presence of ferrous and non-ferrous metals in the Kurama-Chotkal mountain ranges, open coal mine reserves around present-day Angren, and the fact that our ancestors mastered the secrets of metal mining and processing in those times, prove that Akhsikent has a special place in the history of metallurgy and smithing. In particular, they mastered the technology of making swords and knives at a high level. Copper. Carving, that is, various household items and dishes are made of copper, and various patterns and decorations are engraved on them. Minting of copper coins was established in Aksikent, and coins from the 9th-10th centuries were found [4].

Fig. 7. Remains of a religious building in the Rabat part of Aksikent.

A summary of the findings is as follows:

- various ceramic items made with glaze in a louvard color - bowl, plate, jug, two-eared jug, khum, etc.;
- colored glass containers and items;
- a blue-glazed and polished vase belonging to the III century AD; In the 10th century, a plate and a cup were written in Arabic script, saying "I wish the owner of this plate a white road, happiness, and good health", "It is happiness to give up the pursuit of wealth" by the fine artist Hattot;

In the 9th and 10th centuries, Akhsikent developed as a unique center for handicrafts, and its influence reached faraway lands.

Summary

Baths built during the former Soviet regime are quite different in terms of wellness and the composition of rooms than the old baths. The main essence of old baths is that they consist of rooms whose temperature exceeds each other. Some of these baths are still operating in Namangan region today. Studying these baths is one of the urgent tasks of today. We just told a short story about the former capital city of Ahsikent and the bathhouse in it, which is considered a part of our past heritage and has left a unique deep mark in history. It is necessary to reveal a lot of interesting and valuable scientific information about the historical and material cultural heritage of this city of Akhsikent, and gain a broader understanding by studying itThis also shows the attention and respect for our spirituality, which is the most necessary, important and relevant today. Because it is our responsible moral duty to carefully study the archaeological, material cultural and historical monuments not only in Aksikent, but also in other places, our past heritage, to preserve them as the apple of our eye, and to leave them as a living, convincing witness and evidence for future generations. The task before our architects is to continue these new ideas and trends in bathroom construction. It would be appropriate if the people's experiences accumulated over many years were followed, and the medicinal and hygienic properties of our people were successfully used. Total baths are one of the curative and hygienic procedures in the world of Eastern medicine.

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