

## Summary

### Two early temples and their relations to the development of Egyptian towns

The archaeological sites in Aswan (Elephantine) and Abydos (Kom es-Sultan) exhibited the archaeological remains of two of the oldest temples which were connected with later towns. The specific role of these temples concerning the development of the town, the article is dealing with.

During the early dynastic times and the old kingdom the sanctuary of Satet in Elephantine was a minor part of the town (Festungsstadt) (fig. 1). The huge walls surrounded the island with its factories, living quarters and at least one administrative centre (palace) underlined the strategic importance as a fortified place to protect the southern boarder and serve as a trade station on the way to the south. Therefore, the development and rebuilding of the site to a real town were mainly directed by military purpose. According to the archaeological report (G. Dreyer, Elephaninte VIII) the temple was a important mystic but not a architectural one up to the 11<sup>th</sup> dyn.

In Abydos, the sanctuary of Chontamenti together with a royal chapel occupying a part of a large enclosure witch seems to be connected to the royal cult as an service area (including a palace?) during the 1<sup>st</sup> and 2<sup>nd</sup> dyn. (fig. 2). It looks like, that for this royal chapel (hut-ka) and not for the sanctuary of Chantamenti an important architecture had been realized first inside the enclosure. The archaeological report (W.M.F. Petrie, Abydos II) gives some evidence, that during the old kingdom Abydos was not a town surrounded by a wall but consists of a group of isolated enclosure occupying wider area. At the end of the 5<sup>th</sup> or the beginning of the 6<sup>th</sup> dyn. the sanctuary and the royal chapel had been rebuilt to an important architectural ensemble. Maybe not before this time the enclosures were connected together and surrounded by a single wall.

Political changes throughout the end of the old kingdom and the first intermediate period forced a re-fortification of both towns. In Elephantine the old wall of the "Festungsstadt" was rebuilt partly, in Abydos the enclosure with the temple was strengthened with a fortified gate way (fig. 3). As already years before in Abydos the temple in Elephantine was rebuilt on a lager scale after the reunification of Egypt under Mentuhotep II. (fig. 4)

See: W. Kaiser, Elephantine. The Ancient Town, DAI-Cairo 1989 (engl. version)

For the complete text, more figures and notes see:

M. Ziermann, Macht und Architektur – zwei altägyptische Tempel und ihre städtebauliche Rolle bis zur Wende zum 2. Jt. v. Chr.,  
in: Diskussionen zur Archäologischen Bauforschung, Bd. 8, E.-L. Schwandner, K. Rheidt (Hrsg.),  
Mainz 2003, in print

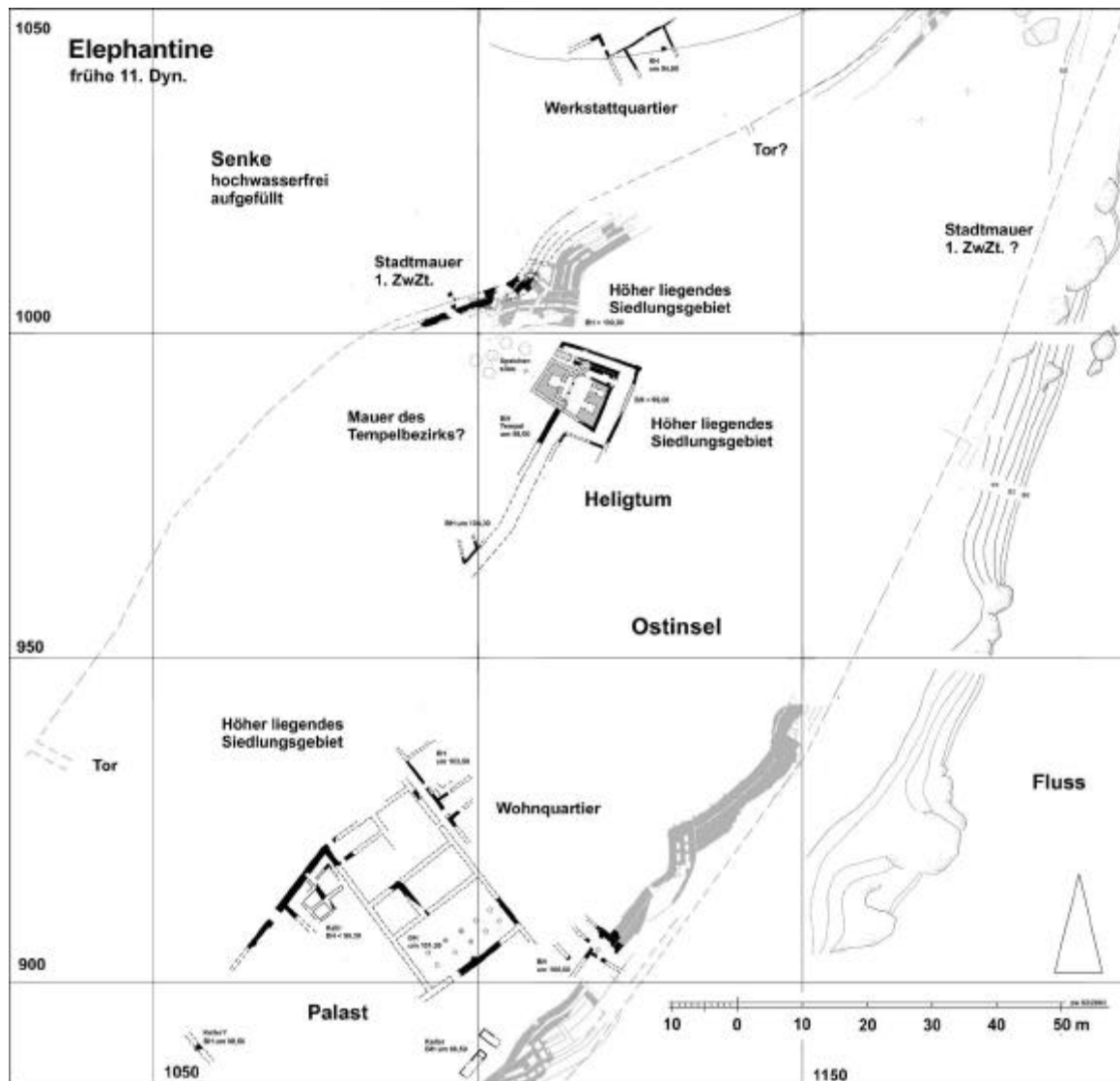


Abb. 1 „Festungsstadt“ with sanctuary (Satet), ca. 2100 B.C.

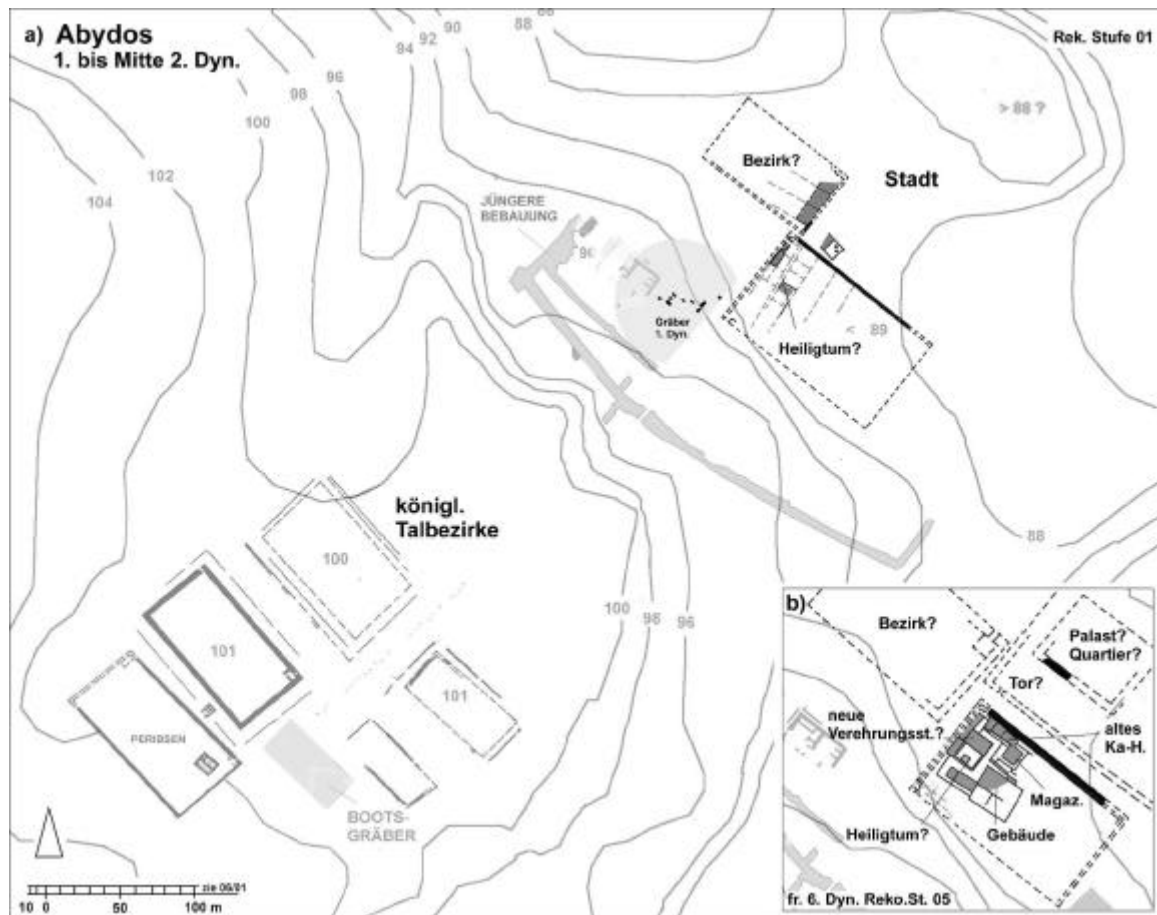


Abb. 2 Abydos a) service area with sanctuary (Chontamenti) at the edge of the fertile land and "Talbezirke", ca. 3000 to 2800 B.C. b) Re-building and consolidation. Main enclosure with sanctuary and royal chapel (altes Ka-Haus), Teti/Pepi I., ca. 2250B.C.

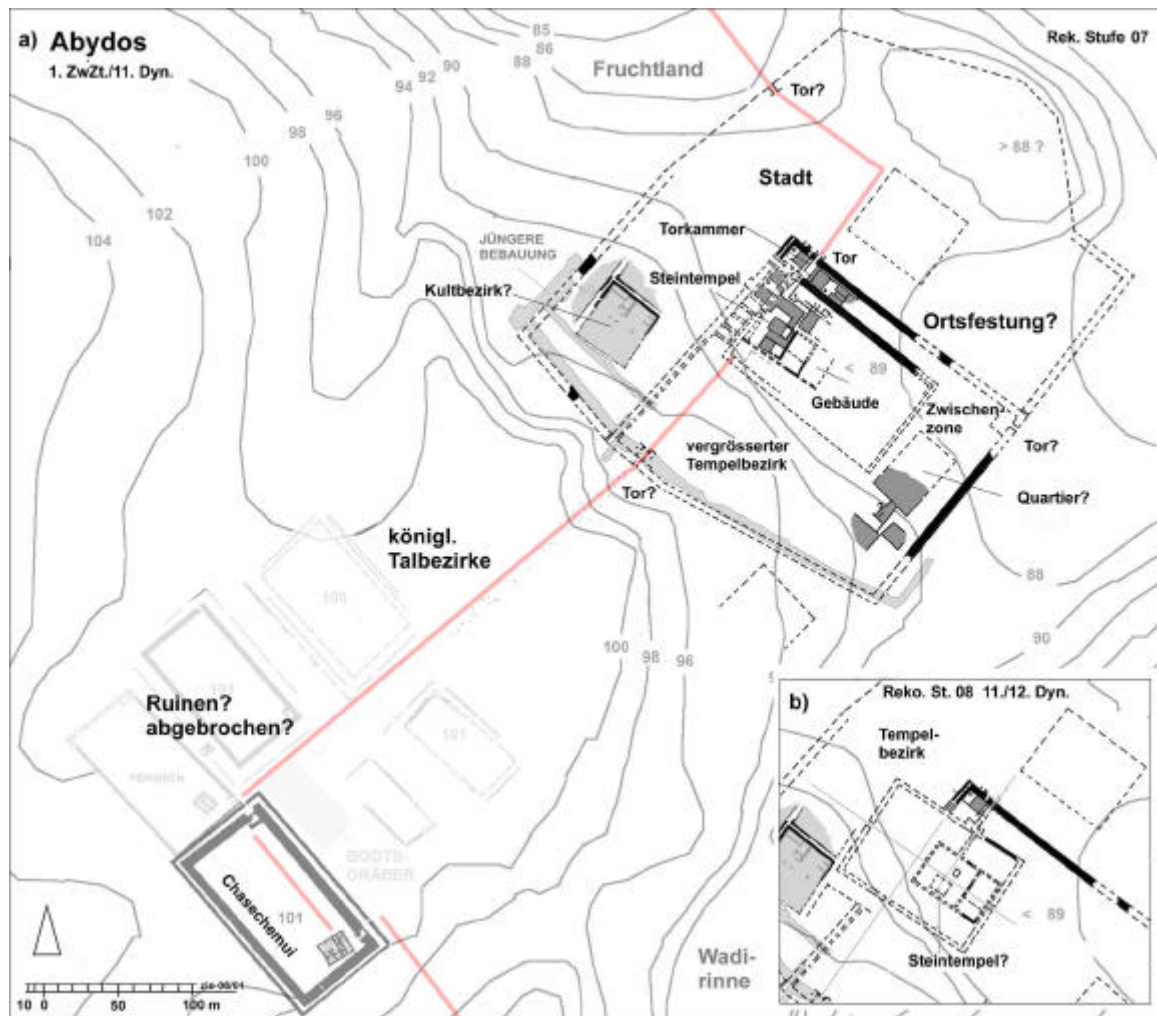


Abb. 3 a) The whole area as a fortified town with temple enclosure strengthened to a "Orstfestung", Intef II./III./Mentuhotep II., ca. 2025 B.C. Procession way between temple "Talbezirk" and royal tombs (Umm el-Qaab). b) Enlargement and rebuilding of the temple area, Mentuhotep II./Amenemhet I., later than 2000B.C.

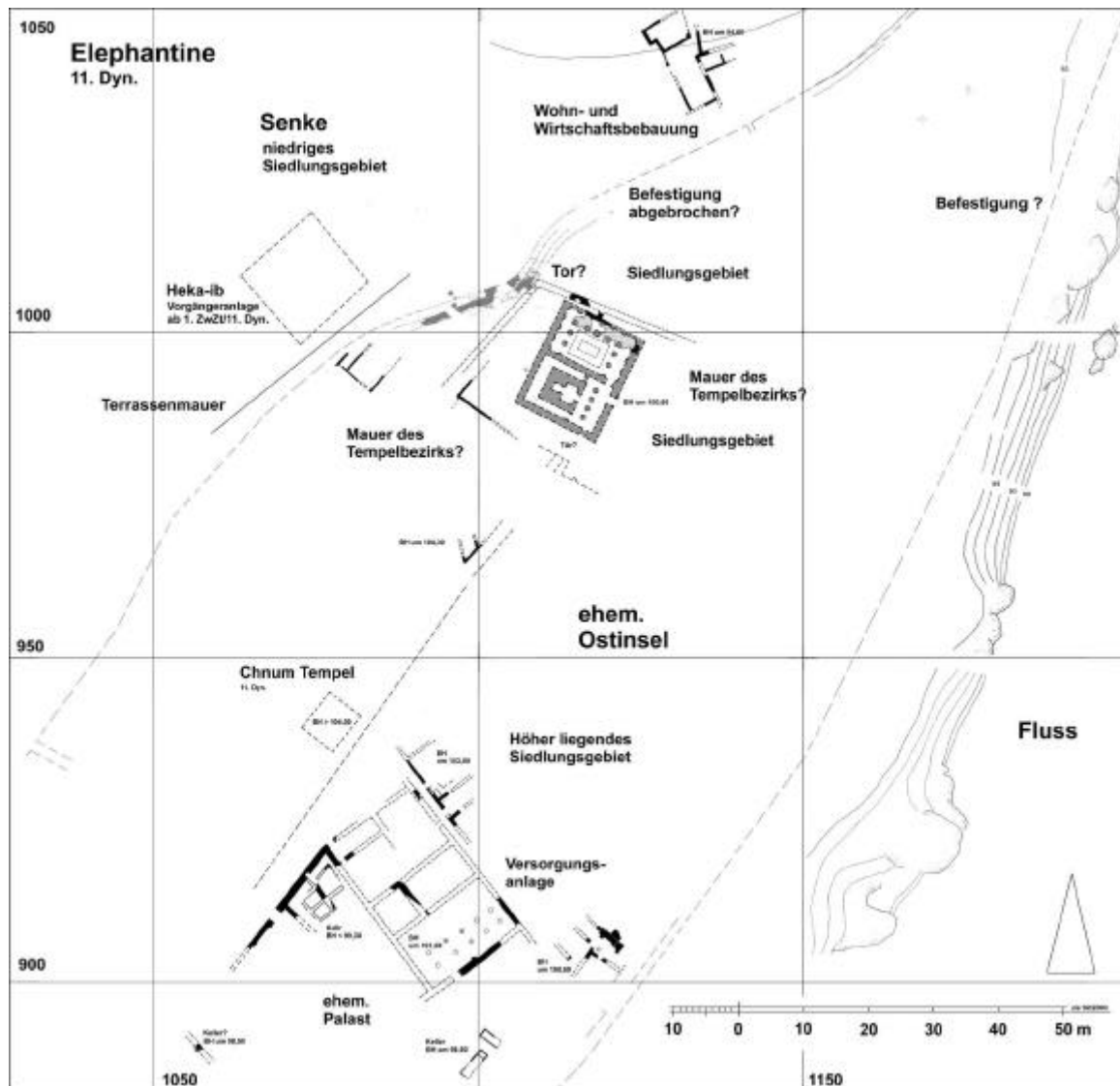


Abb. 4 Supposed temple district (Satet) with temple building (T), cult yard (W). retaining wall with sanctuary (Heka-ib), ca. 2025B.C.