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CITY TARMITA (OLD TERMEZ) IN THE KUSHANS’ PERIOD

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This article is devoted to results of expeditions that were explored by archaeological monuments of Chingiztepa and Karatepa in 2004-2005 in the Old Termez.

Key words: Chingiztepa, Karatepa, hill, archaeological monument, defensive wall, moat, expedition, buddhist monaster, courtyard, reconstruction.

The Guyshuans fixed (established) own political dominion in the second half of I century AD in Northern Baktriya (Surkhandarya), and the new period linked with the kushans (I-IV centuries) was begin. This dominion had important role not only in the history of Surkhandarya, but also, in economical and cultural development of the people of whole Central Asia. More than 130 cities, villages, fortresses and religious buildings linked with the period of kushans show economical and cultural evolution, which happened in this period. The area of large cities was 100 ha (hectare), the area of cities was 15-80 ha in this period. In the period of kushans were achieved huge achievements in many sectors such as construction, sculpture, painting, decorating in the cultural life of region. Religion of zaraustrism saved own importance in some parts of region. The Great Silk Road, which appeared in II century BC operated rapidly.

During the period of kushans two large center formed in Northern Baktriya. First, Tarmita (Termez) which situated in the right coast of Oks (Amudarya), the second center, developed instead of Dalvarzintepa, which was located in the middle stream of Chakhonrud (Surkhandarya). Every region had own center in this period. Cities of kushans’ period consisted of upper and down parts, in suburb
were situated a lot of buildings such as cathedrals which linked with religions of Buddhism and zaraustrism, and dakhma of city. In Northern Baktriya in this period, every 8-10 villages had a town [1].

Nowadays the center of Surkhandarya – Termez, which the center of Northern Baktriya in the ancient, is located the coast of Amudarya, it did function as the passing from one side to another of the river and port from the past. There is the guess about the name, namely, Termez from the sanskrit language, means “Taro-mato” – “behind the river”. In III-II centuries BC the hill which in the coast of Amudarya, was encircled with castle’s wall of rectangle sketch. This wall was built pahsa, the base had 11 m latitude. It had burjes (burj – looks like towers and in defensive walls was used) its around was encircled with moat. The city area was 10 ha. The Old Termez city was located along the right coast of Amudarya, in 7 km north-west from the present city. The city consisted of three parts: arc, shakhristan and rabod, every part had own defensive wall [1].

In the area of the Old Termez was located Chingiztepa monument, which related to III-II centuries BC, was situated along Amudarya. This monument was encircled with durable defensive walls in this period. Chingiztepa had being explored by “Uzbek-French” united expedition during many years. Its encircled defensive wall from northern and eastern parts were consolidated with 16 burjes. Amudarya river washed its western coast. Its southern part was not saved. In Chingiztepa the best preserved parts are arc and defensive walls which situated in south. Wall was built of 35x35x14 cm raw brick. Burjes were rectangle in sketch and contracted from down to upper. Burjes were entered by 2 m latitude corridor. Above the corridor was covered with vault construction. The loop-holes were built for archers in external walls. They were in every 1,5-2 m gap. The moat was dug beside the wall, but there was not water in it (Pic.1.). Naturally, there is a question: “If there is not water, why is moat dug?” According to the mind of scientistes, the enemies faced difficulties passing with wall-destroyed tool because of deep and wide moat [2].
According to the opinion of historians, covering vault construction above the corridor was used trapezoidal raw bricks. It is confirmed trapezoidal bricks, which were found research zone.

In Tarmita, the previous town was saved as the fortress at the kushans’ period, and main part of the town was broaden its around. The castle wall which shaped polygon had 35 times bigger (350 ha) area than the previous town. Buildings, which linked with Buddhism religion, mainly were built in suburb, and they served population of town and village. According to the sayings of Chinese traveler Syuan Szyan, the Old Termez had 12 buddhist’s monasteries and lived almost 1000 monks [1].

In I century Karatepa buddhist cathedral and Fayaztepa monastery which the object of buddhist cult began to build in north-east west part.

Exploring Karatepa has being continued by “Uzbek-Japan” united expedition since 1998. The heads of this expedition are Shokirjon Pidaev from Uzbekistan and Kato Kyudzo from Japan [3].

Karatepa buddhist cult center was located on the 3 partly hill which had almost 7 ha area. The center consisted of independent buildings, which were built in different periods; it contained buildings which earth surgase was cave (western and southern hills) and buildings, which were built on the earth (northern hill).

The part of Karatepa on the earth consisted of naked courtyard. Which was encircled with terrace, circular corridor and hujra(cell)s of monks near the corridor. From it was done 2 stupas in north side (Pic.2.).

Beside the cave constructions, which were created western hill of Karatepa, existed courtyards, and terrace with columns, existed at the courtyards. The bases of stone column, which were found this zone, caused appearing mind above. The main base part of column was not saved. Because it may be made by wood (Pic.3.). Typical characters of buildings of Surkhandaryava is existing closed courtyards and terraces in kushans’ period, in the middle ages and nowadays. The rooms were built right angle or square, sometimes trapezoidal shape. Their measures were 4x4 m and 4x7 m. Buildings were joined closely with castle’s wall
of the arc. Palace buildings were relatively bigger, and measures: courtyard – 6x6 m, the hall – 4x2 m [3].

Buildings which having cultural meaning, consisted of wide hall (6x6 m) altar and big courtyard (6x11 m). As the main construction material were used 40x40x12 cm raw bricks. The thickness of room’s wall was 1 m. In interior, there were done sill for household tools and ceramic dishes, pakhsa sufa along room’s perimeter. The altar was fixed noticeable parts of rooms. The rooms were heated by putting fire into depth of the central part of the floor or unified fireplace to wall. Internal walls of the room were decorated mud and lime.

The door and window were shaped rectangle, the tip of them were completed with wood beams or arch. Square rooms were covered beams, which laid 45° angle. The holes had done from the center of these layers for illumination and ventilation. In Central Asia, these typed layers spreader widely before 2000 years. The up of right angle rooms were covered by beams, which put along the short side of the room, the narrow rooms and corridors was covered by vault construction.

Passing periods the measures of brick contracted up to 30-32x30-32x9-10 cm. The bricks had various marks, we can see from simple line to the letter of Greek alphabet among them. Connecting of bricks used mud blend. Usually the ripe brick had square shaped its measures were different. These typed bricks used the most important parts of the building. The stone was used seldom in constucture. It was used mainly to create base of columns and caps, plyastres and various decorations. The impact of ellinism had using stones in constucture. The columns were made stone seldom. The builders knew that Bakhtria was the seismic zone, that is why they created complicated columns, namely the columns were made woods, the base and capitels were made stone.

In the end of the IV century the central cities of Northern Bakhtria – in Tarmita and Dalvarzintepa the life decreased completely.

**Literature:**

Pic.1. The reconstruction of defensive walls of Chingiztepa. The general view (T.Mamatmusaev's suggestion) [2].
Pic. 2. The reconstruction and sketch of northern hill’s courtyard of buddhist monarch of Karatepa (T.Mamatmusaev’s suggestion) [3].
Pic.3. The reconstruction of western hill’s courtyard of buddhist monarch of Karatepa (T.Mamatmusaev’s suggestion) [3].