



مركز طارق والي

المعاصرة والشرقية

W A L Y
C E N T E R
J O U R N A L

Issue No. 01
21 June 2011



Giza Pyramids Heritage Site



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للعمارة والتراث

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Mohamed ALAA

Editing team:

Yahia Shawkat
Omnia Khalil
Shimaa Shaheen
Mohamed Alaa

Photography:

Yahia Shawkat

Produced By:

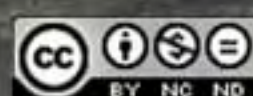
Tarek Waly Center,
Architecture & Heritage
Unit 11 , Kariet Al-Fakhareen ,
Kasr El-Sham' st. Fustat, Cairo

Post & Mail:

6 Al Saad Al Ali St. , Giza , Egypt

T&F: 0020 (02) 2532 7178
info@walycenter.org

This edition explores an overview of Giza's urban nature. An overview of its architecture will be explored in a future edition...



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Domain of The Pyramids At the Capital of Egypt, Between the River and the Mountain

Tarek WALY

The urbanism and architecture of Egypt , may not be understood in isolation of its history and geography ; as they are likely to lose much of their meaning , significance and content , in absence of their historic and geographic contexts. What is addressed here is not the urban interpretation of history nor the geographical interpretation of urbanism . Rather , this approach addresses the dynamic and multi-layered inheritance , all the way to the depths of its roots and attributes . It tracks the past as it approaches the present and relates the present with the past . Further , it adds enriching experiences to the current , which result in a multiplicity of its depths , dimensions and horizons of its future both in quantity and quality . This is the approach adopted herein for in the development of historical sites . At the foremost of such sites the Guiza Pyramids which forms a part of the matrix of the ancient Egyptian civilization . That , had related in the spatial and temporal contexts with Menf , the Capital of Egypt for over three thousand years . What remains , at the outset , is to develop an awareness of this meaning , and the resulting emergence of The Capital .

The Capital of Egypt has remained to fall at the junction between geography and history , At a stance , between an optional recluse , and an inevitable take-off ..

Recluse within a , narrow and controlled valley .. A valley which is protected by prominent hills shielding it , on both the east and west sides.

Within the valley a sloping artery of life, originating from a remote locale in the south ; its absolute , far origin.

The Nile descends through the valley of Egypt , safely and steadily from the heights of the south .

The River Nile , being tranquil despite its vitality , is received by Egypt and sanctified by the Egyptians .The outcome of the will of man, coupled with the vitality of the Nile , is the birth of civilization .

A take-off to an open and expanded Delta ..

The Nile Delta portrays the culmination of the life spine , which has embraced the essence and value of civilization and , presented it to the world .

Consequently, The River declares the end of its northbound course .The Nile, then , accepts to plunge or set in an absolute faith in a transformation process from a state to another along the path of eternity .

Always , there has been a sunrise following each sunset , and vice - versa .

A circumnavigate around the sun , The Nile , civilization and man .

The Capital of Egypt ; between The River and The Mountain ..

The Capital and The River .. Urbanism of Egypt in its generality and that of the Capital in its specificity have held a cause-effect relationship with the Nile . The Nile has formed the urbanism of the Capital, in turn, via both, its valley and its estuary . An existential relationship has been established , between the offerings of nature , and the innovations of man . The ancient Egyptian, had realized that the rhythms of The Nile flooding, is an annual solar phenomenon .Therefore , the calendar of the ancient Egyptians was associated with the solar year . The solar Egyptian (Coptic) year , begins in the first month of "Tute" (the 8 th or 9th of September) embracing twelve months , with the length of each being thirty days , in addition to five days in three consecutive years and six days in the fourth year .

Thus, the Nile and its flooding had become the pace setters for this calendar.The Capital of Egypt had been incepted with The Nile and its journey, at the end of the narrow valley, followed by a trip to its estuary . Then, at this locale, the ground fans out and expands . It is at this situation of the valley that the mountain ranges, east and west of the river, reach their limits , allowing geography to declare one of the pillars of nature . This has presented the genius



of the Egyptian existence , bestowed by God and realized by the Egyptian , through either his natural instinct or knowledge . It has always been the gateway southern gate to the north or the passage from the valley to the delta and the sea. At this location the urban capitals of Memphis and Ain Shams (Owen) were established . Here was The Fortress of Babylon , Fustat and Cairo; The Capitals of Egypt, or rather the sequence of its Capitals . Each has bordered the Nile and paralleled the mountain, particularly in the east valley , where the birth of the sun and life have always taken place . On the other hand , there is the Western plateau , where the sequential pyramids have manifested evidence of the civilization, of ancient Egypt . There , at the line of eternity in the West, the cycle of each day ends. The sun then falls lower in its journey , returning again to a sequential sunrise, and a chronological sunset . It's a daily cycle and mobility from the east to the west, as have been the annual journey of the , Nile from the south to the north on a seasonal basis to pass through the gate to reach the extents of the horizon .

Here, the Capital has been established before its development took place and its inhabitants dwelled ... The Capital and The Mountain .. The plateau east of the Nile represents one of the components of the geographical, and historical equation . The edge , cliffs and slopes of this plateau which are steep in some places and leveled at others , present a determinant for the growth of urbanization . It is defined by various names , the most comprehensive of which are Mukkattam Mountain with the Mount Torah to the south and the Red Mountain to the north . The plateau is dissected by valleys which echo previous geological and climatic epochs .

These valleys form an ascending track to reach the upper plain of the plateau . These ascending valleys include Wadi Hauf , near Helwan , the Degla valley near Maadi, and Duwaiqa to the east of The Citadel .

Layers of earth that form The Mukkattam Mountain , bend in a semi -arc of an average height of about 150 to 250 meters . The northern end point of the semi-arc falls at Heliopolis , while its southern end falls at Maadi , where a plateau of an average height exists to the south with its highest peaks of Mount Hauf at a height of 375 meters . Mokattam Hills consist of limestone (sedimentary rocks), which indicates that it had been submerged with sea water in ancient times . At both northern and southern ends of the mountain semi-arc the, plateau descends. The plateau gradually diverge to the north-east starting from Mokattam Mountain to the Red Mountain in the form of steep and sharp slopes which are evident in the areas of Al- Gouyooshy and The Citadel.

The plateau west of The Nile, represents the horizon line demarcating the beginning of the journey of the sun into the other world at sunset . It is where and via which the edge or virtual axis of immortality is evident . On the other hand , the eastern plateau , represents the limit of the new birth or the predestined return of the sun in its daily cycle of the sunrise . Between the two extremes the Nile runs along the valley from south to north in its mobility and annual succession . The western plateau , abruptly rises from the cultivated valley , to a height of about 65 meters, with its surface being almost flat . As well , this plateau may be easily reached via many valleys which form amongst themselves extending fingerlike heights which correspond to those of their counterparts in the east . However , they differ in their geological structure and in other instances in their topographical heights .

Here, the Capital has been established before its development took place and its inhabitants dwelled ... Along with the advent of the urbanization of the Capital and the evolution of civilization , at the Western plateau , the Ancient Egyptians had constructed the pyramids as pegs or beacons or observatories, in a from south to north direction .



At the time their entity had been unclear in the sense of what they were , and what their role was .

However , a firm certainty lies in the mind of the author , that these architectural features had played a cultural as well as that of the daily life . As well their integration with points , that had held their knowledge connotation or a well known poles for the ancient Egyptians have been clearly evident .

Unfortunately , that expertise had not been relayed to us. Consequently , the awareness of the reality of the pyramids , and the genius of their presence within that tri-polar matrix has never been reached . Assumptions , or apparent results were relied on, disregarding the underlying phenomenon .

Thus , the truth has been absent , or we became off track. At this dividing stance of the end of the valley, specialists categorize the pyramids to ten groups in a spatial sequence from south to north, but in a temporal context , a different succession emerges than the spatial one .

It is impossible to understand the true essence of these Pyramids, unless an in-depth study is undertaken with reference to the prevalent norms in ancient Egypt . These had been religious faith , the of characteristics of science and knowledge, community and living . Those had been embodied in the Ancient Egyptian civilization with regard to beliefs of immortality and eternal existence .

All such beliefs had been summed up in one measure , pertinent to the happiness of the "Ka". This simple name with its limited formation of letters , is difficult to express , in modern languages , in a single word . It embodies several connotations , including "the intact entity of man " , if it is viewed , to some extent , as a separable unit for a single person. Further , it corresponds , sometimes , to meanings of "personality", "spirit," " independent individual " , or "traits " .

Moreover, it is also possible for this word to refer to " lucky man" or "status " . In the ancient Egyptian doctrine the " Ka " united with the fixed stars in the northern hemisphere . Eternity , in the other life , had been closely linked to the doctrine of the god Osiris.

Also , since ancient times, the doctrine of the sun , was deeply rooted in the Egyptian civilization . That had been manifested in the temple of Heliopolis where a symbolization of the sun in the form of the obelisk , substituted by the symbol of a Pheonix bird (BNW in ancient Egypt) which had perched over what had been called the "Penpen " , with a shape of a pyramid. Here , the relationship between the "Penpen" itself and the doctrine of the worship of the sun, may be deduced in a representation of the ascension of man to the sky as much as it is extrapolated to the daily cycle of the sun itself in the life of man his doctrine, and way of living .

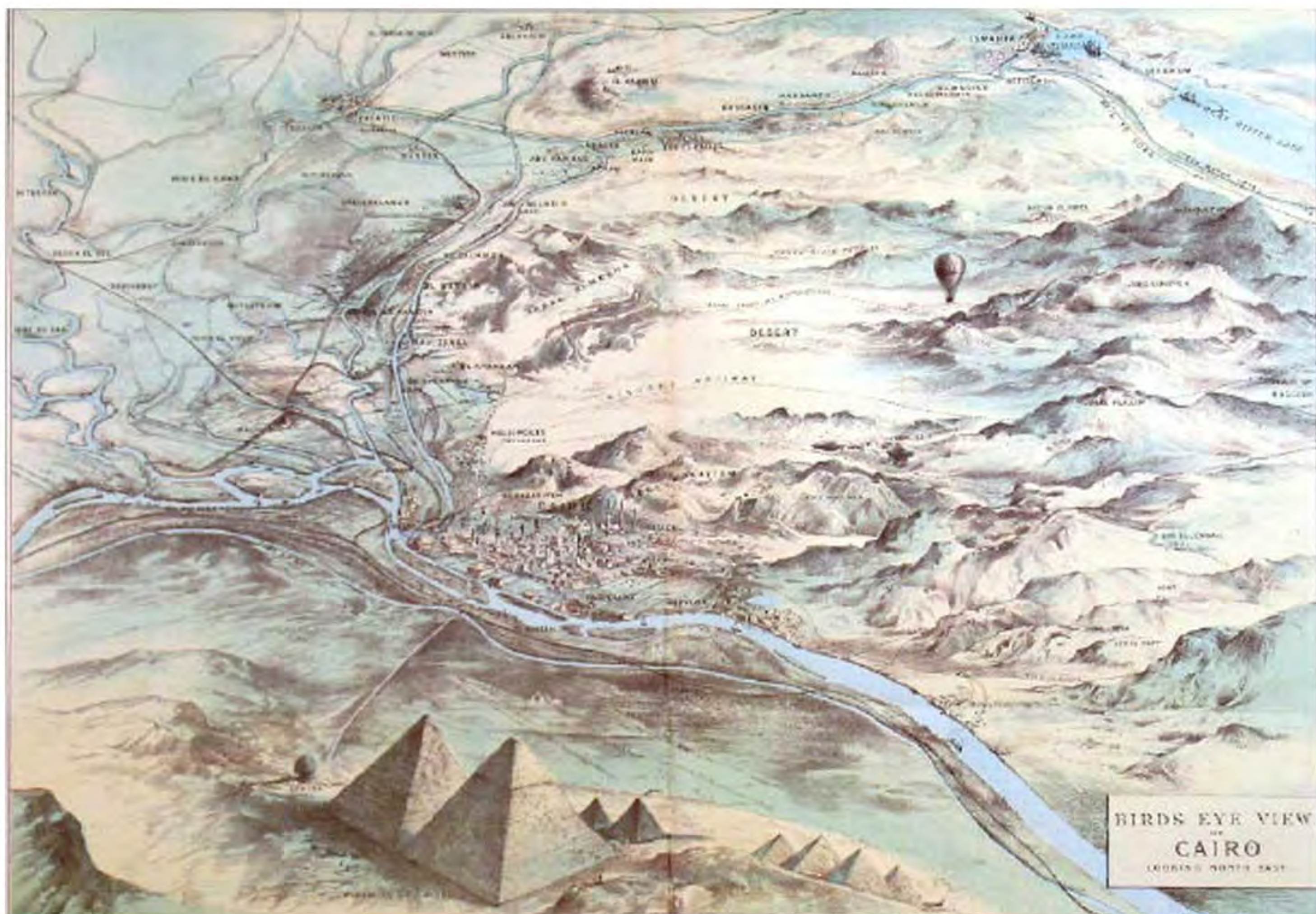
This matrix , its comprehension and essence , have been by large , disregarded by architects . It virtually delineates inter-relations , some of which are visible , continuously evident and apparent to he who is contemplative and open-sighted for knowledge . Between sight and in-sight , the apparent and the underlying , the existence of this matrix of knowledge , within our ancient inheritance , may be ascertained. It lies in our ancient inheritances and relates the daily cycle of the sun , on one side and the mobility of the Nile and its annual session, on the other , where it ends at this gateway . It is here that the final station of the mobility and the journey of The Nile come to an end , at the gateway .

Thus , it is by and with The Nile , that the matrix of culture and nature is completed , between the eternal offering of the locale, and the genius of the human creativity . The ,educated comprehension of the Giza Plateau of the Pyramids is materialized within the broader matrix .



The approach adopted for the development of this place falls within a broader context as part of the matrix . The scope pertinent to the Giza Pyramids Complex , itself , covers an in-depth reading of its architectural entity , represented in the geometrical order which had formed its existence . This had been undertaken within a regulated and controlled relationships innovated by the Ancient Egyptians .

A serious effort has to be exerted to unveil such underlying relationships . This is crucial , to enable a meaningful communication and an entry into the architecture of the place , embracing a deep respect for the inherited , reaching a cautious harmony with it . Thus , it may be passed on to present-day and future generations in its sustained original form .



Cairo 1882, Unknown



The Giza Pyramids Heritage Plan, Tarek Waly Center, Architecture & Heritage

The Giza Pyramids Heritage Plan was prepared for the Ministry of State for Antiquities Affairs (MSAA) by the Tarek Waly Center, Architecture & Heritage (TWC), was designed to conserve both built and natural heritage of the plateau while raising the quality of the visitor experience by bringing back the spirit of the place. On site implementation of the Giza Pyramids Heritage Plan commenced in January 2009, and was planned to be completed by January 2012. As of January 2011 all on-site work has been delayed

indefinitely at a point where 50% of construction work was been completed.

The heritage plan's main methodology relied on dividing the site owned by the MSAA as defined by the security fence(s) into zones depending on their significance, asserting preservation and activity guide-lines for each one. Three zones came of out this plan;

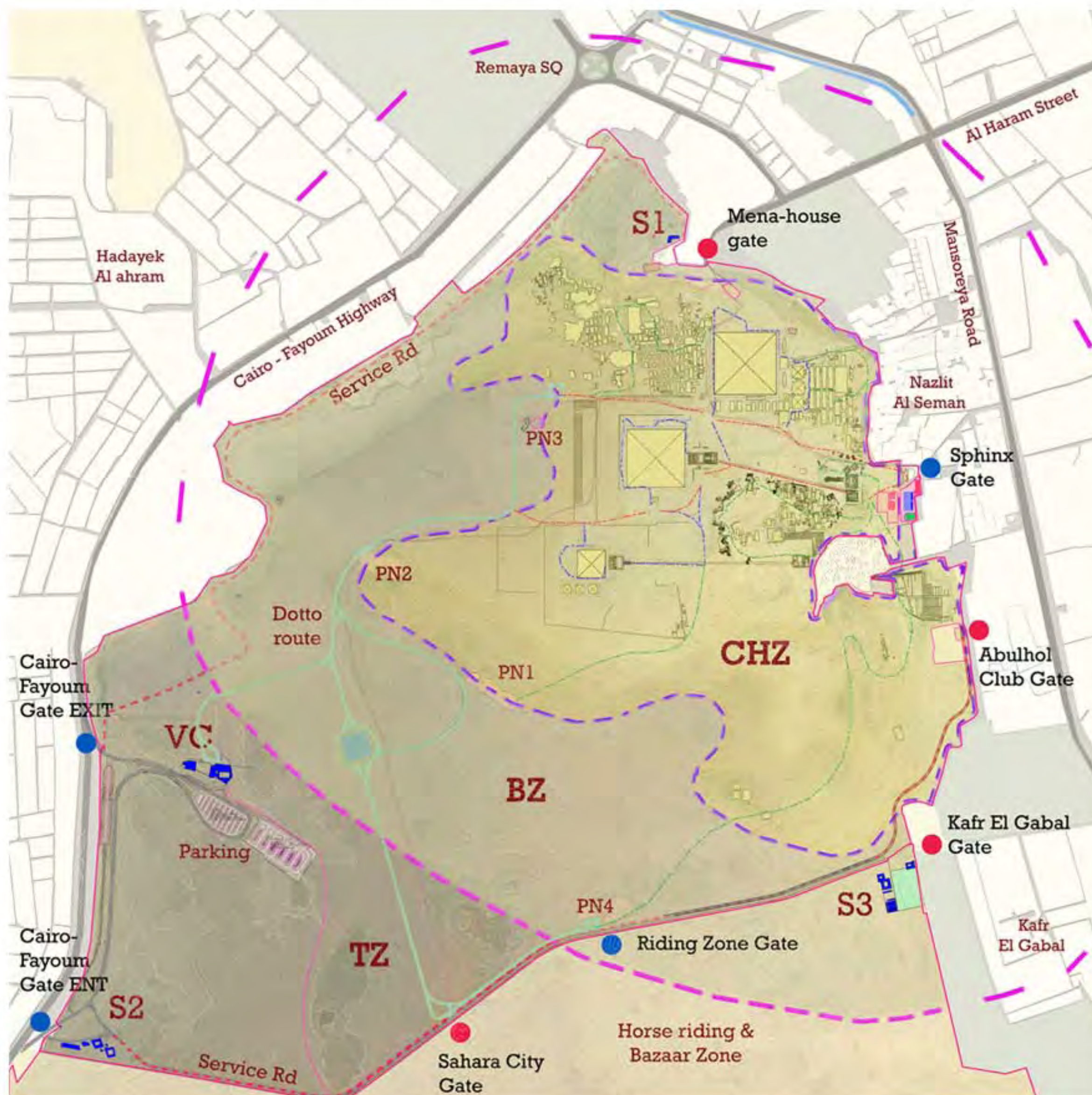


Fig. 1, Giza Pyramids Heritage Plan, Tarek Waly Center, Architecture & Heritage

CHZ; Core Heritage Zone,
BZ; Buffer Zone,
TZ; Transition Zone

A Core Heritage Zone (CHZ); comprising all built heritage and areas under excavation along with areas of the natural landscape that have witnessed significant ancient activity.

A Buffer Zone (BZ) where development and activity may physically and visually affect the CHZ.

A Transitional Zone (TZ); where development and activity may visually affect the CHZ.

Guidelines for the preservation of the natural and built heritage of Giza fell under two categories;

- Physical sympathy towards the natural and built heritage of Giza; For example banning all motor-vehicle, recreation and permanent building activity, while regulating temporary structures, introducing interpretation and information signage and marking pedestrian paths and walkways in CHZ, with more relaxed guidelines for the outer zones.

- Visual sympathy towards the natural and built heritage of Giza; For example maintaining colours and materials sympathetic to the natural and built heritage, allowing only for construction and activity that would not affect the main historic views across the site.

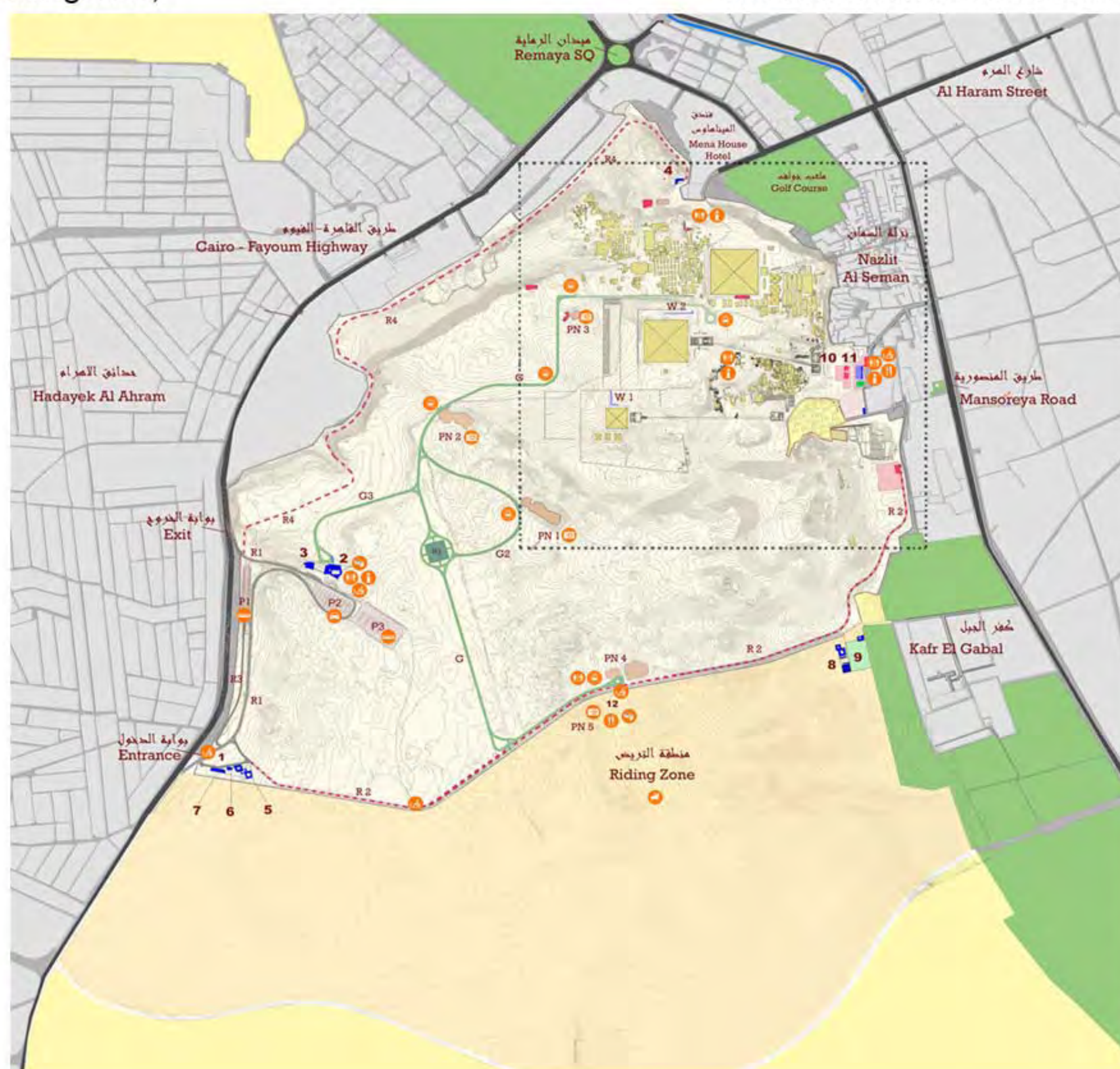


Fig. 2,
The Giza Pyramids
Heritage Plan,
Tarek Waly Center,
Architecture &
Heritage



Following these guidelines the heritage plan comprises the following;

Visitor experience: There will be one visitor center located in the TZ and accessed from the Cairo-Fayoum HWY. It will provide information, ticketing, toilets, food & beverage, retail and other services, as well as parking space. Visitors will then take an environmentally-friendly dotto train to different parts of the site such as:

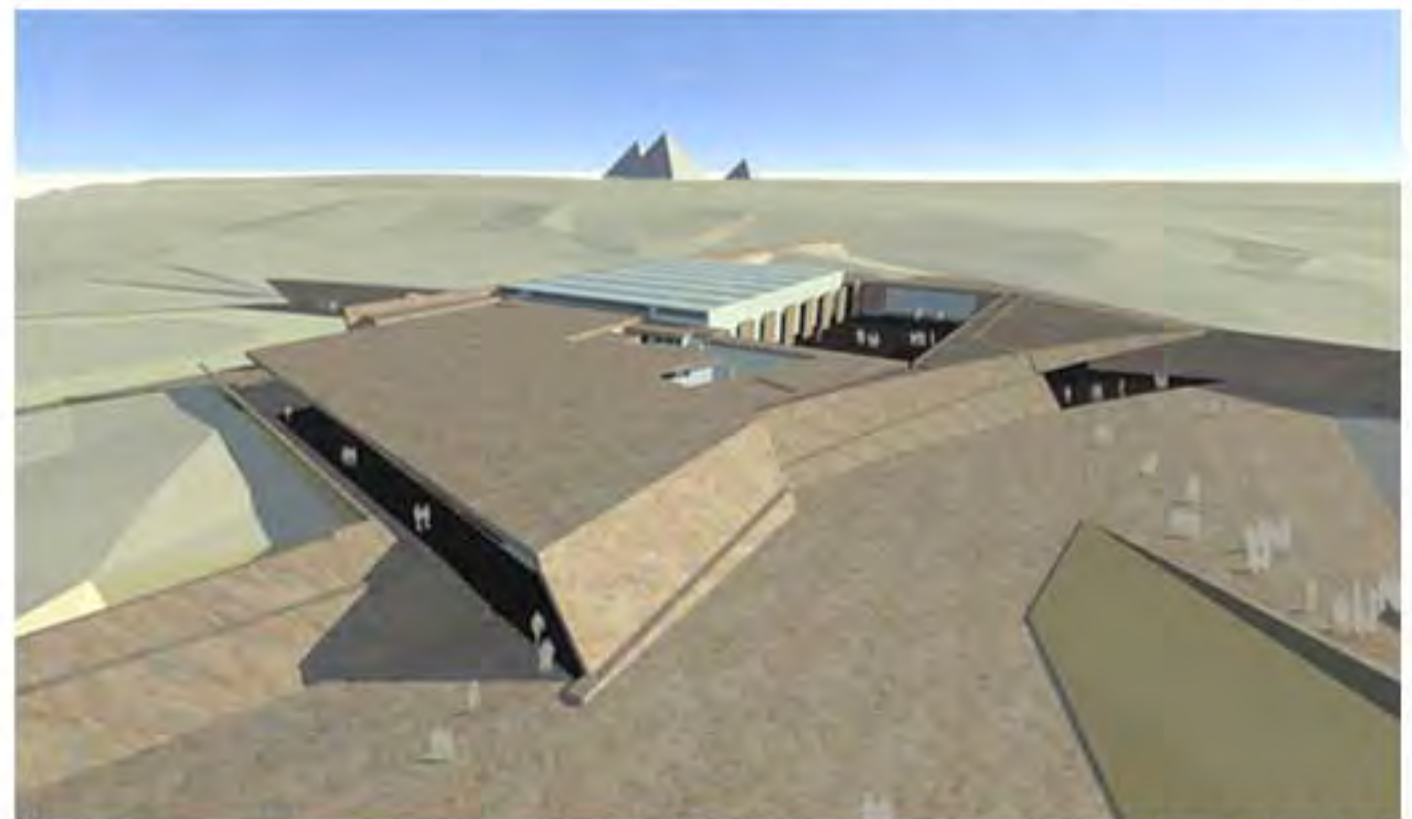
- **The Pyramid Precinct.** Located in the heart of the CHZ, this area holds most of Giza's monuments and will be a pedestrian-only zone with site-sympathetic services. From here visitors can access the pyramids, sphinx, temples and tombs via well marked paths, and will be able to understand the site through interpretation boards and models.
- **Panorama viewpoints.** Three prominent hills overlooking the monuments will be accessible by visitors, providing breathtaking views of the site as well as interpretation information and models. These areas will provide excellent photo opportunities and will thus aid in relieving the CHZ from visitation traffic.



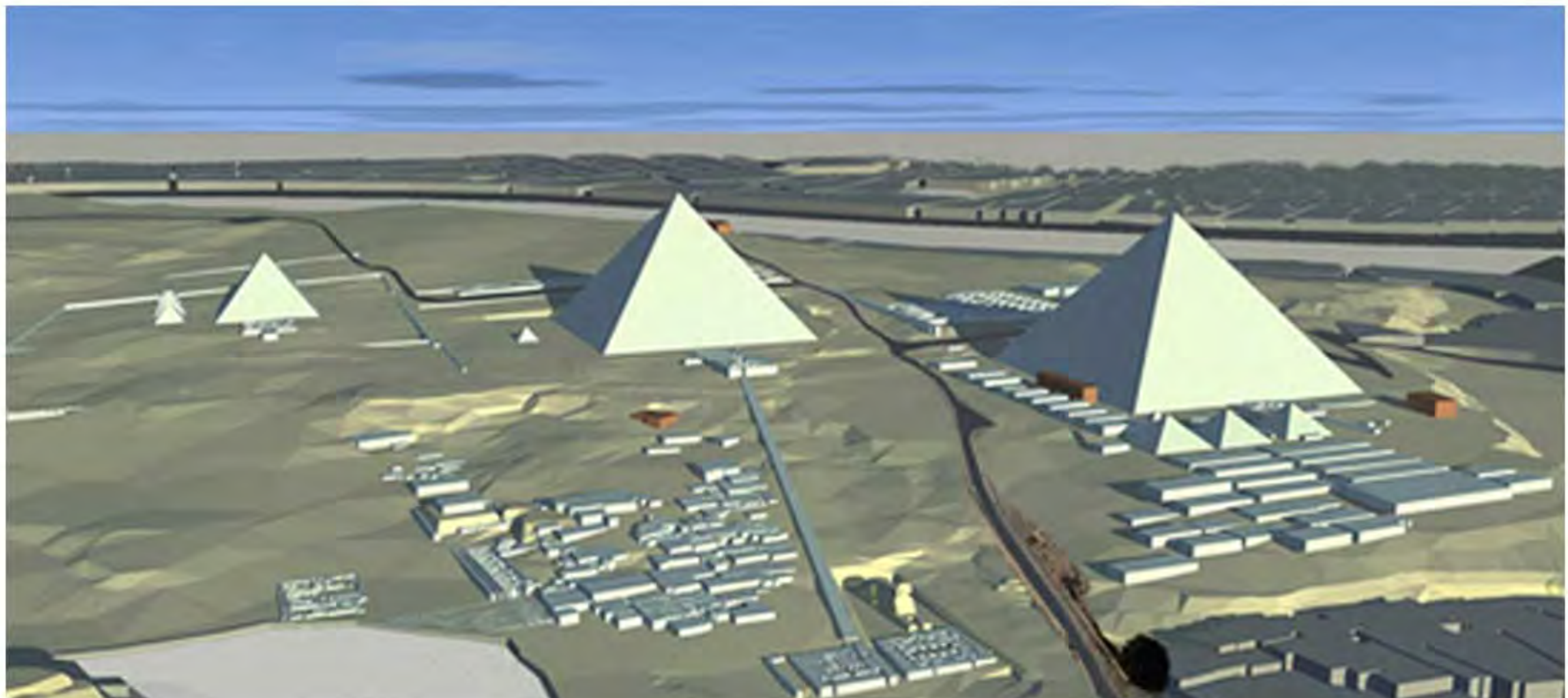
Visitor Center 2010 - 09 - 02



Visitor Center 2011 - 03 - 28



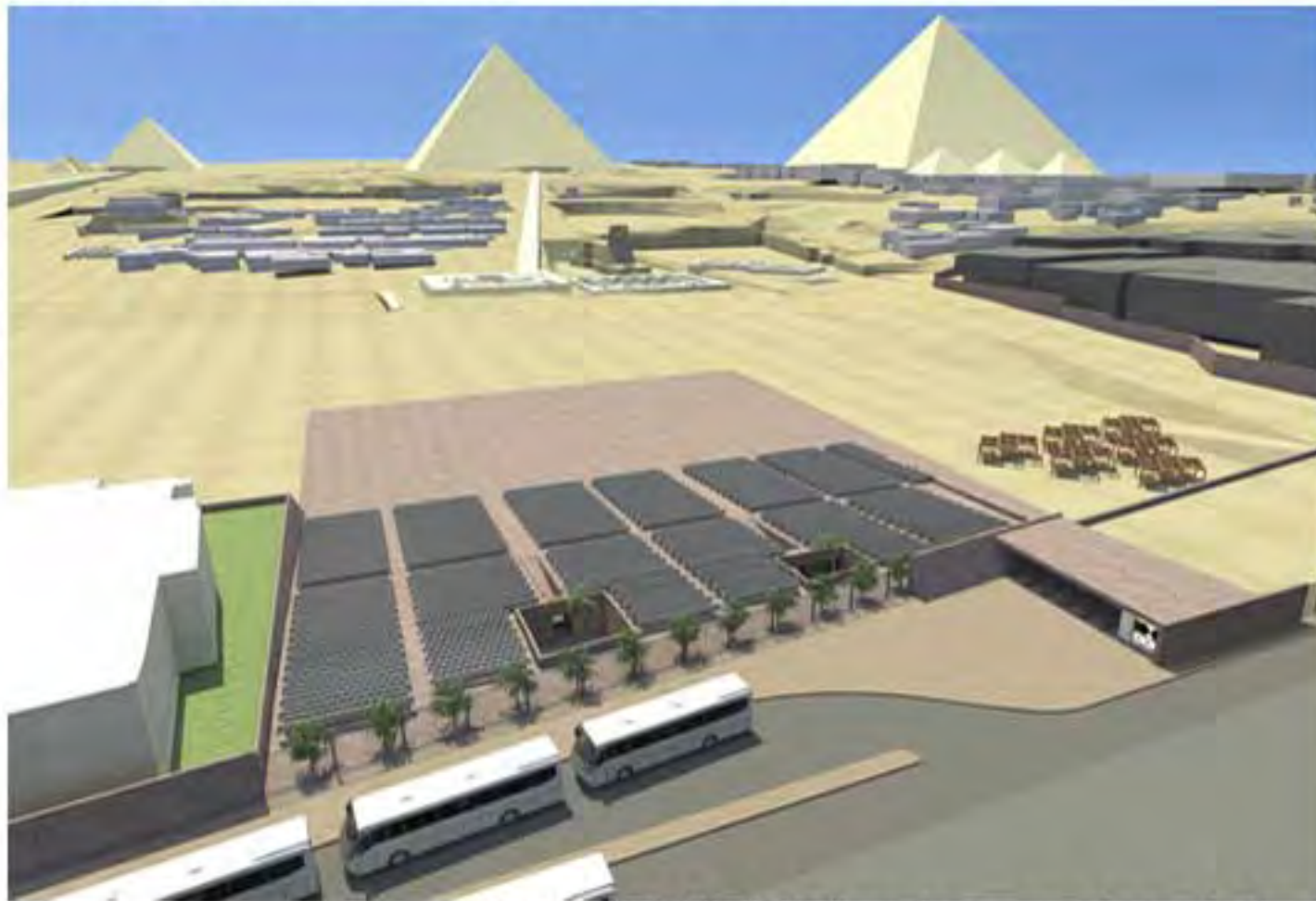
Visitor Center , rendered shot





• Riding & bazaar zone. This area will be located in the TZ, a safe distance away from the CHZ and separated by a security fence. It is also accessible by the local community that relies on the business of horse and camel riding as well as selling souvenirs.

While not part of the day-time visit, the Sound & Light Theatre will be accessed in the evening from its current entrance, the Sphinx Gate. The current theatre will be moved back 100m from its current location which rests within new archaeological exploration and is within the CHZ.



Sound & Light Theatre, rendered shot



Culture Center 2011 - 03 - 28



Culture Center, rendered shot



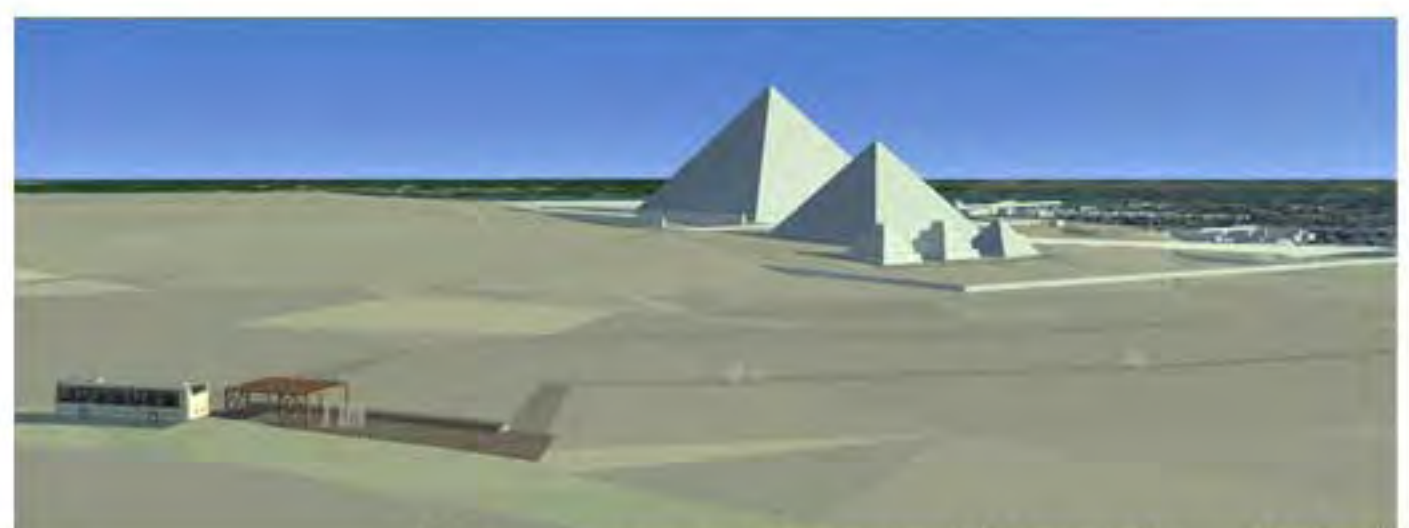
MSAA Giza HQ 2009 - 02 - 14



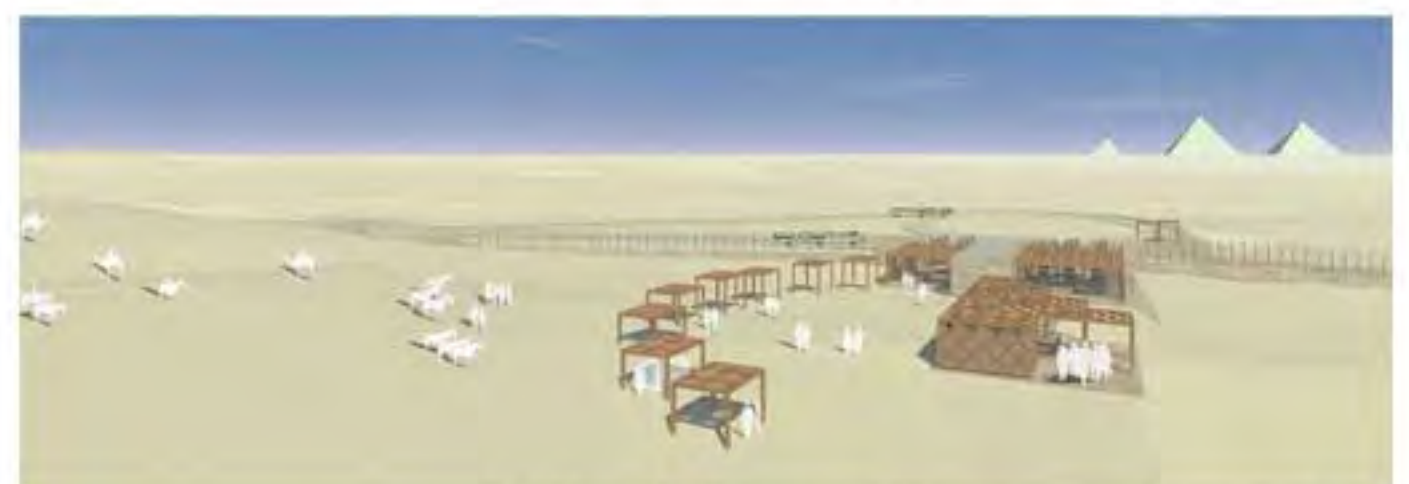
MSAA Giza HQ 2010 - 09 - 02



MSAA Giza HQ , rendered shot



Panorama vantage point, rendered shot



Riding & Bazaar Zone, rendered shot



Site management: Two service paths for motor-vehicles ring the site, connecting three management sectors.

- Sector One: Located near the current Mena House Gate will hold the MSAA Giza offices near the already existing main Giza storage magazine and labs.



Relocated Abulhol Club 2011 - 03 - 28



Relocated Abulhol Club, rendered shot



Fire Station 2010 - 09 - 02



Fire Station, rendered image

- Sector Two: Adjacent to the Cairo-Fayoum Gate to the south-west will hold the site engineering department, fire station and police station.

- Sector Three: To the south-east of the BZ, will hold the mounted police division for the Giza site.



Relocated Engineering Admin 2010 - 05 - 19



Relocated Engineering Admin, rendered shot



Mounted Police Station 2010 - 12 - 15



Mounted Police Station, rendered shot



Citizen Giza, a tale of history and the community

Omnia KHALIL

The thuds of her running feet pierced a moment of serenity, forcing herself into my sphere of silent contemplation, enticing me to follow her movement, now curious about her fate. As if the Angel of Death was pursuing her, she continued running until she threw herself in front of a police car stationed at the foot of The Great Pyramid. She immediately burst into tears, screaming hysterically, even though I couldn't understand her words, I got her message; "I need your safety".

The police officer stood shockingly still, and did not even utter a word. He merely threw her a side-glance. At that moment the Angel of Death caught up with her, his face bearing the expression of doom, and proceeded to beat her up, kicking her body indiscriminately and slapping her on the face. This eruption of violence was accompanied with a torrent of cursing, demeaning her in every manner possible.

I stood there frozen from the shock of the scene, an unbelievable force of physical and verbal violence let loose on a girl that only possessed the cries of help for anyone around her to do something to end her torture. Only her friends responded, a group of teenage boys and girls, pleading with this beast to let her go.

Only then was I able to break away from my trance and headed towards the girl. She and her friends looked no more than twenty years old; the colours of their clothes could not hide the fact that they were old and well worn. The scarves, papyri and postcards they sell, covered parts of them, maybe in an attempt to look more attractive.

In contrast to the girl's fragility was the Beast's heavy-set body and menacing stature. His dark, creased face was drawn with the expression of hatred and anger. What was even more unsettling was how amicably he talked with the police officer and his men, and how he just walked away later, striking the girl and her friends a look of victory.

I finally reached the girl, and propelled by how young and innocent she looked, I asked her about the incident and the man. Her answer shocked me, as he turned out to be an undercover police informant, a mukhber. He coerced her and her friends into paying him protection money to let them sell their souvenirs at the pyramids, and when she decided she had had enough of his oppression and wouldn't pay him, he decided to punish her.

As she finished her words I felt like I wanted to throw up. I had come to the pyramids today at dawn, to witness the spring equinox sun rise on the Sphinx's face, hoping to understand the meaning of this enigmatic place. It was a day different from most on the plateau, for that early in the morning the site was free from the throngs of visitors and the galloping horses that I strive each time I come here to avoid being run over by. For the first time, a special connection was starting to be established between me and this place.

Instead, I faced the reality of the powerful and corrupt system of abuse that runs the daily life of the poor and defenceless at the foot of all this history. The girls pointed out all the mukhbereen lazing about the site, describing how they were appointed by both the Tourist and Antiquities Police and State Security, to spy on the visitors and of course, the vendors, handing in daily reports about their conversations. Suddenly I had a clear picture, of how these single men in plain-clothes, lingering at the foot of The Great Pyramid, were not actually visitors, and that they actually outnumbered the tourists that morning.

We sat on the bedrock and the girls continued talking to me about their lives in Nazlet El Semman, the sprawling village at the bottom of the Giza Plateau. Their heroine talked to me about her family's history with the Angel of Death, and how he was behind her eldest brother's murder. She held back tears as she spoke, but alas, she could hold them back no longer,



releasing a gentle cascade of them. By the end of our intimate conversation, she was asking and praying that she would not have to end up working in one of Haram Street's night clubs like many of girls in her neighbourhood have done.

that this place of unsurpassed historic value would host such acts of inhumanity, where the very community that grew up at its doorstep suffers in order to earn a decent living? I can't seem to find an answer.

I played back the day's events in my mind as I left. Could the ancient Egyptians that built these everlasting monuments have known that their enigmatic space would witness such blatant injustice,





Giza Pyramids

World Heritage Site

Map & visitor information

Map & graphics by:

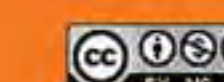


Tanek Waly Center

Architecture and Heritage

مركز وادي

السياحة والآثار



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Khufu Complex

- 1-1 Causeway ruins
- 1-2 Pyramid Temple ruins
- 1-3 Pyramid of Khufu
- 1-4 Queens' Pyramids & Satelliet Pyramid
- 1-5 Boat Pits
- 1-6 Khufu Quarry (Filled in)

1-7 Eastern Cemetery

- Tombs include;
- Ankhaf,
 - Khufu Khaf,
 - Kawab,
 - Hetepheres,
 - Mersyankh

1-8 Western Cemetery

- Tombs Include;
- Hemiuunu,
 - Senedjemib-Inty,
 - Shepseskafankh

- 1-9 Large East-West Wall

Khafre Complex

- 2-1 Valley Temple
- 2-2 Causeway
- 2-3 Pyramid Temple
- 2-4 Pyramid of Khafre
- 2-5 Satellite pyramid ruins
- 2-6 Quarry Cemetery
- 2-7 Royal Workshops
- 2-8 Enclosure walls

Sphinx Complex

- 3-1 Location of ancient quay
- 3-2 Sphinx Temple
- 3-3 New Kingdom sphinx temples
- 3-4 The Sphinx

Central Field

- 4-1 Central Field , tombs include :
- Ra Wer ,Debhen, On Min
 - 4-2 Khentkawes funerary monument
 - 4-3 Khentkawes village
 - 4-4 Rock-cut tombs

Menkaure Complex

- 5-1 Valley Temple ruins
- 5-2 Caueway ruins
- 5-3 Pyramid Temple
- 5-4 Pyramid of Menkaure
- 5-5 Queens' Pyramids
- 5-6 Menkaure Cemterey
- 5-7 Royal workshops
- 5-8 Enclosure walls

Following areas generally off-limits

Pyramid Town

- 6-1 Wall of the Crow
- 6-2 Pyramid Town

Southern Field

- 7-1 Workers' tombs
- 7-2 "Covington's" tomb
- Tari tomb

Tickets & Information

Parking Area

Sound & Light Theater

Toilets

View point

Solar Boat Museum



مركز طه ابراهيم والحي
المعارف والدراسات

W A L Y
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New Dawn, Mohamed ALAA

The first rays of the shining sun find refuge upon the silent stone face after escaping the eastern hills, rendering life and announcing the birth of a new day and the new spring of the year ...

Being there certain that the event extends to its original roots far beyond, here, where the Ancient Egyptian stood at the exact location witnessing and appreciating the enormous synergy of building such architectural marvels. At that moment I realized that not only the connection lies in the location, but also time wise, in a repetitive annual event...

I stood between the hands of the silent witness contemplating this holy land, waiting for the illumination of the stone faces. Pondering endlessly the extent of brilliance of the Egyptian in choosing the location facing east, waiting to meet the sun.

On that specific day the cosmic order is sustained and the hours of day equal the hours of the night.