THE SOCIAL AND TECHNOLOGICAL REASONS FOR CHANGING THE APPEARANCE THE TOMBS OF PHARAOHS IN OLD KINGDOM

1. PREFACE

The study of the geometrical shapes of the ancient buildings is often impeded by their incompleteness. Since even today the preserved constructions from the past are the result of various transformations that have been occurred up over the millennia. However, their remnants often allow for a reasonably reliable reconstruction, and more importantly, they give us insight into the mentality of their creators and permitted to imagine the fascinating sphere of material culture in the times of their origination.

In addition, the interest of modern architects in the evolution of the buildings concepts of ancient civilizations is linked to today's with fashionable global critique of the theoretical principals of the twentieth century Modernism. Also next ideological doctrine of the Post Modernism assumes that, the technological or spiritual achievements most of local historical cultures is, as it were, devoid of any important significance for present civilization.

From a perspective the modern architect preoccupied with the search for new ideas, the problem of determining the signification and quality his work arose again. Therefore exist a need to broaden and deepen the knowledge of the social processes that have led to the emergence and development of architectural profession and results of that activity since those inception. New archeological materials allow us once again to consider the process of formation of architecture created in Egypt during the reign of the pharaohs of the Old Kingdom. Of particular note are the tombs, one of the oldest and relatively well-preserved Egyptian building construction that have survived to our time. Recognizing the origins and the direction of transformations of the external geometric shape of the Egyptian tombs remains an important research issue.

The causes of construction the great pyramidal burials were first described in the work of John Greavs (1602-1652), which was based on medieval studies of Arab manuscripts. His work permitted overturn by the hypothesis that the pyramids were created under the direction of the legendary Joseph as Pharaoh's granaries. Over the course of the following centuries, a number of theories concerning the causes of the birth of the pyramid have emerged.

The main obstacle in the scientific recognition of the historical processes that led to the changes of the external and internal geometric shape of sacred

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quarters or premises is our lack of knowledge about the past natural and social contexts, including the circumstances of everyday life and the nuances of the spiritual culture of separate communities inhabiting different regions in those times. Nevertheless, every new stage in the development of Egyptology is gradually enriched with further archaeological discoveries, which gradually increase our knowledge of the process of the formation of these megalithic sacred buildings [7].

2. SOME FACTORS THAT DETERMINED THE APPEARANCE OF AN EXTERNAL GEOMETRIC SHAPES OF THE "MASTABA"

At the "U-j" cemetery in Abydos, which was created before the 3rd millennium BC, archaeologists discovered in 1990 the tomb of the ancient king of the state – "Scorpion I". The underground rectangular chamber of the tomb was constructed with plastered brick walls with 9.1 m x 7.3 m in size and consisted of twelve chambers [1, 4, 6]. It was assumed that a rectangular tumulus was rising above the rich burial ground.

There is a hypothesis that the appearance of such a geometric form of Egyptian tombs, called "mastaba", arose as a result of a confluence of circumstances that had been created in the natural and social environment of Naqada period. Over time, the following factors were identified.

The Nile. A major river in northern hemisphere was a principal factors whose influence has allowed for relatively comfortable conditions for the residence in that part of North Africa desert. The Nile Valley appears after the river came through the passage of the cataracts in Aswan and crossing the crevice in the desert sandy mountains, enters the wide valley, on the banks where its cyclical outflows have formed a long life-giving oasis. This belt of land, with varying widths (hundreds of meters to a few kilometers), singled out well-defined space in the wilderness of the desert, where the temperature and humidity allowed to develop the vegetation of various grass species and other plants and numerous animal kingdoms.

It was in these areas that in the Neolithic period there were a large number of light-skinned newcomers, probably originally belonging to the nomadic tribes, who left their native areas of Europe or Central Asia at a time when the climate was cool. Soon the appropriate living conditions led to an increase the population, whose members, in order to secure themselves, preferred to settle around the seat of a capable warrior. The need to exchange a variety of services contributed to the development of the first cities. Unusual for these days, the wealth of Egyptian products tempted the invaders, which over time forced the rulers of the "Black Earth" located in the Nile Delta and the kings of the long "Red Earth" which stretched to the first cataract, decided to unite thyself and establish a powerful state spanning about 0.5 million inhabitants.

The Sand was the second factor, which, in conditions of hot climate and dry air, created favorable conditions for the mummification of the dead. The best preservation for the corpses was at a big distance from the oasis near the river bed, and closer to the hot desert, where the air was dry. The naturally dried dead body was not subject to decomposition, which facilitated identification of corpses. Therefore, the rooms of the underground buildings under the desert

sand gave the possibility of ritual visits of the deceased. Usually cemeteries of local rulers were located on the rocky plateau of the western bank of the river outside the ancient city. Hard and flat sandstone massifs were the best place for the burial of the king. But the wind quickly changes the sand landscape of the desert, therefore inhabitants tried mark permanently the burial place, and were often forced to high raise tumulus in well-visible places.

The Mud Brick was the third factor that allowed for the construction of tall flat walls. The technology of forming the sun-dried clay bricks was borrowed by Egyptians from the Sumer, who used it to build houses and temples. In a certain period, Mesopotamia was the site of the most developed civilization in the Middle East, on which based the original building technology of the Egyptians resembled as evidenced by the use of small bricks and a clay plaster in the construction of the temple close to the mouth of the Euphrates" (Eridu, 5th millennium BC). This technology was also used in Egypt since the fourth millennium BC. Images of buildings made of dried bricks can be found in the early Egyptian "serech" – tablets, which mark the goods belonging to the king.

The Stone Blocks and Slabs increased the durability of the walls and gave new look to the structure. Limestone and sandstone are today considered to be the primary building material in Egypt. This harder substitute of mud brick was not immediately recognized as building material. Accurate cutting of normal stone parallelepipeds was possible only through the development of technology to create shafts, to extract valuable raw materials, which abounded in the mountains of Egypt. Over time, numerous quarries were built along the Nile. The basalts slabs were cuting in Fajum, and Giza, and quartzite, granite and plaster could be brought from the hills of the Red Sea. Copper tools were good for cutting stones and usefull for the pruduction of smooth polished white sandstone plates from Turin and also were suitable for making beautiful vessels and sculptures. Recreate in the stone a proper image of the flowers and animals (for example, for the oldest local totemic rituals) was been possible only after realizing basic mathematical principles. Craftsmanship with stone required more accurate geometric knowledge compared to relatively easy, because of the more intuitive, woodworking or clay. In addition, making drawing on the stone and the stone works on the building that activity has improved the Egyptian hieroglyphic writing and the iconographic canon.

The Gold was a product, which greatly enriched the southern rulers. So huge resources of this raw material did not found in the Sumerians, nor the inhabitants of the Indus Valley, where the first towns appeared. As a trade item, gold was used long before the emergence of cities and states. The first rocky mines which served also as dwellings, were found in the Nazlet Khater (about 30.000 BC). In the southern part of Egypt there are hundreds of such ancient houses and the mines. Many of them have tunnels which were cut in the quartz of more than 100 meters long, which even today are difficult to product. In addition to mining in mountains, Nubian gold can be found in the fields near the town of Coptos (Qift) and even on the shores of the Mediterranean Sea. Mining and gold exploration continued with the development of the Egyptian state. It is believed that in the period of the Old Kingdom, for one average inhabitant of Egypt, could have got about 500 g of gold. Compared now to the richest gold stock in the United States, this proportion is significantly lower and consist at 33 g.

Construction of "Immortal King's House" was intended to prove the ownership of the land to his descendants. The rise of great tombs, with large underground rooms, has appeared in all archaic societies, where there was a clear political competition for power. In order that the Egyptian land with gold mines on it could be belong to the descendants of the pharaoh, it should be marked not only by the building but also must have evidence in the form of mummified body of pharaoh and his personal belongings, which was not easy to counterfeit.

The production and distribution of gold had to strengthen the community and create the conditions in which the ruler of all natural resources was able to collect them for himself and after that direct them on political needs. For this purpose pharaoh should be able to organize the intensive construction production with involving all social groups of population of his state. The structure of political power emerged in Egypt was also serve for thise goal. From the beginning, administrative and religious institutions were subordinated to the king's will. Because of this the personification of divine spiritual power of pharaoh in the religious consciousness of Egyptian society was originally distinguishing feature from other despotic culture systems of the rest Middle East countries. Soon the construction makeshift tombs - cenotaphs or "eternal houses for the pharaoh" became the political and moral duty of the each new king.

Attempting to access to the sea was another factor which, in the case of the rich southern states of Egypt, led to their unification with the northern states. Exchange of gold has had a decisive influence on the unification of independent settlements. The first kings of the capital cities, living in rich goldfields, have always sought the access to the Mediterranean Sea. Conversely, the northern states have always sought access to southern cataracts to control or at least anticipate river floods. Active trade and development of irrigation technology has brought the country under a centralized power. After the unification of Egypt, the improvement of the organization of irrigation and craft works has increased the productivity of agricultural work. At the beginning of the Old Kingdom period, one rural household could provide food almost ten other residents.

The first great pharaoh's tomb – huge mastabas were erected after the political unification of the Egypt on the both part of the country in the early period (Dynasty I-II). According to custom, some of the tombs were located on old south necropolis in Abydos near Hierakonpolis (Nechen). Most cenotaphs were build in the northern cemetery of Sakkara, near the new Egyptian capital in Memphis. The oldest tomb of this era, built during the reign of Hor-Aha's pharaoh in Sakkara, was 48 m by 22 m, and the youngest, created by pharaoh Khasekhemwy, reached 70 m lengths and an average widths of 17 m. It housed 58 rooms cut in a rocky ground.

The outer shape of the pharaoh's tomb resembled the residential buildings and was not only the resting place of the "eternal" body of the ruler, but also served as a place of burial his servants and subordinates. The reasons for killing the selected members of the ruling household together with their favorite animals during pharaoh's burial remain a mystery to us.

As opposed to the irregular rectangular tombs of the pharaohs of the Dynasty I (Qa, Den, and Djer) in Abydos, which differed mostly in the location of

the entrance, the Cenotaphs of Sakkara resembled large palaces surrounded by walls. In the tomb # 3504, built of mud bricks, the vault above the deceased's room was made in the form of a self-supporting arch, and the walls rose to a height of almost 10 m, which was at that time the greatest technical achievement. Soon the Egyptians began to impose polished stony slabs on the external walls of tombs built by clay bricks to increase the time of their preservation.

3. THE REASONS FOR INCREASING THE SIZES AND CHANGES THE EXTERNAL SHAPE OF PHARAOH'S TOMBS

The economic position of the political elite strengthened during the reign of the first dynasties. The pharaohs, as the heads of state with the help of the developed tax system, could concentrate in their property a huge amount of goods, of which a large part was devoted to the construction of their own tombs. Apart from taxes, the king's greatest profits were coming from after conducting successful military campaigns to neighboring countries. We do not have full knowledge about the functioning of the country's economy at the time, but it is known that after successful military operations, which brought a gold, silver and slave spoils, the investment activity increased in pharaoh's sacred building construction. The need and management of huge buildings structures has led to the fact that the private visit to own tomb by the living pharaoh has acquired important ideological significance over time, becoming the basis for religious and political events.

The "Sed" Festival, or ancient ceremonies in the mortuary complex around pharaoh's mastaba intended for the burial of the pharaoh after his death, had to be organized in the thirtieth year of his reign. The main purpose of this festival was to show the physical strength of the ruler for local rulers and also it was an opportunity to demonstrate him their loyalty, spiritual and religious support . The entire elite of the state had to be present when checking the king's health with his demonstration ran near mastaba. It took time to organize such a gigantic event, which is why every pharaoh had began to build a tomb at the same time at once he came to the throne.

After years in Egypt, a stable branch of the state production connected with building and maintaining a necropolises, which fueled the economic development of the country was established. The created ties of the enterprises changed the social structure of the state. The number of priests, officials and craftsmen has increased. With time, the spatial and iconographic canons were created in the conditions for the existence of permanent professional groups - equivalents of guilds. In these organizations were created and determined the official principles of composition and ornamentation of the sacral buildings of the pharaohs in accordance to the traditions and customs Egyptians Elite.

Some geometric signs appeared in the spatial image of the sacred buildings that made it possible to distinguish religious building from traditional, vernacular structures built on the basis of ancient ethnic traditions.

"The Sacred Proportions" are an important compositional feature of the Egyptian holy building. Probably the harmonization of geometric parameters began with the usual duplication of dimensions using standard mud bricks. The

introduction of symmetry, the precision in dimensioning, and the application of the "golden ratio" required mathematical knowledge that had to be created, because construction of large buildings needed to determine the right angles, planes, and orientations.

Dimensional harmonization can be observed not only in many of the surviving foundations of the sacred buildings of the Old Kingdom, but also in other iconographic artifacts, which makes it a characteristic feature of spatial consciousness of that time. This peculiarity of Egyptian architecture was first noticed by the construction historian Auguste Choisy (1841-1909) [2]. As a proponent of the view that the development of the building's composition is related to the development of construction technology, Choisy tried to prove by analyzing isometric images that the building's structures determine the emergence of an architectural form.

Research by architect A. Vladimirov (1940), devoted to the analysis of Egyptian structures on the basis of measurements carried out by Jean-Philipp Lauer (1902-2001), confirmed the thesis that the majority of holy constructions were built based on the proportions of square and circle [11]. Recognizing the symmetry, proportion and strict adherence to angles maintaining precise inclination of walls in reconstruction of Egyptian necropolis's building, he suggested hypothesis that the state of spatial awareness of society determines the appearance of an architectural form. That spatial canon could be existed only in community of professional builders and priests, who were the creators and keepers of these architectural principles.

The Architects – people who were able to control the construction of buildings, take an active part in determining the optimal place of its elevation and decided on the choice of its architectural form, in the times of the Old State had to be pharaohs. Late, when decision-making needs required constant presence on the construction site, these functions as "a principal builder" were distributed between relatives and later among close courtiers.

Many of the first Egyptian architects (if we can call the officials – viziers responsible for the organization of the construction) were relatives of the pharaoh. It is believed that the Imhotep family (about 2650 BC) came from the dynasty of the priests of first Egyptian king named Mendes and could have been related to the family of Pharaoh Djoser. Vizier Nefermaat, who participated in the construction of the pyramids in Giza (about 2600 BC) was the brother of pharaoh Cheops [10]. The supposed architect of the pyramid of Cheops Hemiunu (around 2590 BC) was the grandson of pharaoh Sneferu. With time, this activity was passed on to a more distant relative, as was in the case of vizier Mereruka (about 2350 BC), who was the husband of the daughter of pharaoh Teti.

After the pharaoh chose the place and established the basic dimensions of the master tomb, the main task of the viziers seemed to be to organized the construction work. Therefore, the shape of the tomb and pyramid, with the exception of the size and number of burial chambers, remained virtually unchanged throughout the Old Kingdom.

The significant transformation of the spatial shape of the tomb took place during the reign of Djoser, the first pharaoh of the Third Dynasty. Pharaoh of the former dynasty Khasekhemwy build in Gisr el-Mudir a huge necropolis. Djoser also decided to build near a similar complex in the same area with close dimensions

(545 m x 277 m), surrounded by high (about 10 m) and wide walls (about 15 m) [3, 5]. Like a complex of its predecessor that construction was more resembled a city image rather than a separate building structure. The Saqqara "necropolis of Djoser" contained of a large number of sacral buildings dedicated to the celebration of the "Sed" festival.

A series of pharaoh Djoser military expeditions on Sinai and Nubia led to a sharp increase in the number of slaves in Egypt. It is possible that their use in households and irrigation works has increased the productivity of agricultural production and has freed a considerable number of subordinates from working on the land. Therefore, the employment of free working force on the construction of the ruler's tombs has become not only possible, but also socially beneficial.

According to the adopted project of necropolis, construction works were carried out all over the area at the same time. Soon the mud brick's walls around Djoser's necropolis was erected, underground corridors and galleries were excavated. The main mastaba for pharaoh consisting of small stones (no more than 0.3 m tall) was also erected over the underground tomb dug up. Dimensions of the Djoser's mastaba in 64 m x 64 m x 8 m also matched to the "sacred proportions" of the Egyptian canon. The outer walls of the mastaba had a inclined slope allowing the polished limestone sheets to lie loosely flat on the stone base. The central part of the building consisted of irregular stone blocks and was filled with gravel and sand.

Later, for unknown reasons, eleven new shafts were dug near the mastaba to placed the pharaoh's relatives' graves, which forced to increase the length more than 80 m [10]. Preserving the necessary proportions of "holy construction" required enlarging the height of the building, but the addition of walls could cause that the calcareous, polished boards of the outer shell, laid without mortar, will be collapsed.

The problem was solved by raising eight tilted and mutually supported stone layers, which changed the shape of the stone mastaba construction into a tall building, resembling a triangle tent of 42 m high.

After such reconstruction, it turned out that the axis of the new structure moved away from the axis of the main courtyard. Due to the fact that the buildings around were completed, nothing could be changed in the surroundings of the mastaba. The harmony of sizes could be achieved by increasing the length of the mastaba, which would be required adding new inclined stone layers. After the completion of construction works, the new construction was almost 60 m high, with a length of 120 m (from the side of the courtyard) and took the shape of a stepped pyramid.

The next pharaohs tried to apply the same technology to the construction of an even higher structure, which, however, failed. Only when the method of gradually increasing levels (from successive layers of stones three times larger the sizes) was used, the pharaoh Sneferu built the largest "normal" or "classic" pyramid, whose shape later became the pattern during the construction of tombs and was used in Egypt by almost a thousand years.

The construction of the pyramids became the social success of the Dynasty of III and IV. Cultural dominance in the Middle East provided Egypt with internal peace and prosperity. Under the influence of the social and technological

achievements of Egypt at the end of the third millennium BC, the rulers of Mesopotamia also began to build huge temples – ziggurats [9].

The constant rise of the tombs in the Egyptian state has been the driving force behind internal transformations, which strengthened the bond between the territorial units, improved the system of taxation and the distribution of goods. The construction of necropolises has strengthened the state administration and the community of priests, that has became the main consumers of construction work. The widespread construction activity in the whole of Egypt involved not only increasing the intensity of investment projects in the construction of the tombs of pharaohs and officials, but also the development of other proposals for sacred construction.

During the reign of Dynasty V was introduced the concept of "Sun Temple". However, such construction projects required wider economic resources which were limited. The increase in the number of employees in the construction economy entailed the need for greater efficiency in agriculture, while the such intensive exploitation of land led to lower yields.

The level of material and technical support of the building production began to decline, which affected the quality of construction. During the reign of Dynasty VI, in the construction of buildings began to use again less durable materials (mud brick and clay), which in turn reduced their height. At the in the reign of the Dynasty VIII only one small pyramid with the height of 21 m (Qakare Ibi) was built.

The economic crisis has led to a situation in which the ruling elite was forced to abandon the construction of pyramidal tombs. This decision has led to quarries located all over Egypt simply ceasing to function. Artisans were not fed. The premises of the temples began to be used for homeless housing, triggering the process of creating small settlements near the pyramids [2]. The areas of Egypt once belonging to one of the rulers were divided into several independent state.

4. THE COMEBACK TO THE SOUTH EGYPTIAN BURIAL TRADITION AND THE DISCOVERY OF THE NEW SHAPE OF THE TOMB OF THE RULER IN THE FIRST INTERMEDIATE PERIOD

The construction policy, which created the demand for pharaoh's tombs, caused an increase in the welfare of local officials. The mayors of the provincial cities believed that they would be able to create their own states, but they did not take into account the importance of a shared infrastructure that was associated with the irrigation system of the Nile. The abandonment of centralized control over the channels has led to food shortages. Now the amount of mined gold did not matter. Only the necessary amount of bread in the country could decided the question of the existence of society. Building of the mastabs and pyramid has lost its meaning for rulers of Egypt.

In Thebes, where began the system of irrigation of the Old Kingdom, the famine did not spread very much, which stimulated migration to southern Egypt from all over the Middle East. Recruiting migrants to the army and building fortifications strengthened the southern part of country and allow the south provinces the conquest of its neighbors.

New ethnic groups of newcomers brought to South Egypt not only a different lifestyle and religious views, but also implemented other methods of construction production. Migrants and the new generation of local craftsmen after years of anarchy forgot the principles of geometric harmony established in the canons of the Old Kingdom. Grottoes and the gallery in rocks mines again began to be used for king's burial. Cemeteries called "rocky graves" or "saff" denoted return to the traditional way of burial, deeply rooted in the consciousness of egalitarian layers of Egyptians. At the same time, the contribution of migrants resulted in the creation of a new architectural detail in the tombs – "pronaos" – that located near a large courtyard in the rocky mountainside, which at that time was a characteristic element of temples in Middle East.

Intef II king of Dynasty IX was buried in a rock tomb at At-Tarif near Thebes. Twelve chambers for rocky graves of pharaoh and his subjects were located behind the 48 column portal in front of the great courtyard (50 m x 300 m). As the artifacts from the New Kingdom shows, there was a small pyramid in the courtyard, symbolizing the burying of the king, but she did not survive until now. Preserved to this day drawings on the wall and sculptures from time between Old and New Kingdom often show people with strange clothes inherent in foreign ethnic groups living in neighboring countries of Egypt.

The construction of tombs according to the new pattern once again served as the basis for social integration. Step by step the level of craft production, reinforced and enriched by the knowledge and skills of Eastern craftsmen and artists (including the ability to erect polyhedral and circular columns) gradually restored the strength of construction and priesthood communities, which, thanks to this, they began again build a huges funerary.

All this together allowed the pharaoh Mentuhotep II to reunite the state and to erect in Deir el-Bachari a great tomb according to the new spatial concept [5]. The necropolis of the king was laid out on large platforms before the rocky cliff. The burial sarcophagi were buried in horizontal rock shafts, and the halls and atrium were extended thanks to the larger number of column. The organization of the quarters and rooms indicated a significant religious change. Some of interior space was open to the courtyard, because the pharaoh no longer represented himself, as the only mediator between the nation and the god Osiris, but he himself became part of his population and together participated with his people in religious performance.

The spatial image of the Mentuhotep II tomb later became the main prototype for the sacred architecture of the New Kingdom. At the same time, religious changes of the new dynasty of pharaoh allowed on the spatial separation the place of king's burial in the rocky massif with the place of religious worship.

5. CONCLUSION

The initial spatial image of building structures intended for burial of the Egyptian kings under the mounds was formed and developed under the influence of the unique economic activity of the local community living in the southern regions of the country in the pre-dynastic period. After the merger of

the southern and northern states Egyptian rulers began to erect tombs and cenotaphs from mud-bricks in the tall rectangular structures named subsequently mastaba. The intense construction of this type buildings during the reign of the Dynasty I-II led to an increased in the number of professional builder communities that managed to switch from technology of manufacturing buildings from dried clay to the production of stone blocks.

During the reign of the Dynasty III, the manner of erecting high walls altered. The technologies based on the use of small stones in an inclined system, which originally used in stepped structures, was changed for use of large-size stone blocks. That technology transformed the shape of the tomb and inspired creation the spatial image of the "classic pyramid".

Egyptian dynasties of rulers for almost five hundred years used the spatial image of the classical pyramid for the erection of huge structures by directing funds to social groups located almost throughout the country. The creation of large building structures contributed to the creation of the necessary integration between central and local authorities. However, as result of this policy, the local rulers, enriched by the investment of the pharaoh, tried to acquire economic and politic independence. The implementation of the separatist ideology of the regional authorities led to collapse centralized irrigation system that was the basis of the agricultural well-being of the country.

In the First Intermediate Period in the south of Egypt, the ancient tradition of burying kings in the shafts of mines has returned. Due to the fact that the irrigation canals were kept safe in the south and did not lose their efficiency therefore the areas belonging to the Thebes did not take experience a catastrophe of famine. Hunger caused by fall the Old Kingdom provoked migration from northern areas of the Middle East to the southern prefecture of Egypt.

A new architectural form of "saff" tombs was created in cemeteries around Thebes as a result of mutual co-operation of local and migrant construction communities. The spatial concept of this type of burial integrated the technical knowledge of various ethnic groups and in turn also introduced stylistic changes in the Egyptian sacred architecture of the Middle and New Kingdom.

The transformation of the spatial image of the tombs of pharaohs of the Old Kingdom occurred in the building communities formed by the ruling dynasties to achieve domestic political goals. The role of aesthetics conception of the first architects or officials belonging to the social environment of the pharaoh was insignificant.

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THE SOCIAL AND TECHNOLOGICAL CAUSES OF THE IMAGE OLD KINGDOM PHARAOH'S TOMBS

SUMMARY. The initial spatial image of the Egyptian tombs is formed in the local area of active gold mining, on which the model of social integration of society is based on the construction of elite sacred structures. The political unification of neighboring countries has led to the construction of large funerary buildings – "mastaba". That image of mastaba was transformed into pyramid structures under the influence of the needs of local authorities and technological discoveries. The created system of building construction oriented on the development of pyramid production trigged off break-up of the state. A new spatial image of the burial was created in the First Intermediate Period in the environment of the new local building community in old town Thebes. There it was possible connected the traditional image of saff-tomb with the spatial representations and handicraft abilities of the arrived economic migrants.

Key word: spatial image of the quarter, community, culture, Old Kingdom