

Preliminary architectural Study on the Small Chapel of Hathor at Kom Ombo¹

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Abstract: This study presents new observations and hypotheses regarding the Chapel of Hathor at Kom Ombo, a little-studied structure located southwest of the main temple. Built under Domitian, the chapel shows signs of fire damage and incomplete construction. Architectural analysis and recent excavations suggest the presence of a raised platform that may have once surrounded the structure, reflecting a planned but unrealized design. Stratigraphic data confirm the reuse and modification of earlier walls, while ceramic finds indicate activity during the Roman and early Byzantine periods. A reconstruction hypothesis proposes relationships between the chapel and its surrounding features, suggesting symbolic and functional uses of space. Evidence of later reuse—including vaulted additions—points to the chapel’s transformation after its abandonment as a cult site. While the precise chronology and purpose of several surrounding structures remain uncertain, the study lays the groundwork for further research on Roman-period activity in the southwestern zone of the sanctuary.

Keywords: Chapel of Hathor, Kom Ombo, Roman period, Byzantine period.

دراسة معمارية أولية للمصلى الصغير لحتحور في كوم أمبو

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المخلص: تُقدّم هذه الدراسة ملاحظاتٍ وفرضياتٍ جديدةً حول مصلى حتحور في كوم أمبو، وهو بناءٌ لم يُدرَس جيداً ويقع جنوب غرب المعبد الرئيسي. بُني المصلى في عهد دوميتيان، وتظهر عليه آثارُ أضرارٍ ناجمة عن حريقٍ وبناءٍ غير مكتمل. يُشير التحليل المعماري والحفريات الحديثة إلى وجود منصةٍ مرتفعةٍ ربما كانت تُحيط بالمبنى سابقاً، مما يعكس تصميمًا مُخططاً له ولكنه لم يُنفذ. تُؤكّد البيانات الطبقيّة إعادة استخدام وتعديل جدرانٍ سابقة، بينما تُشير الاكتشافات الخزفية إلى نشاطٍ خلال العصرين الروماني والبيزنطي المبكر. تقترح فرضية إعادة الإعمار وجود علاقاتٍ بين المصلى والميزات المحيطة به، مما يُشير إلى استخداماتٍ رمزيةٍ ووظيفيةٍ للمساحة. تُشير أدلة إعادة الاستخدام اللاحقة – بما في ذلك الإضافات المُقببة – إلى تحوّل المصلى بعد هجره كموقعٍ للعبادة. في حين لا يزال التسلسل الزمني الدقيق والغرض من العديد من الهياكل المحيطة غير مؤكدين، تُمهّد الدراسة الطريق لمزيدٍ من البحث حول النشاط الروماني في المنطقة الجنوبية الغربية من الحرم.

الكلمات الدالة: كنيسة حتحور، كوم أمبو، العصر الروماني، العصر البيزنطي.

¹ This article is dedicated to Shafia Bédier, who, together with Françoise Labrique, graciously welcomed me to the Kom Ombo site in 2019 to carry out architectural and archaeological investigations.

Situated to the southwest of the main temple of Kom Ombo, the small chapel of Hathor has never been the subject of a detailed study. However, several clues suggest that both the chapel and its immediate surroundings may have looked quite different at the time of their construction than they do today.

This preliminary contribution aims to present some observations and working hypotheses, which will require further confirmation through archaeological excavations and soundings. A detailed stone-by-stone survey is currently underway and will be published in a subsequent study on the traces of late occupations at Kom Ombo.

1. The Chapel of Hathor

The Chapel of Hathor is located to the south of the courtyard of the main temple at Kom Ombo, built against the large mud-brick temenos enclosure wall, between the small gate of Thutmose III–Hatshepsut¹ and the enclosure gate constructed by Ptolemy XII Auletes (Pl. 1). Mentioned by Jacques de Morgan, the Greek inscription engraved on the cornice band above the doorway, along with royal cartouches carved into the cornice itself, dates the chapel to the reign of Domitian².

The structure stands on a raised platform, elevated above the walking level of the outer courtyard, and consists of a single chamber. It is not built directly against the enclosure wall but is separated from it by what appears to be a narrow space, enclosed on the eastern side by a wall constructed against the chapel's southern wall (Pl. 2). This area is now accessed from the west through a doorway, but this entrance is a complete reconstruction, most likely installed during de Morgan's restoration work (Pl. 3). The dimensions of this space are estimated at just over 2 meters in width and 4.5 meters in length.

The spatial layout of this side chamber remains difficult to interpret due to the various restoration interventions. In addition to the reconstructed doorway, de Morgan built a new enclosure wall directly inside and against the original ancient enclosure. Later, the doorway was sealed, which now prevents any clear understanding of the internal structures.

The chapel remains unfinished; inscriptions appear only on the façade and the interior face of the eastern wall, and these are incomplete.

Pl. 1 Site plan showing the location of the Chapel of Hathor (A. Terrier)

Pl. 2 Photograph of the eastern façade of the chapel (A. Terrier)

Pl. 3 Photograph of the western façade of the chapel (A. Terrier)

¹ Jean-François Champollion, *Monuments de l'Égypte et de la Nubie* I, (Paris: Firmin Didot frères, 1844), 231-2; Ippolito Rosellini, *I monumenti dell'Egitto e della Nubia* IV, (Atlas: Pisa, 1834) pl. XXVIII; Jacques De Morgan, et al., *Catalogue des monuments et inscriptions de l'Égypte antique*. Vol.3,1 (Vienne: Holzhausen: 1895–1909), Gaston Maspero relocated this gate to the Boulaq Museum in 1882.

² De Morgan et al., *Catalogue des monuments* 3, 316.

This structure bears significant traces of fire damage, identifiable by the red-black discoloration and partial fracturing of certain blocks. These signs were already noted during Bonaparte's scientific expedition to Egypt¹:

«Le feu paraît avoir consumé les bâtiments voisins des deux temples et une partie de ces derniers édifices ; les pierres renversées, et l'enceinte surtout, portent les marques d'un incendie. Au milieu des briques noires et crues qui composent cette enceinte, on aperçoit de grandes parties enfumées et d'autres d'un ton rouge, où les briques sont entièrement cuites, pareilles à celles qui sortent des fourneaux (...) L'incendie paraît avoir détruit tout le fond des monuments : sans les sables qui recouvrent les débris des constructions voisines, cet incendie aurait laissé bien plus de traces de ses ravages.»

Jacques de Morgan also remarked on these traces during his 1892 expedition, which aimed to *Catalogue des monuments et inscriptions de l'Égypte antique*². During the clearance of the chapel at the end of the 19th century, he observed³:

«Avant sa découverte, la chapelle d'Hathor Aphrodite était cachée sous une haute butte de Homrah qui prouvait qu'un violent incendie avait exercé ses ravages à cet endroit. Les murs de grès rougis encore confirment cette hypothèse.»

A photograph taken from the Nile in the late 19th century by Antonio Beato shows the construction of the embankment undertaken by de Morgan to halt the erosion of the riverbank (Pl. 4). In this image, the western and southwestern sections of the sanctuary are in the process of being cleared, and the Chapel of Hathor remains partially buried beneath the debris⁴.

Pl. 4 Photograph of the Temple of Kom Ombo taken from the Nile by A. Beato (Archivio Museo Egizio INV21_007)

During the winter of 1914–1915, Alexandre Barsanti undertook restoration work on the chapel, whose damaged roof was at risk of collapse⁵. He installed an iron grille and reinforced the ceiling slabs with iron beams. On this occasion, he also sealed two later openings that threatened the stability of the walls and carried out various repairs to the south and west walls.

¹ D.E. I, 218-219.

² Gaston Maspero, "La première campagne de fouilles de M. de Morgan en Égypte." *Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres* 37, no. 3 (1893): 157 ; Jacques De Morgan J. et al., *Catalogue des monuments*, 3 vol., 3-5.

³ Jacques De Morgan et al., *Catalogue des monuments* 3, 316.

⁴ The issue at Kom Ombo, as at many ancient sites (in Egypt and elsewhere), lies in the fact that all traces of late occupations have systematically been razed. I refer to debris, but it is likely that there were brick constructions on and around the chapel, already well above the original floor level, as evidenced by the numerous beam holes visible at the cornice level of the main temple's façade and high up on the jamb of the enclosure gate of Ptolemy XII Auletes. These now-vanished remains are what burned and were noted by the Napoleonic expedition. However, it is certain that much older fires also caused damage when the sanctuary was not covered by sand, as several traces are visible, particularly in the main temple, on the circulation levels.

⁵ Alexandre Barsanti, "Rapport sur les travaux de consolidation exécutés à Kom Ombo pendant l'hiver de 1913–1914." *Annales du Service des Antiquités de l'Égypte* 15 (Caire: 1915): 174-175.

Little is known about other restoration interventions visible today, but it appears that most were carried out by Jacques de Morgan. Unfortunately, there are very few detailed reports concerning restoration work between the late 19th and early 20th centuries, except for Barsanti's aforementioned account. Occasionally, we can deduce approximate dates for these interventions by analysing the composition of the mortars used, which vary depending on the period.

2. Archaeological Observations

Today, the chapel is accessed via a raised platform reached by four broad steps, each ranging from 9 to 17 cm in height, leading to a small landing, followed by four smaller steps of about 5 cm each, which lead into the chapel's interior (Pl. 1). The entrance was originally fitted with two swinging doors, as evidenced by the two grooves visible on the floor.

The first plan of the chapel to appear in the scholarly literature, after the one by de Morgan¹, is found in *Porter and Moss*, where it is depicted as a double structure similar to the main temple². However, this interpretation proves to be inaccurate. The work of Émile André—the first architect to study the sanctuary in detail—provides valuable information, especially when one pays close attention to details.

On February 12, 1897, Émile André and Gaston Munier, both architects from Nancy (in France) and dispatched by de Morgan to work at Amarna and Kom Ombo, arrived on site to record the cleared structures³. André's only surviving note on the Chapel of Hathor reads⁴:

« Aussitôt je fais transporter des chaises une table niveau mires tout le fourbi dans un petit édicule dont nous faisons remplacer le plafond manquant par une bache. L'agence est installée et avec mon vieux Munier nous commençons à prendre les niveaux et à relever les côtes. »

In André's sepia-toned reconstruction of a southwest view of the sanctuary, the chapel appears in the foreground, offering several noteworthy details (Pl. 5). First, the southern room appears to lack a dedicated entrance. The eastern return of the cornice and torus is clearly visible, indicating that no tall structure was attached to this side of the chapel and thus invalidating the theory of a double sanctuary. In addition, several slabs between the northern chapel wall and the southern wall of the main temple courtyard appear to frame the chapel within a quadrangular structure. These paving stones can also be discerned in a photograph showing André and Munier standing in front of the chapel (Pl. 6). It is certain that the wall de Morgan built to enclose the sanctuary was already in place when André conducted his survey, although the corridor adjacent to it still appears to have been accessible.

¹ Jacques De Morgan *et al.*, *Catalogue des monuments* 3.

² Bertha Porter, and Rosalind Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings. Volume VI: Upper Egypt—Chief Temples (Excluding Thebes)*. (Oxford: Clarendon Press, 1939), 178-203.

³ Aurélie Terrier, “Le voyage en Égypte de l'architecte nancéen Émile André et son travail à Kom Ombo (septembre 1896–avril 1897).” *Dialogues d'histoire ancienne* 47, no. 1 (2021): 214-242.

⁴ Émile André, *É Carnets de voyage en Égypte*. 3 vol. Nancy: Collection particulière, 1896.

Pl. 5 Perspective view of the Temple of Kom Ombo from the south, by É. André (reproduction of a sepia drawing, 1898, Nancy, Private Collection).

Pl. 6 É. André and G. Munier working on the small Temple of Hathor at Kom Ombo (modern print, Nancy, Private Collection, from a photographic glass plate, 13×18 cm, original source: Cinémathèque Française).

Another point still visible today, as mentioned earlier, is that the southern space is not a through-passage from east to west, as a masonry wall closes off the area to the east (Pl. 2). The sandstone blocks sealing this space are of the same size as those used in the chapel walls. While the blocks have been squared, they have not been smoothed, which is likely due to the fact that the structure was never completed. Since access is blocked and later mudbrick walls were built against the east and west walls, we have no information about the roof of this space.

Moreover, there is no bonding between the masonry of the chapel and that of the lateral room—at least not on the eastern side, as far as can be seen. This southern space was therefore built in a second phase. However, it is impossible to determine the length of time separating these two phases; they could just as well represent different stages of the same construction project.

Behind the chapel, approximately 2.5 meters away, the base of a wall is visible, running beneath the enclosure wall built by De Morgan. A return of mortar and an incised perpendicular line on the stone course suggest the original placement of a facing and perhaps the location of a doorway continuing northward (Pls. 1 and 7). The only plan on which this structure appears is the one produced for the *Catalogue des Monuments et Sites*, at the very beginning of the second volume¹.

Additionally, the area between the chapel and De Morgan's eastern wall is currently used as a lapidary storage zone for sarcophagi and scattered blocks.

Pl. 7 Photograph of the north–south wall located east of the Chapel of Hathor (A. Terrier).

A final point concerns the shape of the blocks used in the construction of the Chapel of Hathor. While the facing stones are well jointed and carefully laid, a notably large number of trapezoidal blocks are present—far more than in any other wall of the main temple. This raises the question of whether this might represent a distinctive feature of Roman-era construction during this period. These observations will be compared with the study of other structures, particularly the main temple, for which architectural surveys are currently underway.

3. Excavations of the Groundwater Project

Between 2015 and 2018, several archaeological trenches were opened within the temenos in preparation for the *Groundwater Project*, which aims to protect ancient structures from rising water levels through the installation of an extensive drainage system². These trenches yielded small quantities of ceramic material dating either from

¹ Jacques De Morgan *et al.*, *Catalogue des monuments* 3.

² Francesca Sadarangani, *et al.* *Kom Ombo Ground Water Lowering Project – Final Report*. (Cairo: USAID, 2019); Sadarangani *et al.*, *Desk-Based Assessment for the Temple Site of Kom Ombo, Aswan Governorate. Archaeological Assistance to the Ground water Lowering Projects at Kom el-Shuqafa and Kom Ombo*. (Cairo: ARCE, 2015.)

the period of use of the main temple into the Roman era or from between the 5th and 8th centuries CE—with no finds in the intervening period. Thus, a chronological gap between the 3rd and 5th centuries CE is observed¹.

The traces of this modern intervention are still visible today in the form of medium-grade gravel fill surrounding the various structures of the complex.

Between November 11 and 14, 2017, three shallow trenches (ranging between 30 and 60 cm in depth) were opened after the removal of the modern paving along the platform to the north and along the northern and eastern walls of the chapel (Pl. 1)².

In the trench cut along the eastern wall of the chapel, a small mudbrick wall was uncovered, measuring 81 cm in width and preserved to a height of 33 cm. A photograph in the excavation report shows that the top of this wall aligns with the first bedding surface for the chapel's foundation course³. This structure, which is perpendicular to the eastern wall and still retains a layer of plaster on its northern face, was cut through during the installation of the chapel's foundations, proving that it pre-dates the chapel itself. However, no associated material was found in the trench to allow for a more precise dating of this earlier wall.

The trenches opened to the north of the podium and the chapel provided further information about the construction of the latter. The building's foundation seems to consist of only three courses—meaning there is just one course below the current walking level. The first foundation course of the chapel was laid directly into a layer of river sand.

Additionally, the southern face of a mudbrick wall was uncovered 72 cm northwest of the chapel⁴. This wall is not precisely parallel to the chapel and lies slightly more than one metre northeast of it. Three courses of brick are preserved, but excavators were unable to determine the chronological relationship between the two structures with certainty. It is presumed that the brick wall predates the chapel and that a trench was cut to the south of it to allow for the construction of the chapel's foundations.

Finally, the trench north of the current platform revealed a sandstone-paved floor with a slight upward slope toward the northeast. This incline may have compensated for the difference in level between the threshold of the enclosure gate and the area south of the southern door of the courtyard, located northeast of the chapel⁵. A mudbrick floor was also found in the westernmost part of the trench and seems to overlie part of the

¹ The absence of any material dating later than the 8th century is a direct consequence of the clearing operations undertaken by De Morgan and Barsanti between the late 19th and early 20th centuries, during which all evidence of late occupations was removed without any documentation or record of the structures concerned.

² Francesca Sadarangani *et al.*, *Kom Ombo Groundwater Lowering Project*, 4-115 - 4-120. The structures uncovered have been redrawn in the plan shown in Pl. 1 to provide a clearer overview of the discoveries.

³ Francesca Sadarangani *et al.*, *Kom Ombo Groundwater Lowering Project*, pl. 186, 4-116.

⁴ Francesca Sadarangani *et al.*, *Kom Ombo Groundwater Lowering Project*, pl. 187, 4-117.

⁵ This discovery may explain why three steps were constructed in front of the enclosure gate during the renovation of the temple forecourt paving to create horizontal circulation levels for visitors.

stone pavement. The excavators suggest that the brick floor corresponds to the chapel's use phase. Unfortunately, the descriptions and photographs available in the report do not make it possible to clearly understand the stratigraphic relationships between the two floors and the structures of the Chapel of Hathor (platform and foundations). Furthermore, there is no stratigraphic connection between the two trenches excavated to the north, which precludes any definitive interpretation. The scarcity of material remains is likely due to the fact that the archaeological layers were barely disturbed: everything above the sandstone pavement corresponds to modern fill.

4. Reconstruction Hypothesis

As mentioned above, André drew a quadrangular structure to the north of the chapel, which appears to be at the same level as the floor south of the courtyard (Pl. 5). We know that he was meticulous in his surveys, and this drawing is as precise as a photograph could be¹. The stone slabs discovered by the excavation team in 2017 could therefore correspond to those partially visible in the trench north of the platform. Unfortunately, the trench was too narrow to draw any firm conclusions².

However, several clues may support the hypothesis of a platform completely surrounding the chapel. Indeed, the quadrangular shape represented by André might reflect the foundation limits of a now-lost structure. Moreover, none of the base facings of the chapel were smoothed, which could indicate that this part of the structure was meant to remain hidden.

Given that Egyptian religious architecture is based on principles of proportion and symmetry, we can attempt to formulate several hypotheses (Pl. 8)³:

- Let us project northward the distance between the axis of the chapel doorway and the enclosure wall—denoted as x . This yields a northern limit for the platform. We immediately notice that the width of the chapel equals this same measurement. Furthermore, the distance between the southern wall of the chapel and the enclosure wall corresponds approximately to $\frac{1}{2}x$, which in turn matches the distance between the northern wall of the chapel and the projected northern limit of the platform.
- Then, projecting $\frac{1}{2}x$ in front of the chapel to mirror the southern return seen in André's drawing, we can define the southern extent of the platform.

¹ Research conducted on the archives of Émile André has shown that he applied his architectural training to produce his drawings. The illustration presented in Pl. 5 is not a simple observational sketch but a constructed perspective, meaning that precise measurements were taken to accurately represent all the structures.

² Francesca Sadarangani *et al.*, *Kom Ombo Groundwater Lowering Project*, pl. 188, 4-117.

³ The objective here is not to identify the cubit used in the construction of this building, but rather to determine whether proportional relationships exist between the various measurements. For a detailed synthesis on this subject, see: Jean-François Carlotti. "Contribution à l'étude métrologique de quelques monuments du temple d'Amon-Rê à Karnak." *Cahiers de Karnak* 10 (1995): 65–125 and Jean-François. Carlotti. "Quelques réflexions sur les unités de mesure utilisées en architecture à l'époque pharaonique." *Cahiers de Karnak* 10 (1995): 127–140.

- The western limit of the platform must also encompass the original paving still in place. We propose using the same value x to establish the eastern boundary of the platform, though a fractional value—such as the length of the chapel itself, i.e., $x + \frac{1}{6}x$ —could also be considered.
- Next, a staircase to access the platform - of unknown width - can be positioned in alignment with the chapel's central axis.

There remains, however, a major question concerning the rear of the chapel. If we project the measurement of $\frac{1}{2}x$ for the eastern return of the platform, we arrive at an alignment with the western face of a wall (now lost) of which only one course remains.

The problem is that we have no information about this wall. What is certain is that it was built after the blocking of the gate of Thutmose III–Hatshepsut.

Champollion, who saw this gate still in place during his visit to the site, wrote¹:

«Ce petit propylon est engagé dans le grand mur d'enceinte, il n'a jamais pu lui servir d'entrée, n'étant lié par sa position à aucun monument existant. Son ouverture est murée et elle l'a toujours été sous les Ptolémées et les romains.»

Yet no structures from the New Kingdom survive within the temenos. We do not know which monument this gate may have once belonged to, and it is highly probable that it was sealed off no later than the construction of the courtyard under Augustus. We cannot state definitively that, prior to this date, there was no building in front of the pronaos connected to this gate. However, with the construction of the courtyard, whatever may have existed beforehand was destroyed, and the gate had likely lost its original function- hence its closure.

Now, what about the wall perpendicular to the enclosure wall and to the south wall of the courtyard? Three hypotheses can be considered:

- Either the wall was built during or just after the construction of the courtyard, and a door was opened in its southern part to create a buffer zone before reaching the south-east door of the courtyard and the structures south of the main temple (probably storage rooms). In this case, we would expect to find traces of connections between the two wall structures on the surviving sections of the courtyard's south wall—but none are visible.
- Or the wall was built at the time of the construction of the Chapel of Hathor under Domitian to separate this building from the rest of the southern structures.
- Or there is not a wall but another structure which will require archaeological investigations to better define it.

In either of the first two scenarios (Pl. 8, hypothesis 1): if the wall stood at the same time as the chapel, circulation east of the platform would require the construction of a staircase. Given the placement of the chapel's doorway, such an arrangement

¹ Champollion, *Monuments de l'Égypte et de la Nubie* I, 231-232.

seems awkward. Moreover, we see no difference in the treatment of the eastern face of the chapel foundations that would suggest such a configuration.

The second hypothesis assumes that the wall no longer existed when the Chapel of Hathor was built (Pl. 8, hypothesis 2):

- Either the wall was dismantled during the construction of the chapel, along with the mud-brick walls discovered during the 2017 excavations, thereby clearing the area immediately surrounding the chapel.
- Or the wall predates the construction of the temple courtyard and was dismantled when the courtyard was built. In this case, remains may still lie beneath the courtyard floor.

Pl. 8 Proposal for the reconstruction of the spaces (A. Terrier).

The layout proposed here is based on the geometric relationships and dimensions discussed previously. It suggests a platform surrounding the chapel, with staircases aligned on the central axis, respecting the proportional distances x and $\frac{1}{2}x$ derived from the chapel's position relative to the enclosure walls.

The arrangement also takes into account the lost walls and the likely sequence of construction phases, attempting to reconcile the archaeological and architectural evidence with historical records and the observations of early travellers.

This hypothesis allows us to visualize the overall configuration of the area immediately surrounding the Chapel of Hathor, suggesting that the platform served both a practical and symbolic role. Practically, it would have elevated the chapel, providing a raised area for processions or ritual activities. Symbolically, it could represent a defined sacred precinct distinct from the rest of the temple complex.

Further excavation and detailed study of the stratigraphy in the area north of the chapel would be necessary to confirm or refute this reconstruction hypothesis.

However, one question remains unanswered. On the north façade of the Hathor chapel, at the level of the 8th course, the block that forms the north-west corner has what appears to be the starting point of a door lintel (Pl. 9). Were there two adjoining chambers to the north and south when the Chapel of Hathor was built? If so, the reassembly of the south door lintel is not at the right level. Unfortunately, there are still too many questions to put forward a valid hypothesis for the reconstruction. We will have to wait until we are in a position to observe the interior of the south room.

Pl. 9 Photo of the north face of the chapel (A. Terrier)

5. Late Occupations

The latest interventions observable in the chapel's structures are quite late and were carried out after the site was abandoned as a sanctuary (Pls. 2 and 9). A door was cut in the north wall and a window in the east wall. Furthermore, the longitudinal and slightly curved opening made above the entrance door of the chapel, as well as in the brick elevation above the reconstructed door of the southern chamber suggests the construction of a new area topped by a barrel-vault oriented east-west, occupying a large part of the platform. On the exterior faces of the north and west walls, several sockets can also be observed, indicating the construction of additional spaces.

We will not elaborate further on these aspects here, as they will be the subject of a separate article focused on the late occupations of the site.

Conclusion

The current state of the Kom Ombo sanctuary reflects only part of the last ancient occupations, as many structures around the main temple are partially or completely destroyed.

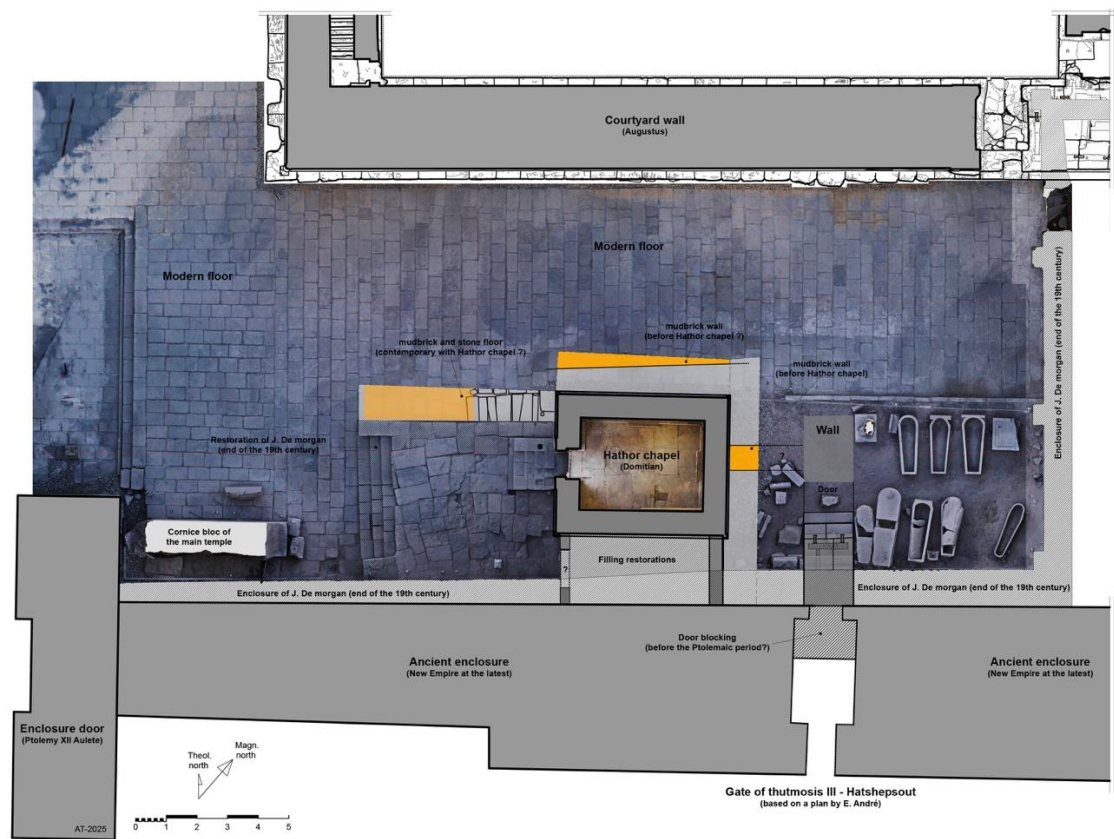
Domitian's interventions (insofar as we know), apart from the construction of the small chapel of Hathor, are limited to the decoration of a few walls of the main temple, namely the outer (eastern) face of the second eastern enclosure wall and the outer (western) facing of the southern part of the western wall of the courtyard. The outer (southern) facing of the southern wall of the courtyard is not currently datable since there is no cartouche. However, future epigraphic research may provide further insight.

Other structures appear to date from the Roman period, but in the absence of convincing evidence, it is currently difficult to assign precise dates. In any case, it seems that the southwestern part of the sanctuary was an area where Domitian was particularly active, although we cannot say much more at present. Upcoming studies on texts from the Roman period will show whether these have a connection with the Hathor chapel or with activities in this part of the sanctuary.

Thus, we arrive only at partial observations and hypotheses, which will nevertheless help guide future research to conduct more detailed analyses of the relationships between the different structures within the temenos enclosure.

Plates

Pl. 1



PLAN ACTUEL

Pl. 2



HATHOR BACK

Pl. 3



HATHOR FRONT

Pl. 4



BEATO

Pl. 5



ANDRE SEPIA

Pl. 6



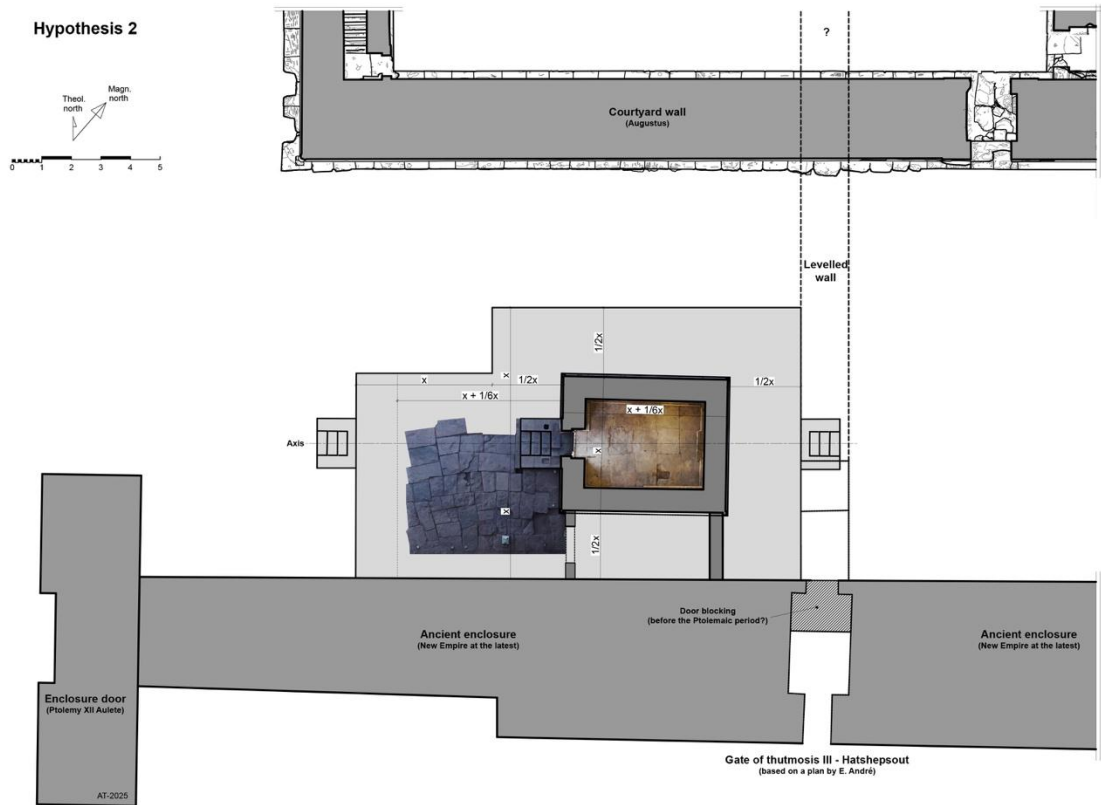
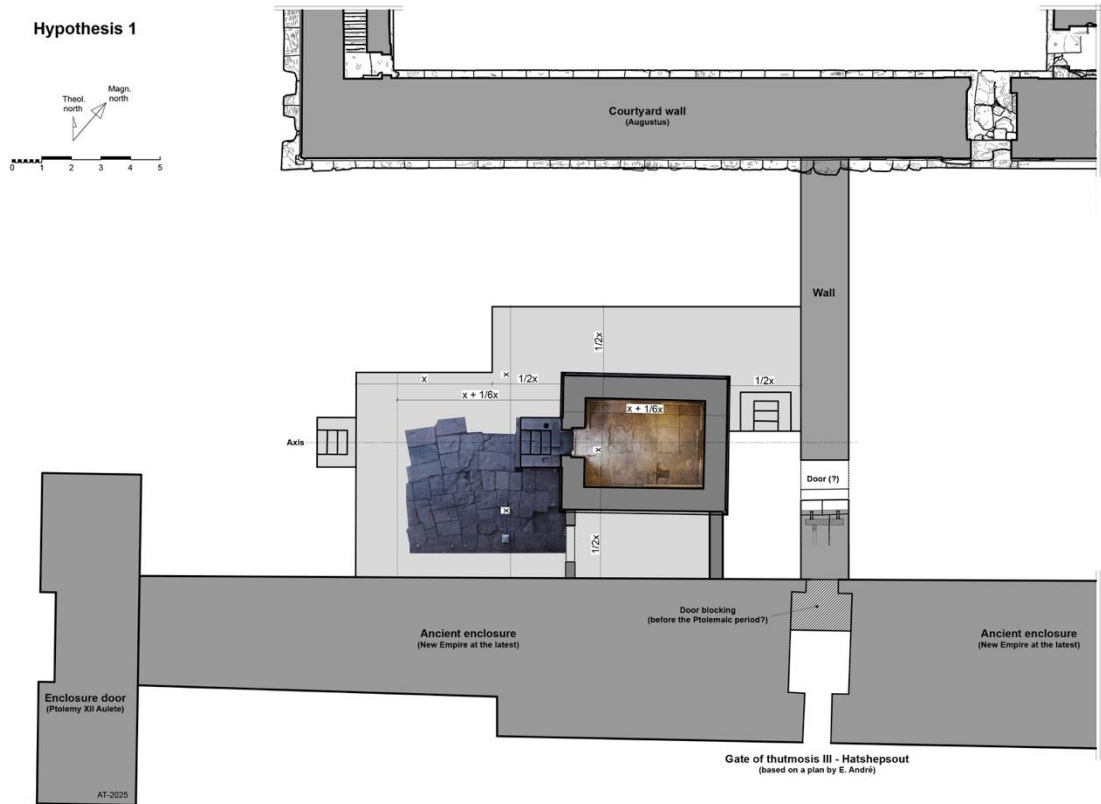
ANDRE PHOTO

Pl. 7



HATHOR BACK WALL

Pl. 8



RESTIT HATHOR

Pl. 9



HATHOR SIDE

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